

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

Historical notes and analyses on the ancient texts

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Content

1. Abstract -----	Pag. 3
2. General -----	Pag. 5
3. Archaeological discoveries in the Balkans, mainly Romania, possibly formed the basis of Maria Gimbutas' conclusions. -----	Pag. 6
4. The latest genetic research confirms some of Greco/Latin classics' statements about people migration and the archaeological discoveries regarding Indo-European population -----	Pag. 9
5. The migration of Euro- Indians to North India -----	Pag. 12
6. A study of linguists from the Royal Society of Literature, Cambridge, England in the 19 century, identifies a geographical route of tribes named Besse and Satre, from India to the British Isles, the middle of the route being in Thrace -----	Pag. 14
7. The statement of an important Italian archaeologist Giacomo Boni indicates a possible origin of the Latin population in the lower Danuban (Istros) basin -----	Pag. 16
8. About the Temple of Vesta in Roman Forum and the Order of Vestal Virgins -----	Pag. 21
9. About Romanian Language, a proper view -----	Pag. 22
10. Today in India, Sutras, sung poems, pearls of wisdom, appear as a reflection over time of ancient Brahman's Vedic hymns -----	Pag. 28
11. Ornaments "infula", the precursor of Mărtisor celebration of Romanians? -----	Pag. 30
12. How the history of Rome was written -----	Pag. 35
13. Caesar mentions the Dacians for the first time in history -----	Pag. 36
14. The first attempt to unite the Thraco / Geto / Dacian tribes under King Burebista ----	Pag. 36
15. Caesar is assassinated in 44 BC, in the same year as Burebista -----	Pag. 37
16. Imperial era, Augustus appointed emperor by the troops in 31 BC -----	Pag. 39
17. Pannonia was occupied by the Roman Empire in 9 BC -----	Pag. 42
18. The Dacians/Getae of Pannonia and Dalmatia revolted in AD 6 (Anno Domine). The revolt spreads to Thrace -----	Pag. 42
19. Sapeian kings of Trace, the subservient dynasty to Rome -----	Pag. 43
20. 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. 45
21. The conquest of Dacia by the Romans represented on Roman coins and	

Trajan's Column	Pag. 47
22. Dacian statues from the Roman Forum in the world's museums	Pag. 50
23. Coins issued by the Roman Empire in connection with the Dacia's conquest	Pag. 51
24. Tropheum Traiani Monument of Adamclisi, Dacia (Romania)	Pag. 54
25. The First Tetrarchy, AD 293 AD	Pag. 55
26. The Name of Romania. Mape of Abraham Ortelius 1584: Romaniae, (quae olim Thracia dicta) Vicinarumque Regionum, Uti Bulgariae, Walachiae, Syrfaie, etc. Descriptio. Auctore Iacobo Castaldo . . . MDLXXXVIII	Pag. 56


Mottos:

*" 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

The archaeological sites discovered in the lower Danube basin, and especially their high density, remind us of the great civilizations of humanity that appeared along the great rivers. According to latest DNA studies, the neolithic farmers from Anatolia moved into Balcanic Peninsula at the end of Würm glaciation around 7000 BC, when whether become warm enough for agriculture. The new comers created multiple Neolithic cultures which were the basis of Maria Gimbutas' conclusions regarding the theory of the Indo-European population and its later dispersion in Europe, Asia Minor and up to India. Nowadays, in India, Sutra songs appear as millennia-long echoes of the Brahman era' Vedic hymns. The excavations of the Italian archaeologist Giacomo Boni made in 1905 in the Temple of the Vesta, near the House of the Virgin Vestals indicated a possible origin of the Latins from the Danube basin, judging by the type of pottery discovered. His conclusions preceded those of Maria Gimbutas, conclusions that have recently been confirmed by genetic studies. These discoveries could also explain the origin of the archaic Proto-Romanian language as an Indo-European language with similar elements in Sanskrit and Old Latin (Prisca), spoken before the Rome's foundation.

Elements of the local religion in Latium, before the Rome existed, described by Virgil, seem to have correspondence in words used today in Romanian villages, having no direct connection. **'Infula' ornaments, made of white and red wool lightly braided** and used in religious processions in Latium, **had their origins in Thrace and Dacia**, where the symbols appear on coins and on the bas-reliefs of temples as early as the 6th century BC. This **'infula'** sacrificial ornaments confirms one more time the Thracian's origins of the Romans. They appear to be precursors of the **'mrátisor's** cult of Romanians. 

In Rome, Caesar first time speaks of the Dacians. After his victories in Gaul, he seized all the power and was assassinated in 44 BC in the same year with Burebista, the king of Dacians, who would have interfered in the politics of the time. Augustus is appointed emperor by troops after the victory at Actium in 31 BC, which marked the end of the Roman Republic and the beginning of the Empire. In 6 BC, Drusus is sent by Augustus against the Sarmatian and Marcomanni tribes, he arrives at the Waser and Elbe rivers where he finds tribes that apparently understood the Latin language.

Back in Rome, Drusus receives the title of Germanicus. In Thracia, in the spirit of the 'Pax Romana', Augustus supports a dynasty of Sapeian kings subservient to Rome, who followed the Odrise dynasty. In 9 BC, the Roman army occupied Pannonia, then inhabited by the Dacians or Getae, according to the writings of Caesar or Strabo. The legionary Valerius Peterculus, sent with the army as a military tribune to suppress the revolt of A.D. 6, stated that the population of Pannonia understood their language, and some of them knew how to write.

Through two wars, between AD 101-106 the Roman armies under the emperor Trajan defeated Dacia under rex Decebalus, and transformed it in Roman Province. For no other people subjugated by the Romans, the Empire did not issue as many coins as those issued in reference to Dacia's conquest. In AD 286, the Emperor Diocletian decided to divide the Roman Empire into two sections due to administration difficulties, and Emperor Constantine, in AD 330, established the capital of the Eastern Roman Empire to Byzantium, changed the name of the city to Constantinople, and named southern Thrace, **Romania.** In AD 412 Rome fell as a result of the Visigoth attack under the command of

King Alaric. Without any connection, after the centuries, the name of *Romania* was officially given for the first time in 1862-1866 to the territory of the former Dacia, resulting from the union of the Romanian countries of Walahia and Moldavia to which Transylvania, the millenary land of the Dacians, was added in 1920.

GENERAL

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":

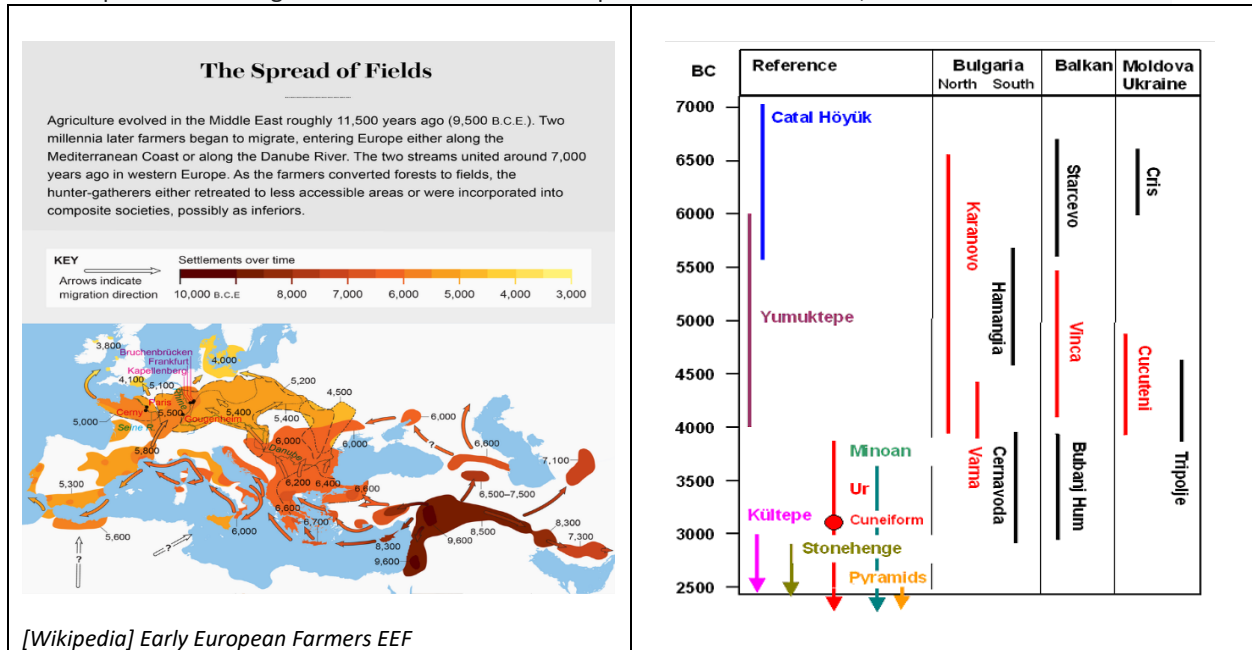
"Romania is at the heart of what I call Old Europe, a cultural entity between 6500 BC and 3500 BC, based on a matriarchal, theocratic, pacifist, art-loving and creative society, which preceded the Indo-European, patriarchal societies of the Bronze and Iron Age's warriors. It also became apparent, that 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 Maria Gimbutas as a student died convinced that the Mycenaeans had commercial relations with the Thracian-Getic space, judging by the archaeological artifacts found. She 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]. The genetic studies confirmed some statements of the Greco-Latin classics, the conclusions of the archaeologist **Maria Gimbutas**, regarding the Indo-European population (IE) and those of the Italian archaeologist **Giacomo Boni** about the origin of the Latins from the Danube river basin.

After accumulating genetic information, the latest DNA studies have shown that European Neolithic Farmers (ENF) migrated to Europe from Anatolia through southeastern Europe, Balcanic Peninsula around 7000 BC, at the end of Würn glaciation. Over time, by demic movement, the population has been dispersed north and westward through Europe up to Iberian Peninsula, and from there to North Africa, as can be observed on the following map. This means that the people that developed the Neolithic cultures, between ca. 6500 BC-3500 BC, in the Carpathian- Danubian basin, had their origins in Anatolia.

Spread of farming from Southwest Asia to Europe and Northwest Africa, between 9600 and 3900 BC



Early Neolithic migration pattern after the end of the Würn glaciation period, ca. 7000 BC and the neolithic cultures which appeared in Balcanic Peninsula, between 6500 BC and 3500 BC

<https://youtu.be/NFqT58Z4uF4>

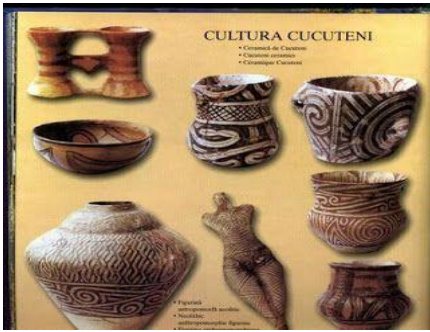
Archaeological discoveries in the Balkans, mainly Romania, possibly formed the basis of Maria Gimbutas' conclusions.

Horsehead

Cenavoda culture (Old, Axiopa, meaning Black water) 4000-3000 BC. [Wikipedia]

Starcevo-Cris culture (6200-4500BC), **Turdas-Vinca-Tartaria** (5400-4500 BC), **Romania** [Wikipedia]

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



Cucuteni, Romania, 5500-3000 BC

https://en.wikipedia.org/wiki/Cucuteni%E2%80%933_Trypillia_culture



Cultra Boian, Romania (4300-3500 BC) [Wikipedia]



Hamangia (5700 – 4700 BC) / Temple, Cascioarele village



Dacia, Old Europe: Cucuteni/ Tripilia, Hamangia, Gumelnita (6500-4000 BC) [Wikipedia]

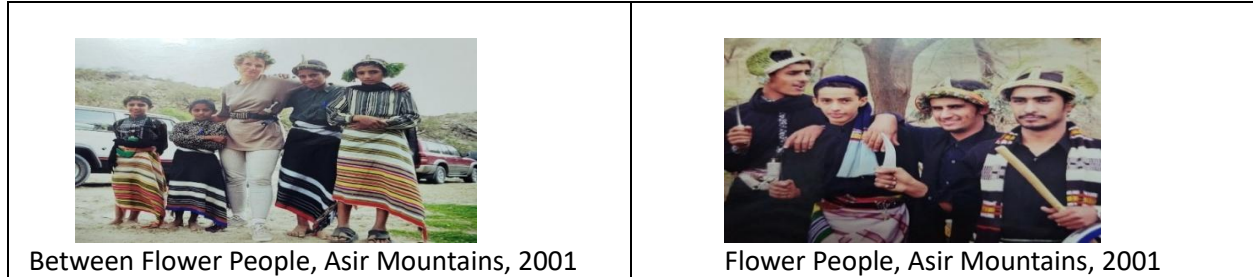


Map showing Neolithic cultures Cucuteni, Gumelnita/Hamangia, / Cris/Vinca on the territory of Romania including Moldova and Neolithic archaeological sites in neighboring countries. [Wikipedia]

Notably, the high density of these Neolithic archaeological sites as a part of the “**Lower Danube River Civilization**”. 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! The apogee of this Danubian civilization will be synthesized in the south of the Balkan Peninsula and the Mediterranean Sea - **the Great Hellenic Civilization.**

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.**



(1) *Herodotus said of Agathyrsi, 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. Transylvania). [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.

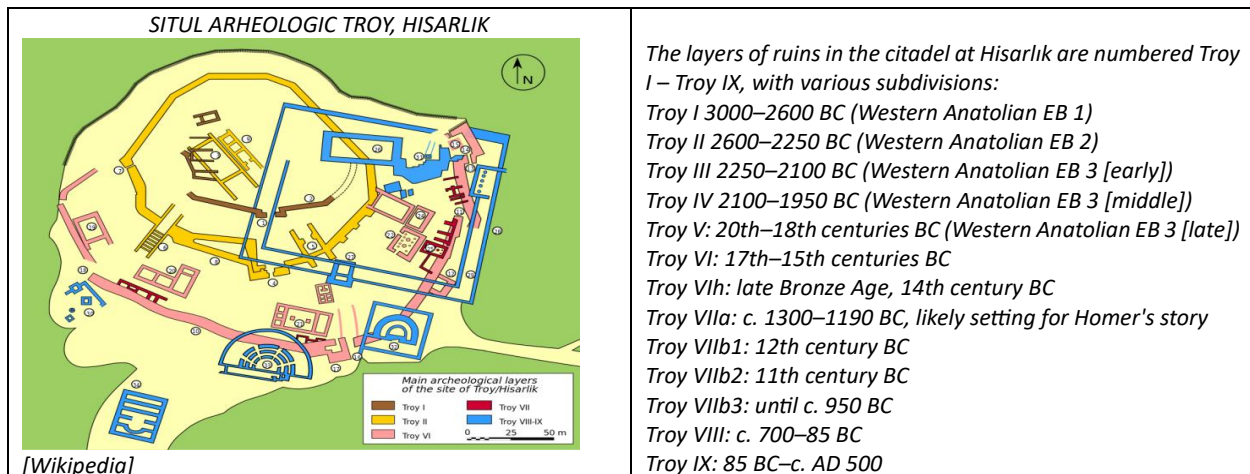
Observing this map of Europe with its high density of Neolithic sites on the Lower Danube, the J. G. Macqueen's statement, in his book² "The Hittites", becomes obvious when he says that: ***"a generally accepted view is how linguistic evidence indicates the birthplace of Indo-Europeans somewhere in the 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 iv³, in Beycesultan xii-viii, an important Hittite archeological site in Asia Minor – then, the 2200 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. 2300 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

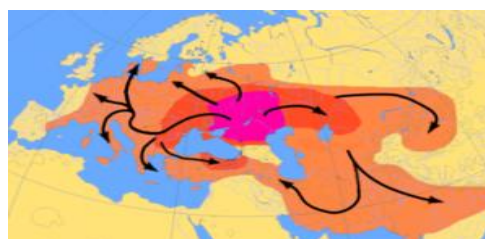
(3) This represents the archeological periods stratification by Schliemann in his book “Troy and its Remains”



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

All these conclusions of the archaeologist **Maria Gimbutas** regarding the Kurgan theory, and those of the Italian archaeologist **Giacomo Boni** described below, referring to the migration of the Indo-European people, appear to be confirmed by the latest studies based on genetic research, graphically concluded in the map below. The nomad people called **Yamnaya** from the north of the **Black Sea and Caspian steppes** migrates partially westward into the Carpathic and Danubian Basin around 3000 – 2500 BC, where they mix with the people of local cultures, existing in the area since 7000 BC, migrated from Anatolia. In fact, around 3000 BC, the local cultures, such as Cucuteni and others cease to exist, possibly because this new influx of people. Later in various stages, between ca. 2500 BC and 1000 BC under the permanent demographic pressure of new comers and of Scythian* incursions from the east, the tribes, known as Pelasgians, later Thracians, who spoke an IE language, gradually migrated to northwestern Europe, penetrated the Hellenic peninsula, the Italian peninsula, western Europe and Anatolia, assimilating with the local people.

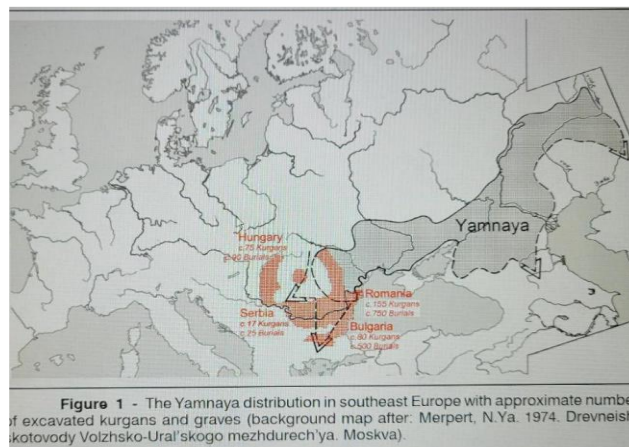
* According to Homer, the Thracian mythical king Rhesus with his magnificent horses and amor joined later the Trojan war (ca. 1250 BC), due to permanent conflicts with Scythians.



The Indo-European migration scheme from approx. 4000-2500 BC (red color) to 1000 BC (orange) according to the Kurgan theory

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 – 2500 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 Caucasus. [Article “Yamnaya - Corded Wares – Bell Beakers, or How to Conceptualize Events of 5000 years ago that sapped Modern Europe” 2019, Professor Volker Heyd]. **This space is known, later in ancient history, as a land of Getae, Tyra-Getae, Maga-Getae.**

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 temperate natural conditions, abundant water and food, probably, facilitated the explosion of the population of farmers who, coming from Anatolia around 7000 BC, contributed to the emergence of unique cultures in Europe at that time, the cultures that existed from the early Neolithic Era ca. 6500 BC until the Chalcolithic (Copper Age), ca. 3200 BC when the nomad peoplyery Yamnaia appeared in the area.



[Wikipedia]

This can also be seen on the above map of aforementioned study, where most kurgans are in southeastern Europe in Dacia and south of Danube, later named by Romans, Moesia Superior and Inferior. 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.*"

Of course, the dating to 10,000 years is an exaggeration, due to the lack of genetic type of information at that time, but it seems to be referring to the end of the alpine glaciation period. The climate warming facilitated development of sedentary agricultural cultures, and the demic migration, around 7000 BC, of neolithic farmers, northward, from Anatolia into the Balkan Peninsula, seeking new lands and pastures, as it can be seen on the Neolithic Migration' map, Pag.6. This development has been indicated by latest genetic studies.

Later, the dispersion of the IE population from Balcanic Peninsula may have occurred due to demographic pressure and Scytic' invasions from the North-East, similar to migration after 1500 BC 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). *We can affirm this, taking into account the demic diffusion of the Latins from the Danube basin to Italy, a theory supported by the Italian archaeologist Giacomo Boni and, of course, the migration via Mediteranian Sea of the Pelasgians and **Tyrrhenes or Tyrsene** into the Italian peninsula, a movement described by ancient writers!* The historians tell us, that the first IE language was the Hittite language, but they also claim that it arrived in Asia Minor around 2200 BC from Southeastern Europe, via Troy ii, iii, iv. But at this time, the South-Eastern Europe belonged to the Pelasgians/Thracians tribes and they, apparently, spoke an IE language.

In the Bronze Age, around 2000 BC, the expansion of the Indo-Europeans' migration reached new lands, where they became sedentary, were assimilated with the indigenous people 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 were formed by the assimilation of Indo-Europeans with indigenous peoples.

The Thracian/Geto/Dacian group, the descendants of Pelasgians, who spoke the same language according to Strabo, Menander, has not been mentioned in this book, but it is to be assumed that they, who were the most numerous people after the Hindi, as Herodotus said, were among the first speakers of the IE language and, as a puzzle that closes perfectly, their language was part of the Italic group. This group also included Macedonian and, maybe, the Illyrian languages. This is to be believed, by observing the movement of the Latin population from the Danube basin, and of Tyrrhenians (Thracians) from Mediterranean islands and from Asia Minor into Italian Peninsula, according to archaeological and linguistic evidence and later confirmed by genetic studies. Classical Greco-Latin writers, in historical times, talk about this migration. The Indo-European Romanian language is part of Romance group descended, probably, from the old Thracian/ Dacian Indo-European language and from the later popular spoken Latin, with some Greek and Slavic 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- Indians to India

The migration of Euro- Indians to India is still under discussion, but there is clear archaeological, epigraphic and linguistic evidence that this movement took place, possibly, in waves from the 2nd millennium BC onwards, from West Asia and Iran. If this theory is increasingly accepted, the term "IE" should be revised to Euro-Indians (EI). In "The Cambridge History of India", Ed. 1922 book, 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** (also I E people) who arrived there at the beginning of the 2nd Century BC and the Mitanni empire ⁵, 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.** [Encyclopedia Britannica].

Later, in Hellenistic Era, after the formation of the Indo-Greek Bactrian kingdoms by the descendants of the Macedonian soldiers who remained in Bactria after the Alexander the Great' expedition to India, the Mediterranean deities like Mithra, Apollo, Athena appear on the coins issued by those kingdoms.

<p><u>Bactria, Zeus Mithra wearing Phrygian Cap</u></p>  <p>[Wikipedia] Heracles Numismatic</p>	<p>Bactria, Indo-Greek Kingdom. Hermaios Soter. Reign: King, c. 105-90 B.C. Æ. Square Module: 18 mm. Weight: 9.08 grams. Indian standard. Mint: Uncertain mint in Paropamisadae. Obverse: Radiate and draped bust of Zeus-Mithra right, wearing Phrygian cap. Reverse: Horse prancing right, foreleg raised; monogram below. Reference: Mitchiner MIG 46; Bopearachchi Série 99A; SNG ANS 1347-8; HGC 12, 297; Ex CNG 319, 29 January 2014, lot 162.</p>
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(5) Mitanni state (North Syria), 2 nd millennium BC use a Hurrian dialect with some Indo-Aryan words, related to Sanskrit.

An inscription from Bogazköy in Anatolia contains IE terms referring to the training of horses and clay tablets dating to about 1400 BCE, written at Tell- Amarna, in Upper Egypt, in Akkadian cuneiform, mention names of princes that are also Indo-European. In a section above, we have seen how there are similar archaeological elements dated around the year **2000 BC in Troy ii, iii, iv** and in the **Hittite site Beycesultan xii-viii**, showing connection with lower Danube River.

The entry of Indo-Aryans people into northern India, which is believed to have taken place between 2000 and 1500 BC, was not an invasion but a continuous migration, penetrating further east and south. A later cultural interaction between the local population and the new arrived took place and from this synthesis emerged at the end of the 2nd millennium the 'Aryan ethnicity'. References to this ethnicity can be found in the Rigveda, particularly in later Sutras hymns. Among the clans, there is a little distinction between **Aryans and non-Aryans**, but the hymns apparently refer to '**aborigine**' as local people, called the **Dasyus**, who are said to have had a different language and who worshiped the 'strange Gods'. The Vedic literature

can be interpreted as recording a gradual evolution from earlier clan organization to the concept of kingship and the first kingdoms had the Brahman priests' communities as a model of organization. [Encyclopedia Britannica], [The Cambridge History of India", Ed. 1922]



Bactria Archeological Complex [Wikipedia]

Interestingly, the theory of the migration of Euro-Indians into India become consistent when we read the following Strabo's passage referring to the archaic music and rites of the Thracians who entered in prehistoric times in the Aegean Sea, Hellada, Asia Minor and who would have eventually reached India as well:

"They are like the Phrygians, and as the Phrygians came from Thrace - so their rites were brought from there. And when they bring Dionysus and Edonian Likurgus together, they suggest the similarity of their rites [17]. From melody, rhythm, and instruments, all Thracians' music is considered Asian. This is clear from the places where the Muses were celebrated: Pieria, Olympos, Pimpla, and Leibrethon where in antiquity the places and mountains belonged to the Thracians (now they belong to the Macedonians), and Helicon was consecrated to the Thracian Muses who settled in Boiotia.


Those who played ancient music were called Thracians: Orpheus, Mousaios, and Thamyris. Eumopolos (the sweet singer) was also from there. Those who consecrated all of Asia to Dionysus, far as Indike (India), transferred some of their music there [18]. The Athenians, as they continued to be hospitable to all that is foreign to them, so they are with regard to the gods. They admire so many foreign rituals - especially the Thracian and Phrygian ones - being ridiculed for it." [Strabo, Geography, 10. 3. ca. 1st B.C. to ca. 1st A.D., translated by Duane W. Roller].

Today, in university circles of India, there is an opinion that the Vedic Civilization began at the end of the Indus Valley civilization and the Aryans, who were the rulers of this civilization, brought with them their oldest music on record, Vedic music. [Dr. Dipak Banerjee, Professor, M.Sc. (Applied Psychology & Education), Rabindra Bharati University]

A study of linguists from the Royal Society of Literature, Cambridge, England in the nineteenth century, identifies a geographical route of tribes and localities named Bessa and Satre, from India to the British Isles, the middle of the route being in Thrace.

The word *Sat*, *Sate*, meaning (village, villages) is mentioned in the Romanian dictionary, with Latin origin, from *fossata*! Nowadays there is a place named *Satala*, meaning *vici, in Latin*, (modern Sadak) in Asia Minor, in ancient Armenia, surrounded by mountains, near the Euphrates River. There, in antiquity were quartered, since before AD 80 from the time of emperor **Vespasian**, the Roman legions XVI, 'Flavia Firma' and XV, Apollinaris. Emperor **Trajan**, after submitting **Dacia**, fortified the place in AD 115, turning it into a **castrum**.

The word *Satala* (Sat-ala, meaning in Romanian language- *that village!*) is first identified in Homer's Iliad as "a place where armies gathered".

		
<p>Satala, vici in Armenia, nowadays in Turkey, the base of the Roman legions. In ruins; towers and legs of the aqueduct.</p>	<p>Denarius coin of Vespasian 69-79 BC, minted in Rome, rev: Goddess of harvests, Anona.</p>	<p>Coin with Trajan's head 117 BC, Rome. Rev: <u>The personification of Danube River with its hand in the neck of beautiful Dacia, forcing her to the ground, a subtle reference of Trajan's victory against the Dacians.</u></p>

According to Varro, the name of the god **Saturn** is derived from *status* which means *to sow*. [Varro, "De lingua latina" 5.64]. Dominique Briquel, in his French work ["Jupiter, Saturn e la Capitol, Essays.", p 144], ["Saturn and the Capitol, Essays", p 144], tells how, even if this etymology does not seem plausible for the linguistic groups it, never the less, reflects the original characteristic of the patron God of rural settlements of agriculture. **Saturn's name appears in the ancient *Saliare Hymns* of Romans. Saturnalia was an archaic celebration that took place in Latium's localities every year from December 17 to 23, even before the formation of Rome.** A more probable etymology is the connection of the name **Saturn** with the **Etruscan god *Satre***, and a small ancient town in **Latium**, called, ***Satria***. A tribe named 'Satre' is also mentioned by Herodotus who says that they were all **Thracians**, free men, who lived in the mountains and had on their summit an oracle of "**Dionysus/Baccus (Roman)**", similar to that of **Delphi**. [Book 7, Chapter III]. A priestess, named **Bessi**, performed the rituals. In Lydia, it is known, another name of Dionysus was, **Basara**.

In the studies of linguists from the *Royal Society of Literature, Cambridge, England in the nineteenth century*, there is identified a geographical route of tribes and localities named 'Bessa', from **India to the British Isles, the middle of the route being in Thrace**. Similarities, between Vedic poems, Hellenic myths and Arthurian legends traditions and customs, are recorded on these routes from India, in the Mediterranean, Thrace, Italy, to Britain.

These localities are always associated with mountainous areas: **Stefanus of Byzant** mentions *Bessygicae*, a race of people in **India**, **Ptolemy** speaks of a population *Bessadae*, after the river **Ganges**; *Bassara* was a city in **Assyria**, Strabo speaks of *Besa* in **Egypt**, a city *Besbicus*, in **Propontis**; Herodotus/Strabo/Pliny describe tribes *Bessi* in **Thrace**, a city *Bessa* in **Phocis**, in **Peloponnese**, and **Locri**, cities that participated in the **Trojan War**, along with the Greeks, mentioned by Strabo and Sefanus of Byzantium; *Bessa* a town in **Thessaly**, *Besidiae* in **Calabria**, the **Brutii** (Livi, book 30); *Bescia* (*Brescia*), not far from **Latium**, *Besano*, *Bessippo* in **Spain** and *Besse* in **French Brittany**. The study also shows a geographical route of the **Dionysian/Baccusian** cult, *Bessi* being the name of the **Satryan priest of Bacchus**, always associated with **goats and satyrs**, the goat being a holy animal for Bacchus, as shown as a symbol on the following coins.

Thracian towns' coins with deities Apollo, Hermes, Dionysus / Bacchus (Basara) and sacred symbols: cups, grapes, satyrs, nymphs, goats, rams and bisons (oxen).

 <p>Coin of Ag. of THASOS, THRACE, Stater 510-480 BC, bearded satire with a nymph protesting.</p>	 <p>Silver Coin. THASOS, THRACE, (Circa 412-404 BC), Satir kneeling, cup in hand, Rev: Rev: ΘΑΣΙΩΝ, Amphora</p>	 <p>Coin of Ag. From AINOS (Poltybria), TRACIA diobol, Hermes, Rev: GOAT.</p>
 <p>Bronze Coin Aioli, AIGAI Sec 3 BC. Head with diadem of Apollo. Rev: GOAT, very rarely.</p>	 <p>TROAS, Neandria, Sec 4 BC. AR Obol (8mm, 0.54g.), Head of Apollo / Rev: Aries</p>	 <p>TROAS. Lamponeia. Bronze, Sec 4 BC. Obv: Head of Dionysus: ox's head; grape above</p>

This cult was practiced from **India** to the whole **Mediterranean**, as indicated by Strabo, and as far west as **French Brittany**. The culture of the **Bessi** tribes was continued in the **British Isles** by the **Celtic** tribes.

But the *Bessi* migration line is also identical to the *Satre* route. The names are less clear, but we find *Satriads* from **Ariana** in **India** to **Persia**, **Arabia Felix** and **Phrygia**; *Satrae* is found in **Crete**, *Satracus*, a settlement and river in **Cyprus**; *Satrocentae*, a Thracian tribe near *Satre* in **Thrace**; *Satria*, *Satricum* in **Italy**, *Satala*, *Satula*, nearby or communes with **Samnites** in **Italy**; *Saturna*, *Saturatia* in **Calabria**; *Asturias* in **Spain**, by anagramming would be *Saturia*.

The conclusion of the study would be that- *Satrae* - was clearly not the name of the tribes or people, but the places associated with the Thracian tribes- *Bessi* - who deified *Dionysus/Baccus (Bassara)*. ["Transactions of the Royal Society of Literature, The United Kingdom, Vol XIX, 1897. Research and examination of people, languages, customs, and others, mentioned by Herodotus, Strabo, etc. in India, Thrace, Italy, and Western Europe", by Dr. Phené, F.S.A.].
Certainly, at that time, in the nineteenth century, the authors of this study were not aware of the fact that Getia/ Dacia / Thrace was full of settlements that we call today *Sate (Villages)*. It should be noted that south of the Danube was the place where the Thracian *Bessi* tribes were living and the conclusion appear to be in line with Maria Gimbutas' theory and the dispersion of I E people from North-East area of Black Sea.

The statement of an important Italian archaeologist Giacomo Boni indicates a possible origin of the Latin people from 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:

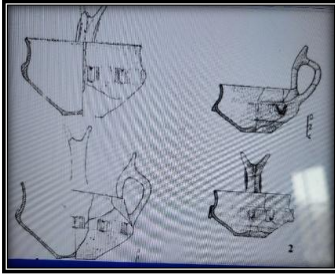
"TEMPLE OF VESTA: There were also several extremely small flat soccer-like vessels, called 'capedunculae' meant to hold symbolic offering of a few grains of corn or salt. These handless are called 'Ansa cornute' or 'Ansa lunata' and such seem to have been in common sacrificial use all along the west-ward 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 Lunata**", 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 speaking people.



"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**" 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



ANSA CORNUTA, VIII century BC, Hallstatt, Thracic culture, **Tei Lake, BUCHAREST**. Vessel of black color, burnt clay, polished in cup shape, with raised rod 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]



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]



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: **TORRELO, LA TAZZA DI MELIZZANO**. [Wikipedia]



Ciotola firing 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]



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. Before Boni's archaeological discoveries in the Temple of Vesta, the same conclusion was also reached by the French writer and diplomat Felix Colson who, in 1839 studying the works of the ancient classics, wrote: "It is no longer permissible for us to doubt that the Pelasgic nations were not the Latin people"

Werner Keller⁶ 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, iron and ceramic objects having different geometric shapes, vases decorated with **straight** or **zigzag lines**, **triangles** and **swastikas** as a solar symbol.

Villanovian culture, Italy (ca. 900 BC) [Wikipedia]



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

The pottery with these geometric shapes, perhaps, reminds us of the exceptionally fine 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 regarding matriarchal, art-loving, creative societies, living long time in the same place without destructive invasions. They preceded the Indo-European patriarchal societies of the Bronze and Iron Age's warriors.

Cucuteni culture, Dacia (Romania) (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 'Salliare 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, pointing to the Column! What a nice way to say, Welcome!


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

About the Temple of Vesta of 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**, which organized official fiestas wearing infula ornaments, **kept the permanent flame**, about which Plutarch said, it 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 worshiping 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 Barbatius**, 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 Anicius 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. <u>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.</u></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>
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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).</p>	<p>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>
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 <p>Vesta Temple's ruins, Rome</p>	 <p>Vesta Temple entrance</p>
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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 cast the ballot boards in the 'comitium', an attendant hands the voting tablet to a citizen.</p>
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About Romanian Language, a proper view

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. But there is a possibility that this is

not the case; and again, we cite the archaeologist Gordon W. Childe (1892-1957), of the Institute of Archaeology of London, who wrote: "*The primary places of the Dacians must be searched for, on the territory of Romania. Indeed, the location of the main center of formation and expansion of the Indo-Europeans must be placed north and south of the Lower Danube.*" [*The Aryans: A Study of Indo-European Origins*].

.... and a passage from the book of the French diplomat and writer Felix Colson from the 19th Century that referred to the history of the Moldo-Vlachs, with a totally opposite opinions to those of the historian Roesler, gives us chills today:

"It is evident that the descendants of the Pelasgians, who live in numbers of several hundred thousand, in the mountains which were the habitat of their ancient race, those who inhabit the former Dacia, still speak the national language, which in Italy gave birth to the Latin language. It is no longer permissible for us to doubt that the Pelasgic nations were not the Latin people. Everything converges to prove that their dialect has become the Latin language". [Felix Colson, 1862, French diplomat and writer, "*Nationalité et regeneration des pesans moldo-valaques*"]. This means that the Latin and Dacian/Thracian, which later formed the base of Romanian language were sisters, with parallel evolution from a common IE substrate and confirm the opinion of the Italian archaeologist Boni regarding the origin of the Latins from the Danube basin.

It does not take into account words used by Homer and Hesiod, 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's language of the Swiss Alps, words with wrong etymology mentioned in dictionaries, most are words found today only in the Romanian language.

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*]: *

Sanskrit word	Romanian word
Agni* [page 73] - fire in Sanskrit	pig's igna(tul) , pig sacrifice thru fire 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 Sibyla, Cybele – Ma , the Helespontine goddess associated with the Thracians, born on Mount Ida, in Troas, known her for 3500 years existence conform to Heraclitus, and who was introduced in Greece as Gaia (Gaea)

As a pattern, it can be noticed here, to the above words, the transformation of the letter **<a> into <j>**.¹

Sanskrit word	Romanian word
<i>Shurya*</i> [Pag.76], sun in Sanskrit	Soare (the sun), in Romanian language. Surianul , mountain in the Lovistea County, Romania, and possible, sură² (stack of hay)
<i>suryá*</i> [pag 88], 'relatii de familie', <i>fica soarelui</i>	suroră, surată
<i>Dasas*, Dasyus*</i> [Pag. 75, 76, 83, 84, 85], meaning 'aborigines' in Sanskrit	Dacians, Dacius , possibly understandig 'aborigines' by the Romans!?
<i>Varna*</i> [Pag. 75], color in Sanskrit	Var , (white color) in Romanian villages and Varna town in former province Quadrilater of Romania
<i>septa*</i> , (seven), in Sanskrit	sapte (seven), in the Romanian language
<i>Apayá*</i> [pag 80], posibile river <i>Brahmavarta</i>	Apa aia (that water') in Romanian language
<i>Apā*</i> (water) [pag 104]	apă (water)
<i>Mitra*</i> [Pag. 233], deity in Bactriana	Mitra , Dacian deity, Mitra Thracian and Persan deity; Mitrea , only Romanian name,
<i>Smarta*</i> , "sacred tradition" [Pag. 228];	Marte , Latin/Roman deity, Marta , Romanian name
<i>Veda*, Vidīā*</i> , [Pag. 254] science in Sanskrit	a vede (to see), visiune (vision), in Romanian
<i>purohita*</i> [Pag.99], Brahman's properties	parohia , churches properties In Romania, and some other European countries
<i>grāma*</i> [Pag.91], village	grama, graniță (border) in Romanian and Byzantine Latin
<i>pryatam, pryatamā</i> (subst./ adj.), dear, most beloved, lover, in Sanskrit dictionary	prieten, prietenă (friend, girlfriend) in Romanian language

<i>Udyāna³</i> , "garden", antique name of Swat river's valley in Sanskrit, identified from Chinese sources, Uyghur language, <i>Ude-grāma, (village)</i>	a garden always is udă, udată (watered), in Romanian language
<i>Mār, (fruits), pineapples, cocos nuts, Māru's garden</i> , in Sanskrit	măr, (apple) in Romanian.
<i>stūpa</i> , (antique structure made of earth, stones), Sanskrit Rigveda	Stup , (bees house), apparent only in Romanian language
<i>Sramana, Sarmana⁴</i> , philosophical school, <i>ascetic person, beggar</i>	sărman, sărac , in Romanian, (poor, ascetic, beggar)

samsarā meaning 'a mundane, banal existence', 'wandering around' In sanskrit	samsar ⁵ în romanian- a person with a banal existence, street vendor, intermediary, an amateur.
takht , 'the function of a ruler' or 'chair' in sanskrit	tact , (the high level of judgment),
baytam , ('the boy') in Sanskrit	baetyl (the boy), the same meaning in Hesiod's myth as băiatul (the boy) 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 ⁶ , dotă , donatie (donation), (zestre), archaic words in Romanian villages, (dextrae), in Latin
mātā , (<i>mother</i>) in sanskrit; mama	măta (<i>mother</i>), in Romanian language, mater in latin

Sanatana Dharma ⁷ ,	possible ' valori sănătoase ' (healthy values) in the Romanian language
OM ⁸ (AUM, HUM), in 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
maha , ' mare ' in Sanskrit	Mare (big) în Romanian language
raja , (rex) in Sanskrit	rege (rex) în Romanian language
nāsā , (nose) in Sanskrit	nas in Romanian language, nose in English
kapāla meaning (cranium), in anatomic sens in Sanskrit	cap (head) în Romanian
mukha, mukham , comun word for (face) in Sanskrit	moacă, față (face), argou with unknown origine in Romanian
nama , (name) in sanskrit	nume (name) in Romanian

(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. **Solar**

(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) *Samsarā* is a word of Indo-European origin with many meanings in Sanskrit, but one very close to the meaning of the word *Samsar* in Romanian Language. Being an Indo-Aryan word, it is wrongly mentioned in dictionaries as a Turkish word.

(6) The Romanian dictionary erroneously shows that this IE word - 'danie' comes from the Bulgarian word 'danije'.

(7) *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.

(8) '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, HOMME in French), 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>Antique 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>	 <p>www.lotussculpture.com Serene Suar Wood Hand Carved Samsara Resting, Layng Buda Sculpture 41 [Wikipedia]</p>
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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), *cățecutra-cuti* (dog)/ *râde-razi* (laaugh) / *Junie-Juan* (June) / *bun-bani* (good)/ *curechi-curac* / *soț-sati* (spouse)/ *vacă-vaci* (cow)/ *atârna-utarna* (hang up)/ *mort-murta* (death)/ *muscă-machi* (fly)/ *pàrticică-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* (dark, black)/ *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.

In the Urdu language of the Pakistanis "What is your name" ?, it is said: "KER NAAM HAI" ? This is very close to the pronunciation in the Romanian language "CE NUME AI" ?

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** (bálan, white)/ **bous** (bou, ox), **brachion** (brat, arm)/ **keros** (ceară, wax) / **kitara** (cetera)/ **kopto** (coace, to bake)/ **kraino** (crai, cráieni, 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** (suda, 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 ograda⁹ (yard), garden, description of nature, of relieph forms, plants¹⁰, celestial stars!** They are the primordial words of life, some of them similar to their Latin equivalent, they are well known and there is no point in listing them here. These words are hard to believe, that they entered later in the language of Romanians, from other languages.

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 what Valerius Peterculus, the Roman legionnaire said - in AD 6 about the population of Pannonia in Augustus' time, identified earlier as Dacians by Caesar, and later Getae by Strabo – that "they understood the Roman language and some even knew how to write.", and later Sextus Rufus (ca. AD396) said in Breviarum, Book VIII: - "A barbaric Latin language was spoken in the province of Illyria before the Roman conquest". (n.b. 221 BC).

(9) The Romanian words 'Ogradă' meaning yard, 'Grădina' meaning 'Garden' and 'Grădiste' seem to be obtained by anagramming the word 'Gard' meaning 'Fence', apparent from I E substrate. 'Ogradă' and 'Garden' are always fenced, to keep out intruders and wild animals. Garden in English, Jarden in French, Giardino in Italian.

(10) *The Dacian names of plants, preserved at Dioscorides (a Greek physician from the period of the emperors Claudius and Nero) can be found in German. [Jakob Grimm 1785-1863, History of the German Language].*

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 philologer 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.]

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

Today in India, Sutras, sung poems, pearls of wisdom, appear as a reflection over time of ancient Brahman Vedic hymns.

The sacred oral texts in the Sanskrit language of the Vedic culture, which historians say originated in the primary phase in South-Eastern Europe, hymns sung, later put into writing are very difficult to translate and are exposed to different interpretations, because the words generally represent abstract metaphysical conceptions, mentalities, feelings, wisdom, conscience, stoicism. It is something similar to how the Latin classics did not fully understand the old language of the Saliare songs, which also came to them orally, or did not fully understand the meaning of the various rites with archaic origins before the Rome's foundation.

Dr. Dipak Banerjee, Guest Assistant Professor at Rabindra Bharati University, referring to earlier Vedic music, says:

"At the end of the civilization of Indus Valley, the Vedic civilization starts. Aryans were the ruler of this civilization. They brought with them their music, the earliest records, which are Vedic Music. Four Vedas were successively written in Vedic age. The names of four Vedas are: Rig-Veda, Samavēda, Yayurvēda, Atharbavēda".

Interestingly, with reference to this subject, Strabo was talking about the rituals and archaic music of the Thracians saying that the music of **Orpheus, Mousaios, Thamyris and Eumopolus** from melody, rhythm, and instruments, all Thracian music is considered Asian... and those who consecrated all Asia to Dionysus, as far as Indike, transferred part of their music there.




Today in India, **the Sutras** are a series of sung poems, pearls of wisdom, verses that are repeated many times and in which each verse has several meanings. They appear as echoes over millennia of Brahman era Vedic hymns (ca.800 - 600 BC) and latter of Sutras literature (ca. 600 – 200 BC).

Interestingly, keeping in mind what Strabo said about the "ancient" music of Thracians *Orpheus, Mousaios and Thamyris*, which would have reached Indike (India), and listening to the **Sutras hymns** as a echo of ancient Vedic hymns, brought there by arjans according to Indian university teachers, we could imagine today how the Orpheus' music would have sounded like. Iamblichus (AD 245-325), about Orpheus, says "that he was older than those noble poets Homer and Hesiod". Apollo gave Orpheus a lyre and taught him how to play. Nothing could resist Orpheus' beautiful melodies, neither enemies, nor the beasts.

"Om Namah Shivaya Shantaya" (The man of peace named Shivaya)

<https://www.youtube.com/watch?v=DnK4jY8J84k&list=RDs8fisVHUc4s&index=6>

[Wikipedia]

 <p>ORPHEUS was a mythological musician, usually wearing a Phrygian/Dacian pileus hat. This is how the Thracians were represented in Greek's art. [QUORA, Wikipedia]. [Roman marble mosaic, AD 194; Eastern Roman Empire, near Edessa]</p>	 <p>Orpheus leading his wife Eurydice from the underworld, looking back, resulting in Hades, to right, taking her back</p>	 <p>J. Sellaio, Orpheus and Eurydice</p>
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OM Namō Narayanaaya (Vishnu)· Narayanaya is the suprem Lord, Vishnu

OM NAMO ARIHANTANAM (Lordul who annihilated all the enemy of anger, pride and greed) [Navkar mantra Om Namō Arihantanam With Lyrics](#) (Om named Arihantanam... ?)

OM TEA NAMO AH HUM OM [Om Tea Namō Ah Hum](#)

OM in Romanian language (*MAN*): represents the vibration of the universe, the nature of a Brahman· [Dean Brown, 1927-2003, American Professor, Dr. in physics].

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](#)


Ornaments *infula*, the precursor of the *Martisor's* 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, Janus¹, 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, **Pilums** who invented **Pilum** used for cereals grinding, **infula**, sacrificial fillets, the goddess **Clocina**, 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), *fular/ felar-etruscan* (scarf), *cloaca* (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 today.</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. 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>
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(1) About **JANUS**, Plutarch (45 AD, died: AD 120, Delphi, Greece) wrote: "As the historians tells us, **JANUS** came from the **Perrhaebia** and passing into Italy he settles down between local barbarians, changed their language and live style to live honest and to work the land" [Plutarch, *Lives. Romulus. C. 22*]. **Perrhaiboi**, the habitants in North of Thessaly, where the tribes emigrated (μετανάστασι) from mountains and fields of Hyperboreans. [Strabon, *Geogr. lib. IX. 5.12.*]. Homer places the **Perrhaebi** in the neighbourhood of the Thessalian **DODONA** and the river **Titarosius**; and at a later time, the name of **Perrhaebia** was applied to the district bounded by Macedonia and the Cambunian Mountains on the north.

<p align="center"><u>PERRHAIBOI, THESSALY</u></p> 	<p>460-440 BC, Hemidrahm 1.91g. Silver. Youth restraining a bull (forepart) right. Forepart of a horse right "Pi - E" all within an incuse square. Weber 2887 (same dies). Very Rare, a couple of edge chips. A coin of the Perrhaebia depicted a man restraining a bull on one side and a horse on the other. The inscription was "Περραιβών". Handbook of Ancient Greek and Roman Coins.</p>
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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. [Macrobios, 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 - the stones (lapis flint) - symbol of Jupiter, according to Servius on Aeneid, viii, 641, and in some processions, the 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*² [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 sacrificial animals offered to the gods. The '*infula*' also 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 with "infula" fillets</p> 	<p>AR Denarius. AD 198. (17 mm, 3.3 g) RIC 6; RSC 53. a EF M AVR ANTON CAES PONTIF, draped bust right. DESTINATO IMPERAT, priestly sacrificial implements: lituus, apex, and simpulum. Bucranium with sacrificial fillets, called infula on the horns. [Wikipedia]</p>
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The ornament '*Infula*' seems to be the precursor of the Romanian Mărtisor's celebration o on March the 1-st, 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 and Etruscan language, namely, *felar/felare*, meaning the same thing. 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 it can be seen below as a symbolism on some ancient coins and the bas-reliefs of temples.

(2) **INFULA**, a flock of white and red wool, which was slightly twisted, drawn into the shape of a wreath or fillet, and used by the Romans for ornament on festive and solemn occasions. In sacrificing it was tied with a white band to the head of the victim (Virg. Geogr. III.487; Lucret.1.88; Seuton, Calig. 2.7), and also of the priest, more especially in the worship of Apollo and Diana (Virg. Aen. II. 430, X. 538; Servius in loc; Festus, s.v. Infulae). The "hear dress infula" was worn also by the Vestal Virgins. [William Smith, D.C.L., LL.D.: A Dictionary of Greek and Roman Antiquities, John Murray, London, 1875]


 <p>PHOCIS. Bronze coin, ca. 357-346 BC. AE 13mm (2.23g). Lokris-Phocis. Obverse: bison head, "sacrificial fillets, infula" hanging by the horns. Reverse: φΩ, 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; ΕΛ above / Apollo's head crowned. 4.46 g, 17-18 mm, bronze Reference: BCD Lokris-Phocis 425; HGC 4, 1143</p>	<p>[Wikipedia]</p>  <p>PHOKIS, Phokian League, Federal coinage (4th century BC). Drachm (16,8mm, 3.53g). Apollo . R/Bull's head with sacrificial garlands, right a bunch of grapes. Cf. SNG France 1282, VF</p>
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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 bull's head with **'sacrificial fillets' - infula** - hanging from the horns. Let us not forget how the ancient writer **Thucydides**, in his book "The Peloponnesian War", referring to the myth of Philomela and Procne, said 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 Tribes³ 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>
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(3) *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,*

but 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].

ALEXANDER I	
	<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>
<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>	

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

Today, the *Mărtisor's* 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 bulls, which were offered to the gods.

	
<p>[Wikipedia] Detail from the tomb of the Thracian king, Seuthe III, Kazanlak. Ornament infula, probably twisted red and white wool cords on the bull's horns.</p>	<p>Romanian Martisor</p>



[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 (ISTROS), DACIA**, Temple of Aphrodite, ca. 550 BC. History Museum, Bucharest.

It is possible that the cords that hang up from the horns of sacrificial bulls 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 bulls (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 (Diadochi) of **Alexander the Great**.


Arsinoe the 2-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 bulls head with sacrificial 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 2-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.

EURIDICE



EURYDICE, rare portrait, daughter of **Lysimachos**, Bronze AE 17, SNGvA 2159; SNG Cop 1105; BMC Ionia, pp. 56, 75 (Ephesus as Eurydicea), VF, Smyrna mint. **Smyrna was briefly renamed Eurydicea** at the same time that Ephesus was renamed after Arsinöe II, c. 288 - 281 BC


<p>ARSINOE II</p> 	<p>IONIA – EPHESOS AS ARSIONEIA. Æ 16, 290 - 281 BC. (3.66 g, 16 mm). Head of Arsinoe the 2-nd (Queen of Egypt and Thrace), wife of Lysimachus / stag kneeling left, astagalos (anklebone use like dice) behind, ARSI. SNG Cop. 258 f. When Lysimachus gained Ephesus, he renamed the city 'Arsinoeia', honoring his wife, Arsinoe II</p>
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<p>LYSIMACHOS</p> 	<p>King of Thrace: LYSIMACHOS. 301-297 BC. Obverse: Young male head right wearing Phrygian (Dacian) helmet. Reverse: LYSIMACHOS BASILEWS</p>
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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 of 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"*].

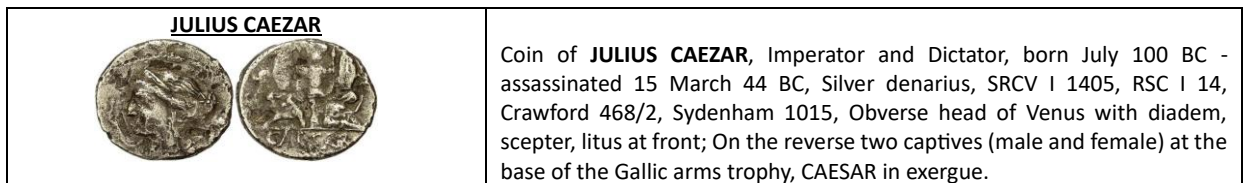
Other sources of information for Fabius Pictor, of course, were the old legends and Saliare songs of old Rome. His writings were later used by **Plutarch, Polybius, Livius, Dionysus of Halicarnassus, and other classical writers.** **Polybius accuses Fabius Pictor** of favoring the Romans in the history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

	<p><u>Numismatic Note:</u> 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. [<i>Frier, Bruce W., Libri Annales Pontificum Maximorum University of Michigan Press, 2nd edition 1999, p. 231</i>]. 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". [<i>The classical foundation of modern Historiography, by Arnaldo Momigliano</i>]. 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!</p>
<p>NUMERIUS FABIVS PAINTER. AR Denar de AR. Year 126 B.C. - Rome. <u>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!).</u> Catalog: Crawford 268/1b (R4). 3.6g - 18mm.</p>	

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 Herciná 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].



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?"*

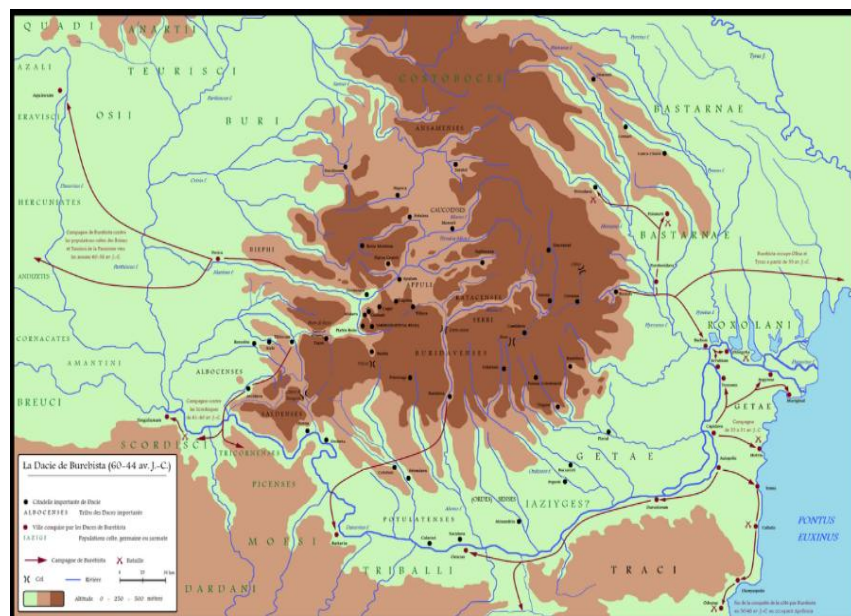
In another translation of Horace's book, published in 1959 in Chicago and London - the phrase "**what else is heard about the Dacians?**" - translates, hard to understand, with - "**what else is happening in the Balkans?**" - thus totally changing the meaning, possibly on the advice of a 'specialist'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

<p>BRUTUS</p> 	<p>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>
<p>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</p>	



<p>BRUTUS</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>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>C. CASSIUS</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].</p> <p>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>
<p>C. CASSIUS LONGINUS (Caesar's Assassin) and P. Cornelius Lentulus Spinther, 43-42 BC. Denarius AR. 18.5 mm. 3.7 gm. Obverse: (C. CASSI) IMP – LEIBERTAS, 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>	

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], [Seutonius, Julius 44], [Veleius Paterculus 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**. **Olores** 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 style="text-align: center;"><u>MARK ANTONY and OCTAVIAN.</u></p>  <p>Denarius (41 BC). M. Barbatus 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 style="text-align: center;"><u>MACEDONIA / PHILIPPI</u></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. VF. Attractive patina!</p>
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<p style="text-align: center;"><u>MARCUS ANTONIUS</u></p>  <p>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</p>	<p>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 stage.</p>
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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"**.


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

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: "**Gemanicus, son of Drusus, took his name from a Sarmatian race**" ["To Calocissus", *book 9, XCIII*]. Strabo also tries an explanation with connection to Celtic tribes, otherwise inconclusive.

Drusus father and his son, Germanicus	
	<p>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, DRUSUS, ΔΡΟΥΣΟΣ ΙΕΡΑΠΟΛΕΙΤΩΝ. RPC I 2968 (4 examples, including this one). Very rare. Germanicus was the first son born to Antonia Minor and Nero Claudius Drusus</p>

AGRIPPINA



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 the proof of Dacians' existence 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!**

Referring to the existence of Dacians in the mountains of Bohemia, Vasile Pirvan, a Romanian historian writes in his book 'Getica': *"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 river and Latium** - 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 for 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.

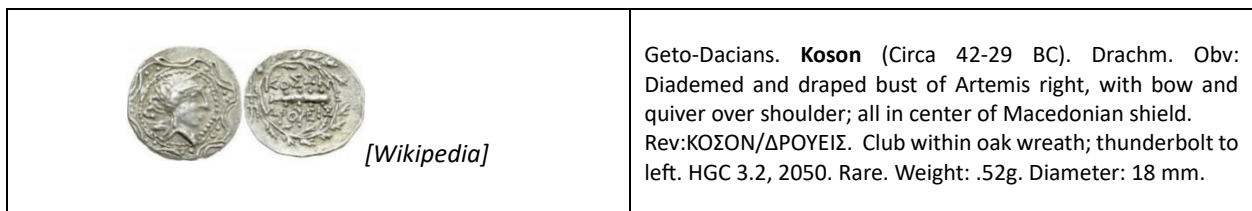
Even though they were so numerous and persistent in opposing the Habsburg Empire, today the local authorities pretend to know nothing about the origin of this minority of Vlachs (Romanian), and how they got there! Some historians believe that they would have been in those locations during the time of 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 Lentulus, 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.




The Dacians/Getae of Pannonia and Dalmatia revolted in AD 6 (Anno Domine).

The revolt spreads to Thrace.


The Dacians/Getae of Pannonia and Dalmatia revolted in AD 6. The revolt spreads to Thrace. **Augustus** sends **Tiberius** to **Pannonia** and **Dalmatia** to put down a rebellion of local tribes that broke out that year. This is what **Velleius Peterculus** 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, Roimetalkes I** fled to save his life.

<p style="text-align: center;">TIBERIUS</p> 	<p>, 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</p>
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Sapeian kings of Thrace and kings of Bosphorus, subservient to Rome

After Roemetalces the 1 st ' death AD 12, Augustus divided the kingdom, half for **Rhoemetalce's** son, **Cotys VIII** and the other half for his brother, **Rhescuporis the 2-nd**. 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.

<p style="text-align: center;"><u>AUGUSTUS / RHOEMETALKES I and PYTHODORES</u></p> 	<p>Kings of Thrace, RHOEMETALKES I (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 Rhoemetalces. Aristotle's birthplace, Stageira, is very close to Sithonia. Rhoimetalkes becomes king of Thrace after his nephew, king Rhascyporis, is assassinated in a revolt of Thracian tribes, the Bessi.</p>
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<p style="text-align: center;"><u>TIBERIUS/ RHOEMETALKES II and his mother TRYPHERNA</u></p>  <p style="text-align: center;">[Wikipedia]</p> <p>KINGS of THRACE. Rhoemetalces II, with Tiberius. Circa AD 19-36. Æ 23 mm (8.28 g, 6h). Jugate heads of Rhoemetalces II, diademed, and his mother queen Trypherna right / Bare head of Tiberius right. RPC I 1711; Youroukova 206. VF, brown patina.</p>	<p>Was a client ruler in association with his mother Antonia Trypherna of Sapaean kingdom of Thrace under the Romans. They succeeded his paternal great- uncle Rhescuporis ii, who usurped the throne from Rhoemetalces ii's father Cotys viii. Emperor Tiberius deposed Rhescuporis ii and installed Rhoemetalces II and his mother, Trypherna</p>
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CALIGULA/ RHOIMETALKES III



THRACIAN KINGS AE - bust of RHOIMETALKES III - bust of CALIGULA. AD 38 to 46. Obv.: GAIW KAISARI - SEBASTW; laureate bust of CALIGULA right. Rev: BASILEWS RO - IMHTALKAS; draped and diademed bust of Rhoimetalkes III left, RPC 1724, 10.4 gm; 24 mm, very fine

Rhoemetalces III, Sapeian was the son of the King Rhescuporis II. He ruled the Odrysian kingdom of Thrace with his cousin-wife Pythodoris II as clients under the Romans from 38 to 46 A.D. They succeeded Pythodoris' mother Tryphaena and her brother Rhoemetalces II. Rhoemetalces III was murdered in 46, by insurgents or on the orders of his wife. The subsequent fate of Pythodoris II is unknown and it seems they didn't have any children. Soon after his death, Thrace was incorporated into the Roman Empire as a province.

ASPURGUS



BOSPORUS KINGDOM, AD 14/15 - 37/38. AE-12 Nummi. 4.75g. 12h. KAISAPOS 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

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].

ASPURGUS / QUEEN GEPAEYRIS



BOSPOROS KINGDOM, QUEEN GEPAEYRIS 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**.


Numismatic Note:


GEPAEYRIS (Greek: Γηπαυπερις, 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]**

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><u>MITHRADATES III</u></p>  <p>KINGS OF BOSPOROS, AD (39/40-49), AE12; Obj: ΒΑΣΙΛΕΥΣ ΜΙΘΡΑΔΑΤΟΥ. 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>
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<p><u>COTYS I, BOSPORAN</u></p>  <p>KINGS OF BOSPORUS. Cotys I, AD 45/6-68/9. Ae 12 Units 25 mm, 7.6 gm. Obv: ΤΙ ΚΛΑΥΔΙΟΥ ΚΑΙΣΑΡΟΣ / IB Laureate head of Claudius to right. Rev: ΙΟΥΛΙΑΝ ΑΓΡΙΠΠΙΑΝ ΚΑΙΣΑΡΟΣ Draped bust of Agrippina to left; in left field, monogram. MacDonald 325. RPC I 1924.</p>	<p>The Bosporan 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 Bosporan Kingdom was supported by its Roman suzerains, who lent them the assistance of garrisons and fleets.</p>
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<p><u>QUEEN EUNICE</u></p>  <p>KINGS OF BOSPORUS, EUNICE, WIFE OF KOTYS I Æ24 UNITS / TEMPLE / WREATH Attribution: Mac Donald 337/1, Date: AD 68-69, 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 Bosporan 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 Bosporans to be into the Roman empire. The Bosporan 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 Bosporan Kingdom to Rhescuporis I, the son of Cotys I.</p>
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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 Dacians/Getae!

” 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 Rhipedian Mountains and Hyperboreans, and what the Pytheas 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>

This is why the '**Rhâpean 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 Rhâpean Mountains, so the Carpathians of Dacia, and at their foot and slopes the **Hercine** forest, which goes far to the Dniester (Tyras) river. Romanians still call the mountains with steep valleys - "**Muntii Râposi**", which at least phonetically resembles "The Rhâpean 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...

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 Dnieper⁴), 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]


(4) My Romanian father, born in Bassarabia, today Republica Moldavia, told us that there were many Romanian villages between the Dniester River (Tyras) and the Dnieper.



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 Istu (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.]. Of course, the reference to the land "occupied by bees" appears as a metaphor, the area being inaccessible to foreigners due to the danger of being attacked, the contact of the locals with the Greek colonists being limited only to the area of Euxine Pontus' shore.


The conquest of Dacia by the Romans represented on Roman coins and Trajan's Column.

After being appointed emperor, Trajan, the adopted son of **Emperor Nerva** (AD 96 and 98), began the preparation of campaigns against the Dacians. He was dissatisfied with the large sum of money that had to be paid annually by the Empire and with many other obligations that the Romans had, after the unfavorable peace made by the **Emperor Domitian** with the Dacians, and he observed with anxiety the Dacians' increasing power.

Perhaps, Traian had in his mind the year of AD 92, when an alliance of Dacians and Roxolani Sarmatians completely slaughtered the Legion **XXI Rapax** of emperor Domitian on the First Battle of Adamclisi, modern Romania. Later, the Romans defeated the Dacians and Marcomanni at the Danube, but they were not entirely subdued, and an unfavorable pace for Romans was made.

<p style="text-align: center;">DOMITIAN</p> 	<p>DOMITIAN, 13 September 81 - 18 September 96 A.D., Roman Provincial Egypt, RX57421. Bronze diobol, RPC II 2626, Dattari 494, Geissen 386, SNG Hunterian 3917, BMC Alexandria 306, Milne 504 var (date arrangement), Emmett 291, Kampmann 24.154, F, 6.700g, 21.9mm, 0o, Alexandria mint, AYT KAICAP – ΔΟΜΙΤ CEB ΓΕΡΜ, laureate head right; Rev: Harpocrates standing left, wearing skhent (the crown of united Nord and South Egypt), right hand to mouth, chlamys (pelerine) and cornucopia in left, L IA (year 11) left; excellent portrait</p>
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 <p>Adamclisi metope 13 with Harpokrates, Monumentum Tropaeum Traiani</p>	 <p>Bronze figurine of the god Harpokrates with his finger to his lips.</p>	<p>Harpokrates (or Harpocrates) was the god of silence. He was derived by the Greeks from the Egyptian god Harpa-Khruti (Horus the Child) who was portrayed as a small boy with a finger held to his lips--an Egyptian gesture, symbolizing childhood, which the Greeks mistook for a hush of silence.</p> <p>The existence of God Harpokrates on a metope of Tropaeum Traiani Monument is not understood!</p>
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<p style="text-align: center;">NERVA TRAIAN</p> 	<p>NERVA (Latin: Marcus Cocceius Nerva Caesar Augustus;[1] 8 November 30 – 27 January 98 AD, AE, As Obverse: IMP NERVA CAES AVG PM TRP COS III PP Head of Nerva right. Reverse: LIBERTAS PVBLICA SC Libertas holding pileus and scepter. Size/Weight: 21mm 9.92g. Reference: RIC 86.</p>
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The historian Dio Cassius (b.155 – d.229 AD) describes, in his book [*"Roman History", Book LXVIII*], the wars waged by the Dacians and Romans – saying about Trajan: *"let us not forget that Trajan was a true-born Thracian. The fights between Trajan and Decebalus were fratricidal wars, and the Thracians were Dacians."* [to be identified Dio Cassius' translation edition which includes these sentences]

The Romans entered Dacia first time on a bridge over Danube made of ships, and later in the second war in AD 105 they entered over the bridge at Drobeta (Turnu Severin), built under the guidance of Apollodorus of Damascus architect, a bridge that can be seen on the republican coin below and also on a segment of the **Trajan Column**, built later in the Roman Forum.

The Dacians, apparently, spoke a language that the romans understood. A scene is clear from the following passage from the 'History' book of **Dio Cassius** (c. AD 155 – 235), where the Dacians spoke in Roman Senate, apparent without translator:

"After the ending of the first war (n.b.AD 101-102), Trajan had sent a number of representatives of the Dacians to the Senate, to confirm the peace. The ambassadors of Decebal were introduced to the Senate, where after they laid down their weapons, they hold together their hands in the way of the captives does, spoke some pleading words, after which they accepted the peace and took their weapons from the ground" [Dio Cassius, lib. LXVIII. c. 8, 9].

TRAIAN/ DANUBE BRIDGE



BRIDGE OVER DANUBE RIVER, AD 98-110, Rome, AE Sestertius ca. 107-110 AD, Rome, Fine, maroon patina. Brass. 23,36 g. Laureate bust right, slight drapery on left shoulder
IMP CAES NERVAE TRAIANO AVG GER DAC P M TR P COS V PP / SPQR OPTIMO PRINCIPI SC. Rare.



After two wars between AD101-106 the Dacians are defeated by the emperor Traian's roman legions, their capital Sarmisegetuza is destroyed and the king Decebalus commits suicide, before being captured. Follows a Roman occupation of Dacia for about 170 years, until AD 273.

On the imperial Roman coin below is depicted the capture and suicide of the Dacian king, moment which can also be seen on a segment of Traian's Column of the Roman Forum.

DECEBALUS' SUICIDE



TRAIAN (AD 98-117). Æ Orichalcum Sestertius.
Struck c. AD 103-111. Rome mint. Obv. IMP CAES NERVAE TRAIANO AVG GER DAC PM TR P COS V PP - Laureate head right drapery on right shoulder. Rev. SPQR OPTIMO **thrusting spear at Dacian in front of horse, probably the king Decebalus**; in ex. SC. RIC II 534 | SRCV 3204 | Cohen 503 | Woytek 317c. Near VF. 25.19g, 32mm PRINCIPI - Emperor on horseback right,

DECEBALUS' SUICIDE



Cast (Cichorius 106) of panel on **Trajan's Column**, showing the cornering and suicide of Decebalus AD 106. **Note the trampled Dacian pileatus (left foreground) and the falx held by Decebalus to his own throat (central foreground)**

After the defeat of the Dacians, says Dion Cassius, a large treasure of Decebalus was found under the Sargetia river that flowed near his palace, Sarmisegetuza. Back in Rome, Trajan invited ambassadors of various barbarian nations, even from India, and a great celebration took place, with shows of gladiators, sacrificed animals, which lasted 123 days. Roads, bridges and buildings, libraries were built and the Roman Forum with an enormous column as a personal monument and memorial to the victory against the Dacians. The area being hilly, an entire section of the hill was cut off for a height equal to that of the column, thus leveling the Forum. Trajan's triumphal column was probably designed by the architect Apollodorus of Damascus, who also built the bridge over the Danube at Drobeta, today named Turnu Severin.

Trajan's triumphal column, a unique monument by its historical importance, was probably designed by Apollodorus of Damascus, who also built the bridge over the Danube. The column finished in AD 113 is famous for the helicoidally bas-reliefs made by artists on the entire height, an open book which "tell" the story of the Dacian wars, AD 101-102 and AD 105-106.

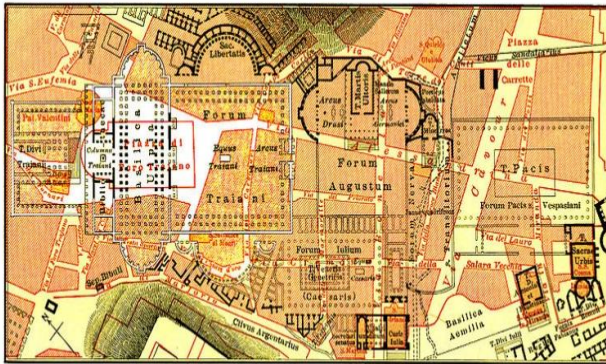


Fig. 60
PLAN OF THE IMPERIAL FORA



TRAJAN. AD 98-117. AR
Denarius 19 mm, 3.3 gm.
Rome mint. Struck circa AD
112-115. Laureate bust /
Trajan's Column: column
surmounted by statue of
Trajan standing left, holding
patera and scepter, and set
on podium with eagles. RIC
II 292; RSC 558. The spiral
bas-relief represents the
Dacian wars.

TRAJAN, AD 98-117,
Silver Denarius, 115,
Rome-RICII-307
Columna Traiani. IMP
TRAIANO OPTIMO AVG
GER DAC P M TR P
Laureate bust, seen
from behind COS • VI-S
• P • Q • R Trajan's
Column surmounted
with statue of the
emperor, two eagles on
base 17mm x 20mm,
3.03g RIC II, 307 Ex
Harlan Berk



Trajan Triumphal Column
[Wikipedia]

Dacian statues from the Roman Forum in the world's museums

The Roman Forum and the adjacent institutions were decorated with many Dacian statues made according to authentic models; many Dacian prisoners of war being brought to Rome. Some of the statues are colossal in size, probably made at the emperor's command of Phrygian marble, some made of red porphyry. All the statues were labeled "Captivus Dacus" represented Dacians in a proud, calm attitude, resigned, unchained, with their hands crossed, some representing Dacian nobles (tarabostes) having on their heads the well-known Dacian hat, bushy beards, short hair, and others Comati - common people, with bare heads and long, wavy hair. All of them wearing oxides, named 'opinci' that we can still see them today in some of remote Romanian villages.

In our days these statues decorate the great museums of the world and none are in Romania. Leonard Velcescu's doctoral thesis in the history of arts, year 2000, from the Sorbonne identifies over 100



representations of Dacians statues, heads, busts and tries to penetrate their mystery and meaning that was not accessible to anyone. https://youtu.be/rDOInFVAeMI?si=XuhU4_aGxp1OU0gW






To this day, it remains a mystery why the Dacian prisoners were represented as a free man and their statues were placed to adorn the Roman Forum. Perhaps, as Dio Cassius said, being born a true Thracian, Traian may have had remorse starting the fratricide wars against the Dacians




Coins issued by the Roman Empire in connection with the Dacia's conquest

After no other subjugated peoples by Rome or any other conquered area, the Empire did not issue so many coins referring to those battles, as they issued after Dacia's occupation. Some of them can be seen below:




<p style="text-align: center;"><u>TRAIAN/ DACIA</u></p>  <p>98-117 AD, AE sestertius - Danube kneeling on DACIA - scarce!! Obverse: laureate bust right, aegis or drapery on let shoulder. Reverse: River god Danube standing left, forcing Dacia to the ground with his knee. A very not subtle reference to Trajan's victory over the Dacians. 34mm, 25.40 grams</p>	<p style="text-align: center;"><u>TRAIAN/CAPTIVE DACIAN</u></p>  <p>TRAJAN, 98-117 AD Silver Denarius (20mm, 3.14 gm.), Rome, 109 A.D. Very Rare. IMP TRAIANO AVG GER DAC P M TR P – Bust of Trajan, with light toga on far shoulder. COS V P P S P Q R OPTIMO PRINC / DAC CAP - CAPTIVE DACIAN standing left amidst arms. Ref: Cf. RIC 99. BMCRE 383. RSC 121. UCR 493.</p>	<p style="text-align: center;"><u>TRAIAN/ DACIA</u></p>  <p>TRAJAN / DACIA, AE, As Dupondius, Atr: RIC II 561. Date: 98-117 AD. Obv: bust of Trajan. Rev: SPQR OPTIMO PRINCIPI, S-C, Dacia seated left on shield in attitude of mourning, a trophy of arms before her; Size: 28.63 mm; Weight: 11.54 grams; Description: Ex Davisson with tag.</p>
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<p style="text-align: center;"><u>TRAIN/ DACIA</u></p>  <p>TRAJAN, AR denarius / TROPHY AND DACIA. Attr: RIC II 220 Date: 103-111 AD Obs: IMP TRAIANO AVG GER DAC PM TR P COS VII, bust right. Rev: SPQR OPTIMO PRINCIPI, Weeping Dacia seated right at foot of trophy. Size: 17.99 mm Weight: 2.75 grams</p>	<p style="text-align: center;"><u>TRAIAN/ DACIA</u></p>  <p>TRAJAN, AD 98 - 117. Denarius, Rome, AD 103 - 111. (2.88 g, 18 mm). Laureate head right / DACIAN seated right on pile of arms falax (curved sword), in attitude of mourning. RIC 219.</p>	<p style="text-align: center;"><u>TRAIAN/ANNOA</u></p>  <p>TRAJAN (98-117). Denarius. Rome. Obv: IMP TPAIANO AVG GER DAC P M TR P COS VI P P. Bust right. Rev: SPQR OPTIMO PRINCIPI / ALIM ITAL. Annona standing left, holding cornucopia and grain ears over child at feet left. Woytek 395b. Condition: Very fine. Weight: 3.27 g. Diameter: 19 mm.</p>
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<p style="text-align: center;"><u>TRAIAN/ DACIA</u></p>  <p>TRAIAN. (AD 98-117) Obverse: IMP TRAIANO AVG GER DAC P M TR P Laureate bust, right. Reverse: COS V P P SPQR OPTIMO PRINC Dacia seated left in mourning, on pile of captured arms. Mint: Rome. Struck AD 101-02 Reference: RIC 98; RSC 120a; BMC 390. Denarius, 2.79g. Rome. Dacia defeated</p>	<p style="text-align: center;"><u>TRAIAN/ABUNDANTIA</u></p>  <p>TRAIAN, 98 -117AD, AE, As, Abundantia. Rome Mint, 27mm, 11.7 grams. Obv: IMP CAES NERVAE TRAIANO AVG GER DAC P M TR P COS V PP, cuirassed bust of Trajan right. Reverse: S P Q R OPTIMO PRINCIPI S C, Abundantia standing left holding grain ears and cornucopia, small child at feet holding a roll. RIC459</p>	<p style="text-align: center;"><u>HADRIAN/ DACIA</u></p>  <p>HADRIAN. DACIA 117-138 AD. Æ Sestertius (33.2mm, 25.50 g.) Rome mint, struck 134-138 AD. Obv. Laureate and draped bust right. Rev. Dacia seated left on rocks, foot on rock, holding standard and famous curved sword. RIC II 849, About VF, Brown patina. SKU: 00452.</p>
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<p style="text-align: center;"><u>TRAIAN</u></p>  <p>Trajan AD 98-117. Æ Sestertius (32.5mm, 25.03 g.) Rome mint, struck circa AD 107-110. Obv. Laureate bust right, slight drapery. Rev. Trajan on horseback right, spearing fallen Dacian. RIC II 543 [Wikipedia]</p>	<p style="text-align: center;"><u>TRAIAN/ PAX</u></p>  <p>TRAIAN 98-117 AD Æ As (27mm, 10.07 g.) Rome mint, struck circa 104-107 AD, Obv. Laureate bust right. Rev. Pax seated left on throne, leaning on its arm and offering olive branch to Dacian kneeling before. RIC II unlisted [Wikipedia]</p>	<p style="text-align: center;"><u>TRAIAN/ROMA</u></p>  <p>Traian, AD98-117, AE Dupondius, ROME minted. Radiate crowned bust Trajan facing right Rev: SPQR OPTIMO PRINCIPI, Roma seated holding olive branch out to kneeling Dacian, SC in ex. 26mm, 10.7 grams [Wikipedia]</p>
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<p style="text-align: center;"><u>TRAIAN/ DAC CAPTIV</u></p>  <p>Trajan AR Denarius, Rome DAC CAP Dacian Captive on Arms, 107-108 AD Obverse: IMP TRAIANO AVG GER DAC P M TR P Laureate head of Trajan, Reverse: COS V P P S P Q R OPTIMO PRINC Dacian seated right on pile of one round and three oblong shields, his arms bound behind him; two curved swords; to right, two spears; DAC CAP in exergue Ref.: RIC 96, Woytek 276b Size: 19mm, 3.34g [Wikipedia] Roma Aeternae Numismatics</p>	<p style="text-align: center;"><u>TRAIAN/ DACIAN SHIELD</u></p>  <p>TRAIAN – AS, ROME Commemorative issue for Dacian war, after AD106 – Pile of weapons – Shield Flax Wexelum – Rare type. Obv: IMP CAES NERVAE TRAIANO AVG GER DAC P M TR P COS V P P, laureate bust. Rev: S P Q R OPTIMO PRINCIPI. Oval (Dacian) shield; behind, two spears, sword, vexillum. C 569. BMC 949 note. RIC 584 var. (no aegis). Very fine. W: 6.7 gm. Dia: 26 mm.</p>	 <p>Oval Dacian shield and famous falx (curved sword)</p>
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<p style="text-align: center;"><u>PHILIP I / DACIA</u></p>  <p>PHILIP I, AD 244-249, ae 26 b, DACIA. PROVINCIA DACIA AN II, 15,66 gm. AMNG 7. Rare! Dacia, with phrygian (dacian) cap, between eagle and lion and legionary standard LEGIO V, Macedonia and LEGIO XIII, Gemina</p>	<p style="text-align: center;"><u>PHILIP I / DACIA</u></p>  <p>PHILIP I Bronze provincial sestertius, Dacia I.4.3; Varbanov I 7 (R5); BMC Thrace p. 14, 1 var. Reverse PROV-INCIA DA-CIA, Dacia head, Phrygian cap (pileus), curved sword in right, standard Legion XIII in left, standard Legion V in ground and eagle with wreath in beak on ground left, lion, AN 12½11½ in ex.</p>	<p style="text-align: center;"><u>TRAIANUS DECICUS/ MOESIA</u></p>  <p>TRAIANUS DECICUS, 249-251 AD, Viminacium: PMC COL VIM/ AN XI Emperor Trajanus Decius. Denomination sestertius. Mint Viminacium. Reverse: PMC COL VIM /AN XI. Moesia standing facing, head left; to left, bull standing right; to right, lion standing left. Weight 14,34 gm. Reference AMNG 123</p>
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<p style="text-align: center;"><u>HOSTILIAN/ MOESIA</u></p>  <p>MOESIA SUPERIOR. Viminacium. Hostilian (Caesar, AD 250-251). Ae. Dated CY 12 (250/1). Obv: CVAIHSTMQVINTVSC. Bare headed, draped and cuirassed bust right. Rev: PMSCOLVIM/ANXII. Moesia standing facing, head left; to left, bull standing right; to right, lion standing left. RPC IX 37; Varbanov 193 var. (obv. legend). Condition: Good very fine. Weight:14.70g. Diameter: 27 mm.</p>	<p style="text-align: center;"><u>VOLOSIAN/MOESIA</u></p>  <p>VOLUSIAN AD (251-253). MOESIA SUPERIOR. Viminacium. Ae. Dated CY 13 (251/2). Obv: IMP C VOLVSIANVS AVG. Laureate bustri, with slight drapery Rev: PMSCOLVIM / ANXIII. Moesia standing facing, head left; bull standing right; to right, lion standing left. RPC IX 71; Varbanov 219-20 var. (bust type). Condition: Good very fine. Weight:10.92g. Diameter: 26 mm.</p>	<p style="text-align: center;"><u>AEMILIAN/ DACIA</u></p>  <p>Dacia. Aemilian. AD 253. Æ 26 mm 8.1 gm. Obv: Laureate and cuirassed bust right, seen from behind Rev: Dacia standing left holding two standard inscribed Leg. XIII in left and standard inscribed leg. V in the right; eagle left, lion right, AN VIII in exergue. AMNG I 57; SNG Copenhagen 135 var. (AN VII). Choice VF, glossy dark green patina. ex CNG 64 lot 574</p>
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<p style="text-align: center;"><u>TRAIAN/ DANUVIUS</u></p>  <p>[Wikipedia] Forum Ancient Coins</p>	<p>Trajan, 25 Jan. 98 - 8 or 9 Aug. 117 AD. Silver denarius, Woytek 277b, RIC II 100, RSC II 136, BMCRE III 395, Strack I 159, Hunter II 133 SRCV II 3138, Choice F, centered, scratches, dark spots, edge cracks, 3.333g, 19.2mm, 180°, Rome mint, IMP TRAIANO AVG GER DAC P M TR P (Latin: <i>Imperator Traiano Augustus Germanicus Dacicus Pontifex Maximus Tribunicia Potestate</i> - Supreme commander, Trajan, emperor, victor over the Germans, victor over the Dacians, high priest, holder of tribunitian power)</p>
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<p style="text-align: center;"><u>REGALIANUS [Wikipedia]</u></p> 	<p>Silver antoninianus, Regalianus AD 193-260. M1 and pl. II (same dies, citing specimen in Budapest); RIC V, part II, 7; RSC IV 4a, Carnuntum mint, via Petronel. Regalianus, military commander in Illyricum, revolts and is proclaimed Emperor. The Historia Augusta, the only source of the events, is not credible. He takes power for 6 months and is defeated and killed by Roxolani in Sirmium. Cornelius Publius Gaius Regalianus appears to have Dacian origin and claimed to be a descendant of King Decebalus.</p>
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<p style="text-align: center;"><u>AURELIAN/ SOLI INVICTO</u></p> 	<p>AURELIAN, AD 370-275, - SOLI INVICTO - TICINUM MINT. Billon antonianus. Date Struck AD 274. Mint Ticinum. Obverse IMP C AVRELIANVS AVG - Diademed, draped, and cuirassed bust right. Reverse: SOLI INVICTO - Sol advancing left with globe on right hand, left hand raised, seated bound captive at either side. Exergue - VIXXI, Weight 3.40 gm, Diameter 22 m. In AD 271, Aurelian withdrew Roman troops from Dacia to south of the Danube River.</p>
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<p style="text-align: center;"><u>SEVERINA AURELIAN' S WIFE</u></p> 	<p>SEVERINA ANTONINIANUS OF SERDICA. Coin struck in Serdica AD 274-275. Diademed bust of Ulpia Severina right, SEVERINA AVG. Aurelian and Severina standing facing, togate, clasping hands, CONCORDIA AVGG, star below in field, KA. in ex. 3.46 gm, 23.5 mm, A very handsome strike! EF with attractive toning, Sear 11703 After the assassination of Aurelian in AD 275, Severina remained alone at the head of the Roman Empire until the appointment of the successor emperor, Tacitus in AD 275.</p>
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Trophaeum Traiani Monument of Adamclisi, Romania


Between AD 106 and AD 109, Trajan erected near the Roman city '**Civitas Trophaenisium**' (modern Adamclisi, Romania) the monument '**Trophaeum Traiani**' to commemorate the Victory against the Dacians. The monument had 54 metopes that are now in the museum t the archaeological site. **It was probably built by the architect Apollodorus of Damascus inspired by the mausoleum of Augustus and the ancient cylindrical temple dedicated to Jupiter Stator by Romulus, the founder of Rome.**

 <p>Foto of 1896 Ruins</p>	<p style="text-align: center;"><u>Trophaeum Traiani</u></p>  <p style="text-align: center;">Reconstruction</p>		
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	<p>The Temple of Jupiter Stator¹ was first vowed, according to ancient tradition, by Romulus after a battle with the Sabines. The battle was taking place in the valley, in the Roman Forum. The Romans were forced to retreat up to Palatine hill by the Via Sacra, and they managed to regroup and hold their ground against the Sabines, who were eventually defeated. From here the name of Jupiter Stator, the temple which was built in this place.</p>
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(7) It is possible that the name of the fixed, standing cylindrical part of electric machinery name 'stator' may have been inspired by this Roman temple of 'Jupiter Stator' built in a cylindrical shape, on the same place where the Romans hold the ground in the fight against the Sabines.

	<p>The Temple of Romulus has been well-preserved Roman monument. It's intact and it was turned into the entrance to the Church of Saints Cosma and Damiano, still functioning today.</p> <p>And, though a bit confusing, it's not dedicated to the founder of Rome but to the son of the emperor Maxentius, named also Romulus who died at very young age, in 4th century AD.</p>
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<p><u>Maxentius coin in memory of his son</u></p>	<p>Roman Empire - Divus Romulus (died AD 309). Æ Follis. Rome c. AD 310-311. Obv: DIVO ROMVLO NV BIS CONS - Bare head right. Rev: AETERNAE MEMORIAE - Domed shrine, right door open, surmounted by eagle standing right; mintmark RBQ. VF-/VF, 24mm, 6.09g. RIC VI Rome 207; Sear 15046</p>
	

Close to Trajan's Column, later, **Constantine the Great (AD 280-337)** built a Triumphal Arch, the only one that remains standing today, erected to commemorate the victory at the **Milvian Bridge** against Emperor **Maxentius** (AD 306-312), who lost his life in battle, falling off from the bridge. Emperor Constantine I, being born in Dacia Repensis, Moesia Superior, Naissus (Nis today in Serbia), adorns the Arch with eight colossal statues of Dacians, taken from the Roman Forum, which from the height of the arch, with their proud, calm attitude, the Dacians seem to be winners, not defeated!

<p><u>MAXENTIUS/ DIOSCURI</u></p>	<p><u>CONSTANTIN THE GREAT/MILVIAN BRIDGE</u></p>	
		
<p>MAXENTIUS roman emperor 278-312 AD, G Follis, Ostia mint, IMP C MAXENTIVS P F AVG, Laureate bust of Maxentius right, AETERNITAS AVG N, Dioscuri facing one another, holding horses to center & spears to outside, MOSTS mint mark. R, RIC 16 Maxentius also rebuild the Temple of Dioscuri from OSTIA</p>	<p>CONSTANTINE I THE GREAT (307-337) / Milvian Bridge Struck in commemoration of the foundation of Constantinople. Follis. Obv: POP ROMANVS. Draped bust of Genus left, cornucopia on shoulder. Rev: CONS/B. Milvian Bridge over river. RIC VIII 21. Weight: 1.0 g. Diameter: 14 mm</p>	<p>The Arch of Constantine, together the Coliseum, very near the Forum of Rome.</p>

The First Tetrarchy, AD 293

In AD 286 the emperor Diocletian decided to split the Roman Empire into two sections due to difficulties to rain. During the year 293, Diocletian and Maximian as Augusti, decided to name two Caesars to rule

with them. Their territory was too vast to be governed by only two people, so they decided to create the concept of 'Tetrarchy', a revolutionary form of government. **In 293 AD the First Tetrarchy begins with four rulers, one empire.** Maximian Augustus adopted **Constantinus Chlorus** as Caesar, with whom he ruled the Western empire, and **Diocletian** Augustus adopted **Galerius**, his son-in-law, a general of Dacian origin, as Caesar, with whom he ruled in the East. In AD 395 the Empire was divided and became officially the Western Empire and Eastern Empire.

<u>MAXIMIANUS, AVG</u>	<u>CONSTANTINUS I, CHLORUS CAEZAR</u>	<u>DIOCLETIANUS, AVG</u>	<u>GALERIUS, CAEZAR</u>
			
<p>AE follis. Carthage? mint, struck circa 299-303 AD. IMP MAXIMIANVS P F AVG. Reverse - SALVIS AVGG ET CAESS FEL KART, Carthage standing left with fruits in both hands, B in exergue. RIC VI 31b. 26 mm, 10.7g. Maximian was born near Sirmium (modern Mitrovica, Serbia) province of Pannonia, around AD250</p>	<p>Flavius Valerius Constantius, or Flavius Julius Constantius, by name Chlorus 305-306 AD (Father of Constantin the Great), 1/4 Follis of Siscia. (born cca AD 250, Dacia Ripensis—died July 25, 306, Eboracum, Britain)</p>	<p>284-305 AD, follis, Tier mint 300-301 AD, MONEDA. S. AVGG ET CAESS NN. In 303, a general edict named 'Terminalia' was issued for entire empire commanding the destruction of all Christian Churches and texts, naming all Christians outlaws.</p>	<p>Gaius Galerius Valerius Maximianus. AD 260 April or May- AD 311 Roman emperor 305-311 AD, as Caesar/TETRARCHY, AR, 20 mm, 3.22 g. Extremely rare. His father was a Thracian and his mother Romula was a Dacian woman, [Lactantius, de Mortibus Persecutorum]</p>

Galerius bore the nickname "Armentarius" (cattle herder) and is described by Lucius Caecilius Firmianus Lactantius, Diocletian's professor of rhetoric, as follows: *"The other, Maximianus (Galerius), whom Diocletian had chosen as his son-in-law, was worse, not only than these two (Diocletian and Maximianus) whom our times have known, but even than all those who have ever been. This beast had an innate savagery and cruelty, completely foreign to Roman blood, and this is not surprising, because his mother, originally from the regions beyond the Danube, on the occasion of the Carpians tribes' invasion (year 245), had crossed the river and had taken refuge in the new Dacia"*.

According to Lactantius, Galerius, once made emperor, affirmed his Dacian identity and avowed himself the enemy of the Roman name, even proposing that the empire should be called, not the Roman, but the Dacian Empire, much to the horror of the patricians and senators

The name of Romania

Later in AD330, Constantine the Great moved the capital of the Eastern Roman Empire to Byzantium, which he called Constantinople. In the process of capital's location was considered also the town of Skepsis, a commercial and cultural center at that time. The area of adjacent southern Thrace was called

ROMANIAE, i.e. New Rome as it can be seen in the map below of Abraham Ortelius from 1584.

That is, it seems that the name of *Romania* was given to the Eastern Roman Empire.


He also changed the name of the ancient city of Tomis to Constanta, after his sister's name, Constantia. The city name is mentioned by the scholar Procopius of Caesarea (AD490-565): **Konstantiana**. On another map of the area by William Blaeu, circa 1600, there is a note in Latin: "*Romaniae is ancient Thrace, the city of Constantinople, which Emperor Constantine called it the new Rome, named Romaniae. The origin of the inhabitants is considered the most ancients.*"

The name of **Romania** also appears in the book of the Christian historian Paulus Orosius (AD 385-420), who citing **Ataulf**, the king of the Visigoths saying:

*"At first, he said, I ardently desired that the Roman name should be obliterated, and all that Roman soil should be converted into the empire of the Goths; I longed that **Romania** should become **Gotia** and Ataulf be what **Caesar Augustus** once was. But I have been taught by much experience that the unbridled license of the Goths will never admit of their obeying laws, and without laws a state is not a state."*

[Orosius, *Historiae adversum paganos* (vii.43.4-6), translated in Stephen Williams, *Diocletian and the Roman Recovery*, Routledge, 1985, 2000, p. 218].

Ataulf's reference to *Romania* meaning is not clear even today for historians, and is believed to be an allusion to the Roman civilization, or perhaps he would have referred, simply, to the Eastern Roman Empire. After the fall of Rome following **Visigoths'** attack under king **Alaric**, his successor **Ataulf** occupied the territory of southern Gaul in Jan AD 412 and in AD 414 married **Calla Placidia**, the sister of Emperor **Honorius** (apparently a political move, and not against her will). The marriage was made in Roman ceremony.

<p><u>HONORIUS/ GLORIA ROMANORVM</u></p> 	<p>HONORIUS AE2 - GLORIA ROMANORVM - ANTIOCH MINT, Date Struck 393-423 AD. Mint Antioch. Obverse D N HONORIVS P F AVG - Diademed, draped and cuirassed bust right. Reverse GLORIA ROMANORVM - Emperor standing, head right, holding standard and globe; ANTT in exergue, Diameter 21.5 mm. Reference SR-4252 (4th ed), RIC-X-68, Grade XF</p>
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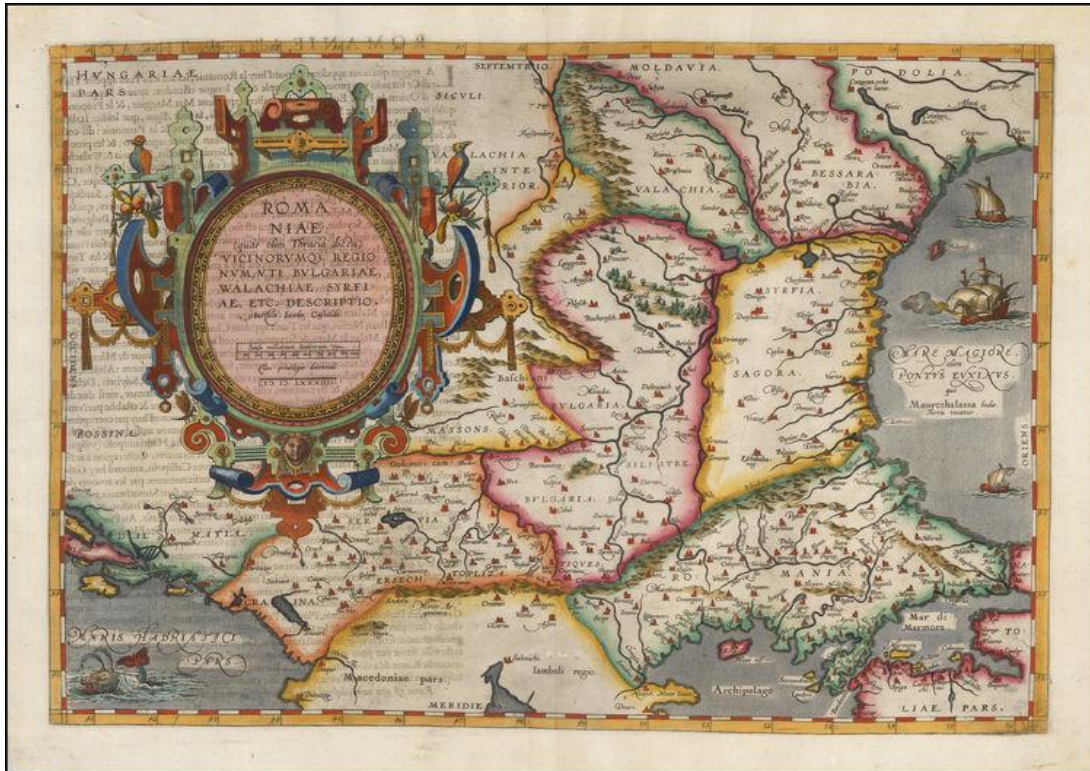
The name **Romania** was officially used for the first time in 1862-1866 on the territory of former Dacia Antiqua, resulting from the Union of Romanian Countries Wallachia and Moldavia, to which Transylvania, the ancestral land of Dacians was also added later in 1920 through the disintegration of the Austro-Hungarian Empire, after the peace treaty of the First World War held in Trianon chateau, Versailles.

The reason why this name **Romania** was given is because in the countries around the Carpathian Mountains a large population called themselves Români survived, with their Latin character and archaic romance language, the most ancients people in the area, the descendants of Thracian/Geto/Dacian tribes.

They have not been assimilated, as happened in other areas, by the migratory tribes or invasions that came into Balkan Peninsula after the 6th and 7th Century AD.

Below is a map of Abraham Ortelius, edited by Iacobo Castaldo entitled “**Romaniae (which was previously called Thrace)**”

Map of Abraham Ortelius: Romaniae, (quae olim Thracia dicta) Vicinarumque Regionum, Uti Bulgariae, Walachiae, Syrfiae, etc. Descriptio. Auctore Iacobo Castaldo . . . MDLXXXIII (AD 1584)



Xenopol, a historian from XIX century, wrote at his time when Romanians were struggling to unite Transylvania and other Romanian speaking territories with Moldova and Wallachia, so his work is very much influenced by the idea that a Romanian population lived continuously, on the same territory of Dacia and Thrace since Roman times. [A.D. Xenopol, *Istoria Românilor din Dacia Traiană, Iasi (1893)*].

Looking at the continuity of the Romanians on their land, it can be said that there is no doubt, and as an argument being a fluent and harmonious language of Latin origin, having many archaic words with correspondences, in form and semantically, in the Sanskrit language, in the Homeric's epics and the writings of Hesiod; Other arguments there are also the unique, authentic, traditional national costumes, which can still be found in the museums of Romania, and which can be observe on Trajan's column in Rome, or on the triumphal arch of Galerius in Thessaloniki, and last but not least, the dances and folklore of the Romanians unique in the Balkan Peninsula, with some carols and cries having sometimes lyrics difficult to understand, appearing to be reflections from prehistoric times.

Smaranda Andrews, an American Doctor of Philosophy, writes on this subject:

“This argument of continuity was the main theme through much of the Romanian historiography during the 20th century and it could be considered the major factor that influenced all the scholarly work in Romanian archaeology and history. The idea of a united Romania had its fierce opponents in Western Europe, the most famous of them, Von R. Roesler is still the most cited author from scholarly works to history textbooks. Parvan, who is considered the founder of Romanian school of archaeology, published good research in the idea of Romanian continuity and used literary and archaeological sources to look at the contacts between the local populations and the Greek settlers on the shore of the Black Sea.” [Greek cities on the western coast of the Black Sea: Orgame, Histria, Tomis, and Kallatis (7th to 1st century BCE). A dissertation for the degree of DOCTOR OF PHILOSOPHY, Smaranda Andrews, Iowa State University Ames, Iowa 2010]