

ANCIENT WRITERS ABOUT THE ORIGIN OF THRACIAN/GETO/DACIANS

Historical notes and analyses on ancient texts

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

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

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

Abstract

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

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

Later, the Thracians are mentioned as Getae by the Greek tragedian Sophocles (5th century BC) in his play Triptolemus, now lost. Around 430 BC, Herodotus, considered 'the father of history', in his 'Histories' book, named **a tribe Dii (possible, Dacians)**, among other Thracian tribes, at the South of Istros (Danube) river. Caesar (ca. 50 BC) speaks for the first time in history about the Dacians. The resemblance between some Thracians' tombs frescos and Etruscans' frescos, even in details, is striking!

The **Getae / Dacians** had contacts with the **Hellenic** civilization as early as the VII century BC through the commercial colonies established by **Miletus** at **Pontus Euxinus**, and later the **Roman Legions**, which occupied a part of Dacia for about 170 years, and had a determinant influence on them. Perhaps these

were the astral moments of 'Sacred Dacia' to appear in history, because, as the Romanian historian **Eugen Lovovan** said, *"the destiny of civilizations hang-up on encounters, more or less violent."*

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

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

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

Let's start with some of the oldest ancient sources referring to the **Thracian/Geto/Dacian** tribes. An exceptional synthesis is made by **Heinrich Julius Klaproth Jan Potocki**, a historian of German origin, in a book written in 1829 - *"Voyage dans les steppes D'Astrahan et du Caucase"*, Vol 2, Paris, **Merlin Libraire**. The synthesis is made on the basis of classical written sources and archaeological discoveries until then, and it is no longer necessary for us to do it now!

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

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

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

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

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


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

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

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

More information and accounts by historians and writers on this subject can be found here:

<https://flic.kr/p/bvVpEj>

 <p>THRACE / TYRAS- GETIA, Head of TYRAS, to the right with a laurel wreath on its head, THRACE. Rev: Horsehead, with brackets; TYPA to the left. AE 17, Dated: ca. 310 - 300 BC. This coin confirms how the Teresians were aware of the legend of Tyras and their origins!</p>	<p>Translated quote from "The works of JOSEPHUS" (ca.37 BC. - ca. AD100.)", The Antiquities of the Jews, 1987 edition, Book Cr, Chapter 6. "<i>Japhet, son of Noah, had seven sons: they dwelt at first at Mount Taurus and Amanus, after which they went to Asia, far as the river Tanais (Don), and across Europe to Cadiz. Tyras was called the one who ruled over the Tyrasians; but the Greeks changed the name to Thracians. And so many were the countries of Japhet's children.</i>"</p>
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This is the passage from the Bible to which **Heinrich Julius Klaproth** refers to; the translation is from "**The Holly Bible, Old and New Testament**" by **John Kitto, DD**, edited by **Alvan Bond, DD**, **NORWICH** Connecticut, 1866.

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

to give their names to the countries they possessed, and where they settled, in this way to secure the names of these countries for posterity.

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

Gomer gave the name to the Go merits, now called Galicians, or Goules by the Greeks. Magog founded Maggots which in time formed Scythians or Tartarus, from Media originated Medians or Medes. Javan founded the Ionians and Greeks in general. -----and Tiras gave Tirasians or Thracians".



THRACE/TYRA-GETIA, 330-310 BC. Silver drachma. 5.11g **Demeter** with head covered, facing left, crown of grains. Rev: Bull kneeling right, "TYPA" on top. Attestation: HGC 2, 1954 v

The symbolism of this Tyra-Getia' coin with the inscription "Tyra" is clear: Goddess of agriculture Demeter and ears of wheat. The Greeks formed colonies at Pontus Euxine in Getia as early as the seventh (7) century BC for the trade of grain and wine, especially furs and large cattle. A study of coins representing a bison (bull) indicates the existence of water, in this case the Tyras River (Dniester), the water always attracting the migration of Bisons and later being necessary for their growth. Homer (8 century BC) also speaks of the famous horses of Thrace, and Demosthenes (ca.384 B.C.-322 B.C.) tells how the quantity of grain from Thrace was greater than that brought from all other sources, combined.


To the North and South of the Histros River lived the same tribes. Some tribes, from Asia Minor and the northern islands of Aegean Sea also called the Thracian Sea, originated from Thrace, Illyria and Moesia. (Homer and Strabo)

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

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

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


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

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

The symbolism of the coin below refers to the myth of Midas /Dionysus, when Midas asked for a divine favor, so that anything he touches to turns into the gold! Midas, son of Gorgias, is shown wearing a Phrygian/Dacian Pileus hat, thus confirming his origin from Thrace, as Herodotus says, referring to Midas' rose garden in Migdonia.



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


	<p>Phrygia, Prymnessus. Roman imperial currency. Pseudo-autonomous emission. Assarion, 22 mm. 7.0 gm. From the time of roman emperor Gallienus, AD 253-268. Obv: ΜΙΔΑC BACIAEYC. Bust of King Midas with Phrygian / Dacian pileus. Rev: ΠΡΥΜΝΗCCEΩΝ, Dionysius holding the balance on the right and ears of wheat on the left. Attestation: SNG von Aulock 3938. Von Aulock, Phrygien II, 955-961. The symbolism refers to the myth Midas/Dionysus</p>
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Mentioning of the Getae for the first time in history



The Greek tragedian **Sophocles** (497-405 BC) mentions, in the now lost poem "**Cryptolaemus**", a certain king **Charnabon**, who ruled over the **Getae**, this being the first mention of the **Getae** in ancient writings. Today's historians believe that this poem was related to the beginnings of agriculture in ancient Greece.

Eumolpus was the mythic descendant of the Eleusine Mysteries and according to the legend he was a "sweet singer" connected with Thrace, who became king of the Thracians, in the land of Orpheus. (Encyclopedia Britannica). According to Iamblichus (AD 245-325), the Thracian Orpheus," who was older than those noble poets Homer and Hesiod, used the Doric dialect".

 <p>ELEUSIS, ATTICA, Bronze coin, Eleusis, Attica, 350 - 330 BC., TRIPTOLEMOS in biga with snakes IAOE, Boar pig, right standing on a torch. 2.55-gram, 16.8 mm, Reference: Lindgren II, 1578. Rare. Eleusis was the site of the Eleusine mysteries or mysteries of Demeter and Kora Persephone that became popular in Greece around 600 BC.</p>	 <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>
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	<p>Tyra-Geta, Olbia, c. 350-300 BC. Æ (17mm, 3.38g, 12h). Demeter's head, crowned. Reverse: OLBIO, Eagle on Dolphin. SNG BM Black Sea 411; SNG Stancomb 351-2; HGC 3.2, 1910 var. (Demeter). Similar coins appear in Istria, Dacia with the inscription 'ISTER'</p>
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Demeter, the goddess of agriculture, and her daughter **Persephone** were celebrated in **Eleusis, Attica**. Demeter appears on the coins from most of the **Greek colonies at Pontus Euxinus** that supplied grains, mainly to the **Mediterranean area**.

 <p>MOESIA INFERIOR. TOMIS. Pseudo-autonomous issue (Late 1st Century B.C.-Mid-1st Century A.D.). Bronze Obverse Coin: Covered head of DEMETER right. Rev: TOMI/ AΘA. Ear of wheat between two torches. Ref: RPC 1821. Condition: Very good. Weight: 2.7 g. Diameter: 16 mm</p>	 <p>On the left Demeter with a plow, on the right Triptolemus, in the center Persephone with two torches. Cumae, 450 BC, Italy. Attic Bell Krater Image. (Wikipedia)</p>
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About the westward movement of Tyrrhenians in the Mediterranean Sea


It is important, here, to mention the opinion of the French historian and archaeologist Albert Grenier, member of the French academy, speaking about **the Etruscans** in his book "Les Religions Etrusque et Romaine", edited by the Presses Universitaires de France, Paris 1948.


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

They are commonly confused in ancient texts with the mythological Pelasgians, predecessors of the Greeks in the Hellenes' Peninsula. These <Sea People> were undoubtedly very mixed. These <pirates>, of whom until the fifth century the Greeks generally spoke of <Tyrrhenians pirates>, played in Italy the role of colonizers, slowly assimilating the indigenous people and elevating their civilization, which was that of Asia Minor." (Translation from French).

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

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

	<p>C. JULIUS CAESAR 44 v. Chr. gest. Denar 47-46 v. Chr. Republik C. Julius Caesar 44 v. Chr. gest. Denar 47-46 v. Chr. Kleinasiatische M.</p> <p>Republican AR coin, of CAESAR, with the head of Venus, on the reverse: AENEAS carrying his father Anchises on his shoulders, out of Troy burning, and having in his right hand the Palladium</p>
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 <p>Wikipedia</p>	<p>MACEDONIA, AINEIA Bronze ca. 425-350 BC. Head of AENEAS with Phrygian/ Dacian pileus cap. Rev. AINEY, Bizon body. Very rare. Cf. SNG Cop. 35 (anderes Nominal); SNG ANS -; AMNG III -; Lindgren III -; Lindgren, European mints p. 42, 919 var (different seize). The pileus symbolized the Thracian's origin of Aeneas.</p>
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When Aeneas landed at Lavinium in Latium on the promontory later called Gaeta¹, so named after his nurse, he seems to have had no trouble getting along with the Latin locals, because they spoke similar language!

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

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


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


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

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

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


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

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

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

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

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

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

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

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

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

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



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



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



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




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



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

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

Strabo in his travels in Asia Minor finds in **CATAONIA** a Dacian/Thracian population, about whom he says that they were totally linguistically assimilated, but still different from the rest of the population of **CAPPADOCHIA**, Asia Minor, distinguished by their religion, as we will see later.

"Among the nations that spoke the same language, the ancients placed the Catalonians apart, different people from the Cappadocians" (Strabo 'Geography', Book xii.1.2).

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

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

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

Strabo about Comana and MA Temple

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

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

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

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

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

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

Strabo on the Geography of Cataonia

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

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



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

As for the replacement of the word "*Dacian* ($\Delta\alpha\chi\acute{\iota}\eta\nu$)", proposed by the translator, because of the corrupted text, an analysis must be made to see Strabo's intention in the original text. Strabo does not refer specifically to what nation those 'assimilated' people of Cataonia would have been. He was a good connoisseur of places and ancient world people, in different regions. **On numerous occasions, in his**




'Geography' book, he refers to Thracian tribes, their migration from Europe to Asia Minor, their spread into the Aegean Sea, and the areas where the Dacians and Getae lived in Europe.

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

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

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

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

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

In fact, nowadays there is a general consensus among historians, how around 1200 BC the decline of the Hittite empire began and is known in history as the "collapse of the Bronze Age". The collapse seems to have been caused by a period of drought as well as the appearance of migratory tribes <sea people> in the Aegean Sea and Asia Minor being also mentioned in ancient Egyptian sources. These <men of the sea>, of whom the Greeks until the fifth century generally spoke of <Tyrrhenian pirates>, colonized Asia Minor where the Phrygian, Lydian, Mysian, Bithinian, Lycian and other tribes of Thracian origin appeared. Thus, the mention of ancient Thracian/Dacian tribes in Cataonia during Strabo's time make sense.

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

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

Today we have a living example - the Romanians people of the Balkans- who for over 1700 years have preserved their distinct Latin character and their ancestors, the Dacians, have preserved their language and customs and were not assimilated by later invading migratory tribes; and this is due to the 'Carpathian fortress' - where they dwelt, and had their temples. This is how the **Geto-Dacians³/Thracian peoples of '**Wild Carpathia Mountains**', and some other parts of the world survived in history, for example, in the **Pindus Mountains or in the Swiss Alps**, "**always undetached from the mountains**" as the Latin historian **Anneus Florus**, nicely said (AD 70 - AD 1440).**


(3) A false theory appeared in the last century, taken even today by some - " that the Dacian population would have left a mass the Dacian land in AD 275 - with the withdrawal of the Roman troops south of the Danube in Moesia under the emperor Aurelian". This theory was made-up in Vienna, Austria, at the Institute of History, obviously, to justify the occupation of the millennial" empty" land of Dacians by the Austro-Hungarian Empire. How could a land with so natural riches, abundant food, breathtaking natural beauties, have been abandoned by

sane people, especially by the Dacians who were known in their history as the best warriors and for their determination to defend their land and language? To get an idea, we suggest to see how Nicolae Bălcescu, a Romanian soldier and historian described the Carpathians and the country that stretches over them.

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


About the History of Cappadocia


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

<u>DARIUS III, LAST ACHEMENID KING</u>	
	<p>Persian Empire, Lydia, Anatolia, Artaxerxes II - Darius III, c. 375 - 340 B.C., Silver siglos, Carradice Type IV (late) C, 46 ff.; BMC Arabia 172 ff.; SNG Kayhan 1031; SGCV II 4683; Rosen 674; Klein 763; Carradice Price p. 77 and pl. 20, 387 ff., if, unusual facing head banker's mark, Sardes mint, 5.376g, 16.3c. 375-340 B.C. Obverse Kneeling-running figure of the Great King right, bearded, crowned, dagger in right hand, bow in left hand reverse irregular oblong punch.</p>

After the fall of the Persian Empire, Asia Minor came under the domination of the Hellenistic satraps, descendants of Alexander the Great (the Diadochii). Before the entry of the Romans into Asia Minor, under the Hellenistic kings there were many independent communities with temples that had local power. These temples united the communities and governed them. Later, under Roman administration, communities were unified into cities to be more easily governed by a central power. Temples continued to function to support the cohesion of communities, and to provide them with divine power.

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


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

<p><u>ARIARATHES II OF CAPADOCHIA</u></p> 	<p>KINGS OF CAPPADOCIA. Ariarathes II (?) (Circa 301-280 BC). Ae. Obv: Head left, wearing pileus. Rev: Archer standing right, drawing bow. Simonetta 1; Simonetta, Coins -; SNG Copenhagen -; Cf. CNG Auction 90, 646. Condition: Very fine.</p>
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Ariarathes III (Ancient Greek: Ἀριαράθης, was king of Cappadocia from 262 BC to 220 BC), son of Ariane king of Syria and wife Laodice, and grandson of Ariarathes II. He married Stratonice, a daughter of Antiochus II, Macedonian dynasty, king of Syria and wife of Laodice.


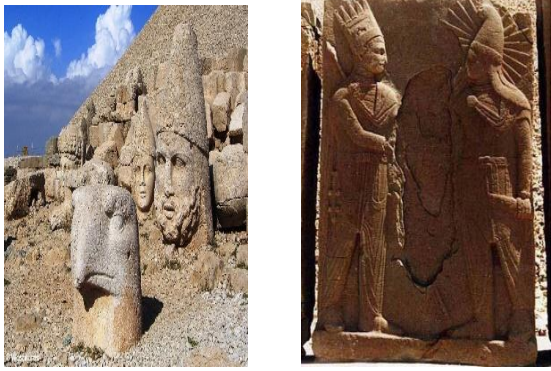
<p><u>ARIARATHES III OF CAPPADOCHIA, TYANA</u></p>  <p>(ca. 230-220 BC) AE (bronze), TYANA MINT, GODDESS 'Ma' IN CHARIOT DRAWN BY TWO SPHINXES (LIONS?), very rare, Bronze (AE, 4.87g, 18mm), Simonetta (1977) 4, SNG von Aulock 6258, HGC 801 (R2). Av.: Phrygian head (Dacian!) Pileus. Rv.: ΒΑΣΙΛΕΩΣ - ΑΡΙΑΡΑΘΟΥ. / Τ - Υ, Goddess with Raised Left Hand and with a scepter in his right hand. Very rare.</p>	<p>ENYO, Goddess of War (Iliad 5.333), Ma was the local Goddess in Comana (Cappadocia) and alternative(?) Phrygian of the goddess Kybele, (Cybele, novel), the mother of the gods, condemned by Apollo, according to legend, to remain an old woman. Considered an Anatolian goddess who was introduced into Roman culture during the Second Punic War (3rd century BC). The Romans identified Enyo with Bellona, who had similarities to the Anatolian goddess Ma. Enyo (Greek: 'Ενυώ, in translation "warlike", was the god of war and destruction in Greek mythology, the consort of Ares, the Thracian god of war and appears in the epics of Homer! She is also identified as a sister of Zeus and Hera. (note the duality of origin!) (Quintus Smyrnaeus, Fall of Troy, 8.424)</p>
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In 192 BC, at the Battle of Magnesia the Romans defeated Antiochus III the Great, king of the Seleucid empire, and made a treaty of friendship with the nation of Cappadocia who were Persians, offering them freedom in an effort to end the Persian royal dynast line of Cappadocia. To the surprise of the Romans, they preferred to choose as **king Ariobarzanes Philoromaïos**, a noble of obscure origin. After the death in AD 17 of King Archelaus, the last client of the Romans, Cappadocia became a Roman province, by imperial and senatorial decree.

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

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

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

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

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

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

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

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

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

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

In the Romanian language - and let's suppose also in the Dacian/Thracian language - there is the word "**coamă**", which can mean '**mane of hair**', '**forest crest**', '**hill ridge**', etc. Under these conditions, we could propose another etiology, and it would make sense, as the name of this sacred ancient locality had its origin in the **Dacian/Thracian word 'hill ridge' - that is, Comana - the locality sitting in the Anti-Taurus Mountains at 1500 m altitude and therefore - on a 'hill ridge'- which Strabo suggests, would have been inhabited by Dacian/Thracian tribes.**

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


In fact, the name of the **Taurus Mountains** is Greek/Latin and may come from the ancient Temple of the goddess **Ma** and **Diana 'Tauropolis'**.

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

Several villages, localities in Romania have the name of **Comana**, but it is said that they would come from nomadic Turkic Cuman tribes, passing through Dacia, in the eleventh century, brought by the Hungarian kings as a buffer against the invasion of the Tatars, even if these tribes never passed through some of these localities.

Toponymy of the name Cappadocia

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

<p style="text-align: center;"><u>Darios I to Xerxes</u></p> 	<p>ACHAEMENID EMPIRE. Date (505-480 BC). 1/3 Siglos. Sardes. Obv: Persian king in kneeling-running stance right, drawing bow. Rev: Rectangular incuse punch. Carradice Type II; Klein 755. Condition: Very fine. Weight: 1.75 g. Diameter: 11 mm.</p>
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Since this toponymy of Cappadocia is little argued and assumed, let's try to look at this name from another perspective. The word **<Capa, capae>** is a Latin noun, meaning: 1· **capa, hooded cloak;** 2· **Cassock,⁴ capa or mantle.** (Source: C.H. Beeson, "A Primer of Medieval Latin" 1925); Having a logical exercise, this would mean **Docia's capa or Docia's cassock, in Romanian language, <Capa Dociei> or <Cojocul Dociei>.**

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

In many Romanian legends the mythological character **<Dochia>** is always associated with her garment named **<Cojoc>**, from where comes the singtagme "**Cojoc or Cojoacele Dochiei**", meaning **Dochia's**

Capa or "*Capa Dochiei*". Now we can see a connection between <*Dochie's Cojoc (capa)*> from Romanian myths and <*Docia's Capa*>, meaning *Cappadocia*.

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

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

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

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

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

Classical writers about the origin of the Etruscans

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

Etruscans, Dacians, and Phrygians spoke the same language"; and in the Encyclopedia Britannica, we find: "the Etruscans were Thracians".

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

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

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

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

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

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

Possibly, they entered from the valley of the Lower Danube, into the valley of the Po River (Pad) and reached Umbria, Tuscany and Latium - the ancient Etruria- long before 500 BC, leaving archaeological traces, and a part of them, probably through transhumance, migrated to the peaks of the Alps in the

Raethia in search of new pastures. Those movements took place over a long period of time, possibly, it began before historical times.

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

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

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

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

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

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

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

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

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

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

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

"Just above the window, there are two "sgraffito", two ancient paintings: a Jesus naively painted, as of a naive painter, next to a dragon, a devil: devilish and holy, Paganism and Christianity, the two dimensions of Romansh life. Like us, these Romansh people were Christianized with great difficulty and very late, only in the AD seventh century. Their churches are built on pagan sanctuaries. Even today they are haunted by old pre-Christian folk beliefs, living - especially the elderly - still in full magic. They still believe stories of fairies, satyrs, witches and wolves speaking with human voices, stories of cursed cows, of magical places hidden in the mountains that you must look at with fear or piety."

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

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

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

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

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

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

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




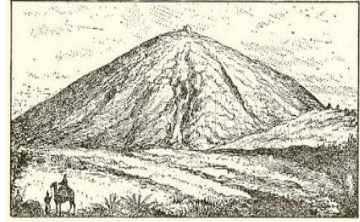
Similarities between the tombs of the Thracians, Etruscans and Lydians

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

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

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

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

THRACE



Wikipedia

Fresco inside the Thracian tomb of Seuthe III (323-316 BC) - Kazanlak, Thrace (Wikipedia). **Notice the bison heads and the gentle touch of the woman's hand, probably the queen.** It seems, that the Thracians were not as "barbaric" as it is believed today, but they were exposed in the open field to the destruction of migrators from the North, unlike the Etruscans defended by the sea on both sides and the Alps in the North! **No one today talks about a "Thracian Civilization"!**

ETRURIA



Wikipedia

Fresco of Scudi's Tomb, Tarquinia, Velcha and his wife at a table. 350-325 B.C. (from Wikipedia). **"There is evidence that women were respected members of Etruscan society.** They had personal and family names, unlike those in Roman society. **Frescos in tombs show wives attending festive dinners, something that would have shocked a Greek"** (From "The Rise of Rome" by Anthony Everitt, Random House Inc, NY 2012).

THRACE, GETIA



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

ETRURIA, TARQUINA



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

TYRA-GETIA, PANTICAPAEUM, CRIMEEA



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

ETRURIA VULCI



Vulci set of jewelry, 5th century. Metropolitan Museum of Art. (Wikipedia)

THRACE



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

MYCENE



Mask of Mycena, ca 1550-1500 BC, Discovered 1876 at Mycena, by Heinrich Schliemann. (Wikipedia)



TRACIAN KINGS - SEUTHES III, Dynastic **ODRYSE** (323-316 BC)-Seutopolis mint. Head of Seuthes iii- / Rev: SEYTHOY; rider right, laurel crown above, Peter, Thrakische Dynasten 182, SNG, Copenhagen1073. (Wikipedia)

THRACE



(Wikipedia) Dome of the **Thracian tomb, Seuthe iii**, in **Kazanlak**

THRACE



Fresco from the **Thracian** tomb of **SEUTHE III** 323-316 BC. (Wikipedia)

ETRURIA



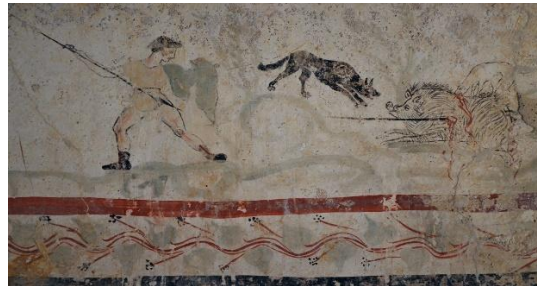
Tomb of **Baron**, 510-500 BC, Necropolis of Tarquinia, Lazio (Wikipedia)

THRACE



Hunting scene on fresco in main room, Thracian tomb, 4th century BC at **Aleksandrovo**, Bulgaria. (Wikipedia)

ETRURIA



Lucanian fresco tomb painting hunting scene, 350-330, BC. Paestum Archaeological Museum (Wikipedia)

Thracians, Etruscans and Romans practiced "Haruspicy"

ACAGRAS, SICILY 490/ 472 BC



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

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

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

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



AMFORA TRACIANA – RHYTON. Sec 4-3 BC

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



LIVER OF PIACENZA, 2nd Century BC

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

Dacian gold (Wikipedia)



Geto-Dacian ROMANIA IV CENTURY BC
SILVER HELMET IN THE GOLDEN
TREASURY OF HAGIGHIOL, BUCHAREST,
National Historical Museum of Romania
(Archaeological and Art Museum)



Perșinari, Gold dagger (Middle bronze)
(Wikipedia)



Dacian gold bracelet from [Băiceni](#) dated to the 4th century BC ([Iasi County](#))



Dacians gold bracelets from [Sarmizegetusa Regia, Romania](#) dated the 1st century BC or 1st century AD , in the Romanian National History Museum



Bucharest, Romania - April 11, 2012: The Golden Helmet of Cotofenesti, a Geto-Dacian helmet, in the Romanian National History Museum



Gold helmet from Poiana Cotofenesti, Romania. Detail of the relief depicting a sacrifice.



The Pietroasa treasure (Hen with golden chickens) was discovered in 1837, in Pietroasele, Buzău County, somewhere on the Urgoaia Valley, **Romania** Pietroasa Treasure /



Detail, Pietroasa Treasure, Buzau, Romania.



100 years since Romania's treasure went to Russia and never returned



The treasure from Cucuteni – Băiceni, sec 5 BC, Iasi County has a weight of almost 2.0 kg of pure gold and is made up of a battle helmet and other objects.

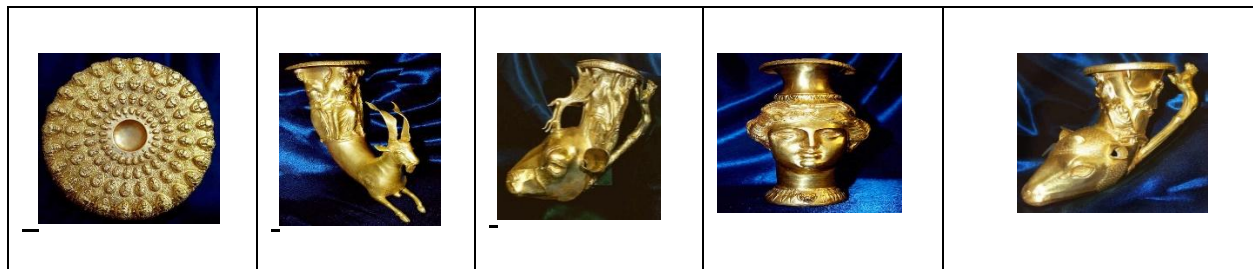


Rhyton discovered around 1883 in Poroina Mare, Mehedinti county, made of gold and silver weighing 350 grams.



Bistrița, gold cup (Middle Bronze)


Thracian gold. (Wikipedia)






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;"><u>DOMITIAN</u></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: Harpokrates 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, Monument Tropaion Traiani</p>	 <p>Bronze figurine of the god Harpokrates</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 Tropaion Traiani Monument is not understood!</p>
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	<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 Decibels 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).

<p style="text-align: center;">TRAJAN/ DANUBE BRIDGE</p>  <p>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.</p>	
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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



TRAJAN (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, Sarmisegetusa. 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.

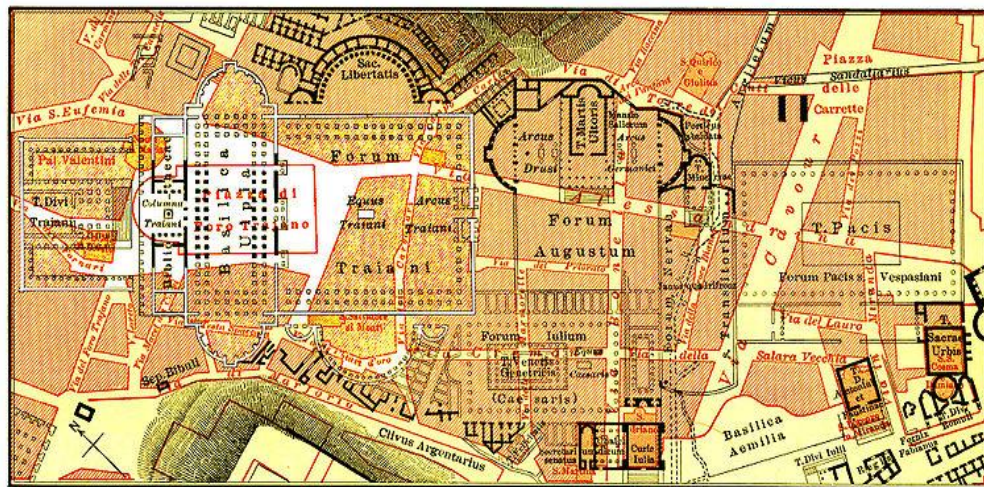
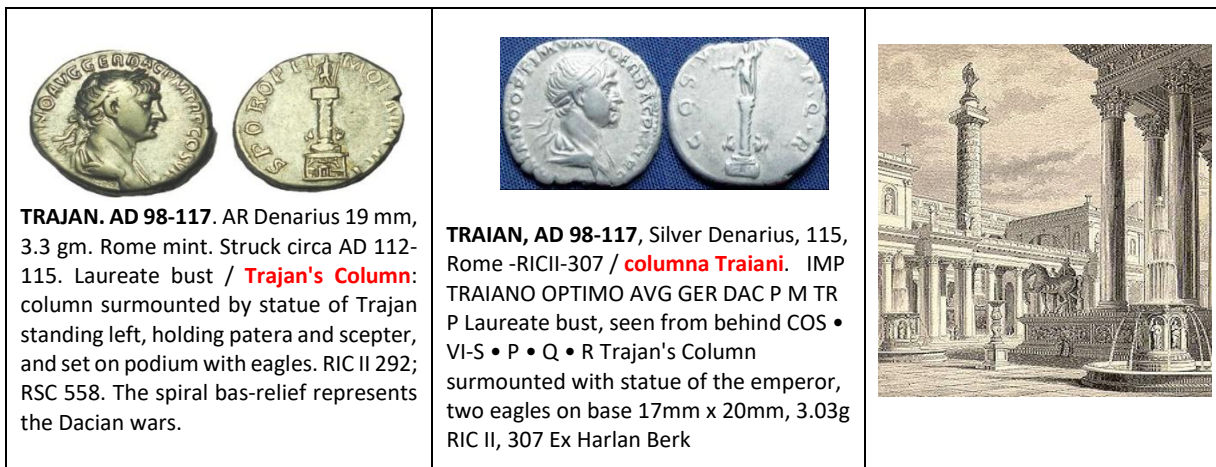


Fig. 60

PLAN OF THE IMPERIAL FORA

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. The column finished in AD 113 is famous for the helicoidal bas-reliefs made by the artists on the entire height, which "tell" the story of the two Dacian wars, AD 101-102 and AD 105-106.



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 located 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.






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


https://youtu.be/rDOInFVAemI?si=XuhU4_aGxp1OU0gW

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>TRAJAN, 98-117 AD, AE sestertertius - Danube kneeling on DACIA - scarce!! Obverse: laureate bust right, aegis or drapery on left 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>TRAJAN, 98-117 A.D. Silver Denarius (20mm, 3.14 gm.), Rome, 109 A.D. Very Rare. IMP TRAIANO AVG GER DAC P M TR P - Laureate bust of Trajan right, 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>TRAJAN / DACIA, AE, As Dupondius, Attribution: RIC II 561. Date: 98-117 AD. Obverse: Laureate 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>
 <p>TRAJAN, AR denarius / TROPHY AND DACIA. Attribution: RIC II 220 Date: 103-111 AD Obs: IMP TRAIANO AVG GER DAC PM TR P COS VII, bust right, very distinct aegis Rev: SPQR OPTIMO PRINCIPI, Weeping Dacia seated right at foot of trophy Size: 17.99 mm Weight: 2.75 grams</p>	 <p>TRAJAN, AD 98 - 117. Denarius, Rome, AD 103 - 111. (2.88 g, 18 mm). Laureate head right / DACIA seated right on pile of arms falx (curved sword), in attitude of mourning. RIC 219.</p>	 <p>TRAJAN (98-117). Denarius. Rome. Obv: IMP TRAIANO AVG GER DAC P M TR P COS VI P P. Bust right, slight toga on far shoulder. 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>

 <p>TRAJAN. (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>TRAJAN, 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: SPQR OPTIMO PRINCIPI S C, Abundantia standing left holding grain ears and cornucopia, small child at feet holding a roll. RIC459</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>TRAJAN - AS - ROME - SPQR OPTIMO PRINCIP, COMMEMORATIVE ISSUE FOR THE DACIAN WAR, after 106 AC-PILE OF WEAPONS - SHIELD FALX SPER VEXILLUM - RARE TYPE. Obv: IMP CAES NERVAE TRAIANO AVG GER DAC P M TR P COS V PP, 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). Condition: Very fine. W: 6.7 gm. Dia: 26 mm.</p>	 <p>Oval Dacian shield</p>
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Tropaeum Traiani Monument of Adamclisi, Romania

Between AD 106 and AD 109, Trajan erected near the Roman city '**Civitas Tropaeisium**' (modern Adamclisi, Romania) the monument '**Tropaeum Traiani**' to commemorate the Victory against the Dacians. The monument had 54 metopes that are now in the museum at 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><u>Tropaia Traiani</u></p>  <p>Reconstruction</p>		
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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.**



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. **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.**

Maxentius coin in memory of his son



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

(1) 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.

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 Repenssis, 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!**



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



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



The Arch of Constantine, together the Coliseum, very near the Forum of Rome.

The name of Romania

Later in AD330, Constantine the Great moved the capital of the Eastern Roman Empire to Byzantium, which he called Constantinople. The area of adjacent southern Thrace is called **ROMANIA**, i.e. New Rome as it can be seen in the map below of Abraham Ortelius from 1584. He also changed the name of the ancient city of Tomis to Constanta, after his sister's name, Constantia.

The name of **ROMANIA** also appears in the book of the Christian historian PAULUS OROSIUS, who, citing **ATAULF**, the king of the Visigoths, says:

"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.** Ataulf the king of the Visigoths, Alaric's successor conquered Rome in AD 410 and in Jan AD 414, married **Calla Placidia**, the sister of emperor **Honorius** (apparently a political move, not against her wishes), and simply sized territory in southern Gaul for his Visigoths. The marriage was conducted according to Roman ceremony.

<p style="text-align: center;">HONORIUS</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; ANTIOCH 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 added later in 1920 through the disintegration of the Austro-Hungarian Empire after the peace treaty of the First World War.**

The reason why this name **ROMANIA** was given is because in the countries around the Carpathian Mountains a large population with Latin character survived around Carpathian Mountains, with their archaic romance language, descendants of the ancients Thracian/Geto/Dacians. They have not been

assimilated, as happened in other areas, by the migratory tribes that came to Balkan Peninsula after the 6th century AD.

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



Paul M Cristea, November 2023/ Revised: Jan 20, 2024 / May 2024/ Sept. 2024 / Feb. 2025