

OF THE CONCERNS OF OUR ANCESTORS IN THE CARPATO-DANUBIO-PONTIC REGION FOR ANIMAL BREEDING (I. From the ancient times until the Romans leaving Dacia)

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ABSTRACT

I. From the Neo/eneolithic, bronze and iron ages. The population of the Cucuteni culture was hunters and agriculturists and handicraftsmen such as weavers, pottery workers and toolmakers. The archaeology display several artefacts or paintings on ceramics picturing the animal species used by the people of that time: A zoomorphic representation; Zoomorphic picture; Zoomorphic vessel.

II. From the period of the Roman occupation (1st – 3rd centuries). On the Column of Trajan, historic monument from Rome built upon order of Trajan Emperor in commemoration of his victory from Dacia, by Apolodorus de Damasc and preserved until our present time. Reaching the apogee of the historic Roman bas-relief, the 124 episodes carved in spiral on the Column, illustrating the Commentaries of Trajan about the Dacic wars (De bello dacico), by their character of historic document, are a true document about the concerns of the Dacians for the breeding and use of horses in defence. Some interesting scenes depict domesticated animals used for sacrifices or for food. Another important monument is the “Triumphal Monument” located north of Adamclisi commune in Dobrogea, in an area of forested hills. Among the bas-reliefs from Adamclisi one may notice those showing groups of sheep and goats, species loved by the people who inhabited and still inhabits these places.

III. Historiography using terminology from the Romanian linguistic. The modern Romanian language is considered a Romanic language. From the Dacian-Thracian-Illiric languages in the basic lexical fund will still have just about (170-180) 165 words, such as: hearth, earth, ash, child, infant, meadow, orog, hornbeam, common oak, fir tree, cheese, soft cow cheese, whey, ford, swamp, wave, sunset, sunrise, swarm, peas, cabbage, grapes, wild boar, stork, head kerchief, scarf, peasant sandal, hood, pole, hill, shore, etc. The apicultural terminology is largely of Latin origin and it is one of the strongest arguments for understanding the stable life of the Romanians. Bee breeding words of Latin origin: albina (bee), stup (beehive), fagur (honey comb), miere (honey), ceară (wax), păstură (maiden wax). Following are several bee breeding words of Slav origin: prisacă (bee garden), matcă (queen), trântor (male bee), Roi (swarm), Bezmetic (wandering aimlessly). Other Slav terms with the same meaning: ulei (oil), from the Bg. uleju in Oltenia; știubei, from Ukr. stub+suf. -ei, in Moldova and Bucovina; coșniță, from the old Sl. kosnica, in Transylvania and Banat.

Key words: ours ancestors, concerns, animal breeding, Romanian terminology

I. FROM THE NEO/ENEOLITHIC, BRONZE AND IRON AGES

The neo/eneolithic age (6000-2000 B.C.) surprises by the evolved tools (hand axe and pierced axe), by the diversity of the incised pottery or of the pottery painted with spiral-winding motifs (storage vessels, bowls, lids, support-vessels, vessels for religious purposes). Most of it is specific to the Pre-Cucuteni and Cucuteni culture (phases A, A-B) also due to the anthropomorphic and zoomorphic design (human representations - idols, and representations of different animals). It also includes the Cucuteni (phase C) „combed pottery”, adorned with a toothed tool, similar to a comb (26, 27).

The bronze age (2200-1100 B.C.) stands out by the different forms of pottery, compared to

the Neolithic Age, with specific high-handle pots and large vessels adorned with girdles (no paintings). The two sites with bronze objects (scythes and socketed axes), unearthed at Ruginoasa and Doljești (Neamț County) are spectacular discoveries (2, 4). We can also notice a wide range of bronze needles, of different sizes, some bone piercers and pendants. These artefacts indicate the progress from the stage of „predator” to the stage of „grower-harvester”. They were discovered at the sites from Budăile-Blănariu, Văleni, Săbăoani (Neamț County) and Brad (Bacău County). The transition from prehistory to antiquity is introduced by the Dacic standard (engraved on a Dacian vessel unearthed at Budureasca - Prahova County), exhibited in Hall no. 3, as an invitation to

learn about the Geto-Dacic civilization. Thus, starting from Hall no. 4, allocated to the older stage of the Geto-Dacic history (4th-2nd centuries B.C.), one can notice a broad range of objects characteristic to their material culture. Most of these items have been unearthed from the most long-lasting archaeological site (over 45 years of research), located at Brad-Negri (presently in Bacău County), where was the Dacian fortress mentioned by the Greek geographer Claudiu Ptolemeu (1st - 2nd centuries A.D.), as *Zargidava* (7, 18, 19).

The combination between the items of Geto-Dacic tradition: pottery (censer, jar-vessels, cups, small cups, strainers, fruit-holding vessels etc.), some agricultural and craftsmen tools (knives, plough coulter, axes), ornament and household objects (bracelets, rings, earrings, beads, hair pins, mirrors) or items specific to different activities (bone piercer, spindle whorls, fishing hooks, arrow heads etc.), and the imported objects, of Greek-Roman origin (amphorae, trays, goblets) show differences specific to each historic period (evolution of the different forms of pottery, appearance or disappearance of particular objects, etc.).

Besides the evidence which confirm the basic occupations of the Dacians (agriculture, animal husbandry, pottery-making, fishing, hunting, spinning etc.), other items represent aspects related to funerals, funeral rites and ritual: *cremation* (urns with bones and various items, particularly ornaments) and *burial* (dead people buried with clothes and adorning items).

The tumuli burial mounds from Brad hold a special position: they include goblets, pendants, harness items, etc., which belonged to military chiefs, vessels with embedded designs (engraved x motifs, fragment of a lid painted with a fish – symbol of Christianity),

hair pin with the head in the shape of a swan, petrified bird egg. There also are five silver coin treasures unearthed at Stănița, Bozieni, Făurei, Simionești și Tămășeni – Neamț County (1st century B.C. - 2nd century A.D.).

In 1889, at the 10th Congress of History and Thracology held at Paris, professor Butureanu presented the “First scientific discoveries about the antiquities unearthed at Băiceni-Cucuteni“, which were of great interest (2). Impressed by what he heard at the French Congress of History and Thracology, the German researcher Hubert Schmidt came to poor Moldova, in 1892 (22). Here, he started digging in the hills around the village of Băiceni-Cucuteni and determined the vital truth for our Romanian history: the settlement from Cucuteni is the oldest site from South-Eastern Europe.

Hubert Schmidt (Figure 1 a), the researchers who had previously discovered the Troy Fortress, unearthed the Cucuteni civilisation, restoring the initial meanings of our history. The „German“, how the villagers called him, was the first one to spell the name of the Moldavian village abroad. The villagers from Cucuteni didn't forget him ever since. The village Băiceni-Cucuteni – is located 8 kilometres from the road from Târgu Frumos to Hârlău, Iași County. This small village which “turned upside-down” the history of the Romanian is alone now, forgotten by people and with no turmoil, because the artefacts unearthed here are exhibited in the large museums from towns with tradition, such as: Iași, Piatra-Neamț, Roman, Bacău etc.(11, 18, 20). About some 6,000 years ago, in Romania, the Cucuteni culture developed on the present territory of Moldova, being considered “one of the most interesting and outstanding Neolithic cultures in Europe” (Figure 1 b).



Figure 1. a. Hubert Schmidt (Archäologe) (1864–1933), deutscher Klassischer (left), b. Cucuteni-Trypillian culture, one of the most significant manifestations of the civilisation on the Old Continent, 5500 B.C. - 2750 B.C. (right).

This was a population of agricultural workers and animal breeders living in fortified fortresses (4), using large furnaces to get heat and prepare food, and to burn ceramics in

various shapes (Frumușica round dance), adorned with spiral and winding drawings, with symmetric colours (Figure 2 a, b, c).



Figure 2. a. Frumușica round dance Bodești-Frumușica (left); b, c. spiral and winding drawings, with symmetric colours (center and right).

The population of the Cucuteni culture had a proto-urban organisation, with large dwellings having inside hearths. They were hunters and agriculturists and handicraftsmen such as weavers, pottery workers and toolmakers. Human bones were found in the floor of some houses from this culture, which is a possible proof that the people were buried in the foundation of the houses, as ritual. This hypothesis may also be supported by the fact that no necropolis was unearthed. The predominant colours of Cucuteni ceramics are red, white and black, with variations depending on the temperature at which the

specific pottery item was burnt. As shape, the pottery articles range from mere glasses to large, amphora-like vessels. The archaeology Museum, the museum of Eneolithic Art Cucuteni from Piatra Neamț (Figure 3 a, b.) and the Museum of the Palace of Culture from Iași display several artefacts or paintings on ceramics picturing the animal species used by the people of that time: a zoomorphic representation (Figure 4 a, b.); zoomorphic picture (Figure 5 a, b, c.); zoomorphic vessel (Figure 6 a, b.) and zoomorphic representation (Figure 7 a, b, c, d, e, f.).



Figure 3. a. Museum of Eneolithic Art Cucuteni from Piatra Neamț, Romania (left),
b. exhibits of Cucuteni culture (right).

The Cucuteni culture also influenced the Geto-Dacic site from Bâta Doamnei, in Piatra Neamț County, the only site with stone wall dated from the La Tene age, unearthed in Moldova. Built in the same period, the

fortification from Bărboși (Galați County) served as foundation for an imposing Roman complex, fortified military field, civil site and necropolis (1st and 2nd centuries)



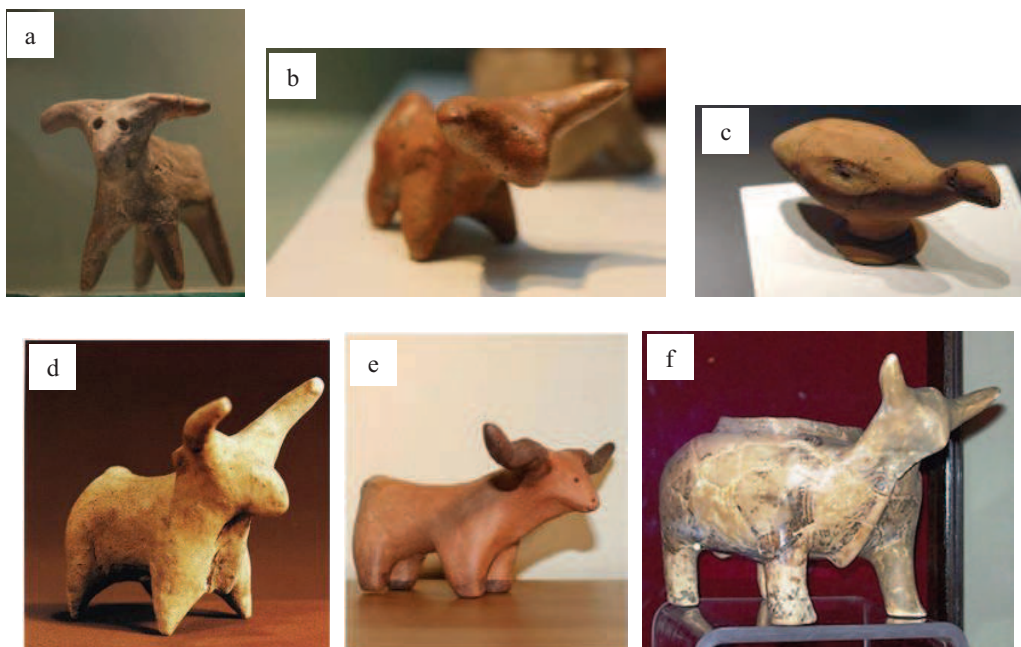
Figure 4. a. A zoomorphic representation (left), b. Cremation urn with zoomorphic handles (right).



Figure 5 a, b, c. Zoomorphic picture.



Figure 6. a. Zoomorphic vessel (left); b. Bull horn representation (right).

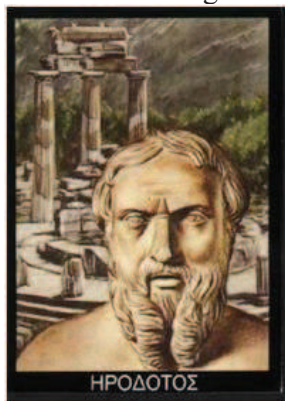


II. From the period of the roman occupation (1st – 3rd centuries)

The Romanians between Nistru, Tisa, Danube and the Black Sea have always been here through the Thracians, Getae, Dacians and Romanians ! They came from nowhere (Figure 8).



The early political-military history of the Geto-Dacians is known from foreign written sources, the oldest recordings being included in the work of the Greek historian Herodotus (5th century B.C.). The Geto-Dacians gave us



our name some two thousand years ago, as the “Father of History” Herodotus says (Figure 9 a), 500 years before Christ, in his famous work “History of the Geto-Dacians”, their area of expansion being shown in Figure 9 b.



Figure 9. a. Herodotos (born 484 B.C - d. cca. 425 B.C.) was a Greek historian (left),
b. Dacian clothes (right).

In the first half of the 1st century B.C., the development of the Geto-Dacic society, the strengthening of the military tribal aristocracy and its transformation into political class determined the transition to the organisation in an independent and centralized state. The Dacian king, Burebista (82 B.C. – 44 B.C.) started its ruling in 82 B.C (6, 10, 21). According to the historian Iordanes, Burebista inherited a strong tribal union, which transformed into a state as the Geto-Dacic tribes and tribal unions were gradually submitted by the central authority. This process of unification was favoured not just by domestic factors (tribal aristocracy and warfare mass, power and skilfulness of Burebista), but also by external factors (increased threat of the Celts and Romans).

The unification of the Geto-Dacic tribes into a kingdom was accomplished in two ways: peacefully, when the chiefs of tribes accepted willingly to submit to Burebista, and by means of war, when some local chiefs of tribes wanted to keep on their power (Tyras citadel near the mouth of the Nister River to the Black Sea, was burned to the ground). Of course, the increasing military power of Burebista determined many Geto-Dacic tribal unions to submit willingly. Strabon was writing that listening to Deceneu, the Geto-Dacians “*accepted to cut down the vineyards and to live on without wine*”. The unification

of the Geto-Dacic tribes ended by 60 B.C.-59 B.C., when Burebista started the campaign against the Celts from the Middle Danube, from the Pannonia Basin. The centre of the Dacian state established by Burebista was located in Orăștie Mountains. He built here stone strongholds, the most important being those from: Costești, Blidaru, Căpâlna and Sarmizegetusa, the latter one eventually becoming the capital of the kingdom (9, 12, 17).

The main influences of other people on the Geeto-Dacians came from the: - Greek colonies at the Black Sea (money, writing with the Greek alphabet, elements of architecture); - Celts (aspects of iron metallurgy, potter’s wheel in the western areas); - Scythians and Persians (processing of the precious metals); - Romans (aspects of the material life borrowed by the Geto-Dacian civilisation started to be assumed by the Geto-Dacian civilisation as of the 1st century B.C.); - Slaves, in the 9th-13th centuries, regarding the field crops, linguistic etc.

The Roman province Dacia included the following regions of the present-time Romania: Banat, Ardeal, Oltenia and western Muntenia. Other regions of the former Dacian kingdom were either included into Moesia province, or remained free of the Roman domination (Figure 10).



Figure 10. Roman Dacia (part of Dacia occupied by the Roman Empire from 106 to 271) in violet and the free Dacia from north, east and south-east.

The 13th Roman legion Gemina and the 5th Roman legion Macedonica, with many auxiliary troops were stationed in the fortresses from Apulum (Alba Iulia) and Potaissa (Turda). Colonists from all the Roman provinces were brought to Dacia. Many Dacians who had fled to other regions returned. The treasure of King Decebal was sent to Rome: 165,000 kg gold, 331,000 kg silver and many jewels with precious stones. The Roman inheritance on the territory of the former Dacia continued to develop after the Aurelian withdrawal from 271, by the adhesion to the Christian world.

After Emperor Diocletian was sole ruler between 284-286 he divided the Roman Empire in 286, keeping the Eastern Roman Empire for himself and ruling as Augustus (286-305), and appointing Maximilian as Augustus in the Western Roman Empire. Emperor Constantine I (the Great) who ruled between 306 and 337, moved the capital of the Eastern Roman Empire to Constantinople (Istanbul, Țarigrad) in 324. This town was the capital of the Byzantine Empire, of the Latin Empire and of the Ottoman Empire. Constantinople was established in 330 B.C. as Byzant, becoming the new capital of the Roman Empire established by Constantine the Great, the town taking his name in his honour. In the 12th century this was the largest and richest town in Europe.

Given the considerable length of the northern imperial border (from the Atlantic to the Middle East) where the barbarian migratory people (in general) and the free Dacians from the Carpathian range were putting pressure, Aurelian (who ruled between 270 and 275) called back the Roman army and administration from Dacia in 271, in order to consolidate the Balkan border on the lower Danube. In 274, the secession of the Gallic Kingdom is liquidated and Aurelian restores thus the unity of the Roman Empire, getting the title of *restitutor orbis*. After the withdrawal of the Romans from Dacia, the former Dacia remained in the area of influence of the Greek-Latin civilisation, with the sophisticated spirituality of the Byzantine Empire. A very interesting coincidence: the name of Byzantine appeared only in the Century of Lights, to appoint the Roman east part, which the Romans themselves were calling at that time Romania!

We have proofs of the beekeeping history on the territory of old Dacia – present Romania, such as a fragment fossil rock which has a hexagonal drawing, strikingly similar with a honey comb, unearthed in Buzău County-Romania; it is preserved at the museum from Colți commune, branch of the Buzău County Museum (Figure 11). The process of evolution improved several morphological and biological traits of the honey bee, which makes it the best fitted insect for pollination:

the bees need flowers to live, and the flowers need bees to fructify. After the discovery of fire, smoke proved to be a better protection against the aggressive bees. This is how the hunt for beehives started, occupation which lasted for thousands of years and which is still practiced in some parts of Africa and Asia. In time, the people studies how the bees live and started to get them closer to their house. Thus, they cut the hollow section of the tree and moved it closer to the house. Later, they made bell-shaped twig baskets, tubes of stone or of other materials, coated on the outside with wet clay, thus creating the early primitive



Figure 11. Fragment of fossil rock with hexagonal drawing, preserved at the museum from Colți commune, branch of the Buzău County Museum, Romania.

According to the number of plates, they were called: *dipticus* – with two plates (Figure 13), *tripticus* – with three plates (Figure 14) or *polipticus* – with four plates. The waxed tablets were used for the current correspondence and for various other notices. Such waxed tables, of Roman origin, are kept at Timotei Cipariu Library, from Blaj, Alba County.

The tablets date from 133 and 142 and they represent a sales-buying document. They were found in 1855 in „Saint Catherine” mine from Alba County (6, 7, 40). The wax was also used to make light in the house and to

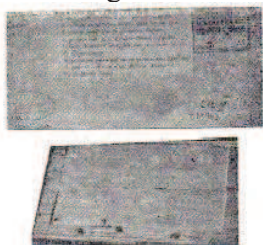


Figure 13. Roman waxed tablet for writing and counting (dipticus), dating from 142 A.D. found in Romania (Timotei Cipariu Library from Blaj, Alba County).

beehives. Thus, the honey comb, maiden wax and larvae were currently used as food, meeting the needs of the organism for sweets. The honey and wax are often used to make medicines (3, 5). Besides the popular medicine, which used bee wax for various cures and house recipes this product of bees has also been used to make waxed tablets for writing. These book-shaped tablets contained two, three or more waxed items, enclosed into a thin wooden frame which, when closed, was protecting the writing. The writing was done with a stylus (Figure 12).

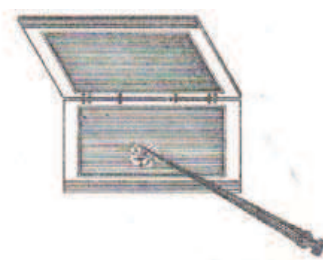


Figure 12. Waxed tablet for writing and counting and the stylus used to.

make magic figurines used by the people; after the emergence of Christianity, it was used to make candles.

The first records of bee keeping at the Dacians are due to the “Father of History”, Herodotus (485–421 B.C.). He wanted to go to Scythia and had thus to cross the Istrus (Danube); he found out from the Thracians living on the right bank of the Danube that it was not easy to travel in the land across the river because of the multitude of bees who deterred anyone trying to cross that land. This information must be taken as evidence of honeybee keeping in the old Scythia.



Figure 14. Roman waxed tablet for writing and counting (tripticus) found in a mine from Roșia Montană, Apuseni Mountains, Transylvania.

The archaeological investigations have shown the existence of beekeepers from ancient times. This is only natural if we think that the bees were producing a lot of honey and wax, being aided by the rich melliferous flora from the woods, meadows and hayfields. This statement is also mentioned in *Anabasis*, the work of the great Greek historian Xenophon (430–355 B.C.) who was writing that “...the food of the Getae consists primarily in honey, vegetables, plain milk or dairy products and very little meat, because their faith in Zamolxes prevented it”.

Interesting aspects regarding the concerns of the forefathers of the Romanian people can be seen on the Column of Trajan, historic monument from Rome built upon order of Trajan Emperor (who ruled between 98-117) in commemoration of his victory from Dacia, preserved until our present time (8, 14, 16). The monument is located in the Trajan Forum, very close and north of the Roman Forum. The Column of Trajan was finished in 113 AD (Figure 15 a, b.).

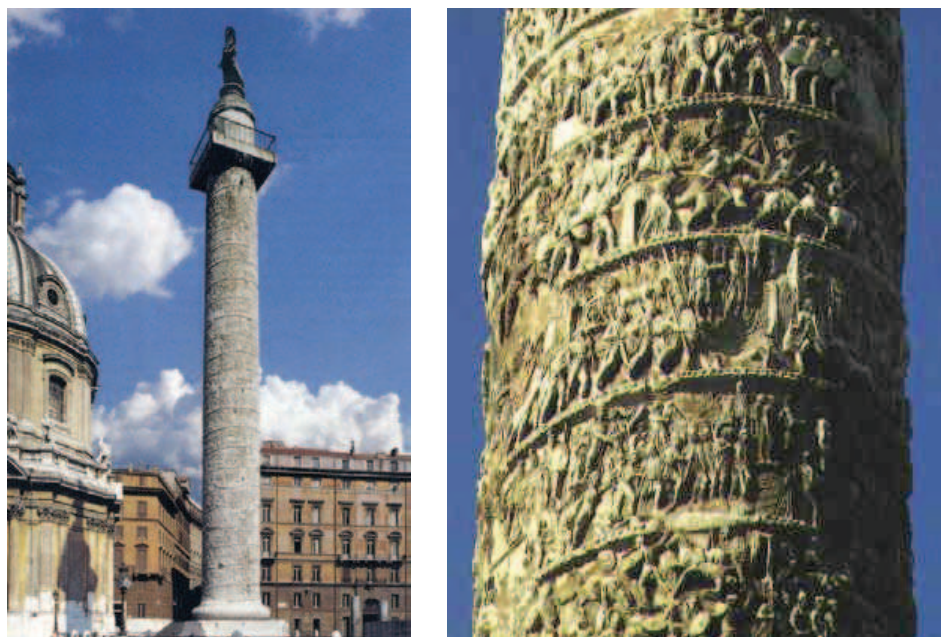


Figure 15. a. Trajan's Column in Rome-Italy, architect-Apolodorus de Damasc (left); b. details (right).

It displays a famous bas-relief carved in the form of a spiral, which depicts artistically the epic of the wars between the Romans led by Emperor Trajan and the Dacians led by King Decebal (who ruled between 87-106). The bas-relief shows scenes from the first war, of 101-102 AD, in the upper part of the Column, and from the second war, of 105 - 106 AD, in the lower part of the Column.

Reaching the apogee of the historic Roman bas-relief, the 124 episodes carved in spiral on the Column, illustrating the *Commentaries* of Trajan about the Dacic wars (*De bello*

dacico), by their character of historic document, are a true document about the concerns of the Dacians for the breeding and use of horses in defence (Figure 16 a, b.). As many antique sculpture, the bas-relief is painted in vivid colours. The uniforms of the Roman soldiers and the red clothes of the emperor allowed a fast viewing of the scenes, almost like a movie. Both Dacic wars are shown on the Column built by Apolodorus from Damasc, the same architect who built the bridge over the Danube



Figure 16. a. Use horses in battle (left); b. Transport the spoil of war in the capital Sarmisegetusa, Dacia, by the Roman army (right).

The bas-reliefs are probably the work of other artists and craftsmen. Some interesting scenes depict domesticated animals used for sacrifices or for food (Figure 17 a, b.).



Figure 17. Scenes with animal species use for sacrifices: a. cattle and sheep (left), b. cattle, sheep and pigs (right).

Another important monument is the “Triumphal Monument” of King Burebista, located north of Adamclisi commune in Dobrogea, in an area of forested hills. It was built in 106-109 AD and it shows the culture of industriousness of the Dacians, forefathers of the Romanian people. This is an authentic source of information about the events from the ancient history of the Romanian people. Adamclisi had acquired the rank of municipality during the time of Emperor Septimius Sever (193-211), but it was subsequently destroyed by the Goths; however, with the help of the Geto-Dacians it was built again from scrap, as shown by an inscription from 316, by the care of Emperor Constantine the Great. The ruins of this fortress have been investigated and identified by Grigore Tocilescu in 1891-1909, and then by Vasile Pârvan in 1911. The building of the museum, inaugurated in 1977, is designed as a *lapidarium*, and it displays numerous archaeological remains unearthed in the

fortress and around it. One side of the museum displays the metopae, the lower frieze and the upper frieze, the pillars, the crenellations and parapet blocks of the festooned Attic style. The colossal statue of the trophy is displayed in the middle of the hall, next to the inscription and the frieze with weapons.

The triumphal monument had a height of 39 m, and a circular shape with the diameter of 38 m (Figure 18 a.). It consisted of an impressive cylindrical nucleus (12.6 m height; 31 m diameter), built of gross brick work, surrounded at its foot by a circular platform with 7 stone steps; the nucleus was covered in stone slabs which continued with a layer of 54 *metopae* (only 49 were preserved to our days), sculpted in bas-relief with scenes from the fights of the Geto-Dacians. Grigore Tocilescu (Figure 18 b.), director of the National Museum of Antiquities, was the pioneer of archaeological research in Romania (1, 24). In 1882 he started

systematic digs at the site of the Triumphal Monument, which he continued until 1890; on this occasion he unearthed the monument

completely and gather meticulously all the information about it.



Figure 18. a. The Triumphal monument in Adamclisi (left);
b. Grigore Tocilescu, 1850-1909 (right).

At the same time, he took care to recover from the neighbouring villages and cemeteries all the sculptural and architectonic items coming from Adamclisi. The outcome of the digs were published in a proper manner, the Romanian historian and epigrapher collaborating with the architect G. Niemann and professor O. Bendorf from Vienna, in order to give the best interpretation to the monument. The other exhibits include ceramics collections (pottery from Hamagia culture, Getae ceramics, Greek, Roman and Byzantine amphorae), rushlights, tools, jewellery, fragments from aqueducts, sculptures (Figure 19 a, b.), epigraphic documents.

The geometric signs from the Monument are symbols representing (for the initiated ones) celestial forces helping men. For the rest of the people they have no meaning at all. Their

existence proves the causes of the battle and motivates the importance of the Dacian victory over the invaders, thus justifying the construction of the Adamclisi Monument as symbol of the salvation of the Dacian people. The geometric signs from the crenellated parapet of the stone plates separating the sculptures of the prisoners are no part of an ancient unknown oriental alphabet, as C. W. Wutzer said, and they are neither adornment elements, but symbols representing, according to the creed of the Dacians, the celestial forces that helped them to defeat their enemies. The presence of these signs on the Adamclisi Monument is another proof that the authors of the Monument can only be the Great priest Deceneu and King Buerebista who had knowledge of the celestial mysteries, as old historic documents prove it.



Figure 19. Use of aurochs (ox) traction: a, overview (left); b. details (right).

The fresco with prisoners, framed by geometric signs might be translated in words as follows: the mall Dacian army defeated the great invading army with the help of the sky, and the enemies were turned fettered into the hands of the Dacians (15, 25). Among the

bas-reliefs from Adamclisi one may notice those showing groups of sheep and goats (23), species loved by the people who inhabited and still inhabits these places (Figure 20 a, b.).



Figure 20. The adornment elements are dominated by sheep and goats, besides horses: a. overview (left); b. details (right).

Old Dobrogea was for the Geto-Dacians the land wherefrom three shepherds had come to bring gifts when the divine twins Apollon and Diana, children of the Supreme god and of the Empress of the sky were born. Both twins were also called Zalmoxis (polytheist belief of the Dacians). The sacred event had happened in a settlement on the left bank of Naparis, currently Ialomița River. Each of the three rulers of old Dobrogea had a function: one was priest, another was judge and the other one was military leader; they all enjoyed the same rank.

Therefore, the land between the Danube and the Sea had a tripartite leadership for a long

time, hence its antique name of DRO-BETA or DRU-BETIS, “Three distinguished people; Three shepherds; Three leaders”, the same name of the fortress from the present time Mehedinți County. The Romanian Christmas carols call them three shepherds or three kings. As one of the metopae from Adamclisi show three Tigai sheep (Figure 20), because BETIS was also translated as “From sheep; shepherd”, it is clear that it refers to the name which Dobrogea had at that time. Much later, in 1347-1386, there was a local ruler named Dobrotici or Dobrotiță, which means, of course, „Dobrogeanul” (the man from Dobrogea).

On the background of the metopae with the three sheep, there are two rams in confronting posture. "Ram" which was also translated as "king, ruler", was TAPAE in the Thracian language, which suggests that two kings had battled once for Dobrogea. However, one of the rams has the face of a man, which may relay to the meaning of the Turkish toponymic ADAM-CLISI „Church of the Man". This clearly shows who was the first benefactor of the monument which the Romans and the Romanian historians pompously called Tropaeum Traiani.

The oldest evidences of the human existence in the hearth of the town of Constanța (Tomis), were those found on the shores of Tăbăcărie Lake, within the perimeter of the present district North Tomis. These evidences consisted in archaeological items attributed to the eneolithic culture Gumelnița (5th millennium B.C.). The archaeological evidences lead us further towards 7th and 6th centuries B.C, when traces of Thracian-Getae dwellings were unearthed within the perimeter of the present town. The arriving and establishment of the Greeks in the peninsular area of the present town, in the 6th century B.C. is a phenomenon that must be integrated within the huge process of emigration, known as the Greek colonization, when part of the Greek world headed for different lands, in the 8th - 6th centuries B.C.

As of the first century A.D., the geopolitical situation of the entire Pontus Euxinus western shore underwent transformations, by the arrival of the Romans in 72/71 B.C., moment when the towns are transferred under Roman governance; around 55 B.C. they return to the governance of King Burebista (until his death in 44 B.C.). For a brief period, Tomis regained its independence, but in 29/28 B.C. the Romans returned to the western shores of Pontus Euxinus. From the very early years of

the Roman presence, the Greek towns joined and formed a union. The union consisted first of five forts – Histria, Tomis, Callatis, Dionysopolis (Balcic) and Odessos (Varna) – then of six forts, when Mesembria (Nesebar), joined them. The residence of the union was for a short time at Odessos, then at Tomis. The headquarters of the military commander of the Pontus Euxinus western shore was also at Tomis, evidence of the importance which the Romans bestowed to this town (13, 14). More than 2500 years have passed since the Greek navigators and merchants coming from Milet (Asia Minor) formed a settlement on the place of the present time Constanța. During the antiquity, the town was built on the peninsular part of the location, about 15-30 m above the sea level, which protected it from surprise attacks from the sea. For a better safety, the Romans built in the 3rd century A.D. a strong defence wall on the northern and north-western part of the town, whose ruins have been unearthed on Republicii Boulevard, from which they descend towards the old harbour. Part of the wall was unearthed and together with it a round defence tower (Butchers' Tower). The tower is a subsequent attachment to the wall and it was built by the guild of the butchers. Traces of gates to the town of Tomis fort and of other defence towers have also been identified. An archaeological park has been established close to the Butchers' Tower, which features ewers, columns, friezes, cornices, stone slabs from the old buildings, etc. (Figure 21 a, b.).

Another positive evidence is the stone sarcophagus unearthed in 1931, which a rich Tomis butcher seems to have prepared during his lifetime, somewhere in the 2nd century B.C. The bas-reliefs carved on the sarcophagus depict the inventory of tools used by the butchers for their profession.



Figure 21. a. Stone slabs marked “Makelaria” - MAKEΛA TEΛATO (left); b. valability column (right).

We can thus notice a cattle head, surrounded by several typical butcher tools such as: a cattle bell, a whip, a pair of

trimming scissors, a balance, an axe, a tool with two hooks used to drag the carcass after cutting and hang it to dry (Figure 22).

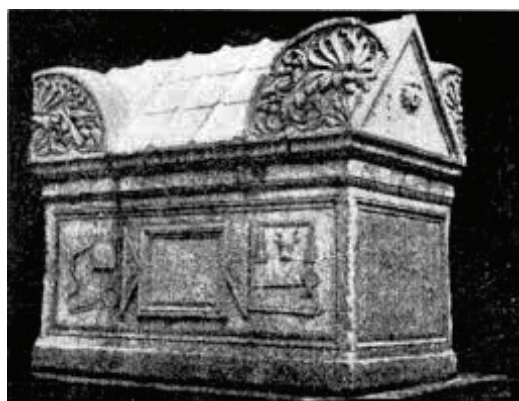


Figure 22. Stone sarcophagus.

Our forefathers from the Carpathian-Danube-Pontus area, being by excellence good animal breeders, were also skilful producers of animal products and by-products. For instance, from the rumen and hide they were

making special pouches in which they stored or transported liquids – water and wine – and cheese (Figure 23 a, b, c.), flour or tallow, which was used, like the bee wax, as fuel to light the houses.

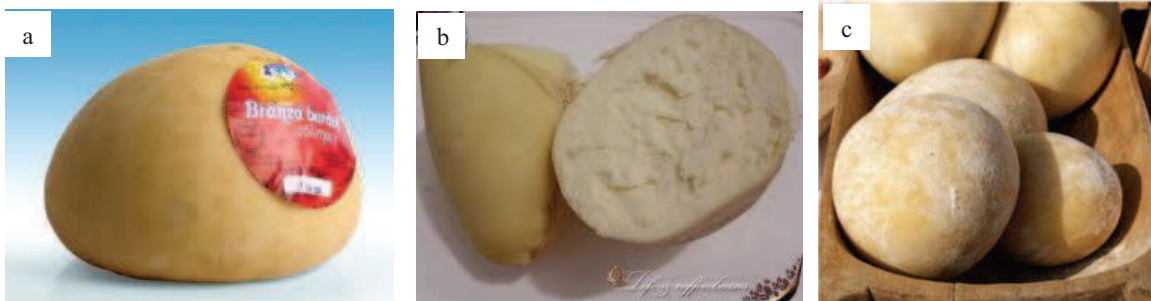


Figure 23. a, b, c. Pouch cheese

The craftsmen making the pouches were called "utriculari", and they were much esteemed by the population, as it can be seen from the inscriptions found at the Iron Gates and in Transylvania. The bag is made of two overlapping sheep hides, previously shaved of all fleece, sown on the borders with skin

strings, thus making a bag which could take up to 15-20 kg of salted leavened fresh cheese. As the pouches were made, they were stored on the sand in the same rooms with the boxes (*cotete*) used to leaven the fresh cheese, until the sheep descend from the mountain in late autumn.

III. Historiography using terminology from the romanian linguistic

The modern Romanian language is considered a Romanic language. Even if it was occupied for just a short period (107 - 271/276), Dacia was the province with, maybe, the most intense colonization, with people from all colonies of the empire, and the Latin imposed as lingua franca, the process being similar, in some aspects, with the European colonization of the United States and of the Latin America. Of the Dacian-Thracic-Iliric languages, with a

broad spreading area (Figure 24), from the Dacian language in the basic lexical fund will still have just about 165 (170-180) words !, such as: hearth, earth, ash, child, infant, meadow, orog, hornbeam, common oak, fir tree, cheese, soft cow cheese, whey, ford, swamp, wave, sunset, sunrise, swarm, peas, cabbage, grapes, wild boar, stork, head kerchief, scarf, peasant sandal, hood, pole, hill, shore, etc.

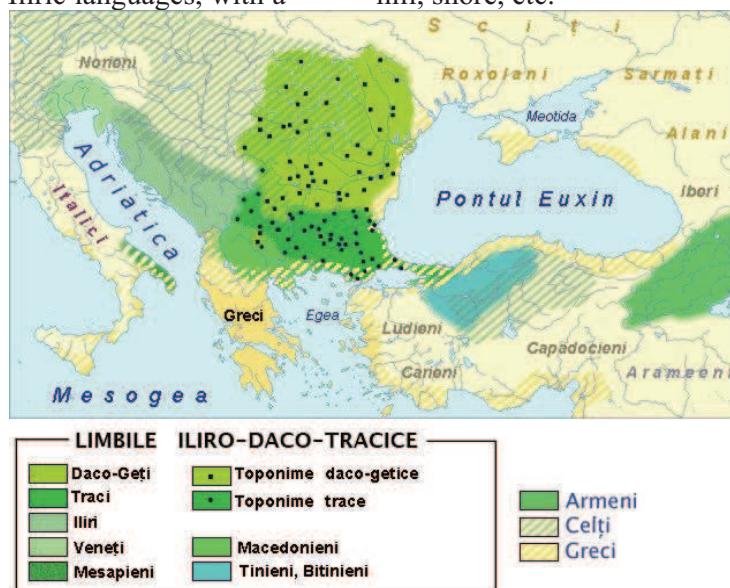


Fig. 24. Spreading area of the Dacian-Thracic-Iliric languages

Romanian (or Daco-Romanian; obsolete spellings Rumanian, Roumanian; autonym: *română*, *limba română* ("the Romanian language") or *românește* (lit. "in Romanian") is a Romance language spoken by around 24 million people as a native language in Europe (28), primarily in Romania and Moldova, and by another 4 million people as a second language. It has official status in Romania,

the Republic of Moldova, the Autonomous Province of Vojvodina in Serbia, and in the autonomous Mount Athos in Greece (Figure 25). Romanian is also one of the five languages in which religious services are performed in the autonomous monastic state of Mount Athos, spoken in the monk communities of Prodromos and Lacu.

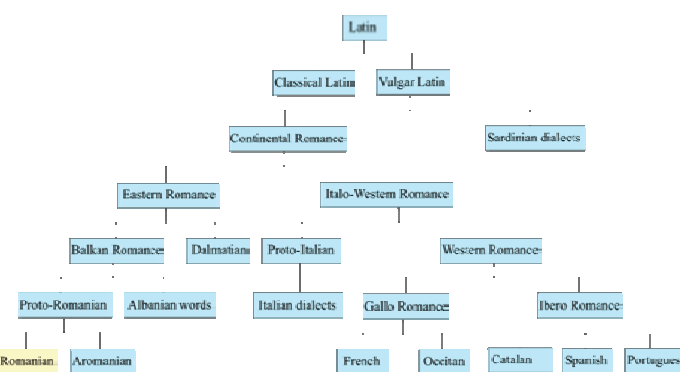


Figure 25. Map of the Balkans with regions inhabited by Romanians/Vlachs highlighted (left), Romanian language in the Romance language family (right).

Terms such: *ilişul* (tax on cereal grains), *sulgiul* (tax on meat) and *caii de olac* (compulsory supply of horses for mail services) are terms of Pecheneg-Cumani or Tartar-Mongol origin.

In Moldova, the paper signed by Ștefăniță Vodă on September 20, 1525 speaks of „*meserniți*”, which means butcher shop. In Walachia, we may find in a list of Bucharest craftsmen, a „*casap*” (Turkish word – *kasap*, meaning butcher) who, on November 18, 150 had bought from the people of Bucharest a property to be used for this purpose, document signed by Mihnea Turcitul (5).

The apicultural terminology is largely of Latin origin and it is one of the strongest arguments for understanding the stable life of the Romanians. Would the Romanians have interrupted for a longer time the trade of bee breeding, they would have forgotten all the words related to this profession. Following are the basic terms of bee breeding having Latin origin. ALBINA (bee). It exists in all Romanian dialects (dr. albină; ar. algină; megl. albină; ir. albire). The word derives from the Latin *alvina*. The other Romanic languages preserved another Latin word: *apis*, *apem* (cf. Ital. *ape*; Prov. *albelha* (Fr. *abeille*); Sp. *abeja*; Port. *abelha* etc. The word albino has 14 derivatives in Romanian, which prove its old origin and the vitality and antiquity of bee breeding at the Romanian people. Thus, we have: *albinea*; *albinuță*; *albinăță*; *albinușă*; *albinică*; *albinioară*. Then: *albinărie*, *albinet*, *albinîș*, *albinar* „apiculteur”; *albinărie* „apiculture”; *albinărit* „apiculture”, „*impôt sur les abeilles*”; *zool. albinărel* „*Merops apiaster*”; *albină* „*courir fébrilement*”. STUP (Beehive). It derives from the Latin *stups* „hollow tree trunk, either due to rotting, or carved by man”. The word suffered a significant reflection of its meaning; first the people said *beehive* “carved trunk for bees”, then the word remained with this single meaning. FAGUR (honey comb). It derives from the Latin *favulus-um*, diminutive of *favus*. It is preserved in Romanian and in all Romanic languages, together with its derivatives. The word *fagur(e)* can be found only at the Dacian-Romanians. MIERE (honey). It is a general Romanian word

derived from the Latin *mel*, *melem*. It exists in all dialects (dr. *miere*; ar. *hare*, megl. *hani*; ir. *ml'are*) and it can be found in all Romanic people (cf. It. *miele*; Fr. *miel*; Port. *mel* etc). A popular saying says “The tongue like a honey comb”, for a pleasant speech. CEARĂ (wax). It is a general Romanian word derived from the Latin *cera*, *-am* (în ir. *tsere* și ar. *țeară*). The word was preserved by all Romanic people: Ital. *cera*; Fr. *cire*; Span. Catalonia, Port. *cera*. PĂSTURĂ (maiden wax). The pollen brought by the bees, processed and stored in the honey comb cells; food indispensable for the normal development of the bees and of the larvae. The word derives from the Latin *pastura* (from *pastus* „food”). Following are several bee breeding words of Slav origin: PRISACĂ (bee garden), with the meaning of *stupină* (apiary) met only in Moldova and Bucovina; it derives from the old Slav *prěsě*. In Moldova, the word *prisacă* evolved, generalising with the meaning of *stupină* “place where the beehives are kept in summer”. During the feudal period this place was fenced with tree trunks if it was in a forest glade or with twigs, if it was in the field. MATCĂ (queen). It derives from the Bulgarian *matka* = *mother*, scr. *matca*, (often determined by the family of bees, of the beehive). Today it is a general word which replaced almost everywhere the original Latin word *mother* derived from the Latin *mamma*, *-am*. TRÂNTOR (male bee). General term coming from the Slav *trontu* + agent suffix – *tor*. The male bee is the male of the bee family or, as Gh. Șincai said, the “male bees are bees and queen’s young husbands” born from a non-fecundated egg. ROI (swarm). It comes from the Slav *roj*. This term replaced the old Latin term *examen*, which means *roi* (Ital. *sciame*, Span. *enjambre*, Port. *enxame*, Franc. *essaim*). In Romanian, the word should have become *samă*, which disappeared from the apicultural terminology, because of the homonymous *samă*, which means multitude, for instance „*O samă de cuvinte*” (A lot of words) by Ion Neculce. Homonymy is a deadly disease for the words, which is why it changed into *roi* instead of the Latin *samă*. BEZMETIC (wandering aimlessly). It comes from the Ukr. *bezmatoc* „beehive with no

queen”, and it was used with this meaning in the apicultural technology. We found it documented first in Moldova, after 1800, in the inventory of an estate, written in 1824: “256 good hives and 775 empty hives from bee gardens, and 9 hives being *bezmetici*, I didn’t accept them”.

We found it later at Conachi (cited by Cihac) *bezmeticesc roii fără matcă* (the queen-less swarms wander aimlessly). The word *bezmetic* with the meaning of *queen-less*

beehive, didn’t root into the popular vocabulary, which usually use the expressions “*widower beehive*” (Gh. Șincai: *the beehives with no queen are called widower hives*”, “*barren hive*”, “*orphan hive*”. Next to beehive, we can also find in different regions of the country other Slav terms with the same meaning: *ulei* (oil), from the Bg. *uleju* in Oltenia; *știubei*, from Ukr. *stub* + suf. *–ei*, in Moldova and Bucovina; *coșniță*, from the old Sl. *kosnica*, in Transylvania and Banat.

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