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## A CREMATION BURIAL OF A HORSEMAN NEAR THE VILLAGE OF MANA (the Orhei district)

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### Introduction

In 2011, the National Museum of History of Moldova (Chişinău) acquired archaeological objects that, according to a person who donated it to the museum, were all found at one spot near the village of Mana, the Orhei district<sup>1</sup>. The clearly funerary context of the artifacts that included intentionally bent weapons required the further investigation of the discovery site, and a team of museum researchers went to Mana to explore this site and gather additional information on the origin of the objects. A surface survey conducted at the place (fig. 1) that was named Mana III, resulted in localization of a burial pit with remains of a cremated burial and its full investigation. The team was also able to establish both geographical<sup>2</sup> and archaeological contexts of the discovery – the elements absolutely necessary for understanding the complex phenomena related to geographical and anthropogenic environment correlated with burial practices (fig. 2/1-3). It was established that the isolated cremation grave<sup>3</sup> was located on the southeast end of a high promontory formed by two deep ravines. The area between these two ravines proved to be well-suited for building in the Getae period fortification (the 4<sup>th</sup>-3<sup>rd</sup> centuries BC) protected by an artificial defensive system made of a rampart and a ditch separated the site from the field, and another rampart made between two ravines.

In order to determine the burial pit's outline and shape, and to find the rest of burial goods the research team conducted archaeological exca-

<sup>1</sup>The objects were donated to the Museum by sculptor S. Golubev, who helped us in locating the discovery site.

<sup>2</sup>For more details on works at the Mana III site and the cremation grave, see: A. Zănoici, O. Munteanu, I. Tentiuc, V. Bubulici in this issue (p. 209-220).

<sup>3</sup>The cremation grave will be considered an isolated grave until further systematic archaeological excavations at Mana III prove otherwise.

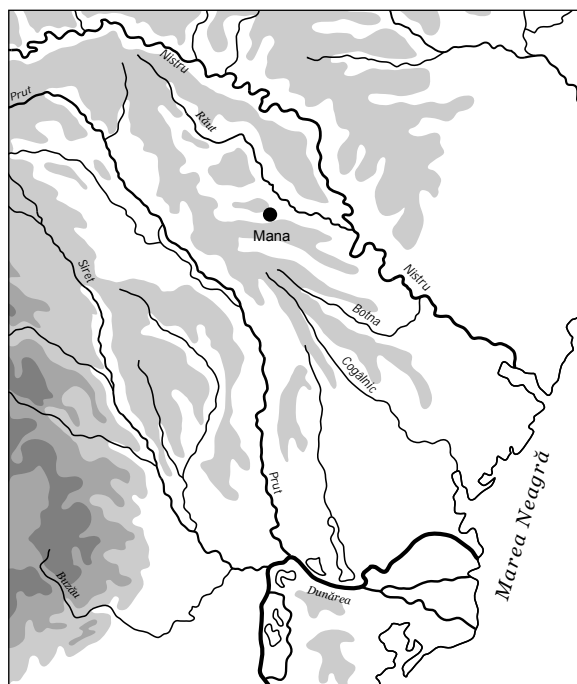


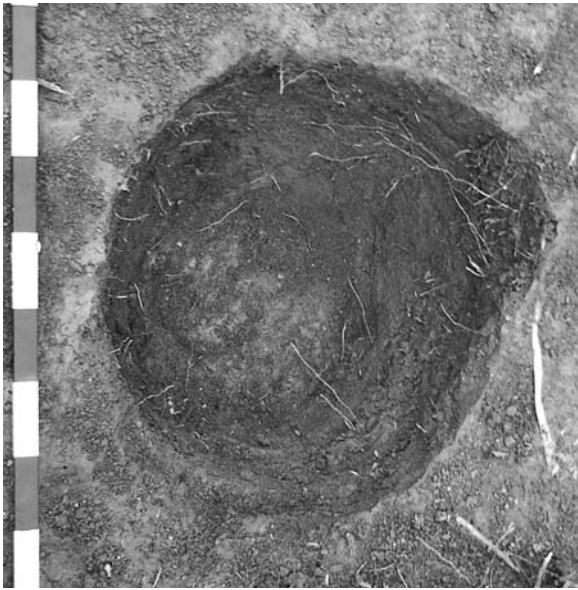
Fig. 1. Map with indication of the cremation grave near the village of Mana.



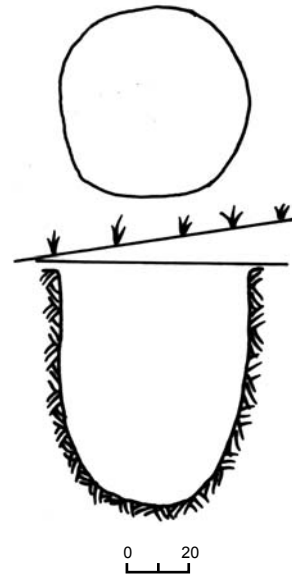
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Fig. 2. Mana III. Cremation grave.

ventions. The pit was circular in plan, measuring 58×63 cm. Out of 78 cm depth, the pit had 30 cm of vertical walls from the surface level, become narrower below, and formed a rounded bottom (fig. 2/4). The incinerated bones thrown by the discoverers and small fragments of an iron scabbard were found in the pit fill and at its bottom. Among the finds was also another iron object, probably, from a belt buckle. There was also an iron fragment, supposedly from one of

the clamps used to fasten and embellished the scabbard.

The study of incinerated remains concluded that the grave belonged to a young man of 14-16 years old. Among the human bones the discovered were also ten burned bear claws. It seems that these claws belonged to a bearskin cloak, incinerated together with the deceased young warrior.

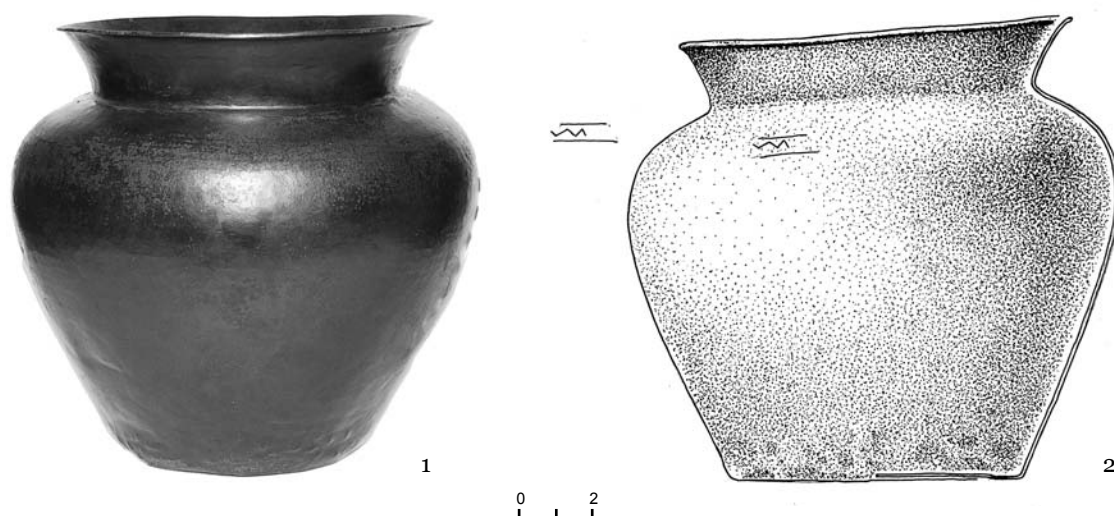


Fig. 3. Mana III. Bronze situla (urn).

### I. Description of objects

1. *Bronze situla (used as an urn)* (fig. 3/1-2). The vessel is made out of the bronze sheets of about 0,1 cm thick. Its conical neck of 4,2 cm long ends with a bent and thickened rim, up to 0,2 cm outwards.

The situla has the high and rounded shoulders; its walls become thinner towards the flat bottom, with a slight rise in the middle of it. The bottom was repaired and fixed with 32 rivets, 29 of which preserved in place. The height of the vessel that has the beveled neck ranges between 23,5 and 24,6 cm; the diameter of the rim – 20,8 cm, the diameter of the neck – 17,1 cm; the maximum diameter (at the shoulders' level) – 26,8 cm of, and the bottom diameter measures between 15,5 and 16,8 cm (fig. 3/2). A zigzag line resembling a rune (which seems to be done from right to left) was incised on the shoulders in a pseudo-cartouche of 0,8 cm width that was formed by two, also incised, parallel lines of 2,6 (the upper one) and 3,2 cm (the lower one) length.

2. *Ceramic bowl* (fig. 4/1-2). It was modeled by hand from fine clay mixed with fine sand and small limestone concretions, and completely and evenly fired. The black polished bowl with smooth lustre surface partially lost its shine and has some matte spots. The bowl has the beveled and faceted rim, rounded shoulders, and narrow and flattened bottom. The diameter of the rim measures 28,5 – 29,1 cm, the diameter of the bottom is 8,6-9,3 cm,

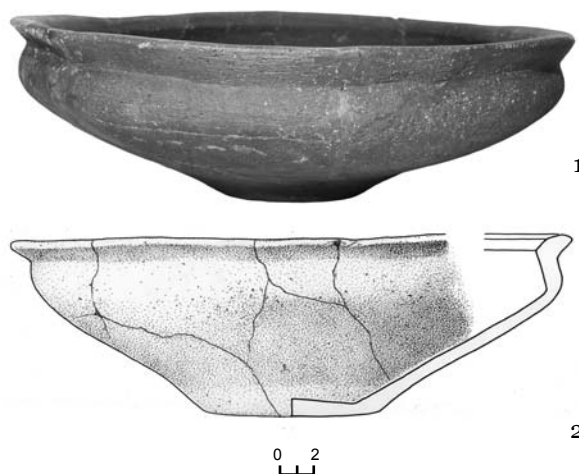


Fig. 4. Mana III. Hand-made bowl (lid).

with height of 9,1-9,5 cm. The vessel was in an accidental fire or happened to be nearby, because its inner and outer surfaces are covered with a layer of soot of about 0,1-0,2 cm thick.

3. *Iron sword* (fig. 5/1-2). The blade of the sword is bent several times; it was obviously done on purpose, according to a ritual. The sword's length is 102,3 cm, width – 4,7 cm. The blade of 86,0 cm length is double-edged, with a fuller in the middle. The blade has a rounded point; transition from the blade to the handle (for installing the guard) is achieved by gradual tapering, from 2,8-2,3 cm; this form sometimes is incorrectly called "bell-shaped". The sword's grip of 16,3 cm length is quadrangular in the cross-section measuring

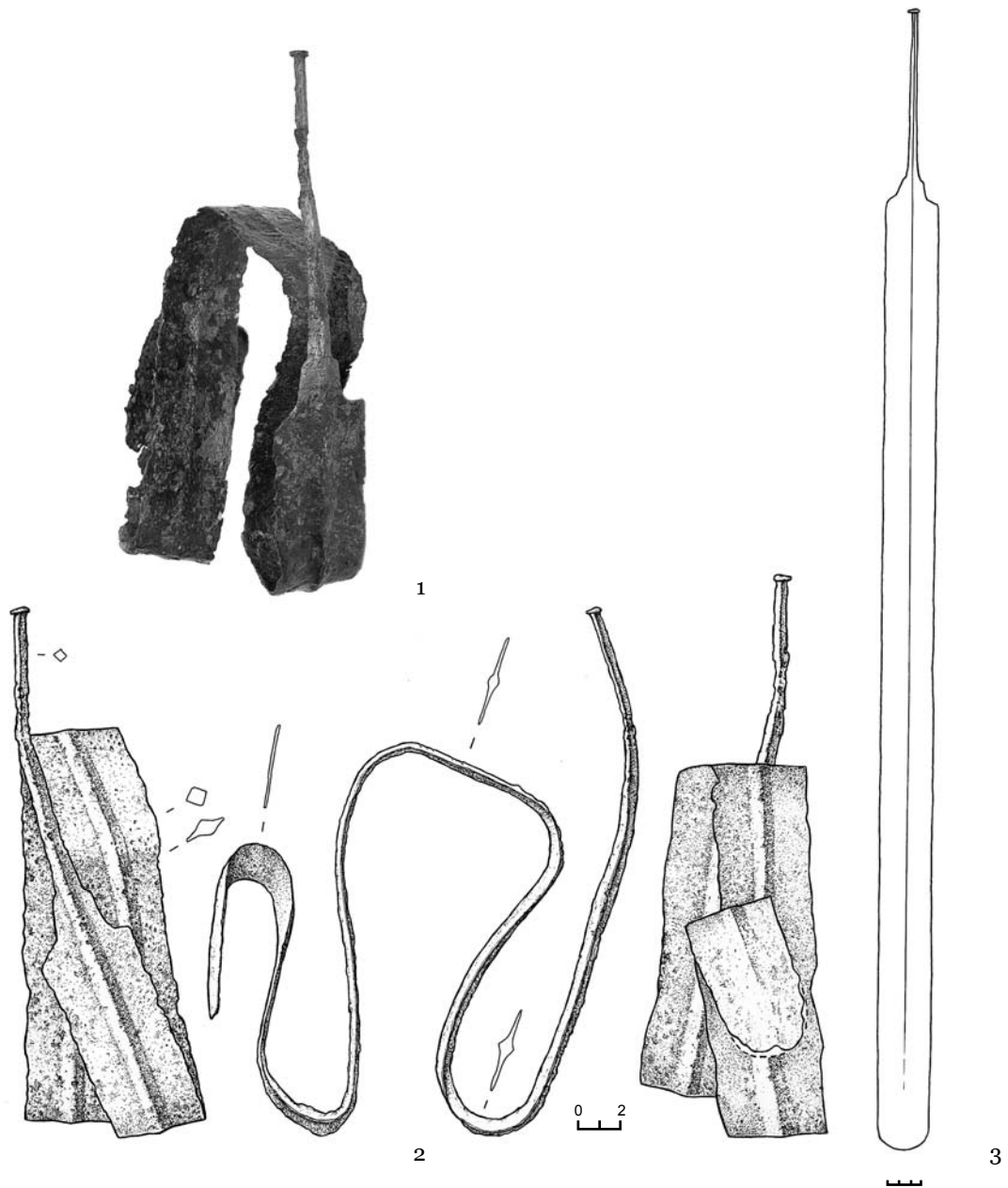


Fig. 5. Mana III. Double-edged sword.

0,8×0,4 cm. The grip tapers towards the small semi-spherical knob of 0,8×1,0 cm in size.

4. *Iron scabbard* (fig. 6/1-2). The scabbard is preserved only in fragments of different sizes. Its restored length is about 84 cm and width – 5,5-5,6 cm. Two parts of the scabbard were additionally fastened by the metal band running lengthwise. The remains of décor made by the blacksmith's forge are preserved on the upper part of the face: two adjacent buttons are placed perpendicular to the scabbard length and through embossed

ribs with small knobs connected to the scabbard's edge. On the reverse of the scabbard is a hanger for attaching the scabbard to the belt. It is made out of an iron sheet (?) and fixed to the scabbard with two rivets placed 5,0 cm apart; its length – 8,5 cm and width – 1,8 cm; the ends of this element were rounded while the middle part was bent forming the area of 0,6×2,5 cm. The partially preserved termination of the scabbard is short, with slightly rounded end, with two spikes on each side.

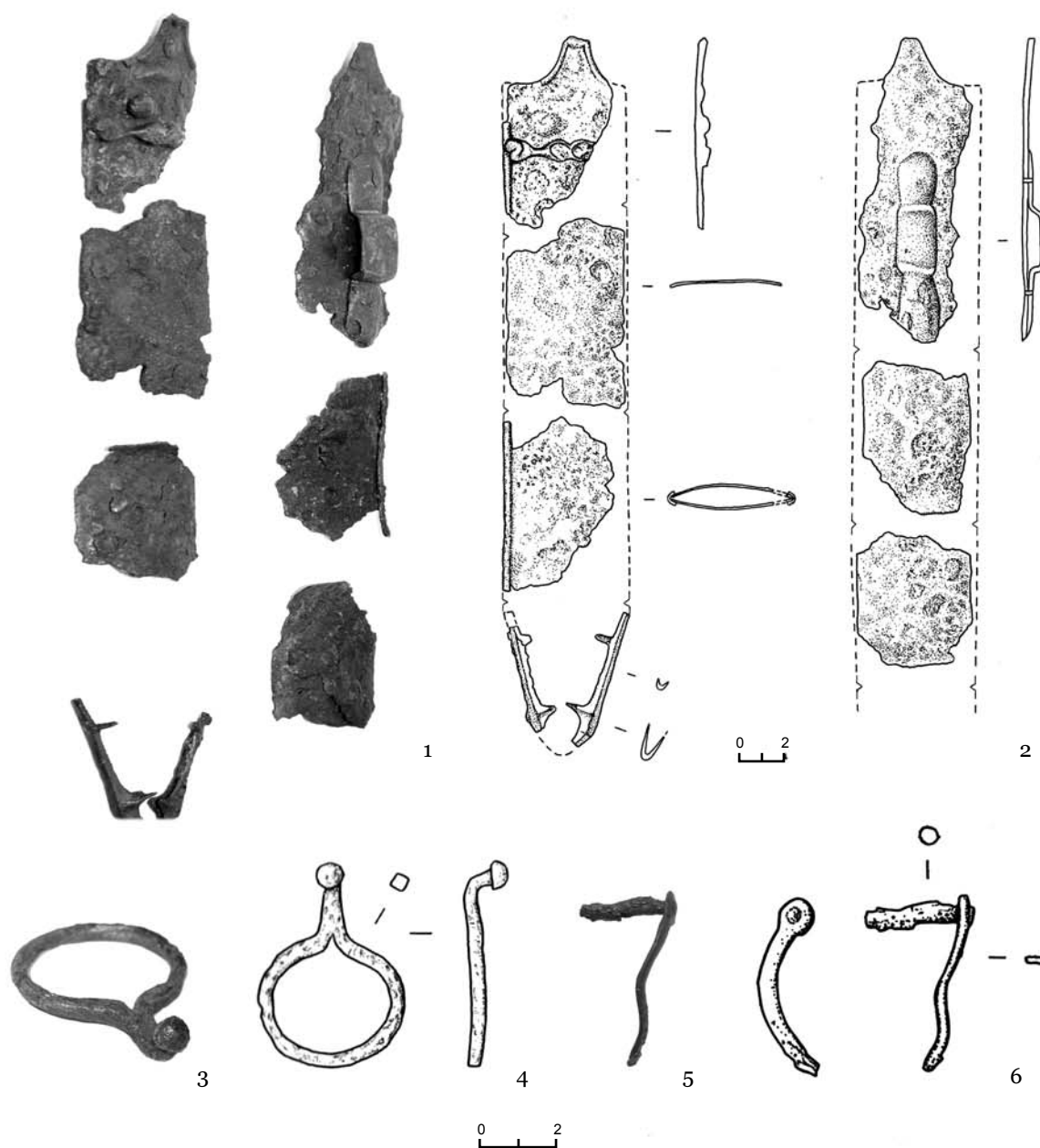


Fig. 6. Mana III. Iron scabbard (1-2), iron attaching hanger (3-4) and iron clam (5-6).

5. *Iron spearhead* (fig. 7/1-2). The spearhead has been bent on purpose before cremation. It belongs to the category of spearheads with short sockets round in the cross-section, and the long leaf-shaped and narrow blade with the rhombic cross-section. The bent spearhead is 23,5 cm long, and its original length was 48,8 cm with width of 3,5 cm. The maximum thickness of the blade is 1,2 cm. The socket is 7,5 cm long. At the base, it is oval in shape measuring 1,6×1,7 cm. The socket has two holes for pegs that fixed the spearhead to the shaft.

6. *Shield umbo* (fig. 8/1-2). Among the items deposited with the funerary urn was the central metal part of a shield – an umbo with a hemispherical dome. Only the domed part of the shield boss has been preserved in a satisfactory condition. The umbo was made out of a metal sheet of 0,2-0,3 cm thick on average. Based on its remains, we were able to make a graphical reconstruction of this piece. The diameter of the shield boss, including the rim is 17,8 cm, with total height of 6,6 cm. A diameter of the domed part at the base is 11,8 cm.

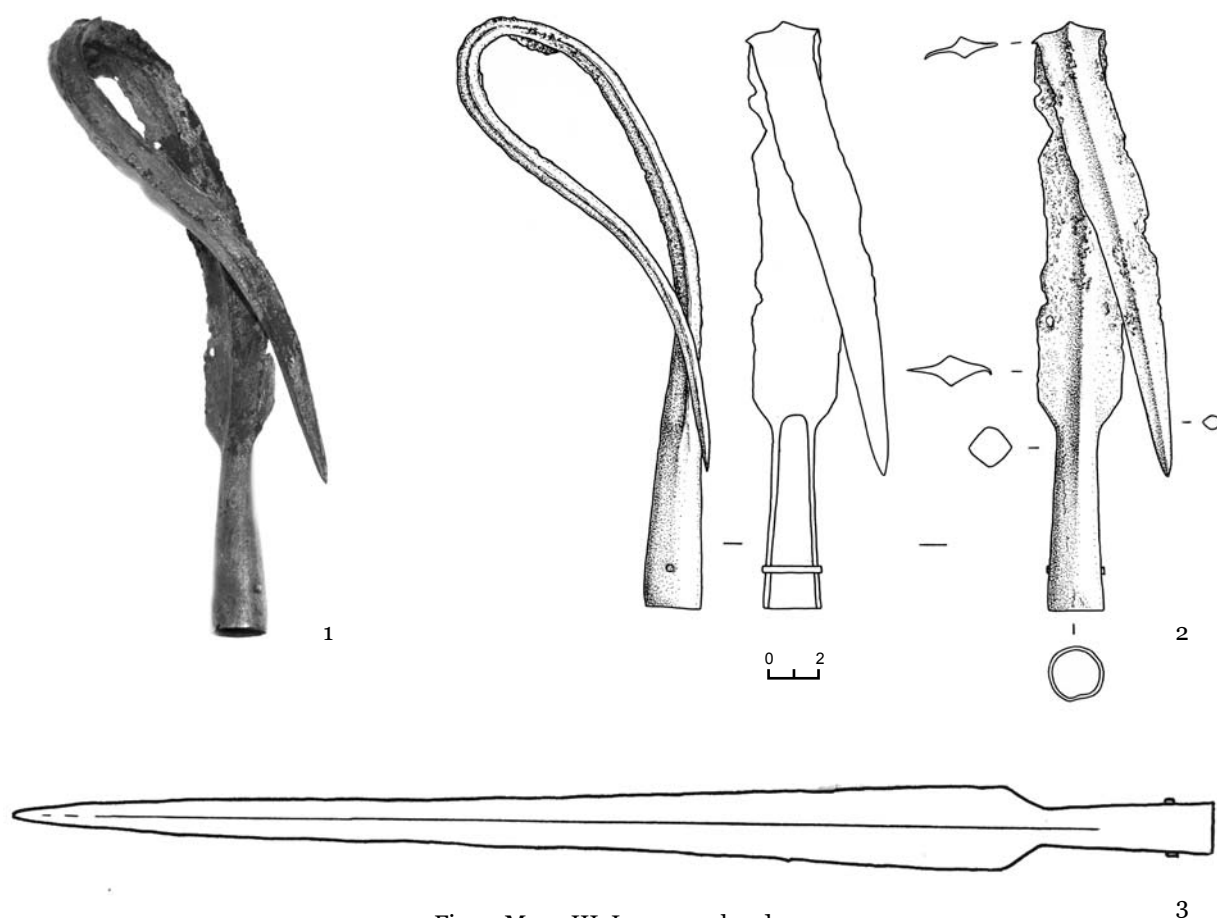


Fig. 7. Mana III. Iron spearhead.

The rim, strictly horizontal, has an average width of 3,6 cm. From the level of the rim, dome's walls are slightly tapered for 1,5 cm to the diameter of 11,4 cm. There are six circular holes for the rivets; they are made at approximately equal distances between each other. All six rivets have been preserved. They have circular heads with diameter ranging from 2,8 to 3,1 cm. Their shanks were bent at 1,5 cm below the head at the right angle, and bent again close to the end, at the distance of 2,2 cm from the head of the rivet. Thus, the length of the rivets comes to about 4,2-4,3 cm. Taking this into consideration, we believe that the thickness of the wooden shield, to which the umbo was attached, reached 1,5 cm. There were also two decorative cuts on the rim made on both sides of the dome, one across another; their diameter is 2,0 cm (fig. 8/3-4).

7. *Iron spurs (2 pieces)* (fig. 9/1-2). Their arms, nearly semicircular, are made out of a rod 0,3 cm thick, with the sharp neck of 2,2-2,3 cm in length and stationary studs of 2,3 cm in diameter. The distances between the ends are 6,0 cm and 6,3 cm

respectively, and their lengths are 2,3 cm and 2,4 cm.

8. *Iron attaching hanger (for the belt?)* (fig. 6/3-4). It is made out of the rectangular iron rod shaped like a round link, with ends joint together and terminating in the button finial of 0,7 cm in diameter. The rod is of 0,4-0,5 cm thick; the outer diameter of the link – 3,7 cm.

9. *Iron spiral bracelet with button ends* (fig. 10/1-2). The bracelet is made of a circular rod of 0,4 cm thick. It forms two incomplete spirals and to leaving the ends open. These open ends form semispherical buttons with a diameter of 0,7 cm. The front side of each button is decorated with two perpendicular lines of punched dots crossing in the center. The bracelet has the inner diameter of 6,5 cm, and the outer diameter of 7,3 cm.

10. *Iron clamp* (fig. 6/5-6). The clamp is made out of a flat rectangular rod, with one end widened, where there is a round hole of 0,5 cm in diameter for a rivet that still preserved. The preserved length of the clamp is 4,6 cm; its surface was care-

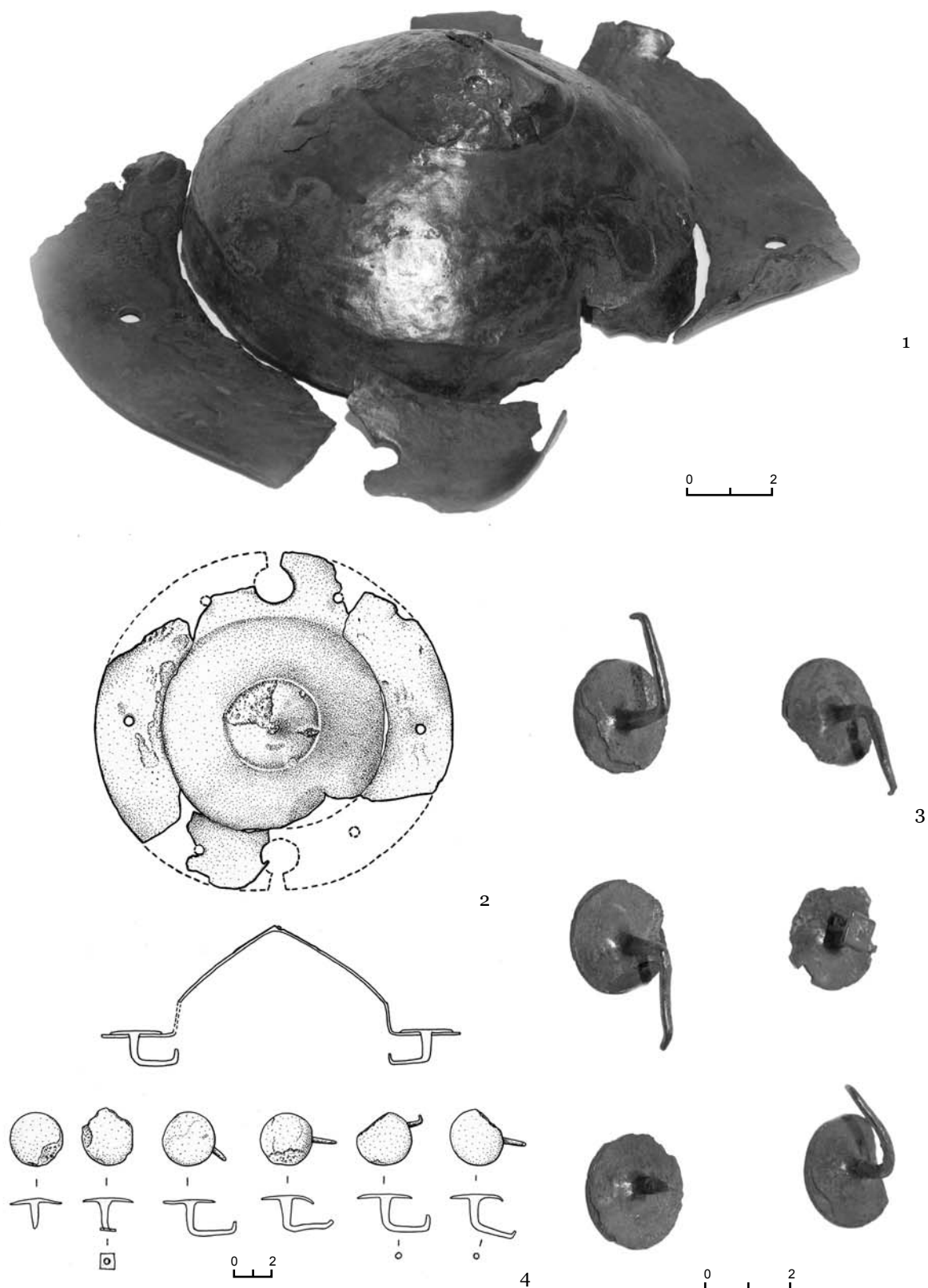


Fig. 8. Mana III. Iron umbo (1-2) and rivets for its fastening to the shield (3-4).

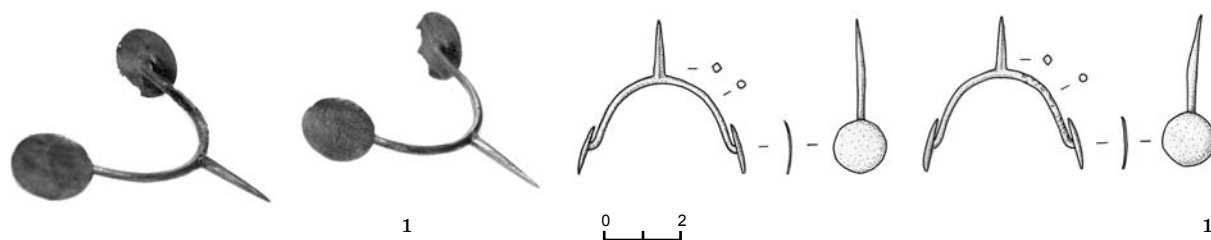


Fig. 9. Mana III. Iron spurs.

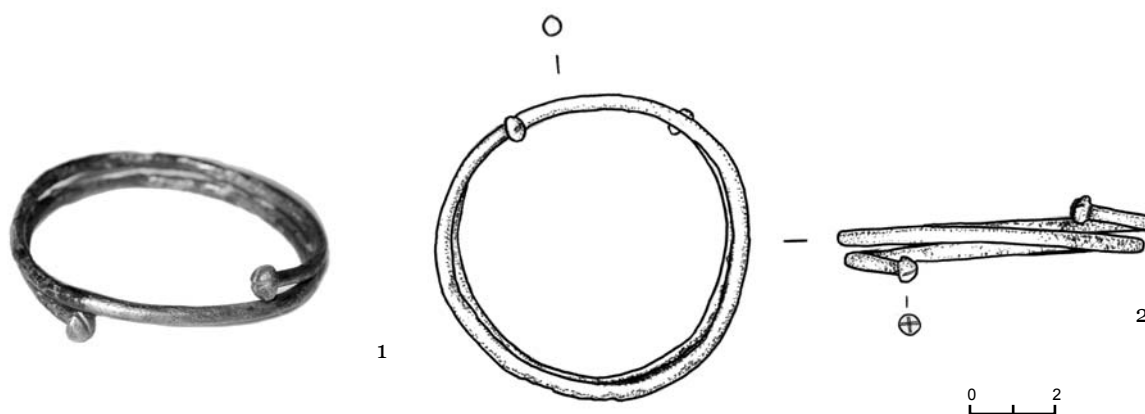


Fig. 10. Mana III. Iron double spiral bracelet.

fully polished. It seems to be one of the clamps used to strengthen and embellish the scabbard.

11. *Bear claws* (10 pieces) (fig. 11/1-2). The claws were found together with the iron clamp among the cremated human bones recovered by our team in 2015 from the bottom of the burial pit, where they were thrown by the discoverers. The degree the bear claws were burned matches the degree of the burned human bones placed in the bronze urn. An archaeozoological analysis determined that the claws belonged to the front paws of a mature bear. As a result of incineration, the length of the claws preserved only partially; their length varies from 2,1 cm to 4,3 cm.

## II. Cultural framework of the burial rite

The assemblage (the iron sword, the scabbard, the spearhead, the shield umbo, the iron spurs, and the belt hook) accompanied the incinerated remains in the bronze situla suggests that the Mana III grave was a burial of a warrior horseman. The presence of the black ceramic bowl with a polished surface and faceted rim found

along with the bronze urn, allows us to attribute this funerary complex to the Poieniști-Lucașeuca culture, and taken into account the association of the bearers of this culture with the Bastarnae, attribute the grave to one of them. In the East Carpathian area there are over 130 known sites of this cultural group, 120 of which are settlements, and 15 are flat necropolises or isolated burials. So far, only several necropolises associated with the Poieniști-Lucașeuca culture were excavated. The best known of them are the following: Poieniști (the Vaslui county) – 115 graves (Vulpe 1953; Babeș 1993, 208-214; Babeș, Mirițoiu, Istrate, Coman 1980, 38-39); Borosești (the Iași county) – 150 graves (Babeș 1993, 183-192); Lucașeuca (the Orhei district) – 21 graves (Федоров 1957, 51-62; Федоров 1960, 22-25); Dolineni (the Cernăuți region) – 24 graves (Смирнова 1981, 193-201), and Buhăiești (the Vaslui county) – 3 graves (Babeș 1993, 194). They are dated to the 2<sup>nd</sup>-1<sup>st</sup> centuries BC (Babeș 1993, 182-227; Babeș 2010, 548-550), or to the end of the 3<sup>rd</sup> - second half of the 1<sup>st</sup> century BC (Pačkova 2010, 542-543; Iarmulski 2013, 41).



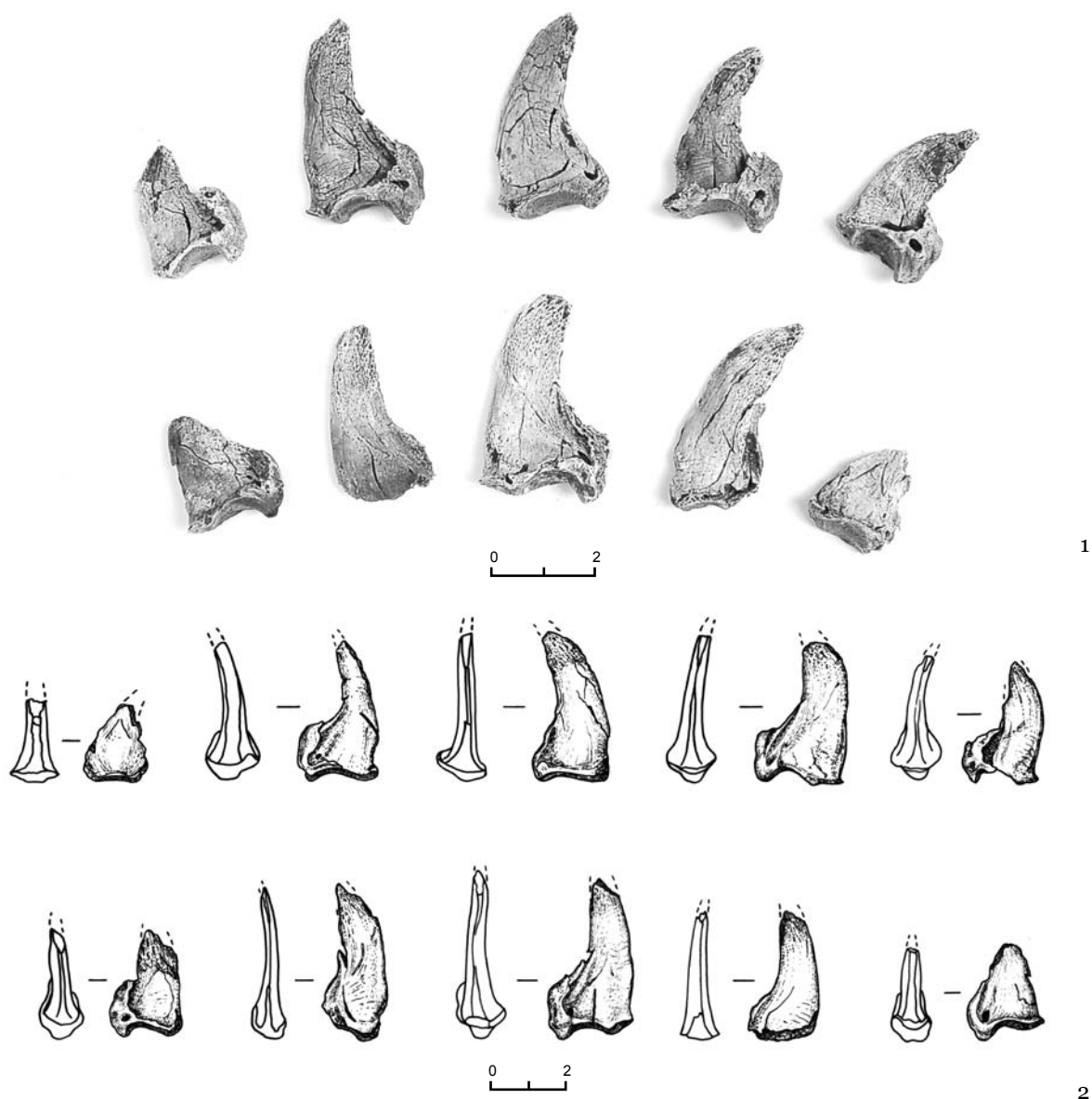


Fig. 11. Mana III. Burned animal remains.  
The distal (terminal) phalanges of a mature bear (*Ursus arctos*).

In determining the archaeological culture to which belongs the Mana III grave, the bowl which, according to the description given by the discoverer, was placed on a top of the funerary urn, i.e. served as a lid for the funerary urn, has a special significance. The hand-made black bowl with the lustre surface and faceted rim have parallels, both in technology and shape, with clay vessels found in graves of the Lucașeuca necropolis (M. 1, M. 3, M. 5, M. 10, M.12, M. 15, and M.16) (Федоров 1957, 51-57, рис. 17/1, 5, 7, 9, 12, 15; 19/5) situated near the Lucașeuca settlement; both sites

were excavated in the 1960s of the 20<sup>th</sup> century (Федоров 1957, 51-62; Федоров 1960, 22-25; Романовская 1962, 293-298)<sup>4</sup>. The closest parallels to the bowls of this type, also used as lids for funerary urns in cremation graves, are necropolises at Poieniști (e.g. see M. 84; M. 377; M. 561, etc.) (Babeș 1993, Taf. 33/377b; 37/561b) and Borosești (see M. 13, M. 17, M. 21, M. 23, M. 52, M. 68 etc.) (Babeș 1993, Taf. 2/13b; 3/17b; 4/21b; 4/23b; 7/52b; 8/68b etc.).

<sup>4</sup>The Lucașeuca settlement and necropolis are located approximately 3,7 km west of the Mana III grave.

It is necessary to emphasize that besides the above-mentioned ground necropolises of the Poienești-Lucașeuca culture, numerous isolated cremation graves dated to the same period have been explored in the East Carpathian area. The isolated cremation graves were discovered at Bădeni (the Iași county) (Sanie 1973, 427, pl. 11/3; Sanie 1981, 60, pl. 56/3), Cârliți (the Bacău county) (Mitrea 1980, 433-434, fig. 2-3), Costuleni (the Iași county) (Babeș 1993, 195), Cruglic (the Cernăuți region) (Тимошук, Винокур 1962, 73-76), Glăvănești (the Iași county) (Babeș 1993, 200), Grynchuk (the Hmelnitski region) (Пачкова 1979, 113-114), Mihoveni (the Suceava county) (Ursulescu, Batariuc 1978, 89-106; Babeș 1993, 206), Răcățiu (Bacău) (Vulpe, Căpitanu 1971, 155-164), Satu Nou (the Vaslui county) (Babeș 1993, 215), and Sipoteni (the Călărași region) (Сергеев 1956, 135-141; Федоров, 1960, 25-26).

The Poienești-Lucașeuca culture belongs to the La Tène cultures formed at the end of the 3<sup>rd</sup> century BC and beginning of the next century that spread across a huge region between Scandinavia in the north and the Black Sea in the south. The population inhabited this territory used hand-made pottery, weapons and armour made in the Celtic tradition (iron swords, spearheads, spurs among others), and practiced exclusively cremation to bury their dead. According to some researchers, the culture had three main phases of its development (Babeș 2010, 548) or, according to others, four stages (Еременко 1997, 105-118) or four phases (Iarmulschi 2013, 33-37) in the east part of the East Carpathians region. As an archaeological and a cultural phenomenon, the Poienești-Lucașeuca culture disappeared in the first quarter of the 1<sup>st</sup> century BC, although its bearers, whose name is connected to the origin and evolution of this culture in the East Carpathians – the Bastarnae, appears episodically in works of ancient authors up to the first four centuries of the new era (Eutropius IX, 25; Orosius VII, 25, 12), as it has been rightly pointed out by the researchers studied this phenomenon (Babeș, 2010, 542-543)

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The funerary rite of the Mana III grave – the placing of the cremated remains with accompanied burial goods in a covered urn – finds most paral-

els in the La Tène cultures in the north of Central Europe, like the Przeworsk culture and the Oksy-wsk culture. They share typical features such as cremation for burial, the presence of weapons intentionally damaged by bending, and a burial pit as a type of grave. Except the Kraghede group, the Jastorf culture, another culture in the Germanic milieu between the rivers Oder and Elbe, did not practice leaving any weapons. It is believed that the custom of depositing weapons (and tools) in cremation graves was borrowed from the Celts (Kostrzewski 1919, 106, fig. 99). The weapons (especially the larger ones – swords, spearheads, and others) were damaged by bending before being deposited in graves. However, it is suggested that the Getae-Dacians from the Ferigile group practiced this ritual from the 4<sup>th</sup> century BC (Vulpe 1959, 243; Vulpe 1976, 213).

### **1. Burials in bronze situlae**

The bronze situla discovered at Mana III has no bail attachments, nor does it have a handle. This type of situla is dated to the 2<sup>th</sup> - 1<sup>st</sup> century BC and belongs to Eggers type 23, according to Redina and Simonenko (Редина, Симоненко 2002, 84); to Eggers type 20, according to Eremenko (Еременко 1997, 177), or it is similar to Eggers types 20-22, according to Raev (Раев 1986, 350). Zaitsev, however, believes that it is inappropriate to associate similar situlae with any type in Eggers' classification because such vessels were not in use in Germany Magna during the period in question (Зайцев 2005, 93).

From this period, two cremation graves are known in the East Carpathian region, where incinerated remains were deposited in the bronze situlae. In the first case, it was an accidental find made during the construction works near the village of Sipoteni (Călărași); it is dated to the 2<sup>nd</sup> century BC (Сергеев 1956, 135-139, рис. 2 and 3; Федоров 1960, 25-26). The bronze urn contained calcined bones, one fragment of a black vessel with polished surface, a silver fibula, an iron ring with close ends, and another piece of iron in the deformed state. The silver fibula found in the grave at Sipoteni is identical to the iron fibula from Grave M. 9 discovered in the Lucașeuca necropolis (Feodorov 1957, 55, fig. 18/5; Федоров 1960, 22-25), and belongs to the middle La Tène scheme (group II), type II.3b or, according to Kostrzewski, to type B. Also at Sipoteni, another

bronze situla (Eggers type 20) did not contain cremated remains (or maybe they were thrown away by the discoverers) (Сепреев 1956, рис. 1). It is believed that the cremation grave at Sipoteni could be a part of a destroyed necropolis (Еременко 1997, 116)<sup>5</sup>. These Sipoteni situlae are identical to the bronze vessel with cremated remains discovered at Mana III.

The second cremated burial in the bronze situla came from Răcățâu (Bacău). This was also an accidental find, and though the burial pit was badly destroyed during farming activities, it was professionally studied and well documented. Here, among the belongings of a warrior (metal rings from *lorica hamata*, fragments of a sword, and others) one unbroken bronze vessel (*chaudron en bronze*, according to the authors) and the remains of another one were discovered, both representing ritual burial goods in a cremation grave dated to the first half of the 1<sup>st</sup> century BC (Vulpe, Căpitanu 1971, 155-164) or to the end of the 1<sup>st</sup> century BC (Babeș 1970, 233 and note 66). Ceramic fragments found in the cultural layer near the discovery place are typical for the Poienestî-Lucașeuca culture that allowed scholars to identify the grave as a burial of a Bastarnae (Vulpe, Căpitanu 1971, 163-164). Thus, the bronze vessel found at Răcățâu cannot be attributed to Eggers type 20 (Rustoiu 2005, 33-34).

It is assumed that the accidental find supposedly originated from Bădeni (the Iași county), by analogy with other data collected over time, could be a cremation grave in a bronze situla without attaching hangers and handles. Also at Bădeni, the finds included a blade of a dagger and a fragment of a bracelet (Sanie 1981, 60, fig. 56/3; Chirica, Tanasachi 1985, 365). The situla, as the one discovered at Sipoteni, is identical to the bronze vessel found at Mana III.

Situlae belonging to Eggers type 20, or similar to this type, are known from Brad (the Bacău county) (Ursachi 1995, 132, pl. 15/16), Craiva (the Alba county) (Glodariu 1976, 196), and Tilișca (the Sibiu county) (Glodariu 1976, 201, nr. 32a). A bronze situla of this type came from a rich cremation grave in Barrow II at Cugir (the Alba county) that is dated to the first half of the 1<sup>st</sup> century BC

(Crișan 1994, 388). It features attaching hangers and served as a funerary urn (Rustoiu, 2009, 33-34).

Several bronze situlae, identical or almost identical to the vessel discovered at Mana III, came from assemblages known as “*strange deposits*” (Шукин 1994, 97-98). The “*strange deposits*” contain artifacts dated to the 2<sup>nd</sup>-1<sup>st</sup> centuries BC. They include bronze situlae unearthed during excavations of barrows at Bădragii Noi (the Edineț district) (Яровой, Чирков 1989, 20-22, рис. 14/1), Veselaia Dolina (the Tarutino district, the Odessa region) (Редина, Симоненко 2002, 78-96); Mar’evka (the Domanevskiy district, the Nikolaev region) (Raev, Simonenko, Treister 1991, 483-488), Chisten’koe (Simferopol, Crimea) (Симоненко 2001, 92-104), Novochemkassk, etc. M. Babeș suggests that situlae from Bădragii Noi and from Bădeni can be dated to the first half of the 1<sup>st</sup> century BC (Babeș 1993, 87-88, note). According to the study conducted by Redina and Simonenko, these bronze vessels were included in some *cult complexes* connected to the Sarmatian warriors (Редина, Симоненко 2002, 86). Eremenko suggests that the bronze situlae discovered in *Sarmatia* could be assigned to the Laten C2 type, or 200-120 BC (Еременко 1997, 177). However, it is believed that they could appear in the area controlled by Sarmatians as a result of their participation in the military campaigns led by Mithridates VI Pontus against the Romans in the beginning of the 1<sup>st</sup> century BC, while the objects from Mana III, including the bronze situla, can be dated to the 2<sup>nd</sup>-1<sup>st</sup> centuries BC but no earlier than the second half of the 2<sup>nd</sup>-1<sup>st</sup> centuries BC; this conclusion is based on the analysis of similar materials given in works of Redina and Simonenko (Редина, Симоненко 2002, 85-86; Симоненко 2011, 49). D. Spânu assumes that the bronze situlae were a part of first Italic imports to Transylvania and the Lower Danube area (Spânu 2003, 5).

## **2. Graves with weapons**

Materials associated with the Mana III cremation grave – the iron sword, scabbard, iron spearhead, shield umbo, iron spurs, and the belt hook – are undoubtedly the objects that belonged to a warrior horseman.

It should be noted that out of about 360 studied graves from the massive Poienestî-Lucașeuca

<sup>5</sup> Considering the discovery of two situlae at Sipoteni, some researchers believe that they belonged to two different graves (see: Iarmulski 2013, 37).

culture, weapons were found only in two of them (Babeș 1985, 198-200). These are Grave no. 29 (with a double-edged sword of the mid-La Tène type, a rectangular shield umbo, a spearhead, a knife, and a fibula) in the Borosești necropolis (Iași) (Babeș 1993, 185, Taf. 5) and a grave from Răcățiu (Bacău) (with a double-edged sword, a circular umbo and a shield set, a chain armor, and two bronze vessels) dated to the first half of the 1<sup>st</sup> century BC (Vulpe, Căpitanu 1971, 161). Another case is a sword of the Celtic type from Corni-La Hrubă (Botoșani) (Zaharia, Petrescu-Dîmbovița, Zaharia 1970, 299; Paunescu, Șadurschi, Chirica 1976, 83) – an accidental find without the definite archaeological context.

The iron sword found in the Mana III grave belongs to the middle La Tène Celtic type found in funerary assemblages dated earlier than the middle phase of the early pre-Roman period, or La Tène D1, i.e. 120-60 BC. P. Luczkiewicz included the swords of about 100 cm length into type I/1 (Luczkiewicz 2006, 23-76). A Celtic sword bent ritually was discovered in a rich grave at Cugir (the Alba region) (Crișan 1980, 81-87), and a sword of the Celtic type similar to the latter one is known from Corcova (the Mehedinți region) (Șirbu 2004, fig. 17/1; Șirbu, Rustoiu, Crăciunescu 1999, fig. 1). An identical weapon was found with a cremation burial unearthed in 1973 at Mangalia (Rustoiu 2000, 278), while other three swords of the Celtic type – at Aiud (Ferencz 1970, 73-81).

Some iron swords, similar to the one deposited in the Mana III grave, came from the cremation graves (M. 11, M. 12 and M. 13) of the Malaja Kopanja necropolis (Čelennizta and Srednij Grunok), and from several complexes without cremated remains at the same site (Котигорошко 2009, 59-133). V. Kotigoroško offered a typology that placed these swords into distinct periods (Котигорошко 2008). Those discovered at the Malaja Kopanja-Čelennizta necropolis were assigned to the horizon corresponding to the La Tène D1 phase that dated to 120-60 BC, while those found at Srednij Grunok and at Malaja Kopania were dated to the end of the 1<sup>st</sup> century – beginning of the 2<sup>nd</sup> century AD (Котигорошко 2008). Their features, such as the rounded tip of the scabbard, attaching hangers, rounded rivets, the “bell-shaped” scabbard guard, and the rounded tip of the blade, are typical for the Celtic swords of the end of the 2<sup>nd</sup> – beginning of the 1<sup>st</sup> century BC.

Among the latest discoveries of swords is the one found near the village of Šipivtzy (the Ternopil region, Ukraine) in 2000. There, an excavated cremation grave contained some fragments of handmade vessels and an iron sword with scabbard, similar to the one from the Mana III grave. The sword has a rounded tip and 101,4 cm in length, with the blade of 3,4-4,3 cm width. Also at Šipivtzy, a belt hook similar to the hook from Mana III was unearthed. It is important that nearby the village of Šipivtzy (to the southwest of it) was located a settlement of the Poieniști-Lucașeuca culture (Михайловський 2010, 107-110). It should also be mentioned a similar cremation grave near the village of Mutin (the Sumy region, Ukraine) (Терпиловский 2010, 146-153; Терпиловский, Билинская 2010, 101-111). There, the incinerated remains were deposited in a bronze situla with attaching hangers and a handle; the vessel was covered with an iron umbo. The assemblage included a sword and a spearhead (both bent ritually), two spurs (identical to those from the Mana III grave), a fibula, a knife, and parts of a belt. The authors attributed the grave to the end of the 1<sup>st</sup> century BC - early 1<sup>st</sup> century AD (Терпиловский, Билинская 2010, 110-111).

Close parallels to the iron scabbard from the Mana III grave were found in necropolises of Borosești (M. 29) (Babeș 1993, Taf. 5/d) and Malaja Kopanja (Котигорошко 2009, 59-133), in isolated graves at Mangalia and Histria (Rustoiu 2000, 278), and in the already mentioned tumulus grave at Cugir (the Alba district) (Crișan 1980, 81-87).

An iron hook from a belt is a rare find among burial goods. We found parallels to our object at Malaja Kopanja (the Vinogradov district, the Transcarpathia) (Котигорошко 2004, 403, fig. 2/13.) and at Šipivtzy (the Ternopil region) (Михайловський 2010, 107-110). In order to date the hook from the Mana III assemblage we should use a hook found in Grave no. 7 of the San Bernardo necropolis in the northern Italy. The grave contained a similar sword and an identical hook. The author dated the grave between 120-100 and 90-80 BC (Martin-Kilcher 1998, Tab. 31/2a).

The iron spearhead with a very long and narrow blade, and a short shaft belongs to L/2 type in P. Luczkiewicz's classification (Luczkiewicz 2006, 99-145). The object from Mana III has close,

though not identical, parallels with those found at Răcățâu, Căpâlna, Cozia, Grădiștea Muncelului, Costești etc. (Glodariu, Iaroslavschi 1979, 132-134).

The iron shield umbo from the Mana III grave can be compared with a fragmentary umbo from Barrow 4 (damaged by agricultural works) at Popești (the Giurgiu region) where it was found along with a sword with a bent scabbard, a spearhead, and fragments of the mail shirt among others that are dated to the 1<sup>st</sup> century BC (Vulpe 1976, 193-215, fig. 14/5); with the umbo from a cremated grave of the 2<sup>nd</sup> century BC found at Cetățeni (the Argeș region), and other discoveries at Dubova (the Mehedinți region) (Spânu 2001-2002, 83-132), Lăceni (the Teleorman county) (Moscalu 1977, 331, fig. 7), Luncari-Piatra Roșie (Glodariu, Iaroslavschi 1979, 129-132, fig. 73/6), Căpâlna (the Alba region) (Glodariu, Moga 1989, 105, fig. 83/16), and at Cugir (the Alba region) (Crișan 1980, 81). To the south of the Danube, in Bulgaria, the iron umbo was unearthed at Borovan (Montana), Kamburovo (Târgoviște), at Plevna (Loveci), etc (Moscalu 1977, 335-336; Bârcă 1997, 83-85). Many of them were discovered in assemblages dated to the 2<sup>nd</sup>-1<sup>st</sup> centuries BC, but most of them – to the 1<sup>st</sup> century BC (Glodariu, Iaroslavschi 1979, 130; Bârcă 1997, 83-84; Constantin 2011).

The iron spurs are also important items for the analysis of the Mana III grave. They belong to the subgroup A in Ghinalski's classification, or type II by Dima (Dima 2001, 180) and can be dated to the late pre-Roman period. The closest parallels to them are found at Brad (the Bacău region) (Ursachi 1995, pl. 49), at Răcățâu (the Bacău region), (Căpitanu 1985, 53-54, fig. 15), Pietroasele-Gruiu Dării (the Buzău region) (Dupoi, Sîrbu 2001, 34, fig. 54/1-4), Dubova (the Mehedinți region) (Spânu 2001-2002, 83-133), Ocnîța (the Vâlcea region) (Berciu 1981, 38, pl. 39/5), Popești (the Argeș county) (Vulpe 1966), at Măgura Moigradului (the Zalău region) (Matei, Pop 2001, pl. 2/3), Merești (the Harghita region) (Crișan 1994, 377-432) and Malaja Kopanja (the Transcarpathian region, Ukraine) (Kotigoroško 2004, 405, fig. 5/31). From the analysis we undertook and the catalogue of spurs compiled by Dima (Dima 2005, 179-195) it follows that spurs were in use in the time interval between the 1<sup>st</sup> century BC and 1<sup>st</sup> century AD. Based on the evidence from 27

sites, in 19 cases spurs were found in archaeological contexts that provide grounds for the establishment of their dating as the 1<sup>st</sup> century BC - 1<sup>st</sup> century AD; in five cases assemblages with spurs were dated to the 2<sup>nd</sup>-1<sup>st</sup> centuries BC, and only in four cases it was impossible to determine the date of a site or a find. The absolute majority of these spurs were made of iron; however, a few bronze spurs were found as well (Dima 2005, 179-183 and Catalogue at p. 183-186).

Wearing spurs was the privilege of the military aristocracy. Given the fact that in most cases assemblages include only one spur, it is believed that spurs were worn only on one leg (Dima 2005, 183), but there are several funerary assemblages of the Przeworsk and the Oksywszk cultures, Poland, where grave goods included not one but two spurs (Luszkiewicz 2006, 146, Tabl. 8). We believe that the fact of presence only one spur among the burial goods has a different explanation, namely, it was a distinctive sign of social elites of the period.

### **3. Graves with double spiral bracelets**

Though there are several burial complexes with bracelets of the same chronological period, there is no single bracelet identical to the one from the Mana III assemblage. Bracelets made of iron, bronze, gold, and silver were found in the Poienești-Lucașeuca cultural milieu and archaeological cultures of neighboring regions. Those found in the necropolis of Lucașeuca could be considered among the closest parallels to the Mana bracelet. There, fragments from iron bracelets were discovered in graves M. 1, M. 10, M. 17, and M. 18. Fragments from the bronze bracelets preserved in three graves – M. 4, M. 10 (2 pieces), and M. 11. Grave no. 10, besides the fragments from two bronze bracelets (one tubular and another one made out of round wire), also contained five fragments from silver bracelets made out of spiral wire (Babeș 1993, Taf. 49). A fragment from a gold bracelet was unearthed in another grave, M. 6. Iron or bronze bracelets were also found in necropolises at Borosești (Babeș 1993, Taf. 15/13), Aradul Nou, M. 2 (Rustoiu 2005, 47, fig. 2/1-2), Malaja Kopanja (the Vinogradov district, the Transcarpathian region) (Kotigoroško 2004, 403, fig. 6/37), and others.

Among the features that distinguish the bracelet from Mana from the other bracelets are the

ends terminating with buttons. An iron bracelet with the button ends similar to the Mana one was found in M. 136, however its wire was made and ornamented in a different way (Babeș 1993, Taf. 15/13). A spiral bronze bracelet from Grave M. 581 at Poienești (Babeș 1993, 213, Taf. 38/9) has the ends slightly thinned. Several iron bracelets from the Dolineni necropolis (Cernăuți region) (M. 2, M. 4, M. 7 and M. 21) have wire ends that were also made differently (Babeș 1993, Taf. 47 și Taf. 48).

Bronze bracelets of a closer type, type 3, discovered in women's graves from the late La Tène necropolis at Giubiasco in southern Switzerland (Pernet, Carlevaro 2006, 117-199) with the diameter (ca. 8 cm) are very similar to the piece from Mana (ca. 7 cm) (see also: M. 16/5; M. 365/1; M. 434/5 and M. 464/4).

Other silver double spiral bracelets came from hoards in Transylvania and Crișana. They correspond to D4 type in Kurt Horedt's typology (Horedt 1973, 140, Abb. 6) and are associated with fibulas with knots of the Dacian milieu that date to the beginning - mid - 1<sup>st</sup> century BC (Spânu 2003, 12). D. Spânu proposed for these bracelets the term *bracelets with double torsade* (Spânu 2003, 11). Equally practical could be the term *spiral*. Therefore, we use the term *double/triple spiral* for bracelets that curl two/three times around the wrist.

### III. The dating of the Mana III grave

The presence of the discussed above objects in the same assemblage – the bronze situla, the hand-made ceramic bowl, the sword of the Celtic tradition, the iron scabbard, the spearhead, the shield umbo, the iron spurs, the iron hook, and the iron spiral bracelet with button ends – allows us to date the Mana III grave to the end of the 2<sup>nd</sup> century - beginning or mid - 1<sup>st</sup> century BC, or 120-60 BC. It is based on reasons such as the Celts (as it is suggested by scholars) could have begun using spurs around 120-100 BC, in the La Tène D1 phase (Еременко, Щукин 1992, 87; Godlowski 1977, Tabl. VI/6, 14), while the rectangular shield umbos were replaced during the same time period by the circular ones (Еременко, Щукин 1992, 87, рис. 1/7).

Some datable objects suggest that, with great probability, the cremation grave at Mana III was made in the first half of the 1<sup>st</sup> century BC.

### IV. Cultural identification and historical context

Both funeral rites and burial goods suggest that the deceased was a horseman warrior. The presence of the iron bracelet, an item usually discovered in women's graves, in the assemblage with typical military goods raises some questions, for instance, as it was noted by Mircea Babeș, whether the Mana grave could be a double one. The analysis of several recently excavated pre-Roman necropolises with military equipment revealed that objects of personal adornment, including the bracelets, were also a part of burial goods (Pernet, Carlevaro 2006, 117-119), although the most bracelets were found with women's burials.

It should be noted that the panoply and the composition of the assemblage accompanied the horseman warrior buried in the Mana III grave are very similar to the ones discovered in the graves of the Padea-Panagjurski Kolonii cultural group, excavated by Z. Wozniak at the Lower Danube, in the area stretching across north-western Bulgaria, north-eastern Serbia and north-western regions of Oltenia (Wozniak 1974, 74-126). Similarity between the funerary rite and ritual of the Padea-Panagjurski Kolonii group with that of the Poienești-Lucașeuca made Wozniak to suggest that cremation practiced in military necropolises, the flat or tumulus ones, was a result of the influence of the Germanic environment of the Poienești-Lucașeuca culture or other pre-Roman cultures inhabited the northern area of Central Europe (Wozniak 1974, 81-82). The presence of items of military equipment and harness of the Celtic tradition in the cremation grave at Mana could be explained by the military campaigns of the Bastarnae against the Romans in the beginning of the 1<sup>st</sup> century BC. In this regard it is important to mention Ferencz's hypothesis, according to which contacts and influences between the Bastarnae and the Celts took place at the time of their penetration into Transylvania (Ferencz 2006, 49-71), a phenomenon documented by archaeological excavations at Morești (the Mureș county) and Șeușa (the Alba county) where the Bastarnae assemblages were found.

As for the Mana III grave, we believe that the complete panoply could reflect more likely the contacts of the Bastarnae from the area of the Poienești-Lucașeuca culture with the area of Padea-Panagjurski Kolonii group where burials with

weapons ritually damaged, such as those found at Popești, Radovanu, Cetățeni, Cepari or Lăceni were found.

## V. An osteological analysis of human and animal bones

The bronze urn at the Mana III site contained two types of the burned bones remains – the human and animal ones.

**Research methods.** At the initial stage of osteological analyses, the remains were cleaned and divided by categories. The human remains were separated from contaminants (ash, charcoal, small stones, soil, etc.) and animal bones<sup>6</sup>.

Skeletal animal remains were studied according to T.R. Whyte's methodology (Whyte 2001, 437-448), and their anatomical and taxonomical identifications were done according to methods of M. Udrescu, L. Bejenaru, and C. Hriscu (Udrescu, Bejenaru, Hriscu 1999), as well as E.J. Reitz & E.S. Wing (Reitz, Wing 2008).

The human bones were weighed, separated, and calculated by categories (cranial, spinal, pelvic, pectoral, limbs, and undefined). Due to the extremely fragmentary state of the bones and lack of a significant amount of bones, it was impossible to reconstruct a skeleton.

The establishment of the age at death was made by the analysis of formation of teeth and ossification of the bone endings, and also on the basis of metric values in cranial and appendicular skeleton's segments, according to methodology of Moorrees, Fanning, and Hunt (C.F.A. Moorrees, E.A. Fanning, E.E. Hunt 1963, 1490-1502); D.H. Ubelaker (Ubelaker 1989, 35-38); J.I. McKinley, Ch. Roberts (McKinley, Roberts 1993); S. Mays (Mays 1998, 205-224); T.D. White and P.A. Folkens (White, Folkens 2005); M. Schaefer, S. Black, and L. Scheuer (Schaefer, Black, Scheuer 2009).

For the sex determination, the following indicators were used: the thickness of the cranial bones (parietal) and the thickness of the postcranial bones (femur, humerus, radius), muscle insertions development levels, the massiveness and robust-

ness of the bones, according to methods of Gy. Acsadi and J. Nemeskeri (Acsadi, Nemeskeri 1970); D. Brothwell (Brothwell 1981, 72; Brothwell 1989, 303-316); J.I. McKinley and Ch. Roberts (McKinley, Roberts 1993); J. Wahl (Wahl 1996, 339-359); S. Mays (Mays 1998, 205-224); T.D. White and P.A. Folkens (White, Folkens 2005).

The degree of burning and temperature of burning were determined morphoscopically, using the RGB color scale with 12 color levels (from the unburnt bone to the heavily calcined one) offered by P.L. Walker, K.W.P. Miller and R. Richman (Walker, Miller, Richman 2008, 129-136).

Determination of the degree of cracking and fracturing on the bone surface was done using the method developed by P. Shipman (Shipman 1984, 307-325), D.H. Ubelaker (Ubelaker 1989, 35-38), J.I. McKinley and Ch. Roberts (McKinley, Roberts 1993), S. Mays (Mays 1998, 205-224), T.R. Whyte (Whyte 2001, 437-448), and S.S. Symes et al. (Symes et al. 2012).

Biometric measurements on skeletal remains were taken according to methodology applied by L. Bondioli, D. Formenti and L. Salvadei (Bondioli, Formenti, Salvadei 1994, 385-398), S. Mays (Mays 1998, 205-224), J. McKinley (McKinley 2000, 403-421), M. Brickley, J.I. McKinley (Brickley, McKinley 2004, 9-13); D.H. Ubelaker (Ubelaker 1989, 35-38); Schmidt and S.S. Symes (Schmidt, Symes 2008), J.B. Devlin and N.P. Herrmann (Devlin, Herrmann 2008, 109-128), S.I. Fairgrieve (Fairgrieve 2008). Based on their size, the classification distinguished the following groups: large fragments (over 10 mm); median fragments (between 5 and 10 mm); small fragments (between 2 and 5 mm); very small fragments (less than 2 mm). The separation of the fragments was done using three sieves that had the corresponding meshes (10 mm, 5 mm, and 2 mm).

The presence/absence of the *ante mortem* traumas were analyzed according to methodology of E.J. Pope and O.C. Smith (Pope, Smith 2004, 431-440).

The evaluation of bones condition at the moment of cremation (burned in green or dry status) was done using the methodology suggested by C. Wells (Wells 1960, 29-37), M.D. Thurman and J. Willmore (Thurman, Willmore 1981, 275-283), R. Heglar (Heglar 1984, 148-158); F. Guillon (Guil-

<sup>6</sup>The analysis of animal remains was done thanks to archaeozoologist Dr. Luminita Bejenaru, Professor at the Faculty of Biology, "Alexandru Ioan Cuza" University of Iași, and paleontologist Dr. Theodore Obada, Researcher at the Institute of Zoology, the Academy of Sciences of Moldova. We are grateful for their help and assistance with this article.

lon 1986, 191-194), D.H. Ubelaker (Ubelaker 1989, 35-38; Ubelaker 2009, 1-5), J.E. Buikstra and M. Swegle (Buikstra, Swegle 1989, 247-258); T.R. Whyte (Whyte 2001, 437-448), S.I. Fairgrieve (Fairgrieve 2008); S.S. Symes et al. (Symes et al. 2012).

#### **An osteological analysis of faunal remains.**

Animal bones have remained preserved relatively well and that is what made their identification and classification simpler. In total there were 12 bones found. At the moment, two of them lack any features for their identification. Ten bones were determined, taxonomically and anatomically, as distal/terminal phalanges (corresponding to claw) of a mature bear – *Ursus arctos* (fig. 11). Judging by the features of the phalanges' surface, the burning temperature was *circa* 700-800°C; it points out that bones were burned in dry status, i.e. *post mortem*. The surface coloration is not even and varies from white-yellowish to yellow-brownish. Cracks and longitudinal irregular fractures are clearly visible. There are no transversal curvilinear cracks, as well as the warping and deformation. All phalanges preserved their anatomical shape. It should be noted that the burning temperature of the bear phalanges (700-800°C) is also traced on the preserved fragments of skull, ribs, and diaphysis of the humerus. Thus, it suggests that the bear claws were incinerated in the same funeral fire that the human body was. It also suggests that the deceased were placed on or covered in the bear hide. Such cases are known in Iron Age Europe (Schonfelder 1994, 217-227). Since the Mana III grave contained 10 claw phalanges that correspond with only two paws, it gives us ground to assume that the bear hide was used as a cloak.

**An osteological analysis of human remains.** The remains of incinerated human bones in the bronze situla are represented by the fragments whose state of preservation is relatively satisfactory. It seems that the funeral urn where the remains were placed was a factor in their conservation, protecting them from further destruction.

The human remains belong to a single individual – a teen of 14-16 year old (the age group – *juvenis*)

The sex of the deceased has been determined using the morphological (visual) method based on the bone projections left by the muscle insertions,

by postcranial epiphyses (had of the humerus and proximal epiphysis of the tibia) and biometrical methods – by the thickness of the parietal in the proximity of the coronal suture (5-6 mm), by the thicknesses of the compact diaphyseal wall of the femur (5,1 mm), humerus (3,2 mm) and radius (2,1 mm). The age at death has been determined by unossified proximal epiphysis of the humerus (up to 16 years old) and by proximal epiphysis of the first distal phalange from the right foot (*circa* 14-15 years old) (fig. 12). An additional element for the age determination was the left permanent mandibular first molar (the only one tooth discovered in the funeral urn), that has the complete closed root apex and the crown with slight traces of wear (fig. 13).

The total weight of the cremated human remains found in the urn is 1200 g, and the total number of the preserved incinerated fragments – *circa* 550. Most of them measured in the range of 5-10 mm (medium) and 2-5 mm (small). Also preserved were the larger fragments that measures over 10 mm, and very small ones that were less than 2 mm. Bones found in the urn were from all parts of the skeleton: skull, spine, scapular girdle, pelvic girdle, upper and lower limbs.

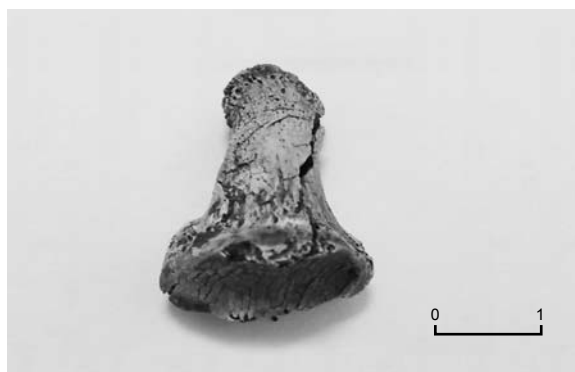


Fig. 12. Mana III. Burned human remains. Male, 14-16 years old. The first distal phalanx from the right foot.



Fig. 13. Mana III. Burned human remains. Male, 14-16 years old. The first mandibular permanent molar.



There were 34 fragments of skull identified, with total weight of 68,6 g; they belonged to the frontal, parietals (petrous region) (fig. 14) and the right mandibular condyle (fig. 15). The larger fragment was a part of the parietal bone, from the proximity of the coronal suture; it measures 41×31 mm with 5 mm width. Teeth are represented only by the left permanent lower first molar; it preserved in a good shape. Its attrition type (physiological wear) is minimal. There were no traces of pathological alteration.

Postcranial skeleton is represented by 500 fragments; they weight approximately 1000 g. Identified fragments belonged to the spine (13), hip bones (5), clavicle (1), ribs (15), epiphyses (5), metaphyses (23), diaphyses (350), and the first distal phalange from the right foot. Due to the very small size, approximately 100 burned human bones cannot be defined. The larger fragment out of the postcranial segment is the lumbar vertebral body that measures 35 x 38 mm (fig. 16), followed by the thoracic vertebral body – 30×27 mm (fig. 16), the cervical vertebral body, the shaft of the femur – 68×19 mm, and a rib fragment – 25×11 mm.

Cracking and fracturing patterns of the bone surface is typical for incineration at high temperatures in the burned bone in "green status". Fragments of the neurocranium have reticular and quite pronounced cracks. It can be seen on both external (*tabula externa ossis cranii*) and internal (*tabula interna ossis cranii*) skull surfa-

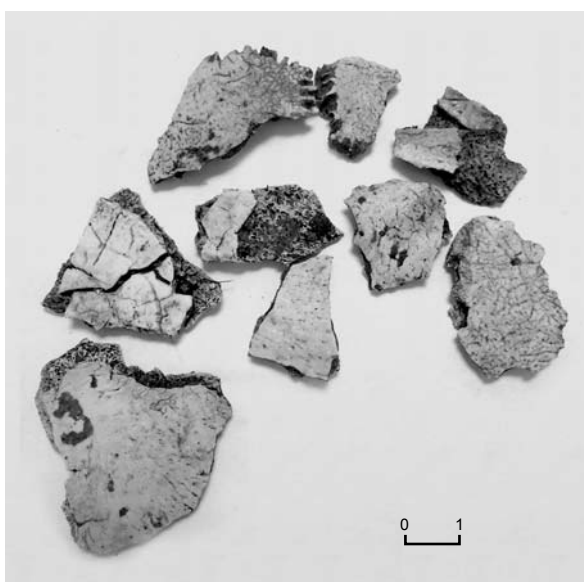


Fig. 14. Mana III. Burned human remains. Male, 14-16 years old. Fragments of the skull.



Fig. 15. Mana III. Burned human remains. Male, 14-16 years old. The right mandibular condyle.

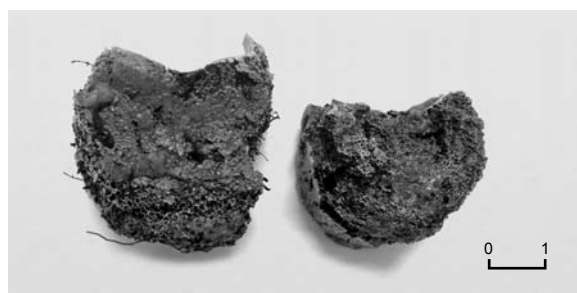


Fig. 16. Mana III. Burned human remains. Male, 14-16 years old. Spine bones: a - lumbar vertebra; b - thoracic vertebra).



Fig. 17. Mana III. Burned human remains. Male, 14-16 years old. Diaphysis fragments of the humerus.



Fig. 18. Mana III. Burned human remains. Male, 14-16 years old. Diaphysis fragments of the femur.



Fig. 19. Mana III. Burned human remains. Male, 14-16 years old. Fragments of the hip bones.



Fig. 20. Mana III. Burned human remains. Male, 14-16 years old. The proximal epiphysis of the humerus.



Fig. 21. Mana III. Burned human remains. Male, 14-16 years old. The charred diaphysis fragments of the radius.



Fig. 22. Mana III. Burned human remains. Male, 14-16 years old. The diaphysis of the radius with traces of the "white-coat".

ce. The surface of postcranial fragments is greatly fractured as well. Bones with medium degree of cremation have longitudinal and irregular cracks, generally not deep.

The impact of high temperatures displays diaphyses of the upper and lower limbs. They have longitudinal cracks but mostly curvilinear cracks located transversally to the bone's axis (fig. 17-18). The diaphysis fragments are almost fully calcined and, when struck, produce a metallic sound.

The fragments of the hip bones contain dip cracks (fig. 19). Unlike the more compact diaphyses, the limb epiphyses have been covered with cracks similar to the outer layer of the neurocranium, i.e. according to the reticular model while the metaphyses of long bones show the notched cracks (fig. 20).

Some skeletal remains were left only charred (fig. 21), while others were warped and deformed under the temperature impact. There is also a "white-coat" phenomenon but mostly on the diaphysis fragments of the upper limbs (fig. 22). The presence of such a phenomenon suggests that bones were burned in the "green status". Almost all fragments bear traces of fire (ash, charcoal) pointing to the medium degree of burning (400-500°C).

The color gamma corresponds with the model of bone surface damage from the fire temperature. This temperature mode varies in the range of 200-900°C. The cranial remains point to the temperature of 600-800°C, and fragments of postcranial bones – to 700-800°C; practically all these bones are calcined. Only a small number of human remains, according to the color RGB scheme, reached 900°C. All of them represent the shafts from the femurs and humeri. The lower temperatures, 500-700°C, are recorded for the foot remains and the fragments from lumbar vertebra. A temperature for the bones of the thoracic spine did not exceed 400-500°C. A temperature mode of 300-400°C was recorded for the hip bones, and the ends of the bones which is articulates to girdles (the humeral and the femoral proximal epiphyses). The lower temperature (200°C) was recorded for the parts of the cervical spine.

The analysis of the cremated human remains shows that the majority of fragments, according

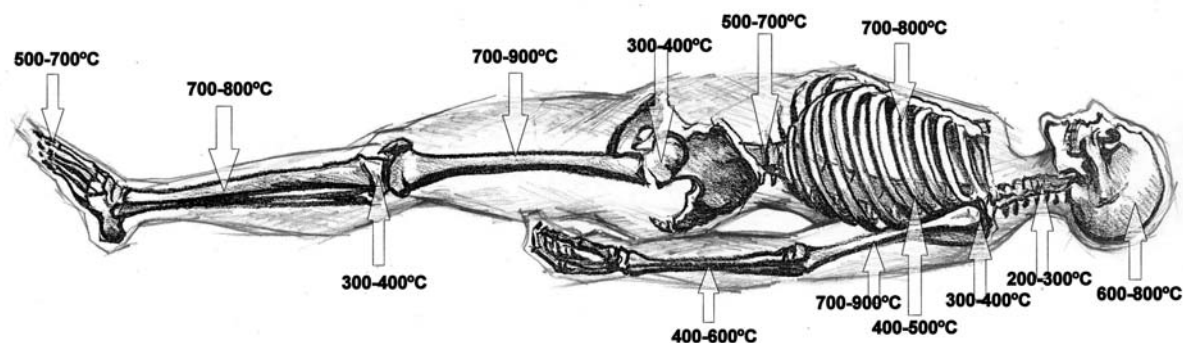


Fig. 23. Mana III. Male, 14-16 yrs old. Maximal temperature mode by the color gamma and bone-cracking model.

to the color gamma, belong to the temperature mode varied between 600 and 800°C. Only some bone remains point to the temperature close to 900°C, such as in a case with the shafts of the arm and thigh bones. We believe that this temperature was reached as a result of use, as a fuel, the hard sorts of wood for the ritual fire, as well as the moving of the human bones to the center of the fire during their incineration.

Among the discovered human remains do not exist any one fragment with the smooth edges. This means that the bone fragmentation happened during the process of burning but not *perimortem*, that allows us to suggest non violent death of the deceased. All bone remains are the chips, and this is a typical result of the burning process. There were no any pathologic features on the cranial or postcranial bones.

We assume that the cremation of the deceased was done at a high temperature but, however, not completely. The high temperature of the funeral fire reached only around the skull, ribs, arms, thighs and partially around the shins.

As it was mentioned above, the remains of the fire (ash, charcoal) have been traced only on part of postcranial remains; it's present also the "white-coat" phenomenon; when struck, the bones in the high degree of calcinations (fragments of the skull, scapular girdle, and limbs diaphyses) produce a metallic sound. And the analysis revealed the so-called warped and deformed phenomenon.

In the end, it should be noted that morphoscopic characteristics of the skeletal remains of this young male (*juvenis*) point out to the uneven and incomplete incineration in the "green" condition. The chart in fig. 23 shows the zone of temperature

modes identified on the basis of the color gamma and the model of the bone surface cracking.

**Analogy.** Archaeologists discovered and studied a significant amount of cremated burials in funerary urns/situlae. However, there is still no complete or at least partial anthropological analysis of the preserved bones. The closest parallel to the Mana III grave are two copper vessels near the village of Sipoteni in the Călărași District of the Republic of Moldova, where one of the vessels was used as a funerary urn and contained the burned human bones (Сепреев 1956, 135-141). We undertook an osteological analysis of these bones, and it allowed us to compare them with the human remains from the Mana urn, and reveal the similarities and significant differences between the two finds<sup>7</sup>.

Both urns (from Mana III and Sipoteni) contained the remains of only one male individual. However, the deceased were of different age – a teen (*juvenis*) in Mana III and an adult of 20-30 years old in Sipoteni. The remains from the Sipoteni urn represented almost all skeletal bones. A degree of the bones' fragmentation is lesser and the fragments themselves are bigger than those found in the Mana urn. Judging by the color gamma, the human remains from Sipoteni reflect the temperature mode in the range of 700-900°C.

The temperature of the funeral fire reached 900°C at the skull, ribs, upper and lower limbs that resulted in their calcinations. When struck, the calcined human bones from the Sipoteni urn

<sup>7</sup>The content of the funeral urn found in 1954 in Sipoteni is still in a process of study. The results of the detailed anthropological analysis of bones from the Sipoteni urn will be published in the near future.

produce a metallic sound. The temperature mode of 500-700°C was identified for the spine, girdles and the epiphyses of the bones which is articulates to girdles.

Many skeletal fragments bear the evidence of warping and deformation. Also, here there is the “white-coat” phenomenon. As a result of the high temperature of the funeral fire, almost all bone fragments from the Sipoteni urn has sharp edges at the places of fracture. Only one diaphysis fragment of the shaft of the radius shows the rounded and smooth edges; it suggests that the man had a broken forearm either *ante mortem* or *perimortem*. It is hard to give a definite diagnosis before the completion of the paleopathological analysis of the skeletal remains. There were no traces of other pathological processes.

An evaluation of the human skeletal remains from the two situlae/funeral urns allowed us to determine their as burned in the “green” state. Meanwhile, the adult male buried in the Sipoteni urn was cremated on the funeral ritual fire with the higher temperature, more intensively, and almost completely. Another important differentiation is the presence/absence of paleofaunistic remains. As it was stated above, the funeral urn from Mana III contained 10 terminal phalanges (that corresponds to two paws) of a mature bear, while the bronze situla from Sipoteni did not include any faunistic materials.

### Conclusions

The objects included in the assemblage discovered in the Mana III grave – the bronze situla of the Roman origin, the hand-made ceramic bowl of the Poieniști-Lucașeuca (Bastarnae) type, and the iron objects from the equipment of the warrior horseman bearing the Celtic La Tène influences – indicate a true amalgam of contacts, in-

fluences, and interconnections that took place in a period of massive population migrations. They reflect the penetration of the northern Bastarnae into the East Carpathians, who left the Poieniști-Lucașeuca culture of the Celtic milieu in the Carpathian Basin, and whose influence in the south and east of the Carpathians is reflected in types of weapons borrowed by the Getae-Dacians, while the Roman armies advanced from the south. All these reflect a period of political changes and interconnections between populations of the Getae-Dacians, the Celts, and the Bastarnae, and/or partially the Sarmatians penetrated from the east.

An important aspect of the cremation grave of a warrior horseman found at Mana, along with the rich set of weapons of the La Tène type, accessories and jewelry is the presence of the distal phalanges (claws) of a bear, burned together with human bones and burial goods. Their number – ten – suggests a “set” of bones that represents two front paws of the animal. As it was suggested above, the distal phalanges could be a part of a “cloak” worn by a young horseman warrior, and this “cloak” was made out of bearskin “embellished” with front paws. Before the deceased was put on the pyre, he was provided with full horseman equipment, and the “cloak” as a part of his military dress was burned with him.

It is possible to suggest that the cremation grave of the horseman warrior from the Mana III grave was made in the first half or the mid-1<sup>st</sup> century BC, probably as a result of Burebista’s Pontic campaign and conquests of eastern Dacia around 55 BC, when he conquered Olbia at the mouth of the Bug River (Rădulescu, Suceveanu 2010, 677-680) and, according to some researchers (Щукин 1994, 169), his army reached as far as the Dnieper region, forcing the Bastarnae and the Sarmatians to move to the east.

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## Un mormânt de incinerare al unui călăreț războinic descoperit lângă satul Mana (Orhei)

### Rezumat

În anul 2011 Muzeul Național de Istorie a Moldovei a intrat în posesia unui lot important de piese arheologice. Componenta setului de artefacte: situlă de bronz (fig. 3); strachină-capac din ceramică (fig. 4); spadă din fier (fig. 5) și teaca sa (fig. 6/1-2); vârf de lance din fier (fig. 7) (acestea de la urmă îndoite intenționat); o pereche de pinteni din fier (fig. 9); umbo de scut, din fier, de formă circulară în plan și piramidală în secțiune (fig. 8/1-2); brățară din

fier, dublu spiralată, cu terminațiile în butoni (fig. 10), o verigă din fier cu buton lateral (de la centiron -?) (fig. 6/3-4) la care s-a adăugat o scoabă din fier (de la teacă - ?) (fig. 6/5-6), a permis să constatăm că acestea fac parte din inventarul unui mormânt de incinerare al unui călăreț războinic.

Analiza antropologică a oaselor incinerate a făcut să se înțeleagă că mormântul a aparținut unui tânăr de circa 14-16 ani (fig. 14-24). Totodată, printre oasele umane incinerate au fost identificate 10 falange distale (gheare) de la membrele anterioare ale unui urs matur. Se pare că tânărul călăreț războinic a fost incinerat împreună cu „mantia” sa din blană de urs, purtată pe spate (fig. 11-13).

Corelarea tuturor materialelor componente ca inventar funerar în mormântul de incinerare, inclusiv a străchinii care a servit în calitate de capac pentru urna funerară, (modelată de mână, de culoare neagră și omogen lustruită, cu buza evazată și fațetată, pereții cu umerii rotunjiți și fundul îngust și plat), aparținând faciesului culturii Poienești-Luceșeuca, analogiile identificate privind ritul și ritualul funerar (Babeș 1993, 181-227), a permis să încadrăm acest complex în perioada La Tène D1 sau, în termeni de cronologie absolută, în anii 120-60 a. Chr., poate mai aproape de mijlocul secolului I a. Chr. (chiar dacă unele elemente – pintenii de fier – ne fac să ne gândim și la sfârșitul acestui secol).

Descoperirea mormântului de incinerare de lângă s. Mana (Orhei) (fig. 1), situat la o distanță de doar circa 3,5 km spre sud-vest de așezarea și necropola de la Lucașeuca, prezența unei situle de bronz (romane) în calitate de urnă funerară, asocierea de arme, piese de harnașament și de podoabă, de evidentă tradiție sau influență celtică, scoaterea la lumina zilei a străchinii-capac, modelată de mână, de tradiție bastarnică, reflectă mișcările masive de populație în Europa de Nord, Centrală și de Est, prin pătrunderea dinspre nordul Europei a primilor germanici (a bastarnilor), înaintarea celților din interiorul bazinului carpatic spre sud și est, ofensiva armatelor romane dinspre Peninsula Balcanică, dar și complexitatea situației politico-militare și demografice din ultimele două secole ale mileniului I a. Chr. din spațiul est-carpatic și pruto-nistean.

Dacă ancorarea cronologică propusă de noi (mijlocul secolului I a. Chr.) este corectă, atunci mormântul de la Mana poate fi pus în legătură cu campania pontică și cu răsunătoarele cuceriri ale lui Burebista din răsăritul Daciei când, pe la anul 55 a. Chr., respingând pe bastarni spre nord și pe sarmați spre est, acesta cucerește Olbia, la gurile Bugului (Rădulescu, Suceveanu 2010, 677-680), ajungând până la Nipru, unde dispar mai multe fortificații din această perioadă (Gavrilovka, Zolotaja Balka), iar altele, în regiunile limitrofe, se construiesc cu înfrigurare (Щукин 1994, 169).

#### Lista ilustrațiilor:

Fig. 1. Harta cu locul descoperirii mormântului de incinerare de la Mana.

Fig. 2. Mana III. Groapa mormântului de incinerare.

Fig. 3. Mana III. Situla de bronz-urnă.

Fig. 4. Strachina-capac din ceramică, lucrată de mână.

Fig. 5. Mana III. Spadă din fier cu două tășuri.

Fig. 6. Mana III. Teacă (1-2), verigă din fier cu buton (3-4) și scoabă din fier (5-6).

Fig. 7. Mana III. Vârf de lance din fier.

Fig. 8. Mana III. Umbo-ul de fier de la scut (1-2) și cuiele de prindere (3-4).

Fig. 9. Mana III. Pinenii din fier.

Fig. 10. Mana III. Brățara spiralată din fier cu terminații în butoni.

Fig. 11. Mana III. Resturi animale incinerate provenite de la *Ursus arctos* ssp. Falangele distale ale membrelor anterioare.

Fig. 12. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Falanga I distală a membrului inferior drept.

Fig. 13. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Molarul I inferior stâng definitiv.

Fig. 14. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Fragmente craniene.

Fig. 15. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Condil mandibular drept.

Fig. 16. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Corpuri vertebrale (stânga – lombar, dreapta – toracal).

Fig. 17. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Humerus, fragmente din diafiză.

Fig. 18. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Femur, fragmente din diafiză.

Fig. 19. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Fragmente provenite din oasele coxale.

Fig. 20. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Humerus, epifiză proximală.

Fig. 21. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Fragmente din diafizele radiusului rămase în stadiul de carbonizare.

Fig. 22. Mana III. Resturi umane incinerate. Bărbat, 14-16 ani. Fragment din diafiza unui radius, „placare în alb”.

Fig. 23. Mana III. Bărbat, 14-16 ani. Temperaturile maxime conform coloristicii și modelului de fisurare ale peretelui osos.

### Погребение с трупосожжением вооруженного всадника у с. Мана (р-н Орхей)

#### Резюме

В 2011 году в Национальный Музей Истории Молдовы был передан комплекс очень интересных археологических предметов. Его состав, включавший бронзовую ситулу (рис. 3), лепную миску (рис. 4), длинный обоюдоострый железный меч (рис. 5) с ножами (рис. 6/1-2), железный наконечник копья (рис. 7) (оба эти предмета были преднамеренно погнуты), парные шпоры (рис. 9), круглый в плане и пирамидальный в профиле железный умбон (рис. 8/1-2) с заклепками (рис. 8/3-4), железный двухспиральный браслет с окончаниями в виде бутончиков (рис. 10) и железную застежку для портупей (рис. 6/3-4), к которым позднее добавились железная скоба от ножен (?), позволил определить эти предметы как инвентарь погребения с трупосожжением, принадлежавшим вооруженному всаднику.

Антропологический анализ останков костей из урны показал, что они принадлежали юноше 14-16 лет (рис. 14-24). Следует отметить, что среди обожженных человеческих костей были выявлены 10 конечных фаланг (когтей) передних лап взрослого медведя (рис. 11-13). Предположительно, они были частью «мантии» из шкуры медведя, сожженной вместе с молодым воином.

Корреляция всех обнаруженных материалов, входивших в погребальный инвентарь трупосожжения, в том числе и лепной чернолощенной широкой миски с граненым венчиком, с округлобким туловом и узким плоским дном, относящейся к кругу памятников Поенешть-Лукашевской культуры, а также аналогии погребальной обрядности (Babeș 1993, 181-227), позволили отнести комплекс к позднелатенскому периоду Латен D1 или, в абсолютных датах, к 120-60 гг. до н.э., возможно, ближе к середине I века до н.э. (хотя некоторые предметы, такие как парные шпоры, могут указывать и на конец I века до н.э.).

Место обнаружения погребения с трупосожжением у с. Мана (р-н Орхей) (рис. 1), находящееся на расстоянии всего около 3,7 км к западу от поселения и могильника Лукашевка, наличие бронзовой (римской) ситулы в качестве погребальной урны, состав предметов вооружения и украшений явно кельтского происхождения или латенизированных традиций, чернолощенная лепная миска-крышка бастарнского круга – все эти материалы отражают как сложные процессы перемен, экспансий и перемещений населения Северной, Центральной и Восточной Европы, проникновения первых германцев (бастарнов) из Северной Европы, наступления кельтов из Карпатской котловины на юг и на восток и продвижение римских легионов на Балканах, так и комплексную военно-политическую и демографическую/этническую ситуацию последних двух столетий I тысячелетия до н.э. к востоку от Карпат и в Пруто-Днестровском междуречье.

Если наши предположения относительно хронологической привязки погребения верны (середина первого века до н.э.), то захоронение можно связать с понтийской кампанией и восточными завоеваниями Бурбисты, когда в 55 г. до н.э., вытесняя бастарнов на север и сарматов на восток, он завоевывает Ольвию в устьях Южного Буга (Rădulescu, Suceveanu 2010, 677--680), проникая до Днестра, где разрушение ряда городищ (Гавриловка, Золотая Балка и др.) этого времени связывают с гетским наступлением, в то время как на соседних территориях начинается спешное строительство других (Шукин 1994, 169).

#### Список иллюстраций:

Рис. 1. Карта места обнаружения погребения с трупосожжением у с. Мана.

Рис. 2. Мана III. Погребальная яма с сожжением.

Рис. 3. Мана III. Бронзовая ситула-урна.

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- Рис. 23. Мана III. Юноша 14-16 лет. Максимальный температурный режим по цветовой гамме и модели костных повреждений.

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