



INTERNATIONAL CONFERENCE

The Late Iron Age between the Baltic and the Black Sea

BOOK OF ABSTRACTS

Chișinău, Republic of Moldova
The National Museum of History of Moldova
19–21 March 2026

Chișinău, 2026

THE ORGANIZING COUNCIL:

Michael Meyer, *Freie Universität Berlin*

Octavian Munteanu, *Ion Creangă State Pedagogical University*

Vasile Iarmulschi, *Freie Universität Berlin*

DESCRIEREA CIP A CAMEREI NATIONALE A CĂRȚII DIN REPUBLICA MOLDOVA

"The Late Iron Age between the Baltic and the Black Sea", international conference (2026 ; Chișinău). The Late Iron Age between the Baltic and the Black Sea : International Conference, Chișinău, 19-21 March 2026 : Book of abstracts, Programme / the organizing council: Michael Meyer [et al.]. – Chișinău : [S. n.], 2026 (CEP UPSC). – [52] p.

Cerințe de sistem: PDF Reader.

Antetit.: Universitatea Pedagogică de Stat "Ion Creangă" din Chișinău [et al.].

ISBN 978-9975-48-376-6 (PDF).

902/904"638"(082)(048.3)

T 49

**Centrul Editorial-Poligrafic al Universității Pedagogice de Stat
„Ion Creangă” din Chișinău, strada Ion Creangă 1, MD-2069**

INTERNATIONAL CONFERENCE

The Late Iron Age between the Baltic and the Black Sea

PROGRAMME

Chișinău, Republic of Moldova
The National Museum of History of Moldova
Str. 31 August 1989 121A, MD-2012, Chișinău

19–21 March 2026

Chișinău, 2026

Thursday, 19 March 2026

09:00–09:30 | *Welcome and Opening Ceremony*

Ivancea (Chair: Michael Meyer)

09:30–11:30 | **O. Munteanu, M. Meyer, V. Iarmulschi, C. Corolenco, T. Schatte,**
Ivancea Excavation: Results and Perspectives

11:30–12:00 | *Coffee Break*

The North / Jastorf Culture (Chair: Jes Martens)

12:00–12:30 | **Jes Martens**
Buildings of the Scandinavian Pre-Roman Iron Age

12:30–13:00 | **B. Rauchfuß, B. Rogalski**
Pre-Roman Iron Age in Pomerania and Mecklenburg

13:00–13:30 | **Hans-Jörg Karlsen**
Jastorf Buildings and Other Settlement Features in Germany

13:30–15:00 | *Lunch Break*

15:00–15:30 | **Lynn Stetzuhn**
Jastorf Demography

15:30–16:00 | **Andrzej Michałowski**
Regional Groups of Jastorf Culture in Poland?

16:00–16:15 | *Discussion*

16:15–16:45 | *Coffee Break*

The North / Przeworsk Culture (Chair: Andrzej Michałowski)

- 16:45–17:15 | **Michał Grygiel**
Cultural and Settlement Changes in the Polish Lowlands at the Transition from the Early to Late Pre-Roman Iron Age
- 17:15–17:45 | **Piotr Łuczkiwicz**
Buildings of the Jastorf Culture in Poland
- 17:45–18:15 | **Maximilian Albrecht**
The Forgotten Little Sister of the Beltz J – Kostrzewski H Brooches in a New Light

Friday, 20 March 2026

- 09:00–09:30 | **Marcin Bohr, Piotr Łuczkiwicz, Michael Meyer**
Settlement Ceramics of Przeworsk Culture: East and West
- 09:30–10:00 | *Discussion*

Eastern Carpathians and the East (Chair: Aurel Rustoiu)

- 10:00–10:30 | **Oleg Petrauskas, Vasile Iarmulski**
Late Iron Age Settlements in the Dniester-Dnieper Forest-Steppe
- 10:30–11:00 | **Valentina Mordvinceva**
Archaeological Sites between the Dniester and Dnieper in the 3rd Century BC and 1st Century AD
- 11:00–11:30 | **Coffee Break**
- 11:30–12:00 | **M. Băț, A. Zanoci, D. Condrea, V. Dulgher**
From Redundancy to Chronological Relevance: Settlement Ceramics of the Getic Culture in the Prut-Dniester Region
- 12:00–12:30 | **Sebastian Matei**

Dacian Pottery at the Carpathian Curvature: Typology and Morphology

12:30–14:00

Lunch Break

14:00–14:30

H. Pop

Dacian Hand-Made Pottery from the End of the La Tène Period in the Northwestern Dacian Kingdom

14:30–15:00

V. J. Ferencz

Perspectives on Hand-Made Pottery in Southwest Transylvania (2nd–1st Centuries BC)

15:00–15:30

Discussion

15:30–16:00

Coffee Break

Supraregional Perspectives (Chair: Oliver Nakoinz)

16:00–16:30

Oliver Nakoinz

Spatial Correlations: Settlements, Statistics, Networks

16:30–17:00

Martin Schönfelder

Supraregional Connections in Central Europe (2nd–1st Centuries BC)

17:00–18:00

Anca Dan

The History of the Bastarnae

19:00

Informal Reception

Saturday, 21 March 2026

09:00–09:30

Andrzej Maciałowicz

Rings and Fastenings: Regional Variations in Outfit Composition among Latènised Cultures in the Late Pre-Roman Period

09:30–10:00	Daniel Spânu <i>Remarks on the Import of Republican Situlae into the Territory of Romania and the Republic of Moldova</i>
10:00–10:30	Coffee Break
10:30–11:00	Aurel Rustoiu <i>Supraregional Connections in the Carpathian-Danubian Area: Transylvania between Central Europe, the Northern Balkans, and the Pontic Regions in the Late Iron Age</i>
11:00–11:30	Lavinia Grumeza, Vitalie Bârcă <i>Early Sarmatians East of the Carpathians: Between the Great Steppe and the Expanding Roman World</i>
11:00–12:00	<i>Final Discussion and Closing Remarks</i>
12:00	<i>End of Conference</i>
13:30	<i>Visit to the National Museum of History of Moldova. Field Trip: Ivancea and Orheiul Vechi</i>

Excavations at Ivancea Sub Pădure: New Perspectives on the Poienești-Lucașeuca Culture

Michael Meyer, Octavian Munteanu, Vasile Iarmulschi, Cristian Corolenco, Torben Schatte

This paper presents the preliminary results of a large-scale excavation project, funded by the Deutsche Forschungsgemeinschaft, carried out at the Poienești-Lucașeuca (P-L) culture settlement of Ivancea Sub Pădure (Republic of Moldova), a site pertaining to the Late Pre-Roman Iron Age (3rd – second half of the 1st century BC). Distributed across the forest-steppe between the Carpathian arc and the river Dniester, the P-L culture has traditionally been interpreted as the outcome of migration by population groups from the Jastorf culture zone (north-eastern Germany) – an interpretation resting almost entirely upon funerary evidence. The principal shortcoming of this interpretive model lies in the absence of large-scale settlement excavations, which alone could allow its verification against the evidence of everyday material culture, domestic architecture, and economic practices. Settlement studies carried out so far had identified only surface-level features and sunken-floored dwellings, recovered through small-scale interventions yielding neither post-built features nor a reliable internal chronology.

Following a series of field surveys and evaluation trenches across the micro-region of the lower Răut and Ivancea valleys, initiated in 2016, the site of Ivancea Sub Pădure was selected as the most suitable candidate for systematic investigation. Geomagnetic prospection carried out by Eastern Atlas (Berlin) revealed a remarkable density of subsurface features. These results were complemented by the systematic recovery of surface finds, correlated with 3D terrain modelling, enabling the definition of two discrete occupation plateaux on which the settlement was established. Large-scale excavations commenced in 2022 – the first settlement excavation in the Republic of Moldova to employ mechanical stripping of the plough horizon – and by the end of 2023 had uncovered approximately 2,500 m², yielding over 650 features. During the 2024-2025 campaigns, the excavated area exceeded 5,000 m², with the total number of recorded features – including post-holes – surpassing 1,000.

Post-built buildings. Two groups of post constructions were excavated: rectangular houses and oval-round post structures. Both are the first of their kind within the P-L culture and the result of our large-scale excavation strategy. The five clear buildings show one-aisled (house 1: 10,5 x 4,5 m),

two-aisled (house 3: 15,3 x 7,5 m; house 5: 11,5 x 4,7 m) and three-aisled (house 2: 13 x 6 m; house 4: 11,4 x 5,3 m) inner structures, house 2 and 3 had a slightly sunken floor. Even though it is difficult to find Jastorf house plans outside of southern Scandinavia there are analogies in East Germany and also – but with question marks – in the Polish Jastorf settlements. The state of research on late Iron Age Przeworsk houses is even more insufficient, but at least for three-aisled constructions there seems to be a parallel which is not the case in the Getic, Dacian and Zarubincy area. Two quasi-circular post-built enclosures (PS1, 6.6 × 5.3 m; PS2, 7,8 x 7,5 m) complete the architectural ensemble. Circular structures are occasionally known from Dacian and La Tène sites, and one parallel exist in P-L culture. Similar constructions are not known from the North.

Sunken-floored dwellings. Twenty sunken-floored dwellings were investigated, rectangular – occasionally with perfectly right-angled corners – or oval in plan, with floor areas ranging between 15 and 22 m². Their preserved depth, allowing for plough disturbance, falls between 0.4 and 0.5 m. Constructional evidence varies considerably from one example to the next: post-holes are absent in some instances, whilst in others they are well-defined, disposed either regularly along the perimeter or in markedly irregular configurations; central post-pits are attested in certain cases but not in others. Heating installations are equally variable in their presence and state of preservation. Particularly noteworthy is the identification of stone-built ovens in four dwellings – a feature hitherto unattested within the P-L culture – whilst a substantial number of examples yielded no evidence whatsoever of any heating or combustion installation. Fragments of fired daub recovered from dwelling interiors, post-holes, and associated pits illuminate the technique of wall construction; these consistently bear wattle impressions and, in several instances, traces of surface decoration and lime rendering.

Pits. Over one hundred large pits were investigated – a figure that speaks to the remarkable intensity of occupation at the site. The majority are circular or slightly oval in plan, with mouth diameters ranging from just over 1 m to in excess of 2 m, whilst their profiles encompass a broader range of forms: hourglass-shaped, frustoconical, and rectangular sections are all attested. Depths vary between just over 1 m and approaching 2 m. The assemblages recovered point to a diversity of functions. A significant proportion were in all likelihood initially excavated for clay extraction, subsequently repurposed for food storage, and ultimately employed as repositories for domestic refuse – a sequence of use well documented in comparable Iron Age contexts. Certain pits, however, reveal a rather different character: the deliberate and selective nature of their contents – specific object categories, complete vessels, or animal remains – admits of a ritual interpretation. Four pits contained purposeful deposits of dog remains; one yielded a bear skull. Several preserved complete vessels of

local manufacture or Hellenistic amphorae, a depositional pattern attested elsewhere within the P-L cultural milieu. Particularly striking are those instances in which pits contained massive accumulations of fired daub representing the collapsed remains of burnt buildings, or – in one exceptional case – the debris of an entire oven. Of particular interest is a lime kiln consisting of a pit and a fire channel, that finds close parallels in Jastorf and Przeworsk kilns, whereas none are known from Getic and Dacian area as well as from P-L and Zarubincy.

The small finds document a broad spectrum of objects whose distribution patterns betray multidirectional connectivity. Domestic implements – knives, spindle whorls, quernstones, and needles – find close analogies both within the P-L culture and across the Przeworsk and Jastorf cultures. The seven fibula fragments – four in iron and three in bronze – constitute a particularly eloquent assemblage for the reconstruction of the site's connectivity networks. Of the four fragments attributable to specific types, three document connections with the Jastorf and Przeworsk cultures of Central and Northern Europe: a Kostrzewski A fragment, a Kostrzewski B fragment, and a Gebhard 26 fragment. These discoveries also furnish a series of chronological landmarks for the internal chronology of the site. The Kostrzewski B type has a relatively broad currency within the Prut-Dniester region, spanning the early phases of the culture from LT C2 through to LT D1; the Kostrzewski A type, in the present context, dates to LT D1; whilst the Gebhard 26 fibula marks the later phases of occupation (LT D2a). To these is added a fragment of a Zarubincy-type fibula (Pačkova variant IV) bearing incised decoration along the margins, which traces a distinct connectivity axis reaching eastwards into the Dnieper basin and south-westwards towards the western Balkans, dated to LT D1b-D2a. To these may be added two bronze pins, the first attestation of this category within a P-L settlement context, confirming that dress accessories and items of personal adornment circulated within the same networks as the fibulae. Bronze ornaments – bracelets, rings, and pendants – alongside beads in glass paste, clay, and bone, extend these connections further still, embracing the same northern European regions, the Middle Danubian zone, and the Dacian cultural milieu.

The pottery assemblage reflects both local traditions and external influences – a picture that stands in marked contrast to that afforded by funerary ceramics. Among the forms most firmly rooted in local tradition are straight-walled jars with a slightly inverted rim and bowls with an almost straight rim. Jars with an accentuated, at times pronouncedly globular profile and a well-defined everted rim, together with fine ware bearing faceted rims, find close parallels in the north-central European cultures of the Late Pre-Roman Iron Age – Jastorf, Przeworsk, and Zarubincy – tracing a shared cultural horizon that extends unbroken from the Baltic littoral to the east European forest-steppe. Greek imports

constitute a further element that sets the settlement assemblage decisively apart from its funerary counterpart. The Hellenistic import repertoire proves particularly revealing: alongside the expected Rhodian and Sinopean amphorae, vessels from additional production centres are attested, as are luxury wares hitherto absent from the P-L cultural record – an echinus bowl with red gloss and a fine-quality black-glossed kantharos, both of east Mediterranean provenance. These discoveries push the chronology of contacts with the Greek world well into the 1st century BC, significantly beyond the conventional terminus of the first half of the 2nd century BC. Impressive are several objects made of burnt clay like flat bowls with curved, vertical rims and diameters of up to 1 metre as well as the unique find of a huge spiral.

Chronology. On the basis of the small finds, the settlement may provisionally be dated between the final decades of the 3rd century BC and the first half of the 1st century BC. The early terminus is marked by a melon bead in glass paste with close parallels at Glinoye (3rd-2nd century BC), whilst the late terminus is defined by a Zarubincy-type fibula (LT D1b-D2a) and an iron dagger with Dacian and Sarmatian parallels (1st century BC – 1st century AD). The Hellenistic imports from Ivancea Sub Pădure, however, furnish some of the most precise chronological fixed points the site has to offer. The earliest horizon is established by Thasian amphorae attributable to type III, dated to the late 3rd – early 2nd century BC, and by Parian amphorae with parallels at Histria and in the Olbian necropolis, assigned to the same interval; certain Coan and Knidian amphora types fall within this same early range. Sinopean amphorae of types III-C, III-D, and III-E (after Vnukov), current between the last quarter of the 3rd and the close of the 2nd century BC, are contemporary with Rhodian amphorae of type I-E-2. The dating is both confirmed and refined by three Rhodian stamps recovered during the 2025 campaign: the stamp of the fabricant Amyntas (c. 198-168 BC), that of the eponym Aristodamos II (165 BC), and that of Pausanias III (152 BC) – the last representing, to date, the latest securely attested Rhodian eponym within the P-L cultural milieu and the only one without direct parallels in the AmphoraLex catalogue. The latest chronological markers are furnished by an amphora closely related to Sinopean type Sin IV, whose currency extends from the mid-2nd century BC to the 3rd century AD, and, most tellingly, by Pseudo-Coan amphorae attributable to production at Heraclea Pontica during the early Roman period, dated between the middle of the 1st century BC and the first quarter of the 1st century AD – together confirming an occupation horizon that extends well into the second half of the 1st century BC, if not beyond.

Taken together, the excavations at Ivancea make a substantial contribution to our understanding of the P-L culture, complementing the picture afforded by funerary evidence with data accessible exclusively through settlement contexts and laying bare a reality considerably more complex

than previously assumed – not least with respect to connectivity. Where the cemeteries offer but a partial view, the settlement documents new and in several respects consequential facets of P-L material culture: well-defined local ceramic traditions; post-built buildings without local precedent, whose closest parallels lie firmly within the Jastorf and maybe Przeworsk culture; a broad spectrum of small finds with connections reaching northwards (Jastorf, Przeworsk), westwards (La Tène), southwards (Dacia, the Balkans), and eastwards (Zarubincy); and Hellenistic imports attesting to contacts with the Greek world extending considerably later than had previously been supposed. The results obtained argue compellingly – and not merely by way of augmenting the available data – for large-scale settlement excavations as an indispensable complement to any interpretation of the P-L culture. Finally, only through the systematic integration of funerary and settlement evidence alike will it become possible to construct a faithful and comprehensive account of this archaeological culture and of its place within the broader interregional networks of the Late Pre-Roman Iron Age.

THE NORTH / JASTORF CULTURE

Iron Age Buildings Traditions and Settlements in Denmark and Southern Scandinavia

Jes Martens

Denmark and Scandinavia are a vast region divided by natural formations like mountain ridges, forests, swamps, and smaller and larger waterways into many smaller areas. These natural "chambers" have led to the rise of many different traditions, dialects and "cultures". It is therefore difficult to talk about or define "a Scandinavian Iron Age culture" since it differs from county to county. This also applies to building traditions. What kept Southern Scandinavia and Denmark together was to a great extent the waterways, but probably also a common language, the need for new blood in the less densely settled parts of the Scandinavian Peninsula, and the necessity to form alliances for security reasons.

Settlement archaeology, understood as the archaeology of houses, farms and villages, had an early start in Scandinavia. This was due to good preservation conditions in certain regions where fossil house sites were preserved in fossil landscapes. This was the fact both in Sweden, Norway and Denmark. Already from the outset it was evident that there was more than one building tradition and more than one way of organizing and using the land. In spite of this there are some features that are general and common to most of the areas.

This presentation will focus on the common features as well as the differences in building tradition, organization of settlement and land use in the region during the pre-Roman Iron Age.

Pre-Roman Iron Age in Pomerania and Mecklenburg

Bartłomiej Rogalski, Björn Rauchfuß

Anyone who studies the Pre-Roman Iron Age in the neighbouring regions of Mecklenburg and Pomerania will quickly realise that research into this era and its findings encompass two historical areas whose research history into the Pre-Roman Iron Age initially had a common beginning, but which have since taken different paths of development due to the political events of the 20th century and their consequences, and have been significantly shaped by these.

The Second World War and its political consequences after 1945 represent a significant turning point: while the first research on the Pre-Roman Iron Age up to the 20th century was predominantly influenced by German protagonists; Pomerania was divided along the Oder River in 1945. As a result, research on German and Polish territory took different paths and led to very different research developments. For example, the number of Pre-Roman Iron Age sites in Mecklenburg and Vorpommern grew rapidly until German reunification and beyond, thanks to intensive support from volunteer archaeological conservators. In contrast, the state of research on the Pre-Roman Iron Age in Pomerania east of the Oder River currently leaves much to be desired. For example, only a few burial grounds of the Jastorf culture, including Długie, Kunowo and Lubieszewo, have been investigated there to date.

It is only since the 1990s that similar developments have been taking place in both regions again: investigations carried out over the last two decades in the Polish part of Pomerania as part of large-scale linear construction projects have led to the discovery of a few settlement centres of the Jastorf culture, such as Troszyn. In Mecklenburg and Vorpommern, too, a large number of linear projects have led to a further increase in the number of known sites, especially settlements, but also burial grounds.

Culturally, too, the Pre-Roman Iron Age in Mecklenburg and Pomerania does not represent a homogeneous area, but comprised a number of different archaeological cultures or groups during the 6th to 1st centuries BC. Although both regions are located within the Jastorf culture area, Mecklenburg is considered the core area of the Jastorf culture, while Pomerania, especially the Polish part, lies on its periphery.

Cultural-historical questions are therefore important in both regions, especially regarding the Latinisation of the Jastorf culture. However, the emergence of the Jastorf culture from its Late Bronze Age roots, in Mecklenburg from the Nordic Circle and in Pomerania from the Lusatian culture and its early Iron Age manifestations, also plays a role. In Pomerania, the problem lies in the beginning of the Jastorf culture and the so-called Marianowo horizon with its distinctly heterogeneous character, but also in the question of the end of the Jastorf culture and the emergence of the Oksywie culture at the beginning of the early imperial period.

Our joint lecture will address these topics within the time available and will attempt to illustrate the similarities and differences during the Pre-Roman Iron Age in north-eastern Germany and north-western Poland.

Outward Bound? Tracing Demographic Effects of the Cremation Grave Group Phenomenon in Northern Germany and Jutland

Lynn Audrey Stetzuhn

Over 30 years ago, Mircea Babeş proposed that the origins of the Poienеști–Lucăşeuca cultural groups can be traced to populations in Northern Europe and argued that this migration must have had significant demographic consequences. While this hypothesis has been widely cited, it has not yet been systematically tested through comparative demographic analysis. Research on the relevant regions is marked by disparate scholarly traditions and highly regionalized chronological systems, which hinder large-scale comparative evaluation. Therefore, this paper develops a harmonized analytical framework based on statistical modelling of burial data from well-researched cemeteries.

The study focuses on more than 40 cemetery sites in Jutland and Northern Germany. Using statistical modelling in R, the analysis normalizes occupancy fluctuations and harmonizes chronological frameworks in order to reconstruct diachronic demographic trends. Occupation intensity, spatial distribution patterns, and site-specific demographic indicators are modelled, analysed, and visualised.

The results are discussed in relation to the chronology and social implications of the proposed migration processes and are interpreted within an anthropological framework of mobility, migration, and social change. Qualitative case studies of selected cemeteries further illustrate both overarching demographic trends and the variability of abandonment and (re-)occupation processes.

Regional Group of Jastorf in Poland? Between 'Latenization' and the Transformation of the Pomeranian Culture

Andrzej Michałowski

The 3rd century BC constituted a crucial turning point in the development of the circum-Baltic communities. In this period profound civilizational transformations took place that shaped the further development of societies formed at the end of the Hallstatt period in this part of Europe. The economic activity of the Celtic world—particularly the search for new markets during the peak of the oppida economy in the late 3rd–2nd centuries BC—encountered receptive partners among the Baltic

communities, which increasingly sought contacts with the economically more advanced societies to the south. As noted by Barry Cunliffe, Central European communities at that time represented a socio-economic stage comparable to that of Celtic societies in the 5th century BC, when the latter readily adopted influences from the transalpine and Mediterranean zones. From the 3rd century BC onwards, a process of "La Tèneization" can therefore be observed in Central Europe, expressed for example in the rapid adoption and local transformation of Celtic dress elements such as Middle La Tène fibulae.

This phenomenon is well documented within the sphere of the Jastorf culture and appears to have had analogous manifestations in the territories of present-day Poland. However, its interpretation remains problematic due to the insufficient recognition of the final phase of the Pomeranian culture, which constituted an important counterpart to the Jastorf cultural circle within the Baltic zone during the Early Pre-Roman Iron Age. At the turn of the 3rd and 2nd centuries BC assemblages appear in Polish territories that closely resemble those known from the wider Jastorf cultural sphere. Initially interpreted as imports from the Jastorf zone, they are increasingly considered evidence of expansion associated with Germanic groups—often linked with the Bastarnae and Sciri—and the formation of the Poienеști-Lukashevka culture in the Prut and Siret basins. The scale and distribution of this phenomenon, however, suggest that it reflects broader civilizational transformations affecting the tribes inhabiting present-day Poland rather than a simple process of migration.

The limited understanding of the final stages of the Pomeranian culture largely results from research traditions within Polish archaeology, where the culture has typically been studied within the framework of the Bronze Age and the beginnings of the Early Iron Age. As a consequence, its early development is well recognized, while its later transformations—already reflecting stylistic traits characteristic of the Younger Pre-Roman Iron Age—have received far less attention, unlike the Jastorf culture, which has been studied as a comprehensive phenomenon.

Assuming a coherent development of the circum-Baltic cultural zone since its emergence at the end of the Hallstatt horizon and the decline of the Nordic circle, it is likely that in the 3rd century BC the Pomeranian cultural sphere underwent transformations similar to those observed elsewhere in the Baltic region, partly under the influence of contacts with the La Tène world. The appearance of materials stylistically analogous to the Jastorf culture phase IC (Jastorf C) should therefore be understood as a natural stage in the development of local communities rather than as evidence of large-scale migration. Likewise, the widespread occurrence of assemblages corresponding to the "La Tèned" Jastorf phase IIA (Ripdorf) reflects the transformation of local material culture according to the prevailing cultural fashions of the Baltic zone.

The absence of evidence for demographic collapse or depopulation of areas previously occupied by the Pomeranian culture calls into question the hypothesis of extensive expansion of Jastorf populations into the Polish territories. Instead, the data suggest a gradual transformation of local cultural traditions. Assemblages representing this new stylistic horizon remain visible until the late 2nd century BC, when they disappear alongside the probable decline of communities maintaining the Pomeranian cultural tradition. This process coincides with the growing expansion of new cultural formations in the region—particularly the Przeworsk and Oksywie cultures—which would shape the cultural landscape of the Pre-Roman Iron Age, and in turn also the Roman Iron Age.

The question posed in the title, whether we have a local Jastorf culture group in Poland, must, in my opinion, remain unanswered at the current level of research. Everything depends on the definition of the above-described phenomenon of cultural transformation of local communities and the terminology used to describe the changes occurring at that time.

THE NORTH / PRZEWORSK CULTURE

Cultural and Settlement Changes in the Polish Lowlands at the Turn from the Older to the Younger Pre-Roman Iron Age

Michał Grygiel

The transition from the Early to the Late Pre-Roman Iron Age in the Polish Lowlands was marked by profound cultural changes, with the disappearance of archaic groups with traditions dating back to the Late Bronze Age and Early Iron Age and the emergence of new cultural identities characterised by clear references to the La Tène culture. This article proposes a reconstruction of this transformation process based on a more precise dating of archaeological sources in the context of their cultural diversity. This has enabled general conclusions to be drawn about the approximate structure of settlement, the most important trends in cultural change and their determinants.

Particular attention has been paid to the largely enigmatic genesis of the Latinised cultures – the Przeworsk and Oksywie cultures – which emerged on the lower Vistula, in the Greater Poland-Kuyavian Plain, in western Masovia and in the northern part of Lower Silesia. They show only indirect, weak connections to the preceding Pomeranian cultural circle, which is traditionally explained by a strong La Tène influence from the south. The La Tène influences were particularly reflected in the Przeworsk culture, both in numerous imports of Celtic origin and their imitations.

Since the 1980s, there has been discussion about the significance of another factor associated with the Jastorf culture, which may have had a decisive influence on the emergence of a new cultural reality in the Oder and Vistula regions. This line of research was prompted by the discovery of numerous sites, primarily settlements containing Jastorf-type materials, scattered across large areas of the lowlands from Pomerania to the Lublin region and mainly uncovered during large-scale rescue excavations carried out in connection with infrastructure projects in Poland since the 1990s. The majority of these materials, which are linked to the northern part of the Jastorf cultural area (especially Jutland) on the one hand and clearly associated with the Przeworsk culture on the other, can be related to the transition between the older and younger pre-Roman periods in the Polish lowlands, which, according to the results of recent research, dates back to the 3rd century BC. They most likely indicate the emergence of new population groups of north-western origin in the Oder and Vistula regions, whose presence may have directly contributed to the destabilisation of the previous settlement and cultural conditions and to the opening up of local

communities to the influences of the La Tène culture. These processes were reflected in changes within traditional cultural communities, including the largest Pomeranian circle, which led to their disappearance and the emergence of the Przeworsk and Oksywie cultures in the 2nd century BC.

Buildings of 'Jastorf Culture' in Poland – Case Study Horodysko, Chełm County

Piotr Łuczkiwicz

Horodysko is one of the few settlements of the "Jastorf culture" in eastern Poland that has been fully excavated, and it is also the largest of them. There are 98 features and over 9,000 pottery fragments from the Iron Age phase. Apart from post holes, the vast majority of objects are various types of pits, usually about 2 m² in size, without posts. There are few large pits, with an area of 8-16 m². Most of them are also characterized by the absence of post holes. This type of construction is the most common in settlements from the pre-Roman Iron Age in Poland, both in the Przeworsk culture and in settlements of the "Jastorf" type. Large pits with clear traces of posts are relatively rare. The posts are usually placed along only one wall; sometimes there is only one post inside a sunken building.

Feature 97 from Horodysko deserves special attention – a large pit (over 15 m²) with post holes, sunk into the ground by about 1 m. There was also a furnace in the feature. Such objects, referred to as sunken houses, although this name, contrary to appearances, does not necessarily imply their function as a house, are very rare in 'jastorf' settlements in Poland. However, numerous analogies are known from the Poienеști-Lucașeuca culture.

Above-ground buildings are extremely rare in settlements in Poland. This is not solely due to the state of research, as many settlements that have been fully excavated (e.g., Horodysko, Wytuczno, Grabkowo, Dubielewo) completely lack such features, and the published plans do not suggest that they simply have not been identified. Completely disregarding Jutland here, above-ground structures, including so-called long houses, are known (albeit not very numerous) from Jastorf sites in Germany.

In Poland, such structures, mainly small buildings based on 4 or 6 posts, are known, among others, from Poznań-Nowe Miasto and, above all, from the settlement in Izdebnо Kościelne. The latter is the only (so far?) Jastorf settlement in Poland where above-ground structures predominate. However, many reconstructions of above-ground buildings are completely unrealistic. This applies primarily to the reconstruction of long houses,

suggested for settlements such as Wytyczno, Wapniarnia, and Poznań-Nowe Miasto. The only reasonably certain longhouses from Poland from the Pre-Roman Iron Age seem to be the buildings from Izdebnó Kościelny and Piła-Lisikierz.

To paraphrase the title of one of Jan Schuster's papers on buildings in Central Europe in the Late Roman Period and Migration Period, one might ask the question: "Did the Jastorf-influenced communities east of the Oder settle differently than their neighbors in the west and northwest"? Unfortunately, this question remains relevant. And still unresolved.

Settlement Ceramics of Przeworsk Culture – East and West

Marcin Bohr, Piotr Łuczkiwicz, Michael Meyer

The pre-Roman Przeworsk horizon is widely understood as a homogenous archaeological culture. This is mainly based on ceramic forms and ornaments like Krausen, cups, pots and bowls, but also on burial rites. While the Jastorf culture is no longer seen as a uniform phenomenon today, there is hardly any attempt to challenge the uniformity of Przeworsk.

A site like the Ivancea settlement and the Poinesti-Lucașeuca phenomenon as a whole show how important it is to have a differentiated view on the distribution of the material culture involved to get a detailed idea about the direction of the influences. For that reason, we want to have a look at the Przeworsk ceramics – and a few other items – to check whether regional differences are visible.

For these comparisons we have selected three regions with well documented large scale settlement excavations: the Lublin Plateau, Lower Silesia and Northern Thuringia. Two aspects are of specific interest to us: the quantities of the basic shapes and – a small, but important detail – the facets on the fine ware.

When comparing the basic types, it becomes first of all clear how diverse not the ceramics but our terminology is. If we overcome these problems, similarities and differences become clearly visible. The general percentage of pots (Topf, garnek), tureens and cups (Terrine and Tasse; naczynie wazowate and kubek) is quite similar, but major differences are to be seen among bowls and dishes (Schüssel und Schale; misa and misa), and among different variations of pots, especially among cylindrical and double-conical ones (zylindrisch und doppelkonisch; cylindryczny and podwójny stożkowaty). These later differences might reflect the influences of regional traditions. Very significant deviations arise among Krausen (naczynie

odwrotnie gruszkowate), which are in Northern Thuringia present, but very rare.

Among the facets one facet is normality; two facets represent 20% of the Thuringian faceted pottery but goes down to only very few percent in the Polish areas.

In addition to ceramics we also had a look at other phenomena in the area east of the Odra. Jastorf finds and sites in Poland – which show the phase directly before and during the emergence of Przeworsk – are not to be found in Lesser Poland.

Among ritual traditions inhumation graves show very regional distributions in the surrounding of Wrocław, in Kuyavia and Northern Mazovia and at the Gdańsk bay. Urn graves occur irregularly with a clear emphasis of the Vistula valley, and cemeteries without weapon graves are restricted to Kuyavia and Mazovia. Taking a look on elements of self-representation, using the example of important, widely spread fibula types we again see a special emphasis of the lower Vistula basin, Mazovia and Kuyavia with Kostrzewski Var. H and J. The Nauheim fibulae are more or less restricted to the lower Vistula valley and Mazovia, as is also true for different form variants of type K. Fibulae of type A18a are almost exclusively restricted to the Vistula valley.

It becomes evident that there are many elements of a clear diversity among Przeworsk culture on the one hand, but that on the other hand no clearly limited subregions become visible. What becomes visible instead are networks, that do not follow territorial limitations, but cross landscapes and regions in different intensity.

EASTERN CARPATHIANS AND THE EAST

Late Iron Age Settlements in the Dniester-Dnieper Forest-Steppe

Oleg Petrauskas, Vasile Iarmulschi

It is well known that at the turn of the 3rd-2nd centuries BC, as a result of economic, social, and "ethnic" transformations in the forest-steppe between the Eastern Carpathians and the Dnieper, two cultural groups emerged, from an archaeological point of view: Poieniști-Lucașeuca and Zarubincy.

To date, approximately 250 possible habitat sites have been identified in this region. We say "possible" because more than 80% of them are known only through surface research. It is important to note that of the approximately 250 documented settlements, about 10% are fortified settlements, the rest being open settlements.

At the same time, we note that fortifications are known only in the Middle and Upper Dnieper region. The construction of the first fortified settlements most likely took place in the first half of the 1st century BC. According to some researchers, their appearance is closely related to the advance of the so-called Sarmatians towards the west.

A first observation that emerges from the analysis of this aspect is that there are no thoroughly researched settlements. Opinions on this issue are not very numerous, but neither are they particularly conclusive, given that habitat sites, compared to burial sites, have not received much attention.

Regarding the size of the habitat sites, we note that, based on the information available, it was assumed that their area could vary from 1-4 ha – Kruglik, Sokol, Šurivtsy, Teterevka, etc. to 6-10 ha – Marianovka, Oboloni, etc.

As mentioned above, 24 hypothetical fortifications attributed to the Zarubincy culture have been identified to date. Unfortunately, very few of these sites have been researched in terms of their defensive systems, which is why the information currently available is not particularly relevant.

Most of the fortified sites were identified on the middle and upper reaches of the Dnieper River. In the Polesia region, such settlements are practically absent. From a topographical point of view, it should be noted that such sites were usually built on high promontories, which were naturally protected. Most fortifications, as well as open settlements, were located near water sources.

As for the area occupied by fortified settlements, we note that they usually occupied the entire space of the plateau. A typical example is the fortification at Čaplin, which occupied the entire plateau on the right bank of the Dnieper, covering an area of approximately 0.6 ha. The same situation was reported at Babina Gora. The site was built on a high plateau, about 70 m above the Dnieper, which was about 12 m wide and 100 m long.

As for the dwellings, we note that to date, in the more than 50 settlements researched through archaeological excavations, more than 200 residential buildings have been discovered.

Archaeological investigations have established that during the 2nd-1st centuries BC, two types of dwellings were typical for this region of the European barbaricum: 1) surface dwellings; 2) sunken dwellings.

The dwellings were mostly rectangular or quasi-rectangular in shape and had an area ranging from 10 to 32 square meters. The layout of the rooms is relatively uniform, in most cases consisting of single-room spaces.

As for the sunken dwellings, we note that in most cases, their floor depth varies between 0.4 and 0.7 m from the ancient walking level. As shown by archaeological discoveries to date, sunken dwellings were mostly rectangular in shape and had an area of 10-24 square meters.

The floors of the dwellings were simple, made of rammed clay. However, we do not exclude the possibility that, during the use of the dwellings, planks or animal skins were laid on the floor.

Various household annexes were discovered both inside and near the dwellings. These include ovens, hearths, outbuildings, pits, etc.

The lack of exhaustive research in the habitat sites prevents us from expressing a definitive opinion on the internal organization of the settlements. However, in some cases, where excavations have been carried out over larger areas, we can make a few observations.

Thus, the most complex situations in terms of the internal organization of the settlements are found at Pilipenkova Gora and Čaplin.

At Pilipenkova Gora, as can be seen from the excavation plan, more than 30 residential complexes were identified in the eastern section of the site. These structures were usually located at a distance of about 6-8 m from each other. According to the author of the excavations, the dwellings were arranged in groups, forming several circles. There was an open space between them, which most likely constituted the so-called household. The waste pits were located both in the so-called household and in the immediate vicinity of the dwellings.

Another settlement organisation was observed in the fortification at Čaplin. Looking at the excavation plan, we can see that most of the residential

structures are located in the southeastern part of the section, while the waste pits were located in the northern and eastern parts. Therefore, in the case of this site, the existence of two sectors was assumed: 1. the residential sector; 2. the economic sector.

The archaeological material discovered in the settlements consists of clay pots, tools, clothing accessories, toiletries, jewellery, weapons, harness parts, coins, archaeozoological and archaeobotanical material.

In terms of manufacturing technique, pottery can be divided into hand-made pottery and wheel-made pottery. In the case of these human communities, rudimentary containers were produced locally, while those made on the potter's wheel were usually "imported."

In addition to pottery, numerous tools/utensils, clothing accessories and jewellery, weapons, and animal bones were discovered in these settlements.

Regarding the archaeozoological material, we note that statistics for some settlements show a preference for pigs, followed by large horned cattle, small horned cattle, horses, and dogs.

Therefore, we note that the economic life of the human communities that inhabited the forest-steppe between the Dniester and Dnieper rivers in the late pre-Roman Iron Age was closely linked to the geographical characteristics of the region. These human communities most likely practiced an economy based on agricultural production, with its two fundamental branches—plant cultivation and animal husbandry—which was combined with other household activities such as pottery, weaving, wood and metalworking, etc.

From Redundancy to Chronological Relevance: Settlement Ceramics of the Getic Culture in the Area between the Prut and Dniester

Mihail Băț, Aurel Zanoci, Dumitru Condrea, Victor Dulgher

The registry of discoveries made in the Getic culture sites (4th–3rd centuries BC) of the Prut-Dniester area is dominated overwhelmingly by the handmade pottery segment, a condition that characterizes both settlements and funerary contexts. The continuous accretion of data regarding the epoch's pottery products and their incorporation in the scientific information flow facilitated the appearance of several ware classifications, correlated with the existent typological series and, obviously, updated progressively under the pressure of new discoveries. Nevertheless, these undertakings to generalize were deprived of a set of

elements, reflected by the parsimony of data on pottery kilns, incomplete and/or selective publication of archaeological contexts, low number of individual site monographs, the vessels' fragmentary state etc. To a certain degree, a kind of eclecticism eased its way into the used terminology and classification methods due to this collection of factors. The typological block is especially noticeable in the case of cultural overlaps, in which there are containers and technologies with a prolonged reproduction period. Difficulties also appear because of metrical interchanges, considering that the same vessel model was replicated at perceptibly different scales.

In this manner, future attempts to classify pottery sets must be correlated with an extension of the catalogue comprising whole or graphically reconstructible vessels. Following this line of thought, the value of well-documented stratigraphic contexts, complemented by chronological markers provided by the presence of foreign goods, becomes prominent. No less important is determining the direct stratigraphic relations between them and other contexts that, on the contrary, lack any chronological indicators, but at the same time contain pottery shapes which are typologically relevant. The case at Saharna Mare demonstrated the Bayesian analyses' potential through the juxtaposition of the information extracted from stratigraphic reports, import chronology and radiometric data. Examining the chronological position of pottery imports typical of the Getic culture in nearby cultural milieus, such as the Scythian or Greek ones, may yield another result. The ceramological analyses, which more and more intensively make their way into the interdisciplinary research landscape of the Republic of Moldova, ultimately possess a decisive role in determining the containers' technical and morphological details.

After taking a general look at the typological classifications, we established that many operate based on the same pottery categories, adjusted evidently to the corresponding research level. When extracted and analyzed through A. Shepard's method (1956) we can outline the following main pottery categories: I. Biconical vessels; II. Jars; III. Mugs; IV. Cups; V. Bowls; VI. Lids (discs); VII. Colanders; VIII. Lamps; IX. Frying pans.

The chronological denotations of the local handmade pottery were analyzed by D. Măndescu in a work dedicated to the chronology of the Late Iron Age in the Outer Carpathian area. Alongside objects with an increased chronological relevance, the author also includes local pottery forms recovered from the settlements and graves between the Carpathians and Dniester in the seriation's combinatorial table. The seriation of the items placed the local pottery in the first four of five identified horizons. The first horizon (end of the 6th century–5th century BC) contains the jar with vertical walls and horizontal alveolar (finger impressed) cordon under the rim. The large biconical vessels (Butuceni) and the jars with handles located close to their maximum diameter area are characteristic of the second horizon, placed during the first half of the 4th century BC. Based on the

table that resulted from the seriation of grave items, two other jar types belong to this horizon: the first one is the vessel with an everted rim and a relatively narrow neck, decorated at the top of the shoulder area with a row of alveoli (finger impressions), the so-called "North Pontic pottery" (Potârca, Saharna Mare); the second type has a horizontal alveolar cordon under the rim, interrupted by four protuberances-handles. Horizon III (second half of the 4th century BC) is defined by the tulip-shaped vessels. The most represented horizon in the D. Măndescu's chronological sequence corresponds to the end of the 4th century BC–first half of the 3rd century BC. The defining ceramic elements are the biconical vessels with applied decoration in the form of a comma (Butuceni), bowls with four handles and bowls with a pedestal base (Hansca "Lutărie", Saharna "La Revechin"). Lastly, the final horizon marks the appearance of the Poienești-Lucașeuca type pottery, beginning with the second half of the 3rd century BC.

From a methodological standpoint, the undertaking realized by D. Măndescu provides the toolkit necessary to corroborate the chronologically relevant contexts, which contain or are associated with local handmade pottery, making it more possible, in this way, to improve the Late Iron Age chronological systems. Thus, the research impetus unveils the limitations of the usual dating method in the archaeological literature, in which statements that are "fluid and lacking any kind of chronological information" result from the extrapolation of long periods ("6th/5th–3rd centuries BC", "4th–3rd centuries BC").

As a result, the rigorousness of individual site monographs/studies constitutes, in general, a research imperative. To this end, we will bring into discussion the methodological itinerary that highlighted a chronological sequence from the history of the Saharna Mare site in the Middle Dniester basin. The data were acquired from in and around a construction (3/2017–2019), investigated in its entirety. At the same time, the temporal interrelation between this construction and two nearby pits (10/2018 and 1/2019) was accepted as a hypothesis with a high degree of probability. The chronological assessment was done using the combined Bayesian modeling of radiocarbon data and the integration of stratigraphic observations, as well as indicators offered by import items. The two phases identified by radiocarbon data calibration describe the overall canvas of the chronological sequence: the interval lasting from the end of the 5th century BC until the beginning of the 4th century BC was proposed for the layer underneath the dwelling; the construction was built towards the beginning of the 4th century BC; the structure and its adjacent dependencies functioned during the first half of the 4th century BC. However, the most intense period of activity occurred in the second half of the 4th century BC, evidenced by the density of imports recovered from this context. Thus, we have the association of two iron fibulae of the early La Tène scheme, a circular brooch (Ringfibel), three-winged bronze arrowheads and a Thasian

amphora fragment, dated roughly to the 4th century BC. This association of artefacts suggests that the chronological anchoring of the dwelling and set of materials discovered there would gravitate towards the interval between the end of the 4th century BC and the beginning of the 3rd century BC. Another association that is important for the chronological attribution of the occupation around the construction lay in a pit (1/2019). Besides the traditional pottery of the Getic variety, we note the association of a circular fibula with the fragment of a louterion of Sinope, dated from the second half of the 4th century BC–beginning of the 3rd century BC. Finally, we must underscore that extracting chronological data regarding the local pottery from these contexts is essential to validate the hypotheses.

The ceramological analyses performed on samples that originated in four settlements (Orheiul Vechi, Butuceni, Ulmu and Horodca Mică) uncovered a perpetuation of the technologies used to produce handmade pottery. While the comparative manner of the attempt (local/Getic pottery versus foreign/Poieniști-Lucășeuca pottery) could seal the epilogue of the Getic pottery evolution, the technological continuity complicates the differentiation of the ceramic material, especially in the cases when field walking surveys remain the prevailing approach to investigating sites.

Acknowledgments: This paper was elaborated as part of the 011501 subprogram "ArHe: Prehistoric and Ancient Archaeological Heritage in the Forest-Steppe of the Republic of Moldova: interdisciplinary research and scientific development".

Dacian Pottery at the Carpathian Curvature. Typology and Morphology

Sebastian Matei

The study of Dacian pottery has, for more than 80 years, represented a persistent, demanding, and complex attempt to analyze and organize the most widespread type of artifact found in archaeological discoveries attributed to the Dacians. Over the course of these eight decades, numerous books, excavation reports, studies, and articles have been published that address, to a greater or lesser extent, the issue of the typology and functionality of ceramic vessels. Each researcher has attempted to classify and group Dacian pottery as effectively as possible, using various criteria such as manufacturing technique, paste quality, shape, dimensions, decoration, and functionality.

An examination of the vast body of published documentation leads to the conclusion that the typologies proposed so far are far from satisfactory and can certainly be improved.

Using a rich ceramic material discovered at the Dacian sites of Cârlo-mănești, Pietroasa Mică – Gruiu Dării and Târcov, located at the Carpathian Curvature, we attempted to develop a typology that would reflect as closely as possible the functionality of ceramic vessels. Based on the multiple characteristics exhibited by the vessels, we sought to create a classification that is both simple and as relevant as possible. First of all, we started from the premise that each individual vessel was produced for a specific use. In the case of Dacian vessels, we believe that in most instances their functionality can be determined. Secondly, we observed that containers with the same function tend to be similar in terms of shape, surface quality and treatment, dimensions, and decoration.

On the basis of the ceramic material recovered from the three sites, we classified the ceramic vessels into nine major functional groups, and within each group we defined the basic types.

Group A – medium- and large-sized vessels used for the storage, keeping, and transport of liquid or solid provisions. Within this group, four vessel types were identified: the chiup (a large handmade storage vessel), the pithos, the krater, and the amphora. The first represents the local expression of storage vessels, handmade in most cases, their surface usually being covered with a fine, burnished slip. The other three types represent imitations of original Hellenistic–Roman models.

Group B – small- and medium-sized vessels used in food preparation processes under the action of fire. This type of vessel, conventionally called a jar, was intentionally modelled from a coarse, porous fabric in order to release heat quickly and not crack during its use over fire. Because of this, the jars were extremely friable and were handled very frequently, a situation that made the period of use of this type of container very short. This is also the main reason why the jar is the most numerous types of vessel in Dacian settlements, but also the most fragmentary.

Group C – vessels from which food was consumed. The three generic types identified are the fruit stands, the bowl, and the deep bowl. The most numerous were the high-footed bowls, conventionally called fruit stands, whose functionality has been attributed by many researchers to cultic activities. Considering the data currently available, the only possible connection with a specific cultic phenomenon may be the consumption of food during ceremonies or funerary banquets. Although we still do not have sufficient arguments, we believe that the appearance of the fruit stand may be related to religious manifestations that emerge in the Dacian world beginning with the 2nd century BC.

Group D – vessels from which liquids were consumed or poured. This is the most varied group of containers, including the following types: cups, jugs (lagynoi), bowls, kantharoi, and spouted vessels (guttus). Cups are local vessels, while the jug, the bowl, especially the bowl with relief decoration, the kantharos, and the spouted vessel more or less imitate Hellenistic models.

Group E – represented by lids, whose purpose is to cover containers.

Group F – containers used for straining food – strainers.

Group G – vessels used for lighting purposes, namely lamp-cups and the candlestick.

Group H – containers used in metallurgy, for the melting and casting of metals – crucibles.

Group I – miniature vessels. Their functionality is diverse: containers for preparing or storing ointments, medicines, or potions; cult objects; or toys.

We do not claim that this typology is infallible, but our approach started from a much more present functional approach, which, we hope, is able to clarify and simplify the issue of Dacian pottery even better.

In general, the functionality of a vessel is not exclusive. A vessel can be used, if necessary, for various actions. For example, a smaller jar could be used if necessary, for drinking liquids, or for eating food, but the purpose for which it was made was to prepare food.

Potters, whether amateurs or professionals, produced vessels for various utilitarian or other purposes, always having a specific function in mind. This idea determined the vessel's shape, its dimensions, the quality and composition of the fabric, the appearance of the surface, and the types of accessories with which it was provided. Thus, a storage vessel had to be large in size, with an ovoid or biconical shape, and made from a fabric capable of retaining liquids. A cooking vessel, which could in principle have a similar shape, had to be formed from a porous fabric resistant to fire. By contrast, a vessel intended for the consumption of food was most useful when it had as wide a mouth as possible, whereas one intended for the transport or pouring of liquids needed to have a capacious body and as narrow a mouth as possible.

These elements are not the only ones that provide information about the functionality of the vessels. The archaeological context in which they are discovered, as well as the various traces present on the vessels, can offer valuable information regarding their use. As an example, we may mention the presence of traces of secondary burning on the exterior of cooking jars or on the rim of cup-lamps.

In conclusion, it can be stated that Dacian pottery as a whole represents the result of continuity, through the use of traditional vessels (the cooking jar, storage vessel-chiup, bowl, cup, lid), through contact with Hellenistic–Roman communities from which they adopted and imitated numerous vessel forms (the pithos, krater, amphora, lagynos, bowl, kantharos or guttus), and, not least, through a creative and innovative spirit, manifested both in the appearance of new types of vessels (fruit stands or cup-lamp) and in the originality with which they shaped imitations of Hellenistic–Roman models.

Dacian Hand-Made Pottery from the End of the La Tène Period in Northwestern Part of the Dacian Kingdom

Horea Pop

Ceramic dishes played an essential role in the life of ancient communities, especially sedentary ones, because they were the main vessels for preparing food, storing it or transporting and preserving liquids as well as other products. Everyday needs stimulated the improvement of modelling and firing methods and enriched the repertoire of forms.

The existence of monographs and studies dedicated to Dacian ceramics allows a report of the material to the entire ceramic universe of the former pre-Roman Dacia.

Regarding the chronology of ceramic forms, we will try to provide some landmarks even if we rarely had precise data elements. We took into account the provenance of the material from the broader chronologically framed complex.

As in all Dacian settlements, ceramic containers constituted the main archaeological category collected in the Dacian sites of the Șimleului Depression, with almost no form specific to Dacian pottery from the 2nd century BC - 1st century AD. For our communication, 2195 fragments, or ceramic vessels, were processed, of which 459 were shaped on the potter's wheel and 1734 by hand.

Provision vessels. In this category we have included large-capacity provision vessels with a height of over 0.5m (51 pieces are known, 3% of the material, most of them from Șimleu-Cetate). It is usually made of semi-fine and fine clay, with crushed sherds or pebbles, oxidized or non-oxidized fired, brownish, brick-colored, sometimes presenting a polished slip, of quasi-bitronconical shape, with a flared lip, with decoration (not always) in relief (continuous, alveolar or notched belt, protrusions, buttons) or incised (simple or wavy lines). In one case, an attempt was made to equip it with a

ring bottom specific to wheel-made variants (at Șimleu-Cetate). The tallest specimen measures approx. 0.8m (at Șimleu Cetate).

Pots. The most widespread ceramics (1,188 pieces were taken into account, i.e. approx. 69% of all processed material), used mainly for food preparation, made of common clay, with crushed ceramic fragments, pebbles, mica, oxidized or non-oxidized fired, brown, red, black color, frequently with traces of secondary firing. The decoration includes the entire range found in Dacian handmade ceramics.

Rushlights or tessuri. Container made of common clay, with crushed ceramic fragments, pebbles, mica, oxidized or non-oxidized fired, brown, red, black colour, truncated conical shape, mostly unornamented. Decoration: vertical, horizontal notched relief belts, notches on the rim or handle. The containers are frequently provided with one handle, but also with two or three for larger specimens. Most have traces of secondary burning towards the rim on the inside. Those with larger diameters and secondary burning on the outside can also be considered lids/covers for baking bread. These types of containers are present in large numbers in settlements or fortifications in the Șimleului Depression (161 pieces, i.e. 9.2% of the total). They were used for lighting. The multiple functionality, that of preparing bread, should not be excluded. Probably provided with containers called smokers on top, the cups-lamp offered a diffused light at night, with the flame protected, as well as the inventory of the dwelling (mats, straw, fabrics).

Fruit bowl. Vessel with a foot, more or less high, with a more or less hemispherical or truncated conical upper part. The rather large number of pieces (66 specimens, i.e. approx. 4%) in all settlements suggests the importance of the piece in Dacian tableware, especially since the foot replaced the presence of another support and the absence of furniture. It is frequently modelled from semi-fine clay, with small crushed ceramic fragments or pebbles, non-oxidizing fired, with a polished black-gray slip, rarely oxidizing fired. Provided with a wide lip, an angled shoulder, the foot is only provided with at most one step at the base. It is present mainly in complexes dating from the second half of the 2nd century BC - 1st century BC.

Pitchers, bowls. Containers made of semi-fine clay with crushed ceramic fragments and sand, oxidized or non-oxidized fired, polished or not, brick or gray-black, truncated body, angled or rounded shoulder, flat bottom, flared and rounded lip. Used to carry food and to eat from the smaller capacity specimens. Quite widespread for the 2nd-1st centuries BC, but also in the following century (approx. 100 pieces, i.e. approx. 5.6% of the total).

Mugs. Containers for carrying liquids, modelled from semi-fine clay, with crushed ceramic fragments, non-oxidized fired, rarely oxidized, black and

gray engobe, bitronconical shape, provided with a banded handle. The specimens date back to the 1st century BC mostly (57 pieces, i.e. 3.2% of the total).

Lids. The pieces are made of common clay, with pebbles and mica, oxidized fired, brick-like, truncated conical shape, the body sometimes has a rim for fixing to the vessel. Few specimens (7 specimens, i.e. 0.4%) are known in the Dacian environment of the Şimleului Depression.

Smokers. Vessels made of common paste, semi-fine with crushed ceramic fragments or pebbles, oxidized fired, brick-brown in color; truncated conical with a flat bottom, with a central perforation made in the raw paste. Few fragments from such specimens have been discovered (13 pieces, i.e. 0.7%) compared to the opait cups. Another utility of the pieces may be related to beekeeping, for temporarily driving away bees in order to harvest honey.

Kantharos with two torches, polished, oxidized fired, semi-fine paste, bitronconic, "imitating" similar Celtic types? (4 pieces, i.e. 0.2%, dating to the 1st century BC).

Tray with a straight lip continuing in an L towards the bottom. Few specimens of this type of vessel are known (5 pieces = 0.2%). This type of vessel can be linked to baking bread on the hearth or in the oven.

Miniature vessels (24 specimens, i.e. 1.2%). I reproduce only vessels of the local tradition (cups-pots, pots-glasses, etc.). They were modelled from a semi-fine paste, with crushed ceramic fragments, sand, mica, oxidized fired. The decoration is specific to life-size models. Their use for utilitarian purposes is difficult to accept, due to their extremely small size, and their use as toys is eliminated by their frequent presence in cult complexes (ritual pits). We find pots (15 pieces), rushlights (6 pieces), fruit bowls (one piece), lids (one piece), bowls (one piece).

The range covered by the ceramic containers is comparable to those specific to the area inhabited by the Dacians. The following were made by hand: bowls, pots, bowls, bowls, fruit bowls, cups, lamp cups, smokers, lids, strainers, "situla", crucibles, kantharoi, cups, bowls, trays and miniature vessels. From the statistics we observe that the most numerous category is represented by pots (1188=69%), then by lighting/bread baking installations: teacups (161=9.2%), fruit bowls (66=3.8%), mugs (57=3.2%), bowls (51=3%), saucers (49=2.8%), bowls (50=2.8%) and crucibles (47=2.7%). It is visible that the vessels used in metallurgy occupy an important place, although they are rather tools, not part of the tableware.

From a functional point of view, we find several main ceramic categories, namely containers for storing supplies, 89 pieces (51 by hand, 38 on the wheel), representing only 4% of the total. The majority are vessels for

preparing food, 1207 pieces, all made by hand (55%). An important category is the vessels for serving the table, 399 pieces (18%) of which 171 are made by hand and 228 on the wheel. Containers for drinking and carrying liquids are 255, i.e. 12% of the total (65 made by hand and 190 on the wheel). Lighting installations/ bread baking are all made by hand, in number 174 (8%). Miniature vessels, considered as components of "magic kits", are 24 pieces (1%) all made by hand.

Of the total of 2195 processed ceramic pieces, 79% were made by hand and only 21% on the potter's wheel, but the situation differs from site to site.

Regarding Dacian ceramics, it is difficult to fit them within very narrow limits, but a certain chronological value cannot be denied when they are found in certain complexes. The bronze fibula of type 8b (Rustoiu 1996), discovered at Șimleu-Observator, in pit G9, constitutes a very precise element for dating the complex and naturally its inventory. It can easily be seen that the ceramic material from Observator is chronologically staggered throughout the 1st century BC, without being able to specify with certainty the moment of the beginning of habitation at this point. The chronological differentiations between the sites at Șimleu-Cetate and Observator are noted and argued through the distinct ceramic types noted. For the hand-made ceramics from the Observatory, we note, as a degreaser, especially the presence of crushed shards, while for the ceramics from the sites dated to the 1st century AD (Cetate), especially the presence of mica fragments and quartz sand. If for the Observatory, the ceramic lot of 435 fragments offered only 56 worked on the potter's wheel, that is, only 13% of the total, at the Cetate, of the processed ceramics (1209 pieces), 26.6% is represented by this superior category. This doubling, assuming a qualitative technological leap, is specific to the second half of the period of maximum development of the La Tene civilization, a moment when Dacia surpasses the former power represented by the Celts from a political and economic point of view.

Points of View about Hand-Work Pottery in Southwest Transylvania (2nd to 1st Century BC)

Iosif Vasile Ferencz

The importance of the southwestern area of south-western Transylvania for human communities in all historical periods is mainly due to its mineral resources. But we should not ignore its role as the main connecting route between the Transylvanian Depression and the Central European areas. The wide and easily accessible corridor of the Mureș River facilitates communication between the two geo-morphological units. And its importance for trade in antiquity has been noted by numerous historians.

Also in the same geographical area, during the 1st century BC - 1st AD, the center of the Dacian kingdom and the most sumptuous aristocratic residences in the entire pre-Roman Dacia were located.

In Transylvania, the Second Iron Age was characterized by the succession of two distinct cultural and chronological horizons. The first, a so-called "Celtic horizon", covers the period between c. 350 and 190/175 BC, and the so-called "Dacian horizon" covers the period between c. 190/175 BC and 106 AD, ending with the establishment of the Roman province of Dacia. Each of these two cultural and chronological horizons was defined by distinct social structures, and their material expression can be observed in a variety of ritual and profane practices of the respective communities.

Our paper considers a part of the chronological interval in which the "Dacian horizon" developed, namely the 2nd-1st centuries BC. The beginning of the interval, more precisely the 2nd century BC. can be considered from many points of view, a transitional period. The second part of the interval corresponds to the emergence and affirmation of the Dacian kingdom.

A synthesis of the particularities corresponding to the Dacian horizon captures the rural settlements located in the valleys of the most important rivers but from the 1st century BC, they are also present in the mountainous area, showing a different concept of territorial exploitation. Characteristic for this chronological horizon is also the appearance of fortresses located on dominant hills and surrounded by a dependent rural hinterland, which economically supported the ruling elites. These fortresses were a visual expression of the social hierarchy that incorporated the vertical organization of the landscape.

The transformations suffered by the way in which daily life is carried out are noticeable through archaeological objects, among which ceramic vessels occupy an important place. Objects made of ceramic have the greatest weight in archaeological discoveries, due to the important role they play in daily activities (for the preparation, preservation, serving and transport of food, liquids and other products). Containers and other pieces made of this material (such as spindle whorl, for example), provide numerous useful information to historians in their attempt to reconstruct the daily life of ancient communities, for the understanding of human behaviour, social processes and social transformations. In certain cases, ceramics effectively contribute to filling in gaps in knowledge in the field of chronological relationships. Sometimes, the documentary value of this category of artifacts is exaggerated, with certain pieces being given too great a chronological value. Not infrequently, the use of certain categories of vessels was strictly and categorically attributed to one ethnic group or another. In many cases, the interpretation of the pottery stirred up

passions, leading to controversies followed by polemics lasting for several years between archaeologists.

For the Second Iron Age in Romania, in recent decades a series of site monographs and studies have contributed intensely to deepening the subject and have outlined the methodological framework for the analysis of ceramic vessels.

On this occasion, we will draw attention to the handmade vessels from a well-defined area, where during the 1st century BC the most elaborate image of Dacian society was known. The handmade clay vessels discovered in this area will be analyzed taking into account the functionality of the vessels. We will consider both the morphological features, the technological ones (paste, firing, colour, etc.) and the functional ones.

The approach is intended to be based on published material, but we will also introduce into discussion new ceramics originating from our own research. We are considering important sites that have provided such materials, such as those from Câmpuri Surduc, Șeușa, Lancrăm – Glod or Tărtăria-Pietroșița.

SUPRAREGIONAL PERSPECTIVES

Connecting Settlements – Settlement Patterns, Networks and Society

Oliver Nakoinz

The most interesting aspect of the past, and of course the present, is human relationships on all scales. Human interaction is the central aspect in literary representations such as dramas, scientific disciplines such as sociology and human geography, and it is, of course, the essential driving force behind historical processes. Geographically and archaeologically, the relationships between settlements, i.e. the people located there, play a dominant role and are often described metaphorically or quantitatively as networks. This article will examine the possibilities and limitations of analysing networks and societies on the basis of settlements. The quantitative description of settlement patterns is used here as a means of gaining knowledge about the networks, mainly from a local and regional perspective.

We will consider four categories of data sources: First, settlement networks are reconstructed from all archaeological data. Here, artefact networks, cultural spaces based on cultural distances, interaction intensity diagrams and regional exchange systems are considered. When limiting the data to settlement data, topics such as centrality, territoriality and borders emerge. Settlement patterns, which often require nothing more than the location and dating of settlements, also provide important clues about underlying networks and are in the focus of our present case study. Finally, we also consider a category that supposedly does not require any data at all: simulations. However, these only contribute to our understanding if we have empirical comparative data. But then the simulations can stimulate a deeper understanding of the connections and direct our attention to new questions. In this paper we will draw only two lessons from a very simple simulation: Firstly, emergent patterns, such as wave-like alternating population sizes, can also arise in simple settlement processes. Secondly, these patterns can disappear entirely in archaeological observations due to limited dating accuracy and be replaced by arbitrary patterns.

Some of these approaches can be applied to the Jutland Peninsula as a case study. The result is a scenario or hypothesis rather than sound knowledge because further research is required to evaluate this sketch. We can compile a few observations for our case study. First, we can note that the population density in Jutland is very high. With probably more than 10-12 individuals per km², the settlement density is 10 times higher than in South-Western

Germany, where it is probably less than 0.77-1.86 individuals per km². Since Jutland is largely covered by the North-Western European Sandbelt and the high Bronze Age population density has already contributed to soil depletion, the Jutland soils in the Iron Age are of rather poor quality. Both factors lead to considerable potential for conflict.

If we look at the sub-region of Angeln and Schwansen, whose data was published by Willroth in 1992, we see a picture of shifting settlements and settlement centres, which can certainly be seen as a reaction to soil impoverishment and fits well with the average lifespan of smaller settlements of around 200 years calculated by Scholtus and Müller. Considering the population that probably exceeds the carrying capacity, this argument might hold, even if this sub-region does not have the worst of soils. In South Holstein, where the data was compiled by Thieme in 1976, the picture is somewhat different. Here, there are far fewer shifts, but an increasing clustering of settlements, which can be understood as a response to increasing threats in the sense of Roscoe (2016). In addition, a settlement hierarchy with more stable territories is emerging here. It should also be mentioned that Hingst observed a supra-regional shift in the centres of settlement in Schleswig-Holstein. This gives us three levels of settlement shift: 1. "Wandersiedlungen" with shifts on the scale of individual settlements, 2. regional shifts on the scale of tens of kilometres, and 3. supra-regional shifts on the scale of 50-100 km. All levels can exhibit different patterns.

The picture of fortifications is characterised by lightly fortified pit zone fortifications that demarcate settlement areas and control traffic axes. Their focus is in West Jutland. In the Pre-Roman Iron Age, we know of very few ring forts, but they appeared somewhat more frequently in central Schleswig in the first century AD, around the time when dykes also emerged as linear fortifications in this region. Sea barriers were constructed from the first century BC onwards.

It is worth noting that weapons were almost entirely absent from graves in South Schleswig until the turn of the era, but spread throughout the rest of Jutland, beginning in the north in the younger Pre-Roman Iron Age with weapon graves, which indicate a social group of warriors. Since we know about the existence of weapons from the Hjortspring find, for example, we can understand the weapon graves as a certain control of violence and their absence as an indication of a highly organised society.

Finally, reference should also be made to local sanctuaries and sacrificial sites, such as Heikendorf, which indicate that the negotiation of social structures is likely to have taken place at the local level.

Challenges such as soil depletion, overpopulation and the like can be addressed with different strategies in which settlement patterns and

settlement networks play a central role alongside the structuring of society. Runge has divided Jutland into three settlement regions. We want to go beyond Runge's work and describe different models, which we will later hypothetically assign to regions and time periods.

Model 1: Poor soils and high population density lead to the relocation of settlements and settlement centres. The absence of weapon graves and ring forts can be understood as indicators of a highly armed and violent society that uses small mobile combat units to raid and conquer other settlements, but which are insufficient to ensure comprehensive defence of a ring fort or dykes. A certain degree of strictly controlled migration can also be assumed. The settlement units are largely independent and isolated, which makes trade and transit trade difficult, but also enables ad hoc alliances that promote a balance of wealth and power in a region. This model applies to Angeln and Schwansen.

Model 2: This is similar to Model 1, except that relations with neighbouring settlement areas are more regulated, as evidenced by light linear fortifications. This model applies to West Jutland.

Model 3: This model is also based on Model 1, whereby the relationship with other settlement areas is not manifested by fortified borders, but by a stronger social organisation, which is supported by the social group of warriors, who are visible in weapon graves. A settlement hierarchy indicated by different settlement sizes and local sanctuaries can also underline this social organisation. This model applies to South Holstein.

Model 4: This model shows similar settlement hierarchies and social orders. In addition, a stronger social unity becomes apparent, as does the threat from larger groups, as seen in ramparts, which can be interpreted as regional boundaries.

Furthermore, additional models can be defined by combining the elements mentioned above. These can also include ring forts as indicators of a social order and a minimum size of social units. A symbolic visualisation of these settlement network models on a map clearly shows the diversity of the late Iron Age settlement landscape. This model applies to the Early Roman Iron Age in central Schleswig.

In conclusion, we can say that there is still a great deal of work to be done before the settlement landscapes can be fully understood. It is crucial that we view the case studies in a broader spatial and temporal context and that we take into account the networking of settlements, the mobility of individuals, their group size and the conflict landscapes. Settlement networks and settlement patterns depend on natural geographical conditions, but even more so on social networks and the control of interaction exercised in individual locations.

Supraregional Connections in Central Europe (2nd/1st Century BC)

Martin Schönfelder

The central aim will be to evaluate whether we are capable of identifying mobility and interaction across regions within the La Tène zone and to explore the mechanisms and forms of such connections. The discussion challenges the traditional notion of a culturally homogeneous "La Tène culture" and instead argues for a more complex and regionally differentiated La Tène zone characterized by diverse forms of mobility, migration, and cultural interaction.

The identification of mobility through material culture in the Late La Tène period is difficult. Many artefact types appear widely distributed and highly standardized across Central Europe. Objects such as Nauheim fibulae, painted pottery, and blue or violet glass bracelets occur over large areas and appear similar regardless of region. This apparent homogeneity has long encouraged archaeologists to view the Late La Tène world - especially the period of the oppida - as a unified cultural phenomenon. However, this interpretation is increasingly recognized as problematic. The desire to identify a coherent "Celtic" culture across Europe contributed to an interpretive bias that overlooked regional diversity.

Evidence for regional diversity is also visible in architectural traditions, particularly in fortification systems. Several types of rampart construction can be identified. The *murus gallicus* system, characterized by horizontal timber beams reinforced with iron nails, is widespread in parts of Gaul. In contrast, the Kelheim-type rampart uses vertical beams. A third type, the massive dump rampart, consists primarily of large earthen structures without internal stone or timber frameworks. These massive ramparts represent a later development in France and illustrate the diversity of defensive strategies employed across the La Tène zone.

Ceramic production further demonstrates regional differentiation. Graphite pottery, recognizable by its distinctive black surface and comb decoration, is primarily distributed east of the Rhine, especially in Bavaria, Bohemia, Austria, and parts of Hungary. Such pottery is extremely rare in western regions such as France. When fragments of this pottery are discovered in western contexts, they may indicate long-distance movement or contact between regions. These isolated finds are interpreted as evidence of mobility or migration, although the precise mechanisms behind such movements remain difficult to determine.

The concept of "La Tène culture" should be replaced by the more flexible term "La Tène zone." This terminology acknowledges shared elements of material culture while recognizing significant regional variation. Interestingly, this perspective aligns with an observation recorded by Julius Caesar, who wrote that the peoples of Gaul differed among themselves in language, customs, and laws. Such historical testimony supports the archaeological evidence for diversity within the region.

When considering mobility more directly, scientific methods such as strontium isotope analysis provide valuable insights. In earlier phases of the La Tène period, analysis of human remains from inhumation cemeteries has demonstrated patterns of both female and child mobility. Children identified as non-local may reflect fostering practices similar to those known from medieval societies, while non-local women are often interpreted as evidence of marriage mobility between communities. However, in the Late La Tène period, cremation became the dominant burial practice. This complicates isotopic analysis because skeletal material is often poorly preserved. Nevertheless, some studies have still yielded useful results.

The Late La Tène period also witnessed the emergence of large settlements, including oppida and specialized industrial sites, which likely attracted new populations. Although it remains difficult to determine the precise origins of the inhabitants of major oppida such as Bibracte or Manching, archaeological evidence suggests that some degree of population movement occurred. However, the scale of this mobility - whether from nearby villages or more distant regions - remains uncertain.

Another type of mobility involves the migration of larger groups who established new settlements in distant regions. Excavations at Leimbach in Thuringia provide an example. The pottery assemblage at this site is entirely characteristic of the Przeworsk culture, suggesting that a substantial group of people relocated from areas likely located in present-day western Poland. This migration lasted several generations and involved multiple settlements.

A third form of mobility is visible in mixed cultural settlements, where populations of different origins interacted and gradually integrated. Such patterns are observed in the Carpathian Basin: although cemeteries in the region often display typical La Tène artefacts associated with Celtic populations, settlement assemblages reveal strong local traditions. The site of Sajópetri in northeastern Hungary exemplifies this phenomenon. While the cemetery contains La Tène-style material, the settlement assemblage includes numerous knives and artefacts reflecting local Scythian, Dacian, or Thracian traditions. This suggests a mixed population in which newcomers and local inhabitants formed new cultural identities.

Finally, evidence for individual migration can be detected in large cemeteries such as Wederath in the Hunsrück region. Certain graves contain artefacts that originate from distant cultural zones. Graves contain Jastorf-type belt fittings, which are associated with northern German cultural traditions. The presence of two such graves located close together may represent women who moved to the region through marriage. This small-scale mobility seems to be related to family alliances, trade networks, or social connections.

In conclusion, the lecture emphasizes that mobility in the Late La Tène period occurred in multiple forms, including economically motivated migration to industrial centers, group migrations establishing new settlements, cultural integration in mixed communities, and individual movements through marriage alliances. Rather than depicting a culturally homogeneous Celtic world, the archaeological evidence reveals a dynamic and interconnected landscape characterized by regional diversity and varying patterns of mobility. Understanding these different types of movement allows archaeologists to reconstruct a more nuanced picture of supraregional connections in Central Europe during the final centuries before the Roman conquest.

Rings and Fastenings: Regional Variations in Outfit Composition among Latènisised Cultures in the Late Pre-Roman Period

Andrzej Maciałowicz

'Latènisation' serves as a convenient umbrella term for the transformations that reshaped northern and eastern Europe during the last two and a half centuries BC under Celtic influence. Yet the term may obscure as much as it clarifies. It implies uniform change across a vast area and convergence in outcomes. In reality, the process varied in pace, intensity and character. Its impact differed between regions and spheres of activity and is not always straightforward to define.

The most widely recognised marker of latènisation is the adoption of brooches in place of earlier dress pins. This shift concerned not only the fastening method itself but also the frequent imitation – or adaptation – of Celtic forms. By contrast, other items closely modelled on Celtic prototypes, such as Schälchenhalsringe inspired by torcs or certain chain belts, generally had a limited distribution.

After brooches, the most numerous archaeologically visible dress components are metal belt hooks. Despite considerable variation in form,

construction and material, they are typically elongated in shape and rooted in local Early Iron Age traditions rather than direct Celtic models. In this and other accessory categories, La Tène influence, if any, is usually minimal and confined to selected stylistic elements of Celtic derivation – certain curvilinear motifs, plastic ornament or zoomorphic imagery. A notable exception is the transfer of enamelling technology, which developed in the Baltic zone, far from the Celtic core areas.

Previous research has focused primarily on typology, refining chronological schemes and tracing interregional links. Distribution maps of, e.g., brooches or belt hooks chart the spread of specific designs or production ideas and occasionally workshop output. They reveal little, however, about dress practice as such – about how outfits were composed and functionally organised, and how material choices shaped their visual appearance.

This paper addresses that gap by examining regional variation in outfit composition among latènisised communities. The analysis draws on grave assemblages from selected cemeteries representing: (1) local groups of the Jastorf culture; (2) different zones of the Przeworsk and Oksywie cultures; (3) the Poienești-Lucașeuca and Zarubincy cultures; and (4) regions of Scandinavia. Chronologically, the study concentrates on the parts of the Late Pre-Roman Period synchronisable with LT C and LT D₁ – corresponding, for example, to phases A1–A2 in the Polish scheme and to the Ripdorf and early Seedorf phases of Jastorf chronology. The final segment of the LP-RP (e.g. phase A3, late Seedorf or the Übergangszeit) is excluded.

This upper limit reflects major transformations in the latest LP-RP, including settlement shifts and the abandonment of many cemeteries in the Elbe, Oder and Dniester basins. At the same time, several key dress patterns declined: the use of bimetallic (bronze–iron) fittings, elongated belt hooks (with exceptions in Pomerania), and metal neck rings. Northern enamelling centres disappeared, and many interregional decorative motifs—such as the cross, triangle and triskeles—fell out of use. Dress became increasingly standardised, with grave assemblages containing predominantly iron curved brooches (Kostrzewski types M and N), while other elements were reduced to a few regionally restricted forms.

The aim is to identify both shared zones and clear divergences in dress practice and to interpret their significance. The database incorporates functional (e.g. brooch, buckle, necklace), compositional (e.g. number of brooches, presence of belt hooks) and material criteria. Statistical analysis reveals unexpected similarities in outfit models and material preferences across different archaeological cultures, as well as significant internal variation within them. These results highlight the limits of relying solely on macro-categories and underscore the complexity of social expression in the LP-RP. An intriguing question concerns how the observed differences in

the frequency of bronze – or bronze-containing – dress elements should be explained, particularly their very limited popularity – and only in certain cemeteries – within the Przeworsk culture. Does this reflect restricted access to copper alloy among local communities (which seems unconvincing in light of the influx of numerous other imports), or does the phenomenon have different foundations? Should it instead be interpreted – much like the markedly lower incidence of brooch sets and the presence of belt hooks in graves – as a consequence of the specific character of *laténisation* in these communities, initially closely associated with the sphere of male activity?

Remarks on the Import of Republican Situlae into the Territory of Romania and the Republic of Moldova

Daniel Spânu

Romanian research on republican imports, particularly situlae, was inaugurated by Ioan Glodariu's monograph, "Dacian Trade..." published in 1976. After a relative silence of about three decades, research on republican bronze situlae has been gradually revived through comprehensive contributions recently published in Romania and the Republic of Moldova. Some shortcomings characterize the current state of documentation and research of some of the discoveries. However, the recent accumulation of information allows for some nuanced observations on the periodization of the import of republican situlae. Some technological details allow the identification of a possible workshop for repairing situlae in the vicinity of the center at Tilișca.

Supra-Regional Connections in the Carpathian-Danubian Area. Transylvania between Central Europe, Northern Balkans and Pontic Regions in the Late Iron Age

Aurel Rustoiu

In terms of landscape, the eastern Carpathian Basin is defined by two major geographic units: the Great Hungarian Plain between the bent of the middle Danube and the western Carpathians, which is crossed from north to south by the Tisza River, and the Transylvanian plateau laying eastward and being connected with the former area through a series of rivers amongst which the Mureș and the Someș are the most important. The Carpathians are crossed by passes which facilitated communication eastward with the

Pontic region, and southward with the northern Balkans. Some of these passes played an important role on the major routes of communication, for example the northern ones towards Transcarpathian Ukraine, whereas others merely had a local importance. The Danube connected the eastern Carpathian Basin with Central Europe, while the Sava and Drava rivers provided connections to northern Italy and the south-eastern Alpine region. The Vardar-Morava corridor was another important route of communication with Macedonia and northern Greece. From the landscape point of view, the Great Hungarian Plain is a steppe. On the other hand, Transylvania has a higher-altitude hilly plain (the Transylvanian Plain) in the central-northern area, characterised by steppe vegetation, whereas the remaining territory is a plateau that was mostly covered by forests in the past. In general, the Great Hungarian Plain represents the westward extension of the Eurasian steppe, whereas the Transylvanian plateau is on the eastern limit of temperate Europe.

The Transylvanian plateau is characterised by the presence of important mineral resources. Several deposits of rock salt spread out close to the surface and surround the plateau, being accompanied by many salty springs. The resources of non-ferrous ores (copper, silver and gold) were also important.

The characteristic landscape and vegetation, as well as the geographic distribution of natural resources, influenced the nature of human habitation, the social structure of the local communities and the strategies of control and distribution of these resources.

Throughout history, these geographic features allowed the communities from Transylvania to establish several connections with Central Europe, the north-western Pontic areas and the northern Balkans.

Chronologically, the analysis will focus on the period between the 4th century BC and the beginning of the 2nd century AD, the later date being defined by the Roman conquest of Dacia. The period in question covers two distinct cultural horizons:

1. The "Celtic" horizon (ca. 350 – 200/175 BC).
2. The "Dacian" horizon (ca 200/175 BC – AD 106).

From the social point of view, the two cultural and chronological horizons had different characteristics. The "Celtic" horizon was characterized by a largely heterarchical social organization, while the "Dacian" one had a far more hierarchical social organization. That is why the inter-community trans-regional networks of communications and exchange took different shapes.

Based on these observations, the paper will discuss a series of relevant archaeological discoveries (artefacts, funerary contexts, habitation or ritual

structures) which illustrate the nature of the trans-regional connections that were established between the communities from Transylvania and the ones listed in the title. The analysis will take into consideration the concrete means and mechanisms of inter-community communication: human mobility, exogamy, invasions, trade etc.

Early Sarmatians East of the Carpathians: Between the Great Steppe and the Expanding Roman World

Lavinia Grumeza, Vitalie Bârcă

The earliest literary sources that mention the Sarmatians west of the Don River appear in the 3rd century BC (Polyaen. Strat. 8.56). Although the credibility of this information has often been questioned – oscillating between mythical tradition and echoes of an earlier Scythian world – it nonetheless indicates the emergence of new nomadic powers in the North Pontic region, a development also supported by archaeological and epigraphic evidence (e.g., the decree for Protogenes from Olbia).

The collapse of the so-called "Great Scythia," evoked by Diodorus Siculus (D.S. 2.43.5–7), the disappearance of a large number of sedentary settlements, and the profound transformation of Greco-"barbarian" relations constitute not merely a regional episode, but the expression of a structural shift affecting the entire North Pontic steppe. This shift marks the end of the old political order and paves the way for the emergence of new actors of steppe origin.

Modern scholarship has explained this "crisis" through Galatian incursions, climatic changes, or the economic difficulties of the Greek world; however, these hypotheses cannot fully account for the synchronous and violent character of the destructions documented between the Don and the Dniester. The evidence points not to a gradual decline, but to abrupt breaks in habitation, episodes of burning, massacres, and the permanent abandonment of certain centres. In this context, the penetration of the Sarmatians emerges as the decisive factor: without rapidly and permanently occupying the territory, they imposed a progressive domination based on mobility and indirect control of resources – features characteristic of the nomadic way of life.

Thus, from the 3rd century BC until the middle of the 3rd century AD, the North Pontic steppe is conventionally described as the "Sarmatian period". The destructions in the second half of the 3rd century BC, the complete abandonment of the chora of the Greek cities, and the reorganization of frontiers – illustrated by the disappearance of the settlement at

Elizavetovka and the founding of the emporion at Tanais – mark the beginning of a regional systemic crisis, which affected both the North Pontic poleis and the "barbarian" hinterland. In the following centuries, the sparsity of settlements and the transformation of funerary practices confirm not a return to the past, but a lasting reconfiguration of the social and political landscape of the North Pontic steppes, alongside the gradual but steady advance of Rome in the northern Black Sea region and the mouths of the Lower Danube. The Sarmatians exhibited a nearly synchronous advance toward the Dniester, Prut, and Siret rivers at the end of the 2nd century BC and thereafter.

In the East Carpathian region, it is only from the beginning of the 1st century AD that the evidence becomes clearer. The poet Ovid, exiled at Tomis, mentions the seasonal movement of the Sarmatians through Dobrogea and their crossing of the frozen Danube, when they moved their herds to escape the North Pontic cold (Ov. Tr. 3.12). The itinerant character of these communities – defined by transhumance, the absence of a permanent residence, and rapid movements over long distances – makes their archaeological identification extremely difficult, and especially the precise dating of their earliest presence.

Our paper examines the early Sarmatian period (mid-2nd–1st century BC) and the beginning of the middle Sarmatian period (1st century–mid-2nd century AD), following the periodization established in the scholarly literature. The East Carpathian region, located at the western edge of the Eurasian Steppe, provides a privileged framework for studying the mobility of nomadic populations, being flanked by the Carpathian Mountains and the world of sedentary Mediterranean states. Over millennia, this region functioned as a migration corridor, favoured by the ecological conditions of the (silvo)steppe, which supported the development of nomadism and pastoralism.

The literary sources from the 3rd century BC to the 1st century AD describe the East Carpathian region as a dynamic ethnic mosaic, in which Sarmatians, Getae, Scythians, and Bastarnae coexist and interact. The region emerges as a major contact zone, comparable to other North Pontic areas, where settlements, necropolises, tumuli, and votive deposits are documented. Chronologically, the Sarmatian presence appears earlier between the Don and the Dniester (2nd–1st centuries BC), whereas between the Prut and the Dniester, the first definite funerary features appear only in the 1st century BC (Bezeni, Holmskoe, NicolSCOe).

For the period from the 1st century BC to the early/mid-2nd century AD, nearly 200 graves are known, along with five "hoards/votive or ritual deposits" (Bădragii Noi, Bubueci, Veseloja Dolina, etc.), in addition to isolated finds. In the vicinity of the Carpathian arc and the Lower Danube, the discoveries appear from the mid-1st century AD, are exclusively graves,

and include both prestige features (Prunkgräber), fitting the typology of North Pontic Sarmatian elites (Galați–Seromgal, Galați–Sidex, Smârdan; GRUMEZA 2026), as well as isolated graves, small groups of mercenary (?), likely the first nomads to reach the region (Pogorăști–Lutărie, Vaslui–Curțile Domnești, etc.).

However, the majority of funerary remains date from the 2nd century AD, when the frequency of graves reaches a peak, especially in the second half of the century. This intensification likely reflects demographic and political pressures from the steppe, correlated with the complex relations with the Roman Empire: conflicts, treaties, and alliances. Similar chronological developments are noticed in south-eastern Romania and in the Great Hungarian Plain, suggesting a large-scale regional nomadic phenomenon. The continuity of certain necropolises into the 3rd century AD indicates either partial sedentarization or the recurrent use of the same funerary spaces by successive groups.

The advancement of the Sarmatians east of the Carpathians reshaped the region into an active arena of interaction between steppe nomads, local sedentary populations, and the expanding Roman world, emphasizing the need for further research into their chronological, social, and political impact.

The Late Iron Age between the Baltic and the Black Sea

List of Participants — Chişinău, 19–21 March 2026

Name	Institution	City	Country	E-mail
Maximilian Albrecht	Universität Tübingen	Tübingen	Germany	Maximilian.Albrecht@dainst.de
Vitalie Bărcă	Institute of Archaeology and Art History	Cluj-Napoca	Romania	vitalie_barca@yahoo.com
Mihail Băţ	Moldova State University	Chişinău	Republic of Moldova	mb_usm@yahoo.com
Marcin Bohr	University of Wrocław	Wrocław	Poland	marcin.bohr@gmail.com
Dumitru Condrea	Moldova State University	Chişinău	Republic of Moldova	dumitru.condrea@outlook.com
Cristian Corolenco	National Museum of History of Moldova	Chişinău	Republic of Moldova	corolenco.cristian14@gmail.com
Anca Dan	CNRS / École Normale Supérieure	Paris	France	anca.dan01@gmail.com
Victor Dulgher	Moldova State University	Chişinău	Republic of Moldova	dulghervictor@gmail.com
Vasile Josif Ferencz	Museum of Dacian and Roman Civilisation	Deva	Romania	fiosifvasile@yahoo.com
Lavinia Grumeza	Institute of Archaeology	Iassy	Romania	lavinia_grumeza@yahoo.com
Michał Grygiel	Nicolaus Copernicus University in Toruń	Toruń	Poland	michgryg@gmail.com
Vasile Iarmulschi	Freie Universität Berlin	Berlin	Germany	vasile.iarmulschi@gmail.com
Hans-Jörg Karlsen	University of Rostock	Rostock	Germany	hans-joerg.karlsen@uni-rostock.de
Piotr Łuczkiwicz	Maria Curie-Skłodowska University	Lublin	Poland	piotr_luczkiwicz@hotmail.com

Name	Institution	City	Country	E-mail
Andrzej Maciałowicz	University of Warsaw	Warsaw	Poland	amacialowicz@uw.edu.pl
Jes Martens	Museum of Cultural History, University of Oslo	Oslo	Norway	jes.martens@khm.uio.no
Sebastian Matei	Buzău County Museum	Buzău	Romania	sebastianmatei@yahoo.com
Michael Meyer	Freie Universität Berlin	Berlin	Germany	michael.meyer@fu-berlin.de
Andrzej Michałowski	Adam Mickiewicz University	Poznań	Poland	andrzej.michalowski@amu.edu.pl
Valentina Mordvinceva	Independent Researcher			vimordvintseva@gmail.com
Octavian Munteanu	Ion Creangă State Pedagogical University	Chişinău	Republic of Moldova	ocmunteanu@gmail.com
Oliver Nakoinz	Christian-Albrechts-Universität zu Kiel	Kiel	Germany	oliver.nakoinz@ufg.uni-kiel.de
Oleg Petrauskas	Institute of Archaeology, National Academy of Sciences of Ukraine	Kyiv	Ukraine	petrauskasoleg1963@gmail.com
Horea Pop	Zalău County Museum of History and Art	Zalău	Romania	horeapopd@yahoo.com
Björn Rauchfuß	<i>AIM-V Archäologie Mecklenburg Vorpommern GmbH, Neubukow</i>	<i>Neubukow</i>	Germany	bjoern.rauchfuss@aim-v.de
Bartłomiej Rogalski	National Museum in Szczecin	Szczecin	Poland	b.rogalski@muzeum.szczecin.pl
Aurel Rustoiu	Institute of Archaeology and Art History	Cluj-Napoca	Romania	aurelrustoiu@yahoo.com
Torben Schatte	Freie Universität Berlin	Berlin	Germany	schattet@zedat.fu-berlin.de

Name	Institution	City	Country	E-mail
Martin Schönfelder	Leibniz-Zentrum für Archäologie	Mainz	Germany	martin.schoenfelder@leiza.de
Daniel Spânu	Institute of Archaeology, Romanian Academy	Bucharest	Romania	hazdrik@yahoo.com
Lynn Stetzuhn	Freie Universität Berlin	Berlin	Germany	lynn.stetzuhn@fu-berlin.de
Aurel Zanoci	Moldova State University	Chişinău	Republic of Moldova	azanoci@gmail.com

Tipărit la Centrul Editorial-Poligrafic al Universității Pedagogice de Stat
„Ion Creangă” din Chișinău, str. Ion Creangă, nr. 1, MD-2069