

A POSSIBLE OR CERTAIN DEITY FIGURE?

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Abstract

Starting from the interdisciplinary condition of the present state of sciences, the author resorts to a logical and comparative study of the archaeological pieces called the 'Dacian bracelets'. The conclusion proposed to this analysis is that these pieces are actually the figure of the earth deity Ge-beleisi. Consequently, they were not hidden in the ground but deposited there as a ritual underneath or near nature altars.

Keywords: Dacian bracelets, Mother Earth goddess, Ge-beleisi.

I. Premises

The scientific thinking is the consequence of the discovery of the logical-methodological thinking and of the historicism by the ancient Greeks. This line of thinking, rediscovered by Renaissance, and applied to specific reality instances, generated sciences which developed impressively, some to a limitation which seems definite. This stage appears outdated today, exactly due to limitations. We are presently at the interdisciplinary stage. Practically, no science can progress but from the border with other with other sciences, borrowing ideas, inspiring from other sciences. Thus the transfer of ideas is essential. That is why the most fruitful collaborations are the ones in which collectives of researchers are made up of specialists from related sciences- or not- to the scientific domain of the researched topic.

Second of all, any person's thinking is clogged by routine, when it is forced to travel the fixed paths of one's domain. The horizon narrows and creativity plummets. This is the second argument for the need for interdisciplinary and idea transfer.

Another source of creativity in any domain is represented by logical opinions which are compatible with existent data; we cannot possibly think but within explicative models and if they do not exist, we have to create them. So, we are considering a logical labor which must yet preserve the compatible relation with the previously demonstrated data in an objective manner.

But due to the present limitations of sciences, it is necessary to resort to indirect proof. The most spectacular sciences of the 20th century- physics and astronomy- have managed their latest progress by borrowing ideas from mathematics, they created explanatory models and then checked them by indirect proof. These indirect proofs are based on the interdisciplinary significance of any aspect of objective and factual reality. Thus: fir-tree→fire→ash. It is sufficient to study the ashes to realize what type of wood was burned. This is what chemistry tells us. It is enough to analyze the spectrum of the flame to know what type of wood was burned and even how old the wood was. This is what physical chemistry tells us. Archaeological pieces have a significance beyond the material.

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But the things mentioned above must be applied. Actually there is a need for stepping outside the rigid fixations of the immediate materialistic evidence, in order to achieve progress in any science dedicated to objective reality. Throughout the history of sciences the comparative method played a crucial role at times. Thus, archaeological finds often appealed to comparative methods to date and label objects.

Finally, we know that rigid limitations to touchable proofs at the beginning of the process (not at the end though) is sterilizing in terms of creativity and the belief in non-object sources and in logics is creative and it can be argued with examples from the history of sciences. Thus, if H. Schliemann had not strongly believed that the poetry work of Iliad was the proof of real events, in spite of several compassionate smiles, the ancient fortress of Troy may have never been discovered and it would still be a myth or a place lost forever to touchable evidence (object). How do we regard the import ideas which violate the official academic status of a domain? I will give here the example of Semmelweis. He was an obstetrician from the first half of the 19 century, when up to 35% of women giving birth would die after labor. The doctors performed necropsy in the morning and then entered the labor rooms. Impressed by the unexpected death of a young friend, he looked for possible causes and noticed he had a wounded hand. He immediately realized that he had been infected in the dissection theater and died of lethal septicemia. He immediately notified the medical world, requiring that all doctors who entered the delivery theater should scrub really well and the unfortunate women will not die in such numbers. The result? He was fired from his job and died in a mental institution some years later but he saved the lives of millions of women.

II. The object of the analysis

The objective is the analysis of the significance of the so called Dacian 'Bracelets'. This analysis is imposed by two reasons. First, the labeling was shallow- at least apparently- and not the result of a logical and comparative analysis. There is no sufficiency in this domain. Second of all, all we know at this point is that the bracelets are limited to the visible object status. This analysis is not carried out by an archaeologist or any type of historian. I am a psychiatrist and in my profession logical interpretations and indirect proofs play an important role. I have extensive experience in this regard and my intention is to apply it to a different domain. I consider this transfer of ideas very necessary as Dacian studies are a science which should base our identity or this basis will stay vulnerable.

III. An The analysis of the 'Dacian bracelets'

Let us proceed systematically..

1. We have so far a number of 'bracelets' recovered from the the political and religious capital of Sarmisegetuza but from other parts of Dacia too.
2. There is a clear difference among bracelets, the simple mono-spiraled ones and the multi-spiraled ones with two dragon heads, one on each end. There is no piece with only one dragon head. This cannot be accidental.
3. The ones found around the old capital are made of gold. Very few of the ones found in other parts are made of gold or golden silver. The rest are made of silver.
4. The golden ones from the capital have between 3 and 8 spirals. The ones in the rest of the country (the golden ones) have between 1 or 2 spirals. Only those from Racatau have 5 spirals. The silver ones have 4 spirals.
5. So, there is a double hierarchy:
 - a) The capital has only multi-spiraled gold
 - b) The rest of the country has less gold, they have scarce golden silver but they do have more silver.
 - c) The location, composition and dimensions suggest different levels of wealth and significance according to the number of spirals.
6. The diameter of the spirals is approximately the same.
7. As a template, they are the same round spiral with two dragon heads which do not end accidentally, but at a point at which, had it been a circle, the two dragons would meet.
8. It is obvious we are dealing with a canon. The question is whether this is an

aesthetic or religious one.

9. In order to find the answer we must consider three aspects:

a) The Dacian flag had a half snake; and the flag has a totemic and holy significance.

b) On the foot shields from Agighiol there are spitting fire dragons. Shields are usually decorated with protective deities or they make no sense. Nothing was meaningless.

c) On the Rhyton from Poroiana Mare, a ceremony vessel, there is a human figure seated on a chair or a throne with a dragon or snake head. Consequently, the snake head was holy. The figure itself was wearing a toga with snake twists and folds of endless length. Even the head was covered by these folds, which suggests an infinite snake or several snakes connected.

d) Such repetitiveness respecting exactly the details and the general impression is not typical for jewelry which is usually just aimed to impress by sticking out, but it can be found in all the symbols, images and statuettes with symbol status in the history of the world. Naturally, the so-called bracelets are not just decorative objects, a decorative jewel, but carry a religious symbolic status.

IV. Comparative correlations

1. The micro sanctuary represented by the exhibition Dacia's gold displays a obsessive repetition of three numbers (The holes). In primitive religions and Pythagorean thinking numerology played an essential role. History tells us about a myth according to which Zamolxes, the god, was made god and previous to that he was Pythagoras' student, which does not match historically. But I believe the myth must be understood from a different angle: Zamolxes, the character, studied and was in favor of Pythagorean ideas, that is why we could be called 'the student', the student of a Pythagorean school. But the essence of Pythagorean ideas is represented by numbers as the essence of this line of reasoning. Then, if the Dacians' supreme God was Zamolxes, numerology must have played an essential role in the Dacian religious and philosophy thinking. I suppose that an expert in the Pythagorean thinking could make interesting correlations despite the scarce elements of Dacian culture we have at hand.

2. What we know about the Dacian state organization is that the country was vast for that time, yet centralized and ruled by a king. This was the type of oriental state, even for that time. It resembles in general lines the states of the Orient in that period of time. The state represented the image of the people's religion in history all over the world, with very few exceptions.

3. Therefore, the number of spirals is by no means accidental. It probably suggests a certain hierarchy.

4. The Antiquity transmitted by means of various esoteric learnings the intuitive model of temporal repetition, which allows for a lighter perception of the infinite. This model is represented by Ouroboros, the snake which swallows its tail, thus forming a circle. That was an intuitive model of time but also a religious symbol.

5. Researchers of Dacian religion (Eliade, Lozovan, Oltean, Busuioceanu, Feier) pointed out its archaic character. That is why it is vital to compare it with other religions of the same age. The Dacians had the goddess Ge-beleisis. The Scits, east of Dacia, had the goddess Ge, the mother goddess of earth. South-east of Dacia, the Greeks had Gea the mother goddess of earth. All three peoples had Indo-European origins, therefore a common archaic spiritual and religious background. It is plausible then to consider that Ge-beleisis was a compound name in which Ge represented a deity, as it did for Scits or Greeks. Accepting this, we can only admit that she was the mother goddess of earth

6. In the Romanian folklore – whose age is hard to estimate- there is a part which says that a snake under the threshold of a wooden house will protect the household so it must not be killed.

7. If we are dealing with earth deity, then the following question arises: were the bracelets hidden in the ground or were they placed there, near or under altars, around the

holy place of Sarmisegetuza, in nature altars -common for many primary religions?

8. Deity hierarchy existed in all religions and it is present in Christianity too: there is God, then Jesus Christ and Saint Mother, the cherubs, the angels, and then the saints.

9. We will never know whether these bracelets were used as part of religious ceremonies on specific celebrations (of mother goddesses, of fertility, etc). (we know for certain that the Dacians had goddesses). But if they had been, they would have been sewn to sleeves or their repeated manipulation would have left marks (scratches etc). There are not such marks, therefore it is unlikely that they would have been used as ceremonial or even private bracelets.

V. Conclusions

1. Considering all mentioned above the plausible -and only- conclusion is to assert that the so called 'Dacian bracelets' are the symbolic representations of a mother earth goddess, Ge-beleisis, or of a Ge-beleisis family.

2. It may be possible that they represent a group of deities, a family of gods, with different ranks depending on the number of spirals and the material used.

3. They were not hidden, but as earth deities, they honored their function in the ground, possibly at the foundation of nature altars.

4. This is an interpretation suggestion, which is plausible enough at present and compatible with the data, collateral yet related to Dacian studies and strongly demonstrated.