

# THE PANDACIANS RELIGIOUS CENTER ON AUGUSTIN-TIPIA ORMENIȘULUI

Florea Costea (Brașov - Romania)

**Key-words:** Dacians, sanctuaries, inventory, religious function.

Tipia Ormenișului is a hill with a height of 755,9m from sea-level and a relative height of almost 200 m, placed on the left side of the river Olt, in its defile through the Perșani Mountains, between the actual cities Augustin (upper-course) and Mateiaș.

The settlements and monuments from Tipia Ormenișului took the attention of the antiquity lovers and archeologists since the XVIII-th century first, during topographic measures for realising correct maps of the whole region and also the whole Transsylvania. The first „archeological” diggings were made in 1863 by Wilhelm Hausmann, from Brașov, who made them be known in the weekly paper „Kronstädter Zeitung” nr.197 from 12-th December 1864. It followed the researches by Orban Balazs who included them in the wellknown monography of the Secui-province in Transsylvania (Balazs 1866, p. 294 and next).

The rediscovery of the settlement took place in the year 1979 after a stroll of the author together with dr. I. I. Pop, followed one year later by an other research together with I.Glodariu. Actually, the archeological research can be considered as being finished even if it could extend only on one third of the sit's surface in the uncovered places. The researchs' results were subject of numerous studies, articles and repertoires and monography.

Tipia Ormenișului, a Peceneg-Cumano toponimy, began to be sparsely populated in the period of translation to the Bronze-Age (Coțofeni-culture). An also sparsely population was proved in middle- and end- Bronze Age (Wietenberg culture, Costea 2007, p. 153-154 and Pl. II-VII). A more intensive population took place in the first Iron Age (Ursuțiu 2007, p. 155-160 and Pl. VIII-XXXIII). The apology of population and human activity was reached during the Dacian *Latène*. The Dacians settlement character is at the beginning a civil and strategic one and becomes during Burebista's mastery a spiritual character without losing the military-strategic attributes (Costea 2007, *passim*).

The first structural transformation took place during the first phase of Dacian living (Costea 2007, p. 161 and next), in the first half of the II<sup>nd</sup> century BC, when the dwellings, datable in the centuries V-II and those from the first Iron Age, were compromised. It weren't found fortification marks. Instead, in those times began the first important fitting out of the terraces. In this phase, the total length of the terraces from the south side of the hill was of almost 800m and they were 10m large, maybe excepting the terrace I which always was bigger than the others.

In the 1st century BC, more probably a little bit before it's middle, on the Tipia Ormenișului took place large edilatar works, so that, the hill becomes the look held till the roman conquest.

Due the efforts made, the length of the resulted plateau reached 93-94 m and his breadth 22 m (in antiquity) and 33 m. For its obtaining it was dislocated and reused a quantity of

approximately 2350 m<sup>3</sup> stone and earth. In the plateau's inside were arranged three platforms, each for a building and only for build them up: one for the sanctuary with limestone plints (28 x 13 m), the second for the sanctuary with vulcano tufa plints (23 x 10 m) and the last (but first in chronological order) for the rectangular sanctuary with continuous stone alignment (minimum 11 x 10 m).

We have to precise that the only buildings which weren't build up on special platforms are the „Barrack” and the stone tower in its neighbourhood, both having a foundation, constructive incorporated into the pavement and the precincts substructure.

As we could see, from the description deprive regarding to the fortification elements. The explication is the fact that they don't exist, nor the terrace walls or those which delimit and sustain the plateau's structures having such a role. The defending of the whole buildings assembly from Tipia Ormenișului was assured by the other fortifications in the defile. More than that, during the state, it wasn't put the problem of an attack against the religious centres, and we also couldn't speak about a threat from the inside. That is why we think that the similitude to *Sarmizegetusa Regia* is not fortuitous.

### **Complex circular sanctuary on southern terraces (Fig. 2)**

Al already known, archeological research on Tipia Ormenișului revealed religious buildings as well, both circular and rectangular (with alignments). The first category, but the complex type, includes the sanctuary already published and known to be located on *Terrace III* (Glodariu, Costea 1991, p. 21-40). In the years following its publication, discoveries were made on the terraces upstream-downstream, which allowed toning the ensemble's image and its correct positioning.

During campaigns of 2004-2005, and other years through frequent examinations in seasons with no vegetation, it could be stated that the *extra muros* sanctuary on Tipia Ormenișului expands to *Terraces II* and *V*, not only on *Terrace III*. However the proper construction is not on Terrace IV, but its circular-arc'd foundation that extends from the upper terrace. This foundation is 5.5-m high on its diameter line, as compared to the pavement of *Terrace V*, and its building method strictly observes the technique for terracing and arranging the fortress' precincts: alternating layers of stone and earth, but to be noticed that some boulders are in fact real leveled blocks with sides exceeding 50 cm.

The monument consists of three "concentric" constructions: an exterior one, apparently circular, another circular one inside it, and an apse one inside the latter divided into two rooms. In order to follow the description track easier, the first one will be referred as exterior construction, the next one as intermediate construction and the latter as interior construction.

Today, the *exterior construction*, apparently circular as already mentioned, has 19,20-19,30-m diameter. A series of limestone and ophiolite slabs, slightly leveled, mark its path. Seldom is the sequence doubled and when it is, it is made of smaller slabs. This succession is not followed in the eastern and partially in the northern and north – north-western areas. The slabs had been displayed directly on the earth-clay mixture in the upper part of the terrace. The distance between this series (measured from its internal edge) and the slab external part in the intermediate construction is 0.80-1.20 m. Such a variation is due to partial sliding of the terrace filling, which engaged the slabs, and to derangements subsequent to sanctuary destruction. Carefully observed, the series of slabs, reminds of a polygon whose sides seem to have been around 3.50 m long. Many of these slabs had burning trails on their upper part – more rarely coal -, this leading to the conclusion that they supported a wooden structure and were intened to interpose between this structure and the ground.

A circle of leveled white tufa blocks, displayed in circular arc, mark the *intermediate construction*, with 16.50-16.60 m diameter. The blocks, 13-16 cm tall, are carefully leveled on their internal, upper and external sides. The first and the latter display a 2 cm prominence towards the base and from this point down the leveling is not as careful. As a consequence, this border indicates the stepping level, doubtless fact thanks to the floor preserved within the space stretching to the exterior construction slab row. Block length and width are partly different. 0.84 x 0.20; 0.90 x 0.23; 0.64 x 0.21; 0.57 x 0.21; 0.53 x 0.20 (broken on its length); 0.49 x 0.21; 0.45 x 0.21; 0.57 x 0.20; 0.55 x 0.21 m.

Therefore we notice that block height is usually 0.20 x 0.21 m (only one 0.23 for a bordered block) and length is completely different. Such differences in length have their explanation in the extremely friable white tufa of the leveling. A single case recorded a leveling carelessness, and other two presented deliberate hammering on the upper side of the blocks (5), the last one during destruction of the sanctury or subsequently

It is difficult to assume if the tufa circle was broken off or not for an entrance, due to its incomplete preservation. Nevertheless this entrance was not absolutely necessary given the block's small height. Definitely these friable rock blocks did not have the strength to support any wooden superstructure.

*The interior construction* is located out of centre within the intermediate one. It includes two rooms, a 7 x 6.59 m rectangular one, the other one with apse; internal gap between dividing wall and apse maximum curving has 2.30 m.

Limestone and ophiolite slabs are also at the bottom of the construction walls, but larger and more carefully carved; some have even regular shapes. They too had been directly laid on the clay layer in the floor upper part. Carbonized remainders of two circular poles were found in the east and south corners of the rectangular room; another pole in the dividing wall and other ones with 3-4 cm diameter were in the dividing wall clay. The latter was preserved with 0.7 m length and 0.20-0.23 m width.

The fact that it had been built out of clay set on a fir-tree picket structure is certain. Its 1 mm smoothing coat was preserved only on the side viewing the rectangular room.

Interior construction had external wooden walls glued together with a thick layer of clay. Their collapse to the inside and outside of the construction led to a considerable conglomeration of burnt sticking paste and coal. Room floor, preserved with strong burns on some areas, consisted of carefully smoothed clay.

The rectangular room had two entrances, both set on the long sides, one starting from the east corner, the other one from the south corner. Their width could not be measured, but they were determined upon discovering three and two hinges in this area, some of them having even the anchorage nails, as well as a bolt.

The dividing wall between the rectangular and the apse rooms had also an opening marked with a fir-tree beam threshold, preserved however only on 0.31 m, so that width cannot be established. In any case, the opening was set right in the middle of the dividing wall. Lack of hinges, present in the other two cases, raises the question if the opening had a door or not. We tend to believe it did not.

Next to the middle wall, but inside the rectangular room, were discovered remains of a carbonized fir-tree beam with swan-headed bolts stuck in it. We will get back to these pieces.

Regarding the apse-designed room, the wooden wall supporting itself on the curved stone base was very likely similar to polygon edges as long as there are no traces of vertical poles found.

The conclusion that the building had a roof derives from the power of the fire that had burnt the entire construction, from significant burnt areas not only inside the sanctuary, but outside it, from the clay-glued wooden walls of the interior construction and from the clay floor of all „rooms”. Very likely, this cover must have been shingle made and protected the whole edifice.

The sanctuary inventory (ceramics, building material and two fragmentary fibulas) characterizes late *Latène* Age, especially 1st century AD. Even so it does not allow establishing the edifice's functional duration but throughout 1st BC – 1st AD centuries. However, given the destruction and the fire this edifice had endured, the hammering of some tufa blocks in the intermediate construction, as well as the disappearance of the other construction in the fortress and its surrounding area during the fire, the end of the building may have come from wars in the beginning of 2nd century AD. However we are not able to settle how many years ago it was built.

Returning to the evidence its research offered regarding the propose of its component construction, we believe that the exterior one was a roofed porch, without full walls. Horizontal beams had been laid on base stones, with vertical poles stuck in them in order to support roof borders and rafters that intersected on the rooftop (Glodariu 1983, fig. 8/2-5). The intermediate construction of shaped tufa blocks could not have had walls, and tufa border could only work for delimiting the sacred area, probably forbidding acces of laymen. The only full wall construction (without excluding window offcuts) was the interior one. The rectangular room was used for keeping thank-offerings hung on bolts or lying on the floor in clay pots. Collar pots with their typical lack of bottom, that no one found a convincing acceptable explanation for, are connected too with still unknown ritual services. Finally here as in other locations, the apse, with no inventory, might have been the real sacred place, set aside for a much worshiped unknown divinity, without involving an actual statue representing this divinity.

As for the divinities worshiped in their special circular sanctuary, and their praying ritual, no certain facts can be stated (Costea 2002, p. 35 and next).

### **Sanctuary with column foundation of volcano tufa (Fig. 1/2; 3-4)**

In spite of the archeologists endeavor, materialized in a lot of terrains research and tests practiced outside the castle, its localisation took place 5 years after discovering the first plints. The discovery took place at the 18-th July 1989, when on the southern terraces between the hill's foot and Pârâul Racilor (Tipici), point known by the natives from Augustin and Racoș also under the naming “La Comoară”, were identified four such pieces.

Plinth no. 1, cone frustum-shaped, with lower large basis:  $D_b=60$  cm,  $D_s=50/54$  cm,  $H=40$  cm; plinth no. 2, cone frustum-shaped yet octagonal, apparently unfinished:  $D_b=58$  cm,  $D_s=54$  cm,  $H=30$  cm, with breakings on basis. Unrotten leaves lay under it; plinth no. 3 almost semi preserved:  $D_b=60$  cm,  $D_s=55$  cm,  $H=48$  cm (slightly deteriorated basis); plint no. 4, almost semi preserved too:  $D_b=70$  cm,  $D_s=60$  cm,  $H=32$  cm (Costea 2006, p. 182; Costea 2007, p. 86).

Subsequently on the north east hill-slope debris 7 more column bases were found, together with a plate similar to the previous one, but broken. Unfortunately three of them disappeared during research campaigns in 2001-2002 (Costea 2006, p. 182; Costea 2007, p. 86).

The sanctuary was located only during the 1994 campaign (fig. 3/2-3; fig. 5-first phase; fig. 6-second phase and A platform), when research on the precincts north-westward end began, with a decisive confirmation in 2003. In 1994 seven limestone and ophiolite circles were revealed, with pieces of broken plint on them, disposed four by four and three by three on two rows, at approximately equal distance. In 2003, when the last three trees in the area went down,

a full plint (the only one) and half of another one were found *in situ* (Costea 2006, p. 182; 2007, p. 87).

As previously mentioned, the sanctuary is located on the plateau side towards Racoș (NW), in the corner between walls facing *Terrace I* and north-western precipice. The area of the future edifice was set with considerable effort that actually involved the whole precincts area: lower parts (southern) were erected with local clay-glued stone carried from other places and not from the area between the sanctuary and the north-eastern precipice since other constructions could be found there. Materials were set down directly upon one Dacian inhabitation level and the Hallstatt one, as the area included dwellings from both ages. Resulting surface was not covered in clay or wooden floor, both capable of leaving archeological marks if present, thus raising doubts over man's presence in this area. This situation is far from unique as a striking analogy is the much larger sanctuary with 60 column bases on *Terrace XI* at *Sarmizegetusa Regia* (Crișan 1975, p. 389 and next).

Sanctuary position was well bordered from other edifices in the precincts: its area shapes a rectangle with stepping level lower by 1-1.20 m than north-west neighbouring constructions and south-westward platform containing the sanctuary with limestone column bases, separated through a "threshold" of boulders, as well as limestone and ophiolite slabs, shaped on the visible area. Actually this threshold stands for the end of a platform stretching from here to the gate accessing the plateau. It lies 24 m away from the north-western precincts extremity, similar to sanctuary length.

Remnants of broken column bases, including their supporting circles had been set in long rows parallel to the precincts wall facing the terraces, and short rows perpendicular to the plateau. Plint arrangement is as simple as practical. Once created, the white limestone and ophiolite pavement had implanted stone infrastructures that ended on their upper part (visible nowadays but not in the ancient times) with the above-mentioned props made of naturally flat stones or flattened those times, lower slanting towards the center. In the middle of the alveolar construction, earth had been added as to allow perfect upper part evening, without having the plint in contact with the stones underneath. The currently visible side of the alveolus was rising 10-12 cm from the ground.

The first transversal (short) row is only 0.50 m away from the wall at the end of the fortress, whereas the long row is a little further than the wall towards *Terrace I* (south), almost 1 m (Costea 2006, p. 183; 2007, p. 88).

Most certainly all column bases had been constructed within the quarry and not inside or near the fortress. However we do not know exactly which of the existing quarries is involved, either from the ones on the right bank of river Olt, or from its left bank (one near Mateiaș town, active till modern times, which is the most likely possibility).

When publishing this sanctuary in German (Costea, Bălos, Scurtu 2004, p. 321 and next) we did not find useful categorizing the plinths according to dimensions and we did not sustain the possibility of two or more sanctuaries. Meanwhile, after discovering another plinth with a 70 cm large basis we decided to take this possibility into account. Also more numeric facts underwent changes: a maximum 70 cm basis diameter is no longer unique (one item is even 80 cm long), measured on two pieces with height variation added up between 22 and 48 cm, unlike the previously measured 28 and 42 cm. Upper diameter varies somewhere between 52 and 60 cm. If height is not a conclusive issue when stating whether plinths originate from two sanctuaries, due to the above-mentioned thicker or thinner slab adjustments, diameter variation seems like a strong line of reasoning. Nothing leaves out the possibility that the edifice might have experienced two building stages and, implicitly, two functioning stages, but with no

evidence explaining the reason and moment when the first construction had been destroyed and re-built (anyway, sometime between Burebista's reign and the Roman conquest). Even if on the whole, plint dimension variation stays within reasonable limits, it stands as serious indication that a sanctuary full of vulcanic tufa plints existed, with its two functioning stages. In this case, plinths with 70 cm bases or larger belong to the second phase, having the same diameter as the one's found on the spot in 2003. Actually it is a matter of "layering", with the smaller supporting circles belonging to the old monument.

Plint discovered *in situ* provided firsthand details on plinth infrastructure. Clearing a 2 x 2 m area revealed underneath a compact stone and clay foundation (not layered) with a trough on its upper side similar to its preceding ones, made of limestone and ophiolite slabs. The circular upper part of these slabs surpassed pavement level with an average of 10 cm. Plinths were laid inside the alveolus, on an earth layer, after having had its lower part (the edge) chipped off in order to fit into the cavity.

After revealing the whole ensemble, spaces of 10 broken plinths remained perfectly perceptible, as well as one full plint and one half. This image guides us to concluding that we are talking about an edifice with three plinths on its transversal row, whereas the long row could have fit 10 plinths, given the 1.80 interspace. It is very likely that the long alignment may have had only 6 column bases since the construction resembles the "small sanctuary" on *Terrace XI* at Grădiștea Muncelului, with the only difference that the latter is made of limestone (Ferenczi 1973, p. 63-65; Iaroslavschi 1985-1986, p. 453; Daicoviciu 1972, p. 209; Crișan 1975, p. 209; Moga 1981, p. 109; 2004, p. 79-81; Antonescu 1984, p. 51; Gostar 1969, p. 33; 1971, p. 418). Under this situation, it could have been 10.80-11 m long and at least 6 m wide.

We need to mention that the above are dimensions in the last functioning stage. As stated in the beginning of our presentation of the monument, when unveiling the first supporting circles with remainders of broken plint on them, *four such similar "constructions" existed* (o.u.) on the short row. We consider this detail crucial for sustaining the idea that in phase I the sanctuary had *four* long rows with 10 plinths each: two in the 6 m space between full plint and foundation of the neighbouring circular foundation, one with full plinths, and the fourth spacing out towards the terraces, along the line of the nearby supporting circle, in the same image. Thus the platform's 24 m length that the sanctuary lies on finds its reason and logical use (Costea 2004, p. 116; Berciu 1969, p. 51; Moga 1981, p. 109), given that sanctuary in phase I has 10 x 4 plinths and dimensions of 17.50-18 m x 8.50-9 m, and sanctuary in phase II 6 x 3 plinths (Costea 2004, p. 116). Direction of sanctuary's long frontage is NW-SE, more precisely 320°.

Mobile inventory within the sanctuary is extremely poor, and the existing items are in no way connected to a civilian or ritual daily activity on that place. It may suggest that a ritually used inventory no longer existed in the last moments of armed fight, but it could have been regained and hidden hoping to re-use it after victory (or simply in order not to fall into the enemy's hands which, according to Dacian beliefs, corresponded to their defeat and humiliation of the protecting deity). If the inventory did exist, it would have been preserved in full shape since covered by the neighbouring construction walls (or at least in the area where the two plinths were found in 2003). Similarly a wooden or clay floor should have been preserved, especially archeological traces of a surrounding construction or of the erection of the sanctuary itself. None of the above was visible in any construction area (Crișan 1986, p. 186).

The few collected items were Dacian ceramic fragments coming from hand or wheel-made pots (in the last category one "graded" lip from a red ewer), Hallstatt ones, both carried along with the earth brought for leveling the last limestone layer (to be noticed that all materials

inventoried as originating from *Surface*<sub>1/2003</sub> come from filling earth, with the above-mentioned items *on* the pavement).

Metal items are just as scarce: one iron clip (possibly deriving from a pre-existing house), one *lead* cast item (o.u.) that we could not relate to any of the Dacian artifacts or ingots, probably meant for a future alloy for another use, and one fragmentary bronze fibula. Only the last item is relevant to dating the construction. It is about the spring of a scaly flattened fibula, with longitudinal channeling in the middle, found on the pavement right near the full plinth. This fibula belongs to Aurel Rustoiu's *Type 4 (Orlea-Maglavir)* and it sets a perfect analogy at Kostolač. This type is dated particularly in the first half of the 1<sup>st</sup> century B.D., in a relative chronology as "the link between *B2-C Latène*-type items and rhombic-shielded fibulas". Fortunately the fibula on Tipia Ormenișului allows dating back to the beginning of the sanctuary sometime during Burebista's mastery. Its ceasing to function is tightly connected to the Romans conquering Dacia, following its irreparable destruction in the sixth and seventh decades of the 20<sup>th</sup> century.

### **The sanctuary with limestone columns basement (Fig. 1/3; 5-6)**

This sanctuary was built up between the castle's gate and the sanctuary with vulcano tufa plints, a place which occupies 28 m from the plateau's length (fig. 1/3; fig. 5-second phase; fig. 6-last phase and B platform).

Interesting was the plints arrangement, operation which adopted solutions due the conditions offered by the infrastructure. So, for the plint superposed the burned dwelling in *S*<sub>1/2004</sub>, was made an alveolar foundation of big limestone block bound together with clay, with a breadth (height) of 35 cm and a diameter of 1,25 m.

The foundation has an alveolar shape also on the upper side, the slope to its center being created by in angle settling the limestone slabs. Their unburied ends constituting themselves a "plint", a few cm higher than the surrounding pavement. In the upper alveola was again put earth in which the plint was "thrust". This term is completely justified because, such as in case of tufa plints, the limestone plints had the inferior edge processed in such way in an angle that assures the assembly with the support. Identical shape and dimensions had the neighbored plint's foundation, situated to the terrace also in the perimeter of the dwelling, but it is a little bit higher (40 cm).

This alveolar stone foundations are characteristic only for the sanctuaries from Tipia Ormenișului, substructions made of stone and earth, inclusive (but occurrence) with their breadth, were long time ago known in more places, often retaining the similitude with the sanctuary V from Grădiștea Muncelului (Crișan 1986, p. 189). Instead, on the plints planted in places in which the organizing of the platform was made by overcovering lays of stone and clay, the alveolar substructure becomes useless, from its anatomy remaining only the concavity in which the plint was settled (ring basement).

The first arrangement with plints and plint supports is situated 20 m from the north-western wall of the barrack and 9 m (in the same direction) from the gate.

In this case, the sanctuary occupied only the part of the plateau lifted with local stone and earth. In the same time the surface made of leveled stone was destined to the communication between the long extremities of the precincts. So we have a first plan with 6 X 4 plints, with the long front on direction NE-SW (50°) arranged between the precincts wall on the south side and the row of grintstone slabs found in more sections, arranged also on direction NW-SE.

This version, even if it is not totally sustained with construction elements, can not be taken out of discussion. Considering it as a only limestone sanctuary will be in contradiction with at least three realities over which we can't trespass: the stone box and plint supports from *S*<sub>1711/1999</sub>,

the “unlined-up” supports from S<sub>III-VIII</sub>2001 and the presence of double circle-supports, from which one of them (the older ones) penetrate below the split plints which naturally belong to a recent phase; in this way is explained the distance of 2,40 m between two plints. In this situation, the sanctuary, in the first phase reconstructible as a plan, with a distance of 2,40 m between plints on the short row and 1,90 m on the long row, orientated NE–SW, had approximate the dimension of 13 x 9 m. Afterwards the platform was brightened with almost 3 m and prolonged to NW with 10 m, to permit the augmented construction’s arrangement, which this time has the long front on direction NW–SE (320°), with 10 x 6 plints, with analogy in the andesit sanctuary on the Terrace X from Grădiștea Muncelului (Teodorescu 1929, p. 281; Daicoviciu 1972, p. 206, 210; Crișan 1986, p. 188).

Its dimensions of approximate 22 x 11,50–12 m are harmonious put into the platform of 28 x 13 m between the gate and the sanctuary with tufa plints, between *Terrace I* and the often mentioned gritstone slabs row. Very important is the fact that the first row of six plints to SE (gate) in old shape remained on place, in both phases; the new long rows (second phase) starting from here to NW till the vulcano tufa sanctuary, “framing” the stone box, prove in this sense being the plint supports in its proximity. In this phase, the distance between the plints on the long row extended to 2,70 m. The space between the new sanctuary and the basalt plints in proximity of the precipice held its destination had during the sanctuary with 6 x 4 plints, namely the communication between the same extremities of the plateau. The distance between the plints on the short row remains the same as in the first phase.

So as just affirmed, the only plint row which remained on place in both versions is the one from SE (gate) with six pieces. So it can be affirmed that in the first reconstructible phase, the sanctuary had 7 x 6 or 6 x 6 plints on row similar to the alignments III and IV from Costești (Daicoviciu 1972, *apud* Teodorescu, loc. cit). This version is really luring and must not be let apart, even if it can not be sustained by indoubtable arguments. We precise that in that case a number of plint supports (five or six on a surface of 150 m<sup>2</sup>) remain outside the sanctuary’s plans. It’s possible that, the circle supports below the actual plints belong to this, situation in which the row on direction NE–SW moves 5-7° to N. So we can speak about at least three phases of the sanctuary with limestone alignments. The oldest can be impossible reconstructed, situation in which reconstructible become those from phase II and III.

An unusual presence in the sanctuary’s architecture in the last phase is the stone box at the north-west end, situated at half distance of the edifies breadth. Situated at a distance of 3,85 m to the platform’s edge, the “cist” is made of limestone slabs with edges smaller than 40 cm. Probably rectangular in antiquity, the box has now the shape of letter “U”, with opening to the terraces. It was build simultaneously with the platform’s pavement arrangement, the slabs being 23 cm implanted in this (depth measured in its interior). The superior quote of the kerbs is 13–15 cm higher than the pavement. It has dimensions: 1,15 x 0,85 m.

In the given situation we are inclined to believe that this stone box can be considered a sanctuary’s piece and, probably, the “storehouse” of the offerings brought to the beloved God.

Improbable is the using of the box as a support or “storage” of the “carved face” of the protector God, literary unattested practice. This practice wasn’t even archeological attested in the Dacian-Getics sanctuaries, in contrary to the situation from Celtic and Germanic world (Pârvan 1926, p. 722; Eliade 1980, p. 31-80; 1986, p. 136; Berciu 1970, p. 189).

The nearest analogy, inclusiv the rituals, we see in the “stone mass” with dimensions 2,15 x 1,15 m from the center of the Dacian circular sanctuary from Fetele Albe, even if Hadrian Daicoviciu didn’t propose any utility of this. A remembering of the image from there, doubled by the careful reading of the affirmation: “exception makes only a limestone slab, settled in



stripe, 51 cm long and 7 cm thick, which closes to WNW the stone surface. The connect between this slab and the stone mass is not singular because they are departed by an empty space of approximate 40 cm" (Daicoviciu 1972a, p. 69; Daicoviciu, Glodariu 1969, p. 165; Glodariu 1995, p. 119-134).

It is to presume that in both phases the sanctuary was dedicated to the same God, whose name we don't know but who demands sacrifices. This affirmation can be argued by the iron hooks discovered on the pavement in the sections from the year 2003, pieces which have analogies also in other cult houses (Daicoviciu 1954, pl. X/5, 17; Glodariu, Iaroslavschi 1979).

Surprising, as in the case of the vulcano tufa sanctuary, is the absence of any archeological marks, which could sustain the existence of a perimeter building or belonging the edifice itself, with or without roof.

Instead, another archeological reality is considered rare: during the daily used hand made vessels, only a few and belonging to the older living level, split on place or gained to piles before arrangement of the precincts are found only below the last stone layer of the pavement, exactly on the surface of the sanctuary from the last phase, were thousands of fragments of wheel made vessels, from their repertoire practical not missing any, in household used, vessel or luxury pot. The unusual appears in, at least two details, both with same importance: "their seeding" exclusively inside the sanctuaries perimeter and their total framing into the household inventory, but not in the ritual one. We think that we have to do with a ritual burning and splitting by the Dacians, action known and practiced also by the Celts. A convincing example is offered, to give only one example, by the sanctuary from Lebenice, in Central Moravia (Rybova, Bohumil 1962, cf. Berciu 1970, p. 205; W. Krämer 1966, p. 111). The affiliation of the vessels to the category excludes the possibility that in them were burned offerings. Plausible seems to be also their bringing in the sanctuary with that the pieces will be protected by the same Gods. But this action is excluded by the reality: everywhere the Dacians emptied the sanctuaries of any inventory which could fall in the enemies hands and also the fact that the vessels were brought split, situation in which we can not speak about their physical saving. All the ceramic types can be included in the class of "luxury vessels", which surely belong to the local magnates, priests or laymen. The act itself, the ritual of splitting, burning and spreading (or deposition) of the vessels is not unique in preroman Dacia, similar cases were known at Conțești, Cetățeni and Cârlo-mănești, precisising that there to the God were brought also other offerings (tools, jewelry a.s.o.) which don't reach in sanctuaries but in sacred places. Sometimes this function was fulfilled by the stake (in Cetățeni where the vessels remained on place) (Vulpe, Popescu 1976, p. 217-226; Babeș 1988, p. 3-32; 1977, p. 341; Crișan 1986, p. 285). Also the including of the offering vessels in the "luxury" class has analogy at Ciolăneștii din Deal, where they are deposited in a well (Petrescu-Dâmbovița 1974, p. 285-299).

The researching of the sanctuaries with plints made of vulcano tufa or limestone lead us to the conclusion that all were functioning at the same time in the greatest part of this period. We can not estimate the anteriority of one of them. The conclusions detached from the research workings from Grădiștea Muncelului, in sense that the sanctuaries with limestone plints preceded those with plints made of vulcano tufa, we don't think to be obligatory valuable also for Tipia Ormenișului. Contrary, the raising of the precincts with over 1 m, during the building of the limestone sanctuary, comparative to the quote of the neighbouring pavement of the sanctuary with vulcano tufa plints, makes plausible the posteriority of the first. An explication can be the fact that, unlike the Orăștie mountains and not only, tufa was for the Racoș Dacians a local material, common and permanently reachable. From here it was spread to the most places of Dacia, first for the manufacturing of grinders unfailing in Dacian householding.

Unlike the situation in other Dacian settlements, the beginning of both the sanctuaries from Tipia Ormenișului, can be relatively dated with the help of the discovered broaches, characteristic for the middle of the 1-st century before Christ, or, larger, during Burebista's mastery. Their end occurred simultaneous and in the same way as the other edifices, during the roman conquest, even if they knew more phases.

When they were remade and what were the reasons for their destruction during of one and a half century, we don't know, though we can not take out of discussion the "secession" of Dacia after Burebista's death or the town work during the mastery of Decebal-Diurpaneus. Very plausible is also the "demand" of this place from the position of a former „religious residence“ of a forerunner of the unifying king. But, after all, the remaking or repairing of this kind of edifices must not be differentiate from others and without fail conditioned by historical events or personalities, most of them “naturally“degraded in time, so as the civil. One and the other could have known more building phases (Glodariu 1996, p. 226-227; Crișan 1975, p. 347; 1986, p. 188). Important and defining for the general attribute of Tipia remain their functionality through 150 years, included in the unitary state or in one of the pre – or postburebista “kingdoms“ and that from topographic point of view they are situated intra muros, so as the “Alignment III“ from Costești which is *intra vallum* (Daicoviciu 1972, p. 205). In case of Tipia Ormenișului we have not a singular sanctuary but a really sacred zone, specially arranged and which occupies the greatest part of the precincts, aspect about which we will return. Till then we advance the idea that in case of Tipia Ormenișului, from a certain date, the term of a sacred precincts must not be restricted to the plateau, but to the whole hill.

#### **Other buildings with religious function situated in the precincts**

On the upper plateau are other buildings with big dimensions which belong to the class of religious buildings. The buildings are also situated at the north-western end of the plateau between the vulcano tufa sanctuary and the precipices from NW and NE. They were not identified in section III/1982 because this passed the part from which were prelevated materials for the “topographical points“ measured by the army in the sixties and seventies of the XX-th century.

Important specifications were made also in the year 2003, specifications which refer to the buildings plan and orientation and on other side their dimensions and succession.

Concluding we can say that in the 9 years of researching (it's true with interruptions) were gained enough information based on which we can sustain that the buildings function wasn't a lay one.

#### **The complex circular sanctuary from the precincts**

The best held part of this building was uncovered in the zone near the vulcano tufa sanctuary, zone which, *grosso modo*, represents approximately half of its plan (**Fig. 1/5**). Same as in case of the sanctuary from the terraces, we speak about three “concentric” buildings also conceived in descending steps from the center to the edge. The identification of the monument and the establishing of its dimensions were made based on the environing platform–pavement, on the foundation of the intermediary building and on the ruins of the “central” building.

a, The exterior “building“. We speak about a surface with the size of an arc, paved with local limestone stones with smaller dimension than the rest of the precincts, pavement from which better held are two surfaces to the terrace (S). With a lower quote, with 20–25 cm, than the slabs from the circular foundation. The pavement has now a breadth between 1,25 and 1,50 m due to the devastations. Natural should be that it has an exterior kerb, which wasn't observed, the stones situated on an adequate distance to be considered a kerb being not conclusive.

We can not exclude a kerb made of wood planks, such a building, well conserved being situated at the foot of the stone tower near the barrack. The two surfaces could be discussed as access places, unsustained assumption by a convincing argument, but which also can not be apriori refused.

Without introducing in our calculation the possible kerb, the exterior diameter of this pavement, which in fact represents the maximum built diameter, is of 14-14,50 m, with almost 5 m smaller than the one of the sanctuary from the terrace. It's very possible that it was covered by an eave, similar with that from Dolinean (Smirnova 1976, p. 309-316) or other places.

b. The *intermediary building*. Retreat to the ensemble center at a distance equal with the breadth of the environing pavement (1,25–1,50 m), the intermediary building is represented by a segment of a "circular" stone foundation. "Circular" is a generic expression, the evident movement of some stones not permitting specifications about a configuration which we see more than a polygonal one, first, because of the unusual dimensions of the building, but also through the analogy with the exterior building of the sanctuary from Terrace IV. The foundation is made of white limestone slabs whose sides rarely exceed 50 cm, arranged the most part of the route on one row, a doubling being observed only on the south-east side, without finding a plausible explanation. The slabs are put on an earth layer with a thickness required by the native rock level, the only points in which they have as support other stones being the places in which the ends of the walls of the rectangular building is covered. The foundation is kept on a length of 18,50 m, to the sanctuary with vulcano tufa plints. The sparsely presence of cole and soldering of burned wall makes a full wall less probable, plausible seems to be a row of vertical pillars made of wood planks put on slabs. It is to admit the missing of columns (pillars for a common "cupola") completely covered being only the central building, on the slabs being installed a circular or modular railing, after the model proposed by D. Antonescu (1984, p. 54); an argument in this sense can be the absence of nails and spikes. In both cases the light for the central building was assured.

The diameter of this segment of the circular foundation, deformed in time by the moving of the stones, is of approximately 13 m.

c. *Central building*. In the interior of this circular plan are found rests of a stone platform higher with 20–25 cm than the pavement of the intermediary building (Crișan 1978, p. 38). Because of the dismantling of a good part of it, in antiquity or recent, it can not be specified if we have to do with it's arrangement in the assembly's center, positioning which is not even established at the sanctuary from the terrace or at the Great Sanctuary from Grădiștea Muncelului, detail which seems not to be less important, now being known three edifices with such an "architectural vice". On this platform and around it was found an important quantity of wall soldering reddened by fire, unlike the rest of the surface, till the circular foundation, where the soldering, so as said, appear as a pigmentation.

From here was concluded that in the central part of this "complex" existed a room with trellis work elevation with a substructure which detached it, through its height, from the surrounding pavement. Unhappily, the NE side of the pavement doesn't exist anymore.

We can appreciate that the room's sides, from the platform, had a length of approximately 6,50–7 m. We think that the building's plan is rectangular, even if the kerb's edge, deteriorated in time, suggest a circular plan. We use as sustaining point some segments of foundation – alignments, from which two were observed during the 2003 campaign.

From the horizontal beams, arranged on this, rised the wood walls stucked together with clay sustaining the roof made probably of shingle.

So as precised, through S<sub>1</sub>-1996 was established that approximately in the center of the essembly existed a fire installation very clear outlined at only 30 cm below the actual walking level. All around was found soldering of burned wall with a breadth of 35 cm in the middle, spread out on a ray over 1,25 m. Repeateangly clayed (painted) at the upper side, the hearth was arranged on a pedestal base made of limestone in the room's floor, higher than this also with 20–25 cm. It's marked by a kerb made of limestone and river stones, the last of them rare on the Tipic, not bigger than 15 cm, organized in a rectangular border with the sides of 1,30 x 1,50 m (almost identical with that from the big circular sanctuary from Grădiștea Muncelului which has 1,35–1,50 m (Daicoviciu 1972, p. 240).

Not far from the hearth, mixed with the wall burn, were found two clamps made of iron, too small to be used for the wood joining, instead good as rut and limitator for the bolt. Their discovering place doesn't represent a sign of the entrance placement (but confirm the door's presence), which we are inclined to place on the wall–line to the precincts.

A reconstruction try leads to the image of a room with entrance from the precincts (south-east), built on a platform which dominate through its height the rest of the assembly, with long walls orientated NW–SE. The light problem (so as that of the smoke evacuation) surely enjoyed a different solution than the usual dwellings, windows couldn't deprive. Constructive, the terrace sanctuary is essentially not different from the now discussed edifice, the difference being the material of which the intermediary building is realized (white, smooth, vulcano tufa) and the care with which it was finished. Actually, the most agreed expression for their similitude of the two monuments should be their assignment to the same architect.

A special attention deserves the hearth from the central room which through its incorporation in the floor, plan, building material and overrising of the kerbs in comparison with the material richness to other dwelling hearts, especially vessels, bones or other household rests.

As long as the existence of an *absid* - or an other hearth is not proved, we consider that it can represent the altar on which were made the ritual acts. This case is far to be singular, the same role being attributed to the hearth and special stone buildings recorded till now in sanctuaries, some of them mentioned in the anterior pages. The correct naming we think to be hearth-altar, similar with those from *Sarmisegetuza Regia* and *Pecica*.

Looking to the function of each compartment of the building, the difference to the sanctuary from the terraces is the presence of the hearth-altar in the edifice from the plateau, what can mean that there took place offerings which we don't know but from whose rows we can not eliminate the purification. It is possible that here were burned offerings which afterwards were deposited in other sacred buildings on the hill.

Relevant for the including in the category of religious edifices seem us from beginning and in first row the poverty of the inventory from almost the whole interior surface, evacuated before the roman attack.

The poverty or almost total absence of domestic vestiges doesn't constitute the only argument, determining the building including in the row of sanctuaries. It must be retained only as a supplementary proving founding. Decisive are the common points which the recent discovery has with the till known monuments. That's why, to sustain our affirmation we appeal to the *architectural vocabulary* general common for all sanctuaries and, because we think it is decisive, to that of the complex circular sanctuaries, leaving outside our discussion the buildings from Fețele Albe, Rudele, Pustiosu and Meleia (Glodariu 1976, p. 249), about which doesn't exist any consense but which we consider to be also sacred edifices, even if their plans are not integral coincident, not being made " after good established canons (Horedt 1973, p. 303; Babeș 1974, p. 23; Antonescu 1977, p. 90; 1978, p. 53; 1984, p. 80; Vulpe 1976, p. 101 and next). This

precising limits the number of analogies to two sanctuaries, the only known. The Great Circular Sanctuary from *Sarmizegetusa Regia* (Teodorescu 1930-1931, p. 60-62; Daicoviciu 1951, p. 113-117; 1952, p. 283-287; 1960, p. 234-252; 1972, p. 234; Crișan 1986, p. 200) and the often mentioned sanctuary from the terraces on Tipia Ormenișului (Glodariu, Costea 1991, p. 21-40). How both are wellknown, we remember only the plan difference of the central buildings and the unsure existence of an *absid* in the case of the now discussed edifice, even if it had not to be excluded.

The orientation is in all three cases almost the same; NNW–SSE. Practical identical are the stone hearths, clayed on their surface, inclusive, but fortuitous, as substructure and dimensions very near (1,35 x 1,50 m at Grădiștea Muncelului 1,30 x 1,50 m at Tipia). An other common element, this time for all three, is the inexistence, or at least the unobligativity of the existence of full walls at the exterior buildings, valuable finding also for some simple circular sanctuaries (Daicoviciu, *Apulum*, 9, p. 259). Decisive are other elements, the plan's morphology, orientation of the central buildings and absence of specific lay inventory. To this we without fail must make the specification that it is hard to admit that two edifices, practical identical, situated in the same settlement, one to have religious and the other lay functions. The fact that one is extra muros and the other in the precincts (which in fact is a plateau) doesn't represent an exclusivity, the case being not singular and defining a certain quality of the hill. Affirming in an other time that we can not speak about a religious edifice but about the dwelling of a local magnate, maybe even a priest (so as we ourself affirmed before finishing the researches (Costea 2002, p. 196; 2004, p. 116) we now make the due rectification, possible at the end of the researches).

The mentioned similitudes, but specially the fact that now in Dacia are known three complex circular buildings (two of them on Tipia Ormenișului), represents another argument for including them to the sanctuaries. Also, in the given situation is also suggested the direction of sending the plan which isn't anymore certain to have is first type at Grădiștea Muncelului. The situation is perfectly included in the criterion I established by Carstens Colpe for sanctuary's considering, the repetition category (repeated types of sanctuaries) (Colpe 1970, p.18-19, *apud* Conovici, Trohani, 1988, p. 205 and note 3), so as in those which use as criteria the placement, orientation, association with other buildings or elements cult bounded (included in a sacred precincts).

The criteria, certain for Tipia Ormenișului, we think that they can be applied also to the buildings from Fețele Albe, Rudele, Melcia, Pustiosu.

A firm dating of the building is not possible, not benefiting of a help – inventory in this sense (broches, coins, a.s.o.) excepting ceramics. On this base, discovered in the upper part of the earth filling and between the stones used for terracing, and also through the “storehouse” for vessels anterior mentioned, we can say that its building beginning in the first decades of the 1-st century BC. Is the most plausible, even if some ceramic types from the “storehouse” are certainly older, considered as “Hallstatt tradition” and could lower the moment to the end of the previous century, as in Pecica (Crișan 1986, p. 106). It is possible to have suffered repeated remakings, the burnt one during the roman conquest being the last.

Other two problems seem to us to be important bound to this edifice: the placement next to the quadrilater sanctuary made of vulcano tufa (approximately 4 m) and its destroying in a moment which was not too far before the roman conquest, so as it results from the fact that the rest of the burning were not removed or covered with pavement, so as it was proceeded when the building now in discussion superposed the rectangular one. The first aspect pleads for the parallel functioning of two edifices dedicated to the same number of Gods with different

attributions. After all, the situation is not different to that from *Sarmizegetusa Regia*, specifying that their distances between sanctuaries of different types are bigger.

We think also to another explanation of its functioning parallel with the other sanctuaries: use as stake place, offerings a.s.o. for the other edifices, situation in which the discussed sanctuary could be considered as their “annex”, the example being not singular but illustrated in other cases through modest buildings, characteristic for the lay ones.

### **Rectangular-designed edifice on the plateau**

As noticed when describing the excavations related to many sections from various years, there were discovered one full “terrace wall” and the southern segment of the circular arc shaped basis belonging to the previous sanctuary. The first element was approximately 1 m away from the central construction and the arched basis 3 m away from the southern wall of the same structure. The wall is 11 m long with estimated direction NNW-SSE (320°) similar to the long volcanic tuff plint row in the nearby sanctuary. Wall basis facing the precincts starts north-westwards from its south-eastern end, in an angle larger than 90° today, probably due to compaction throughout the years. It is currently oriented NE-SW (50°), it maintains its compactness for a 6 m length, beginning from the corner and continuing “thinner” for another 4 m. We do not know if it extended to the precipice in the ancient times or it stopped at its 10 m, since the flattened rock made any basis pointless. Disparate slabs found between this wall and the NW precipice cannot be assimilated to any plan with four well-defined walls. In this case, although the edifice was certainly large sized, we need to bear in mind only the fact that two of its sides were minimum 11 m, and 10 m long, most likely just like their “pair”.

Both wall bases are formed of white limestone slabs “sealed” with ophiolite, with the use of Dacian volcanic tuff grinder in the 11-m one. The whole 10-m segment is made of a single course set on a clay bed, while “the terrace wall” preserves from 1 to 5 slab layers. Their number is gradually increasing from the inside to the plateau edge where the first course is buried into the pavement relating to the tuff sanctuary.

Elevation and rooftop had wooden framework. Wall braiding had been clay stuffed as proven by the burnt gluing mixture preserved under the circular construction pavement.

This construction (probably in the middle, but difficult to know for sure with two walls missing) had a larger hearth than the one in the new phase, reddened on a 12 cm thickness; its finishing coat was relatively widely spread, evident in profile *S<sub>L/1999</sub>* for almost 3 m long. It too had been set on a ring of local stone, again 20-25 cm up from the floor. Given the fact that separation is unidirectional, it is difficult to estimate if the hearth was rectangular too or it had other shape. Its dimensions are very large, never seen on any of the structures in the settlement or other sites, except for the balefires. This indication is related to its shrine-hearth function (or balefire), similar to the case of the circular construction on the same location.

State of inventory discovered underneath the floor reminds of the circular construction: domestic pots, although frequent in dwellings, are few and only a part of them completable, brought by too when evening out the area. Worship and valuable items are missing. Here too ceramics are the only generous dating criterion (as in Pecica or other places), very likely in the first half of the 2<sup>nd</sup> century BC. Chronologically and stratigraphically speaking, this is the first religious construction in the north-western part of the precincts that may have undergone repairs or restorations like any other building. The complex circular sanctuary had been later on erected on the same site.

From the very beginning, including the construction into the sacred edifice category appeared to be difficult, even though evidence is not lacking. The most important piece of evidence is locating it on the same side of the plateau together with two more alignment

sanctuaries and one complex circular. Given their vicinity (a sacred environment) it is very doubtful that two constructions had been set up for different purposes, civilian or military, but their position had been different and clearly defined.

Referring to the two constructions, a similar situation is identified in preroman Dacia, as to both design and their mutual correlation, and their establishment within the precincts, i.e. in *dava* at Brad (Ursachi 1995, p. 62 and pl. 351-352). Just like there, they are positioned in the north-western end of the plateau. When portraying the round sanctuary, the author of the research and monograph asserts that it meets several phases. The first phase is the compressed yellow soil platform, with 14 x 8 m sides, SSE-WNW directed, like the rectangular construction on Tipia. Over the same clay platform, right above it, the apse edifice raises up in second phase. Both structures acquire the appreciation as “the first stage in the evolution of Dacian sanctuaries from the level of *dava* dwellings” (Ursachi 1995, p. 62 and pl. 351-352). The third halidom in Brad is the simple sanctuary with an outer diameter of 16 m (Ursachi 1995, p. 62 and pl. 351-352). The construction is subsequent to the others. The context, comparable to the circumstances on Tipia Ormenișului, infers two remarks, both of them archeologically (stratigraphically) substantiated: rectangular constructions’ priority, and mainly their progression on the same site.

The above statement is just as convincing at Brad and Augustin, as the pictures indicate no architectural or useful spaces between extremities of the two types of constructions, not even for pedestrian passages. Succession of constructions, *without changing their location*, corresponds to *acknowledging* this area inside the fortress, and all inhabitants in this area and others would consider and respect it as sacred throughout its existence.

The rectangular sanctuary with volcanic tuff column bases had been built beside them later on.

## Conclusions

To sum up briefly the profile of religious edifices on Tipia Ormenișului, we come to the conclusion that both categories common in archeological literature and characteristic to Geto-Dacian world meet here: *circular sanctuaries* and *alignment sanctuaries*, the latter with two types. The first type incorporates only the variant of the complex circular sanctuaries (3 “concentric” constructions), displayed on Traian’s Column (scene LXII) while the alignment type registers two variants: with column bases alignments (with volcanic tuff or white limestone plinths), exhibited too on Traian’s Column (scenes CII and CXIII), or with linear foundations and continuous walls. Two are the *complex circular sanctuaries*: one on southern terraces, the other one in the precincts. *Column bases alignment sanctuaries* are within the precincts, and each edifice (tuffa or limestone) records at least two phases. This fact raises their number to minimum four, taking into account composition alteration (for both cases) and redirecting the long frontage (in the limestone case). The alignment type, but with continuous wall basis (probably apse too), knows only one piece, under the complex circular sanctuary in the precincts. Circular sanctuaries had not perceivably undergone repairs or restorations, although likely and probably numerous in both cases.

Therefore at least four stone plint alignment sanctuaries had been built throughout the years on Tipia Ormenișului, one with continuous limestone and ophiolite wall bases, as well as two circular sanctuaries, giving the lowest total of seven pieces. It may be wrong to believe they functioned simultaneously over such a long period of time. An archeologically certifiable synchronism involves only the last phase of the stone plint sanctuaries and the complex circular ones (Costea 2007, p. 111, note 185), confirming once more Geto-Dacian people’s polytheist religion, confirmed for long time now (Russu 1944-1948; Daicoviciu 1943-1945, p. 90-94; Crișan 1986, p. 356-412). Among these edifices, only one is located *extra muros*, thus leading to

the conclusion that we are witnessing a true *sacred enclosure* on the plateau, engaging about two thirds of its length, and the entire area to the left side of the entrance, on the opposite side of the barracks.

A single community, as large and organized as it may have been would not be able to provide the required force for these works, simultaneous to bigger ones on terraces, but only state power. Building achievements recorded so far in all Dacia represent the material reflection of royal initiative together with the higher priests, as Strabo mentions (Strabon, VII, 3, 5), to institutionalize and secure a state of facts that had happened beforehand, in the 2<sup>nd</sup> century BC. Cooperation between Burebista and Deceneu required “*de jure* acknowledgement of older *de facto* realities from central religious authority” (Vulpe, Popescu 1972, p. 90; Sîrbu 1993, p. 127; 1985, p. 89 and next; Sîrbu, Rustoiu 2002, p. 42 and next; Babeş 1988, p. 3-32; Costea 2002, p. 26). It should be pointed out that spiritual transformations in the Dacian society, corresponding to religious centers, covering large areas in Dacia, are almost perfect match to other two archeologically certified historical phenomena: Celts cease to exist in Transilvania, and “the beginning of internal economic development quickly and on a large scale. Historical events in the first half of the next century are necessarily attached to this development that involves the economic support of the centralized Dacian state, structured under Burebista’s rule” (Daicoviciu 1972, p. 18; Babeş 1988; Sîrbu 2006, p. 191- 204; Costea, Crişan 2006, p. 51-75 ).

As already stated previously, no superstructure elements or areal constructions have been referred to for any of the tuff or limestone alignment sanctuary. Without further details, we strongly believe that halidoms on Tipia Ormenişului are not too different than the images architect Dinu Antonescu suggests for each type under investigation, considering on the one hand domestic architectural vision, and on the other hand climatic conditions in Mount Perşani, in no way milder than in Mount Orăştie (Costea 2006, *passim*; 2007, p. 57, cf. and Antonescu 1984, p. 51-89). These very climatic conditions compel us to return briefly to the issue of roofing or open air functioning in the case of alignment sanctuaries.

Both of the above-mentioned sanctuaries type preserved only their substructure and plinths to support wooden columns that, in their turn, were part of an ensemble sustaining rooftop. This situation contradicts full wall constructions, in this case barracks and circular sanctuaries, where these wall burnt down and collapsed on the spot. This situation in no way infers all year round functioning for circular sanctuaries, and for the alignment ones only summer service. Both types had elevation and rooftop, yet varying in construction process. This difference (“column forest” for alignment category, full wall for the other) made the first ones easy to dismantle and the other ones impossible to undergo the same operation. Bearing in mind that war with Traian was far from unpredictable, Dacians had the time to save religious items first, valuable objects in sanctuaries (with the unique exception of the gold ring at Pecica that may have been “lost”), and in the small round sanctuary at *Sarmizegetusa Regia* (that may have had laic role judging from the inventory found on the floor). Afterwards they proceeded to dismantling alignment sanctuaries’ elevation and burning the others, with an overall intention to save them from destruction and desecration corresponding to serious prejudice to the protective deity. Accordingly we see this type of sanctuary to have had elevation and necessarily a rooftop, yet *Dacians destroyed these constructions before initial warfare with the Romans* for all the above reasons, as dramatically engraved on the Column on its final parts appointed to the siege of *Sarmizegetusa* (Costea 2007, note 51; Glodariu, Moga 1989, p. 56). It may be a direct consequence of the treaty in 102, forcing the Dacians, among other things, to destroy their fortresses, and we have those scenes showing Dacians burning their interior monuments.



No wooden or stone floor has been archeologically detected in any of the sanctuaries, irrespective of type; their replacement was battered earth with its upper level somewhere up along the plinths' height, covering supporting alveoli in the case of rectangular rooms and stone bases in the case of the others. Such a floor necessarily demanded a rooftop as well.

We do not think that a comparison between religious monuments on Tipia Ormenișului and the ones at Grădiștea Muncelului is strictly necessary, but it can be useful as long as more and more facts substantiate the existence of several *Holy Mountains* and several unknown so far centers focusing political and spiritual authority (*supra*, note 49). Correct understanding of the significance of monuments on Tipia Ormenișului, and possible unveiling more structures in the future, just as impressive, may lead to more insightful knowledge of pre-Roman Dacia, without diminishing in any way *Sarmizegetusa Regia*'s rank of political and spiritual metropolis.

As far as the Dacian capital is concerned, the above statement is true only through state age, whereas Tipia Ormenișului experiences a longer religious phenomenon, with an older starting point. In Augustin-Tipia Ormenișului, a *pan-Dacian religious center* is born over a century before the "religious reformation" during Burebista and Deceneu (Russu, *op. cit.*; Daicoviciu 1972, p. 204 and next; Crișan 1975, p. 416; 1986, p. 345; Lica 1980, p. 177-182; Gostar, Lica 1984; Babeș 1988, loc. cit; Sîrbu 1993, *passim*; Costea 2002, p. 21-46; Vulpe, Popescu 1970, p. 90), where royalty, with the supreme priest's guidance and acceptance, merely penalizes an already spread phenomenon that both institutions have to accept, but at the same time they are interested in it and "make it legal" in order to catch followers' support. Just like Grădiștea Muncelului, on Tipia Ormenișului we are facing a focused multitude of sanctuaries, with large institutionally structured priesthood. As in *Sarmizegetusa Regia*, or at Rudele and Meleia, *The Holy Mountain* stands on considerable heights, although not necessarily in order to define it as holy. General resemblance between edifices, all lacking figure representations, treasures or offerings, allow us to unconditionally include Tipia Ormenișului into the category of the recently mentioned *pan-Dacian religious centers* (Sîrbu 2006, p. 27). As compared to the others, it is the result of generally spread rituals, acquiring recognition from an extended area, unlike the other known "monuments" (precincts, sacred area, wish wells etc.) dedicated to some restricted territories, sometimes even just local communities (Cârlomănești, Ciolăneștii din Deal etc.). Also we can come across such religious centers in the *sheepfolds* at Meleia and Rudele, in the *permanent dwellings* (o.u.) on Pustiosu and at Fetele Albe, similar in the most plan details (plus special concentration) to complex circular sanctuaries on Tipia Ormenișului (detail that raises the problem of their plan dispersion direction), as well as in the precincts and halidoms at Măgura Moigradului (Macrea, Rusu 1970, p. 201-229; Matei, Pop 2001, p. 235-277), Pietroasele-*Gruia Dării* (Dupoi, Sîrbu, 2001; Sîrbu, Matei, Dupoi 2005), Sighișoara-Wietenberg (Horedt, Scraphim 1971; Sîrbu 1993, p. 98-99) and Sf. Gheorghe-*Bedeaza* (Horedt 1951, p. 7-39; Sîrbu 1993, p. 98) etc., despite the fact that the last two are different in building structure, composition and significance, like the one in Orlea (Vulpe 1976, p. 101-111; Comșa 1972, p. 65-78; Sîrbu 1993, p. 97-98; Conovici, Trohani 1988, p. 205-217; Sîrbu 1995, p. 313-330). It was mandatory for all of the above to work according to rigorous hierarchy, structured by priesthood and acknowledged by royalty, abiding Geto-Dacian polytheistic religion (Sîrbu 2004, p. 87). Among their gods, apparently Mars and God of Sun must have been primarily worshipped (Costea 2002, p. 26 and next; 2002a, p. 26-41).

As to all the above-mentioned centers, the *pan-Dacian religious center* at Augustin-Tipia Ormenișului singularizes by sheltering a considerable amount of religious edifices (seven), with only one of them outside the plateau, but within the area of the *Holy Mountain*. As appearing today, it is a creation between rules of Burebista and Diurpancus-Decebal, with the first

changing radically and irreversibly the fate of this important strategic and military settlement where a sanctuary location lived for about one hundred years, in a center of priests and militaries officially and exclusively holding the prerogatives deriving from their position, proving to have been the foundation of the state institution.

A first phase in which we can speak about the existence of religious edifices on the acropole is represented, very probable, by a wooden building, difficult to rebuild know only based on two pole ditches. It was followed by the rectangular building with continuous walls (maybe even with apsid), both placed at the NW end of the monument and built up before Burebista's mastery, in the first half of the 2<sup>nd</sup> century BC or latest in the middle of it.

In the second phase, beginning with the first years of Burebista's mastery, was built up the initial shape, of 10 x 4 rows of the sanctuary with alignment made of volcanic tuffa plints and one of the, in present, not reconstructable of the sanctuary with limestone plints. It's possible that they were preceded, not knowing with how many time, by the circular sanctuary from the precincts, overposed of the rectangular building with continuous walls. Also from then, we think, is dated the „barrack” standing (may be with some repairs) till the Roman conquest.

In the time between the masteries of Burebista and Decebal, in which the zone belonged for sure to one of the four or five „kingdoms” postburebista, we think that it was built the second phase of the sanctuary with 6 x 4 rows of limestone plints and the complex sanctuary from the terraces, remained also in function till the Roman conquest.

A last phase of edilitary expriming of the Dacians in the Olt defile from Racoșul de Jos can be represented by the sanctuary with 6 x 3 rows of volcanic tuffa plints and by the funeral phase of 8 x 6 rows, the one with limestone plints. Contemporar with them are, for sure, the two big edifices from Terrace I and, so as mentioned, the complex circular sanctuary from the southern terraces and the „barrack”. All together represents indubitable arguments about the existence on Tipic, in the last years of the Dacia, of a strong and numerous privileged category, tops of the sacerdotal and military world, representing the state's power, power then synonym with the Kingdom Dacia. The elites occupied also the two big buildings from *Terrace I*, whose inventory proved first of all the quality warriors of the native. Their placement next to sacred precincts and of the „barrack” inside the precincts, underline the natural relation between the warrior and sacerdotal elites and the „military sanctuaries”, respective with the „rectangular with column alignments” sanctuaries, which „suggest the existence of specific military beliefs and rituals”.

Certainly, the above-mentioned religious centers considered that *pan-Dacian* cannot be the only centers in the Geto-Dacian territories. New research, mainly correct and flexible interpretations, unbound to archeological routine long ago used in other countries, can provide worthy contribution to knowing the religion of our “domestic” ancestors. For now, the existence of the *pan-Dacian religious center* in Augustin-Tipia Ormenișului should be kept in mind, whose spiritual influence might have extended over south-eastern Transilvania and, maybe, over a territory east from the Oriental Carpathians. Beginning approximately in the first half of the 2<sup>nd</sup> century BC, for about 150 years it played a direct role in consolidating and observing the official religion in the Dacian kingdom that completely absorbed its institution, after times of autonomous development.

Another discussion is need for the „barrack” discovered on Tipia Ormenișului. We speak about a building absolutely identical in plan with those from Luncani-Piatra Roșie but 8 m shorter. The fact that in whole preroman Dacia are known only two buildings of this type, considered „barracks”, but which are absent from much bigger fortifications, justifies the question if their function corresponds truly to the naming given by Constantin Daicoviciu. The remark of the same scientist: „The two rooms from the middle are not deprived from a little

confort and trimming..." is equal with the improbability that they were destined to the soldiers, more natural being their living by the military heads and priests. May be not fortuitous, if the two edifices, at the time of Roman conquest, were the only important houses of food reserves and water, noticed in the archaeological diggings.

Just like the state, this religious center ceased to exist in 106 AD, as all the religious edifices here and within it or outside the borders of the future Roman Dacia; this phenomenon resembles Gallia and other provinces of the Roman Empire.

## BIBLIOGRAPHY

- Antonescu, D. 1977, *Arhitectura*, 2-3, p. 90.
- Antonescu, D. 1978, *Arhitectura*, 3, p. 53.
- Antonescu, D. 1984, *Introducere în arhitectura dacilor*, București.
- Babeș, M. 1974, *SCIIVA* 25, p. 23 and next.
- Babeș, M. 1975, *Problème de la chronologie de la culture géto-dace à la lumière des fouilles de Cârломănești, Dacia*, N.S. 19, 1975, p. 125-139.
- Babeș, M. 1977, *Statuetele geto-dace de la Cârломănești (jud. Buzău)*, *SCIV* 28, 1977, 3, p. 319-352.
- Babeș, M. 1988 *Descoperirile funerare și semnificația lor în contextul culturii geto-dace clasice*, *SCIIVA* 39, 1988, 1, p. 3-32.
- Balázs, O., 1866, *A székelyföld leirása történelmi, régészeti, természetrajzi, népismereti szempontból*, I, Pest.
- Berciu, D. 1969, *Arta traco-getică*, București.
- Berciu, D. 1970, *Lumea Celților*, București.
- Berciu, D. 1981, *Buridava dacică*, București.
- Bodó, C. 2003, *Construcțiile cu absidă din Dacia preromană*, *Istros* X, p. 251-275.
- Brizzi, Brune. 1988, *The model of Rome and the Column of Trajan*, Roma.
- Chevalier, J, Gheerbrant, A. 1994, *Dicționar de simboluri*, București.
- Colpe, C. 1970, in *Vorgeschichte Heiligtümer und Opferplätze in Mittel- und Nord-Europa*, (apud Conovici, Trohani 1988, p. 205 and note 3).
- Comșa, E. 1972, *Contribuție la riturile funerare din secolele II-I î.e.n. din sud-estul Olteniei (mormintele de la Orlea)*, *Apulum* 10, p. 65-78.
- Conovici, N., Trohani, G, 1988, *Sanctuare și zone sacre la geto-daci*, *Revista de Istorie* 41, 2, p. 205-217.
- Costea, Fl. 2002a, *Construcțiile sacre de la Augustin-Tipia Ormenișului și câteva din posibilele lor interpretări*, *Cumidava* 25, p. 26-41.
- Costea, Fl. 2002, *Dacii din sud-estul Transilvaniei înaintea și în timpul stăpânirii romane. Contribuții la etnogeneza și continuitatea românilor*, Brașov.
- Costea, Fl. 2004, *Repertoriul arheologic al județului Brașov*, Brașov.
- Costea, Fl. et al., 2006, *Augustin-Tipia Ormenișului, județul Brașov. Monografie arheologică* (I), Brașov.
- Costea, Fl. 2007, *Centrul religios pandacic de la Augustin, județul Brașov. The Pandacians Religious Center on Augustin, Brașov District*, Brașov.
- Costea, Fl., Bălos, A., Scurtu, L. 2004, *Das rechteckige Sanktuar mit Säulensockel aus Vulkantuff von Racoș-Tipia Ormenișului, Daco-Getii*, Deva.
- Costea, Fl., Crișan, V. 2006, *Daci și Celți în sud-estul Transilvaniei*, *Cumidava* 29, p. 51-75.

- Crișan, I.H., 1975, *Burebista și epoca sa*, București.
- Crișan, I.H., 1978, *Ziridava*, Arad.
- Crișan, I.H., 1986, *Spiritualitatea geto-dacilor*, București, p. 356-412.
- Crișan, I.H., *Civilizația geto-dacilor*, (I-II), București.
- Crișan, V. 2000, *Dacii din estul Transilvaniei*, Sf. Gheorghe.
- Daicoviciu, C. 1943-1945, *Herodot și pretinsul monoteism al dacilor*, *Apulum* 2, p. 90-94.
- Daicoviciu, C. 1951, *Studiul traiului dacilor în Munții Orăștiei (Șantierul arheologic Grădiștea Muncelului). Rezultatele cercetărilor făcute de colectivul din Cluj în anul 1950*, *SCIV* 2, 1, p. 95-126.
- Daicoviciu, C. 1952, *Șantierul Grădiștea Muncelului. Studiul traiului dacilor în Munții Orăștiei*, *SCIV* 3, p. 281-310.
- Daicoviciu, C. 1954, *Cetatea dacică de la Piatra Roșie*, București.
- Daicoviciu, C., Daicoviciu, H. 1960, *Sarmizegetusa*, București.
- Daicoviciu, C., Daicoviciu, H. 1966, *Columna lui Traian*, București.
- Daicoviciu, H. 1960, *Dacia*, N.S. 4, p. 234-252.
- Daicoviciu, H., Glodariu, I. 1969, *Considerații asupra cronologiei așezării de la Fețele Albe*, *ActaMN* 6.
- Daicoviciu, H. 1972, *Dacia de la Burebista la cucerirea romană*, Cluj.
- Daicoviciu, H. 1972a, *Un sanctuar circular dacic la Fețele Albe*, *Apulum* 9, p. 257-262.
- Daicoviciu, H. 1991, *Dacii*, Chișinău.
- Dâmbovița, M. Petrescu 1974, *Descoperirea de vase dacice de la Ciolăneștii din Deal*, *In Memoriam Constantini Daicoviciu*, Cluj, p. 285-299.
- Dupoi, V., Sîrbu, V. 2001, *Incinta fortificată de la Pietroasele-Gruia Dării, județul Buzău (I)*, Buzău.
- Eliade, M. 1980, *De la Zalmoxis la Genghis-Han*, București.
- Eliade, M. 1986, *Istoria credințelor și ideilor religioase*, București.
- Ferenczi, Șt. 1973, *Sanctuarul vechi mic*, *Materiale*, 10.
- Florescu, R., *Arta dacilor*, București.
- Glodariu, I. 1983, *Arhitectura dacilor. Militară și civilă (sec. II î.e.n. – I e.n.)*, Cluj-Napoca.
- Glodariu, I. 1995, *Adenda aux „Points de repère pour la chronologie de citadelles et des établissements dacique de Monts d'Orăștie”*, *ActaMN* 32, p. 119-134.
- Glodariu, I., Costea, Fl. 1991, *Sanctuarul circular al cetății dacice de la Racș, Ephemeris Napocensis* 1, Cluj-Napoca, p. 21-40.
- Glodariu, I., Iaroslavschi, E. 1979, *Civilizația fierului la daci (sec. II î.e.n.-I e.n.)*, Cluj.
- Glodariu, I., Moga, V. 1989, *Cetatea dacică de la Căpâlna*, București.
- Glodariu, I., Moga, V. 1994, *Tezaurul dacic de la Lupu*, *Ephemeris Napocensis*, 4, Cluj-Napoca.
- Glodariu, I. et al. 1996, *Sarmizegetusa Regia, capitala Daciei preromane*, Deva.
- Gostar, N. 1969, *Cetăți dacice din Moldova*, București.
- Gostar, N., Lica, V. 1984, *Societatea geto-dacă de la Burebista la Decebal*, Iași.
- Horedt, K. 1951, *Așezarea de la Sf. Gheorghe-Bedeháza*, *Materiale*, 2, p. 7-39.
- Horedt, K., Seraphim, D. 1971, *Die prähistorische Ansiedlung auf Wietenberg bei Sighișoara-Schäsburg*, Bonn.
- Krämer, W. 1966, in *Helvetia Antiqua, Festschrift Emil Vogt*, Zürich.
- Lica, V. 1980, *Reforma sacerdotal-religioasă a lui Deceneu*, *Istros* I, p. 177-182.
- Macrea, M., Berciu, D., Lupu, N. 1969, *Cetăți dacice din sud-vestul Transilvaniei*, București.
- Macrea, M., Rusu, M. 1961, *Șantierul arheologic Porolissum*, *Materiale* 7, p. 361-390.
- Macrea, M., Rusu, M. 1970, *Porolissum*, *Dacia*, N.S. 4, p. 201-229.

- Marghitan, L. 1981, *Civilizația geto-dacilor*, București.
- Marghitan, L. 1978, *Tezaure de argint dacice*, București.
- Matei, Al. V., Pop, H. 2001, *Măgura Moigradului, zonă sacră (sec. I î.Hr.) și așezare dacică fortificată (sec. I d.Hr.)*, in *Studii de Istorie Antică. Omagiu Profesorului Ioan Glodariu*, Deva, p. 235-277.
- Moga, V. 1981, *Așezarea și cetatea dacică de la Piatra Craivii (jud. Alba)*, in *Studii dacice*, Cluj-Napoca, p. 103-116.
- Niculiță, T., Teodor, S., Zancă, A. 2002, *Butuceni. Monografie arheologică*, București.
- Oppermann, M. 1988, *Tracii între arcul carpatic și Marea Egee*, București.
- Pârvan, V. 1982, *Getica. O protoistorie a Daciei*, București, 1982 (ed. R. Florescu).
- Pescaru, A.R. 2005, *Sanctualele Daciei*, Deva.
- Preda, C. 1973, *Monedele geto-dacilor*, București.
- Protase, D. 1971, *Rituri funerare la daci și daco-romani*, București.
- Russu, I.I., 1944-1948, *Religia geto-dacilor. Zei, credințe, practici religioase*, A.I.S.C., Cluj-Sibiu.
- Rybova, A., Bohumil, S., 1962, *Keltiské ve Strednich Cechach (Sanctuaire Celtique en Boheme Centrale)*, *Monumenta Archaeologica*, 10, Praga.
- Sanie, S. 1995, *Din istoria culturii și religiei geto-dace*, Iași.
- Sîrbu, V. 1993, *Credințe și practici funerare, religioase și magice în lumea geto-dacilor*, Galați.
- Sîrbu, V. 2004, *Les Thraces entre les Carpates, les Balkans et la Mer Noire Ve s. av. J.C. – Ier s. apr. J.C.). Quatre conférences données à la Sorbonne*, Brăila.
- Sîrbu, V. 2006a, *Dacians and Celts in Transilvania and wetern Romania*, p. 191-204, in *Studia in Honorem Demetrii Protase*, Bistrița - Cluj-Napoca.
- Sîrbu, V. 2006, *Oameni și zei în lumea geto-dacilor/Man and Gods in the Geto-Dacian World*, Brașov.
- Sîrbu, V., Matei, S., Dupoi, V. 2005, *Incinta dacică fortificată de la Pietroasa Mică, jud. Buzău (II)*, Buzău.
- Smirnova, G.I., 1976, *Sanctuarul de lângă satul Dolinean din regiunea Nistrului Mijlociu*, *SCIVA* 27, 3, p. 309-317.
- Teodorescu, D.M. 1929, *Cetatea dacică de la Costești*, *ACMIT* 2, p. 265-298.
- Teodorescu, D.M. 1930-1931, *Cetatea dacică de la Grădiștea Muncelului (județul Hunedoara)*, *ACMIT* 3, p. 45-68.
- Ursachi, V. 1995, *Zargidava. Cetatea dacică de la Brad*, București.
- Ursuțiu, A. 2006, *Descoperirile aparținând primei epoci a fierului, Florea Costea et alii, Augustin-Tipia Ormenișului, Județul Brașov. Monografie arheologică (I)*, Brașov, p. 155-160 and pl. VIII-XXXIII.
- Vulpe, Alex. 1986, *Despre unele aspecte ale spiritualității dacice*, *Thraco-Dacica* 7, p. 101-111.
- Vulpe, Alex. 1998, *GETO-DACII?, CICSA* 1-2, p. 2-11.
- Vulpe, Alex., Popescu, E. 1976, *Une contribution archéologique à l'étude de la religion Geto-Daces*, *Thraco-Dacica* I, p. 217-226.
- Vulpe, Alex., Zahariade, M. 1987, *Geto-dacii în istoria militară a lumii antice*, București.
- Vulpe, Alex. 2007, *Despre centrul de putere al dacilor din Defileul Oltului de la Racoș*, *Studia in Honorem Dr. Florea Costea*, Brașov, p. 78-82.
- Vulpe, R. 1969, *Așezări getice din Muntenia*, București, 1969.
- Vulpe, R. 1988, *Columna lui Traian. Monument al etnogenezei românilor*, București.

# **Tipia Ormenişului - plan de situație**

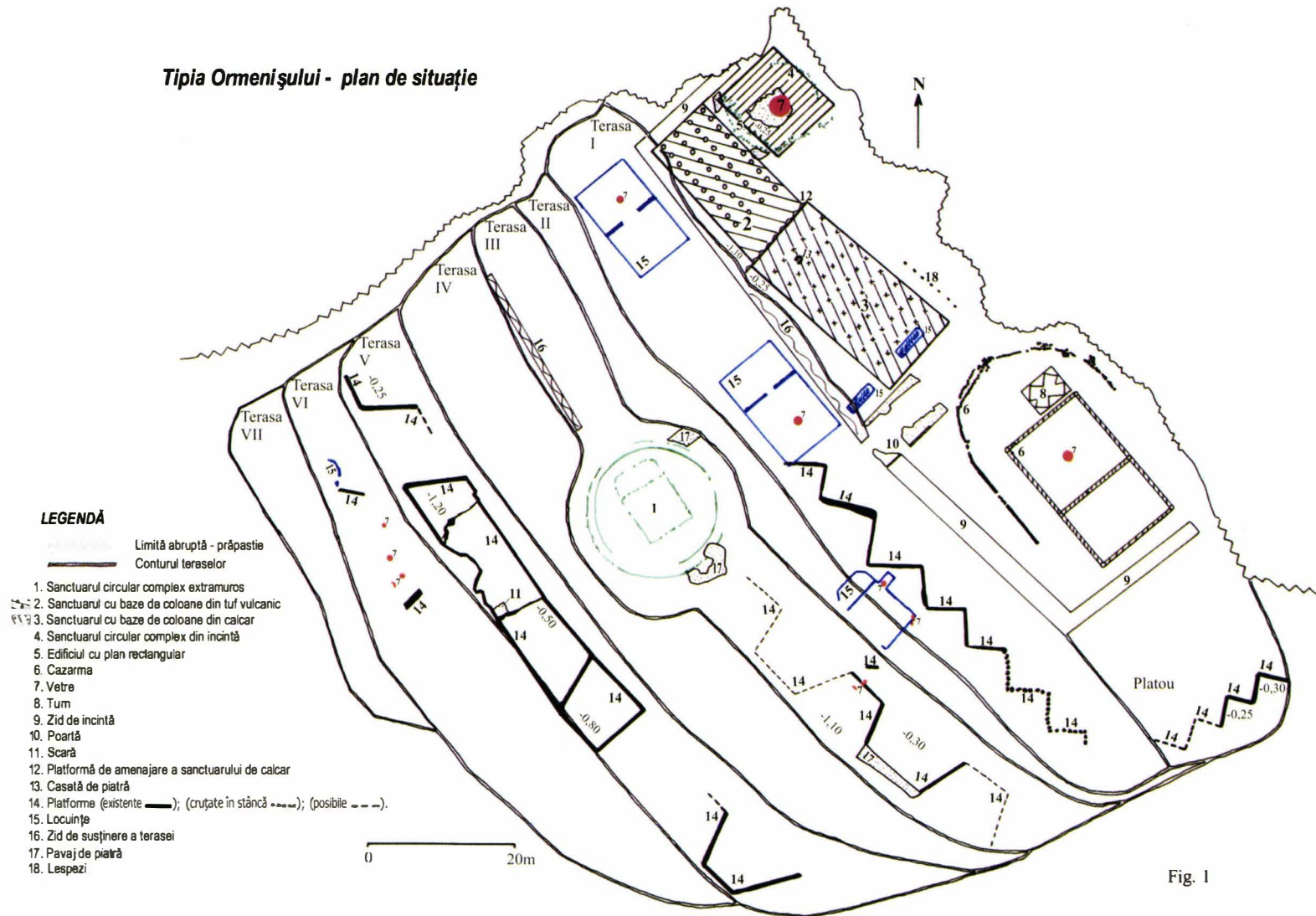


Fig. 1. Terraces organisation, the upper plateau and monument's placement (topographical lifting by Dan Ștefan, Magdalena Duțescu, Călin Constantin and Mihai Florea).

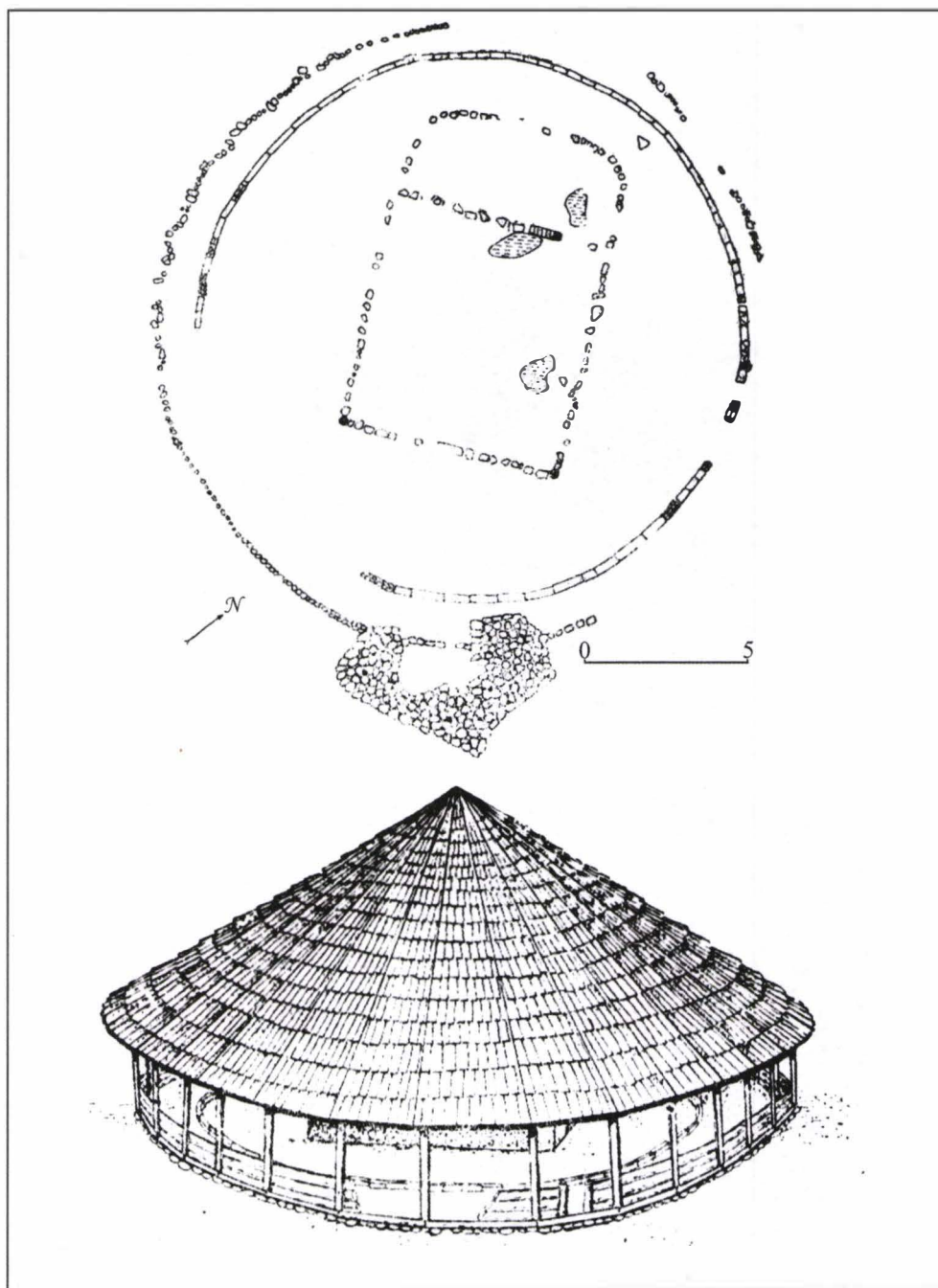


Fig. 2. The complex circular sanctuary from the southern terraces  
(after I. Glodariu, Fl. Costea).



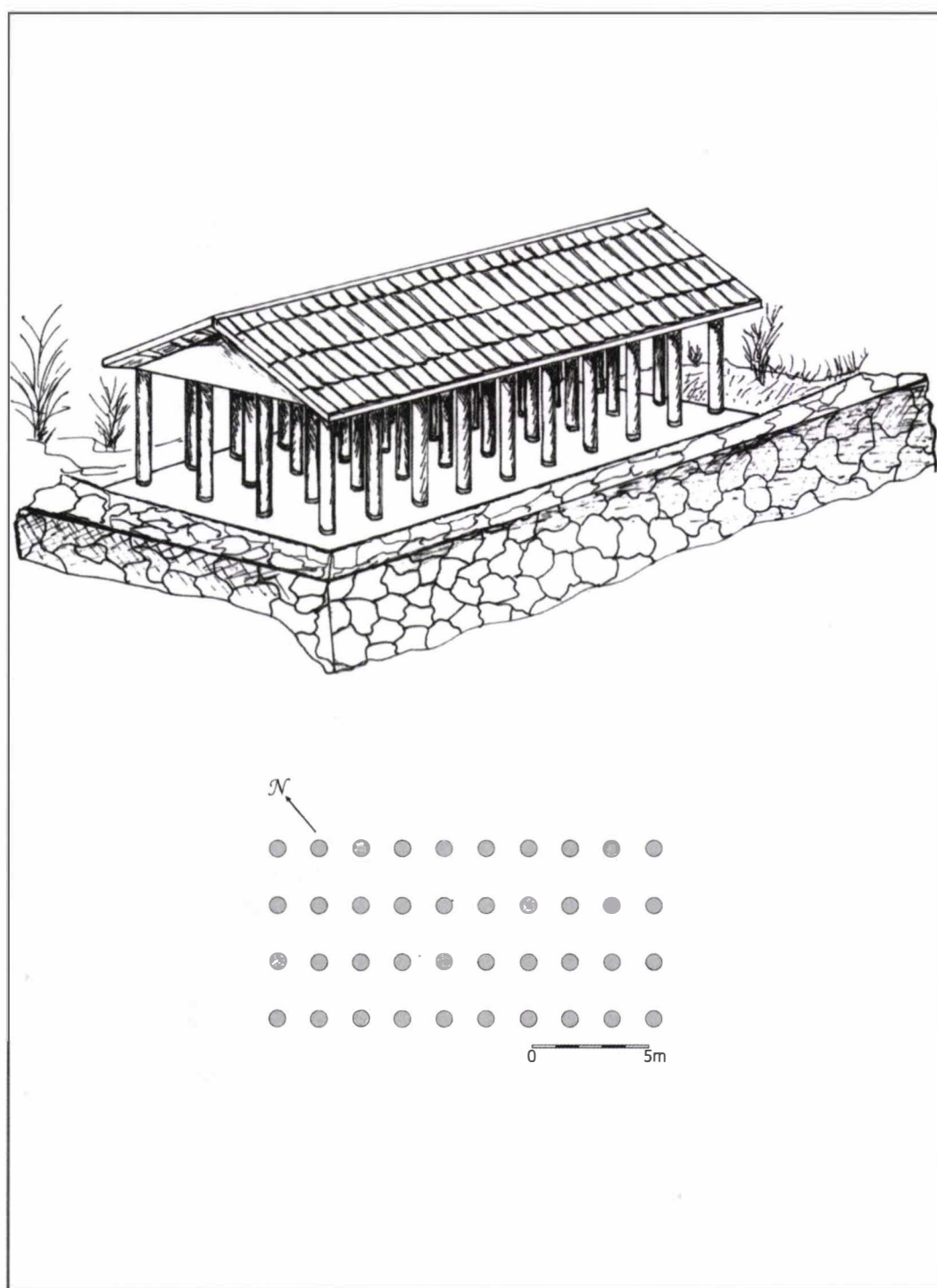


Fig. 3. Sanctuary with alignment of column base made of vulcano tufa, stage I (10 x 4 plint rows, after Fl. Costea 2007).



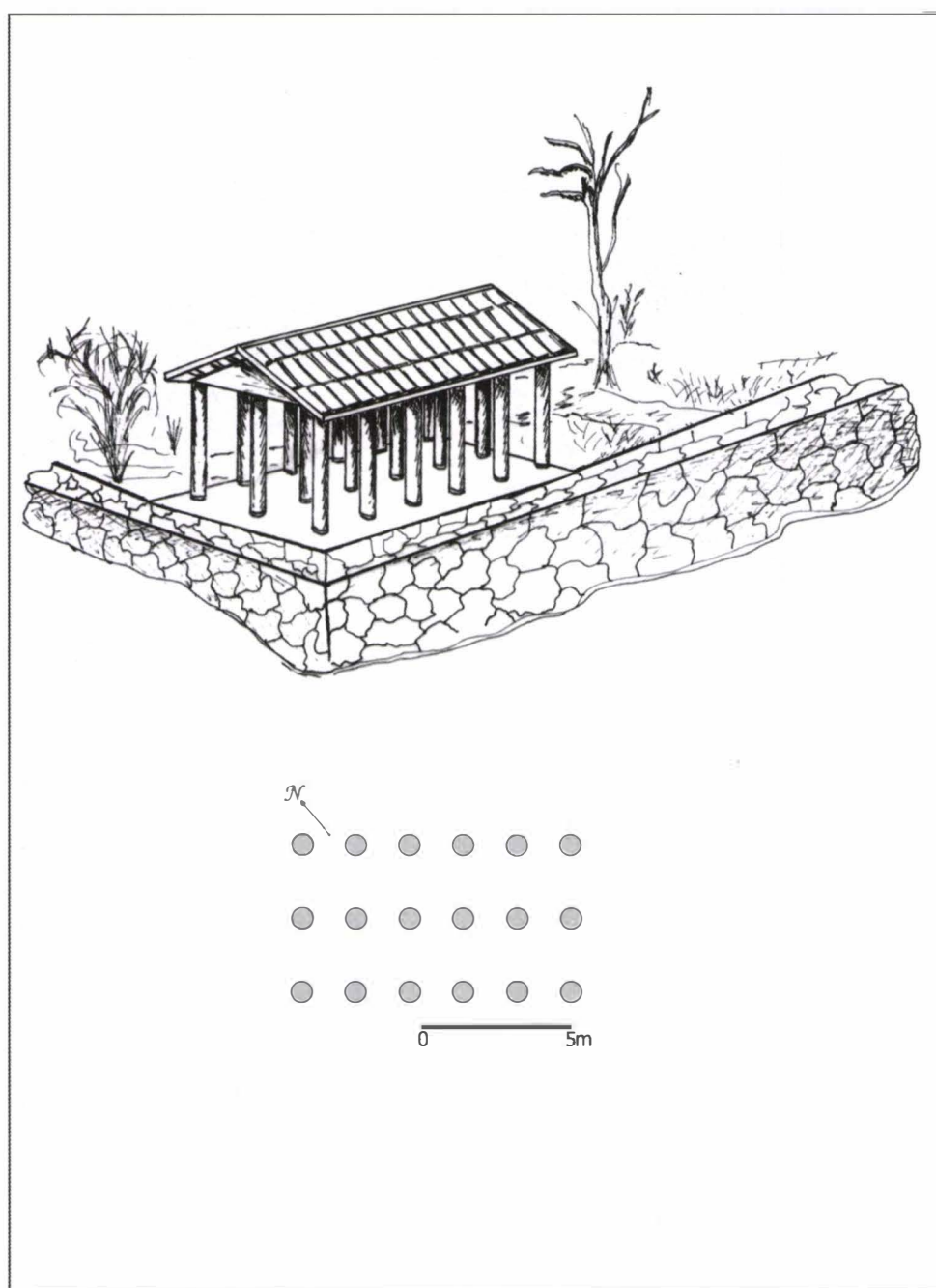


Fig. 4. Sanctuary with alignment of column base made of vulcano tufa, stage II (6 x 3 plint rows, after Fl. Costea 2007).

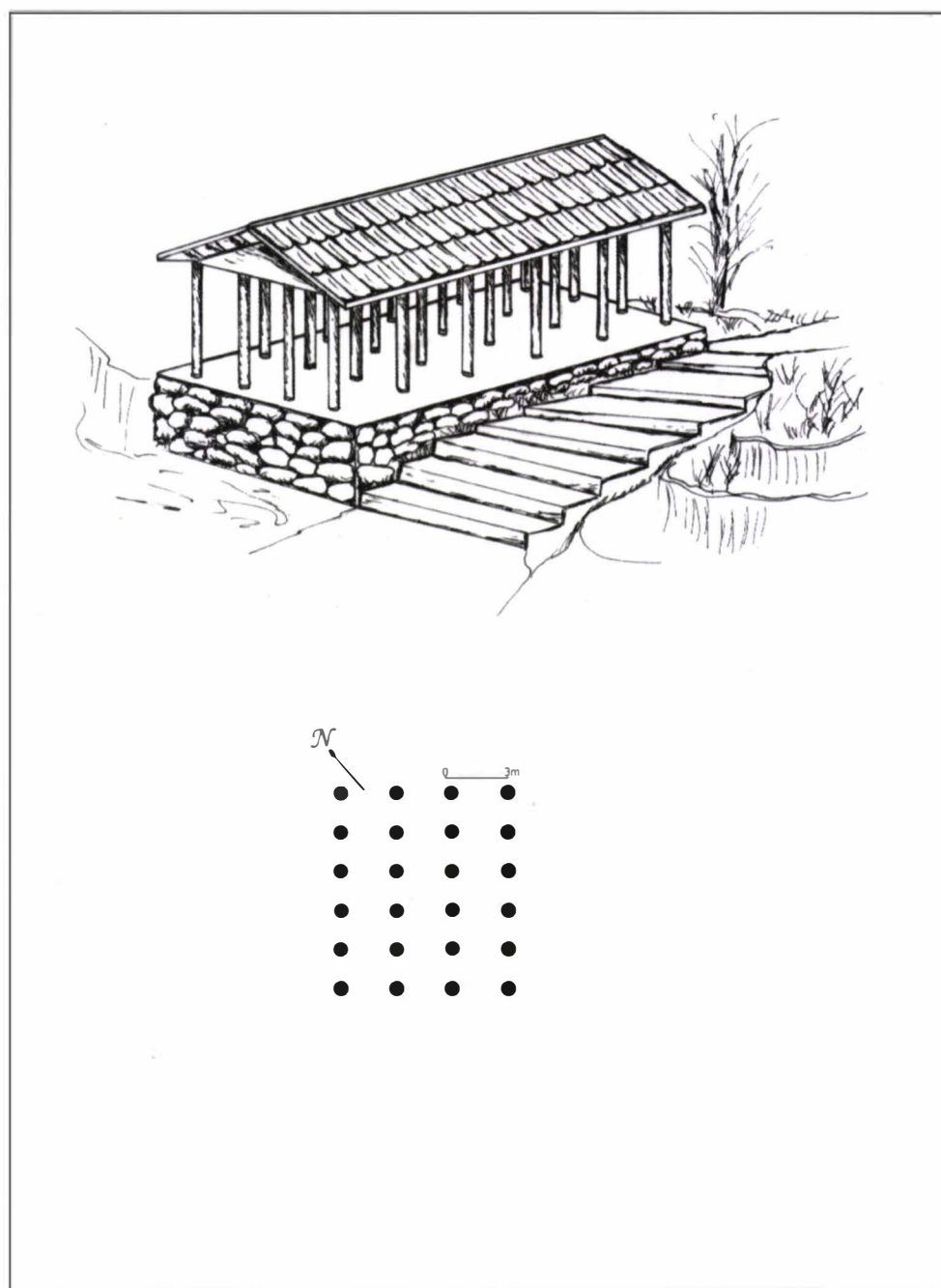


Fig. 5. Sanctuary with alignment of column base made of limestone, stage II (6 x 4 plint rows, after Fl. Costea 2007).

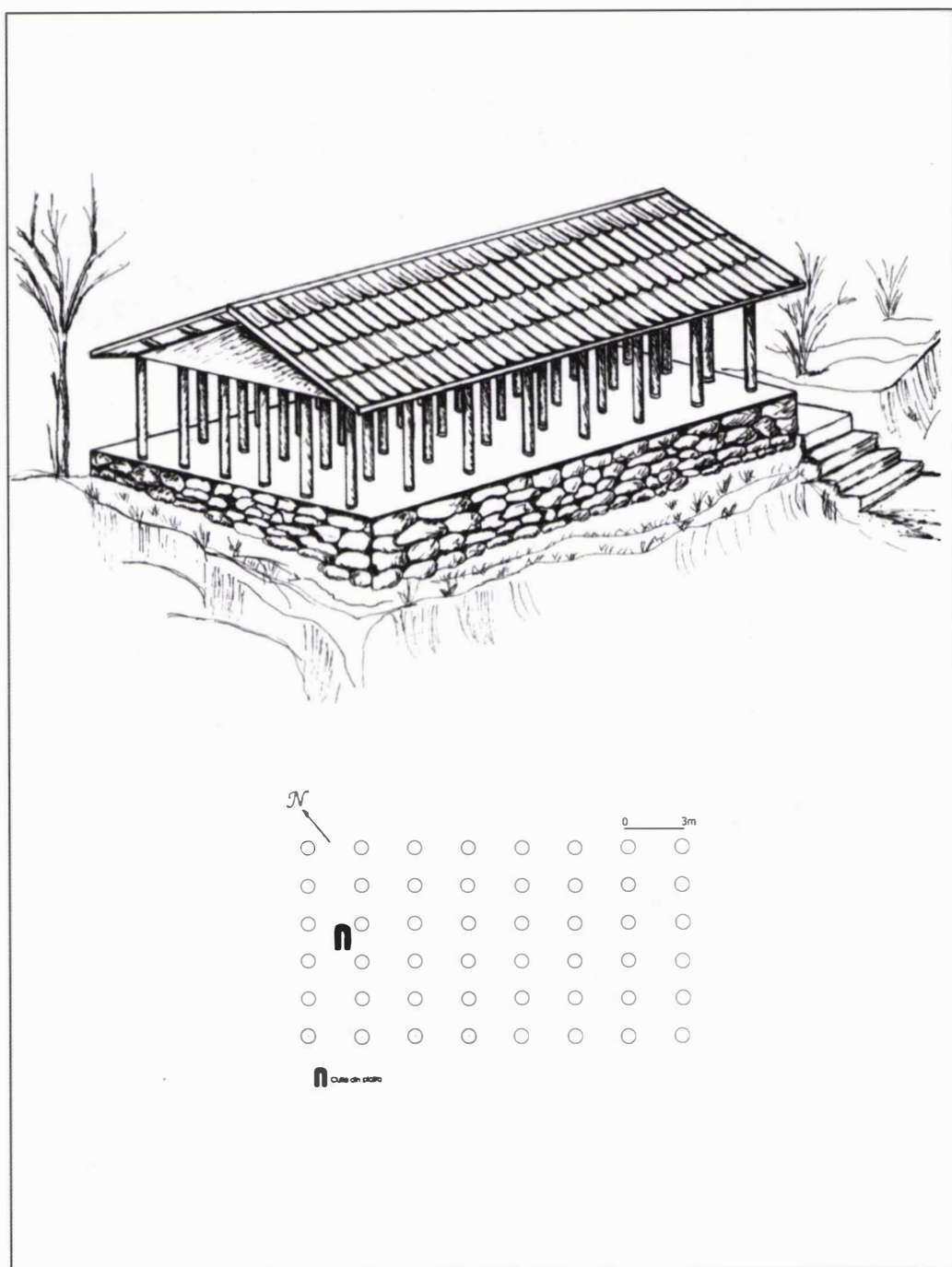


Fig. 6. Sanctuary with alignment of column base made of limestone, last stage (8 x 6 plint rows, after Fl. Costea 2007).

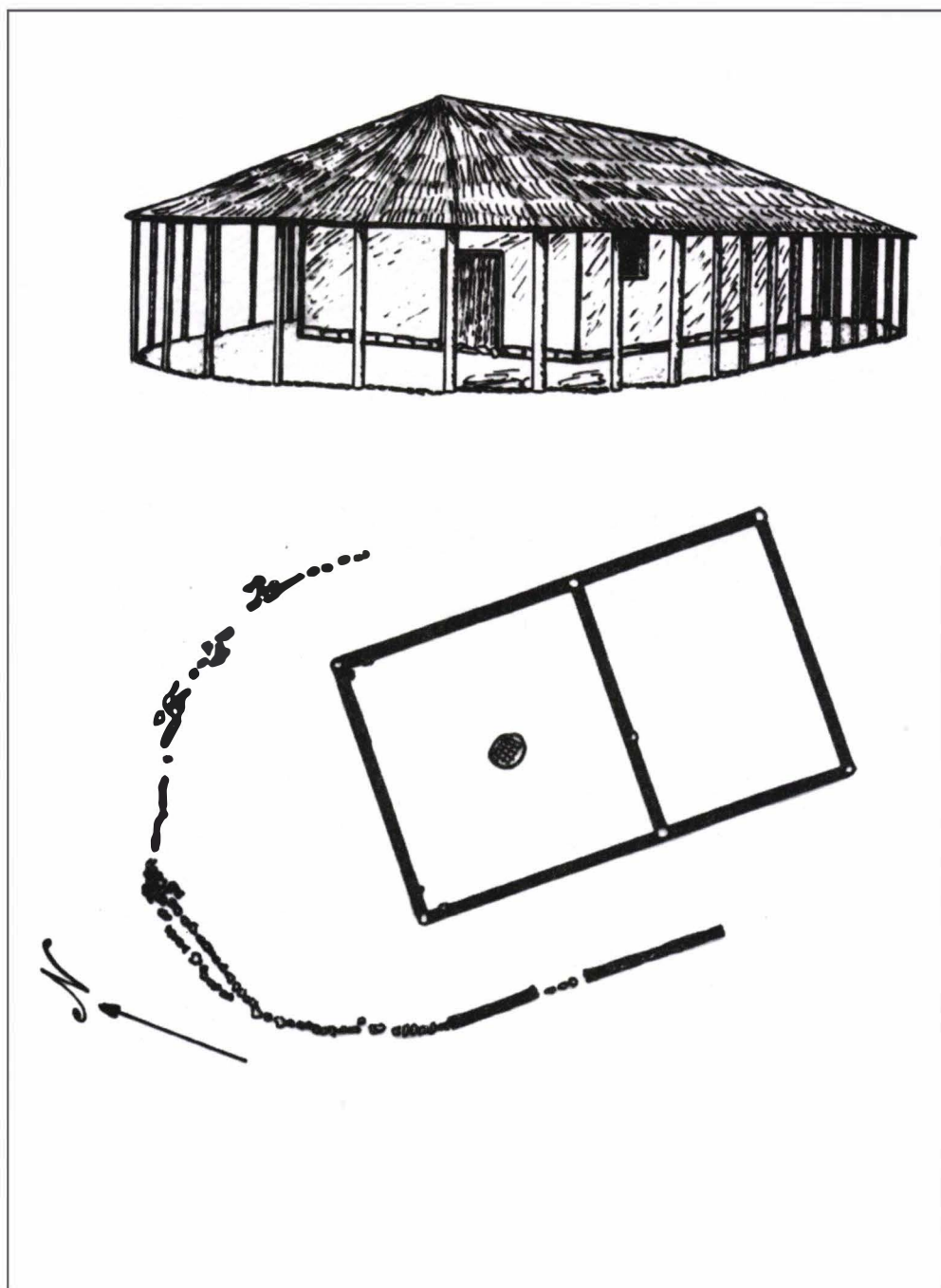


Fig. 7. „The Barrack” (after Fl. Costea 2006, 2007).