The purpose of this paper is to improve the research of ethnical groups in Roman Dacia. This kind of attempt is difficult because of the problems regarding the material’s insufficiency, its damaged condition, its separate research, with no quest for analogies in the other zones of the Empire, and, because of the limited drawing up of pieces’ repertories, often incomplete. Name origin rather than person origin leads to an unclear interpretation of the multiple sources, especially epigraphic ones. This paper’s only purpose is that of revealing the Thracian ethnical group only from the point of view of names, the problems regarding religion and funerary rite not being under discussion. The study of provincial names must be linked to realities regarding the entire Roman world. The Roman expansion provides space for movement of Roman names, a fact enhanced by the universal policy of Rome, which, during the Principate opens the gates and grants citizenship to a large number of provincials. This is the main difference between the Eternal City and the Greek polis which practiced a cautious policy towards the newcomers. The first signs of acculturation can be observed on the epigraphic sources, in the cases where the father, who often has a barbarian name, chooses for his children Roman names. The provincials borrow the Roman system of names, made of three elements: praenomen, nomen gentile and cognomen; plus, in some cases, supernomina, agnomina and signa. Tria nomina is but a way of hiding the real origin of the most inhabitants of the Empire, but most of the time, they can be discovered and framed to a certain ethnic group through their cognomen. The case of Dacia, where the colonial amount is higher than in other areas, these ethnic person names are varying widely.

In the following, I will present both Thracian anthroponims with ethnical character or with a Roman form, along with useful information about place and type of discovery and epigraphic sources also.
<table>
<thead>
<tr>
<th>Anthroponim</th>
<th>Type of discovery</th>
<th>Place of discovery</th>
<th>Epigraphic sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aulenus</td>
<td>military diploma (February 23, 144)</td>
<td>Nova Zagora / Bulgaria</td>
<td>CIL XVI 90 = IDR I 14</td>
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<tr>
<td>Auluc[ent]us</td>
<td>funerary monument</td>
<td>Potaissa</td>
<td>CIL III 918</td>
</tr>
<tr>
<td>Aulusanus</td>
<td>funerary monument</td>
<td>Micia</td>
<td>CIL III 12568 = IDR III/3 163</td>
</tr>
<tr>
<td>Aulu[---]</td>
<td>votive altar</td>
<td>Gilău</td>
<td>ILD 600</td>
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<tr>
<td>Bessa</td>
<td>votive altar</td>
<td>Sarmizegetusa</td>
<td>CIL III 1438 = IDR III/2 314</td>
</tr>
<tr>
<td>Bessio</td>
<td>Tile stamp</td>
<td>Banatska Palanka</td>
<td>IDR III/1/9</td>
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<tr>
<td>Bessius</td>
<td>Tegula</td>
<td>Apulum</td>
<td>IDR III/6/3 318</td>
</tr>
<tr>
<td>Bithus (Bitus)²</td>
<td>military diploma (December 13, 140)</td>
<td>Palamarcia / Bulgaria</td>
<td>IDR I 13 = RMD I 39, PETOLESCU 2002,132</td>
</tr>
<tr>
<td></td>
<td>military diploma (July 21, 164)</td>
<td>Buciumi</td>
<td>IDR I 21 = RMD I 66, PETOLESCU 2002,77</td>
</tr>
<tr>
<td>Brick</td>
<td></td>
<td>Ad Mediam/ Bâile Herculane</td>
<td>IDR III/1 72</td>
</tr>
<tr>
<td></td>
<td>construction block</td>
<td>Apulum</td>
<td>IDR III/5 451</td>
</tr>
<tr>
<td></td>
<td>military diploma (July 21, 164)</td>
<td>Cășeiu</td>
<td>IDR I 20 = RMD I 63</td>
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<tr>
<td></td>
<td>Inscription</td>
<td>Cășeiu</td>
<td>CIL III 829</td>
</tr>
<tr>
<td>Laterculus</td>
<td></td>
<td>Lambaesis/Numidia</td>
<td>CIL VIII 18085 = IDRE II 447</td>
</tr>
<tr>
<td></td>
<td>military diploma (April 14, 123)</td>
<td>Urfa/ Turcia</td>
<td>PFERDEHIRT 2004 22 = ILD 2005 20</td>
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<tr>
<td>Brasus</td>
<td>funerary monument</td>
<td>Apulum</td>
<td>IDR III/5 559</td>
</tr>
<tr>
<td>Brisanus</td>
<td>funerary monument</td>
<td>Tibiscum</td>
<td>IDR III/1 163, PETOLESCU 2002,128</td>
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<td></td>
<td>funerary monument</td>
<td>Ilișua</td>
<td>PETOLESCU 2002, 80</td>
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<tr>
<td>Brisenus</td>
<td>funerary monument</td>
<td>Gherla</td>
<td>PETOLESCU 2002, 76</td>
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<tr>
<td>Coca</td>
<td>military diploma (July 19, 146)</td>
<td>Unknown</td>
<td>RMD IV 269, PETOLESCU 2001, 69-76</td>
</tr>
<tr>
<td>Dines</td>
<td>construction block</td>
<td>Apulum</td>
<td>IDR III/5 451</td>
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<td>funerary monument</td>
<td>Gherla</td>
<td>PETOLESCU 2002 p. 76</td>
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<td></td>
<td>funerary monument</td>
<td>Pintic / Gherla</td>
<td>CIL III 835, PETOLESCU 2002, 76</td>
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<tr>
<td>Ditugentus</td>
<td>funerary monument</td>
<td>Pintic</td>
<td>CIL III 835, PETOLESCU 2002, 76</td>
</tr>
<tr>
<td>Dizala</td>
<td>military diploma (December 17, 113/May 2–3, 114)</td>
<td>Unknown</td>
<td>RMD IV 225</td>
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⁵KERÉNYI 1941, 160; RUSSU 1967, 89; DETSCHEW 1976, 57; DANA 2004, 436.
⁷KERÉNYI 1941, 1762; RUSSU 1967, 90; DETSCHEW 1976, 84; DANA 2004, 437.
<table>
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<tr>
<th>Anthroponim</th>
<th>Type of discovery</th>
<th>Place of discovery</th>
<th>Epigraphic sources</th>
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<tbody>
<tr>
<td>Dizo</td>
<td>mithraic marble plate</td>
<td>Pojejena</td>
<td>IDR III/1 12</td>
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<tr>
<td></td>
<td></td>
<td>Napoca</td>
<td>CIL III 870</td>
</tr>
<tr>
<td>Dolens</td>
<td>mithraic plate</td>
<td>Potaissa</td>
<td>CIL III 6255</td>
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<td>Dules</td>
<td>funerary monument</td>
<td>Muncelu-Brad</td>
<td>IDR III/3 438</td>
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<tr>
<td>Dula</td>
<td>funerary monument</td>
<td>Potaissa</td>
<td>ARCHAEOLOGIAI ÉRTESITO, 35, 1915, 45</td>
</tr>
<tr>
<td>Eptacentus</td>
<td>Laterculus</td>
<td>Lambesis / Numidia</td>
<td>CIL III 18085 = IDRE II 447</td>
</tr>
<tr>
<td>Esbenus</td>
<td>funerary monument</td>
<td>Rusânești</td>
<td>CIL III 8040 = IDR II 323</td>
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<tr>
<td>Heptapor</td>
<td>military diploma (July 18, 158)</td>
<td>Cristești</td>
<td>CIL XVI 108 = IDR I 16</td>
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<tr>
<td>Isus</td>
<td>military diploma (July 8, 158)</td>
<td>Cristești</td>
<td>CIL XVI 108 = IDR I 16</td>
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<tr>
<td>Mestrius</td>
<td>marble plate</td>
<td>Apulum</td>
<td>IDR III/5 450</td>
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<tr>
<td></td>
<td>limestone statue base</td>
<td>Apulum,</td>
<td>IDR III/5 289</td>
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<tr>
<td>Mu[c...]</td>
<td>funerary monument</td>
<td>Ilișua</td>
<td>CIL III 799, PETOLESCU 2002, 80</td>
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<tr>
<td>Mu[c...]?</td>
<td>limestone bench</td>
<td>Sarmizegetusa</td>
<td>CIL III 1526 = IDR III/2 31.</td>
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<tr>
<td>Muca</td>
<td>votive altar</td>
<td>Potaissa</td>
<td>BĂRBULESCU 1987, 78, BĂRBULESCU 2004, 375</td>
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<tr>
<td>Mucapor</td>
<td>funerary monument</td>
<td>Apulum</td>
<td>IDR III/5 559</td>
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<td>CIL III 799, PETOLESCU 2002, 80</td>
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<td>Mucapius</td>
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<td>CIL III 809, PETOLESCU 2002, 80</td>
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<td>Mucasenus</td>
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<td>Apulum</td>
<td>CIL III 1195 = IDR III/5 558</td>
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<tr>
<td>Mucatius</td>
<td>funerary monument</td>
<td>Ilișua</td>
<td>AE, 1960, p. 218</td>
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<tr>
<td>Mucatralis</td>
<td>funerary monument</td>
<td>Apulum</td>
<td>IDR III/5 559, PETOLESCU 2002, 141</td>
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<td>Apulum</td>
<td>IDR III/5 559, PETOLESCU 2002, 141</td>
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<tr>
<td></td>
<td>bronze object</td>
<td>Napoca</td>
<td>PAKI 1998, 202</td>
</tr>
<tr>
<td></td>
<td>military diploma (July 21, 164)</td>
<td>Cășeiu</td>
<td>IDR I 20 = RMD I 63</td>
</tr>
<tr>
<td></td>
<td>votive altar</td>
<td>Ilișua</td>
<td>CIL III 787</td>
</tr>
<tr>
<td>[---]oils</td>
<td>military diploma (July 17, 122)</td>
<td>Unknown</td>
<td>RMD V 361</td>
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</table>

20 KERÉNYI 1941, 2262; DANA 2004, 440.
21 KERÉNYI 1941, 1776; RUSSU 1967, 91; DANA 2004, 440.
22 KERÉNYI 1941, 1776; RUSSU 1967, 91; DANA 2004, 440.
23 DANA 2004, 441.
29 DETSCHEW 1976, 325.
<table>
<thead>
<tr>
<th>Anthroponim</th>
<th>Type of discovery</th>
<th>Place of discovery</th>
<th>Epigraphic sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seuthes**</td>
<td>military diploma (May 13, 86)</td>
<td>Tiurea / jud. Cluj</td>
<td>CIL XVI 33 = IDR I 24</td>
</tr>
<tr>
<td>Sola**</td>
<td>military diploma (December 13, 140)</td>
<td>Palamarchia / Bulgaria</td>
<td>IDR I 13 = RMD I 39</td>
</tr>
<tr>
<td></td>
<td>funerary monument</td>
<td>Apulum</td>
<td>CIL III 1195 = IDR III/5 558</td>
</tr>
<tr>
<td></td>
<td>votive altar</td>
<td>Ilişua</td>
<td>CIL III 787, PETOLESCU 2002, 80</td>
</tr>
<tr>
<td>Tarsa</td>
<td>Laterculus</td>
<td>Lambesis / Numidia</td>
<td>CIL VIII 18085 = IDRE II 447</td>
</tr>
<tr>
<td>Teres</td>
<td>funerary monument</td>
<td>Serdica / Thracia</td>
<td>IDRE II 353, PETOLESCU 2002, 63</td>
</tr>
<tr>
<td>Torcu**</td>
<td>military diploma (December 17, 113/May 2–3, 114)</td>
<td>Unknown</td>
<td>RMD IV 225</td>
</tr>
<tr>
<td>Traibithus**</td>
<td>military diploma (May 13, 86)</td>
<td>Tiurea / jud. Cluj</td>
<td>CIL XVI 33 = IDR I 24</td>
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<tr>
<td>Tyru**</td>
<td>military diploma (July 19, 146)</td>
<td>Unknown</td>
<td>RMD IV 269, PETOLESCU 2001, 69–76</td>
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<tr>
<td>Τσολοτος</td>
<td>marble votive plate</td>
<td>Apulum</td>
<td>CIL III 7789 = IDR III/4 74 = IDR III/5 245</td>
</tr>
<tr>
<td>Τζόδ [---]**</td>
<td>funerary monument</td>
<td>Brad</td>
<td>IDR III/3 436</td>
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<tr>
<td>[---]por**</td>
<td>funerary monument</td>
<td>Suceag</td>
<td>CIL III 852</td>
</tr>
</tbody>
</table>

After this brief introduction to the subject, the research will be enhanced by presenting places from Dacia where ethnic Thracians appear.

**Dacia**

The military diploma of December 17, 113/May 2–3, 114 refers to auxiliary units from Dacia. The owner of the diploma is *Ti. Claudius [...]*. There is no clue to his origin, and the identity of the unit in which he served has been lost. The names of the five children are of both Roman and Thracian origin *Torquatus, Dizala, Torcus, Tertulla, Quinta*. The names of two sons are Thracian (*Torcus, Dizala*) which suggests that either the owner of the diploma, or his wife, originated in Thrace.

**Dacia Porolissensis**

POTAIISSA (Turda)

Funerary monument built for Thracian *Auluc[ent]us* by *Aurelius Bassinus* and *Aurelius Dasius*. The reconstruction of the name is due to I. I. Russu (*AVR AVLVCMVS*) and those who raise the monument are Illyrian – *Dasius* and Semite – *Bassinus*.

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34 Dretschev 1976, 513; DANA 2004, 444.
36 DANA 2004, 444.
37 KÉRÉNYI 1941, 1798; RUSSU 1967, 93; DETSCHEW 1976, 498; DANA 2004, 444.
38 DANA 2004, 444.
40 RMD IV 225.
41 CIL III 918.
42 DANA 2004, 436.
43 SANIE 1973, 156.
Another discovery is a Mithraic plate where *Aurelius Dolens* is mentioned, a legionary of *V Macedonica*.

Another funerary monument coming from Potaissa is built for *Valeria Dula* by *Volus(ius) Titianus*.

The last of the discoveries, coming from legionary fortress’s *principia*, is a votive altar belonging to another legionary, the Thracian *Aurelius Muca*.

Chronologically, the three discoveries can be placed at the end of the 2nd century and beginning of the 3rd because of the name *Aurelius*. In Potaissa the discoveries certify the presence of three soldiers (*Aurelius Aulucentus, Aurelius Dolens, Aurelius Muca*) and one civilian *Valeria, Dula*’s daughter.

**NAPOCA (Cluj)**

Laterculus mentioning a group of soldiers from Napoca. Among these are *P. Aelius Bitus Napoca miles, P. Aelius Bitus Napoca aquilifer, [-- E]ptacentus Napoca victimarius, P. Aelius Mucatra Napoca miles, T. Flavius Tarsa Napoca miles*. They are part of a vexilation of *III Augusta* during the reign of Hadrian and receive *honesta missio* around AD 144. Scholars A. Dabó and G. Alföldy consider that the above mentioned recruits are of Thracian origin, an opinion which contradicts the Romanian historiography, where M. Macrea, C. Daicoviciu, I. I. Russu, C. C. Petolescu, Adela Paki argue the native (Dacian) origin of these soldiers. C. Daicoviciu says that all these *Publi Aelii* are the successors of some Dacians from Napoca and they all served in *III Augusta* for loyalty, in the promoting of the *vicus* into a *municipium*. Contrary to this assumption, among these nineteen soldiers mentioned in the *laterculus* we find a so-called *T. Flavius Tarsa*, the *gentilicum* *Flavius* being impossible to assign to a Dacian. More than that, the text reveals other *Publi Aelii*, native from Napoca, who have names specific to remote areas of the Empire.

The most eloquent case is *P. Aelius Donatus Napoca tubicen*. *Donatus* is the latin translation of *Mattanba’al* or the form *Muttun* (the Hebrew equivalent of *Nathan, Nathanael*) which etymologically means “*God has given*”. These anthroponims (in this case *Donatus*) represent the latin translation of some theophoric names. *Donatus* is very often used in Punic Africa.

If in the case discussed above we can talk about a colonist with African origin, in the same way names like *Bitus, Eptacentus, Mucatra or Tarsa* indicate the Thracian origin of these soldiers who bear names specific to their countries, *Bitus* or *Mucatra* being very often used by soldiers of this origin in all the Empire.

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44 CIL III 6255.
45 ILD 513.
46 BĂRBULESCU 2004, 375
47 CIL VIII 18085 (=IDRE II 447), Lambaesis, Numidia.
48 The whole discussion is resumed in: IDRE II 447, DANA 2004, 437.
49 IDRE II 447.
50 DANA 2004, 437 – the author sustains that these soldiers are of Thracian origin and they were temporary staying in Napoca, from where they left to Numidia.
51 LASSERE 1988, 95.
52 *Bitus* (or *Bithus*) is best represented in the discoveries from Dacia, one of them being the owner of AE 1962, 264 (= IDR I, 13, RMD 39, PETOLESCU 2002, 132), Palamarcia, Bulgaria, from the 13th of December 140: *Bithos* son of *Sola*, who is from the tribe of *bessi*. 

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Also in Napoca a bronze object\(^\text{53}\) was discovered in a brooch workshop with the following inscription: MVCATRI\(^\text{54}\). Adela Paki argues that the workshop lasts from the first decades of the Roman city and the material is typical for the Pannonian area. Both the author and D. Dana, who resumes the whole discussion, say that Mucatra is a colonist who came from Pannonia to Napoca, under the rule of Emperor Hadrian, when the city was a municipium\(^\text{55}\).

Also from this place in Dacia the Dizo name is certified among nomina Asianorum\(^\text{56}\). It can be assigned to an ethnic Thracian due to the well-known analogies, Aurelius Diso n(atio) Thrax and T. Aurelius Dizo Trim(ontio)\(^\text{57}\).

As in Potaissa, in this case the discoveries belong mostly to soldiers and/or veterans (P. Aelius Bitus Napoca miles, P. Aelius Bitus Napoca aquilifer, [-- E]ptacentus Napoca victimarius, P. Aelius Mucatra Napoca miles, T. Flavius Tarsa Napoca miles), the other two discoveries indicate two civilians (one of them is possibly a hand craftsman who worked in a workshop where brooches were produced—Mucatra).

Gherla

Inscription on a brick\(^\text{58}\)- Bitus, a form identical to that from Napoca.

The second discovery is a funerary monument\(^\text{59}\) raised by Brisenus imaginifer for an eques from ala II Pannoniorum. In the discoveries from Dacia the form Brisenus or Brisanus appear, belonging to popular Latin, instead of the etymological form Brizenus, a frequent name of the southern Thracians\(^\text{60}\).

A second funerary monument\(^\text{61}\), discovered at Gherla, is raised by Dines s dignifer alae] ac cu[rator] for another eques from ala II Pannoniorum.

The last discovery is from Pintic, near Gherla, and it is also a funerary monument\(^\text{62}\) raised for Aelius Dines by his son and heir Aurelius Ditugentus.

All the discoveries mentioned above are a direct link to the cavalry unit garrisoned at Gherla. In the case of the epitaph from Pintic, it can be observed that the difference between generations is also given by the name, the father is an Aelius and the son is an Aurelius.

SAMVM (Cășeiu)

The discoveries from this area of Dacia are fewer than those presented by now.

The first discovery regarding this people is a military diploma\(^\text{63}\) of July 21, 164 in which it can be distinguished the name of the owner—Mucatralis, a former horseman and the patronim—Bithus. According to the completion these men belonged to the Thracian tribe of bessi, as the most of the Thracian soldiers’ owners of diplomas.

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\(^{54}\) Paki 1998, 202

\(^{55}\) Dana 2004, 441 – correlates this discovery to that from Lambaesis, where soldiers native from Napoca have Thracian cognomina

\(^{56}\) CIL III 870.

\(^{57}\) Dana 2004, 439.

\(^{58}\) CIL III 294.

\(^{59}\) Petolescu 2002, 76.

\(^{60}\) IDR III/1 129.

\(^{61}\) Petolescu 2002, 76.

\(^{62}\) CIL III 835; Petolescu 2002, 76.

\(^{63}\) IDR I, 20 (= RMD I 63).
The second discovery is an inscription whose text mentions Bithi. On this fragment the patronim Bithus can be read, belonging to a soldier of cohors I Britannica milliaria c.R. equitata. Both discoveries certify the presence of Thracians as soldiers garrisoned at Cășeiu.

Gilău

On an altar dedicated to Silvanus Domesticus appears the name Aulu-. The altar was discovered in the Roman fort and it was re-used as a building material for porta principalis dextra. The dedicant has a Thracian name, the most appropriate form being Aulusanus (a name which can be met in Tibiscum and Micia).

Tiurea

The military diploma of May 13, 86 mentions a former horseman who served in cohors II Thracum in Judaea. Both the name of the diploma’s owner – Seuthes, and the patronim – Traibithus are Thracian. The text also mentions that they are part of the Thracian tribe of Cololecti (south of the Haemus Mts.). The document is brought in Dacia probably by an heir of the veteran who stays in the North Danubian province and who probably has a Thracian origin also.

Sucag

Funerary monument mentioning the name of Au[r---]por, Aurelis Gemellinus and Aurelia Re[----]. The first part can be completed with a series of Thracian names: Mucapor, Aulupor, Dizapor, Eptapor and the name of late Rescuturme which probably has the Latin form of Restituta or Recepta. Due to the presence of the name Aurelius, at all three deceased, the monument can be dated between the end of the 2nd century and the beginning of the 3rd.

Buciumi

Military diploma revealing only the patronim of the owner, Bithus. He is a former horseman of ala Siliana in Gilău.

Ilișua

At Ilișua, the garrison of ala I Tungrorum Frontoniana, a series of soldiers who serve as equites in this unit appear. The first discovery is a funerary monument belonging to Aurelius Brisanius, raised by Aurelius Mucatius and Aurelius Maximianus. The last two mentioned are the sons and the heirs of the first, all three of them being equites in the ala mentioned so far.

The epitaph of the Thracian Mucapor is also from Ilișua. It was built by Aelius Mu[c---]. Both of them are equites in ala I Tungrorum Frontoniana.

On a votive altar we can read the name Sola Mucatri eques from the unit in Ilișua beside the dedication to Apollo.

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64 CIL III 829.
65 ILD 600.
66 CIL XVI 33 (= IDR I 24).
67 CIL III 852.
68 IDR I 21 (= RMD I 66).
69 PETOLESCU 2002, 80.
70 CIL III 799.
71 CIL III 787.
In another epitaph from Ilișua, the name of an *eques*' wife (*Mucapius*) can be read, who erected the monument for him. All the discoveries from this area are related to the army, the feminine *Mucapius* being the only name which certifies a civilian. The rest of them are all soldiers.

**Dacia Superior**

**APVLVM (Alba-Iulia)**

On a construction block, reused, a list of legionaries from *XIIIth Gemina* is engraved. Among these soldiers from the VIIth cohort are mentioned the following: *Sabinius Bithus* and *Aelius Dines*. The discovery is chronologically dated between the end of the 2nd century and the beginning of the 3rd because of the great number of soldiers from this list who have the name of *Aurelius*.

Funerary monument, also found in Apulum, raised for *Mucatra Brasi*, former soldier in *numerus Palmyrenorum Tibiscensium*. It was raised by *Mucapor Mucatralis*, the direct heir and colleague. All the above names are Thracian and the dating of the monument is between 159 (the date when the unit of Palmyreni was formed) and 212 (*constitutio Antoniana*), because all the Thracian soldiers stationed at Porolissum have specific names to their country, of peregrine nature.

The names of a series of veterans from the legion garrisoned here are engraved on a fragmentally marble plate. Among these is *Aelius Mestrius*. I. Piso chooses the Italian origin of the name *Mestrius*, but the name is often met in the area of Dardania, Macedonia and Thracia. The dating of the discovery is established in the reign of Hadrian or Antoninus Pius, due to the presence of a large number of *Aelii* and the total absence of the *Aurelii*.

The same veteran also appears in an inscription from Apulum, on a limestone statue base, a monument devoted to Mithra.

On a funerary monument, in the same city, we find *Mucasenus Censorini* and *Rescuturme Sola* who raises and takes care of the monument. On the same monument it is also mentioned that *Mucasenus* was part of the governor's guard (*eques ex singulari consularis*). It was the most important rank held by a Thracian in Dacia, because there is no known magistrate who has a Thracian name. The monument is dated between 168 (because of the title COS held by the governor of Dacia) and 212 (*constitutio Antoniana*) because the names are of peregrine nature.

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72 CIL III 809.
73 IDR III/5 451.
74 IDR III/5 451.
75 IDR III/5 559.
76 IDR III/5 559.
77 IDR III/5 450.
78 IDR III/5 450.
79 DANA 2004, 440.
80 IDR III/5 289.
81 IDR III/5 558.
82 IDR III/5 558.
Tilestamp – Bess. Probably is the name Bess(ius) as it appears in the explanation from IDR III/6.

The last discovery from Apulum is a marble votive plate (Dyonisiac plate). It can be distinguished on the monument the dedication of Aurelius Tzo otus (lambda appears in the name but it is also possible the form Tzoaotus as it appears in the explanation from IDR III/5). The earliest dating is from the time of Caracalla, because the nomen Aurelius is not followed by a praenomen.

The discoveries from Apulum mention two veterans (Aelius Mestrius and Muscasenus Censorinus), four soldiers (Mucatrus Brasus, Mucapor Mucatralis, Sabinius Bithus and Aelius Dines) and two civilians who can be attributed to the same ethnic group (Rescuturme Sola and Aurelius Tzo otus).

ULPIA TRAIANA SARMIZEGETUSA (Sarmizegetusa)

The first discovery is a votive altar devoted to the goddess Nemesis Regina by Cornelius Cornelianus and his wife Iulia Bessa. The name Bessa (Bessus) is a Thracian name and it is practically a name from the Thracian tribe of Bessi. More than that, Bessus appears as being the synonym of Thrax in some military diplomas, and a soldier born at Scupi in the 3rd century considered himself a Bessus, a name which becomes the ethnic name of all people from the Empire who speak the Thracian language.

The second discovery is a limestone stone bench, fragmentally kept, in which it can be seen the following: AVL MVC. In IDR III/2 it is suggested the form: Aur(li---) Muc(sani----) and it is sustained the dating from 3rd century because of the name Aurelius. The complete form of the name could be another one: Muc(apor), Muc(atalis) etc, all of them being Thracian names. There are the only two discoveries which have a connection with this ethnic group, both cases Iulia Bessa and Aurelius Muc[----] making reference to some civilian elements.

MICIA (Veţel)

A funerary stella mentions the Thracian Aulusanus who built a monument dedicated to a soldier whose heir he was. It cannot be said which was the unit where the deceased soldier had served, but it certainly was one of the units garrisoned at Micia.

Muncelu-Brad

The funerary gritstone stella has an inscriptions with the name of the husband Aurelius, the cognomen being lost because of the bad condition of the piece, and the name of the wife Aurelia Tz[ot---], which it can be read partially. The wife’s cognomen is very similar to that from the discovery in Apulum where Aurelius Tzo otus is mentioned. The name doesn’t have the form of the names mentioned by I. I. Russu in IDR III/3 (Tzinta, Tzinto, Tzita or

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IDR III/6 318.
IDR III/5 245.
IDR III/5 245.
CIL III 1438 (= IDR III/2 314).
MOCSY 1976, 65.
IDR III/2 31.
IDR III/2 31.
CIL III 12568 (= IDR III/3 163).
IDR III/3 436.
Zetzi) and assumed from D.Detschew. The both deceased were roman citizens, a fact demonstrated by the nomen gentile-Aurelius/Aurelia. These facts show that the monument dates from the 3rd century.

A funerary gritstone stella, mentions Dules the son of Maximus. From the rest of the inscription it can be seen the wife’s cognomen, Nice and a part of the son’s name – tralis. The Thracian name Dules appears beside a Roman patronim- Maximus. These two facts indicate that the late is a peregrine and the father is a Thracian although the origin is hidden under a Roman name. For the wife there are proposed two options in the IDRIII/3: the cognomen Nice followed by gentilicia like Antonia or Claudia which indicate a Roman citizen or the combination with Annia. The son’s name can be the complete form of Mucatralis, a very frequent name at the Thracians. In the present case we have a family of Thracians, who are probably civilians (there is no occupation mentioned on the epitaph) and they are familiar with Roman lifestyle – Thracian cognomen Dules beside the Roman patronime Maximus. Both discoveries must be put in connection with the necropolis of Roman miners near Muncel.

**Cristești**

The military diploma of July 8, 158 refers to auxiliary units from Upper Dacia. The owner of the diploma is a ex equite in ala I Gallorum et Bosporanorum. Both veteran’s name – Heptapor and the patronime Isus are Thracian names. The owner reminds he is from the Thracian tribe of the Bessi.

**AD MEDIAM (Băile Herculane)**

The funerary limestone stella mentions Septimius Bitus and Septimia Valentina, who both lived for fifty-four years. Two brothers are taking care of the monument (probably children of those two) named Septimius Bassus and Aurelius Valens. Septimius Bitus has a Roman gentilicium, taken from Septimius Severus and a Thracian cognomen. His wife bears a Roman name and the children have different gentilicia. Due to the presence of the names Septimius and Aurelius the monument can be dated between the end of the 2nd century and the beginning of the 3rd. In this case the discovery certifies the presence of civilian elements.

**Pojejena**

Mithraic marble plate in which it can be seen written: Dizo Posidon[i?]. Only the name Dizo, but not the gentilicium can be identified (in the case it existed one). The Greek Posidon is a patronim in this case.

**TIBISCVM (Jupa)**

Funerary limestone stella, dedicated to Brisenus Aulusani, miles in cohors I Vindelicorum milliaria equitata.

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92 IDRIII/3 436.
93 IDRIII/3 438.
94 IDRIII/1 439.
95 CIL XVI 108 (= IDR I 16).
96 IDRIII/1 72.
97 IDRIII/1 112.
98 IDRIII/1 163.
Dacia Inferior
Rusăneşti
Funerary limestone *stella* of two pieces, mentions *Aelius Valens qui et Esbenus*. The late's monument is raised by his wife, *Aelia Sira* and by his freedman, *Fortunatus*. In IDR II the monument is dated at the end of the 2nd century because of the *gentilicium* and the old age of the deceased (eighty years). His name has a *signum* (*qui et Esbenus*) which shows its Thracian origin. This *signum* represents the deceased’s attempt to show his successors that he belonged to a certain ethnic group from the Empire.

The military diploma of July 17, AD 122 refers to auxiliary units from Dacia Inferior. According to the completion the owner – *[…joli f.*, his name has not survived, is an *ex gregale*, and belongs to the Thracian tribe of *Bessi*.

**Discoveries not belonging to the province of Dacia**

Nova Zagora (Bulgaria)
The military diploma of February 23, AD 144 mentions a former horseman who served in *cohors II Gallorum Pannonica* in Upper Dacia. The name of the diploma’s owner *Aulenus* (here with a Roman form) is Thracian.

SERDICA (Thracia)
Funerary monument dedicated to veteran *Aurelius Teres* who served in *ala I Asturum*. It was a unit belonging to the army of Lower Dacia. The soldier returns to Thracia after 28 years of serving in the Roman army. From the facts mentioned above it can be seen that not all veterans settled down in the areas where they had served as soldiers. Some of them preferred to return to their native place.

Palamarcia (Bulgaria)
Military diploma of December 13, AD 140 belonging to *Bithus*, Thracian, as same as the patronime, *Sola*. The holder is a former horseman from *numerus equitum Illyricorum* (the military unit has its garrison on the Upper Olt), who mentions that he is from the Thracian tribe of *Bessi* as his father before him.

Banatska Palanka (Bela Crkva)
Tilestamp: *[leg(io)] VII Cl(audia) s(ub) c(ura) Eufemi p(refecti) f(ecit) Bessio*. The piece is from the 3rd or the 4th century and the brick maker’s (*figulus*) anthroponime is a Thracian one.

Urfa (Turkey)
The military diploma mentions an *ex equite Zacca Pallaei f.* from *cohors II Flavia Commagenorum*. The wife of the Syrian Zacca has Roman *gentilicium* and *cognomen* – *Iulia*
Florentina, but the diploma’s text reminds that she is part of the Thracian tribe of Bessi as same as her father, Bithus. The names of the six children are of both Semite and Roman origin Arsama, Abisalma, Zabaeus, Sabinus, Sabina and Achilleus. The last name could indicate rather a fashion than a name of Greek-Oriental origin. In this case we deal with a mixed family with Thracian and Syrian members that assimilated the Roman lifestyle. The diploma’s holder and some of the children have names specific to the Syrian environment and the wife with the rest of the children have Roman names, but the wife mentions that she has a Thracian origin as her father had. Despite their names these Roman civilians try to preserve at least some tradition of their country.

Conclusions

From all the facts presented above it can be observed that the different anthroponyms have elements specific to Thracian names: aulu-, ditu-, epta-, resku-, zanos-, -por, -tralis, -turme. All these elements appear on the epigraphic material beside typical simple names like Bithus (Bitus), Dines, Seuthes, Sola, Teres. Most of the persons presented above and who bear Thracian names were identified in Dacia Poroissensis and Superior. The south area of the province has only one discovery regarding names, that from Rusăneşti. Some of these people are veterans: two from Cășei (Mucatralis Bithus ex equite, the second discovery mentions only the name that indicates a Thracian, Bithus ex equite), one from Tiurea (Seuthes Traibithus ex equite), one from Buciumi (the patronyme Bithus ex equite), two from Apulum (Aelius Mestrius miles, Mucasenus Censorini ex equite), one from Cristești (Heptapor Isi ex equite), one from Serdica (Aurelius Teres ex equite), one from Palamarcia (Bithus Sola ex equite), one from Dacia Inferior (…-olis f). Out of the ten veterans, only one is a miles and he practically served in a legion, the rest of them being former auxiliar horsemen. Beside those mentioned as veterans by the epigraphs there is a series of soldiers: four at Napoca (P. Aelius Bitus Napoca miles, P. Aelius Bithus Napoca aquilifer, [-- E]ptacentus Napoca victimarius, P. Aelius Mucatra Napoca miles, T. Flavius Tarsa Napoca miles), three at Potaissa (Aurelius Aulucentus miles, Aurelius Dolens miles, Aurelius Muca miles), two at Gherla (Brisenus imaginifer alae, Dines signifer alae), one at Gălău (Aulu---probably a former soldier), six at Ilișua (Aurelius Brisanus eques, his sons Aurelius Mucatus and Aurelius Maximianus both equites, Mucapor eques, Aelius Mucatralis eques, Sola Mucatralis eques), four at Apulum (Sabinius Bithus miles, Aelius Dines miles, Mucatra Brasi miles ex numerus Palmyrenorum Tibiscensium, Mucapor Mucatralis miles ex numerus Palmyrenorum Tibiscensium), one at Tibiscum (Brisenus Aulusani miles in cohors I Vindelicorum milliaria equitata). From all the twenty-one mentioned soldiers most are equites who serve in different alae, cohorts and special units with horsemen, excepting those who serve in the two legions from Dacia and Napoca. The civilians are not as frequently mentioned as soldiers are, because a lot of information comes from soldiers’ diplomas and the epitaphs of the dead are written also by the soldiers most of the times and they appear to be the direct heirs.

The occupation is mentioned only the in case of the soldiers, the only exceptions from the civil medium being: a possible craftsman – Mucatra from Napoca and a figulus from

107 Dacian name elements are different (e.g. deci-, diurp-, thia-, -cissa, -pier), as the names themselves (e.g. Damamaeus, Decibalus, Diurdamus) – DANA/MATEI-POPESCU (forthcoming), 2.
Banatska Palanca. In the case of other discoveries we can talk about a practice of writing on tiles and not about some craftsman. Beside these we can also add the epitaphs from Brad which probably belongs to some miners. Except some isolated points (the discoveries from Ulpia Traiana Sarmizegetusa, Rusânești, Pojejena and Bâile Herculane) the rest of the elements must be connected to the army and to the different points from Dacia which are developing around military areas. The information in the epigraphic material shows that most of them are soldiers, especially *equites* in auxiliary formations from Dacia (*ala Siliiana, ala I Tongrorum Frontoniana, ala II Gallorum et Pannoniorum, numerus Equitum Illyricorum, numerus Palmynrenorum Tibiscensium, cohors I Vindelicorum milliaria equitata*) or even in legions. They are certified at Apulum and at Potaissa.

The funerary monuments assigned to this population don’t have portrayal or iconographic distinctive elements, the dead not being represented in bust or as part of the funerary banquet. In the case of dead people’s representations on the funerary monuments it can be reminded the necropolis from Brad where the busts of the dead are specific for Illyrians’ figurate representation. The inscriptions in Latin are raised by peregrines of Illyrian and Thracian origin: *Aurelius Valerius, Marcus Antonius, Aurelia Banea, Dules Maximi, Aurelia Tzod* [...] 108. It is possible to have here a mixture of colonized population (Thracians and Illyrians) or some colonists proceeded from the area between Thracia and Illyricum109. It is the only point from Dacia where we can assume that there is a colonization of this part of population beside Illyrians, the rest of discoveries certifying soldiers in most of the cases. Even if more of the mentioned Thracians are *equites* and serve in different *alae*, in Dacia we have just the first type of funerals *stella* met in Rhenania. They are classified into two categories, depending on the way in which the horseman and his equipment are represented. The first type presents the horseman attacking and killing his fallen enemy (it is met in the discoveries from Britannia to Palaestina and also in Numidia). In the north Danubian province this type is met only in Upper Dacia, on *aediculae*’ walls in Cristești and Șeica Mică and on a *stella* discovered at Târnăveni-Botoca 110. The second type, very well represented in the zone of Germany, presents the dead recumbently dressed in a *toga* in the superior register, and in the inferior register it presents his servant carrying the horse to the stable 111.

Therefore we believe that the ethnic Thracians come in Dacia through the army (being recruited in different auxiliary units) and not through civilian colonization under Trajan and Hadrian as it is in the case of Illyrians. These facts can be sustained by the great number of *Aurelii* and *Aureliae* from the present paper, names which are probably from the 3rd century.

From all the three auxiliary units which had their garrison on the territory of Dacia (*cohors II Flavia Bessorum – Dacia Inferior, cohors I Thracum sagittariorum – Dacia Superior, cohors VI Thracum equitata – Dacia Porolissensis*), 112 there is no known soldier of Thracian origin who served in these troops. But the ethnic component of these units had been certainly changing through time beginning with their formation and ending with the time when they

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108 NEMETI/NEMETI 2003, 419.
110 For the typology of this kind of monuments, see also: NEMETI 2003, 294–320.
112 PETOLESCU 2002, 38
stationed in province. There are no known dedicators who have a Thracian *cognomen* not even in the case of gods like Thracian Horseman or Jupiter Zbelsurdos attributed to the space populated by Thracians (Thracia and Moesia inferior). Some of the dedicators may have their true identity hidden under Roman or Greek names\(^{113}\). In the case of the monuments where the Thracian Horseman picks up some attributes from Apollo (the Horseman holds a lyre in his hand), as those from Apulum (a stone tin)\(^{114}\), Gilău (stone altorelief in shape of *aedicula*)\(^{115}\) and the two *ex-voto* from Potaissa and Bolduț\(^{116}\), we can say that they belong to Thracians (who formed restraint groups of worshipers in Dacia, as well as in other parts of the Empire\(^{117}\)). The analogies are found in south Danubian space where the number of these pieces is high\(^{118}\).

The total of persons certified through their names is met on the all territory of the province, especially in those areas connected to the army and to the stationed units like *alae* or *cohortes equitatae*. The places where they are mostly attested are: Apulum, Ilișua, Gherla, Potaissa and less in Dacia Inferior.

The literary sources show that the practicing of levy of native troops was more and more common in the 1\(^{st}\) century BC. Caesar’s commentaries mention that he managed to gather 4000 people during the war in Gallia. They were from Gallia and they formed the Cavalry. A similar situation is certified during the Civil war which troubled the end of the Republican regime, when Brutus managed to gather 4000 horses from Lusitania, Thracia, Illyricum, while Cassius gathered 2000 people for the Cavalry from Spain and Gallia plus to 4000 archers from Arabia, Medeia and Parthia\(^{119}\). The native troops received the title of *auxilia* which literally means auxiliary, and their status was officially approved with the reforms initiated by Augustus\(^{120}\). The levy for the auxiliary units was made in most of the cases from the area in which these were stationed, but the cavalry units (*alae*) were an exception. These units had a special treatment at least for the 1\(^{st}\) century AD. To strengthen this sector of the army there were formed mixed units of Gauls and Pannonians or of Gauls and Thracians\(^{121}\). The presence of Thracians in the military sector, especially in Cavalry, is felt in the beginning of the 2\(^{nd}\) century, when Thracia becomes one of the most important sources for the Roman draughts. With the beginning of the 2\(^{nd}\) century these excellent horsemen gradually replace the Gauls from the cavalry, who used to be the main recruits in the *alae* till the replacing\(^{122}\).

The emperor and the governors of the province had a personal guard formed from two parts: the Cavalry and the Infantry. It was meant to protect the emperor and, until the reign of Septimius Severus, the members of this guard were recruited mostly from Italy, but

\(^{113}\) HAMPARŢUMIAN 1979, 23.
\(^{114}\) HAMPARŢUMIAN 1979, 91, RUSSU 1967, 98.
\(^{116}\) NEMETI 2000, 328.
\(^{117}\) TURCAN 1998, 283.
\(^{118}\) KAZAROW 1938, fig. 227, 251, 337, 344; GOCEVA/OPPERMANN 1978.
\(^{119}\) DIXON, SOUTHERN 1992, 22.
\(^{120}\) CHEESMAN 1914, 17, for the evolution of the Thracian military elements before the Roman conquest, see also: WEBBER 2001.
\(^{121}\) DOBSON/MANN 1973, 194.
\(^{122}\) For further information about the draughts of the *Bessi* Thracians, see also: TACHEVA 1997, 199–206.
afterwards, most of the recruits don’t come from Italy anymore but from Thracia\textsuperscript{123}. The statistics show that the number of soldiers recruited after 193 from Thracia and Dacia is bringing up, 16 names before year 193 (13%) and 29 names after this date (35%)\textsuperscript{124}. This situation is directly connected to the politics applied by Septimius Severus who favors those coming from the provinces which sustained him in the war against his rivals: Pescenius Niger and Clodius Albinus. Thanks to this policy, a lot of people argue that they come from Dacia, Pannonia and the Moesia, specifying the word *origo* in different dedications (ex: *natione Dacus*). All these soldiers, either they come from the guards in Rome, Britannia, Germany or from the distant Syria, they keep the names specific to their countries. Some examples in this meaning are the following: Longinus Biarta Bisae f. Bessus who serves in *cohors VI Thracum* in Britannia (1\textsuperscript{st} century)\textsuperscript{125}, T. Flavius Bassus Mucalae f. Dansala, a horseman in *ala Noricorum* from Germany (1\textsuperscript{st} century)\textsuperscript{126}, Bithus Sola f. Bessus ex equite in *numerus equitum Illyricorum* from Dacia (the second half of the 2\textsuperscript{nd} century)\textsuperscript{127}, Aurelius Mucatralis tubicen in *ala Brittanic* (AD 252)\textsuperscript{128}. All these soldiers are Thracians, a fact easy to tell due to the specific names or to the mentions regarding the tribes from which they were recruited.

The last researches pointed out a series of Dacian names, which are new in this field. In the followings I will select some of the most eloquent examples. The military diploma (of July 31, 131) mentions one cohort (*cohors I Flavia Musulamiorum* garrisoned in Mauretania Caesariensis) and it is offered to an *ex pedite Dirdanus*, son of *Damanaeus*. The names of the wife and children are also interesting: the wife, *Zispier Zurosi filia*, the children, *Decibalus, Dossachus, Comadices* (three sons) and *Davappier, Daeppier* (two daughters)\textsuperscript{129}. Another example is that of the Dacian M. Ulpius Canuleius, son of *Damusis, Dacus*. The origin of the soldier is hidden under a Roman name, but the patronim and the mentioning that he is a Dacian shows his real identity. In the diploma’s text it is also mentioned the unit where the soldier serves, *cohors I Ulpia Dacorum*, garrisoned in Syria. These examples were presented to show the morphological differences between Thracian and Dacian names.

Most of the ethnic Thracians from Dacia have simple typical names (the *Bithus* name being the most frequent), while the others can be identified by *cognomina* specific to the country. The most eloquent case is that from Iljişa, where the Thracian *Aurelius Brisanus* is inherited by his sons *Aurelius Mucatius* and *Aurelius Maximus*, who are also soldiers. The names of the children indicate a very clear sign of acculturation. Just one of them has a Thracian *cognomen*, the other *Aurelius Maximus* is identified as a Thracian thanks to the information offered by the epitaph. In an isolated context he could be attributed to any ethnic group. As some hide their real origin under Roman names, others wish to do the contrary. This fact is sustained by the presence of some *signa* – *Aelius Valens qui et Esbenus* from

\textsuperscript{123} DIXON/SOUTHERN 1992, 30.  
\textsuperscript{124} DABÓ 1975 NR. 626–633, 638, 880, SPEIDEL 1994, 83.  
\textsuperscript{125} CIL III 8312.  
\textsuperscript{126} DIXON/SOUTHERN 1992, 39.  
\textsuperscript{127} IDR I 13, RMD I 39.  
\textsuperscript{128} BALTY/VAN RENGEN 1993, 51, In Apamea (Syria), out of the 28 funerary monuments presented above, 8 can be considered as belonging to Thracian soldiers, all of them being dated in the 3\textsuperscript{rd} century.  
\textsuperscript{129} DANA/MATEI-POPESCU (forthcoming), 5.  
\textsuperscript{130} DANA/MATEI-POPESCU (forthcoming), 5, for Dacian names, see also: DANA 2003, 166–186.
Rusăneşti or by the return to names specific to the country, as it is the case from Brad, Dules Maximi. We can observe that the whole naming context underlines some realities which are met in the entire Empire: initially the parents avoid to grant barbarian names to their children, preferring the names borrowed from the emperors, but later on they return to names specific to their country.

Despite all these, the ethnic Thracians belong to the population which keeps these barbarian cognomina, a fact which makes them easy to identify in the areas where they arrive. We do not know how many of the mentioned soldiers in the text remain in Dacia, but we can see that some discoveries show the contrary (the case of Aurelius Teres certified at Serdica). If all these people wished to return home after finishing the military service is less possible they would give up their specific names. Despite all these, they still borrow a lot from the Roman world, the raising of a funerary monument being one of the examples. We can add that the names presented in this paper are specific to the space populated by Thracians and they certify the presence of these in Dacia. Most of them remind they belong to the Thracian tribe of Bessi, which clearly distinguish them from the population of the north Danubian province. They must not be confused with the native Dacians, this being an attempt to compensate the gap left by these on the epigraphic material.

Till further researching of this subject, sustained by discoveries of a sufficient number of archeological pieces, we can state that the ethnic Thracians come in Dacia and in other areas of the empire rather through the army than through civilian colonization. This custom is probably transmitted from father to son, serving in Rome’s army being a source of money. Rome also offered the recognition of the marriage and of Roman citizenship at the end of the military service. This military service represented the main distinction among the inhabitants of the empire until the edict of Caracalla.

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