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Iulian Moga is Assistant Professor at the "Alexandru Ioan Cuza" University from Iaşi, specializing on the study of ancient history and religion, oriental cults, cultural anthropology and minority rules in Antiquity. This recent book is the printed version of the author's Ph. D. study accomplished with the supervision of two notable scholars of the field, Professor Silviu Sanie from the University of Iaşi and Professor Michel Molin from the University of Angers. This work is a massive result not only of a nine year Ph. D. study (2002–2011), but also of a profound scientific research in some of the most acknowledged archaeological institutions of Europe (Université d'Angers, British Institute of Archaeology at Ankara, École Francaise d'Athenes). The author is a young member of the so called "Iaşi School", who's activity – determined and influenced by the profound importance of Silviu Sanie's work in Romanian studies of Roman and ancient religion – seems to be a new current and an important centre of religious studies, focusing on oriental cults, Early Christianity and Jewish spirituality. His book, as his activity too, within this new current of Romanian religious studies of Roman religion, must be interpreted in a historiographic sense, continuing the important ideas of Juan Carbó Garcia[1] about the perspectives and necessities of the research. In this sense, Iulian Moga is the representative of a new wave in Romanian historiography.

His massive work begins with a *Preface* from Silviu Sanie (p. 9–13), where the renowned scholar remarks the main characteristics of Moga's work: it's synthetic values, great bibliographic and massive critical apparatus and the fact that, after the works of Alexandru Popa, Dionisie Pippidi, Mihai Bărbulescu and Sorin Nemeti about the Micro – Asian influence on Dacia, Moesia Inferior and the Greek colonies on the territory of Romania, this book is the first synthesis in the Romanian language about the religious world of Asia Minor.

In the *Foreword* (kind of acknowledgements), written by the author (p. 13–16), we can read a long list of a few notable scholars from Romania, and, in a very large part, from abroad – whose contribution, support and help in creating the volume was essential. Before the text, the author lists the abbreviation (p. 17–35) of dictionaries, encyclopaedias, ancient authors, volumes, journals and collections. Most of them are not accessible in Romania, a fact that shows the author's foreign formation and research – an increasing phenomena of the new generations.

In the *Introduction* (p. 35–64) the author underlines the importance and the multicultural aspect of Asia Minor, analyzed by many scholars in the 20th century. He argues that the cultural transfers and the meeting point value of Anatolia were reflected in the strongest way by Strabo, in his *Geographika*. In this chapter Moga presents the main ideas, aims and methodology of his work, emphasizing the importance of the book's synthetic value, the iconographical, typological analyses of deities and, last but not least, the priority of important indigenous deities. He also

[1] CARBÓ GARCIA 2010, 61–100.

argues why some well – known deities which are associated with lunar or solar aspects – such as Artemis and Hekate – are not introduced in his monograph. One of the most laudable part of his book is its ternary structure (deities – adepts – religious communication) attributed to Strabo by the author, also reflecting the current state of research in the Roman religion, where the manifestation of the "*sacrum*" and "*religio*" must be analyzed in this ternary, complex and interdisciplinary method (*sacrum* – actors of it – way of manifestation)[2]. Presenting the methodology of his work (p. 42–43), Moga highlights the importance of the new critical editions of some authors, such as Posidonius, Porphyrios and Herodotus. He presents Asia Minor (Anatolia) as a geographical and cultural territory between two continents by analyzing the etymology of the territory's name (from the Hittite *Assuwa* – to Roman *Asia*) and the *barbarophonoi* concept of Strabo about the identities and ethnicity of Anatolia, this specificity of the area being the main leitmotiv of his book.

The first part of the book (p. 67–195) has three chapters, divided not only by the principle of religious ontology but also by iconographical aspects. The main characters of this part of the book are the gods, presented in a typology based on their sacral and functional essence and role. In the first chapter (p. 67–131) the author presents three of the most widespread universal gods: Hypsistos, Mithra and Mên. Without mentioning or defining the term of "universal gods", Moga began analyzing Hypsistos. A great value of the author's methodology is that he began with the philological approach detailing the literary appearance of the word "'υπσιστος", not only in Greek texts, but also in the Jewish tradition. In this short, but very concise summary about Hypsistos, the author presents the evolution of a universal god from its Jewish origins to the syncretistic God with henoteist tendencies emphasizing the apotropaic and magical aspects of the god. For the exemplification of the literary sources, Moga presents in a very detailed way 125 inscriptions (catalogue nr. 1–125) of Theos and Zeus Hypsistos and his associates. This chapter is a very detailed and concise part of the book, but it doesn't contain references to some elementary works in the field, especially the new monograph of Cline[3] and the new studies of Mitchell and Belayche[4]. The next so called "universal god" presented is Mithra (p. 80–116). In this massive chapter, Moga made a very good literature review (probably the most updated one in Romanian) of the main paradigms of the mithraic studies, presenting not only some historiographical aspects of the cult from Cumont to Beck (avoiding some notable scholars, such as Tóth István), but also a detailed analysis of the micro – regional and different chronological manifestation of the god. Moga remarks the importance of Asia Minor, as a multicultural and specific area in religious terms, where, in his opinion, the Greco-Roman cult of Mithra(s) has born. He enrols 13 inscriptions dedicated for Mithra in Asia Minor, many of them being translated in Romanian for the first time. The last "universal" deity presented in his book is Mên (p. 116–130). The author uses in this case the same structure, presenting the religious and etymological origins of the god and his name and the local manifestation of the god's syncretism and specific aspects (as apothropaic, saviour and universal god). Besides the bibliographical summarizing, Moga made some personal and good remarks about some phenomena, one example being about Mên's epithet, "ασκεηνος", remarking the relation of the Augustan imperial ideology with the wide spreading of these cults. He chose to present the cult of the god very well, detailing 66 inscriptions.

The second chapter (p. 131–155), entitled "Equestrian solar and lunar gods" is the only part of the book where deities are also analyzed from an iconographic point of view, their equestrian nature being a determinative element. The first deity presented in this chapter is the Phrygian – Lydian god, Hosios kai Dikaios. Presenting the etymological variety of the god and it's attributes, Moga concludes that in some places Hosios kai Dikaios – similar to some "immortal gods (*theoi athanatoi*)" – appears as a multiple entity and in a secondary hierarchy. The second god presented is Apollo Lairbenos, a typical local deity known only sporadic (in the sanctuary of Atychorion, where he was worshiped with his mother, Mater Leto). Hereinafter

[2] RÜPKE 1997; BIEHL/BERTEMES 2001.
[3] CLINE 2011.
[4] MITCHELL 2010, 167–209.

the author presents the cult of the Dioscuri and Pisidian Goddess, reflecting the specific local aspects – iconographic or religious – of the gods, but presenting in a very detailed way the relationship between the Dioscuri and the Samothracian mysteries.

Sandan, the Cilician god is presented very shortly, highlighting the syncretic aspect and the Hittite origin of the god, similar to Sonzon, the lunar god, whose religious identity is still not clear.

The third chapter (p. 157–190), entitled "Solar and Lunar Goddesses" presents in the same manner and using similar methodologies, three main feminine deities from Asia Minor: Anaitis, Må and Artemis Pergaia. Anaitis, known in the Achaemenid period as Anahita, protector goddess of the Persian dynasties, who became a syncretic and polymorph goddess in the Hellenistic age. As in the precedent cases too, Moga presents the appearance of the goddess on the local inscriptions, indicating the specificity of the cult in some cities. Må, known also as the goddess of the Sun from Arinna, is presented in a very detailed way, where the author reflects upon the syncretism of the goddess with Hebat, with the italic Bellona, and with other deities, mentioning the "unofficial" integration of the goddess in the pantheon of Rome as Bellona – Må. He used not only the iconographic, but also literary sources for these analogies and – unusually for the precedent cases – highlights some ritual features (the bloody sacrifices for Bellona at *Dies Sanguinis* by the *fanatici*). In the case of Artemis from Pamphylia, Pergaia, the author presents in great detail the etymology of the goddess, analyzing not only the epigraphic and iconographic, but also the numismatic sources.

The second part of the book entitled "The world of the dedicates – the organization of the sacral spaces" (p. 195–235), is divided in two chapters. The first chapter entitled "sanctuaries and temples" (p. 195–207) is divided also in two subchapters. In the first one, Moga presents the typology of Strabo for the religious, but more about the economic status of the sacred spaces: universal (state – temples), urban sanctuaries and rural sanctuaries. The subchapter presents the evolution of the sanctuaries and its juridical and political status in the Hellenistic and Roman period, but it doesn't present the importance and symbolism of the sacral spaces and internal geography of the sanctuaries. In the next subchapter, entitled "Incomes, properties, transactions", Moga presents very clearly and concise, with original ideas, the economic life of the sanctuaries, using not only the votive inscriptions of the area, but also other analogies. There is also a summary of the main ideas laid out in a detailed table (p. 204–205).

The next chapter, entitled "Priests and dedicants" (p. 207–235), is divided in two subchapters, as the title itself reflects. The first presents the sacerdotal corpus. Detailing the role and the function of the high priests, it is worth mentioning that this section presents not only the everyday life of the sacerdotes, but also highlights some unique features of this socio – cultural category (the role of the priestesses for instance). Using a great amount of analogies, Moga doesn't present in detail the social relations of the individuals, but focuses in some cases on such remarkable and rare examples as Marcus Aurelius Seleukos, who was not only an official priest but also a pater, member of a mithraic community (p. 211), or the famous priest – family, the Aelii from Cappadocia. The subchapter presents also some auxiliary groups of the sacerdotal class, such as the *neokoroi, tamiai, trapezitai*, *epimelatai* or the priests of Kybele and Bellona, the *galli* and the *fanatici.* The dedicants (p. 223–235) are presented not only as a community, but also displaying some individual features, remarking the importance of the multiethnic and cultural diversity of the analyzed territory (SV Asia Minor). In the author's opinion, the widespread of some personal names (Mithridates or Menophilos) reflects the strong presence of Oriental gods as Mithra or Men. A new and very rare approach of this subchapter is the analysis of the age of the dedicants, reflected by some specific epithets or names, and, mentioning another unique aspect of the book, is the subchapter about child – adoptions (*threptoi*), which occur and are known from the votive sources in the Apollo Lairbenos sanctuaries. In the next subchapter, Moga shortly presents a very debated topic, the world of the professional and religious associations.

The last part of the book, entitled "The divine world in change" (p. 235–277), is divided in two chapters that first analyse the epigraphical sources of religious manifestation in Asia Minor, and second, the way of communication and the theological hierarchy of deities. The categories of the inscriptions (ex voto, funeral, *katagraphai,* honorific) are not only exemplified, but literary and thoroughly analyzed, especially pointing out some important linguistic and social features of the sources. The last subchapter analyzes the hierarchy of deities based especially on their epithets and epigraphic variations. The iconographic aspects are almost totally missing from this study. Moga presents the supreme deities, their kinship and the spiritual and psychological evolution of the so called "second paganism", by analyzing the new hierarchy and typology of gods known from the Oinoanda inscription and from ancient authors such as Xenocrates or Plotinus, exemplifying this new phenomenon by henotheist deities as Zeus Bronton or Zeus Aitherios. A very important subchapter presents the minor deities, demons, angels and other intermediary beings known from Asia Minor's inscriptions. His short (but still the best in Romanian) review about ancient angels is a good synthesis of an actual and very popular topic in religious studies[5].

In the last chapter (Conclusions, p. 277–283) the author summarizes the main ideas of his work, again remarking the difficulty to separate the rural and urban, the Hellenised and local aspects and the defining role of the individual and the community, as actors in religious phenomena. Moga also highlights the specific local aspect of the pantheon of Asia Minor, where phonetic polarization and accumulation is a very popular way of expression of religious syncretism and henotheism. Though he remarks the importance of iconographic aspects of the local deities, illustrations are missing from his book, remaining a great insufficiency of an authentic analysis. On the following pages we find a concise catalogue of inscriptions (p. 283–587), many of them being translated in Romanian for the first time. The book ends with a considerable bibliographical list (564 titles), literary sources and epigraphic index.

The massive work of Iulian Moga is not only a Romanian "adaptation" and synthesis of the international studies about the religious life of Asia Minor, but an original monograph, using the current methods and bibliography of religious studies, a careful analysis of literary and epigraphic and iconographical sources. By this work, Moga – joining some of his Romanian contemporaries – has contributed to the widespread of new currents and methodologies in Romanian ancient religious studies.

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[5] CLINE 2011; XERAVITS ET AL. 2010.

Dan Gh. Teodor, *Un centru meşteşugăresc din evul mediu timpuriu. Cercetările arheologice de la Lozna-Botoşani/An Artisan centre from the Early Middle Ages. The archaeological research from Lozna-Botoşani*. Bibliotheca Archaeologica Moldaviae XV. Academia Română – Filiala Iaşi, Institutul de Arheologie, Editura Istros (Brăila 2011), 200 p. (including 118 figures), abstract and list of figures in French.

Professor and researcher Dan Gh. Teodor has established himself over time as one of the most important representatives of the archaeological investigations of the early medieval period in Moldova and Romania, in general. Most recently, the scholar has authored the monograph on the settlement at Lozna (place "La Ocoale"), Botoşani county, a site of great importance for the knowledge of the evolution of the east Carpathian territory (mainly centred on the upper basins of Siret and Prut rivers) during part of the second half of the 1st millennium AD. As the book author himself specifies on several occasions, beside an entire series of arguments, the performed research evidenced a rural settlement primarily focused on artisan production, firstly iron production and processing. Both the structure of some of the archaeological features, interpreted as facilities designed for artisan activities and the variety and quality of a specific inventory, rarely found in such sites, support such an assumption.

The excavation itself, very well devised, the quality of the analyses made and their subsequent results, give undisputable value to this archaeological monograph. We do not wish to make herein a detailed presentation of the book (nonetheless, you will find below a series of remarks), but to put together certain observations, occasionally of detail, which certainly, may be subject of discussion and debate according to different points of view.

The settlement is located in north-east Romania, namely in the upper basin of Siret river (at only 1–1.5 km east the river line), its various buildings being erected on the edge of a terrace delimited by Bahna creek ("Turbărie"/"Peat bog") (Fig. 3). Noticeably, the micro-zone soil is very rich in iron oxides mineralization found in both the said river banks and the close-by peat bog at Dersca. Therefore, the raw material necessary for iron production was handy.

The settlement was identified in 1963 and completely researched between 1979–1989 via a system of parallel sections and trenches. The north-eastern segment of the settlement interferes with part of a cemetery with flat cremation graves, where house 18 intersected a funerary feature (Fig. 3). The cemetery (under processing) was partially destroyed by recurrent farming works, being dated to the 6th–7th centuries, namely in a period previous to that established for the settlement (end of the 7th century–8th century, possibly even until the first decades of the 9th century). Therefore, one should suppose that another settlement, corresponding to the cemetery, was located somewhere nearby. Except for these graves, with poor inventories, the researched surface did not yield other previous or later remains (there is a thin culture layer, just below the farming land).

Overall, 40 houses were investigated (a double concurrent function, of both house and workshop was supposed for 8 of them), to which add a "workshop-pit" (as per the author's statement), then another eight clay ovens (tending to spread on the edge of the settlement, northwards and in the river direction) and 10 waste pits. The latter lack inventory, hence they might have been used only for clay extraction, possibly for food storage. In certain cases, some of the houses were overlapping, namely those numbered 13/14, 24/25 and 37/38. Five pit-houses (1, 2, 15, 18 and 21) were destroyed by fire, as evidenced by the charred wood beams found on the floor.

Pit dwellings are partially sunken, more than two thirds by 40–75 cm from the ancient surface level. In these cases at least, the small depth of the underground part invalidates the author's hypothesis of a roof (double sloped) leaning directly against the ground, respectively the ancient surface level. Such a constructional system would have generated an insufficient room height, respectively an insufficient useful space, hence, as the author himself assumed elsewhere, one should take into account walls made up of joint– type beam ends, raised from the floor level or on the outside of the sunken part of the constructions, from the ground surface. There is a common explanation for the cases when the timber structure of the house makes no use of posts. Only house 19 was deemed surface house, although it was sunken by 25 cm from the ancient surface level. The plan layout of the building, as delimited by the preserved remains, might have been circular (a "yurt"– type dwelling) and not rectangular, and related to a simple hearth set up nearby. It seems peculiar amongst the other features, especially since the largest quantity of fine grey pottery, wheel-thrown, was found there. There are other four oval-shaped buildings ("houses" 6, 7 and 9) and one unusual, semi-circular and very small– sized ("house" 27). All were provided with fire installations, however their function as proper houses is still questionable. The plan shape of the rest of the buildings, primarily houses, is most often almost square. Fire installations, namely ovens built of local stone are almost always present inside. Often, these fire installations were preserved very well (including the cupola or portions of it), therefore another installation type, namely hearths surrounded with facing stone is less likely (simply, not all ovens were preserved as well).

The clay ovens discovered outside the houses, presented as less common, are of interest. They are either circular or oval and without exception, are sunken by 15–25 cm from the surface level of the settlement, which would mean that their upper part (the cupola) rose above the ground. Usually, the cavity of such outdoor ovens, almost always present in the early medieval settlements of Eastern Europe, was dug in the wall of a larger or smaller pit (often, oval-shaped), which also functioned as space from where the oven was more easily supplied. Since such pits were not discovered in relation to the ovens from Lozna, one should believe they were similar to the indoor clay semi-spherical ovens known from certain early medieval settlements and ethnographic analogies. We must agree with the author that their purpose might have been that for cooking (mainly, bread baking), but also for melting soft metal, like oven 2 wherein a marl mould fragment and especially bronze waste in course of melting (small beads) were found. In addition, they might have also been used for pottery firing, as the book author supposes, however in such case they should have been provided with a taller cupola, yet their preservation state does not allow for such conclusion. Nevertheless, definite examples of two-chambered pottery kilns provided with intermediary grid dated to the 7th–9th centuries are unknown on the territory of Romania.

The essential part of the monograph is that of having identified a remarkable variety and intensity of artisan activities within the settlement, which the author rightfully underlines on several occasions. They include iron production and manufacture of finished products, bronze processing (possibly also lead, silver too, however definite clues in this respect are missing), bone processing, but also crafts that did not require a high degree of specialisation (spinning, weaving). Still, the criteria on the basis of which proper workshops or workshop-houses were

designated are not clearly defined. Ideally, yet rarely, depending on the nature of the actual activity, the specificity of the archaeological feature structure (certain special facilities like for instance, loom prints) and part of the identified inventory (in the case of the same example, several clay loom weights) should coincide. If iron ore reduction activities as well as the forging processing of certain objects made of this metal required special installations, more likely set up outdoors, bronze items casting and finishing for instance, or bone processing, spinning and weaving are activities that could have been carried out indoors. Commonly, waste was most often dumped inside the pits of the former houses abandoned on purpose, hence the connection between the collected inventory and the respective building remains unclear.

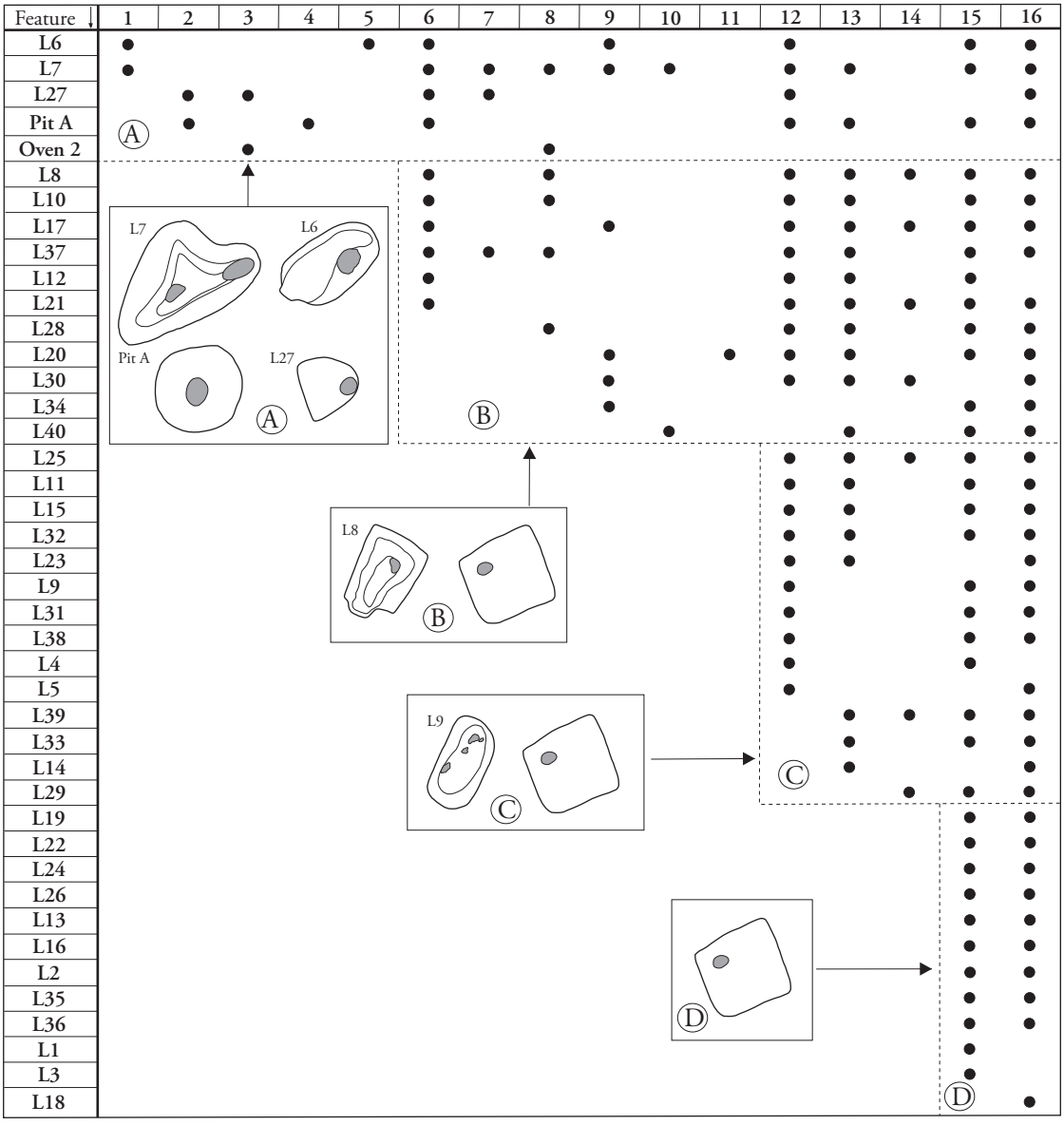

Fig. 1. The association of certain inventory elements in relation to the shape of the archaeological features. 1 – iron blooms. 2 – iron slag remains. 3 – melted bronze waste. 4 – bronze waste or melted copper. 5 – clay bellows nozzle. 6 – crucibles. 7 – spoons for metal pouring. 8 – mould. 9 – mandrels. 10 – chisels. 11 – hammer. 12 – knife blades. 13 – other iron or bronze objects. 14 – deer horn or animal bone under processing. 15 – bone piercers. 16 – spindle weights (fired clay).

The examination of the researched features (as seen, 40 were designated houses and some house-workshops) from the point of view of the association of inventory objects other than pottery, led to the identification of at least four groups (Fig. 1). Consequently, features (group A) where iron blooms (L6, L7, in total over 100–120 kg), iron slag (L27, Pit A), occasionally together with bronze waste (L27) or copper or bronze (Pit A) under melting, or only bronze waste (beads) (Oven 2) were identified may be deemed with more certainty as proper workshops. Except for oven 2, clay crucibles (these small recipients were not always properly identified as such), clay spoons for pouring melted metal (L7 and L27), moulds (L7 and Oven 2) and other specific tools (clay nozzle associated with the bellows in L6, mandrels in L6, L7 and chisel in L7) also add. No bones under processing were found within these features, yet they yielded knife blades, other metal objects, bone piercers and spindle weights. Not by accident, both their plan and section layout differs from those of proper houses, and except for L27, they lie at a significant higher depth. L6 and L7 are provided with ovens larger than those inside the houses. More likely, the two ovens in feature L7 were clay-built and restored several times. Thus, not only part of the inventory, but also the important elements related to the appearance and equipment of these structures, differentiate them from the houses in the settlement, hence their exclusive economic purpose may be supposed.

The author explained Pit A as a workshop, arguing that within features L6, L7, L8, L9, L27 and L28 instead (the latter complying with every criteria of a house), iron ore would have been processed for iron production, concurrently functioning as houses. A few types of installations are suggested for the iron ore reduction process (the so-called *sponge iron*, as seen, existent nearby the settlement): the clay ovens, likely domed (like those in feature L7); hand-made pottery vessels in the shape of a truncated cone, with an orifice by the base (wherein the bellows nozzle would have been inserted) like those in houses 3 (or 6) and 10; larger pits, like that inside dwelling 28. Regarding the iron ore preparation, domed ovens and oven supplying pits are known as independent installations even in regions close to that of upper Siret river, however they seem to have been used only for ore enrichment, while the proper reduction was carried out in other smaller, "furnace"– type ovens[1]. The two hearths found in L7 are very large (2 × 0.90 m, respectively 1.80 × 0.75 m), hence the kiln capacity must have been matching, yet their efficiency in melting such a large ore quantity is questionable. Unfortunately, the shape and size of the iron blooms found in L6 and L7 are not given, these data directly accounting for the shape and size of the ovens where they were obtained. Such use is still unconvincingly proven also in the case of Pit A (diameter 3.60 m), with a hearth located in a central cavity onto which iron slag pieces and melted copper (or bronze) were discovered. Not much may be said about the rectangular pit in the middle of house L28, in relation to which neither burn traces nor iron slag remains were identified. The use procedure of the pottery vessels with an orifice by the base is also questionable, at least in the case of the specimen from Lozna, which is only 15 cm high, the rim diameter being only 20 cm, due to the little quantity of metal obtained this way. Nevertheless, the vessel should have been very strongly fired secondarily, almost vitrified, however that note is missing[2]. In the upper Prut river neighbouring region, such recipients, found in the pottery inventory of the settlements only starting with the 8th C[3], are categorised as bowls-strainers.

Hence, it seems more likely that features L6 and L7 only stored iron blooms, brought from somewhere else. It is also very likely that the artisans settled at Lozna had obtained themselves this raw material, the installations for processing iron oxide ores, abundant in the

[1] MUSTEAȚĂ 2005, 64–66, with references.

[2] A previous note on the settlement at Lozna references several such vessels, strongly fired, some of their bases preserving remains of ferrous crust, while in the settlement at Udeşti (Suceava county) a slag and metal mass preserving a pot base was discovered (TEODOR 1996, 20). For the last information, references are made to Șt. Olteanu, however this authors tends to exclude the possibility of the use of this procedure (OLTEANU 1979, 583).

[3] MIKHAILINA 2002, 98 Fig. 46/9, 17; MUSTEAȚĂ 2005, 74, 377 Fig. 57/3, 4,

area, being unidentified yet (maybe ovens of small furnace type). Also, the already mentioned two features, similarly to Pit A and possibly L8, L9, L27, more probably functioned as forges, namely blacksmith shops where various finished products were iron-made. As proven by the bronze waste already under melting identified in L27 and Pit A, metals with a lower melting point, mainly the bronze, were also manufactured there, as supported by the rest of the inventory (clay nozzle for bellows, crucibles, mould and spoon for metal pouring, mandrels and chisel). Similarly to a small artisan quarter, these features are located by the southern periphery of the settlement, at not even 20 m from the current bank of Bahna creek.

Within group B (Fig. 1) only feature L8 has a different shape (trapezoidal), compared to that of the remaining houses (square). Moreover, the fire installation, located almost in the centre, hence hindering the efficient use of the indoor space, might suggest the exclusive role of a workshop for metal processing (the inventory includes many crucibles and a clay mould fragment). Regarding the inventory, unless some of the objects are present by accident, crucibles, spoon for metal pouring and fragments of four clay moulds (L37), crucible and mandrel in L17 were identified. Therefore, it is possible that beside feature L8, in those numbered 37 and 17 metal might have also been processed, the last two being used as houses as well. In group C only feature L9 has a distinct shape (oval), preserving inside the hearths of two ovens. Although the special inventory is missing, it might be considered workshop, however no further remarks are possible. The buildings in group D correspond entirely to the specificities of a house.

Loom weights (120 specimens in total; 18 pieces were identified in feature L7, a metallurgy workshop) and bone piercers (80 of pieces in total) were discovered almost in all houses, which is unusual compared to other early medieval settlements. Knife blades emerged inside two thirds of the features, sometimes several specimens in the same spot. Deer horns or animal bones under processing, most often together with knife blades, namely processing tools surfaced in six of the houses. The book author underlines on several occasions that the described situation accounts for the intensive practice of domestic crafts and, in some of the houses, even bone processing, an activity that supposes a certain degree of specialization. Given the large number of spindle weights identified (used to spin vegetal fibres or wool), the complete lack of clay loom weights is curious, since spinning and weaving are complementary occupations. No definite traces of vertical looms were preserved, possibly except for houses 10, 16, 20, 23 and 34, where double postholes placed at a distance of ca. 60–100 cm in-between were found.

Glass vessels fragments, likely most of them beakers emerged within five of the features emerged, which is very rare for the settlements of the period. The possibility to obtain such objects, extremely precious for that time, accounts for the high economic status of some of the community members, but also for a certain intensity of trade relations with the outside world, in direct relation with the craftsmanship specificity of the settlement. Rightfully, the observation is emphasised on several occasions by the monograph author.

The settlement was dated between the end of the 7th century and end of the 8th century, possibly even in the fist decades of the 9th century, which would mean an evolution of ca. 120–130 years. The author makes only one hint to the 8th C (p. 72). In general, judgments on chronology are supported by pottery, the identified analogies for the rest of the artifact categories covering the interval of the 7th–9th C. The grey or yellow pottery with polished decoration, which would be present in Moldova earliest by the end of the 7th century – early 8th century (within the settlement at Lozna it is scarce) is an indicator worthy of notice. The author's insistence upon placing this pottery (usually connected to Saltovo-Maiak culture) from the settlement at Lozna on the account of a present group of eastern population might be exaggerated, since as luxury goods, beside glass, it may be the result of trade relations. Indeed though, even the hand-made pottery, frequently decorated with alveoli and fine notches on the rim, is indicative of certain relations on eastern direction, which the author of the book noted on several occasions.

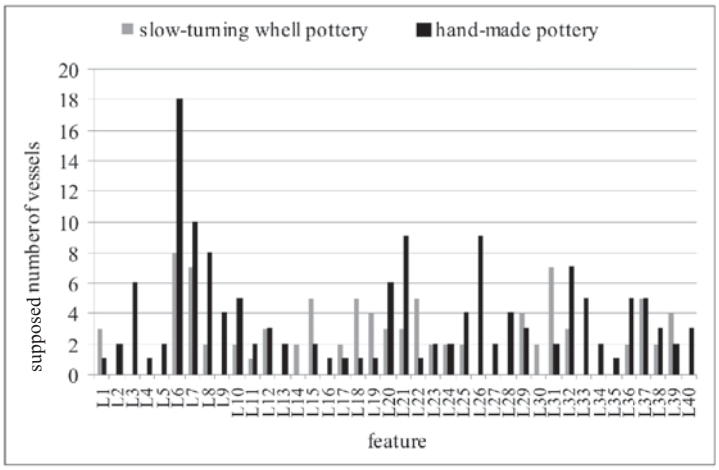

Fig. 2. The presence within features of the two pottery categories (hand and slow wheel-thrown).

According to the author, only hand-made pottery was discovered within 19 of the features (regardless whether houses or workshops). In general, the wheel-thrown pottery is scarce, representing 20–25 percentage of the total material (Fig. 2). Since so many features comprised hand-made fragments or even hand-made restorable vessels exclusively, we believe this may mirror a certain chronological frame, namely that such buildings were earlier. However, on one hand, the hand-made pottery from these features is no different from the similar category inside those where wheel-made pottery was also identified, both sharing the alveoli-decorated rims. On the other hand though, the superposition relation between houses 13 and 14 could does not confirm such assumption, since the inventory of the first included only hand-mad pottery and the second, overlapped by the first, only wheel-made fragments. In the case of the other overlapping houses (L24–25 and L37–38), each contained both hand-made and wheel-made pottery. Nonetheless, the overall image of the pottery there suggests a period when wheel-made vessels started to disseminate, supposedly in virtue of a local production. Relatively many hand-made vessels exhibit a decoration incised by a comb-like tool, namely waved horizontal or vertical fascicles, explained, alike in the other cases, as tendency to imitate wheel-made pottery ornaments.

The use duration of certain houses like those at Lozna was estimated depending on regional climate peculiarities to a period comprised between 20–30 years[4]. Should we agree to the contemporaneous function of all of the 40 buildings (of which six, were likely used only as workshops), then the position of the entire site within an interval broader than a century, as proposed, is disputable. By underlining certain elements (the superposition relations between some of the features, certain differences in the houses' structure, the large number of the features where only hand-made pottery was found, the few burnt houses) the author argues that settlement might have evolved over two phases, namely that at a certain point, the settlement was abandoned (more likely, due to the penetration of a group of nomads in the area), inhabitancy being resumed shortly after on the same spot by the same community (p. 62–63). Obviously, the attempt to establish an internal chronology of the settlement is a difficult task for the lack of more certain data. Hypothetically and assuming the inherent risks, one might consider to individualise those buildings where only hand-made pottery was found. Possibly, they might be completed by those houses overlapped by other buildings. As seen, their inventory included also wheel-made pottery, however on one hand, the separation of the material upon features was at least sometimes uncertain (p. 27–28), while on the other, one may not exclude the possibility that the wheel-made pottery might have been also used during the earliest stage of inhabitancy there.

[4] For instance: KRÜGER 1967, 112; POLESKA/BOBER/KRĄPIEC 1998, 54–55; ŠALKOVSKÝ 2001, 121.

According to this debatable attempt, it would result that during its entire existence, the settlement nucleus was located in the south-western part, where most of the houses and workshops clustered (Fig. 3). More than half of the houses of the early phase, together with three workshops, are found precisely in this land portion, close to the current riverbed of Bahna stream. The position of the houses in two parallel rows on a river-aligned direction and at approximately equal distances in-between, very likely on both sides of a road is noticeable (Fig. 3). Other six houses are placed linearly, eastwards and north-eastwards, flanking the river bank. In this sector, seven houses are overlapped in the supposed second phase, while other few complete the two rows of the previous phase. At this point, a more compact group of constructions (eight) seems to emerge by the south-western extremity placed on a semi-circular layout, with a free central space, open on a north-west direction. Other three workshops are located by the same south-south-eastern periphery, towards Bahna stream. Alike the author himself noted, the internal planning of the settlement is indicative of successive evolution over its existence. Moreover, the settlement does not seem to be related to the cemetery located to the north-east, since houses there are two-phased.

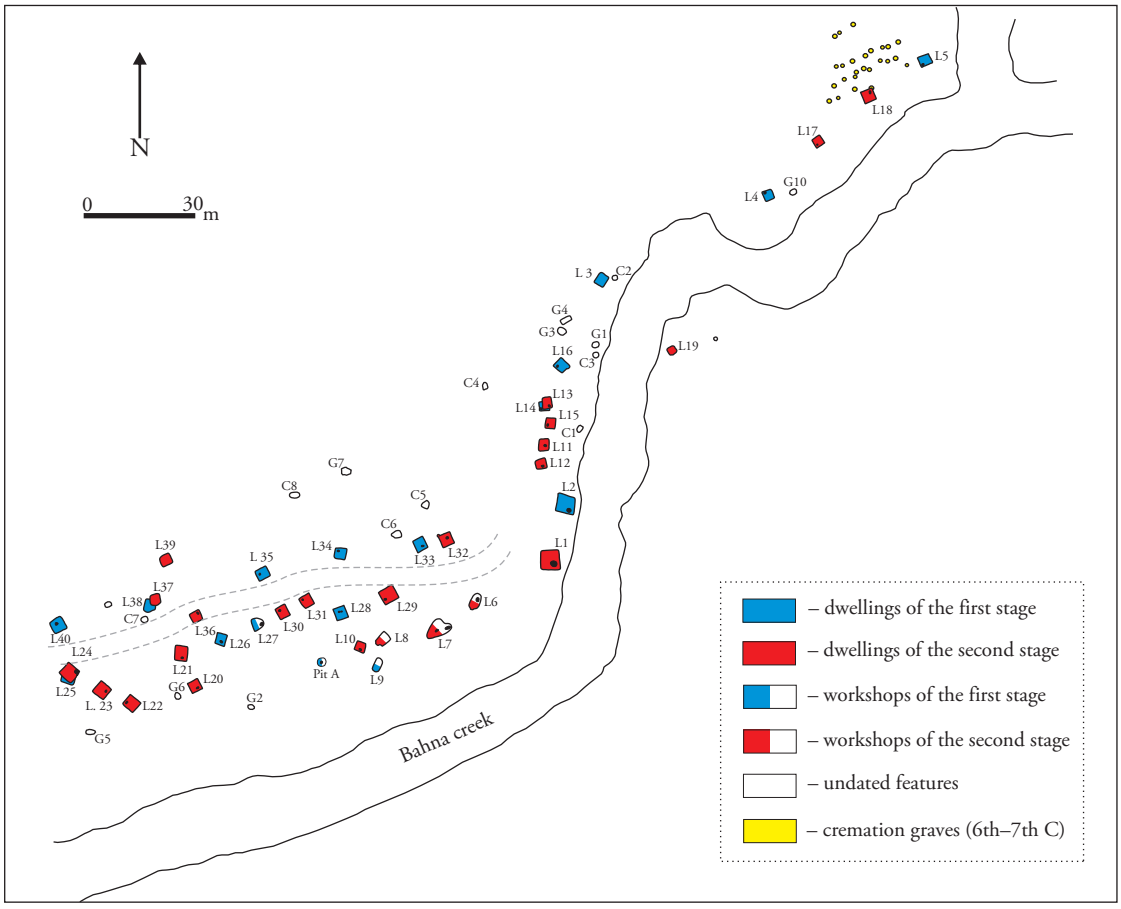

Fig. 3. The settlement structure, with the features' distribution over the two supposed phases.

According to this reconstruction, 14 houses (and three workshops) would date to the first phase and 20 houses (also three workshops) to the second phase. At average 5 individuals within a family, as usually computed, we would deal with an estimate average of 70 inhabitants for the first phase and ca. 100 in the second, figures which, for that time, would correspond to settlements of middle to large size. Returning to the use duration of these houses, without being completely rebuilt, respectively an interval of 20–30 years for each of the two phases, one might assume a period of ca. 40–60 years of existence for the entire settlement, hence significantly smaller than

that indicated by the book author. For lack of certain artifact categories that would more precisely delimit the two phases and given the current state of knowledge regarding the evolution of the early medieval pottery production in the upper Siret river, the more restricted dating of the settlement at Lozna remains a difficult task. In agreement with the author, the entire archaeological situation points to a horizon subsequent that usually termed Costişa-Botoşana-Hansca, broadly following the mid 7th century. Likely, the scarce grey or yellow wheel-thrown pottery and indirectly, even the fact that the inhabitancy of the second half of the 7th century is vaguely defined in the area neighbouring to the east the Eastern Carpathians, might suggest, furthermore in agreement with the author, that the start date of the settlement at Lozna should be placed by the end of the 7th century and the early 8th century, evolving however for approximately half a century.

Remarkably, the research carried out at Lozna enabled the identification of certain early medieval communities, whose economic structures were very likely focused on artisan activities, but also on trade or exchanges with the finished products. In fact, the settlement in question is positioned on the direction of certain trade routes oriented north-south, to and from lower Danube, used as such over various periods. Nevertheless, the settlement at Lozna points rather convincingly to evolutions known insofar, starting to occur during the 7th–9th centuries on much spread areas, towards the proper structures of the medieval society[5].

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Translated by Gabriela Safta

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[5] In Transylvania's case, it seems useful to mention the settlement (and corresponding cemetery) at Jucu de Sus (Cluj county), comparable, from many points of view, to that at Lozna: many workshops for iron processing included, many iron blooms and slag, an impressive quantity of finished iron-made objects, similarly, spindle weights, bone piercers. For lack of local iron ore resources, we believe that raw iron was obtained by trade, very likely in exchange of salt, an important resource of the area where the settlement at Jucu is located. The site was researched almost completely (rescue excavation during 2007–2008), the results are still novel, being the object of a doctoral thesis.

Călin Cosma, *Funerary pottery in Transylvania of the 7th–10th centuries*. Series Ethnic and Cultural Interferences in the 1st Millenium B.C. to the 1st Millenium A.D. 18. Romanian Academy – Institute of Archaeology and Art History Cluj-Napoca, Mega Publishing House (Cluj-Napoca 2011), 183 p. , 49 plates.

This recent book published at high-quality standards by the Mega Publishing House from Cluj-Napoca is a long term desiderate of the Romanian medieval archaeology. This volume by Călin Cosma is structured by the following chapters: I. Introduction (p. 7–12); II. Pottery recipients in funerary contexts from Transylvania in the period of 7th–10th centuries (p. 13–50); III. The study of pottery deposited in graves (p. 151–120); IV. Reflections on the practice of placing pottery in graves from Transylvania in the 7th–10th centuries (p. 121–134), V. Findings catalogue (p. 135–164); Bibliography (p. 165–180), Bibliographic abbreviations (p. 181–182); Technical abbreviations (p. 182–183); Plates, Indexes of names and localities (p. 236–244).

The difficulties that came out while this book was in progress were mainly caused by specific features of the Romanian way of researching (the absence of monographs on the necropolises and of artefacts; the non– or partial publication of material evidence).

Starting with the introduction the author points out the magico-religious aspects of the pottery recipient and its links to the ritual practices of the 7th–10th centuries communities.

The cultural diversity present in Transylvania of the 7th–10th centuries is also noted within the funerary context provided by customs and traditions, as well as interferences hard to be noticed. A series of aspects noticed or mentioned revealed by funerary context emphasize the main allogeneic or native communities from the area under study. Except for the necropolises of the Band-Noşlac type all cultural groups are studied here: Mediaş, Nuşfalău-Someşeni, Gîmbaş, Ciumbrud, Blandiana A; the finds of the Köttlach, Honfoglalás and Bijelo Brdo I types. Technically, the author preferred the terms Blandiana A and Honfoglalás instead of Balkano-Danubian and Cluj groups. Regarding the necropolis from Alba Iulia–"Staţia de Salvare" it was used the term proposed by R. R. Heitel in 1994–95 (necropolises II–III)[1] and not the one suggested by H. Ciugudean in 1996[2], 2006[3], 2007[4] and 2009 (horizons I–II)[5].

The 7th–10th centuries pottery was exhaustively studied: technologic (hand-made, slow– and fast-wheel made pottery), firing (semi-oxidant, oxidant, non-oxidant), coarse, decoration, utility (drinking, pouring or keeping liquids) and typologically. Some observations are focused on the pottery placed as one piece in grave or previously ritually broken. This is case for the Mediaş and Nuşfalău-Someşeni (the breaking in purpose of vessel rim and neck). A certain

1 HEITEL 1994–1995, 389–439.
2 CIUGUDEAN 1996.
3 CIUGUDEAN 2007a, 12–32.
4 CIUGUDEAN 2007b, 243–262.
5 CIUGUDEAN 2011, 115–137.

particularity is noted for the Blandiana A group where the 2–3 pottery recipients placed in a grave are different as type and utility.

The pottery of the second half of the 10th century found in a single case placed near the skull and basin is another distinctive approach. The profound analyse carried out by C. Cosma has allowed to identify specific patterns regarding the funerary customs between the inhumation necropolises of the 7th–8th centuries and those of the 10th century, as well as about the way of placing and the number of recipients inside the graves.

According to the author the presence of a single pottery recipient in a grave is a sign for the attribution to the Avar context, Honfoglalás and Bijelo Brdo I, while the placing in a certain position (near skull, basin and lower limbs) may be a characteristic of only a certain community and not necessarily an ethnic community or a geographic area. Furthermore, the anatomic position in which the vessel was placed is pointed out for the corps of the same gender following some elements: the social statute, religious beliefs; the interferences noticed on a geographic area.

The placing of pottery offering in the Transylvanian necropolises of the 8th–10th centuries bears in some cases the print of Bulgarian[6] influence reminding of East provenance. At Bolschie Ţigani[7], the pottery recipient has always been placed as a single piece on the left or right side of skull. Another case is the necropolis from Tankeevka[8], where either one or two pottery vessels were often placed near the skull and scarcely near lower limbs.

In the graves of the 7th–10th centuries the pottery is frequently associated with artefacts of daily domestic use, clothing accessories, jewellery, harness pieces, animal offering. The pottery recipient is analysed from religious and social perspectives, while the presence or absence of pottery it is seen as a consequence of certain differences within community. The large variety of pottery shapes and stamps (circle with 4, 8 or 13 radii, rosette, rectangle, cross, square) on the vessels' bottom is exhaustively presented.

The majority of conclusions reached by author are justified following strong evidence, an aspect to which I also subscribe. These conclusions refer to: the absence of studies on various types of artefacts; outdated terms (e.g. Mediaş group); the disappearance of pottery from graves at the beginning of the 11th century right after the Christening of Hungarians and the presence of a pottery production destined to the funerary context.

The present book is can be particularly noticed due to its harness, theories based on solid demonstration and the study of those aspects within this chronological segment that were previously sidelined or neglected by scholars.

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6 VĂŽAROVA 1976; DONČEVA-PETKOVA 1990, 77–99.
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Peter C. Ramsl, *Das latènezeitliche Gräberfeld von Mannersdorf am Leithagebirge, Flur Reinthal Süd, Niederösterreich. Studien zu Phänomenen der latènezeitlichen Kulturausprägungen*. Mit Beiträgen von M. R. Megaw und J. V. S. Megaw, K. Kastowsky, M. Mehofer und P. Spindler, N. Müllauer, B. Bühler und M. Kucera, R. Sauer, J. P. Northover, S. Swoboda, T. Prohaska und G. Stingeder, E. Draganits, (Mitteilungen der Prähistorischen Kommission, Bd. 74), Wien, Verlag der Österreichischen Akademie der Wissenschaften, 2011, 670 p. ISSN 0065-5376, ISBN 978-3-7001-6720-4.

The La Tène cemetery from Mannersdorf (Lower Austria) is one of the most important Central European archaeological sites of the Late Iron Age due to its outstanding funerary inventories and wide chronological limits. The present monograph is the result of a comprehensive scientific investigation carried out by the author within some wider research projects of the last decade: "Migration Phenomena in the Early LT Period" and "The Celtic cemetery at Mannersdorf in the context of east-west cultural contact". As a consequence a series of preliminary results have been already published, these contributions attracting the attention of scientific community to the importance of the mentioned cemetery for understanding different aspects of the contacts between Eastern and Western Europe, of the cultural influences coming from the south or of certain characteristics of the artefacts recovered from various graves[1]. The manuscript was finalized in 2007, so a series of later published studies regarding the LT period in the Carpathian Basin have not been used in the analysis of the cemetery from Mannersdorf. The above mentioned information is included in the introductory chapter (1. *Vorwort*, p. 10–11).

The following chapters (2. *Quellenkritik*, p. 12–13; 3. *"Methode", Forschungs-, Bearbeitungs- und Publikationsstand*, p. 14–15; 4. *Fundort, Lage der Fundstelle*, p. 16–17; 5. *Forschungs- und Fundgeschichte*, p. 18–24) comprise information concerning the primary documentation of the discoveries (many graves were discovered from 1905 onward, others being destroyed by the commercial exploitation of the site during the following years; first systematic excavations were carried out in 1912; the majority of the graves were unearthed between 1976 and 1984 etc), as well as a methodological discussion and a presentation of the state of research. The location of the site and the distribution of the graves across the cemetery, together with data regarding the history of research and discoveries, are also included.

The sixth chapter (*Befunde*, p. 25–29) covers the problems regarding the funerary rites and rituals. The synthesis presents the inhumation burials (single and double), together with their orientation, the cremation burials, the structure of funerary pits, the funerary precincts, the burial marks (funerary stele) etc. The majority of the analysed graves are of inhumation (96), whereas only two are of cremation. Four double burials have been identified, of which two contain only female skeletons, whereas the remaining two display associations of men – child and woman

[1] RAMSL 2007; 2010a; 2010b; MÜLLAUER/RAMSL 2007; etc.

– child respectively. It has to be noted that double burials containing a man and a woman, which were considered expressions of certain sacrificial rituals of *suttee* type[2], known from other cemeteries in the Carpathian Basin (for example at Zvonimirovo[3]), are missing here. Another relevant feature is the presence of "tombstones" in two cases, suggesting that other burials might have been marked with wooden funerary signs. It has been frequently observed that in LT cemeteries from the Carpathian Basin, and from other European areas, later burials rarely disturb the earlier ones. This characteristic may suggest a consistent use of funerary markings.

The following chapter (7. *Störungen*, p. 30) investigates the burials destroyed in later times. Only 13 burials were destroyed, representing 13.5% of the total number, a percentage which is lower than that resulting from other cemeteries from Austria.

The eighth chapter (8. *Katalog*, p. 31–104) comprises the catalogue of discoveries. Each burial is presented, including the shape of the pit, the inventory, the position of human remains and of the grave-goods, the structure of the inventory. The catalogue is accompanied by numerous figures (black and white pictures) illustrating details from the graves.

The four following chapters are dedicated to the typological analysis of the funerary inventories.

The ninth chapter (9. *Typologie der Trachtbestandteile*, p. 105–146) consists of analyses of the garment accessories. The list includes belts and belt fittings, rings and loops, necklaces, bracelets and anklets, beads, pins[4] and pendants, chains and brooches. These ornaments and garment accessories were mainly made of iron and bronze, a few being made of gold or silver, for example some finger-rings or bracelets made of wire[5]. From the chronological point of view, the analysed artefacts belong to the LT A – C1 interval. Typologically, the presence of some artefacts specific to wider areas of the European La Tène can be noted, but also of some garment accessories characteristic mainly to the Carpathian Basin. This is the case of the belts made of eight-shaped elements[6], of certain types of bracelets and anklets, and of some types of brooches (for example the brooches of middle LT type having the foot decorated with spiral-like eight-shaped elements). On the other hand, the absence of some pieces widely distributed across the Carpathian Basin is interesting, for example the iron brooches with large spheres on the foot, or the anklets with large hollow hemispheres, both well-known in the funerary contexts of the LT C1. These features illustrate a particular manner of assembling the costume and the jewellery sets, which characterised the community who used the cemetery from Mannersdorf. Aside from that, a series of artefacts coming from the north-western Balkans has to be mentioned, for example an amphora-shaped glass bead (coming in the Carpathian Basin from the Adriatic and the north-western Balkans[7]) and a bronze omega-shaped pin.

The tenth chapter (10. *Geräte, Material und Beschläge*) discusses the toiletries, the iron tools (an axe) and ceramic utensils (a spindle-whorl), some bronze fittings of a wooden vessel, knifes (quite numerous and typologically diverse) and scissors, the stone objects, a bronze situla suggesting connections with northern Italy etc. Amongst the stone objects are two prehistoric axes (p. 154–155, Fig. 123). They have been found in the grave no. 4 and might have been included in the funerary inventory. The presence of prehistoric stone axes and their reuse in

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[2] DIZDAR 2004, 48–50; GREEN 1998, 183–185.

[3] DIZDAR 2004.

[4] Although the pins are mentioned in the title of the sub-chapter 9.5, they were included in the sub-chapter 9.7.

[5] A bracelet made of gold wire and coming from the grave no. 115 is analysed by R. and J. V. S. Megaw, p. 120–123.

[6] See RUSTOIU 2006, fig. 3 (distribution map); TELEAGĂ 2008, fig. 11 (distribution map).

[7] POPOVIĆ 1997, 169, fig. 2 (distribution map); RUSTOIU 2011, 95–96, fig. 4 (distribution map).

magical practices[8] was documented in other LT cemeteries. For example a stone axe was found in the grave no. 11 from Vác-Gravel pit[9] and a fragmentary one comes from a burial in the cemetery at Remetea Mare (Timiş County, Romania)[10]. The grave from Mannersdorf, belonging to a child of 4–5 years old (see p. 198), contained a rich inventory. The mentioned axes might have had a magical purpose.

The following chapter (11. *Typologie der Waffen*, p. 156–164) analyses the weaponry: the belt loops for sword suspension, the spear heads, the shield fittings and the swords.

The funerary pottery is analysed in the twelfth chapter (12. *Typologie der Keramik*, p. 165–186). Typologically the following ceramic forms are represented in the cemetery from Mannersdorf: dished and bowls (morphologically divided in three groups); flagons (divided in four morphological groups); Linsenflaschen; barrel-shaped vessels; jars; situla-shaped vessels; mugs and beakers; miniature vessels; miscellaneous forms (shoe-shaped vessel[11]; beaker with foot, bowl of Sanzeno type etc).

The thirteenth chapter (13. *Verzierungen*, p. 187–197) discusses the decorative repertoire identified on different categories of artefacts from the cemetery. The list includes ornaments present on various metal objects: bronze fittings, bracelets and anklets, brooches, weapons (spear heads). In general it has been noted the presence of certain motifs specific to the western European space or to the Swiss plateau region. The author is also discussing the ceramic decorative repertoire. Amongst the analysed stamped ornaments are the comma leaf-shaped stamps, which are identical on vessels from Mannersdorf, Sopron, Neunkirchen and Pottenbrun, suggesting a common provenance while pointing to the mobility of the craftsmen across the mentioned area.

The following two chapters (14. *Auswertung*, p. 198–244; 15. *Abschliessende Bewertung der Detailanalysen*, p. 245–247) are dedicated to an evaluation of the prior analyses and syntheses. The characteristics and chronology of each funerary context are again brought into discussion. Starting from this basis, the development phases of the cemetery (designated with letters from A to J) are identified, together with the horizontal stratigraphy (accompanied by colour-coded mappings of each phase), the age groups, the group distribution of garment accessories etc. The earliest burials are dated to the LT A2/B1 sub-phase, the remaining funerary contexts belonging to the following phases, up to the LT C1c sub-phase. It has to be also noted that the cemetery began in three different spots (probably belonging to three different families or clans), whereas other groups occupied later the burial plot. A similar situation is also encountered in other cemeteries from the Carpathian Basin, for example at Fântânele–Dealul Popii in Transylvania.

The following sections consist of summaries of the text in German, English, French and Hungarian languages (p. 248–263) and the bibliography (p. 264–272). The book is richly illustrated with 234 plates (p. 273–507) including several plans and the funerary inventories.

The main text is accompanied by a series of inter-disciplinary studies: K. Kastowsky, M. Mehofer, P. Spindler, *Mettalurgische Untersuchungen an ausgewählten Stücken aus dem Gräberfeld Mannersdorf am L.* (p. 508–585); N. Müllauer, *Herstellungstechnische Untersuchungen an Hohlblechreifen aus dem latènezeitlichen Gräberfeld von Mannersdorf* (p. 586–603); B. Bühler, M. Kucera, *Archäomettalurgische und feinschmiedetechnische Untersuchungen mittels*

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[8] The symbolic reuse of old artefacts, true "antiquities", in later cultural contexts is documented in many areas. The prehistoric stone axes are quite frequently reused due to certain beliefs and superstitions related to them. For example an Eneolithic stone axe discovered in the Roman settlement from Sucidava bears an incised Latin dedication, probably to Jupiter Fulguralis. See BĂRBULESCU 2001.

[9] HELLEBRANDT 1999, 60, Pl. 26/12.

[10] Unpublished.

[11] The vessel from Mannerdorf is comprehensively analysed in connection with the wider presence of this type in Europe. See also a recent discussion concerning these vessels, including a list of finds from LT contexts and their distribution in the Carpathian basin in TELEAGĂ 2008, 117–119, fig. 18.

Rasterelelektronenmikroskopie an Fundobjekten aus dem Gräberfeld von Mannersdorf (p. 604–614); R. Sauer, *Ergebnisse mineralogisch-petrographischer Analysen von ausgewählten Keramikproben aus dem Gräberfeld von Mannersdorf* (p. 615–643); J. P. Northover, *Analysis of Bronze Artefacts from Mannersdorf* (p. 644–649); S. Swoboda, G. Stingeder, T. Prohaska, *Direct solid analysis of La Tène bronze fibulas of different origin by means of laser ablation inductively coupled plasma mass spectrometry* (p. 650–661); E. Draganits, P. C. Ramsl, *Die Steinartefakte des Gräberfeldes von Mannersdorf* (p. 662); P. C. Ramsl, *Die Tierknochenbeigaben aus dem Gräberfeld von Mannersdorf* (p. 663–668).

In conclusion the book of Peter C. Ramsl, and of his collaborators, is a work of reference for the study of funerary archaeology in the Carpathian Basin. At the same time this work is also important for the investigations concerning the relationships between the communities from the Carpathian Basin and different regions from the temperate Europe or Mediterranean. Lastly, the publication of the funerary inventories from the cemetery at Mannersdorf opens new perspectives in the scientific debate concerning various aspects of the Late Iron Age in this part of Europe.

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