



INSTITUTE OF ARCHEOLOGY  
AND ART HISTORY OF ROMANIAN  
ACADEMY CLUJ-NAPOCA



UNIVERSITATEA TEHNICĂ  
DIN CLUJ-NAPOCA

JAHA  
JOURNAL OF ANCIENT HISTORY  
AND ARCHAEOLOGY

editura  
MEGA

---

# Journal of Ancient History and Archaeology



Scopus®



Clarivate  
Analytics



Central and Eastern European Online Library

EBSCO



No. 12-2/2025

# CONTENTS

## STUDIES

### ANCIENT HISTORY

- Vasileios SPANOS**  
DELINEATION OF THE EARTH'S BEST SON..... 3
- John Brendan KNIGHT**  
POWER, POSITION, AND PRACTICE. MILESIAN ELITES ON THE MOVE.....17
- Stephen DeCASIEN**  
NAVAL RAM PORTRAYALS IN ANCIENT GREECE AND ROME.....38
- Kublay KOCAK**  
THE ECONOMIC SIGNIFICANCE OF ANATOLIA IN THE ROMAN EMPIRE: TRADE, AGRICULTURE, AND URBAN CENTERS..... 53

### ARCHAEOLOGY

- Yusuf POLAT**  
TRACES OF RITUAL: AN ANALYSIS OF THE ROCK-CUT SANCTUARY AT ESKİŞEHİR YAZILIKAYA/MIDAS FORTRESS..... 60
- Boaz ZISSU, Amos KLONER**  
THE FINAL DWELLING: FUNERARY ARCHITECTURE AND BURIAL CUSTOMS AT HELLENISTIC-PERIOD MARESHA..... 72
- Eugen S. TEODOR, Daniela CRISTEA-STAN**  
A CONSTRUCTION FORTLET AT BĂNEASA..... 130

### ARCHAEOLOGICAL MATERIAL

- Cristian Ioan POPA, Alin TODERESCU**  
ON PREHISTORIC PATHS AND MOUNTAIN ROUTES: METAL ARTEFACTS FROM THE HILLS AND MOUNTAINS OF CUGIR.....151
- Gayane POGHOSYAN**  
SYMBOLIC INTERPRETATION OF THE RITUAL SCENE ON THE GOLD MEDALLION FROM TOPRAK-KALE.....185
- Ünal DEMİRER**  
METAL LAMPS FROM ANTALYA MUSEUM..... 190

### ARCHAEOOMETRY

- Beatrice CIUTĂ**  
FOOD DIET AND RITUAL PRACTICES AT APULUM. A COMPARATIVE ARCHAEOBOTANICAL STUDY.....203

## DIGITAL AND VIRTUAL ARCHAEOLOGY

- Radu-Alexandru BRUNCHI, Andrei ASĂNDULESEI, Felix-Adrian TENCARIU**  
CUCUTENI UNEARTHED: A 3D JOURNEY THROUGH TIME..... 215

### NUMISMATICS

- Ergün KARACA, Ömer TATAR**  
PROVENANCED LATE CLASSICAL AND HELLENISTIC PERIOD ROYAL COINS FROM EASTERN THRACE..... 225
- Sergiu MATVEEV, Vlad VORNIC, Lazari DERMENJI**  
THE DISTRIBUTION OF THE ROMAN REPUBLICAN COINS WITHIN THE PRUT-DNISTER AREA. THE CASE OF THE DENARIUS RECENT DISCOVERY IN CAJBA..... 244
- Cristian GĂZDAC, Adrian-Daniel STAN**  
"PAY THE TROOPS, FORGET THE REST!" PATTERNS OF HOARDING: MILITARY VS. CIVILIAN ENVIRONMENTS IN THE MID-3<sup>RD</sup> CENTURY AD..... 251
- Cristian GĂZDAC, Vitalie BĂRCĂ, Cristian FLORESCU**  
PARS PRO TOTO IN AN INTERPRETATIO SARMATICA OCCIDENTALIS. THE ROMAN COINS IN SARMATIAN GRAVES FROM THE NECROPOLIS TIMIȘOARA – HLADIK 1 (ROMANIA)..... 262

### IN MEMORIAM

- Csaba SZABÓ**  
MANFRED CLAUSS AND THE STUDY OF ROMAN MITHRAS IN THE 21<sup>ST</sup> CENTURY..... 287

## REVIEWS

- Matthew G. MARSH**  
Alexios G.C. Savvides. *The Cross and the Sacred Fire: Byzantium and the Sassanids (4<sup>th</sup>-7<sup>th</sup> Centuries) – An Overview of Relations between the Eastern Graeco-Roman Empire and Pre-Islamic Persia*, Athens, Hērodotos, 2022, 270p.+xlii, ISBN 978-960-485-422-6..... 291

ISSN 2360 266x  
ISSN-L 2360 266x

Design & layout: Francisc Baja



EDITURA MEGA | www.edituramega.ro  
e-mail: mega@edituramega.ro

---

## Cristian GĂZDAC

Institute of Archaeology and Art History,  
Babeş-Bolyai University, Cluj-Napoca, Romania  
cgazdac2000@yahoo.co.uk

## Vitalie BÂRCĂ

Institute of Archaeology and Art  
History, Cluj-Napoca, Romania  
vitalie\_barca@yahoo.com

## Cristian FLORESCU

National Museum of the Union, Alba Iulia, Romania  
tituscristi52@gmail.com

---

# PARS PRO TOTO IN AN INTERPRETATIO SARMATICA OCCIDENTALIS. THE ROMAN COINS IN SARMATIAN GRAVES FROM THE NECROPOLIS TIMIȘOARA – HLADIK 1 (ROMANIA)

**Abstract:** During the rescue archaeological investigations between 2019–2020 at the future southern bypass road of Timișoara, 139 Sarmatian graves were unveiled and documented. Twenty of these graves have provided 20 Roman imperial denarii, 1 coin per grave.

The present paper is cataloguing this numismatic evidence and presents conclusions following and a comparative analysis carried out on three levels: i. the coin position in connection to the skeleton; ii. the analysis of coin and the associated funerary inventory; iii. analysing these graves with similar discoveries from other necropolises from the Pannonian Plain.

The approach is carried out in order to establish general and specific patterns of the meaning of placing Roman coins in Sarmatian graves. If clearly a consequence of the close vicinity of the Roman Empire – the custom did not make it to the Eastern Sarmatians –, the coinage frequency and symbolism within the western Sarmatian environment suggest a specific *interpretatio Sarmatica Occidentalis* – *pars pro toto*.

**Keywords:** *Sarmatian necropolis, coin in graves, funerary inventory, comparative analysis.*

## INTRODUCTION. THE NECROPOLIS

The archaeological site of Hladik 1 is located in the Western Plain of Romania (Fig. 1), at the administrative border between Timișoara (Freidorf neighbourhood) and the commune of Șag. It has been known in the academic literature since 1982.<sup>1</sup> The site was investigated more thoroughly in 2019–2020 during preventive archaeological research for the southern bypass road of Timișoara.<sup>2</sup> Traces of Neolithic, Roman (Sarmatian necropolis and settlement), early mediaeval, as well as isolated discoveries (cremation graves and Bronze Age complexes) were identified (Fig. 2/1).<sup>3</sup>

<sup>1</sup> LAZAROVICI/RESCH/GERMANN 1983, 35; <http://ran.cimec.ro/sel.asp?descript=timisoara-municipiul-timisoara-timis-situl-arheologic-de-la-timisoara--hldik-1-cod-sit-ran-155252.27> (accessed on May 6, 2025).

<sup>2</sup> In 2019, the archaeological research was conducted by Cristinel Fântâneau, Cristian Florescu and Anca Mătiș, while in 2020 it was carried out by Liviu Bălan and Raluca Burlacu (National Museum of the Union Alba Iulia, Romania).

<sup>3</sup> BÂRCĂ *et alii* 2022, 513; BÂRCĂ/FLORESCU 2023, 224.

The investigations from the two archaeological campaigns led to the discovery and research of 139 inhumation graves, which are part of a larger necropolis associated with a settlement. Several archaeological complexes were investigated.<sup>4</sup>

The graves – predominantly rectangular with rounded corners –, their arrangement, as well as the elements of the funerary ritual, are similar to those in the Sarmatian environment of the Pannonian Plain.<sup>5</sup>

In the case of the 139 graves, the orientation of the deceased is predominantly south-north,<sup>6</sup> being a predominant characteristic of the Sarmatian Iaziges ritual in the Pannonian Plain throughout their entire period of habitation in this space. Where the skeletons were not destroyed or severely disturbed due to grave robbing, it was observed that the deceased were predominantly placed in graves in a supine position (lying on their backs with arms and legs straight). However, there are also variations.<sup>7</sup>

In 16 cases, graves surrounded by circular ditches were discovered, with diameters between 7 and 11.8 m, containing one or more funerary complexes inside.<sup>8</sup> Just like in the rest of the Sarmatian world,<sup>9</sup> all these funerary arrangements with ditches present an access area to the interior space. Most of the graves are surrounded by ditches<sup>10</sup> (Fig. 2/2).

The shape, the grouping of the graves, and the presence of ditches indicates familial or social ties among the deceased.

Despite the fact that about 70% of the grave were looted in antiquity,<sup>11</sup> the remaining funerary inventory discovered in the tombs at Timișoara – *Hladik 1* is varied and rich. While some categories of artefacts (e.g. ceramic vessels, brooches, pendants, rings, knives, etc.) appear regardless of the sex or age of the deceased, certain objects are specific and mark social status, and gender differences.

Funerary inventory includes: ceramic vessels made by hand or on a wheel, household items (spindles, knives), silver coins, toilet articles (mirrors, bronze pyxis<sup>12</sup>), adornments and clothing items (beads, brooches, pendants, bracelets, necklaces, earrings, rings, buckles, and belt ends<sup>13</sup>), and weapons (spearheads, swords).<sup>14</sup> In a single case, the presence of a glass cup was reported in the funeral inventory.<sup>15</sup>

The funerary discoveries from the Hladik 1 site highlight a stable Sarmatian community, with widely spread cultural

influences in the Sarmatian environment of the Pannonian Plain, and the rich funerary inventory, along with the diversity of funerary rituals, reflects the complexity of the necropolis.<sup>16</sup>

## NUMISMATIC ASPECTS

Following the archaeological investigations, twenty graves out of 139 provided 20 denarii (1/grave). These graves belong to 17 males and 3 females. The age of deceased rank between 24 and 55 years old (table).<sup>17</sup>

Based on the portraits depicted on these coins, the chronological segment covers the reigns from Vespasian to Septimius Severus (Catalogue; Table). The chronological range of these coins fits within the general pattern of the Sarmatian graves from the Great Hungarian Plain, where the coins of the Antonine dynasty issuers are the most frequently found,<sup>18</sup> followed by those of the 3<sup>rd</sup> century AD.<sup>19</sup>

Regarding physical aspects of this coins, one can notice that two coins are pierced (Catalogue nos. 7, 12), four pieces shows traces of fire (Catalogue nos. 3, 8, 14, 17), one coin is plated (Catalogue no. 17) and one barbarous imitation (Catalogue no. 7).

However, it must be mentioned here that considering both the location – outside the Roman Empire – and the context – a funerary one – the economic/financial function of the Roman coinage together with the dating possibility (other than a very large *terminus post quem*) should be regarded with extreme caution.

A. Bursche states: “The role of Roman coinage exported beyond the Rhine and the Danube, whether as tribute or as payment for goods, captives or services, changed radically once it reached the Barbarian hinterland settled by Germanic and West Balt communities.”<sup>20</sup>

Based on literary sources, the same author added more reasons on the Roman coinage presence beyond the frontiers of the Empire.: subsidies or tributes paid by the Romans (*annua munera*), as payment for releasing Roman captives (usually with gold coins), *stipendia* (antoniniani or folles), *donativa* (silver and gold coins received by those serving as auxiliaries in the Roman army), *annonae foederaticiae* (money for those serving as allies of the Romans), diplomatic gifts (gold coins and medallions) or through robbery.<sup>21</sup> The same sources can be invoked for the Sarmatian world, adding Roman-Sarmatian commerce as source of coins in the plains between Tisa and the Danube.<sup>22</sup>

To summarise, the Roman coinage within barbarian environment may have had multiple purposes in a prestige economy, such as: “the payment of tributes, ransom, blood-money, dowry or heirloom, but also of services (particularly military), taxes”, gift-exchange transactions or means of exchange.<sup>23</sup>

<sup>4</sup> BÂRCĂ *et alii* 2022, 515; BÂRCĂ/FLORESCU 2023, 224, Pl. II/2; III/1; BÂRCĂ *et alii* 2024, 167, Figs. 2/2; 3/1.

<sup>5</sup> BÂRCĂ *et alii* 2024, 172–179.

<sup>6</sup> BÂRCĂ/FLORESCU 2023, 225–226; BÂRCĂ *et alii* 2024, 186–188. Only in one case were the deceased laid with their heads towards NNE (M 1) and VSV (M 81).

<sup>7</sup> BÂRCĂ *et alii* 2024, 188.

<sup>8</sup> BÂRCĂ/FLORESCU 2023, 225, Pl. III/2; IV; BÂRCĂ *et alii* 2024, 179, 180–182, Fig. 3/2; 9–12. Some of these circular enclosures with ditches have only been partially preserved, with significant parts of them having been damaged.

<sup>9</sup> See BÂRCĂ 2015, 103–118; BÂRCĂ 2020, 334–345.

<sup>10</sup> BÂRCĂ *et alii* 2024, 179, 180–182, Fig. 3/2; 9–12.

<sup>11</sup> BÂRCĂ *et alii* 2024, 188.

<sup>12</sup> For the metal pyxides within the Sarmatian environment of the Pannonian Plain see BÂRCĂ 2017.

<sup>13</sup> For a series of analogies for these categories of artefacts from the area between the Lower Mureș, Tisza, and Danube, see GRUMEZA 2014, 55–104; BÂRCĂ 2014, 94–132.

<sup>14</sup> BÂRCĂ/FLORESCU 2023, 227–237, Pl. 7–19; BÂRCĂ *et alii* 2024, 188–190.

<sup>15</sup> See BÂRCĂ/BOȚAN/MATIȘ 2025.

<sup>16</sup> These details were extensively discussed in BÂRCĂ 2022; BÂRCĂ *et alii* 2022; BÂRCĂ *et alii* 2024; BÂRCĂ/FLORESCU 2023.

<sup>17</sup> FETCU 2020, ms.

<sup>18</sup> BURSCHE 2008, 401; GRUMEZA 2013, 121.

<sup>19</sup> BURSCHE 2008, 401; GRUMEZA 2013, 121.

<sup>20</sup> BURSCHE 2008, 396.

<sup>21</sup> BURSCHE 2008, 401; GRUMEZA 2013, 122.

<sup>22</sup> KÓHEGYI 1992, 441–445; VADAY 2005, 15–24; GRUMEZA 2013, 122.

<sup>23</sup> BURSCHE 2008, 398.

Beside the valuable mean of exchange, the Roman coins were reused as amulets or jewellery.<sup>24</sup>

Returning to the case study analysed here, one should not ignore the ideological symbolism played by the Roman coinage within barbarian communities, especially the imperial portrait.<sup>25</sup>

The first aspect to be mentioned here, is the presence of a single denomination, a silver one – the *denarius* (Catalogue; Table). In fact, it follows a general pattern of the Sarmatian graves in this region, as well as the entire numismatic spectrum of Roman coinage in Barbaricum.<sup>26</sup>

According to L. Grumeza, the *denarius* is the most frequently denomination to be found in Sarmatian graves from the area of Banat region, including the graves dated in the 3<sup>rd</sup> and 4<sup>th</sup> century AD.<sup>27</sup> Out of 19 *denarii* found in Sarmatian graves, discussed by the author, 13 were *denarii*.<sup>28</sup>

The excellent work on the coin finds from Sarmatian graves by L. Grumeza indicates that coins were not presented in all Sarmatian necropolises from the Great Hungarian Plain and neither are they documented in all graves from a necropolis.<sup>29</sup> The arguments to support these aspects are the necropolises from Hungary, Csongrád – *Kenderföldek* – 115 graves, 7 coins;<sup>30</sup> Madaras – *Halmok* – over 600 graves and 72 coins<sup>31</sup> while within the entire county area of the Szolnok County only 11 coins comes from Sarmatian funerary contexts.<sup>32</sup>

As L. Grumeza noticed: “Bronze coins are found in much smaller numbers, being documented especially in graves from the 3<sup>rd</sup> century (the second half) and 4<sup>th</sup> century AD, from the territory of Banat. By comparison with the *denarius*, of which only one is found (except the case of the barrow grave from Vizejdia), bronze coins appear in number of three (Pancevo – *Vojlovica*, M 30) or even six (Sânpetru German – *Rech*), in the same grave.”<sup>33</sup>

In the case of the bronze coins, we would like to point out that their presence may be more connected with the most frequency denomination in circulation at the end of the 3<sup>rd</sup> and during 4<sup>th</sup> century AD within the Roman Empire and in the nearby vicinity. Practically, the bronze coins are poor quality antoniniani (*radiates*) of the period AD 260–293 and *nummi/folles* of the Tetrarchs and the House of Constantine I.<sup>34</sup>

It must be mentioned here that within the Carpathian Basin, the earliest Sarmatian graves do not contain coins.<sup>35</sup> According to V. Kulcsár, from the 2<sup>nd</sup> century AD onwards, the practice of including coins as grave goods became generally widespread, a consequence of the initiation of trade with the province.<sup>36</sup> The earliest Roman objects in the graves

would be dated to the end of the 1<sup>st</sup> century AD – the beginning of the 2<sup>nd</sup> century AD, but most of them – including the coins – appear around the time of the Marcomannic Wars.<sup>37</sup>

On the same line, the presence of more than one bronze coin in the Sarmatian graves of the 4<sup>th</sup> century can also be linked with the new Roman ‘funerary fashion’ during that century: either for expenses in the underworld or as offerings to the spirits of the underworld.<sup>38</sup>

At the same time, the bronze artefacts that may look like coins found in some Sarmatian graves served as pendants/amulets, although the design, at least for one side, is inspired by the 4<sup>th</sup> century Roman imperial coin portrait.<sup>39</sup> An argument on this line is the Sarmatian cast lead medallion/amulet found the Martfű-Csesz Hill (Szolnok County, Hungary) that indicate a design fashion pattern for the Sarmatian environment.<sup>40</sup>

## COIN POSITION IN THE GRAVE

As previously mentioned, in the Sarmatian necropolis under study, Timișoara – *Hladik 1* twenty hoards were providing coins. In each of these graves the archaeological investigations unveiled a Roman *denarius* (Catalogue; Figs. 3–12), 18 genuine, 1 plated, 1 barbarous style.

As we are dealing with funerary context, the position of the coin within the grave it is important for the understanding of a community mentality on the meaning of the afterlife.

On the basis of the archaeological research the statistics reveal the following situation (table; Figs. 3–12): 9 coins on/near pelvis (5 on the left side; 3 on the right side; 1 central); 1 on the neck, 1 between legs. The other 9 coins are provided by graves that have been robbed in antiquity; thus, the contents of the grave were disturbed (Figs. 3–11). However, in some cases, following the accuracy of the excavation techniques, one may figure out the initial position of coin: on the neck (graves 6 and 117; Figs. 3; 11). On the same line, the coin from grave no. 60 it was discovered inside a pyxis. Following the way of bearing this accessory, it can be assumed that the pyxis was located on the pelvis (Table; Catalogue; Fig. 8).

Therefore, most of the coins were placed on the pelvis (at least 10), while other three on the neck (Table; Figs. 3–12).

This predominance of coins being located on the pelvis seems to be a general pattern within the Sarmatian environment. L. Grumeza has mentioned this aspect for the analysed situations of coins from Sarmatian graves in the Banat region. The author considers that the coins were placed in the right hand of the deceased, but probably also in a pouch, with other objects (the pieces are found to the right of the pelvis, next to the right hip, etc.).<sup>41</sup>

The three coins that may have been placed on the neck are also no exception from a fashion in the Sarmatian world. Less frequently than the one found on the pelvis, coins found close to the neck (or thorax or next to skull) in

<sup>24</sup> BURSCHE 2008, 400.

<sup>25</sup> BURSCHE 2008, 400.

<sup>26</sup> BURSCHE 2008, 395; MYZGIN 2023, 39–89 with bibliography.

<sup>27</sup> GRUMEZA 2013, 121.

<sup>28</sup> GRUMEZA 2013, 118–120.

<sup>29</sup> GRUMEZA 2013, 12, n. 13.

<sup>30</sup> KÓHEGYI 1966–1967, 113.

<sup>31</sup> KÓHEGYI 1966–1967, 113; KÓHEGYI/VÖRÖS 1996 183–194 VADAY 1989, 186; FARKAS/TORBÁGYI 2008, 255.

<sup>32</sup> GRUMEZA 2013, 12, n. 13.

<sup>33</sup> GRUMEZA 2013, 121.

<sup>34</sup> GRUMEZA 2013

<sup>35</sup> KULCSÁR 1998, 58.

<sup>36</sup> KULCSÁR 1998, 58.

<sup>37</sup> KULCSÁR 1998, 58.

<sup>38</sup> GORECKI 1975, 225–229; ALFÖLDY-GÄZDAC 2018, 106.

<sup>39</sup> JUHÁSZ 2023, 21–26.

<sup>40</sup> JUHÁSZ 2021, 135–141.

<sup>41</sup> GRUMEZA 2013, 121, and the table, p. 118–120.

Sarmatian graves comes from Kiszombor – B, grave 112,<sup>42</sup> and Klárafalva – *Vasútállomás*, grave 1 (Hungary).<sup>43</sup>

## THE MEANING OF COINS IN THESE SARMATIAN GRAVES

The artefacts that held certain value in daily life prolonged it in the afterlife. As St.D. Peet stated: “we shall take the very relics which have come down to us from prehistoric times and shall show that many of those came by a gradual, but very natural process, to be devoted to some official religious purpose and significant of some hidden thought or custom, the association of these various relics with the various religious emblems and ceremonies proving that they had become the conventional symbols which were used as ensigns of the various classes—either civil, military or religious into which native society was divided.”<sup>44</sup>

In the Roman Empire there was an eschatological belief stating that the soul of the dead leaves the body through the mouth, thus a definite break with the world of the living, and the soul begins its journey to the kingdom of Orcus or other alternatives names, i.e. Dis Pater/Pluto.<sup>45</sup>

A. Bursche stated that among the communities beyond the Roman frontiers the coin is a common funeral offering. In some cases, “they played the role of typical grave goods, appearing as pendants, elements of necklaces, attire (in pouches attached at the belt) or war gear. Therefore, their presence cannot be interpreted as intentional and ritual.”<sup>46</sup> At the same time, frequently, the position of a coin in an inhumation grave suggests its intentional deposition as the so-called obolus.<sup>47</sup> Nevertheless, it must be emphasised that this rite had nothing to do with the one known to us from classical tradition, rather, it had its common “anthropological roots in rites of passages.”<sup>48</sup>

At the moment, the position of coin in graves for communities outside the Roman Empire may suggest a series of meanings: a) decorative element on clothing or the body; b) a final gift to the deceased; c) votive offerings; d) amulets.

Therefore, in the cases of the coins found in the area of the neck, plus the piercing technique noticed on two cases (Catalogue nos. 7, 12) suggest the function of these coins as decorative elements such as pendants or part of necklaces. Good analogies come from Arnswalde and Heiligenhafen (Germany) where, in Germanic graves, pierced aurei depicting Antoninus Pius were found. They are both barbarous imitations,<sup>49</sup> as in the case of coin depicting Hadrian from grave 6 (Catalogue no. 7). Such pieces, however, always indicate a non-monetary use, as they certainly served as pendants at some point before they were buried.<sup>50</sup>

Certainly, the hypothesis that these coins could have been regarded as amulets by the deceased cannot be entirely excluded.

As previously mentioned, from twenty coins found in the Sarmatian graves from the necropolis Timișoara-Hlădik, 9 pieces were found on the pelvis (5 on the left side; 3 on the right side; 1 central; Figs. 3–11).

Furthermore, following the archaeological investigations, one can notice that the coins were found next to a small knife<sup>51</sup> – the blade length of 10 cm – and frequently together with a bead (see table and drawings).

This association, coin-bead-knife suggest a *pars pro toto* with an apotropaic role, especially when associated with a bead. On the same line, A. H. Vaday considers the coin as an element of clothing pointing out, again, the statue of the dead.<sup>52</sup>

At this point, it is worth mentioning a certain association between the gender of the deceased and the funerary inventory. In grave no. 60, the skeleton (or what was left of it after robbery) belonged to a female of 20–24 years old (Table; Fig. 8).<sup>53</sup> The coin was found in a bronze pyxis – a make-up box (Fig. 8) –, but more interesting, it is the fact that the coin obverse is bearing the portrait of an empress, Faustina I (Catalogue; Table). A possible deliberate selection of the obverse type in concordance with the deceased cannot be ruled out.

Regarding the meaning of the coin in Sarmatian graves, we must mention here that there were also cases when the coin was found in the vessel placed at the deceased legs, and interpreted as grave offering. Such cases are known from the Sarmatian necropolises of Crvena Crkva – *Zoltán-téglavető* (Serbia)<sup>54</sup> and Zădăreni (Romania)<sup>55</sup> and grave no. 4 from the necropolis of the site 3 DLDN69-A1 Timiș (Romania).<sup>56</sup>

Despite the presence of a large number of such ceramic containers in the graves from the Sarmatian necropolis of Timișoara – *Hlădik 1* (in 19 graves), none of them contained a coin.

On the basis of coin finds from other Sarmatian graves, some authors have considered that there might be a deliberate selection of reverse type – the imagery – in connection with the funerary environment. Types such as sacrificing at altar, holding patera and caduceus, pyres or funerary eagles were noticed among other types.<sup>57</sup> In the case, of the coin finds from the Sarmatian graves under study, if one wants to take into account such deliberate selection of coin types, two coins may serve such purpose. Both coins – although minted by two different issuers – depict on reverse pontifical instruments (*simpulum*, sprinkler, jug and *lituus*) that most likely were used during the funerary procession (Catalogue nos. 1, 11). The rest of the coins, have a large variety of reverse types, if not entirely illegible, that may have or have not a connection with the funerary environment.

<sup>42</sup> PÁRDUCZ 1950, 16–17; VADAY 1989, 59; KULCSÁR 1998, 127, no. 81; GRUMEZA 2013, 121.

<sup>43</sup> PÁRDUCZ 1950, 31; VADAY 1989, 68; KULCSÁR 1998, 127, no. 85; GRUMEZA 2013, 121.

<sup>44</sup> PEET 1894, 83–84.

<sup>45</sup> ALFÖLDY-GĂZDAC/GĂZDAC 2013, 300; ALFÖLDY-GĂZDAC 2018, 40.

<sup>46</sup> BURSCHE 2008, 406.

<sup>47</sup> ROSENSTOCK 1982, 96–98; BERGER 1992, 216–221; BURSCHE 2008, 406.

<sup>48</sup> BURSCHE 2008, 406.

<sup>49</sup> ROSENSTOCK 1982, 98.

<sup>50</sup> ROSENSTOCK 1982, 99.

<sup>51</sup> In two cases – graves 75, 110, 139, all male skeletons – the blade length suggest a stiletto (table).

<sup>52</sup> VADAY 1989, 187; GRUMEZA 2013, 122.

<sup>53</sup> FETCU 2020, ms.

<sup>54</sup> PÁRDUCZ 1931, 81, no. 27; GRUMEZA 2013, 118, 121.

<sup>55</sup> MITREA 1962, 222, no. 45; BARBU/HÜGEL 1993, 71, no. 40; HÜGEL/BARBU 1997, 589, no. 69a; CHIRILĂ 1999, 141; GRUMEZA 2013, 120, 121.

<sup>56</sup> BRÂNDUȘAN 2023, 108.

<sup>57</sup> GRUMEZA 2013, 123.

Another aspect to be mentioned in the analysis of the coins from the Sarmatian necropolis Timișoara-Hladik 1 is that some of the coins present traces of fire (Catalogue nos. 3, 8, 14, 17). At the same time, according to the archaeological investigations bits of charcoal were found within the grave and nearby (graves nos. 49, 56, 75; Figs. 7; 9). The osteological analyses also demonstrated that beside the inhumated animal skeleton (grave no. 31; Fig. 5), there were fragments of animal bones showing traces of high temperatures burnt (graves no. 56, 87; Figs. 7; 9).

Therefore, the cause of fire that affected the coins, it was, more likely, the funerary banquet. As it known that within the Sarmatian funerary environment, “small fires were also lit near the grave for the funerary banquet. Traces of these funerary banquets are seen near places where fires had been placed or in the mound’s mantle in the form of fragmentary or complete vessels, and also animal bones and skulls.”<sup>58</sup>

Previously, it has been considered that in the Sarmatian environment from Banat the coins were mainly found in male graves with rich funerary inventory and, thus, it may indicate the social status of the deceased.<sup>59</sup> An argument on this line, it has been considered a possible funerary tradition of brought from the eastern Sarmatians<sup>60</sup> (where the coins in graves are missing!).

The graves from the necropolis Timișoara – Hladik 1 may prove otherwise. Despite the large number of graves that were robbed – 99 out of 139 – 7 out of 13 graves with coins escaped robbery (graves nos. 22, 45, 49, 62, 75, 98, 139; Table; Figs. 4; 6–7; 8–9; 10; 12). Analysing the associated artefacts of the non-robbed graves that have denarii, it can be noticed that they all show a ‘normal’ funerary inventory with bronze and iron items.

Furthermore, the layout of those graves with coins among the other ones does not reveal a certain distribution but rather a random display of them (Fig. 2/2).

Therefore, the silver coins in Sarmatian graves may not be a general pattern to reflect a higher social statute of the deceased.

Another aspect that the graves under study may change, it is the association between coin in grave and the gender of the deceased. A. Vaday assumes that the coins in Sarmatian graves were connected to men’s graves only.<sup>61</sup> However, in the case of the necropolis Timișoara – Hladik 1, three denarii come from three graves which according to the osteological analyses belonged to female deceased<sup>62</sup> (graves nos. 6, 60, 62; Figs. 6; 8).

## CONCLUSIONS

The fact that in Sarmatian graves dated in the 3<sup>rd</sup>–4<sup>th</sup> century we find 2<sup>nd</sup> century AD minted denarii and rarely antoniniani, it may be connected with the ‘economic’ trend noticed within Barbaricum: a preference for denarii instead of the antoniniani (radiates) up to the 4<sup>th</sup>–5<sup>th</sup> centuries AD.

The custom of giving the deceased their possessions,

usually in symbolic form with the death coin, and the essentials for life after death has essentially remained the same as it was thousands of years ago, despite all the changes in humanity’s relationship with death and the shift in views on life after death.<sup>63</sup>

These conventional symbols were not all alike, for some of them had more mythologic significance than others, yet they all seem to have been raised above their common use to a level where they were more or less sacred.<sup>64</sup>

The coin as the *pars pro toto* seems to have had a clear and single symbolistic for the Sarmatian funerary environment. Comparing all the Sarmatian graves mentioned here – both those under study as well as those use as analogies –, it can be noted that no matter where the coin was placed in the grave – on the neck (necklace/pendant); on the pelvis (in a pouch/pyxis) or at the legs (in the ceramic container/vessel) – one coin was enough.

According to V. Kulcsár, the appearance of coins as an accessory in the Sarmatian burial rite was completely new among the communities from the Carpathian Basin, and it can be classified among the foreign customs adopted here.<sup>65</sup> On the eastern Sarmatian tribes – north of the Black Sea –, coins are extremely rarely found in graves, and they generally did not play a role in the Iranian burial culture.<sup>66</sup>

Can all these aspects be considered an *interpretatio Sarmatica Occidentalis* of the classical tradition on Charon’s obolus, or better to say, to follow a Roman custom, without fully understanding the symbolism of it?<sup>67</sup>

The close vicinity of the Roman Empire; the trend of one coin in grave then starting with the 4<sup>th</sup> century AD, more than one piece (Roman *nummi*) – following the Roman new funerary trend – and the fact that the eastern Sarmatians did not constantly use coin in graves, are all arguments to support this hypothesis.

## ACKNOWLEDGMENTS

We are expressing our gratitude Dr. Lajos Juhász (Faculty of Humanities ELTE Budapest, Hungary) and Dr. Alpár Dobos (National History Museum of Transylvania Cluj-Napoca, Romania) for their opinions on some aspects of this paper and providing references.

We thank to Cristinel Fântâneau, Anca Mățiș, Liviu Bălan and Raluca Burlacu (National Museum of the Union, Alba Iulia, Romania) for their kindness in allowing us to study and publish the coins discovered during the archaeological campaigns.

## REFERENCES

ALFÖLDY-GÁZDAC 2018

Alföldy-Gázdac, Á., *Charon’s obol – between religious fervour and daily life pragmatism: ergo et inter mortuos avaritia vivit: coins*

<sup>63</sup> ROSENSTOCK 1982, 99.

<sup>64</sup> PEET 1894, 84.

<sup>65</sup> KULCSÁR 1998, 57–58.

<sup>66</sup> KROPOTKIN/OBIGYENNOV1985, 245; KULCSÁR 1998, 58.

<sup>67</sup> According to V. Kulcsár, the custom of placing a coin in grave was a Roman influence but it never played a decisive role in Sarmatian burial rites, KULCSÁR 1998, 59.

<sup>58</sup> BĂRCĂ 2012, 149 (with bibliography).

<sup>59</sup> GRUMEZA 2013, 123.

<sup>60</sup> GRUMEZA 2013, 124.

<sup>61</sup> VADAY 1989, 187.

<sup>62</sup> FETCU 2020, ms.

- in funerary contexts – Roman Dacia vs Pannonia (Cluj-Napoca: Mega).
- ALFÖLDY-GĂZDAC/GĂZDAC 2013  
Alföldy-Găzdac, Á./Găzdac, C., „Who pays the Ferryman?“. The Testimony of Ancient Sources on the Myth of Charon, *Klio* 95/2, 285–314.
- BARBU/HÜGEL 1993  
Barbu, M./Hügel, P., Monede romane imperial descoperite în zona arădeană, *Ziridava* 18, 63–77.
- BÂRCĂ 2012  
Bărcă, V., Funerary rite and rituals of the early Sarmatians (2nd–1st centuries BC) on the territory between the Don River and the Danube mouths. In: Kogălniceanu, R./Curcă, R.-G./Gligor, M./Stratton, S. (eds.), *Homines, Funera, Astra. Proceedings of the International Symposium on Funerary Anthropology, 5–8 June 2011, 1 Decembrie 1918 University (Alba Iulia Romania)* [BAR International Series 2410] (Oxford: Archaeopress), 141–155.
- BÂRCĂ 2014  
Bărcă, V., *Sarmatian vestiges discovered south of the Lower Mures River. The graves from Hunedoara Timișană and Arad* (Cluj-Napoca: Mega Publishing House).
- BÂRCĂ 2015  
Bărcă, V., A few notes on the emergence and distribution in the Sarmatian environment of variously shaped ditched enclosures, with or without graves inside. In: Kogălniceanu, R./Gligor, M./Curcă, R. G./Stratton, S. (eds.), *Homines, Funera, Astra 2. The Archaeology of Death in Ancient Times (Romanian Case Studies). Proceedings of the International Symposium on Funerary Anthropology, 23–26 September 2012, 1 Decembrie 1918 University (Alba Iulia, Romania)* (Oxford: Archaeopress), 103–118.
- BÂRCĂ 2017  
Bărcă, V., Notes on the metal pyxides recently discovered in the Sarmatian environment south the Lower Mureș River, *Plural. History-Culture-Society* 5/2, 101–123.
- BÂRCĂ 2020  
Bărcă, V., Funerary Ditched Enclosures in the Sarmatian Funerary Ritual. Observations Regarding Their Introduction, Distribution, Use, and Dating, *Ziridava. Studia Archaeologica* 34, 325–376.
- BÂRCĂ 2022  
Bărcă, V., The Sarmatae cemetery of Timișoara-Hladik (Timis county, Romania). Preliminary notes. In: Mastykova, A. V./Khajredinova, E. A. (eds.), *Mogil'nik rimskogo vremeni Frontovoe: varvary na granitzakh Imperii / The Roman Period Cemetery of Frontovoe 3: The Barbarians on the Borders of the Empire* (Moskva), 216–226.
- BÂRCĂ et alii 2022  
Bărcă, V./Florescu, C./Fântăneanu, C./Matiș, A., Preliminary considerations and notes on the Sarmatian burial remains of Timișoara – „Hladik 1” (Timiș county), *Cercetări Arheologice* 29/2, 513–542.
- BÂRCĂ et alii 2024  
Bărcă, V./Fântăneanu, C./Matiș, A./Florescu, C., Aspects of the Funerary Rite and Ritual in the Sarmatian cemetery of Timișoara – Hladik 1 (Timiș County). Preliminary observations, *Journal of Ancient History and Archaeology* 11/4, 2024, 166–198.
- BÂRCĂ/FLORESCU 2023  
Bărcă, V./Florescu, C., Necropola sarmatică de la Timișoara – Hladik 1 (jud. Timiș). Observații preliminare. In: Aparaschivei, D./Bilavski, G./Bacumenco-Pîrnău, L. (eds.), *Varia Archaeologica (III). Situri și peisaje arheologice din spațiul românesc*, (Cluj-Napoca: Mega), 223–266.
- BERGER 1992  
Berger, F., *Untersuchungen zu römerzeitlichen Münzfunden in Nordwestdeutschland* [Studien zu Fundmünzen der Antike 9] (Berlin: Mann).
- BRÂNDUȘAN 2023  
Brândușan, L.M., Mormintele sarmatice de pe situl 3 DLDN69-A1 Timiș, *Revista Bistriței* 37, 96–126.
- BURSCHE 2008s  
Bursche, A., Functions of Roman coins in *Barbaricum* of Later Antiquity. An anthropological essay. In: Bursche, A./Ciolek, R./Wolters, R. (eds.), *Roman Coins outside the Empire*, *Proceedings of the ESF/SCH Exploratory Workshop*, [Moneta 82] (Wetteren: Moneta), 395–416.
- CHIRILĂ 1999  
Chirilă, E., Zădăreni (sv). In: Hügel, D. (ed.), *Repertoriul arheologic al Mureșului Inferior. I. Județul Arad* (Timișoara: Orizonturi universitare), 141.
- FARKAS/TORBÁGYI 2008  
Farkas, E./Torbágyi, M., Sarmatians and the Roman coins. In: Bursche, A./Ciolek, R./Wolters, R. (eds.), *Roman Coins outside the Empire*, *Proceedings of the ESF/SCH Exploratory Workshop* [Moneta 82], (Wetteren: Moneta), 255–266.
- FETCU 2020  
Fetcu, A., *Analiza antropologică a resturilor osoase umane de la Timișoara (sit 6, sp. i/ii) 2019*, Alba Iulia, (manuscript).
- GORECKI 1975  
Gorecki, J., Studien zur Sitte der Münzebeigabe in römerzeitlichen Körpergräbern zwischen Rhein, Mosel und Somme, *Bericht der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts* 56, 179–467.
- GRUMEZA 2013  
Grumeza, L., Roman coins in Sarmatian graves from the territory of Banat (2<sup>nd</sup>–4<sup>th</sup> centuries AD), *Analele Banatului S.N. Arheologie-Istorie* 21, 117–128.
- GRUMEZA 2014  
Grumeza, L., *Sarmatian Cemeteries from Banat (Late 1st – Early 5th Centuries AD)* (Cluj-Napoca: Mega Publishing House).
- HÜGEL/BARBU 1997  
Hügel, P./Barbu, M., Câmpia Aradului în secolele II–IV p.Ch., *Acta Musei Porolissensis* 21, 565–596.
- JUHÁSZ 2021  
Juhász, L., An exceptional Sarmatian cast medallion with star and crescent, *Dissertationes Archaeologicae* 3/9, 135–141.
- JUHÁSZ 2023  
Juhász, L., Two Sarmatian coin imitations from a Late Sarmatian grave at Békésszentandrás, *Communicationes Archaeologica Hungaria*, 21–26.
- KÓHEGYI 1966–1967  
Kóhegyi, M., Römische Münzen aus Sarmatische Gräbern und von Sarmatischen Siedlungen. A *Móra Ferenc múzeum évkönyve. Studia archaeologica*, 109–114.
- KÓHEGYI 1992  
Kóhegyi, M., Römische Münzfunde bei Sarmaten des Karpatenbeckens, A *Móra Ferenc múzeum évkönyve. Studia archaeologica*, 433–445.
- KÓHEGYI/VÖRÖS 1996  
Kóhegyi, M./Vörös, G., A madarasi temető római pénzei. (Krankovics I.), *A numizmatika és a társtudományok* 2, 183–199.
- KROPOTKIN/OBIGYENNOV1985  
Kropotkin, V. V./Obydenov, M. F., Nakhodki antichnykh monet v pogrebenii kochevnika na Yuzhnom Urale, *Sovetskaya Arkheologiya* 2, 242–245.
- KULCSÁR 1998  
Kulcsár V., *A kárpát-medencei sarmaták temetkezési szokásai*, Aszod: Osváth Gedeon Museum Foundation.
- MITREA 1962  
Mitrea, B., Săpăturile arheologice din Republica Populară

- Română în anul 1961, *Studii și Cercetări de Istorie Veche și Arheologie* 13/1, 1962, 201–223.
- MYZGIN 2023  
Myzgin, K., Numismatic analysis of the hoard. In: Bartecki, B./Hyrchała, A./Myzgin, K. (eds.), *The Cichobórz hoard. A study of the deposit of Roman denarii and their imitations* (Lublin: Hrubieszów), 39–89.
- PÁRDUCZ 1931  
Párducz, M., A nagy magyar Alföld római kori leletei, *Dolgozatok A m. kir. Ferencz József-Tudományegyetem Archaeologiai Intézetéből* 7, 74–186.
- PÁRDUCZ 1950  
Párducz, M., A szarmatakor emlékei Magyarországon, *Archaeologia Hungarica* 30, 3–322.
- PEET 1894  
Peet, St.D., Craft Symbols and Religious Emblems, *The American Antiquarian and Oriental Journal* 16, 83–98.
- ROSENSTOCK 1982  
Rosenstock, D., Römische Münzen im germanischen Totenbrauchtum der Kaiserzeit. In: Maué H./Veit L. (eds.), *Münzen in Brauch und Aberglauben* (Mainz am Rhein: Philipp von Zabern), 85–102.
- VADAY 1989  
Vaday, A.H., Die sarmatischen Denkmäler des Komitats Szolnok. Ein Beitrag zur Archäologie und Geschichte des sarmatischen Barbaricums, *Antaeus. Communicationes ex Instituto Archaeologico Academiae Scientiarum Hungaricae* 17, 3–290.
- VADAY 2005  
Vaday, A.H., *Corpus der römischen Funde im europäischen Barbaricum. Ungarn/1 Komitat Szolnok* (Budapest: Akaprint).

## CATALOGUE

## VESPASIAN



1. **Denomination:** Denarius  
**Date:** 72  
**Mint:** Rome  
**Weight:** 2.71g; **Diameter:** 17.5x16.1mm; **Axis:** 6  
**Obverse:** [IMP CAES V]E-SP AVG P M  
 Head of Vespasian, laureate, right.  
**Reverse:** [AV]GVR // [T]RI POT  
 Simpulum, sprinkler, jug and lituus.  
**Catalogue:** RIC 43  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 249, grave 45.  
**Associated funerary inventory:** 1. Bronze brooch T-shape; 2. Hand-made ceramic vessel.

## VESPASIAN



2. **Denomination:** Denarius  
**Date:** 72  
**Mint:** Rome  
**Weight:** 2.65g; **Diameter:** 18.7mm; **Axis:** 12  
**Obverse:** [IMP CAES V]ESP A-VG P M COS IIII  
 Head of Vespasian, laureate, right.  
**Reverse:** VES-T[A]  
 Vesta, veiled, draped, standing left, holding simpulum in extended right hand and vertical sceptre in left.  
**Catalogue:** RIC 360  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 78, grave 20.  
**Associated funerary inventory:** 1. Bronze brooch crossbow type; 2. Fragmentary iron brooch; 3. Bead; 4. Fragmentary iron artefact; 5. Iron knife; 6. Wheel-made ceramic vessel.

## VESPASIAN: Domitian (caesar)



3. **Denomination:** Denarius  
**Date:** 77-78  
**Mint:** Rome  
**Weight:** 2.38g; **Diameter:** 19.8x17mm; **Axis:** 6  
**Obverse:** inscription corroded  
 Head of Domitian, laureate, right.  
**Reverse:** inscription corroded  
 Wolf and twins; boat in exergue.  
**Catalogue:** RIC 961  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 177, grave 40.  
**Remarks:** strongly corroded; burnt.  
**Associated funerary inventory:** 1. Bronze brooch with bent foot; 2. Bronze buckle; 3. Iron sword; 4. Iron spearhead; 5. Fragmentary iron spearhead; 6. Iron knife; 7. Bead of polychrome glass; 8. Two lime fragmentary beads; 8. Wheel-made ceramic vessel.

## TITUS



4. **Denomination:** Denarius  
**Date:** 79  
**Mint:** Rome  
**Weight:** 2.65g; **Diameter:** 18.7mm; **Axis:** 12  
**Obverse:** [IMP TITVS CAES VESPASIAN] AVG P M  
 Head of Titus, laureate, right.  
**Reverse:** [TR P V]IIII [IMP XV COS VII P P]  
 Statue of radiate male on rostral column, holding spear and parazonium.  
**Catalogue:** RIC 46  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 171, grave 56.  
**Associated funerary inventory:** 1. Iron brooch fragment; 2. Iron knife; 3. Chalcedony bead and one fragmentary lime bead; 4. Wheel-made ceramic vessel.

**TRAJAN**



**HADRIAN**



**5. Denomination:** Denarius  
**Date:** 114–116  
**Mint:** Rome  
**Weight:** 2.71g; **Diameter:** 19.1x17.4mm; **Axis:** 6  
**Obverse:** IMP CAES NER TRAIANO OPTIMO AVG GER DAC  
 Bust of Trajan, laureate, right with aegis.  
**Reverse:** P M TR P COS VI P P S P Q R  
 Genius, naked, standing left, holding patera in right hand and corn-ears downwards in left.  
**Catalogue:** RIC 348: MIR 14 518e  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 1026, grave 121.  
**Associated funerary inventory:** 1. Iron brooch crossbow type; 2; Iron knife; 3. Wheel-made ceramic vessel.

**7. Denomination:** Denarius  
**Date:** 130–138  
**Mint:** Rome  
**Weight:** 2.13g; **Diameter:** 17.7mm; **Axis:** 6  
**Obverse:** H[ADRIANVS] – AVG COS III P P  
 Head of Hadrian, bare, right.  
**Reverse:** P M TR P – COS III  
 Hilaritas, veiled, standing facing, adjusting veil with both hands.  
**Catalogue:** -  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 26, grave 6.  
**Remarks:** pierced; hybrid; imitation; a schematic portrait of Hadrian.  
**Associated funerary inventory:** 1. 24 beads; 2; Loom weight; 3. Glass; 4. Wheel-made ceramic vessel.

**HADRIAN**



**ANTONINUS PIUS**



**6. Denomination:** Denarius  
**Date:** 127–128  
**Mint:** Rome  
**Weight:** 2.56g; **Diameter:** 18.3mm; **Axis:** 6  
**Obverse:** HAD[RIANVS] – AVGVSTVS  
 Head of Hadrian, laureate, right.  
**Reverse:** COS – III  
 Hilaritas, veiled, standing facing, adjusting veil with both hands.  
**Catalogue:** RIC 848  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 114, grave 75.  
**Associated funerary inventory:** 1. Bronze brooch; 2; Iron knife; 3. Wheel-made ceramic vessel.

**8. Denomination:** Denarius  
**Date:** 138–139  
**Mint:** Rome  
**Weight:** 1.54g; **Diameter:** 17.3mm; **Axis:** -  
**Obverse:** [IMP CAES T AEL] HADR AN[TONINVS AVG PIVS P P]  
 Head of Antoninus Pius, laureate, right.  
**Reverse:** corroded  
**Catalogue:** -  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 1048, grave 139.  
**Remark:** burnt  
**Associated funerary inventory:** 1. Bronze brooch crossbow type; 2. Iron buckle; 3. Iron knife; 4. Bead of polychrome glass; 5. Wheel-made ceramic vessel.

**ANTONINUS PIUS: Faustina I (diva)**

9. **Denomination:** Denarius

**Date:** post 141

**Mint:** Rome

**Weight:** 2.68g; **Diameter:** 16.9mm; **Axis:** 6

**Obverse:** DIVA – FAVSTINA

Bust of Faustina the Elder, draped, right, hair elaborately waved in several loops round head and drawn up and coiled on top.

**Reverse:** AVG-VSTA

Ceres, veiled, draped, standing front, head left, holding long torch, vertical, in right hand and raising fold of skirt in left.

**Catalogue:** RIC 362

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 256, grave 87.

**Associated funerary inventory:** 1. Bronze link; 2. Bronze plaque; 3. Iron knife; 4. 47 beads; 5. Wheel-made ceramic vessel.

**ANTONINUS PIUS: Faustina I (diva)**

10. **Denomination:** Denarius

**Date:** post 141

**Mint:** Rome

**Weight:** 3.01g; **Diameter:** 17.9mm; **Axis:** 5

**Obverse:** DIVA – FAVSTINA

Bust of Faustina the Elder, draped, right, hair elaborately waved in several loops round head and drawn up and coiled on top.

**Reverse:** AVGV-STA

Juno, veiled, draped, seated right on seat with back, resting right arm on seat and holding transverse sceptre in left hand.

**Catalogue:** RIC 363

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 118, grave 60.

**Remarks:** Found inside the bronze pyxis

**Associated funerary inventory:** 1. Bronze pyxis; 2. Bronze

bell; 3. Bronze artefacts/pendants; 4. Iron knife; 5. Link iron; 6. Two pendants of the *Cypraea* type; 7. 1,000 beads plus numerous fragments; 8. Loom weight; 9. Wheel-made ceramic vessel.

**ANTONINUS PIUS: Marcus Aurelius (caesar)**

11. **Denomination:** Denarius

**Date:** 140–144

**Mint:** Rome

**Weight:** 2.99g; **Diameter:** 17.7x16.6mm; **Axis:** 12

**Obverse:** AVRELIVS CAESAR AVG PII F COS

Head of Marcus Aurelius, bare, right.

**Reverse:** PIE-TAS AVG

Emblems of priesthood: from left to right, knife, sprinkler, jug, lituus, and simpulum.

**Catalogue:** RIC 424A

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 210, grave 31.

**Associated funerary inventory:** 1. Iron sword; 2. Iron spearhead; 3. Iron knife; 4. Chalcedony bead; 5. Wheel-made ceramic vessel.

**ANTONINUS PIUS: Marcus Aurelius (caesar)**

12. **Denomination:** Denarius

**Date:** 145–160

**Mint:** Rome

**Weight:** 2.24g; **Diameter:** 18.1mm; **Axis:** 12

**Obverse:** AVRELIVS CAESAR AVG PII F

Head of Marcus Aurelius, bare, right.

**Reverse:** [COS II]

Honos, togate, standing left, holding up branch in right hand and cornucopiae in left.

**Catalogue:** RIC 429A

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 204, grave 13.

**Remarks:** pierced.

**Associated funerary inventory:** 1. Silver buckle; 2. Silver strap-end; 3. Iron buckle; 4. Wheel-made ceramic vessel.

**MARCUS AURELIUS**



13. **Denomination:** Denarius  
**Date:** 161–162  
**Mint:** Rome  
**Weight:** 2.59g; **Diameter:** 17.5mm; **Axis:** 12  
**Obverse:** IMP M AVREL ANTONINVS AVG  
 Head of Marcus Aurelius, bare, right.  
**Reverse:** PROV DEOR TR P XVI COS III  
 Providentia, draped, standing left, holding globe on extended right hand and cornucopiae in left.  
**Catalogue:** RIC 50  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 263, grave 62.  
**Associated funerary inventory:** 1. Two fragmentary bronze brooches; 2. Iron link; 3. Iron knife; 4. 1,143 beads and numerous fragments; 5. Wheel-made ceramic vessel.

**MARCUS AURELIUS**



14. **Denomination:** Denarius  
**Date:** 168  
**Mint:** Rome  
**Weight:** 2.47g; **Diameter:** 17.5mm; **Axis:** 6  
**Obverse:** M ANTONINVS AVG – ARM PARTH MAX  
 Head of Marcus Aurelius, laureate, right.  
**Reverse:** [TR P XXII IMP V COS III]?  
 Providentia, draped, standing left, pointing wand in right hand at globe at her feet and holding vertical sceptre in left hand.  
**Catalogue:** cf. RIC 186?  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 1008, grave 134.  
**Remark:** burnt

**Associated funerary inventory:** 1. Fragmentary iron knife; 2. Fragment of an iron item.

**MARCUS AURELIUS: Lucius Verus (Augustus)**



15. **Denomination:** Denarius  
**Date:** 161–162  
**Mint:** Rome  
**Weight:** 2.85g; **Diameter:** 17.7mm; **Axis:** 12  
**Obverse:** IMP VERVS AVG  
 Head of Lucius Verus, bare, right.  
**Reverse:** PROV DEOR TR P III COS II  
 Providentia, draped, standing left, pointing wand in right hand at globe at her feet and holding vertical sceptre in left hand  
**Catalogue:** RIC 491  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 169, grave 110.  
**Associated funerary inventory:** 1. Fragmentary iron knife; 2. Fragmentary iron buckle; 3. Fragmentary iron link (?).

**MARCUS AURELIUS: Faustina II (augusta)**



16. **Denomination:** Denarius  
**Date:** 161–175  
**Mint:** Rome  
**Weight:** 2.71g; **Diameter:** 19.7x17.2mm; **Axis:** 12  
**Obverse:** FAVSTINA – AVGVSTA  
 Bust of Faustina II, bare-headed, hair waved and fastened in a bun on back of head, draped, right.  
**Reverse:** S-A-LV-S  
 Salus, draped, standing left, feeding out of patera in right hand snake coiled round altar and holding rudder sceptre in left hand.  
**Catalogue:** RIC 715  
**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 154, grave 98.

**Associated funerary inventory:** 1. Bronze brooch cross-bow type; 2. Iron knife; 3. Polychrome bead; 4. Iron item with rectangular section and sharp tip; 5. Fragmentary wheel-made ceramic vessel.

**MARCUS AURELIUS: Faustina II (augusta)**



17. **Denomination:** Denarius

**Date:** 161–175

**Mint:** Rome

**Weight:** 2.92g; **Diameter:** 17.2mm; **Axis:** 6

**Obverse:** FAVSTINA – AVG[VSTA]

Bust of Faustina II, bare-headed, hair waved and fastened in a bun on back of head, draped, right.

**Reverse:** inscription corroded

Vague silhouette standing.

**Catalogue:** -

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 166, grave 117.

**Remark:** plated, burnt

**Associated funerary inventory:** -

**MARCUS AURELIUS: Lucilla (augusta)**



18. **Denomination:** Denarius

**Date:** 164–180

**Mint:** Rome

**Weight:** 2.62g; **Diameter:** 18.4mm; **Axis:** 6

**Obverse:** LVCILLAE AVG ANTONINI AVG F

Bust of Lucilla, bare-headed, hair waved and fastened in a bun on back of head, draped, right.

**Reverse:** VOTA // PVBLI/CA

Laurel-wreath with legend in three lines inside.

**Catalogue:** RIC 791

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 109, grave 35.

**Associated funerary inventory:** 1. Fretted bronze buckle; 2. Fragment of iron blade knife.

**SEPTIMIUS SEVERUS**



19. **Denomination:** Denarius

**Date:** 208

**Mint:** Rome

**Weight:** 2.65g; **Diameter:** 18.7mm; **Axis:** 12

**Obverse:** SEVERVS – PIVS AVG

Head of Septimius Severus, laureate, right.

**Reverse:** P M TR P XVI – COS III P P

Salus, draped, seated left, sacrificing out of patera in right hand over altar and holding sceptre in right hand.

**Catalogue:** RIC 221

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 81, grave 22.

**Associated funerary inventory:** 1. Bronze brooch with bent foot; 2. Iron buckle; 3. Iron belt strap-end; 4. Iron knife; 5. Iron plaque; 6. Bead of polychrome glass; 7. Wheel-made ceramic vessel.

**SEPTIMIUS SEVERUS: Geta (caesar)**



20. **Denomination:** Denarius

**Date:** 198–200

**Mint:** Rome

**Weight:** 2.40g; **Diameter:** 18.8x16.5mm; **Axis:** 12

**Obverse:** L SEPTIMIVS GETA CAES

Bust of Geta, bare-headed, draped, right.

**Reverse:** FELICITAS TEMPOR

Felicitas, draped, standing left, holding caduceus in right hand and cornucopiae in left hand.

**Catalogue:** RIC 2

**Archaeological context:** Timișoara, point Hladik 1, site 6, complex 218, grave 49.

**Associated funerary inventory:** 1. Bronze brooch pitch-fork shape; 2. Iron knife; 3. Chalcedony bead; 4. Wheel-made ceramic vessel.

Tab. 1. The Sarmatian necropolis Timișoara-Hlădiki 1. The coin distribution and the association with other artefacts

Grave	Issuer	Gender	Age	Coin location	Knives (blade length)	Bead (near coin)	Ceramic vessel	Animal remains	Robbed
6	Hadrian	female	24-30 years	disturbed (probably, on the check/neck)			x		x
13	Antoninus Pius (Marcus Aurelius caesar)	male	45-55	neck?	c. 10 cm		x		x
20	Vespasian	male	40-50	right side pelvis	c. 10 cm	x	x		x
22	Septimius Severus	male	16-20	left side pelvis	c. 10 cm	x	x		
31	Antoninus Pius (Marcus Aurelius caesar)	male	35-40	right side pelvis	c. 10 cm	x	x	with dog burial	x
35	Marcus Aurelius (Lucilla)	male	adult	disturbed	c. 10 cm				x
40	Vespasian (Domitian caesar)	male	35-40	marginea gropii	c. 10 cm		x		x
45	Vespasian	male	35-40	left side pelvis	c. 10 cm	x	x		
49	Septimius Severus (Geta caesar)	male	24-30	right side pelvis	c. 10 cm	x	x		
56	Titus	male	35-40	pelvis	c. 10 cm	x	x	burnt animal bone fragments	x
60	Antoninus Pius (Faustina I diva)	female	20-24	in pixys	c. 10 cm		x	animal bone fragments	x
62	Marcus Aurelius	female	30-35	disturbed	c. 10 cm		x	animal bone fragments	
75	Hadrian	male	35-40	left side pelvis	c. 15 cm		x		
87	Antoninus Pius (Faustina I diva)	male	adult	disturbed	c. 10 cm	x	x	burnt animal bone fragments	x
98	Marcus Aurelius (Faustina II)	male		left side pelvis	c. 10 cm	x	x		
110	Marcus Aurelius (Lucius Verus)	male	35-40	disturbed	c. 20 cm			animal bone fragments	x
117	Marcus Aurelius (Faustina II)	male	24-30	neck	c. 10 cm			animal bone fragments	x
121	Trajan	male		between legs	c. 10 cm		x		x
134	Marcus Aurelius	male?		disturbed	c. 10 cm				x
139	Antoninus Pius	male		left side pelvis	c. 20 cm	x	x		

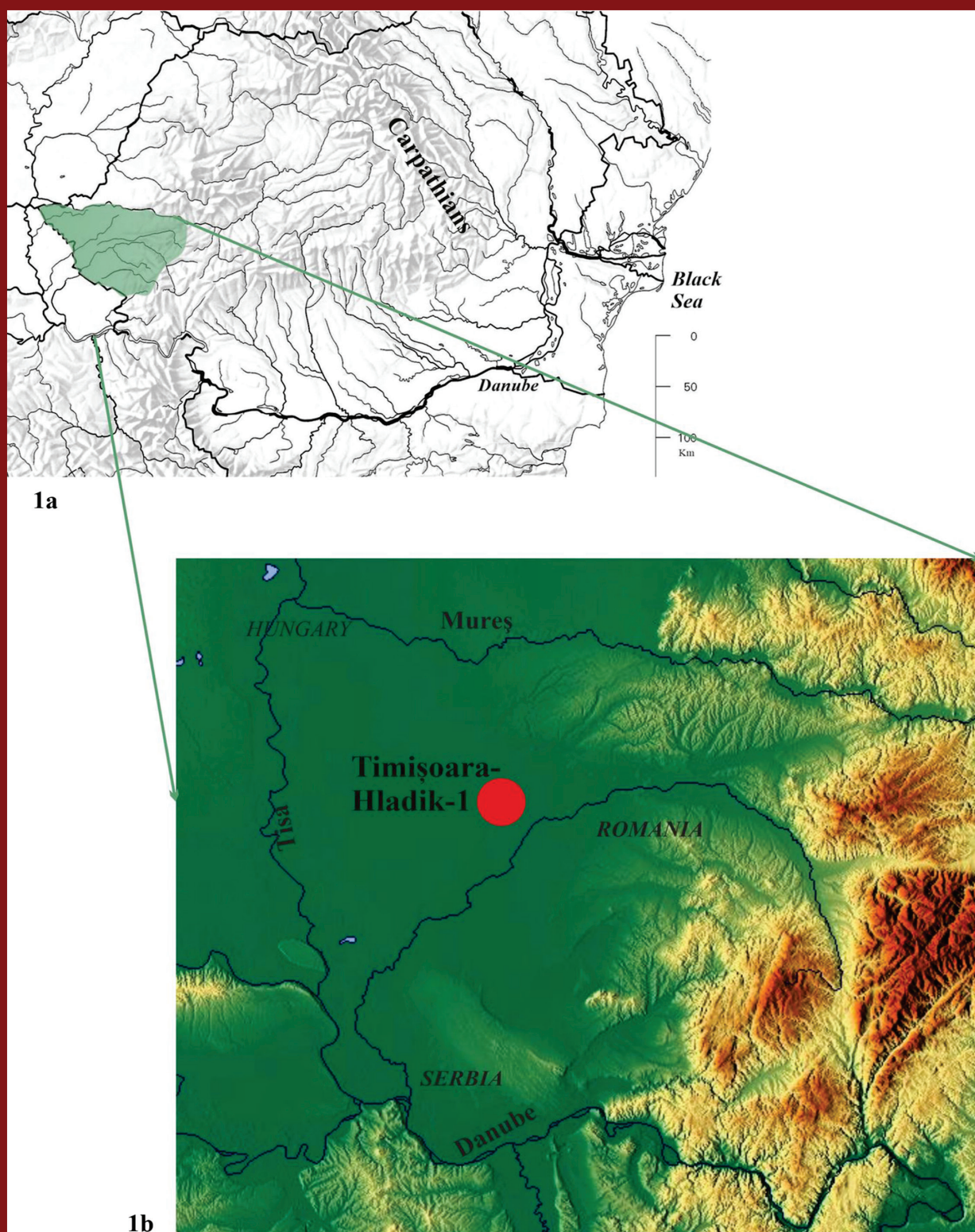


Fig. 1. Map with the location of the Timișoara-Hladik 1 site (after BÂRCĂ 2022).



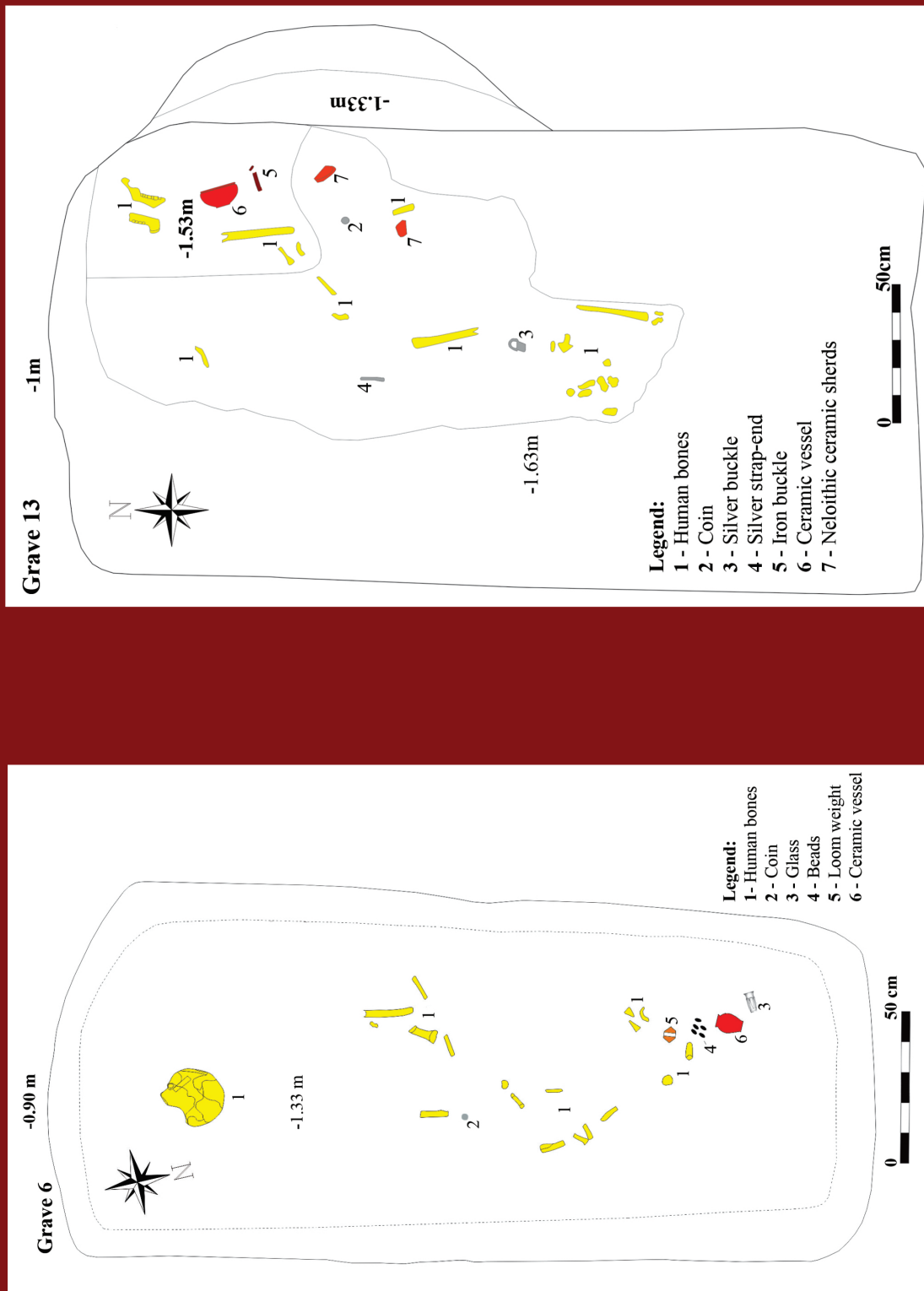


Fig. 3. Graves 6 and 13.

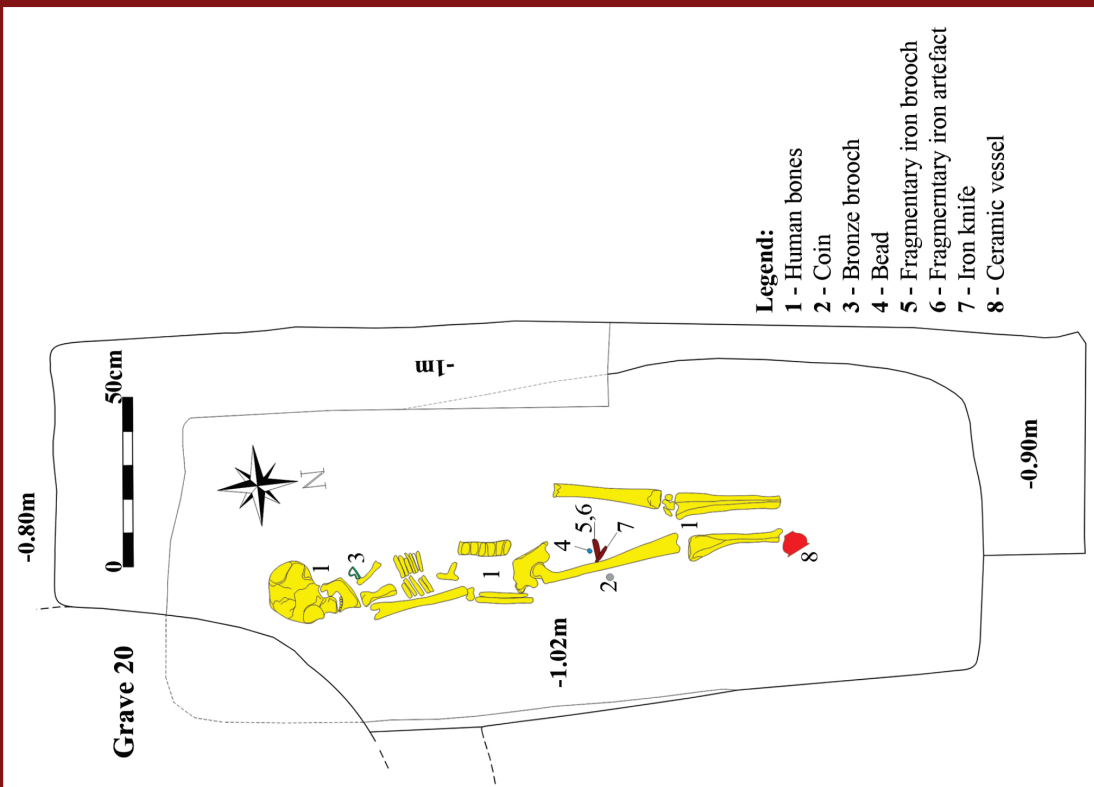
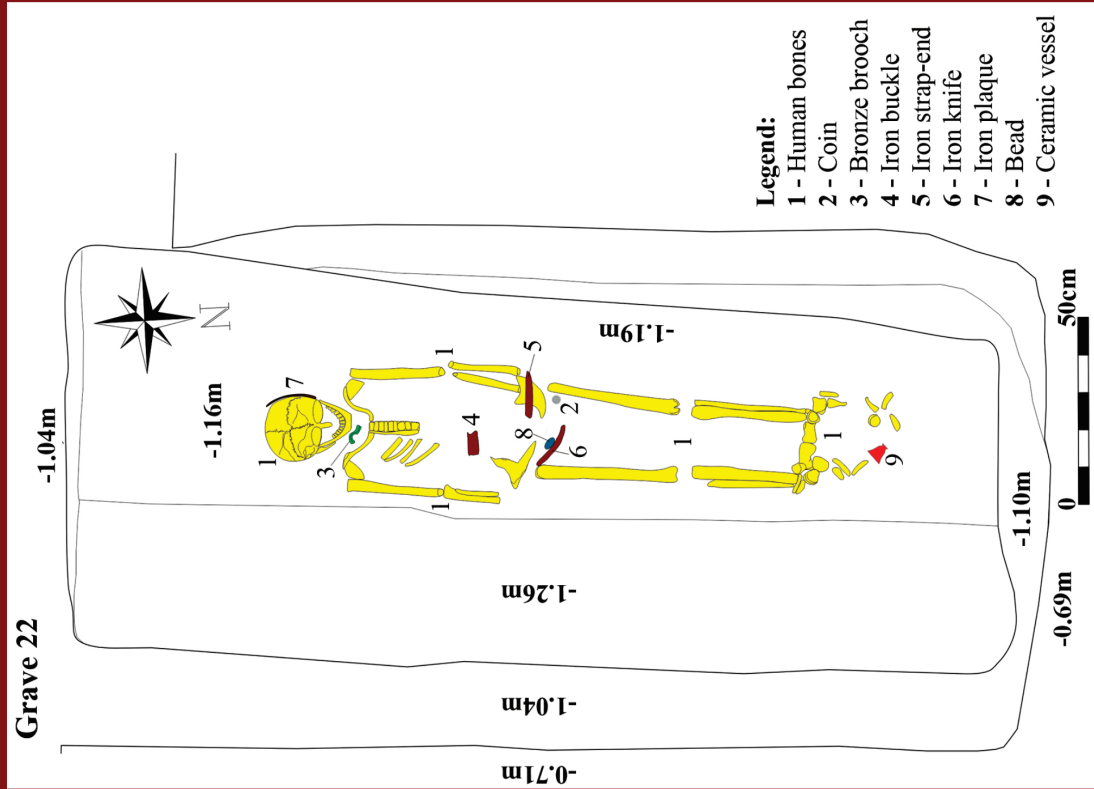


Fig. 4. Graves 20 and 22.

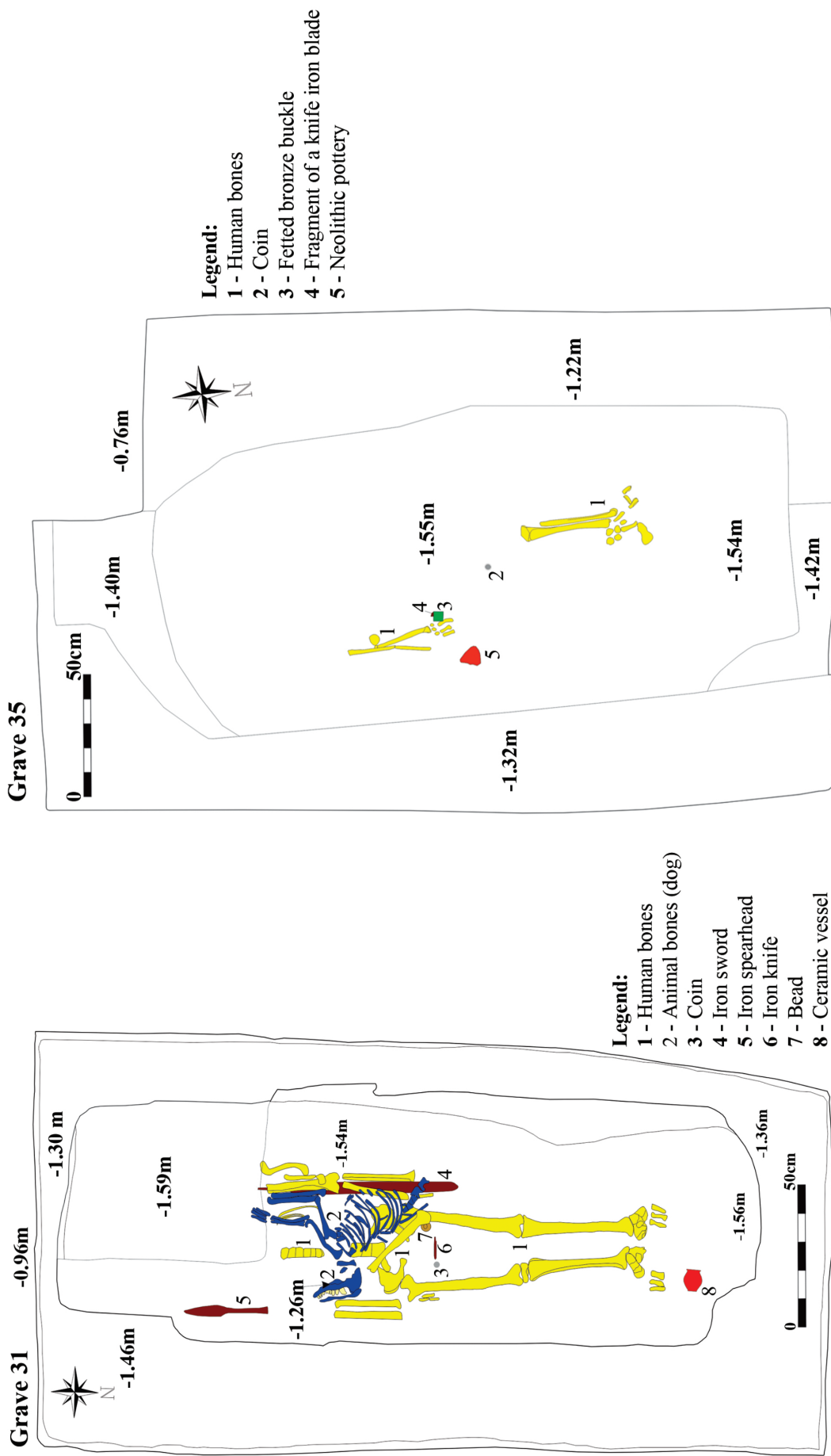


Fig. 5. Graves 31 and 35.

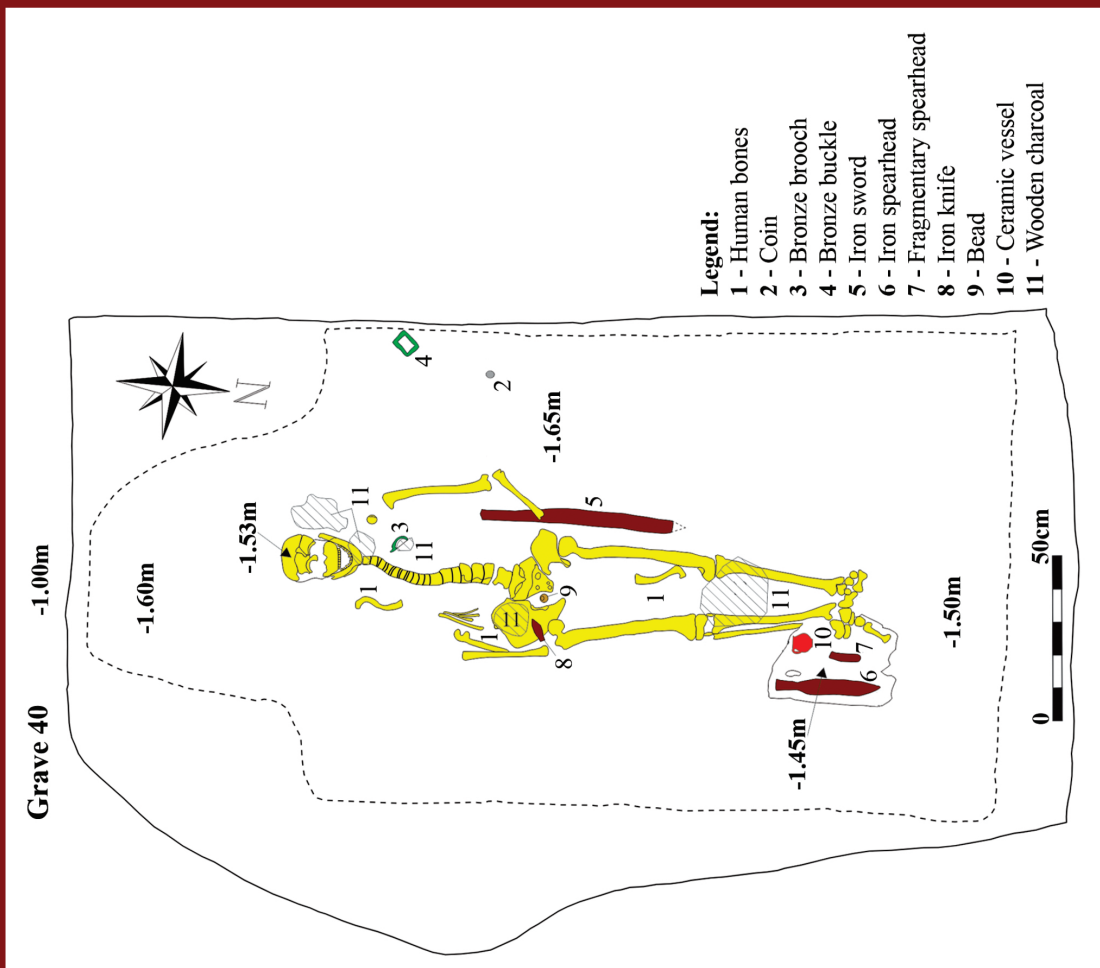
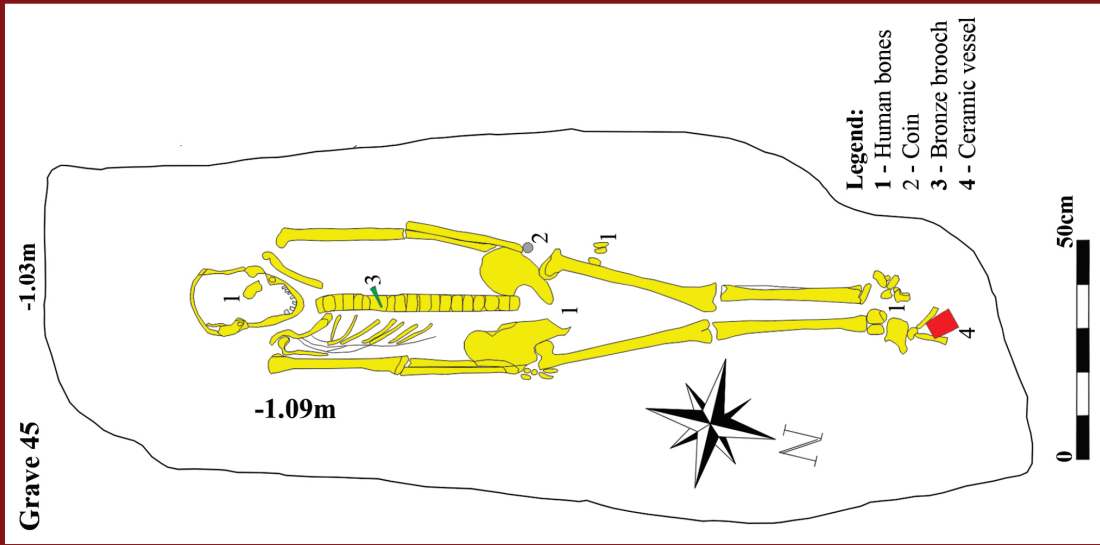


Fig. 6. Graves 40 and 45.

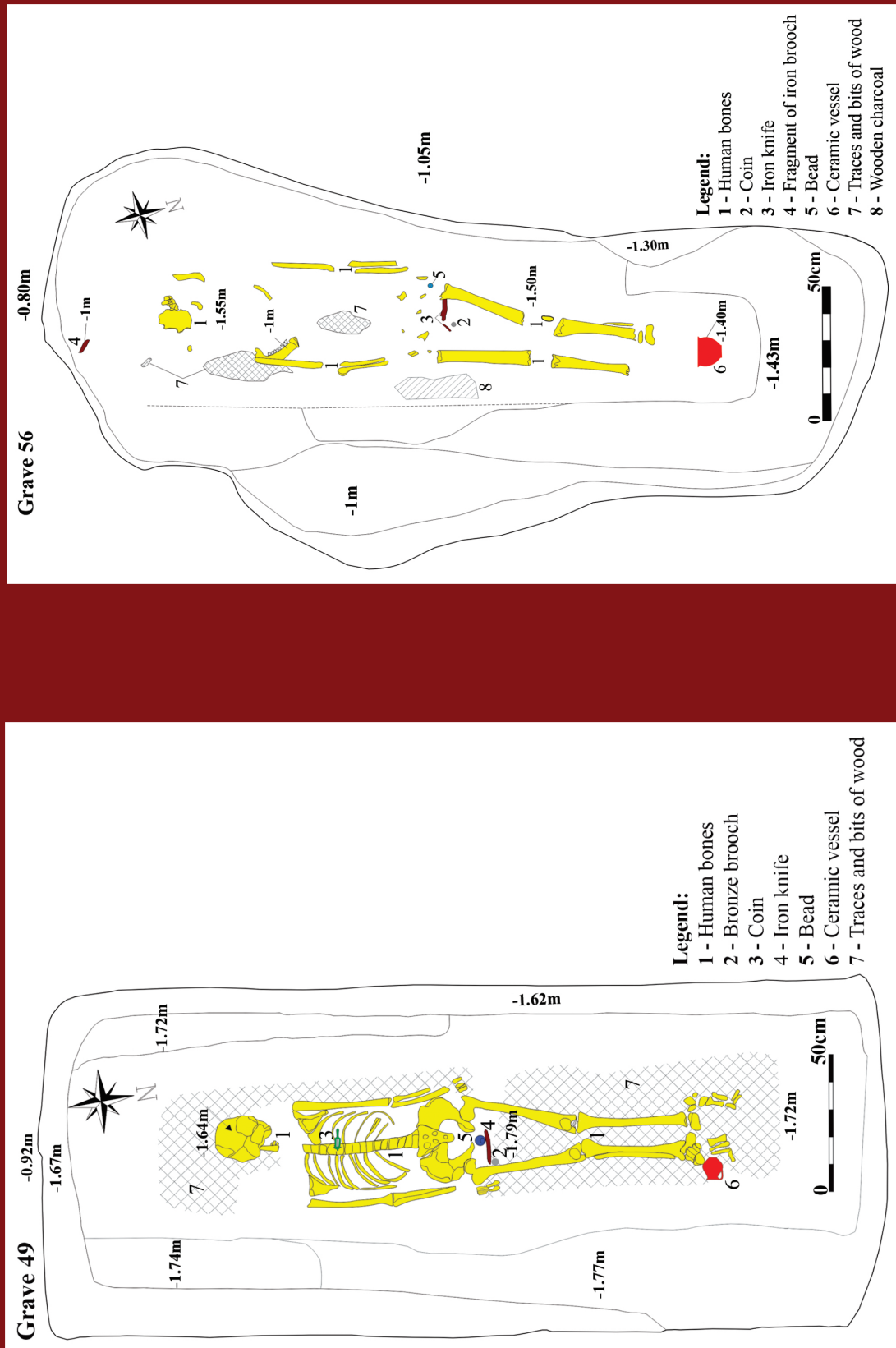


Fig. 7. Graves 49 and 56.

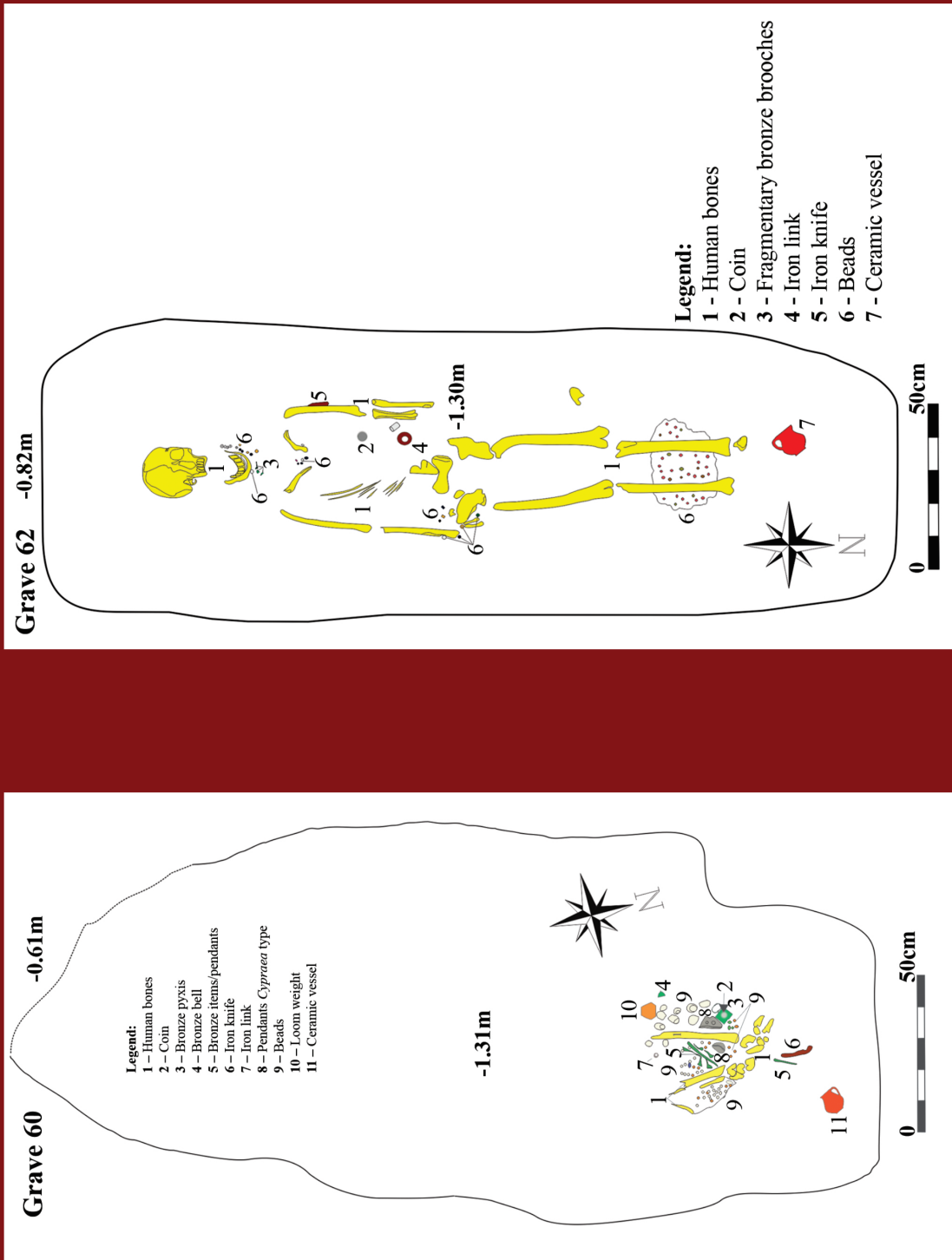


Fig. 8. Graves 60 and 62.

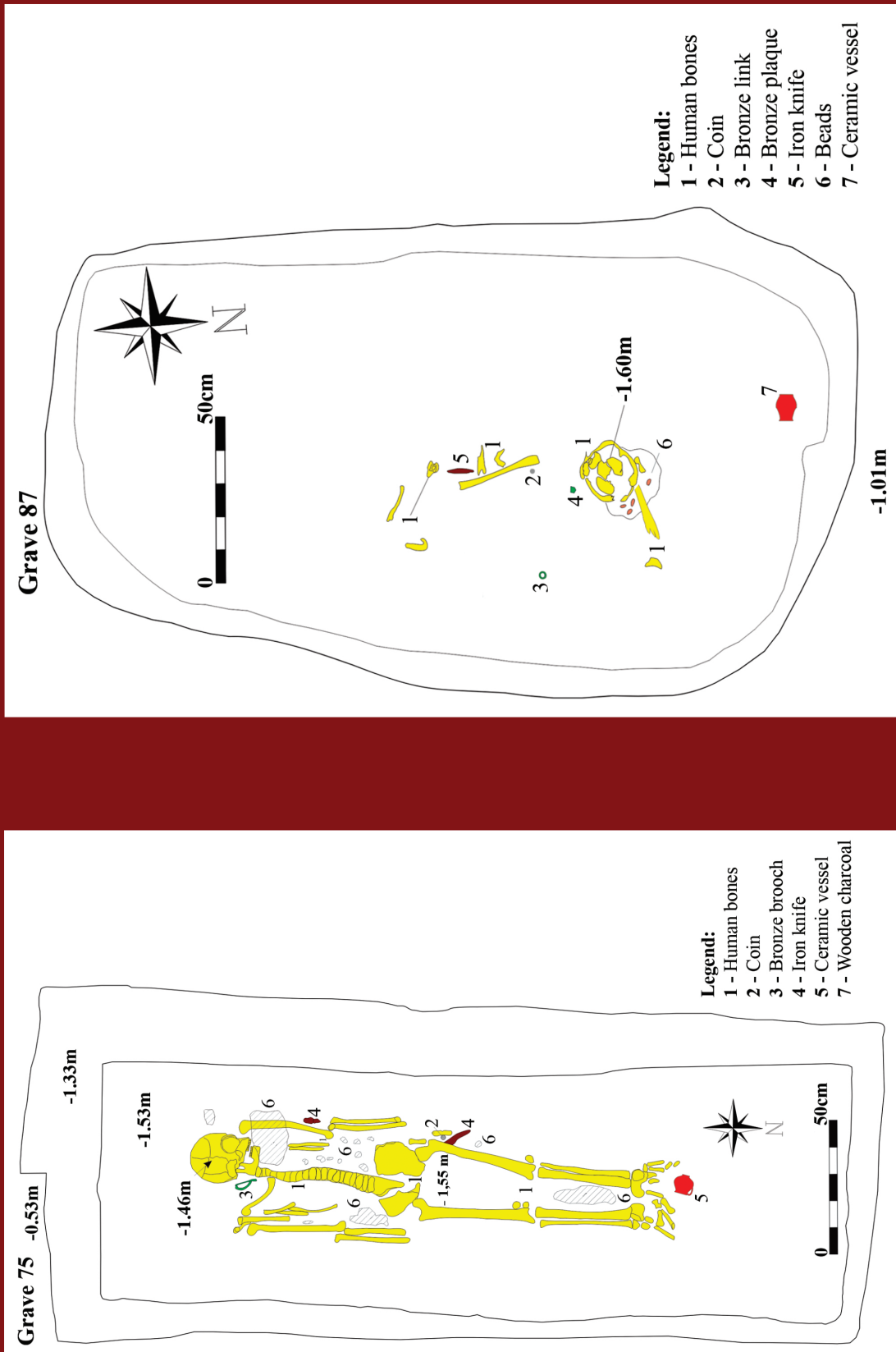


Fig. 9. Graves 75 and 87.

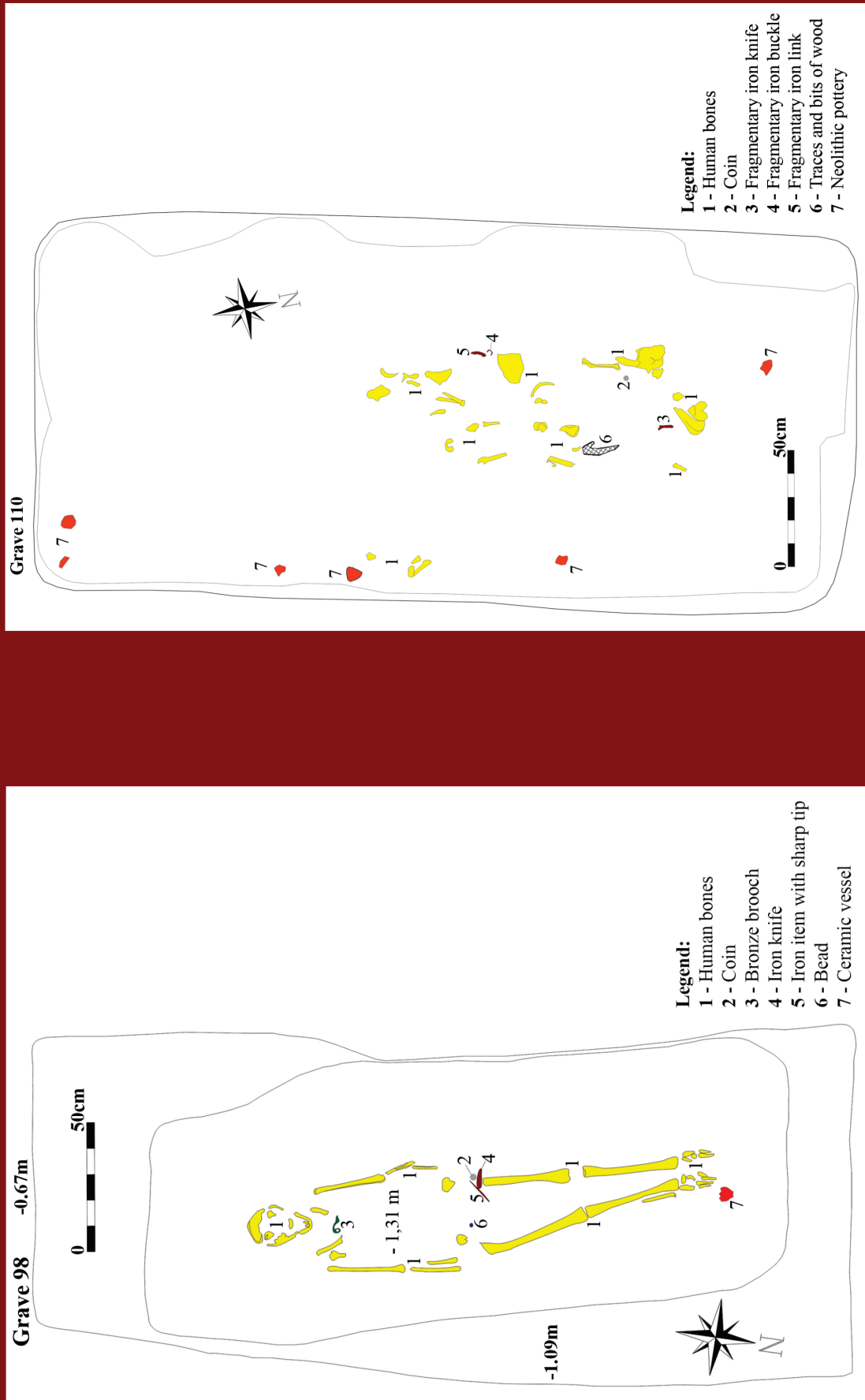


Fig. 10. Graves 98 and 110.

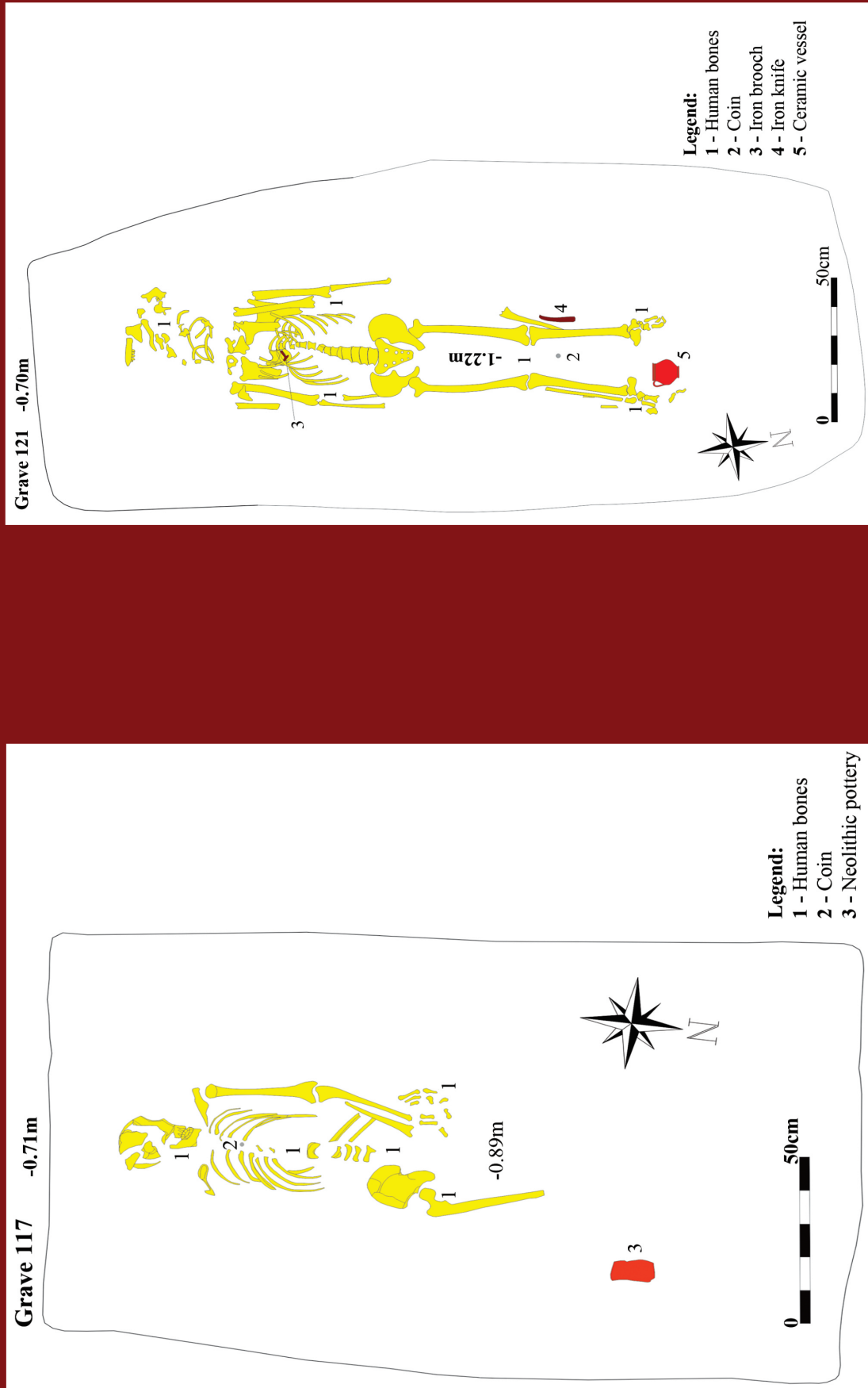


Fig. 11. Graves 117 and 121.



Fig. 12. Graves 134 and 139.