

interprété par W. Hoepfner, avec de bons arguments, comme étant « jumeau » du mausolée d'Halicarnasse, mais aussi des monuments ultérieurs, probablement inspirés par l'architecture du mausolée, deviennent un soutien pour l'évaluation des valeurs dimensionnelles correspondantes à la distribution des volumes et de leurs fonctions dans la nouvelle reconstitution proposée par l'auteur. Dans les œuvres connues de Pythéos – l'étonnant chapiteau du mausolée, les plans des temples d'Athéna et de Zeus de Priène, Labraunda – l'auteur extrait des arguments concernant l'équilibre des proportions. Mais l'hypothèse la plus intéressante mais également lourde de conséquences proposée par W. Hoepfner concerne l'interprétation donnée à la dimension de la hauteur totale du mausolée. W. Hoepfner réussit à résoudre, probablement définitivement, ce problème, en abordant le texte de Pline d'une façon personnelle. Avant W. Hoepfner, la dimension de 140 pieds indiquée dans le texte de l'auteur romain – appliquée par Krischen dans sa reconstitution – n'avait pas été contestée. W. Hoepfner ne met pas en doute la véracité de l'indication de Pline, mais il démontre qu'elle est éclipsée par une erreur de transcription du texte attribuable aux copistes médiévaux.

La conclusion tirée de la nouvelle lecture du texte antique a des conséquences fondamentales dans la reconstitution de l'image du mausolée dont la hauteur réelle a maintenant 10 mètres de moins, soit 111 pieds (38,74) au lieu de 140. Dans l'architecture reconstituée par W. Hoepfner l'expressivité de l'étage destiné au „temple” avec les 36 colonnes du „ptéron” – recouvert par le toit pyramidal – apparaît comme dominante. L'ordre des colonnes est intégralement précisé (fig. 48), et la hauteur totale jusque sous le toit pyramidal peut être établie à 25 pieds, tel qu'indiqué par Pline. Suite aux conclusions tirées de l'analyse métrologique notamment des éléments de plan et du chapiteau, l'auteur admet le pied ionien (34,9 cm) comme unique unité de mesure possible à appliquer, la seule unité de mesure qui puisse, vraisemblablement générer des hauteurs plausibles et qui soit en même temps compatible avec la distribution des sculptures et des frises dans la masse du mausolée. W. Hoepfner attire l'attention sur la conception des architectes grecs Pytheos et Satyros concernant le rôle important de la géométrie dans la composition et l'organisation de l'architecture du mausolée en fonction d'un réseau rythmique dans l'ascendance verticale, dépendante de l'unité de mesure.

En considérant le mausolée comme une réalisation intellectuelle, l'auteur en commente la signification symbolique. La monumentalité de l'ensemble qui domine depuis le « foyer » de la cité, l'expression architecturale de l'étage conçu comme un temple du roi, l'éblouissant revêtement sculptural, avec les nombreuses sculptures du ptéron, le quadrigé monumentale au sommet de la pyramide avec les statues du couple

royal décrivent un monument acteur d'une formidable propagande réalisée par des artistes grecs. Le pouvoir politique d'un roi semblable aux dieux, mais aussi la fabuleuse démonstration que les cariens, appelés « esclaves » par les Grecs, ont réussi à édifier une merveilleuse œuvre grecque.

Le regard critique et la rigueur scientifique de l'auteur lorsqu'il sélectionne ses informations dans les sources antiques ou bien dans les résultats des recherches scientifiques, sont complétés par un récit clair et consistant. W. Hoepfner a l'habileté de transformer un cumul d'informations à substrat complexe, provenant de sources multiples, dans un exposé précis et en même temps sensible qui approche de façon exponentielle le lecteur avisé ou même le néophyte, de la beauté et la rigueur de l'art antique grec. L'interprétation personnelle de W. Hoepfner concernant l'apparence architecturale du Mausolée est incontestablement marquée par la beauté de cette rigueur.

Monica Mărgineanu Cârstoiu

Daniel Spănu, TEZAURELE DACICE. CREAȚIA ÎN METALE PREȚIOASE DIN DACIA PREROMANĂ, Ed. Simetria, București, 2012, 278 pages, 195 plates, ISBN 978-973-1872-28-5

Released in 2012, this present book is an updated version of the Doctorate Thesis *Precious metalwork in Dacia between the 2nd century BC and the 1st century AD*. The thesis was presented at the University of Bucharest in March 2006 by Daniel Spănu.

The observed territory of Dacia is very well introduced in the first part of the thesis (Chapter I, *Introduction*, pp. 15-19) with a lot of useful insights on the cultural and historical development of the Dacian precious metalwork. The interest on this subject dates back to the Renaissance time but the first academic endeavour can be traced in the 19th century in the books of N. Fettich and K. Horedt (discussed in Chapter II, *History of Research*, pp. 20-26). The third chapter, *Information relevance and status*, contains a brief overview of the sources, the actual context of the excavations providing the researched material along with the post-excavation status of the artefacts. It also presents an account of the publishing methods (pp. 27-31).

Using the previous as a starting point, the author makes a pragmatic analysis of the archaeological context of the artefacts (Chapter IV, *Archaeological context: settlements, tombs, thesauri*, pp. 32-39). He suggests several patterns but the most plausible seems to be the wilful votive depositing in the natural environment. A very interesting issue is approached in chapter VI, *The origin of the precious metals* (pp. 88-93). The author suggests that,

since the presence of silver in the area is poor and there is no evidence of silver operation prior to the Roman conquest, it is possible that republican denarii and silver drachmas were partially recycled in the first century BC. The lack of an economy based on coin exchange in Dacia determined the changing of the existing imported coins in jewels and the author assumes that these jewels had a monetary value. Chapter VII follows the “technological chain”, *Casting and embellishing techniques* (pp. 94-99) and presents the methods used for casting and manual moulding of the precious metals. The author points out some tools used in the process of casting and decoration including the surface treatment of gold items. He makes very pertinent remarks on the particular treatment of certain pieces, on the intentional damaging and on the repair of others (Chapter IX, *The treatment of the golden pieces in Ancient time*, pp. 106-110).

The chapters dedicated to the particular analysis of the Dacian golden jewellery are very important in the structure of the thesis. The author identifies several types and categories of objects: clothing accessories (fibulae and belts), a wide variety of jewellery (bracelets, necklaces, chains) and containers - which he analyses separately as type and chronology (Cap. V, *The morphology of Dacian precious metalwork*, pp. 40-87). The same typological approach is used when analysing the decoration patterns (Chapter VIII, *Reflection on decorating patterns in Dacian precious metalwork*, pp. 100-105). These patterns were categorized as: geometrical, abstract, vegetal, zoomorphic and we also read about plastic effects on the objects. Overall the author noticed two distinct styles. The fibulae, necklaces and bracelets are usually decorated with geometrical patterns adapted to the shape of each piece whilst the cups and *phalerae* have more intricate decoration including, embossing and vegetal décor.

The *Iconography and mythology in Dacian metalwork* (Chapter X, pp. 111-120) are approached separately in this chapter. The author identifies several types of characters and themes, representations of feminine divinities, mounted heroes accompanied in most cases by zoomorphic representations. The artefacts known so far point out that the local iconography reflects a mythological unity on a territory presenting obviously different funerary and religious customs. This can only be explained by analysing the two segments manifested in the local mythology. The inventory of the thesauri can be regarded as female ornament votive deposits whereas most Padea-Panagiurski Kolonii funerals depict the mounted hero status of the defunct. The geographical difference between an area of hoards type discoveries (especially in Transylvania where funerary discoveries are rare) and an area where military equipment funerals are predominant but hoards are quite rare – like in Oltenia is an actual manifestation in ritual realm, by two different communities of the feminine and masculine components

of the Dacian mythology. The author therefore suggests, unfortunately in a very brief way, a subdivision of the cultural Dacian space in distinctive areas, based on ritual criteria. Obviously a deeper and more detailed aspect of such theory could not be done in a thesis dedicated to Dacian precious metalwork but the idea can be regarded as an interesting working hypothesis and developed in further studies.

A special attention is dedicated to the analysis of the inventory, on their content and sense (Chapter XI, pp. 121-137). Starting from the identification of inventory categories the author points out that certain object categories are combined. He identifies three distinctive classes: a. inventories only with ornaments and clothing accessories, b. inventories consisting mostly of containers, c. inventories consisting mostly of *phalerae*. These categories are thoroughly analysed and presented. Overall from the content of the Dacian hoards two major categories can be identified: clothing accessories are best represented and reflect a symbolic individual identity whereas the “cumulus” indicates an institutional, collective identity. Such markers can be interpreted as signs of regional centres of power.

Chapter XII, Relative and absolute chronology (pp. 138-145) comprises all debates regarding the chronology of artefacts such as coins, luxury tableware, imported fibulae, and the chronological relevance of major types association. A very important aspect of the research is synchronizing major artefact categories and the monetary flow in Dacia. The earliest types of Dacian precious metalwork (knotted fibulae, massive circular bracelets with torsades and the mastós cups are in timing with the late republican denarii and drachmae (approximately 80/70-30/20 BC); a second group of objects (spiral bracelets with end plate, shield fibulae and the spoon fibulae are in timing with early imperial denarii. They were created and used during the reign of Augustus and in the following decades (ca. 30/50 – 100 AD) but their numbers and weight decreased considerably. The author should have pointed out boldly that we cannot actually identify a late stage of the Dacian precious metalwork between 30/50-100 AD, since the discoveries of the silver objects from this time frame are very rare; there is no more local production during this period. Also, I believe that the author could have explained a lot more firmly this shortage because of the decreasing in imports of Roman imperial coins in the first century AD.

The regional analysis of the discoveries can be found in Chapter. XIII (*Chorology of Dacian precious metalwork*, pp. 146-161) where we can identify the focus and dispersion areas. The author also approaches the significance and relevance of the main categories dispersal range, the chronological markers and Hellenistic inspired types. The regional connection between discoveries is sustained by the author through very interesting case

studies such as Hațeg-Orăștie, Târgu Secuiesc valley or the Sighișoara-Șaeș-Heitur. These cases point out some characteristics of artefact distribution like separating gold and silver pieces both in inventories and in territories and concentration of discoveries either concentrically around certain settlements or linear around access routes.

The thesis ends with a brief but eloquent chapter of conclusions (Chapter XIV, *Dacian precious metalwork, an original way of cultural expression. Conclusions*, pp. 162-166) and a very interesting *excursus* about the very recent discovery of the golden bracelets from Grădiștea de Munte. There are also two detailed summaries in English and German (pp. 179-212), an artefact and discoveries catalogue (pp. 231-255) and an impressive bibliographical list (pp. 259-276). The written part is completed by 195 illustrations of remarkable quality depicting most of the silver and gold known artefacts which the author has drawn using the original pieces (approximately 800 pieces).

Last, but not least we have to acknowledge the impeccable methodological approach of the subject in a clear, elegant and pragmatic style that makes the thesis an enjoyable reading. It is obviously the result of hard work, it demonstrates professionalism and it can be therefore considered one of the most remarkable achievements of the Romanian pre- and protohistorical archaeological literature of the last years. It is a valuable resource with a well founded contribution to the study of ancient Dacian civilization on one hand and to the general phenomena of prehistorical votive deposits on the other.

Sorin-Cristian Ailincăi

Irina Băldescu, TRANSILVANIA MEDIEVALĂ. TOPOGRAFIE ȘI NORME JURIDICE ALE CETĂȚILOR SIBIU, BISTRIȚA, BRAȘOV, CLUJ. Editura Simetria, București 2012, 367 pages, 205 figures, ISBN: 978-973-1872-25-4

The volume published in Romania is a revised version of the PhD thesis defended by Irina Băldescu in 2004 at Sapienza University in Rome, under the guidance of Professor Enrico Guidoni, who is also the author of the preface of the Italian edition from 2005.

The work is divided in three parts, firstly referring to general themes of urban development concerning the territory and the settlements founded by the Saxon colonists, who came to Transylvania beginning with the twelfth century, following the invitation of the Hungarian royalty. The second part consists of the inventory cards of Sibiu, Bistrița, Brașov, Cluj, and the last one is a documentary apparatus containing prescriptions of the statutes discussed in the book. Each chapter is accompanied by an English summary.

The text is richly illustrated with photographs,

maps, historical surveys, and original proposals of reconstruction of the urban development of the four cities, treated as case studies: hypotheses regarding the geometric interpretation of streetscape and plot system, reconstruction of urban topography, alignment between streets and defensive towers, interpretation of the fortifications geometry and others. Noteworthy are the mid eighteenth century plans of the Transylvanian cities and monuments, preserved in the archives in Vienna, which are published for the first time here, and used in certain cases for recovering the original lost configurations of the streets.

From the preamble, consisting of a short presentation, three prefaces and a foreword, one learns that the work applies the research method of the “school of Rome”, developed by the coordinator of the thesis, Enrico Guidoni, the author of the works *La campagna e l'origine dello spazioso* (1972), respectively *La città e gli ordini mendicanti* (1992). Ugo Soragni completes that “the model of analysis defined in studying Italian cities (...)”, based on “a thematic grid of ordering the historical information and a re-elaboration of cartographic and cadastral sources” was used, while Nicolae Lascu underlines “the new methods of investigation”, which could lead “to unexpected perspectives and meanings”.

A first observation is due to Professor Guidoni and concerns the documents used that are “generally successive to the considered period”. Most written sources date, indeed, after the middle of the sixteenth century and reflect, at least in part, the new historical reality of Transylvania after 1541, when it was proclaimed as an autonomous principality under Turkish suzerainty. In the following years, the Catholic population adopted the Reformation and the values of Humanism exalted during Renaissance, which determined, among others, the taste for collecting antiquities and the nomination of Transylvania as Dacia. We thus understand that the author considers the period of Middle Age in Transylvania stretching until the end of the seventeenth century (p. 218).

The author analyzes the *Roman heritage and the medieval territorial structures*, trying to detect the relationship between the new settlements founded in the Middle Ages and the Ancient ones. Besides the practical reason of reusing *spolia* taken from the pagan ruins as raw material by the Christian colonists, it is several times mentioned the magical-apotropaic dimension of this act, statement not explained by Irina Băldescu. The study of O. Mittelstrass (1961) regarding the network of Roman streets in Transylvania is completed with information from additional documentary sources, new medieval roads are being included in the debate.

The chapter *Juridical culture: the determination of the normative behavior* is the most original part of the book, reflecting the civic obligations for the welfare of the city through the corpus of Saxon regulation consisting of the