

THE RESEARCH STADIUM FOR THE BURRIAL GROUNDS FROM THE LOWER DANUBE IN THE 7TH - 10TH CENTURIES

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Abstract: This article is a presentation of the cemeteries from the Lower Danube in a period in which the river was still a separation line between the Slavs and the natives. The research of the funeral discoveries dated from the end of the Byzantine domination and from the period of the first Bulgarian empire began after the Second World War. A big part of the excavations was made by J. Vážarova and D.I. Dimitrov in Bulgaria and by B. Mitrea in Romania. While the assignments of the Romanian scientists are governed by the idea of pointing out the continuity and liability of the Romanians, the Bulgarian scientists managed to earn their success by classifying the cemeteries. Vážarova makes a distinction between the cremation Slav cemeteries and the biritual Bulgarian cemeteries and introduces a new group, the late inhumation cemetery assigned to the Christian period and to both ethnic groups, the Bulgarians and the Slavs.

Keywords: South Eastern cemetery, Lower Danube, ethnical appartenance, funeral tradition.

The research of the funeral discoveries from the Lower Danube after the end of the Byzantine Era and from the beginning of the first Bulgarian Empire have started after the second World War both in Romania and Bulgaria (excepting three discoveries at Madara, Vărbovka and Buk'ovici)¹.

The main part of the discoveries took place between 1950 and the middle of 1970s. After a break of few years, the excavations from the biritual cemeteries were restarted, in Bulgaria, at the middle of the 8th decade (1980). In Romania, excepting the Platonești and Crivina excavations area, no other excavations were made, and the scientific documents on this subject have a questionable value. Most of the excavations that took place were made by J. Vážarova and D.I. Dimitrov in Bulgaria and by B. Mitrea, on the Romanian sites.

¹ Uwe Fiedler, *Studien zu Gräberfeldern des 6. bis 9. Jahrhunderts an der unteren Donau*, Teil 1, 2, Bonn, 1992.

The research on the funeral discoveries directed to ethnical conclusions², in a vision that was not accurate all the time.

For the Romanian scientists, which are supporting the traditional theories concerning the Latin roots and continuity of the Romanians on this area, the proto-Bulgarians had a minor role in the Romanian history. The archaeological discoveries between the end of the 7th century and the end of the 9th century are constantly pointing towards the proto-Romanian inhabitants. On the opposite, in the Bulgarian history, the Bulgars are a very important part of the national identity, from the ancient days to the Modern Age³.

After the Russian occupation (1944), the archaeological ideas and concepts from Romania and Bulgaria were deeply affected by the Russian version of History, which was pretending that the Slavs had the most important role in the study of Early Middle Ages⁴.

The problem of the Early Slavs had a different approach in Bulgaria. When V. Mikov published his first article concerning the beginnings of the Slavs, he had to admit that in Bulgaria there are very few historical proofs that can be associated with the existence of the Slavs in the 6th-8th centuries. Shortly after this article was published, a group of Russian archaeologists arrived in Sofia with the purpose to develop a new department at the Archaeology Institute. They developed the theory according to which the Slav ceramics has local, Tracian origins⁵.

In Romania, two main objectives were followed: the “russification” and the restriction of contacts with the Western world⁶. The main direction for research was on the discoveries of the Early Middle Ages, with the aim to find enough evidence for the existence of the Slavs in all the regions of Romania. Later on, the partial recovery of the national values was made through the publication of a magazine called “Dacia”, in 1957. In this magazine, one article written by Ion Nestor gave birth to a new theory. According to Nestor, the results of the excavations from Dridu, in 1956, can establish a new archaeological culture,

² We can speak about a interdependence of ethnicity with the social and political sphere. However, a ethnic group can not be so distinctly separated from another one because ethnic boundaries are not static, and even less so in a period of migrations - Walter Pohl, “Conceptions of Ethnicity in Early Medieval Studies” in *Debating the Middle Ages: Issues and Readings*, 1998, pp. 13-24, W. Pohl http://www.kroraina.com/bulgar/pohl_ethnicity.html.

³ Walter Pohl, “Bulgarian in the Lower Danube region, a survey of the archaeological evidence and of the state of current research” in *The Other Europe in the Middle Ages. Avars, Bulgars, Khazars and Cumans*, edited by Florin Curta, Brill, 2008, p. 151.

⁴ Florin Curta, 2001 - <http://www.scribd.com/doc/9728046/CURTA-Pots-Slavs-and-Imagined-Communities-Slavic-Archaeologies-and-the-History-of-Early-Slavs-European-Journal-of-Archaeology-42001>.

⁵ *Ibid*, pp. 371-372.

⁶ Al. Madgearu, *Cultura Dridu și evoluția poziției României în lagărul socialist*, a dissertation kept in 2006 – <http://egg.mnir.ro/studii/Dridu/Dridu.htm>

based on the ceramics type. The most important conclusion is the one of ethnical nature. Nestor made a clear difference between the Slavs and the Romanians, using the ceramics from the excavation, and proved the fact that the Slavs and the Romanians were using different types of ceramics⁷.

Unlike Nestor, another archaeologist, Maria Comsa⁸, linked the Dridu culture to the expansion of the Bulgarians over the Northern Danube, calling this culture The Balkans-Danubian Culture. This culture was defined as a mixt of Romanian, Bulgars, Slavs and even Byzantine influence.

According with the policy of the “Socialist Culture”, of the isolation towards the western culture for Romania, and with the increasing conflicts between Romania and the other members of the Warsaw treaty, Ligia Bârzu⁹ provides a new way of seeing the Dridu culture: the uniformity of the material culture on all the Romanian territory in the 8th-9th centuries.

While the ethnical assignments of the Romanian scientists are following the idea of proving the continuity and liability of the Romanian inhabitants, the Bulgarian scientists are earning their success with the classification of the cemeteries. Vážarova establishes a clear difference between the cremation Slav cemeteries and the Bulgarian biritual cemeteries. She also establishes a new group of late biritual cemeteries which contain Christian inhumation tombs, which are related to both ethnic groups, the Bulgarians and the Slavs.

The sites can be found all over the Danube, at a distance of 20-30 km, on both shores of the river, in Bulgaria most of them are gathered around the capitals Pliska and Preslav. The way the terrain appears determined the position of the cemeteries. On the left shore of the Danube, most of the cemeteries can be found in the plain zone, on higher grounds, terrasses or heights. On the right shore of the Danube, the smooth heights of the terrain allow the placement of the cemeteries also.

There are two main categories of cemeteries: cremation cemeteries (urn burrials) and biritual cemeteries¹⁰. In the first case, there are few cremation in pit. The children burrials and the skull deposits can be considered as exceptions. In the biritual cemeteries there are just a few urn burrials which can be accurately attest. Most of the times, the urns are small pots, which can contains small amounts of ash from the cremation. A greater importance is accorded to

⁷ I. Nestor, “Contributions archéologiques au problème des Protoroumains. La civilisation de Dridu. Note préliminaire” in *Dacia N.S.* II, 1958, pp. 371-382.

⁸ M. Comşa, “La civilisation balkano-danubienne (IX^e-XI^e siècle) sur le territoire de la RPR (origine, évolution et appartenance ethnique). Étude préliminaire” in *Dacia N.S.*, VII, 1963, pp. 413-438; M. Comşa, “Sur l’origine et l’évolution de la civilisation de la population romane et ensuite protoromaine au VI^e-X^e siècles sur le territoire de la Roumanie”, in *Dacia N.S.* XII, 1968, pp. 355-380.

⁹ L. Bârzu, “La continuité de la création matérielle et spirituelle du peuple roumain sur le territoire de l’ancienne Dacie”, Bucureşti, 1980, pp. 86-87.

¹⁰ U. Fiedler, *Studien ...*, pp. 106-116, 274-316.

the pit cremation grave. The crouched grave and the niche burials are special forms of burial in the biritual cemeteries.

There is a certain series of cemeteries which can not be put in any of the two categories mentioned above, and the possible explanation for this can be the low level of publications and studies regarding these cemeteries or the late chronological placement of the discoveries.

Bulgaria

In 1934¹¹, at a random search upon the burial mound of the prehistoric cemetery from Madara, a new tomb was found, published and dated by V. Mikov (8th-9th century) and belonging to the Bulgars, according to N. Mavrodin (the ethnical appartenance being established after the jewellery discovered in the tomb) who dates the tomb at the beginning of the 8th century.

1934 was also the year when the urn cremation cemetery from Vărbovka (Veliko Tărново region) was found, during some agricultural operations. In 1940, the road maintenance crews dug out few cremation tombs and few Christian ones, at Buk'ovici (Vrača). In both cases there was no research or study. These sites were studied after the second World War. In 1947, Mikov establishes that the cemetery from Vărbovka belongs to the Slavs, and his theory was supported by K. Mijatev for both cemeteries, which are approximately dated on the 8th century, in a study regarding the Slav ceramics.

The first excavation plan, of small dimensions, is published in 1948-1949 for Novi Pazar (Šumen region). Between 1955 and 1958 another two small excavations took place in the Šumen region, at Čărkvica and Dibič, and the results were published by V. Antonova. In 1959, Ž. Văžarova presented the discoveries from Buk'ovici and published the results of her research from the previous year, supporting the Slav origin of the inhumation graves (that appear after the Christian Religion is introduced) and dated the tombs in the second half of the 8th century. In the same year, she starts a new excavation in another urn cremation cemetery at Vărbovka-2.

The excavations made between 1959-1960 by D.I. Dimitrov in the great urn cremation cemetery from Razdelna (Varna region), after the research made in 1957, have a great importance for the archaeological world. In 1959, Dimitrov publishes a preliminary report about 82 tombs, which are dated from the 8th century, and seem to be a part of a mixed Slavo-Bulgarian culture.

One year before a very important monography appeared, regarding the evolution of the research on this domain: the publication of the small biritual cemetery (42 tombs) from Novi Pazar, which is the first cemetery from the Early Middle Age (the end of the 8th century), studied by St. Vaklinov/Stancev. In his

¹¹ The both studies of U. Fiedler (especially *Studien ...*, pp. 106-116 and pp. 369-411) are well-informed, we limit ourselves to present, shortly, funeral discoveries from Bulgaria, pointing out the evolution of archaeological research.

first attempt of dating the cemetery, St. Mihailov considers it is a Sarmatic cemetery and dates it at the 4th -5th century.

The first general overview upon the studies referring to the Bulgarian Cemeteries was presented in 1965 by Vážarova in the publication about the excavations from Popina (Silistra region), where she is trying to point out the Slav and Bulgars component of the discoveries, using the ceramics. In the same year she discovers the two cemeteries from Garvan (Silistra region): one cremation cemetery and the other one was an inhumation cemetery. She dates the cremation cemetery in the period of the first Bulgarian empire, Slav people, and the second as belonging to the Bulgarians¹² (9th -11th Centuries).

The excavations from Preslav (Sumen region) from 1965 were coordinated by St Stanilov. Close to Preslav, in Vinica, was a medieval site with a cemetery from the 8th-9th Centuries. The cemetery was researched by T. Totev who dates the tombs between 9th-10th century, according to the shape of the letters written on some tiles¹³.

In 1969, Vážarova and D. Zlatarski are presenting together few cremation graves, considering the cremation process as an essential argument for their Slav origins.

Dimitrov, in his article from 1967, presents the results of the excavation (1964) from the cremation cemetery from Blăskovo (Varna region), site destroyed almost completely. In this article, he presents the ceramics types, but he avoids to make ethnical assignment. In the same year, he studies the small biritual cemetery from Varna-1 (61 tombs), and in 1968-1969 he studies a bigger biritual cemetery-Devjna-1 (97 tombs - the results were published in 1971). In 1969-1970 he studies the biritual cemetery from Devnja-3 (the results are published in 1972), which is considered to be the biggest cemetery of this type (160 tombs).

In 1975 he is doing his Ph D about the early Bulgarians cemeteries from Varna region. The second part of his study consists in a catalogue of the tombs, with a precise description of the inventory of every grave and the place the inventory occupied in the burrial ceremony. Excepting the part about Razdelna, this study was not published. Referring to the ethnical assignment of the cemeteries, Dimitrov still avoids to be explicit, but he makes a classification of the materials from the cremation and biritual cemeteries. In the case of the biritual cemeteries, he considers the inhumation graves as being proto-Bulgarians, and the cremation ones as being Slav. The stone and tile boxes he found in the cemeteries are an argument, a detail for the Slav burrials in the mixt cemeteries. Dimitrov pleeds repetetely for a tight cohabitation between the Slavs

¹² G.I. Georgiev, T. Ivanov, St. Mihailov, "Résultats des fouilles archéologiques effectuées en Bulgarie en 1965" in *Bulletin d'archéologie sud-est européenne*, I, 1969, Bucureşti, p. 47

¹³ *Ibid*, pp. 50-51

and the Bulgarians, which leads to a mixed culture¹⁴ and makes the ethnical assignment very difficult.

A detailed description of the excavations can be found in the publication of few graves searched in 1972 in Tărgoviste-1 (Tărgoviste region) by St. Stanilov, who assigns them to the proto-Bulgarian culture, considering the funeral rite much developed. He considers that the burials with no urn and adding meat offerings are typical for the Bulgars cremation graves, while in here are typical Slav cremation tombs, which he dates at the first half of the 8th century.

Vážarova does a general research extended all over the country, at Sini Vir (research in 1967 - Šumen region), Garvan-1 (1968-1969), Dălogopol-1, 2 (1967-1968), Babovo (Ruse region), and Galiče (1969-1970 Vraca region), Preslav-2 (1970-1971), Preslav-1 (1971), Kjulevča (1971-1974 Šumen region), Bdinci (1972-1976 Dobrič region) and Dolni Lukovit-3 (1974 Plevna region). After the studies from 1971 and 1974, a new monography is published in 1976: *The Slavs and the proto-Bulgarians (according with the discoveries from the cemeteries from the 6th-9th centuries) from the Bulgarian territory*. In this work she presents a catalogue containing all the excavation that were done by herself untill the year 1974 and very often she makes references to Dimitrov and his work. In her catalogue the cremation cemeteries and the biritual cemeteries are very precisely defined. The cremation cemeteries are assigned to the Slavs and the biritual cemeteries are assigned to the proto-Bulgarians, with no exception (this are dated between 8th and 9th century). Vážarova also identifies a third type of cemetery, the biritual ones, with Christian inhumation, what is the first step towards inhumation cemeteries.

The same author published a study in German about the funerals ceremony, the funeral traditions and a detailed inventory of the two biritual cemeteries from Kjulevča and Bdinci and in 1981 she publishes a new catalogue containing the biggest biritual cemetery from Bdinci. In the same year, she publishes another overview upon the general studies concerning the cemeteries from the 6th-9th century found on Bulgarian territory.

Totally opposite to Vážarova is another archaeologist, Vaklinov, who supports the strong nationalist and scientific traditions. In his work, "The development of the proto-Bulgarian culture", published in 1977, Vaklinov considers the passing from the Slav urn burials to the inhumation process was something provoked by the local population and by the introduction of the Christian religion. In his opinion, this process took place in a long period of time.

In 1977 and 1978, Dimitrov explains the burial traditions and cemeteries of the Bulgars from the Lower Danube, including the ones from Romania.

¹⁴ He maintains his theory even in 1986 - Vasilka Tăpkva-Zaimova, "De nouveau sur le protobulgares", in *Études balkanique*, II, 1990, pp. 114-117.

Observations regarding the parallel discoveries from Romania can be found in other studies also, but this new type of presentation was avoided till then. In his work we can find the three main groups of cemeteries: first group in Šumen region, the second group in Dobroudja and Varna and the third in Valachia. He also proves the existence of some Bulgarian groups of different origins¹⁵, and the fact that the groups from Valachia crossed the Danube later. Ten years later, in his work, *The Bulgars in the northern and Western regions of the Black Sea*, he maintains his classification.

A remarkable fact is that after they publish their studies regarding the Bulgarian cemeteries, both Vážarova and Dimitrov are losing their interest for this subject. Vážarova took charge between 1974-1975 and 1980, to the excavations from the Christian cemetery from Pliska. Dimitrov assigns A.Kuzev, in 1972, to excavate the big Christian cemetery from Varna-2.

In the next years, a systematical search took place in Ruse, and D. Stancev published the results of the excavations in his PhD. Only Christian cemeteries were discovered, excepting Nikolovo, Batin-2 and Betovo cemeteries, in 1988.

After six years with no activity in this domain, a series of Pagan cemeteries were discovered, starting with 1984. The results of the excavations were published vaguely. We can also mention the excavations made by Angelova and Dončeva-Petkova at Topola (Dobič region) by Rašev and Stanilov in Nožarevo (Silistra region) and by M. Dimitrov at Balčik (Dobič region)¹⁶. Another interesting fact is that no more Slav cremation tombs are found, excepting the ones from Kozloduj.

The richest tomb from Early Medieval Bulgaria was found in 2005, near Konovets (Šumen region). It belongs to a 30-35 years old man. The inventory contains the skull and severed bones of a horse, one jag and 51 objects made of metal, including gold earrings and few belt mounts made of silver.

The archaeological monography of Raso Rašev, published in 2008, concerning the material Bulgarian culture before the Christianity, tries to prove the expansion of the first Bulgarian Empire at the North of the Danube and in the South of Moldova. This way, the studied territory includes the Romanian side from the North of the Danube, the map of the first Bulgarian empire going close to the Carpathians¹⁷.

¹⁵ Cited work.

¹⁶ Other excavations in Debič, Vărbiane and Šumen-Divdjadovo (Šumen region) – U. Fiedler, *Bulgars...*, p. 156.

¹⁷ Emilia Corbu, *Sudul României în Evul Mediu timpuriu (secolele VIII-XI). Repere arheologice*, Brăila, 2006 - <http://emilia-corbu.blogspot.com>.

Romania

Untill the beginning of the 90's there was no general analysis of the discoveries regarding the funeral sites between the Danube and the Carpathians. The most important document on this problem is a study made by Uwe Fiedler, published in 1992, who contains a very precise presentation of the cemeteries from the 6th to 9th century, in the space between Portile de Fier and the Black Sea, on one side, and between the Carpathians and the Balkans on the other. The purpose of this study is to obtain a chronological data base using the ceramics, and an ethnical assignment also. The second volume of this study contains the complete catalogue of all the discoveries together with the vast bibliography and illustrations that the author used.

In the Romanian literature we can notice, chronologically, the study written by Al. Madgearu¹⁸, where in a sub-chapter we can find the chronological and ethnic analysis of the first phases of the cemeteries from Izvoru, Sultana and Obârșia, and the study called *The funeral ceremonies and traditions in the extra-carpathian space between the 8th and the 10th centuries*¹⁹, and lately a study that recently appeared at The Museum of Braila²⁰, in 2006.

The study published by Luca and Măndescu is very accurate, and contains important informations regarding the funeral discoveries starting with the Dridu culture (the 8th century) and ending with the migration of the Pecheneg tribes (the 10th century). The work include the discoveries catalogue, ten pages, tables and a brief presentation of the discoveries found between the rivers Prut and Nistru.

The first excavations have been started in Romania at Balta Verde (1948-1949) by D.Berciu and E. Comșa and at Satu Nou-1 (1948). The archaeological research upon the funeral ceremonies from the Early Middle Ages got more intense in the South of Romania starting from 1955: Istria-Capul Viilor (1955-1960), followed by Castelu, (1958-1959 – by M. Comșa, A Rădulescu and N. Harțuche). The excavations started by B. Mitrea at Satu Nou-1 (1948, 1957-1959), Satu Nou-2 (1956-1957 and 1959), and at Sultana (1958-1959 and 1969) must be mentioned also because they had good results.

The research that started in 1950 continued in the following two decades and the most important cemeteries that have been excavated are the cremation cemetery from Păuleasca (1961-1962, 1964-1965 by M. Comșa) and the biritual cemetery from Izvoru (unexpected discovery in 1962, continued between 1963-1974 by B Mitrea).

¹⁸ Al. Madgearu, *Continuitate și discontinuitate culturală la Dunărea de Jos în secolele VII-VIII*, București, 1997.

¹⁹ Cristian Luca, Dragoș Măndescu, *Riturile și ritualurile funerare în spațiul extracarpatic în secolele VIII-X*, Brăila, 2001.

²⁰ Emilia Corbu, *cited work*.

We can also mention Chișcani (1961-1965, excavation started with preservation purposes and led to a partial excavation of the cemetery - N Hațuțu, F. Anastasiu, I Broscățeanu), Nalbant (1961-1965 and 1967-1968 - G. Simion), Chirnoși (1961 and 1968 - D. Șerbănescu), Frătești (1968-1969 - S. Dolinescu-Ferche, 1974 - C. Isăcesu), Sihleanu (discovered in 1967, the preservation excavations started one year later and continued until 1971 - N Hațuțu, F. Anastasiu), Obârșia Nouă (1968-1971, 1973-1974, 1976-1977 - O. Toropu and O. Stoica), Canlia (1969 and 1977-1978 - R. Harhoiu) and Tichilești (1971 - N Hațuțu).

In 1967 is published by Eugenia Zaharia a monography²¹ about the archaeological excavations from Dridu. In here we meet a difference of opinions towards the Bulgarian studies, but the most important works that M. Comșa wrote are not quoted. Zaharia assigns the cemeteries from Satu Nou, Istria-Capul Viilor, Castelu and Sultana to the proto-Romanians, both the cremation gravea, of dacian tradition, and the Christian inhumation tombs. In this ethnical assignment a major role is played by the ceramics, considering the fact that the Slavs, even after they became Christians, continued to use the cremation even in the following century.

The results of the excavations from Satu Nou were published in the excavation reports²². Mitrea is proposing, in 1960, the existence of a new culture group Satu Nou - Vărbovka, referring to the cemetery from Vărbovka, and in 1962 he presents the excavation results from Razdelna. Still, the discoveries from Satu Nou seem to be far from a precise presentation.

The cemetery from Sultana²³ has a full published presentation with detailed illustrations of the graves and a anthropological analyses of the bones.

The big biritual cemetery from Izvoru is dated in the 8th century and has a lot of common points with the one from Sultana. A first report regarding the excavations that took place between 1963-1966 is published in 1970, followed by another in 1973, and, in 1978, some general observations are published²⁴.

The materials found in Obârșia Nouă²⁵ are linked with the ones from Izvorul and the cemetery is dated at the end of the 8th century - the beginning of the 9th century. From 169 tombs, only 115 are known, the other ones are not presented yet.

²¹ E. Zaharia, *Săpăturile de la Dridu. Contribuție la arheologia și istoria perioadei de formare a poporului român*, București, 1967.

²² the first two in 1959 and then in 1961 - MCA VI-VIII.

²³ B. Mitrea, "La nécropole birituelle de Sultana. Résultats et problèmes" in *Dacia N.S.* XXXII, 1988, pp. 91-139.

²⁴ Idem, "Contribuții la problema formării poporului român: necropola din secolul al VIII-lea de la Izvoru, Giurgiu" in *Ilfov. File de istorie*, 1978, pp. 105-110.

²⁵ O. Toropu, O. Stoica, "La nécropole prefeodale d'Obârșia - Olt (Note préliminaire)" in *Dacia N.S.* XVI, 1972, p. 163-188; O. Toropu, *Romanitatea târzie și străromânii în Dacia Traiană sud-carpatică (sec. III-IX)*, Craiova, 1976.

In the Romanian archaeology, there is not a lot of interest for the cremation graves. N Harțuche studied this domain on the excavations from Castelu²⁶, Chișcani²⁷, Sihleanu and Tichilești²⁸. The cemetery from Păuleasca²⁹ is briefly presented, the number of the tombs is never mentioned.

Since 1976 (Canlia³⁰) the excavations for this type of sites have stopped and the number of studies and publications on this theme is pretty small. We can only mention the study made by C. Isăcescu upon the excavations from Frătești³¹ and an inventory note from 1983 regarding a tomb discovered in Adamclisi in 1977³².

The only study which draws conclusions regarding the cemeteries from the 7th-10th centuries from Muntenia and the Romanian part of Dobroudja belongs to Silvia Baraschi³³ who continued the excavations from Canlia between 1977-1978. The map from the study contains the Northern Bulgarian space, but the cemeteries from the region are not presented (the border line that passes through Dobroudja can not be found on the map). The study is based on the cemeteries from Dobroudja, which are presented in two groups: biritual (Nalbant, Istria-Capu; Viilor, Canlia) and cremation (Castelu, Gârlița and Satu Nou). The biggest part of the discoveries is assigned to the Dridu culture, considered to be the Romanian specific culture.

In the same time only a small percent of the old excavations was presented till now as a catalogue and followed by the plans of the cemeteries: Castelu, Brăila-Chișcani, Canlia (1969) and Frătești. (1974). For Istria-Capul Viilor the catalogue is missing and for Gârlița³⁴ the excavation plan is missing.

After 1980 begins a period without field research regarding the Early Middle Ages. After a decade with almost no excavation, in 1990 began the

²⁶ A. Rădulescu, N. Harțuche, *Cimitirul feudal timpuriu de la Castelu*, Constanța, 1967.

²⁷ N. Harțuche, F. Anastasiu și I. Broscățean, "Necropola de incinerare feudal timpurie de la Chișcani sat – Brăila" in *Danubius* I, 1967, pp. 137-178.

²⁸ N. Harțuche, "Preliminarii la repertoriul arheologic al județului Brăila" in *Istros* I, 1980, pp. 281-354 și N. Harțuche, F. Anastasiu, "Săpăturile arheologice de la Sihleanu, comuna Scorțaru Nou județul Brăila" in *Istros* I, 1980, pp. 137-178.

²⁹ M. Comșa, Gh. Bichir, "Date preliminare cu privire la necropola de la Păuleasca" în *Studii și Cercetări de Istorie Veche*, XXIV, 1973, pp. 317-320.

³⁰ R. Harhoiu, "Câteva observații asupra necropolei birituală de la Canlia, județul Constanța" in *Pontica*, V, 1972, pp. 565-572.

³¹ C. Isăcescu, *Noi date privind necropola feudal timpurie de la Frătești, județul Giurgiu* – 1982.

³² A. Panaitescu, "Un mormânt de epocă prefeudală de la Adamclisi" in *Hierasus* – Anuar 1983, pp. 157-160.

³³ Apud U. Fiedler, *Studien* ..., p. 115.

³⁴ C. Cârjan, "Cimitirul feudal de la Gârlița-Ostrov" in *Pontice* I, 1968, pp. 409-425.

excavation for a very big cemetery (627 graves³⁵) - the cemetery from Platonesti³⁶, excavation made by Gh. Matei.

Early Medieval discoveries are signaled in some excavations which are not based on this age. In Mehedinți County, in Crivina, a new cemetery was discovered but the number of graves is hard to appreciate because the Danube is flooding the area constantly³⁷. In the same county, in Rogova³⁸, at a site which was excavated in 1977-1978, in 1995, three graves were found: one cremation grave, from Basarabi culture and two inhumation graves, dated in the 10th -11th Centuries.

In 2005, The National Railways Services from Constanța (CFR Constanța) signaled the existence of an archaeological objective close to Baia (Tulcea County). The research shows that in the signaled area existed a biritual cemetery from the 8th - 10th Centuries³⁹.

The 8th-10th Centuries represent a very complex period of time, because in the Lower Danube area we have a large number of ethnic groups, and the communities were different from each other, but we can speak about a mutual influence. A precise image over all the funeral discoveries from the Lower Danube would be obtained if all the informations regarding this area would be published, including the analysis on the bones and other relics.

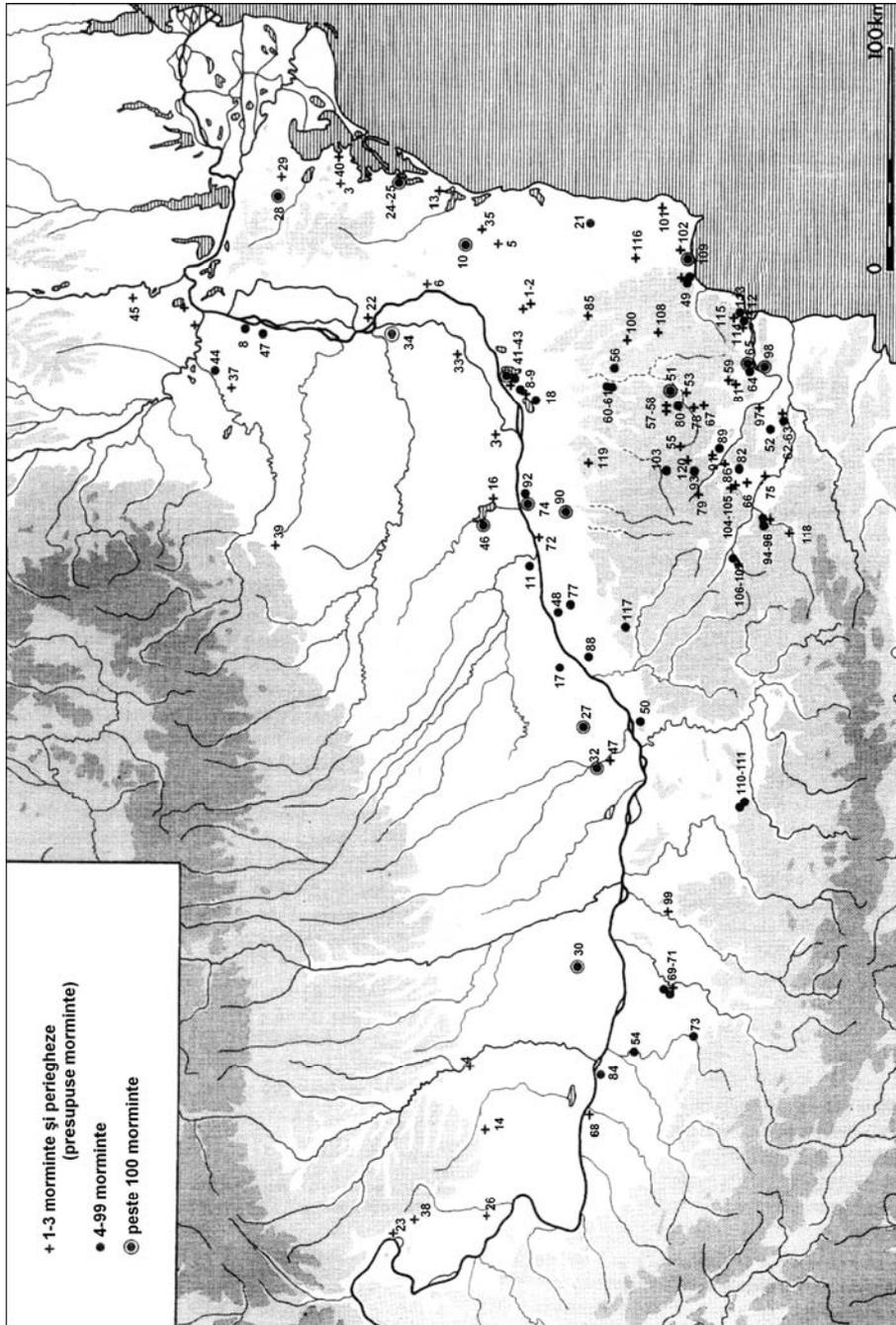
³⁵ Till 2002 - *Cronica cercetărilor arheologice din România, campania anului 2001*, cIMeC, 2002 - the diggings are not finish.

³⁶ The publication is sporadic and chaotic.

³⁷ Ten inhumation graves in the period of 2004-2010 - G. Crăciunescu în *Cronica cercetărilor arheologice din România, campania anului 2009*, cIMeC, 2010; G. Crăciunescu, *Descoperiri din feudalismul timpuriu din județul Mehedinți* in *Drobeta*, XIV, 2004, pp. 50-67.

³⁸ G. Crăciunescu in *Cronica cercetărilor arheologice din România, campania anului 2003*, cIMeC, 2004.

³⁹ V. H. Baumann, A. Stănică și F. Mihail in *Cronica cercetărilor arheologice din România, campania anului 2006*, cIMeC, 2007.



After the map in U.Fiedler, *Studien...*, p. 117

Funeral Researches at the Lower Danube in the 7th 10th Centuries

Romania

<i>site</i>	<i>Type of burial ground</i>	<i>Chronological identification</i>	<i>Published</i>	<i>Observations</i>
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1	Adamclisi-1		yes	isolated
2	Adamclisi-2	incineration	no	
3	Baia	biritual	7-10	
4	Balta Verde	incineration	yes	Premedieval Age
5	Basarabi		9-10	
6	Capidava		8	yes
7	Călărași - Mircea Vodă	incineration	8-10	no
8	Canlia-1	incineration		yes
9	Canlia-2 Fântâna lui Adam	incineration	8	yes
10	Castelu	incineration	9-10	yes
11	Chirnogi	biritual	8-9	yes
12	Chișcani	incineration	9-10	yes
13	Corbul de Sus			no
14	Corlate	incineration?		no
15	Crivina	biritual	10-11	yes
16	Dorobanțu		9-10	yes
17	Frătești	biritual	8	yes
18	Gârlița	incineration	8-9	yes
19	Gruia		9	yes
20	Gura Canliei		10-11	yes
21	Hagieni	incineration		no
22	Hârșova	incineration		no
23	Hinova		9-10 /10-11	yes
24	Histria	biritual	10-11	yes
25	Istria - Capul	biritual	8-9	yes

	Viilor				
26	Izimâla	biritual	10-11	partially	
27	Izvoru	biritual	8	yes	
28	Nalbant	biritual	9-10	yes	
29	Mihail Kogălniceanu			no	surface survey
30	Obârșia Nouă	biritual	8-9	parțial	
31	Ostrov	biritual	9-10	yes	
32	Păuleasca	incineration	9-10	yes	
33	Pietroiu			no	surface survey
34	Platonești	biritual	8-9	no	not finished
35	Poarta Albă			yes	isolated tomb
36	Răreanca Bragadiru			no	surface survey
37	Râmnicelu	incineration?	9-10	no	surface survey
38	Rogova			no	Ancient burial ground
39	Șarânga	incineration	8-9	no	surface survey
40	6 Marție (Șase)			no	surface survey
41	Satu Nou-1	incineration	10	yes	
42	Satu Nou-2	incineration	9-10	yes	
43	Satu Nou-3	incineration		no	
44	Sihleanu	incineration		yes	
45	Stoicani			yes	
46	Sultana	biritual	7-9	yes	
47	Tichilești	incineration	10-11	yes	

Bulgaria

<i>site</i>	<i>Type of burial ground</i>	<i>Chronological identification</i>	<i>Published</i>	<i>Observations</i>
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48	Babovo	incineration	VIII-X	yes	
49	Balčik	biritual		yes	
50	Batin-2	biritual		no	
51	Bdinci	biritual	VIII-X	yes	
52	Blăskovo	incineration	VIII-X	yes	
53	Brestak			no	biritual / incineration
54	Buk'ovici	incineration		yes	
55	Čärkvica			yes	inhumation
56	Černa	biritual		no	
57	Červenci-1			no	biritual / incineration
58	Červenci-2			no	biritual / incineration
59	Černavo			no	biritual / incineration
60	Chitovo-1	biritual		no	
61	Chitovo-2	biritual		no	
62	Dălgopol-1		VIII-X	yes	incineration
63	Dălgopol-2		VIII-X	yes	incineration
64	Devnja-1	biritual	VIII-X	yes	
65	Devnja-3	biritual	VIII-X	yes	
66	Debič	biritual	VIII-X	yes	
67	Dobrotič	biritual		no	
68	Dolni Cibăr	biritual		no	
69	Dolini Lukovit-1	biritual	VIII-X	yes	christian
70	Dolini Lukovit-2	biritual		yes	christian
71	Dolini Lukovit-3	biritual	VIII-X	yes	christian
72	Dunavez			no	incineration
73	Galiče	biritual	VIII-X	yes	christian
74	Garvan-1	incineration	VIII-X	yes	

75	Ivanski			yes	inhumation
76	Izvornik	incineration		no	
77	Juper	incineration	VIII-X	yes	
78	Kalojan	incineration		no	
79	Kamenjak			no	Surface survey
80	Karamanite	incineration		no	
81	Kipra			yes	Surface survey
82	Kjulevča	biritual		yes	
83	Konovets			yes	inhumation
84	Kozloduj	incineration		yes	
85	Krasen Beloklas	-		yes	Surface survey
86	Madara			yes	inhumation
87	Nikolo Kozlovo			no	Surface survey
88	Nikolovo	biritual	VIII-X	yes	christian
89	Novi Pazar	biritual	VIII	yes	
90	Nožarevo	biritual		yes	
91	Pliska-7	biritual	IX-XI	yes	
92	Popina-2	incineration	VIII-X	yes	
93	Pravenci	biritual		no	
94	Preslav-1	biritual	VIII-X	yes	christian
95	Preslav-2	biritual	VIII-X	yes	christian
96	Preslav-8	incineration		yes	
97	Provadija			no	biritual / incineration
98	Razdelna	incineration	VIII-X	yes	
99	Riben			no	Surface survey
100	Rosenovo			no	Surface survey
101	Šabla			yes	inhumation
102	Selče			no	Surface survey
103	Sini Vir	incineration	VIII-X	yes	
104	Šumen Divdjadovo	-		yes	inhumation
105	Šumen Smesenite lozja			yes	Surface survey
106	Tărgoviște-1	incineration	VIII-X	yes	

107	Tărgoviște-2	biritual		yes	
108	Tolbuchin			no	inhumation
109	Topola	biritual		yes	
110	Vărbovka-1	incineration	VIII-X	yes	
111	Vărbovka-2	incineration	VIII-X	yes	
112	Varna-1	biritual	VIII-X	yes	
113	Varna-2	incineration		yes	
114	Varna-3	incineration		no	
115	Varna-Saskăna	incineration		yes	
116	Velikovo			no	Surface survey
117	Vjatovo	incineration		no	
118	Vinica-1	biritual	IX-X	no	
119	Vodno			yes	Surface survey
120	Vojvoda			yes	inhumation

