ABOUT CHRISTIAN SYMBOLIC TERMINOLOGY

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Abstract:The study aims to draw attention to the fact that Christian symbols have been different over time, some of them being found in the northern Lower Danube area. Likewise, some holidays and customs all demonstrate the existence of popular Christianity.

Keywords: Middle Ages, Millennium IN, North of the Danube below, Christianity, Symbols

Latin language. terminology and discoveries

Latin terminology was imposed from the beginning in the Church in the territories inhabited today by Romanians. God comes from expression Ț Domine Deusț, old unfaithful invocation, and Sunday replaces the weekly feast Ț dies solisț; the word Ț churchț , from the latin Țbasilicaț, used in the 5thcentury , has been kept in the north of the Lower Danube until nowadays1.

The Scythians, the Illyrians, the population of the Lower Danube, were mentioned, as it has been seen, with the spread of Christianity by Tertullian, Origen (the first half of the third century) by Eusebius of Caesarea (the first half of the fourth century) but also by the apostle Paul(Coloseni,I;23 and Romani ,15;19).

Scythia Minorwas, as it is known to the Roman Empire, the Proconsul of Macedonia, Licinus Crassus, since the years 29-28 BC, and the language in which it was preached here must have been Latin (not liturgical)2.

Our father (Matthew 6-9) results that it is a prayer that must have been roughly known very early3.

Christmas is specific to our language because the apicultural languages4 use derivative terms, the carols are of Romanic origin, and Floriile (Latin Floralia), Rusalii (Latin Rosario)5, Sanzienele (Latin Sancta Diana)6.

The sacrifice of the white cocks given to the priest at the funeral implies an unfaithful sacrifice7.Cosma and Damian replace Castor and Polux, St. George the Thracian Knight8,etc.

We also keep winter and spring holidays similar to ȚSaturnaliileț sau Ț Kalendele of Januaryț9 and many others.The habits of putting coins in the graves were also perpetuated, the light so laid on the grave10. In the same set of traditions it could introduce the hypothesis

[1] N.Iorga,*Istoria romanilor,vol.II,Oamenii pamantului* ,Bucuresti,1992,p.15 ,87-90
[2] I.Rotariu,*O istorie a literaturii romane* ,vol.I,Galati,p.23
[3]*ibidem*
[4] Alin Scridon, *Viata religioasa a romanilor ortodocsi din Ungaria reflectata in Opera Elenei Csobai*
[5] N.Iorga, *Istoria romanilor…,* vol,I, p.87-90;M.Pacurariu, *Istoria Bisericii ortodoxe romane*,volI, p. 73-80
[6] I.Rotariu,*op,cit,* p.25
[7] N.Iorga*, Istoria romanilor…,* vol I,p87-90,M.Pcaurariu,*op.cit*,vol I ,p 77-80
[8]*ibidem*
[9]*ibidem*
[10] Ligia Barzu,S.Brezeanu,*Originea si continuitatea romanilor, Arheologie si traditie istorica,* Bucuresti,1991,p,208

and maintain the ritual of incineration. However, the essence of Christian ideology would involve head west burial, nor incineration was yet in that time, an object of dogma11.

Nicolae Iorga, as well as many others, believes that besides the preaching of Jesus Christ, Christianity is not a new doctrine, and that "the transition to Christianity is very often a simple translation from the former unbelievership"12. Generally, researchers today agree with the spread of Christianity within the north-Danubian rural civilization, although it has been considered in a certain favored phase in cities13.

In the former Roman province, left by Aurelian, cities have increasingly lost their functionality, gradually ruined and disappeared. Against the background of the general crisis in the former capital, Colonia Ulpia Traiana Daciana Sarmisegetusa, after the retreat the inhabitants did not leave immediately. They built a defense wall. Two altars were raised by Dacia's financial procurator, Apulensis, between 242-245. A fragment has been found in this wall with it one Ţcrux monogrammaticaţ of the type iotachi and also on the territory of the city was discovered a Christian oil lamp , dated from the beginning of the fourth century14.

Two more oil lamps were at Apullum , at Napoca , a christened and re-used funeral stone15, at Porolissum a vessel with inscriptions and paleocristian symbols, a text on a bottom of a vessel similar to the Biretan16.Until recently, the oldest discovery was at Napoca, by Vasile Pîrvan, for the year 23017.This is the sarcophagus of veteran Aurelius Babus. Here the text begins by invoking the gods mani, ending with a Ţcrux monogrammataţ, within the arms of which the letters S, T, T, L- Sit Tibi Terra Levis are found. It is suggestive that the inscription is very good at detecting non-Christian influences.

All of this is significant for the former Roman cities whose inhabitants then moved to the protected areas from the invasions. In Dacia, the village became the main economic cell, and the village has retained the same characteristics, naturally, since both were of the same age and origin.

The unwritten laws of the communes were so strong and anchored in tradition that they remained in operation for a long time after the formation of the Romanian feudal states. Unions of communes, since the time of Dimitrie Cantemir18, retained their autonomy and could even the country leadership.

Until the eighteenth century, when he wrote the work, Cantemir mentioned that if their interests are harmed Ţthey do not stand in the box and refuse to totally retreat to the mountains19ţ.

Compared to centuries-old differences, we also referred to those in the north of the Danube who had withdrawn from Aritheus in the mountains(Amianus Marcelius, XXVII,5,1).

The Romanity of the rural environment, demonstrated by the many vialea rusticae, veteran, etc., was also a favorable environment for the emergence of the new religion.

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[11] *Ibidem*, see more broadly C.Luca ,D.Marinescu, *Rituri si ritualuri funerare in spatial extra carpatic in secolele VIII-X*,Braila,2001

[12] N.Iorga, *Istoria romanilor*…, vol II.p.82-83

[13] R.Vulpe ,*De la Dunare la Mare, Marturii istorice si monumente de arta crestina*, Galati,1979,p.18

[14] *Ibidem* .p115, N.Iorga, *Istoria romanilor…,* vol II,p.85

[15] H.Daicovicu,D.Alicu,*Colonia Ulpia Traiana Dacica Sarmisegetusa*, Bucuresti,1984,p.37-39

[16] D.Protase, *Autohtonii in Dacia* , vol.I,Bucuresti

[17] N.Gudea, *Porolissum*,p.156 si urma;idem,a *Vasul cu inscriptii si simboluri crestine de la Moigrad.Contriburii la istoria crestinismului in dacia dupa retragerea aureliana.Reintrepretarea simbolului denumit "Copacul vietii"* in Acta Musei Porolissensis,Zalau,1994

[18] Also V.Parvan,*Contributii epigrafice la istoria crestinismului romanesc*,Bucuresti,1911,p.7, passim

[19] Idem, see general comparison M.Dogaru ,*Muntele si :"miracolul" romanesc,* Bucuresti capI

The age of religious obsessions is unanimously recognized for at least the 4th century. As we have shown, Vasile Parvan spoke of the third century, and Radu Vulpe20, I Dan GH. Theodor21 who refers to an age of paleocrestal objects greater than the synthesis referring to Romanian Orthodoxy.22

About the 4th century, I.D.Suciu23 speaks, citing in this respect the appreciation of historians like Ioan Rusu. Constantin Daicoviciu. In this way I think Ligia Barzu and Stelian Brezeanu24, who also present a concrete table of these discoveries in the spiritual classifications made by Ion Giuroco and Nicoale Gudea25 or by Dan gh. Theodr. Others talk, similar to Dumitru Tudor26 of the 4th and 5th centuries.

Without mentioning Babus' funerary inscription, the first Paleocrestal objects can be dated back to the third century, being discovered in the Roman Castrum from Barbosi, along with the coins of Elaglabalus, a cross with pearls, the panadac with a cross inside the settlement , the fibula discovered in a Christian tomb with three coins from Claudiu Gothic (226-270), a Christian amphora or Christian from a tomb here, the wheel made from the paste with processed carved inscription found in a Daco-Roman dwelling with material characteristic of the 3rd century and three more opiates from the Roman settlement of the 2nd and 3rd centuries27.

The donkey symbol- North of the Lower Danube and other regions

Of great importance, however, it seems to us to be the Roman necropolis near the camp, where in a tomb of inhumanity a clay pattern with a donkey was found, considered by the researchers as a satirical allusion to the Christians28.

The allusion of the donkey can be seen from another point of view, according to G.Ory29, on the south-eastern slope of the Palatine is drawn a character with a donkey head hanged and adored by a royalist. ȚAlexamen loves his godț he writes there. Another similar testimony is at Montagna30.

Making (XLIX, 3-26) says the Savior will have a donkey. In the First Book of the Saints, in Saul's Saul, one of the signs of the investment is the meeting of two men who say to him that Țthey have found the donkeys that you have followed and searched forț (10,2).

Herodotus mentions that: the oldest went to battle with the head of a donkey head ..., Tacitus (Histories, V, 2) says that the Jews suffering from thirst in the wilderness reached a water course chasing a donkey flock (. ..) Pomoei entering the temple in Jerusalem sees the image of a donkey (...). Diodorus of Sicily (Histories, XXX, IV, 1) tells us that Antiopus, crossing the Temple of Jerusalem, thinks he recognizes Moses in the statue of a man with a beard sitting on a donkey. In the Suidas Lexicon (9th century) it is said that the Jews worshiped a donkey head made of gold, which they offered every three or seven years, a stranger who first cut it into pieces31 ... Examples in this sense could continue.

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[20] M.Rusu,*Paleocrestinsmul nord-dunarean si etnogneaza romanilor* , in Anuarul Istitutului de Istorie si arheologie,Cluj-Napoca, 1983
[21] D.Protase.*Autohtonii in Dacia…,*vol II, p.77-78
[22] R.Vulpe,in *De la Dunarea la Mare.Marturii istorice si moumente de arta crestina*,Galati,1979
[23]D.Gh.Teodor ,*Crestinismul la est de Carpati* …,passim
[24] M.Pacurariu,*op.cit*.p.92 si urm...
[25] I .D.Suciu ,*op.cit* ,p.25-29
[26] Ligia Barzu .I.Giuroco,*Din istoria crestinismului la romani,Oradea* ,1988 .p 17 si urm
[27]D.Turod,*Oltenia romana*, Bucuresti, 1968
[28]*ibidem*
[29] *Ibidem*
[30] G.Ory, *Originile crestinismului* ,Bucuresti,1981
[31]*ibidem*

Whether it really is the Ṛdonkey godṛ , or it is a satirical insinuation to Christians, the discovery of the Barbosi matrix is very important to us, Christians existed in relatively large numbers, given that it was a matrix vote. The difference between the spread of Christianity on the territories inhabited today by Romanians, in villages or cities can be an apiary one. However, with the gradual abandonment of the towns, the inhabitants brought the new religion to their villages.

But as it turned out, rural martyrs Maximus Quintilianus and Dadas of Moesia Inferior suffered in Durostrourum (ACta Sanctorum, April II, 8) during Diocletian's time in 304. Acta Sanctorum also speaks of Sava Gotul (April II , 2) who also lived in the village and who was a Christian from Asia Minor (proof that "the Church of the Gothic Country (written) to the Church of Capadochia and to all the parishes of their own" about it).

In this period we refer to the territory of today's Romania at the episcopate of Tomis32, on its territory a series of necropolis was discovered for the sixth century lea and the fifth, whose inventor is specific for the transition from unbelief to the new religion : various dish objects, oil lamps for fragrant substains.

The mugs, glasses and amphoras found, even though some have written unfaithful urals, others refer to the "the water of life ", so they have unequivocally Christian character33. It was this bishopric, perhaps one of the most important centers of Christianity, in the presence of an episcopate such as Bretannion34, about which Sozomenos said that Valens himself attempted to turn to unsuccessful Arianism (Church History, VI, 21) . Another episcope I mentioned was Theotimus, admired for his virtue, even to the "hungarian barbarians" (Sozomenos, Church History, VI, 8). In any case this bishopric appears to have been raised to the rank of metropolitan35, where the "Scythian monks" were highly valued.

The growing number of bishops is also due to the fact that, in the old days, tubers have also been substituted by civilian authority for the most significant example being the XI-th novella. This was more than a form of popular organization.

The missionaries bishops, without a particular episcopate, played an important role, and by their position and situation they were closer to the people. For example, Wulfilla was named "Bishop of the Gothic Christians. He also took care of their other affairs "(Philostorgios, Church History, II, 5) and foliates the Latin language to the north of the Danube. In fact, in the territories inhabited by Romanic populations, the Latin language quickly took the place of the Greek language. Auxentius of Durostorum, the disciple of Wulfila, driven by Emperor Theodosius finds at Mediolanum a protector in the Empress Arian Justina, who also offers her a second episcopate.

It was here that he wrote the ṚDiseratio Amcimiṛ versus Ambrosion, which included the Wulfila Worthy's Writing and Writing. This work already contains phonetic, morphological, and syntactic deviations of the text to the popular Latin of the Danube. From the 4th century onwards, the history of the Europeans and the hunts appear on the stage. They have not had any influence on the population here for unclear caviar, with many meanings, they have no relegation. " This is also confirmed by Prscus Panitesc who asserts that "the hunts, being a mixture of Barbara by many peoples, besides their barbarian tongue, is also struggling to invite both the Goths and the Ausonṛ

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[34] N.Zugravu,*Geneza crestinismului popular al romanilor*,Bucuresti,1997.p89
[35] The dispute with St. Ambrose broke out because he was a great opponent of Arianism

Ligia Barzu .I.Giuroco,*Din istoria crestinismului la romani*,Oradea ,1988
Idem , ,S.Brezeanu,*Originea si continuitatea romanilor, Arhelogie si traditie istorica*, Bucuresti,1991
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