THE SIGNIFICANCE OF THE THRACIAN KINGDOMS FOR THE IMAGE OF THE PAST OF MOLDOVA AND ROMANIA

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Abstract.*This study is devoted to the significance of the history of the Thracian kingdoms in the Image of the Past of Romania and Moldova.The Image of the past is the view of the past, which is formed by the memory of the past, preserving what is important to the society in the Modernity. Romania is claiming to be the direct heir of the Roman Empire. However, the story of the Thracian kingdoms fits the image of the Past of Romania. Through archaeological excavations, researchers have obtained evidence of a high level of development of the Thracian culture and of the process of politogenesis. The result of politogenesis was the creation of the state. The establishment of the state of Romania contributed to the increasing interest in the history of the Thracian Kingdoms. This interest was reflected in the emergence of "places of memory". The monuments to the Thracian kings were established in many cities. The streets were named after the Thracian kings. Interest in early kingdoms reinforces the importance of statehood. In Moldova the interest to the history of the Thracian kingdoms is partly reflected in the new street names. The real value of the Thracian kingdoms for the history of Romania and Moldova is the same. But the emotional potential of the history of the Thracian Kingdoms for the strengthening patriotism is used underutilized in Moldova.*

Key-words: *Image of the Past, places of memory, policy of memory, identity, Thracian Kingdoms, politogenesis.*

This study is devoted to the significance of the history of the Thracian kingdoms in the Image of the past of Romania and Moldova. The Image of the past is the view of the past, which is formed by the memory of the past, preserving what is important to the society in the Modernity.

Issues of historical memory have been studied by researchers' of semiotic school, in particular by Y. M. Lotman. The researcher points to the relevance of the content of the Image of the Past - its correlation with modernity: "the memory of the past is a tool of thinking in the present, although its content is the past" (Lotman,Y., 2010: 388).

M. Eliade indicates that the emergence of memory about the past testifies to the transformation of society, as the archetypal man refuses to be acknowledged as a historical person (Eliade, M., 1987: 89).

P. Nora, the author of the concept of "places of memory", indicates the difference between memory and history. He associates the value of "places of memory" (museums, archives, cemeteries, collections, holidays, anniversaries) with the deritualization of the modern world (Nora, P., 1999: 26).

F. Ankersmit focuses on the «Sublime Historical experience». He has made contributions to contemporary philosophy of history through his analysis and use of the concepts of narrative, metaphor, and representation. The use of the term "memory" where previously were used the terms "history" and "the past" for F. Ankersmit is a manifestation of what he calls the "privatization of the past" (Ankersmit, F., 2007: 23).

The role of the subject (individual and societal) in determining the contours and values of the Past now increases.The interest of researchers is caused by the factors affecting the formation of identities. Not only social transformations, in particular, the destruction of the foundations of traditional society, and therefore, the disappearance of

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the mechanism of the "automatic" reproduction of identities, but also the evolution of the systems of the identities contributes to the increased interest of researchers.

The cultural monolithic blocks united by the confessional identity and supported by the significance of the "sacred" language (as, for example, in Western Europe has long been the Latin language) are blurred with the beginning of modernity. In the nineteenth century the factor of ethnic identity takes on a new meaning. The process of the formation of Nations is intensively developed.

Since the creation of the Romanian state, the intensity of the formation of the Image of the Past has increased. The initial stages of the establishment of the state are connected with the history of the Thracian States. Monuments to Burebista and Decebal are based in Romanian cities. Streets are called by the names of the Thracian kings.

Romania emerges as a European state and it determines the perception of antiquity. Romania is simultaneously a symbolic heir to the Roman Empire. It is quite in the spirit of Europe, where new Empires since the middle ages have been Roman (as Charlemagne's Empire, the Empire of Otto I). The Byzantine Empire was also initially and eventually Romaian-Roman. Contenders for the role of the successor of the Byzantine Empire emerged even before its fall. The Serbian Tsar Stefan Dusan and the Bulgarian Tsar Ivan Alexander, who had family ties with the Byzantine dynasty, claimed to be the heirs of Rome in the fourteenth century.

The idea that Tarnovo, the former capital of the Bulgarian state is the new Constantinople, is found in the medieval Bulgarian literature. After the fall of Constantinople, Moscow is claiming to be the Third Rome. This claim shows the European choice of Russia better than the efforts of Peter the Great, who according to A. S. Pushkin “sought in Europe hack".

Romania is claiming to be the direct heir of the Roman Empire. The fact that the Roman Empire destroyed the Dacian Kingdom did not cause negativity to the iron grip of Rome. It was emphasized the creative moment in this story. The Trajan's column and the Capitoline she-wolf were considered “own" important cultural objects.

However, the story of the Thracian kingdoms fits the Image of the Past of Romania.

Through archaeological excavations, researchers have obtained evidence of a high level of development of the Thracian culture. These material evidences allowed Romanian researchers to assert the existence of Geto-Thracian (Berciu, D., 2008: 169) or Geto-Dacian civilization (Mărghitan, L.,1981).

Drawings, found by archaeologists, allow to study structural changes in the Thracian communities. In the second half of the first Millennium B.C. the overall mythology of the Thracian tribes quickly transformed into an ideological doctrine, the purpose of which was to legitimize Imperial power (Pop I.A, Bolovan, I., 2005: 19).

The appearance of such ideological doctrine is an important feature of the intensity process of politogenesis. The result of politogenesis is the creation of the state. Already in the first century king of the Dacians Burebista created a powerful Kingdom, conquered several neighboring tribes. According to Strabo, even the Romans were afraid Burebista (Strabo,VII, 3, 11).

In the era of Burebista the Dacians first declared itself, and it stuck in the minds of the peoples of the Mediterranean (Pop I.A, Bolovan I., 2005, *ibidem: 26*).

The proximity to the borders of the Roman Empire was accelerated political and economic development of the Geto-Dacians. But the Romans could not tolerate the existence of strong centers near its borders. Strategic course to eliminate a potential rival led first to the policy of "safe space" (Pop I.A, Bolovan I., 2005, *ibidem: 38*) then

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to wars. The result of these wars and the defeat of Decebal was the creation of the Roman province of Dacia.

The interest in the history of ancient kingdoms is a reflection of the specificity of the early stage of forming of the Image of the Past. It is characterized by the presence of the mythological and symbolic complex that complements the picture, which is created through historical research

The antiquity of the people proves his greatness. This stereotype has led to the early history of the people since ancient times.

Therefore, quite successful Romans, having conquered Greece, include the myth of the Trojan war in their Image of the Past and raise their descend to the legendary Anney.

The establishment of the state of Romania contributed to the increasing interest in the history of the Thracian Kingdoms. This interest was reflected in the emergence of "places of memory". The monuments to the Thracian kings were in many cities. The streets were named after the Thracian kings.

The creation of the Romanian state was essential for the formation of the Romanian nation and the Romanian identity. Regardless of where the speakers of Romanian identity live, either in Romania or Moldova, they share it in its entirety with all its emotional component.

However, the vicissitudes of the historical fate of the region has created the conditions for the preservation of the Moldovan identity. The creation of the MASSR (1924), and then MSSR has made possible the creation and development of the specific Moldovan Image of the Past.

The statue of the Capitoline she-wolf was installed in front of the Historical Museum in Chişinău.

However, the medieval period acquired much greater importance.

V.Barladeanu indicates that such an attention to the period of the middle Ages is a consequence of the politics of memory implemented in the Soviet period. Scientists actively began to establish a "national past" to the call of the party and government to compose treatises on the history of the MSSR. The "dark" Middle Ages, that provided sufficient physical space to the theory of Moldovan ethnogenesis, built on primitive archetypology schemes became a successful discovery of the Soviet historiography of the 60-70 years (Barladeanu,V., 2010: 27).

But the story of the Thracian kings did not remain without attention of the Moldovan historians. The most important are research and proceedings of I. Niculiţă (Niculiţă, I.T., 1987). Soviet historians of other regions, for example, Melukova (Melukova, A.I., 1979) and Krikin (Krikin, S.M., 1993) also studied the history of the Thracians.

The need for justification of the Moldovan identity and its specificity was indeed one of the objectives of the Moldovan historical science. But this was not the only reason to talk about the problems of this historical period.

However, the middle Ages is the time when many important elements of the system of identity: religious affiliation, language, the name of the countries and so on were uncovered. The understanding that the true birth of Europe is precisely in the middle ages is reflected in modern European historiography. J. Le Goff examines the value of the middle ages for the formation of a European identity in the book "The Birth of Europe" (Le Goff, J., 2008).

The creation of the independent Republic of Moldova has led to a revision of the Image of the Past created in Soviet times. The history of the Romanians has replaced the

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History of the Soviet Union in schools, high schools and universities. This is a unique situation for a country that gained independence, but did not reinforce it by creating its own variants of the Image of the Past. Its creation would make it easier to implement integration processes in the country that inherited from the Soviet Union the problem of rising of ethno-regional identity. However, the intellectual elite with the Romanian identity preferred to update the unity of the Romanian space.
One would assume that the major trend of the evolution of the Image of the Past of Moldova will unify it with the Image of the Past of Romania.
Over time, however, differences that were not able to neutralize the policy of memory conducted in the country were revealed.

The value of the middle ages for Moldova was confirmed by the fact that all the twenty-three years of the independency Stefan cel Mare remained the most significant cultural hero. Two significant personalities of the cultural hero as warrior and defender of Orthodoxy coincided in the image of Stefan cel Mare. It is very important for the Republic of Moldova, whose the religious identity is an important factor in uniting various ethnic groups of the country. More than 93 percent of the population called themselves Orthodox according to the 2004 census.
It's interesting to know that the staunchest defenders of the Moldovan identity, such as V. Stati, begin the history of Moldova with the Middle Ages period (Stati,V., 2014).

The interest to these periods is partly reflected in the new street names. So the streets Burebista, s Sarmizegetusa, Trajan, Boulevards Dacia, Decebal, Zamolxis have appeared in Chişinău (http://oldchisinau.com/streets/liststreets.htm).
However, monuments to Thracian kings have not been installed.

Of course, the symbolic separation from the Soviet history was presented by the authorities as a more important aim.

Therefore, first of all monuments dedicated to the victims of political repression are installed everywhere. But if the aim of the unity of the Romanian space was really important, that the monuments of the Thracian kings would be installed everywhere.

It could be noted a decline in the interest to the history of the Thracian kingdoms and Romania. Great films, such as the "Dacians" and "Colonna" are no longer created. The state no longer installs new monuments of the Thracian kings.
But for Romania it is an objective process of "growing up", when the Image of the past is changing the ratio of components. The energy of the mytho-symbolic complex that helps during the formation of the nation is gradually dying out.

P. Nora describes this reality as follows: "The Nation is no longer a struggle, but reality, history has become one of the social Sciences, and memory is a completely individual phenomenon "(Nora, P., op.cit: 25). P. Nora was actually right and memory is truly a completely individual phenomenon: Romanian historian and businessman Joseph Dragan was the author and sponsor of the project of the monument, which cost $ 1 million. The monument dedicated to the king of the Dacians Decebalus. The largest monument in Europe, which was carved out of monolithic rock, located near the Romanian city Orsova. This unique sculpture was completed in 2004(http://www.terra-z.ru/archives/44258).

Since the twentieth century antiquity loses the value of the universal set of meanings. And the largest Empires of the twentieth century, the USA and the USSR did not claim to be heirs of Rome, as the European empires of the nineteenth century did.
But interest in early kingdoms in ancient times reinforces the importance of statehood.
The glorious history of the Thracians could nurture patriotism.

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Of course, teachers tell their students at the lessons of history that the "Father of history", Herodotus, called the Goths the bravest and most honest people among the Thracians (Herodotus, IV, 93). All students saw the view of the column of Trajan on which the heroic struggle of the Dacians for their freedom was depicted.

The emotional potential of the history of the Thracian Kingdoms for the strengthening patriotism is used underutilized in Moldova. The real value of the Thracian kingdoms for the history of Romania and Moldova is the same.

However, the fact that creating an own Image of the Past was not accompanied by the re-actualization of the event times of the Thracian kings points to differences in the ways of forming the Image of the Past of Romania and Moldova

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