

# **Heritage for sale!**

**The role of museums in promoting metal detecting and looting in  
Romania**

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*How can we live without our lives? How will we know it's us without our past?*

John Steinbeck, *Grapes of Wrath*

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# 1. Chapter: Introduction

Looting refers to the act of digging up artifacts without the recording of the excavation, context or other activities related to archaeological excavation, either the purpose of collecting or sale (Hart and Chilton 2015, 319). An illicit excavation refers to the undocumented, illicitly obtained artifacts that are excavated from the ground and sold for profit (Proulx 2013, 111). This activity is a widespread action that affects all the countries in the world, in one way or another. Looting is the third largest illegal market after drugs and weapons (Szopa 2004, 56); it funds international terrorism, denies human rights to culture, history and identity and depletes an irreplaceable resource.

In this thesis I aim to show the current situation of protecting of the archaeological heritage from looting in Romania, the current state of looting activities and what are the actions undertaken by the heritage experts and institutions in order to fulfill that purpose. Furthermore, I aim to study the extent to which the activities of metal detecting are hindering the protection of archaeological sites and if those activities are illegal in terms of national or international legislation framework.

Despite several international charters/conventions and agreements that were adopted to fight the illicit import or export of antiquities, this problem has never ceased to exist. Conventions such as the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property or the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects, as well as the ICOM Code of Ethics for Museums 1986 are meant to facilitate the protection of antiquities from looting and illegal trade. To the international convention I can add bilateral agreements that have as a purpose stopping the export and import of cultural property, such as the bilateral agreement between United States and Italy signed on January 19 2001 (Park 2002, 948). As we can observe, the conventions and other treaties deal only with the import or export of antiquities, but how can looting be stopped if the trade of antiquities happens only within the confines of the country? This kind of practice is popular all around the world, and Romania is not an exception. Romania does, however, represent a particular case where looting has turned into a hobby that is seen as having the potential to create income for amateur archaeologists. Since 2012 this metal detecting has become more and more popular to the point where, in the country, there are also well organized NGOs of amateur archaeologists with their own databases besides the 'practitioners' of this hobby.

### **1.1. Problem statement**

In the past five years, this practice has gained a lot of popularity. Some of the reasons for this “development” reflect the economic situation of the country. Romania is a country in economic transition which has many problems, including for example a high unemployment rate. Starting with the financial crisis that hit the world in 2008, affecting as well Romania, the budget offered by the state for archaeological research has rapidly decreased. Museums and universities still invest in archaeology, yet the main archaeological sites where under the supervision of the Institutes of Archaeology from Romania (Bucharest, Iasi and Cluj). The maps in Figures 1 and 2 represent the number of archaeological sites recorded by the Institute of Cultural Memory (CIMEC), as well as the sites where archaeological research has been conducted from 1983 until today. This number is dramatically dwindling because of the lack of financial support for that type of research. This combined with the fact that most agricultural fields are situated next to the burial mounds and many of these sites are not protected or supervised by the authorities constitutes a good environment for looting as a means of subsistence or extra money.

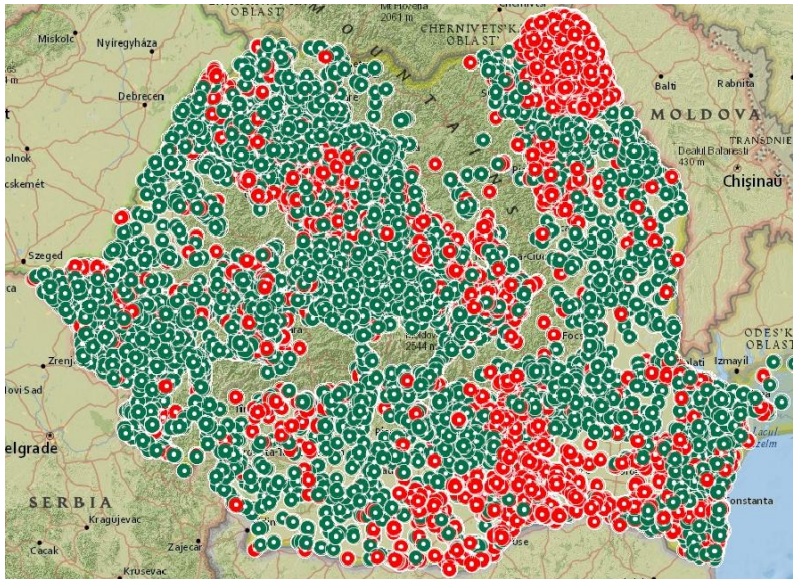


Figure 1: Archaeological sites recorded so far in Romania<sup>1</sup>

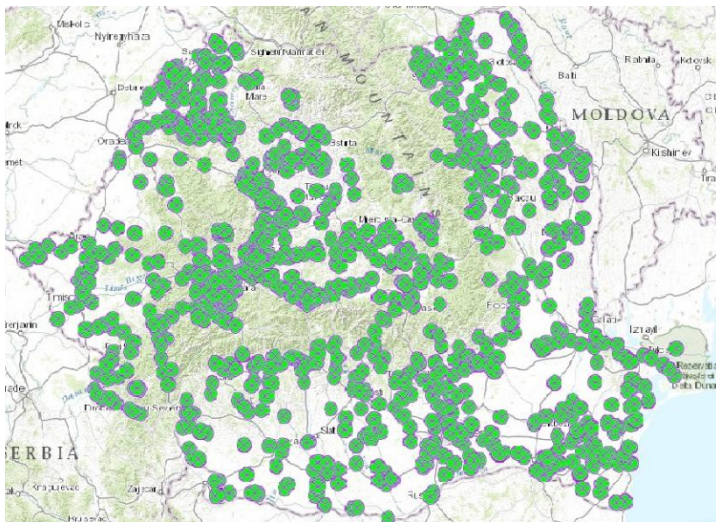


Figure 2: Archaeological research conducted in Romania (1983 – present day)<sup>2</sup>

The legislation concerning heritage protection in Romania is relatively new. Laws concerning the heritage protection were enacted in 2000, when the government voted *Ordonanta 43*, on the 30<sup>th</sup> of January (Law Number 422 2001). This law still has a lot of imperfections and has not been well implemented so far because it is easy to interpret and thus manipulate to avoid repercussions. According to this law (Art. 49), the persons who discover artifacts by chance (described in the Art. 46) are obliged to give them to the mayor or the authorized personnel of the county in 72 hours. The 4<sup>th</sup> paragraph of the same article (49) states that the person who has made the discovery will be

<sup>1</sup>Map of archaeological sites recorded so far in Romania created by CIMEC, <http://map.cimec.ro/Mapserver/>, accessed on 20<sup>th</sup> of March 2016.

<sup>2</sup>Map of archaeological research conducted in Romania created by CIMEC (1983-present day), <http://map.cimec.ro/Mapserver/>, accessed on 20<sup>th</sup> of March 2016.

rewarded with 30 % of the value of the discovery. If the discovery is an extraordinary one, an extra 15% of the value is added to the reward. The rest of the law is quite ambiguous and the “limits” imposed by the law for protecting archaeological heritage are often easy to bend or interpret in the finder’s favor.

Also, the central and local authorities neglect their responsibilities in protecting cultural heritage. The personnel, who should identify situations in which archaeological heritage is endangered and act in order to protect said heritage, lacks human resources and most of them are untrained. Regarding the owning of a metal detector, Romania has a law that was enacted in 2004 (Monitorul oficial al Romaniei nr.704, 4<sup>th</sup> of August 2004) which states that each person can own a metal detector but the owner is not allowed to use it on an archaeological site. Another major problem is that areas that have archaeological potential, as well as already identified and well-known sites, are hardly protected.

According to one of the databases used by the Romanian amateur archaeologists<sup>3</sup>, they have delivered to the Romanian museums 430 discoveries in less than 2 years (the NGO called “Pro-detectie” was born in the spring of 2014<sup>4</sup>): Muzeul National de Istorie a Romaniei (181), Muzeul Judetean Mures (77), Muzeul de Istorie Nationala si Arheologie Constanta (67), Muzeul Judetean de Istorie Braso (38), Muzeul National de Istorie a Transilvaniei (2), Muzeul Oleteniei (1), Muzeul Judetean de Istorie si Arheologie Prahova (8), Complexul Muzeal “Iulian Antonescu” Bacau (8), Muzeul National al Unirii Alba Iulia (1), Directia Judeteana de Cultura din Iasi (3), Muzeul de Arheologie Callatis Mangalia (14), Muzeul Regiunii Portilor de Fier (1), Muzeul Tarii Fagarasului (1), COMplexul National Muzeal “Curtea Domneasca” Targoviste (2), Muzeul de Istorie si Arheologie Piatra Neam (6), IGSU-IGPR (20). Looking at these statistics, most of the artifacts were discovered in the counties that are very rich in archaeological finds and with a long history in archaeological research. With the exception of the National Museum of History of Romania, which acts like a central structure for the museums and has a larger budget for acquisitions than the rest of the museums, the remaining objects were delivered to the local museums. The fact that the museums acquire all these objects from looters, creates a precedent and encourages these sorts of practices. The description of the NGO describes members as amateurs who were inspired by the stories of Indiana Jones or treasure myths heard from grandfathers and so have decided to start on this treasure hunt<sup>5</sup>. At the same time, museums do not acquire all the objects and not all of the amateur archaeologists are willing to sell them to the museums so, eventually, material ends up in online shops or is sold to other kinds of collectors or collections.

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<sup>3</sup><http://www.detectii.ro/categories/>, accessed on 26<sup>th</sup> of September 2015.

<sup>4</sup><http://www.detectii.ro/despre-noi/>, accessed on 26<sup>th</sup> of September 2015.

<sup>5</sup><http://www.detectii.ro/despre-noi/>, accessed on 18<sup>th</sup> of November 2015.

According to the ICOM code of ethics for Museums: *Museums should not acquire objects where there is reasonable cause to believe their recovery involved the unauthorized, unscientific, or intentional destruction or damage of monuments, archaeological or geological sites, or species or natural habitats. In the same way, acquisition should not occur if there has been a failure to disclose the finds to the owner or occupier of the land, or to the proper legal or governmental authorities* (Paris, ICOM 2004).

The media are also contributing to the popularization of this activity. I have identified 63 articles in national newspapers about major discoveries made by metal detecting since 2013. The majority of these articles contain key words including “treasure”, “Indiana Jones”, “huge value” and money rewards from the state. All the articles portray the people who have made these discoveries as heroes of national heritage. No other references are made to the actual practice and to the reason why this practice is considered as being damaging for retrieving proper information or why that information is important. Examples will follow in the upcoming chapters.

Another side effect created, not only by the economic situation of the country but also by the way archaeologists are dealing with local communities, consists of the existing gap between archaeology as science and the population that has been created in the recent past. This gap leads to a lack of interest in archaeology. To narrow this down to local communities, the situation is even more worrying. People who live next to an archaeological site do not know a lot about what was there, what is going on with the archaeological digs and what is their purpose. This situation is quite frequent, but there are also some exceptions, where local communities have been involved in the archaeological work, and community engagement activities. In those situations positive results can be seen, such as creating an attachment between the community and the archaeological sites, which in time could lead to have them on the side of archaeology, acting as “watch dogs” for the site.

## **1.2. Opinion of the author and research question**

I start from the premise that there are no solutions that will halt looting activities, but different approaches will certainly diminish its effects in time, and in the long term could lead to its disappearance. Cultural property represents one of the core elements of civilization and national culture, and its true value can be appreciated only if the maximum information regarding its origin, history and original context can be retained (Merryman 1986, 843). This means that the recording of all the possible information in the moment of discovery is required. At the same time, the acquisition of such objects contrasts with one of the main roles of museums, the educational mission, which is not fulfilled if they purchase artifacts that do not have complete information.

This study is an important one because looting is an international problem, and although every country has different approaches and legislations, the patterns are the same and solutions, if viable, could be applied for other cases. The phenomenon of looting or metal detecting is growing rapidly. In a context where there is less money for archaeological research, museums are relying more and more on discoveries made by metal detectorists. This situation encourages the practice and, in time, could have damaging effects. That is why this study is necessary; in order to find a middle ground between metal detectorists, archaeology and the institutions responsible for the protection of heritage, a bridge that could lead to the better preservation of archaeological heritage in Romania. The scale of looting is growing rapidly, with more and more cases being registered every year. This study focuses on creating a policy to protect the archaeological sites of Romania, creating awareness among local communities, as well as for the rest of the population that could be involved in this sort of activity. It also aims at finding a solution to encourage communication between expert and amateurs archaeologist that could lead to fruitful collaboration. To be precise, this study is going to answer the following questions: Is the acquisition of objects by museums beneficial for keeping the artifacts in the country, or just an encouragement for this practice? How can the scale of looting be decreased? Who is involved in looting? Why is current legislation not effective in stopping looting? Where should the responsibility be located? What solutions can be found to provide better protection for archaeological heritage?

### **1.3. Methods of collecting data**

My main sources of information will consist of mainly official data. Its core is represented by interviews with archaeologists, museum personnel, metaldetectorists and local communities. The interviews with archaeology experts aim to determine their position towards metal detecting activities and how they have acted in order to preserve the archaeological heritage including any solutions they may have. The opinion of museum staff aims at understanding their position towards metal detecting, and what are the principles behind the acquisition policy of museums. The view of local communities helps in understanding their level of attachment towards sites, their views concerning archaeology and archaeologists and if they have any expectations from archaeology. While the attitude of amateur archaeologists to see how they perceive themselves and what motivates them and their relationships with archaeologists and authorities. The interviews were semi-structured an interview guide created by the author, where the questions should be discussed in a particular order, with minimal control over the responses of the people that are interviewed, thus offering me the opportunity to compare the data acquired (Bernard 2002, 2005).

I was able to conduct personal interviews with Paul Damian, the director of the archaeology department of the National Museum of History of Romania. I also was approved to interview the general director of the same institution, however unfortunately this did not materialize.

I selected these people because they represent the central institution of museums in Romania. One that has been involved in the past decade in the acquisition of many objects from metal detectorists, and some of which had a dubious provenance.

Other data includes media reports and other open sources. Which represent a substantial pool of information.

I also examined and compared international and national legislation concerning the protection of archaeological heritage, as well as museums ethical guidelines which I compared with the guidelines recommended by ICOM.

I use an anthropological approach to understand the change of values of archaeological objects (Appadurai 1986), as well as some landscape theory (landscape biographies) concerning the lack of attachment of local communities to sites being looted (Ingold 2000).

#### **1.4. Theoretical framework**

I have used a multidisciplinary approach: ethical, legal and anthropological.

The ethical approach is focused on the ethical guidelines issued by ICOM and other museum associations that deal with the principles of acquisitions, especially of unprovenanced objects, as in the case of objects acquired from looters or metal detectorists. This will be developed more in the following chapter, where I compare international museum guidelines with the ones of museums from Romania.

The legislative approach deals with international legislation concerned with trading cultural property (i.e. 1970 UNESCO Convention or the UNIDROIT Convention), what criteria makes it a part of the national heritage, and who owns it. This will be compared with the national legislation. The purpose of this approach is to understand the flaws in the legislation that concerns the protection of archaeological heritage and its ownership that have permitted the development of looting. At the same time, solutions could be found in other international legislations, as in the example of Italy.

Discourse analysis is used for the international documents (the ICOM Code of Ethics and the 1970 UNESCO Convention) to analyze the language used in those texts on issues of illicit trade and its effectiveness on signatory states. Intertextual analysis will be used to find differences and similarities in the international legislation and how it approaches the issue of looting.

The anthropological view is required in order to understand the role of commodification of archaeological objects in the international trading system, as well as to explain the lack of attachment of local communities to the sites and the gap between archaeology and the rest of the population. By using the theories of the social life of things (Appadurai 1986) and the cultural biographies of things (Kopitoff 1986), together with an analysis of museums practices, interviews with stakeholders that are directly involved, a pattern of the social life of archaeological objects discovered by metal detectorists in Romania will be created. The concept of object biographies aims at understanding changes in meaning that occur from social actions that happen around and with the object (Gosden and Marshal 1999, 169). In order to understand the practical dimensions of an object, the life history of an object needs to be observed to see changes in the social function of it.

Landscape biographies and the role of memory in remembering and creating a connection could be one reason to explain the lack of attachment of local communities to place (in this case, archaeological sites). Through landscape biographies I will look at the dynamic relations between the inhabitants and the surrounding world (Ingold 1993), the memories and stories of the past events and activities connected to a place that represent the cultural meaning of that particular location. The remembrance of past generations that is associated with the landscape provides the link between people and place. The level of attachment is strongly connected with the time-depth of occupation and the history of activities at the site (Chapman 1997, 37). The behavior of all the stakeholders that interact in one way or another with the landscape will be analyzed using the approach of Mitchel to reading the landscape (Mitchell 2008) and the information obtained through interviews.

Attachment to place is strongly connected with memory of past activities, events, persons and emotions associated with the place, as well as with prospective memories of its anticipated future (Holtorf 1996). In connection with archaeological sites, the prominence and visibility of ancient ruins could also provide a reason for this attachment and could relate to a geographically-connected cultural identity (Pamphel-Dufay 2015, 158).

## **1.5. Thesis structure**

This thesis consists of six chapters, and represents a top-down approach to the illicit traffic in antiquities. It starts from an international perspective, then considers nation-state perceptions, institutional perspectives, and also the insights of other stakeholders. The first chapter presents a general overview of the problem, the political and socio-economic context of Romania, as well as the theoretical framework and research questions asked.



The second chapter presents a discourse analysis of the main international documents that regulate the actions of states and museums in the network of illicit traffic in antiquities. This analysis is necessary to determine what role the guidelines proposed by international conventions play in regulating the actions of states and museums.

The third chapter moves towards a glocal perspective (global and local), analyzing legislation that deals with archaeological heritage protection and ownership in three different countries: Romania, Italy and the United Kingdom. My choices for this comparison lies in the fact that Italy, as a source country, provides a good example of how law enforcement can be successful in the fight against looting and illicit trade, while the United Kingdom, not only has a different legal system, but also a different approach for the issue of metal detecting. The Romanian legislation is presented in this chapter to draw a parallel with the other two legal systems, so gaps could be analyzed, and it could be as determined whether there are approaches that could be adapted by the Romanian system in its fight against looting and in regulating the activities of metal detectorists.

The data presented in chapter four was collected through fieldwork conducted by the author in Romania. The chapter represents an analysis of all stakeholders that engage with archaeological heritage, in order to protect or benefit from it, or just as part of the landscape. It is an ethnographical study in which archaeologists, museum employees; people from the local communities situated next to archaeological sites and metal detectorists were interviewed, but also encompasses media reports on discoveries made with the help of metal detectors. The analysis aims to understand the system in which the stakeholders act and the relations between them, their perceptions of archaeology, and their connections with archaeological sites and objects.

In chapter five, the power relations between involved stakeholders presented in the previous chapter, as well as their relationship with the archaeological heritage, are presented. Possible solutions are also discussed from the perspective of all stakeholders.

Chapter six comprises the final conclusions of this research as well as future directions for consideration.

## 2. Chapter: Analysis of crucial documents

In this chapter I analyze the main international documents that deal with the illicit traffic of antiquities. The documents that I am referring to are the ICOM *Code of Ethics for Museums*(2013) and UNESCO 1970 *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property*. Why is this approach necessary? Through the in-depth analysis of the papers I will look at the structure of the documents, the context of their appearance and the language used, to determine the role that they play in regulating the actions of states and museums that concern the illicit traffic of antiquities.

I am going to apply a critical discourse analysis to move beyond paraphrasing and with the sole purpose of understanding the way the discourse works in a particular way (Watterton, Smith & Campbell 2006, 342). The result of this textual analysis is then considered with regard to how the conventions are consumed by the society that is making use of its discourse and interpreting it (Watterton, Smith & Campbell 2006, 344).

After the discourse analysis, an intertextual analysis will be undertaken, to distinguish the common points of the documents (Watterton, Smith & Campbell 2006, 344).

### 2.1. Context

The end of the 1960s and beginning of the 1970s represent the moment when the looting of cultural objects started to be considered a big threat to the integrity of cultural property. The level of illicit activities that dealt with cultural objects was increasing rapidly<sup>6</sup>. The year 1970 represents the time of “ethical revolution” (Brodie et al. 2000, 8), the year when the UNESCO 1970 *Convention on the means of Prohibiting and Preventing the Illicit Import, Export and transfer of Ownership of Cultural Property* was drafted, but also the year when the first museum guidelines came into play, addressing issues of acquisition and the exhibition of illicit or potentially illicit objects (Brodie et al. 2000, 43). Museum guidelines appeared from a series of declarations condemning the growth of the ‘black market’. This resulted in the ‘*Ethics of Acquisition*’ statement, a series of guidelines and regulation drafted by ICOM in 1970 as a first step towards an extensive ‘*Code of Professional Ethics*’ that was drafted 16 years later, last revised in 2004<sup>7</sup>.

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<sup>6</sup><http://www.unesco.org/new/en/culture/themes/illicit-trafficking-of-cultural-property/1970-convention/> accessed on 8<sup>th</sup> of February 2016.

<sup>7</sup><http://archives.icom.museum/acquisition.html> accessed on 8<sup>th</sup> of February 2016.

The ICOM *Code of Ethics for Museums* was drafted in 1986 and revised on several occasions. The last reviewed edition dates from 2013<sup>8</sup>. ICOM today has approximately 30,000 members in 137 countries (ICOM 2013, 17), which is proof of the impact that this organization had.

## 2.2. Discourse Analysis of ICOM Code of Ethics for Museums

The ICOM Code of Ethics for Museums was chosen for this analysis because of the role that it is playing in the fight against illicit trade in antiquities from a museum perspective and in emphasizing the role of museums in informing the public.

In the section that deals with the illicit trade, in Article 2 *Museums that maintain collections hold them in trust for the benefit of the society and its development*, the focus is put on the discourse about the illicit trade in antiquities, acquisition policies and informing the public about the trade. The language used in the text is very clear and firmly shows the opposing position towards the acquisition of objects with unknown or sketchy provenience, denouncing the illicit trade in antiquities.

Although museums have a duty to acquire objects, part of their role in safeguarding natural, cultural and scientific heritage, their collections are a public inheritance and have a special position in law, not only at a national level, but also internationally. A good acquisition policy is required from the beginning of this Convention, as stated in the principle from Article 2:

*Museums have the duty to acquire, preserve and promote their collections as a contribution to safeguarding the natural, cultural and scientific heritage. Their collections are a significant public inheritance, have a special position in law and are protected by international legislation. Inherent in this public trust is the notion of stewardship that includes rightful ownership, permanence, documentation, accessibility and responsible disposal.* (ICOM 2013, 3).

Although the Article makes references to the illegal trade, the phenomenon is not explicitly mentioned.

One of the important articles that deal with these activities is Article 2.3 deals with provenance and due diligence:

*Every effort must be made before acquisition to ensure that any object or specimen offered for purchase, gift, loan, bequest, or exchange has not been illegally obtained in, or exported from its country of origin or any intermediate country in which it might have been owned legally (including the museum's own country). Due diligence in this regard should establish the full history of the item since discovery or production* (ICOM 2013, 3).

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<sup>8</sup><http://icom.museum/the-vision/code-of-ethics/> accessed on 8<sup>th</sup> of February 2016.

In the discourse it is clearly stated that thorough due diligence is desired. This is emphasized by the words 'every effort must be made'. Another mark of its strictness is highlighted by the use of the word "must".

The next article goes further with arguments for good practice in the acquisition process:

*Museums should not acquire objects where there is reasonable cause to believe their recovery involved unauthorized or unscientific fieldwork, or intentional destruction or damage of monuments, archaeological or geological sites, or of species and natural habitats. In the same way, acquisition should not occur if there has been a failure to disclose the finds to the owner or occupier of the land, or to the proper legal or governmental authorities (ICOM 2013, 3).*

From the Article 2.4 onwards a slight change in the discourse can be noticed, taking an advisory position. The change is marked by the use of the word *should*, which leaves the decisions to be taken by each museum. This means that they are free to make their own interpretation of the Articles. The word *should* is present in other articles as well, as in Article 4.5: 'Museums *should* avoid displaying or otherwise using material of questionable origin or lacking provenance' (ICOM 2013, 8) and continues: '*They should be aware that such displays or usage can be seen to condone and contribute to the illicit trade in cultural property*' (ICOM 2013, 8).

Another reference to the ways in which acquisition policies of museums should be done is made in article 2.9: '*The acquisition of objects or specimens outside the museum's stated policy should only be made in exceptional circumstances. The governing body should consider the professional opinions available to it and the views of all interested parties. Consideration will include the significance of the object or specimen, including its context in the cultural or natural heritage, and the special interests of other museums collecting such material. However, even in these circumstances, objects without a valid title should not be acquired*' (ICOM 2013, 4). This is reinforced in the articles 8.5 and article 8.14 that deal with The Illicit market:

*Members of the museum should not support the illicit traffic or market in natural or cultural property, directly or indirectly* (ICOM 2013, 12) and '*members of the museum profession should not participate directly or in-directly in dealing (buying or selling for profit) in the natural or cultural heritage*' (ICOM 2013, 13). Although the position regarding the illicit traffic of antiquities is made clear from the beginning and the articles condemn the acquisition of objects with no provenance, the use of the word '*should*' stresses that the fact that this Code of Ethics is advisory and does not work as a law. However the code does advocate that museums comply with all national and local laws (Art. 7.1), as well as with all existing international legislation (Art.7.2). It lists all of them:

- *ICOM Code of Ethics for Museums:*
- *Convention for the Protection of Cultural Property in the Event of Armed Conflict ("The Hague Convention" First Protocol, 1954, and Second Protocol, 1999);*

- *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (UNESCO, 1970);*

- *Convention on International Trade in Endangered Species of Wild Fauna and Flora (Washington, 1973);*

- *Convention on Biological Diversity (UN, 1992);*

- *Convention on Stolen and Illicitly Exported Cultural Objects (UNIDROIT, 1995);*

- *Convention on the Protection of the Underwater Cultural Heritage (UNESCO, 2001);*

- *Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003) (ICOM 2013, 11).* This way, anyone who is not familiar with the current international legislation could consult all relevant documentation. In the principle of the 7<sup>th</sup> article, it is clearly stated that museums *must* conform to legal obligations existing at the international, national or local levels (ICOM 2013, 11). At the same time, the Code suggests that every museum professional should be aware of the relevant international, national and local legislation (Art. 8.1). In the same time they should not support or be a part of the illicit traffic or market of cultural property, directly or indirectly (Art. 8.5 and Art. 8.14), neither to accept any favors from a dealer, auctioneer or persons interested in purchasing or dispose of museum items (Art. 8.15). The discourse remains unchanged, the use of the word *should* is still used, offering the freedom for individual interpretation.

The code also refers to the role that museums play in the illicit market, through identification of illegally or illicitly acquired objects (Art. 5.1), authentication and valuation (Art. 5.2), co-operation with other museums and cultural organizations (Art. 6.1), return and restitution of cultural property and cultural object from an occupied country (Art. 6.2, Art. 6.3 and 6.4).

The code mentions the role that the museum plays in education, in article 4, which also represents one of the main roles of museums:

*'Museums have an important duty to develop their educational role and attract wider audiences from the community, locality, or group they serve. Interaction with the constituent community and promotion of their heritage is an integral part of the educational role of the museum'* (ICOM 2013, 8).

Since there is no mention in the code of the role of education in the fight against the illicit trade, through informing the public about the causes of illicit trade and the damage that it produces to the world heritage, nor raising awareness, I can conclude that ICOM does not see education as a solution.

In conclusion, the text firmly states the position that ICOM is taking towards the illicit trade of antiquities and advocates for thorough due diligence. The rest of the articles can be understood as recommendations for the museums; there is no hint of imposing the codes on the museums, leaving the decisions to be taken by museums independently. Although in the glossary some of the terms are explained for a wider audience, terms such as *cultural property* or a definition of what *illicit trade* in

*cultural property* entails are missing. The discourse used in the guidelines resonates with the fact that the code is made for museum professionals and is not accessible for the open public.

### **2.3. Discourse Analysis of the UNESCO 1970 Convention on the Means of Prohibiting and Preventing the illicit import, export, and transfer of Ownership of cultural property**

The convention promotes the safeguarding of cultural property against illicit import, export and transfer of ownership (UNESCO 1970). In the discourse analysis of the UNESCO 1970 Convention I will focus only on the language used in the text on issues of illicit trade of antiquities, since that is the topic of my research.

The preamble of the Convention offers a series of arguments for the importance of cultural property, its context and its role in obtaining the full information of cultural heritage (UNESCO 1970, 1). Every state is made responsible for protecting its cultural property against any possible dangers, a statement enforced by the word *incumbent*. When it comes to institutions that deal with the management of culture, they *should* build their collections according to international moral principles (UNESCO 1970, 1), which can be interpreted by any institution independently.

Article 1 starts with a definition of *cultural property*, an attribute that is given by each state to religious or secular grounds of importance for archaeology, prehistory, literature, art of science, highlighting the fact that it should be of national importance (UNESCO 1970, 1). Products of archaeological excavation (be it also a clandestine excavation), archaeological discoveries and all the antiquities more than one hundred years old are also part of cultural property. Article 2.1 requests from the States Parties to acknowledge the existence of the illicit trade of antiquities as one of main dangers for the destruction of cultural heritage, and co-operation should be seen as a solution:

*The States Parties to this Convention recognize that the illicit import, export and transfer of ownership of cultural property is one of the main causes of the impoverishment of the cultural heritage of the countries of origin of such property and that international co-operation constitutes one of the most efficient means of protecting each country's cultural property against all the dangers resulting there from* (UNESCO 1970, 2).

At the same time, states have to recognize and respect the cultural property of the other member states (Art. 4). The language used in this text denotes a mandatory request for the States Parties, as an obligation to collaborate with the other parties.

The convention offers possible solutions against the illicit import, export and transfer of ownership in Article 5:

*To ensure the protection of their cultural property against illicit import, export and transfer of ownership, the States Parties to this Convention undertake, as appropriate for each country, to set up within their territories one or more national services, where such services do not already exist, for the protection of the cultural heritage, with a qualified staff sufficient in number for the effective carrying out of the following functions:*

*(a) Contributing to the formation of draft laws and regulations designed to secure the protection of the cultural heritage and particularly prevention of the illicit import, export and transfer of ownership of important cultural property;*

*(b) establishing and keeping up to date, on the basis of a national inventory of protected property, a list of important public and private cultural property whose export would constitute an appreciable impoverishment of the national cultural heritage;*

*(c) promoting the development or the establishment of scientific and technical institutions (museums, libraries, archives, laboratories, workshops...) required to ensure the preservation and presentation of cultural property;*

*(d) organizing the supervision of archaeological excavations, ensuring the preservation "in situ" of certain cultural property, and protecting certain areas reserved for future archaeological research;*

*(e) establishing, for the benefit of those concerned (curators, collectors, antique dealers, etc.) rules in conformity with the ethical principles set forth in this Convention; and taking steps to ensure the observance of those rules;*

*(f) taking educational measures to stimulate and develop respect for the cultural heritage of all States, and spreading knowledge of the provisions of this Convention;*

*(g) seeing that appropriate publicity is given to the disappearance of any items of cultural property* (UNESCO 1970, 3).

All the proposed solutions should represent measures that states must take individually, as drafting laws and regulations to protect their own cultural heritage, an up-to-date national inventory of cultural objects and sites, supervision of excavations, all in conformity with the ethical principles enounced in the UNESCO 1970 Convention. Also educational measures are signaled (Art. 5f). Article 5 is reinforced by Article 10, were it is stated that the signatory parties should restrict by education, information and vigilance the illegal movement of cultural property (UNESCO 1970, 4). States are required to educate their citizens regarding the importance of cultural property and the threat that theft, clandestine excavations and illicit trade pose to cultural property (Art. 10b). Those recommendations represent states' responsibility, their obligations as members of the convention, but they should adapt it to their national legislation, *as appropriate for each country* (UNESCO 1970, 4).

In Article 7 it is clearly stated that states should commit themselves and take necessary measures against acquiring cultural property that originates from another State Party and which was illegally exported, as well as informing the prejudiced state by the illicit traffic, to prohibit the import of cultural property, and to support all the means for repatriation of cultural property (UNESCO 1970, 4).

Articles 11 and 12 briefly refer to export and transfer of ownership of cultural property in case of the occupation of the country by a foreign force (UNESCO 1970, 5).

In conclusion, the discourse used in the Convention illustrates the 'power relations' between UNESCO and the States Parties. The use of words such as 'impose', 'oblige', 'endeavor', 'undertake', 'shall', 'after entry into force of the convention', 'obligation' suggest that the Convention has the power of a law and all the countries that are party to the convention should implement the measures through in their own legislation. Although the discourse is imposing, the Convention leaves the countries to manage their own legislation and provide an adequate budget for the protection of cultural heritage, as far as the country is able (Art. 14).

At the moment, 131 countries have ratified the Convention. Romania was the 80<sup>th</sup> country to ratify it on the 6<sup>th</sup> of June 1993<sup>9</sup>.

#### **2.4. Intertextual Analysis of ICOM Code of Ethics for Museums and UNESCO 1970 Convention on the Means of Prohibition and Preventing the illicit import, export, and transport of Ownership of cultural property**

Through this intertextual analysis I examine differences and similarities found in the above-mentioned official texts, to observe how the issues of illicit trade of antiquities are treated by the two organizations that drafted these documents and that have as common ground the illicit trade of cultural property. The first one refers to the illicit trade of antiquities from the museum perspective, a bottom-up approach highlighting the role that museums play in sustaining illicit trade in cultural property and how that could be avoided. The second one is concerned with this issue as a whole, from an international perspective, so takes a top-down approach.

The ICOM *Code of Ethics for Museums* has been updated already a few times, which proves that it is still fluid and changeable, a fact that may be also connected with ICOM's advisory role. Although the Code states clearly in the beginning that all the efforts must be made so museums do not acquire cultural property illegally or without a clear provenience, the rest of the document includes advice that museums will interpret and adopt as they wish. At the same time all members of ICOM are

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<sup>9</sup> <http://www.unesco.org/eri/la/convention.asp?KO=13039&language=E> accessed on 11<sup>th</sup> of February 2016.



obliged to uphold this Code of Ethics (ICOM 2013, II), though this does not necessary show that the regulations presented in the text will be strictly applied.

On the other hand, the UNESCO 1970 Convention acts as a law and once implemented at national level, changes in the text of the convention would be difficult to make, since it would involve all the signatory states adopting change in their legislation. The mandatory character of the Convention can be easily observed in the language used in the text, but at the same time offers the liberty of every country to adapt it to their national legislation, with the condition that they will respect other members' legislation concerning the acquisition of antiquities. The Convention offers a series of solutions to which states must subscribe.

Another difference consists in the fact that in the ICOM *Code of Ethics for Museums*, the explanation for the term *cultural property* is lacking, while in the UNESCO 1970 Convention, is not only explained, but also offers an extended explanation of its importance.

Both documents lack a clear definition of what *illicit trade* means, although that is the core element, at least for the UNESCO 1970 Convention. This indicates that both texts address specialists who already know what that term implies and thus that there is no need for explanation. From this I can conclude that the documents are not intended for the public.

Education is also mentioned in both documents. Although one of the main roles of museums is to educate and to promote the heritage of the community, information about how that should be done, is lacking. The UNESCO Convention mentions education on different levels, with the purpose of informing people about the value of cultural property, as well as of the risks that the illicit trade entails.

None of the articles mention what the States Parties should do in case the illicit traffic or if looting is happening within their countries, without crossing the borders, leaving that to each of the countries themselves.

### **3. Chapter: Heritage laws and their implementation (glocal perspectives)**

The protection of cultural property is a very important aspect for every state. This concern is not only related to the national culture, but also has a strong connection with the economies of states (e.g. tourism, development in the agriculture sector, infrastructures etc.).

The purpose of this chapter is to present heritage laws from three different countries and compare their effectiveness and the context in which they are applied. The countries chosen for comparison are Romania, the United Kingdom and Italy. Romania represents the study case for this paper and its legislation will be analyzed in order to determine the flows that have led to the situation in the country today. Through this parallel with other countries' legislation I aim to find solutions that are applicable for Romania. The United Kingdom was chosen for the different legal system used there, "the common law", where published judicial opinions are important. On the other hand, civil law systems work with codified statutes. The Italian civil-law example is presented here as a one of the main source countries in the world when it comes to traffic of antiquities, and also as the country that has one of the best departments that fight against the illicit trade, Carabinieri Headquarters for the Protection of Cultural Heritage (Comando Carabinieri Tutela Patrimonio Culturale or TPC).

The legislations are presented in detail in order to observe the approach used by different countries in dealing with the protection of archaeological heritage and looting, as well as meaningful differences between them. Because detail is important in this analysis, a part of the information presented is closely paraphrased.

#### **3.1. Romanian Laws concerning the protection of cultural property**

The first Romanian legislation concerning the protection of cultural property dates from 1934<sup>10</sup>, Consignment law, number 178, *Monitorul Oficial al României*, number 173, 30 July 1934. It was in use until 1974, when it was replaced by Law number 63, 30 October 1974<sup>11</sup>. Law number 63 was in use until 1990, when a change in the political situation also brought legislative changes. The law number

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<sup>10</sup>Legea consignațiilor, nr. 178 din 30 iulie 1934, *Monitorul Oficial al României*, nr. 173 din 30 iulie 1934, <http://lege5.ro/Gratuit/g42dsobu/legea-nr-178-1934-privind-reglementarea-contractului-de-consignatie> accessed on 15<sup>th</sup> of February 2016.

<sup>11</sup>Legea nr. 63 din 30 octombrie 1974 privind ocrotirea patrimoniului cultural național al Republicii Socialiste România. [http://www.lege-online.ro/lr-LEGE-63%20-1974-\(356\)-\(1\).html](http://www.lege-online.ro/lr-LEGE-63%20-1974-(356)-(1).html), accessed on 15<sup>th</sup> of February 2016.

63 was replaced by Decree number 90/1990<sup>12</sup>, which was repealed four years later by *Enactment number 68/1994* concerning the protection of the national heritage. Proper heritage legislation was only enacted some 11 years after the fall of the communist regime, in 2000.

The last legislation mentioned was created when the Government voted in Law number 182 on 25<sup>th</sup> October 2000 concerning the protection of mobile national heritage, and *Enactment number 43*, on the 30<sup>th</sup> of January (Law Number 422 2001) concerning the protection of archaeological heritage and labeling some archaeological sites as being of national interest. The law number 182 was updated on several occasions, the only ones worth mentioning being: 27<sup>th</sup> of March 2003 (Emergency Enactment number 17) 28<sup>th</sup> June 2004 (Law number 314) and 28<sup>th</sup> December 2006 (Law number 488)<sup>13</sup>.

I will focus my attention on the newest legislation and its updates, since these represent current legislative norms.

### **3.1.1. Law number 182/2000**

This law represents the juridical norm for goods that are owned by the state, goods that have the label of national cultural heritage, no matter who owns the objects (Art.1.1). The law was updated and republished in 2006. Article 1.2 defines the objects that represent the national cultural heritage: goods of extraordinary value, historical, archaeological, ethnographic, artistic, scientific, literary, cinematographic, numismatic, philatelic, heraldic, cartographic or epigraphic value that represent testimonials of the evolution of nature and human relations with it, of creative potential of humans and proof of Romanian contribution to universal civilization.

Concerning archaeological discoveries with an extraordinary value, Article 3.1 clarifies what falls into that category, namely archaeological finds found underneath the earth or underwater (tools, ceramics, inscriptions, coins, seals, jewelries, clothing, harness equipment, weapons), elements that originate from the dismantling of monuments (Art. 3.1b), material proofs related to the political, economic, social, military, religious, scientific, artistic history.

Article 5 deals with problems of ownership, stating that cultural property is owned by the state, local administrative units, or is private property, while Article 7 deals with repatriation. The Romanian state should take advantage of any possible means to regain ownership of objects that have left the country illegally.

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<sup>12</sup>Decretul nr.9/1990, <http://lege5.ro/Gratuit/gy4dqmjz/decretul-nr-90-1990-privind-infiintarea-si-organizarea-comisiei-muzeelor-si-colectiilor>, accessed on 4<sup>th</sup> of March 2016.

<sup>13</sup>[http://www.unesco.org/culture/natlaws/media/pdf/romania/rom\\_lege\\_182\\_romorof.pdf](http://www.unesco.org/culture/natlaws/media/pdf/romania/rom_lege_182_romorof.pdf) accessed on 25<sup>th</sup> of February 2016.

The law also makes a ranking of cultural property (mandatory or if requested) for cultural property that is sold through auction houses by an authorized agent (Art. 11.1c), as well as for cultural property that was found by chance (Art.11.1e) and for cultural property where there is an attempt of illicit export (Art. 11.1 g).

The cultural property owned by the state or by counties is inalienable and irrevocably according to Article 33. Taking them out of the country without an export certificate is illegal (Art. 37.5).

Chapter five of this law deals with juridical issues concerning archaeological discoveries made by systematic excavation or by chance. Article 45.1 clarifies the issue of ownership of archaeological discoveries. No matter how they were found (systematic excavation or by chance), they are publicly owned according to the Article 135 of the Romanian Constitution. While Article 46.2 establishes who has the right to execute archaeological excavations and that right is only attributed to trained archaeologists who have authorization. Unauthorized persons are not allowed to do metal detecting or research on archaeological sites or other activities that endanger the sites. Archaeological research done on private property is done only with the approval of the owner (Art 47.1).

Article 48 deals with discoveries made by chance and the regulations that should be respected in such cases. The person who has made the discovery is obliged to report the discovery and deliver it to local authorities within 48 hours (the 2004 update extends this period to 72 hours). Local authorities have the responsibility to identify the institutions responsible for culture of the county in 48 hours (Art. 48.2) and to deliver the material to them within 10 days to that institution. The person that has made the discovery and respected the afore mentioned conditions has the right to a reward. The recompense consists of 30% of the value of the discovery (calculated at the moment when the reward is offered). If the goods found have an exceptional value, 15% of the artifact value is added to the reward (Art. 48.4). The evaluation of object's value is made by experts (Art.48.5), and the recompense is calculated in the moment when it will be offered (Art.49.4). Rewards are offered from the budget of local counties, if they are the ones that are acquiring the object, or a museum's acquisition budget as applicable, and should be paid in a maximum of 18 months from the date of discovery (Art.48.6). In case the reward is not offered in time, its rightful owner can ask in court for their rights to be respected.

There is also an Article (55) that explains in detail the responsibilities of county institutions that deal with issues of culture. Besides a role in identifying, protecting and proposing cultural goods for preservation, these cultural institutions have to create a data base to record all the cultural goods found in the area that they administer (Art. 55 a) and to frequently monitor their preservation state.

Section 2 of the law deals with crime and contraventions. Regarding contraventions, Article 67 condemns the destruction of cultural goods that have been ranked, or opposition to their conservation or safeguarding, which is punishable by 2-7 years of imprisonment. Intention is also

punishable. Illegal export of cultural goods is punished by 2-7 years of imprisonment (Art.69.1). The goods recovered are confiscated and sent to institutions that are responsible for culture (Art. 69.2). If the cultural goods are lost, the persons responsible can receive from 3- 10 years imprisonment (Art. 69.3). The same penalty is applicable for objects stolen from museums (Art.70). Supplying information that refers to national heritage to unauthorized people is illegal and its punishable by 6 months' to 3 years' prison. Moving cultural goods from one juridical category to another, such as removing goods from a ranking list without respecting proper procedures is punishable with 3 months' to 2 years' prison or a fine (Art.75).

### **3.1.2. Amendments made to the law number 182/2000**

The first update made to this law was made on March 27<sup>th</sup> 2003, when the Emergency Enactment number 16 was promulgated. The most important changes that this enactment added to the existing law are references to international charters to which Romania subscribed (Art.7) and the introduction of Chapter VIII, which deals with issues of repatriation of cultural goods that have illegally been sold in other countries. There were also some adjustments to the contraventions and fines. The Emergency Enactment was approved and transformed into a law on 28<sup>th</sup> of June 2004 (Law number 314).

The changes made on 28<sup>th</sup> of December 2006 (Law number 488) introduced a few amendments. Article 2.3 refers to the role of the state in protecting archaeological heritage. The state has primary responsibility for the safety of the national cultural property, and must offer the means and financial resources necessary to fulfil that duty. The protection of national cultural property should be done using the whole ensemble of measures with scientific, juridical, administrative, financial, fiscal and technical resources, that have as a purpose identification, research, inventory, classification, conserving, protecting, maintenance, restoration, and valorization of cultural property to offer access to culture and preservation of cultural property and heritage for future generations. The text is adapted for European Union norms since Romania joined the European Union on the 1<sup>st</sup> of January 2007.

### **3.1.3. Enactment number 43 from 30<sup>th</sup> of January 2000 concerning the protection of archaeological heritage and declaring some archaeological sites as areas of national interest-republished**

Chapter One, of the enactment, regulates the legal framework for archaeological discoveries and the protection of archaeological heritage. It incorporates the whole ensemble of legal, financial, fiscal, technical measures that have as a purpose the identification, uncovering, inventory, conservation, restoration, protection, maintenance and valorization of archaeological goods and of the areas where those objects are situated (Art.2a). Archaeological heritage is represented by archaeological sites submitted to the National Archaeological Repository, with the exception of items destroyed or which have disappeared, as well as sites found on the list of historical monuments, that are found in the soil or underwater (Art.2b). The rest of Article 2 is dedicated to the explanation of what archaeological research consists of, what it means, and definitions of an archaeological discovery, archaeological site, area of archaeological heritage and an archaeological milestone. In paragraph G, it explains what an archaeological discovery made by chance consists of. This is namely a discovery of archaeological heritage goods as a result of an action that is natural or made by humans, without an attested archaeological intervention. An area with archaeological potential is an area that has been discovered by chance by human action without archaeological research or natural factors.

The second chapter of the enactment deals with issues of archaeological heritage protection. The state must protect its heritage, while the Ministry of Culture and Cults is the central administrative authority which elaborates the strategies and norms required (Art.3.2). The Ministry of Culture and Cults is obliged to apply the national strategy and to make sure that all conditions are met in order to safeguard the national heritage (Art.12a-b).

Archaeological discoveries that are made by chance have to be announced, in a maximum of 72 hours from the moment of the discovery, to the mayor of the area where they were found and to the owner of the land (Art.4).

Archaeological milestones benefit from the same protection offered for the sites that are already on the list of protected heritage (Art.5.7). The areas with archaeological heritage discovered by chance benefit from 12 months of a similar protection as sites that are on the list for protected heritage, in order to be researched to determine their importance (Art.5.8).

Owners of metal detectors have the obligation to obtain authorization and register the metal detector to the Police Department of the county where it is going to be used (Art.5.10). Archaeologists who want to make use of a metal detector have to register their metal detector to the Archaeologists' register and obtain an approval from the Ministry of Culture and Cults (Art.5.12).

Access to archaeological sites with a metal detector is prohibited without an authorization from the Ministry of Culture and Cults (Art.5.13).

Chapter Three deals with the institutions and organizations that are responsible for the protection of archaeological heritage. Besides the central administrative power represented by the Ministry of Culture and Cults, mentioned above, another crucial organization is the National Committee for Archaeology. The committee has no juridical power and has a consultative role for the Ministry, proposes approval of national programs for research and of techniques and methods to conduct those researches (Art.14.1-4). The committee consists of 21 specialists in archaeology (Art.14).

Chapter Four presents the attributions of local authorities related to archaeological heritage. Collaboration with public institutions that protect archaeological heritage its mandatory, as is making all the efforts to protect and finance research on the sites situated in their area (Art.19). Chapter Five deals with areas of archaeological interest that have priority. Local authorities are obliged to provide all measures required to protect and valorize those areas (Art.22).

The last chapter of the enactment provides information about what constitutes illegal acts and their contraventions. Any work that can damage archaeological sites without authorization is considered an act of destroying historical monuments (Art.25). Use of metal detectors on archaeological sites without authorization can be punished with 1-5 years of prison and confiscation of the metal detector (Art.26). Not announcing a discovery by a person who owns an archaeological authorization can be punished with a fine up to 2000 euros (10,000 lei). Not reporting a discovery made by chance is punished with a fine that could reach approximately 10,000 euros (50,000 lei) and confiscation of the archaeological finds. The ownership of a metal detector without an authorization is punished with a fine that can reach approximately 15,000 euros (75,000 lei) and the seizure of the metal detector.

### **3.2. Italian Legislation**

Italy is one of the most important source countries in Europe for illegal trade of cultural property. It is considered an 'outdoor museum' (Geilman 2013, 5). Cultural heritage is the core of Italian identity; its protection represents an effort to preserve the memory of the national community and its territory. This attitude underlies Italian legislation concerning cultural property. The Italian Government owns all antiquities, whether they are known or unknown (Frigo 2014, 244). Under a law that has been enforced since 1909, all antiquities found on Italian territory is considered to be the property of the state, which is responsible to hold it in trust for its people (Rush and Millington 2015, 11). This position is reinforced by the Law of the 1<sup>st</sup> of June 1939. Regarding the Protection of

Objects of Artistic and Historic Interest, it represents the moment when the state bestowed ownership on all antiquities found on its territory after 1902 (Park 2002, 940). Nowadays, the main regulations concerning the protection of cultural property are represented by the Legislative Decree No.43 of 22 January 2004, known also as the Landscape and Cultural Heritage Code. The strict ownership law is supported by good export control regulation. The control over export and protection of cultural property is provided by a special art-squad from the Carabinieri, the Italian police, the *Comando Carabinieri Tutela del Patrimonio Culturale –TPC* (The Carabinieri Command for the Protection of Cultural Property) and the Ministry of Finance's police force, *Guardia di Finanza* (Park 2002, 939).

### **3.2.1. Landscape and Cultural Heritage Code (Decree No. 43 of 22 January 2004)**

The first article of this decree starts with the principle that the state not only commits to protect and promote the cultural heritage, but also the role of sustaining the conservation of cultural heritage is also a responsibility of the regions, the provinces and municipalities (Art.1.3). The main purpose behind the effort to protect cultural heritage is to preserve the memory of the national community, as well as to encourage its public enjoyment and development.

What Italy perceives as cultural heritage is described in the second article, and that includes cultural property and landscape (Art.2.1). Cultural property consists of immovable and movable things that pose artistic, historical, archaeological, ethno-anthropological, archival and bibliographical goods which represent the values of civilization (Art.2.2). Their protection involves its identification, protection and conservation (Art.3.1). The function of the state in protection of the cultural heritage is held by the Ministry for Cultural Heritage and Activities (Art.4.1), which co-operates with the regions and municipalities in the process of protecting (Art.5.1). Their actions are directed and supervised by the Ministry for Cultural Heritage and Activities (Art.5.7). The regions and the territorial governments, together with the Ministry for Cultural Heritage are responsible for the cataloguing of cultural property (Art.17.1).

The state is responsible for enhancing the cultural heritage to promote knowledge of the cultural heritage and ensure the best conditions for the utilization and public enjoyment of that heritage, as well as the promotion and support of conservation (Art.6.1).

When it comes to protection, the decree states clearly that cultural property cannot be destroyed, damaged or adapted for other uses that are not related to their historic character (Art.20.1).The prevention of those actions is effected through a set of activities that limit situations of risk



connected to cultural property (Art.29.2). The municipalities are responsible for identifying the public areas that have archaeological or historic value (Art.52.1).

Article 53 reinforces the states position concerning the ownership of cultural properties. They all belong to the state, regions and other territorial governments and cannot be transferred or made the object of rights in favor of third parties; this is unless they respect the conditions specified in the decree. All the antiquities found underground or on sea-beds by whomsoever and howsoever belong to the state (Art.91).

Concerning commercial activities, the local authority must receive a preventative declaration for a possible commercial trade in antiquities or used objects. The declaration goes to the superintendent of the region and to the region (Art.63.1). The persons who deals in antiquities should make daily entries of their operations in the register prescribed by the regulations and describe the characteristics of the objects (Art. 63.2), information that is verified by the superintendent (Art.63.3). The dealer needs documentation that proves authenticity and provenance (Art.64). The definitive export of movable cultural property is forbidden, unless authorized by the procedures mentioned in the Code (art.65). The same rules apply to imports from other countries (Art.72).

The Ministry for Cultural Heritage and Activities has created a databank for stolen cultural property (Art.85).

Chapter IV of the Convention deals with finds and discoveries. Archaeological research should be the activity that leads to discovering antiquities (Art.88). Any fortuitous discoveries that fall under the category of antiquities should be reported to the superintendent or mayor of the municipality within 24 hours. The latter should provide for the temporary conservation of the objects, which should be left in the condition and the place in which they were found (Art.90.1). For movable goods, that are impossible to secure, the discoverer has the power to remove them and ensure their safety and conservation until competent authorities take over (Art.90.2). The costs for custody and removal will be reimbursed by the responsible ministry (Art.90.4). The state offers a reward that does not exceed one quarter of the value of the things found to the owner of the property where the discovery occurred, the concessionaire of the search activities and the accidental discoverer, if he had the consent of the owner (Art.92). The reward is offered after the assessment of the value of the things discovered, and during the assessment process, each person entitled for the reward should receive a partial payment which will consist of one fifth of the value (Art.93).

Sanctions are also presented in detail. If cultural property is harmed as a result of violation of the regulations presented in the Code, the perpetrator is obliged to support the costs for the restoration of the property to its original state (Art. 160.1). If that is not possible, the transgressor has to pay, to the state, an amount that is equal to the value of the thing lost (160.4).The same obligation applies to cultural property that is no longer traceable or that is no longer within the national territory (Art.

163.1). If there is more than one person charged, they are obliged to pay the sum jointly or separately (Art.163.2). Persons who carry out temporary works indispensable to avoiding substantial damage without authorization or without the notification of the superintendent, could get a fine ranging from 775 euros to 38,734.50 euros and imprisonment for a period of six months to one year (Art.169.1c). The same punishment applies for an unlawful collection and removal. For an unauthorized transfer of cultural property, the punishment is imprisonment for a period of up to one year and a fine that ranges from 1, 549.50 euros to 77,469 euros (Art.173).For unlawful export of cultural property the punishment consists of one to four years of imprisonment or a fine that ranges from 258 euros to 5,165 euros. Violations regarding archaeological research, such as conducting research in an area without concession or that fails to comply with the national prescriptions, are punishable with imprisonment for up to a year or a fine that ranges from 310 euros to 3,099 euros (Art. 175). Unlawful appropriation of cultural property owned by the state is punishable with imprisonment for up to three years and a fine ranging from 31 euros to 516.50 euros (Art. 176); Collaboration in the recovery of cultural property could, however, reduce the punishment by one or two thirds (Art. 177).

### **3.2.2. The Carabinieri Command for the Protection of Cultural Property**

The increase of theft and illegal export of art and archaeological objects in Italy, in the middle of 20<sup>th</sup> century, led to the creation of the *Comando Carabinieri Ministero Pubblica Istruzione-Nucleo Tutela Patrimonio Artistico* or NTPA (The Nucleus for the Protection of Artistic Patrimony of the Carabinieri Command of the Ministry of Public Education), on 3 May 1969<sup>14</sup>. Recently it was renamed *Comando Carabinieri Tutela Patrimonio Culturale*- TPC.

The Carabinieri are the most effective policing force in the world that deals with the protection of art work and antiquities and the numbers prove it. Between 1970 and 2007 they have managed to recover 202,924 works of art, of which 8032 were repatriated to Italy and 1268 returned to their country of origin (Rush and Millington 2015, 111-126).

The TPC is a part of the Ministry of Culture that deals with the safety and the protection of the cultural heritage of Italy.

The Carabinieri are organized in two structural components: headquarters and regional jurisdictions (Rush and Millington 2015, 11). The headquarters are organized in a Staff Office and the Operational Department. The Operational Department is split into three sections that deal with archaeology, antique and modern art, and counterfeiting, as well as the databank, an archaeology unit, a

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<sup>14</sup>The Carabinieri TPC, [www.carabinieri.it](http://www.carabinieri.it), accessed on 7<sup>th</sup> of March 2016.

photography laboratory, a facility for emergency storage and conservation and the jurisdiction for Lazio and Abruzzo (Rush and Millington 2015, 11). The regional jurisdictions have 12 branches, plus a sub-unit in Sicily<sup>15</sup>. The Carabinieri start from the premise that it is easier to protect cultural property than it is to recover stolen and looted objects and has, therefore, invested a lot in education, outreach and security efforts (Rush and Millington 2015, 37). Through their educational and outreach program, they aim to highlight for the public the importance of heritage *in situ* and why archaeological sites should be protected from looting considering that an informed public will be less tempted to purchase looted antiquities (Rush and Millington 2015, 37-59). At the same time, they provide an educational game, which can be downloaded for free from their website, aimed for 6-12 years-olds; within this game the children learn about the main issues related to the protection of cultural heritage, discover the value of it and the importance of its preservation<sup>16</sup>.

One of their main tools is the “Database of illegally removed cultural artifacts”, in use since the 1980s and made mandatory through the Legislative Decree no.42 from 22<sup>nd</sup> of January 2004. The Database contains information on the artifacts that need to be recovered, Italian or of other provenience<sup>17</sup>.

### **3.3. United Kingdom and Northern Ireland legislation concerning cultural property**

With the exception of Scotland, legislation in United Kingdom and Northern Ireland that deals with cultural property and issues of ownership and looting is summed up in two laws, the Dealing in Cultural Objects (Offences) Act 2003 and the Treasure Act 1996 (revised in 2002). To that I would also add the Portable Antiquities Scheme, a very useful instrument in keeping track of the archaeological finds, and connected to Treasure Act since 2003.

#### **3.3.1. Dealing in Tainted Cultural Objects-Guidance on the Dealing in Cultural Objects**

Dealing in Tainted Cultural Objects—Guidance on the Dealing in Cultural Objects (Offences) is an Act enacted on 30<sup>th</sup> of October 2003. It provides guidelines for offences of acquiring, disposing of, importing or exporting tainted cultural objects, or being an accomplice to those actions<sup>18</sup>.

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<sup>15</sup>The Carabinieri TPC, [www.carabinieri.it](http://www.carabinieri.it), accessed on 9<sup>th</sup> March 2016.

<sup>16</sup>Carabinieri Video Game, <http://www.carabinieri.it/cittadino/giochi/missione-tpc> , accessed on 15<sup>th</sup> of March 2016.

<sup>17</sup>La “Banca Dati dei beni culturali illecitamente sottratti”, <http://www.carabinieri.it/cittadino/tutela/patrimonio-culturale/la-banca-dati-tpc>, accessed on 15<sup>th</sup> of March 2016.

<sup>18</sup>[http://www.unesco.org/culture/natlaws/media/pdf/gb/gb\\_dealingcultobjsoffences2003\\_engorof.pdf](http://www.unesco.org/culture/natlaws/media/pdf/gb/gb_dealingcultobjsoffences2003_engorof.pdf), accessed on 15<sup>th</sup> of March 2016.

The first Article goes directly to what constitutes an offence. A person will be found guilty of an offence if they deal with cultural objects that are illegally obtained and are aware of what they are doing. The person responsible for such acts is liable for conviction on accusation for imprisonment for up to seven years or a fine or both. If the person is found guilty of a summary conviction, they risk imprisonment up to six months or a fine not exceeding the statutory maximum, or both (Art. 1.1; Art.1.3).

The second article of the Act explains the meaning of “tainted cultural object”. Cultural objects of historical, architectural or archaeological interest (Art.2.1) become tainted if a person removes the object or excavates the object in ways that will constitute an offence (Art. 2.2). No matter if the removal or excavation was done in the United Kingdom or elsewhere (Art. 2.3a), if the offence is committed under the law of a part of the United Kingdom or under the law of any other country (Art.2.3b), all damaging actions on monuments or sites will be covered (Art.5).

The Act also explains in detail what dealing consists of. Acquiring, disposing of, importing or exporting antiquities or being an accomplice to any such actions falls under the category of dealing (Art.3). The article also explains what acquiring and disposal consists of (Art. 3.3; Art.3.4).

### **3.3.2. Treasure Act**

The Treasure Act ('The Act') was enacted in 1996 and replaced the common law of treasure trove in England, Wales and Northern Ireland. It provides legal protection to antiquities found on the land of the countries mentioned above. The Act was reviewed in 2000-2001, and revised in 2002. The Government advises that this Code should be distributed to all interested parties (Treasure Act 2002, 6). The present legislation has been connected since 2003 with the Portable Antiquities scheme in order to record, for public benefit, all archaeological discoveries made by members of the public (Treasure Act 2002, 6). All finders should voluntarily report their archaeological discoveries to the local authorities if they qualify as treasure, otherwise there is no compulsion to report.

Section C of the Act presents the definition of treasure and in what makes a treasure, one of the key terms of this Act. A treasure is an object that has 10 percent of its weight made of precious metal (gold or silver) and that is at least 300 years old. Other objects, of prehistoric date plated in gold or silver, are not treasure, unless they are found in association with other objects that are treasure (Section C Art. I.6). All coins that contain at least 10 percent of gold or silver by weight of metal, and consists of more than two coins older than 300 years that meet the conditions listed above also constitute a treasure (art. I, 7). Finds that are discovered next to artifacts that have already been classified as a treasure are also treasure, but unworked natural objects will not be considered

treasure (Section C, Art. I, 8). All prehistoric base-metal assemblages are also treasures. Finders have to report the objects that they believe to be a treasure (Section C, Art. I.12). If the finders first discover one coin on a particular site that does not classify as a treasure then discovers more coins on the same site, a discovery which eventually will be labeled as treasure, the first discovery will not be considered treasure.

Section 4 deals with issues of ownership of the treasure. The treasures are bestowed to the Crown or franchise associated with the Crown (Section D, 19).

The Act also offers detailed guidelines for finders, and others, concerned with treasure. The finder, who has discovered a treasure or believes so, has to report it to the local authorities within 14 days beginning with the day after the find (The treasure Act 2002, 16). If the finder realizes in time that what was discovered is a treasure, they have to announce it to the responsible authorities within 14 days from the day when they understand it was treasure. Not reporting the discovery could be punished with imprisonment for three months or with a fine of £ 5000. Metal detectorists and metal detecting rallies have the same responsibilities of reporting the finds. The report should be made by the person who has made the discovery (The Treasure Act 2002, 17).

The Government encourages reporting of the discoveries made by metal detectorists admitting their importance for the national heritage. The act has no intention of restricting their activities as long as they respect the regulations and abide to the Metal Detecting's code of conduct (The Treasure Act, 18). This code of conduct has ten regulations. Those worth mentioning are: avoid trespassing and always obtain permission of the landowner to do metal detecting on his land, do not trespass and detect on known sites or designated areas that have archaeological importance, and avoid damaging them, join a metal detecting club and get familiarized with the Treasure Act as well as with the code of practice and always report promptly<sup>19</sup>. Rewards will be divided between finder and land owner. In cases of trespassing, the finder may not receive any reward.

The Act stresses the fact that information may be lost if the object is removed without archaeological supervision, strongly recommending the finder addressing an archaeologist, the reward remaining unchanged. Even if he takes away just a part of the finding and lets the archaeologist finish the work, the finder is still eligible for reward (The Treasure Act 2002, 20). Inappropriate cleaning of the find can reduce the value of finds, both academic and commercial (The Treasure Act 2002, 27). The valuation of the treasure is done by the Treasure Valuation Committee and the value will be the one at the time of finding and in the condition in which it was found. The Committee will be aware of the potential value of the object in its conserved state, but will deduct the costs for the cleaning and

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<sup>19</sup>National Council for Metal Detecting Code of Conduct, <http://www.ncmd.co.uk/code%20of%20conduct.htm>, accessed on 15<sup>th</sup> of January 2016.

conservation (the Treasure Act 2002, 37). The rewards are seen as a mean of encouraging reporting of the finds and discouraging wrong behavior (The Treasure Act 2002, 39).

Finders are also recommended to offer as much information as possible about the condition of their discovery. If their finds lead to the discovery of an archaeological site, archaeologists should ensure that the detectorist who reported the find is kept fully informed, explaining what steps will be undertaken and sharing any new interpretations of the site. They also should offer the finder the opportunity to be actively involved in any future archaeological investigation of the site and should acknowledge the finder for the discovery in any publication of the find (The Treasure Act 2002, 22). The finder can show the discovery to monthly meetings of metal-detecting clubs as long as the reporting requirements have been met (The Treasure Act 2002, 24).

One of the local government archaeological officers should make sure that the location and context of each find of a potential treasure is appropriately recorded and that the recovery process does not damage the preservation or understanding of the national heritage (The Treasure Act 2002, 24). The coroner is obliged to inform the national museum if he or she intends to hold an inquest, and the national museum can provide specialists for conservation and analytical facilities (The Treasure Act 2002, 30). The coroners play an important role in identifying and deciding what is a treasure and what finds are part of it or not (The Treasure Act 2002, 11).

Once an object is declared treasure, it is offered by the Secretary of State to the national museum, and if the national museum does not want to acquire the object, it is offered to other museums (The Treasure Act 2002, 33).

### **3.3.3. Portable Antiquities Scheme (PAS)**

The Portable Antiquities Scheme (PAS) is a Department of Culture, Media and Sport funded project to encourage voluntary recording of archaeological objects found by members of the public by chance or through metal detecting in England, Northern Ireland and Wales<sup>20</sup>. PAS was established in 1997, available online from 1999 and became a national network in England and Wales; it was redeveloped in 2003 with the financial support of Heritage Lottery Fund (Pett 2010, 1). The database had records of 800,000 objects by 2014, a figure that increases considerably every year, and its centralized repository has allowed PAS to produce statistics that can easily be used as a resource for exploring patterns of ancient settlements or for the study of local landscapes (Brindle 2014, 1).

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<sup>20</sup>Portable Antiquities Scheme, <https://finds.org.uk/>, accessed on 16<sup>th</sup> of March 2016.

PAS offers open access to everybody being available 24 hours a day, has a controlled terminology to standardize entries made and is guided by the idea that sharing archaeological content is not just for the archaeological community (Pett 2010, 2).

### **3.4. Parallels between legislations**

Parallels between the legislation were drawn in order to highlight noticeable differences between the legislation of the three countries described above and how they deal with the problem of looting and issues of cultural property ownership. This parallel represents the reason why all details related to legislations were necessary.

Romanian legislation concerning cultural property barely mentions the public. Cultural heritage is seen from top-down, the state aims for complete control over its cultural property, but a plan for the enhancement of that cultural property is lacking. The laws have not been completely implemented owing to a lack of funds to support local and national authorities in the process of implementation. As well as this, the laws are easy to interpret differently from the original intention, which could offer a loophole in the law that may encourage illicit trading.

Italian legislation, on the other hand, not only provides the financial support for the fight against illicit trade but also the human resources necessary for better control. In its legislation concerning cultural property, Italy sees the public as the main consumer of its heritage, and the state protects its heritage for the people. In its mission to protect national cultural property, Italy appeals also to means other than law enforcement, education being seen as a long-term solution that will lead to a better protection of cultural property by making its citizens aware of its importance.

British legislation differs again. At its core lies the concept of 'treasure', a term very clearly explained in the Treasure Act. Britain sees in the discoveries made by the public a real boost in knowledge about national heritage, which it supports with the rewards offered for the finders, namely the whole value of the artifacts discovered. A difference worth mentioning is that the landowners on whose property the discovery are made eligible for a share of the reward. They are the rightful owners of the objects, which represents a bottom-down perspective of ownership, different from the cases of Italy or Romania.

The fact that in Britain the finders receive the whole value of the object, and are also eligible for reward even if they call archaeologists to finish the job, encourages recording data about the finds as well as discouraging bad behavior. Italy and Romania offer just a part of the value of the find as a reward, which might encourage the finders to dig the objects themselves, fearing that in a different case there will be no reward since that is not mentioned in their legislation. Another unfortunate

outcome could be the selling the artifacts to others in order to obtain greater financial gain. The difference between Italy and Romania in this situation is represented by the level of law enforcement and resources allocated to fight the illicit trade, which is far more successful in the case of Italy.

The database that is available for the public in Britain represents another useful instrument that not only keeps track of the discoveries, but can also be used in a scientific way, enriching knowledge about landscape biographies. The existence of the PAS database, together with a clear definition of what is seen as a treasure, makes the use of metal detecting in the search for archaeological finds not only accepted, but legal, under the prescribed conditions. In Italy and Romania, this would be illegal. Yet, the practice of Romanian museums to acquire objects that were found by amateur archaeologists with the help of a metal detector without any opposing reactions from the authorities, positions Romanian practice between the Italian practice and the British situations. The problem here lies in the fact that the Romanian legislation lacks a definition of treasure and the funds to set a database similar to the one in the United Kingdom or a very specialized task force to fight against looting, as in the case of Italy.



## **4. Chapter: Stakeholder analysis and its role in protecting or damaging the archaeological heritage of Romania**

In the following chapter I list the important stakeholders that affect or are affected by actions, objectives and policies that happen around an archaeological site. The stakeholders listed will represent key actors involved in managing, protecting, damaging or engaging with archaeological sites such as archaeologists, museum curators and specialists, local and national government, media and local communities.

Why is a stakeholder analysis needed? Stakeholder analysis is a method that provides insights into the interaction between different actors and a project, as well as its understanding (Grimble and Wellard 1996, 173). To be more precise, through this analysis I am aiming to understand the system in which the actors are directly involved, their perceptions of archaeology, attachment or lack of attachment to archaeological sites and objects, as well as to understand their actions and the driver behind them. The analysis is based on interviews, questionnaires and media news related to the topic of looting or major discoveries made by amateur archaeologists.

### **4.1. National Government**

The state is principally responsible for the protection of cultural heritage and as it was presented above in the legislations drafted by the national government of Romania, the state is responsible not only for providing financial support to fight illicit trade and illicit excavations and advance the protection of archaeological sites, but also has to provide trained human resources to deal with such issues.

The responsibilities mentioned above should be undertaken by the Ministry of Culture through the country authorities responsible for culture and national heritage, the National Committee for Archaeology and the National Institute for Heritage, all under the direct supervision of the Ministry.

#### **4.1.1. Ministry of Culture**

According to Article 2 of the decision number 90 of February 10<sup>th</sup> 2010 concerning the organization and functioning of the Ministry of Culture, modified on 22 January 2013, the Ministry has as a role in the protection and preservation of cultural values of the country for the use of future generations.

From the list of fundamental principles that represent the core of the Ministry's organization, a few are worth mentioning since they are connected with the role of the Ministry of Culture in protecting and promoting archaeological heritage.

The promotion of cultural heritage is seen as an important factor in the process of sustainable development, as an essential tool in social cohesion and for the fight against social exclusion (Ar.3d). The protection of national cultural heritage also recognizes that it is a significant factor of the national cultural identity and a non-renewable resource (Art.3g).

One of the ministry's main objectives consists of the protection of national cultural heritage, as well as the protection of the intangible heritage. These goals are achieved through the promotion of specific legislation meant to actively and efficiently protect the national heritage, as well as through programs and specific measures that concern the evaluation, restoration, preservation and valorization of heritage and its reinsertion in the life of communities through project of integration and cooperation (Art. 4b).

The main attributions of the Ministry of Culture are listed in Article 5. It should elaborate in collaboration with public authorities and other cultural institutions strategies, public policies, national programs related to its sphere of competence (Art.5.1.2). It should promote and finance projects, programs and cultural activities (Art.5.1.3), draft and approve normative acts (Art.5.1.4). It should also offer support for the local authorities for the effective functioning and protection of the cultural sites situated in the area where the local authorities are responsible (Art.5.1.7). In addition, the Ministry coordinates and controls the activities of the activities of all subordinate institutions (Art.5.1.12). It collaborates with the Ministry of Regional Development and Tourism (Art.5.1.22) to elaborate a national strategy regarding protecting and promoting national heritage, and collaborates with the Ministry of Education, Research, Youth and Sports (Art.5.1.24) for the development of educational programs and the Ministry of Foreign Policies (Art.5.1.26).

Other functions are to establish and implement, through its specialized committees, the national strategy for protection and promotion of national cultural heritage (Art.6.6), and coordinate all research, preservation, record, restoration and valorization activities concerning the national cultural heritage (Art.6.8). The minister names and revokes the president and members of the National Committee for Historical Monuments, of the National Committee for Archaeology and of the National Committee of Museums and Collections (Art.14).

#### **4.1.2. National Committee for Archaeology**

The National Committee for Archaeology represents a specialized scientific organization without a juridical character that has a consultative role in the domain of archaeological heritage, and functions under the supervision of the Ministry of Culture according to Article 1 of the Order of the Ministry of Culture number 2127/2005 (OMCC). The Committee is formed of specialists in the domain of archaeology, museums (Art.1.2) and has in its structure 21 members (Art.1.4) including a president and four vice presidents (Art.9).

The Committee elaborates strategies, approves national projects of research, methodologies, rules and techno-scientific regulations for archaeological research, ranks archaeological sites, proposes acquisitions of land on which archaeological sites are found, and approves the programs for training specialists in archaeology (Art.4).

#### **4.1.3. The National Institute of Heritage**

The National Institute of Heritage represents a public institution with a juridical character, subordinated to the Ministry of Culture, according to the Governmental Decision number 593/2011, Article 1<sup>21</sup>.

The Institute manages funding for research, expertise, consolidation-restoration works and valorization of historical monuments (Art.2a). It also proposes to the Ministry of Culture programs and projects of restoration of historical monuments (Art.2b) and administers all the historical monuments that are under the ownership of the state, but not administrated by other public institutions (Art.2c). It proposes to the Ministry of Culture the initiation of legislative acts regarding the protection of historical monuments (Art. 2j), including projects for training specialists in protection of historical monuments (Art. 2k).

The Institute is responsible for classifying monuments as national heritage (Art.2n), but also drafts proposals for monuments that should be included on the World Heritage List (Art.2 m). It elaborates projects for valorization through tourism of national heritage and proposes the collaboration with the ministries related to those activities (Art.2t). It also creates and promotes, for the public's interest, national data-bases for archaeological heritage, as the National Database of the Inventory of the National Heritage or the Database of the National Archaeological Repertoire (Repertoriul

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<sup>21</sup>Decision concerning the organization and functions of the National Institute for heritage, <http://lege5.ro/Gratuit/gi2tooshe/hotararea-nr-593-2011-privind-organizarea-si-functionarea-institutului-national-al-patrimoniului>, accessed on 7<sup>th</sup> of April 2016.

Arheologic National- RAN), the register for the cultural goods that have been destroyed, stolen or illegally exported (Art. 2t).

The institute has a general director, named by the Minister of Culture, helped by a Council of Administration of the Institute (Art.5).

#### **4.2. Local Authorities**

According to the law of local public administration number 251 from 2001, villages, towns and counties have juridical authority. They have their own heritage and full juridical capability (Art.19). Heritage of the local administration includes all cultural goods, tangible or intangible, situated in the area of their jurisdiction (Art.121).

In the case of discoveries made by chance, local authorities on whose area the objects were discovered should be informed and the finds handed over to those authorities. The local authorities are the ones responsible for rewarding the person that has made the discovery. In case the value of the reward exceeds the budget of the local authorities, then the reward is offered by the national government. Local authorities are also responsible for contacting specialists who will conserve the finds and also can analyze the area where the discovery was made.

All local authorities are obliged to finance research, expertise, ranking, conservation, restoration, protection and valorization activities (Law number 105 2004, Art.49.1).

According to National Cultural Heritage strategy (Patrimoniul Cultural National Strategie) the main issue at regional level is the lack of systematic concerns of local authorities regarding the reinsertion of historical monuments in the community space, as well as in the valorization of their potential as a factor of wellbeing of the local population (Patrimoniul Cultural National Strategie, 13). Another important issue is the lack of trained personnel in the heritage department and heritage management. For example, the case of the Department of Historical Monuments (Direcție a Monumentelor Istorice), which in 2003 had approximately 25 specialists, today has only 7 specialists, in the circumstances in which the Counties' Departments for Culture, Cults and National Heritage (Directia Judeteana pentru Cultura, Culte si Patrimoniul Cultural National) do not yet have services for historical monuments (Patrimoniul Cultural National Strategie, 14). This lack of personnel has been an issue at national level since 2010, when, in order to reduce personnel, the National Institute for Historical Monuments was merged with the National Office of Historical Monuments under the name of National Institute for Heritage. In 2012 the latter had taken over by the Institute of Cultural Memory (CIMEC), which led to a reduction in the number of the personnel of with 41% dropping from 161 employees in 2007 to 95 in 2013 (Mucica *et al.* 2014, 69).

### **4.3. Museums and their relationship with metal detecting**

In law number 182/2000, article 6, it is stipulated that the Ministry of Culture and the National Committee of Museums and Collections should coordinate activities specifically concerned with the national heritage. Another law comes to highlight and define the role of museums in the country, law number 311 for Museums and collections, voted on the 8<sup>th</sup> of July 2003 by the Romanian Parliament. The National Committee of Museums and Collections is a scientific organization that has as a consultative role and can offer warnings or advice concerning national heritage (Law 182/2000, Art.53.1). The Committee is led by a president named by the Ministry of Culture for 2 years and has in its structure 21 specialists (Law 182/2000, Art.53.2).

The National Committee of Museums and Collections proposes regulations for museums and collections, creates the criteria for classifying museums and collections. It also exercises its consulting role in the creation of the national strategy for research and development, proposes to the Minister of Culture rewards and distinctions for persons who have made important contributions for the development, research, conservation, restorations and valorization of heritage (Law 311/ 2003, Article34.2)

#### **4.3.1. Law for Museums and Collections**

According to Article 2 of the law 311, a museum is a cultural institution in the service of society, which collects, preserves, researches, restores, creates exhibitions and communicates the results of the research to the public, with the purpose of creating knowledge, education and recreation, concerning material and intangible proofs of existence and evolution of human communities and of nature. The main functions of museums are research formation, administration, conservation and restoration of national heritage, as well as its protection and valorization (Art.4).

The heritage of a museum consists of all goods owned by the museum and that have heritage characteristics (Art.8) as objects of exceptional, archaeological, historical, artistic, ethnographic or documentary value (Art.9a). This includes sites or reservations with archaeological character, historic, artistic, ethnographic, architectural and national parks (Art.9b).

Museums are classified in terms of the area that they cover, their size and the importance of the heritage objects that they own (Art.14). This way museums are divided in four groups: museums and collections of national importance (Art.14a) which own objects of exceptional value, significant for national history, archaeology, ethnology and art (Art.15.1); museums and collections of regional

importance (Art.14b) that own objects of regional importance; museums and collections of county importance (Art.14c) and of local importance (Art.14d).

The amendment made on the law on 2<sup>nd</sup> of April 2007 gives an ample description of what requirements a museum should meet in order to have a national importance. They are those which own at least 50,000 cultural goods, classified in treasures and in fund. Treasures represent objects with exceptional value representative of history, archaeology, ethnology, numismatic and others on international and national level. The fund contains objects of very great value, representative at national level (Art.6).

Museums that have a regional importance own at least 40,000 cultural objects, out of which half must be representative of the regional history, archaeology, ethnology, numismatics (Art.7). The museums of county and local importance should have half of their objects representative of the history and archaeology of the county, or local levels (Art.8 and 9).

Chapter 4 of the legislation deals with issues of funding of museums and public collections. Museums are self-financed through the money received through entrance fees, as well as donations or sponsorships, but at the same time museums and collections benefit of subventions from the state budget or from local budgets (Art.22.1).

Each museum has its own committee that deals with the evaluation of heritage goods, including acquisitions of cultural goods (Art.29.1). Members of those committees are appointed by the general director of the museum (Art.29.2). However there is no other mention on how those acquisitions should be done and if there are any restrictions in terms of acquisitions.

Chapter 7 deals with contraventions and sanctions. This way, intentional destruction of heritage goods in the museum, their degradation or bringing them to a state of disuse represent crimes punishable by law (Art.36).

According to *Pro-detectie*, an NGO for metal detecting that was created in the spring of 2014, they have delivered to Romanian museums 450 discoveries, from which 199 were delivered to the National Museum of History of Romania, 77 to the Local Museum Mures, 67 to the Museum of National History and Archaeology Constanta and 38 to the County Museum for History Brasov. The rest of the discoveries were divided among other museums, but in a much smaller number<sup>22</sup>. From these statistics I can conclude that the National Museum of History of Romania acts as a central authority when it comes to museums, partly because it represents national interests, while the others are mostly regional museums. At the same time, the National Museum of History has also a bigger acquisition budget.

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<sup>22</sup>Deliveries to museums by the Pro-detectie group <http://www.detectii.ro/categories/>, accessed on 9<sup>th</sup> of April 2016.

#### **4.3.2. National Museum of History of Romania Guidelines for its organization and functioning**

According to its guidelines for organization and functioning, the National Museum of History of Romania (Muzeul National de Istorie a Romaniei or M.N.I.R) represents a public institution for culture (Art.1). Its objectives are research and collecting of goods with historical or archaeological character, as well as conserving and restoring the heritage it owns (Art.4). Those objectives are achieved through preserving and restoring of heritage, exhibitions locally, nationally or internationally, research and valorization, as well as constant contact with other cultural institutions and international forums such as UNESCO, ICOM, ICOMOS and CIDOC.

Chapter III of its guidelines deals with issues of heritage. Article 7.3 states that the heritage owned by the museum can be enriched through acquisitions, donations, transfer of cultural goods from other institutions or individuals, from within the country or from abroad. The museum is managed by a general director and two adjunct directors. The general director coordinates the activities of all departments of the museum, including the department of acquisitions, can ask from the Ministry of Culture, if required, to change of the objectives of the institution. The general director also represents the institution in activities with other institutions, approves the directions of developing of the museum, as well as research programs, exhibitions, collaborations with other institutions, budgets for expenses and incomes, and other administrative attributions that are not relevant for my inquiry (Art.10).

The adjunct directors are both subordinates of the general director and have control over different departments. According to the Article 11, one of the adjunct directors supervises the activities of the Department of History (medieval, modern and contemporary) and the activities of the Department of Archaeology and its sections (prehistory, classic, medieval and preventive archaeology). This adjunct director coordinates research and valorization of archaeological and historical heritage, as well as all the programs and projects that are connected to the research of heritage and the permanent exhibitions (Art.11.2).

The other adjunct director supervises the activities of the Department of Heritage, Department of Investigations (chemistry, physics and biology), Department of Restorations, Department of Public Relations and the Department of Philately (Art.12). The incumbent coordinates activities related to the heritage objects found in the museum, such as organizing the deposits, supervising the heritage exhibited, preventative conservation and archiving (Art. 12.2).

There is mention of a Committee for Evaluation and Acquisition of Heritage Objects (Art.16b), and of a Committee for Ethics and Discipline (Art.16h), but no details are given about the way they act and their role in the museum organization. There is also a Department of Public Acquisitions, which

elaborates the annual plan for public acquisitions, and elaborates the documentation needed (Art.20).

According to the adjunct director, Paul Damian, after the evaluation of an object by a specialist, the file of the object is presented to the Committee for Evaluation and Acquisition of Heritage Objects, and the Committee decides if the objects will be bought or not (Damian, Interview 21 January 2016). If the value exceeds 5595 euros (25,000 Lei), then the acquisition must be made with the approval of the government.

Although M.N.I.R. is a member of ICOM, some of the recommendations of ICOM's Code of Ethics are not found in the M.N.I.R guidelines, and I refer here to a lack of policy regarding acquisitions of objects or collections. In the principle of Chapter two of ICOM's Code of Ethics it is clearly stipulated that "museums have the duty to acquire, preserve and promote their collections as a contribution to the safeguarding the natural, cultural and scientific heritage" (ICOM 2013, 8). One of the recommendations of ICOM is that each museum should adopt and publish their policy that addresses the acquisitions of collections (ICOM 2013, 8). The code of ethics stresses that no object or specimen should be acquired by any means if it does not possess a valid title (ICOM 2013, 8). Those details are completely omitted in the guidelines of the National Museum of History of Romania, the biggest museum of Romania which deals with archaeology.

#### **4.3.3. Position of other museums in relation with metal detecting**

Museum of National History and Archaeology Constanta (Muzeul de Istorie Nationala si Arheologie Constanta-MINAC), represents a public institution for culture, subordinated to the Local Council of Constanta, and has subsidiaries in Histria, Adamclisi, Cernavoda and Harsova<sup>23</sup>.

In its budget proposal for 2014 and 2015, is clearly specified that 11,000 euros (50,000 Lei) were going to be used for acquisition of archaeological, historical, or numismatic materials from individuals who have made discoveries in conformity with the law 182/2000 of National Movable Heritage. There was also a budget of 4,500 euros (20,000 Lei) for the acquisition of high-quality metal detectors for increasing the rate of recovery of metal objects from systematic and preventive excavations. Both amounts were to be supported by the museum from its own budget (Consiliul Judetean Constanta, Decision number 14, 2014; 2015).

In 2014, the Museum signed a protocol of collaboration (Protocol de colaborare, nr. 1369, July 2014) with the metal detecting group *Pro-detectie*, valid for two years with a possible unlimited extension if

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<sup>23</sup>Local Council of Constanta Decision the budget of the Museum of National History and Archaeology Constanta on 2014, <http://www.cjc.ro/Hotarari/2014/14.pdf>, accessed on 10<sup>th</sup> of April 2016.



none of the parties had objections (Art.2). In this collaboration both parties agreed to respect all laws referring to the protection of national cultural heritage as well as the laws of museums and collections, protection of archaeological sites and areas. Another purpose of the collaboration is the recovery of the archaeological context of discoveries made by chance with the help of metal detectors, promoting the discoveries made by users of metal detectors, and volunteering collaboration of members of the association with archaeologists of MINAC (Art.1, Art.4). The Association *Pro Detectie* (APD) is obliged to maintain a constant communication with MINAC, to inform MINAC about their actions on the territory of the county Constanta and vice versa, as well as to promote MINAC's collections on their websites (Art.4).

MINAC commits itself to inform *Pro Detectie* about actions of common interest and about areas with archaeological potential in order to avoid infringement. Provides specialists every time APD informs them about a possible discovery in order to recover the archaeological context, offers a place in the museum to exhibit the discoveries made by APD, evaluates their finds in 30 days from the discovery and offers them the rewards according to the legal provisions (Art.5).

The communication between both parties should be done in writing or through electronic correspondence (Article10); this way there will be a constant proof of their activities.

Another example of successful collaboration between museums and metal detectorists users is represented by the case of the County Museum *Alexandru Stefanescu* from Targu-Jiu, where an exhibition of 300 archaeological objects discovered in 2015 with the help of metal detectors, has been used for an exhibition that opened its doors on 30<sup>th</sup> of December 2015<sup>24</sup>. From the 70 persons who have a metal detector registered in the county, only eight have brought objects to the museum. Others have not discovered anything or see this activity as a treasure hunt (Ion 2015). The discoveries made by metal detectorists and exhibited in the museum are made of silver, bronze or iron, some being classified as treasure. Some have led to archaeological investigations in the areas where they were found, contributing to the discovery of three archaeological sites (Ion 2015). This activity represents another step in the collaboration between museums and metal detectorists.

#### **4.3.4. Opinions of museum personnel**

The adjunct director who supervises the archaeology departments, Paul Damian, believes that metal-detecting activities have been intensified lately, and the National Museum of History of Romania has acquired and still acquires objects that come from metal detecting (Interview Paul Damian, 21

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<sup>24</sup>Exhibition on objects found by amateurs using metal detectors, <http://www.tvsud.ro/expozitie-detectoare-si-metale.html#.VwutxbfhCUk>, accessed on 10<sup>th</sup> of April 2016.

January 2016). He considers that the general director of the museum, Ernest Oberländer-Târnoveanu, sees the acquisition as a safeguard action, believing that if the objects are not acquired by a museum, they could end up on the illegal market and never seen again, or for which efforts for repatriation have to be made. At the same time, he states that there is a tendency among archaeologists in the country to be more preoccupied by the objects and less interested by the context. Looking for hoards is very popular among metal detectorists and numismatists, the last group believing that hoards are not strongly connected with archaeological context. This phenomenon represents a risk because most of the sites are not protected. The detectorists have been encouraged by the attitude of museums towards them. This attitude provides a sort of legal framework which allows them to continue their activities. Museums encourage this because they pay less for the objects (30% of the value of the object, occasionally 45% if the discovery is extraordinary).

Damian states that extraordinary discoveries were made also without the contribution of metal detectors however discoveries made by archaeologists do not get the same media coverage, as for example the treasure from Tartaria<sup>25</sup>. Damian is part of the National Committee for Archaeology, and although most of the members of this committee see metal detecting as damaging for archaeology and have stressed this position, the fact that the Committee has only consultative role, means it cannot make an impact. He was also the president of the Committee for Evaluation and Acquisition of Heritage Objects of the M.N.I.R. .He has stepped down because the general director has put a lot of pressure on the members of the committee to accept this type of acquisition and because other archaeologists who were members of the committee and who voted against these practices have been ousted from the Committee (Interview Paul Damian, 21 January 2016).

Damian states that the government is not very interested in archaeology. For example, no archaeologist has been invited by the prime minister to be congratulated for their discoveries, while metal detectorists have been. At the same time, in the past five years there has been a considerable decrease in funding for archaeological research, from both the national government and local councils. On top of this, the National Institute for Heritage does not have a department for archaeology that could intervene if needed.

As a solution to these issues, Damian proposes banning metal detecting for a short period, hoping that in time the state could invest in mapping all archaeological sites, to have a clear delimitation of the national archaeological heritage. This would be helped by investing in education and perhaps a collaboration with metal detectorists. In regard to concerns metal detectorists' collaboration with archaeologists there is still a glimpse of concern, as that the detectorists might make use of the

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<sup>25</sup>Tartaria treasure, <http://www.livescience.com/52329-ancient-booty-discovered-in-transylvania.html>, accessed on 22<sup>nd</sup> of January.

knowledge acquired from this collaboration and use it for their personal gain (Damian, Interview 21 January 2016).

Dumitru Hortopan, director of County Museum Gorj has declared himself happy with the collaboration with metal detectorists, although he is concerned that not all owners of metal detectors in the county have good intentions. He has organized an exhibition with the objects found by the owners of metal detectors and has offered two diplomas for two of them who have made very important discoveries, in order to show the museum's appreciation for their contribution at the enrichment of county's heritage (Ioan 2015).

The general director of MNIR, Ernest Oberländer Târnoveanu, has declared in *Gandul*, a national newspaper, that the finder of the *Golesti treasure* is an example of morality and civic spirit, understanding the fact that the treasure could be valorized only in an important institution (Sultanoiu 2013). Also in 2013, in a news report broadcast on the national television (TVR), he has declared that archaeologists should learn from looters, accusing archaeologists of being secluded with outdated conceptions that will lead eventually to the loss of heritage; that they should learn from this lesson in order to be one step in front of the detectorists<sup>26</sup>. Although he has agreed to answer some questions for this research, his answer never came.

#### **4.4. Archaeologists and their position towards metal detecting**

According to the Ethical Code of Romanian Archaeologists, approved by the National Committee for Archaeology in 2000, archaeology should be seen as the science that researches and interprets the archaeological heritage of the country for the benefit of its citizens. Members see themselves as the administrators of this heritage (Ethical Code of Romanian Archaeologists 2000, 1), and their duty to preserve the archaeological heritage by any legal means (Art.2).

At the same time, their names should not be associated with any activities that are connected with the illicit trade (Art.6) or any other activity that has an impact on archaeological heritage that has as a purpose a commercial profit obtained through the exploitation of the archaeological heritage (Art. 7). Archaeologists have the responsibility to notify responsible authorities on possible threats towards the archaeological heritage, including the looting of archaeological sites and monuments and illicit trade of antiquities, and to make use of all the means available to assure that the authorities will act against the threat (Art.9).

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<sup>26</sup>TVR1, Telejurnal, 8 noiembrie 2013 – declaration of the general director of MNIR, about the lessons that archaeologists could learn from looting, minute 21:50, <http://www.tvrplus.ro//editie-telejurnal-150122>, accessed on 3<sup>rd</sup> of March 2016.

Archaeologist will commit themselves to inform the public, at all levels, about the purpose and methods of archaeology, as well as of individual projects, using all the communication means available (Art.4). They also commit to do evaluations of their activities especially their implication in social and ecological spheres of local communities (Art5). Archaeologists commit also to prove to investors and to the public the benefits of financing archaeological research (Art.32).

According to the National Museum of History of Romania Guidelines for its organization and functioning, the archaeologists employed by the institution have as attributions identification, mapping, and research of archaeological sites, but also to collaborate with specialists from museums and other institutions in order to save the national cultural heritage (Art.29.2.b).

#### **4.4.1. Archaeologists behavior in their Code of Ethics framework**

Reacting in accordance with Article 9 of the code of ethics and through the voice of Eugen Teodor, archaeologists submitted a petition in 2013 addressed to the Minister of Culture. The petition argues against the use of metal detectors, which is seen as a practice that endangers the archaeological heritage. The petition starts from the premise that the users of metal detectors are destroying archaeological heritage, blindly following their passion and ignoring the rules of protection or for financial rewards, and although the law forbids unauthorized excavations on registered sites, in reality no-one can control it<sup>27</sup>. At the same time, the petition concludes that one of the issues lies in the fact that not all archaeological sites have been mapped. In addition the local police forces have not been trained to identify or know the limits of archaeological sites. Both factors make the legal framework ineffective.

The petition was created as a reaction to the increasing number of discoveries made with the use of metal detectors in the past years, but also as a reaction to the rewarding of Iulian Enache. This case is analyzed in detail within the petition. Petitioners accuse him of not reporting his discovery in time (72 hours), MNIR reported that he found 47,000 coins and that the coins had been delivered totally cleaned, a process that according to the author of the petition would take more than 72 hours. This can mean that he might have planned to sell them abroad in a first instance, but then decided to announce the finds to the authorities. The reward for the discovery was somewhere in between 200,000 euros and 450,000 euros, while the budget for all archaeological research in 2013 was only 100,000 euros.

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<sup>27</sup>Petition made by archaeologists to declare metal detectors illegal, [http://www.petitieonline.com/patrimoniu\\_l\\_istoric\\_national\\_intre\\_profesionism\\_si\\_amatorism](http://www.petitieonline.com/patrimoniu_l_istoric_national_intre_profesionism_si_amatorism), accessed on 13<sup>th</sup> of April 2016.

The petition's author concludes that the reward was not deserved due to it being an abusive interpretation of the law and that such rewards represent a driver for this activities, creating a precedent. The resignation of the general director of MNIR for malpractice is requested by the petition, the museum being seen as one of the main "sponsors" of this activity. MNIR has spent approximately 111,000 euros (500,000 Lei) on acquisitions of archaeological objects, while on archaeological research only a tenth of that amount.

In his argumentation, Teodor makes use of Article 10 of the Valetta Treaty, specifically paragraph 3, which suggests that all member parties should take the measures necessary to ensure that museums or other institutions, whose acquisition policy is controlled by the state, do not acquire objects of archaeological heritage that come from uncontrolled finds or illicit excavations (Valetta Convention 1992, 5).

The main request of the petition is a review of the current legislation concerning the protection of archaeological heritage, to stop the increasing threat coming from looters. Teodor does not suggest making the use of metal detectors illegal, but that illegal excavations should be prohibited.

The petition was signed by 347 people, while the National Register of Archaeologists includes 880 archaeologists<sup>28</sup>. This means that not even half of the country's registered archaeologists have signed the petition. Another detail worth mentioning is the fact that the petition was not restricted only to archaeologists, which means that out of 347 people there is a high probability that not all were archaeologists.

Although public engagement or outreach programs are mentioned on two occasions in the Ethical Code of Romanian Archaeologists, not much is acted upon. As a result, there is a big gap between archaeologists and public, be it the local communities or general public. At the County Museum of Braila there are yearly presentations where archaeologists show the public the discoveries that were made in that year and also explain what those discoveries added to the research of the history of the county. These kind of activities would be popular in other counties as well. This way, archaeologists maintain an open dialogue with the public, informing them at the same time about the importance of context in recording the complete information of the sites and also about the importance of protecting them.

Another official reaction of archaeologists towards the issue of metal detecting was recorded in January 2016, when Ioan Piso, archaeologist and professor at University Babeş –Bolyai and former director of the Museum of History of Transylvania (1997-2011) wrote an open letter for the Minister of Culture. The letter addresses different issues related to archaeology and national cultural heritage, one of those issues being metal detecting. He makes a short reference to the reason behind the

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<sup>28</sup> The National Register of Archaeologists, <http://arh.cimec.ro/RegistruArheologi.aspx>, accessed on 13<sup>th</sup> of April 2016.

precarious situation of heritage protection in Romania, and more precisely, the lack of any heritage law for 11 years. He requests the Ministry of Culture making a law proposal through which makes metal detecting illegal, as it causes the loss of context of objects and damages the national heritage, stressing that treasures found underground are owned by the state and the state should protect them by any means (Piso 2016).

#### **4.4.2. Archaeologists responses to questionnaires and interviews**

Working in this domain and being in constant contact with archaeologists from Romania, as well as following their activities through social media, I have noticed that there is a continuous distress created by news about discoveries made with the help of metal detecting. They accuse the loss of archaeological context for some objects that could have brought good insights for archaeological research in Romania. Also analyzing the reaction of the above mentioned petition and of the determination of some archaeologists to fight against this practice, I created a questionnaire (Appendix 1) through which I was planning to find out different information related to looting or metal detecting on the sites where archaeologists have done or are still doing excavations. The archaeologists had to reply to 12 questions, including name, age, affiliated institutions, academic training, and experience of archaeological sites, representing the first 5 questions of the survey. The core of this questionnaire was based on some multiple choice questions, as well as open questions where details about the place, activities and other outcomes could be offered.

Question 6 of the questionnaire asked respondents if they had personal experience with looting, while question 7 requested details. From the number of respondents, 53.3% have encountered looting on the sites where they work, 20% only heard stories about this kind of activities, while 20% never encountered them and 6.7% failed to answer the question.

Question 8 and 9 were related to persons involved in looting, in case respondents knew, and details about the sites where it happened. From the respondents, 33.3% did not have any knowledge of the origin of the metal detectorists, while 26.7% stated that local people were doing the looting, 26.7% stated that it was people from other villages that were not so close to the site and 13.3% affirmed that looters were coming from other regions.

After asking if metal detecting is affecting archaeology, 86.7% of archaeologists responded "yes", 6.7% responded "no", while 6.7% responded that they were not affected.

The last two questions of the questionnaire were open ended questions that asked for opinions on the increase of activities such as metal detecting and looting and solutions to decrease the risk of damaging archaeological heritage.

Unfortunately, the number of survey responses (15) proved to be a poor way to estimate the opinion of archaeologists on the topic of looting, although a lot declared interest in the study. Nonetheless, the details obtained through the open questions could provide good insights for some study cases, details that I will refer to in the following pages.

From the respondents, three work as archaeologists in different museums, one is a university professor, one an employee of the Center for Cultural History and Memory (Centrul de Istorie si Memorie Culturala-CIMEC), affiliated to the National Institute for Heritage, while the rest are archaeologists collaborate with other institutions. Most of them have offered details as name, there being only two anonymous responses.

#### **4.4.3. Archaeologists' stories related to looting**

Alexandra Dolea (Appendix 2), freelancer and PhD student, reported to have encountered an act of looting in August 2011. The archaeologists working on site caught two people using a metal detector in the ancient city of Orgame. By the time the archaeologists arrived, they had already excavated some metal finds. She has contacted the local police and the heritage police. The two persons were arrested but liberated after a very short time.

Carol Terteci (Appendix 2), employee of the County Museum Valcea, recounts that he was involved in the evaluation of objects received by the museum from metal detectorists, as well as collaboration with the heritage police that led to the arrest of two metal detector owners. He states that their activity is focused in forests, but also on an archaeological site, Buridava, where there is no protection. Unfortunately, they are also supported by some local authorities. He believes that in most of the cases people who live in the county are the ones involved in such activities.

Alexandru Berzovan (Appendix 2), currently a PhD student at the University Alexandru Ioan Cuza from Iasi, has declared that he has found holes dug by treasure hunters in almost all of Romania's Dacian fortresses and that the phenomenon is general for archaeological sites that date from this period. This is probably driven by the legend of the Dacian gold.

Carol Capita (Appendix 2), professor at University of Bucharest, Faculty of History and archaeologist on various sites, declares that he has witnessed or seen traces of looting. He gave, however, no details about the events. He declared that the legislation is new and not well implemented and that volunteers are always welcomed on archaeological sites for excavation. The problem appears when those amateur archaeologists who act without the supervision of a professional and sometimes those amateurs come from neighboring communities.

Bejinariu Ioan (Appendix 2), employee of the County Museum of History and Art Zalau, states that in 2011 he caught three persons using a metal detector in an ancient Roman camp, Proloissvm. They were caught shortly after they started to excavate in an area where the metal detector has indicated strong signals. The persons caught were from other regions. The problem lies in the fact that the archaeological area is too big to be supervised (2 square kilometers) by only one person, and archaeological excavations are done only in the June-September interval.

Popovici Sabin (Appendix 2), employee of the Museum of Romanati, Caracal, has not encountered looting on the archaeological sites where he has worked.

Opris Vasile (Appendix 2), archaeologist at the Municipal Museum of Bucharest, has not encountered looting but has heard stories, especially on social media, about these kind of activities.

Petre Colteanu (Appendix 2), a freelance archaeologist and PhD student, declares that has found places where holes were dug and the context has been destroyed, as well as museum objects without context.

Dimache Madalina (Appendix 2), freelance archaeologist and PhD student, says that so far she has not encountered these kinds of issues. Roxana Sandu was in the same situation. While Liviu Iancu and Ciobotaru Alina (Appendix 2), both students at the University of Bucharest, state that people have come to archaeological sites or contacted local people, making inquiries about the presence of archaeologists, about any major discoveries on the site, especially in areas where there is almost no protection on the sites.

Marius Streinu (Appendix 2), archaeologist and employee of CIMEC (Centrul de Istorie si Memorie Culturala) reports the same story as Alexandra Dolea, from Argamum, when metal detectorists were caught digging on site. He also relates that workers employed on other archaeological sites were hiding the discovered coins to sell later on.

#### **4.4.4. Why Archeologists see metal-detecting as a problem and what solutions they propose?**

Most of the archaeologists who have expressed concerns about metal detectors consider that the main problem is the loss of archaeological context. It is followed by poor implementation of current legislation together with a lack of interest from the authorities for the protection of cultural heritage (Appendix 2). The authorities do not only invest in archaeological research, but also not in the protection of those sites or mapping of possible sites. Few sites have fences to protect them or employers to monitor the site. In those cases where there is staff, it is just one person who supervises a large area. Many sites are without any protection or supervision, so access is unrestrained. This situation is seen by archaeologists as dangerous. A few remarks were also made



about the way the media presents discoveries made by users of metal detectors, which will be detailed later in this paper. In addition the government is blamed for the way it has dealt with this situation. Large rewards handed out by the Prime Minister, are seen as a way of encouraging this sort of practices.

Other issues are the fact that the punishments for such crimes are considered too mild, and that there is a lack of convictions, which does not set any negative example.

There are a few mentions of metal detectorists who have good intentions, but archaeologists still oppose them owing to the fear of metal detectorists who seek financial gains. Also due to the fact that there cannot be a clear distinction between the well-intentioned and those who have other purposes than a pure passion for their hobby.

The problem is also seen from a top-down perspective. At a national level, there are barely any discussions about heritage or its importance, or who the stakeholders are in this process and what kind of needs they have and how decisions affect them.

When it comes to solutions 13 respondents have stated that a change in legislation is needed. Of those, half of them declared that the best solution to looting should be in the radical decision to make metal detecting illegal. Other legislative norms that might stop it according to archaeologists consist of harsh punishments that will warn off metal detectorists from doing unauthorized excavations on archaeological sites, as well as making the law that deals with heritage clear about, what is illegal and what is legal. The concept of discovery made by chance should be clearly defined in such way that an active search with the help of metal detectors should not be seen as a discovery made by chance.

The respondents offered other solutions, such as education and collaboration. Education should not be only at the level of schools, but also through the media, in order to create heritage responsibility and awareness. Training offered by archaeologists for metal detectorists was also considered. This way, passionate people could actively participate on excavations as volunteers and, perhaps in time, as partners in research.

Six archaeologists mentioned that investment in archaeology, for both research and for protection, should help decrease the risks of damaging archaeological sites. Investment in archaeological mapping of archaeological milestones would also be possible. This should be followed by signage where the message should clearly state that metal detecting is forbidden in the signaled area, as well as the repercussions for looting. Lack of financial resources has affected the employment of personnel, not only in the protection of archaeological resources on site, but also at the county level. Personnel who can act if somebody signals the fact that there is an area with archaeological potential that has to be checked should be provided.

Only one archaeologist mentioned that if looters continue their activity, they should have the obligation to take pictures with the finds and also the process of excavation, as well as GPS coordinates for all the discoveries.

#### **4.5. Metal detectorists**

In Romania, the activity of metal detectorists is divided in two, one group being of metal detectorists affiliated to an association and the other being individuals. Although many have been accused of the destruction of the archaeological heritage, some have managed, through association with legal groups of detectorists, to collaborate with museums or archaeologists, as previously mentioned (i.e. collaboration between Pro-Detectie and the Museum of National History and Archaeology Constanta).

##### **4.5.1. Associations of metal detectorists**

At this moment, there are only two associations of metal detectorists in Romania that work on a legal basis, the Association of Treasure Hunters and Treasures (Asociatia Cautatorilor de Comori si Tezaure) and Pro-detectie.

The Association of Treasure Hunters and Treasures is presented in several newspapers as the first legal association of metal detectorists from Romania. The Association does not have an official website, but in a newspaper article one of the founding members talks about their intentions<sup>29</sup>, namely, to make this activity as popular and respected as it is in other countries. They complain about the reward system in Romania, stating that institutions control the evaluation and on top of that, they receive only a third of the value of the objects discovered. Another complaint is related to the fact that they are treated as felons, while people with good connections in the political system are the ones who exploit the treasures of the country to sell them for their own profit. They are requesting a change of legislation through which the person who finds an object should be entitled to the whole value of the object, and that the value should be similar with the one of the open market.

Pro-detectie is a non-governmental organization founded in the spring of 2014. They present themselves as amateurs seduced by the stories of Indiana Jones who have started to look for

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<sup>29</sup>Asociatia Cautatorilor de Comori si Tezaure, <http://www.artline.ro/Primii-cautatori-de-comori-cu-legitimatie-8170-1-n.html>, accessed on 13<sup>th</sup> of April 2016.

artifacts using a metal detector. The purpose of the Association, as presented on their website<sup>30</sup>, is a non-profit organization with a social interest that promotes the activity of metal detecting in Romania through the use of equipment acquired and authorized according to the law.

The Association tries to fulfill its purpose through a series of objectives listed on their webpage. Pro-detectie promotes metal detection as a hobby, supports law enforcement, informs the public through movies and magazines, and cooperates with authorities. They are contributing to the national cultural heritage by offering objects found by detection to responsible institutions. The Association has created and administrates a database of discoveries, keeps constant contact with the mass-media in order to present correct information about their activities.

The database of the Association presents all the discoveries made, providing for its member the possibility of uploading pictures and information about their discoveries. The Association also provides statistics of the institutions to whom they have delivered the objects discovered by its members.

The Association has reacted to the letter sent by Ioan Piso to the Minister of Culture in the beginning of 2016, through an open letter for the media, public, community of archaeologists and authorities<sup>31</sup>. In this letter, the Association highlights once again the fact that they promote compliance to the law and protection of archaeological heritage, practicing detecting outside recorded archaeological areas. It is also stated that they promote collaborations between authorized metal detectorists, archaeologists and authorities. They declare themselves disappointed with the open letter, its requests and the reaction that it has created, considering that it misinforms the public about the activities of metal implying that they are felonious.

Pro-detectie also responds to the accusation of destroying the archaeological context, stating that the excavations related to metal detections are shallow, and if there was an archaeological context, it was disturbed already by vegetation, animals or plowing. In case there is proof of possible context, the members of the Association have stopped the activity, calling the institutions responsible for heritage, assuming that they can really distinguish the actual context.

The Associations also refers to a legislative change, stating that if the laws are prohibitive, it is likely that people would break the law. On the other hand if the laws are more permissive, it could generate indifference towards the national heritage. They are open for dialogue concerning a possible new law for heritage.

The authors of the letter refer to other cases from Europe. A case from Austria, where metal detecting is forbidden, represents an example of strict rules and its outcomes. Metal detecting is still practiced there, although is prohibited, without reporting the finds to the authorities, which impacts

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<sup>30</sup>NGO Pro-detectie, <http://www.detectii.ro/despre-noi/>, accessed on 13<sup>th</sup> of April 2016.

<sup>31</sup>Open letter of Association Pro-detectie, <http://www.prodetectie.ro/>, accessed on 13<sup>th</sup> of April 2016.

on the national heritage<sup>32</sup>. This is compared with the case from the United Kingdom. In the 1970's metal detectorists were considered treasure hunters, however following the Treasure Act and the Portable Antiquities Scheme, metal detectorists were perceived in a different light. Using these two examples, they request that any future legislation should offer control over the activities of metal detectorists but without restricting the practices of metal detecting. Their main demands are the creation of a database made of data from detectorists and where their discoveries can be managed, as well as more collaboration with professionals.

At the end of the letter, the Association mentions the fact that they have already collaborated with museums and archaeologists in research projects including exhibitions based on their discoveries.

#### **4.5.2. Survey responses**

Although detectorist have been constantly blamed by archaeologists for destroying Romanian archaeological heritage, there is a visible lack of dialogue with them. I managed to approach some users of metal detectors and ask them a few questions to determine their motivation, purpose, and their relationships with archaeologists and authorities with whom they engage (Appendix 3). They had to answer a few multiple choice questions, but most of the questionnaire comprised open ended questions. I obtained 25 answers.

Although the name section was optional, 80% of the respondents recorded their full names. From 25 respondents, 22 were male and only three females, with ages between 20-45. They practice metal detecting in various regions of the country. From those 25 respondents, only six are associated with an official group, while the rest (19) are independent.

When it comes to motivation for practicing metal detecting, the majority declared that they practice this activity as a hobby, seeing it as a recreational activity. Others are pushed by their passion for history or archaeology, some being convinced that they save history by bringing to light material archaeologists will never find. Others want to discover the roots of their ancestors or uncover the secrets of the earth. Only one person replied that metal detecting could also be a source of income, while 3 did not answered.

As for to the moment they started metal detecting, only 18 responded to the question. The discrepancy in the answers is not big, varying from five months to four or five years, with 61.11% of the respondents starting one to three years ago. This information could indicate that this activity

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<sup>32</sup>An analysis of Archaeological Heritage Management in Austria, <http://impact.ref.ac.uk/casestudies2/refservice.svc/GetCaseStudyPDF/26122>, accessed on 24<sup>th</sup> of April.

represents quite a new phenomenon, although it has been there since the '90s. An increase in popularity seems to have occurred after 2010.

Detectorists' passion has been inspired by other friends, by documentaries or pictures of discoveries in media, social media or forums for metal detecting, corroborated by their passion for history, or as a recreational activity.

Concerning the frequency of practicing metal detecting ranges from people who do it a few times a year (seven answers) to people who do it a few times a month (three answers) or people that do it weekly (six answers). The rest did not answer this question. What is stressed by the detectorists is that this activity depends also on weather conditions, which might restrict the practice to nine to ten months a year.

Asked if they consider that they play a role in archaeology, 18 respondents said yes, while the remaining seven, said no. They declared that through their work, unknown archaeological sites could be identified, or hoards that are usually buried outside archaeological areas could be discovered. They declare that all their discoveries have been offered to museums and that in this way, objects that could have stayed in the earth for a long time or forever have been made available for the general public. At the same time, some were aware of the current situation of Romanian archaeology, where investments in this type of research are precarious.

In terms of techniques of metal detecting, 13 declared that they do not have a technique and are just detecting in an area and hope they will be lucky. Seven declared that they do research in history books, study old maps and myths that circulate in the area, or follow old paths or crossroads. Then they make sure that the area is not included in the National Archaeological Repertoire and, following that, they proceed with the metal detecting. The other five did not reply to this question.

For the objects discovered, three replied that they do not do extra research. On the other hand, 19 replied that they read up on the internet about the objects, study articles, books, and online catalogues or ask questions on forums for metal detecting, where people could identify them. This might reflect the fact that they are interested in history or that they are researching the value of objects.

The relationship of detectorists with archaeologists is in almost half of the cases (11) non-existent. For various reasons, they either have not found something that could interest archaeologists or they have had no contact at all with them. The other half of the respondents have divided their opinions between good collaboration (eight) and bad relation (five), while one did not answer to this question. The persons who declared that their collaboration is bad have declared that museum personnel have a hostile attitude towards them and although they tried to work towards a good collaboration they failed. Asked if there is a possibility of constant collaboration with the archaeologists in the future, all respondents (19) declared that they want to collaborate and that is their purpose. Some of them are

willing to participate even as volunteers, offering their equipment and expertise in terms of metal detecting techniques.

Relations between museums and metal detectorists are seen as good in 11 cases; seven see it as bad, while four have not engaged with museums since they have not made important discoveries that require the contact with a museum. The other three did not respond to this question. The examples of good collaboration do not mention any other details, while the bad cases refer to delays in evaluations, no rewards and possible personal issues.

When it comes to their social status, detectorists declared that they should not be seen as thieves or treasure hunters and that they do it mostly for passion and not for the money, despite there also being examples of people who practice metal detecting for financial gain. They also declare that if some metal detectorists break the law, they should be punished. In this way they would not be associated with looters. They request that the legislation should be more permissive, as in the case of United Kingdom, where they are allowed to keep some of the objects if the museums are not interested. Similarly, if the museums want acquire the object, they should receive a reward equivalent with the real value of the object. Another request was related to their relationship with archaeologists. They want to be accepted, not as archaeologists, but as persons who actively contribute to the enrichment of the national archaeological heritage.

When asked about solutions to solve the tensions with archaeologists, some wish for better collaboration and the creation of a code of ethics for metal detectorists, which would make the collaboration between archaeologists and the practitioners of this hobby official. This will create a bridge between the two groups and encourage other archaeologists to accept this type of collaboration. Meetings between archaeologists and metal detectorists were also mentioned on several occasions, with the purpose of informing them about the importance of context, as well as programs of instructions on the importance and protecting of cultural heritage. This way they could contact them so contextual information could be saved. Constant dialogue between both parties could improve both the protection of archaeological heritage, but also the enrichment of it, with the possibility of recording the context.

#### **4.6. Local communities and their view upon Archaeology**

Most of the archaeological sites are situated on the territory of a community, be it a town or a village. By analyzing the connection between the communities, the archaeological landscape and archaeologists I aim to determine if there is an attachment to archaeological heritage and how the lack or presence of this attachment manifests in different situations. I have analyzed different archaeological sites where I have conducted interviews with the local communities situated in the vicinity of such sites (Appendix 4).

##### **4.6.1. Local communities situated next to archaeological sites**

The Histria site was founded in the mid-7th century by the Greeks as a trading point between the Danube Valley and Black Sea. The site then fell under the control of the Roman, who added temples and bathhouses. The city outlived the Romans but slowly decayed after the gulf to the Black Sea enclosed. The site is important as it is the oldest Greek colony on the west coast of the Black Sea. The site's potential for archaeological research is attested by the regularity with which Histria has been excavated since the early 20th-century (CIMEC 2013). The nearest village to the site is Istria, which is a rural community of approximately 2,400 people that lies within the Province of Constanta (Romania National Institute of Statistics 2012).

The main economic activities around Histria's local community are agriculture, fishing and seasonal jobs at the archaeological site. Since the 27<sup>th</sup> May 1994 fishing has been restricted to only one artificial lake as the area became protected when it was included in the Natural Reservation of the Danube Delta, a UNESCO World Heritage site since 1991, thus being protected by law (Law nr. 248, May 1994). This means most of Histria's local populace is forced into agriculture. This is problematic as agriculture is a subsistence livelihood and relies on good weather and arable soil for its continued success. The excavations at Histria are undertaken for three months every year by a research team constituted by the University of Bucharest, the National Museum of History of Romania, Archaeological Institute "Vasile Pârvan", University "Ovidius" Constanta, including some 50 researchers. Annually they employ approximately 100 locals for excavation and conservation, but starting with 2013, the budget allocated for the archaeological research has decreased considerably (as stated above), and with this the number of locals employed for excavation, and also the duration of their contracts.

From the interviews with some of the fishermen of the village (see Appendix 3) I can conclude that their livelihood is restricted by the seasons and by the laws on fishing. This means the fishermen are

forced to use the same lake, one not protected by World-Heritage status, meaning the lake is becoming unsustainable owing to overfishing, which has also led to looting. They are dependent on a fluctuating resource as fishing depends on weather conditions and ecological health consequently their income is erratic. Their immediate need is having a sustainable livelihood. This means an income of money or resources which allows them to provide food and shelter for themselves and their dependents.

The local people engage with the site as part of the wider landscape and a community resource. For example, they use the restaurant associated with the museum, for which they provide fish from time to time. Fishermen have also been seasonal site-workers on several occasions.

People practicing agriculture are in a similar situation, engaging with the site as part of the wider landscape, but also seeing it as a source of income generated by the activities around the site, namely working during the excavation season or from tourism. Both, however, provide only limited resources since both activities are seasonal.

Another benefit of the site is represented by the contact with the archaeologists and access to their network, as in the case of the half-buried church of the village, a unique monument in Romania. Erected in 1857, the local authorities together with the people working on the site have made a request to the Ministry of Culture to declare the church a monument. In 2010 the church was included on the "A List of National Monuments"<sup>33</sup> and restoration started immediately.

The long-term systematic excavation at Histria has created a bond between local community and site, as well as between local communities and archaeologists, who are seen as friends. Some of the villagers have worked there for more than 20 years. Many start at 16 or they work there with their whole family, and although the financial revenue from this sort of activity does not cover their expenses for a year, sometimes it can represent their only source of income. The investment in archaeological research is felt also at the level of the community, where the lack of big investments has led to a lower rate of employment for archaeological work and a limited time period.

The archaeological site is not seen only as a source of income, but also as a focus of local pride, Histria being one of the most popular archaeological sites in Romania. The close connection of workers with archaeologists has influenced the perception of the whole community regarding the importance of the archaeological site, some seeing it as a privilege to work at the site. This attachment has led to a better protection of the sites, the local community acting in many cases as a watch dog, reporting to the local authorities or archaeologists any intentions of looting.

A similar situation is also found at the site of Argamum/Orgame, another Greek colony situated on the west coast of the Black sea, in the territory of modern Jurilovca. The local community feels

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<sup>33</sup>The list of National Monuments can be found on the site of the Department of Heritage, Minister of Culture, [www.patrimoniul.gov.ro/images/LMI/LMI-2010\\_CT](http://www.patrimoniul.gov.ro/images/LMI/LMI-2010_CT), accessed on 15<sup>th</sup> April 2016.



attached to the site, firstly because of good relationships with the archaeologists and, secondly, because of pride in having a site that is visited by tourists, despite not having many benefits from the touristic activities. Jurilovca is now promoted as a touristic location for traditional fishing practices, nature and for the ancient citadel.

Archaeologists have invested a lot in the community by employing residents for seasonal excavations. The local community also provides accommodation for the archaeological team, and supplies basic needs, paid for by archaeologists. Although the community can act as a watch dog, protection is not always guaranteed, since there is no protection around the site and there is only one person supervising activity at the site for eight hours per day.

Sarmizegetusa Regia was the capital of the Dacian Kingdom and is situated in Hunedoara County. It is part of the chain of Dacian fortresses from the Orastie Mountains. On the 2<sup>nd</sup> of December 1999, The Dacian Fortresses of the Orastie Mountains were included on the World Heritage List. The first excavations there were conducted during 1922-1924. They were restarted in 1950 and they are currently ongoing.

The excavations at Sarmizegetusa Regia are undertaken two to three months every year and the research team that is working on the site usually consists of employees of the National Museum of History of Transylvania, Museum of Roman and Dacian Civilization, National Museum of History of Romania, the Institute of Archaeology and Art History Cluj-Napoca and University "Babeş-Bolyai", as well as students from the affiliated universities.

The excavation team does not work with the local community, but only with volunteer students from the University "Babeş-Bolyai" or other universities. The road to the site is a rural road, which makes the site hard to reach. Reconstruction and preservation at the site is minimal. Close to the site there are no shops or restaurants. The national prestige of the fortress, that used to be the capital of the Dacian Kingdom, could represent a reason for local pride. However, the local people do not often engage with the landscape, which has led to a lack of attachment. The community has heard about treasure hunters, but does not know a lot about them, not least because the fortress is not so accessible to them. During the period 1998-2014 there were 34 arrests for looting in the area, illegal exports of archaeological goods producing a damage of 2,500,000 euros (Guță 2015).

The situation is similar in the other Dacian fortresses, and archaeological excavations have not yet been conducted in some of them. In most of the cases, the local community knows of the existence of the forts, but they do not know too many details about the archaeological sites and its importance. Because the connection between archaeologists and local community is sometimes non-existent, their care for the sites is also non-existent.

Capidava and Adamclisi represent similar cases. The archaeological sites are right next to the local communities and although there are not a lot of economic benefits coming from the sites, living next

to them has brought a certain kind of attachment. In the case of Adamclisi (Tropeum Traiani) where the monument can be seen from a great distance, the archaeology could represent a good reason for local pride. Capidava has attracted a lot of funds in the past for restoration and infrastructure, one of the purposes being to attract more tourists. This perspective makes the locals hope that they will have some benefits from this development in the form of possible jobs, or direct benefits in developing their own business with tourism. The respect that they have for the archaeological sites could result in a protection of the site.

In the case of Sucidava, an archaeological site situated at the outskirts of the town Corabia, the attachment is lacking. The community has never been dependent on work created at the site, which is not great. Although they know of its existence, the lack of communication with the people involved in the excavations means the community does not know a lot about the site or activities conducted there, including looting.

#### **4.7. The role of media in promoting “treasure hunts”**

As was mentioned by some archaeologists in their questionnaire responses, but also by some metal detectorists in their responses, the media plays an important role in promoting metal-detecting through the way it presents the activity and its practitioners. I have tracked all the articles on the internet over the past five years that have major metal detecting discoveries as a topic and how they are presented to the public (Appendix 5). Analysis of those articles represents a tool to understand the moment when the metal detecting gained popularity, although that moment cannot be precisely dated. In this analysis I searched for key words used in their texts, but also in the general message of articles. The articles that discuss the same discoveries and describe it in a similar way have been accounted as one case.

The media has promoted only extraordinary discoveries made with the help of metal detectors. The years 2011 and 2012 are not represented in media concerning finds made with the help of metal detectors. The year 2013 represents the moment when the media started to focus on those discoveries, with three articles undertaken. The following year, four major discoveries have made it in the media. In 2015 a boom can be observed, the media presenting 13 extraordinary discoveries made by the users of metal detectors. In 2016, so far, five discoveries have made it in the media.

When it comes to the areas where those discoveries were made, they are spread all over the country; mostly one discovery per county is represented in these articles. Exceptions are made by the counties of Iasi, with four discoveries, Neamt and Brasov, with three discoveries in each county, and Valcea, Gorj and Dolj, with two discoveries.

From those 25 articles collected, 72% mention the word “treasure” at least once, while 28% do not mention it. From the same sample, 56% mention rewards, while 40% do not mention them at all, and 4% mentions them indirectly. None of the articles mentions if those are good or bad practices and how or if they affect the archaeological site or the importance of context.

Some articles also present some general information related to metal detecting, mentioning the prices on the black market or about announcing the discovery in time. They also mention collaboration with different museums, museums that received the objects from them, or when the discoveries were made by an association of detectorists that have collaborations with different museums. The stories also signal some of the bigger issues, such as unregistered metal detecting and the consequences. This includes some discoveries that were made with the *treasures*, which usually consist of pottery, bones or ash.

From 25 articles, only seven mention the reason behind the practice of metal detecting. Five articles mention that passion for history or archaeology is the driver of these discoveries, while only two mention that the finders are practicing metal detecting for its financial benefits.

#### **4.8. Current situation of archaeological policies**

Romania is a country in economic transition and one of its problems consists of a high unemployment rate. The archaeological research has also been affected by the crisis, the budget offered by the Ministry of Culture for the Archaeological Institutes and other institutions responsible for that has decreased considerably in the past 5 years. For example, in the year 2011, the Ministry of Culture offered 223,833 euros (1,000,000 Lei) for archaeological research and restoration of historical monuments (Cealera 2012). The funding had to be shared between archaeological sites as proposed and approved by the National Committee for Archaeology. In 2011, the money was shared as follows, 25,740 euros (115,000 Lei) for the archaeological site Histria, 11,400 euros (55,000 Lei) for the archaeological site Sarmisegetuza Regia, a UNESCO World Heritage monument, 11,200 euro (50,000 Lei) for the archaeological site Ulpia Traiana, while the rest of the archaeological sites that were financed by the Ministry of Culture have received a fee that varies from 1,200 to 2,400 euros (5,000-10,000 Lei), according to Romanian newspaper (Plaiasu 2013). Compared with the 2011 budget, the budget in 2014 was almost halved, to 134,300 euros (600,000 Lei). The year 2014 did not only bring less finance for the archaeological sites, but also the number of archaeological sites that benefited from this finances has decreased (Vasile 2014). According to an official bulletin from the Ministry of Culture offered in the *Replica* newspaper, until July 2014, the Ministry of Culture was determined not to offer any financial support for archaeological research (Vasile 2014). This finance

was divided as follows: Ulpia Traiana Sarmizegetusa received approximately 10,200 euros (45,000 Lei), Histria received 8,505 euros (38,000 Lei), while Capidava, Noviodunum and Ulmetum received 6,269 euros (28,000Lei), 4,400 euros (20,000 Lei) and 4,000 euros (18,000 Lei) respectively. The archaeological sites listed above are very important, as reflected in the amounts of money received. Other archaeological sites of medium importance, such as Tropaeum Traiani, Păcuiu lui Soare, Carsium, Ibida and Albești, received 2000 euros (9000 de Lei) each (Vasile 2014). There is no reference related to the finances offered for archaeological sites and restoration for the year 2015, but some of the archaeologists interviewed stated that for important sites, the amounts were small, while for medium importance, they were non-existent.

Although the state has slowly decreased the direct financing of archaeological research, museums and universities still invest in archaeology from their own budget, but most of their excavations are focused on the important sites, as Tropeum Traiani, Sarmizegetusa Ulpia or Histria. A large number of sites, under the supervision of the Institutes of Archaeology from Romania (Bucharest, Iasi and Cluj), were dependent solely on government financial support, though with a few exceptions collaborations with foreign missions have been established.

By analysing the distribution of money for archaeological research, I can conclude that the financial support coming from the government as well as from other sources is focused on a small number of sites. This, consequently, leaves other sites without any funding. Those funds are used by the archaeological teams, for employing people, usually from local communities situated in the vicinity of the site, as well as for the acquisition of tools or materials required for restoration, conservation or preservation.

There were no public reactions until recently from the national government, especially of the Ministry of Culture, regarding the issue of metal detectorists and their activities. The Minister of Culture, Vlad Alexandrescu, declared in the beginning of 2016 that the Ministry is considering the possibility of making metal detecting illegal (Ion 2016). Before this date, the government's position concerning the increase of metal detecting was not clear at all. In September 2013, the Prime Minister of Romania, Victor Ponta, personally offered a reward and his appreciation to an amateur archaeologist, Iulian Enache, for making a very important discovery, a hoard of 50 kg of ottoman silver coins, also known as the Golesti treasure (Moise 2013).

In reaction to the issue surrounding the use of metal detectors, in February 2014 archaeologists submitted a petition to the Ministry of Culture called *National Heritage between professionalism and*

*amateurism* (Patrimoniul istoric national intre profesionism si amatorism)<sup>34</sup>, a case that was introduced earlier in this paper.

A report of monitoring of the Dacian fortresses from the Orastie Mountains done in 2009 by the National Institute of Heritage, through the archaeologist responsible for monitoring the archaeological sites, Daniela Mihai, presents the precarious situation of many archaeological sites in Romania. The archaeological area has been on the UNESCO World Heritage List since 2009<sup>35</sup>. The report describes the situation of all the archaeological sites situated in the archaeological park. The first situation, described in the report, is the case of the most important fortress of them all, namely Sarmizegetusa Regia, the former capital of the Dacian Kingdom. The report shows that the maintenance of the fortress is done by a single person, an employee of the Museum of Roman and Dacian Civilization. The fortress is not guarded or monitored. There is no entrance fee requested at the entrance, no guides or other explanations, although the fortress has approximately 10,000 visitors annually according to an unofficial statistic (Mihai 2009). The fortress of Costesti-Blidaru is in a worse situation. The area is undeveloped, there is no maintenance of the site and it is not guarded. The fortress of Costesti-Cetatuie is in a similar situation; the only guard that was working on the site had retired when the report was done. The fortress of Banitais almost inaccessible, and no research or conservation has been done in the past decade. The situation of the fortification of Capalna is a particular one because the site is not given to administration to no institution or authorities, and because of this, funds cannot be accessed (Mihai 2009).

From the administrative point of view, the archaeological park belongs to the Natural Park Cioclovina-Gradistea Muncelului, which has no direct administrator for the archaeological sites. This is why the sites cannot be guarded or maintained constantly and it is also why the sites cannot apply for funds other than the ones received from the government. The National Institute for Heritage has requested a Governmental Decision through which the archaeological area's administration should be offered to the Council of Hunedoara County.

The lack of protection and surveillance represents a factor of high risk concerning the conservation of the site, especially when it is recalled that they comprise some of the most important archaeological heritage in Romania and also a World Heritage Monument. At the same time, the archaeological area of the Dacian fortresses represents the area from where 24 golden Dacian bracelets were looted

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<sup>34</sup>National Heritage between professionalism and amateurism (Patrimoniul istoric national intre profesionism si amatorism), [http://www.petitiononline.com/patrimoniul\\_istoric\\_national\\_intre\\_profesionism\\_si\\_amatorism](http://www.petitiononline.com/patrimoniul_istoric_national_intre_profesionism_si_amatorism) accessed on 6<sup>th</sup> of April 2016.

<sup>35</sup>Dacian Fortresses of the Orastie Mountains in UNESCO World Heritage list, <http://whc.unesco.org/en/list/906>, accessed on 7<sup>th</sup> of April 2016.

between 1998 and 2001 and exported. Of those 24 bracelets, the Romanian state has managed to recover only 13 in the period of 2007-2015.

In a similar situation as the Dacian fortresses, many archaeological sites in Romania are not protected, or subject to professional investigation, which makes them defenseless against possible looters.

At the same time, the current situation could be also explained by the instability at the level of the Ministry of Culture, which from 2012 until 2016 had 11 ministers. The longest period spent by a minister in his office was one year, Daniel Constantin Barbu, in the period 21<sup>st</sup> December 2012 to 17<sup>th</sup> December 2013<sup>36</sup>. This instability has led to a lack of clear policy concerning protection of national heritage, ministers not having enough time to create and implement long term policies.

The position of archaeologists towards metal detectorists is more radical, and they would prefer that this sort of practice to be declared illegal. Some are also willing to collaborate with them, though that opinion is not a general one.

To this entire situation, I can add that the poor communication between archaeologists and local communities, as well as the economic situation, could push some members of local communities to practice subsistence looting.

As for what concerns metal detectorists, the ones who are members of an association would like their work to be appreciated, considering that they are playing a role in the enrichment of the national heritage, and wish for collaboration with authorities and archaeologists.

Local communities show attachment to the archaeological sites in two situations. The first is if the archaeological site was always part of their landscape and if they see it as part of their daily life. Yet, in this situation, their care for the site is not manifested through actions, as in preventing its damage. Secondly, they are attached to an archaeological site if they gain financial benefit from it through tourism or work on excavations, which in the end lead to the creation of a stronger connection with the site and perceiving it as a resource that needs to be carefully exploited under the supervision of experts, such as archaeologists.

Media presents the discoveries of the amateur archaeologists as extraordinary, giving them an aura of Indiana Jones. Rewards are often mentioned, while no recommendation is given relating to the importance of archaeological context or the necessity for an archaeological research, nor any information related to the legislation that deals with such issues. In this context, the public could perceive these activities as legal, but without understanding way the importance of preserving archaeological heritage.

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<sup>36</sup>Former ministers of culture, <http://cultura.ro/page/14>, accessed on 8<sup>th</sup> of April 2016.

## **5. Chapter: Discussions and solutions**

Scholars have dealt many times with the topic of looting, but most of their concerns have been focused on transnational crime (Brodie 2015; 2014a; 2014b; 2014c; Brodie and Prolux 2013; Brodie, Dietzler and Mackenzie 2013; Renfrew 2000; Leyten 2005). Not much of attention has been paid to local situations and solutions for that phenomenon. The same could be said about the UNESCO 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, which tries to find a universal solution that will apply to every signatory country. As stated in that Convention, all countries should come up with solutions that will apply to their legislation and their understanding of cultural property.

In this chapter I will discuss the power relations between the stakeholders presented in the previous chapter and their position in the protection or damage of the cultural heritage. I will also consider possible changes that could lead to better protection of archaeological heritage. I will use a top down approach, starting this discussion from the stakeholder that has the most power and importance in this scheme.

### **5.1. Government and local authorities**

The government owns every type of cultural property in Romania, including archaeological heritage. Through the Ministry of Culture and its affiliated institutions, the state commits to protect, promote and valorize the cultural heritage of the country. It is the main stakeholder since it has the power to make decision, legislative power, can finance archaeological research and approves the acquisition budgets of museums. In special cases, when the objects that a museum has to acquire exceed their acquisition budget, the Ministry can support the costs of the acquisition. Similar roles are attributed to the local institutions, with the remark that they do not play any role in legislation making, but as owners of the local heritage, they have the role to protect and valorize it.

Although the purpose and actions listed above, for both the Ministry of Culture and for the local authorities, represent the core of their responsibilities concerning cultural heritage, the economic crisis of 2008 exacerbated by the political instability of the past years has led to an unclear situation for many archaeological sites that are not protected. Also their legal ownership is unclear and funds cannot be accessed. To this can be added a lack of qualified personnel who can deal with issues, such as the protection of archaeological heritage. There is a lack of education concerning the importance of heritage and its protection.

The Ministry of Culture is pressured by both parties, archaeologists and metal detectorists, to make changes in the current legislation concerning the protection of archaeological heritage. While the first group proposes to make this practice illegal, the second party asks for legalization and for full rights of ownership of the discovered objects. It is clear that both proposed changes will create a lot of discomfort for the parties involved and compromise is required. To achieve that, a set of negotiations and dialogue should be initiated. The current position of the Ministry of Culture tends to be against metal detecting (Ion 2016), a position that has attracted a lot of negative reactions from the growing metal detecting community.

## **5.2. Affiliated institutions to the Ministry of Culture**

The institutions affiliated with the Ministry of Culture have different obligations and purposes. The National Committee for Archaeology is a committee formed by experts in the domain who have an advisory role, and sets the standards in archaeology. This being said it does not have a lot of power of decision-making, nor legislative power. It has a fixed number of members and their position is not influenced by political or economic instability.

The National Institute for Heritage has some juridical power, managing funds for research, but also proposing projects to the Ministry. It has been affected by the economic crisis, which led to a dire shortage of personnel. The economic situation has slowed down the process of registration of archaeological sites in the Database of the National Archaeological Repertoire. The registration of possible sites in the database plays a very important role in protecting the archaeological heritage from looting, by limiting access to protected areas through the creation of boundaries.

Museums, although subordinated to the Ministry of Culture, have their own organization. They also manage their own budgets and respect ethical guidelines, all approved by the Minister of Culture. Besides their educational purpose, museums also play a role in the protection of cultural heritage. This purpose has been used as an argument for their acquisition policy, arguing that it is better to acquire the objects from metal detectorists, disregarding the ways in which those objects were obtained, to ensure that the objects will remain in the country and can be presented to the public, rather than losing them to foreign collections. Behind this approach, there could also be another way of reasoning: museums acquire the objects far less than their market price. It is their experts who decide the value of the objects, and they will pay only 35% of the value of the objects and in exceptionally cases, 45%. Yet acquiring looted objects is not always seen as an action of preservation of archaeological objects because encouraging this practice through demand can be also seen as a way of depriving the society of the information that the objects held.



The actions of the museums have been blamed for encouraging people to continue with these kinds of practices, by creating a demand. Although the contacts and collaboration between museums and metal-detector users have increased considerably in the past three years, the museums are still reticent to create educational workshops for them, to train them to record information related to context and the area of discovery.

Another observation worth mentioning is the lack of a clear policy related to museum acquisitions, a lack of ethical acquisition being the source for legitimization of illicit traffic of antiquities and the looting of archaeological sites (Renfrew 2006, 248).

### **5.3. Archaeologists**

Archaeologists represent one of the main groups involved in this debate. Although they do not have any legislative powers, their voice is an important one since they are the ones who dictate the norms and regulations in term of archaeology through the National Committee of Archaeology, through which they hold the monopoly on authority and expertise. Independent or employed by governmental institutions (museums, universities or national institutes of archaeology), they oppose to the practice of metal detecting. Archaeologists consider that metal detecting damages the context of objects, losing this way valuable information, but also accusing detectorists of destroying national heritage through pillaging of archaeological sites. The general opinion sees detectorists as a danger to heritage, and rarely have they been seen as contributors to the national heritage. However archaeologists could be in a similar situation; a situation of damaging archaeological heritage through bad practices, not recording the material properly, bad techniques of excavation or through not publishing the discovered material and preventing others from accessing it for study.

Archaeologists position themselves as the main creators of narratives connected with the past, arbitrators who decide upon the legitimacy of heritage and stewards of archaeological sites. Laurajane Smith states that often archaeologists or other heritage stewards claim to know the meaning and value of the past through particular means of viewing the past; this is a thinking rooted in the Enlightenment perception that intellectuals have superior knowledge and they have the sole mission of searching for the truth (Smith 2009, 121). Although archaeology gains power through its association with the government, this does not mean that archaeology cannot be challenged from time to time by people that are situated outside of the field, such as the amateur archaeologists (Smith 2009, 125).

This position taken by archaeologists has hindered one of the objectives stated in their code of ethics, namely public engagement and outreach. They have the obligation to inform the public about

objectives and methods, as well as raise awareness of archaeological practice and interpretation. Most of them are public servants to some extent, so most of their projects are financed by taxpayers. As a reaction to this kind of behavior, the rise of metal detecting could be a result of the failure of archaeology to appeal to the public (Gregory 1983). Metal detecting representing a way of the wider public to engage with the past and with archaeology. Archaeologists' elitist approach has pushed the public aside, while discoveries made by metal detectorists could be seen as populist actions. This detail can also be observed in the media exposure of discoveries made by these two opposing groups. Archaeological discoveries made through systematic excavations by experts rarely make it into the media, if only because of the media's interest in the sensational.

The problem is rooted in archaeologists' conception that every user of metal detectors is in it for the rewards offered by the state or private sales, failing to understand the appeal of the hobby. Amateur archaeologists are not all aware of the differences between damaging practices and good practices in archaeology, or of the importance of context for archaeology. In his paper on inclusion in archaeology, Cooper has stressed that if archaeologists want to include amateur archaeologists in their field of expertise, they should accept that sometimes they could come up with a stronger analysis of detectorists' behavior and motivation, and sometimes accept myths and superstitions (Cooper 2006, 133).

Another issue could be that archaeologists have only criticized this action (publicly or privately) through open letters for the Minister of Culture, online petitions or on social media but no concrete action has been undertaken. When I approached the archaeological community about my research, I faced a lot of reluctance, reflected in the number of replies for the questionnaires. This being said, in the first instance a large number declared interest in the results of the research. There were a few reactions against the terminology used in the questionnaire, such as *amateur archaeologists*, where some archaeologists declared that there is no such thing as an amateur archaeologist, just as there is no such thing as an amateur surgeon, both requiring academic training, while the rest simply ignored the situation. Archaeologists' lack of interest could also lead to the creation of a gap between professionals and the interested public, thus preventing effective collaboration and dialogue (Wilson 2012, 73).

#### **5.4. Local Communities**

Local communities represent a heterogeneous group with different views, especially when it comes to archaeological sites. They do not have a lot of power when it comes to decision making, but in

special cases, they can form a homogeneous group that has the power to change the view of the authorities.

Local attachment to a site is strongly related to the site's presence in the landscape, which is a physical intervention in the world. The archaeological landscape has a different value for the communities than it has for the nation or for the archaeologists. Experienced almost daily, the archaeological sites can represent a source of revenue from the work with the archaeologists or through subsistence looting, although this is not a very popular activity. Attachment to the landscape could be related to two perspectives, one that relates 'interactional past' referring to past experiences and memories associated with the sites, and one that relates the 'interactional potential' of the past, which refers to expectations and hopes for future experiences (Papmehl-Dufay 2015, 145). This would include investments that will bring future jobs for the communities. The levels of attachment and the place-values of communities are directly proportional with the time spent or activities undertaken at the site (Chapman 1997, 37), because memory plays an important role in the understanding of the attachment to sites. This can be noticed in cases such as Histria, where archaeological research has been conducted for more than 100 years, where the attachment to the site is very strong. In comparison with situations where the research has been disrupted for several years, situations in which oblivion looms, as in the case of some of the Dacian fortresses.

The boundaries created by the state and archaeologists through their authority has led, in some cases, to disruption of local communities activities, agriculture in specific areas or forbidding fishing, as in the case of Histria. According to Mitchell, landscape could have a functional character and is crucial in reproduction of labor power (Mitchell 2008, 36). Applied to the case of archaeological sites, archaeologists and local authorities represent high-value labor power, which means that they can command the landscapes in ways appropriate with their needs and status, being able to create boundaries and impose rules and regulations of use. On the other hand, the local community is seen as a low-value labor power that is low skilled, owing to people's lack of academic training, and receives far less from the landscape. People's income from archaeological sites comes only from their work on the site, with no other benefits from tourism and the like, in most situations. They strive and struggle for a better life, which means some find a solution in subsistence looting.

Mitchell's fourth axiom of landscape, that history matters, both everyday history and extraordinary events (Mitchell 2008, 41), can be also translated for archaeological sites. The history of relations between archaeologists and local communities has a strong impact on the locals' behavior towards the site and archaeology, because previous conflicts are kept in the memory of the community. In some situations, if they do not engage directly with the archaeological sites and with archaeological teams involved on the sites, local people have the tendency to feel excluded and lose interest in the meaning of the site and its protection.

## 5.5. Media

The Media has a lot of power when it comes to influencing peoples' opinion. But in its quest for sensational news, the media has often misinformed its audience. It relates only successful stories without explaining in depth concepts, such as archaeology and its importance, focusing instead on the famous stereotype attributed to archaeology, treasures.

The Media could play an important role in promoting the image of archaeology from an educational perspective. With the media's help, the gap created between archaeology and the general public could be filled, as in the case of United Kingdom, where shows, such as *Time Team* or *Meet the Ancestors* have reached a third of the population (van den Dries 2014, 75). These shows not only inform the public on basic issues of archaeology and shape public opinion, but they have also generated useful data for academic archaeology (Holtorf 2007, 126). Although in the media there has been some misrepresentation of archaeology, archaeologists themselves should be the ones to break the popular stereotypes, by educating people about the realities of archaeology. The focus should be more on landscapes and unexcavated sites, and not on ruins and rare artifacts (Hoffman 1997, 82).

Romanian archaeology has not involved the public very much, except on some few occasions through open days, books or brochures and exhibitions. There is little inclusion and active participation of the public in the actual archaeological environment and in the process of knowledge production. On the other hand in countries such as Australia, New Zealand, Canada, United States and United Kingdom, the public is an active participant in fieldwork and contributes to design, planning and interpretation (Van den dries 2014, 69).

Archaeology is a brand, notes Holtorf, being widely represented in popular culture (Holtorf 2006, 133). This positive appeal could be easily exploited by archaeologists to inform and educate people on protection of archaeological heritage, but also on its role in society.

## 5.6. Metal detectorists

Metal detectorists form a group that has constantly grown over the past 5 years, as the practice of metal detecting gains more and more popularity amongst the general public. Most detectorists see it as a way of expressing their passion for history and archaeology, although there are also people who do it for the money that comes with the rewards offered by the state. Nonetheless there is emotional engagement with the artifacts that they discover that is connected with this passion for history, rootedness, connectedness and identity (Tubb 2006, 288).

The group has no power and is often marginalized and blamed by archaeologists for damaging archaeological heritage and looting archaeological sites. The detectorists, requests to make this hobby legal, face too many obstacles from the authorities and academics. They also ask for a change in legislation, similar to the one used in the United Kingdom (with the exception of Scotland), where finders of archaeological objects are their owners, and thus eligible for a reward that will consist of the whole value of the find. The group is marginalized by archaeologists and some institutions, although they could play a role in the creation of knowledge and enriching national archaeological heritage.

To what concerns the power relations between stakeholders (Figure 3), the national government and the local authorities represent the main actors, proposing, voting for legislations and having the power to decide what is heritage and what is not. Museums and archaeologists have a medium influence, as the stakeholders that dictating the norms and conditions under which archaeology can be done. At the other end of these power relations are situated local communities, metal detectorists and media. With the mention that media plays an important role in influencing the public opinion.

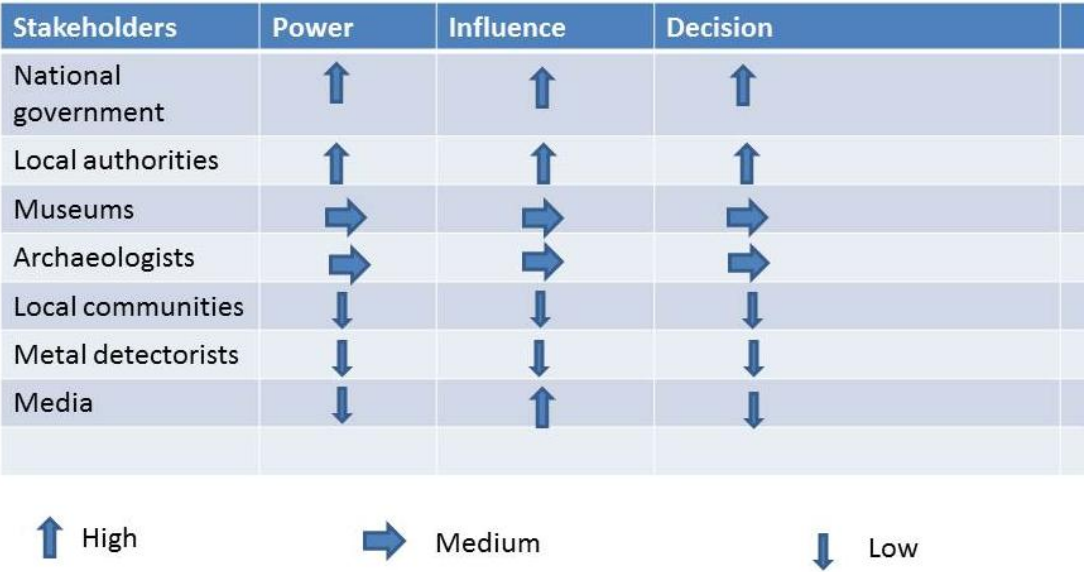


Figure 3: Stakeholders involved in the protection/damaging of archaeological heritage and their power relations

Although some of the interests of the stakeholders are common, there are also some conflictual interests (Figure 4). As in the case of museums that although, they aim through their actions to protect archaeological heritage, in the same time their actions also encourage an increase of metal

detecting activities that on a long term can have a damaging effect on the national archaeological heritage. Another conflictual attitude is the one of archaeologists.

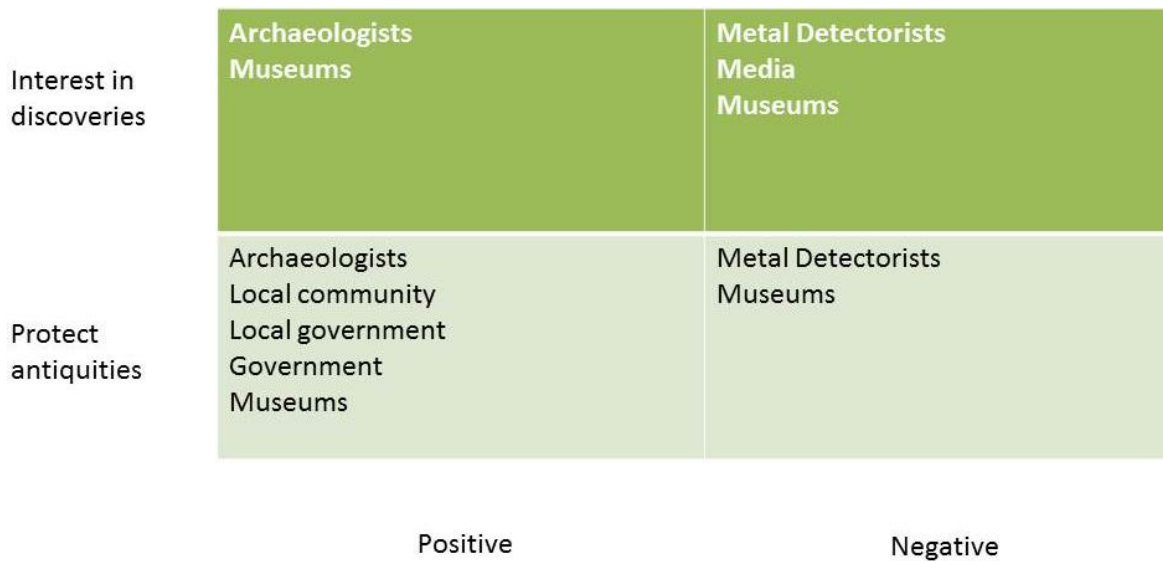


Figure 4: Stakeholders – attitude and actions

### 5.7. The social life of looted objects

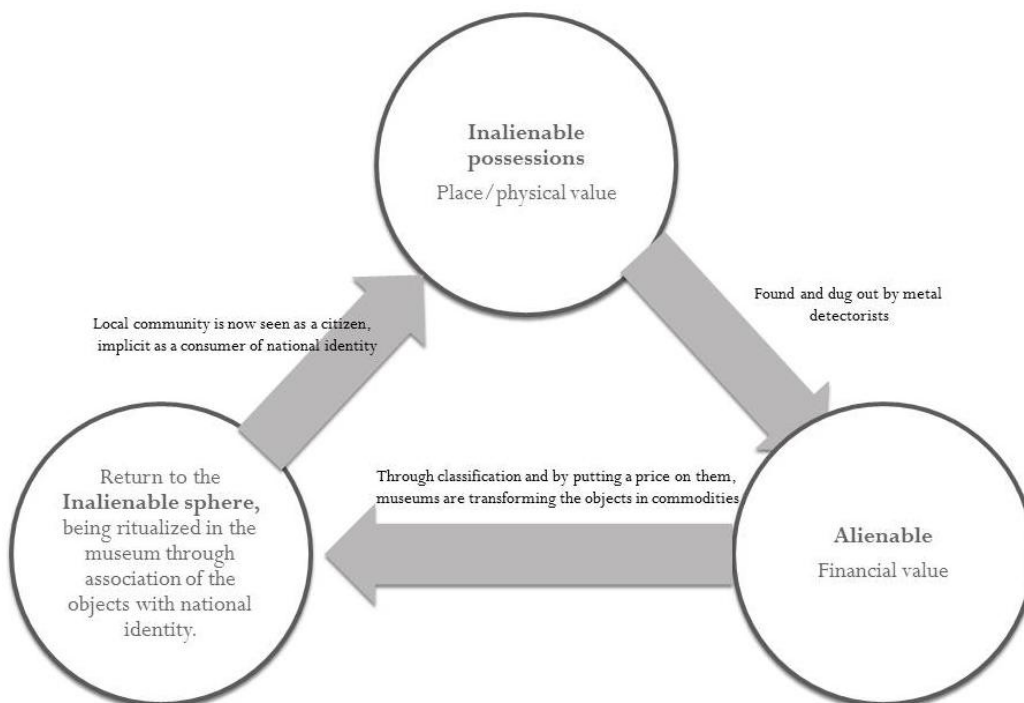


Figure 5: The social life of discovered objects through metal detecting

Archaeological objects can be seen as luxury goods that have as their principal values a “rhetorical” and a “social” value (Appadurai 1986, 38) being symbols of the national identity. Values are constantly ascribed to objects, and those values vary according to their different groups in question, from economic to scientific or aesthetic values (Tubb 2006, 290).

The acquisition habit of museums can be explained as an attempt to make commodities travel shorter spatial and temporal distances so the knowledge about them does not become partial and differentiated (Appadurai 1986, 56). This is because differentiation could lead to the intensification of demand for objects. The archaeological artifact has an aesthetic, historical and political value, not only for the museum and the state, but also for its citizens. Meanwhile for others, this could represent only a financial value.

Where the attachment to the site is present, local communities might perceive archaeological objects as gifts from ancestors passed down from generation to generation. Digging them out is seen as digging someone’s grave or as destroying the work of archaeologists, as locals consider themselves inexperienced with this sort of activity. Even though some of them have worked on archaeological excavations for many years, archaeologists are seen as the experts. When people are not involved in excavations and do not have any attachment to the site, they can perceive the objects as being owned by the state, considering that they have no other value than the one that the state assigns them. In this case, archaeological artifacts are seen as inalienable possessions and they have a physical or social value.

Metal detectorists, by digging them out, transform the objects into alienable possessions. Their motivation is their passion for history and archaeology and they see themselves as saviors of archaeology. “If I was not making this discovery, no archaeologist will bring it back to light” (a common statement among metal detectorists). They bring the objects to the museum (or call in and inform them that they are in the possession of antiquities) in order to seek the valorization of the object and with it, a financial reward (economic value).

Through practice and classification, and by putting prices on things, museums are transforming the artifacts into a commodity. After acquisition, the artifact loses its commodity value although it could continue to have a potential exchange value (Kopytoff 1986, 65). The state exchanges economic capital for cultural capital (Bourdieu 1984). Thus by putting objects in an exhibition which relates to national identity, the object is ritualized and returns to the inalienable sphere, the state now taking the role of a custodian for its citizens. The symbolic value of a community’s sense of heritage is now seen in a much broader perspective, as part of the national heritage, so the local community is seen as a citizen of the state, implicitly as a consumer of national identity.

## 5.8. Solutions

One of the main complaints from archaeologists that refer strictly to the practice of metal detecting is the loss of the context. This admittedly affects the information that the object might carry, leading to misinterpretation of the original use of those objects, significance, production or patterns of consumption. At the same time, antiquities get meaning from modern artistic conceptions, as well as from the commercial nexus of their trade and the destructive circumstances of their removal (Brodie and Luke 2006, 314). In this situation, museums play an important role in promoting looting through maintaining a demand for such artifacts.

Solutions for looting have been offered by many academics, from legal restrictions and enforcement (Gerstenblith 2007, 169) to a licit market in cultural objects (Merryman 1995). However, such solutions are presented from a top-down approach, an approach that is not universally applicable and could differ from case to case.

From the perspective of Romanian archaeologists, the best way of protecting archaeological heritage from looting is to prohibit the use of metal detectors in Romania. The pressure that archaeologists have put on the government could actually lead to the prohibition of metal detecting, since the Minister of Culture has declared that he is considering this possibility. But is this a viable solution that will lead to the protection of archaeological heritage? Prohibition could in fact make things worse. Nowadays there are *bona fide* metal detectorists who will report their finds. A law that makes metal detecting illegal could push them to break the law and sell the objects on to foreign collectors. At the same time, the case of the Italian art crime unit mentioned above, represents one of the world's most successful units, and presents an expensive effort. Unfortunately, Romania is not yet ready to fund such an approach because of a lack of resources, human and financial, which make it difficult if not impossible to monitor every archaeological site.

All countries protect their archaeological heritage through laws, both domestic and international, but this is a top-down approach to prevent destruction of sites. International laws reflect mostly on the state and its institutions, while state laws apply to individuals, but in most of the cases the sanctions are not drastic, which means that the risk of sanctions could be far less than the benefits (Finchman 2013, 210). If the law is not well enforced, looting of archaeological sites and trafficking of cultural heritage may develop.

So what solutions should be taken to protect the archaeological heritage?

Laws play an important role, but they also have a lot of limitations. Legislation does help to protect archaeological heritage from illicit threats, but even the best-prepared countries in the fight with the illicit trade, such as Italy, have only a 10 percent recovery rate (Amineddoleh 2013, 239). When gaps in the law are easily exploited social norms could play an important role in regulating behavior and



thus should be rooted in a good education system. Public education is a recurrent topic in archaeological heritage management, as one of the main solutions to indifference and the damaging of archaeological sites, education being intended to increase public knowledge of past and why its protection is important (Byrne 1995). Education can represent a means of bringing archaeology closer to the public, thus filling the gap between academia and its consumer.

A good model of an educational program against looting is presented by Hicks, and although it was tested in the United States, could have wider applicability. Starting from the assumption that archaeology has a huge avocational and hobby audience, education of wider public should be useful in approaching the issue of looting (Hicks 2006, 140).

The purpose of the proposed educational system is to encourage the public to understand the connection between science and the role that artifacts play in research. It does this by explaining what information could be extracted from an object, as well as the importance of the context in which that object was set (Hicks 2006, 140). The education should be layered, having different target groups, focusing on youth education, adult learning and one for the groups that are very interested in archaeology, such as metal detectorists and amateur archaeologists. In all programs, archaeologists, museums and law enforcement representatives should be involved directly or indirectly through creation of information materials, such as booklets or brochures.

Educational programs for children and youth must mention not only the importance of stewardship, but also looting and trafficking, using discussions, hands on experience of archaeological objects, simulations of archaeological excavations or role-play to stimulate multiple viewpoints (Hicks 2006, 141). This way, young people will learn to report anything they discover, as well as understand the importance of archaeological objects, stressing the scientific value over the financial value of the object for the wider understanding of our past. Through education for this age category, changes could come with demographic change.

As to what concerns the citizens, role play could reveal the complexity of the issue and could clarify the importance of context and what can add to the scientific value of the object. This should be backed by law enforcement training, where violations of legislation and their outcomes are explained, as well as by lectures from archaeologists, published materials and videos. When it comes to adults, getting their attention is more difficult. As a result, these programs should be free of charge, informing local communities around the sites and make use of media to reach to the wider public.

Another good model of the role of archaeology in education is represented by the Portable Antiquities Scheme educational projects, where courses have been offered for amateur archaeologists, but also published in the form of fliers and distributed among the metal detecting communities. Finders are encouraged to record properly the objects found and the find spots, but

also to contact archaeologists, and to gain access to information (Paynton 2008, 204). Archaeologists can provide them with education about methods of excavation and registration of context, as well as primary preservation for the objects that they have discovered which sometimes are cleaned and damaged, to ensure that not all the information is lost. The main fear of archaeologists when it comes to educating metal detectorists is that it could backlash; training professional looters who could take advantage of the newly gained skills for personal purposes.

Archaeology should represent a bridge that connects contemporary minds with individuals from the past (Tubb 2006, 298). Archaeologists could represent a catalyst in their own processes of learning, through involvement in the education of metal detectorists, but also of the wider population.

Another solution could be collaboration between archaeologists and other institutions involved in protecting and valorizing cultural heritage with the metal detectorists. Successful collaboration between museums and archaeologists in Romania have been mentioned before, although such cases are still rare.

What can the amateur archaeologists bring to archaeology? The advantage is that they know intimately the landscape, knowledge that comes from long experience and observation of the natural world (Christenson 2013, 65). Collaboration with amateur archaeologists could represent a solution to this problem which will benefit both groups. Archaeologists could benefit from amateurs' knowledge of the landscape, their work as volunteers and their technology. The collaboration could help in building trust between the two parties and, perhaps in this way, the amateur archaeologists will call archaeologists in cases where they discover artifacts. Combined with education on importance of context and means of registering different types of information, a more complete information about the area and object could be generated. Therefore detectorists and other amateurs could also become responsible. On the other hand, the amateur archaeologists could satisfy their passion for archaeology and history, and practice their hobby in a more responsible way. Changes should be made also at the level of state institutions. The Ministry of Culture should invest in mapping all possible archaeological sites and creating a database similar to that used by the Portable Antiquities Scheme, where metal detectorists could record their discoveries and their location. This could not only keep metal detecting under supervision, but generate statistics that could be used in research. At the same time, the Ministry would be investing in archaeological research, but also its promotion and education of the general public and awareness programs.

Archaeologists should collaborate closer with law enforcement to guide and educate local officers in possible investigations, but also vice versa: archaeologists could be trained in collecting evidence for possible prosecutions (Hicks 2006, 133).

Museums should include acquisition policies in their ethical guidelines, moving towards a cautious acquisition policy which discourages the intensification of metal detecting, enhances the

transparency of museums activities to justify the expenditure of public money, support collaborations with metal detectorists, and reinforce this by outreach and educational programs on the role of archaeology and the importance of its protection. In case their attitude does not change, shaming museums force them to change their attitudes because shaming will affect their behavior when disapproval from community impacts their freedom of action (Finchman 2013, 216).

Local communities should be engaged more in archaeology and awareness and educational programs. This way the importance of the sites situated nearby could be stressed, as well as the reason why its protection is important. Local people should also be consulted when possible about matters of planning and interpretation.

Although not all metal-detector users have bad intentions, archaeologists and museums face a difficult situation. It is very hard to distinguish between bona fide metal detectorists and the one that are not so well intentioned, i.e. looters. The metal detectorists who are members of an association have more privileges, since the museums have started to collaborate with those associations. Being part of an association brings some transparency to their practices by keeping control of metal detectorists' activity, the types of metal detectors used and discoveries made; including channeling to what institutions they report their discoveries. At the same time they have to adhere to a code of ethics and have meetings with the association where they report on their activity. All in all, an association has a normative role for a metal detectorist, conferring upon them greater credibility.

Metal detectorists should be encouraged to collaborate with archaeologists and authorities, but also to record contextual information if there is no archaeologist available or reachable, and the exact location of the discovery with a GPS.

The media, on the other hand, could be approached to promote an image of archaeology that is closer to reality, rather than one that encourages treasure hunting. They could also contribute with educational programs or shows, since the mass media comprises of a good platform for outreach programs.

I do not consider that a radical legislative change is necessary, either prohibiting metal detecting or guaranteeing full ownership rights for finders of objects. Both proposals could easily backfire. The first could encourage illegal activity that could lead to loss of heritage to foreign collections, while the second, in the actual context, where there is a lack of archaeological education and broad responsibility for cultural heritage, could transform this activity into a real treasure hunt. A change of attitude is thus needed. This can be achieved through collaboration and education. At the end of a trial period, results should be analyzed and according to the changes observed in the patterns of this practice and the evolution of the whole situation, proper evidence-based legislative changes should be taken.

## 6. Chapter: Conclusions

The aim of this research paper was to present the current situation regarding the protection of archaeological heritage from looting in Romania, the current state of looting activities, the actions undertaken by the state and its responsible institutions and to conclude suggesting solutions to the issue. The study presented a top-down approach to the issue of looting, starting with the international framework that regulates the illicit traffic of looted antiquities, exploring the way some national legislation acts to protect archaeological heritage and its ownership. It also includes a thorough analysis of the stakeholders involved, as well as the power relations that play out.

Museums play a very important role in the scheme presented in the previous chapters, it being one of the main actors in unintentionally promoting the practice of metal detecting. Under the umbrella of salvaging archaeological heritage from being alienated by foreign collections, museums have acquired lots of objects obtained from metal detecting, some with a dubious provenance. One of the advantages of this acquisition policy is that museums acquire the objects at 35%-45% of their estimated value, a profitable approach that has helped museums to enrich their collection relatively cheaply however they have neglected the consequences. Their behavior has created a precedent that gives incentives to citizens to participate in metal detecting. Although not illegal, the lack of control and supervision over archaeological sites, as well as the slow rate of registration of possible sites, exacerbated by unclear legislation, means this activity could constitute a risk for the integrity of archaeological heritage. This situation has produced aggressive reactions from the archaeological community, which has made various efforts to transform metal detecting into an illegal practice to ensure the preservation of archaeological heritage and the information that it holds.

The responsibility for this situation lies with different stakeholders, starting with the state. Which, through its institutions, has failed to properly finance archaeological research, nor promote at a national level the efficient protection of archaeological sites. The institutions that are part of the Ministry of Culture and that are responsible for the protection and registration of archaeological sites find it difficult to cover their responsibilities because of lack of funds and personnel. The same issues also occur when it comes to law enforcement. The lack of personnel and lack of training about heritage protection and legislation has definitely contributed to the current bad state of affairs.

Museums are focused more on increasing the number of objects in their collections but are, at the same time, reluctant to work with metal detectorists in order not to be associated with this activity. Archaeologists, though are facing some issues in terms of identity at a national level, have positioned themselves as authorities in terms of knowledge, refusing to accept the possibility of any collaboration with amateur archaeologists. They also present a lack of interest in terms of community engagement plans, a behavior that correlates with a lack of investment in archaeological sites. This has led to a lack of attachment by local communities to the archaeological sites situated in their local areas. Metal detectorists are a heterogeneous group that are led by the passion for history and archaeology or by the possibility of earning some money through the rewards offered by the state. This being said, their lack of experience with archaeology endangers archaeological

heritage. In the end, the media focuses upon discoveries made by metal detectorists rather than actual archaeologists, presenting them as treasures made by real life Indiana Joneses.

The solutions that I have found through my research consist of initiatives from all the stakeholders who are engaging with archaeological heritage in different ways.

The state should finance archaeological site registration and encourage training for adequate personnel to deal with issues of heritage, not only at a national level, but also at a regional level.

Although two of the opposing parties, archaeologists and metal detectorists, have asked for changes in legislation, I consider that such changes are not yet required. One of the most important steps towards the protection of archaeological heritage should be made through education. The core of the issue lies in the fact that the gap between archaeology and the general public has not only affected the perception of archaeology at the national level, but also a lack of knowledge of its importance. This has led to indifference towards the protection of archaeological heritage. Thus education is necessary for all age categories, as well as for amateur archaeologists.

Collaboration between archaeologists and metal detectorists could increase knowledge concerning the Romanian archaeology. This collaboration could have fruitful results for both sides; one being able to retain as much information as possible from the objects discovered by metal detectorists, while the other group could freely enjoy their hobby.

Transparency on the part of museums and metal detectorists' associations could also represent a solution to preserve or gain credibility.

To reach these solutions, all stakeholders should be open to constant negotiations.

### **6.1. Critical self-reflection and future research**

Although I tried to acquire a broad data set, the sample is not extensive, especially in terms of interviewing people who have leading positions in the institutions involved. Often I encountered interest from when I first approached them, but most of the time, the answer did not actually come. Archaeologists, many of my former colleagues from university, the National Museum of Archaeology of Romania or the Institute of Archaeology "Vasile Parvan" from Bucharest, stated that this study is necessary and could help improve the actual situation. Yet many did not complete the questionnaires that I have sent them. The interviews with local communities went well, although some people were scared that having their names recorded as this may have caused them problems. One of the issues I encountered was a lack of people available for interviews, since I conducted the interviews with local communities in summer, the season when activity on the fields for agriculture is very intense. Metal detectorists reacted well when I approached them for the research, many declaring themselves

interested in reading the final outcome. I could have insisted a little bit more with the questionnaires to obtain more results, but the fear of losing my credibility to metal detectorists, since they knew from the beginning I had a background as an archaeologists in Romania, has made me a little too cautious.

The general public was not included in this research. Although it plays a role in protecting or damaging heritage, it was not included in the study for two reasons. Firstly, the thesis is focused on the stakeholders who engage with archaeological sites or objects directly and constantly. Secondly, the public does not represent a homogenous group, making it complicated to analyze in the present short project. However the next step of this research will study wider communities' involvement and their views on the theme of this study.

If the policy is implemented by the state or its institutions, future research should analyze the evolution of the whole process, as well as the results of any solutions that have been implemented with the reaction of the stakeholders towards outcomes.

## 7. Summary

In the past five years, an increase of metal detecting activities in Romania can be observed. Romania, a country in economic transition, finds it difficult to keep these activities under control, activities that could endanger the archaeological heritage. The present study focuses on the current situation regarding the protection of archaeological heritage from looting in Romania, the current state of metal detecting activities, the actions undertaken by the state and its responsible institutions. The metal detectorists are practicing this activity because of their passion for history, but also for monetary motivation. In the same time, museums acquire objects found through metal detecting in order to prevent archaeological material to leave the country, but also because they can acquire objects at less than half of their value. Their position towards metal detecting represents a way of encouraging this activity.

The study was done by analyzing the international legal framework that relates with protection of archaeological heritage on one hand, and national legislations that deals with the same issue. The opinion of the stakeholders that are directly involved was also analyzed in order to understand their actions in that legal framework and how successful is the national legislation concerning heritage protection.

The past two years present a constant increase of metal detecting activities. There is a bad implementation of legal measures and a lack of protection of archaeological heritage that represents a risk for pillaging of archaeological sites. Therefore some possible additional measures to reduce or control metal detecting are formulated. These additional measures should consist in a direct implication of the Ministry of Culture in protecting and registering archaeological sites and also in education of the population on the importance of heritage, implicitly archaeological heritage. Another solution can be collaboration between metal detectorists and archaeologists that could lead to a better registration of the archaeological finds made with the help of metal detectorists. Museums and metal detectorists must present transparency of their activities, this way keeping possible illegal activities under control.

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## Appendices

### **Appendix 1: Interview with Paul Damian, the director of the archaeology department of the National Museum of History of Romania**

**I: Buna ziua!**

PD: Buna ziua! Iaunloc!

**I: Va multumesc ca ati acceptat aceasta invitatie de a vorbi despre un subiect destul de fierbinte in arheologia romaneasca in ultimii ani.**

PD: Cu placere! M-am bucurat sa aud ca exista o astfel de initiativa si sper sa ajut cat pot.

**I: Care este parerea dumneavoastra despre aceasta activitate, detectia de metale, ce a luat amploare in ultimii ani?**

PD.: Sunt complet de acord cu tine, chiar a luat amploare in ultimi ani. Dupa cum stii eu sunt membrul CNA (Comisia Nationala de Arheologie) si chiar azi am avut o intrevvedere cu colegii mei si unul dintre ei, directorul muzeului de Arheologie din Piatra Neamt a facut un alt apel ca aceste actiuni sa fie oprite. In ultima perioada 6 tezaure au fost descoperite de catre detectorisiti si aduse la muzeul din Piatra Neamt spre vanzare.

**I: Cum poate CNA sa actioneze?**

P.D.: Rolul CNA este mai mult unul administrativ, decat unul executiv. Noi doar il sfatuim pe ministrul Culturii, iar dansul ia decizia finala.

**I: Care este pozitia muzeului fata de aceste activitati?**

P.D.: Dupa cum bine stii, MNIR (Muzeul National de Istorie a Romaniei) a achizitionat si achizitioneaza in continuare asemenea obiecte.

**I: Care este motivatia din spatele acestei politici?**

P.D.: Ernest.(Tarnoveanu-Oberlander,,directorul.general.al.MNIR)merge dupa principiul ca aceste obiecte trebuiesc achizitionate, astfel acestea vor lua drumul occidentului, fara a mai fi vazute vreodata. In acelasi timp, cred ca e o tendinta la unii arheologi din tara sa se preocupe mai mult de materialul descoperit si sa ii intereseze mai putin contextul. Pe cand detectoristii si unii numismati sustin ca tezaurele nu ar fi in contexte arheologice.

**I: Care este pozitia dumneavoastra in calitate de director stiintific pe probleme de arheologie?**

P.D.: Eu consider ca descoperiri senzationale se fac si fara detectoare de metale. Din experienta mea, doar in ultimii ani au fost realizate cateva descoperiri senzationale, ca de exemplu in sapaturile de salvare de la Sibot, tezaurul de la Tartaria. Eu am fost membru al Comisiei de Achizitii a Muzeului, dar am decis sa ma retrag din cauza acestor nereguli. Alti arheologi au fost schimbati din aceasta functie tocmai pentru ca se opuneau acestor achizitionari (vezi Adela Baltac). Ai putea sa o numesti un fel de dictatura.

**I: Cum functioneaza aceasta comisie de achizitii?**

P.D.: Obiectul este preluat. Un proces verbal este realizat. Apoi acesta ajunge la un specialist pentru a fi evaluat. Apoi este prezentat comisiei de achizitii, al carei presedinte am fost, asa cum am mentionat mai sus. Aceasta comisie decide daca obiectul va fi achizitionat. Achizitiile de peste 25,000 de lei sunt investiti ifacute cu aprobare aguvernului.

**I: Care este motivul, din punctul dumneavoastra de vedere, pentru care aceasta practica a luat amploare ?**

P.D.: Majoritate asiturilor nu sunt protejate. Pe langa asta, au fost incurajati si acum sunt greu de controlat, stiuti ascapand de sub control. In acelas itimp, muzeele le ofera un cadru legal de a profita de pe urma acestor descoperiri. Muzele le achizitioneaza cu o valoare mai mica.

**I: Cand considerati ca a aparut acest fenomen?**

P.D. : Acest fenomen e prezent inca din anii 90, stii vestitele cazuri cu bratarile dacice. Ei bine, acum a luat amploare si eu un fenomen post 2010.

**I: Cum priviti pozitia statului?**

P.D.: Ca sa iti fac rapid un rezumat. Detectoristii au fost premiati pentru descoperiri senzationale de catre primul ministru, dar arheologii nu. Acum ce l-au premiat pe Piso pentru merite extraordinare in toata cariera sa, dar altfel, n-amazit ca primul ministru sau alti ministrii sa ofere asemenea onoruri arheologilor. De exemplu, Institutul National de Patrimoniu nu are angajata o directie de arheologie care sa intervina.

**I: Cat mai investeste statul in arheologie?**

P.D.: In ultimii ani au fost ceva probleme. Ministerul Culturii nu a mai alocat in ultimii ani bani pentru sapaturile arheologice, dar uneori aloca consiliile judetene, si aici depinde de interesele lor. De exemplu, muzeul are un buget anual fix. Eu i-am propus lui Ernest (Tarnoveanu-Oberlander) sa impartim, jumatate la achizitii, jumatate pentru arheologie, dar nu a fost de acord. Mereu lovindu-ma de intrebarea: "Ce a adus arheologia patrimoniului muzeal?".

### **I: Care ar putea fi solutia?**

P.D. Interzicerea totala a detectiei pentru un an, doi. Timp in care statul sa investeasca in cartarea siturilor arheologice. Sunt foarte multe neinregistrate. Sa puna la punct lista monumentelor si dupa ce acestea au fost inregistrate, atunci poate vor exista masuri legale sa ii tina departe de siturile arheologice. In Ungaria aceasta practica a fost interzisa. In acelasi timp educatia, trebuie investit in ea, doar ea poate sa schimbe o mentailtate care este deja corupta. Ca de exemplu in Braila se fac prezentari publice anuale ale descoperirilor arheologice facute in acel an.

### **I: Consideratca se poate realiza o colaboare cu practicantiiacestui hobby?**

P.D. : Sunt foarte multi pasionati care investesc timp si fac cercetari amanuntite, care ar putea fi utili arheologiei. In acelasi timp si ei isi satisfac pofta de cunoastere a trecutului si pot fi si rasplatiti. Pot fi pregatiti, dar aici intervine si o problema, daca acestia folosesc informatiile dobandite si continua, de data asta cu o pregatire superioara ce i-ar ajuta in demersurile lor personale.

## **Appendix 2: Questionnaire for archaeologists concerning the interventions of amateur archaeologists**

Name (optional)

Age (optional)

Academic training:

Archaeological Field experience (where and when):

Personal experiences with actions of amateur archaeologists (that have excavated archaeological objects):

Who are those amateur archaeologists that you have met (if you know)?

Details about the archaeological site where you have encountered this phenomenon (geographical area, how protected it is, how long lasts an archaeological campaign, relations with local communities)

Do you consider that those activities endanger archaeology? (Yes/No)

If you answered 'yes' for the previous question, why do you consider it represents an issue and what has led to the popularization of this phenomenon?

What solutions do you think will help slow down this phenomenon?

## **Alexandra Dolea**

29

Independent.

Facultatea de Istorie, Universitatea București - 2005-2008.

Master "Interfețe culturale în preistorie și antichitate", Facultatea de Istorie, Universitatea București - 2008-2010.

Doctorand al Facultății de Istorie, Universitatea București - 2010-2016.

Arheolog debutant înscris în Registrul Național al Arheologilor din 2011.

2006-2013 - Tropaeum Traiani, jud. Constanța.

2008-2012 - Orgame/Argamum, jud. Tulcea.

2010-2011 - Kelainai Apamea Kibotos Survey Project.

2010-2011 - săpături de salvare Academia Sf. Sava, București.

2012 - săpături de salvare pe tronsonul 1 al Autostrăzii 1 (Sebeș-Orăștie).

2012 - Mytiline, Lesbos, Grecia.

2014-2015 - Ephesus, Turcia.

2014-2015 - Labraunda, Turcia.

Nu am întâlnit, dar am auzit povești (detalii).

August 2011, Orgame/Argamum - într-o duminică după-masă ne-au vizitat colegii de la Histria și colegii de-ai mei s-au dus să le prezinte cetatea, iar în cetate au găsit un bărbat (cetățenie austriacă) și o femeie (cetățenie română, căsătorită cu cetățeanul austriac) care foloseau detectorul de metale, săpaseră deja o groapă și scosese niște obiecte din metal. Am chemat poliția de patrimoniu și cea locală. Știu că unul dintre colegii mei a trebuit să dea declarații peste declarații, însă nu am cunoștință ca acest caz să fi fost rezolvat. Cele 2 persoane au fost reținute pe scurt timp și eliberate.

Straini și romani, Orgame/Argamum.

Ca arheolog, consider că orice obiect care este scos din contextul arheologic își pierde cel puțin 50% din valoare. Lipsa unor legi clare și a unor limitări a tuturor zonelor protejate arheologic a dus la promovarea acestei activități care, după umila mea părere, nu face decât să satisfacă plăcerile puerile ale unor persoane cu prea mult timp liber.

Legiferea mai strictă a patrimoniului mobil și imobil. Încurajarea și finanțarea cercetării săpătură și post-săpătură arheologică. Încercarea obținerii unei forme de dialog deschis cu grupurile de detectoriști pentru a se ajunge la puncte de acord comun. Un război deschis nu face decât să închidă uși și să ridice ziduri. Cazuri de înțelegere comună există: de exemplu în Ungaria la Pécs - Sopianae, unde Universitatea de Pécs colaborează cu detectoriștii în scopul educării acestora din urmă.

### **Carol Terteci**

30

Muzeul Judetean Valcea, Doctorant

Radovanu (2010, 2011, 2015), sistematic.

Diverse preventive in județul Valcea (2009-2015).

Radovanu (2010, 2011, 2015), sistematic.

Diverse preventive in județul Valcea (2009-2015).

Am fost de fata la primirea unor bronzuri, am studiat un tezaur monetar geto-dacic găsit de ei, am fost informat despre tezaurul de la Golesti de un detectorist. Am rămas neimplicat. Recent, am colaborat cu Politia de patrimoniu pentru arestarea a doi detectoristi, lucru ce s-a si realizat.

Localnici.

Zone de pădure dar si situl arheologic Buridava dacica. Protectia este inexistentă iar primarul ii sprijină.

Distrugerile sunt evidente dar cel mai mare risc e ca siturile afectate vor creste numeric. De vina este Ponta...pentru semnalul dat in privinta premierilor.

Restricții pentru posesori, obligativitatea atasarii de poze in situ cu coordonate GPS. Există propuneri scrise pe grupurile de arheologie gen Perspective arheologice.

### **Alexandru Berzovan**

29

Universitatea Alexandru Ioan Cuza, Iasi, Doctorant in istorie

Șantiere arheologice sistematice: Unip Dealu-Cetățuica, Jupa - Tibiscum, Craiva - Piatra Craivii, Covasna - Cetatea Zânelor.

Șantiere arheologice de salvare: Pecica.

Cercetări arheologice de teren în jud. Arad, Timiș, Caraș-Severin, Munții Șureanu.

Gropi de căutători de comori în aproape toate fortificațiile geto-dacice pe care le-am văzut. Fenomenul este generalizat, cel puțin în ce privește stațiunile arheologice aparținând acestui interval cronologic.

Localnici și nu numai, din clase sociale cu venituri mai mari care își permit să achiziționeze detectoare de metale.

Este un fenomen general la toate stațiunile geto-dacice. Am întâlnit gropi de căutători de comori și în cazul acelor stațiuni care nu fuseseră încă reperate în RAN.

Este o problemă pentru că:

În ceea ce privește căutătorii de comori propriu-ziși, este vorba pur și simplu de dorință de înavuțire, obiectele de patrimoniu fiind văzute ca sursă de venit - și cam atât. Fenomenul este exacerbat de grava criză identitară prin care trece România de după 1989, care a dus la o lipsa crasă de respect față de tot ce înseamnă istorie națională, cultură, înaintași, etc. S-a ajuns ca un obiect istoric, sau arheologic, să nu mai aibă, în ochii celor mai mulți cetățeni, nici o altă „valoare” decât „valoarea” care rezultă din vânzarea sa. Situația este similară și în Bulgaria, care trece printr-o criză similară, Ucraina, Republica Moldova, etc. Implicarea tacită a factorului politic - ca beneficiar de pe acestui trafic - dar și a legilor total absurde - de pildă, un arheolog înscris în registru are nevoie de „n” autorizații și aprobări pentru o simplă ieșire pe teren cu detectorul, în timp ce un detectorist poate merge oriunde vrea câtă vreme punctul nu e RAN - exacerbează această situație.

Interzicerea utilizării detectorului de metale de către persoane care nu sînt încadrate Armatei, Jandarmeriei, Poliției, sau care nu fac parte din registrul arheologilor. Fără îndoială, în marea masă există și detectoriști de bună credință, dar pentru binele culturii noastre naționale utilizarea acestor instrumente ar trebui limitată într-un mod drastic.

Pedepse drastice și foarte drastice pentru săpături neautorizate în situri arheologice care să conștă în ani grei de închisoare.

**Carol Capita**

52

Universitatea din Bucuresti

Histria, 1985.

Schela Cladovei, 1986.

Lipova, 1986.

Pestera Cioarei, Borosteni, 1986-1994, 1996.

Laposu, Prahova, 1995.

Belle-Roche, Belgia, 1994.

Adamclisi, Cetate si Platou Est, 1998-2015.

Hatzor, Israel, 2009.

Am avut experiente cu interventii ale arheologilor amatori.

Persoane din comunitatile invecinate.

Totul este si (evident, nu exclusive, ci si) o problema de definitie. Legislatia care defineste diferitele statute profesionale este relativ noua. Voluntarii (inca rari pe la noi, dar frecventi in Occident) intra in categoria amatorilor, dar sunt sub coordonarea unui profesionist. In plus, cunosc profesionisti care sapa ca niste amatori. Problema este cand amatorii sapa singuri, fara control profesional.

Este o problema tinand cont de faptul ca principal problema nu este neaparat modul de excavare, cat mai ales modul de inregistrare si raportare a rezultatelor. Desigur, actiunea de excavare poate fi (si este in 99,99 % din cazuri) distructiva; problema cea mai grava ramane insa modul de inregistrare. Cum spuneam, am vazut suficiente sapaturi proaste facute de profesionisti, incat o anumita doza de prudenta fata de judecati de ansamblu este, cred eu, necesara.

In primul rand, cooptarea celor pasionati in sapaturi sistematice, pentru a fi sub control. In al doilea rand, formari (chiar si contra cost) pentru cei pasionati (si includerea lor in cercetari sistematice, poate ca tehnicieni sau forta de munca). In al treilea rand, crearea unui mecanism de "reactie rapida" la sesizari venite din teren (asta presupune investitii in personal si logistica).

Intr-un context mai larg, cred ca in ultimele decenii (cu atat mai putin inainte de 1989) nu a existat o discutie serioasa despre fundamentele problemei: de ce este important patrimonial, cine sunt stakeholders, cum pot fi luate deciziile si de catre cine (vezi Rosia Montana si de ce nu poate fi sit UNESCO) etc si iar etc.

**Anonym**

24

Universitatea Alexandru Ioan Cuza Iasi, Studii de licenta si master

Supravegherea șantierelor de lucru din orașul Iași, 2011-2012 Practică arheologică la Polocin, jud. Vaslui, 2013 Cercetări arheologice pe șantierul Mitropoliei din Iași, 2014

Am avut experiențe cu arheologi amatori.

Localnici

Multe din activitățile arheologilor amatori duc la distrugerea sitului scoțând din context materialele, cei autorizași nemaiputând să reconstruiască exact măsurătorile și să determine adâncimea la care au fost descoperite pentru a determina intervalul temporal al acestora.

Înăsprirea pedepselor pentru astfel de acțiuni sau să îi determinăm să lucreze alături de noi încercând să introducem cursuri de scurtă durată în cadrul cărora să le explicăm ce riscuri implică acțiunile lor ilegale.

Bejinariu Ioan, 48, Muzeul Județean de Istorie și Artă Zalău.

Am avut experiențe cu arheologi amatori.

În anul 2011 am surprins un grup de trei "arheologi amatori", echipați cu un detector de metale în incinta Castrului roman de pe Dealul "Pomet" de la Porolissvm (jud. Sălaj). Au fost surprinși la scurtă vreme după ce ajunseseră în zona sitului arheologic unde au efectuat detecții ilegale, urmate de săparea locului unde semnalul indica obiecte de metal.

Persoane din alte regiuni.

Situl se află într-o zonă colinară, există pază dar zona este destul de greu de supravegheat de o singură persoană, dat fiind că suprafața protejată însumează peste 200 ha. Campanii arheologice de cercetare se realizează vara (iunie-septembrie).

Problema constă în faptul că așa-ziii "arheologi amatori" vizează foarte des situri arheologice cunoscute și semnalizate de unde extrag piesele din context și apoi, probabil le comercializează. Majoritatea siturilor nu sunt delimitate foarte bine și este imposibil să pui marcaje de semnalizare din loc în loc, care să delimiteze zone de ordinul hectarelor sau sutelor de hectare. Legislația este destul de confuză, iar măsurile punitive sunt minime. Mai mult, presa și chiar autoritățile, în ultima vreme au popularizat cazuri cu descoperiri efectuate de aceștia și chiar au anunțat recompense record.

- modificarea cadrului legislativ, cu definirea mai clară a ceea ce constituie contravenție și infracțiune în acest domeniu. Aceste modificări ar trebui acompaniate de luarea unor măsuri de către factorii cu atribuții (poliție, parchet) care să se soldeze cu pedepse exemplare;



- multe Direcții județene de cultură nu au arheologi care să fie o mare parte a timpului în teren, să se informeze despre acest fenomen de la localnici;

- marcarea pe panourile de semnalizare a siturilor arheologice a interdicției de utilizare ilegală a detectoarelor și precizarea pedepselor în acest sens.

## **Sabin Popovici**

44

Muzeul Romanatului Caracal

1991 – Șantierul arheologic "Histria", responsabil de șantier dr. Alexandru Suceveanu – sectoarele "Domus" și "Bazilică", sub îndrumarea dr. Octavian Bounegru; 1992 - Șantierul arheologic "Histria", responsabil de șantier dr. Alexandru Suceveanu – sectoarele "Domus" și "Bazilică", sub îndrumarea dr. Octavian Bounegru; 1993 – Șantierul arheologic "Romula", sat Reșca, comuna Dobrosloveni, jud. Olt, responsabil de șantier dr. Cristian Vlădescu; 1994 – Șantierul arheologic "Romula", sat Reșca, comuna Dobrosloveni, jud. Olt, responsabil de șantier dr. Gheorghe Popilian; 1995- Șantierul arheologic "Acidava,,," Piatra Sat, jud. Olt, responsabil de șantier dr. Constantin Preda; 1996 - Șantierul arheologic "Acidava,,," Piatra Sat, jud. Olt, responsabil de șantier dr. Constantin Preda; 1997- - Șantierul arheologic "Acidava,,," Piatra Sat, jud. Olt, responsabil de șantier dr. Constantin Preda; 1997 – Șantierul arheologic Cârcea, "Hanuri,,," jud. Dolj, responsabil de șantier dr. Marin Nica; 1997- Șantierul arheologic Piatra –Sat "Vadul Codri,, , jud. Olt responsabil de șantier dr. Silviu Teodor; 1997- Șantierul arheologic Piatra –Sat "Vadul Codri,, , jud. Olt responsabil de șantier dr. Marin Nica; 1997- Șantierul arheologic Drăgănești Olt, "Corboaica,,," responsabil de șantier dr. Cristian Schuster; 1998 - - Șantierul arheologic "Acidava,,," Piatra Sat, jud. Olt, responsabil de șantier dr. Constantin Preda; 2006 – Șantierul arheologic Vlădila "La Pepinieră", jud. Olt, responsabil de șantier dr. Radian Andreescu ; 2007 - Șantierul arheologic Grădinile "La Islaz", jud. Olt, responsabil de șantier dr. Radian Andreescu ; 2008 - Șantierul arheologic Grădinile "La Islaz", jud. Olt, responsabil de șantier dr. Radian Andreescu ; 2008 – Șantierul arheologic Măgura, jud. Teleorman, responsabil de șantier :dr. Radian Andreescu; 2009 - - Șantierul arheologic Vitănești, jud. Teleorman, responsabil de șantier :dr. Radian Andreescu; 2011 – Șantierul arheologic Vădastra, jud. Olt "Măgura Fetelor"- responsabili:dr. Roxana Dobrescu și dr. Alain Tuffreau ; 2012 – Diagnostic Varianta Ocolitoare a municipiului Caracal, responsabil dr. Mircea Negru.

Nu am intalnit pana acum.

Localnici.

Distrug contextul in care a fost descoperit un artefact.

Singura solutie ar fi interzicerea prin lege a acestor practici.

### **Opris Vasile**

27

Muzeul Municipiului Bucuresti and PHD student

Sultana - Malu Roșu, jud. Călărași, 2008-2015 Programul Autostrada, diverse situri, 2009-2014.

Nu am intalnit, dar am auzit povesti.

Urmăresc grupurile cu profil arheologic de pe rețelele de socializare (în special Facebook) unde astfel de probleme sunt discutate.

Persoane din comunitatile invecinate.

Nu am întâlnit personal astfel de cazuri sau persoane care se consideră "arheologi amatori". Din poveștile relatate de alți arheologi sau din presă (locală de obicei), reiese că siturile preponderent sondate pentru sustragerea de artefacte sunt cetățile dacice și romane. Majoritatea sunt protejate doar de lege, nu și de personal calificat în această direcție. Despre existența și durata campaniilor arheologice nu am cunoștință; cu atât mai puțin despre relațiile arheologilor cu comunitățile locale.

Arheologii amatori din Romania sunt de fapt așa-numiți detectoristi. Eu nu am auzit de vreun astfel de "arheolog" care să nu posede un detector de metale. Astfel, aceștia sunt căutători de metale (preponderent prețioase) și în nici un caz arheologi. Arheologia presupune recuperarea maximă a informațiilor dintr-un context arheologic. Ori căutarea de comori ignoră complet contextul, singurul interes arătat fiind pentru obiectele valoroase.

Modificarea legislației în vigoare prin reglementarea clară a conceptului de descoperire întâmplătoare. De exemplu utilizarea detectorului de metale să anuleze acest statut. Delimitarea clară a siturilor arheologice (pe serverul RAN, în PUG-uri și prin însemne specifice amplasate în teren care să conțină un plan cu zona protejată, etc.).

### **Petre Colteanu**

35

Freelancer, Scoala doctorala

2005-Santiere Arheologice Preventive (peste 50), Santiere Arheologice Sistematice: Harsova, Bordusani, Tomis, Bucsani, Histria, Slava Rusa (Ibida).

Am avut experiente cu interventii ale arheologilor amatori (Detalii).

Contexte distruse de ei. Gropi de Detector. Piese fara context depuse la muzee.

Persoane din comunitatile invecinate.

Majoritatea siturilor. In special cele de epoca clasica.

Pentru ca nu exista arheologie de amatori. Cercetarea nu se face la detector si atat. Proasta protejare a siturilor de catre lege, dubla inregistrare (RAN LMI), lipsa unor PUZ-uri adevarate la nivelul localitatilor, proasta inventariere.

O mai buna inventariere a siturilor si interzicerea detectie de metale private.

### **Dimanche Madalina**

30

Freelancer, PhD student

11 ani sapaturi sistematice: Harsova, Bordusani, Bucsani, Radovanu

sapaturi preventive: autostrada Arad-Timisoara, Nadlac-Pecica, Deva Orastie, Orastie-Sebes, Deva-Faget, Piata-Sfantul Gheoghe Timisoara, Bucuresti-Strada Budisteanu.

Nu am intalnit pana acum.

Distrug Patrimoniul.

Distrug situatii care nu mai poti fi recuperate.

Legislatie bine pusa la punct.

Sanctiuni mari.

### **Liviu-Mihail Iancu**

26

PhD student Universitatea din Bucuresti

2010, 2011 - necropola epoca bronzului - Câmpina, Prahova, România.

2012 - terme castru roman - Mălăești, Prahova, România.

2013, 2014, 2015 - insula romană târzie și sanctuar arhaic - Histria, Constanța, România.

2015 - locuință elenistică - Caraburun, Tulcea, România.

Experiență atât în decapare, cât și în înregistrarea săpăturilor și prelucrarea materialului arheologic.

Nu am intalnit, dar am auzit povesti (detalii).

Am auzit povești la Histria despre oameni străini de zona respectivă care au venit și s-au împrietenit cu localnicii care sapă la cetate, pentru a afla mai multe informații despre sit, despre cum și când se sapă, despre eventuale descoperiri de interes. În momentul în care prezenta lor în zona a început să fie de notorietate, despre ea aflând și arheologii care sapa în cetate, respectivele persoane au plecat.

Persoane din alte regiuni.

Situl Histria, jud. Constanta, pe malul lacului Sinoe, cele mai apropiate localitati fiind satele Histria, Sinoe, Nuntasi si Sacele. Situl este imprejmuit de un gard si beneficiaza de paza - paznici locali care lucreaza in schimburi. Fiind un santier de maxima importanta, prezenta unor arheologi profesioniști pe sit este aproximativ neintrerupta între lunile iunie și octombrie. Exista o relatie apropiata cu localnicii, unii sapand de ani de zile la cetate si dezvoltand relatii de prietenie personala cu arheologii.

Problema este dubla: 1. în cazul amatorilor bine intentionati, problema este ca uneori se pierde contextul si posibilitatea de a interpreta adecvat descoperirile arheologice; 2. în cazul amatorilor care sunt de fapt traficanti, se adauga si problema foarte grava ca patrimoniul cultural national este scos din circuitul cercetarilor, dar si al popularizarii catre marele public, contribuind la o imensa pierdere pentru cunoastere.

Cauzele sunt multiple. As putea enumera lipsa cadrului legislativ pe deplin adecvat, absentia motivatiei pentru autoritati sa stopeze acest fenomen, lipsa finantarii pentru proiecte arheologice viabile care sa satisfaca o parte a curiozitatilor publicului, incultura multor persoane care nu inteleg ca artefactul are o valoare foarte mare doar daca este asociat contextului sau.

Adoptarea unui cadru legislativ adecvat.

Finantarea unor proiecte arheologice care sa produca rezultate interesante si pentru publicul larg si care sa arate catre publicul larg cat de important este contextul arheologic, nu doar artefactul.

Educatia consistenta în scoala a oamenilor de rand - optionale privind patrimoniul; introducerea în programa de istorie a unor prevederi privind patrimoniul, modificarea modalitatii de predare a istoriei astfel încat copiii sa între mai des în contact cu monumentele arheologice. Toate acestea pentru ca cei mici sa inteleaga ca artefactele trebuie descoperite și prelucrate de specialisti pentru a se ajunge la cunoastere, pentru a intelege ca artefactul nu este decat un mijloc, nu un scop în sine.

## Ciobotaru Alina

22

Student la Universitatea din Bucuresti

Adamclisi: campaniile iulie 2013, august 2014, august 2015.

Histria: campaniile iulie 2014, iulie 2015.

Am avut experiente cu interventii ale arheologilor amatori (Detalii).

La Adamclisi, în luna august 2015, a venit un grup de 4 persoane care s-au interesat despre starea sitului și despre obiectele care au fost descoperite în curând acolo. Cel mai probabil aceștia aveau cu ei un detector de metale, însă atunci când și-au dat seama că echipa de studenți care participau la săpătură erau cazați în vecinătatea sitului, au renunțat la a-l folosi. Aceștia veniseră cu o dubiță, iar după ce s-au plimbat insistent prin cetate și au întrebat diverse lucruri despre sit, au plecat. Cel mai probabil au revenit după ce au fost încheiate săpăturile.

Persoane din comunitatile invecinate.

Situl este la aproximativ 2 km de localitatea actuală Adamclisi, nu are angajat un paznic permanent, nu este împrejmuit - ca Histria, de pildă. O campanie arheologică durează în jur de 2 luni, de regulă lunile iulie-august ale fiecărui an. Doar în momentul în care sunt cazați studenții în casa de lângă sit, denumită în mod tradițional "casa cetății", cetatea este supravegheată. În restul anului, oricine poate merge nestingherit pe sit.

Este o problemă deoarece oricine poate intra pe sit și poate aduce neajunsuri cetății. Săpătura propriu-zisă (secțiuni, martori, ziduri descoperite în campaniile anterioare) poate fi afectată de către vizitatorii neatenți sau nepăsători. Mai mult, oricine dorește să ia ceva-ceramică, obiecte , sau să caute cu detectoare obiecte din metal o pot face nestingheriți. Situațiile acestea există și se înmulțesc mai ales acolo unde siturile nu sunt supravegheate. De exemplu, cetatea de la Adamclisi se află la câțiva km de localitate și nu este supravegheată.

Pot fi diminuate prin intermediul unor investiții minime (angajarea cel puțin a unui paznic pe fiecare sit), sau prin investiții mai generoase (împrejmuirea siturilor ca la Histria, unde accesul în cetate se face pe la muzeu, iar doar acele grupuri de turiști care plătesc în prealabil o taxă pot intra în cetate, care este înconjurată de garduri și porți). Bineînțeles, mai putem găsi foarte multe soluții, însă din păcate investițiile în arheologie sunt minime.

**Roxana**

22

Student

Sultana-Malu Rosu 2013-2016.

Nu am intalnit pana acum.

In Romania este nevoie sa se acorde o mai multa atentie arheologiei si ar fi necesara acordarea unor fonduri demne.

**Marius Streinu**

28

CIMEC (Centrul de Istorie si Memorie Culturala)

Adamclisi 2007-2012. Orgame/Argamum 2011-2013.

Pompeiopolis 2013.

Efes 2014-2015.

Labraunda 2014-2015.

Caraburun 2015

Romula 2015.

Mai multe santiere de salvare si diagnostic arheologica din Romania.

Am avut experiente cu interventii ale arheologilor amatori (Detalii).

Am surprins in timp ce sapau o groapa in zona arheologica protejata doua persoane (cetateni austrieci) cu un detector de metale. Muncitori folositi la sapatura arheologica ascundeau monezile descoperite pentru a le putea vinde mai departe.

Din alta tara.

Orgame/Argamum. Zona este protejata prin lege (rezervatie arheologica). Ar trebui sa fie foarte bine protejat, dar exista un singur paznic care are un program de 8 ore pe zi. O campanie arheologica dura, in ceneral, 4 saptamani. Relatia arheologi-comunitatea locala este foarte buna. Atat oficialitatile, cat si locuitorii comunei sunt constienti de ceea ce au in curtea lor si incearca sa protejeze si sa ajute dupa posibilitatile lor.

Romula, capitala Daciei Malvensis. Este jefuita de peste 100 de ani constant si inca mai are de oferit informatii arheologice pretioase. Nu este protejata si este lasata la indemana hotilor care in marea lor majoritate sunt locuitorii care cunosc foarte bine locurile unde pot gasi statuete (Teracote), monezi, vase intregi, etc. Unii din muncitorii de care am dispus in campania 2015 ascundeau monezile in pantaloni sau la ciorapi.

Problema: Afectarea partimoniului arheologic national. Un obiect care este scos la suprafata fara cercetare arheologica isi pierde valoarea si implicit informatia istorica pe care ne-o putea da.

Cauza numarului crescut: Popularizarea fenomenului in media si lipsa condamnariilor.

Interzicerea folosirii detectoarelor de metale in scopul cautarii de artefacte arheologice.

O legislatie mai buna in privinta cautatorilor de comori. Educarea prin toate mijloacele a publicului in aceasta privinta (media, scoala, etc).

### **Anonym**

27

Nu sunt afectat

### **Appendix 3: Metal detection and its role in Archaeology**

Age:

Sex:

Region:

Associated to a group or independent?

1. The reason behind your passion for this activity?
2. How did you start?
3. For how long have you practiced it?
4. How often do you practice it?
5. Do you consider that you are playing a role in archaeology?
6. If you answered 'yes' to the previous question, give details.

7. Do you have a special technique that you use?
8. Do you use academic materials (books, articles or other type of publications) in order to obtain information about the objects discovered?
9. What is your relation with archaeologists?
10. Do you consider you can collaborate with them?
11. What is your relation with museums?
12. Do you have complains about the relations that you have with cultural institutions with which you have interacted so far?
13. Would you like to change the image that the society is projecting upon you? (Give details)
14. Do you a solution to resolve the tension between metal detectorists and archaeologists? If your answer is 'yes' give details.

**Sandu Valentin**

32

Masculine

Arges

Independent

1. Hobby, recreatie in natura si miscare, curiozitate.
2. Contagiere.
3. Cativa ani !
4. Mai mult in teorie decat in practica.
5. Nu.
6. Bafta! Sper sa faci accesibile rezultatele studiului !
7. Fug de gunoaie moderne, locuri populate acum, si incerc sa intuiesc rascrucii sau capsule nederanjate.
8. Desigur
9. Sunt licentiat in istorie!
10. Da.



11. Sunt student in restaurare.

12.-

13. Nu.

14. Reguli bine definite: autorizatia sa se dea in urma unui examen, si existenta unui manual, un tomus: etica acestei pasiuni, ca permisul de conducere. Exemplu: fara detectoare care bat mai mult de 30 de cm , interzicerea detectiei in paduri seculare, sau care se stie ca au continuitate si asa mai departe. Minimalizarea efectelor negative ale acestei pasiuni, se poate impaca si capra si varza.

[https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger\\_effect](https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger_effect)

Pot fi educati! si atunci se schimba si dorintelelor, sunt mandri de cefac, daca ar intelege efectele secundare s-ar adapta !

### **Bolba Razvan**

21

Masculin

Satu Mare, Bucuresti, Arges

Group

1. Motivul este cercetare a anumitor batalii de interes personal (una in zona Arges, una pe arealul judetului.

2. Am fost inspirat de postarile de pe diverse forumuri de pe la inceputul anilor 2000, cu diverse descoperiri de soldati si tehnica militara in Rusia si diverse altetari europene. Am inceput sa practic detectia fara un scop clar anume, doar din dorinta de a scoate la ivieala mic ibucatele de istorie, apoi cu timpul am realizat ca am anumite interese pe partea de artilerie si ca un existau studii dedicate care sa-mi raspunda intrebarilor, asa ca am decis sa fac propriile cercetari.

3. 3 ani.

4. Minim o data peluna.

5. Da.

6. Raspunsul meu e un "da" cu jumatate de gura, anume sunt sigurcajocun rol in aducerealaiveala a informatiilorlegate de artileria romana in Primul Razboi Mondial, inasa mi se pare mult sa consider munca mea ca fiind arheologie. Nu cred ca exista un termen pentru ce faceu, ca e si nu e in acelasi timp arheologie. Implica artefacto scoase din pamant, implica interpretarea datelor din teren si

ținerea unei evidente a descoperirilor (poziționare în teren, situații, etc) dar tehnicile și procedurile un sunt aceleași.

7. -

8. Da, în primul rând ieșirile sunt bazate pe perioade lungi de studii (carti, memorii, jurnale operative, harti vechi) și apoi corelarea acestora cu imaginile GPS. Abia după ce e localizat arealul se iese în teren și se evaluează potențialul zonei.

9. Momentan nu am interacționat cu arheologii, în primul rând pentru că nu am avut nimic de predat, în al doilea rând mi-e teama de reticenta cu care suntem priviți și prefer să minimizez contactul pentru a nu isca discuții în contradictoriu.

10. Da, însă mai este mult până acolo.

11. -

12. Lipsa de sprijin și entuziasm.

13.

14. Da, însă consider că trebuie lucrat mult la mentalitățile amânduror tabere. Mi se pare că jumătate din cauza conflictului e lipsa capacității de empatie a taberelor, nici una nu prea știe cu ce se mananca treaba celuilalt decât foarte vag și ambele tabere au idei concepute despre "oponenti". Pentru a putea da mâna și a colabora trebuie șterse niste idei preconcepute și trebuie vizualizat ajutorul pe care fiecare îl poate furniza celuilalt, și fructificată această relație de înțelegere.

## **Manuel**

26

Masculin

Suceava

Independent

1. Motivul e cunoașterea și descoperirea rădăcinilor.

2. Mi-a sădit un spirit al strămoșilor daci, respectați tradițiile, obiceiurile și strămoșii.

3. De mic copil.

4. Când îmi permite timpul.

5. Nu.

6. -

7. Studiarea legendelor, cartilor de istorie , hartilor etc.

8. Destul de multe.

9. Buna.

10. Da, mereu.

11. Hai mai alta intrebare, oare hoti si bardisti nu sunt peste tot ?

12. Neglijenta lor.

13. Nu as dori sa schimb nimic, oricum lumea in general ne crede nebuni, fie ei sanatosi.

14. Colaborare deschisa, incat si arheologu sa puna la dispozitia detectoristului materialele de care dispune atunci cand se descopera ceva , precum am zis colaborare.

### **Anonym**

32

Masculin

Bucuresti

Independent

1. Hobby, mers în aer liber în pădure, exercițiu fizic (săpat), etc.

2. Sunt pasionat de istorie și mi s-a părut că..

3. 4-5 ani.

4. O data la cateva luni.

5. Da.

6. Pasionații de detecție metal pot găsi artefacte izolate (de exemplu, "hoards" în afara oricărei așezări) sau chiar noi situri arheologice în zone care nu sunt cunoscute de arheologi. Resursele arheologilor sunt limitate, așa că se concentrează pe siturile deja cunoscute.

Evident că nu poate înlocui munca științifică a unui arheolog, iar prezența acestora în situri arheologice poate distruge straturile.

7. -

8. În general, se pot găsi informații publicate pe internet.

9. Momentan nu am găsit obiecte suficient de vechi pentru care să cer părerea unui specialist, ci doar sec. XIX-XX, așa că nu am mers pentru a evalua sau preda arheologilor.

10. Da.

11. Nu există, momentan.

12. Nu am interacționat.

13. De multe ori, detectoriștii sunt asociați cu braconierii care caută în mod ilegal în situri arheologice, de multe ori cu acceptul autorităților locale.

Percepția pare să se schimbe odată cu găsirea unor tezaure / hoards care au fost predate autorităților.

14. Soluția ar fi organizarea de întâlniri periodice pentru educarea detectoriștilor în legătură cu arheologia pentru a ști când e momentul să chemăm un specialist (de exemplu, când să ne dăm seama că am găsit un sit arheologic, nu doar obiecte izolate), cum să ne dăm seama de vechimea unui obiect, etc.

## **Marius**

34

Masculin

Vrancea

Independent

1. Hobby.

2. 2014

3. 2 ani

4. Rar.

5. Nu.

6. –

7. Din păcate, nu.

8. DIN MARE PLACERE, CAND AM TIMP, MA DOCUMENTEZ DIN ARTICOLELE RESPECTIVE.

9.-

10. Sa speram!

11. CUM AM OCAZIA, VIZITEZ UN MUZEU, ANUL TRECUT 2015, AM VIZITAT CETATEA CARSIVM, JUD.CONSTANTA SI MUZEUL, PRECUM SI MUZEUL CALLATIS MANGALIA.

12. –

13. Nu.

14. Nu pot sa raspund.

**Dan**

33

Masculin

UK

Group

1. Hobby.

2. Am descoperit un forum.

3. 3ani.

4. 2-3 ori pe luna.

5. Da.

6. Predau frecvent obiecte muzeului local pentru inregistrare.

7. Nu.

8. Uneori.

9. In UK buna, in Romania dezamagitoare.

10. Daca se schimba mentalitatea, da. Eu sunt dispus sa colaborez/ajut oricand.

11. Predat la MJIA PH "delta dacica" din fier. Nici dupa 2 ani nu am primit un raspuns. Deci, relatia nu exista.

12. Lipsa de interes si un oarecare dispret.

13. Cred ca schimbarea vine de la noi intai. Daca respectam legea si recomandarile arheologilor, poate cine stie.

14. Nu stiu, sper.

**Elena**

37

Prahova

Feminin

Independent

1. Un motiv sa faci ceva pentru istorie.
2. Din pasiune.
3. Foarte putintimp.
4. In limita timpului disponibil.
5. Nu.
6. –
7. Nu.
8. Nu.
9. Nici una.
10. Da.
11. Stransa.
12. Miselie multa.
13. Da. În România nu se poateaşa ceva
14. Da. să se ajungă la înțelegere reciprocă.

**Gherghinescu Mircea**

20

Masculine

Arges

Independent

1. Pasionat de istorie.
2. Am văzut ceva documentare pe discovery și mi-a plăcut din prima.

3. 2 ani.
4. Saptamanal.
5. Da.
6. Da, deoarece țin legătura cu directorul muzeului Argeș și orice descopăr îi trimit dânsului la muzeu.
7. Studiez hărți vechi, cărți de istorie vechi, etc.
8. Da, tot timpul.
9. Până acum nu am avut un contact major cu dânsii.
10. De ce nu?
11. Una foarte bună, am specificat mai sus.
12. Momentan nimic.
13. As dori ca lumea să înțeleagă că noi facem asta din pasiune și un pentru bani.
14. Cred că vor fi tot timpul dispute, se pare că le cam facem treaba și leo facem bine

**Nicolae Dobra**

24

Masculine

Curtea de Arges

Group

1. Hobby. Hobby. De mic copil mi-au placut plimbarile prin padure, iar un detector s-a legat de minune.
2. Am facut cateva iesiri cu cineva de la mine din oras, iar dupa ce am participat si la o intalnire nationala, a fost mai mult decat clar ca trebuie sa imi iau si eu.
3. Un an.
4. De fiecare data cand imi permite vremea si programul.
5. Nu.
6. -
7. -

8. De obicei, despre Bucegi (pateu), Timisoreana, cuie si potcoave, cartuse trase, sau monezi dupa 1930 nu am nevoie sa stiu prea multe.
9. Nu am avut inca ocazia sa ii cunosc.
10. Da.
11. Nu exista, nu a fost inca nevoie.
12. La muzeul municipal din Curtea de Arges, lipsa de interes.
13. As vrea sa nu mai fim bagati in aceeasi oala cu hotii, cu cei care detin si folosesc detectoare in scopuri ilegale.
14. Eu nu vad tensiunea. Nu cred ca porneste de la mine, sau de la noi ca detectoristi.

### **Cosmin Pascu**

28

Masculine

Oradea

Independent

1. Activitate in aer liber si sentimentul de a nu stii niciodata ce se afla in spatele semnalului.
2. Un prieten care colectioneaza nonede imi spune ca se gandeste sa isi cumpere un detector impreuna cu fiul sau si atunci am inceput sa ma interesez si eu .. el nu a mai luat unu dar in schimb este cel cu care ies de fiecare data.
3. Aprilie 2015.
4. De cate ori apuc si am umpic de timp liber da un pic de dependenta.
5. Da.
6. Pentru ca degeaba zice lumea ca stricam contextul arheologic pentru ca el oricum nu ar fi fost studiat de catre arheologi niciodata ba chiar mai mult poate baga cineva plugul in terenul respectiv si se distrugeau si eventualele piese. asa ca arheologi raman cu niste piese si cu o zona care o pot studia ulterior decat ca nu existe nici o descoperire.
7. Nu neaparat mai studie harti vechi si de razboi dar in principiu incerc sa acopar cat mai sistematic zone cu sau fara documentatie.
8. Intrebari pe forum la obiectele chiar necunoscute.



9. Muzeul din oradea este varza la capitotul asta cel putin pana acuma sper sa se schimbe si oameni si atitudinea .dar Directia de cultura din oradea este de nota 11.

10.Eu sper ca da si mi-as dori asta.

11. Eu predu catre directie cum spune si legea iar mai departea directia comunica cu muzeul iar eu doar trebuie sa mai fac cate o adresa pentru anumite detalii.

12. De ce se sperie asa tare de noi? Bani de la eie din buzunar nu dau dau de la bugetul loc , iar cu situurile lor nu avem treaba. iar o bucata x de pe un camp y probabil nu va fi cercetata nici peste 10000 de ani de catre arheologi atunci ce ii deranjeaza ca le-am adus eu un tezaur de acolo ? mai bine era piedrut pe veci ?

13. In societate nu, doar in societatea arheologilor. care sper ca dupa ce se mai curata o generatie si cel care nu au fost comunisti si securisti nu vor mai exista sa fie o societate a arheologilor moderna si cu orizonturi deschise.

14. da . prevederi clare in lege pentru a ne proteza si pe noi detectoristi dar si patrimoniul. si atunci nu mai poate interpreta nimeni nimic ce scrie acolo asa e daca unui arheolog nu ii place ce scrie in legea care imi da mie dreptul sa fac ce face el fara o facultate atunci sa nu mai faca facultatea si sa isi ia si el detector.

## **Bosoteanu Florin**

41

Masculin

Comanesti/Bacau

Independent

1. Relexare si descoperirea istoriei reale

2. Locuiesc intr-o zona in care nu s-au descoperit vestigii istorice majore, chiar daca este plina de traditii si obiceiuri care au dainuit sute sau chiar mii de ani. Este vorba despre Valea Trotusului, aflata in nord-estul Romaniei, o zona de granita cu fostul imperiu austro-ungar dar si un pas de trecere intre Moldova si Transilvania printre munti. Acesta a fost principalul motiv pentru care am inceput acest hobby, fiind in acelasi timp si un motiv de iesire in natura cu familia sau/si cu prietenii. Ulterior, am inceput un studiu despre Primul Razboi Mondial, aici fiind date si lupte importante in aceasta perioada, o parte dintre ele nefiind trecute in cartile de istorie.

3. Din 2012.

4. O zi pe saptamana.

5. Da.

6. Am descoperit si donat catre muzeul judetean Bacau cateva zeci de obiecte medievale si antice. Unele dintre obiecte ar putea fi la baza unui studiu de teren pentru specialisti, demonstrand astfel probabil ca in anumite zone au existat locuri medievale si antice. Pe unele dintre obiecte s-au realizat studii ale materialelor din care au fost executate (de ex. topor celt fragmentar), altele ar putea fi importante prin studiul simbolisticii sau al scrierii (inel bronz cu simboluri, descoperit impreuna cu fibula dacica), etc.

7. "Tehnica" tine de urmatoarele aspecte: - alegerea unor zone in afara RAN; - citirea unor carti de istorie, enciclopedii, monografii ale zonei; - studiul unor harti vechi, daca gasesc disponibile online; - studiul terenului utilizand Google Earth; - studiul in teren, cai de acces, dupa caz, cautarea proprietarului terenului pentru acordul acestuia.

8. De cele mai multe ori, pentru obiectele neidentificate utilizez internetul pentru cautare, forumul detectiemetal.com pentru identificarea obiectelor de catre colegi, ulterior identificare de catre specialistii arheologi la muzeu.

9. Pana acum este o relatie normala (in contextul actual legislativ) cu arheologii pe care i-am cunoscut personal.

10. Da.

11. O relatie normala de colaborare in cadrul legislativ, cu muzeul de istorie si arheologie din Bacau.

12. Se intampla ca o parte din obiectele donate de mine sa fie preluate de catre personal care nu este de specialitate. Mi-as dori sa primesc mai multe informatii de la specialisti despre obiectele predate/donate astfel, in anumite cazuri.

13. Daca este vorba despre societatea civila, nu cred ca este necesara nici o schimbare; cel putin in cazul meu, nu au fost cazuri in care sa existe tensiuni din acest punct de vedere.

14. Da. Oficializarea relatiilor intre detectoristii autorizati si arheologi, discutii deschise, intruniri si sfaturi din partea arheologilor (in ceea ce priveste zonele de detectie restrictionate, modul de actiune in cazul unor descoperiri, modul de predare) sunt binevenite. Un alt mod de eliminare a acestor tensiuni este incetarea atacurilor unor arheologi in cazul unor descoperiri ale detectoristilor care predau respectand legislatia. Detectia de metale in general aduce un aport patrimoniului national.

## Salajan Mircea

41

Masculin

Transilvania

Independent

1. In primul rand e o activitate generatoare de adrenalina (cand auzi sunetul vreunei detectii) si apoi relaxare in natura si de ce nu si o posibila sursa de venit.
2. Cu un amic care era si el pasionat de acesta activitate.
3. cam de un an
4. In ultima vreme mai rar dar in anotimpul frumos si de 2 ori pe saptamana
5. Da.
6. Normal ca joc un rol important mai ales in cazul in care voi si descoperi ceva ce intereseaza arheologii.
7. Imi place sa ma documentez despre istorie dar cam ceea ce descopar ca zona de obicei e interzisa detectia conform legilor care trebuie respectate
8. DA!....imi place sa ma documentez
9. Deocamdata nu am nici o relatie....dar am inteles ca sunt deschisi si unii incurajeaza activitatea
10. Binenteles.
11. Deocamdata nu am o relatie concreta....stiu doar ca nu au nimic impotriva daca respect legile.
12. Nu a fost cazul pana acum.
13. Evident ca as vrea sa fim priviti bine si nu ca niste "samsari"
14. Da...daca ar exista in alte zone o relatie tensionata ar putea fi o rezolvare prin initierea unor actiuni de detectie comune sub directa lor supraveghere si in zone administrate de arheologi....ar fi de bun augur si o sansa de noi descoperiri.....ei oricum nu au fonduri si nici disponibilitate si diferenta dintre un job si si un hobby ar face diferenta...adica cred ca toata lumea ar fi "fericita".

**Petre Arjocu**

48

Masculine

Oltenia, Independent.

1. Hobby, relaxare.
2. Cind mi-am dat seama ca petrec prea mult timp in bar!
3. Trei ani.
4. Doua-trei ori pe luna.
5. Nu.
6. -
7. Nu ma plimb si detectez
8. Nu.
9. Nu cunosc niciunul!
10. Da.
11. Nu am o relatie, deoarece nu am descoperit nimic important
12. Nu am nemulumiri ,nu am interactionat cu nici-o institutie !!!
13. Da deoarece suntem priviti , ca si infractori , hoti si profanatori.
14. solutia ar fi sa participam impreuna la detectii organizate , noi cu md-urile iar ei cu cunostintele lor!

**Anonym**

36

M

Valcea

Grup.

1. Natură, aer curat, nevoia de a uita de ziua de azi, dacă pământul ascunde secrete atunci eu vreau să le știu acum.

2. 2005 am cunoscut în Madrid un geolog care mi-a pus în mâna un meteorit și mi-a spus ca cel mai "ușor" mod să le găsești este cu detectorul de metale. Dar șansa e mai mare să câștigi la loterie. 2013 am hotărât să îmi caut meteoritul. 2016 încă îl mai caut.
3. Trei ani.
4. O dată pe săptămână mai puțin iarna.
5. Da.
6. Am spus și mai sus, dacă pământul ascunde secrete despre străbunii mei eu vreau să le știu acum. Arheologii sunt destul de putini iar din aceștia și mai putini fac săpături. Sunt complet de acord ca săpăturile trebuie să facute de specialiști, însă în prezent datorită atitudinii total negative față de acest hobby orice colaborare este exclusă din start....și nu din partea mea.
7. Pai la detecția de metale e așa: 80% noroc 15% aparatul 5% perseverența.
8. Da internetul în special.
9. La Muzeul Ramnicu Vâlcea nu există înțelegere. Și nu sunt semne ca această lucră să se schimbe curând. Eu am încercat dar m-am plictisit să mi se explice cât de mult distrug eu istoria când le duc un kreuzer de argint din 1800 pierdut de cineva.
10. Există..dar trebuie deschidere. Jos cu ochelarii de cal, există cărări alternative.
11. Am spus mai sus, colaborările la nivel județean tind spre 0. La Muzeul Național București în schimb există o echipă extraordinară.
12. Simplu: nu vreau covor roșu întins, și mulțumiri...doar să fiu tratat cu profesionalism. Orice părere contra detecției de metale trebuie să o păstreze pentru dumnealor.
13. Asta o să se întâmple în timp. Momentan majoritatea populației încă mai crede ca noi căutăm izvoare când ne întâlnim cu ei pe dealuri. Sincer nu mă interesează cum sunt privit. Atata timp cât eu știu care imi sunt responsabilitățile.
14. Soluția vine de la profesioniști întotdeauna. Nu am auzit la vreun program de instruire a amatorilor, de conștientizare ca obiectele găsite pot fi deosebit de importante pentru istorie decât credem. A te mulțumi în a arunca noroi și discredita aduce rezultate 0, chiar negative.

**Georgiu Daniel**

35

Masculin

Bistrita

Independent.

1. Sport, salvarea istoriei, cercetare, povestiri ww2.
2. Cu autorizarea detectorului.
3. Trei ani.
4. O data pe saptamana.
5. Da.
6. Am donat si predat tot ce muzeul dorea din descoperirile mele
7. Da. Dupa ce ma asigur ca zona este libera de RAN , cercetez povestile care circula in zona.
8. 60% din cazuri imi identific singur obiectele. Iar muzeul confirma.
9. Una de colaborare foarte buna.
10. Da vom colabora in proiectul Limes impreuna cu Patrimoniu
11. Foarte buna.
12. Legea incalcata in unele cazuri si lipsa unor date exacte privind un Ran ca sa folosim distanta legala ( de ex pe un deal e ran trebuie sa folosim tot dealu ca fiind ran si de lampoalele lui sa luam 500 metrii in afara localitatii plus 200 metrii de siguranta)
13. Da legea sa fie mai precisa si mai aspra ptr braconierii care incalca legea.
14. Clar, colaborarea, acceptarea ideii de arheolog amator. Crearea de intruniri unde detectoristii sa fie instruiti.

**Cioran**

34

Masculin

Moldova, Iasi

Independent.

1. Din Hobby.
2. Am achizitionat un detector de metale in anul 2015(legal), prin luna a -II-a.

3. Un an.

4. 10-15 oripe an.

5. Da.

6. Pe data de 13 decembrie 2015 am avut bucuria sa aduc la suprafata 9 topoare tip celt de acum 3500 dde ani. Le-am predat muzeului din Iasi.

7. Ma documentez, carti, harti, ridicari topo.

8. Da.

9. Una buna.

10. Da.

11. Relativ buna.

12. Nimic.

13. Depinde de individ cum isi face acesat hobby.Sunt ferm convin ca niciun detectorist nu va da inapoi de la acest hobby chiar daca arheologii iiv vor pune bete in roate. Detectoristii nu sunt infractori, criminali sau hoti ci sunt oameni de rand, cu respect si bun simt fata de cei din jur.

14. Tot respectul pentru arheologii din Iasi(sunt profesionisti). Atata timp cat detectoristii respecta legea si au capul pe umeri, arheologii ne vor privi cum meritam. Comunicarea intre arheologi si detectoristi este esentiala!!!

### **Anonym**

30

Masculin

Alba Iulia

Independent.

1. Arheologia

2. -

3. Un an.

4. Cinci ori pe an.

5. Da.

6. Daca as gasi ceva ar fi spre folosul arheologiei romanesti, a imbogatirii patrimoniului tarii.
7. Nu.
8. Da.
9. Niciuna, deoarece momentan nu cunosc niciunul.
10. Da.
11. Niciuna deoarece nu am gasit nimic important.
12. Nimic.
13. Da....sa nu mai ne priveasca, ca pe niste vanatori de comori .....si ei stau si nu fac nimic daca nu sunt platiti....munca in folosul patrimoniului tarii.
14. As incepe cu un curs de initiere pentru arheologie, si apoi o colaborare intre noi si ei. Apropo....munca benevola ca daca gasesc ceva nu am cum sa ii platesc sa se deplaseze pana in locul cu pricina.

### **Mihai Agapie**

28

Masculin

Ilfov

Grup

1. Pentru miscare, drumetii, pasionat de istorie
2. Dupa ce am vazut cateva poze cu unele descoperiri ale colegilor din tara, m-am hotarat sa-mi cumpar detector.
3. Trei ani.
4. Aproximative o data pe luna.
5. Da.
6. Cand voi avea o descoperire ce va trebui predata autoritatilor, atunci voi considera ca am avut un rol in arheologie. Din punctul meu de vedere, la cat potential istoric are tara noastra, arheologii ar trebui sa ne foloseasca la maxim : mana de lucru gratuita; deplasari, echipamente, accesorii, cazare si mancare gratuite. ma refer la costuri zero pentru stat. toate sunt suportate de detectorist, doar pentru a avea placerea de a detecta si scoate ceva frumos la lumina.



7. Verificarea RAN ului pentru a nu exista situri in zona, apoi orientare la fata locului.
8. Da: carti, harti, articole interne si internationale, google earth, forumuri de specialitate
9. Momentan, inexistentă.
10. Mi-as dorii.
11. Momentan inexistentă.
12. Nu am interactionat.
13. Cel mai complet raspuns il gasiti in articolul formulat de catre Asociatia Pro Detectie, articol pe care il sustin.
14. O legislatie pusa bine la punct ar rezolva problema. Mentalitatile se schimb mult mai greu.

## **D**

25

Masculin

Cluj

Independent.

1. Hobby.
2. Am primit cadou dectorul.
3. Cinci luni.
4. De 2-3 ori pe luna.
5. Nu.
6. -
7. Un.
8. Uneori.
9. Buna.
10. Da.
11. Nu e cazul.
12. Slaba pregatire profesionala, lipsa de interes, si atitudinea belicoasa.

13. -

14.-

**Dana**

33,

Feminin

Moldova

Independent.

1. Pasiunea pentru arheologie.

2. De mica gaseam monezi din perioada interbelica la bunici si am continuat.

3. Patru ani.

4. Doua ori pe ani.

5. Da.

6. Pot ajuta la imbogatirea istorica a regiunii.

7. Un.

8. Da.

9. Relativ buna.

10. Mai rar.

11. Ok.

12. Se misca foarte incet.

13. Da, suntem ca niste "cautatori de comori", noi facem asta din pasiune iar ceea ce gasim donam.

14. Nu cred.

**Nima GI**

37

Feminin

Gorj

Grup

1. Hobby si natua.
2. Era o superba zi de primavara, padurea incepuse sa inverzeasca si pasarelele parca innebuniseră. Sau ceva de genul. Natura, mocieleala si bucuria de a gasii ceva .....
3. Un an.
4. O data sau de doua ori pe luna. Depinde de timpul liber.
5. Da.
6. De ex Piese gasite cu ajutorul DM in zone unde niciodata in arheolog nu at fi mers sa sape (nestiind).
7. Tehnica norocului chior.
8. Clar. Tinand cont ca inainte de a avea acest hobby, ce tinea de istorie era doar, ce am invatat la scoala si cultura generala. Acum nu pot decat sa le multumesc celor ce au facut o munca de titan, adunand si catalog and informatia. Atat on line cat si literatura de specialitate.
9. In principiu buna. Strict cu cei pe care ii cunosc personal. Avem discutii pro si contra, important e numitorul comun" istoria".
10. Teoretic sper. Acum ramane de vazut la cat de tulburi sunt apele in momentul asta in tara ,vis'a'vis de dm.
11. Buna
12. Mersul de melc. Frica de raspundere.
13. Faptul ca detii in MD nu te face neaparat cautator de comori si hot de patrimoniu. Ar trebuii trasata o linie intre pasionatii de MD si braconieri. Asta ma deranjaza cel mai mult.
14. Teoretic. Prea multe acuze aduse de o parte si de cealalta. O perioada destul de gri. Stau si ma gandesc, faptul ca anumite persoane vor sa scoata MD in afara legii, nu face decat sa-i impinga pe cei mai multi LA ilegalitati. Personal nu cred ca sunt prea multi cei care, la o adica or sa- si permits sa faca detectie in afara tarii.

**Catalin Iliescu**

33

Masculin Bucuresti

Independent.

1. Pasiunea pentru Istorie

2. Prin natura meseriei calatoresc mult prin tara si, intre spectacole, ne-am hotarat sa facem ceva frumos si util in acelasi timp.

3. Un an si jumătate.

4. Saptamanal daca permite vremea.

5. Da.

6. Fiecare obiect dus la muzeu contribuie la imbogatirea patrimoniului national.

7. Tehnica de recuperare a obiectelor din pamant descrisa in carti.

8. Da.

9. Execrabila. Arheologii de la MNIR nu au evaluat nici acum obiectele predate catre ei de mai bine de un an.

10. Cu mare drag, dar la alt muzeu.

11. Scrie mai sus.

12. Idem.

13. Evident. Dar asta porneste in primul rand de la personalul muzeului. Daca privesti fiecare detectorist care iti calca pragul ca pe un hot, ca pe un delicvent, ca pe un ordinar, atunci si societatea ne va percepe la fel. Pentru ca domnul profesor Stutz care pierde timpul aiurea prin muzeu va avea credibilitate mai mare decat un simplu pasionat.

14. Da. Bunul simt si inteligenta arheologului. 1. Un hot nu duce obiectele furate la muzeu. Le vinde. Pentru ca asta este motivul pentru care le-a furat in priul rand. 2. Orice om iti calca pragul si iti aduce obiecte trebuie sa aiba prezumtia de nevinovatie si sa-l tratezi in conformitate cu legea ( sa aiba autorizatie, sa iti arate pe harta unde a detectat etc..) si sa-i si zambesti daca se poate ca nu costa nimic, in definitiv EL iti aduce un obiect tie. 3. EVALUARE SE FACE LA 30 DE ZILE MAXIM, nu cand are chef nea' Stutz de la muzeu. si se comunica si discuta cu detectoristul daca obiectul pe care l-a adus este important. 4. TRATEAZA-L PE DETECTORISTUL CARE TI-A ADUS O MONEDA LA FEL CA PE DETECTORISTUL CARE TI-A ADUS 10 TEZAURE.

#### **Appendix 4: Questionnaires for local communities**

1. Can I ask you a few things about the archaeological site and archaeologists?
2. What do you know about the archaeological site (name) ? What does it represent?
3. Why is it important?
4. Does the presence of the archaeological site influences you in any way? Are there any benefits?
5. Have you visited the archaeological site?
6. Does it play an importan role in the life of your community?
7. What is your relation with the archaeologists that work on the site?
8. Have you heard any stories or seen any people, other than archaeologists, that are looking for archaeological objects using metal detectors or other methods?

#### **Histria**

##### **Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da. Cu siguranta!

##### **Ce stiti despre cetatea Histria? Ce reprezinta?**

Nu mare lucru, stiu ca au locuit aici grecii si romanii si ca e cel mai vechi oras de pe teritoriul Romaniei.

##### **Cum o vedeti dumneavoastra?**

Cum sa o vad? Este o asezare veche, importanta.

##### **De ce este importanta?**

Pentru ca vin multi turisti si ca arheologi vin aici de 100 de ani. Ei au tot zis ca e una din cele mai importante sapaturi arheologice din tara!

##### **Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Da. E aici de cand ma stiu. Chiar daca nu e langa sat, tot ajungi sa ai contact cu ea, fie ca lucrezi la sit, ca te duci la camp, la pescuit sau ca alti oameni din sat lucreaza acolo si auzi povesti. Ca beneficii, cred ca faptul ca creaza locuri de munca pentru oamenii din sat, desi nu mai e ca inainte, cand lucrai acolo 3-4 luni.

##### **Ati vizitat cetatea?**

Da, de multe ori! Am si lucrat de cateva ori cand eram copil.

##### **Joaca un rol importante in viata comunitatii?**

Da. In fiecare an a adus de lucru. Plus ca arheologii mai cumpara una alta de prin sat, mai o butelie, mai niste branza. Ne ajuta, nu pe toti, dar tot e ceva decat nimic. Unii de pe aici, care lucreaza de mult timp cu arheologii, sunt prieteni cu ei. Se mai suna si cand nu se lucreaza.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu pot sa zic ca exista o relatie. Cand lucram, era bine, dar ii vedeam doar in cetate, ca ei nu prea vin in sat. Acum, ca nu mai lucrez acolo, nu am mai tinut contactul.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Am auzit ca acum cativa ani un barbat din sat a gasit niste vase, ceva si a vrut sa le vanda arheologilor sau muzeului. Nu stiu mai multe detalii.

2.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Cat dureaza?

**Poate 5-10 minute?**

Bine

**Ce stiti despre cetatea Histria? Ce reprezinta?**

Stiu ca e veche, 2000-3000 de ani vechime. Cel mai vechi oras din Romania, ceva de genul asta!

**Cum o vedeti dumneavoastra?**

Sunt niste ruine ale unei cetati. Lumea care pasionata de istorie vine si o viziteaza

**De ce este importanta?**

Nu stiu, dar daca creaza interes, e clar ca e ceva acolo. Poate nu stiu eu ce, dar altii stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Pe mine, nu. Dar multi oameni din sat lucreaza acolo pe timpul verii, copii, batrani. Nu sunt bani multi, dar pe aici prin zona nu prea e de lucru si banii aia conteaza. Mai vin ceva turisti prin sat, dar asta e rar.

**Ati vizitat cetatea?**

Da, de cateva ori. Te duci, ca e aici langa tine. Si noi nu platim, oamenii care lucreaza la poarta sunt din sat si te lasa sa intrii.

**Joaca un rol importante in viata comunitatii?**

Eu cred ca da. Locuri de munca. Ba mai vin si mai cumpara lucruri din sat. Copiii sunt inspirati sa faca carte, dar nu toti au posibilitatea sa ajunga departe. Trebuie bani si pentru asta.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu ii cunosc personal si ei nu prea vin prin sat, rar mai ajung studentii prin sat, dar niciodata n-am vorbit cu ei. Ei stau acolo, la cetate, au comunitatea lor.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu, nu am auzit.

3. Stanica Tinel

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da. Cum sa nu!

**Ce stiti despre cetatea Histria? Ce reprezinta?**

Acum 3000 de ani au venit Grecii, apoi Romanii, si turcii. E primul oras antic de pe teritoriul tarii, are o basilica mare, si cateva mai mici. A fost si port, dar apoi marea s-a retras si atunci orasul a decazut.

**Cum o vedeti dumneavoastra?**

E foarte importanta, atat pentru arheologi, cat si pentru oamenii din sat.

**De ce este importanta?**

Ca de ani buni creaza locuri de munca oamenilor din sat.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Da. Pe aici e greu sa gasesti de munca, eu si fratii mei facem de toate, lucram cu ziua pe la unul, pe la altul, mai facem o fantana. Dar cand e vara, mergem la cetate. Am lucrat aici de la 16 ani, an de an. Si eu si fratii mei. Veneau banii mai greu, dar veneau. Era o sursa de venit importante, dar banii se duc repede. Lucrezi 3-4 luni, dar in 5-6 s-au dus. Acum depinde si ce cheltuieli ai. Dar in general cetatea ne e benefica. Mai rar mai vine cate un turist prin sat, rar. Multi vin de la plaja, stau in Navodari si vin intr-o zi sa o vada. Mai rar oameni care sa stea in sat. Mai sunt oamenii care vin sa vada pasari. Ei mai stau.

**Ati vizitat cetatea?**

Da, de multe ori! Am lucrat acolo ani buni. O vedeam in fiecare zi. Ma mai duc si acum, daca am ceva liber. Sa mai vorbesc cu arheologii.

**Joaca un rol importante in viata comunitatii?**

Da. Cum ziceam si mai devreme, uneori e poate singura sursa de bani pentru unii. Dar de cativa ani nu mai sunt asa multi bani. Inainte anagajau 50-70 de oameni pentru 3-4 luni, acum nu prea mai sunt bani si angajeaza 10-20 pentru o luna doua.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Foarte buna. Arheologii ne-au tratat mereu cu respect. Cu unii suntem prieteni. Ne mai sunam, ne mai scriem. Ne-am inteles bine mereu si nu prea au existat scandaluri. Se mai supara ei cand mai facem cate o prostie, dar e normal, se mai intampla.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Acum 7-9 ani un om din sat a gasit niste vase si amfore intregi in pamant, in afara cetatii si s-a gandit ca poate le vinde arheologilor sau la muzeu. Nu a primit nimic in schimbul lor, dar nici nu l-a arestat politia. Au fost de treaba arheologii si i-au zis ca daca nu se mai repeta, scapa. La un moment dat au venit niste oameni de la oras intreband de activitatea de la cetate, cand se sapa, ce s-a descoperit. Au parut dubiosi.

4. Dinita Gheorghe

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Histria? Ce reprezinta?**

Acum 2800 de ani au venit Grecii, apoi Romanii. Oameni destepti, au facut un apeduct ce aduce apa de la fantanele. A fost unul dintre cele mai importate orase in vremurile alea, apoi sa inchis golful si cu el si portul, si a decazut. Atunci a crescut Tomis-ul. Si turcii au fost aici, au folosit pietre din cetate pentru ceva constructii. E primul oras antic de pe teritoriul tarii, a fost si episcopie in vremea romanilor.

**Cum o vedeti dumneavoastra?**

E foarte importanta pentru arheologi, consiliul judetean care ia bani de pe urma cetatii prin turism, dar si pentru noi, localnicii. Lucram aici de ani buni, dar ne si stimuleaza curiozitatea si mai invatam si noi ceva.

**De ce este importanta?**

Vin multi turisti, in special din Aprilie incolo pana toamna tarziu, Noiembrie. Ei aduc multi bani la consiliul judetean. Acum nu stiu ce fac ei cu banii, dar mai platesc paznicii, oamenii de la muzeu. Statul mai da bani pentru sapaturi, si lucram si noi. Nu mai e ca inainte, dar ce sa ii faci.

**Va influenteaza cu ceva prezenta acestui sit arheologic ? Exista beneficii?**

Da. Eu lucrez la cetate de prin 2000, an de an. Unii lucreaza de mai multi ani. Si pentru copii e bine. Vin, lucreaza toata vara si apoi cand incepe scoala, au bani de rechizite, haine, ce isi mai cumpara ei. Ajuta familia. Arheologii cumpara legume din sat si cand sunt multi aici, se vede, cumpara mult. Cumpara o butelie, oua, branza. Ce le mai trebuie, mai cumpara si din oras. Dar angajeaza bucatar si ajutor de bucatar din sat.

**Ati vizitat cetatea?**

Da, de multe ori. Lucrez aici de mult si am vizitat-o si inainte sa lucrez.

**Joaca un rol importante in viata comunitatii?**

Da. Aduce bani in sat, nu mai e asa mult ca inainte, dar nu avem ce as facem. Ne ducem unde putem si noi. Ne-au ajutat de multe ori si arheologii, cum au putut si ei. Mircea Angelescu ne-a ajutat sa restauram biserica si daca nu era el, nu se realiza. Asa ca mai beneficiem si de legaturile lor.



**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Foarte buna. Sunt prietenii mei. In fiecare vara abia astept sa ii vad. Am lucrat cu toti si cu toti m-am inteles bine. Acum ca nu prea mai sunt bani, nu mai vin toti. Dar an de an, era aceasi echipa. La sfarsit de campanie faceam un gratar impreuna, tinerii jucau fotbal cu studentii si cu arheologii.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Acum ceva timp au venit niste oameni in sat sa intrebe pe cei ce sapa la cetate, ce si cum au descoperit si pe unde. Cred ca aveau ceva ganduri necurate. Am lucrat si la *Pescarie* si imi aduc aminte ca ne-au pus sa distrugem ceramica cand au ras un tumul. Stiu ca a fost un scandal cu arheologii, dar cei care construiau erau oameni sus pusi, asa ca nimic nu s-a schimbat.

5. Florin Carp

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da. Cum sa nu!

**Ce stiti despre cetatea Histria? Ce reprezinta?**

E o cetate veche, din antichitate.

**Cum o vedeti dumneavoastra?**

E foarte importante, atat pentru arheologi, cat si pentru oamenii din sat.

**De ce este importanta?**

Ofera locuri de munca la oamenii din sat.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Da. Cand nu gasesti de munca in oras, unde se gaseste greu, te duci la cetate. Am lucrat acolo, si fratele meu si mama. Lucrezi doar vara, dar daca 3 membrii ai familiei lucreaza, se simte.

**Ati vizitat cetatea?**

Da, de multe ori! Am lucrat acolo ani buni. O vedeam in fiecare zi. Ma mai duc si acum, daca am ceva liber, sa mai vorbesc cu arheologii sau sa o iau pe mama de la cetate. Depinde.

**Joaca un rol importante in viata comunitatii?**

Da. Aduce bani. Arheologii ne mai imping sa ne terminam scoala.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Foarte buna. Ne intelegem bine cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Am auzit ceva povesti, dar nu stiu detalii.

**Buna ziua! As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da, desigur.

**Ce stiti despre cetatea Hisitria? Ce reprezinta?**

O cetate antica

**Cum o vedeti dumneavoastra?**

Uneori trec pe langa ea cand ma duc sa pescuiesc.

**De ce este importanta?**

Nu stiu. Dar e pe teritoriul rezervatiei (Delta Dunarii). Deci teritoriul ei e intr-o zona protejata.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu foarte multe. Mai mult ne influenteaza rezervatia, ca nu mai avem voie sa pescuim. Noi o mai facem din cand in cand, dar e ilegal. Ni se confisca plasele. Inainte se putea pescuii liber, acum trebuie sa risti daca vrei sa pui painea pe masa.

**Ati vizitat cetatea?**

Da, de nenumarate ori. De multe ori mergem prin cetate catre lac.

**Joaca un rol importante in viata comunitatii?**

Da. Multi oameni din sat lucreaza acolo. Si noi le mai vindem din cand in cand peste.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu ii cunosc personal si ei nu prea vin prin sat. Asa ca n-am nici o relatie cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit astfel de povesti si nici nu am vazut.

Argamum

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da, desigur.

**Ce stiti despre cetatea Argamum? Ce reprezinta?**

O colonie greaca

**Cum o vedeti dumneavoastra?**

Sunt niste ruine ale unei cetati.

**De ce este importanta?**

Cea mai veche asezare greaca de la Marea Neagra?

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

A ajutat mult comunitatea. De multe ori arheologii au angajat muncitori din sat, copii. Copiii s-au imprietenit cu ei, au fost influentati as mearga mai departe cu studiile. In acelasi timp arheologii au echipe mari si de obicei se cazeaza in sat, unde si mananca. Astfel comunitatea beneficiaza si financiar.

**Ati vizitat cetatea?**

De multe ori.

**Joaca un rol importante in viata comunitatii?**

Da. Reprezinta un punct comun al comunitati, o valoare pe care o impartim.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

O relatie foarte buna! Mereu ne-am inteles bine cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

A fost un caz acum cativa ani. Am auzit de la arheologi, dar in rest, nu am auzit. E un paznic la cetate, asa ca el are in grija asta.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da, desigur.

**Ce stiti despre cetatea Argamum ? Ce reprezinta?**

O cetate greaca si romana.

**Cum o vedeti dumneavoastra?**

Urme ale stramosilor nostri.

**De ce este importanta?**

Prima colonie greaca de pe teritoriul Romaniei.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

E prezenta in viata noastra. O vedem des, in special vara. Beneficii sunt, mai gasim un loc de munca, mai vindem ceva peste, legume arheologilor. Ei mai au cate un proiect de asta mai mare si aduc multi studenti, uneori si straini si mai investesc.

**Ati vizitat cetatea?**

De multe ori.

**Joaca un rol importante in viata comunitatii?**

Da. Lumea o apreciaza. Acum ca Jurilovca e promovata turistic, nu doar pentru cetate, dar si pentru frumusetea naturii si a obiceiurilor, poate aduce mai multe beneficii.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

O relatie foarte buna! Mereu ne-am inteles bine cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit.

Sarmizegetusa

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da, desigur.

**Ce stiti despre cetatea Sarmizegetusa? Ce reprezinta?**

A fost capitala daciei

**Cum o vedeti dumneavoastra?**

Sunt niste ruine ale unei cetati. Stiu ca se mai duc turisti din cand in cand sa o vada.

**De ce este importanta?**

Poate pentru ca a fost capitala. Stiu ca se mai duc arheologi pe acolo, deci e clar ca e ceva importante in zona.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Pe mine, nu. Nu stiu de altii. Dar noi nu prea lucram acolo. Vin vara arheologi si studenti, dar asa, in mare, noi nu participam. Turisti vin, dar nu au ei treaba cu satul. Poate daca opresc la magazine, dar altfel, nu prea.

**Ati vizitat cetatea?**

Am fost o data. De curiozitate. Nu poti sa nu te duci ca e aici langa tine. Mai vin neamurile de la oras si vor sa viziteze, te mai duci cu ei. Dar nu te poti sa te duci des ca mai ai si alte treburi si e si departe.

**Joaca un rol importante in viata comunitatii?**

Nu cred. Nu aduce mare beneficiu. E mai mult o chestie de orgoliu, sa stii ca ai asa ceva langa tine si ca e de importanta nationala. Dar in rest, nu mare lucru.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu ii cunosc personal si ei nu prea vin prin sat. Asa ca n-am nici o relatie cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Am auzit de legende cu aurul dacic si multi vin sa il caute. Prin 90 erau multi, acum nu mai stiu. Dar e posibil. Toti si-ar dori se gaseasca aur.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre Sarmizegetusa? Ce reprezinta?**

E un sit de importanta nationala, capitala Daciei, stramosii romanilor.

**Cum o vedeti dumneavoastra?**

Sunt ruinele capitalei, sanctuare.

**De ce este importanta?**

Pentru ca are legatura cu stramosii nostrii.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu mult, dar ma bucur ca e aici langa noi. Beneficii, nu prea.

**Ati vizitat cetatea?**

Da. Mai de mult.

**Joaca un rol importante in viata comunitatii?**

Nu vad cum. Daca vin arheologii, poate atunci, ca mai cumpara ceva de la magazine, dar ajuta prin asta doar cateva persoane, nu comunitatea.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

li recunosti cand ii vezi prin sat, ca sunt fete noi, dar un am avut contact cu ei. N-am auzit sa faca lucruri rele, asa ca asta e bine.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Mai auzi ca mai vine cate un pasionat de asta, sau ca mai ia politia pe cate unul in vizor, dar nu stiu nimic concret. Acum de ce sa vorbesc prostii.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre Sarmizegetusa? Ce reprezinta?**

Oras antic al dacilor

**Cum o vedeti dumneavoastra?**

Sunt ruinele orasului,au multe sanctuare.

**De ce este importanta?**

Nu stiu sa va spun.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu.

**Ati vizitat cetatea?**

Am fost pe langa ea, dar n-am intrat.

**Joaca un rol importante in viata comunitatii?**

Nu .

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am vorbit niciodata cu ei si nici nu auzi mare lucru despre ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Legende cu aurul dacilor am tot auzit. Dar cred ca nu sunt reale. S-au descoperit cateva si de atunci toti vor sa puna mana pe ceva aur. Nu stiu daca mai vin sa mai caute, dar lumea mai vorbeste din

cand in cand de asta. Acum treaba lor, daca nu vor sa puna mana pe munca si vor sa gaseasca aur, n-au decat sa caute.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Sarmizegetusa? Ce reprezinta?**

Stiu ca e o cetate veche si ca dacii au locuit acolo.

**Cum o vedeti dumneavoastra ?**

Niste ruine antice.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Deloc. Cu ce sa ne influenteze? Nu ne da de mancare!

**Ati vizitat cetatea?**

Nu.

**Joaca un rol importante in viata comunitatii?**

Nu prea.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am vorbit cu ei si nici nu i-am vazut.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Poate ca vin pentru comori, dar eu n-am auzit si nici nu am vazut oameni sa caute.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Sarmizegetusa ? Ce reprezinta?**

Doar ca dacii au locuit acolo.

**Cum o vedeti dumneavoastra?**

Sunt ceva ruine din antichitate. Mai mult nu stiu

**De ce este importanta?**

Pentru ca are legatura cu stramosii nostrii.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu foarte mult. Aproape deloc. Unii sunt mandrii ca au cetatea asta langa ei, altii nu ii intereseaza si pe buna dreptate. Nu ne ajuta cu nimic ca e aici.

**Ati vizitat cetatea?**

Da. De mult.

**Joaca un rol importante in viata comunitatii?**

Nu prea.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am avut contact cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Am auzit povesti, dar nu stiu nimic concret.

Capalna

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capalna? Ce reprezinta?**

Stiu ca e o cetate veche si ca dacii au locuit acolo. Ceva legat de apare. Si ca romani au cucerit-o acum 2000 de ani.

**Cum o vedeti dumneavoastra?**

Niste ruine antice.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza.

**Ati vizitat cetatea?**

Am trecut pe langa ea de multe ori, dar n-am mers niciodata as o vad.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am vorbit cu ei si nici nu i-am vazut.Daca se lucreaza acolo, e rar. Nu stiu daca au mai fost in ultimii ani.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capalna? Ce reprezinta?**

Cetate veche.

**Cum o vedeti dumneavoastra?**

Niste ruine antice.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza.

**Ati vizitat cetatea?**

Am trecut pe acolo, dar n-am fost impresionat de nimic.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

De auzit, n-am auzit. De unde sa stiu eu ce fac oamenii pe camp. Eu imi vad de alea mele.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capalna? Ce reprezinta?**

Ca sa fiu sincer, mai nimic.

**Cum o vedeti dumneavoastra?**

Niste ruine.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ma influenteaza si nici nu ma afecteaza.

**Ati vizitat cetatea?**

Am trecut pe langa ea, dar n-am fost niciodata sa o vad.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am avut contacte cu arheologi.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**



A umblat la un moment dat o barfa prin sat ca vin oamenii sa caute comori, acum cativa ani buni, dar nu stiu mai multe.

Banita

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Banita? Ce reprezinta?**

Nimic.

**Cum o vedeti dumneavoastra?**

Nu stiu ce e acolo.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza.

**Ati vizitat cetatea?**

Nu am vizitat niciodata.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Banita? Ce reprezinta?**

Nu stiu mare lucru, ceva cu dacii, dar mai mult nu pot sa va spun.

**Cum o vedeti dumneavoastra?**

O cetate, ceva.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza.

**Ati vizitat cetatea?**

Nu am fost niciodata.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Banita? Ce reprezinta?**

Ruinele unei cetati.

**Cum o vedeti dumneavoastra?**

Nu stiu ce e acolo.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza.

**Ati vizitat cetatea?**

Am fost cand eram copil, dar nu imi mai aduc aminte mare lucru.

**Joaca un rol importante in viata comunitatii?**

Nu.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

Capidava

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capidava? Ce reprezinta?**

O cetate antica.

**Cum o vedeti dumneavoastra?**

-

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Unii mai lucreaza la cetate, desi in mare se lucreaza cu studenti. Dar in ultima perioada s-au facut ceva investitii, si au angajat mai multi oameni la cetate.

**Ati vizitat cetatea?**

Da, de multe ori. Mai ales cand eram copii.

**Joaca un rol importante in viata comunitatii?**

Nu foarte mult.

**Care este relatia dumneavostra cu arheologii care vin sa sape aici?**

Arheologii sunt de treaba. Nu am avut niciodata probleme cu ei, dar nici nu vorbesc cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capidava? Ce reprezinta?**

Cetate romana.

**Cum o vedeti dumneavostra?**

Ruine.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Pentru unii, dar nu pentru toata lumea. Pe mine unul nu ma influenteaza. De exemplu magazinul de langa cetate beneficiaza de prezenta arheologilor. Le cresc vanzarile cand vin arheologii si studentii.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

A fost acolo dintotdeauna. Acum ca o as fie promovata, poate o sa joace un rol mai important.

**Care este relatia dumneavostra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capidava? Ce reprezinta?**

O cetate romana.

**Cum o vedeti dumneavoastra?**

Ruine.

**De ce este importanta?**

Nu stiu. Dar arheologii vin acolo de ani buni. Are o importanta pentru ei. Iar acum se investeste multi bani acolo.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Oarceum. S-au investit bani europeni, poate si in drumuri, si asta ca cetatea a castigat bani europeni. Poate in timp. Se vorbea de un port si turistii care vin cu croaziere sa opreasca. Atunci poate comunitatea are mai multe de castigat. Acum asteptam.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

A fost acolo dintotdeauna. Chiar daca nu a adus un beneficiu, o vezi acolo. E mandria noastra.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Capidava? Ce reprezinta?**

Cetate romana.

**Cum o vedeti dumneavoastra?**

Zidurile unei cetati

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Vin turisti multi, mai cu un festival. Si chiar daca nu e taxa la intrare, poate in timp putem profita si noi cumva de turismul asta, mai ales ca de doi ani investesc in ea. Unii au mai gasit de lucru pe la cetate.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

Da. Oarecum prezenta arheologilor a adus un alt fel de spirit. Nu vorbeste lumea cu ei prea mult, dar stii ca sunt acolo si nu muncesc doar pentru ei, uneori mai avem si noi de castigat de pe urma ei.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

Tropaeum Traiani (Adamclisi)

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Adamclisi? Ce reprezinta?**

Un monument istoric.

**Cum o vedeti dumneavoastra?**

Monumentul de la Adamclisi

**De ce este importanta?**

Nu stiu mare lucru despre istoria ei, dar ai turisti, arheologic care vin sa lucreze aici. Nu veneau ei daca nu era importante.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Da. Nu mari. Cand vin arheologii angajeaza din sat, ba un muncitor, ba o bucatareasa, cumpara mancare de la magazine, mai de la tarani. Studentii mai stau in gazda prin sat. Mai facem si noi un ban.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

E acolo. E imposibil sa nu o vezi. Uneori zilnic. E frumoasa, e mandria satului.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Buna. Am mai vorbit cu ei de a lungul timpului. Au intentii bune.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua!As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Adamclisi? Ce reprezinta?**

Cetate romana si monumentul roman.

**Cum o vedeti dumneavoastra?**

Ruine si monumentul.

**De ce este importanta?**

Pentru Monumentul lui Traian.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu aduce beneficii mari comunei, dar mai ajuta cateodata. Daca s-ar investii mai mult, poate am avea si noi mai multe beneficii, dar la noi in tara nu se mai investeste in nimic. Guvernul vrea doar sa bage in buzunar.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

Monumentul il vezi si de la departare, dar cand locuiesti langa el, il vezi destul de des.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am legaturi cu nici un arheolog.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

N-am auzit si nu stiu nimic despre asa ceva.

**Buna ziua! As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea de la Adamclisi? Ce reprezinta?**

Monumentul lui Traian

**Cum o vedeti dumneavoastra?**

Ruinele unei cetati antice.

**De ce este importanta?**

Pentru monumentul lui Traian.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Oarecum. Ceva din banii investiti in cetate ajung si in sat. Mai angajeaza un muncitor, mai repara una alta prin sat ca as vina turistii.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

Am copilarit langa cetate. Mergeam acolo des. Apoi te leaga fel si fel de amintiri.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Buna. Am mai lucrat cu ei, le-am mai vandut cate una alta, legume in special. Ne ajutam reciproc, ca doar suntem oameni.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit nimic.

Sucidava

**Buna ziua! As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Sucidava? Ce reprezinta?**

O cetate dacica.

**Cum o vedeti dumneavoastra?**

Ruinele cetatii dacice

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ne influenteaza. Nu se investeste deloc.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

Nu cred. Nu stiu. In viata mea nu are un rol important.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am avut contact cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit nimic.

**Buna ziua! As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Sucidava? Ce reprezinta?**

O cetate romana.

**Cum o vedeti dumneavoastra?**

Fortareata romana.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu. Nu sunt investitii, nici la nivelul orasului, dar la cetate nici atat. Daca sunt turisti care vin, platesc o taxa mica.

**Ati vizitat cetatea?**

Da, de multe ori.

**Joaca un rol importante in viata comunitatii?**

Nu cred. Nu stiu. In viata mea nu are un rol important.

**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am avut contact cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit nimic.

**Buna ziua! As putea sa va pun cateva intrebari legate de cetate si arheologi?**

Da.

**Ce stiti despre cetatea Sucidava? Ce reprezinta?**

Cetate antica.

**Cum o vedeti dumneavoastra ?**

Ruinele unei cetati si fantana secreta.

**De ce este importanta?**

Nu stiu.

**Va influenteaza cu ceva prezenta acestui sit arheologic? Exista beneficii?**

Nu ma influenteaza, iar beneficii, nici atat.

**Ati vizitat cetatea?**

Da, de multe ori. In special cand eram elev. Mergeam cu scoala.

**Joaca un rol importante in viata comunitatii?**

Nu cred. Desi multi stiu de existenta ei, nu joaca un rol importante in viata oamenilor. Poate daca era o mare atractie turistica, lumea stia de ea prin contactul cu turistii, dar asa, nu.



**Care este relatia dumneavoastra cu arheologii care vin sa sape aici?**

Nu am avut contact cu ei.

**Ati auzit sau vazut persoane care sa caute obiecte in cetate cu detecoare de metale sau cu alte metode, in afara de arheologi?**

Nu am auzit nimic.

#### **Appendix 5: The role of media in metal detecting**

I looked into:

Year of the publication.

Articles mentions the word "treasure".

Article mentions the word "reward".

Article mentions what good practice in archaeology means.

Article mention the importance of context for archaeology.

Articles' general opinion about metal detecting.

What has been discovered besides the "treasure"?

Article mentions reasons for metal detecting.

Area where the discovery was made (county/place).

Details about the acquisition of metal detectors.

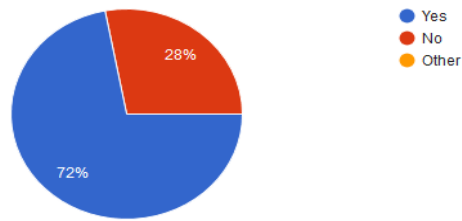
**2013:** 11 February, 8 September, 21 October.

**2014:** 27 March, 10 and 18 June, 20 November.

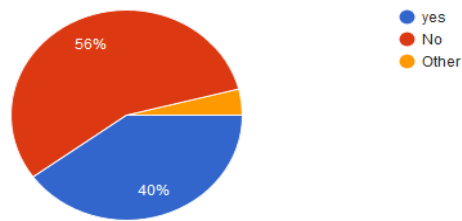
**2015:** 1 February, 12 and 25 March, 17 and 28 April, 6 and 26 May, 4 June, 27 September, 1 October, 17 and 28 November, 18 December.

**2016:** 21 January; 8, 15, 17 and 21 February.

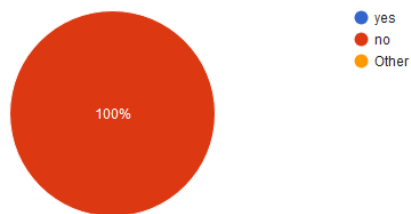
Articles mentions the word "treasure" (25 responses)



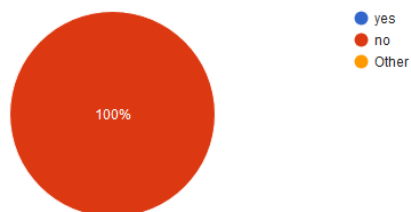
Article mentions the word "reward" (25 responses)



Article mentions what good practice in archaeology means (24 responses)



Articles that mention the importance of context for archaeology (25 responses)



### Articles general opinion about metal detecting (25 responses)

Mentions the black market value of the two finds, and the fact that police has to intervene in the first case, the finding was not reported.

Highlights the fact that the finder made the discovery on his own property, as well as the fact that although he realized could have a high value, were afraid of breaking the law and gave them to the county's Museum.

Mentions a small problem related to the fact that he did not reported the finds to the maior of the county and reported it to the National Museum of History.

Mentions the fact that he reported it in time and gave it to the National Museum of History. Protestant priest. His search was based on research, trying to find out roads that lead to a supposed ancient city.

Article presents the story of members of a metal detecting group, detailed with pictures of the discovery, with every step of unearthing the finds. The find was reported.

Talks only about the high value of the discovery. A couple walking with his wife in a forest  
no opinion.

Article refers to looters and police action against them.

Mentions the way he did the discovery, research, location and luck. As well as the fact that he reported the find to the local authorities.

Treasures have been reported to the local authorities. Unique discovery, the only Dacian Necropolis in this county.

Mentions that the discovery has been made by members of the group Pro-detectie that have collaborations with different museums.

Discoverd 5 graves, did not call archaeologist until he finished excavating the graves. He reported to local authorities, and decided to refuse the reward.

Part of the online community, detectie.ro that has the purpose of promoting this hobby in the limits of law.

The owners of the metal detecting did not have authorization for them. Never reported their finds: 1600 archaeological goods, 318 coins.

Objects have been reported and offered to local authorities.

Is another find made by an amateur archaeologists that made similar discoveries and gave them to the local authorities.

Discovery made by two brothers. They have made other major discoveries in the county

The same finder made other discoveries in the same area: Desa.

Had no authorization for the metal detector. His finds and the tool were confiscated.

Use of high quality metal detectors.

Three discoveries in different areas.

Four articles do not mention.

**What has been discovered besides the "treasures"?**

2 graves of incinerated celtic warriors, together with their weapons: a sword, 2 spears and one javelin head.

A pot.

A pot where the coins were kept.

A pot in which the coins were placed.

Arrow heads, spears, parts of an armor, fibulae, knives, spurs

The pot where the coins were found

Pottery, ash and bones

5 graves dating from the dacian times.

Graves.

In the other cases analysed, nothing else was discovered besides the "treasure".

**Reasons for metal detecting:**

Passion for history.

Passion for history.

Passion for history.

Treasure hunt.

Treasure hunt.

Not clearly mentioned. Passion?

Passion.

Passion for archaeology.

Passion for History.

In the other articles, no reasons were mentioned.

**Area were the discovery was made (county / place)(25 responses)**

Brasov: 3 discoveries.

Neamt: 3 discoveries.

Iasi: 3 discoveries.

Dolj: 2 discoveries.

Valcea: 2 discoveries.

Gorj: 2 discoveries.

Iasi/ Suceava: 1 discovery.

Buzau: 1 discovery.

Constanta: 1 discovery.

Mures: 1 discovery.

Bihor: 1 discovery.

Dambovita: 1 discovery.

Alba Iulia: 1 discovery.

Targoviste: 1 discovery.

Bistrita: 1 discovery.

One article does not mention the area of provenance.

**Details about the acquisition of metal detectors.**

Only one article mentions details about the acquisition of metal detectors. The owner used the money that his wife sent and brought an 800 euros metal detector.

**Articles' link (25 responses):**

<http://adevaruldespredaci.ro/mormintele-a-patru-razboinici-geto-daci-descoperite-in-brasov/>,  
accessed on 11<sup>th</sup> of March 2016.

[http://adevarul.ro/locale/targu-jiu/descoperire-senzatie-intr-o-padure-gorj-sute-moned-e-epoca-romana-gasite-arheologi-amatori-1\\_56b8a5ce5ab6550cb8941bb2/index.html](http://adevarul.ro/locale/targu-jiu/descoperire-senzatie-intr-o-padure-gorj-sute-moned-e-epoca-romana-gasite-arheologi-amatori-1_56b8a5ce5ab6550cb8941bb2/index.html), accessed on 11<sup>th</sup> of March 2016.

[http://adevarul.ro/locale/targu-jiu/pumnale-geto-dacice-tezaur-scoase-lumina-doi-arheologi-amatori-arma-fel-s-a-sinucis-decebal-1\\_564b5af67d919ed50e51a811/index.html](http://adevarul.ro/locale/targu-jiu/pumnale-geto-dacice-tezaur-scoase-lumina-doi-arheologi-amatori-arma-fel-s-a-sinucis-decebal-1_564b5af67d919ed50e51a811/index.html), accessed on 10<sup>th</sup> of March 2016.

<http://archaeoheritage.ro/2015/04/perchezitii-la-persoanele-banuite-de-furturi-din-situri-arheologice/>, accessed on 10<sup>th</sup> of March 2016.

<http://www.antena3.ro/romania/comoara-uriasa-gasita-de-doi-soti-intr-o-padure-din-valcea-este-cea-mai-importanta-descoperire-au-o-286510.html>, accessed on 10<sup>th</sup> of March 2016.

<http://www.bzi.ro/cautator-de-comori-din-iasi-cercetat-de-politie-ce-avea-in-casa-519109>, accessed on 10<sup>th</sup> of March 2016.

<http://www.bzi.ro/iesenii-si-au-cumparat-detectoare-de-metale-pentru-a-gasi-comori-foto-344631>, accessed on 12<sup>th</sup> of March 2016.

<http://cultural.bzi.ro/incredibil-necropola-dacica-descoperita-cu-detectoare-de-metale-foto-28425>, accessed on 10<sup>th</sup> of March 2016.

<http://www.cvlpress.ro/21.01.2016/vanatoare-de-comori-la-desa-inca-un-tezaur-a-fost-descoperit/>, accessed on 12<sup>th</sup> of March 2016.

<http://www.digi24.ro/Stiri/Regional/Digi24+Oradea/Stiri/Comoara+gasita+in+Bihor+Un+tanar+a+descoperit+peste+150+de+monede>, accessed on 10<sup>th</sup> of March 2016.

<http://www.evz.ro/comoara-descoperita-in-dambovita-6000-de-moned-e-din-argint-ingropate.html>, accessed on 11<sup>th</sup> of March 2016.

<http://www.expunere.com/descoperire-arheologica-de-exceptie-in-iasi-9-topoare-din-bronz-vechi-de-3-500-de-ani-video.html>, accessed on 11<sup>th</sup> of March 2016.

<http://www.gandul.info/stiri/descoperire-impresionanta-in-judetul-neamt-ce-a-reusit-sa-gaseasca-un-inginer-echipat-cu-un-detector-de-metale-14214512>, accessed on 10<sup>th</sup> of March 2016.

<http://www.gandul.info/reportaj/tezaurul-de-la-golesti-cum-a-descoperit-iulian-un-roman-cu-spirit-civic-comoara-lui-murad-al-ii-lea-11298952>, accessed on 10<sup>th</sup> of March 2016.

<http://greatnews.ro/trei-comori-descoperite-in-romania-cu-detectoare-de-metale/>, accessed on 11<sup>th</sup> of March 2016.

[http://www.historia.ro/exclusiv\\_web/actualitate/articol/inel-sigiliu-descoperit-doi-pasiona-i-istorie](http://www.historia.ro/exclusiv_web/actualitate/articol/inel-sigiliu-descoperit-doi-pasiona-i-istorie), accessed on 10<sup>th</sup> of March 2016.

<http://www.hotnews.ro/stiri-cultura-15853675-pasionat-arheologie-descoperit-270-moned-romane-argint-langa-piatra-neamt.htm>, accessed on 10<sup>th</sup> of March 2016.

<http://www.hotnews.ro/stiri-esential-17457924-fotogalerie-descoperire-impresionanta-facuta-detectorul-metale-catre-trei-pasionati-arheologie-161-moned-otomane-argint-ascunse-intr-vas-ceramic-ingropat.html>, accessed on 10<sup>th</sup> of March 2016.

<http://jurnalul.ro/stiri/observator/decoperire-arheologica-morminte-celtice-dolj-684265.html>, accessed on 10<sup>th</sup> of March 2016.

<http://www.mediafax.ro/cultura-media/sute-de-moned-medievale-descoperite-de-arheologi-amatori-intr-o-padure-din-dambovita-14399406>, accessed on 10<sup>th</sup> of March 2016.

<http://mesagerulneamt.ro/2016/02/tezaur-cu-tot-cu-vas-scos-la-lumina-de-acelasi-marius-irimia/>, accessed on 11<sup>th</sup> of March 2016.

<http://www.romania-redescoperita.ro/index.php/component/k2/item/486-descoperire-senzationala-oala-cu-aur-de-la-breazu-descoperirea-medicului-armand-cu-un-detector-de-metale>, accessed on 10<sup>th</sup> of March 2016.

<http://stirileprotv.ro/stiri/actualitate/21-de-verigi-din-aur-vechi-de-pest-3-000-de-ani-gasite-intr-o-padure-din-brasov-specialistii-vor-stabili-valoarea-lor.html>, accessed on 10<sup>th</sup> of March 2016.

<http://www.tvsudest.ro/?p=6412>, accessed on 10<sup>th</sup> of March 2016.

<http://ziarulunirea.ro/foto-tezaurul-de-arme-descoperit-de-tudor-ponoran-restaurat-si-expus-la-muzeul-national-al-unirii-tanarul-a-renuntat-la-drepturile-legale-de-recompensa-271640/>, accessed on 10<sup>th</sup> of March 2016.