ARCHAEOLOGICAL MATERIAL

DISC BROOCHES WITH ANTHROPOMORPHIC DEPICTION GLASS INTAGLIOS IN THE SARMATIAN ENVIRONMENT OF THE GREAT HUNGARIAN PLAIN[1]

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Abstract: A special category of brooches present in the Sarmatian graves of the Carpathian Basin is represented by disc brooches made of silver or bronze plate with central anthropomorphic depiction glass intaglios. They were found in 11 burial assemblages, together with the fashion brought by new ethnic groups arriving towards the end of the 3rd c. AD in the Great Hungarian Plain. Disc brooches with central glass intaglios are rare in Antiquity. They appear exclusively only in the German and Sarmatian *Barbaricum* (from the South and Central Hungarian Plain). Their bearers were children and women, especially the rich Sarmatian women, during the second half/end of the 3rd c. – early-4th c. AD (stages C2-C3 in the Central European chronology).
Keywords: Sarmatians, Germans, cemeteries, brooches, *Scheibenfibeln*, glass intaglio, Medusa

Brooches belong to an extremely popular category of items of the Sarmatian dress, both female and male. They appear in the third of Sarmatian graves recorded in the Carpathian Basin[2], being present all over the 2nd – 5th centuries AD[3]. They are two times more frequent in female graves than in the male ones, one, rarely two (only in 12% of cases) and exceptionally three[4] being regularly worn. Sarmatian graves containing three brooches date predominantly to the Late Sarmatian period[5]. In this late period still, a great variety of brooches are found in Sarmatian graves – a mark of a local or regional fashion. Brooches have reached the *Barbaricum* especially via the neighboring Roman provinces. However, we do not exclude the possibility there existed travelling artisans making either Roman or Barbarian brooches, such a workshop being recorded in the Sarmatian *Barbaricum* at Tiszaföldvár, in the middle of the Hungarian Plain[6].

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2 KULCSÁR 1998, 113.
3 Brooches are rare in early Sarmatian graves. Dress objects of Roman origin become interesting for the Sarmatians starting with the late-1st c. – early-2nd c. AD (Cf. VADAY 1989, 75).
4 KULCSÁR 1998, 113.
5 VADAY/DOMBORÓCZKI 2001, 77.
6 VADAY 2005, 151-198.

A special category of brooches, rather popular in the Middle and Late Sarmatian periods (late-2nd – early-5th c. AD), is the disc brooch (*Scheibenfibeln/ Kapselfibel/ Dosenförmigefibel*). They were made of silver or bronze plate, often decorated in the filigree and granulation technique. In certain cases, there are glass, amber, bone or semiprecious stone intaglios in the centre[7]. The diameter of these brooches is between 2.5 and 6.2cm, while the thickness is between 0.5-1cm. They are provided with a hinged fastening system, a device made of a pin revolving around an axis, fixed in a closed space. These brooch types are of a wide typological variety. A distinct category among this typological series is the disc brooch of box type, seldom flat, with a central male or female anthropomorphic depiction glass intaglio.

Most numerous such brooches, of bronze and silver, were recorded in the cemetery at Vršac - *Dvorište Eparhie Banata*, graves nos. 3, 9 and 10. In grave no. 3, the disc brooch is made of bronze, flat and small (D = 2.5cm), with a black glass central intaglio depicting a human mask in the centre. The eyes and nose are projecting and wide, the face is round and the beard slightly outlined. S. Petković considers it as a depiction of Sol's bust[8] (Plate 1/2, 2/2). A similar bronze brooch with thin plate (D = 3.3cm) was found also in grave no. 10 of the same cemetery. The intaglio is of blue glass and renders the portrait of a male (the same god Sol, according to Petković)[9], who seems to be smiling (Plate 1/3, 2/1).

In grave no. 9 at Vršac - *Dvorište Eparhie Banata* a silver, large (D = 4.1cm), box type (*Dosenförmigefibel*) disc brooch was identified. It is surrounded by four decorated registers, each separated by the rest by pearled circles (Plate 1/1, 2/4). In the centre of the piece under study, there is a glass gem (?) of dark colour, depicting a human portrait *en face*, a male head, carefully depicted and rendered in detail, with even a laurel crown being visible on the head[10]. In Sofija Petković's view, the portrait may be the depiction of any of the emperors in the Constantinian dynasty, possibly Constantine the Great himself or even one of his sons[11].

This brooch type is a special feature of the Sarmatian cemetery at Vršac - *Dvorište Eparhie Banata*. A similar brooch comes from the cemetery at Foeni - *Cimitirul Ortodox*, grave 14 (Plate 1/9, 2/5). In 2011, when publishing this cemetery, we stated that the upper plate of the disc brooch (D = 3.5cm) had a spiraled decoration, placed in circular stripes, with a central floral motif[12]. After having been found, the brooch was restored on several occasions that partially altered the decoration and the central part of the item. Thus, it may not be excluded that in the centre, the brooch had no gem with floral decoration, but a dark glass anthropomorphic face/ bust instead[13].

These brooch types, though rare among the archaeological finds of the *Barbaricum*, appear with the Sarmatians in the Carpathian Basin in considerable numbers.

At Madaras - *Halmok* there are two disc brooches with human depictions, in graves 421[14] and 162 (Plate 1/7, 8)[15]. Both graves belonged to females. In grave no. 421, a girl aged 10-12, with a very rich funerary inventory was buried. The bronze circular brooch in this grave had a black glass intaglio[16] in the centre. A bronze disc brooch with dark blue glass intaglio, with a female depiction was also found at Tiszaföldvár, Brick factory, grave 24 (Plate 1/4, 2/3)[17], and another similar intaglio at *Öcsöd*, Kerekes zúg (Plate 1/5)[18]. The finds were dated by A. Vaday to the 3rd c. AD[19]. A glass human face with bronze mesh was also found at Aszód[20] and Kecskemét - *Szentkút*[21]. In grave no. 9 at Csongrád - *Határút* only a small glass human face was recorded[22], similar to that of Endrőd - *Kocsorhegy* (Plate 1/6), possibly parts of brooches. The latter find comes from a cemetery dating to the end of the 2nd – 4th c. AD[23].

Therefore, in the Western Sarmatian environment an important market for such brooch types was in existence. The specimens in the south Banat were dated by S. Petković between the end of the 3rd c. – early 4th c. AD, being deemed by the scholar as typical for the south of Banat (Petković type 21 D_1) and even manufactured there[24].

The origin of these dress items is not known with certainty. S. Barački, the first who published the human-mask brooches from the south of Banat, believed that analogies should be sought among the earlier Sarmatian material or even in the Dacian environment. To this effect, the author mentions N. Fettich's study from the 1953 dedicated to the phalerae-brooches (*Phaleren-Fibeln*), with human depictions and apotropaic function[25]. S. Barački does not exclude the idea that the brooches in the cemetery at Vršac - *Dvorište Eparhie Banata*, combining the central intaglio with the human depictions on a flat brooch, are in such shape, originating in the Dacian environment[26].

Glass beads with human mask representations (*Maskenperlen/ Medaillonperlen*) appear in the Roman provinces. In this case, the beads are always flat and the human face covers the entire bead body[27]. A. Vaday believes that glass human depiction brooches are Roman imports and includes them in her corpus of Roman finds in *Barbaricum*[28].

Human depiction brooches also appear in large numbers in the western Roman provinces and the North - Pontic area, yet of other types[29]. Commonly, these are circular or oval brooches, rectangular or *pelta* shapes being rare[30].

7 VADAY 1989, 90.
8 PETKOVIĆ 2010, 174.
9 PETKOVIĆ 2010, 174-175.
10 PETKOVIĆ 2010, 175.
11 PETKOVIĆ 2010, 175.
12 GRUMEZA 2011, 187.
13 In the excavation journal, F. Drașovean argues that the brooch had a pottery/amber core. When discovered, it was poorly preserved (information F. Drașovean).
14 KŐHEGYI/VÖRÖS 2011, 265; T. 257/4.
15 It is likely that their numbers were higher within the cemetery; see KŐHEGYI/VÖRÖS 2011, 298, 394 T. 273/6.
16 KŐHEGYI/VÖRÖS 2011, 265.
17 VADAY 2005, Taf. 10/1; 27/2.
18 VADAY 2005, Taf. 10/2.
19 VADAY 2005, 82, 114.
20 PÁRDUCZ 1950, 53.
21 PÁRDUCZ 1931, 127.
22 PÁRDUCZ 1944, Taf. XXXI/3.
23 JUHÁSZ 1978, 87, Taf. I/1.
24 PETKOVIĆ 2010, 169, 356, 364, cat. no. 946 – 948, Taf. XXX/ 8-10.
25 FETTICH 1953, 137-138.
26 BARAČKi 1961, 121, with references.
27 VADAY 1989, 93-94.
28 VADAY 2005, Taf. 10/1-2; 27/2.
29 Thus, the production workshops could either be located in the western provinces or in the Pontic area, see EXNER 1939, 64-65; VADAY 1989, 94; PETKOVIĆ 2010, 170.
30 KŐHEGYI/VÖRÖS 2011, 349, with references.

They date starting with the 2nd to the 5th c. AD, depending on the variants they represented[31]. In the Roman Empire, brooches with anthropomorphic depictions render gods, mythological characters or Roman emperors. Often though, these portraits are directly stamped on metal (bronze or silver) and glass intaglio or gem brooches do not appear, but rather medallions. In certain cases, brooches are also enameled, gilded or even inscribed (type Almgren X.225 = Exner 8.III.36 = Riha 3.17 = Petković D_2)[32]. Human portrait brooches also appear among the so-called enameled brooches with tutuli (*Tutulenfibeln*), typical for Roman provinces[33]. These brooches with god or Roman emperor depictions might have also served for the imperial propaganda. For instance, at Viminacium, brooches depicting Hercules were used in the Severan dynasty propaganda by the early-3rd c. AD[34].

In the Roman provincial environment, human mask brooches date especially to the 2nd – first half of the 3rd c. AD. The variants from the Sarmatian environment are yet not earlier than the 3rd c., moment when gems' production in Roman Pannonia increases, part of them also reaching the *Barbaricum*[35]. In the Sarmatian environment though, disc brooches with central glass intaglio were preferred, probably as a consequence of the Sarmatian communities' predilection for glass beads.

Moreover, there are two distinct groups of Sarmatian graves with such glass intaglio disc brooches.

The first group includes finds at Madaras - *Halmok*, graves 162 and 421. These graves are oriented south-north (head southwards) and present typical female Sarmatian dress, with many beads sewn onto the clothes and two brooches in each funerary feature. In grave no. 162 there is, beside the anthropomorphic intaglio brooch, an enameled brooch, and in 421 – a knee brooch, typical for the late-2nd – mid-3rd c. It is then (most likely in the mid-3rd c.), when disc brooches with simple intaglio[36] or human representations first appear.

The other group includes the finds at Vršac - *Dvorište Eparhie Banata* and Endrőd - *Kocsorhegy*. Within the cemetery at Vršac - *Dvorište Eparhie Banata*, brooches with human representations are present in 3 of the 16 graves[37]. This cemetery belongs to the late waves of Sarmatians arriving sometime by the end of the 3rd c. and settling in the south of the Great Hungarian Plain. They were buried mostly oriented north-south (head northwards), the funerary offering (the vessel) was placed in the head area, many such ritual vessels being found within the graves[38]. Roman imports are yet fewer, being replaced by Barbarian products (especially coming from the German world). Among the peculiarities of this period, we may also mention that in male graves weapons are increasingly more numerous. Very rich female costumes with hundreds, even thousands of beads in some graves, various pendants, bells, Cypraea or Cowry amulets are specific to these cemeteries (Vatin – *Bele Vode*, Vršac – *Crvenka*, Vršac – *Dvorište Eparhie Banata)*.

The find at Endrőd – *Kocsorhegy* is similar to those at Vršac - *Dvorište Eparhie Banata*. The dead buried there (grave 1) was oriented north-south and had among grave-goods an intaglio of unknown material with the depiction of a human face (probably, part of a brooch) and many beads[39]. From this cemetery also come weapons, similarly to the cemeteries in south Banat.

Unfortunately, there are no data on the performed rituals in the case of other graves with human depiction brooches, the material coming from older excavations or donations. From the dating proposed by the authors of the excavations of respective grave goods, it can be concluded that these brooches date mainly to the 3rd c. AD. A. Vaday dates the finds at Tiszaföldvár, Brick factory, grave 24 and *Öcsöd*, Kerekes zúg to the 3rd c. AD[40]. Similarly dated were the finds at Kecskemét – *Szentkút*[41] and Csongrád - *Határút*, grave 9. In the latter case, we know that the grave inventory was fragmentary (looted grave?), containing glass beads, however Cypraea shells and weapons appear in the rest of the cemetery[42], which further points to a later dating of the cemetery. Therefore, this is a different fashion, brought by the new groups arriving during the 3rd c. AD to the Great Hungarian Plain. It is characterized by a very rich female dress, with hundreds, even thousands of beads in some graves, various pendants, bells or amulets, sew onto the clothes or attached to belts. The custom of dressing the deceased in clothes embroidered with beads is recorded with the Sarmatians of the Great Hungarian Plain as early as their arrival, yet the fashion (always influences by the new waves of populations arriving constantly to the plain) reaches its peak after the Macomannic War, existing also in the 3rd–4th c. AD. This costume fashion does not appear at all groups in the Sarmatian environment. For instance, it did not spread in the Upper Tisza region or the northern periphery of the area inhabited by the Sarmatians in the Great Hungarian Plain[43].

These disc brooches with human depictions, which, in undisturbed funerary features, always appear beside another

31 Those at Madaras frame in the first part of this chronology, see KŐHEGYI/VÖRÖS 2011, 349.

32 See the brooch at Stockstadt with the depiction of the bust of Minerva (EXNER 1939, 64-65, Taf. 15/8); brooches with emperor depictions at Fischamend, Carnuntum, Zwentendorf (JANDRASITS 2002, 41-42), Regensburg-Großprüfening, Nassenfels, Vechten (MACKENSEN 1973, Taf. 4/1, 5, 6) or the recently published enamelled brooch at Colonia Ulpia Traiana Xanten (KRAUS 1989, 102-103).

33 VADAY 1989, 94; ETTLINGER 1973, Type 50, Taf. 15/8; Riha 1979, 187, type 7, gr. 11, var. 2, Taf. 60/1594.

34 PETKOVIĆ 2010, 170-171.

35 KŐHEGYI/VÖRÖS 2011, 350, with bibliography.

36 See to this effect the finds at Klárafalva-B, grave 40 (PÁRDUCZ 1950, 143-144), Törökszentmiklós, Surján, Újtelep, Sandgrube der LPG Ady, grave 54 (VADAY 1985, 374; VADAY 2005, Taf. 11/8) or Foeni - *Cimitirul Ortodox*, grave 14 (GRUMEZA 2011, 187).

37 It is possible that their number was larger, yet great part of the graves was desecrated.

38 West the Carpathians, ritual vessels are not spread all over the Great Hungarian Plain. The finds, extremely rare in the centre and north of the Great Hungarian Plain are very frequent in the cemeteries of Banat and Bačka, where also clusters the pottery with figured complex decorations or the custom to place more than one vessel in the grave. A. VADAY and P. Medgyesi date all these ritual vessels to the end of the 3rd c. – early 4th c. AD (preponderantly to the 4th c. AD. VADAY/MEDGYESI 1993, 83, 87; VADAY 2002, 218.

39 JUHÁSZ 1978, 87.

40 VADAY 2005, 82, 114.

41 Among the items found together with glass intaglios also count beads, a mirror and twisted torques. Unfortunately, we do not know if the finds come from one or several graves; see PÁRDUCZ 1931, 127.

42 PÁRDUCZ 1944, 56, Taf. XXXI/3; VÖRÖS 1988, 42.

43 KULCSÁR 1998, 112.

brooch / other brooches fit in this very rich and diversified costume. Even in a child grave (421) at Madaras there were two disc brooches[44] and it is the only child grave comprising two brooches from the entire cemetery of 666 graves.

Concerning their dating, the brooches are chronologically framed in the centre of the Tisza valley, Szolnok County during the 3rd c. AD[45] and towards the south of Great Hungarian Plain, between the end of the 3rd – early 4th c. AD[46]. A similar dating (3rd c. AD) provides also A. Böhme for the disc brooches with central stone/ glass intaglios discovered in the fortresses at Saalburg and Zugmantel (Böhme type 45, 1132-1134)[47]. A. Böhme also notes a preference for green or blue glass intaglios amid these brooch types[48].

In many cases, among the finds of the Great Hungarian Plain, it is hard to say whom the human faces inlaid on these intaglios represent. According to S. Petković, it would be a Constantine dynasty for brooch in grave no. 9 at Vršac - *Dvorište Eparhie Banata*[49] and Sol's face, for the brooches in graves nos. 3 and 10 in the same cemetery[50]. Such a view cannot be excluded, the cult of the Sun being very popular in the Roman Empire of the 3rd c. AD. In other cases (Kecskemét - *Szentkút*[51], Madaras -*Halmok*, graves 162[52] and 421[53]) the authors of the finds consider them to be female depictions, while for the find at Tiszaföldvár, Brick factory, A. Vaday believes that Medusa face[54] is depicted.

Recently, a bronze disc brooch, with an amber-colored central glass intaglio (D = 1.3cm), discovered at Hungen-Inheiden and dated during the first third of the 3rd c. AD[55] was published. On this brooch (with a mixture of Roman and German special features) appears a Medusa's head, surrounded by a circular inscription in Latin (*CONCEPES RACA(M) PVE[R]P ROGAT PERSEVS*) decorated with concentric pearled circles[56] (Plate 3/2). The image and inscription refer to the Medusa's myth (slain by Perseus) and to the protective function of her representation, and, implicitly, of the dress item itself. Medusa was a symbol for casting off the evil, avoiding evil eyes and stares and which could protect from malevolent strangers[57].

According to the publishers of the brooch from Inheiden, the item is a clue regarding the presence of Germans in the Inheiden fort, who settled on the Germania Superior limes during the first half of the 3rd c. AD[58].

Disc brooches with central glass intaglios are rare in Antiquity. They emerge only in the German and Sarmatian environments (from north Serbia and south of today's Hungary)[59].

44 KŐHEGYI/VÖRÖS 2011, 265.
45 VADAY 2005, 82, 114.
46 PETKOVIĆ 2010, 356.
47 BÖHME 1972, 43.
48 BÖHME 1972, 43.
49 PETKOVIĆ 2010, 175.
50 PETKOVIĆ 2010, 174.
51 PÁRDUCZ 1931, 127.
52 KŐHEGYI/VÖRÖS 2011, 66.
53 KŐHEGYI/VÖRÖS 2011, 129-130.
54 VADAY 1989, 94.
55 BECKER *et alii* 2012.
56 BECKER *et alii* 2012, 136.
57 BECKER *et alii* 2012, 136.
58 BECKER *et alii* 2012, 137.
59 BECKER *et alii* 2012, 136.

Insofar, workshops for this type of brooches are not recorded in the Germanic, Sarmatian or Roman environments. We could not ignore the fact that there are 11 brooches in Sarmatian *Barbaricum* and only 2 in Germanic environment; therefore, it is more logical to suggest that they go from the east to the west.

Brooches with anthropomorphic depiction glass intaglios were probably originated from the Roman Empire: the Roman inscriptions, the depictions of Medusa or Constantine support this assumption. However, the inhabitants of the South Hungarian Plain favored this item best. Brooches with anthropomorphic depictions were worn especially by rich women, after mid-3rd c. – early-4th c., namely stages C2-C3 in the Central European chronology.

CATALOGUE OF FINDS

1. Aszód

A glass intaglio with the depiction of a human face in bronze mesh.

Notes: No additional data are available for this find.
Dating: 3rd c. AD.
Bibliography: PÁRDUCZ 1950, 53.

2. Csongrád - *Határút*, Grave no. 9

A gem in the shape of a human head, set on a poor quality silver plate, with filigree decoration.

Notes: No additional data are available for this find, except the grave inventory was extremely fragmentary (only a few beads preserved entirely appear)
Dating: 3rd c. – early 4th c. (?).
Bibliography: PÁRDUCZ 1944, 56, Taf. XXXI/3.

3. Endrőd - *Kocsorhegy*, Grave no. 1

Intaglio of unknown material, with the backside of the item – smooth and the depiction of a human face (D = 1.7cm).

Dating: end of the 3rd c. – early 4th c. AD.
Notes: Female grave, oriented north-south.
Bibliography: JUHÁSZ 1978, 87, Taf. I/1.

4. Kecskemét - *Szentkút*

A glass, round intaglio, blue with the depiction of a human face.

Notes: Possibly female grave. Among the finds also appears a twisted *torques*, one mirror and beads of various types.
Dating: end of the 3rd c. – early 4th c. AD (?)
Bibliography: PÁRDUCZ 1931, 127.

5. Madaras - *Halmok*, Grave no. 162

Bronze disc brooch, fragmentarily preserved (D= 4cm). The plate is decorated on the outside with three circular registers. The exterior register is narrow and decorated with simple lines, while rhomboid motifs and dots appear on the

interior register, the central register being decorated with dotted circles. A glass mask, black, with the depiction of a female face, decorated at its turn with a pearled circle, is displayed in the plate centre.

Notes: Female grave, oriented SE-NV; within the funerary inventory appear beads and another enameled brooch.

Dating: 3rd c. AD.

Bibliography: KŐHEGYI/VÖRÖS 2011, 66, T. 37/4.

6. Madaras - *Halmok*, Grave no. 421

Fragmentary bronze disc brooch (D = 3.6cm); broken plate and missing pin; no decoration is noticeable on the upper part of the plate. In the centre of the brooch appears a black glass intaglio, with the depiction of a female face (D = 1.3cm).

Notes: Child grave, oriented SV-NE; from within the grave come many beads and a knee brooch.

Dating: 3rd c. AD.

Bibliography: KŐHEGYI/VÖRÖS 2011, 129-130, T. 98/1.

7. Öcsöd, Kerekes zúg

Dark blue intaglio, with the depiction of a human face (D = 1.1cm).

Notes: The item comes from a donation; no additional information is known.

Dating: 3rd c. AD.

Bibliography: PÁRDUCZ 1931, 111; VADAY 2005, 82, Taf. 10/2.

8. Tiszaföldvár, Brick factory, Grave no. 24

Bronze, disc brooch; missing pin and the upper part of the plate is undecorated. In the centre of the brooches is an orifice covered by dark-blue glass intaglio.

Dating: 3rd c. AD.

Bibliography: VADAY 2005, 114; Taf. 10/1; 27/2.

9. Vršac - *Dvorište Eparhie Banata*, Grave no. 3

Fragmentary, bronze disc brooch (D = 2.5cm)[60]. In its centre lies a black glass intaglio (D = 1.7cm), depicting a human face, with eyes and nose projecting and wide, round face, open mouth and beard slightly marked.

Notes: Female grave, oriented north-south.

Dating: end of the 3rd c. – early 4th c. AD.

Bibliography: BARAČKI 1961, 119; T. III/6a-b; PETKOVIĆ 2010, 174, 364.

10. Vršac - *Dvorište Eparhie Banata*, Grave no. 9

Brooch in the shape of silver capsule preserved entirely (D = 4.1cm, g = 5-6mm), with a black central glass intaglio (?) (D = 1.2cm), with the depiction *en face* of a male (?), with protruding eyes, marked mouth and eyebrows. The hair is also rendered in minute detail; it is noticeable that the male had sideburns and a laurel crown on the head. His neck is narrow and the beard is projecting. The exterior part of the plate also displays a decoration made on four circular registers; the first two registers are decorated with lines placed in "X" or waved lines; the third register is decorated with circles and dots on the inside, and the register by the edge of the item is decorated only with oblique lines.

Notes: Female grave, oriented north-south. Within the grave also appear two brooches and a very rich funerary inventory.

Dating: end of the 3rd c. – early 4th c. AD.

Bibliography: BARAČKI 1961, 119-120, T. VII/16a-b; TÓTH 2005, 188; PETKOVIĆ 2010, 174-175, 364.

11.Vršac - *Dvorište Eparhie Banata*, Grave no. 10

Fragmentary bronze disc brooch (D = 3.3cm), with central intaglio (D = 1cm) with the depiction of a human face, with projecting cheeks and eyes.

Notes: Female grave, oriented north-south.

Dating: end of the 3rd c. – early 4th c. AD.

Bibliography: BARAČKI 1961, 120; T. VIII/5a-b; PETKOVIĆ 2010, 174, 364.

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60 We used the sizes and descriptions provided by S. PETKOVIĆ (PETKOVIĆ 2010, 174). In the Museum of Vršac we succeeded to find only glass intaglios, from graves 3 and 10 without the rest of the bronze disc brooches. We wish to thank M. Aralica for aiding us in examining this material. We are also grateful to V. Kulcsár, K. Hellström and V. Bârcă for their observations and bibliographical suggestions.

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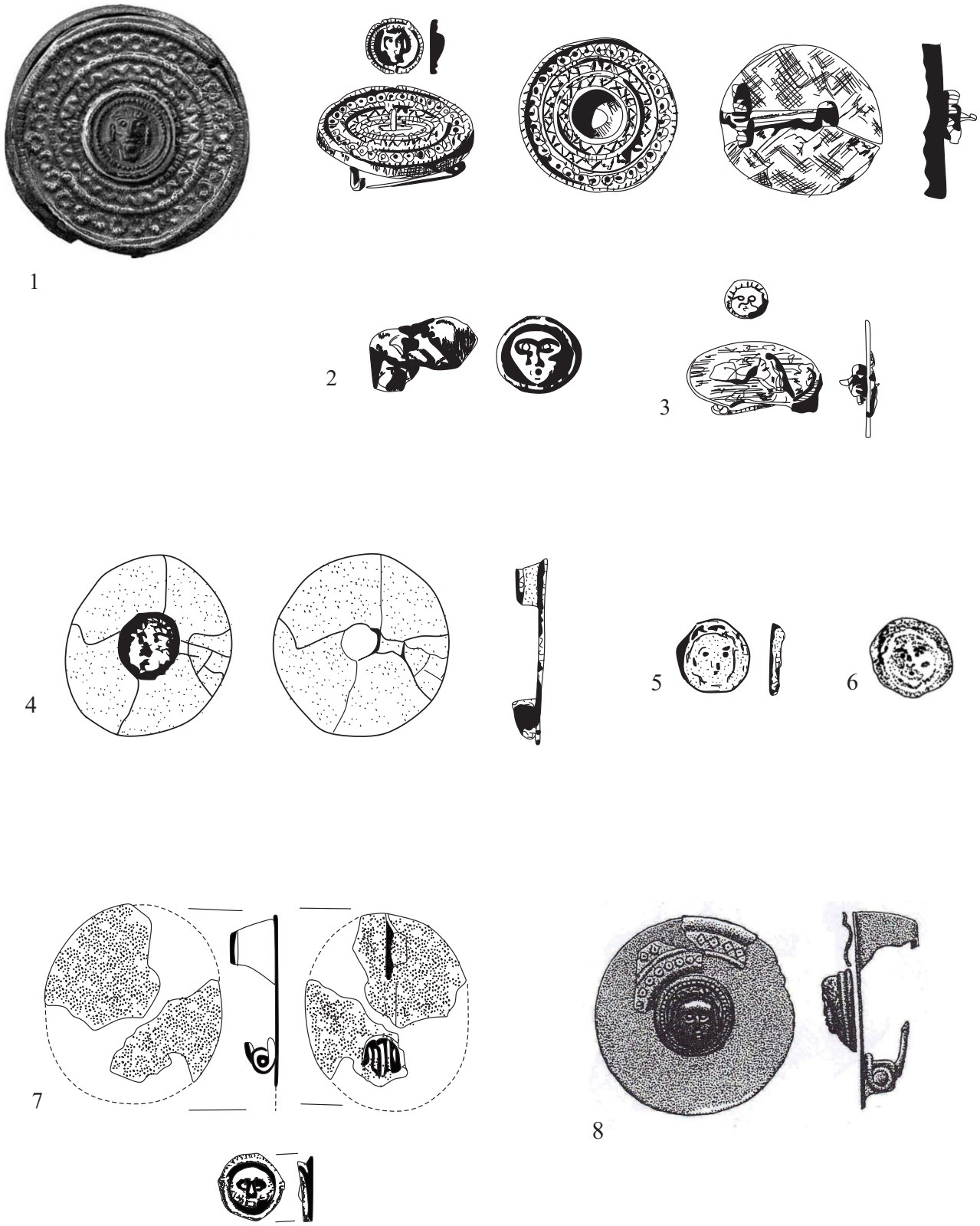

Plate. 1. Disc brooches with glass intaglios and human depictions

1. Vršac - *Dvorište Eparhie Banata,* grave 9; 2. Vršac - *Dvorište Eparhie Banata,* grave 3; 3. Vršac - *Dvorište Eparhie Banata,* grave 10 (after TÓTH 2005 and redrawn after BARAČKI 1961); 4. Tiszaföldvár, Ziegelei, grave 24; 5. Öcsöd, Kerekes zúg (redrawn after VADAY 2005); 6. Endrőd - *Kocsorhegy*, grave 1 (after JUHÁSZ 1978); 7. Madaras - *Halmok*, grave 421; 8. Madaras - *Halmok*, grave 162 (after KŐHEGYI/VÖRÖS 2011).

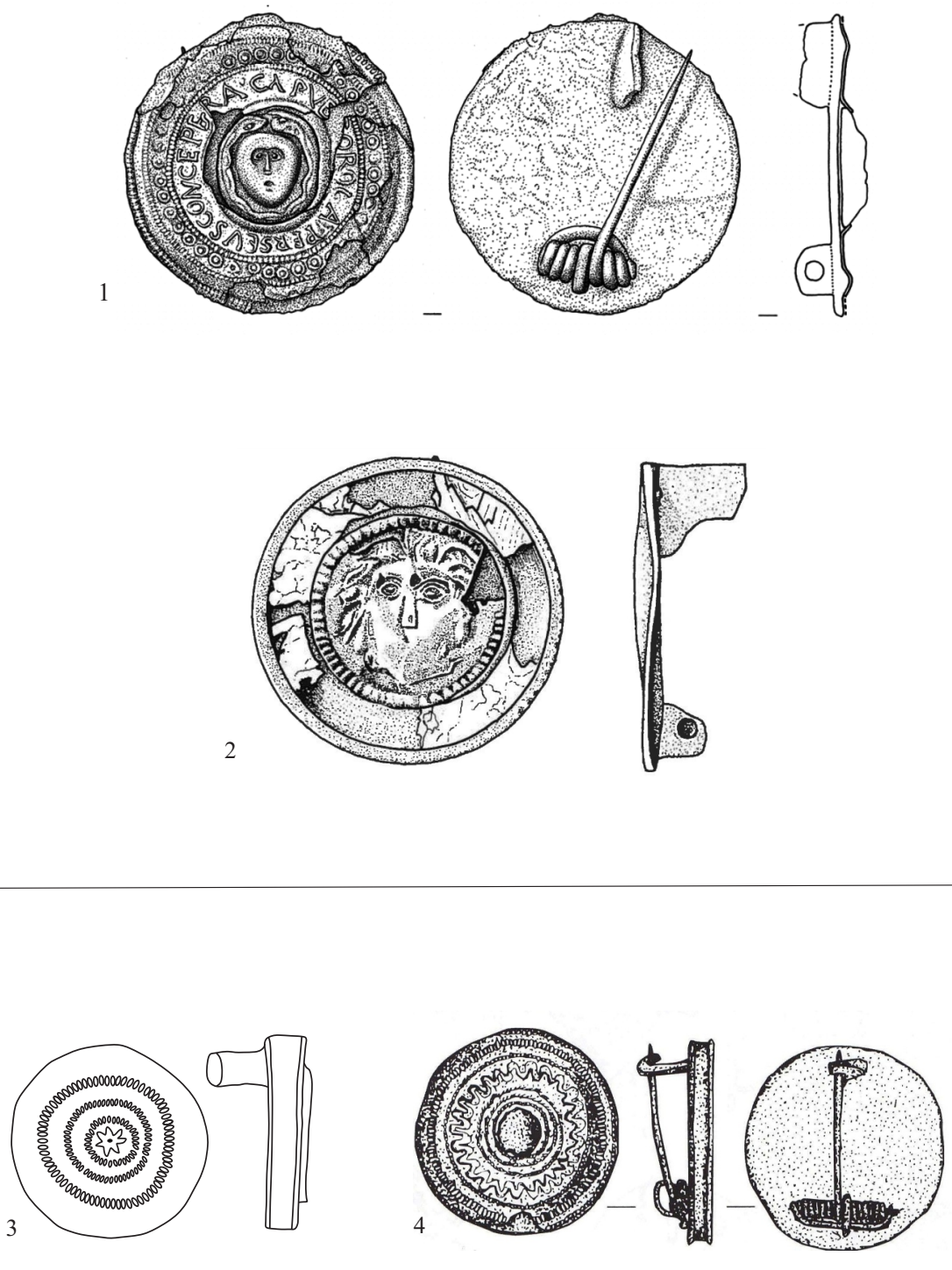

Plate 2. 1. Disc brooch with glass intaglios and the depiction of Medusa discovered at Inheiden (after BECKER *et alii* 2012); 2. Disc brooch with anthropomorphic depiction found at Xanten (after KRAUS 1989); 3. Disc brooch with glass intaglio (?) found at Foeni - *Cimitirul Ortodox* (after GRUMEZA 2011); 4. Disc brooch with missing intaglio identified at Törökszentmiklós, Surján, Újtelep, Sandgrube der LPG Ady, grave 54 (after VADAY 2005).

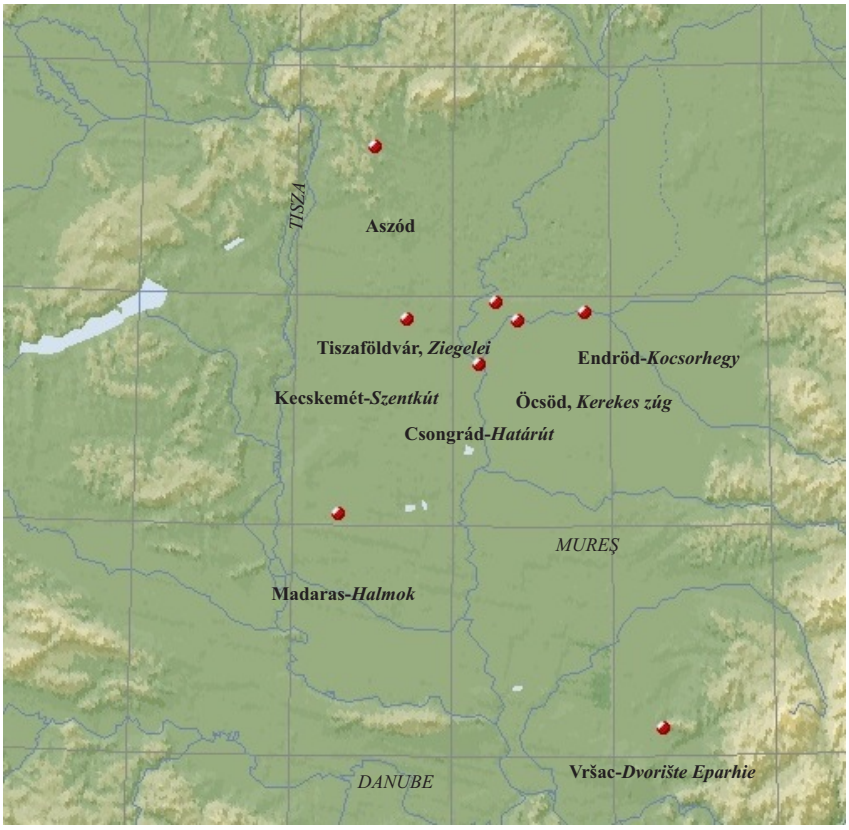

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Plate 3. 1. Glass intaglio in grave no. 10 at Vršac - *Dvorište Eparhie Banata*; 2. Glass intaglio in grave no. 3 at Vršac - *Dvorište Eparhie Banata;* 3. Glass intaglio in grave no. 24 at Tiszaföldvár, Ziegelei (after VADAY 2005); 4. Glass intaglio from grave 9 at Vršac - *Dvorište Eparhie Banata*; 5. Disc brooch discovered in grave no. 18 at Foeni - *Cimitirul Ortodox*; 6. Map of brooch finds with human depiction glass intaglios from the Sarmatian environment of the Great Hungarian Plain.