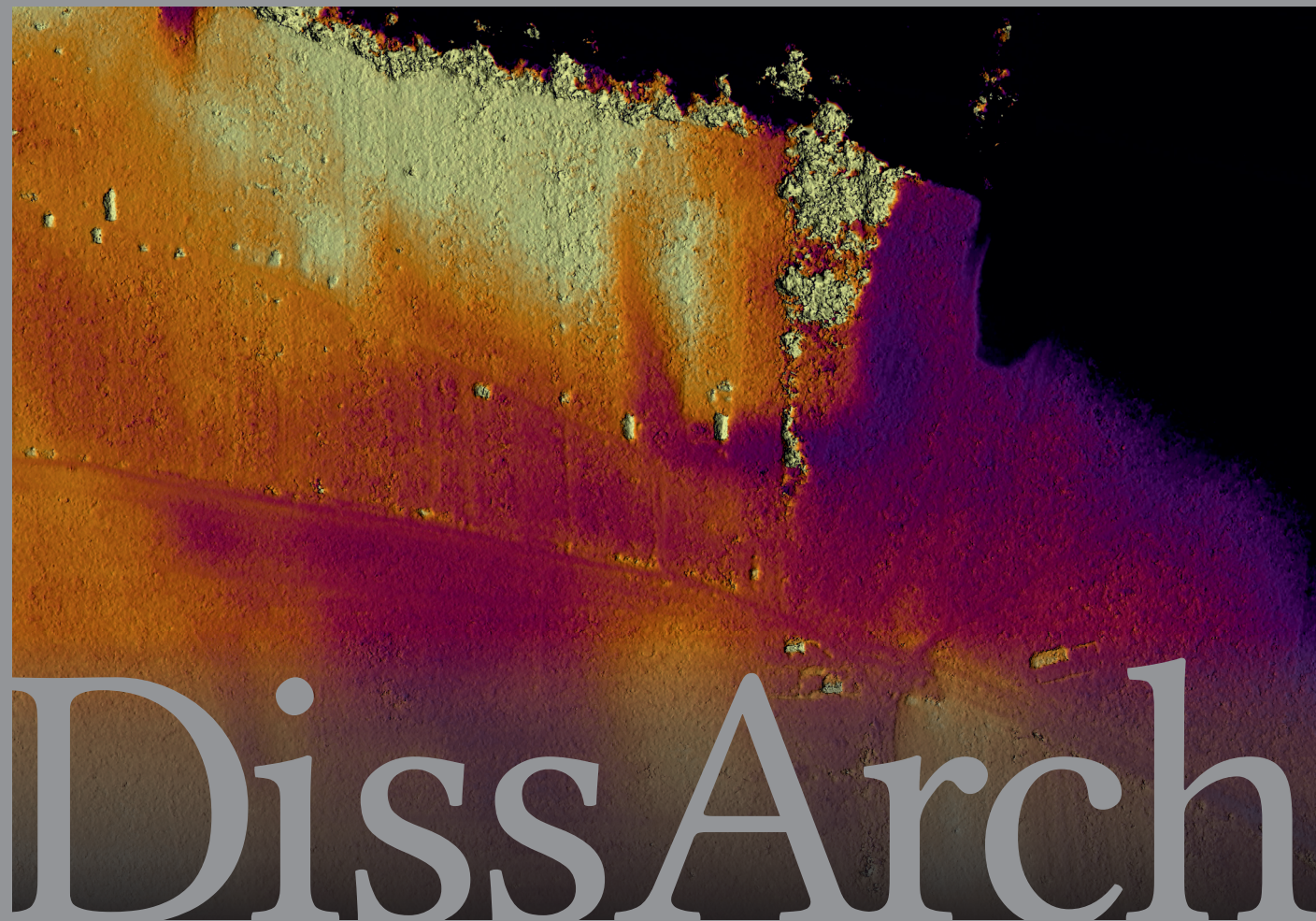


DISSERTATIONES ARCHAEOLOGICAE

ex Instituto Archaeologico

Universitatis de Rolando Eötvös nominatae



DissArch

Ser. 3. No. 11. | 2023

Dissertationes Archaeologicae
ex Instituto Archaeologico
Universitatis de Rolando Eötvös nominatae

Ser. 3. No. 11.

Editor-in-chief
Dávid BARTUS

Editorial board

László BARTOSIEWICZ (Stockholm University, Stockholm, Sweden)
Ondřej CHOJKA (University of South Bohemia, České Budějovice, Czech Republic)
Zoltán CZAJLIK (Eötvös Loránd University, Budapest, Hungary)
Miroslava DAŇOVÁ (University of Trnava, Trnava, Slovakia)
Mario GAVRANOVIĆ (Austrian Archaeological Institute AAS, Vienna, Austria)
Hajnalka HEROLD (University of Exeter, Exeter, United Kingdom)
Tomáš KÖNIG (Comenius University, Bratislava, Slovakia)
Tina MILAVEC (University of Ljubljana, Ljubljana, Slovenia)
Gábor V. SZABÓ (Eötvös Loránd University, Budapest, Hungary)
Tivadar VIDA (Eötvös Loránd University, Budapest, Hungary)

Technical editor
Gábor VÁCZI

Proofreading
Katalin SEBŐK,
Emilia GRANDI, Zsuzsanna REED, Robin P. SYMONDS

Cover picture
Bence SIMON

Aviable online at <http://ojs.elte.hu/dissarch>
Contact: dissarch@btk.elte.hu
Support: vaczi.gabor@btk.elte.hu

ISSN 2064-4574 (online)

Publisher
László BORHY

© ELTE Eötvös Loránd University, Institute of Archaeological Sciences
© Authors
Budapest 2024



PKP
PUBLIC
KNOWLEDGE
PROJECT



DOAJ

ERIH PLUS
EUROPEAN REFERENCE INDEX FOR THE
HUMANITIES AND SOCIAL SCIENCES



CONTENTS

ARTICLES

Attila PÉNTEK – Norbert FARAGÓ	5
Obsidian-tipped spears from the Admiralty Islands in the Oceania Collection of the Museum of Ethnography in Budapest	
Máté MERVEL	33
New archaeobotanical finds from the Baradla Cave	
László GUCSI	47
Black or white, possibility or necessity? Virtual restoration of encrusted pottery for the better interpretation of their design	
JÓZSEF PUSKÁS – Sándor-József SZTÁNC SUJ – Lóránt DARVAS – Dan BUZEA – Judith KOSZA-BERECZKI	77
Chronology of the Bronze Age in southeast Transylvania	
János Gábor TARBAY	179
A looted ‘hoard’ from ‘Szabolcs-Szatmár-Bereg County’	
Szilvia JOHÁCZI – Bence PÁRKÁNYI	203
Same but different: A new possible scheme on late archaic black-figure vases	
Károly TANKÓ – András KOVÁCS	215
Celtic plough and land use based on agricultural tool finds from the <i>oppidum</i> of Velem-Szent Vid	
Csilla SÁRÓ	233
A brooch with a name stamp from Győr-Ménfőcsanak-Széles-földek (Pannonia, Hungary)	
Kata DÉVAI	255
Roman head-shaped glass vessels from Hungary	
Nikolaus G. O. BOROFFKA – Leonid M. SVERCHKOV	265
Kakhramontepa in Southern Uzbekistan: A 4th–6th-century AD monument in context	
Pavel SOKOLOV – Bence GULYÁS	283
Recently discovered early medieval grave from Serbin	

Bence GULYÁS – Eszter PÁSZTOR – Kristóf FEHÉR – Csilla LIBOR – Tamás SZENICZEY – László Előd ARADI – Réka FÜLÖP – Kyra LYUBLJANOVICS	293
<hr/>	
Tiszakürt-Zsilke-tanya: An interdisciplinary analysis of an Early Avar Period cemetery	
Gergely SZENTHE – Norbert FARAGÓ – Erwin GÁLL	443
<hr/>	
Chronological problems of the 7th–10th-century AD Carpathian Basin in light of radiocarbon data	
Bence GÓRA	493
<hr/>	
Household pottery of an urban noble house and craftsmen in Visegrád: Late medieval pottery finds from 5 Rév Street	

FIELD REPORTS

Gábor V. SZABÓ – Péter MOGYORÓS – Péter BÍRÓ – András KOVÁCS – Károly TANKÓ – Farkas Márton TÓTH – Dániel URBÁN – Marcell BARCSI	603
<hr/>	
Investigations of an Early Iron Age Siege 2: Preliminary report on the archaeological research carried out at Dédestapolcsány-Verebce-bérc and Dédestapolcsány-Várerdő between September 2022 and the end of 2023	
Dávid BARTUS – Melinda SZABÓ – Lajos JUHÁSZ – Ákos MÜLLER – Rita Helga OLASZ – Bence SIMON – László BORHY – Emese SZÁMADÓ	625
<hr/>	
Short report on the excavations of the Legionary Bath of Brigetio in 2023	
Bence SIMON – László BORHY – Dávid BARTUS – Rita Helga OLASZ – Melinda SZABÓ – Ákos MÜLLER – Mátyás PENG – Zoltán CZAJLIK – Dániel HÜMPFNER – Zsombor KLEMBALA	641
<hr/>	
The fort of <i>Ad Mures</i> (Ács, Komárom-Esztergom County, Hungary): New investigations on the northern section of the <i>ripa Pannonica</i>	
Bence SIMON – Szilvia JOHÁCZI – Ákos MÜLLER – László RUPNIK	655
<hr/>	
Excavation of a Roman settlement in the northwestern hinterland of Aquincum (Óbuda, Hungary) at Pilisszentiván	

THESIS REVIEW ARTICLES

Eszter MELIS	667
<hr/>	
Northwest Transdanubia from the end of the Early Bronze Age until the Koszider Period: Reworked and extended PhD thesis abstract	
Bence GULYÁS	701
<hr/>	
Cultural connections between the Eastern European steppe region and the Carpathian Basin in the 5th–7th centuries AD: The origin of the Early Avar Period population of the Trans-Tisza region	

Roman head-shaped glass vessels from Hungary

Kata DÉVAI 

HUN-REN – ELTE Research Group for Interdisciplinary Archaeology, Budapest, Hungary;
Institute of Archaeological Sciences, ELTE Eötvös Loránd University, Budapest, Hungary
kata.devai@gmail.com

Received 3 January 2024 | Accepted 22 January 2024 | Published 26 March 2024

Abstract: The paper presents two head-shaped vessels from Hungary: a glass bottle from a late Roman cemetery at Intercisa and a janiform bottle from a grave in Csongrád, i.e., the Sarmatian *Barbaricum*. Thanks to large-scale immigration from the East, the fort and *vicus* of Intercisa had a significant eastern influence. The most famous unit garrisoned there was the Syrian *Cohors I millaria Hemesenorum sagittariorum equitata civium Romanorum*, originally stationed in the Syrian town of Hemesa, where many civilians may have accompanied the troops and moved to Intercisa. Settled down there, the new residents imported several objects from the East, including the two head-shaped vessels presented here.

Keywords: Roman glass, mould-blown glass, head-shaped glass bottle, Intercisa

Intercisa

The auxiliary *castellum* and *vicus* of Intercisa are situated in the area of today's Dunaújváros, on top of the loess plateau of Öreghegy south of the former Dunapentele village (the core of the recent town). Previously, the area had been inhabited by the Celtic Eravisci; however, only a few elements could be assigned to them in the epigraphic record of the site.

Intercisa was a flourishing auxiliary fort and civilian settlement by the *ripa Pannonica*. As part of the Pannonian *limes*, forts were built along the Danube about every 20 km to protect and supervise the *limes* road, an important military road that ran along the river and crossed them. According to the *Itinerarium Antonini* (245:3), Intercisa was 49 Roman miles away from Aquincum and 24 miles away from Lussonium. Available evidence suggests that equestrian units were stationed in Intercisa from the first century AD.¹

The most famous unit garrisoned in the fort was the Syrian *Cohors I millaria Hemesenorum sagittariorum equitata civium Romanorum*, originally stationed in the Syrian town of Hemesa, where many civilians may have accompanied the troops and moved to Intercisa. The Syrian archers brought their families with them, who in turn were followed by Syrian merchants and various craftsmen, including glassmakers.²

The cemeteries of the settlement were scattered along the roads surrounding the fortress and the *vici militari*. The earliest one, comprising cremation burials, may have been in the western part of Öreghegy.³ The precise order and chronology of the settlement's Roman cemeteries are not yet fully understood; currently, the Late Roman tombs represent the best-known horizon. As the cemetery

1 BARKÓCZI et al. 1954, 1–4; VISY 1977, 3–4.

2 BARKÓCZI et al. 1954, 202–209; VISY 1977, 6.

3 BARKÓCZI et al. 1954, 42–100; B. VÁGÓ 1969, 168–169.

parts uncovered before the Second World War were not mapped, the exact position of those graves, their relationship, and the details of their rite are unknown.⁴ The only related publication to meet today's standards is a study by Eszter B. Vágó and István Bóna; it includes a map of the connected excavation areas in the south-eastern necropolis and a presentation of some findings.⁵ Despite all problems with documentation and publications, available evidence outlines a rather diverse funerary practice including both cremation (mostly scattered, rarely urned) and inhumation burials.⁶ Inhumation burials make up about three-quarters of all known graves; there are simple pit graves and tombs with brick and stone sarcophagi amongst them.⁷



Fig. 1. Head-shaped glass vessel from Intercisa (Intercisa Museum, photo by Tamás Keszi)

Two large cemeteries can be found in the Öreghegy area. The so-called Great Cemetery (also called the north-western cemetery) stretches on both sides of the road to *Annamatia*, in the northern part of Öreghegy, while the other one, the large south-eastern Late Roman cemetery (mainly with 3rd and 4th-century AD Old Christian graves) extends south-east of that towards the loess bluff of the Danube. The south-eastern Late Roman cemetery was divided into sections I, II, XL, XIII, XV, and XXI, all of which were extensively destroyed by treasure hunters and, later, systematically researched by teams of the Hungarian National Museum.⁸ Both burial grounds cover a rather large area, comprising at least 10,000 graves.

Between 1963 and 1967, Eszter B. Vágó excavated south-east of the Intercisa fort, uncovering 600 graves. She found the Late Roman graves east of the one-time *limes* road.⁹ The cemetery started in

4 TEICHNER 2011, 24.

5 B. VÁGÓ – BÓNA 1976.

6 TEICHNER 2011, 24–25.

7 B. VÁGÓ – BÓNA 1976, 141; TEICHNER 2011, 24–25.

8 B. VÁGÓ 1970, 115.

9 B. VÁGÓ – BÓNA 1976, 7; TEICHNER 2011.

the final third of the 3rd century AD, and a considerable part of the graves could be dated to the AD 300s. It remained in use until the early 5th century AD.¹⁰ Later on, the burial grounds of the town were expanded, and a new cemetery was opened in the abandoned western part of the civilian settlement; its record holds several objects with barbarian connections. The graves are mostly west-east oriented; some of the interred were wrapped in linen shrouds, while others had wooden coffins and sarcophagi.¹¹

Orientalis in Intercisa

The ethnic composition of a locality may be outlined through the analysis of its epigraphic record.¹² Based on the testimony of inscriptions (gravestones, altars, etc.), large-scale immigration to Intercisa started with the arrival of the *Cohors I milliaria Hemesenorum*. As a result, the town had the largest ethnic oriental population in all Pannonia.

Replenishment of troops also came regularly from the Hemesan territory, meaning that new soldiers (and probably also craftsmen and merchants) arrived at Intercisa from time to time while the Syrian troops were stationed there. The origins of the inhabitants are often indicated on gravestones and votive inscriptions. Most bore the name of Aurelius and Roman citizens, but occasionally also oriental names, such as Mocer or Barsemis Abbei.¹³ Many Eastern names, such as the Semitic-sounding name Aurelia Baracha, are also preserved on the mid-3rd century AD family gravestone of Germanius Valens;¹⁴ for example, Aur[elius] Bazas died a veteran of the Hemesan cohorts.¹⁵

The oriental community was largely but not exclusively of Syrians; besides them, people originating from Asia Minor and the Greek territories also appear in the epigraphic record.¹⁶ While the first generation consisted only of immigrants from the East, the members of the second were probably native to Pannonia.¹⁷

Albeit the civilian population rarely appears in the known inscriptions, it is highly probable that some oriental glassmakers set up a glass workshop in Intercisa after settling down there. This workshop, five furnaces of which Zs. Visy discovered, could be dated to the turn of the 2nd and 3rd centuries AD.¹⁸

The archaeological record of Intercisa holds a fascinating and rich collection of glass vessels with several oriental types among them. Although only a *vicus*, the site has yielded over a thousand glass vessels and fragments thus far. While researchers into glassmaking often consider certain styles, manufacturing techniques, decorative methods, and forms to be of Eastern origin, in most cases, it is difficult to prove the existence of a direct link between the place of innovation and the findspot, i.e. the area receiving said influence.

Although the specific origin or affiliation of many pieces cannot be reconstructed, the glass vessels of Intercisa are outstandingly exquisite. The glassware record of the settlement includes some unique vessels of supposed oriental (Syrian) origin and only one or two types known from other

10 B. VÁGÓ – BÓNA 1976, 207–208.

11 B. VÁGÓ 1970, 109–132; VISY 1977, 37.

12 AGÓCS 2013, 25.

13 BARKÓCZI et al. 1954, 210; CIL (*Corpus Inscriptionum Latinarum*) III 10315; CIL III 10307.

14 BARKÓCZI et al. 1954, 210–211.

15 MAHLER 1909, 243; AGÓCS 2013, 12.

16 AGÓCS 2013, 23.

17 AGÓCS 2013, 23.

18 VISY 1977, 33.

coeval sites in Pannonia. Of the oriental ones, some vessels were probably brought there by the members of the first generation to settle down in Intercisa and can be regarded as direct imports from the East, while a larger group are presumably local products manufactured in Pannonia by immigrant craftsmen from Syria. With time, these glassmiths gradually developed a local style, typical to Pannonia, by adopting local elements, adapting to the local market, and imitating a new set of artefacts.¹⁹

Mould-blowing technique

Roman glass blown into multi-part moulds was produced between the 1st and the 5th centuries AD. However, the greatest variety of shapes characterises the archaeological record of the 1st century AD.

First-century AD mould-blown glass artefacts have been the frequent focus of studies (e.g., the works of Jennifer Price, E. Marianne Stern, or Yael Israeli about the famous Enion products).²⁰ E. Marianne Stern surveyed all aspects of the technique, including its origin, mould types, and manufacturers.²¹ The decorated, beautifully finished mould-blown tableware pieces found in the territory of the north-western provinces of the Roman Empire are typically imports from Italy or other parts of the Mediterranean.²²

Head-shaped vessels

Head-shaped mould-blown vessels were produced between the 1st and 4th centuries AD. Their body and bottom were usually blown into typically two- or three-part moulds, while the rim and the neck were formed freehand. Most vessels of this type are flasks, bottles, jugs, drinking cups, or *aryballoi*. Head-shaped vessels were also produced in pottery; however, it is unclear which variant emerged first, as are their relative chronological positions (probably pottery types were invented first, and these served as an inspiration for glassmakers).²³ Marianne Stern exhaustively discussed the glassworking technique applied in making them.²⁴

The representations are varied: the body of some vessels only bear a single head while others two, and the depictions may include a grotesque head, a Medusa with apotropaic connotations, a Satyr, the heads of natives to a specific (provincial) area, a negroid face, a male or a female face (in one case, a Livia as Hera), or even a chubby child face. Besides, their bases also often bear mould-blown figural patterns, e.g., a Medusa head.

The vessel from Intercisa belongs to the so-called Dionysos–Antinous type of head-shaped glass vessels, including both single-faced and janiform specimens, produced between the second half of the 2nd and the 3rd century AD.²⁵ Dionysos–Antinous-type vessels have been found in the Crimean

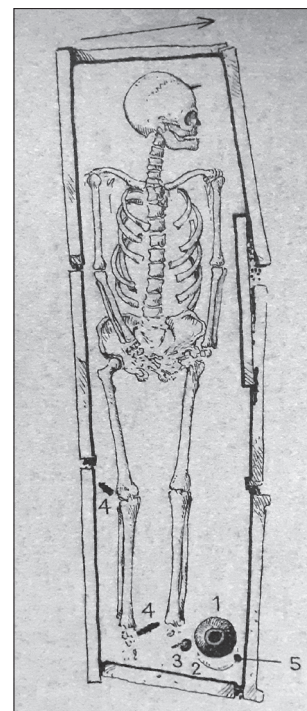


Fig. 2. Grave 118 from the south-eastern cemetery of Intercisa (after the field documentation by Eszter B. Vágó)

19 WOOLF 1994, 120; HOPPÁL 2003, 89–93.

20 PRICE 1991; STERN 1995; ISRAELI 2011.

21 STERN 1995.

22 FÜNFSCILLING 2015, 115.

23 STERN 1995, 201–202.

24 STERN 1995, 203–204.

25 STERN 1995, 230–232.

Peninsula, Turkey, and Romania; their spread suggests eastern Mediterranean origin (the main sites of production having been perhaps in Asia Minor; however, too little is known about the glass industry of this region to state that with certainty).

While the main production centre of head-shaped vessels could have been in the eastern Mediterranean, especially the Syro–Palestinian coastline, such vessels also appear in the western part of the empire, in the area of Cologne, in the late 2nd–early 3rd century AD, which may indicate independent production in that area. The type was also present in Germania and Gallia provinces,²⁶ as well as Pannonia. It counts as a rare find in the record of the latter, despite several military troops arriving in Pannonia between the second half of the 2nd and the 3rd century AD (the presence of a coeval Syrian and even a Jewish population of eastern origin could be proven in both Brigetio, Aquincum, and Intercisa).

Head-shaped bottle from Intercisa

The only Pannonian example of a head-shaped vessel, a single-head bottle, was found in Intercisa (Fig. 1). The vessel was mould-blown of translucent, colourless, good-quality glass; it is restored but incomplete. The body was blown into a two-part mould (MCT VII),²⁷ the imprint of which can be observed on the round, concave base, while the seams appear on the two sides of the head. The front of the body displays the beardless face of a young male (perhaps Dionysos) with perhaps an ivy wreath on his forehead, the back, his long, curly hair. The face is oval, the brows and the lips are heavy, and the outline of the eyes and the nose is blurred. Thick tufts frame the face, and flat, irregular, slightly waving ridges mark the hairdo on the back of the head. The bottle has a long, cylindrical neck and a fire-rounded, down-turned, inward-folded rim, both free-blown. Its bottom bears no pontil mark. Height 15.5 cm, rim diam. 2 cm, base diam. 4 cm.

The ivy wreath on the forehead under the hair assigns the vessel to the Dionysos–Antionous type; however, it is barely discernible due to its poor condition.

The vessel was found in the south-eastern Late Roman cemetery, in Grave 118, a brick cist (Fig. 2), the number of which was written on the base of the bottle in the 1970s. According to the related publication, the small west-east oriented grave pit (of only 1.5 × 0.4 m), lined with *tegulae* and covered by a horizontal row of bricks, was the final resting place of a boy laid to rest stretched on his back with his hand touching on the pelvis. The field description of the related assemblage mentions a glazed jug, a fragmentary glass bowl(?), fragments of an iron knife, a small bronze vessel with a lid and a chain, and a coin of Valentinian I (Arelate, RIC Ia, IIC, minted AD 364–367), i.e., no head-shaped vessel.²⁸ The fragmented glass vessel was perhaps misidentified as a bowl during excavation, which was only corrected during conservation.

The original excavation documentation by Eszter B. Vágó does not mention a head-shaped vessel either. The survey map of the grave and its description only mentions the same five items (a glazed late Roman jar, fragments of a glass bowl, a coin, iron fragments, and a bronze inkwell, a cylindrical vessel with a chain). The same are listed in the 1976 publication.²⁹ However, only two of the five finds (the knife and the coin) have been given an inventory number. The uninventoried glazed jug and bronze chain were found in the museum's storage during the 1995 collection revision.³⁰

26 STERN 1995, 231–232.

27 STERN 1995, 201–204.

28 B. VÁGÓ – BÓNA 1976, 34.

29 B. VÁGÓ – BÓNA 1976, 34.

30 The author is very grateful to Andrea Buza for collecting all available information.

As suggested above, it was perhaps the conservator's discovery that the glass fragments belong to a head-shaped vessel instead of a bowl. Today, Grave 118 is written on the base of the bottle; however, it is interesting that while a photograph of the restored vessel is published in the short summary by Eszter B. Vágó in the 1970 issue of *Alba Regia*, there is no mention of a related grave.³¹

In summary, it can only be taken for granted that the bottle was found in this part of the cemetery during the excavations by Eszter B. Vágó between 1957 and 1959, while its association with Grave 118 seems somewhat uncertain. It was also included in the overview of the Roman town by Zsolt Visy.³² Interestingly, it is definitely older than the late Roman grave in which it was presumed found (provided the description of the latter is correct).

Close analogies to this artefact are known from the eastern Mediterranean and Cologne.³³ Based on the neck shape and some details of its design, this variant was in production in the final 2nd and earliest 3rd centuries AD. If it was indeed found in Grave 118, it could have been in use for a relatively long time, as the other grave finds dated the feature to the second half of the 4th century AD.

Head-shaped bottle from Csongrád

Another head-shaped glass vessel is known from Csongrád (Hungary) (Fig. 3), a site outside Pannonia and the former Roman territory, in the Sarmatian *Barbaricum* that once stretched over the whole Great Hungarian Plain on the other (eastern) side of the Danube. According to their settlements and cemeteries, Sarmatians lived there between the 2nd and 5th centuries AD. The bird fly distance between Intercisa and Csongrád is approximately 90 km. During the Roman Period, an important trade route, running from Lugio via Partiscum, connected Pannonia and Dacia (Fig. 4). Some Roman artefacts, including *terra sigillatas* and other Roman pottery and glass vessels found in Sarmatian graves, also attest to a permanent contact between the two areas.³⁴ It is also possible to reconstruct routes and destinations based on the scatter of goods Pannonian merchants were selling.³⁵ Known and assumed roads crossing Sarmatian territory not only served the trade between Romans and the peoples of the Great Hungarian Plain (mainly in central settlements of Sarmatians) but, in times of peace, also provided a shortcut between two Roman provinces, Pannonia Inferior and Dacia Porolissensis—a function foreign to roads in barbarian territories throughout Europe.³⁶ Thanks to the written and epigraphic sources and Roman imports, the starting points, direction, and probable path of the Roman roads crossing the *Barbaricum* are becoming increasingly clear. Several roads parted from Aquincum, and many trade routes started south of Intercisa. An inscription from



Fig. 3. Janiform head-shaped glass vessel from Csongrád (after PÁRDUZ 1936, Taf. 40.1a–b)

31 B. VÁGÓ 1970, 118, Pl. 25.2.

32 VISY 1977, Abb. 19.

33 FREMERSDORF 1958, 2–3; FREMERSDORF 1961, 104–106; VON SALDREN 1974, 461–467; ISINGS 1957, Form 78; BARKÓCZI 1988, 213–214, Kat. 544.

34 VÖRÖS 1979, 10–16.

35 VADAY 2003, 9–18.

36 GABLER 2010, 43.

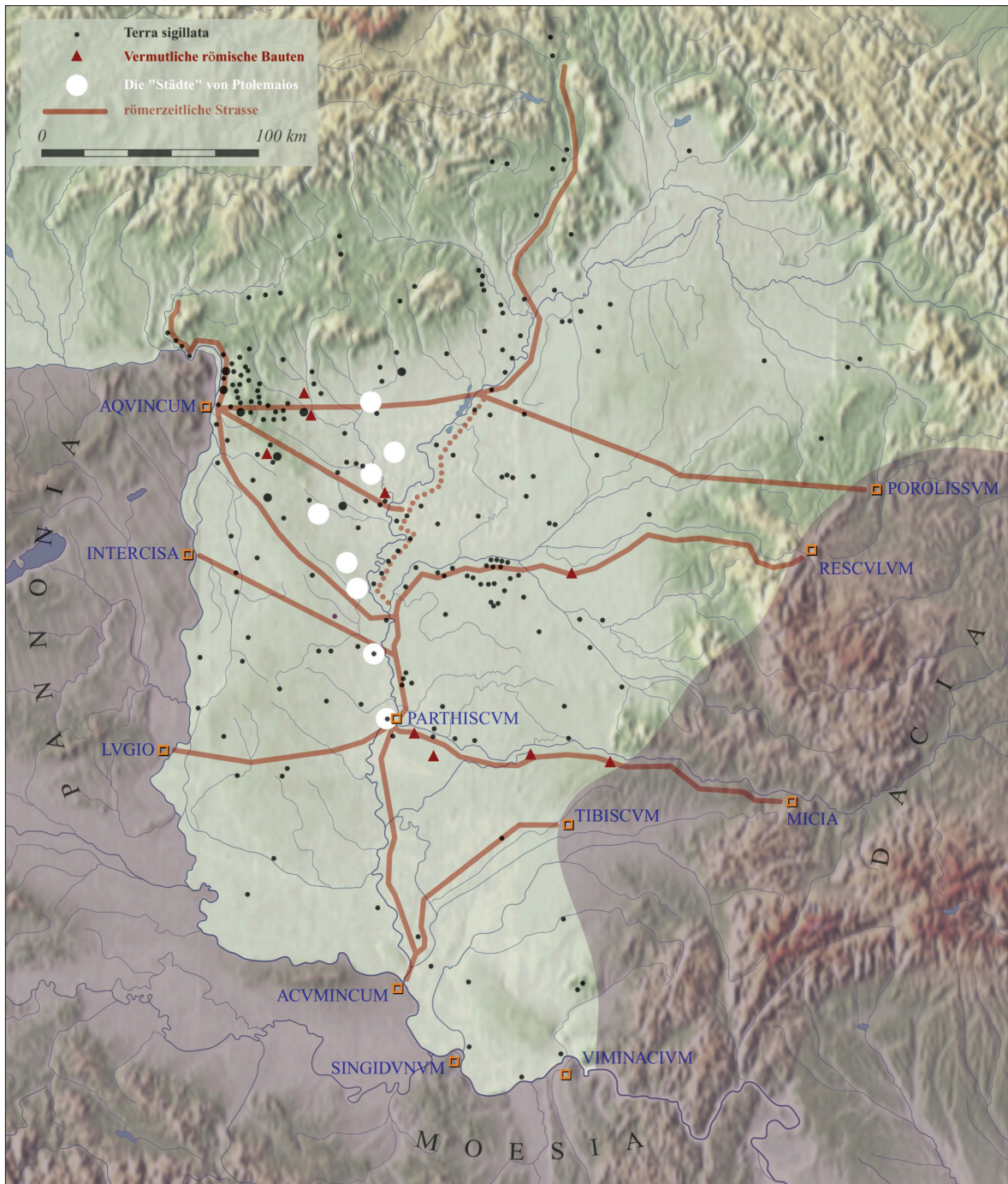


Fig. 4. Presumed trade routes linking Pannonia and Dacia via the Barbaricum (after GABLER 2010, 3. tábla)

Intercisa mentions a Roman bridge, indicating that the most important auxiliary fort of Pannonia Inferior (and a customs station) may have also been the starting point of a road. A third starting point could be Lugio or *Contra Florentiam* (Fig. 4).³⁷

The area of Csongrád has especially been important since prehistoric times as it was a crossing point at the Tisza River (Böldi rév, 'Port of Böld'); the remains of the Roman port have recently been discovered under the modern town. The dense scatter and high amount of Roman finds highlight the importance of the port and the related settlement that must have been a stop on the important

37 VADAY 2001, 173–193; VADAY 2003, 9–18; GABLER 2010, 43–54.

trade route coming from Intercisa and crossing the Danube–Tisza Interfluvium to connect those areas with the lands east of the Tisza, thus facilitating the multi-faceted trade between Romans and barbarians in the 2nd–4th centuries AD.³⁸

In 1936, Mihály Párducz published some graves he excavated on the western outskirts of Csongrád. While the burials were located in Sarmatian territory, they also contained Roman imports.³⁹

Grave 7 in Werbőczy Street, the burial of a 9–10-year-old girl, contained a mould-blown janiform glass vessel (Fig. 3). The small assemblage also included glass beads (a green, a blue, and some opaque black ones with applied white lines, typical to the turn of the 2nd and 3rd centuries AD). According to Mihály Párducz, the medium-thick greenish, translucent glass bottle in the form of a male head was incomplete, with the neck and rim missing. The vessel's body was blown in a two-part mould, and the seams were concealed in the depiction of the hair behind the ears. The body was 7.5 cm high, with a 1.7 cm high stub of a cylindrical neck (0.85 cm in diameter).⁴⁰

As unfortunately, the small bottle is missing from the collection of the Csongrád Museum,⁴¹ one must rely on the photographs of the two sides Párducz published (Fig. 3). Based on those, while both faces were of the 'chubby child' type, they were slightly different. One was slightly larger than the other;⁴² besides, while both had large, wide, almond-shaped eyes, the noses differed: Face B had a relatively large, broad, but shorter nose and Face A a narrower, hooked one. The eyebrows on both faces were prominent, arched, thin, and long, although less elaborate on Face B. The hair around both faces was rendered as a single field of distinct, evenly spaced knobs arranged in three regular rows framing the face down to the chin.

Conclusions

When diverse cultures meet, each gets a certain perception of the elements of the other. This evokes different cultural responses resulting, eventually, in the emergence of a hybrid material culture that bears, besides fundamentally new traits, those of both 'parent' cultures in a changed or unchanged form.⁴³ Such processes also occurred within the Roman Empire during Romanisation, i.e., the assimilation of 'barbarian' communities into the imperial society. While researchers into glassmaking often consider certain styles, manufacturing techniques, decorative methods, and forms to be of Eastern origin, in most cases, it is difficult to prove the existence of a direct link between the place of innovation and the findspot, i.e. the area receiving said influence. The archaeological record of Intercisa holds a fascinating and rich collection of glassware with several oriental types among them.

Usually, any encounter with new cultural elements prompts the recipient community to react and interpret the new elements for themselves, thus initiating the process of cultural appropriation.⁴⁴

The large quantities of glass artefacts found at Intercisa, together with the objects made of other materials, testify to a flourishing economy and a permanent and ethnically and socially diverse customer base, also indicating specialised, large-scale glass production.

Only a few glass vessels were imported directly from the eastern parts of the empire, while most were made in a local workshop, the repertoire of which was probably inspired by immigrants from

38 VÖRÖS 1991, 83–96; VÖRÖS 1992, 5–13; VÖRÖS 1998, 49–66.

39 PÁRDU CZ 1936, 52–62.

40 PÁRDU CZ 1936, 52–62.

41 The author is very grateful to Martin Borsódi for the 1936 photo of the glass bottle.

42 STERN 1995, 233–236.

43 WOOLF 1994, 120.

44 HOPPÁL 2023, 89–93.

the East. This workshop had outstanding products, such as facet-cut- and snake-thread-decorated vessels. With time, a local style with specific motifs, motif systems and decorative schemes typical to Intercisa emerged as a result of adopting local elements, adapting to the local market, and imitating a new set of artefacts. The two head-shaped vessels, imported directly from the East and marking out a narrow period, were found on one of the roads crossing Pannonia and the Sarmatian Barbaricum, corroborating our current knowledge of this trade route.

The two vessels are dissimilar, as they were made in different moulds and belong to different types, but point to the same period between the second half of the 2nd and the dawn of the 3rd century AD. Also, perhaps both were imports. They are especially important because one was found in Intercisa, a settlement with a probably significant eastern population at the time. A soldier from the East posted to Pannonia or some civilian or family member accompanying him could have brought the vessels along—the bottle from Csongrád, too, as it must have reached the Sarmatian Barbaricum via Intercisa. Several trade routes connected Pannonia and the Barbaricum at the time, three parting from Aquincum and one from Intercisa. The path of the latter, which crossed the Danube and the Tisza, is marked by Roman finds, mainly *terra sigillata* pieces and brooches.⁴⁵ Besides, a customs station operated in Intercisa, collecting the fee for the road to Resculum passing through the area of today's Szabadsszállás, the port at Csongrád-Böldi-rév, and Szentés.⁴⁶ The two presented vessels were found on (one of them at the 'Roman' end of) a trade route connecting Pannonia and Dacia via the Barbaricum (Fig. 4). Most roads advancing trade in the region connected the two provinces via the 'cities' of Sarmatians. After Dacia province had been abandoned, Roman trade-related activity plummeted in the area; in this respect, the most active period concurred with the Severan Period, to which the two vessels in focus could be dated.⁴⁷

Acknowledgements

This paper was written as part of a research project generously funded by the János Bolyai Research Scholarship of the Hungarian Academy of Sciences (BO/00163/21/2) and the New National Excellence Program of the Ministry for Innovation and Technology from the National Research, Development, and Innovation Fund (ÚNKP-23-5-ELTE-70).

References

- AGÓCS, N. 2013: People in Intercisa from the Eastern Part of the Roman Empire. *Specimina nova Dissertationum ex Institutis Historiae Antiquae et Archaeologiae Universitatis Quinqueecclesiensis* 21, 9–27.
- B. VÁGÓ, E. 1969: Előzetes jelentés az 1957–1968. évi intercisai ásatásokról (Preliminary report on the 1957–1968 on excavations in Intercisa. *Alba Regia* 10, 166–170.
- B. VÁGÓ, E. 1970: Ausgrabungen in Intercisa (1957–1969). *Alba Regia* 11, 109–132.
- B. VÁGÓ, E. – BÓNA, I. 1976: *Der Spättrömische Südostfriedhof. Die Gräberfelder von Intercisa I.* Budapest.
- BARKÓCZI, L. 1988: *Pannonische Glasfunde in Ungarn.* Studia Archaeologica 9. Budapest.
- BARKÓCZI, L. – ERDÉLYI, G. – FERENCZY, E. – FÜLEP, F. – NEMESKÉRI, J. – R. ALFÖLDI, M. – SÁGI, K. 1954: *Intercisa 1. Dunapentele Sztálinváros története a római korban – Geschichte der Stadt in der Römerzeit.* Archaeologia Hungarica 33. Budapest.
- DOBÓ, Á. 1940: Publicum Portorium Illyrici. *Archaeologia Értesítő* 67, 144–194.
- FREMERSDORF, F. 1958: *Das naturfarbene sogenannte blau-grüne Glas in Köln.* Die Denkmäler des römischen Köln 4. Köln.
- FREMERSDORF, F. 1961: *Römisches geformtes Glas in Köln.* Die Denkmäler des römischen Köln 6. Köln.

45 GABLER – VADAY 1992, 156.

46 CIL III 10301, 10308; GABLER 2010, 48; DOBÓ 1940, 194.

47 VADAY 1998, 126–127.

- FÜNFSCHILLING, S. 2015: *Die römischen Gläser aus Augst und Kaiseraugst: kommentierter Formenkatalog und ausgewählte Neufunde 1981–2010 aus Augusta Raurica*. Forschungen in Augst 51. Augst.
- GABLER, D. 2010: Utak Pannonia és Dacia között a “Barbaricum” át (Strassen zwischen Pannonien und Dakien durch das Barbaricum). *Dolgozatok az Erdélyi Múzeum Érem- és Régiségtárából* 3–4, 43–54.
- GABLER, D. – VADAY, A. 1992: Terra sigillata im Barbaricum zwischen Pannonien und Dazien. Teil II. *Acta Archaeologica Academiae Scientiarum Hungaricae* 44, 83–164.
- HOPPÁL, K. 2023: A recepció régészete. Római eredetű üvegedények az 1–5. században a Selyemút keleti ágain [The archaeology of reception. Glass vessels of Roman origin from the 1st to 5th centuries on the eastern branches of the Silk Road]. In: Hoppál, K. – Kovács, Sz. (eds): *Percepció és Recepció a Selyemút mentén* [Perception and Reception along the Silk Road]. Budapest, 89–133.
- ISINGS, C. 1958: *Roman Glass from Dated Finds*. Gröningen–Djakarta.
- ISRAELI, Y. 2011: *Made by Ennion: ancient glass treasures from the Shlomo Moussaieff Collection*. Jerusalem.
- MAHLER, E. 1909: Római feliratos emlékek Dunapenteléről [Roman inscribed monuments from Dunapentele]. *Archaeologiai Értesítő* 29, 238–245.
- PÁRDUCZ, M. 1936: Római kori leletek Csongrádon [Roman finds in Csongrád]. *Dolgozatok a Magyar Királyi Ferencz József Tudományegyetem Archaeologiai Intézetéből* 12, 52–62.
- PRICE, J. 1991: Decorated Mould-Blown Glass Tablewares in the First Century AD. In: Newby, M. – Painter, K. (eds): *Roman Glass: Two Centuries of Art and Invention*. London, 56–75.
- STERN, E. M. 1995: *Roman Mould-blown Glass. The first through sixth centuries*. Rome.
- TEICHNER, F. 2011: *Die Gräberfelder von Intercisa II. Die Altfunde der Museumssammlungen in Berlin, Mainz und Wien*. Berlin.
- VADAY, A. 1998: Kereskedelem és gazdasági kapcsolatok a szarmaták és a rómaiak között [Trade and economic relations between the Sarmatians and the Romans]. In: Havasy, P. (ed.): *Jazigok, roxolánok, alánok. Szarmaták az Alföldön* [Jazigs, Roxolans, Alans. Sarmatians in the Great Hungarian Plain]. Gyulai katalógusok 6. Gyula, 119–143.
- VADAY, A. 2003: A Szarmata Barbaricum központjai a Kr. u. 2. században (Centers of the Sarmatian Barbaricum in the 2nd century). *Barbaricum Szemle* 1, 9–18.
- VADAY, A. 2001: Military systems of the Sarmatians. In: Istvánovits, E. – Kulcsár, V. (eds): *International connections of the Barbarians of the Carpathian Basin in the 1st–5th centuries AD Proceedings of the International conference held in 1999 in Aszód and Nyíregyháza*. Aszód–Nyíregyháza, 173–193.
- VISY, Zs. 1977: *Intercisa. A római kori Dunaújváros* (Intercisa. Dunaújváros in der Römerzeit). Budapest.
- VON SALDERN, A. 1974: *Kataloge des Kunstmuseums Düsseldorf. Glassammlung Hentrich, Antike und Islam*. Düsseldorf.
- VÖRÖS, G. 1979: Szarmata sírok Szeged-Csongrádi úton [Sarmatian graves on Szeged-Csongrádi Road site]. *Múzeumi Kutatások Csongrád Megyében*, 10–16.
- VÖRÖS, G. 1991: Települések Csongrád Megyében 1–5. században. (Lelőhelykataszter) (Siedlungen aus dem 1–5. Jahrhundert im Komitat Csongrád [Fundortkataster]). *A Móra Ferenc Múzeum Évkönyve* 1984/85, 83–96.
- VÖRÖS, G. 1992: A tiszai átkelőhely szerepe a 4–5. században Csongrád alatt, a mai böldi révnél [The role of the Tisza crossing point in the 4–5th century below Csongrád, at the present-day Böld river crossing]. *Múzeumi Kutatások Csongrád Megyében*, 5–13.
- VÖRÖS, G. 1998: Településszerkezet és életmód az alföldi szarmaták falvaiban [Settlement structure and way of life in the Lowland Sarmatian villages]. In: Havasy, P. (ed.): *Jazigok, roxolánok, alánok. Szarmaták az Alföldön* [Jazigs, Roxolans, Alans. Sarmatians in the Great Hungarian Plain]. Gyulai katalógusok 6. Gyula, 49–66.
- WOOLF, G. 1994: Becoming Roman Staying Greek: Culture, Identity and the Civilizing Process in the Roman East. *Proceedings of the Cambridge Philological Society* 40, 116–143. <https://doi.org/10.1017/S0068673500001875>

© 2024 The Author(s).



This is an open-access article distributed under the terms of the [Creative Commons Attribution-Non Commercial 4.0 International Licence](https://creativecommons.org/licenses/by-nc/4.0/) (CC BY-NC 4.0).