

LA TÈNE WAGON MODELS: WHERE DID THEY COME FROM AND WHERE DID THEY GO?

Ideas of any sort travel through time and space in different forms that can be recognised following certain patterns or their symbolism. Cultural manifestations and rituals are often performed by communities without understanding the origin or even the exact significance of the idea because they know that this is how it has always been done for ages. The origins and influences of a certain type of deposit or a certain ritual of a community can be archaeologically traced by analysing similar manifestations in the same area in earlier periods, but also by analysing cultural aspects of other communities that came into contact with them and by researching their background.

Despite a well-attested tradition in the Hallstatt period or the Bronze Age, a phenomenon with a somewhat rare occurrence in the La Tène period of Central Europe and the Carpathian Basin is represented by the deposition of miniaturised wagon models. Made of iron and bronze, the La Tène wagon models were deposited in certain contexts only in the inner-Carpathian region, i. e. the area inhabited by the Dacians, with only a few discoveries so far. In pre-Roman Central Europe, there is no evidence of this type of artefact. However, in large areas miniature or wheel models have been discovered in various archaeological contexts, mostly sanctuaries.

The situation is different in the inner-Carpathian region, beginning with the 2nd century BC. Five fragments of wagon models have been discovered so far, dated to the 2nd and 1st century BC and maybe the first decade of the 1st century AD. There are two wagon model fragments from the Dacian fortified settlement of Luncani-Piatra Roşie¹ (jud. Hunedoara/RO; **fig. 1a. c**); another model wheel fragment was found in the Dacian fortified settlement of Piatra Craivii² (jud. Alba/RO); another wheel comes from the Dacian settlement of Sighișoara-Wietenberg³ (jud. Mureș/RO; **fig. 1b**); and the last one represents an almost entire wagon model from a Dacian settlement in Miercurea Sibiului⁴ (jud. Sibiu/RO; **fig. 2**).

The presence of this kind of artefact in the Dacian milieu is related to certain beliefs and religious practices that have similar patterns and roots found in different cultural area and which are the result of several encounters and cultural exchanges. Religious ideas circulated from one population to another preserving certain symbolism, even though the original idea is sometimes altered. Thus, an issue discussed here and one related to the origin of such manifestations, the cultural encounters and connections with other populations, represents the roots of this phenomenon and the type of interaction of ideas from one period to another in various regions.

ORIGINS AND INFLUENCES

Analysing the origin and influences of this type of artefact begins with researching the contemporaneous influences exercised on the Dacian civilization. There is a parallel with miniature or wheel models discovered in Celtic temples and sanctuaries of pre-Roman times, due to many artefacts with origins in the Celtic milieu. However, for the La Tène period in Central Europe, there is no evidence of complete wagon models, or even elements of such miniaturised wagons. Furthermore, in the case of the wheel models identified

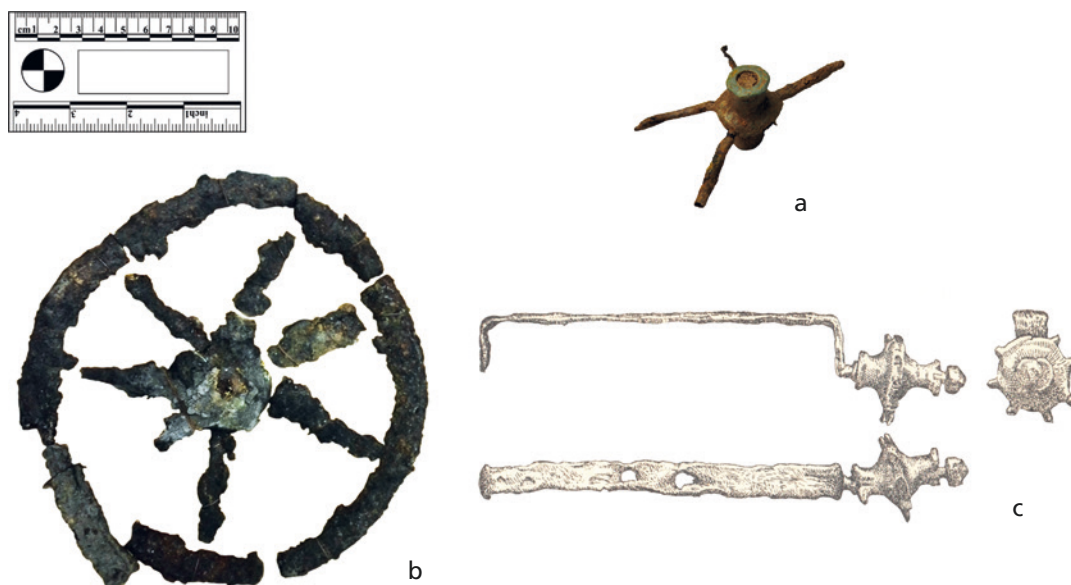


Fig. 1 Fragmentary model-wagons and model-wheels: **a** Luncani-Piatra Roșie. – **b** Sighișoara-Wietenberg. – **c** Luncani-Piatra Roșie. – (a photo National Museum of Romanian History, Bucharest, Romania; b photo Sighișoara History Museum, Sighișoara, Mureș County, Romania; c after Daicovicu 1954, 89 pl. XV fig. 2).



Fig. 2 Wagon model from a Dacian settlement in Miercurea Sibiului (jud. Sibiu/RO). – (After Natea 2016, 76-78 pls 16-17).

in sanctuaries, civilian areas or graves, it was assumed that there were no elements to suggest these to be parts of miniature wagons⁵, and, up to now, no further classification of function has been made beyond the general description as an amulet or jewellery⁶, or as votive offerings in the case of the ones discovered in temples, sanctuaries or pits⁷.

Chronologically, the closest parallel for wagon or chariot models can be found in the inventory of the Oxus Treasure. The hoard comprises gold and silver objects from the Achaemenid period, dating to between the 6th and 4th century BC, found in Takht-i Kuwad (Kuliab distr./TJK) on the northern bank of the River Oxus.



Fig. 3 Miniature golden chariot from the Oxus Treasure. – (After Mongiatti/Meeks/Simpson 2010, fig. 2, b).

Among the artefacts, two golden chariot models were discovered, one complete (**fig. 3**) and the other one fragmentary. The former is drawn by four horses and has two wheels, with eight and nine spokes, and on the front of the cab is a representation of the Egyptian dwarf god Bes. In the chariot there are two figures, the charioteer holding the reins in his hands and a seated passenger⁸. The second chariot, less well preserved, is missing its wheels and the head of the passenger seated near the driver. Two gold sheet cut-out figures of horses found in the hoard's inventory are believed to be parts of draught horses for the chariot model⁹. The miniature chariots represent a small-scale image of the chariots in which Persian kings or nobles were customarily ridden, two-wheeled chariots being used in Persia, like in Egypt or other oriental kingdoms, both in war and for hunting. The Persian chariot is best-known from a depiction of King Darius I on a cylinder now in the collection of the British Museum but also from a relief at Persepolis or the mosaic representing the Battle of Issus from Pompeii¹⁰.

Even though there is a distance in time and space, concerning the chariot models discovered in the Dacian milieu, it could be noted that some connection between the Oxus Treasure and the La Tène civilisation north of the Danube can be made. According to Nikola Theodossiev, the silver head from a 4th-century BC burial in Peretu (jud. Teleorman/RO), representing the sacred image of a divine ancestor, provides the closest parallel with the gold head from the Oxus Treasure, dated to the same period. It may also reflect similar religious ideas among the Persians and, around the beginning of the Hellenistic period, a Near East influence on the Getic totemics can be suggested¹¹. The same author argues that it is possible to identify some common cult



Fig. 4 Cart models from Macedonian graves: **a** Sindos. – **b** Vergina. – **c** Archontiko. – (a after Ignatiadou 2012, 410 cat. 37; b after Kotaridi 2011, fig. 88; c after Chrysostomou/Chrysostomou 2012, fig. 14).

practices and religious beliefs among the Thracians, Scythians and Iranians, connected with the cult of ancestors and the symbolism of their heads as their most sacred human feature¹². Related to the cult of the head attested among the above-mentioned populations, a connection has been suggested between this and some ritual practices in funerary contexts, in which cremated remains of the deceased were placed inside a helmet¹³. This practice of illustrating the symbolic role played by helmets was also encountered in the northern Thracian populations, such as the case of Cuptoare-Sfogea (jud. Caraş-Severin/RO; 4th century BC)¹⁴, and in different historical and cultural environments, for example, a grave from Săvârşin (jud. Arad/RO; probably 4th-3rd century BC)¹⁵ and the tumulus no. 4 from Popeşti (jud. Giurgiu/RO; 2nd-1st century BC)¹⁶. Nevertheless, one may see similarities to the cult of the head in the case of the mask from the Ocniţa Dacian cultic acropolis (jud. Vâlcea/RO), even though this mask was interpreted as not being a funeral mask but a representation of a deity¹⁷, though it could be also interpreted as the sacred image of a divine ancestor.

Concerning the cult of the head, the mortuary practice and the use of funeral masks are attested for the Thracian Mygdones buried in the Sindos necropolis (per. Thessaloniki/GR), where at the same time imported Greek pottery and some Persian metalwork show strong contacts and foreign influences, as a result of numerous Greek colonies along the Aegean coast of Thrace and the Persian occupation during the late 6th and the first decades of the 5th century BC¹⁸. Returning to the paper's topic, in the Sindos cemetery – with 121 pit graves, cists and sarcophagi dated between 560 and 450 BC – six graves had, as burial gifts, small iron and bronze models of chariots and wagons (**figs 4a; 5b-c**)¹⁹. The frequency of the deposition of model carts is larger in the case of the more recently investigated Macedonian necropolis of Archontiko (per. Pella/GR), where 15 two-wheeled gigs and six four-wheeled carts were discovered, all dated to the 6th and the 5th century BC²⁰.

Similar models were found in a grave in Peperia at Vergina (per. Imathia/GR; 500-490 BC; **fig. 4b**)²¹ and in the cemetery of Aiane (per. Kozani/GR; end of the 6th-beginning of the 5th century BC)²²; in the cemetery at Pydna (per. Pieria/GR) was discovered a lead chariot model in a pit grave (5th century BC)²³ and a cart (4th century BC) in a cist grave, while a bronze model of a chariot was found in the cist grave of a child (no. 26), dated to the 5th century BC, excavated in the cemetery at Michalitsi (per. Epirus/GR)²⁴. Other wagon models have been discovered in the cemeteries of Edessa (per. Pella/GR)²⁵ and Gorna Porta (opš. Ohrid/MK; **fig. 5a**)²⁶. Most of the carts were made of iron; their average width in Sindos is 16cm and their average length is 30cm, including the yoke. There is no significant difference in size between the two-wheeled and the four-wheeled vehicles. Every vehicle is unique in its shape: some are quite plain while others are more elaborate²⁷. The wagon models ceased being deposited in the 4th century in the Macedonian necropolises, the last surviving example being represented at Pydna, tomb 45, which is larger than the others, but without reaching the dimensions of a life-size one²⁸. These miniature wagons were considered as symbolic representations of funeral carts depicted on Thracian monuments²⁹, but are likely related as

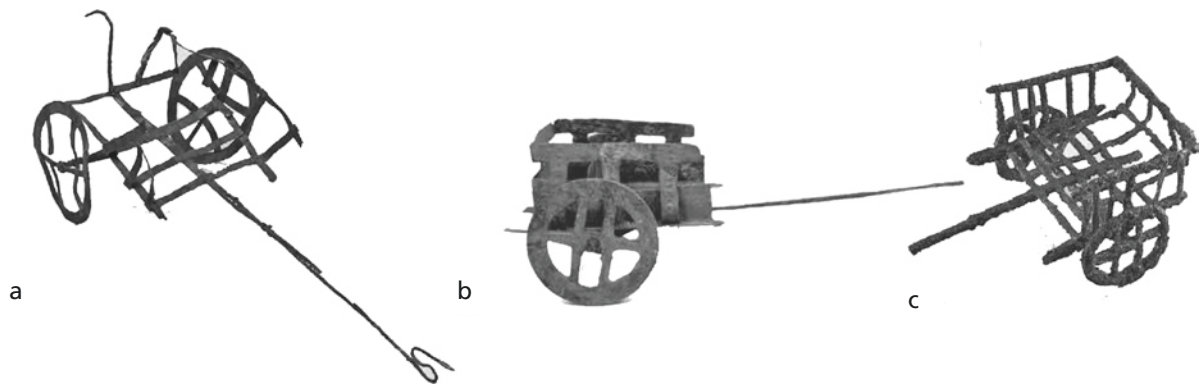


Fig. 5 Cart models from Macedonian graves: **a** silver model wagon from Gorna Porta. – **b** bronze wagon from Sindos; Thessaloniki, Archaeological Museum 8648. – **c** iron wagon wheelchair from Sindos; Thessaloniki, Archaeological Museum 8632. – (a after von Wolfgang 2014, 48; b-c after Manakidou 2010, figs 3-4).

well to the presence of ceremonial chariots in Thracian necropolises as a distinct funeral ritual. Indeed, the presence of miniaturised carts in graves has been interpreted as substitutes for the real ones and could be associated with passage rites and beliefs about the Afterlife³⁰.

The wagon models from Macedonian cemeteries were often associated with other miniaturised goods, such as chairs, tables and spits, and could be interpreted together as an ensemble, even though not all the elements are present in every tomb³¹. This kind of assemblage was placed with regard to the funerary banquet, organised in honour of the deceased by his family and the participants that were seated on chairs³². The miniatures found in Macedonia have been interpreted as an indication that those attending the banquet are seated on chairs, thus showing parallels with the fresco discovered in Kazanlak (Stara Zagora okr./BG), a chambered tomb in Thrace, where banqueters are depicted sitting on chairs³³, but also with other similar practices attested in ancient Thrace³⁴.

The presence of miniature chariots in Macedonian necropolises represents an image of the life-size cart used for the transport of the deceased in the ritual procession of the *ekphora*, a well-attested genre in Geometric and Archaic Greek painting and also represented by a terracotta model of a cart dated to the 7th century BC from a burial at Vari (per. Attica/GR)³⁵. The transport of the dead in a chariot is well-attested in other civilisations, sometimes the life-size chariot being buried with the deceased or its presence otherwise symbolised, *pars pro toto*, by placing chariot-related artefacts such as yokes, pairs of bridle-bits, lynchpins or miniature wagons. In the case of Macedonian necropolises, it was noticed that the carts used for transporting the dead in the funeral procession to the grave, after the deceased had been laid out and mourned, are not carts dedicated solely for this purpose – they were also used in everyday life. However, the wagons are not drawn by draught animals (oxen or mules) but rather by horses, preferred for ritual ceremonies. Miniature clay horses were placed together with the cart in several tombs in Sindos and Archontiko suggesting their importance in this ritual³⁶. In the interesting grave (no. 59) of a young boy in the Sindos necropolis, dated to between 530 and 520 BC, was deposited a miniature chariot harnessed by two clay horses and accompanied by a third horse. The inventory of this grave comprises also several interesting pieces concerning the social status of the boy, represented as a warrior despite being a juvenile, having a helmet of »Illyrian« type, a sword and two spearheads. Furthermore, other artefacts are related to the funerary banquet, such as bronze or clay vessels, but also a miniature table, chair, spits and, finally, several vessels for perfumes or unguents³⁷. It seems that the assemblage of miniature offerings is part of a specific complex of models of tables and chairs, of carts loaded with wood, of two-wheeled chariots to which horses modelled from clay

are harnessed and accompanied by a third unattached horse, as well as fire dogs for firewood and skewers depicting ritual scenes³⁸.

The model carts from Macedonian necropolises are two-wheeled with a higher box in the case of male tombs, while for the female graves one finds the four-wheeled wagons with biers³⁹. Two-wheeled chariots were associated with the Dionysiac and Eleusinian celebrations in the Attic iconography, while the four-wheeled wagons were associated with the deceased's funeral procession⁴⁰. Additionally, the gender differentiation of the miniature wagons deposited in tombs has been explained by differences between male and female main spheres: the four-wheeled wagon is used for agricultural labour, the domain of women, while the two-wheeled chariots have a military role, a field of men⁴¹.

DISCUSSION AND CONCLUSION

Returning to the miniature carts from Macedonian graves, the above-mentioned grave 59 in Sindos comprised a miniature iron chariot and three clay horses, two of them harnessed with a third separate⁴². In other graves, miniature clay horses were placed as well, but only in ones or pairs. The miniature carts placed in graves represented the life-size carts used in the funeral procession, while the miniature clay horses could have represented the sacrificed horses placed together with their owners as in the case of the sumptuous Thracian tumuli. As was argued above, there can be observed a powerful influence from the Greeks on the one hand and the Persians on the other, associated with Thracian populations in the territory of modern Macedonia and Bulgaria, that affected the way of living, mentality, architecture and funerary practice of the 6th-5th century BC⁴³. After the Persian Wars at the beginning of the 5th century BC, there followed a retreat and the disappearance of Persian hegemony from Europe, while the Macedonians, Athenians and other Greek cities were disputing their hegemony in the Balkan Peninsula. The Greek colonisation on the western coast of the Black Sea could not have been successful without interaction with the Odrysian Kingdom and with the Scythian dynasty, too. The presence of Greek colonies, as well as the Thracian and Scythian tribes, resulted in a series of contacts and influences visible in cultural manifestations, funerary practice and art. A Persian influence via the Greeks was at the same time influencing the development of Thracian toreutics in the 4th century BC, which evolved independently from Scythian art, while other authors suggest that there are several elements indicating the Scythian influence in what is believed to be solely Thracian art⁴⁴. There was also a discussion regarding the Scythian presence and influence in the fastidious grave at Agighiol (jud. Tulcea/RO)⁴⁵. Regardless of the influences on toreutics, the funerary ritual of this tomb is an exceptional phenomenon. Excluding its sumptuous military equipment, adornments and funerary banquet vessels, in this grave were deposited three sacrificed horses along with their harnesses. The sacrifice and offering of horses represent a phenomenon well-attested in the rich Scythian graves from north of the Black Sea but also in Thracian graves from south of the Danube. It has been noted that from the beginning of the 4th century BC miniature carts placed as grave goods began to decline in Macedonian tombs and this could be linked to some changes in funerary customs. Especially following the rise of the Macedonian kings Philip II, Alexander III (the Great) and their successors, the Diadochi, the characteristic tomb form in Macedonia, Thessaly and the area of Thracia between the Danube and the Black Sea coast was a tomb built with a long *dromos* ending in a rectangular chamber, both roofed with a barrel vault, although cist graves continued at the same time⁴⁶. In the Upper Vardar Valley in the same period, there can be noted a Macedonian influence and the occurrence of well-built tombs can be considered representative of elite burials of tribal societies. The Greeks and Macedonians influenced not only funeral architecture but also funerary ritual through which Thracian tribal elites expressed their political power and religious authority in different

ways. The sacrifice and the commemorative games organised in honour of the dead show that Thracian rulers and nobles were heroised in the Greek manner⁴⁷. The grave at Agighiol mentioned above represents a special case in relation to horse sacrifice with additional cart burial. The presence of miniature clay, iron or bronze carts in Macedonian necropolises clearly expressed symbolically the funerary sacrifice of the horse(s) which probably drew the funeral cart in the procession of the *ekphora*. Sacrificed horses are present in a few rich Macedonian graves in Sindos⁴⁸ and Vergina⁴⁹ and their rarity shows that such a custom was not for everyone and only a few had the honour of being buried with a horse or another sacrificed animal.

The presence of two harnessed clay miniature horses and a third riding horse seems to be a pattern in a few graves with sacrificed horses present as well as in Thracian tumuli, though this cannot be generalised, several graves having just a pair of sacrificed horses, or just one. For instance, the rich tumulus of Mogilanska Mogila at Vratsa/BG has three stone-built burial chambers. The most important was placed in the centre of the tumulus and the funeral procession of the *ekphora* was symbolised by a wagon with two sacrificed horses and another riding horse⁵⁰. The same ritual of the *ekphora* was symbolised by a wagon with two horses and a third horse, all sacrificed, placed in front of the tomb entrance of the Zhaba Mogila tumulus, near Strelcha (obl. Pazardzhik/BG)⁵¹. All these examples show the common practice of Macedonian, Thracian and Scythian tribes, visible throughout the funerary ritual as proof of their influences working in both directions and creating a common aristocratic ideology present in the Balkans in the 5th-3rd century BC.

In the Dacian milieu, the horse sacrifice with or without chariot is attested in the case of the Cugir tumulus (jud. Alba/RO)⁵² and most likely in the funerary context from Călan⁵³ (jud. Hunedoara/RO), both having similarities with the three-horse sacrifice evidenced for the Thracian tumuli of the 4th-3rd century BC. This similar funerary practice represents, most likely, a result of the perpetuation of certain ideas and concepts through time that could be traced back to the warriors belonging to the Padea-Panagjurski Kolonii group. This group of warriors adopted a series of elements of aristocratic ideology, such as tumulus burial, equestrian heroization, iconographic and symbolic motifs, and reinterpreted this in their own manner, expressing their identity by new symbolic means⁵⁴.

In summarising these discussions on the subject of wagon models attested in the Dacian milieu, a few conclusions can be drawn. The rise of the Dacian civilisation is linked to the appearance of a new warrior ideology in the area of the north-western and western Balkan Peninsula. This warrior group evolved, reinterpreting in their own way the ideology of aristocratic elites of the Macedonians and Thracians of the 5th-3rd century BC. Horse sacrifice and chariot (life-size, *pars pro toto* or miniaturised) in the burials of the Padea-Panagjurski Kolonii group are reserved for only a few members of the aristocracy and originated from the funerary customs and practices of the earlier Thracian tumuli influenced on the one hand by a Celtic presence and on the other by the Greeks. The miniature carts found in the Macedonian graves of the 6th-4th century BC symbolise in the first place the funerary procession of the *ekphora*, a ritual depicted later on Thracian funerary monuments, but also in the burial of life-size chariots and sacrificed pairs of horses and the third riding horse. Although no miniature carts or wagon models have yet been discovered in the Thracian necropolises, the concept was preserved in the deposition of life-size ceremonial carts and later transmitted to the Dacian aristocracy.

The fragments of model wagons from the Dacian milieu do not have clear archaeological contexts and can likely be placed in relation to either a votive deposit or a funerary one. Their origins can be traced back through time, are linked to Thracian funerary ritual and, further, to the Macedonian funerary miniaturised cart deposition up to the funerary expression of Early Iron Age and Urnfield *Kesselwagen* deposits.

CATALOGUE OF FINDS

1 Wheel model

fig. 1a

Context of the discovery: Uncertain, discovered by treasure hunters presumably in the fortified settlement of Luncani-Piatra Roşie (jud. Hunedoara/RO).

Description: The wheel model, most probably part of a wagon model (fig. 1a), is made of bronze and iron.

Material: The hub was made from a copper-based alloy, while the spokes were made from iron.

Dimensions: The middle part of the hub is max. 2.7 cm in diameter, while the preserved spokes are c. 3.5 cm in length. The perforation for the axle in the hub is 1 cm in diameter and the diameter of the entire wheel between 10 and 13 cm.

Dating: According to the similarities with the wheels of the wagon model from Miercurea Sibiului (jud. Sibiu/RO), it could be dated to the 2nd-1st century BC.

Repository: National Museum of Romanian History, Bucharest, Romania.

References: Dima/Borangic 2018, 16 fig. 1, a.

2 Axle and wheel

fig. 1c

Context of the discovery: From a natural cavity on the second and third terrace of the fortified settlement of Luncani-Piatra Roşie (jud. Hunedoara/RO). The context was interpreted either as a votive deposition or with a funerary character (see discussion Dima/Borangic 2018).

Description: The object is a fragmentary axle and wheel of a miniature cart or wagon. It consists of a rectangular bar with two perforations by which the body of the wagon was attached. The bar was bent at the ends, forming the axle on which there was preserved a wheel with broken spokes. The wheel had eight spokes.

Material: Iron.

Dimensions: The axle is 16 cm in length, the diameter of the preserved wheel is 4.5 cm, the width of the axle is 1.5-1.8 cm.

Dating: According to the context and the artefacts related to it, the find could be dated to the 2nd or 1st century BC.

Repository: National Museum of Transylvanian History, Cluj-Napoca, Romania – inv. no. 4502.

References: Daicovicu 1954, 89 pl. XV fig. 2; Dima/Borangic 2018, fig. 1, e.

3 Wheel model

fig. 1b

Context of the discovery: Votive pit or grave pit on the site of Sighișoara-Wietenberg (jud. Mureș/RO).

Description: On the hub were originally eight spokes. This and the wheel rim had been broken up into pieces, and, since they were severely oxidized, they could only be joined together according to their probable cohesion. Because of its small diameter, the author of the discovery

mentions that the wheel could hardly have been used for profane purposes but belonged to a cult cart or wagon. The wheel was found in a pit at a depth of 60 cm, near a silver brooch.

Material: Iron.

Dimensions: The diameter of the wheel is 18 cm, the hub is 4.3 cm in diameter, the spokes 5.5 cm long.

Dating: According to the context and the artefacts related to it, the find could be dated to the 1st century BC or the first quarter of the 1st century AD.

Repository: Sighișoara History Museum, Sighișoara, Romania.

References: Horedt/Seraphin 1971, 84 fig. 67, 5; Dima/Borangic 2018, fig. 1, d.

4 Wheel model

Context of the discovery: On the fifth terrace of the Dacian fortified settlement of Piatra Craivii (jud. Alba/RO), a terrace with a rectangular sanctuary.

Description: The wheel made of iron has a hub of 2.7 cm in diameter, whilst the perforation for the axle is 1 cm in diameter. The wheel had most likely six iron spokes with a minimum length of 4.8 cm.

Material: Iron.

Dimensions: Diameter with a range from 13 to 15 cm.

Dating: –

Repository: National Union Museum, Alba Iulia, Romania.

References: Plantos 2016; Dima/Borangic 2018.

5 Wagon model

fig. 2

Context of the discovery: Votive pit.

Description: All components were made by forging and riveting three layers of iron with a thickness of 5 mm, fastened by eight rivets. In the upper part, the wagon has twisted bars on each side and, on the shorter sides, handles were provided. In the corners these bars are fixed to the wagon with iron buttons. The four hubs of the wheels were bronze cast. The five spokes of the two restored wheels were also made of iron.

Material: Iron and bronze.

Dimensions: The wagon is 13.5 cm in height, 42 cm in length and 25.5 cm in width. The diameter of the hub is 3.7 cm, whilst the hole for the axle is 0.8 cm and the total diameter of wheel 13 cm.

Dating: According to the stratification described by the research authro, the wagon model could be dated in the 2nd century BC.

Repository: Brukenthal National Museum, Sibiu, Romania.

References: Natea 2016, 76-78 pls 16-17; Dima/Borangic 2018, 17 fig. 2.

Acknowledgements

This work was rectified in English by Jake Godfrey and Clive Bridger.

Notes

- 1) Daicovicu 1954, 89 pl. XV fig. 2. – Dima/Borangic 2018, 16 fig. 1, a. e.
- 2) Plantos 2016. – Dima/Borangic 2018, 16.
- 3) Horedt/Seraphin 1971, 84 fig. 67, 5. – Dima/Borangic 2018, 16 fig. 1, d.
- 4) Luca et al. 2013, 68. – Natea 2016, 76-78 pls 16-17. – Dima/Borangic 2018, 17 fig. 2.
- 5) Kiernan 2009, 11-39. – Schönfelder 2000, 159-161.
- 6) Schönfelder 2000, 159-161.
- 7) Kiernan 2009, 11-39.
- 8) Dalton 1964, pl. xxxix fig. 20. – Mongiatti/Meeks/Simpson 2010, 28 fig. 2a-b. – Curtis 2012, 28 fig. 14.
- 9) Dalton 1964, pl. xl fig. 21. – Curtis 2012, 29 fig. 15.
- 10) Dalton 1964, pl. xxxvii.
- 11) Theodossiev 2000a, 175.
- 12) Ibidem.
- 13) Rustoiu/Berecki 2012, 170.
- 14) Ibidem.
- 15) Barbu/Hügel 1999, 109. – Ferencz 2007, 44 no. 19.
- 16) Vulpe 1976, 203.
- 17) Berciu 1975, 615-617; 1981, 100-101.
- 18) Theodossiev 2000a, 191.
- 19) Theodossiev 2000a, 188-191. – Manakidou 2010, 177-197. – del Socorro 2013, 53-59.
- 20) del Socorro 2013, 15.
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- 22) Theodossiev 2000a, 188-191. – Manakidou 2010, 177-197. – del Socorro 2013, 53-59.
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- 24) Theodossiev 2000a, 188-189. – Dasen 2012, 14.
- 25) del Socorro 2017, 115.
- 26) von Wolfgang 2014, 48.
- 27) del Socorro 2013, 56.
- 28) del Socorro 2017, 110.
- 29) Bouzek/Ondřejová 1988, 93. – Cf. Venedikov/Gherasimov 1973, fig. 56.
- 30) Chrysostomou/Chrysostomou 2012, 372-373.
- 31) del Socorro 2017, 168.
- 32) Ibidem 169.
- 33) Ibidem 169.
- 34) Gergova 2006, 51-56.
- 35) Theodossiev 2000a, 190. – del Socorro 2017, 188.
- 36) del Socorro 2017, 188.
- 37) Voktopoulou 1996, 114-118.
- 38) Gergova 2006, 51.
- 39) Bouzek/Ondřejová 1988, 93. – Ignatiadou 2012, 398. – del Socorro 2013, 56.
- 40) Ignatiadou 2012, 398.
- 41) del Socorro 2017, 166.
- 42) Voktopoulou 1996, 114-118.
- 43) Theodossiev 2000a, 191.
- 44) Teleagă 2014, 295-318.
- 45) Teleagă 2010, 78-85; 2014, 295-318. – Constantinescu et al. 2014, 645-666.
- 46) D'Angelo 2010, 57-68. – Guštin/Kuzman 2016, 314.
- 47) Theodossiev 2000b, 435-447.
- 48) Antikas 2008, 24-27.
- 49) Antikas 2002, 46-49.
- 50) Theodossiev 2000b, 435-447.
- 51) Ibidem.
- 52) Crișan 1980, 82-83. – Popa 2004, 100. – Rustoiu 2002, 52; 2015, 359-360. – Popa 2011, 326 pl. 151, 1-3. – Teleagă et al. 2014, 314-321.
- 53) Rustoiu/Sîrbu/Ferencz 2001-2002, 111-127.
- 54) Rustoiu 2015, 355.

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Zusammenfassung / Summary / Résumé / Rezumat

Latènezeitliche Wagenmodelle: Woher kommen sie und wohin gehen sie?

Die Wagenmodelle, die aus Eisen, Bronze oder sogar aus Ton hergestellt wurden, stellen eine sehr seltene Fundgruppe mit besonderer Bedeutung und Symbolik dar, die aus verschiedenen Epochen überliefert ist. Bisher ist kein Artefakt aus der Latènezeit in Mitteleuropa und im Karpatenbecken bekannt, obwohl diese Fundgruppe in der Hallstattzeit oder in der Bronzezeit gut dokumentiert ist. Des Weiteren wurden solche Objekte in den Balkanstaaten und besonders in Makedonien mit Beginn des 4. Jahrhunderts v. Chr. nicht mehr in archäologischen Kontexten deponiert, obwohl diese in mehreren Nekropolen wie Archontiko, Sindos, Vergina oder Pydna belegt sind. Eine Ausnahme von dieser Regel stellt der dakische Raum dar, wo ein Modellwagen, eine Radachse von einem solchen Wagen und drei Miniaturräder entdeckt wurden. Die Mehrheit der Modellwagen, die früher datiert sind, stammt aus Grabkontexten, aber für die Exemplare aus dem vorrömischen Dakien ist das schwer zu beweisen; auf jeden Fall kommen einige aus einem Votivkontext. Das Vorhandensein solcher Artefakte im dakischen Raum kann durch religiöse und rituelle Handlungen erklärt werden, die ähnliche Muster und Wurzeln besitzen und auf kulturelle und (Handels-)Beziehungen zurückzuführen sind. Die religiösen Vorstellungen wurden von einer zur nächsten Generation tradiert, wobei die Grundidee verändert wurde. Dieser Beitrag diskutiert damit die Wurzeln dieses Themas, die Kulturkontakte mit anderen Gruppen und die Art des Ideentransfers in verschiedenen Zeitstufen und geographischen Räumen.

Übersetzung: C. Ciongradi

La Tène Wagon Models: Where did they come from and where did they go?

The miniature or model wagons made of iron, bronze or even clay represent a rare category of objects with special significance and symbolism present in different periods. During the La Tène period, this artefact is missing from archaeological contexts throughout Central Europe and the Carpathian Basin, despite a well-attested tradition during the Hallstatt period and the Bronze Age. Furthermore, in the Balkans, especially in ancient Macedonia, this type of artefact ceased to be deposited in archaeological contexts from the beginning of the 4th century BC, despite a notable presence in several necropolises, such as Archontiko, Sindos, Vergina or Pydna. However, an exception to this rule appears to occur in the Dacian milieu, where a wagon model, an axle with a wheel attached and another three wheel fragments were discovered. The majority of the model-wagons belonging to earlier periods were discovered in funerary contexts but, for the ones discovered in pre-Roman Dacia, the funerary context is difficult to prove for some, while for others the context seems to be a votive one. The presence of this kind of artefact in Dacian contexts is related to certain beliefs and religious practices that have similar patterns and roots found in different cultural spheres and which resulted from several encounters and cultural exchanges. Religious ideas circulated from one population to another preserving certain symbolism, even though the original idea was sometimes altered. Thus, an issue discussed here and one related to the origin of such manifestations, the cultural encounters and connections with other populations, represents the roots of this phenomenon and the type of interaction of ideas from one period to another in various regions.

Modèles de chariots de la second âge du Fer: D'où viennent-ils pour aller où?

Les modèles de chariots réalisés en fer, bronze ou même en terre cuite représentent un groupe d'objets très rares, que l'on rencontre à différentes époques, avec une signification et une symbolique particulières. On n'a pas relevé jusqu'ici d'artefact de ce genre pour la période de La Tène en Europe centrale et dans le bassin des Carpates, bien que ce groupe d'objets soit documenté pour l'âge du Bronze et le Hallstatt. En outre, ce type d'objets ne fut plus déposé en contexte archéologique dès le début du 4^e siècle av. J.-C. dans les Etats des Balkans et particulièrement en Macédoine, bien qu'il apparaisse encore dans plusieurs nécropoles telles qu'Archontiko, Sindos, Vergina ou Pydna. Le territoire dace fait ici exception avec la découverte d'un modèle de chariot, un axe attribuable à ce type de véhicule et trois roues miniatures. La plupart des modèles de chariots plus anciens proviennent de contextes funéraires, ce qui est néanmoins difficile à prouver pour les exemplaires daces préromains. Quelques-uns proviennent en tous cas d'un contexte votif. La présence de tels artefacts en territoire dace s'explique peut-être par des actes religieux et rituels ayant un schéma et des racines similaires, et résultant de contacts culturels et commerciaux. Les croyances religieuses furent transmises de génération à génération, l'idée originelle ayant changé entre-temps. Cet article traite donc de l'origine de ce thème: les contacts culturels avec d'autres populations et le mode de communication des idées à travers les époques dans différentes régions.

Traduction: Y. Gautier

Care miniaturale din epoca târzie a fierului: De unde provin și încotro se răspândesc?

Carele miniaturale realizate din fier, bronz sau chiar lut, reprezintă o categorie foarte rară de obiecte cu o semnificație și un simbolism aparte, prezent în diferite perioade de timp. Pe parcursul perioadei celei de-a doua vârste a fierului acest artefact a lipsit din contextele arheologice în întreaga Europă Centrală și din Bazinul Carpatic, în ciuda unei tradiții bine documentate a primei vârste a fierului sau Epocii Bronzului. De asemenea, în Balcani, în special în Macedonia antică, acest tip de artefact încetează să mai fie depus în contextele arheologice începând cu secolul 4 a. Chr., în ciuda unei prezențe notabile în mai multe necropole precum cele din Archontiko, Sindos, Vergina, Pydna etc. Totuși, o excepție de la această regulă se pare că este în cazul mediului dacic, unde au fost descoperite un car miniatural (model-wagen), o osie cu roată de la un astfel de car și trei roți miniaturale. Majoritatea carelor miniaturale aparținând perioadelor anterioare au fost descoperite în contexte funerare, dar, pentru cele descoperite în Dacia pre-romană, contextul funerar este dificil de probat pentru unele dintre piese, iar pentru altele se pare că e vorba de un context votiv. Prezența acestui tip de artefact în mediul dacic este în legătură cu unele credințe și practici religioase în diferite spații culturale care au tipare și rădăcini similare și care sunt rezultatul unei serii de interacțiuni, legături și schimburi culturale. Ideile religioase au circulat de la o populație la alta păstrând anumite simboluri chiar dacă uneori idea originală este alterată. Astfel, o problemă care va fi discutată în acest articol este în legătură cu originile unor astfel de manifestări, întâlnirile culturale și conexiunile cu alte populații, rădăcinile acestui fenomen și cum ideile circulă în timp de la o zonă la alta.

Schlüsselwörter / Keywords / Mots clés / Cuvinte cheie

Vorrömisches Dakien / Rumänien / Jüngere Eisenzeit / Mittlere und Untere Donau / Wagenmodelle
Pre-Roman Dacia / Romania / La Tène period / Middle and Lower Danube / model wagons
Dacie préromaine / Roumanie / période de La Tène / Danube moyen et inférieur / modèles de chariots
Dacia pre-romană / România / epoca La Tène / Dunărea mijlocie și de jos / care miniaturale

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