

FASHION BY RITUALS: ROSETTE GLASS BEADS FOUND IN SARMATIAN AND SÂNTANA DE MUREȘ-CHERNYAKHOV CULTURES (1ST C. BC – 4TH C. AD)*

BY
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Abstract:

This paper will analyse the rosette glass beads (TM XXIII/362) found extra and intra Carpathian Basin, especially in graves belonging to the so-called Sarmatian and Sântana de Mureș-Chernyakhov cultures, during the 1st c. BC – 4th c. AD. I will also discuss to the possible origins of these types of beads: production within the borders of the Roman Empire and outside the Empire – in Pontic workshops or native production in Barbaricum. The manner of wearing the rosette beads will be another important topic, since they appear in rich female graves, probably the funerary features of female elite. Regularly they are accompanied by other polychrome beads and Roman products, especially enamelled brooches or disc-shape brooches.

Keywords: *Rosette glass beads; Sarmatians; Sântana de Mureș-Chernyakhov; North Black Sea; Roman imports.*

SOME OPENING REMARKS: THE FEMALE STATUS AND THE BEADS.

Beads as ornaments or jewellery have further functions beyond the purely decorative or aesthetic ones. Due to some components – colours, decoration, production costs or rarity – they could also carry religious¹, apotropaic and social significance or function as gender signifier². These “secondary functions” can be found both in Graeco-Roman and “barbarian” societies.³

In Scandinavia and other parts of the North European *Barbaricum* beads are seldom found in graves from the Early Roman Iron Age (stage B1-B2).⁴ When such beads now and then occur it is always in rich and well equipped female graves. I would like to highlight in this short introduction Boye’s and Lund Hansen’s remarks: “*Very often the richness of the female graves is combined with exclusivity of the beads (...)* Now one can to this add the number and size of necklaces in female graves as an extra indicator of status. The choice of bead types for constructing the necklaces and the number of beads incorporated also clear illustrate status”⁵.

In the Germanic environment close to the Roman frontier, E. Swift noticed a correlation between rare beads (with “a rarity value”), “consumption” of the beads and the gender markers: “*Where amber is a relatively common material, on the north sea coast, there appear to be fewer constraints on its use and its role as a gender marker is less secure. Where it is less common, between the Rhine and the Elbe, it seems to become a material more strongly associated with gender-specific identity. Within the frontier, where its value is now possibly that of an*

* This work was supported by a grant of Ministry of Research and Innovation, CNCS – UEFISCDI, project number PN-III-P1-1.1-PD-2016-0223 and PN-III-P4-ID-PCE-2016-0279, within PNCDI III. I would like to express my gratitude to Magdalena Mącznyńska, Liviu Petculescu, Vitalie Bărcă, and Cristina Cordoș for the proofreading of my paper.

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¹ „*Glaube, Aberglaube und Magie*” (Von FREEDEN 1997: 6).

² SWIFT 2003B: 345.

³ See for example the case of the population of the Carpathian Basin – BENEA 2004: 142: “*Neben ihrem Hauptzweck als weiblicher Schmuck erhalten die Perlen in der römischen aber auch in der sarmatischen Welt eine religiöse Bedeutung in Bezug auf dem Träger, vor allem eine apotropäische*”.

⁴ BOYE, LUND HANSEN 2013: 40.

⁵ BOYE, LUND HANSEN 2013: 56-57.

exotic rarity, the pattern of consumption at burial becomes even more strongly constrained; the 'meaning' of the object is narrower and more securely defined. Roughly similar factors may be operating in the case of opaque beads with trail decoration, though for these we know less about the source area and the patterning beyond the frontier is less well defined".⁶

Beads decorated with *millefiori* incrustations/flowers/rosettes/radiant sun/inlayed ray-decoration⁷ appear throughout the entire European *Barbaricum*: from the Northern Black Sea to the Scandinavian Peninsula. However, their presence is sporadic on these large "barbarian" territories, most often found as one-two central pieces in necklaces, bracelets, temple rings or embroidery. Usually these types of beads appear in rich graves, probably the female elite of the society.

Before these rosette-beads appeared in the Roman and Barbarian costume, the gold-rosette appliques were already in fashion (Fig. 1) and desired by rich females from the Volga region⁸ to the Great Hungarian Plain⁹, through the entire Hellenistic and early Roman period.



Fig. 1. 1. Detail of the grave 60 from Füzesabony-Kastély-dűlő I (redraw after FARKAS 2000); 2. Appliques from Sarmatian graves (photo: L. Grumeza, courtesy of the Hungarian National Museum), 3. Rosette appliques from Baranovka (after MORDVINTSEVA/KHABAROVA 2006).

In a recent cultural-anthropological research C. Hart noticed that the rosette motif was used generally in the same way across many ancient cultures. Replicated over time, culture, and region, the rosette functioned to enhance the power of the context in which it was used.¹⁰ For example, its use on weapons, swords in particular – worked to increase the offensive power of the sword as a weapon. Similarly, the use of this motif on armour served to enhance the protective power of the armour. In the case of beads, C. Hart considers that the rosette was used primarily as a decorative motif; however, the same enhancement as discussed above may apply depending on the precise context or use of the beads. For example, if they have a fertility connection, the motif could enhance that significance, or if there is a funerary ritual associated with them, again the motif could increase the symbolic aspects of the ritual.¹¹

⁶ SWIFT 2003A: 56.

⁷ These types of beads have different description in the literature. I will use in these paper the term "rosette beads" after the description proposed by TEMPELMANN-MĄCZYŃSKA 1985: "Perlen mit Rosettenmuster", Group XXIII, Type 362.

⁸ See for example MORDVINTSEVA, KHABAROVA 2006: Tab. 14.5 (Baranovka complex).

⁹ See for example FARKAS 2000: Abb. 17 (Füzesabony-Kastély-dűlő I, grave 60).

¹⁰ See HART 2014 with further bibliography.

¹¹ Information provided by Cheryl Hart.

In this paper I do not intend to make an exhaustive catalogue of the beads decorated with rosettes found *extra imperii*. Such an approach is impossible to achieve due to the fact that beads are usually considered mass material. In many monographs concerning Roman or Barbarian cemeteries from across Europe they are neglected or presented in a general manner, without typologies, descriptions or statistics. Furthermore, a large percentage of the beads recovered from funerary features does not have a clear discovery context within the graves. These methodological and historiographical gaps can be explained through the multitude of beads, their uncertain origin and the difficulty of working with such kind of small finds.

Therefore, in this paper I will try to analyse some of the graves with rosette beads made of glass¹² found *extra* and *intra* Carpathian Basin, especially the graves belonging to the so-called Sarmatian and Sântana de Mureş-Chernyakhov cultures. I would also draw attention to the possible origins of these types of beads: production within the borders of the Roman Empire and outside the Empire – in Pontic workshops or native production in *Barbaricum*. The way of wearing these beads will also be an important topic of my paper. The central and the northern part of Europe will remain outside my discussion. I only wish to point out that for these vast areas of *Barbaricum*, M. Tempelmann-Mączyńska includes the rosette beads in the category of “Mosaikperlen = Gruppe XXIII, Typ 362 = verschiedene Grundfarben, undurchsichtig mit Rosettenmuster”¹³. This type is the most widespread – within the mosaic beads category – and dates back to stages C1b-C2 in the central-European chronology.¹⁴ Also in the later 3rd and early 4th c. AD the rosette beads (*Blomsterperlerne*)¹⁵ were traded from the Danish islands to the Elbkreis, 70 items being found.¹⁶

ROSETTE BEADS EAST OF THE CARPATHIANS AND NORTH OF THE BLACK SEA.

Already in the first century AD different types of polychrome beads were produced in the North Black Sea coast.¹⁷ E. M. Alekseeva identified numerous types of beads decorated with flowers and other vegetal motifs¹⁸. The rosette beads (especially the types 480, 481, 482, 490, 496 – Fig. 2.1 – 12/13/14/15/18)¹⁹ will be spread in the western *Barbaricum*, first by migrating populations (or individuals) and later by the movement of the Roman army and different craftsmen.

1 st c. BC	1 st c. AD	2 nd c. AD	3 rd c. AD	Type	Fig. 2/1 (no.)
				480	14
				481	16
				482	15
				485	3,6
				486	1
				491	17
				496	18

Tab. 1. Dating of some rosette beads from *Chersonesos Taurica*, *Panticapaeum*, and *Tanais* (after ALEKSEEVA 1982).

¹² Glass is the premier bead raw material. Glass is attractive, can assume a huge variety of shapes and colours, and is very durable. Glassmakers are often few and far between, and their product has often been regarded as special, even magical (FRANCIS 1990: 1).

¹³ TEMPELMANN-MĄCZYŃSKA 1985: 186-187.

¹⁴ TEMPELMANN-MĄCZYŃSKA 1985: 59. I would like to express my gratitude to Marzena Przybyła and Beata Polit for bibliographic suggestions.

¹⁵ Term used by ERDRICH, VOß 1997.

¹⁶ Together with the items identify by M. Tempelmann-Mączyńska in 1985 (see ERDRICH, VOß 1997: 82, Abb. 6).

¹⁷ See ALEKSEEVA 1982: especially plates 47-50.

¹⁸ ALEKSEEVA 1982: 33-44.

¹⁹ ALEKSEEVA 1982: 43, Plate 49.12-16,18.



Fig. 2. 1. Types of rosette beads North of the Black Sea (after ALEKSEEVA 1982); 2-3. Necklaces of amulets and beads from the Graeco-Roman period: (2) *Panticapaemum* (after RUANO RUIZ 1997) and (3) *Chersonesos Taurica* (photo: L. Grumeza, courtesy of the National Preserve of Tauric Chersonesos).

One can notice that the round-flat beads (usually blue colour) decorated on the entire surface by a yellow flower are the earliest types (Fig. 2.1/2-4; Fig. 2.3; Tab. 1 – Type 485), being dated in the 1st c. BC – 1st c. AD. The other types of globular beads, red and green with polychrome rosette and flowers of different types (Fig. 2.1/12-16, 18; Tab.1 – Type 480-481, 490, 466) appear especially with the 2nd c. AD.

Similar types of flat-rosette beads were discovered in the barrow-grave 406 from Zhurovka, region Novomirgorod (Pl. IA3), dated in the 1st – middle of the 2nd c. AD. The three beads were found in a rich female graves (Pl. IA) together with other different types of grave goods: earrings, lithic tools, one shell, one spindle whorl, one spear head, one wood vessel, two *terra sigillata* vessels, one bronze mirror (Roman imports), wood, leather and textile fragments.²⁰ Although these beads seem to have originated from the Pontic cities north of the Black Sea, they are not considered to be imports and are not included by the authors in their discussions.

Many beads – both locally made and imported – were found in the Sovkhoz-10 cemetery (near Sevastopol), dating from the early 1st c. AD to the early 5th c. AD.²¹ They were worn as necklaces, bracelets or as headdresses, the number of beads being larger in the 2nd/3rd c. AD. From this period also date some rosette beads found in the features no. 164 (Pl. I.B1) and ЯХV-1 (Pl. I.B8)²², together with a large variety of Roman imports: vessels, brooches, rings, etc. (Pl. I.B).

In the Graeco-Roman environment North of the Black Sea the beads – especially made of precious stones or depicting humans, animals or special objects (Fig. 2.2) – have a long tradition and an apotropaic meaning, being use for fertility reasons, to avert the influence of the evil-eye, as charms or as protection for the soldier (the so-called “*magische Schwertanhänger*”). For example, in the Panskoe 1 Necropolis many types of beads and pendants had apotropaic meaning, especially the eye-beads found in children graves. Based on archaeological and ethnographic data, V. Stolba considers that these finds may be regarded as evidence for deep-rooted religious superstitions among the ancient population of the Northern Black Sea, both Greek or indigenous.²³

²⁰ SIMONENKO 2008: 70-71.

²¹ For example in the 1st-2nd c. AD: 51 graves with different types of beads, in the 2nd-3rd c. AD: 28 graves with beads, and in the 3rd-4th c. AD: 77 funerary features had beads (see STRZHELETSKI ET AL. 2005: 171).

²² STRZHELETSKI ET AL. 2005: T. 21.34; T. 59.21.

²³ See STOLBA 2009 for an archaeological and ethnographic analyses of the Panskoe 1 Necropolis.

Swords with pommels made out of semiprecious stones were widely spread in the Bosporus²⁴. In the barrow at Chetyre Brata (grave 8, dated to the end of the 2nd – early 3rd c. AD) a chalcedony, flower-shaped bead was identified, used as ornamental pommel for the sword grip²⁵. At Centralnyj VI, T 16, M 8 (the Don River region) was recorded another similar grave dated in the same timeframe, whose funerary inventory included a sword with a chalcedony pommel (Fig. 3.4) supplied with an agate pendant²⁶. Such swords with extremities consisting of chalcedony or other type of semi-precious material (crystal, onyx, topaz, amber), possibly fulfilling a magic function²⁷ were also discovered in the western-Sarmatian environment (Fig. 3.1-3). A popular category in these series of sword pommels is the glass-whorl (*Glaswirtel*). These large flat-beads, black with a flower decoration (with 5 petals) or with a red-white *Rosettenmuster* (Fig. 3.1) originated probably in Orient and were copied by different barbarian tribes.²⁸

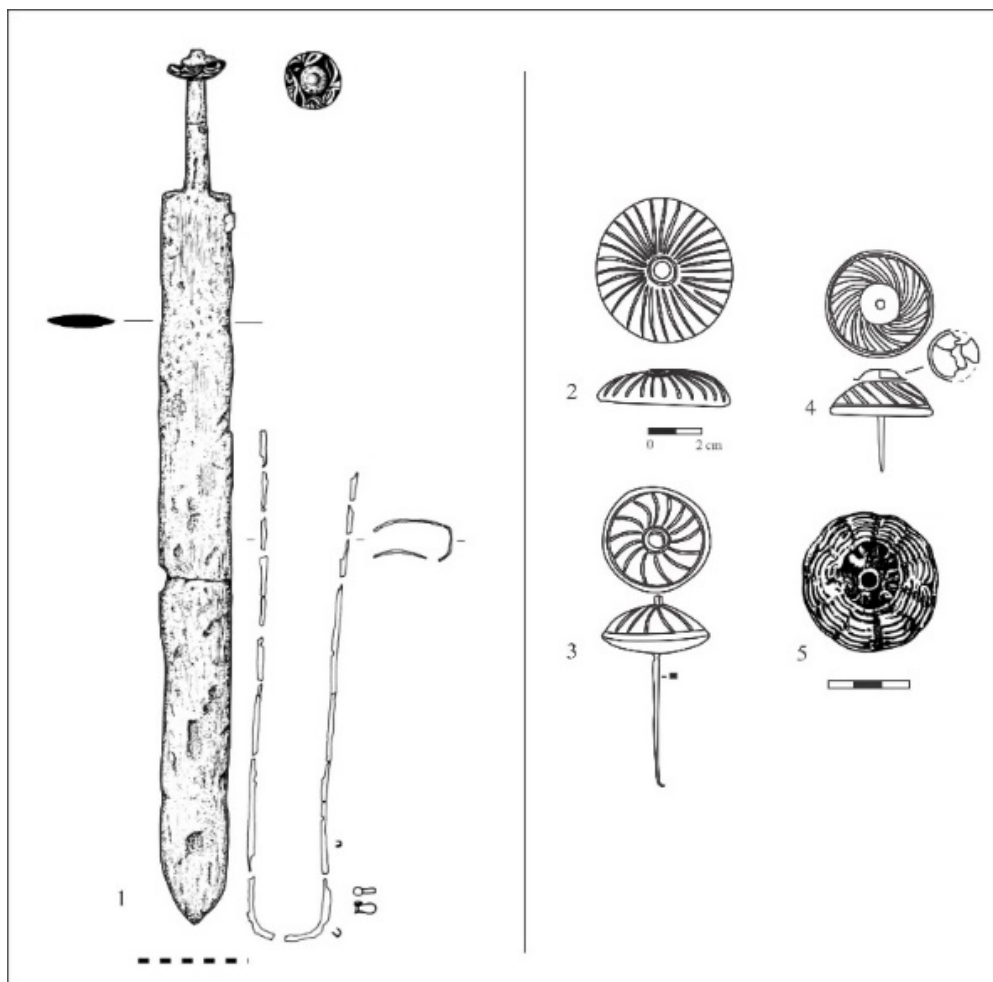


Fig. 3. 1. Swords with pommels made out of semiprecious stones: Tiszalök–Rázompusztá (after ISTVÁNOVITS, KULCSÁR, VON CARNAP-BORNHEIM 2006); 2, 3. Vizejdia (after VADAY 1986); 4. Centralnyj (after BEZUGLOV 1988); 5. *Panticapaeum* (after KOVÁCS 2001).

²⁴ According to N. N. Sokol'skij, these long swords were taken by Bosporans from Sarmatians and developed by supplying them with the pommels (SOKOL'SKIJ 1954: 154-155). See also ISTVÁNOVITS, KULCSÁR, VON CARNAP-BORNHEIM 2006: 102.

²⁵ MOSHKOVA 1978.

²⁶ BEZUGLOV 1988: 105, Fig. 2.4.

²⁷ For further discussions see VON CARNAP-BORNHEIM 2003: 371-381; KOVÁCS 2001: 299.

²⁸ KOVÁCS 2001: 287, 294; Abb. 3.

In the Sântana de Mureş-Chernyakhov Culture beads and different types of pendants are numerous in the female graves. Based on O. Gopkalo exhaustive research²⁹ one may conclude that:

1. Female costume was adorned by strings of beads, pendants, metal baskets, rosette-shaped, and triangular artefacts, shells, horn pyramidal pendants and pendants made of animal teeth³⁰
2. Beads in female burials were found: on the neck, near skull, near the elbow or hand, on the waist, near the legs, and near the skull (probably they ornamented headdresses)³¹
3. Beads more often accompany young women, and their number diminishes with age³²
4. Men preferred flat rectangular metal ornaments (bucket-shaped pendants) and coin-pendants³³
5. *“The intensity of trade between the barbarians and provincial-Roman population can be estimated by the rhythm of imports of massive types of glass beads and pendants in Chernyakhov area”*.³⁴

In the early stage of the Chernyakhov culture (approximately the first half of the 3rd c. AD) the beads of polychrome glass with flower-form decoration appear in the female graves.³⁵ An early dating (C1a) is also proposed by M. Tempelmann-Maczyńska for the beads found in Ružičanka cemetery³⁶ (Fig. 5). O. Gopkalo identified five types (XIII/5) of globular beads decorated with rosette (Fig. 4). The typology was based on the main colour of the items and their decorations (centre of the flower, ramifications, petals, etc.)³⁷. Such beads were found in the following sites: Petrykivtsi, features 34 (two beads) and 38 (one bead); Romanovo Selo, feature 7 (one bead); Ružičanka, feature 25 (one bead); Cherneliv-Ruskyi, features 54 (two beads), 99 (one bead), and 135 (one bead).³⁸ Unfortunately, these ornaments do not have a clear position inside the grave, most of them originating from secondary burials – ritual that was completed after the destruction of the skeleton.³⁹

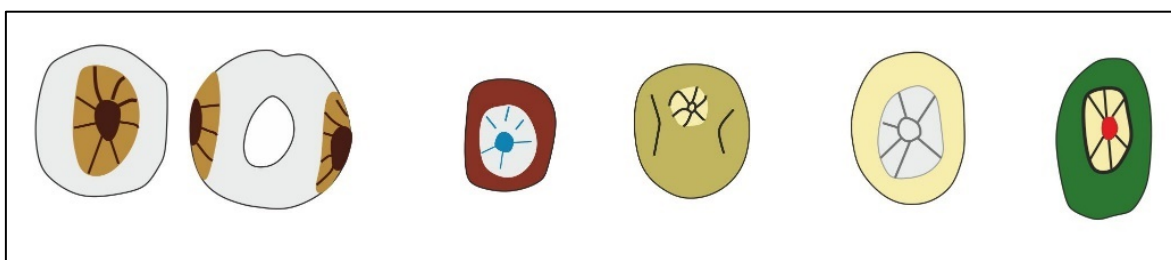


Fig. 4. Types of rosette beads in the Sântana de Mureş-Chernyakhov culture (type XIII/5, redraw after GOPKALO 2008).

²⁹ She analysed around 12.000 ornaments made of various material (GOPKALO 2008).

³⁰ GOPKALO 2008: 78.

³¹ GOPKALO 2008: 74-75.

³² GOPKALO 2011: 68, 70.

³³ GOPKALO 2008: 71.

³⁴ GOPKALO 2008: 125.

³⁵ GOPKALO 2008: 59, 126.

³⁶ TEMPELMANN-MĄCZYŃSKA 1997: 112.

³⁷ GOPKALO 2008: 58.

³⁸ GOPKALO 2008: 58.

³⁹ An exception is Romanovo Selo, feature 7. Although, this grave was destroyed, the rosette-bead was part of a temple ring. I would like to express my gratitude to Oksana Gopkalo for further information on this topic.

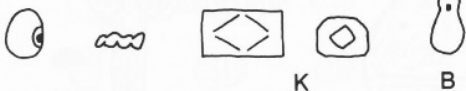
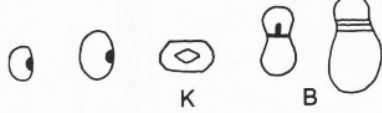

C2	3	
C1b	2	
C1a/C1b	1	
C1a	0	

Fig. 5. The chronology of beads in the Ružičanka cemetery; K = carnelian, B = amber, all other beads made of glass (after TEMPELMANN-MAĆZYŃSKA 1997).

At this moment it is impossible to say where the rosette beads of the Chernyakhov culture were produced. They were not recorded in the late Roman glass workshop from Komarov (Middle Dniester, Ukraine) established beyond the *limes*.⁴⁰ Also, I was not able to identify such kind of beads in the funerary features attributed to the Sarmatians from Moldavia, Wallachia or in the neighbouring Roman graves from *Moesia Inferior*. Generally speaking, polychrome beads – of any kind – are rare in the graves from these geographical areas. Even in the 4th c. AD in *Callatis* or *Beroe* necropolises (Dobrogea), there are only beads with vegetal or eye decorations.⁴¹

ROSETTE BEADS WEST OF THE CARPATHIANS.

In the 1st c. – early 2nd c. AD the round-flat rosette beads typically to the Northern Black Sea region are missing from the funerary costume of the Sarmatians living in the Great Hungarian Plain. Round carnelian beads, glass beads decorated with human faces or chessboards and some scarabs appear in the first Sarmatian assemblage – all originated from the Pontic region.⁴²

The Roman-origin products (*terra sigillata* tableware, coins, various jewellerys, etc.) entered the Carpathian Basin especially with the 70s-80s of the 2nd century AD, together with miscellaneous groups of peoples partaking in the Marcomannic wars. However, the most numerous and diverse category of artefacts discovered in the graves is represented by beads. Their large number is explained by the multiple functions they could possibly have had: as elements of bracelets, necklaces, brooches or, but most frequently they were sewn onto women's clothing. It has to be stressed out that these populations "consumed" large quantities of

⁴⁰ The late Roman workshop (dated in C2 = 250/260–300/320 or C3 = 300/320–350/370 in the Central European chronology) was located 250–300 km north of the Danubian *limes*, and 360 km after the evacuation of Dacia province, beyond the Danube (RUMYANTSEVA, BELIKOV 2015: 257, 261). Imported chunks of natron glass originated from different glassmaking centres as well as glass cullet were used here. Its principal production was blown vessels of small size, beakers and bowls, and besides them, beads and probably glass counters for table games; see also RUMYANTSEVA 2014 for a recent discussion of these "barbarian" workshop.

⁴¹ PREDA 1980: 56, Pl. XXVI (graves 209, 352, 218, 262, 344, 329). I would like to express my gratitude to Liliana Oța and Radu Petcu for further information on these topics.

⁴² See the recent discoveries in KOROM 2018.

beads⁴³ and hundreds and even thousands of such specimens appear in many of the female graves.⁴⁴ Therefore, this manner of decorating the costume with beads sets the Sarmatians apart from other people of the Antiquity. Consequently, the analysis of the beads and the identification of the production centres are essential aspects for the study of these populations.

Finding workshops, markets or routes followed by ancient merchants from *Pannonia*, *Moesia* or *Dacia*, towards the Sarmatians milieu raises challenging aspects. For example provincial Roman beads or glass workshops are relatively well known in the Danubian provinces at *Tibiscum*, *Brigetio*, probably at *Novae*, *Aquincum*, *Intercisa*, *Arrabona* or *Porolissum*. The closest *officinae* to the so-called “Sarmatian *Barbaricum*” are those from *Tibiscum*. Placed in the south-west Roman *Dacia*, merchants setting forth from here had several access opportunities towards the Tisa-Danube interfluvium region⁴⁵.

During the first half and the middle of the 1st millennium AD Europe had three main sources of glass (primary workshops): one in the Syro-Palestinian region, another possibly in Sinai, and the third has not yet been identified⁴⁶. *Tibiscum*, on the Dacian border was a secondary workshop, focused on glassworking. Here were produced monochromatic, polychromatic glass beads, but also carnelian and coral ornaments during the 2nd-4th c. AD⁴⁷. The functioning of these *officinae* may be put in relation with communities of craftsmen, who, probably, came from the Syrian-Palestinian-African regions, as a consequence of the establishing of the military units from the particular area: *cohors I Sagittariorum* and *numerus Palmyrenorum Tibiscensium*⁴⁸. During the end of the 2nd c. and the entire 3rd c. AD, these Dacian workshop also produced rosette beads (= Benea type XV/1, *Rosettenperlen*)⁴⁹. They were made of green, red and white (?)⁵⁰ glass and decorated with a square or rectangular flower (Fig. 6.1-4).

The main market for the *Tibiscum* workshops was the Sarmatian environment, especially from the Vojvodina area (North Serbia), where we can find *Rosettenperlen* in each Sarmatian cemetery from: Vršac–Dvorište Eparhije Banata (graves 6, 9, 10, 11, 14 – Pl. III), Kovačica–Stare jame (G 3), Ruski Krstur (Pl. II/1), Pančevo-Vojlovica (graves 23, 24, 32, 48), Vršac–Ulica Podvršanska, Crvena Crkva⁵¹.

Unfortunately, most of these discoveries are coming from old excavations and are partially documented or published just in exhibition catalogues. An exception are the graves from Vršac–Dvorište Eparhije Banata published in the '60 by S. Barački⁵². In these Sarmatian cemeteries, the rosette beads appear in five of the 16 graves – the richest ones from the cemetery (G 6, 9, 10, 11, 14 – Pl. III). Although the position of the beads inside the grave is not always mentioned⁵³, based on the funerary inventory (Tab. 2) one can notice

⁴³ For example, 1600 beads come from the 18 graves at Foeni–Cimitirul Ortodox, 1241 beads from the 32 graves at Giarmata–Site 10, while 24 graves at Pančevo–Vojlovica yielded 2215 beads (the cemetery contains 54 graves, mostly female). This values are very high comparing to other regions of *Barbaricum* or the Empire, considering that ca. 11.000 glass beads were recorded from the entire ‘Barbarian’ regions of Mecklenburg–Vorpommern, Schleswig–Holstein and Lower Saxony (ERDRICH, VOß 1997) and just 121 specimens were excavated from a secondary glass Roman workshop in *Brigetio* (DÉVAI 2015).

⁴⁴ Certainly, the large number of beads can also be explained by the fact that most part of them were cheap items and used in groups (except the precious and semi-precious stones, gold or silver, beads made of amber, polychrome glass or rare materials).

⁴⁵ BENEA 2004: 248.

⁴⁶ See RUMYANTSEVA 2011 for a recent discussion on the ancient glass sources and contemporary interpretations.

⁴⁷ BENEA 2004.

⁴⁸ BENEA 2004: 267.

⁴⁹ BENEA 2004: 242.

⁵⁰ Possible red discoloured glass, because of the soil conditions.

⁵¹ Number of the grave – unknown. The data on these cemeteries (Vršac–Ulica Podvršanska, Crvena Crkva) were taken after BENEA 2004: 242-243.

⁵² BARAČKI 1961. I would like to express my gratitude to Miodrag Aralica and Amanda Dega for aiding me in examining the material.

⁵³ S. Barački usually mentions that all the beads were found “along the entire skeleton” or “alongside the body, especially on the chest or legs” (BARAČKI 1961). Plus, the beads from the graves have been put on wires in the Vršac City Museum, so it was impossible to distinguish if the beads formed bracelets, embroideries, belts, etc.

a rich and colourful costume, decorated with hundreds or even more than one thousand beads (grave 9 and 11), different types of pendants parts of chatelaines and girdles, and spectacular brooches.

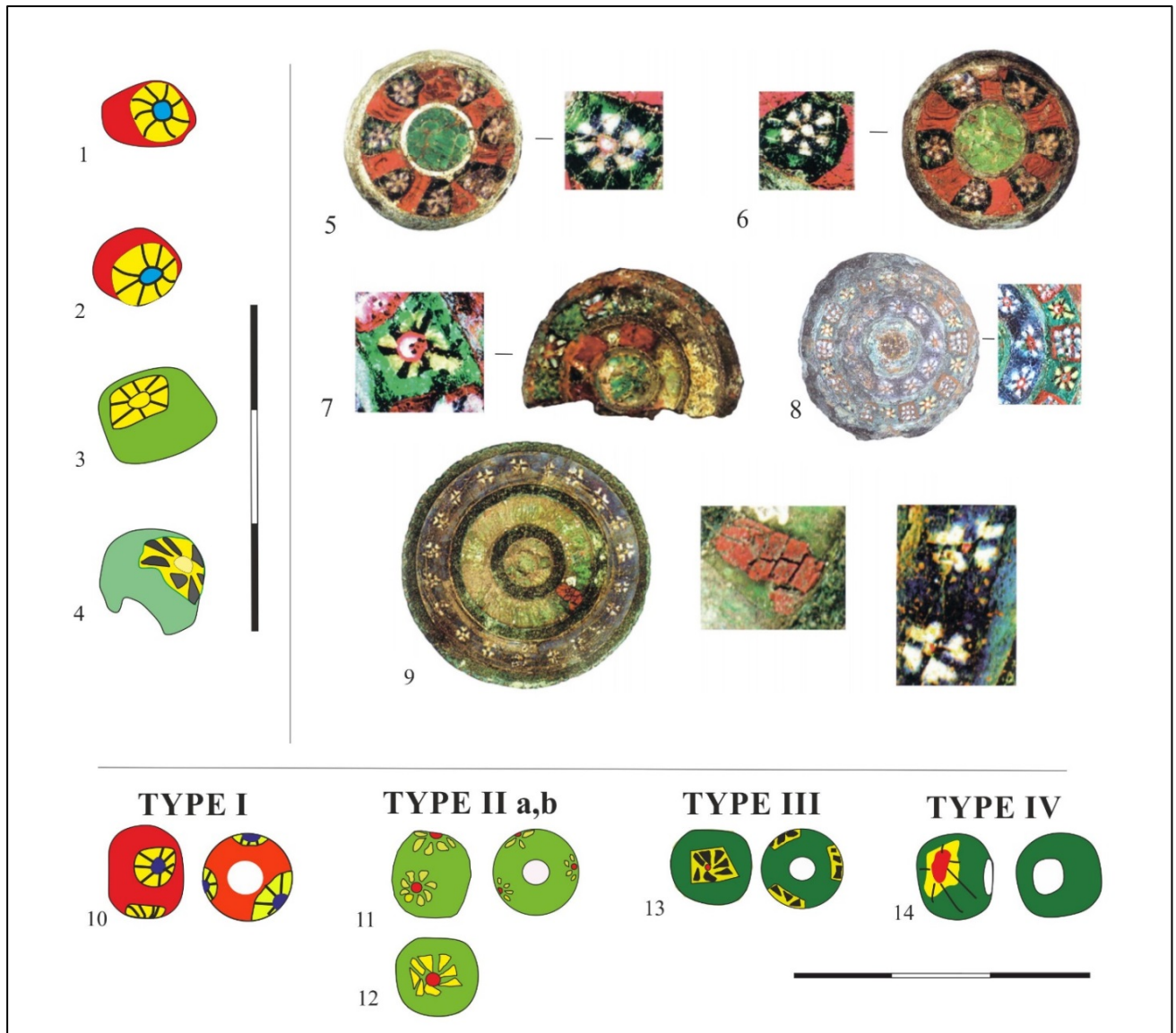


Fig. 6. 1-4. Fragments of rosette beads found in *Tibiscum* beads-workshops (redraw after BENEÀ 2004);

5-9. Enamelled ornaments with *millefiori* decoration found in *Arcobadara* (GAIU 2007; not to scale);

9-14. Types of rosette beads found in Sarmatian graves, west of the Carpathians (late 2nd –end of 3rd/early 4th c. AD).

CEMETERY, GRAVE	BEADS	BROOCHES			Chatelaines/ Bracelets +beads	PENDANTS				MIRROS
	no	no	enamel	box/disc		Bells	Cauldron,-s	Shells/lunulae	axe- shaped	
Vršac-DEB, G6	728	2		? ⁵⁴						
Vršac-DEB, G9	1308	3	? ⁵⁵							
Vršac-DEB, G10	442	1								
Vršac-DEB, G11	1030	?							5	
Vršac-DEB, G14	547	1								
Foeni-CO, G8	237	The grave was heavily looted								
Foeni-CO, G14	447	1		1						
Foeni-CO, G15	339	The grave was heavily looted								
Madaras-H, G152	4	The grave was heavily looted								
Madaras-H, G114	847	1								3
Kiskundorozsma- Subasai, G121	832	1								
Abony 39, G71b	771	3								
Abony 39, G95	580	2								

Tab. 2. The inventory of some graves with rosette beads from the Carpathian Basin.

In the southern part of the Hungarian Plain rosette beads were also found in the large cemetery of Madaras-Halmok (South Hungary). The grave 152 was heavily looted and just four beads were preserved (two of them were decorated with rosettes)⁵⁶. Fortunately, in the grave 114 – 847 beads were found and it was possible to reconstruct the embroidery from the lower part of the female garment in which the rosette-bead had a central position (Pl. IV.2). One can notice that this female grave (G 114) was very rich, three mirrors being found amidst the funerary inventory (Pl. IV.1).

In the Sarmatian cemetery from Foeni-Cimitirul Ortodox (West Romania) dated at the end of the 2nd – third quarter of the 3rd c. AD these types of beads appeared in three of the 18 graves (G 8, G 14, G 15). Although all were heavily looted (G 8, G 15) or partially disturb (G 14) we noticed that these funerary features were the richest female graves in the cemetery. In the case of G 15 and G 14 the rosette beads were part of a bracelet together with three – four large beads made of polychrome glass or limestone (Pl. VI.7,8). The number of polychrome beads located in the right area⁵⁷ of the young deceased is remarkable: one blue glass bead with stripes incisions, two opaque glass bead with chessboard decoration, two green glass beads with floral decoration, three blue glass beads with zigzag ornamentation, a limestone barrel-shaped bead, 10 globular beads made of white, green, red and blue colour glass, one rectangular bead made of white glass, some fragmentary beads made of limestone, coral and amber (Pl. II.2-3). Some of them were part of a bracelet, as the one documented in grave 2 from the same cemetery. In G 2 at the Foeni cemetery the 21 beads (one large bi-conical bead made of limestone, a round flat one made of white glass, four globular beads of white glass, three globular of yellow glass, two spherical beads made of red glass, 11 flat hexagonal beads of blue glass) were followed by an axe-shaped pendant and other two bronze bracelets with open extremities and semi-half-moon decoration in the closing area⁵⁸

A similar way of wearing the rosette and other polychrome beads was recorded in the cemetery of Kiskundorozsma-Subasa, Site 26/27 (Hungary), grave 121. The female costume carried many beads with different functions: as elements of necklaces, bracelets, but the most numerous were sewn onto the lower

⁵⁴ A fragment of one brooch (the back-side) was poorly preserved; type unknown.

⁵⁵ Two bronze, disc-shaped brooches, poorly preserved, probably enamelled or with depictions of human faces.

⁵⁶ KŐHEGYI, VÖRÖS 2011: 63, T. 33.12-13.

⁵⁷ The beads from G14 have been put on wires in the Banat Museum of Timișoara, so it was impossible to distinguish between the beads which formed the bracelet and the belt (the grave had also a bronze ring in the area of the pelvis, poorly preserved). However, from the pictures made during the excavation by Florin Drașovean (Pl. II.3; GRUMEZA 2013: Pl. IV.3) the polychrome beads and the large bitronconical beads look like a bracelet.

⁵⁸ TĂNASE, MARE: 195; Fig. 1.4-6.

part of the women's dress (Pl. VI.1-3). We noticed four bracelets, two made of bronze and two bracelets composed by different types of beads (carnelian, monochrome, polychrome glass and rosette beads – a total of 832 items), poppy-head pendants, bells, rings, Cypraea shells, etc.⁵⁹ The three beads with *millefiori* incrustation had an unusual colour base very light or the contrary, very dark⁶⁰, probably because these grave has a late dating (4th c. AD)⁶¹ and the beads were made in other workshops than *Tibiscum*.

In other cases the different beads and pendants were part of a textile belt which was fastened in the pelvis area with a metal ring. In this case, all these decorations are usually placed on the left side of the body, on a north-south axis. Similar belts were documented in Hunedoara Timișană (West Romania), graves 3, 6, 15 (Pl. V.5-7), Szeged–Csongrádi út (South Hungary), graves 14, 19, 24, 25⁶² or Endrőd–Szujókereszt (East Hungary), grave 27 (Pl. V.1-2)⁶³. The presence of these waistband is marked firstly by the find of a link (used for knotting the belt) and the sequence, on the left side of the beads, bronze bells, cauldron-pendants, pyxides, amulets, etc.⁶⁴ Except the grave 27 from Endrőd–Szujókereszt (dated around 200 AD) we do not know for the moment other rosette beads hanging or being sewn on such kind of fabric belts. In the case of this grave, M. Martin believes that the reconstruction proposed by A. Vaday and B. M. Szőke is not proper (Pl. V.1,3), therefore we do not have a long fabric belt ornamented with beads ("*perlenbesetzten Gürtel*"⁶⁵), but a "*chatelaine with beads and amulets attached to a belt ring*" (Pl. V.4), clothing item very popular in the Late Antiquity and the Early Medieval period⁶⁶. The most important component of this chatelaine was probably the bird-amulet.

Therefore, West of the Carpathians, the rosette beads were more popular than the East of the Carpathians, and during the late 2nd – late 3rd/early 4th c. AD (stages C1a-C2 in the Central-European chronology) four types were in fashion (Tab. 3; Fig. 6.10-14):

Type	Form	Orifice	Base colour	Flower colour			Observations
				Base	Petals/rays	Centre	
I	globular	cylindrical	red, pink (?) ⁶⁷	yellow	black	blue	The most wide-spread type
II, a	globular	cylindrical	light green	light green	yellow	red	Rare
II, b	globular	cylindrical	light green	light green	yellow	red, pink	Similar with II, a, but the rosette has a rectangular form; wide-spread
III	globular	cylindrical	dark green	yellow	black	red	The rosette has a rectangular form; rare
IV	globular	cylindrical	dark green	yellow	black	red	The rosette has a deformed, rectangular form; rare

Tab. 3. Types of rosette beads, West of the Carpathians, in the so-called "Sarmatian *Barbaricum*".

⁵⁹ BOZSIK 2003: 99-105, Fig. 5-13.

⁶⁰ One is purple, another black-base colour with white and red floral pattern, and the last one (fragmented) has a light base colour, white, blue and red floral patterned *millefiori*. I'm very grateful to Yvett Kujáni for the information provided.

⁶¹ BOZSIK 2003: 106.

⁶² VÖRÖS 1981: Pl. 2, 4, 8-9.

⁶³ VADAY, SZŐKE 1983: 108, Abb. 23.

⁶⁴ VÖRÖS 1981: 132.

⁶⁵ As VADAY, SZŐKE 1983: 108, Abb. 23 – proposed.

⁶⁶ I.e. *Perlen und Amuletten besetztes Gürtelgehänge an Gürtelring or ein echtes Gürtelgehänge* (MARTIN 1997: 364).

⁶⁷ Possible red discoloured glass, because of the soil conditions.

FINAL REMARKS: “THE BEADS ARE SMALL AND TRAVEL WELL”⁶⁸.

Throughout Europe some simultaneous trends were recorded: jewellery which is derived from Hellenistic prototypes, preferred in the East, but more popular and longer lasting in the West and jewellery derived from an Italo-Roman tradition based on geometric shapes and linear patterns⁶⁹. In the late 2nd c. AD, jewellery exhibits an increased use of colour.⁷⁰ A sudden increase in the use of colourful beads and pendants can be detected in the Sarmatian material starting with the end of the 2nd c. AD, when the purchasing capacity of barbarian population has increased. Another peak is recorded in the late 3rd c. AD. These centuries saw a rise in political activity, intercultural relations, trade, and connections between the Roman Empire and the Western Sarmatians. Therefore, beads and pendants provide a good case study for ancient economies. They are not only fashion items, but also marks of trade activity. Their small size, portability, scarcity, and attractiveness made them ubiquitous trade objects.⁷¹ A distribution map of these types of beads (Pl. VIII) shows that there was an important cluster in southern Hungarian Plain and might lead to meaningful explanations of trade networks⁷². A similar cluster is located in the heart of the Sântana de Mureş-Chernyakhov culture.

The female costume of the Western Sarmatians originated from the Pontic area⁷³ and was maintained, and “improved” with new ornaments imported from the Danubian provinces. However we noticed that not only the preference for certain types of beads varied between different “barbarian” culture⁷⁴, but also the way of wearing these small and colourful artefacts. For example, in the Sarmatian culture the majority of beads were sewn on clothes. Probably also the less wealthy women of the society had similar decorative patterns on dresses, the decoration being made from perishable organic material which leaves no archaeological trace⁷⁵.

The loss of the Dacia province around 271 AD had not changed the types of beads used to decorate the female costume. A crucial change in bead preference was recorded starting with the middle of the 4th c. AD, when probably were established “barbarian” workshops producing less complex beads or one has to count on a shift of trade routes.⁷⁶ In other parts of Europe these process starts earlier in C1/C2 stages of the Central-European chronology⁷⁷.

As for the rosette beads, they appear in rich female grave, probably the funerary features of female elite. All the time they are accompanied by other polychrome beads and Roman imports, as the plate (Pl. VII) illustrates⁷⁸. The important position of the women who wore them was highlighted by the rich, numerous, and colourful grave goods: beads, pendants, brooches, bracelets, etc. – usually, Roman products showing the female position in society and their high rank contacts in the Roman neighbouring provinces. The men had equally extravagant adornments but consisting of other kind of objects (weapons, collars,

⁶⁸ FRANCIS 1990: 9.

⁶⁹ SWIFT 2003B: 336 with bibliography.

⁷⁰ SWIFT 2003B: 336.

⁷¹ FRANCIS 1990: 1.

⁷² A same case was presumed for the region of Mecklenburg-Vorpommern (ERDRICH, VOß 1997: 82, 93)

⁷³ For analogies in the Crimean Peninsula see the female costume from the cemetery of Neyzats (STOYANOVA 2013: Fig. 2-7).

⁷⁴ Already noticed by TEMPELMANN-MAĆZYŃSKA 1997: 103 in the case of Wielbark, Chernyakhov, and Masłomęcz cultures.

⁷⁵ See YATSENKO 1987: 176 for a similar opinion in the case of female costume North of the Black Sea.

⁷⁶ See BOYE, LUND HANSEN 2013: 64 for a similar opinion in the case of North European *Barbaricum*.

⁷⁷ BOYE, LUND HANSEN 2013: 64: “It seem that there in some regions of Europe as Denmark, Central and Eastern Europe and Crimea at the same [C1-C2] time can be observed a shift in the preference or access to glass bead types – despite it not is the same type of beads”.

⁷⁸ In some isolated cases these kind of products do not appear, but we are dealing mostly with disturbed graves.

torques, etc.).⁷⁹ Rarely the *millefiori* or other types of polychrome beads appear in children graves – who are considered to be from high status families⁸⁰.

Therefore, the beads – especially the expensive, colourful (the more colourful, the better!) and the rare ones – are a status symbol (*Statussymbole*)⁸¹, but also a symbol of the female gender. The rosette beads probably had also apotropaic and even fertility functions.

From a chronological point of view the rosette decoration firstly appeared in the North Black Sea in the form of golden applique. With the 1st c. BC/1st c. AD rosette glass beads (mainly in the form of round-flat blue or red – decorated with a yellow flower on the whole body) were produced somewhere in the Pontic region (*Chersonesos, Pantikapaeon* or *Tanais*). They were worn especially in the neck area, together with other beads or pendants having also an apotropaic meaning besides the aesthetic one. Starting with the 2nd c. AD other types of rosette beads became fashionable: the globular glass ones made of red, green, white or blue glass with flowers of yellow colour.⁸² These globular types will be used during the 3rd c. AD by the *gentes* of the so-called Sântana de Mureş-Chernyakhov Culture and will also be transplanted or readapted West of the Carpathians in the Great Hungarian Plain. So far we have not been able to find this type of beads in the first Sarmatian graves dated in the 1st c. AD – early 2nd c. AD, period when beads made of carnelian and beads originated from the North Pontic region were in fashion. After Dacia's conquest (106 AD) the rosette beads will be produced especially in the *Tibiscum* workshops and desired by the neighbouring barbarians of the province, the Sarmatians.

C. Gaiu notice on the north-west part of the Dacian *limes* a preference in the military environment for the enamelled objects, ornaments and harness items⁸³. Probably there are no differences in the *limes* areas in this regard⁸⁴, just the cavalry troops are better paid and have a higher status with more expensive equipment. In Ilişua (*Arcobadara, Dacia Porolissensis*) there was a predilection for green enamel with blue, blue and yellow, multiple registers with mosaic applications, geometric or *millefiori* motifs – decorated in the form of successive cassettes or in boxes separated by monochrome segments (Fig. 6.5-9).⁸⁵ We consider that the Sarmatian environment west of the Dacian *limes* was an important market not only for the *Tibiscum* workshops, but also for *Arcobadara officinae*. However if in *Dacia* such kind of products decorated with *millefiori* patterns were preferred by soldiers (being mostly harness items), in *Barbaricum* there was a female demand. Women wore these types of beads together with other polychrome beads especially as bracelets. Rarely, they were sewn on the lower part of female dress or on sophisticated chatelaines. Thus, the rosette beads were in fashion particularly during the late 2nd-late 3rd/early 4th c. AD (stages C1a-C2 in the Central-European chronology). Exceptionally they appear in a rich female grave from Tiszadob–Sziget (G 19) dated at the end of the 4th c. AD.⁸⁶

⁷⁹ See LUND HANSEN 2010: 91 for a similar opinion: „In Jütland illustriert wurde die soziale Position der ranghöchsten Männer mit Hilfe von Waffenausrüstungen im Grab demonstriert – obwohl sie auch Grossbauern in mächtigen Hofanlagen waren – und die Frauen zeigen ihre soziale Position mit Hilfe von monströsen Fibeln (nicht ganz wie die seeländischen), von Ketten qualitätsvoller Perlen, die sich von den seeländischen Perlenketten unterscheiden (und oft anders getragen werden) und dazu mit großen Messern in prachtvoll geschmückten Scheiden, die an der Taille getragen wurden.“

⁸⁰ LUND HANSEN 2009: 124 (“Aber besonders Engbjerg, Grab 12 und 24 [Denmark], illustrieren die Konklusion oder Vermutungen, dass die Gräber von Kleinkindern mit reichen Grabbeigaben die von Kindern von besonderen, sozial hoch stehenden, Familien sind. Das Phänomen ist von mehreren anderen Gräberfeldern in Europa bekannt”).

⁸¹ LUND HANSEN 2010: 91.

⁸² See ALEKSEEVA 1982: 34, Tab. 22.

⁸³ GAIU 2007: 183.

⁸⁴ The north-western Dacian border is better researched from the archaeological point of view.

⁸⁵ GAIU 2007: 183. C. Gaiu considers that, these craft and preference can be explain by the recruitment area of the local troop *Ala Tungrorum Frontoriana – Belgica and Gallia*, Roman provinces with an important tradition in the enamelled technique (GAIU 2007: 184).

⁸⁶ ISTVÁNOVITS 1993: 100, 103, Abb. 10.5.

Although a study of beads cannot solve all the issues, it might reasonably be expected to provide new knowledge on socio-economic relations and even to offer chronological clues.⁸⁷ Whatsoever, it should provide data on a complex technology and the area's trade patterns, matrimonial relations or other type of connections. Unfortunately, such finds are still undervalued in the contemporary research.

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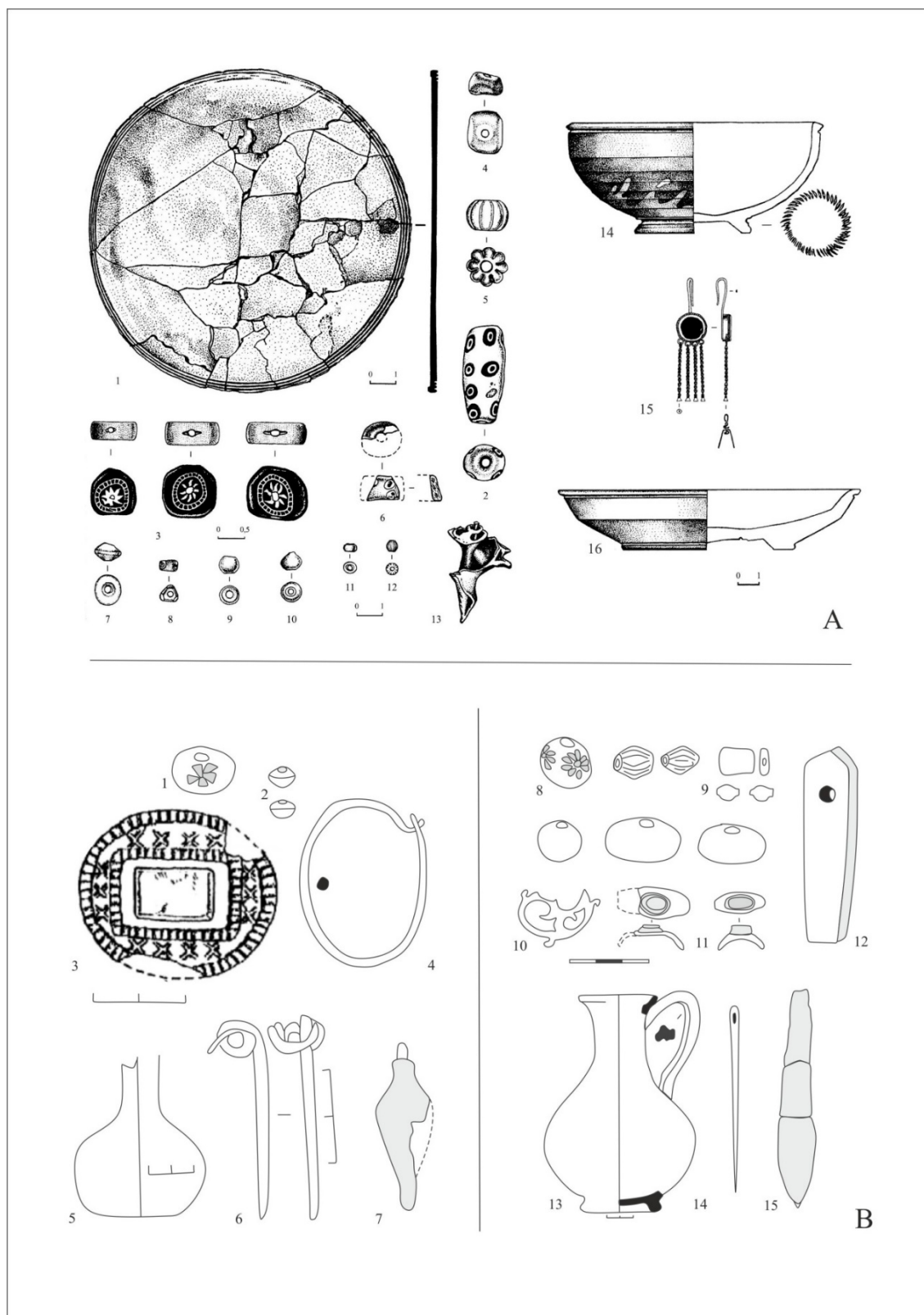
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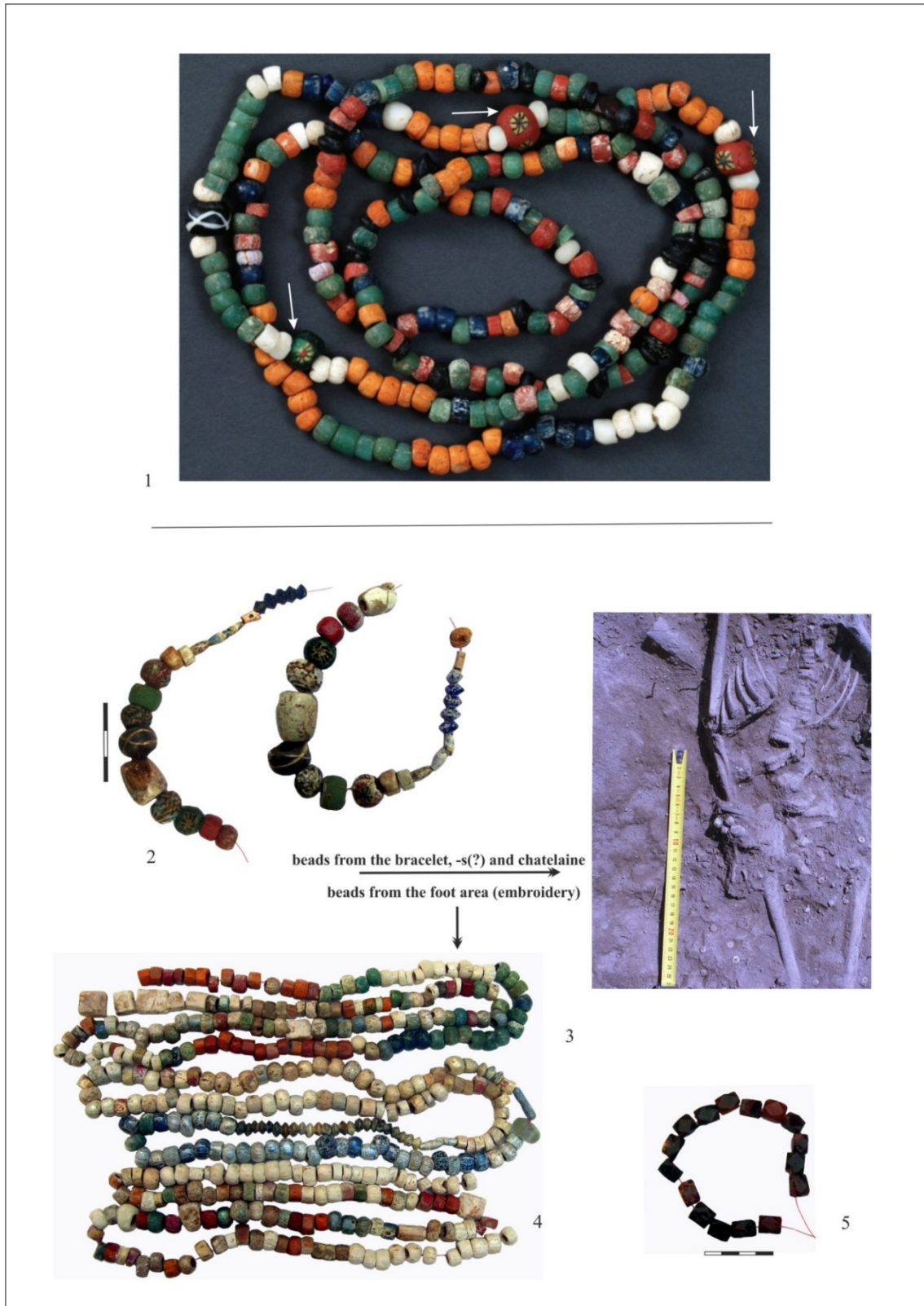
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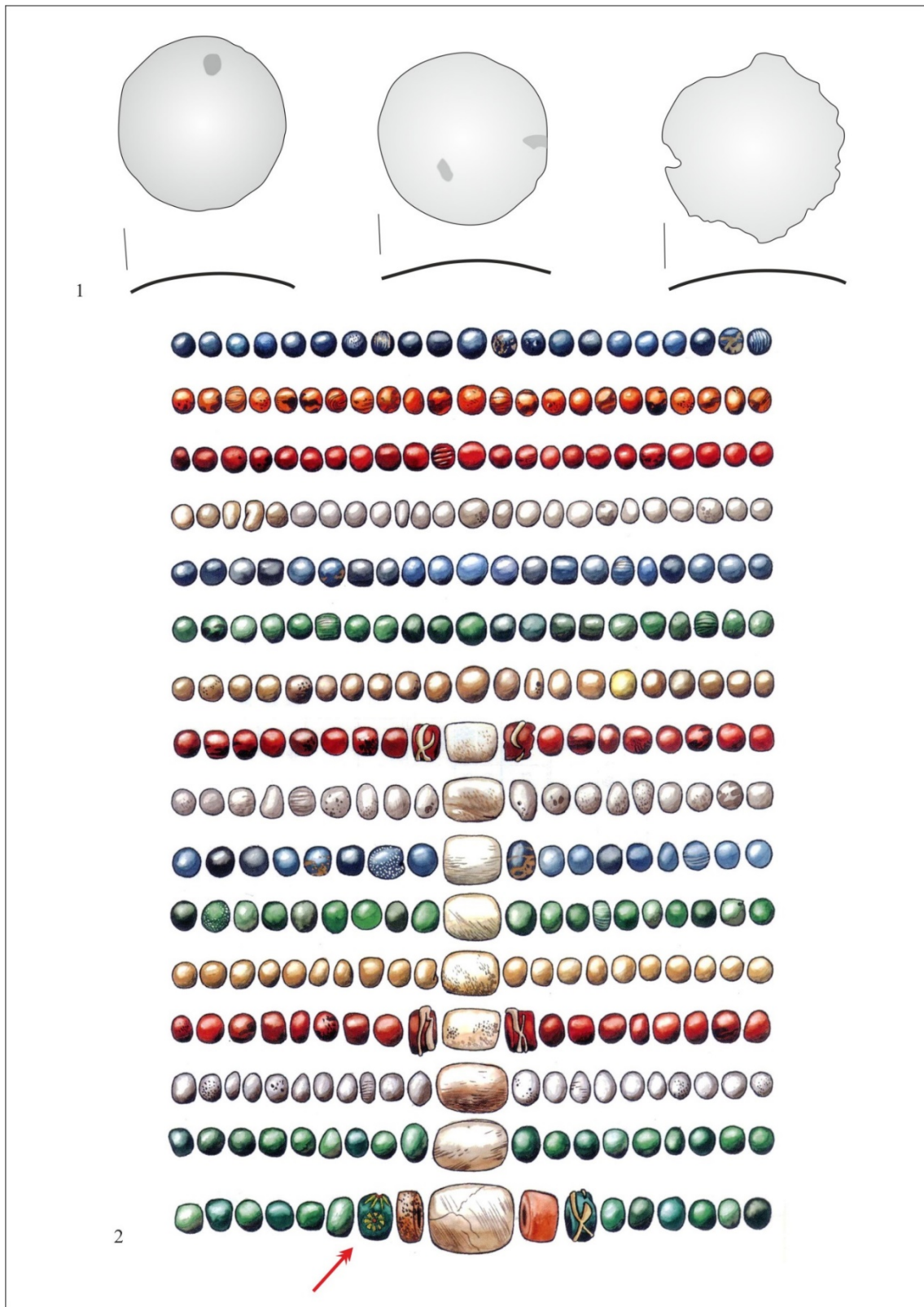
Pl. I. A. The inventory of the barrow-grave 406 from Zhurovka (after SIMONENKO 2008); B. The inventory of Sovkhoz-10 cemetery; 1-7. Feature no. 164; 8-15. Feature no. ЯХV-1 (after STRZHELETSKI ET AL. 2005).



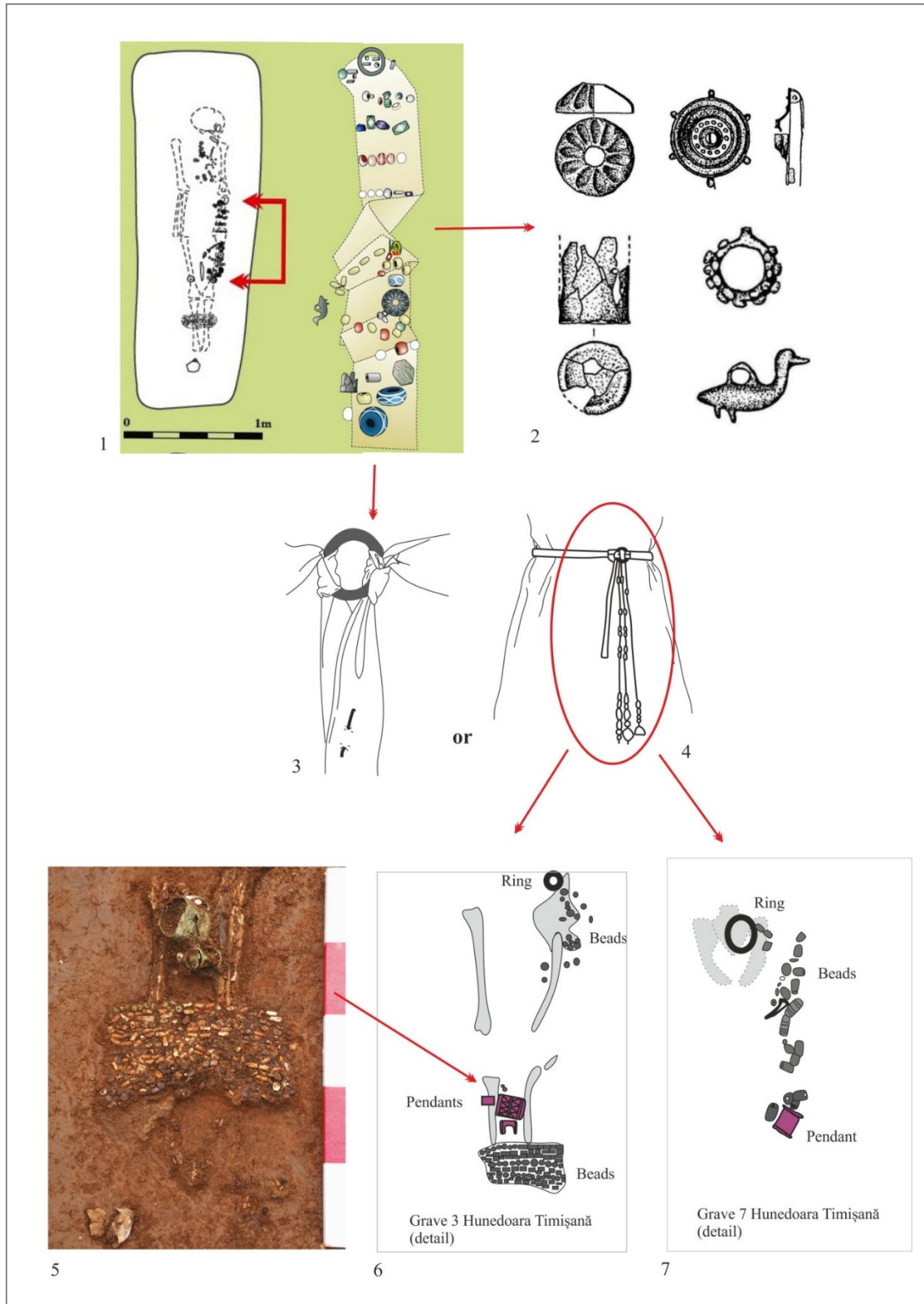
Pl. II. 1 String made of glass beads from Ruski Krstur, Museum of Vojvodina (after BALJ, STANKOVIĆ – PEŠTERAC 2013); 2-5. Beads from Foeni–Cimitirul Ortodox, grave 14 (after GRUMEZA 2013; photos: F. Draşovean, courtesy of Banat Museum Timișoara).



Pl. III. Vršac-Dvorište Eparhije Banata: 1. Grave 9; 2. Grave 6; 3. Grave 11; 4. Grave 10; 5. Grave 14
(photos: L. Grumeza, courtesy of the Vršac City Museum).






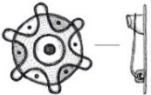

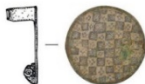








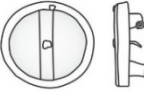












Pl. IV. Madaras-Halmok, grave 114: 1. Mirrors, 2. The embroidery from the lower part of the female garment (after KŐHEGYI, VÖRÖS 2011).



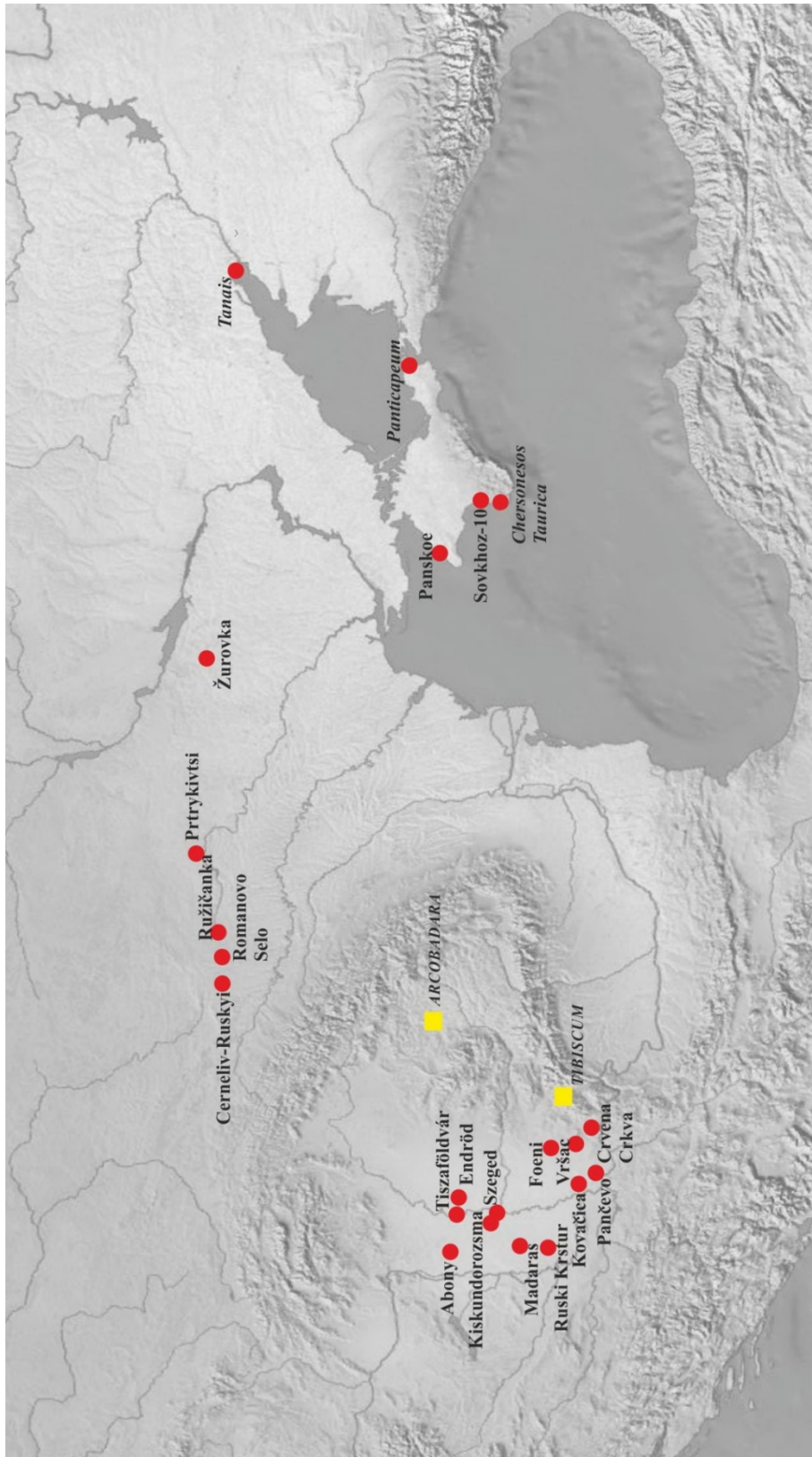
Pl. V. 1-2. Endrőd-Szujókereszt, grave 27 (after VADAY, SZŐKE 1983; ISTVÁNOVITS, KULCSÁR 2017); 3-4. Reconstructions of female belt and chatelaine (after VÖRÖS 1981; ISTVÁNOVITS, KULCSÁR 2017, redraw L. Grumeza), 5-7. Reconstructions of female chatelaines from the cemetery at Hunedoara Timișană (after GRUMEZA, RUMEGĂ-IRIMUȘ, BĂRCĂ 2014).



Pl. VI. 1. Reconstruction of the female costume from Kiskundorozsma–Subasa, Site 26/27, grave 121 and the inventory of the grave (after BOZSIK 2003); 4. Bracelet made of beads and pendants from grave 66, Tiszaföldvár–Téglagyár (after GULYÁS 2015); 5. Bracelet made of beads and bronze bell from Abony 39, grave 95 (after GULYÁS 2011); 6. Bracelet made of beads from Abony 39, grave 71b (after GULYÁS 2011); 7. Bracelet made of beads from Foeni–Cimitirul Ortodox, grave 15 (drawings: L. Grumeza); 8-10. Bracelets made of beads, bronze and bells from Foeni – Cimitirul Ortodox, grave 14 (drawings: L. Grumeza).

GRAVE	TYPE OF BEAD	TYPE OF BROOCH (in the same grave)	TYPE OF BROOCH (in the same cemetery)	DATING
Szeged-Algyő, G 70		—		3rd c. AD
Abony 39, G 71 (a/b)				end of 2nd c. - end of 3rd c. AD
Abony 39, G 95				
Foeni- Cimitirul Ortodox, G 8		—		end of 2nd c. - first half of 3rd c. AD
Foeni- Cimitirul Ortodox, G 14	   			
Foeni- Cimitirul Ortodox, G 15		—		
Vršac-D.E.P G 14				3rd c. AD
Vršac-D.E.P G 6				
Vršac-D.E.P G 11		—		3rd c.-early 4th c. AD
Vršac-D.E.P G 10				
Vršac-D.E.P G 9	 			

Pl. VII. Rosette beads and Roman enamelled brooches or disc/box-shaped brooches (drawings L. Grumeza; brooches after KŐHEGYI, VÖRÖS 1992; GULYÁS 2011; TÁNASE, MARE 2000; GRUMEZA 2014).



Pl. VIII. Distribution of rosette beads (●);
Roman workshops for glass and enamelled items, mentioned in the text (□).