A FEW NOTES ON THE TAMGAS FROM THE GOLDEN PLAQUE IN THE SARMATIAN GRAVE AT DUNAHARASZTI (HUNGARY)

Abstract: We examine herein the golden plaque identified in the looted Sarmatian grave identified at Dunaharaszt. On its surface are rendered three wolves (?) running left and a tamga, all in relief. The tamga is in the shape of two adjoining volutes. The loops are waving inward on the first, and outward on the second. The symbol is believed similar to that ascribed to king Farzoios for whom Olbia struck golden coin grossly modo by the end of AD the 50‘ies – end of the 70‘ies. Tamga symbols of king Farzoios are mainly known from coins and are in the shape of two half-circles set by the extremities and joined by a vertical line.

Upon the examination of the symbol on the plaque from Dunaharaszt it was noted that parallels mentioned for it differ much, while its’ ascribing to king Farzoios farfetched. The author agrees that tamgas with certain deviations from those on the coins for Farzoios had belonged to other individuals, likely, from amongst the group led by this king or from within a group of Sarmatians under the control of the kingdom of Farzoios.

The author mentions for the tamga on this plaque a few analogies identical or similar from the north-Pontic area, arguing that some are specific to the region on the right bank of the Dniper. In terms of dating, it is noted they are specific mainly to the period comprised between mid 1st century AD and mid 2nd century AD. It is further mentioned that in the north-Pontic area tamgas with parts similar with that from Dunaharaszt are numerous (in particular, the volutes with loops waving inwards), yet, these are not parallels with the tamga discussed here, according to the author.

Last but not least it was noted that the tamga on the plaque at Dunaharaszt is practically the single authentic symbol on a valuable object from the Sarmatian Iazyges environment of the Great Hungarian Plain. Another observation is related to the fact that the tamgas in the Sarmatian Iazyges environment of the Great Hungarian Plain come from a series of finds that span over a period of ca. three centuries, while their number is insignificant. The small number of the tamgas in the Sarmatian Iazyges environment confirms they were used by a restricted number of Sarmatian tribes, the Iazyges from the Great Hungarian Plain not included. This further underlines also that tamgas in the Germanic environment were not adopted from the Iazyges, but reached the Germanic peoples upon contacts and military conflicts with the Sarmatian world from the north-west Pontic area.

The plaque at Dunaharaszt dates most likely to the second half of the 1st century AD and reached the Great Hungarian Plain sometime towards the end of the 1st century AD (AD 80‘ies) when very likely another Sarmatian migration occurred in the area. The tamga on the plaque evidences, according to the author, the presence in this area of the elites and is evidence, given the approximate period of Farzoios’s rule, that not those Sarmatians in the first wave carried the plaque to the Great Hungarian Plain. This confirms, together with other finds, that the Sarmatians entered this area in a few waves over the second half of the 1st century AD, possibly even by its end. Also, it is concluded that part of those migrating to the area were connected or even formed part
The research carried out over the time resulted in several studies discussing various aspects related to the Sarmatian inhabitancy of the Great Hungarian Plain in the course of four centuries. Nevertheless, currently, even though it seems odd, there is no consensus over the start period of the entry and effective settlement of the Sarmatians in this geographical area. Also, views as regards how and when the Sarmatian Iazyges reached the Great Hungarian Plain are also incongruent. The analysis of the ancient literary sources shows that the view according to which the Sarmatian Iazyges settled the Great Hungarian Plain around AD 20 is not supported by the accounts of the classical authors of the first half of the 1st century AD, even though some specialists still argue that the ancient written sources record the emergence and presence of the Sarmatian Iazyges in the northern part of the area between the Danube and the Tisza.

Archaeological finds also evidence that the Iazygian remains of the Great Hungarian Plain are no older than the second half of the 1st century AD and that finds including objects with more accurate dating belong to the end of the 1st century AD, and in some cases even the end of the 1st century AD and early 2nd century AD, as confirmed in fact, by more recent archaeological finds. Furthermore, the artefacts in these finds evidence they formed part of female graves from the wealthy class of the Sarmatian society part of the group of Sarmatians arriving in the Great Hungarian Plain from the north-west Pontic territories sometime in the second half of the 1st century AD, likely, its end.

These archaeological facts, confirmed by the ancient written sources, evidence that the first Iazyges emerged in the northern part of the territory between the Danube and Tisza likely around AD 50, if not precisely in AD 50, during the events from regnum Vannianum.

The arrival of the first group of Sarmatians in the Great Hungarian Plain, who played a secondary role in the area, was most likely followed, until the end of the 70's - early 80's of the 1st century AD by other few entry waves of the Sarmatians in the area between the Danube and Tisza. The movement of the "main" Iazygian tribe in the northern part of the Tisza-Danube interfluve occurred most likely as a result of the pressure of the new Sarmatian tribes (Aorsi, Alani) arriving from the east in the north and north-west Pontic area starting with mid 1st century AD. A secondary cause with a small contribution in the departure of the main Iazygian tribe from the north-west Pontic area might have been the tense political and military circumstances in this region and the new border policy by the Lower Danube of emperor Vespasian, resulted in the setting up of a more clear division line on the Danube, between Moesia and the Barbaricum, which led to enhanced control of the north-Danubian "security space". Also, it may not be excluded that in the "complete" displacement of the Iazyges in the Tisza-Danube interfluve a secondary role was played by the Romans, who, given the Vannius episode and the increased power of the Dacians, had encouraged from political and military reasons the settlement of the Iazyges in the area between the Danube and Tisza. It is certain that in a first stage, they settled mainly for a short while from the Sarmatian group led by Farzoios and Inismeos.

Lastly, it is not excluded that the plaque from Dunaharaszti indicates, beside a series of artefacts and elements from several archaeological finds, the presence within the wave of Sarmatians that entered the Great Hungarian Plain of individuals from the elites of the Sarmatians (Alani/Aorsi) who settled the north-west Pontic area starting with mid 1st century AD. This is possible, according to the author, should one keep in mind also that such elite might have been involved in the Iazygian aristocracy from the north-west Pontic area. Regardless the facts, it is very likely that its representatives played an important role within this wave.

Keywords: the Sarmatians, the Iazyges, the Alani, the Aorsi, tangles, Farzoios, the Great Hungarian Plain, the north and north-west Pontic space.

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1 For all views and discussions over time see BÂRCĂ 2014, 35-38 with complete bibliography.
2 In the Hungarian specialty literature, the view that the mention of the Sarmatian Iazyges in the area between the Danube and the Tisza in the ancient literary sources dates to an earlier period than the related archaeological remains is predominant.
3 For the accounts of the ancient written sources referencing the location of the Sarmatian tribes by the end of the 1st century BC - early 2nd century AD see BÂRCĂ 2006, 243-262; BÂRCĂ 2013; BÂRCĂ 2014, 50-52; BÂRCĂ/ SYMONENKO 2009, 344-364. See the information from the decree honouring Mokaporis, son to Auluporis, strategos of king Rhoemetalces I Pontic Mother of Gods at Dionysopolis, mentioning a military campaign (12 BC - CE 12), discovered following the excavations in the temple of the honouring Mokaporis, son to Auluporis, strategos of king Rhoemetalces I.
4 SYMONENKO 2009, 344-364. See the information from the decree honouring Mokaporis, son to Auluporis, strategos of king Rhoemetalces I Pontic Mother of Gods at Dionysopolis, mentioning a military campaign (12 BC - CE 12), discovered following the excavations in the temple of the honouring Mokaporis, son to Auluporis, strategos of king Rhoemetalces I.
6 ISTVÁNOVICH/KULCHAR 2005, 335; ISTVÁNOVITS/KULCSÁR 2006, 203-210; ISTVÁNOVITS/KULCSÁR 2017, 183-191. Among the invoked arguments, counts the report of Aurelius Victor, a late Roman date author, who in a passage (II, 9) from Libellus de vita et moribus imperatorum mentions that: "...Moesia was pillaged by the Dacians, and Pannonia by the Sarmatians" ("... Moesia a Ducis, Pannonia a Sarmatis, the...irepiae auri") (FHDP II, 26-27). Also, no other ancient source mentions the supposed battles under Tiberius.
9 ISTVÁNOVICH/KULCHAR 2005, 335; ISTVÁNOVITS/KULCSÁR 2006, 203-210; ISTVÁNOVITS/KULCSÁR 2017, 183-191. Among the invoked arguments, counts the report of Aurelius Victor, a late Roman date author, who in a passage (II, 9) from Libellus de vita et moribus imperatorum mentions that: "...Moesia was pillaged by the Dacians, and Pannonia by the Sarmatians" ("... Moesia a Ducis, Pannonia a Sarmatis, the...irepiae auri") (FHDP II, 26-27). Also, no other ancient source mentions the supposed battles under Tiberius.
the northern part of the region between the Danube and Tisza, as evidenced by the archaeological finds ascribed to the Sarmatian layzges, which cluster in said territory, yet also by the classical sources which record them in the period in the mentioned area or in connection with the northern border populates.

The settlement of the Sarmatians in the Great Hungarian Plain occurred in several waves over the second half of the 1st century AD, as shown by a series of artefacts and elements of the archaeological finds9, only after the contacts with the new Sarmatian tribes (Aorsii, Siraces, Alani) arrived in the north and north-west Pontic space starting with mid 1st century AD. We believe that the said are confirmed by the golden plaque identified in a looted grave at Dunaharaszti10. The plaque is sized 16.6 x 1.5–1.7 cm and has the surface decorated with three wolves (?) running left and a tamga, all in relief (Fig. 1/5; 2/1). In the north and north-west Pontic area, the tamgas were carried by this wave of Sarmatians arriving from the east11, they also being the ones to mostly contribute to their diffusion in the steppes of Eastern Europe12.

The tamga on this golden plaque is in shape of two adjoining volutes13. The first has loops waving inward and the second outward. The sign is identified as similar with the pattern of the tamgas ascribed to king Farzoios14 for whom Olbia struck golden coin *grosso modo* by the extremities and joined by a vertical line (Cf. Fig. 3/1-2; 4/1-2; 5/1-3). By the end of the 70’s – end of the 70’s AD15, the tamgas of king Farzoios are mainly known from coins and are shaped as half circles set by the extremities and joined by a vertical line (Cf. Fig. 3/3-4; 4/3; 5/4-7; 6/1).

10 VADAY 1989a, 129, Fig. 1/5; ISTVÁNOVICH/KULCHR 1998, 11, Fig. 10/2; ISTVÁNOVITS/KULCHR 1997, 161, PI.X/V; ISTVÁNOVITS/KULCHR 2006a, 176, Fig. 1; ISTVÁNOVITS/KULCHR 2017, 243, Fig. 190.
11 For the elements, features and funerary furniture specific to the newcomers in the north and north-west of the Black Sea see SIMONENKO/LOBAJ 1991; SIMONENKO 2000; SIMONENKO 2003; YATSENKO 1993; BĂRCA/SYMONENKO 2009; BĂRCA 2006; BĂRCA 2012; BĂRCA 2013 with complete bibliography).
12 For the origin of the tamgas, their chronology, emergence and distribution in the Sarmatian environment see YATSENKO 2001, 27-30, 31-44.
15 On the obverse of the golden coins appears the face of Farzoios and inscription ΒΑΣΙΛΕΩΣ ΦΑΡΖΟΙΟΥ, and on the reverse the eagle with a tamga in the claws and letters ΟΑ, to which adds the monogram of the archontes (Cf. KARYSHKOVSKYJ 1971, 79-84; KARYSHKOVSKIJ 1982, 66-82; KARYSHKOVSKIJ 1988a, 6-28; KARYSHKOVSKIJ 1988, 108-115, 119; ANOKHIN 1989, 64-70; ANOKHIN 2011, 94-97, cat. no. 585-594).
16 For the analysis of the tamgas ascribed to Farzoios and their diffusion see YATSENKO 2001, 48-49.
17 For the silver coins minted for Inismeos on the obverse the king’s face, the tamga symbol and inscription ΒΑΣΙΛΕΩΣ ΙΝΙΣΙΜΕΟΣ, or ΒΑΣΙΛΕΩΣ ΙΝΙΣΙΜΕΟΣ, and on the reverse the head of Apollo or the city goddess, bow, dolphin, the monogram of the archontes and the circular inscription ΟΑΙΩΝΙΟΤΟΙΑΙΣ (Cf. KARYSHKOVSKIJ 1982, 66-82; KARYSHKOVSKIJ 1988a, 6-28; ANOKHIN 1989, 70; ANOKHIN 2011, 96-97, cat. no. 599-600).
18 Views concerning the origin of the two kings to a specific Sarmatian groups are divided, they being believed by the scholars as Aorsi17, Siraces18, Alani19 or that they might have also been both Alani and Aorsi or Siraces20. Based on the diffusion area of these coins, it was concluded that Farzoios and Inismeos were the leaders of a Sarmatian group from the north-west Pontic area21 whose borders lay between the Dnieper and the Dniester22, very likely even the Prut23. Based on the resemblances between the tamgas on the coins for Farzoios and Inismeos, and the fact they were struck for both kings by the mint of Olbia24, it may be concluded with caution they were related, Inismeos being likely the successor of Farzoios25.

Given the archaeological facts and the accounts of the ancient authors26 evidencing that starting with mid 1st century AD, in the north and north-west Pontic area emerge new Sarmatian tribes, it may be noted that the Sarmatian groups moving westwards (Aorsii, Siraces and Alani27) lay in the find area of the coins for Farzoios and Inismeos28 as well as the
objects with tamgas specific to these kings. In fact, in the current state of knowledge, there is insufficient information to accurately establish the origin to a specific Sarmatian tribe of Farzoios and Inismeos, however, it is very possible they were the leaders of a heterogeneous Sarmatian group from the north-west Pontic area in which an important role was played by the Alani. Regardless the constituents of this group, it is certain that Farzoios and Inismeos played an important role in the history of this town in the second half of the 1st century AD.

Returning to the symbol on the plaque from Dunaharaszti, it is identified in older or more recent publications with the tamga ascribed to king Farzoios (Fig. 3/1-2; 5/1-3). A series of parallels are mentioned for the tamga at Dunaharaszti like those on the belt fittings, sword scabbard and silver pot from grave (T 2 G 1) at Porogi (Fig. 5/17-22) (left to Mid Dniester) or the golden leaf in the richly furnished barrow grave (T10 G 1) in the cemetery at Kobayakovski (Fig. 5/23) (left to Lower Don). The grave at Porogi dates to the second half/last quarter of the 1st century AD and that at Kobayakovski sometime in the second half/end of the 1st century – early 2nd century AD. Another analogy invoked by E. Istvánovits and V. Kulcsár is that on the coins of chiefs from the Kushan empire. (Fig. 8). Upon a careful analysis of said parallels, one may note they differ much from the symbol on the plaque at Dunaharaszti (Fig. 1/5; 2/1; 5/8; 9/3). In the case of the tamgas from Porogi, invoked by E. Istvánovits and V. Kulcsár as analogies, it must be mentioned they are not of the type ascribed to king Farzoios (see Fig. 3/1-2; 5/1-3), but are similar to those on the silver coins struck by Olbia for Inismeos (Fig. 3/3-4; 4/3-5; 4/7-6; 6/1). The tamgas of this kind are in the shape of two half-circles placed by extremities and joined by a vertical line with a circle in the central part. The tamga on the golden leaf from T 10 G 1 at Kobayakov have nothing in common with the symbol from Dunaharaszti (Fig. 5/23). They have by one extremity a volute and by the other end a symbol in the shape of running legs, the two being joined by a vertical line. Ascribing the symbol on the plaque from Dunaharaszti to king Farzoios seems farfetched since it has the shape of two adjoining volutes, the first with loops waving inwards and the second outwards. In the monograph dedicated to the tamgas from 2001, S. A. Yatsenko indicated clearly the tamgas which belong to kings Farzoios and Inismeos, those related included. The same author explains also the main patterns for the creation of new tamgas. Last but not least, one should mention that the tamgas with certain deviations from those on the coins of Farzoios are believed to belong most likely to other individuals, from the group lead by this king or from a group of Sarmatins under the control of the kingdom of Farzoios.

The tamga on the golden plaque from Dunaharaszti has an identical parallel among the tamgas from the study of N. Moroșan and V. S. Drachuk, who however mentions the findspot of the piece depicting the symbol is unknown. Other few tamgas slightly different from that at Dunaharaszti are found on the marble lion no.2 from Olbia (Fig. 9/4; 10), the limestone stela from Krivoj Rog (Fig. 11), wooden harp from a Sarmatian grave from Kozyrka (Fig. 12/25; 13/1-36), the limestone plaque from Fanticapaeum (Fig. 14/1-2) and the golden bracelet from Olbia (Fig. 14/3). Given their appearance it is likley the symbol from Dunaharaszti to derives from these tamgas. Some of these symbols are specific, as well noted by S. A. Yatsenko, to the region right the Dniiper. In terms of their dating, it may be noted they are mainly specific to the period comprised between mid 1st century AD – mid 2nd century AD. Last but not least, in the north-Pontic area tamgas with parts similar with that at Dunaharaszti are many (in particular the volutes with...
The symbols on the pottery vessels and spindle weights were made prior firing.

For the conditions underlying the use of the tamgas of a clan by the representatives of other populations see YATSENOKO 2001, 22; YATSENOKO/DOBZHANSKA 2012, 494-509.

For all tamgas in the pre-Roman Dacian environment see BELDIMAN 1990, 139-151; BABES 1999, 223 sqq.; BABES 2005; BÁRCA 2005, 111-117, Fig. 15-16; BÁRCA 2002a, 70-80, Fig. 15-16; BERZOVÁN/PÁDUREANU 2010, 57-66. A wheel-thrown cup of fine fabric, reddish-brown, with tamga symbols on the belly comes from the 1898 excavations at Peica-Sântul Mare (BUDIHÁLÁ 2012, 93, Pl. XII/6). The vessel is unpublished and is housed in the collection of the Arad Museum Complex.

Incidentally, compared to the Sarmatian environment of the Great Hungarian Plain, the number of tamgas is significantly higher including in the pre-Roman Dacian environment56, where tamgas similar to those ascribed to kings Farzioi and Inismeos are present (Cf. Fig. 6/5, 7a-b). The presence of a significant number of tamgas in the pre-Roman Dacian environment, especially on locally made products, evidence the relations between the Geto-Dacians and the Sarmatians and their cohabiting in the same space in the second half of the 1st century AD57. Tamga finds are much more numerous including on the territory of Moldavia and Wallachia over the 2nd – 3rd century AD58.

The settlement of the Sarmatians in the eastern-Carpathian area inhabited by the Geto-Dacians resulted in their cohabiting, and establishment of relations both economic and political-military, which led to alliances between the Geto-Dacians and the Sarmatians, recorded both by the written sources and Trajan’s Column and the Trophy from Adamclisi. Evidently, neither the written sources nor the archaeological finds suggest the massive and violent entry of the Sarmatians in the Geto-Dacian territory, but rather of groups of persons, subsequent to trading exchanges or mixed marriages, or of smaller or larger groups settled among the local communities. For further details on the relations between the Geto-Dacians and the Sarmatians see BÁRCA 2002; BÁRCA 2002a.

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We believe that the plaque at Dunaharaszti dates most likely to the second half of the 1st century AD, and it reached, the Great Hungarian Plain, as mentioned66, sometime towards the end of the 1st century AD (AD 80’s) when there very likely occurred another Sarmatian migration in the region. The tamga on it evidences the presence in this area of the elites67 and is, given the approximate reign period of king Farzoios, evidence that not those in the first wave had carried the plaque at Dunaharaszti to the Great Hungarian Plain68. Also, it confirms that the Sarmatians entered the area in a few waves over the second half of the 1st century AD, likely even its end. Based on the data supplied by the ancient written sources, which record for the period only the certain presence of the Iazyges in the Great Hungarian Plain, we may assume that part of those migrating there had connections or formed part for a short while of the Sarmatian group led by Farzoios and Inismeos69, especially since we consider it is possible they were the leaders of a heterogeneous Sarmatian group.

Also, it is not excluded that the plaque with the tamga symbol from Dunaharaszti indicates, beside a series of artefacts and elements from within several archaeological finds70, the presence in the wave of Sarmatians entering the Great Hungarian Plain of individuals from the Sarmatian elites (Alani/Aorsi) settling the north-west Pontic area starting with mid 1st century AD71. Even though the ancient sources make no mention on the presence during the period referenced here of the Alani or Aorsi in the Great Hungarian Plain, this is possible, should we consider the likelihood of a mix of this elite with the Iazygian aristocracy from the north-west Pontic region. Regardless the reality, it is very likely, should we agree with this hypothesis, that the representatives of this elite played an important role in this wave, including militarily. The question rises in relation to the duration and influence of such elite. In the case of the tamgas, in the current state of research, it is known they do not continue on various objects also in the first half of the 2nd century AD. The same may be noted also in the case of other artefact classes from the finds ascribed to the so-called “golden horizon”72, carried and used in this space by the newcomers.

while their high number further evidence of systematic contacts between the nomads and sedentary peoples (forampler analysis see Voronyatov 2014).

66 Bârca 2014, 66. This view was also expressed by E. Istvánovits and V. Kulcsár (ISTVÁNOVITS/KULCSÁR 2014, 222; ISTVÁNOVITS/KULCSÁR 2017, 246).

67 The fact we are dealing with an individual from amongst the elites is supported by the fact that in the eastern Sarmatian environment objects with rendered tamgas come mainly from aristocratic graves and those of the wealthy individuals in the Sarmatian society. 68 Bârca 2014, 66. 69 Cf. Bârca 2014, 66. See also ISTVÁNOVITS/KULCSÁR 2006a, 178, 186; ISTVÁNOVITS/KULCSÁR 2014, 222; ISTVÁNOVITS/KULCSÁR 2017, 246.


72 Based on this plaque, E. Istvánovits and V. Kulcsár maintain a political and ethnic presence of the Alani or Aorsi in the Great Hungarian Plain, as mentioned66, sometime towards the end of the 1st century AD (AD 80’s) when there very likely occurred another Sarmatian migration in the region. The tamga on it evidences the presence in this area of the elites67 and is, given the approximate reign period of king Farzoios, evidence that not those in the first wave had carried the plaque at Dunaharaszti to the Great Hungarian Plain68. Also, it confirms that the Sarmatians entered the area in a few waves over the second half of the 1st century AD, likely even its end. Based on the data supplied by the ancient written sources, which record for the period only the certain presence of the Iazyges in the Great Hungarian Plain, we may assume that part of those migrating there had connections or formed part for a short while of the Sarmatian group led by Farzoios and Inismeos69, especially since we consider it is possible they were the leaders of a heterogeneous Sarmatian group.

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66 Bârca 2014, 66. This view was also expressed by E. Istvánovits and V. Kulcsár (ISTVÁNOVITS/KULCSÁR 2014, 222; ISTVÁNOVITS/KULCSÁR 2017, 246).

67 The fact we are dealing with an individual from amongst the elites is supported by the fact that in the eastern Sarmatian environment objects with rendered tamgas come mainly from aristocratic graves and those of the wealthy individuals in the Sarmatian society. 68 Bârca 2014, 66. 69 Cf. Bârca 2014, 66. See also ISTVÁNOVITS/KULCSÁR 2006a, 178, 186; ISTVÁNOVITS/KULCSÁR 2014, 222; ISTVÁNOVITS/KULCSÁR 2017, 246.


72 Based on this plaque, E. Istvánovits and V. Kulcsár maintain a political and ethnic presence of the Alani or Aorsi in the Carpathian Basin, choosing eventually that of the Alani (Cf. ISTVÁNOVITS/KULCSÁR 1998, 14; ISTVÁNOVITS/KULCSÁR 2010, 155; ISTVÁNOVITS/KULCSÁR 2006a, 178, 186; ISTVÁNOVITS/KULCSÁR 2014, 222; ISTVÁNOVITS/KULCSÁR 2017, 246).
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Fig. 1. Objects from the grave goods at Dunaharaszti (after VADAY 1989).
Fig. 3. Golden coins with tamgas of king Farzoios (1-2) and silver coins with tamgas of king Inismeos (3-4) (after ANOKHIN 2011). Without scale.
Fig. 5. 1-3. Tamgas of king Farzoios; 4-7. Tamgas ascribed to king Inismeos (after SIMONENKO/LOBAJ 1991); 8. Symbol on the plaque at Dunaharaszt; 9-12. Tamgas on the spindle weight at Csongrád-Határút, G 11; 13. The tamga on a rectangular vessel from Gyula-Szeregháza; 14-15. Tamgas on the spindle weight from Nagyszénás-Vaskapu; 16. Tamga on the mirror at Viski Károly Muzeum (after ISTVÁNOVITS/KULCSÁR 2017); 17-22. Tamga on the belt fittings and silver vessel from T 2 G 1 at Porogi (after SIMONENKO/LOBAJ 1991); 23. Tamga on the golden sheet from T 10 G 1 at Kobyakovo (after PROKHOROVA/GUGUEV 1992). 1-6, 23 Without scale
Fig. 6.1. Tamga on the coins for king Inismeos; 2. Golden extremity of the sword grip in G 2 in the barrow "Roshova Dragana"; 3-4. Bronze appliques whose decoration is composed on tamga symbols (after WERNER 1994); 5-6. Bone pieces with tamga type symbols from the settlement at Poliana (after BABEŞ 1999); 7a-b. Iron piece (hackamore) covered with golden sheet in the shape of a tamga from Ocniţa (after BABEŞ 1999). 1-4. Without scale.
Fig. 7. 1-2. Golden extremity of the sword grip in G 2 from the barrow “Roshova Dragana” (after GONTHIER/KOSTOV/STRACK 2014); 3. Marks on the small rectangular vessel from Timişoara-Cioresi (after ISTVÁNOVITS/KULCSÁR 2017). 1-3. Without scale.
Fig. 8. Coins with tamgas of king Vima Kadphises (Kushan kingdom).
1. (after https://en.numista.com/catalogue/pieces129710.html);
2. (after https://www.cngcoins.com/Coin.aspx?CoinID=334237);
3. (after http://www.columbia.edu/ltc/mealac/pritchett/00routesdata/0001_0099/kushancoins/kushancoins.html
Default.aspx. Without scale.
Fig. 9.1-2. Tamga symbol on a funerary stone (after MOROŞAN 1938 (1), DRACHUK 1975 (2)); 3. Tamga symbol on the plaque at Dunaharszti (after ISTVÁNOVITS/KULCSÁR 2017); 4. Tamga representations on the marble lion no.2 from Olbia (after DRACHUK1975). Without scale.
Fig. 10. Tamgas specific to some areas on the marble lion no.2 from Olbia. 1. Tamgas of the 1st century BC – first half of the 1st century AD; 2. Tamgas from the second half of the 1st century AD – first half of the 2nd century AD; 3. Tamgas from the second half of the 2nd century AD – first half of the 3rd century AD; 4. Tamgas from the second half of the 3rd century AD – first half of the 4th century AD; 5. King marks (after VATSENKO 2001). Without scale.
Fig. 11. Tamgas specific to areas on the stone stela from Krivoj Rog. 1. Tamgas from the 1st century BC – first half of the 1st century AD; 2. Tamgas from the second half of the 1st century AD – first half of the 2nd century AD; 3. Tamgas from the second half of the 2nd century AD – first half of the 3rd century AD (after YATSENKO 2001). Without scale.
Fig. 12. 1-27. Tamgas on the wooden harp from the grave at Kozyrka; 28. Reconstruction of the original appearance of the harp. 1-20. Unique marks possibly local in origin; 21-23. Marks that come from the Lower Don area; 24-27. Marks specific to the region right of the Dnieper (after YATSENKO 2001). Without scale.
Fig. 12. 1-4. Wooden harp in the grave at Kozyrka; 5-36. Tamgas on the wooden harp and the zoomorphic handle (after SIMONENKO 2004). Without scale.
Fig. 14. 1-2. Limestone plaque with tamgas from Panticapaeum (after DRACHUK1975); 3. Golden bracelet with tamga from Olbia (after SOLOMONIK 1959). Without scale.