

FIVE NOTES AND QUESTIONS TO SEVERAL ACTUAL PROBLEMS OF CELTIC ART¹

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BOUZEK, Jan. Päť poznámok a otázok k niekoľkým aktuálnym problémom keltského umenia. Zámerom príspevku je upriamiť pozornosť na päť aktuálnych otázok interpretácie keltského umenia. Úvahy sa týkajú náboženského hnutia, včasnolátenskeho umenia na západnom Slovensku, vzťahu so skupinou Mannersdorf, postavenia keltských žien, výsledkov balkánskej expedície a napokon spôsobu postupného odchodu (vymiznutia) Keltov z centrálnej Európy.

Kľúčové slová: Kelti, laténske umenie, náboženstvo, poznámky, diskusia

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1 La Tène art: was it an expression of a religious movement?

Why some Celts did not take over La Tène artistic style? If the La Tène art was a reflection of a religious movement, as the medieval and post-medieval artistic and architectonic styles generally, the La Tène art can be linked to the teaching of the druids and/or Pythagoreans, formed at mid-5th century BC as a reaction to the realistic enlightenment of Anaxagoras and Parthenon time.

2 The Early La Tène in western Slovakia

The Early La Tène fibulae and Stupava plaque from western Slovakia give an impression of a female gout, and they are earlier than the cemetery of Mannersdorf in Lower Austria and most of Bučany (*Bujna/Romsauer 1983*). This reminded me of the story of Onomaris, who in the lack of courageous men sold her property, organized a military expedition, crossed Danube, and became queen of the conquered territory.²

The Schnabelkanne handle in the Piešťany museum (*Bouzek 2012a; 2012b*) is nearly unique and shows – together with the mould from Heuneburg – another group than that of the leading master of the first generation of La Tène art – the Master of the flacons, of which the easternmost representative is the dog with ram head from Droužkovice.

3 Celtic women

One of the phenomena, which we also discussed with the jubilee is the rich equipment of female graves, often surpassing by its value the male interments (*Bujna 2005; 2012*). Ludwig Pauli believed that the matrilinear descend was more important than patrilinear, and it might have been so, but there was generally an admiration of beautiful women and for jewels enhancing the female beauty. From Greece there was often compared the wife of Amphiaraios, who betrayed her husband for a gold necklace, with Penelope, who refused all gifts of the grooms, and the admiration of women by Anacreon: Gods gave wisdom to men and speed

¹ To Jozef Bujna as expression of gratitude for a number of useful discussions on following and other subjects.

² Cf. An., *De mulieribus claris in bello* (Frg.Gr.Hist.2571), *Bouzek 2012a*.

to horses, but what was left for women? Beauty: any beautiful woman defeats the sword and the fire as well.

In the story on three pages' discussion at the court of Darius in the Paralipomena of the Old Testament (*Esdras 3.3*) on what is the most powerful force in the world: the second range just after the Truth itself have women. Spinning and weaving cloth we wear has some magical quality, we are born from them and as Fates they predict our fate. The three daughters of Krok in the Czech mythology characterize the main positive qualities of women in leading position: in religion, medicine, clairvoyance and judgement.



Fig. 1. The gold Stater of Alexander III. Source: Pistiros archive

4 The return from the Balkan expedition

The first Celtic coins in Central Europe are copies of Stater of Alexander III the Great with the head of Athena on the obverse and figure of Nike on the reverse (figs. 1-2). These staters were found in the Pistiros hoard hidden just before the Celtic sack of the city, and the Talcott aryballos from Hurbanovo (*Bouzek 2014; Bujna 2007*) and kantharos from Szob apparently came there as part of booty from the Balkan campaign in the seventh decade of the 4th century BC. While looting on the ruins of Pistiros, two fragments of a female belt (fig. 3) and a Duchcov B1 fibula (fig. 4) were lost on the burnt surface; women often accompanied their husbands or friends in the military campaigns. But much cheaper souvenirs and easier transportable were the vase-shaped and double-pyramidal glass beads (fig. 5; *Bouzek 2013; Bujna 1989, 231; Pl. XXIV: 7; 1991; Venclová 2015*).



Fig. 2. Tetradrachm and drachms of Lysimachus from the Pistiros hoard. Source: Pistiros archive

5 How the Celts disappeared

The area of the present-time Moldova and western Ukraine has many La Tène B fibulae. The Olbia decree of Protagenes on a stela found at Olbia (*IOSPE I², 32*) from mid 3rd century BC mentions the Celts as the most dangerous enemies of the city, but later the Bastarni living there were considered a Germanic tribe. In western Romania the descendants of the Celts are among the Padea - Panagjurski kolonie group, where the Celts were also losing their ethnic identity (*Rustoiu 2012*). A similar case may have been the disappearance from Central Europe of the Tectosages. A large part of them joined probably the Galatians, in



Fig. 3. Two fragments of female belt from Pistiros. Source: Pistiros archive

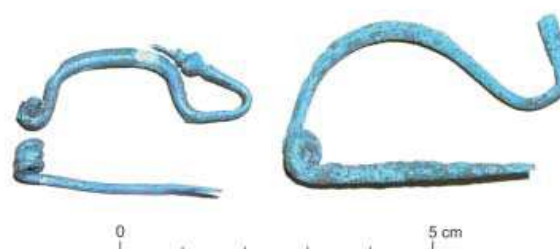


Fig. 4. The late Duchcov fibula with local Thracian parallel. Source: Pistiros archive



Fig. 5. Vase-formed glass beads from Pistiros.
Source: Pistiros archive

whose federation one of the groups kept their name. Being closest to the Germanic neighbours the Volcae Tectosages, who remained north of the Boii, might change their identity, a case well known from the Great Migration period (cf. Bouzek 2008; 2015).

All these notes attempt a discussion on provisional explanations questions with a wish for our jubilee to find a more proper answer.

Translated by Jan Bouzek

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RESUMÉ

Pät poznámok a otázok k niekoľkým aktuálnym problémom keltského umenia

Zámerom príspevku je upriamiť pozornosť a zamyslieť sa nad piatimi aktuálnymi problémami interpretácie keltského umenia. Úvahy sa týkajú podstaty laténskeho umenia a do akej miery ide o prejav náboženského hnutia. Autor sa zamýšľa aj nad včasným latenským umením na Slovensku a postavením keltských žien, hlavne ohľadom na honosnosť šperkov, ktoré sa nachádzali v ich výbave. Šperk v keltských hroboch žien ukazuje na ich významné spoločenské postavenie, azda i na význam matrilinearity. Obdobu vysokého významu žien ukazuje Ezdráš v Paralipomenoch ku Starému Zákonu i grécke hodnotenie ženskej krásy a významu šperku ako hodnotenie vlastnej ceny. Otvorená je aj otázka návratu Keltov z balkánskej výpravy v 4. stor. pred Kr. a dôkazov v materiálnej kultúre, ktoré túto skutočnosť potvrdzujú. Hrob s lekythom typu Talcot v Hurbanove a sklenené vázovité perly patria k významným dokladom návratu Keltov z balkánskeho ťaženia. Záverom je načrtnutá úvaha o príčinách vytratenia sa (zmiznutia) Keltov z dejinného vývoja. Obdobou zmiznutia Keltov zo strednej Európy je podobná situácia v severozápadnom Čiernomorí a na strednom Balkáne.

Úvahy majú vyvolať diskusiu a motivovať jubilanta k hľadaniu ďalších odpovedí na načrtnuté problematiky.

Obrazová príloha

Obr. 1. Zlatý statér Alexandra III. Zdroj: Archív Pistiros.

Obr. 2. Tetradrachmy a drachmy Lysimacha z pokladu v Pistire. Source: Zdroj: Archív Pistiros.

Obr. 3. Fragmenty ženských opaskov z Pistiru. Zdroj: Archív Pistiros.

Obr. 4. Neskoroduchovská spona s lokálnou tráckou paralelou. Zdroj: Archív Pistiros.

Obr. 5. Sklenené vázovité perly z Pistiru. Zdroj: Archív Pistiros.

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