ACTA TERRAE SEPTEMCASTRENSIS

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Content

TYPOLOGIC CATALOGUES AND DICTIONARIES FOR STARČEVO-CRIŞ POTTERY

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Abstract: *The present study shows an addition to the series of dictionaries and catalogues for Starčevo-Criş pottery, done in the first phase by Gheorghe Lazarovici and completed later by Zoia Kalmar Maxim. For this project the author has used materials discovered during the archeological researches in Miercurea Sibiului-Petriş (Romania, Sibiu County), from the campaigns between 2003 and 2009. Until present, there were analyzed Early Neolithic ceramics that consider various aspects of category, color, mixture, surface treatment, burning, ornamentation techniques and pottery shapes on more than 3000 fragments.*
Keywords: *pottery, Starčevo-Criş culture, early Neolithic, typology*
Rezumat: *Lucrarea de faţă reprezintă o completare a cataloagelor şi dicţionarelor pentru ceramica culturii Starčevo-Criş, elaborate într-o primă fază de către Gheorghe Lazarovici şi completate ulterior de Zoia Kalmar Maxim. Pentru acest proiect autorul a folosit materiale descoperite în cadrul cercetărilor arheologice de pe şantierul Miercurea Sibiului-Petriş (România, judeţul Sibiu), în campaniile dintre anii 2003 şi 2009. Până în prezent a fost analizate peste 3000 de fragmente ceramice ţinându-se cont de diferite aspecte: categorie, culoare, amestec, netezire, ardere, tehnica de ornamentaţie şi forme ceramice.*
Cuvinte cheie: *ceramică, cultura Starčevo-Criş, neolitic timpuriu, tipologie*

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Prehistoric sites are the provider of a great quantity of ceramics and its analysis represents the most important source of information about the way ancient communities used to live, but they are also an important reference point in establishing chronological details.

The highest number of archaeological ceramic objects is represented by pottery which could have been used for different porpoises: for keeping and/or transporting liquid and solid contains, for cooking, for serving food and water or for a cultic role. Each and every one of these situations determines the use of a different type of pottery and the way they were used is stated by observing the archaeological context of the discovery but also with etnoarcheological studies. It is also a fact that functionality of pottery can't be strictly set by the morphological point of view because it is quite possible that it could serve in different (multiple) situations.

Considering the permanent need to increase the efficiency in stocking the information about archaeological ceramics, for a better interpretation of results and correlations with situations from sites situated at the same chronological level, there were analysed Starčevo-Criș pottery resulted from Miercurea Sibiulu-*Petriș* site (Luca *et al.* 2003, 140; Luca 2004; Luca, Suciu 2004, 11-15; Luca, Suciu 2007, 78-79; Luca *et al.* 2004; Luca *et al.* 2005; Luca *et al.* 2006; Luca *et al.* 2007; Luca *et al.* 2007a; Luca *et al.* 2008; Luca *et al.* 2008a; Luca *et al.* 2008b; Luca *et al.* 2009; Luca *et al.* 2010), under the respect of category aspects, color, mixture, surface treatment, burning, ornamentation techniques and pottery shapes. There have been used catalogues and dictionaries authored by Gheorghe Lazarovici and completed by Zoia Kalmar Maxim (Kalmar-Maxim 1999, 30-61).

A significant number of fragments analyzed by this author were impossible to be described with the existing codes provided by Zoia Kalmar Maxim due to the fact that new situations occur. In consequence, there were updated the dictionaries and catalogues concerning the rim, base, handles and shape variants and typology for the unpainted ornaments (Nițu, Şeulean 2006, 33, 36-37).

There were no difficulties in completing the typologies for lips, bases, ears and shapes because the system was conceived with an open structure. In which concerns the establishing of certain types of ornaments, there were some problems. The catalogue for ornaments created by Zoia Kalmar Maxim does not include any kind of dictionaries, which made it very difficult to establish the exact technique that was used in ornament making. There is another study where a dictionary for this ornaments is presented (Lazarovici, Micle 2001, 214-216), but there some ornaments are failed to be described or there are two explanations for the same code. In the catalogue of ornaments presented in the present paper, all graphic representations have a description in order to exclude any possible confusion. For the catalogue included, the codification maintains, as possible, Zoia Kalmar Maxim's structure, and completes it. For example, codes starting with **A** represent plastic applications or excisions, those with **I** or **J** barbotine, and so one. There have been also added a typology for ornamentations on the pot's rim, which is completely missing in the study mentioned above.

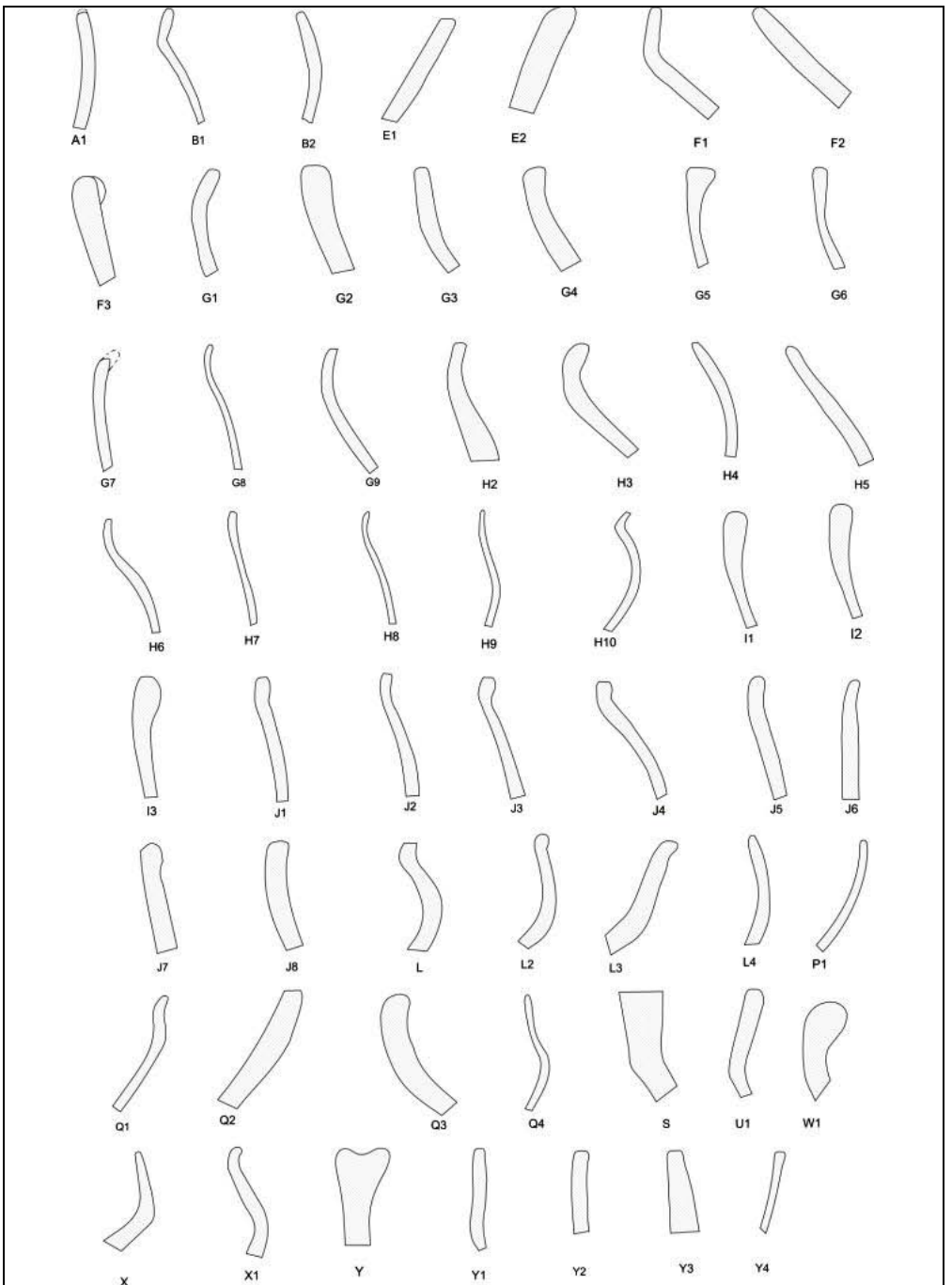


Fig. 1: Typological catalogue for rims.

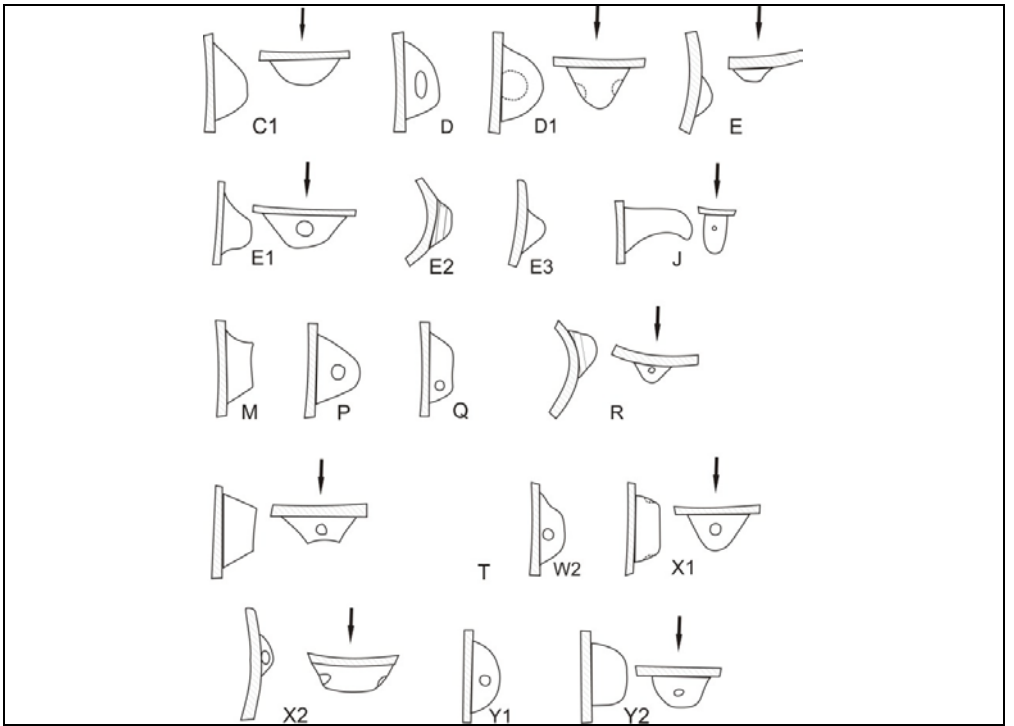


Fig. 2: Typological catalogue for handles.

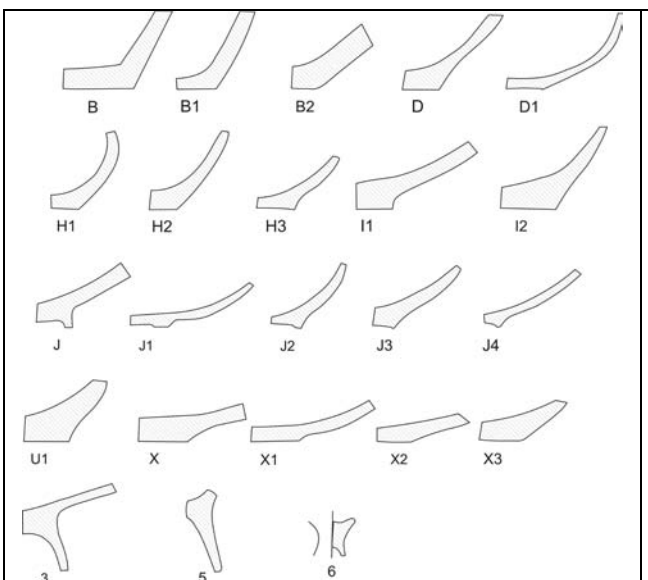


Fig. 3: Typological catalogue for bases.

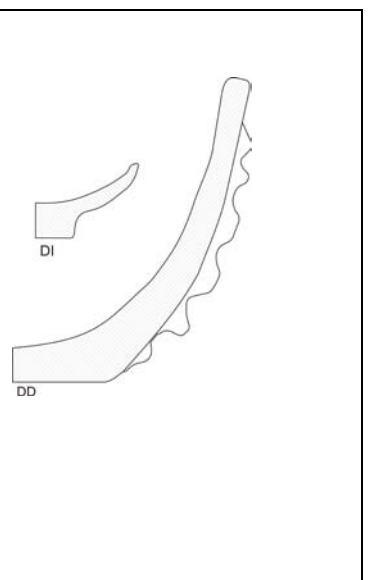
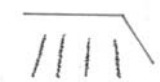
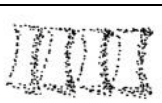
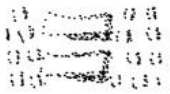
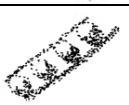
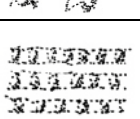
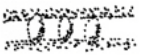
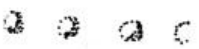
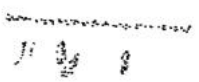
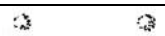
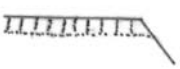
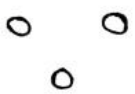
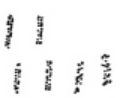
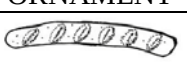
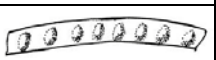


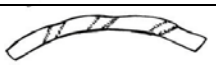
Fig. 4: Typological catalogue for shapes.

CATAOGUE AND DICTIONARY FOR ORNAMENTS

ORNAMENT	CODE	DESCRIPTION
	AO	Alveolar plastic belt shaped application, presenting oblique position and a circular application above the belt.
	AP	Button-type circular excision.
	AR	Plastic applications placed beneath the rim, with a distance between them of approximately 1 cm.
	CO	Horizontal row of marks left side oriented, impressed with finger tip (nail?).
	EC	Two deep incisions of oblique positioned.
	FD	Series of two vertical incisions, initiating under rim towards pot's shoulder.
	FE	Ornament of a geometric shape done through the means of incisions forming angles when joined.
	HB	Two plastic vertical applications, positioned one beneath the other, presenting the shape of elongated buttons.
	HC	Two plastic applications presenting the shape of small sized buttons, oblique positioned.
	HG	Plastic application presenting a quasi-circular shape and a center alveolation.
	HI	Three plastic applications presenting a quasi-rectangular shape, horizontally positioned one beneath the other.
	HJ	Row of for plastic applications presenting a quasi-rectangular shape, vertically positioned.

	HO	Plastic V-shaped application, down-oriented having the opening towards pottery's rim.
	HP	Two types of ornament combination presenting two plastic applications of rectangular shape, horizontally positioned one beneath the other; on both sides of applications there are pinches made by finger nails, presenting four horizontal rows placed one beneath the other.
	HR	Two plastic vertical applications, presenting the shape of elongated buttons, horizontally positioned one beneath the other in the close proximity of pottery's rim.
	HS	Two button-shaped plastic vertical applications, positioned one beneath the other.
	JO	Wavy vertical rows of barbotine.
	JP	Three oblique rows barbotine, adjacent two vertical rows initiating from the last oblique row.
	KG	Barbotine draw with the finger to the pottery vessel's base.
	MB	Belt shaped plastic alveolar application presenting oblique position.
	MC	Belt-shaped plastic alveolar application presenting horizontal position.
	MD	Belt-shaped plastic alveolar application presenting U-shape.
	ME	Two rows of plastic alveolar applications of rhombus shape, presenting vertical position.
	MF	Three rows of plastic small sized alveolar applications, presenting horizontal position.
	MG	Belt shaped plastic application presenting horizontal position, a triangle profile shape and rhombus dints.

	MH	Belt-shaped plastic application presenting horizontal position and three oval alveolations.
	MI	Belt-shaped plastic application presenting horizontal position slightly ascending to pot's rim on the right side; it presents rectangular dints.
	ML	Plastic application formed of two alveolar rows, horizonaly positioned.
	PC	Round-shaped stitch row made by a pointy object, presenting horizontal position, relatively closed one to each other.
	SC	Two types of ornaments combination presenting a horizontal incision of pot's surface under which there are stitches probably made by finger nail.
	TB	Two round-shaped stitches presenting successive horizontal position, made by a pointy object.
	TC	Row of relatively closed notches placed in the proximity of pottery's rim.
	TD	Three perforations positioned in a triangle shape, down oriented.
	TE	Two rows of horizontal impressions made by an object.
	TF	Finger top made impressions placed beneath pottery's rim**.**
Ornaments placed on the rim		
ORNAMENT	CODE	DESCRIPTION
	C1	Stitches made by finger top and nail on the pottery's rim.
	C2	Deep oblique incisions, right oriented on pottery's rim.
	C3	Stitches made by finger top (no nail) on the pottery's rim.

	C4	Spaced alveolations on pottery's rim.
	C5	Two deep oblique incisions right oriented and adjacent a deep oblique one, left oriented, on pottery's rim.
	D1	Stitches made by finger nail on pottery's rim.
	D2	Series of incisions right orientated and placed in group of two, on pottery's rim.

The first data base for Starčevo-Criş ceramics in Romania was the one from Gura Baciului (Cluj County) and it contained more de 19.000 objects to which further information was added about contemporary ceramics from Serbia, Bulgaria and Hungary as well as from other sites in Romania (Maxim, Lazarovici 1995, 67-82).

The typological catalogues for rims, handles, bases, shapes and ornaments presented here represent only a phase of work, after analyzing 3000 fragments, other materials being still in process to be described, so that the catalogues should be enlarged if necessary (starting from 2004 the team in charge with the statistical analysis of the ceramic material from Miercurea Sibiului-*Petriş* is formed by this author and Florina Maria Nițu). Statistical results for the pottery from Miercurea Sibiului-*Petriş* site have been already published (Luca *et al.* 2008; Luca *et al.* 2008b). The information was also correlated and compared with the one from other Early Neolithic sites, like Gura Baciului and Şeuşa.

As a conclusion, interpretive errors of the results following archeological researches have been considerably reduced (as shown above) through the means of statistical analysis in archeology, through quantitatively study of a great phenomenon, and with the help of data bases.

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ANALYSIS OF FAUNAL FROM SUBLEVEL IIa (VINČA A2-3) AT MIERCUREA SIBIULUI-*PETRIŞ* (SIBIU COUNTY)

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Keywords: *Vinča A, Miercurea Sibiului, animal remains, age profiles, hunting*

Abstract. *In this article we are dealing with osteological sample from sublevel IIa which corresponds to Vinča A2-3 phase. 676 fauna remains were collected from numerous pits and dwellings, besides, other 73 waste from cultural layer. According statistics, there is no significant discrepancy between sublevels IIa1 and IIa2. Specifically, in the cattle there is a decreasing from 59.16% to 52.31% (as NISP). A lesser percent reduction is also recorded for small ruminants, from 18.97 to 13.89%. In terms of pigs, there is a doubling rate from 3.86 to 8.33%. Overall, domestic species are decreasing in frequency from 82.96% to 74.53%. In the game, red deer doubled its share from 9.97 to 19.91%. Roe deer reduces its rate from 3.86% to 1.39% and boar from 2.25% to 0.93%. Particularly, wild mammals related to an open biotope (aurochs, roe deer) are decreasing in frequency, but those requiring a forested landscape as red deer, wild boar and pig become even more numerous. We note the presence of wild cat, linked to the same wooded environment.*

Rezumat. *Bine cunoscuta aşezare preistorică este localizată la 50-80 m de DN Sebeş – Sibiu, pe terasa râului Secaş, ce se înalță cu 4-5 m înălțime față de lunca inundabilă a râului. Descoperirile arheologice sunt răspândite de-a lungul terasei paralele cu râul, pe o suprafață de 300 m lățime/ 8-10 m lungime, Cercetarea arheologică a relevat structuri de locuire, vetre, gropi menajere, şanțuri de fundație, aparținând neo-eneoliticului, epocii bronzului, La Tène-lui precum şi morminte gepide din sec V d. Hr. Până în prezent am analizat şi publicat fauna din nivelul I - Starčevo-Criş, urmând ca în materialul de față să ne ocupăm de materialul osteologic din sub-nivelul IIa ce corespunde culturii Vinča, faza A2-3. Potrivit colectivului de cercetare, nivelul al II-lea înseamnă sfârşitul fazei timpurii a culturii Vinča (A2 evoluează către B1), cu subnivele: IIa1 cu structuri de locuire-tip bordei, aparținând sub-fazelor A2-A3; IIa2 cu locuințe adâncit de asemenea, datate în Vinča A3; IIb cu locuințe de suprafață din Vinca în A3-B1. Din subnivelurile IIA1 şi IIa2 s-au determinat 676 resturi de faună, ele provin exclusiv din complexe, alte 73 resturi provin din stratul de cultură, fără o atribuire exactă între cele două subniveluri IIa. De aceea au fost cuantificate aparte şi adăugate la statistica generală a lui IIa. Am utilizat de asemenea datele metrice colectate pe materialul din strat. În schimb la estimările vârstelor de sacrificare n-am folosit şi oasele din strat, ci doar cele din complexe închise, pentru o mai mare acuratețe a numărului minim de indivizi. Oasele provin aproape în totalitate de la mamifere, există numai două oase de pasăre (specii sălbatice, neidentificate), alte grupe de animale nefiind reprezentate în eşantion. Materialul este puternic fragmentat, nu există oase lungi întregi, se consuma măduva oaselor, nu am întâlnit urme de tăiere pe resturi.*

1. *Repartiția materialului în complexe*

Din subnivelul IIa1 s-au determinat 412 resturi de faună provenite din patru locuințe, notate cu B. 2, 4, 12, 18 şi o groapă, Gr. 20. ***Bordeiul - B2*** *a furnizat doar 12 oase, provenind de la o vită de peste 4-5 ani (M2 în uzură „k"), un ovicaprin sub 2-3 ani şi un bour adult, deci trei animale.* ***Bordeiul - B4*** *săpat parțial a furnizat un eşantion bogat, de*

circa 227 resturi menajere. Acest complex este singurul care a oferit o listă de faună aproape completă, incluzând aproape toţi taxonii din nivelul II a1. Evident vitele prevalează prin cele 102 oase provenind de la minimum cinci indivizi, unul dintre ei fiind sacrificat pe la finele verii/începutul toamnei (M1 în erupţie), ceilalţi au fost sacrificaţi, peste 2-3 ani. Ovicaprinele au doar 42 resturi sugerând cel puţin şapte exemplare, dintre care unul a fost sacrificat între 2-5 luni (primăvara), şi restul în mod eşalonat între 6-12 luni, 12-18, 18-24 luni, etc., deci acoperă toate anotimpurile din an, sugerând o locuire pe toată durata anului în bordeiul respectiv. Unul din cele şapte exemplare este un individ caprin. Cele cinci resturi de porc provin de la un singur exemplar de 14-16 luni. B. 4 este singurul ce a furnizat oase de câine, cele trei resturi (perechea de mandibule şi neurocraniul) provin din craniul de subadult, ce cu mare probabilitate a fost consumat, sau cel puţin creierul. Cerbul este notat cu 22 resturi de la un animal de 37-40 luni (M3 erupt/C3 incomplet ieşit, corelat cu un femur cu sutura proximală vizibilă), un altul de 16-19 luni (M2 abia erupt) şi un matur avansat. Căpriorului îi aparţin 10 oase de la un animal de circa 15-16 luni (vânat vara) şi un altul sub această vârstă. De la un bour şi un iepure s-au identificat câte un fragment. Lângă bordeiul 4 se găsea şi ***groapa – Gr. 20****, umplutura complexului a furnizat cinci oase de vită, provenite din membrul anterior al unui exemplar de peste 2-3 ani (mc. distal epifizat), cu Bd/Dd – 70/36,5 mm.* ***Bordeiul – B12*** *a furnizat 68 resturi dintre care jumătate provin de la vită. Cele 34 oase sugerează cel puţin trei exemplare, unul sacrificat sub 12-18 luni, un altul pe la 3,5-4 ani şi unul mult mai târziu, deci în medie cam 12 oase per individ aşadar, mult material din corpul exemplarelor respective s-a aruncat, depus în altă parte. Cele şapte oase de ovicaprine provin de la o capră sacrificată până-n 4 ani şi o oaie de 6-12 luni (probabil toamnă-iarnă). Cele trei oase de porc provin de la un exemplar de 10-12 luni (m2 în erupţie finală). Cele patru resturi de cerb ar putea sugera un exemplar de peste 2 ani, sau ar putea proveni de la un exemplar din alt bordei. În zona intrării în B. 12 a fost descoperită o pereche de coarne de bour, probabil ele erau agăţate deasupra intrării, sub acoperiş. După dezafectarea bordeiului ele au căzut pe primele trepte de acces, de unde au fost prelevate. Coarnele de bour sunt deteriorate, o parte din cel stâng a putut fi dimensionat. El prezintă secţiunea bazei semicirculară, cu diametrul mare/diametrul mic de 119/103 mm, lungimea pe la 450-500 mm, pereţii sunt groşi de 10-15 mm, după prima treime din traseul său, cornul se răsuceşte anterior şi în sus. Piesa provine de la un mascul matur. Tot de la bour (acelaşi exemplar ori altul) s-au mai recoltat un metacarp cu Bd-80 mm, un metatars cu Bd/Dd-74/43,5 mm şi o tibie cu Bd/Dd-77,5/56,5 mm.* ***Bordeiul - B. 18*** *a furnizat o probă radiocarbon, "cea mai veche probă cunoscută din arealul culturii Vinca", şi anume 5460 BC (17.6%) sau 5370 BC (50.6%). Din umplutura sa au fost prelevate 100 oase de animale, dintre care 35 provin de la trei vite (de 20-24 luni, 3,5-4 ani şi peste 4 ani); nouă oase provin de la o oaie de cca. 7-9 luni (M2 în erupţie primară), o capră de 2-3 ani (tibie neepifizată proximal) şi un ovicaprin sub 2-3 luni (radius neepifizat proximal). Cele patru oase de porc provin de la un exemplar ce nu a atins un an (omoplat nesudat distal) şi un altul de 17-19 luni (M3 începe erupţia). Cele zece oase de specii sălbatice provin de la doi cerbi (unul e imatur corporal), un căprior (peste 15 luni), un mistreţ şi un bour. Din subnivelul IIa2 s-au analizat 263 oase de mamifere şi unul de pasăre, recoltate din cinci bordeie şi cinci gropi (tabel 3). Cel mai numeros eşantion provine din* ***bordeiul - B. 5****, faptul nu trebuie să mire, având în vedere faptul că este vorba de un complex mare, ce se întindea în S. I şi S. II. Este vorba de 114 oase, dintre care 45 provin de la minimum şase vite, una de 7-9 luni, cf. unei maxile cu M1 abia erupt (sacrificat cel mai probabil toamna), un altul de ca. 17-18 luni (mandibulă+M2 abia erupt), un altul are 18-24 luni (mandibulă+M2 începe uzura, M3 neerupt), două animale au între 3-4 ani şi un altul peste 4 ani (M3 în diverse faze de eroziune). Cele 12 oase de ovicaprine provin de la o capră (ce*

nu a atins 2,5-4 ani) şi o oaie de 4-6 ani. Un număr important de oase de porc provin din acest complex, cele 13 resturi aparţin unui exemplar tăiat sub 12 luni, un altul de 14-16 luni şi un altul de 2-2,5 ani. Pe baza celor 16 oase de cerb s-au identificat un exemplar subadult (omoplat cu protuberanţa nesudată), un altul de ca. 31-32 luni (M3/cuspid 3 neerupt complet), şi un altul adult (eroziune pe M3). De la un căprior vânat în jur de 12-15 luni (tibie recent epifizată distal). O defensă cu urme de prelucrare, o tibie proximală şi un humerus distal provin de la mistreţ. Din groapa notată cu ***Gr. 5a****, localizată în apropierea lui B. 5 s-au colectat un astragal de bour cu GL-78.5 mm, o tibie de căprior (vânat sub 15 luni), o spărtură din neurocraniul unei capre şi o porţiune din tibia unei vite. Din* ***bordeiul – B6*** *plasat în SI s-au recoltat oase de la o vită tăiată până-n doi ani (tibie neepifizată distal), un ovicaprin de 6-12 luni şi un cerb ce nu pare să fi atins maturitatea corporală, după subţirimea oaselor. Lângă acest complex se găsea* ***groapa – Gr. 8*** *ce ţinea de B. 6, din el s-au recoltat trei coaste de vită, o falangă III de porc şi o falangă II de cerb, elemente disparate din pământul de umplutură al gropii.* ***Bordeiul – B7*** *este plasat între S I şi S V din el s-au determinat 34 oase, 19 aparţinând vitei. E vorba de resturi aparţinând unui exemplar tăiat sub 12-18 luni (humerus neepifizat distal) şi doi maturi. Unul avea o talie de 116,9 cm (radius cu lg. maximă 272 mm). Cele patru oase de porc provin de la un purcel de lapte iar un radius şi o tibie aparţin unei oi sacrificată înainte de 2,5-4 ani. Patru resturi de la un cerb matur şi o tibie de mistreţ subadult completează lotul determinabil din locuinţă.* ***Bordeiul - B. 8*** *este plasat în partea estică a lui S1, este un complex mare, afectat de complexele mai târzii, din el provin 43 resturi faunistice, dintre care 18 provin de la cel puţin patru vite: una de 4-6 luni, tăiată vara (M1 în erupţie), una de 18-24 luni (M2 începe eroziunea, M3 neerupt), alta de 2-2,5 ani (tibie cu sutura distală vizibilă) şi o alta de 3,5-4 ani (tibie cu sutura proximală vizibilă). Cele opt oase de cerb provin de la un animal de 20-23 luni (tibie distală abia sudată) şi un adult (M3 erupt complet, începe eroziunea). O vertebră şi o mandibulă de la o oaie de 3-4 ani completează lotul determinabil. Complexele B. 15, Gr. 30 şi 32 plasate în S2 taie palisada 1 ce avea rol de protecţie a satului vinčian (din faza IIa1).* ***Din bordeiul - B. 15*** *s-au determinat şase oase de la o vită de 24-28 luni (M3 începe erupţia) şi de 5-6 luni (M1 în erupţie), alte patru oase de la un ovicaprin de la 6-12 luni (humerus abia epifizat). Trei resturi de la un cerb de 26-42 luni (femur distal recent epifizat) şi o defensă de mistreţ completează eşantionul bordeiului.* ***Groapa 30*** *a furnizat cinci oase de la o vită de 18-24 luni (M2 începe eroziunea) şi două de la un cerb subadult; o spărtură de coastă poate proveni de la cerb sau vită.* ***Groapa 32*** *a furnizat 7 oase de la două vite de 18-24 luni (falangă I cu sutura proximală vizibilă) şi de peste 2-3 ani (metatars epifizat distal), de la un căprior de vânat puţin peste 4-6 luni, cam în toamnă (omoplat abia epifizat distal) şi un cerb imatur (ulnă neepifizată proximal). Posibil ca oasele de la cerbul subadult şi vita de 18-24 luni să se găsească în Gr. 30 şi 32.* ***Groapa – Gr. 29*** *era plasată lângă palisadă, din ea s-au recoltat 6 oase de la o vită de 16-18 luni (M2 abia erupt), un metatars de oaie şi trei resturi (ulnă, tibie epifizată recent proximal şi omoplat) ce pot proveni de la acelaşi cerb, în vârstă de 2,5-3,5 ani din B. 5. În aceeaşi groapă s-a mai identificat şi o porţiune de maxilar aparţinând unui exemplar matur avansat de bour. Vitele prevalează în toate contextele, în complexele nivelului II a1, cele mai numeroase sunt resturile maxilare, vertebrele, coastele, falangele. Legat de repartiţia oaselor de vită în complexe, în B. 4 (a oferit cel mai numeros eşantion) s-au identificat numeroase spărturi de tibie, femur şi metatarse, falange (fig. 1). Oasele din laba piciorului predomină, scheletul axial, părţile proximale ale membrelor anterioare fiind, de asemenea numeroase. Practic apar toate părţile corporale, după procesarea carcasei, se pare că nu se arunca nimic, se utilizau multe oase pentru fabricarea uneltelor. Analizele de specialitate (Sztancs 2010, p. 22-28) evidenţiază o paletă largă de oase de bovidee prelucrate. Şi în*

cazul lui B. 18, scheletul axial are o oarecare reprezentare, în rest valorile (log-ratio) nu depăşesc valoarea 1. Eşantionul bovinelor din complexele IIa2 ilustrează toate părţile corporale, neexistând discrepanţe procentuale semnificative între ponderea acestora, aşa cum se observă în II a1. Totuşi o oarecare reprezentare (peste valoarea 1) se plasează doar resturile din B. 5, şi anume părţile proximale ale membrului anterior şi elementele craniene. Procesarea carcasei vitelor sacrificate se făcea în perimetrul aşezării. În privinţa resturilor de ovicaprine (fig. 12) sunt prezente elemente din toate părţile corporale, resturile maxilare fiind slab reprezentate, 12 % în II a1 şi 25% în II a2, fapt reflectat de numărul mic de indivizi prezumaţi. În IIa1 aproape lipsesc părţile de coloană, bine reprezentate sunt resturile din părţile cărnoase ale membrelor. De asemenea aproape lipsesc părţile distale. O explicaţie ar reprezenta-o folosirea metapodiilor de ovicaprine pentru prelucrare, oricum nu este un material bogat pentru detalierea problematicii. În subnivelul II a2, repartiţia este şi mai fluctuantă, se evidenţiază absenţa aproape totală a metapodiilor şi o oarecare prevalenţă a resturile din membrul anterior, partea cărnoasă. Oasele de cerb provin în proporţie de 22% de la cap (nivelul II a1), iar în II a2 există o pondere de 35% resturi maxilare. Laba piciorului este slab reprezentată: metapodii n-au fost identificate ci doar două falange în subnivelul II a2 iar în nivelul II a1 două metatarse şi două falange. Probabil şi metapodiile de cerb se foloseau la obţinerea uneltelor, dacă nu cumva după tranşare se îndepărtau părţile distale a membrelor. Tranşarea indivizilor vânaţi se făcea în perimetrul aşezării.

2. Date metrice

*Am considerat oportun să tratăm datele metrice ale **vitelor** din cele două sub-nivele împreună întrucât, pe durata câtorva sute de ani existenţi între faza A2-3 (5460 BC/ 5370 BC - B. 18) şi faza următoare din aşezare - A3-B1 (6350-6200 BP) neputându-se produce modificări majore de parametrii corporali. Pentru comparaţii am utilizat datele metrice relativ bogate din eşantionul de la Gornea – „Căuniţa de Sus" (El Susi 1987, p. 43-56) şi nivelul IV – Vinča A de la Liubcova – „Orniţa", ambele în sudul Banatului. În total, doar două coarne au furnizat date metrice, unul de la vită şi de la bour (vezi anexa). Nu excludem prelucrarea lor, ori folosirea în depuneri rituale, aşa cum este atestată în Starčevo-Criş, gr. 26/2005. Ar fi o explicaţie pentru numărul mic al lor. Din B. 18 provine o singură piesă de femelă, cu secţiunea bazei semi-rotundă şi dimensiuni modeste ilustrând tipul „brahyceros". Un corn de bour de mari dimensiuni, de la un mascul provine din B12, e vorba de o parte din „trofeul"găsit. Descrierea am prezentat-o anterior. Dentiţia vitelor este masivă, apropiată de cea a bourului, la fel şi restul măsurătorilor. Detaşarea parametrilor bourului este relativă în cazul seturilor de date reprezentate grafic (fig. 2-5). Pe metacarpul distal (fig. 3) valorile certe pentru vită sunt în jur de 70/36 mm; cele de 72-73/36/39 mm ar reprezenta masculii domestici, cele de 76/41-42 mm sugerează femelele de bour, dar există un interval intermediar între aceste limite, ce ar include masculi/femele sau metişi. Pe metatars, departajările sunt mai clare, sub 72 mm sunt adunate clusterii domestici. Dar o valoare de 64/40 mm ridică semne de întrebare. La talus avem distribuţia cea mai problematică. la Miercurea Sibiului, aplicarea densităţii kernel permite o oarecare departajarea a vitei domestice de femelele şi masculii sălbatici (indicată prin cele trei valuri); în cazul materialului de la Gornea datele celor două populaţii se întrepătrund (fig. 6). Pentru femelele domestice există un prim vârf pe la 62 mm, pe la 72 mm ar fi masculii domestici, spre 78-81 mm probabil femelele de bour, dar limitele nu sunt foarte clare. Pe intervalul 72-75 mm există suprapuneri de parametrii ai celor două populaţii. Dacă ar fi o categorie de metişi, existenţa ei e mai bine susţinută de materialul de la Gornea. În cazul tibiei distale (fig. 7), la Gornea, primul vârf e dat de specia domestică (posibil femelele), pe la 75 ar putea fi ori masculii domestici/ femelele sălbatice. În cazul oaselor de la Miercurea*

Sibiului lucrurile par mai clare. Probabil, că aci nu sunt atât de numeroase încrucişări între cele două populaţii. Dimensionările oaselor de adulţi arată medii apropiate în cele trei situri utilizate spre comparaţii, sugerând vite de proporţii mari. În ceea ce priveşte talia vitelor vinčiene, din B. 7 provine un radius cu lungimea 272 mm, estimându-se o înălţime la greabăn de 116,9 cm, fiind vorba de o femelă. În situl de la Gornea s-au estimat valori de 122.8-129.2, medie 126.07 cm, valori ce ar reprezenta masculii. Deci, sub raportul taliei, vitele prezentau un dimorfism sexual puternic, înălţimea la greabăn oscilând, între limite destul de largi, de 116-130 cm. ***Ovicaprinele*** *au oferit mai puţine dimensionări, din ambele subnivele plus stratul de cultură determinându-se 106 oase, dintre care 23 de la capră, 37 de la oaie şi 46 fără atribuire exactă . Caprinelor le aparţine un singur corn relativ robust, de la un mascul, recoltat din stratul de cultură. Acesta prezintă muchia frontală ascuţită cea nucală rotunjită, este slab arcuit. Cele câteva măsurători nu sunt cu mult crescute faţă de cele ale ovinelor, oase lungi întregi nu există. Legat de ovine, nu există informaţii asupra craniilor de ovine. Legat de înălţimea la greabăn, un radius cu lungimea maximă de 128,5 mm a furnizat o valoare de 51,66 cm. Sutura distală vizibilă indică sacrificare animalului nu mult după 2,5-3 ani. Valoarea este mică, chiar şi pentru o femelă. La Gornea s-a înregistrat o variaţie de 56,6-63,9 cm, cu o medie de 61,6 cm. Se pare că sub 60 cm se vor fi plasat taliile oilor şi peste ale masculilor. Restul măsurătorilor aparţin la exemplare mici, gracile. Cele 34 oase de porc nu au furnizat date metrice. O pereche de mandibule cu lungimea jugală, la alveolă de 62.5 mm, ceea ce corespunde unui exemplar mic "palustris" (lungime Dahr. 137.2) sunt atribuite* ***câinelui****. Din acelaşi context (B. 4) s-a recoltat partea anterioară a craniului (botul), aparţinând, cu mare probabilitate aceluiaşi individ. Lungimea P4 este 17,5mm, o valoare mică obişnuită în contextul epocii. De pe cele 78 oase de* ***cerb*** *s-au prelevat puţine date metrice, dată fiind preponderenţa oaselor de sub-adulţi. Cele câteva dimensionări exprimă valori medii. Referitor la* ***mistreţ****, pe baza unei perechi de astragale cu GL-54 mm, s-a obţinut o înălţime la greabăn de 98,9 cm. Un colţ-armă cu coeficientul de formă de 0,94 (diametrul bazei/diametrul la vârf – 25/26,5 mm) provine de la un exemplar bătrân, de peste 10 ani. De la* ***iepure*** *provine un acetabular cu LA-13,5 mm, iar de la* ***pisica sălbatică*** *provine o ulnă recoltată din strat.*

3. Profilele de abataj

Referitor la vârstele de tăiere ale vitei, pentru primul subnivel s-au înregistrat următoarele date. Sub şase luni există puţine tăieri, cam 6.7 %, procentul ajunge la 20 % până la doi ani. Un procent de 26 % se înregistrează între 2-4 ani, pe segmentul 4-6 ani la fel şi peste. Coroborând aceste date cu procentul de peste 50% al oaselor de vită, reiese utilizarea preponderentă a vitei ca furnizoare principală de carne. Până la 4 ani cam 53 % din cele 15 exemplare s-a sacrificat (fig. 9). Se pune mai puţin accentul pe carnea furnizată de viţei şi mai mult pe cea dată de exemplarele ce au atins o greutate optimă. Dar să nu uităm că aproximativ 47% din exemplare erau exploatate peste patru ani, până pe la 6-9 ani. Deci producţia de lapte şi exploatarea forţei de muncă erau şi ele vizate. În subnivelul IIa2, din cei 18 indivizi, până la 6 luni există un procent de tăieri de 11%, între 6 luni şi doi ani se constată o creştere de 44.4%, apoi 27.8% între 2-4 ani. Apoi se reduce la 16 % peste 4 ani. Devine clară exploatarea vitei pentru o carne fragedă furnizată de animale tinere, până-n doi ani (probabil predomină masculii). Per ansamblu, până la patru ani cam 83% din exemplarele presupuse, s-a sacrificat. Accentul pe produse secundare este nesemnificativ conform celor 17% animale gospodărite mai mulţi ani. Este o exploatare iraţională. Să zicem că situaţia reflectă poate un anumit moment din viata comunităţii, poate un impas prin care a trecut, determinând sacrificări de amploare ale imaturilor, ce ar fi putut pune în pericol securitatea cirezii. În cazul ***ovicaprinelor****, se constată următoare clase de vârstă. În nivelul IIa1 s-au apreciat 13 animale, dintre care, şase sunt oi, trei capre*

şi restul fără atribuire clară. Dintre cele şase oi, trei au 7-9 luni (sacrificate undeva spre finele verii-toamna), una 1-2 ani, o alta 3-4 ani şi alta peste 4 ani. Dintre cele trei capre, una are în jur de 18-24 luni, o alta între 2-4 ani şi o alta între 1-3 ani. Per ansamblu, din cei 13 indivizi se apreciază că, în grupa A (0-2 luni) nu există sacrificări, pe intervalul 2-5 luni (B) se înregistrează 15.38%, procentul creşte uşor la 23.1%, pe intervalul 6-12 luni (C), apoi scade la 15.38% între 1-2 ani (D), la fel se înregistrează între 2-4 ani (E, F) şi numai 7.7% peste 4 ani (G). Pe intervalul 1-4 ani se înregistrează un plus de 27.5% (fig. 8). Deci procentul de tăieri în rândul tineretului (pentru o carne fragedă) este de 38.4 % apoi, procentul de sacrificări pentru carne scade la 15% (între 1-2 ani), la fel de puțin se taie între 2-4 ani, deci se urmărea şi protejarea stocului de femele pentru lactate. Totuşi exploatarea acestui produs este redusă. În subnivelul următor, s-au identificat trei oi, două capre şi două neatribuite ca specie. Per ansamblu, se constată o exploatare similară primului subnivel, concret cam 37.5 % se taie până la 1 an, cel mai mare procent fiind între 6-12 luni (tot vara-toamna). Între 1-2 ani nu există exemplare sacrificate, între 2-4 ani şi mai apoi cam 25 %, deci există şi exploatare de produse lactate dar în mai mică măsură. Aşadar turmele de ovine şi caprine erau ținute în zona limitrofă aşezării (cu siguranță existau păşuni destule), neexistând, conform profilelor de vârstă transhumanță. Ponderea semnificativă a grupelor de vârstă 2-6 luni şi 6-12 luni arată prezența în apropierea aşezării, a turmelor atât în prima jumătate a anului (sezonul cald) cât şi în sezonul rece, deci aşezarea respectivă era una sedentară locuită pe toată durata anului. Este valabil pentru locuințele celor două subnivele. Despre exploatare ***porcului*** *există şi mai puține date, concret, în subnivelul II a1 s-au identificat oase de la patru animale sacrificate până la 18 luni. În II a2, s-au identificat cinci animale, dintre care doar unul avea 2-2,5 ani, restul sub 16 luni.*

Legat de exploatarea ***cerbului****, se apreciază un număr de şase exemplare în II a1, dintre care doar doi sunt maturi (au dentiție erodată), doi au între 2-4 ani, unul sub 32-42 luni şi un altul peste doi ani. Datele nu sunt foarte precise, în lipsa unor serii dentare numeroase, estimările făcându-se mai ales pe stadii de fuziune a oaselor lungi. În subnivelul II a2, din cele nouă exemplare, şase nu au atins maturitatea corporală (dentiția incompletă, unele oase nefuzionate) şi trei sunt adulte. Aşadar, se vânau multe animale imature, mai ales vara şi toamna, existând însă şi animale prinse iarna. În materie de exploatare a* ***căpriorului,*** *lucrurile stau la fel. În ambele nivele predomină animalele tinere şi subadulte, exemplarele capturate nedepăşind 15-16 luni. Prinderea sa se făcea cu predilecție în sezonul cald. Totuşi materialul este prea puțin pentru a pune în discuție această „vânare selectivă" a speciei. În orice caz ei vânau, cam ce prindeau, fără vreo protecție, a fondului sălbatic. În cazul mistrețului şi bourului exemplarele capturate au depăşit stadiul adult.*

4. Exploatarea animalelor

Între frecvențele taxonilor din cele două subnivele nu există diferențe semnificative, concret în cazul vitei se înregistrează o diminuare de procent, de la 59,16% la 52,31% (NISP). O diminuare de câteva procente există şi în cazul rumegătoarelor mici, de la 18,97 la 13,89%. În materie de porcine, asistăm la o dublare de procent, de la 3,86 la 8,33%. Per ansamblu, speciile domestice scad în frecvență, de la 82,96% la 74,53%. În cadrul vânatului, cerbul îşi dublează procentul de la 9,97 la 19,91%. Căpriorul îşi reduce frecvența de la 3.86% la 1,39%, bourul de la 2,25% la 0,93%. Concret scad în frecvență mamiferele sălbatice legate de un biotop deschis (bour, căprior) crescând cele ce reclamă un peisaj împădurit, cerbul, mistrețul şi chiar porcul. Notăm şi prezența pisicii sălbatice, legată de acelaşi biotop împădurit. Per ansamblu, fauna exploatată de-a lungul fazei Vinca A2-3 (echivalentă cu nivelul IIa din aşezare) are ca prim reper, ponderea majoritară a vitei,

resturile ei reprezintă în medie 56.14% (tabel 3), urmată de ovicaprine, cu 17.82 % şi porc cu 5.71 %. În jur de 20% este participarea vânatului în domeniul alimentar şi utilitar. În afară de exploatarea mamiferelor avem două resturi de pasăre, probabil se capturau ocazional şi aceste vertebrate. pescuitul, culegerea moluştelor nu pot fi atestate, cu siguranţă condiţiile tafonomice din sol au împiedecat păstrarea lor. Pentru a da nişte repere de schimbare a economiei vinčiene în raport cu cea din Starčevo-Criş, am introdus în discuţie fauna din nivelul IC-IIA (un pic mai numeros). Faţă de locuirea neolitică timpurie anterioară există câteva diferenţe ce constau în: creşterea de câteva procente a cotei bovinelor, de la 50 la 56%, a porcinelor, de la 1.3% la aproape 6%, înjumătăţirea ratei ovicaprinelor, de la 33.5% la 17%. Diferenţele procentuale pot semnifica, pe de-o parte o stabilizare/sedentarizare a comunităţilor vinčiene, tradusă printr-o creştere a importanţei bovinelor, porcinelor şi o reducere substanţială a importanţei rumegătoarelor mici. Pe de altă parte, aceste diferenţe procentuale pot sugera unele modificări de climat şi ambient, concretizate în extinderea arealului împădurit, poate un regim pluvial mai crescut. În acest sens, observăm creşterea procentul cerbului, de la 4.7% la 13.47% în nivelul vinčian, bourul diminuându-şi substanţial rata, de la 6.1% la 1.9%. Pentru analogii am recurs la eşantioanele de la Gornea - „Căuniţa de Sus" şi Liubcova - „Orniţa", acestea fiind cam singurele contemporane, cu date de faună (fig. 11). Rezultate sugerează similitudini doar cu spectrul faunistic de la Gornea, chiar dacă acesta este plasat în Valea Dunării în cu totul alt biotop. Ele constau în prevalenţa vitei, (la Gornea e numai de 46%), ovicaprinele sunt jur de 17 % iar porcinele puţin exploatate, cam 6%. În cazul sitului de la Liubcova, în afară de ponderea vitei în sectorul domestic, nu se pot decela alte trăsături comune. În acest sit dunărean doar vită şi cerbul contează în economia animalieră, ambele specii totalizând cam 80%, restul speciilor însumând 20%. Ovicaprinele sunt nesemnificative în alimentaţie, 3.71%, iar porcul reprezintă numai 1.94%. Vânătoarea este preponderentă (50,32%) şi diversificată, cel puţin zece taxoni fiind identificaţi. Evident aceste date au, pe moment caracter preliminat, ele nu epuizează problematica exploatării animalelor în Vinča A , în sud-vestul Transilvaniei.

The well-known prehistoric settlement is located at 50-80 m north of the national motorway Sebeş – Sibiu on a terrace rising 4-5 m above the flood plain of the Sebeş River. The archaeological finds are spread on a surface of 300 m width, by 80-100 m length, along the terrace parallel to river. The excavations revealed habitation structures, fireplaces, pits for pillars and poles, foundation trenches, belonging to Neo-Eneolithic, Bronze Age, La Tène and the 5th century Gepidic period graves (Luca et *al* 2006, p. 11, 13). So far we have analyzed and published a sample of the first level dated in Starčevo-Criş culture (El Susi 2007, p. 25-51), in this article we are dealing with bones from the sub-level IIa corresponding to Vinča A2-3. According to research team, the second level means the end of the oldest Vinča phase (A2 evolving to B1), with sublevels: IIa1 dated to the end of sub-phases A2 -A3, with dwelling structures such as huts; IIa2 dated in Vinča A3 with also deepened dwellings and IIb with surface dwellings dated in Vinča A3-B1 (Luca et *al* 2006, p. 13; Suciu 2008, p. 87-88). 676 animal bones come from complexes of sublevel IIa, besides other 73 waste from cultural layer; they were not exactly assigned to II a1 or II a2. Consequently, they were separately quantified and added to the general statistics of IIa (Table 3). We tabled also metric data collected on the layer sample. Instead, the bones from stratum were not introduced

into age profiles, for a greater accuracy of the number of individuals. Bones come almost from mammals excepting two bird bones. The material is highly fragmented, there are no complete long bones, probably the marrow was consumed, and no cutting traces on bones were found.

1. Scattering of bones in pits

412 faunal remains from sublevel II a1 were distributed in four pit houses - B. 2, 4, 12, 18 and a hole – Gr. 20. **The hut - B2** provided only 12 bones from a cow aged over 4-5 years (M2 in „k" wear stage), a caprine in 2-3 years and an adult aurochs, so three animals. **The hut - B4,** although partially dug

Table 1 – Distribuția oaselor în subnivelul IIa1/ Bones distribution in IIa1 sub-level.

Complex	B. 2	B. 4	B. 12	B. 18	Gr. 20	Total	%	MNI	%
Bos taurus	8	102	34	35	5	184	59.16	15	31.25
Ovis/Capra	1	42	7	9		59	18.97	13	27.08
Sus s. domesticus		5	3	4		12	3.86	4	8.33
Canis familiaris		3				3	0.96	1	2.08
Domestic taxa	**9**	**152**	**44**	**48**	**5**	**258**	**82.96**	**33**	**68.74**
Cervus elaphus		22	4	5		31	9.97	6	12.5
Capreolus c.		10		2		12	3.86	3	6.25
Bos primigenius	1	1	4	1		7	2.25	4	8.33
Sus s. ferrus				2		2	0.64	1	2.08
Lepus sp.		1				1	0.32	1	2.08
Wild taxa	**1**	**34**	**8**	**10**		**53**	**17.04**	**15**	**31.25**
Identified	10	186	52	58	5	311	100	48	100
Bos/Cervus		15	5	21		41			
Unidentified	2	25	11	21		59			
Mammals	12	226	68	100	5	411			
Aves		1				1			
TOTAL	**12**	**227**	**68**	**100**	**5**	**412**			

has provided a rich sample of 227 fragments. He alone provided a nearly complete faunal list including almost all taxa of the level II a1. Obviously cattle prevail by 102 bones from at least five individuals, one sacrificed at the end of summer-early autumn (M1 erupting), the others over 2-3 years. Forty-two bones come from at least seven ovicaprids, of which one was killed between 2-5 months (spring), the others between 6-12 months, 12-18, 18-24 months, etc., thus covering all seasons of the year, suggesting year-round living in that hut. One of the seven specimens is a goat. The five pig remains come from a single animal 14-16 months old. B. 4 is the only house that provided dog bones, a pair of mandibles and broken neurocranium from one subadult, most probably eaten, or at least the brain. Twenty-to remainders were assigned to one red deer 37-40 months old (Azorit *et al* 2002, tab. 4) (M3 erupted/Cusp3 incomplete out, correlated with a proximal femur with visible suture), another 16-19 months old (M2 just erupted) and an old mature. Ten roe deer bones belong to one subadult, 15- 16 months old (caught in summer) and another one below this age. Aurochs and rabbit were assigned one fragment each other. **Pit – Gr. 20** was located near the hut B. 4; its filling provided five cattle bones in the foreleg of an individual aged than 2-3 years (mc. distal epiphysed), with Bd /Dd - 70 /36.5 mm. **The hut – B. 12** provided sixty-eight bones, half of them coming from cattle.

Table 2 – Distribuția oaselor de vită în complexele subnivelului IIa1/
Cattle bone distribution in sublevel IIa1

Element	B. 2	B. 4	B. 12	B. 18	Gr. 20	Total
Horn cores			1	2		3
Skull		2		1		3
Maxilla+teeth	1	4		1		6
Mandibula+teeth	1	13	4			18
Scapula	1	6	2	4		13
Humerus	1	2	2	2		7
Radius		5	3	3		11
Ulna		3		1		4
Metacarpus		2	2	2	2	8
Ossa metacarpi		1				1
Pelvis		2	1	2		5
Sacrum		1				1
Femur		7	3	1		11
Tibia	1	9		1		11
Astragalus		2		1		3
Calcaneus		2	1	1		4
Metatarsus	1	6	3			10
Metapodials		3			1	4

Centroquartal		1				1
Phalanges		11	3	1	1	16
Ribs	1	6	1	7		15
Vertebra	1	14	8	5	1	29
Total	**8**	**102**	**34**	**35**	**5**	**184**

The thirty-four fragments suggest at least three individuals, one slaughtered in 12-18 months, another at 3.5-4 years and one much later. On average, about twelve bones are assigned to each individual, therefore much material from these specimens thrown elsewhere. Seven bones come from a goat slaughtered in four years-up and a sheep 6-12 months old (probably in autumn-winter). Three bones of pigs come from an immature of 10-12 months (M2 in final eruption). The four red deer remains may suggest an item older than two years, or could come from a carcass in another hut. A pair of aurochs horns was brought to light in the B. 12 entrance area, under the roof; they were probably hung over the entry. After decommissioning home they fell on top of entrance steps where they were taken from (Suciu 2009, p. 94). Altrough damaged aurochs horns, a part of the left side could be sized. It has hemispherical cross-section, greatest diameter/ small diameter - 119/ (103) mm, length about 450-500 mm, the walls are thick, 10-15 mm, twisting forward and upward after the first third of its length. Horn comes from a mature bull. From aurochs (the same individual or another) were also harvested a metacarpus, with Bd-80 mm, a metatarsus with Bd/Dd-74/43.5 mm and a tibia with Bd/Dd-77.5 /56.5 mm. **The hut - B. 18** provided a radiocarbon data, "the earliest known evidence of the Vinča culture area", 5460 BC (17.6%) or 5370 BC (50.6%) (Suciu 2009, p. 100). One hundred animal bones were collected from its filling of which thirty-five come from three cattle (20-24 months, 3.5-4 years and over 4 years). Nine bones came from a sheep 7-9 months old (M2-early eruption), a goat of 2-3 years (tibia proximal not fused) and an ovicaprid up 2-3 months (radius proximal not fused). The four pig bones come from a piglet which has not reached one year (scapula distal not fused) and another 17-19 months (M3 early eruption). Ten bones of wild species come from two red deer (one is immature), one roe deer over 15 months, one boar and an aurochs.

263 bones of mammals and one of birds were collected from five huts and five pits belonging to the sublevel II a2 (Table 3). The largest assemblage comes from **the hut - B. 5**, which should not surprise, it is a large complex which lays in the S. I and S. II (Suciu 2009, p. 106). Of 114 bones, forty-five are from at least six cattle, one for 7-9 months, according to an upper jaw with M1 just erupted (most likely killed in fall), another one 17-18 months old (mandible with M2 just erupted), one for 18-24 months (mandible with M2 in wear, M3 not erupted), two individuals 3-4 years old and one over 4 years (M3 in wear).

Table 3 – Distribuția oaselor în subnivelul IIa2/ Bones distribution in IIa2 sub-level

Complex	**B. 5**	**B. 6**	**B. 7**	**B. 8**	**B. 15**	**Gr. 5a**	**Gr. 8**	**Gr. 29**	**Gr. 30**	**Gr. 32**
Bos taurus	45	7	19	18	6	1	3	6	5	3
Ovis/Capra	12	3	2	2	4	1		6		
Sus s. domesticus	13		4				1			
Domestic taxa	**70**	**10**	**25**	**20**	**10**	**2**	**4**	**12**	**5**	**3**
Cervus elaphus	16	4	4	8	3		1	3	2	2
Capreolus c.	1					1				1
Bos primigenius						1		1		
Sus s. ferrus	3		1	2	1					
Wild taxa	**20**	**4**	**5**	**10**	**4**	**2**	**1**	**4**	**2**	**3**
Identified	90	14	30	30	14	4	5	16	7	6
Bos/Cervus	10	1	3	7					1	
Unidentified	14	4		6						1
Mammals	114	19	33	43	14	4	5	16	8	7
Aves			1							
T O T A L	**114**	**19**	**34**	**43**	**14**	**4**	**5**	**16**	**8**	**7**

Table 3 - continuare/continued

Complex	**Total IIa2**	**%**	**MNI IIa2**	**%**	**Layer IIa 1-2**	**Total IIa 1-2**	**% IIa 1-2**
Bos taurus	113	52.31	18	38.3	37	334	56.14
Ovis/Capra	30	13.89	8	17.02	17	106	17.82
Sus s. domesticus	18	8.33	5	10.64	4	34	5.71
Canis familiaris						3	0.5
Domestic taxa	**161**	**74.53**	**31**	**65.96**	**58**	**477**	80.17
Cervus elaphus	43	19.91	9	19.15	4	78	13.11
Capreolus c.	3	1.39	2	4.26	3	18	3.02
Bos primigenius	2	0.93	2	4.26	2	11	1.85
Sus s. ferrus	7	3.24	3	6.37		9	1.51
Lepus sp.					1	1	0.17
Felis silvestris						1	0.17
Wild taxa	**55**	**25.47**	**16**	**34.04**	**10**	**118**	19.83
Identified	216	100	47	100	68	595	100
Bos/Cervus	22				1	64	

Unidentified	25				4	88	
Mammals	263				73	747	
Aves	1					2	
T O T A L	**264**				**73**	**749**	

Twelve ovicaprid bones come from a goat (which did not reach 2.5-4 years) and a sheep of 4-6 years. Thirteen pig bones belong to a subadult killed below 12 months, another 14-16 months and another 2-2.5 years. Based on sixteen red deer bones were found one subadult (shoulder blade with glenoid process not fused), another 31-32 months old (M3/cusp 3 complete) and an adult (M3 in wear). From a roe deer hunted around 12-15 months belongs a tibia, distal recently merged. A lower canine with traces of processing, a proximal tibia and distal humerus comes from boar. The pit denoted by **Gr. 5a**, located near B. 5 provided an aurochs talus with GL-78.5 mm, a roe deer tibia (below 15 months), fragment of goat neurocranium and a portion of cattle tibia. **The hut – B. 6** placed in S I furnished bones from cattle cut-up in two years (tibia distal not fused), a small ruminant 6-12 months old and an immature red deer. This complex is placed near **the pit – Gr. 8**, related to B. 6. Three cattle ribs, a pig phalanx III, a phalanx II of red deer were scattered into the pit filling. Thirty-four bones were determined from **hut - B. 7,** located between S. I and S. V. Nineteen originate in some cattle. There are remains of a specimen 12-18 months old (humerus not fused distal) and two adults. One is 116.9 cm withers height (radius of GL- 272 mm). Four pig bones come from a suckling pig, and a radius and tibia originate in a sheep slaughtered before 2.5-4 years. Four mature remains of a red deer, a tibia from a subadult wild boar, complete the house lot. **The hut - B. 8** was found in the eastern part of S. I, it is a large complex, affected by a later one (Suciu 2009, p. 116). Of forty-three remains, eighteen are from four cattle: one 4-6 months old, killed in summer (M1 erupting), one of 18-24 months (M2 erosion starts, M3 not erupted); another is 2-2.5 years (distal tibia with visible suture) and another of 3.5-4 years (proximal tibia

Table 4 – Distribuția oaselor de vită în complexele subnivelului IIa2/
Cattle bone distribution in sublevel IIa2

	B. 5	B. 6	B. 7	B. 8	B. 15	Gr. 5a	Gr. 8	Gr. 29a	Gr. 30	Gr. 32	Total
Skull	2	1		1				2			6
Maxilla+teeth	4	1						1			6
Mandibula+teeth	7		2	3	3			2	1		18
Scapula	5								1		6
Humerus	3	1	2	1							7
Radius	4		2	1							7
Ulna	1										1
Metacarpus			2								2

Ossa metacarpi	1							1			2
Pelvis	3		1	1							5
Sacrum	1										1
Femur	1			2							3
Tibia	1	2	4	2		1			1		11
Patela	1										1
Astragalus	4		2	2	1						9
Calcaneus	1		1	1							3
Metatarsus	2	1	1	2						1	7
Phalanges	4		1	1					1	1	8
Ribs					1		3			1	5
Vertebra		1	1	1	1				1		5
Total	**45**	**7**	**19**	**18**	**6**	**1**	**3**	**5**	**5**	**3**	**113**

with suture). A vertebra and a mandible from sheep aged 3-4 years complete the sample. Complexes B. 15, Gr. 30 and 32 placed in S. II cut the Palisade 1, which had protected the village (in II a1 phase). **The hut – B. 15** provided six bones from two cattle, 24-28 months old (M3 eruption starts) and 5-6 months (M1 erupting). Four remains originated in a small ruminant aged 6 - 12 months (distal humerus just fused). Three red deer remains from subadult, 26-42 months (distal femur recently epiphysed) and a boar canine complete the pit house sample. **The pit – Gr. 30** provided five bones from cattle aged 18-24 months (M2 starts erosion) and two from a subadult red deer; a costal fragment would belong to red deer or cattle. **The pit – Gr. 32** has provided seven bones from two cattle aged 18-24 months (with visible suture on proximal phalanx I) and 2-3 years (metatarsus distal fused), from a deer caught about 4-6 months, in fall and an immature buck (not fused ulna). Perhaps subadult bones of deer and cattle of 18-24 months to be spread inside Gr. 30 and 32 as well. **The pit – Gr. 29** was located near the palisade, it provided six cattle bones aged 16-18 months (just erupted M2) and a sheep metatarsus. Three bones (scapula, ulna, proximal tibia just epiphysed) might come from a red deer, 2.5-3.5 years old, that of B. 5. Cattle prevail in all contexts of the II a1 sublevel; the most numerous items are remnants jaws, vertebrae, ribs and phalanges. Relating to their sample distribution, numerous tibias, femora, metatarsals, and phalanxes belong to B. 4 (Fig. 1). Feet bones predominate, the axial skeleton, proximal parts of the front legs are also numerous. All body parts are present; it seems that after processing the carcass, they were not thrown at all, a lot of bones being used for making tools. Specialized analysis shows a wide range of processed bovine bones (Sztancs 2010, p. 22-28). As for B. 18, the axial skeleton is somewhat better represented the other parameters (log-ratio) do not exceed the value 1. The cattle sample from II a2 pits illustrates all body parts, with no significant discrepancies between them, as in II a1. Only the remnants from B. 5, namely cranial elements and fore and hindquarters, are more numerous, exceeding 1. Cattle carcass processing, was done in the settlement area. With reference to ovicaprid bones (Fig.

12), elements of all body parts are present; the jaws are underrepresented accounting for 12% in II a1 and 25% in II a2 that is reflected by the small number of individuals (MNI). Not much has been found the column elements in II a1. Well represented are the remnants of the fleshy part of the limbs, the distal parts almost missing. One explanation would be the use of ovicaprid metapodii for processing, however it is not a rich material, detailing the problem. Distribution is more erratic in sublevel II a2; it highlights the almost total absence of metapodials and some prevalence of forequarter, the fleshy part. The bones of red deer originate at a rate of 22% from head (in sublevel II a1). The jaws total about 35% in II a2. Feet are poorly represented: metapodials were not identified but two phalanges in sublevel II a2. Two metatarsals and two phalanges were found in II a1. Butchery of hunted individuals was done inside the settlement perimeter.

2. Metrical data

We considered appropriate to treat cattle metric data from the two sub-levels together because, over several hundred years between A2-3 (5460 BC / 5370 BC - B. 18) and next phase of the site- A3-B1 (6350-6200 BP) (Suciu 2009, p. 165) were not produced major changes in parameters. For comparison we used the values, pretty numerous in Gornea – „Căunița de Sus" (El Susi 1987, p. 43-56) and Liubcova – „Orniță" (Luca 1998, p. 15) - level IV/ Vinča A. Both of them are located in the Danube Valley, southern Banat. Returning to Miercurea Sibiului, two horn cores provided metrical data, one from cattle and aurochs (see appendix). The processing or use in ritual deposits, as is attested in Starčevo-Criş, gr. 26/2005 (Diaconescu *et al* 2009, p. 8-9) cannot be excluded to explain their scarcity. A cow piece with semi-round base section and modest dimensions, exemplifying the type "brahyceros" comes

Table 5 – Mediile unor măsurători la bovinele din situri Vinča A/
Means of cattle measurements from Vinča A sites

Site	Miercurea Sibiului	Liubcova	Gornea
Cores-GD	52; *119*	50.5-65 (**59.8**)	46-72.5 (**65.4**)
Cores-SD	47; *103*	37.5-48 (**43.8**)	37-64.5 (**51.9**)
LM3	36.5-40.5 (**38**)	36-42 (**39.4**)	36.5-40 (**38.8**)
Humerus-BT	77-78 (**77.5**)	73.5-77.5	76-88 (**80.8**); *99*
Humerus-Bd	81-83.5 (**82.5**)	82-86	82-93 (**86,3**)
Radius-Bp	83.5-85 (**84.3**)	75.5-86.5; *101*	77.5-90 (**86**); *90-102* ***(97.6)***
Radius-Dp	40-44 (**42.5**)	41.5-44; *48*	42.5-44.5 (**43.5**); *48.5-51* ***(50.1)***
Radius-Bd	70-88 (**77.08**)	77.5	61-78.5 (**74.2**)

Radius-Dd	40.5-58.5 (**50.42**)	49	41-48 (**44.7**)
Metacarpus-Bd	70; *74*	60.5-67 (**63.4**); *73.5-76*	59-72.5 (**71.2**)
Metacarpus-Dd	36.5; *43.5*	34-35.5 (**34.5**); *41-43*	28.5-39 (**36.6**)
Metatarsus-Bd	54.5-61.5 (**57.8**)	63-66 (**64.5**); *73.5*	60.5-68 (**63.9**)
Metatarsus-Dd	33-35.5 (**33.7**)	43.5	31.5-38.5 (**34.8**)
Talus-GLl	64-72 (**68.5**); *78.5-87.5*	60-69; *80.5-90.5*	60.5-74.5 (**69.9**); *77-80*
Talus-Bd	40-46.5 (**42.9**); *54-56*	36.5-44.5; *51-57*	37.5-47.5 (**43**); *49-51*
Tibia-Bd	61-72 (**66.28**); *77.5*	72-72.5	61.5-69 (**65.5**); *75*
Tibia-Dd	45-54 (**48.7**); *56.5*	48-52	44-51 (**48.7**); *53-56.5*

Bold - cattle averages, italics - aurochs

from B. 18. An aurochs' horn, from a large male comes from B. 12; it is a part of the "trophy". Description was previously presented. Cattle dentition is massive, close to the aurochs, as well as the rest of the measurements. If the data sets are plotted on graphics (Fig. 2-5), the separation of wild taxon parameters from those of cattle is relatively. On distal metacarpus (Fig. 3), unambiguous values for cattle are clustered around 70/36 mm. Domestic bulls parameters would be placed around 72-73/36/39 mm, the wild cows around 76/41-42 mm; but there is an intermediate range size, which includes domestic males/wild females or mongrels. On distal metatarsus, separations are clearer (Fig. 3), less than 72 mm means domestic species values. But a 64/40 value raises questions. In case of talus we have the most problematic dispersion. On Miercurea Sibiului, applying kernel density allows some domestic cattle segregation of wild females and males (as indicated by the three waves); data of the two populations overlap on the sample at Gornea (Fig. 6). For domestic females, there is a first peak at 62 mm, domestic bulls around 72 mm, wild females to 78-81 mm, but the limits are not very clear. In the interval 72-75 mm, there is overlapping of the two population parameters. If it were a class of mixed breed, its existence is better supported by material from Gornea. In case of distal tibia from Gornea sample (Fig. 7), the first peak represents domestic species (possibly female) at 75 mm could be either male domestic or wild females. Things seem clearer if the sample in Miercurea Sibiului. Perhaps cross-breeding between the two populations have not been there or there were fewer. Sizing of adult bones show similar averages in the three sites used for comparison (re-interpreting parameters in the light of new data base, some means slightly differ compared to previous (El Susi 1996, tab. 57-62)), suggesting big-sized cattle. In terms of

height at the withers, a radius 272 mm in length comes from B 7, with an estimated value of 116.9 cm, it is a female. Values between 122.8 and 129.2, average 126.07 cm representing males, estimated in Gornea (El Susi 1996, p. 111). So, in terms of size, cattle had a strong sexual dimorphism, withers height varying between very wide limits, of 116-130 cm. **Ovicaprids** from both sublevels and the cultural layer offered fewer sizing. Of the 106 bones, twenty-three are from goats, thirty-seven from sheep and forty-six without precise assignment**.** A single horn, relatively robust, from he-goat was collected from the cultural layer. It has sharp front edge, the nucal one rounded, low arched. The few measurements are not significantly increased compared with those of sheep; complete long bones were not identified. Regarding the height at withers, a radius of 128.5 mm length provided a value of 51.66 cm. The visible distal suture indicates an animal slaughtered soon after 2.5 - 3 years. The value is small, even for a female. At Gornea was a variation from 56.6 to 63.9 cm, with an average of 61.6 cm. It seems the height of ewes is under 60 cm, and over in males. The other measurements also suggest small and gracile specimens. The thirty-four **pig** bones did not provide metric data. A pair of mandibles with length of cheektooth row of 62.5 mm which corresponds to a small individual "palustris" type (Dahr length. 137.2) is assigned to **dog**. The snout from the skull, possibly belonging to the same individual has been collected from the same context (B. 4). P4 length is 17.5 mm, a low value, but normal in that epoch. From seventy-eight **red deer** bones were taken little metric data, given the prevalence of sub-adult bones. The few measurements, suggests medium values. On **boar**, according to a pair of talii with GL-54 mm was estimated a height at the withers of 98.9 cm. A lower tusk of old boar over 10 years, according to the report base diameter/ wear surface diameter - 0.94 (Cotta 1981, p. 372) was also found. An acetabular with LA-13.5 mm belongs to hare. An ulna from wild cat gathered from layer.

3. Ageing data

With respect to cattle age profiles the following data were recorded for the first sublevel. Under six months there are few killings, about 6.7%, the percentage reaches 20% to two years. A percentage of 26% recorded between 2-4 years, just for 4-6 years and above this limit. Corroborating these data at rates of over 50% of cattle bones it is clear the substantial use of cattle as the main food supplier. Until four years about 53% of fifteen animals were slaughtered (fig. 9). They put less emphasis on meat supplying by calves and once more on specimens reaching an optimal weight. But do not forget that about 47% of individuals were exploited over four years, until about 6-9 years. So milk production and draught power were also targeted. In II a2 sublevel of eighteen individuals, there is a culling rate of 11% up to six months. Between 6 months - 2 years there is an increase of 44.4%, and 27.8% between 2-4 years, then reduced to 16% over four years. It is clear the exploitation of young bulls for meat, provided by two years exemplars. Overall, about 83% of specimens were slaughtered up to four years. Focus on by-products is insignificant, a rate of 17% animals were managed for many years. It is an irrational exploitation. Let's say the situation may reflect a particular moment in community life, maybe an

impasse, causing large-scale slaughter of immature that could endanger the security of the herd. For small ruminants, there are the following age classes. In the II a1 sublevel, thirteen animals were found, of which six are sheep, three goats and the others without clear assignment. Of six sheep, three aged 7-9 months (slaughtered somewhere towards the end of summer-autumn), one about 1-2 year, another 3-4 years and another over 4 years. Of the three goats, one is about 18-24 months, another 2-4 years, and another 1-3 years. Overall, of thirteen individuals is estimated that, between 2-5 months (group B) recorded 15.38%, the percentage increased slightly to 23.1% over the interval 6-12 months (C), then decreased to 15.38% between 1-2 years (D), similar percentages recorded between 2-4 years (E, F) and only 7.7% over 4 years (G). In the interval 1-4 years there is an additional 27.5% (Fig. 8). There are no cuts on the interval 0-2 months (A). Therefore the percentage of cuts among lambs (for tender meat) is 38.4%, then the quota of slaughter for meat decreased to 15% (range 1-2 years), just a little slaughter between 2-4 years. So it was intended to protect dairy females, as well. However the exploitation of this product is reduced. In the next sublevel three sheep, two goats and two ovicaprids were identified. Overall there is a management similar to that of II a1; specifically 37.5% is slaughtered up to a year, the highest percentage between 6-12 months (during summer-autumn). No specimens between 1-2 years, about 25% between 2-4 years and as much over the limit were found. There is also dairy exploitation but to a lesser extent. So the flocks of sheep and goats were kept in the adjacent settlement area (there was certainly enough pasture), with no transhumance as age profiles emphasise (Arnold, Greenfield 2006, p. 73, 81). Significant share of the age groups 2-6 months and 6-12 months attest the presence of flocks near the settlement, both in the first half of year (hot season) and winter. Therefore, it was a sedentary settlement, inhabited all year round (Arnold, Greenfield 2006, p. 91). It is valid for both sublevels. About the raising of pig, there is less specifically data, in the sublevel II a1, bones from four animals before 18 months were identified. In II a2 five animals were identified, of which only one was from 2-2.5 years, the others up to 16 months. On red deer, six specimens were found in II a1, of which only two are mature, two are between 2-4 years, one in 32-42 months and another exceeded two years. The data are not very accurate, in the absence of many dental series, the estimates being done according to fusion stages. Sublevel II a2, provided bones from nine specimens, six of which have not reached physical maturity (incomplete dentition, some bones not fused) and three adults. So many immature animals were hunted, especially in summer and autumn, but there are animals through the winter. In terms of roe deer exploitation things are similar. In both levels the young and subadulte animals prevail, the captured specimens not exceeding 15-16 months. His capture was done, mainly in warm season. However, the sample of cervids is less numerous to discuss a possible "selective hunting" of them. In any case they hunted just what captured without any protection of wild fund. If boar and aurochs, the specimens reached an adult stage.

4. Stock management

Between taxa frequencies of the two sublevels, there are no significant discrepancy, specifically in the cattle, there is a percentage decreasing from 59.16% to 52.31% (as NISP). A lesser percent reduction is also recorded for small ruminants, from 18.97 to 13.89%. In terms of pigs, there is a doubling of quota, from 3.86 to 8.33%. Overall, domestic species are decreasing in frequency, from 82.96% to 74.53%. In the game, red deer doubled its share from 9.97 to 19.91%. Roe deer reduces its rate from 3.86% to 1.39% and boar from 2.25% to 0.93%. Specifically, wild mammals related to an open biotope (aurochs, roe deer) are decreasing in frequency, but those requiring a forested landscape as red deer, wild boar and pig become even more numerous. We note the presence of wild cat, linked to the same wooded environment. Overall, the fauna exploited during Vinca A2-3 (equivalent to IIa of the site) has as a first point, the largest share of cattle. Their remnants are on average 56.14% (Table 3), followed by ovicaprids with 17.82% and pig with 5.71%. Hunting participation în supplying and utility is about 20%. Besides mammals, birds were also occasionally captured. Fishing, molluscs gathering cannot be confirmed; certainly the taphonomic conditions have restrained their preservation. To give some guidelines on evolving the Vinča economy compared with that of Starčevo-Criş it was used the sample from the IC-IIA phase (a little larger). Compared to the previous early Neolithic habitation there are some differences expressed by: a little increase in the rate of cattle, from 50 to 56%, of pigs, from 1.3% to 6%, halving ovicaprids rate, from 33.5

Tabel 6 – Frecvența speciilor în situri Vinča A/
Taxa frequencies in Vinča A sites

%NISP	**Miercurea Sibiului**	**Miercurea Sibiului**	**Liubcova-Orniţa**	**Gornea-Căunița**
Culture	*St. Criş IC-IIA*	*Vinča A2-3*	*Vinča A*	*Vinča A*
Cattle	50.1	56.14	43.55	46.83
Caprine	33.5	17.82	3.71	16.69
Pig	1.3	5.87	1.94	6.14
Dog	0.2	0.52	0.48	0.43
Red deer	4.7	13.47	36.77	16.56
Aurochs	6.1	1.9	4.19	3.91
Roe deer	3.4	3.11	0.81	2.3
Wild boar	0.7	1.55	7.58	6.2
Other sp.	0	0.34	0.97	0.93
Wild taxa	**14.9**	**20.37**	**50.32**	**29.9**
Domestic taxa	85.1	**79.62**	**49.68**	**70.09**

to 17%. The differences could mean stabilization/ sedentary Vinca communities on the one hand, interpreted as an increase in cattle and pigs using, and a substantial

reduction of small ruminants. On the other hand, these percentage differences may suggest some changes in climate and environment, resulting in expanding forested area, perhaps a higher rainfall. In this regard, we note the percentage increase in red deer, from 4.7% to 13.47%, substantially reducing aurochs rate from 6.1% to 1.9%. For analogies we used Gornea - „Căunița de Sus" and Liubcova - „Ornița" (level IV), the only contemporary providing faunal data (Fig. 11). Results rather suggest similarity with fauna from Gornea, even if it is placed in the Danube valley, in a totally different environment. They consist of cattle prevalence (46% in Gornea) a resembling ovicaprids rate, around 17% and reduced pig, about 6%. If Liubcova, besides the weight of bovines in the livestock, other common features could not detect. In this settlement on the Danube, only cattle and red deer were important in animal economy, both of them accounting for about 80%, other taxa were amounting to 20%. Ovicaprinele were insignificant in diet as shown by 3.71%, and the pig represented only by 1.94%. Hunting is prevalent (50.32%) and diversified, at least ten taxa were identified. Obviously these data are preliminary at the moment; they do not cover the issue of animal exploitation in Vinča A, in south-western Transylvania.

Figures

Fig. 1- Distribuția oaselor de vită în complexe/ Distribution of cattle bone in pits.

Fig. 2- Măsurători ale radiusului de bovine/ Bos radius measurements : Δ- II a1 ; ▲-II a2 ; □- Liubcova ; ■- Gornea.

Fig. 3- Măsurători ale metapodiilor de bovin/ Bos metapodials measurements.

Fig. 4- Măsurători ale tibiei, astragalului de bovine/ Bos tibia, talus measurements.

Fig. 5- Măsurători ale coarnelor de bovine/ Bos cores measurements.

Fig. 6- Densitatea kernel ale talusului bovinelor/ Kernel density for Bos talus.

Fig. 7- Densitatea kernel ale tibiei bovinelor/ Kernel density for Bos tibia.

Fig. 8- Vârste sacrificare ovicaprine/ Age profiles in ovicaprids.

Fig. 9- Vârste sacrificare bovine/ Age profiles in cattle.

Fig. 10- Raport specii domestice- sălbatice/ Domestic-wild ratio.

Fig. 11- Distribuția taxonilor în situri Vinča A/ taxa distribution in Vinča A sites.

Fig. 12- Distribuția oaselor de ovicaprine în complexe/ Distribution of ovicaprids bone in pits.

Fig. 13- Oase din nivel IIa de la Miercurea Sibiului/ Bones from sublevel IIa at Miercurea Sibiului.

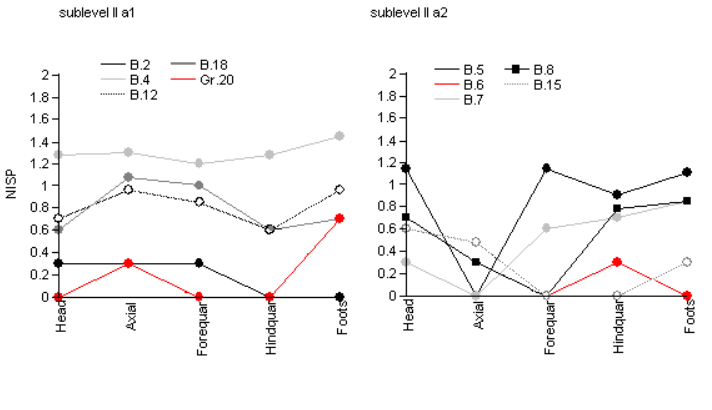

Fig. 1- Distribuția oaselor de vită în complexe/ Distribution of cattle bone in pits.

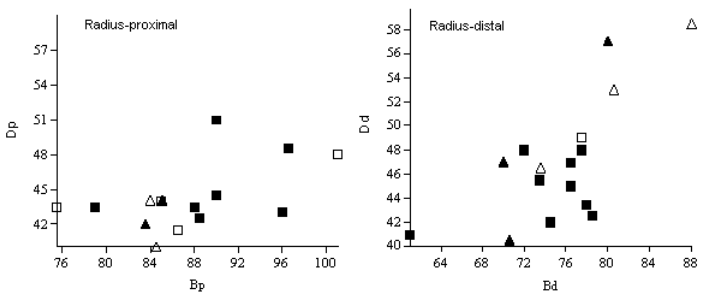

Fig. 2- Măsurători ale radiusului de bovine/ Bos radius measurements : Δ- II a1 ; ▲-II a2 ; □- Liubcova ; ■- Gornea.

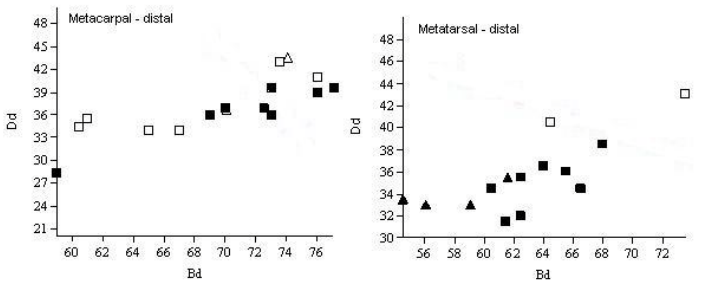

Fig. 3- Măsurători ale metapodiilor de bovin/ Bos metapodials measurements.

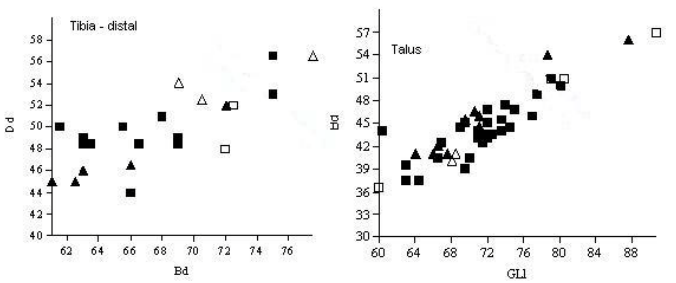

Fig. 4- Măsurători ale tibiei, astragalului de bovine/ Bos tibia, talus measurements.

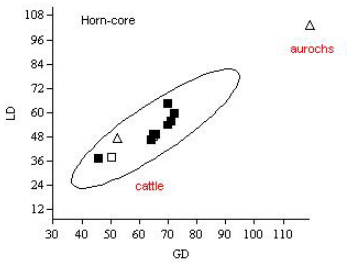

Fig. 5- Măsurători ale coarnelor de bovine/ Bos cores measurements.

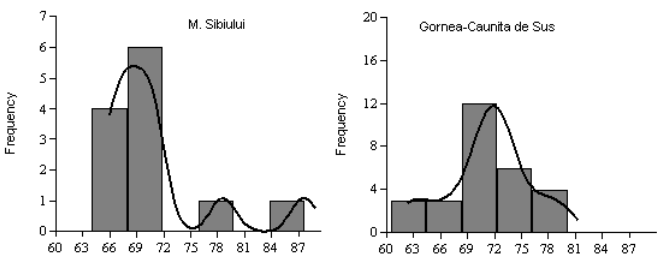

Fig. 6- Densitatea kernel ale talusului bovinelor/ Kernel density for Bos talus.

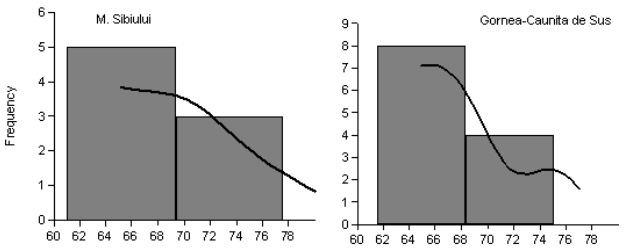

Fig. 7- Densitatea kernel ale tibiei bovinelor/ Kernel density for Bos tibia.

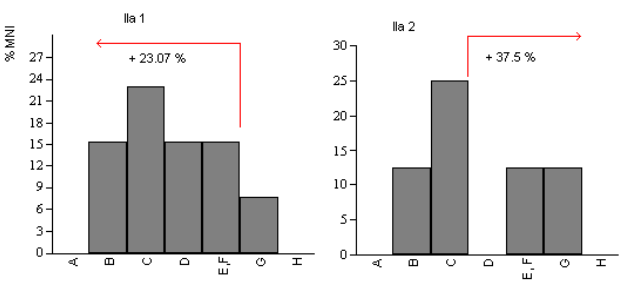

Fig. 8- Vârste sacrificare ovicaprine/ Age profiles in ovicaprids.

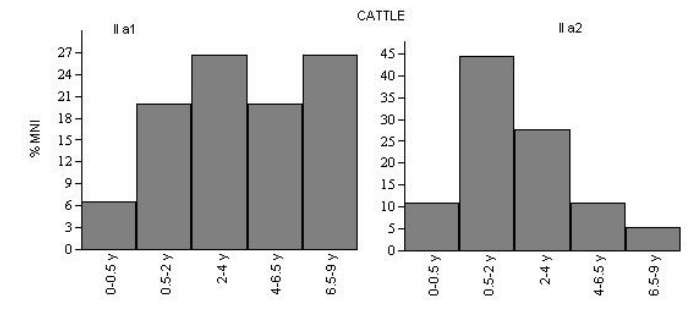

Fig. 9- Vârste sacrificare bovine/ Age profiles in cattle.

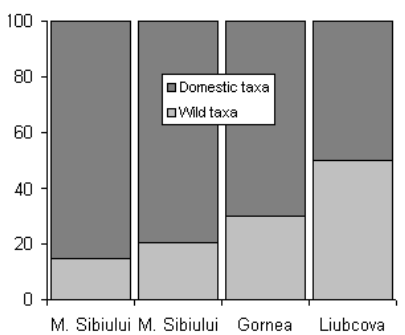

Fig. 10- Raport specii domestice- sălbatice/ Domestic-wild ratio.

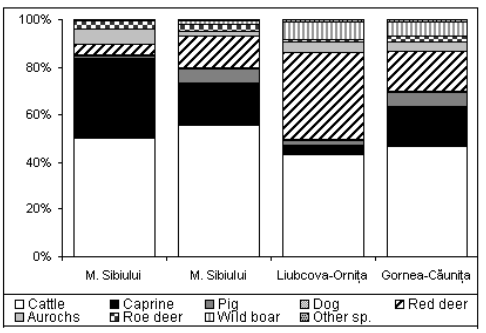

Fig. 11- Distribuţia taxonilor în situri Vinča A/ taxa distribution in Vinča A sites.

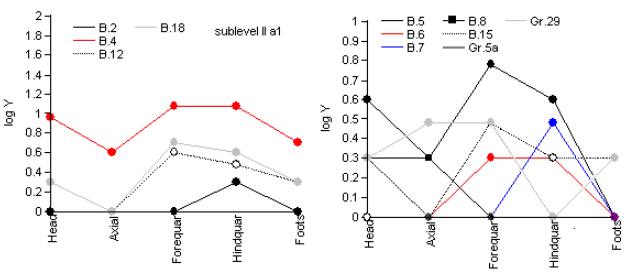

Fig. 12- Distribuţia oaselor de ovicaprine în complexe/ Distribution of ovicaprids bone in pits.

Fig. 13- Oase din nivel IIa de la Miercurea Sibiului/ Bones from sublevel IIa at Miercurea Sibiului.

Horn cores

Context	Taxon	Gd	Sd	Circonf.
B. 18	Cattle	52	47	167
Layer	Goat	46.5	37.5	133
B. 18	Aurochs	119	103	

Axis

Context	Taxon	BFcr
B. 18	Cattle	90
B. 4	Cattle	103.5
B. 4	Aurochs	111

Mandibula

Context	Taxon	P2-M3	M1-M3	LM3/M1
B. 5	Cattle			36.5
B.15	Cattle			37
B.12	Cattle			40.5
B. 5	Sheep	66	45	21
Layer	Goat	69	49	23.5
Layer	Roe deer			17
B. 4	Dog	62.5		19

Maxilla

Context	Taxon	M1-M3	LM3
B. 5	**Cattle**		29.5
B. 2	**Cattle**		32
B. 5	**Cattle**	89	
B.18	**Pig**	52	
B. 5	**Pig**		28.5
B. 4	**Dog**		17.5

Scapula

Context	Taxon	SLC	GLP	LG
B. 2	Cattle	51,5		
B. 4	Cattle			62
B. 4	Cattle	52		
B. 4	Cattle	53,5	68.5	
B. 5	Cattle		63	56
B. 5	Cattle	56,5	75.5	64
B.12	Cattle	49.5		56
B.18	Cattle	53.5		
B. 4	Sheep	16	27	
Layer	Sheep	17.5	33	27.5
B.18	Goat	20	32.5	27.5
B. 5	Goat	18,5		
Gr. 29	Red deer	34.5	55	40.5
Gr. 32	Roe deer	18		
B. 4	Roe deer	20		

Atlas

Context	Taxon	GL	BFcr
B.18	Cattle	95	107
B.15	Cattle		118

Phalanx I

Context	Taxon	GL	Bp
B. 5/	Cattle	58,5	28.5
B. 5/	Cattle	59	31
B. 4/	Cattle	64.5	35
B. 5/	Cattle	66	40
Layer	Cattle	68	37.5
B. 8/	Cattle	71	36.5
Layer	Aurochs		45

Humerus

Context	Taxon	BT	Bd	Dd
B. 5	Cattle			57
B. 5	Cattle		92	93
B. 7	Cattle			80.5
B. 8	Cattle	77	81	85
B.12	Cattle	77.5	83	
B. 5	Cattle	77.5	82.5	
B.18	Cattle	78	83.5	
B. 4	Sheep	26	28.5	24
B. 15	Ovic.	25.5		
B. 4	Goat	30.5	32	27.5
B. 5	Goat	29		26.5
B.12	Goat			25.5
B. 5	Wild boar	40.5	51	51.5
Gr. 23	Red deer	52.5	59	57.5
B. 5	Red deer	40.5	51	51.5

Calcaneus

Context	Taxon	GL	GB
B. 12	Cattle	147	56.5
Layer	Cattle		63
B. 18	Cattle	151	62
B. 4	Sheep	56	23
Layer	Red deer	127	48.5

Radius

Context	Taxon	GL	BFP/Bp	Bp	Dp	Bd	Dd
B. 5	Cattle		73	75			
B.18	Cattle		76	83.5	42		
B. 4	Cattle		76	84	44		
B.12	Cattle		76.5	85	44		
B. 7	Cattle	272	75,5	84.5	40	70.5	40.5
B. 12	Cattle					73.5	46.5
B. 4	Cattle					80	57
B. 7	Cattle					70	47
B.18	Cattle					80.5	53
B.18	Cattle					88	58.5
B. 4	Sheep		26	28	14		
B. 4	Sheep		27.5	30	15.5		
B. 4	Goat		27	28.5	15		
B. 4	Sheep					25.5	16
B.18	Goat		29	29.5	15.5		
Gr. 29	Goat		29.5	30.5	16.5		
Layer	Sheep	128.5	25.5		13.5	25.5	16
B. 8	Red deer					56,5	42.5

Metacarpus

Context	Taxon	Bp	Dp	Bd	Dd
B. 4	Cattle	60.5	39.5		
B. 7	Cattle	46	46		
B. 7	Cattle	58.5	37		
Gr. 20	Cattle			70	36.5
Layer	Cattle				36.5
Layer	Sheep			22	15.5
B. 12	Aurochs			74	43.5
B. 12	Aurochs			80	

Metatarsus

Context	Taxon	Bp	Dp	Bd	Dd
B. 12	Cattle	50	48		
B. 2	Cattle	54.5	52.5		
B. 7	Cattle	46	46		
B. 5	Cattle			54.5	33.5
Layer	Cattle			56	33
B. 4	Cattle			59	33
Gr. 32	Cattle			61.5	35.5
Gr. 29	Sheep	21.5	22.5		
Layer	Sheep	19.5	20.5		
B. 18	Red deer	57	59.5		

Pelvis

Context	Taxon	LA
B. 5	Cattle	64
Layer	Cattle	70
B. 18	Cattle	71.5
B. 18	Pig	28
B. 4	Sheep	25.5
B. 4	Hare	13.5

Tibia

Context	Taxon	Bd	Dd
B. 8	Cattle	61	45
B. 4	Cattle	69	54
B. 4	Cattle	70.5	52.5
B. 5	Cattle	72	52
B. 7	Cattle	62.5	45
B. 7	Cattle	63	46
B. 7	Cattle	66	46.5
B. 18	Goat	24	19
Layer	Goat	24.5	19.5
B. 4	Ovic.	26	20
B. 4	Ovic.	26	21.5
B. 4	Sheep	26.5	19.5
B. 12	Aurochs	77.5	56.5
B. 8	Red deer	49.5	38.5
B. 4	Red deer	59.5	44.5
B. 18	Rod deer	22	18
B. 5	Rod deer	25,5	18

Talus

Context	Taxon	GLl	GLm	Bd
B. 5	Cattle	66.5	60	42
B. 4	Cattle	68	62	40
B. 4	Cattle	68.5	65.5	41
B. 5	Cattle	69.5	64.5	45.5
B. 5	Cattle	71	65.5	46
B. 5	Cattle	70.5	**64.5**	46.5
B. 7	Cattle	64	58.5	41
B. 8	Cattle	71	65	44.5
B.15	Cattle	67.5	62.5	41
B. 18	Cattle		62	
Layer	Cattle	66	59.5	41
B. 2	Aurochs	87,5	76.5	56
Gr. 5a	Aurochs	78.5	71	54
B. 18	Wild boar	54	47	27.5
B-Pit house				
Gr. - Pit				

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TĂRTĂRIA: A RITUAL-GRAVE TO CONSECRATE A NOVEL ANCESTOR IN A NEOLITHIC MEDIUM-SCALE COMMUNITY

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Abstract. *In the Middle Neolithic of Southern-Central Europe, not every corpse received individual and partial secondary burial in a sacralized pit-grave. Even rarer was the re-deposition of a hybrid body made of selected skeletal/artifactual fragmented remain packed together with three inscribed tablets which were the only complete items. At Tărtăria* - Groapa Luncii *(Transylvania, Romania), this happened as part of a pre-planned and multi-stage mortuary program aimed to consecrate a newly-created ancestor. The article documents significant funerary liturgies reflecting the deceased, "Milady Tărtăria": an elderly, disabled and ill revered woman with a pivotal magic-religious role in an inclusive mid-size Vinča A community. Post-mortem, the ritual practitioner continued like when she was alive, supporting the community in striding across the gap limping between life and death, with one foot in each world, and exploiting exceptional skills in rituals concerning the sovereign mysteries of vitality connected with sexuality and fecundity.*

Milady Tărtăria's dying was a slow process of transition from a spiritual state into another, empowering her with supernatural but immanent faculties and assuring her beneficial influence on the living. A key point was the creation of an alien bone/clay/spondylus/stone skeleton suitable for an ancestral state. Other fragments of her original body possibly circulated as relicts among people. The two principles of fragmentation and accumulation worked together thereby reinforcing distinctive social relations and community identity. A "great feast" marked the re-deposition of Milady Tărtăria. She was subjected to final interment inside the pit-house were she had spent her life and it became an ancestral space blessed by spiritual wealth and inserted within a system of place-value and exchange. The Danube script was utilized as a key component of social reproduction strategies based on ancestral ideology of lineage within a kinship-based society. The calibrated age of the bones found at Tărtăria is 5370-5140 BCE. The cultic complex belongs to the Vinča A2 or the Vinča A3 stages (contemporary with the Starčevo-Criş IVA horizon).

Key words. *Vinča culture; Ancestry; Mortuary program; Danube script; Symbolism*

Sacred signs were incised on plaques and deposited in a secondary deposal of human bones

The Tărtăria tablets are the best-known Neolithic objects with signs to an audience out of the specialists on writing technology (Fig. 1). They have been recovered from

the site of Tărtăria - *Groapa Luncii* (Transylvania, Romania) in 1961, almost half a century ago. According to the report of the discoverer, Nicolae Vlassa, the hoard of offerings which accompanied them consisted of scorched, disjointed, and partially broken human bones, 26 burned-clay statuettes – or their fragments - with triangular head and cylindrical-or-prism-shaped body, two Cycladic-like alabaster idols and a Spondylus shell bracelet. This package of fragmented bones and artifacts composed a cultic offering deposited at the bottom of a "ritual pit" which was located in the deepest cultural layer. It was evidently a ritual pit or "magical-religious complex" filled of ashy earth. The dead person was someone involved in magic and religion who was cremated during a sacrificial ritual (Vlassa 1962; 1963; 1976; 1977).

Fig. 1.

However, certain inadequacies in reporting by the archaeologist in charge caused a bitter discussion on the exceptional discovery of the Tărtăria tablets. It involved the conditions in which they were found and the archaeological context to which they originally belonged. In particular, the deficiencies are related to:

I. The rumors on their finding circumstances
II. The "second finding" of the tablets in the laboratory of the Muzeul Național de Istorie a Transilvaniei in Cluj-Napoca

III. The unsure location of the "ritual pit" on the ground plan
IV. The uncertain setting of the pit inside the stratigraphy of Vlassa's dig
V. The vague stratigraphic position of the inscribed finds inside the "ritual pit"
VI. The gossip about their radiocarbon-dating
VII. The cultural and chronological belonging of the pit and the objects discovered within it.

In 2004-2010 research, thanks to new information, Lazarovici Gh. and Merlini solved the most problematic points. They published the in progress results through several studies (Merlini 2004; Lazarovici Gh. and Merlini 2005; Merlini 2006; 2008; Merlini and Lazarovici Gh. 2008; Merlini 2009a; 2009b; Lazarovici Gh. and Merlini forthcoming). The circumstances of the discovery have been completely revised and the precise location of the deposition has been established. The stratigraphy of the trench where the pit was unearthed has been settled. Plan and profile of the excavation has been reassessed. Speculations that intrusive deposits from later periods have damaged or disturbed the primary context of Tărtăria remains have been documented as inconsistent, whereas the "closed" nature of the burial context has been evidenced.

I do not want to return on these preliminary and necessary issues, but investigate instead on the emerging scenario: the dynamic of mortuary ritual; the identity of the deceased and its social role within a mid-size[1] Middle Neolithic community that developed in Transylvania; how the survivors coped with the emotional and social loss of that person; the involvement of corporate, linear descent group[2]; the spatial patterning in the location of the disposal pit; the expression of symbolic themes; and distinct cultural milieu, which included philosophical-religious beliefs and worldviews. In order to frame the deposition of the inscribed tablets within the arrangement of a ritual grave that consecrated an

[1] The site is nowadays more then 3-4 hectares and it is actually not disturbed for more then 40-50% of the surface.

[2] Since Lewis Henry Morgan ([1851] 1922; [1877] 1982), anthropology refers to a "corporate group" as a kinship or descent group with rules of membership/exclusion and collective ownership and/or control, and/or utilization, and/or access to crucial but restricted assets (e.g. agricultural land, natural resources, irrigation wells, etc.) by means of lineal ancestry from a distinct dead (Saxe 1970; Murphy 1989.118). The largest descent group unit can be recognized as a lineage, or a clan. It utilizes a common ancestor to mark the social unity and identity of its members, differentiating them from other groups (Fowler K.D. 2004.95).
The corporate group, typically a lineal descent group, has also been identified as a valuable unit for archaeological analysis on prehistoric social organizations. However, little theoretical modeling has been attempted (Freeman L. 1968, 262–267; Saxe 1970; Goldstein 1981; Hayden and Cannon 1982, producing an ethno-archaeological analysis of over 150 households in the Maya Highlands; Hayden, Spafford 1993; Hayden, Bakewell, and Gargett 1996; Hageman J.B. 2004, 63–74). The investigation of the distinct conditions under which these corporate groups emerged and operated in the early farming communities of the Danube civilization is of theoretical significance to the entire discipline of archaeology.

elderly and ill female ritual specialist as a revered ancestor, I am going to recognize mortuary data and program, i.e. the planned and sequential series of mortuary events as resulting in the context of discovery such as treatment of the corpse, interaction and manipulation after the process of decomposition, choice of the place for a secondary burial, ceremonial re-deposal of the dead, etc. (see Lovis 1992; Schroeder 2001, 85-87; Eastman, Rodning 2001, 86,113; Fowler K.D. 2004, 7; Robb 2007, 287; Stutz 2008, 22).

This social transformation followed a dominant principle in the Neolithic Balkans, i.e. the link with ancestral dead (Chapman R. 1994; Jones 2005). Consistency of their cult is evidenced by the very small number of people who were chosen for symbolic retention among the living after the death (Chapman J.C., Gaydarska 2007, 12). I will record the Tărtăria inscribed artifacts as indication of a mainly non-language related script: the Danube script. It developed in the Vinča culture, like in other cultures of the Danube civilization[3], as a component of social reproduction strategies supporting the ancestral ideology of kinship-based communities.

The inquiry on the mortuary behavioral chain (Bartell 1982, 53) and its determinants will be made applying the balanced, holocultural and multidisciplinary approach, as much as it will be possible within lack of data, advocated by Carr (1995, 107, 120), Schroeder (2001, 77) and others. Both categories of social organization (Binford 1964; 1971, 7, 16, 23, 25; Saxe 1970; 1971; Saxe, Gall 1977; Brown 1971; 1981; Peebles, Kus 1977; Tainter 1978, 107; Braun 1979; Greber 1979, 38; Rothschild 1979, 660; Goldstein 1981.59; O'Shea 1984; Byrd, Monahan 1995) and socially institutionalized philosophical-religious themes and belief system as well as worldview assumptions (Hertz 1960; Tainter 1978, 121; Huntington, Metcalf 1979; Pearson M.P. 1982; 1993; Hodder 1982; 1984; Penney 1983; Barrett 1990; Morris 1991; David 1992, 187, 195; McGuire 1992; Sugiyama 1993; Carr 1995; Carr, Neitzel 1995; Chapman R. 1995; 2003; Gillespie 2001; Sullivan 2001; Harke 2002; Carr, Case 2005) will be put on play and interrelated. Indeed, specific mortuary behavior and practices are affected by a wide range of referent factors and meanings.

[3] The term "civilization" is used by the author to indicate a complex society with overarching ideologies that possesses a high cultural core (see Yoffe et al. 2005, 253). "Danube Civilization" is an over-arching term for the Neolithic and Copper Age societies of Southeastern Europe that flourished from c. 6400 to c. 3500-3400 BCE (Childe 1929; Haarmann 2002, 17-19.; Merlini 2004). This terminology is coherent with the acknowledgment that the Danube River and its tributaries favored the emergence of an institutional, economic, and social network of developed cultural complexes, cultures, and cultural groups that shared several features over a wide territory. They were characterized by extended subsistence agrarian economies and lifestyles, urbanism, refined technologies (particularly in weaving, pottery, building and metallurgy), long distance trade involving status symbol artifacts, complex belief systems, sophisticated patterns of religious imagery, and effective systems of communication by means of symbols and signs (the Danube Communication System) which included the technology of an archaic and mainly non-language related writing.

The treatment of Milady Tărtăria's cadaver was related not only to the identity of the person in life and her role within the community but also, and not less, to broader social and cosmological ideals of what she was going to be in the afterlife (Brück 2004). It is significant that, when applying the "materialist-ecological" (Carr 1995, 114) and "neo-evolutionary" (Morris 1991, 163) view for example to the coheval Linearbandkeramik / LBK culture (c. 5600-4900 cal. BCE), fragmentation, defleshing of bodies, and secondary burial are generally classed as low status of the dead or as utterly deviant and expressing a profound crisis. On the contrary, the different treatment of the dead, comparing with depositions into LBK ordinary cemetery, actually reveals not difference in status, but symbolic propensities concerning the dissolution of a composite person constituted by flows of goods and substances (Hofmann 2009).

One of my primary concerns is to advance working hypothesis in order to define the research agenda and drive the pursuit and extraction of new and firmer data from a rich, but uneven excavation. New evidence will come from the just now starting excavations at Tărtăria held by the Lucian Blaga University - IPCTE at Sibiu and led by Sabin Adrian Luca. The first campaign was carried out in September 2010. For the previous excavations see Luca 1997, 2001, 2003a, 2003b, 2005.

The riddle of the corpse dating and identity

From the analysis carried by the Laboratory of the Department "Scienze della Terra" of La Sapienza University, Rome (Rome – 1631/human bones: 6310 ± 65 yr BP), the calibrated age of the bones found at Tărtăria is 5370-5140 BCE (Merlini 2004, 289; 2006; 2009). If one compares this data with the chronostratigraphic sequence of Transylvania and Banat sites, one can place the Tărtăria complex into the early Vinča period (Lazarovici Gh. and Merlini 2005). It may belong to the Vinča A2 or Vinča A3 culture as at Liubcova I[4] (Mantu 1995; 1998a; 1998b; 2000; Schier and Draşovean 2004) or, less probably, to the Starčevo-Criş IVA culture (contemporary with the Vinča A2), as those from Cârcea, Banat culture I (Mantu 1998a; 1998b; 2000; 2002).

In the previous literature, the bones found in the "ritual pit" were originally assumed as belonging to an adult man about 35-40 years old (Whittle 1996, 101). It has been suggested that he was a shaman, a sprit-medium (J.C. Chapman 1983), a priest, or a high dignitary based on the associated artifacts and a cremation ritual designed for an out of the ordinary person. Confident to have under observation the burned remains of a sacrificial ceremony, the excavator jumped to the unproven conclusion that a cannibalistic ritual had taken place in Tărtăria (Vlassa 1963, 492; 1976, 31). This hypothesis was based on a weak circumstantial evidence but not so weird, because a number of anthropophagous ceremonies have been documented in the same region. They were performed to communicate with divinities and spirits.

[4] At Liubcova, level Vinča A1-A3 occurs, but a Vinča C1-C2 stratum is also present.

In the dwelling B2/1994 at Orăştie–*Dealul Pemilor*, only a few kilometers from Tărtăria, remains of roasted human bones and crushed big bones for extracting the marrow have been discovered. They belong to the Turdaş culture (Luca 2001, 48). Fragments of cranial skullcaps attributed to cannibalism have been found also at the Turdaş settlement itself (Luca 2001, 49). In 1999 at Bolgrad (northwestern Black Sea area), in an excavation funded by Newcastle University, a large fragment of a human skull was found among potsherds and animal bones in a semi-subterranean dwelling belonging to the Gumelniţsa Culture. Preliminary examinations at the Laboratory of the Institut de Palaeontologie Humaine identified three artificially perforated holes and grooves on the surface of the skull interpreted as evidence of cannibalism (Dolukhanov 2000). Fuelled by the case of the LBK enclosure at Herxheim, near Landau in the Rhine Valley, further evidence of anthropophagous practice in the wide area of the Neolithic in Southeastern Europe is under discussion (Orschiedt, Haidle 2006; Gronenborn 2006; Golitko, Keeley 2007; Price, Wahl, Bentley 2008; Koutrafouri 2008.191; Boulestin et al. 2009, 968-982; Haack, Arbogast, Bauer, Boulestin, Coupet, Denaire, Jeunesse, Schmimmelpfennig, Turck, van Willigen, Zeeb-Lanz 2010). It crosses the narrative imported from ethnography (Brown, Tuzin 1983; Goldman 1999; Lindenbaum 2004) concerning endo-cannibalism, the volitional ingesting all or part from the corpse of a group member, mainly in the form of mortuary or funerary consumption, as a passionate act of affection and reverence (Glasse 1963, 1967; Lindenbaum 1979; Conklin 2001), or for group renewal and reproduction (Hertz 1960, 32-33; Gillison 1983, Meigs 1984) vs. exo-cannibalism, i.e. eating someone from outside the group as an action of aggression or an apotropaic procedure against misfortune, often in the context of warfare (Knauft 1999, 103; Ernst 1999, 144; Yi 1993; Sutton 1995).

Nevertheless, even if osseous remains are actually fragmented and anatomically incomplete, at Tărtăria neither a conflagration, nor a sacrificial ritual, and nor a cannibalistic ceremony happened (see evidence and documentation in Lazarovici Gh. and Merlini 2005; Merlini 2006; Lazarovici Gh. and Merlini forthcoming). First, in case of both ritual and secular cannibalism some selected remains occur, in particular from head, arms, and legs. Regarding Tărtăria, we have found a too wide range of bones and many are useless as food. Second, in a banquet the bones are scattered on the ground among the remains of meals, sometimes refused in domestic waste zones or crushed by dogs. In Tărtăria, they were packed and accompanied by ritual artifacts that belonged to a verry respected person in the community. Third, the bones were broken in a natural way and not, for example, crushed to sever muscles or to extract the marrow as at Orăştie–*Dealul Pemilor*. Finally, the bones are not burnt. The fragments of the big bones have traces of spongy/foamy and show a dark brown color; therefore, it was legitimate to suppose it was the consequence of a thermic stress suffered by them. It could have implied the partial or total carbonization of the collagenous converting it, by charring, into elementary carbon. On the contrary, chemical tests at the Laboratory of the Department "Scienze della Terra" of La Sapienza University of Rome have excluded processes

of converting the bones into carbon. The dark brown color is due to the absorption of oxygen hydrate and insoluble humates coming from the burial place.

Concerning the identity of the very special buried person, according to the anthropometric analysis of the bones it was a *female* of Mediterranean type, very old for the standards of that time (50-55 years old). Palaeopathological markers have established that she was very ill and in pain for a degenerative-arthritic process causing malformation from an early age. She had a severely curved posture forming a > (an arrow) due to a decalcified and fragile vertebral column. She limped on her right leg since youth, because of her thicker, anchylosed and shorter right femur and leg. The tendency to angle towards the right was accentuated by a scoliosis that deformed the right side of the chest and the right shoulder.

It is evident that since childhood this person was not self-sufficient, disabled to the extent to be not capable to carry tasks others may take for granted, especially with regard to the procurement and production of food. Since the times of meta-cultures, physical abnormality was sometimes considered not a social handicap, but "a sign of distinction" to activate on the "other side" of the world, i.e. preferably on the exploration of uncommon powers. Hence, the connection between physical disabled people and the sphere of otherworldly powers to guide the destiny of human beings who are normal and equal, i.e. without any sign of differentiation. In particular, lameness appears in a number of myths and rituals documented in Mediterranean and Continental Europe, the Americas, and China. All are apparently linked to seasonal transitions i.e. day and night are always in unbalance, being one shorter or longer, some distinctive moments apart (Ginzburg 1989). Carlo Ginzburg, in Ecstasies, analyses the recurrent motif of the limping shaman, the sorceress with one hoof, the child with a limp leading werewolves, the one-sandaled hero, or even Cinderella and the lost of her single glass slipper. According to his documentary research, the person with injured or missing feet appears to be an intermediary figure between the world of the living and that of the dead or the spirits, because anyone who goes to and returns from the nether world is marked by such an asymmetry (Ginzburg 2004).

The ambulatory unbalance that characterizes gods such as Hermes, Hephaestus and Dionysus has been deciphered as a symbol of temporary or permanent association with the world of the dead. The related ritual of the *askoliasmos*, a game played at winter celebrations in honor of Dionysus Lene to enhance the regeneration of the vegetation god, consisted of hopping around on the skin of a sacrificed goat filled with air and smeared with oil by keeping balance on one foot. The contestant, who could keep for the longest time his place on it, was the winner (Hyginus ii. 4; Dyer (1891) 2001, 108 concerning Icarus contribution; Adrados 1975, 325; Eliade vol. I 1976; Kerényi 1996, 324; Rist 1997). The verb *askoliazein* indicated the crane habit to stand on one leg. It is not for a case that a ritual crane dance (*Geranos*) was practiced at night in Delos and Crete. According to Plutarch, Theseus and the rescued Athenian youths, after they slew the Minotaur and landed in the island of Delos, performed for the first time the famed Cretan Crane Dance (with harps for accompaniment) during which they went through the imitation of threading the

Labyrinth. This dance is mentioned by Homer in the *Iliad* (Plutarch 1914; Lawler 1946; Temporini, Haase 1992, 4124). Avian transformation and Crane Dance have very remote roots. Wings of Common Crane (Grus grus) have been discovered from the East Mound (space 73, unit 1347) at Çatalhöyük in Anatolia. They have been used to compose a ritual costume (Lloyd 1956, 53; Lewis-Williams, Pearce 2005, 159; Hodder 2006, 49). Russell and McGowan interpreted the find as coming from a spread wing to be attached to the shoulder of a dancer and used in rituals possibly connected with the celebration of marriage (Russell, McGowan 2003). The earliest depiction of a Crane Dance comes from Göbekli Tepe on stela 33. (Fig. 2)

Fig. 2.

Even if far in time and distance from Tărtăria, it is significant the evidence of a female shaman burial turned up at Tachtit Cave, near the Sakhnin (Lower Galilee, Israel). She lived in a Natufian community and had unusual physical characteristics, probably congenital malformations that very likely led to a life-long limping or foot dragging (Grosman, Munro, Belfer-Cohen 2008).

Crossing the recognition in literature concerning the part played by persons with a limp in religion and rituals with the analysis of such a distinct human remains from Tărtăria belonging to an individual who needed the support of the community for decades and the occurrence of a ritual pit and its cultic context, one has to comment upon a priestess, shaman-woman or dignitary-woman. I prefer to refer to her as "Milady Tărtăria," indicating her as a "terrific and revered holy woman" who

strode across the gap limping between life and death, one foot in each world. She had therefore a pivotal role as ritual specialist in an inclusive community capable of only moderate formation of leadership and policy (Merlini 2004, 289, 2006; Lazarovici Gh. and Merlini 2005, 208-209; Merlini and Lazarovici Gh. 2008; Lazarovici Gh. and Merlini forthcoming).

Even in the Middle Neolithic of Southeastern-Central Europe people were 'enchained' through their genealogy (Appleby 2010, 47). At Tărtăria, the number of older people would have been very low. As an aged ritual specialist with many social relations, Milady Tărtăria was the only physical link between family/corporate group/community and past events. This occurred within a newly and unsettled literate context that exploited signs mainly for liturgical purpose. As one of the oldest members of a mid-scale settlement and capable to deal with magical signs, she would have provided the only available connections to the ancestors, elucidated common roots and narrated past episodes. Her importance did not lie merely in her ability to illuminate questions about the relationship between past and present, but in her physical embodiment of this linkage as an inter-connected entity within a temporal and genealogical network. An unpublished Neolithic female figurine, host by the National Archaeological Museum in Athens, can give an idea of the disabled features of Milady Tărtăria. (Fig. 3)

Fig. 3.

Treatment of the body and disposal program

The post-mortem treatment of Milady Tărtăria body is an open window on the visceral corporeity of the Neolithic existence. Funnel shape and extent of the pit, 31-40 cm. high X a diameter of 40 cm. (Lazarovici Gh. and Merlini forthcoming)

indicate that the custom was not the placement of a corpse into a *burial*, but the packed deposition into a pit-grave of *part* of the disarticulated skeletal remains *after the defleshing* process.

Primary treatment, celebration and burial were given the deceased. Postmortem handling and processing of the corpse would have been a demanding task in both an emotional and organizational sense. The corpse was first allowed to decompose in a place for that purpose. An excarnation by processor corpse dismemberment has to be excluded.[5] There are no clear signs of razor, blade, bird beak, claw or animal fang.[6] The act of depriving or divesting from flesh was made by the simple decarnalization of the body on the first burial stage (through temporary internment or covering the corpse with earth or stones until the soft issue has decayed completely) or exposing it to natural events possibly on a platform protected by scavengers but allowing the flash to rot away.

Since there are many possible methods to accomplish this, it is impossible at this stage of the research to say how this portion of the disposal program was executed. Absence of cut marks or other forms of bone modification indicate that decomposition was likely complete. Removal of soft tissues with a cutting tool was not necessary. Of course, we do not know which was the time necessary for the body decarnalization, depending on season, contextual features (e.g. characteristics of soil), and cultural norm. We cannot argue even if the length of the intermediary period was prolonged by several factors, such as the necessity to accumulate a surplus to conduct the feast connected to the re-interment (Hertz 1960; Miles 1965; Metcalf 1981). However, from absence of cut marks related to the removal of the last traces of ligaments through careful scraping of the skeleton remains, one can infer that the lapse of time was enough for the bones to become dry and free of decaying flesh via natural putrefaction.

The separation of flesh and bones by rotting put Milady Tărtăria's corpse to rest and allowed her spirit to leave the material world (Hertz 1960, 86; Thomas 1999, 136). It was a problematic and apprehensive step of discontinuity in a multi-event process aimed supporting the esteemed deceased into the undertaking of the passage from the world of the living to the land of the ancestors. As evidenced by anthropological and ethnographic evidence, during this intermediate phase, a

[5] A similar situation was recognized at Mesolithic Vlasac (on the Iron Gates). Here deliberate disposal of individual human bones occurred. For example, human remains to north of the structure comprises: an articulated adult skeleton without skull in grave M52, a pair of articulated lower legs/feet in grave M55, and a pair of articulated lower legs without feet in grave M56. Among articulated skeletons, numerous disarticulated bones of individuals have been recovered. It is under discussion if they are disturbed older burials or intentional burials of defleshed bones and body parts. However, there is not persuasive evidence for the practice of depriving or divesting the flesh (Bonsall 2009, personal communication).

[6] In the same area, excarnation – the removal of the flash from a corpse leaving only the bones - was present for a long time. Excarnation was even typical in tumuli of the Late Coțofeni culture (Lazarovici Gh., Meşter 1995).

cadaver suffers putrescence and formlessness, until only dry, white, hard and imperishable bones remain. If bone and flesh are complementary in the living human body, they become in opposition after the passing. The cadaver occupies a liminal state between that conjunction of bone and flesh that is considered "life" and that separation of these substances that is considered “death” (Metcalf and Huntington 1991, 115). A corpse that is still fleshed represents a conceptual anomaly. Its condition is unstable, dangerous and polluting (Van Gennep 1960; Douglas 1966; Metcalf and Huntington 1991, 34). The sterile and dry order of bone has to take dominance over the decaying vitality of the wet flesh. In parallel, the mortal is neither alive nor finally dead.

During this period called "intermediary” by Hertz (1960), the fate of the spiritual component of the human being is modelled on the fate of the body: the soul needs time to convert itself into a spirit worthy of the land of the dead, even as the corpse needs time to become dry skeleton. When the decaying cadaver is formless and repulsive, so the non-material component of the dead person is neither able to reanimate it because decomposition has already begun, nor ready reaching the society of the dead and gaining admittance. Therefore, it is miserable, homeless and wandering. It leads a pitiful existence in unfamiliar spirit regions or on the environs of human habitation, near the decomposing corpse (Metcalf and Huntington 1991, 90). In its discomfort, the spiritual component of the dead person is demanding care and is pitied by the survivors. However, it is liable maliciously and vindictively to inflict misfortune or sickness upon the living (Hertz 1960). It is not difficult to imag e that at Tărtăria ev n th e respected former mag c-religious adept who supported the community for a long time had to suffer the horrible fate of the intermediary period. Therefore, elaborate observances were required to divert her hostility and placate her aggressiveness. A series of mourning rituals drew attention to the continuing and ambivalent presence of both the rotting corpse and the hovering spiritual component of Milady Tărtăria, giving care to them and shielding against their potential danger. The corpse and the non-material component of Milady Tărtăria were likewise the object of fear, as well as of solicitude and protection (Metcalf and Huntington 1991, 94). The magic-religious powers that she had when alive, on the one site inspired great fear to the survivors, but on the other side encouraged hope to exploit them in a benign way if proper metamorphosis of her spiritual component was achieved. The challenge was the replacing of the malice of the recently dead with the benign support of the long dead transmutated into an ancestral dead.

Exhumation and collection of Milady Tărtăria’s bones after defleshing process followed. If one follows Kuijt indications concerning MPPNB, this process was undertaken / witnessed by household members, ritual practitioners and the general community (Kuijt 2008.175, fig. 2). Analyzing the double burial in the contemporary Inner Mani communities, Seremetakis (1991, 188) suggests that the re-encounter with the dead persons through exhumation of their bones after 3-5 years is intended to bring them back, in a new and alien form, into the world of the living. These ancestors are recently departed individuals and they belong to families

who welcome them back through small-scale and intimate disinterment of what Hertz (1960) termed the new body of the dead.

After exhumation of the already purified white skeletal remains of Milady Tărtăria, procedures for secondary deposal started, i.e. the intentional and socially sanctioned recovery, manipulation and reburial of human osseous remains into a permanent resting place (Metcalf and Huntington 1991, 97; Schroeder 2001, 77).[7] In particular, a portion of them was selected, fragmented and gathered for secondary disposal. Selective disposal of disarticulated, incomplete and broken bones is characteristic of secondary internment (Hertz 1960; Harrisson 1967, 167; Quigley 2001, 251; Kuijt I. 2008, 175, fig. 2), even if it is not sufficient in itself to define a re-deposit and one has to keep count of the risk that some of the skeletal remains have been forgotten by the archaeological excavation. Anthropological expertise of Georgeta Miu is working to sort out if there is an understandable rationale in the selection of the fragmentary bone elements.

Due to the 'closed' nature of the burial context, the fragmentation of the bones occurred before the secondary deposition. We have therefore to grasp the family/community reactions to the dead and the meaningful and expressive criteria that motivated the re-placement of the corpse through a process of secondary and partial interment into a sacralized space (viz. Huntington, Metcalf 1979, 1).

Primary and secondary mortuary practices were possibly linked and perceived by their performers as parts of a broader belief system and a liturgical chain (Kuijt I. 2008, 175). Probably two funeral rites have been performed. The first began immediately after the death of the admired ritual practitioner and ad as a hub the deposal of her cadaver for temporary storage. The ritual performed during the re-burial commemorated the transfer of the remains to their final resting place and conducted properly Milady Tărtăria to the society of ancestors.

If one follows Krum Băčvarov's suggestions about Bulgarian Neolithic reburials as the conclusion of a two-stage process of post-mortem body handling (Băčvarov 2003), the Transylvanian re-deposition might have been based on some kind of public rite of devotion or initiation performed while accommodating in the pit-grave three kinds of items. They were a selection of the fragmented bones, the core part of the grave goods after a ritual breaking up, and the inscribed tablets kept as the only complete items. The key aspect of this mortuary tradition is that the deceased is not considered properly buried until a second ceremony of interment is held after proper treatment of the cadaver.

At Tărtăria, this process seems to comprise the sorting of the skeleton remains, the fragmentation of the relics, the beautification of them, and the removal of one or more parts of the body. This vision of the ritual that happened at Tărtăria is reinforced by the identity of the deceased as a magic-religious adept. Main tasks of the ritual performed during the re-burial was the giving of specific instructions to Milady Tărtăria as to how to prepare for the journey to the land of the ancestral

[7] For the utilized terminology, see Sprague 2005.

dead and how to make it (Metcalf 1982, 190-230). Then she was conducted soul along the path to the residence of the ancestors.

A window on the emphatic and complex ceremonies performed during the reburial can be opened by a scorching animal bone that was mixed with the human bones (Lazarovici and Miu 2004). Animal and human bones might have been placed together during the secondary inhumation process, possibly in relation to a feast and rituals concerning the worship of a person who possessed some special and/or secret knowledge. It was part of a high-profile public ceremony, which can therefore be viewed as a spiritual and symbolic act with social, political, and personal meanings (Kuijt I. 2008, 175). Inclusion of animal bones at this stage of the mortuary program is another typical indicator of re-deposition.

Secondary human burials are connected with beliefs relating to rites de passage that the deceased have to undergo after the separation from life in order to achieve incorporation into the world of the dead traveling through the phases of separation, segregation, and integration (Hertz 1960, 86; Van Gennep 1960; Turner). According to a rich body of ethnographic data recording the connections between secondary burials, ancestor worship, social memory, and identity, the re-deposition is often portrayed as a joyous occasion, a time for celebration not grief as in the first interring ritual (Bloch 1982, 214, 216; Kan 1989, 192, 296; Wiessner, Tumu 1998, 21-22.). This is when death is negated by the symbolic rebirth into the eternal collectivity of the ancestors (Larsson 2003, 164). Weiner indicates these events as "moments of spectacular visual communication" (1976, 61).

To sum up, the "great feast" (Hertz 1960) was an intensely communal affair that terminated the miserable liminal period. Guests were possibly summoned from far and wide to attend. The communal eating provided an opportunity for renewed contact with the sacred dead and gave a moment of consummate glory to the individual identity of the holy woman remembering her skills and successfulness. It honored her now dry bones mixed with fragments of emblematic artifacts and confirmed that the ritual was properly conducted in order to guarantee the arrival of her spiritual component in the land of ancestral dead and the welcome of the “colleagues”. Finally, the great feast activated the benign influence that the new ancestor had to exercise upon its descendants (Hertz 1960). Consistently with the magic-religious system of the Vinča A culture and its mytho-logic, the mortuary procedures into play at Tărtăria excludes the belief of a disembodied soul (Hertz 1960, 86; Cederroth et al. 1988; Taylor 2002) supported by the living in a no-return departing from their society in order to be admitted into the realm of the other incorporeal souls. The Transylvanian rite of re-burial was linked with eschatological beliefs, related to the tasks of the living, in order to achieve that Milady Tărtăria safely transformed, in a satisfied manner, into what it was believed that she had finally to transform (Helms 2004). So she continued to operate successfully (in another form) among the society of the living bridging it with the sphere of the dead and the ultramundane powers.

In addition, the secondary burial of Milady Tărtăria and related feast constituted a conduit for collective memory and reaffirmation of identity and community

membership (Kuijt I. 2008, 186). It served as public marker to affirm that thread of the unquiet and potentially dangerous dead was passed and she was reintegrated within the community. The sacredness of the moment and the genuine festivity allowed the participants restoring normal relations among the survivors and reconstructing the social order after the dramatic event of her death and the long transitional period for transforming her into an ancestor conceived as a sort of guardian spirit (Downs 1956, 31-2). The final deposal lend an occasion to bring about meaningful practices that were apt for individuals and groups at reasserting and renegotiating their identities and reassert their visions for the future in the community (e.g., Weiner 1976; Feeley-Harnik 1989; George 1996; Kan 1989; Metcalf and Huntington 1991; Schiller 1997). Therefore, the final funeral ceremony was possibly scheduled at a prearranged time that on the one side did not conflict with other collective tasks such as for example the harvest (Hertz 1960; Metcalf and Huntington 1991) and on the other side facilitated participation to an event that crosscut kin, generation, and household lines (Downs 1956; Hertz 1960; Hudson 1966; Metcalf and Huntington 1991).

Other cases of Neolithic deceased individuals that were revered magic-religious adepts while alive.

In the Middle Neolithic of Southeastern-Central Europe, the *secondary* treatment and *partial* inhumation of osseous remains from a *single and non-cremated elderly person* was not a typical practice (Chapman J.C. 2000, 146). Isolated adult re-depositions occurred preferably outside the domestic frame (Perlès 2001, 279), in simple pits or in ditches dug within or near the settlement (Weinberg 1970, 579, 593-594). Anza IV (5400-5100 BCE) yielded bone deposits (Gimbutas 1972). In the Vădastra culture (5100-4800 BCE), skulls fragments and isolated bones have been recovered at the eponymous site and at Crusovu (Romania) (Comşa 1974). At Mandra (Thessaly, Greece with a time span of 4940-4550 BCE), two single secondary burials were found in pits and cavities dug inside the ditch that surrounded the settlement. The limbs of a middle-aged female were removed at a later stage from the original internment to be reburied in another pit (Souvatzi 2000; 2088, 190, 191). In the phase I of Makriyalos settlement (Macedonia, Greece, 5200-4900 BCE), dozens of mature individuals are represented in secondary burials, mainly inside the large perimetric ditch (Triantaphyllou 1999). In a number of instances, originally articulated burials are suggested by assemblage of bones covered with stones. Blegen recovered a secondary burial in a Neolithic oval cist grave on the southeastern slope of the hill where the Neolithic village near Hageorgitika (East Arcadia) occurred (Blegen 1932, 661; Angel 1945.36, table 1; Edwards, Gadd, Hammond 1970, 594).[8] In a rock shelter at Prosymna (Argolid), three skulls and scattered bones were found as secondary deposition in the upper stratum, dating to the MN or LN period; (Blegen 1937, 28; Coleman 1977, 103).

[8] However, according to a subsequent study of Angel (1971, 27) the skeleton, with its Basic White Al skull, might have derived directly from the Early Neolithic population.

Individual secondary burials of adults in pits within houses, as at Tărtăria, are very rare. A noteworthy instance is the finding from Mandalo (near Pella, Macedonia, Greece). Here a reburial of an adult in a pit lined with mud bricks and a clay floor has been recovered (Souvatzi 2088, 187). A secondary single inhumation or a formal partial inhumation individuates a grave in household space at Golokut in Srem (Republic of Serbia). Here the upper half of an otherwise articulated skeleton was discovered under the floor of a dwelling (Bačvarov 2003). At Podgoritsa, bones from a minimum of 15 human beings were included in dozens of large pits found cut into subsoil or cultural layers (Angelova 1983, 11). John Chapman conjectures that the apparent absence of refittings among the bones might indicate that human body parts were regularly taken off-site and moved to other, neighboring settlements to maintain social relations (Chapman J.C. 2000, 143). In the settlements of the Kremikovci group[9] from the Sofia Basin, scattered skulls and mandibles were buried under house floors with or without goods inventory (Bačvarov 2003, 91). In the phase II of Makriyalos settlement (4900-4500 BCE), the domestic space was utilized for inhumation as evidenced by two occurrences in the rubbish pit of a habitation (Triantaphyllou 1999, 129, 131-2). At Ayia Sofia (Thessaly), the secondary depositions of an adult and a child were placed in the corners of two overlying houses after their abandonment (Milojčić et al. 1976, 6-7). Even if it is a primary deposition, a significant case is the foundation burial of an adult female under the floor of a dwelling at Turdaş (Transylvania, Romania) (Torma 1879, 133-134; Roska 1941; László 1991, 40; Luca 2001, 22). Scattered skulls and mandibles have been discovered under floors of Late Neolithic and Early Copper Age houses from central and southwest Anatolia (Bačvarov 2003.112).

Grave goods are mainly absent in the instances mentioned above. Instead, Tărtăria is typified by secondary treatment and partial inhumation of skeletal remains from a single special individual (an old female) in a distinct and dedicated pit within her habitation and associated to a cache of her fragmented tools and personal objects, which comprised a spiritual wealth.

Current research on coeval skeletons and burials is offering individual portraits of some ritual specialists comparable with "Milady Tărtăria" and her mortuary program of individual re-deposition. Archaeological evidence and literary references point to some analogous features from the possibly secondary deposit of bones belonging to a single individual that was discovered on the shore out of the Franchthi Cave (Argolid, Greece). Here a Middle Neolithic burial yielded a 39-40 year old woman (Fr 59) whose scattered skeleton was put into a pit probably through a secondary burial (Jacobsen and Cullen 1981; Perlès 2004, 66). The grave goods found with her were mainly tools and were exceptional comparing to the ones found on the same site: a complete well-worn and mended carinated monochrome pot, six worked bone points, three obsidian blades and possibly a burin spall of obsidian (Vitelli 1993, 70). The stock may have been her personal possessions. In particular, the bowl appears to have had a substantial life-use before becoming a

[9] It is a variant of the Early Neolithic Starčevo-Criş (Körös) assemblage.

burial good, which is evidenced by mend holes near the rim (Fowler K.D. 2004, 28). The type of tools in the burial and their exceptional number (11) may indicate that she had some "special" status in the community as a craftsperson. The anthropological examination of the remains and the woman's skeletal pathology (the considerable wear of the incisor) suggested thread biting and spindle holding, all activities connected to spinning and weaving (Angel n.d.; Smith and Cook 1991). The pathological evidence connected with the hands and the shoulders indicates the woman may have been a potter. Consistently, it was advanced that the grave goods found with her represent a pot-making tool-kit or a portion of one (Fowler K.D. 2004, 29). The hypothesis is based on Vitelli's statement that potters during the Early Neolithic, and possibly the Middle Neolithic, may have been more than just artisans. The transmutation of clay to pottery may have been perceived as an active participation to the natural transformation processes, such as the changing of the seasons, day to night, and life to dead. Knowledge of these transformative tasks is associable to the esoteric expertise of shamans. Thus, Vitelli proposes that pottery making was initially the secret art of a few and that potters may have acted as shamans (Vitelli 1999, 100).[10]

The Franchthi remains do not illustrate unequivocally a secondary deliberate deposition after a ritualized selection of skeletal remains (Cullen 1999, 168-169).[11] In addition, the inference of the deceased's occupation from the funerary equipment is quite speculative (Talalay 2000, 11). Nonetheless, evidence indicates high amount of energy expenditure and a ritualized selection of a lavish group of useful objects that such a special dead possibly utilized while alive. The unique attributes of this woman's mortuary treatment circumstantially support the assumption that she was a shaman (Fowler K.D. 2004, 29), although this recognition of potters is based on a loose definition of 'shaman' as someone who practices ritual or symbolic actions known only to a restricted portion of the society. In this case, the artisans who by chance discovered a new technique can be defined as shamans simply because they did not understand at first the processes of ceramic production and kept them secret, probably supposing the intervention of supernatural forces (Vianello 2005, 3).

Great caution concerning the identification of the woman from Franchthi as a ritual specialist (as a 'shaman' in the above weak definition) is generally taken due to the common supposition that this burial is "the only burial of its kind in the entire Neolithic period" (Fowler K.D. 2004, 29). However, the highly comparable mortuary data and burial program with Milady Tărtăria support the hypothesis that both might have acted as magic-religious adepts.

Another ritual specialist coeval with Milady Tărtăria (5300-5210 BCE)[12] might be indicated in the LBK culture. The burial 15/75 from Vedrovice - *Siroká u lesa*

[10] For a distinction between shamans, associated with hunter-gatherer societies, and priests, generally associated with agricultural societies, as well as the possible occurrence of shaman-priests who combine traits of both, see VanPool (2009).

[11] According to Talalay, it was a primary intramural burial (Talalay 2000, 11).

[12] It is dated 5600-5400 BCE, according to Kruta and Humpolova (2009).

(Moravia, Czech Republic) yielded male remains (DNA T2 LUP) with unusual burial position. The person was of local origin and died in his early 30s. The head was injured and subjected to trepanation at the point of the wound - a remarkably example of early surgery. He was buried on his left side, his hands placed close to his temples as if to relieve the pain. The rich grave equipment included a jug and a bowl that were probably his eating and drinking vessels in life. It comprised also personal adornments such as spondylus shell pendants and bracelets from the Mediterranean See, marble beads, two pair of stag teeth, and four perforated deer teeth. Some tools accompanied the dead: a stone adze imported from the Bohemian Massif or Western Carpathians or the Balkans, a flint blade from the Krakow Jura, a stone tablet, and two grinding stones. A large amount of red ochre was recovered around his upper body and under his skull (Podborský V. et al. 2002, 264, obr., 15 a, b and tab. XVI). Zvelebil and Pettitt concluded that the deceased was a ritual specialist (Zvelebil and Pettitt 2009).

At Tărtăria, as well as in the compared Peloponnese and Moravian burials, preparation and treatment of the body, typology of grave goods, disposal program and high levels of energy expenditure to accomplish these tasks reflect a deceased that was a magic-religious adept with elevated social position in an inclusive community.[13] If the evidence mentioned above on ritual behavior is sufficient to individuate Milady Tărtăria as an esteemed religious adept, there is no basis to suggest her high hierarchical social position established upon hereditary status, wealth or institutional power. There is no substantial documentation about the social organization of the Tărtăria settlement to assess a rank grading analysis. The mortuary data alone do not provide any independent evidence concerning the occurrence of institutional elite or the ascription of hereditary status (Fowler K.D. 2004, 66). Anyhow, the scenario is explicable as collective recognition of a person with exceptional spiritual power whose social esteem and responsibility were largely a result of individual achievement. This acknowledgment acted in tandem with practices considered appropriate to religious concerns about afterlife, ancestors' realm, and their obligations and responsibilities relating to the living community (Fortes 1953, 31; Hertz 1960; Huntington and Metcalf 1985).

Grave furnishing: liturgical paraphernalia, personal adornments, and funerary anthropomorphic marks

Even if any strict connection between funerary equipment and individual identity is contentious and associated with the "materialist-ecological view" (Carr 1995, 114) that dominated American archaeology up to the early 1980s and was put

[13] For the high correlation between amount of energy expenditure in mortuary treatment and social position of the deceased in a community, even if only certain forms of energy expanded on funeral activities and disposition of the body consistently indicate the social rank of the dead, see Tainter (1975; 1978, 121, 126-128); McGuire (1992); Carr (1995, 165).

under criticism by the post-processual archaeology,[14] the interpretation of Milady Tărtăria as a magic-religious specialist important in her community is confirmed by typology, quantity and treatment of the funerary goods. Carr's survey of cross-cultural ethnographic data correlates the kind of grave furniture at most with the personal identity of the deceased and in addition with its gender and vertical social position. It documents the quantity of grave goods to be determined most commonly by the deceased's ranking and age, even if it cannot be taken as a strong indicator of vertical social position, which is more explained by the overall amount of energy expended on disposing the body, grave construction (i.e. form), and kind of grave furniture (Carr 1995, 178–180; Carr, Case 2005, 276). This pattern supports Tainter's (1975; 1978, 12) survey result that the social rank is infrequently reflected by the quantity of furniture in the grave (Carr, Case 2005, 331).[15] In Tainter´s model, the status of the deceased is symbolized much more often by other mortuary customs. In particular, it is reflected by the measurable communal effort and energy expenditure invested in the mortuary practices and rites. Both of these surveys covered a large number of societies of diverse social complexity and agricultural intensity (Carr 1995, 126), but not the farming and pastoral Neolithic societies that would be positioned between the "complex hunter-gatherers having substantial leadership positions" and the "horticultural tribe with head man". Concerning the Transylvanian case, we have enough elements to identify the grave goods as in part liturgical tool utilized by Milady Tărtăria while alive, in part emblematic personal adornments, and in part her funerary anthropomorphic marks. It is not inferable they served as marks of rank or social prestige.

The most significant funerary goods are three inscribed tablets. The archaeologist in charge made note in the excavation report that one tablet "bears a (hunting?) scene, and the two others extremely curious signs placed on several registers" (Vlassa 1962, 26-27; 1963, 490). He interpreted the signs incised on rows on the tablets as "a rudimentary writing… at least the rudiments of an ideographic notation" (Vlassa 1962, 26-27; 1963, 492).

Concerning the other liturgical paraphernalia, one can observe that most of the artifacts from the ritual pit-grave belong to cults related to virility, fertility and fecundity, their sovereign mysteries and female hypostasis. Most of the grave goods are human statuettes. Gh. Lazarovici and Merlini have identified six figurines

[14] In the paradigm driven by social organization, the intentionally deposited goods in the grave have often been seen to reflect image or symbolize the dead individual's social persona. According to Saxe (1970; 1971), Binford (1971) and Brown (1971) the wealth in graves corresponded to the deceased's social identity and position in life. "Status was most commonly symbolized by status-specific 'badges' of office and by the quantities of goods contributed to the grave furniture" (Binford 1971, 23). The statement was strong critiqued within the post-processual archaeology (Hodder 1984; 1990; Thomas 1991; 1999; Morris 1991).

[15] Carr's statement that quantities of grave furniture rarely indicate the vertical social position of the deceased is turned by some scholars in to the unreliable reference that, according to him, ranking tends not to relate to quantity of grave goods (Bacus 2006, 108).

belonging definitely to the pit-grave (Merlini and Gh. Lazarovici 2008). Any of them has a distinct shape and wears an elaborate mask that possessed, impersonated, and conveyed its resident power during ceremonial rituals. It might express a mythological creature, a human or totem ancestor, a divinity or another being possibly believed to possess mastery over the living. Some of the figurines are painted with red ochre.

The singular features of some figurines pose stimulating questions concerning Milady Tărtăria "ritual specialization". One can note at a glimpse that two statuettes show a phallus-like shape with accentuation of a masked face over the glans.[16] One has breasts and emphatic buttocks divided by a deep vertical split. A female figurine in phallic shape expresses clearly the encounter of the male-female duality in the same body.

Two figurines exhibit a hole intentionally positioned on the far lower area of the mask or under it, upon the chin, resembling an opening mouth. On a third statuette, the craftsman started to drill a hole on the far lower area of the mask, but then changed his/her mind and the orifice is only a hint. What is the reason for the presence in a ritual grave of speaking, singing or mourning figurines?

The masks of three statuettes are asymmetrical towards the left. Was their disfigured shape a conscious representation of unusual mythical personages? In the ethnographical record, masked and deformed figurines occur that, employed in ceremonial rituals, depict mythological beings, the spirits of dead ancestors as well as other creatures believed to possess supernatural power. Alternatively, was the deformation of the Tărtăria figurines the result of a practice that we nowadays

[16] Masked figurines with cylindrical shape are well known from Vinča A and early Vinča B1 cultural groups. Statuettes that are coeval with the Tărtăria finds were recovered at Gornea, in the Vinča A stratum (Lazarovici Gh. 1979.pl. XX/A 4, 10, 11, 15), at Limba - Şesu Orzii (Alba, Romania) (Florescu C., M. Gligor, P. Mazare 2007, 99, fig. 2, with a dating of c. 5500-5200), at Zorlenţu Mare, in Vinča A3-B1 level (Comşa and Răuţ 1969. fig. 3, 6; Lazarovici Gh. 1979, pl. XXD/1, 2, 3, XXE/2) and at Miercurea Sibiului - Petriş, level Ib, corresponding to the Vinča A3/B1 period (Luca, Diaconescu, Suciu 2007). Subsequent similar statuettes were discovered at Zorlenţu Mare, in Vinča B2 context (Lazarovici Gh. 1979, pl. XXI/B5), at Balta Sărată, in Vinča B1/B2 level (XX/K5) and at Parţa, Banat culture (XXI/GG 1, 3, 11). Phalloid statuettes were found at Turdaş (Roska 1941, pl. 137, 13, and 138, 7). The second figurine from Turdaş is more or less similar to the Tărtăria one. Similar statuettes and coeval with the Transylvanian finds were discovered in Vinča A2/A3 level, at a depth of 8.9 and 8.4 meters, in the eponymous settlement of the Vinča culture (Vasić 1936 III, pl X, 38; XIII, 62). Also Potporanj (Brukner 1968, pl. IV. 1) and Žabalj in the Voivodina (Brukner, Jovanović, Tasić 1974, fig. 42) yielded Vinča figurines with cylindrical shape. A comparable figurine type was found at Orlovo settlement (South East Bulgaria), but it is without a clear chronology (Gaydarska 2009, personal communication). The V ornament along the jaw has analogy at Gornea in the Vinča A culture (Lazarovici Gh. 1979, XX/A4), in Vinča A3-B1 level at Zorlenţu Mare (XX/D9), Vinča A3-B1 at Balta Sărată (XX/I 5), and Vinča A3/B1 at Miercurea Sibiului-Petriş (Luca, Diaconescu, Suciu 2007).

consider typical of malevolent actions made during rituals that nowadays are considered of "black magic?[17]

Fig. 4.

Fig. 5.

According to an oral communication from the archaeologist in charge, mentioned by Höckmann, the grave goods were found in the pit among the shards of a clay vessel (Höckmann 1968, 65, 66). After a revision of the material from the Tărtăria excavations[18] and checking the register recording the collection of the museum, Lazarovici Gh. and Merlini discovered that shards from a Vinča A3 high-pedestal bowl have been inscribed inside the range of the finds from the ritual pit. Vlassa recreated the vessel discretionally. It is fine, well executed, in blacktopped technique, hard fired and very well polished. The vessel was very much used during its life and then intentionally broken smashing it from inside with a tool such as a mace or a stone. Therefore, it was ritually fragmented. It was possibly the cup employed during the ceremony performed after the death of Milady Tărtăria or acted to celebrate her second interment.

The social life of the paraphernalia for worship had two phases: before and after the death of Milady Tărtăria. While she was alive, they have been utilized as ritual tools and have been possibly surrounded by taboos as sacred items. It is evidenced by the unusual compound generated by the possibility of overlapping the rectangular and circular tablets that both bear a round hole and are divided into cells. They were worn or hung, one over the other, and the resulting combination

[17] F. Drașovean collected a series of twisted and mutilated Vinča artifacts, mainly figurines, that he ascertained to "black magic" rituals (Drașovean 2005)

[18] The Neolithic site at Tărtăria-Groapa Luncii was discovered on 15 July 1906 by Endre Orosz and studied during four stages by various scholars.

may have created a relationship of overt (seen) and esoteric (hidden) signs (i.e., the signs on the upper register of the circular tablet would have been covered). After the decease of Milady Tărtăria, the paraphernalia have been intentionally and meaningfully broken (not the tablets), possibly during the early steps of the mortuary treatment or when the skeletal remains have been interred in the ritual pit. Only a small part of the liturgical equipment has been deposited inside the ritual pit-grave. Most of the osseous and goods remains might have been widespread among kinship and (family or spiritual, local or non-local) descendents that shared a common heritage.

Fig. 6.

If we add to the list of the funerary goods a grey with a yellow angoba, quite refined pendant-amulet resembling consecration horns, we are in presence of a ritual pit-grave with religious motivation linked to vitality and sexuality. The low consumption of the hole for suspension testifies that the pendant-amulet was worn (by Milady Tărtăria?) for a short period.

Another emblematic artifact is a *Spondylus gaederopus* armlet that was worn (by Milady Tărtăria?) for a long time. Nieszery suggests that armrings were conferred an individual at an early age and continuously worn (Nieszery 1995, 85). The diameter of the children's armlets was very small. Probably, during an initiation ceremony in late childhood these small jewels were broken and substituted by larger ones, again continuously worn thereafter. Adult identity of Milady Tărtăria was possibly embodied in feeling and observing the arm band made of non-local *Spondylus* becoming even tighter around the arm, and then loosening as

muscle substance decreased in older age (Hofmann, Whittle 2008, 294). The *Spondylus* armlet attests also for long-distance trade and exchange, evidencing that the Tărtăria community was involved in a broad sphere of interaction. Milady Tărtăria armring was broken down exactly in the middle through an abrupt action, possibly during the funerary ritual.

Fig. 7.

Fig. 8.

The distorted shape of some statuettes, asymmetric towards left, mirrors the deformations of Milady Tărtăria. In one instance, the mask of a Vinča A prismatic figurine was deformed under a deliberate torsion from its right to left as though a knock disturbed the clay when it was still soft. The twisting pushed the nose into the centre, de-squared the oblong fissure of the eyes from the same horizontal line (its left eye is higher then the right), but did not distort the outline of the mask. The statuette was intentionally fragmented having been broken horizontally at a place that is one of the strongest parts of the body: under the chest and above the waist. Initially its height was 20-25 cm. After the high-pedestalled bowl, this is the biggest discovered object. The material is not very fine and includes little shards and mica. The sculpture was made in a rush. It was hard fired for a long time, uniformly cooked, and not polished but just clean with hands or leather. The craftsman started to drill a hole on the far lower area of the mask. Very interesting are the holes over the armpits, because they were possibly filled with a stick in order to raise and sustain orante arms that might have been broken during a ritual.

The prismatic figurine seems to be asexual because of absences of distinct indications concerning the gender. The outline of the breasts is not evident at all. According to our contemporary standards, the statuette wears female accessories (probably earrings) and clothes (a striking tunica with Vs patterns in front and on back). It was completely painted, mainly in red. On the left eyebrow and on the top of the head there are traces of red painting. On the left side of the mask and the torso, there are traces of yellow ochre painting as well as seldom on the body. In the

decorative incisions on the mask, on the body and on the right eye, there are traces of black color. The red color, and in particular the use of red ochre, has symbolic significance in the mortuary rituals of many ancient cultures (Morphy 1994). In archaeological literature, its utilization in funerary occurrence is often viewed as rendering life and its renewal, marking the transformation and passage from one life to another (Gallis 1982, 243). The red color, reminiscent of blood, preserves and sustains the energy of life, providing magical force for the route to the world beyond (Zagorska 2008, 115). On the statuette under analysis, the red is just the predominant color within a technicholor frame that has to be considered part of the normative mortuary program. It is not without significance that the mask is bicolor and pigmented with incrusted painting.

Fig. 9.

One has to contemplate the possibility that this statuette was not a magic-religious paraphernalia utilized by the remarkable religious adept while alive, but a marker of her passing away modeled after her death, probably resembling her features and acting for her rebirth. This working hypothesis is corroborated even by the closed eyes depicted by large stroke-fissures and the absence of mouth, which are both traits reminiscent of the death. It is reasonable to state that this disfigured, masked and full-colored statuette, as well as its deliberate fragmentation, marked the death of Milady Tărtăria.

Fig. 10.

In a process that transforms matter into being (Merlini 2009b, 538; 2009c, 80), it is possible that this figurine was manufactured at the time of Milady Tărtăria death, or throughout the defleshing process, or even at the ceremony of secondary burial. Then it acted in a ritual to represent the deceased. Once the spirit of the religious adept was freed, or during the reburial process, it might have been broken and sacrificed connecting the living to the power of the prominent and terrific holy person and, by doing so, asserting a political claim of continuity as being still part of the community. The funerary anthropomorphic mark has been interred with her pile of ritually fragmented tools, personal adornments - pendant-amulet and armring – and bones, which became a compound spiritual wealth.

In conclusion, the burial goods that accompanied Milady Tărtăria into the pit-grave are spiritual in nature and not utilitarian. Their choice and treatment have to be considered somewhat out of the ordinary. They indicate profound reverence for the deceased, being affected by high regard in the community due to age and occupational role as a magic-religious adept with gender as a structuring principle and the mystique of virility, fertility and fecundity as ritual specialization. Selection and handling of burial equipment recognize Milady Tărtăria imbuement with social responsibilities while alive as well as post-mortem. Liturgical tools and emblematic adornments interplayed with her while she was alive participating to her identity display. During the disposal program, they have been reached by funerary

anthropomorphic marks. The artifacts have been broken and in part mixed and packed with her mortuary remains to be buried. Even after the death, Milady Tărtăria identity as magic-religious adept was expressed by the interplay of her body and personal objects. Her physical structure was not a passive medium in death rituals on which predetermined and performed social norms were inscribed, but acted actively within them. Tărtăria case study sheds light on the cultural statute that religious beliefs and liturgies shape individual actions, while individual actions also serve to reproduce religious beliefs and liturgies.

Mortuary facility

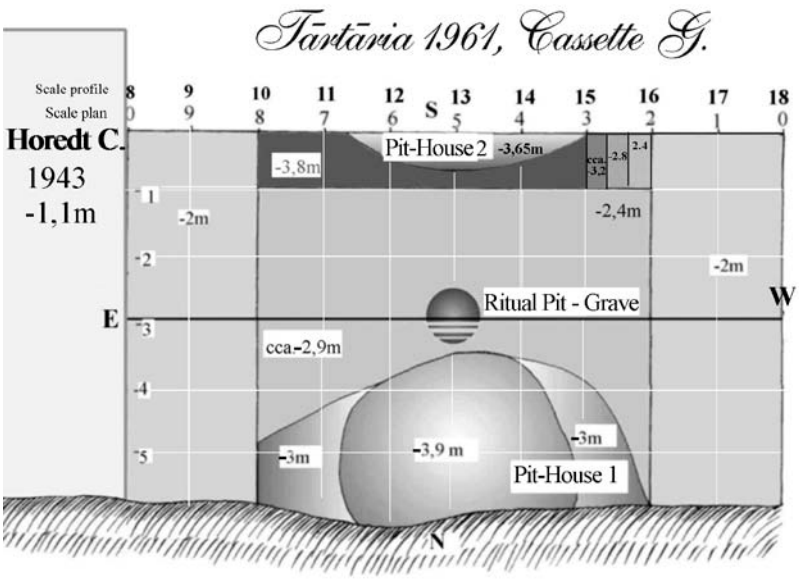

Fig. 11.

The ritual pit-grave was discovered between two pit-huts that were coeval to a certain extent and contemporary with Milady Tărtăria lifespan. It is difficult to verify if one of the pit-houses was Milady Tărtăria's above. C14 data, stratigraphy and plan of the excavation point toward the pit-house B1. Lazarovici Gh. and Merlini verified the close relationship by comparing the radiocarbon data of the human bones from the ritual pit-grave and the animal bones from a pit-house (pit-house B2) that is coeval and adjacent to the pit-house (pit-house B1), which is stratigraphically (level h16+h17) and positionally connected to the ritual pit-grave. The radiocarbon date for the animal bones found at the bottom of the pit house is Rome – 1655 = 6215 ± 65 yr BP (1σ, 5.280-5.060 CAL BCE) (Merlini 2004). If radiocarbon data sustain that the ritual pit-grave and the pit-house B2 pertained to the same time, graphic reconstruction evidences the ritual pit-grave and the pit-house B1 belonged to the same archaeological complex: they were under the same

roof and were functionally connected. However, up to now we do not have information regarding the archaeological material within the pit-house B1.

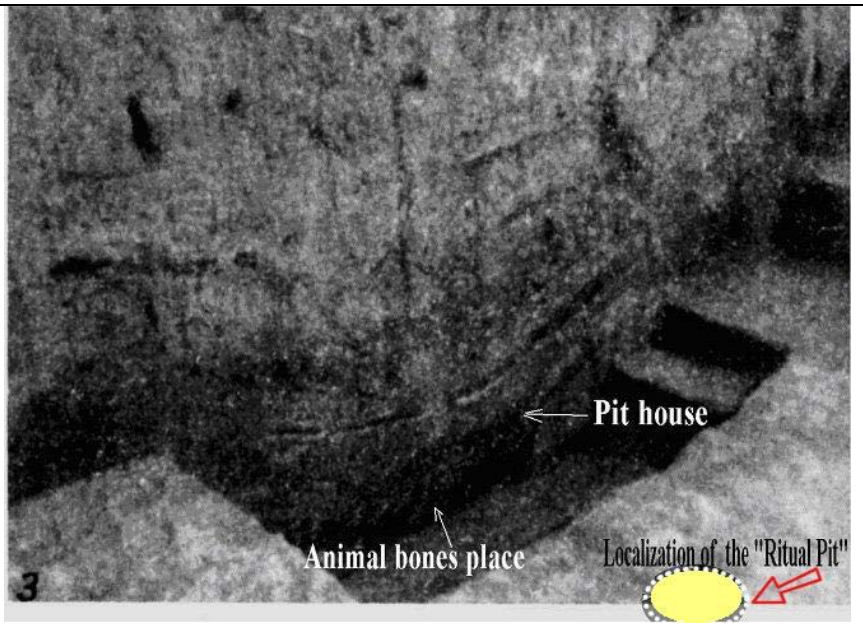

Fig. 12.

If Milady Tărtăria lived in a pit-house (possibly pit-house B1), we do not know if she kept the sacral paraphernalia inside the "ritual pit," as a sort of box with magic-religious tools that was located under the same roof and provided magical protection for the abode. However, the liturgical associations functionally connect the inscribed tablets and the ritual paraphernalia, and relate both to a dwelling with a special function occupied by a magic-religious adept. Lazarovici Gh. and Merlini postulate the existence of special dwellings belonging to an old holy lady, often related to the numerology of the 7. Such hypothesis is sustained by the religious discoveries from Poduri and Isaiia (in Moldavia, Romania), both containing 42 pieces (Lazarovici Gh., Merlini 2005).

Milady Tărtăria's abode might have had a distinct cult area as evidenced in a number of Middle Neolithic examples. At the settlement of Parta (Banat, Romania), one or two corners consecrated to liturgies have been identified in every "block" of two-stage houses comprised of 4-5 rooms located under the same roof. They yielded remnants of monumental statues (bas-reliefs, busts for bull skulls, steles or columns with bullheads, and altars) utilized either as totems of the related enlarged families, or as domestic altars (Lazarovici Gh., Draşovean, Maxim 2001; Merlini 2009b). The main artifact placed in the cult corner of a Transdanubian Linear Pottery dwelling discovered at Biatorbágy-Tyúkberek (Pest County, Hungary) was a bottle-shaped vessel that forms a stylized human figure representing the embryo within the womb whose face is framed by an "M"-shaped line. The vessel was utilized during

virility, fecundity and fertility rituals and was deliberately broken into fragments after it had fulfilled its function. It belongs to the Zselíz phase (5200-4900 BC) (Kalicz 1998; Raczky, Anders 2003; Virág 1998; 2000; Merlini 2009 b, 212).

A number of buildings identified in earlier excavations as "shrines", such as those at Achilleion, Sesklo in Greece, Caşioarele in Romania, etc., present the internal separation of cult finds and the concentration of worship in such an apparent area. They can be re-interpreted as dwelling houses with cult corners (Bánffy 1997, 72) or as domestic sanctuaries (Lazarovici C.-M., Lazarovici Gh., Ţurcanu 2009, 61), because only this distinct spot is related to cult finds and phenomena. A corner of a Late Neolithic house from Vésztő-Màgor (Hungary) has been recognized as regularly utilized for ritual purposes (Hegedűs, Makkay 1987). In the Late Vinča culture, at Jakovo (a suburban neighborhood of Belgrade, Republic of Serbia) a closed liturgical assemblage was found in a cult area (Bánffy 2002). According to Bánffy, cult corners were so spread in the dwellings of the Lengyel culture that altarpieces and figurines were not positioned for ornamenting their interior, but they were kept in use, as active participating objects in some series of action, in the dedicated ritual areas (Bánffy 2005).

This typology characterizes also the Cucuteni - Trypillia cultural complex. At Poduri - Dealul Ghindaru (Romania) 2 fireplaces connected to cult complexes (21 idols, 13 chairs, 2 small objects and a small pot, a chair, 7 idols) have been recovered in a dedicated area of a Precucuteni II dwelling (house 36) only partially investigated (Monah et al. 1982, 9-22; Mantu, Dumitroaia, Tsaravopoulos 1997, 179-81; Monah et al. 2003; Monah 2005). At Truşeşti – Ţuguieta (Romania), the Cucuteni - Trypillia buildings 38, 61, 86 have been interpreted as dwellings that belonged to persons holding a religious role, possibly domestic sanctuaries or "priest's houses" (for a survey see Lazarovici C.-M., Lazarovici Gh., Ţurcanu 2009, 61-63). At Alexandrovka II (Ukraine), the central area of dwelling D1 is characterized by two special structures one facing the other: an offering place and an altar (Chitic 2008). The Cucuteni A.B pit house 36 excavated at Iablona (Republic of Moldova) concentrated numerous anthropomorphic statuettes and was assigned by the archaeologists in charge to a ritual specialist (Sorochin, Borziac 2001). See for comparison the internal organization of several clay models from Cucuteni - Trypillia dwellings (Lazarovici Gh., Lazarovici C.-M. 2003; Lazarovici C.-M., Lazarovici Gh. 2006; 2008). Particularly significant is a house model from Sabatinovka (Ukraine) that_shows figurines all grouped in one corner on a clay bench (Makarevič 1960.290-301; Gimbutas 1974, 26, 73). This kind of dwelling started from the Precucuteni level under Vinča influences and can be noticed until the end of the Cucuteni - Tripolye civilization (Lazarovici C.-M. 2010).

The cult corner occurred even within Early Neolithic dwelling houses. In the two Karanovo I-II buildings discovered at Stara Zagora – *Hospital* (Bulgaria) a bucranium was placed close to the fireplace (Dimitrov, Radeva 1980; Kalchev 2005). A Köros building from Szolnok-*Szanda* (Hungary), that yielded several idols and clay altars in form of bull horn, was interpreted by the archaeologists in charge as a dwelling house with both sacral (cult) and profane (domestic) purpose (Kalicz,

Raczky 1980-81). In conclusion, in the single-room houses, the ritual spot was most probably situated in a corner. In the Late Neolithic multi-room houses, the cultic area was in one of the outside rooms. Inventory of cultic objects positioned in the domestic area devoted to liturgies includes mainly miniature altars, anthropomorphic and zoomorphic figurines, bucrania and vessels. In several cases, the non-profane part of the building was in proximity of the fireplace. The cultic corner was utilized by family members to perform private religious activities. The coexistence of consecrated and secular areas in the same dwelling evidences both the importance of domestic ritual and the inexistence of a sharp border between sacred and profane sphere (Bánffy 1997, 72-74; Merlini 2009c). In a number of cases, it is documented that this typology of dwelling belonged to eminent persons involved in ritual practices that were performed in it (Lazarovici C.-M. 2010).

It is possible that a substantial corner of the dwelling from Tărtăria might have been devoted to magic-religious rituals while the rest might have been associated with daily life, albeit an everyday routine that was permeated full time and with any action by the spiritual path of the initiate (Schwarzberg 2003, 81). Anthropologic comparison assimilates Milady Tărtăria's abode to the present-day ashrams of sadhus in Hindu culture (a holy person carrying an ascetic lifestyle). They are one-room dwellings for both living and retreating that are characterized by a corner area consecrated to liturgies. Sometimes, a second room or an open space is set apart and specialized for cult purposes.

The scenario: a consecrated pit-grave of a newly-created ancestor for a corporate group and not a household votive deposition

A crucial point for interpreting function of the tablets and meaning of the signs within the mortuary context is that the discoverer and most of the scholars still consider the Tărtăria pit to be a cultic sacrificial hollow filled with a votive hoard, a dedication deposit[19], a pile of "sacrificial offering" (Vlassa 1962; 1963) or a foundation offering like at Platia Magoula Zarkou in Thessaly (Whittle 1996, 88, 101). Anyhow, it is actually a ritual pit-grave connected to ancestor veneration (Cauvin 1978; 1994), even if the term has to be used with caution (Bonogofsky 2005; 2006; Croucher 2010, 11), within the frame of a corporate group (see note 2).

Milady Tărtăria's bones underwent a thorough defleshing process that could have required an elapsed time that cannot be determined (from a few months to some years). After the removal of the flesh from the bones, the ritual fragmentation of skeletal remains and their mixing with her identifier artifacts, the secondary burial of Milady Tărtăria might have returned her to where she had spent her life. Association of burials with habitation structures, especially interments made under the floors and inside dwelling places, was an obvious trend in the Neolithic of Southeastern Europe (Bailey 2000, 116-117). It is possible that, during the time lag between first and second deposal, Milady Tărtăria's house was taken out of use. The

[19] See categorization in Bradley (1990, 198).

practice to inter people within abandoned buildings is well documented in Early and Middle Neolithic. See for example at Nea Nikomedia (Angel 1973). Focusing on the British Bronze Age, Brück (2006) maintained that the edifices may have had a lifecycle. The decease of the person was related in some way to the death of the construction. [20] One can relate the lowest filled levels of the pit to this period (Lazarovici Gh. and Merlini 2005; Merlini and Lazarovici Gh. 2008).

The evidence of a grave blessed by spiritual wealth, instead of the occurrence of a dedication deposit, indicates that the pit and the pile of objects - including the tablets bearing script signs - cannot be commented in a straightforward manner in terms of giving direction to an otherworldly power for supernatural returns (votive deposition). They should be interpreted primarily as actors of socially significant death liturgies reflecting social standing and magic-spiritual expertise of the deceased. At Tărtăria, the human body and its associated artifacts constituted a form of devotion and a means to facilitate communication with supernatural powers *only* though distinctive funerary rituals and periodical ceremonies performed after the secondary burial. This figure is confirmed by the nature of the funerary goods and at the same time corroborates it. They were not gifts to the deceased, but her personal belongings that accompanied her re-birth into an ancestral state and marked the descendant's new status (Oestigaard 2000; Oestigaard & Goldhahn 2006).

The commented mortuary practice reflected conscious decisions made by the members of the community and corporate group about customary and effective social behavior considered suitable to express and exploit relationships with such a revered deceased. The secondary burial of Milady Tărtăria with her liturgical tools, personal adornments and funerary anthropomorphic marks within the context of a dwelling that she previously occupied as a magic-religious adept expressed not only her preeminent status and persona, but was consistent with her transformation into a novel ancestor with a continuity in recognized duties and responsibilities to serve the social unit.

This milieu leads us to imagine the multistage and ritualized secondary mortuary practices[21] related to Milady Tărtăria as an extraordinary process of events for expenditure of resources, effort, time and dedication. Through it, the corporate group transferred the relationship, functions and obligations that closely united it with the religious adept at more effective level, amplifying the symbolic meanings in relation to social cohesion and protection against natural and supernatural phenomena (Fortes 1976, 13; Huntington and Metcalf 1985).

Since we know that these were precisely the operational domains of the ancestral dead, we can infer that such a circumstance happened at Tărtăria. We might therefore conclude that a distinct funeral orchestration was put on play by the community to establish the worship of a new ancestral power. Therefore, Milady Tărtăria was not just a forebear that was notorious and had to be remembered

[20] Even in Late Neolithic Mesopotamia, after the burial of the dead within buildings they were abandoned (Campbell 2007-2008, 14).
[21] See Kuijt I. 2008, 175.

(Bloch 1996), representing another dimension of the past (See Whittle 1996, 369 concerning LBK burials).

Corporate involvement with the ritual pit-grave as foci for group identification

Funerary program and final inclusion of Milady Tărtăria within a distinct burial space and the peculiar location of her deposition are both significant indicators concerning corporate group membership and identity having household as a sub-level. Her secondary interment in a habitation structure supposedly reinforces the principle of a concentration of finds and rituals in the domestic domain, even if one has to remember the above-mentioned particularities of her dwelling. However, Tărtăria case study denies the picture according to which individual graves can be considered in some way as standing for the notion of the house or household (Hofmann, Whittle 2008, 293).[22] The scenario is even not conceptually linked to Hodder's key distinction between the domestic (domos) and the wild outside the community (agros) and his consequent proposal that household was the centre of social life and symbolic elaboration, expressing the more general concept of securing and nurturing (Hodder 1990, 32-42).

Even if Milady Tărtăria was re-buried under the floor of her abode, features of her mortuary program point not to a household cult,[23] but to a communitarian ceremony performed by ritual practitioners and conceived as an experience of collective representation and emotion (Inomata, Coben 2006, 23). It happened according to the bronze communication rule that the secondary mortuary practices are in general ***deliberately*** held in highly visible public contexts to maximize participation in this shared experience in a meaningful way (Kuijt 2000, 148). Secondary mortuary rituals differ from primary burial of individuals, as these ceremonies often crosscut kin and household lines, thereby emphasizing the community over the individual (Kuijt 2000, 145). The funerary ceremony performed at Tărtăria was a means to promote and legitimize corporate group solidarity. Therefore, it might have acted as protective device both for the dead and for the living to ensure the continuity of the community and ancestral heritage. Elaborate corporate symbolism as reflected by the mortuary practice evidences mutual obligations set up with kin and non-kin and indicates promotion of social solidarity (even if not deleting competition within the community). We cannot know if Milady Tărtăria's secondary burial played also at a third level, being part of an intense intercommunity or inter-lineage competition. The gathering of a wide community for the re-deposition possibly created opportunities for individuals and groups to reaffirm and renegotiate social roles.

[22] For a critical analysis of this statement, see Fowler C. 2004, Brück 2004; 2006; Fahlander, Oestigaard 2008; Stuzt 2008.

[23] It therefore challenges the pavlovian view that for necessity "intra-mural burial emphasizes both the social and spatial proximity of the individual deceased to the household within the great village community" (Chapman J.C. 2010, 42).

I do not define the corporate model against the house model, which is also a corporate entity with a group identity and sometimes with an ancestral venerate dead (Lévi-Strauss 1982; 1987). I simply highlight the productiveness of the corporate group model interpreting the burial from Tărtăria as well as the usefulness of this case study to contribute establishing a firmer corporate group model for the Danube civilization.

Expanding upon the subject of the pit-grave, the continued significance of a distinctive blessed place was consecrated or at least symbolized by the possibly association of the funerary program with socialization of the dead and ancestor reverence, constituting a place devoted to the exchange between the living and the recent ancestral being.[24] Milady Tărtăria's pit-grave may have been a means of connecting descendants with her and enlisting her good will toward the living. This may confirm that the relationship between the living and the newly-created ancestor was deeply imbedded within daily life and that it was a core feature of the community's belief system.

The placement of Milady Tărtăria in relation to her habitation provides supplementary clue as to where Middle Neolithic people thought their ancestral dead inhabited and how they should be integrated into the community of the living. They did not occupy a separate realm from the live people and had a solidarity relationship with them (Freedman 1958, 85; Fortes 1976, 5; McAnany 1995, 85). Milady Tărtăria resided in the ground within an abode structured like abodes of the living. She was placed into Mother Earth's body, which womb governed the repeated cycles of life and death (Gimbutas 1999, 55). Thus, all ritual events with the pit-grave as a hub had possibly an essential part marked with libations to the earth through the pouring of liquid onto or into the ground, feeding the ancestral dead in this way.

Formal burial such as a pit was used to house the remains of the deceased. If her interment in the ritual pit-grave linked individual and collective identities and anchored her ancestry to a specific blessed locality, the mortuary practice did not create a highly visible grave. The pit had limited measures. Lazarovici Gh. and Merlini calculate that several strata of it (ca. 1/4 of the whole) have been destroyed during archaeological excavations, i.e. 7-10 cm. in high. It means that, as mentioned before, originally the pit was about 30-40 cm. deep with a diameter of about cm. 40. In addition, no funeral architecture was evidenced by the archaeological excavation. Vlassa did not find traces of stones, slabs, etc. It is inferable that the highest level of labor expenditure was exhibited not for the grave, but for the body treatment and correlated liturgies (feast included). In the Middle Neolithic of Southeastern-Central Europe, funerary architecture did not give shape to space. However, it is likely that the burial was marked by the pit-house that served as a visible territorial marker. Its positioning within the village would have been a constant reminder to people of the

[24] The instance is more about representation than symbolism. Ginsburg (2002, 72) describes the case of a dead ruler that was buried twice at two different locations. One grave contained the body, while the other held a material representation of the ruler. It was the grave with the representation that was considered the "real" one (Fahlander, Oestigaard 2008, 3).

custodian ancestor and linkages between the communities factions such as kin, other families, corporate group, and other groups connected through webs of social, economic, ritual, and political obligations.

If the final burial was introductory to the rebirth of Milady Tărtăria as newly-created forefamather to be venerated and if she was interred into Mother Earth's womb, the funneled pit itself, as container for the hybrid fetus made of bone/clay/spondylus/stone[25] may have represented the womb for the regeneration of Milady Tărtăria or even her transfigurated body itself, being the walls of the cavity a sort of chthonian skin. In addition, the ritual pit-grave was a "cultural womb" (Kemp 2006, 69) for the descendants within the context of intergenerational transmissions.

If the pit-womb metaphor has not to be uncritically applied, however it helps understanding the meaning for the placement of Milady Tărtăria under her house floor within a communitarian framework. The pit-grave within her habitation structure reincorporated tangibly the dead in the world of the descendents. The burial locus was the focal point from which descends had access to the spirit of the ancestor securing them that Milady Tărtăria continued participating in their social actions, influencing the living through memory, affecting them with socially expected behavior, and supporting the well-behaved persons with supernatural powers (or interceding with supernatural powers) connected with procreativity and prosperity. The sacralization of these structures embodied social cohesiveness and continuity within corporate group and community (with household as a sub-horizon of them).

A key reason to expand energy for mortuary activity and interment in the ritual pit-grave was possibly group identification associated with legitimization of the corporate ownership, control and/or access to the area. Consistently, corporate members might have gathered periodically here to celebrate rites of unity (Watson 1982, 597), ancestor veneration, inalienable corporate property (on agricultural land in primis) and access to natural resources. According to the archaeologist in charge, the bottom of the ritual pit was located in the deeper layer, in the sterile loess (Vlassa 1963, 490). There was the necessity to touch the ground as in a foundation ritual? It will be important if the archaeological excavation from the Lucian Blaga University - IPCTE at Sibiu will be able to verify if this deposition may have played a crucial role in the sanctification of an ancestral space at an early stage of settlement occupation, establishing ancestral rights on a newly occupied place.

As mentioned above, the patterns of the special pit-grave conveyed role and procedures of the corporate group within the community. In search of sociological significance for burials, Saxe (1970, 119, 233-4) stated that such social groups with rights on certain valued and restricted resources through attainment and/or legitimation by means of lineal descent from the dead (i.e., lineal ties to the ancestral dead), maintain either discrete cemeteries or portions of them. He also

[25] The category of the hybrid or compound body generated by re-combinating fragments of a human body with pieces of funerary goods is not contemplated in the types of 'deviant' burials recently elaborated by J. C. Chapman (2010, 32-34)

advanced the hypothesis that, conversely, the emergence of formal disposal areas was caused by increasing competition for access to vital resources and indicates the occurrence of such descent groups which tried to control those resources. In this context, the placement of an ancestral dead or a group of them can become a highly political negotiation (Pink et al. 2008). Goldstein's survey on 30 societies worldwide (1981, 61) validated only the converse of the controversial Saxe's hypothesis to be usually true: if there is a formal bounded disposal area, used exclusively for the dead, then we are probably in presence of a society that has a corporate group structure in the form of a lineal descent system. Corporate groups symbolize and ritualize their corporateness by many means, only one of which may be the maintaining of permanent and bounded areas for the exclusive disposal of a social group's dead (Carr 1995, 122). Saxe/Goldstein assumption has been heavily criticized because it restricts causation to the single dimension of material interest (Hodder 1980; 1982, 196-9; 1984.53; Shanks, Tilley 1987, 43-4; Pearson R. et al. 1989, 3-5; Chapman R. 1990.2-6; Morris 1991, 147).

Having in mind that control over vital resources does not exist independently from the ideas and perceptions of prehistoric actors and that the issue has to be located within the broader cognitive structure of the particular society under study (Morris 1991, 147-8), corporate group presence fits the Middle Neolithic societies of Southeastern-Central Europe and the Vinča A community of Tărtăria within this frame. In those villages networking at local and regional level, such descent groups had residential coherency living on the same plot of agricultural land, engaged in quotidian face-to-face interactions, joined in collective activities as a daily work group and jointly owned inalienable economic resources and property (or rights to corporate property) within a lineage. Under this frame, the influence of ancestors and the territorial control through their burials were pivotal. Milady Tărtăria's burial possibly eased inter-generational transfers of rights to vital resources. Even if the persons associated with her did not constitute necessary a permanent and closed corporate descent group (Bloch 1971, 114-120; Scheffler 1985, 9, 10; Kuper 1988), a question has to be posed. Was the genealogical distance from her a criterion to establish, within the lineage, individual and household differential access to resources and benefit from corporate property (Freedman 1958, 34, 127)?

The presence of figurines in an exceptional corporate mortuary context supports ancestor worship and strengthens the argument that some of them may have acted as images of the recent ancestor. Paraphrasing some suggestions from Talalay's research on Kephala, one can state that at Tărtăria the prismatic and technicolor statuette from the ritual pit-grave might have been used as corporate social, economic and territorial symbol, and representation of ties to a novel community's ancestral spirit (Talalay 1991, 49). This intentionally fragmented and buried figurine served as portrait of the ancestor that chartered ancestral rights to the territory though the place-value of the sacralized pit-grave. Talalay's arguments are based on anthropological literature and we lack key information on Tărtăria community. Therefore, the explanation of social, economic and territorial employment of corporate symbols in form of figurines tied to ancestral dead cannot

be directly invoked. However, it opens up a stimulating possibility for interpreting the links between the kinship structure of the community and such a ritual specialist, her pit-grave, and her abode.

To summarize, the mortuary pattern of Milady Tărtăria is structured by a distinctive norm concerning both treatment of deceased according to fragmentation/accumulation principle and in-house location of the re-internment. It can be evaluated both as indicator of individual identity vs. collective identities as well as corporate vs. community concerning the social reproductive strategies.

We do not know if Milady Tărtăria secondary burial was followed by the reutilization of the pit-house as abode or not. Ethnological documentation suggests that in some cases "homes" devoted to holy life are occupied by religious adepts who follow the spiritual line of the deceased and are bond into a cycle of ancestral veneration. In other occurrences, they become memorial shrines. It is not infrequent that they are abandoned when the devotional memory of the departed spiritual teacher fade. The secondary mortuary practices performed at Tărtăria required the living be aware of where, when and according to which procedures Milady Tărtăria was interred into the ritual-pit, life histories describing her performances as successful ritual adept as well as narrative and expectations about her otherworldly powers. The sacralized spot mobilized through time this awareness as a form of collective intergenerational memory. It served not only to commemorate the individual identity of the dead ritual specialist, but also facilitated intergenerational links among past, present, and future conduit for collective memory and reaffirmation of identity and community membership. Although the dead is no longer present, it does not belong in the past: rather, they reside among the living but in another place (Kuijt I. 2008, 176). "Within two generations memories, events, and objects associated with her might have been transformed from experiential and personal to referential and abstract by the means of a process of remembering the collective and forgetting the individual" (Kuijt I. 2008, 186) or simply disappeared.

The just now starting excavations at Tărtăria will situate the burial in the structure of the settlement and social landscape.[26] In particular, it will clarify if the corporate group included physically the ancestral dead into the boundaries of the area used by the community (settlement), however segregating Milady Tărtăria in a "mausoleum" that assured her as part of the living, but qua separated from daily life spaces. Unfortunately, regular cultivation and erosion have damaged part of the archaeological site and the area of the pit-grave. The Neolithic settlement of Tărtăria-*Groapa Luncii* is located on a small promontory 300-350 meters long and 150 wide that is 15 meters high on the Mureş River. The river once ran underneath the site before eroding a side of it. The archaeological area is intensely cultivated and, unfortunately, the amateurs do not need to rummage the soil in order to take out potshards, parts of statuettes, and fragments of altars.

[26] Viz. in Campbell (2007-2008) analysis and debate relating ancestral dead to place. According to him, the burial of the dead within buildings changes the nature of activities and beliefs surrounding them, with close correlation between the deceased and the transformation of the settlement (Campbell 2007-2008, 14).

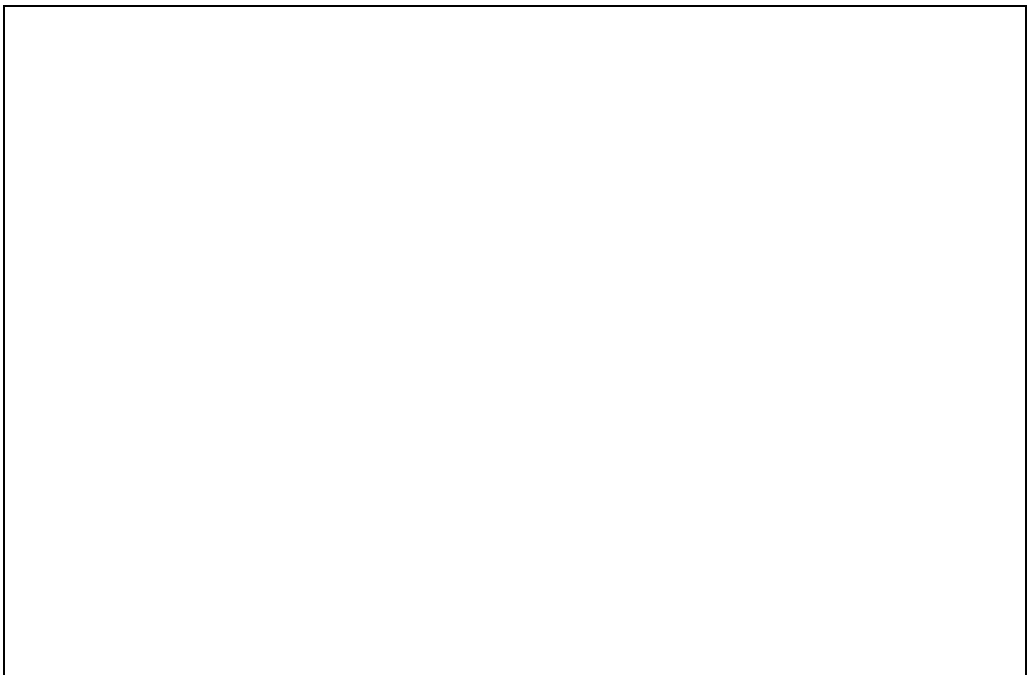

Fig. 13.

Even if it is possible that the new ancestor was not physically incorporated into a dwelling utilized by the living, she was in any case part of the living society. This symbolic contradiction concerning how Milady Tărtăria was re-integrated into the community of the living aligns well with the above interpretation of mortuary data as reflecting her spiritual role and collective reverence within a non-hierarchical and inclusive frame of social organization. The context indicates a passionate spiritual life with elaborate symbolism and intense ceremonialism developed within a medium size community engaged in early farming.

A mortuary procedure hinged on the interworking of the two principles of accumulation and circulation

As a result of intentional fragmentation and reduction (bodily dismemberment and breakage of emblematic objects), at Tărtăria the two principles of accumulation (selecting, grouping and interring together fragments of both body and artifacts) and circulation (distribution and sharing of relics from both kinds among people within a circuit that was not necessary restricted to the mortuary arena) worked together thereby in the mortuary procedure through multiple episodes, reinforcing distinctive social relations and identity. The practice occurred possibly at ancestral lineage level within the community sphere and having household as a sub-level. Relationships expressed by means of fragmentation and after that collection / storage of core fragments in a consecrated place, on one hand, and socialization

processes among (kin, lineage or spiritual) descendants, on the other hand, involved skeletal material, magic-religious tools, personal adornments and funerary anthropomorphic marks of the revered and terrific holy lady.

Expanding upon the subject of the bones, future inventory and analysis of skeletal relics mentioned above will verify the possible deliberate patterning with regard to both the bone fragments selected for stocking in re-deposition and the portions of the body from which they were taken. The skull is missing. Only some pelvic fragments remain. Many minor bits and pieces of bones have not been found by Vlassa (in particular elements from the hands and feet). The absence of fragile bones might be the result of the hypothesized natural processes of defleshment and disarticulation (Lazarovici and Meşter 1995). These elements are the most susceptible to decay. Besides, it is well known that mice and rats quickly devastate these parts of cadavers. The absence of the smaller bones might be derived also from a possible transfer of skeletal material (Sarkar 1951, 23). We cannot know if the skull received special attention.

The metabolization of the deceased from a recognizable body to single bones and bone fragments, their treatment and the selection of portions of the remains imbued with specific meaning were important steps in establishing social memory and gaining an ancestral state to Milady Tărtăria. This process served to re-establish and maintain contact between the living and the dead persona (Chapman 2000; Thomas 2004; Fowler C. 2001; 2004; Brück 2001; 2005). A portion of the bone fragments that the archaeological excavation did not find in the pit-grave might have been removed during the secondary disposal and utilized to connect the most recent ancestor, Milady Tărtăria, with her living descendants and/or might have been passed on to connect a third party.[27] As noted by Thomas (2000, 662), this distribution can be viewed as a flow or pathway. It involved the recirculation of these objects through multiple events (Garfinkel 1994; Griffin, Grisson, and Rollefson 1998; Kuijt I. 2008, 182). The disposition in not anatomical order of selected portions of the post-excarned body was considered sufficient to represent and sanctify the presence of the deceased within the grave.

Adding information on the objects that participated to Milady Tărtăria's identity when she was alive (liturgical tools and personal adornments) and after death (her funerary anthropomorphic marks), they have been submitted to an intentional fragmentation (not the inscribed tablets) possibly in a ceremony performed during the primary burial or, more likely, the re-deposition. Careful examination can establish that these objects have not been broken accidentally or by misuse. They have been "killed" and interred ritually. Firstly, one has to observe that the occurrence of magic-religious tools and exotic, non-functional, precious items (as an armring made of *Spondylus* shell) would mark an inappropriate pattern for a discard collection. Secondly, these artifacts have been fragmented carefully and deliberately according to a methodical and selective breaking process. The figurines

[27] Viz. the selective collections created by removing skeletal elements during the process of secondary burial in several Megalithic tombs (Shanks, Tilley 1982; Damm 1991, 45). They included most frequently the skull and major leg bones (Baxter 1999).

made of clay have been truncated into two parts not at their vulnerable points and junctures, but retaining the entire upper part (head included) to be buried in the pit, the blacktop was smashed from inside with a club or a stone, the armlet was broken down exactly in the middle. Thirdly, funerary goods were deposited not only broken, but also incomplete and never restorable to completeness. Even if some pieces might have been lost during archaeological excavations, the phenomenon of missing parts is a good indicator of deliberate object breakage (Chapman J.C., Gaydarska 2007, 3). To summarize, the deposition of incomplete ritual objects inside the pit-grave was not an attempt to discard them as rubbish because of their broken state, but functioned as a distinct liturgy of fragmentation followed by accumulation / circulation of relics.

At the first stage, the ritual enacted through the fracturing of the emblematic objects into pieces might be connected to the rupture of the relations between their owner / represented person and the life sphere. Subsequently, a memory device based on both distribution and place-value was put on play. Some fragments of the intentionally broken artifacts may have circulated among the living as a way of contacting the newly-created ancestor and securing her support, or as a source of more generalized benefits, as well as to solidify the group. The distribution might have occurred along two not mutually excluding channels: a) an 'enchainment' procedure based on the sharing of blessing fragmentary objects among kinsfolk, corporate members, acquaintances and associates in order to establish a magic "fill rouge" between the newly dead and the (kin, corporate and spiritual) descent group based on a mutual commitment (Chapman J.C. 2000, 140; discussion of the concept in Brück 2001; 2005; Fowler C. 2001; 2004); b) the spread of some consecrated fragments throughout the settlement and fields to guarantee fertility (Chapman J.C. 2000, 226; 2001). Any circulating material item acted as a fractal (Chapman J.C. 2000, 39; Chapman J.C., Gaydarska 2007, 9), expressing the whole identity of Milady Tărtăria embodied in them and her immanent enchained relationship of exchange with the descendants at whatever the scale of the phenomenon (size of each shard as well as extent of circulation circuit). Anyhow, the core part of every sacralized object was not dispersed, but collected and associated with the three inscribed tablets to compile a spiritual treasure that has been interred in the discrete (individual) pit-grave (Arnold 1995, 43) during a devotional or initiation (in case of spiritual descent) ceremony. At Tărtăria, if the movement of fragments cannot be falsified but is equally not yet supported by a solid body of data, their concentration as incomplete items is indicated by their re-disposal into the pit-grave. Joanna Brück (2001, 157; 2006, 88) offers a different reading of fragmentation that could be a useful tool to interpret the Tărtăria case. As with other rites of passage, the destruction of the old social persona trough the breaking up of cadaver and objects is necessary for the creation of a new identity, e.g., regeneration and new life.

The complex ritual process of fracturing and then accumulating / circulating was based on the acts of selecting and handling the pieces of bones and artifacts to be gathered in the burial site or to be spread among people and places. The operations on osseous remains and artifacts were accomplished in convergent pairs,

realizing distinct compound entities made-up of blessed and blessing tokens: human remains and clay/spondylus/stone elements.[28] Spiritual synecdoches (where any part stands for the whole) were mobilized for partible exchange relations. The most significant synecdoche was deposited in a funerary complex in connection with death rituals according to which it performed not simply as "item of faith" directed to communicate with supernatural powers in hope of a return from a spiritual investment (e.g., magical protection, success, health, wealth, the flourishing of crops, animal fertility or family fecundity), but primarily triggered the elevation of Milady Tărtăria to the ancestral sphere.

People in the relatively small village of Tărtăria would have known each other, were likely to be biologically and economically interrelated, and were aware of the physical appearance of the residents. Thus, memory of the recently deceased individuals was direct and personal. Echoing Kuijt's suggestions concerning plastered skulls of persons in positions of leadership in MPPNB, it has to be put under scrutiny the possibility that the hard-working construction of Milady Tărtăria's bone/clay/spondylus/stone skeleton attests the coexistence of two procedures. On the one side, it was a physical and symbolic way to distinguish the newly-created ancestor from others reputable members of the community. On the other side, the individualization process coexisted with a community-oriented modus operandi of mnemonics dealing with the dead aimed to transform her physical remains as means of an indirect and referential memory about her within a collective ancestry (Kuijt I. 2008, 179). These two routes together celebrated both the historical terrific magic-religious adept and the community past and present. In addition they effected the transformation from experiential memory, focused on named persons, to referential memory, concentrated upon the symbolic collective (Kuijt I. 2008, 185). However, the mortuary program followed at Tărtăria made a great effort to make people aware for a long time of the identity as well as acts and status of the venerated ancestral dead who, while alive, was a revered ritual specialist.

The cultic context indicates that Milady Tărtăria personhood had a double stage as her packed osseous and artifactual synecdoches had, as well. In life, she was a cult leader and perhaps a revered full-time specialist. After death, she became a recognized ancestor rendered through a culturally significant, yet tangible form. Her representation was compact, motionless and stable in the burial; it was disarticulated, in motion and nomadic among the hands of individuals or scattered in the village or fields. Concentrating and circulating, the venerated ancestral dead settled at the centre of a network supported by collective memory and reinforced social relations. These two ways of representing the 'person' are in tension from the early Mesolithic onwards and they denote one of the central problems of human identity (Chapman J.C. 2000, 146). Chris Fowler has recently defined and applied the concept of the fractal person, composed of elements around, more broadly to

[28] Significant is the discussion of Grave 3 from Hódmezövásárhely-Kökénydombról (Hungary) where a vessel containing a net weight replaced the head of the dead (DeLeonardis 2000).

archaeology (Fowler C. 2008). Brück (2009) refers to the Bronze Age body as a combination of elements that are represented by and constituted through artifacts.

There is no indication of post-interment activities on osseous remains or fragmented goods such as further processing or handling. After filling the pit-grave with them and ending of the funerary rite, the place developed as a central cult place. It is conjecturable that rituals on the residence of the ancestor were observed, but they did not yield enduring material apart the bone of the cooked animal above mentioned.

If there is no evidence that the top of the pit-grave had been deliberately covered in any fashion, by stones or a slab. Gh. Lazarovici and Merlini documented that it was never reopened in more recent times and there are not intruder artifacts into the early Vinča layer (to which the pit-grave belongs) from later and higher levels (Merlini, Gh. Lazarovici 2008). From two photos shot in 1961 by the archaeologist in charge, one can check the dark, thick undisturbed layer of 0.5 m above the mouth of the pit, at least 1 m. under the Copper Age Coțofeni level (Vlassa 1963, fig. 3, 4). As already mentioned, part of the pit was destroyed not in prehistoric time, but during archaeological excavations made by K. Horedt or N. Vlassa. Because of this damage, some pieces of artifacts and bones might have been lost making even harder the decoding of the rationale for their selection. However, the systematic attendance of the head plus upper torso from the figurines and the absence of the low half part from the same figurines would not to be considered a strange coincidence.

In short, at Tărtăria the act of accumulating and circulating after fracturing and selecting can be compared to a coin with two sides, and yet it is always the same object. In the same light, the achievement of an ancestral state made it necessary that fragments of skeleton and objects have to be shared among descendants, and that the deposited parts of the whole were so distinctive that the whole was obviously represented, making up a spiritual treasure.

The question of the sacred script

Under this scenario, if the ritual artifacts were broken and buried in the pit-grave as incomplete even if fractal items, the three inscribed tablets were the only objects left intact and interred as complete items. Even if in the Danube civilization there are cases of deliberate breakage of artifacts with signs and their circulation denoting some form of social relationship (Chapman J.C. 2001), at Tărtăria the inscriptions might have been considered inviolable, inhibiting the breakup of the tablets. A key issue for future research is the exploration of the interaction between fragmented and complete items in both the ways. The first is the interplay at Tărtăria between incomplete items without signs and complete items bearing signs. The second is the comparison in textual information and archaeo-semiotic context of the Danube civilization between the Transylvanian intact tablets and the numerous Neolithic inscribed artifacts that have been intentionally fragmented.

Sometimes objects were broken in particular places because the signs were present at those places. In addition, a pattern of multiple ceramic fragmentations of vessels was in use: in the first stage, the inscribed artifact was broken, while in the second stage the part of it with signs was itself broken. The breaking of the shards happened across the signs (Chapman J.C. 2001, 226). Not aware that the script occurred in previous cultures, Chapman stated that ritual link of individuals or households through fragmentation of incised signs was an important innovation of the Vinča culture (Chapman J.C. 2001, 233).

Conversely, the Tărtăria tablets emphasize the practice of depositing complete special finds when they bear a sequence of sacred and magical signs that was recognized as carrier of apotropaic powers by the believers independently from the capability to read it. Even if part of the descendents of Milady Tărtăria had not been able to understand the real significance, the semantic meaning, of the inscriptions engraved on tablets, they have interpreted them as "deposits" of superhuman powers put in play through magic-religious rituals. Fixing formulas on matter made the liturgy "perfect." The codified act of tracing distinctive and sequential marks through a rite obliged the miraculous powers to be attentive, triggered divine manifestations or interventions, maintained communication with the supernatural sphere even after the conclusion of ceremonies, and endorsed a contract between human and superhuman beings.

Tărtăria tablets provide evidence that the *Danube script* – the archaic, essentially logographic system of writing (not capable of encoding extended speech or long narratives because phonetic elements are not rendered) developed by the Danube civilization - had mainly a sacred nature and was employed in liturgies and to express magic-religious beliefs. Even if profane functions of signs or/and pictograms incised on pots are not denied, the Danube script was not primarily used for commercial transactions or for recording administrative documents, but for communicating with the super-human forces (Gimbutas 1991; Haarmann 1995; 2005; 2008; Merlini 2001; 2004; 2005; 2007; 2008; 2009b; 2010; Merlini and Gh. Lazarovici 2008; Marler 2008; Winn 2008; Luca 2009; Marler, Robbins Dexter 2009; Maxim, Marler, Crişan 2009).

The burial procedures that occurred at Tărtăria are not the only case in which writing technology was ritually connected with the deliberate interment of artifacts and other materials associated with a dead person. For example, in the previous developing stage of the Vinča culture sacred signs were employed at Mostonga (Republic of Serbia) on the valve of a Spondylus gaederopus L. that was positioned as intact item on the pelvis of a deceased deposited in contracted position. The signs have been interpreted as constellations that have to escort the dead through the beginning stage of the afterlife journey (Karmanski 1977; Séfériadès 2003.366; Siklósi 2004; Merlini 2009b). The likeness between the possible asterisms in the Spondylus engravings and some of the signs from the rounded and the holed rectangular tablets from Tărtăria poses questions about the nature of the inscriptions deposited with Milady Tărtăria and the role of the script in burials of "special" persons.

Conclusions

In the Danube civilization, not every corpse received individual and partial secondary burial in a sacralized pit-grave. In fact, it was a very rare event. And even rarer was the re-deposition of a hybrid body made of the skeletal/artifactual fragmented remains together with three inscribed tablets kept as the only complete items. In the present article, I have attempted to provide insights in order to establish a framework within which to assess the plausibility that about 7300 years ago a standing magic-religious adept was consecrated as a novel ancestor in a Middle Neolithic medium-scale farming community that developed along the Mureş River. The indication is corroborated by the socially and culturally (beliefs and worldviews) driven aspects of a normative and emotional funerary process that transformed the corpse of this "kin" religious adept into the body of an "ancestor". At Tărtăria, personhood was commemorated more by the transformation of the dead through the mortuary program and subsequently by interactions between the sacralized pit-grave and people than through attention afforded to burial or static display (Brück 2004; Fowler C. 2001; 2004; Williams 2004). Achieved an ancestral state, Milady Tărtăria resided not solely in the corpse treatment and sacralized pit-grave, but also in the exchanges created between the living and her during mortuary practices and commemorative rituals after the re-deposition.

Even if the extremely heterogeneous character of behaviors connected to the Transylvanian re-deposition and the difficulties in interpreting them have to be underlined (Duday 2009, 90), the present article has presented enough evidence to identify what happened at Tărtăria not being a mere secondary deposit of human bones. It was actually a single, partial, non-cremation and packed burial of secondary character. Protagonist was the body of an elderly, disabled, terrific and revered holy woman who post-mortem continued, as while she was alive, striding across the gap limping between the world of life and the land of the ancestral dead as well as exploiting exceptional skills in rituals concerning the sovereign mysteries of vitality connected with sexuality and fecundity.

Milady Tărtăria's death was not experienced as instantaneous by the community. It was a slow process of transition from one spiritual state to another because the dead still somehow inhabited the physical remains. The re-deposition was the key passage of a multi-stage process that had high symbolic value, was pre-planned, involved multiple households, was intergenerational, and required extraordinary community involvement (Downs 1956; Metcalf and Huntington 1991; Kuijt I. 2008, 175). Primary internment or protected exposition of the intact corpse in a place of temporary storage to disaggregate enabled the dead person to rest and allowed her spirit to leave the material world (Thomas 1999, 136). It was necessary to eliminate the decadent flesh from the skeleton before Milady Tărtăria could join the community of the ancestral dead (Thomas 1991, 112; 1999, 136). Exhumation after decomposition of the soft tissue, leaving only the bones, reintroduced her, in a new and alien form, into the world of the living. Ritual disarticulation / breakage of

the mortal remains and selection of key fragments followed. A parallel procedure fragmented and sorted out her liturgical paraphernalia, personal adornments, and funerary anthropomorphic identifiers.

The association/incorporation of broken liturgical tools, personal ornaments, and effigies with the skeletal remains of Milady Tărtăria was a fundamental passage, being consistent with the transformation of her corpse into a hybrid bone/clay/spondylus/stone skeleton suitable for an ancestral state and its insertion within a system of place-value and exchange. The partial, admixed and packed burial at Tărtăria challenges the presumption that all human bodies are central and pivotal to the burial rite, whereas goods play a secondary and supportive role. It represents a typical case of the Middle Neolithic in Southeastern-Central Europe in which an individual does not begin and end at the boundary of its body, reconsidering the many dimensions of being a person in prehistory beyond the body (Whittle 2003; Fowler C. 2004; Jones 2005; Appleby 2010, 46).

The secondary, individual and partial burial of the compound body was the topic moment for Milady Tărtăria's identity to end the state of liminality moving from the position of "respected and admired ritual specialist" to the status of "venerated ancestor". The passage was symbolically represented by the transfer of the bones from the location of initial storage to the place of final deposal. A ritual feast signed the re-interment of Milady Tărtăria, celebrating her rebirth into the eternal collectivity of the ancestral dead. Large amount of energy and dedication expanded in preparation and treatment of Milady Tărtăria's cadaver (not in the grave construction and architecture) confirm her as a much respected person in the community and corporate involvement in mortuary ritual.

The admix body made of the skeletal/artifactual remains was deposited in a single permanent resting place together with three tablets bearing sacred script signs kept as the only complete items. Only a small part of the osseous elements as well as of the liturgical equipment, personal adornments, and identity representations has been buried inside the ritual pit-grave. Most of the bones and goods remains might have circulated as relicts among kinship and (familial or spiritual, local or non-local) descendents that shared a common heritage.

If liturgical tools (tablets with sacred script included) and emblematic adornments interacted with Milady Tărtăria while she was alive participating to her identity display as a magic-religious adept, they continued interplaying with her as a newly-created ancestor and by doing so, asserting a political claim of continuity as being still part of the community. Therefore, the mortuary program appears to have focused on the re-combinated body of the ancestral dead as a signifier of social relations that even post-mortem were imbued with social responsibilities. Coexistence of accumulation/deposition and circulation/sharing of physical relics and artifactual remains created and maintained lasting bonds between the newly-created ancestor and persons/groups. Small portions of Milady Tărtăria's skeleton, powerful equipment, personal adornments, and effigies reunited components of the family, corporate members, devotees, and other individuals by concentrating them into the sacralized grave together with the inscribed tablets and circulating / being in

their possession to exert an influence over the physical world. From the point of view of the construction of personhood of the newly-created forefamather, her empowering with supernatural but immanent faculties governed two ancestral representations of Milady Tărtăria: an undivided bone/clay/spondylus/stone individual deposited in the blessed burial; and a dividual, partible, fractal, and permeable person (Bloch 1988; Strathern 1988; Wagner 1991; Busby 1997; Bird-David 1999; Chapman J.C. 2000; Fowler C. 2004; 2008; Brück 2009) who was nomadic, and circulating. The ancestral persona of Milady Tărtăria emerges precisely from that tension between individual and dividual aspects/relations (LiPuma 1998, 57).

The whole mortuary program reflects conscious decisions made by the community and corporate group (her family within it) concerning the recommended and customary social behavior considered appropriate to express and exploit relationships with such a revered deceased. Milady Tărtăria was an elderly and ill person. Her death was not sudden and unexpected. The community had time to plan ahead for the prescribed funeral procedures that on the one side recognized her vital role within the social unit, and on the other side channeled the efforts aimed marking her passage from one life to another, providing magical force for the route to the world beyond and guaranteeing her rebirth as novel ancestral dead to be venerated. Consistently, the out of ordinary funeral chain was intended to achieve the change in nature of Milady Tărtăria's persona and to confirm that death did not end her active participation in the life of the community. Re-burial and re-birth initiated a not very different mode of contribution from her continuing to look after the living through magic-spiritual expertise that has been strengthen by appropriate liturgies and has to be maintained by periodical ceremonies performed after the final burial. The statute of her powers when she was alive included distinctive ties with the extra-human world and outstanding expertise in liturgies concerning the sovereign mysteries of human, animal and vegetal reproductivity. We can interpret the elaborate and multistage funerary ritual performed at Tărtăria as a process to transform the deceased from a revered member of the living world into a spiritual being that was reincorporated into society through her ancestral state. She assumed the privileged position and responsibility to bridge the two spheres (supernatural circuit and human arena) in order to assure prosperity and fertility to living members of the household, the corporate group and the community.

The choice to locate the pit-grave in Milady Tărtăria's abode, which was within the boundaries of the village, reincorporated tangibly her in the world of the descendents and had religious motivation being aimed to sustain fertility and prosperity of the people who resided on the land of the ancestors via exploiting her otherworldly but immanent powers. From this perspective, the pit-grave might be comprehended as a context where concepts of the ancestral dead were cited and negotiated through a dialogue between the living and the dead rather than being interpreted as a direct index of the individual identity of that interred within it. Its location within Milady Tărtăria's habitation structure reflects a household context encapsulated within the corporate and community frames. The consecrated pit-

grave was planned as holy and powerful foci for group identification, internal unity and strength, being imbued with the sacred quality of a common ancestor (Vogt 1976, 99). Place-value of the sacralized pit-grave was symbol of endurance and token of assurance that land and/or other inalienable resources were held in trust by the living for those not yet born. Through the installation of a powerful guardian, Tărtăria society took the dramatic opportunity to recreate itself.

The Danube script was utilized at Tărtăria as a key component of social reproduction strategies based on ancestral ideology of lineage within a kinship-based society. Ars scribendi functioned as a powerful mnemonic device strictly connected with the cult and social memory of a recent ancestor, linking generations and possibly communities.

Material traces of the presented ritualized mortuary practice document that at the Vinča A settlement of Tărtăria a quite complex kin-based social structure occurred, based upon biological differences, social-professional ability, kinship ties, and corporate involvement. On the one side the funerary ritual was driven by a shared corpus of social guidelines and, on the other side, it substantiated them. In parallel, it had roots and gave added strength to people's beliefs about magic, ancestry, and supernatural. The inferred motivations provide input to understand better organizing principles, life ways, philosophical-religious credo, and worldviews of the mid-size early farming communities of Southeastern-Central Europe. Finally, Milady Tărtăria's case study can contribute establishing a firmer corporate group model for the Middle Neolithic in the Danube basin, capturing on the ground some hints about fixed sense of the descent group.

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ASSOCIATIONS OF ARCHAEOLOGICAL FINDS IN MIDDLE BRONZE AGE CENTRES OF THE EASTERN CARPATHIAN BASIN - ASPECTS OF POWER[1]

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Abstract: *In this study, the issues of aspects of power and power centres in the Middle Bronze Age in the eastern Carpathian Basin are briefly addressed. The nature and aspects of power is discussed, next to a survey of selected important sites of the period. The rare material culture and find associations of some special contexts is presented in order to establish a pattern of how aspects of power manifest themselves in these associations. With this background in mind, some yet unpublished, special finds from Tilişca-Cetate are presented. Some of these finds are very distinctive in shape and function. Analogies for them are only found at a few sites and in low numbers. Their publication is important as new, as of yet, undocumented types add to knowledge of Bronze Age societies. These finds are presented in detail and certain areas of the site are placed in a broader landscape of the aspects of power in the eastern Carpathian Basin.*
Keywords: *aspects of power, material culture, hoof-shaped hearth-ring, antler disc*

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Prologue

The obvious question that might be raised is, what is 'power' and how do we recognise it in prehistoric material culture? The present paper will address this question and propose a means of identifying power based on the presence and association of moveable finds. Three major sites from the eastern Carpathian Basin are used as case studies (Sălacea – *Dealul Vida*, Oarţa de Sus – *Ghiile Botii* and

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Sighişoara – *Wietenberg/Dealul Turcului*) in order to define the criteria through which aspects of power were enacted in the actual material contexts in this region (**map 1**). In the second part of the paper, new objects are presented, some of which are unique in shape and are compared to finds from the above mentioned sites in order to establish aspects of power at the site of Tilişca – *Cetate* during the Middle Bronze Age (MBA).

Power's moveable find contexts

Recent research has concentrated on defining power centres from the perspective of landscape studies, with only a minor contributions from the finds and their actual context (Dietrich 2010). Earlier studies are rather positivistic in identifying such sites and as such, rely only on the uniqueness of some finds and features, without any analysis of their context. Although the general interpretations of the sites seem valid, this lacking is addressed in what follows in the presentation of three case study sites. A building at the Otomani site of Sălacea – *Dealul Vida* was shortly after its discovery published as a "megaron", due to its architectural shape, and given the function of a "temple" since "platforms/altars" and standardised "cultic" sets of objects were found in it (Chidioşan, Ordentlich 1975). The same thing might be said about the later finds of a somewhat similar ("cultic") nature at the site of Oarța de Sus – *Ghiile Botii* (Kacsó 1980, 38-39, nr. 9a; Kacsó 1987, 69-70, fig. 22-28; Kacsó 1998). Another centre of the MBA in the eastern Carpathian Basin is undoubtedly the name giving site of the Wietenberg culture, *Wietenberg/Dealul Turcului*, explored from 1900 onwards (Seraphin 1899). Its uniqueness is somewhat different in character as its archaeological features (*e.g.* large, decorated, central hearths) and the specialised movable material culture is found in a milieu that not even the excavator brands as cultic, but rather sees it as a sort of "political" centre (Horedt, Seraphin 1971; Seraphin 1902). Several other sites might be added to this list, but these three were preferred, as they are regarded by most researchers as being centres of power at least in their region and maybe even beyond.

What the present study proposes is an analysis of the contextual elements found at these study sites, since their research is slightly neglected.

At the site of *Dealul Vida*, the assemblage of moveable archaeological finds of the "megaron" is quite overshadowed by the architectural features and elements of the building. Massive friezes decorated with flutes in the shape of running S-spirals, lavishly decorated daub walls and clay platforms (possible altars) are just a few of the more famous elements of the site (Chidioşan, Ordentlich 1975, 16, 22-23, fig. 2, pl. I-II). The finds of the innermost, third, room consist of two sets, of what might termed standardised groups, of objects found on the „altars". Each group is made up of nine pyramid-shaped loom weights, three curved stone knives and a cylindrical stand (probably for vessels), with no further objects in the room save for a stone implement (Chidioşan, Ordentlich 1975, 18, 26, pl. 4/1-10). Furthermore, in front of the building's entrance, in a pit, next to the remains of a child, a four-footed vessel and similar cylindrical stand was also found (Chidioşan, Ordentlich 1975, 21-22, pl. 4/12-13). Without venturing into the discussion of the

"megaron's" function (*e.g.* Schweitzer 1951; Werner 1993), its unique nature is clearly recognisable from the rarity and the association of certain types of objects discovered in it. As such, the occurrence of unique stands, stone knives and loom weights, along with a possible human sacrifice nearby with objects similar to the previous groups, might be one of the indications of a possible centre of power in the MBA eastern Carpathian Basin. The finds and their context are dated by the excavators to the Otomani II phase and the functionality of the building is described as "cultic" or "religious" (Chidioşan, Ordentlich 1975, 22).

Information about the site of *Ghiile Botii* is scarce compared to the previous one as final publication is still in progress. The peak of the site is artificially raised and it is strewn with evidence for rare practices and with unique materials. Instances of animal sacrifice are mentioned (Kacsó 1987, 69; Kacsó 2004, 59) and even evidence for human sacrifice is put forward (Haimovici 2003, 62-63). Unique finds at this site are the clay tubes (Kacsó 1998), gold and silver jewellery (Kacsó 1987, pl. 22-23) and different object of bone, antler, stone and terracotta (Kacsó 2004, 59, pl. 16-39/1,2). After this short account, the presence of human sacrifice and uniquely shaped clay tubes, specialised stone objects and installations might be considered evidence for what the excavator called a sanctuary dated to the Wietenberg II and III phases (Kacsó 1987, 70-71). Moreover, due to its location, terracing and levelling activities the site might be referred to as a peak sanctuary (Cherry 1986, 29-30).[2] The association of these archaeological finds and some of the actual material culture (shapes and functions) seem to fit, at least partially, the association of objects at the site of *Dealul Vida*. It might seem that the MBA centre at *Ghiile Botii* is also a place of power as the evidence for rare activities and the presence of specialised finds indicate it.

The name giving site of the Wietenberg culture is only partially published because most of the excavations were conducted in the first half of the last century (Horedt, Seraphin 1971, 2-17, 33-37; Seraphin 1899). The importance of the site comes from the fact that it has a number of rare installations and finds. The remains of a stone wall with mud binding, an uncommon feature for the Wietenberg culture, are documented over a stretch of 27 m and has a width of 1.5 m (Horedt, Seraphin 1971, 36, 37). Such walls are only found at a couple of sites, both of them from south-east Transylvania (Székely 1981, 22-23; Székely 1988, 154, 157). Another intriguing element of the site is the presence of two large, deep and wide incision (almost flute-like) decorated hearts (diameter ~160 cm and unknown) that were located in the centre of the settlement at a small distance from each other, probably belonging to two different phases of the site (Horedt, Seraphin 1971, 74-76, pl. 59, 60; Seraphin 1902; Wollmann 1999). Next to these features a few vessels that have a specialised use and some rare objects of terracotta are documented. Askos, hoof-shaped hearth-rings, figurines, specialised tools of bone, stone and copper/bronze

[2] For the BA in the eastern Carpathian Basin they can be defined as sites situated on the peak of a distinctive feature in the landscape with evidence, from the archaeological record, for specialised, rituals and religious activity, *e.g.* built structures, major terracing, votive objects, cult objects and possibly even sacrifice.

were found in great numbers in the area of the central decorated hearths (*e.g.* Horedt, Seraphin 1971, pl. 36/1, 55/14-19, 58/19-27). The site was in use during all the phases of the Wietenberg culture. The site's role as a centre, at least for the local communities, can hardly be questioned. Its nature as indicated by the finds is somewhat similar to the two other sites, but it lacks any evidence for human sacrifice or burial.[3] The fragments of hoof-shaped hearth-rings, loom weights and rare shapes of spindle whorl, and the decorated hearths are the associations of objects at this site that are considered indicators of rare items used in specialised actions by the elites and, as such, evidence for the context of power.

After this short survey of the material culture, which indicates the presence of aspects of power at certain sites of major importance in the MBA eastern Carpathian Basin, it can be concluded that there are some common traits and patterns in the types and associations of materials used for specialised activities at these sites. Such are the unique stands reoccurring in different shapes at all three of them, although the ones from *Dealul Vida* and *Ghiie Botii* are more closely related in their morphology and decoration than the ones from *Wietenberg*. Furthermore, weights of pyramid-shape, usually of rectangular cross-section with round corners, are associated with the stands. Their function as "loom weights", in the above mentioned instances, might be questioned, especially in the light of the evidence from the "megaron" of *Dealul Vida*. At the first two sites, human sacrifice appears to be associated with these activities and finds, and might even be seen as a regional manifestation of certain aspects of power of the elites. Given the nature of the architectural and landscaping features, and some of the contexts documented at these two sites, the aspect of power might be defined as overwhelmingly "cultic" or "religious", although a certain "political" power might be seen in them as well. In opposition to this, the site of *Wietenberg* is lacking evidence for sacrifice or contexts as in the previous two; in comparison it is a rather "mundane" site. The decorated hearths are reminiscent of the contexts of the two platforms ("altars") from *Dealul Vida*, but the features and the overall assemblage of this area does not give the impression of rigidity and high standardisation ("dogmatism") as at the other sites. It seems that the activities of power conducted in this area of the site are not within a static, set space, but rather that it is an area of constant movement. Aspects of power are displayed through large, decorated hearths, and activities involving the hoof-shaped hearth-rings. In this reasoning, and by the *Andersartigkeit* nature of any identity, the power centre located in the middle of the *Wietenberg* site might be referred to as an overwhelmingly "political" area with obvious minor elements of "cult" or "religion" associated with fire and the sense of group-belonging of the elites.

As shown above, power is recognisable in associations of material culture and even some aspects of power ("cultic/religious" and "political") can be inferred from these as in the argued cases.

[3] Although nine graves were identified at the site, none of them can be associated with the area of the hearths or exclusively with the MBA save for one (Horedt, Seraphin 1971, 93-95).

Power and centres

Although some theoretical approaches suggest that all actions, and not only certain types of conduct, express power and as such they manifests themselves in all levels of society (for an overview see Maran 2006, 5), in this study, only the aspects of power associated with the highest levels of society are analysed. Power is an abstract concept in the sense that it cannot be perceived directly, but only through its aspects.[4] Consequently, it is almost inapplicable for archaeological context, especially in the prehistory. Hence the attempt at identifying aspects of power in the material culture seems more applicable for the purpose of the present study. In this sense, aspects of power might be defined as an attribute of certain elements of society, which is characterised by restrictive access to specific social groups (what might be termed 'elites'), involved in a series of specialised and uncommon activities that require a series of unique and specialised items (what might be termed 'prestige goods').[5] Plainly put, aspects of power of the elites manifests itself in certain activities and the use of specific items. As such, certain sites with uncommon finds and features might indicate "religious" and/or "political" centres (or aspects) - once the arenas of the elites and dwelling places of power (Aldenderfer 2010, 88-92). In this sense, aspects of power may be used by the elites in the negotiation of a well-defined identity. These elites have to differentiate themselves from other elites and non-elites through *Andersartigkeit* (Lévinas 1972, 51-53, 62-63; Sartre 1949, 277-368). All identities have this feature (Daróczi 2011), and also have common elements that elites are associated with, through shared values (Heidegger 1967, 137-138; Sartre 1949, 431-484). That is to say, specialised and rare items, and seldom occurring practices, conducted by very few members of society, partially define the identity of the elites (Henrich, Gil-White 2001). This is further defined by the differentiation of non-elite elements of society, while distinguishing themselves from other regions, or maybe even from types of elites and their prestige goods, while still in contact with them (Aldenderfer 2010, 22-27). This vertical and horizontal differentiation of the elite groups creates similarities at a contextual level of the prestige assemblages and slight differences of shape and decoration within one period (Arnold 2000, 28-29).

The above instances may therefore, through their main characteristics of *wealth* and *unique* or *rare*, indicate several aspects of power at these sites. In what follows I will use this to argue that the finds from Tilişca-*Cetate* may also be interpreted as associations of materials belonging to a power centres.

Tilişca-*Cetate*: moveable finds and power

The first references to the prehistoric site date to the late 19th century. After a brief survey by Téglás István, two "barbarian", earthen fortifications with

[4] *e.g.* political power, economic power, social power etc.

[5] For a detailed discussion on power, its emergence, structure and agency see: (Inomata, Coben 2006; Maisels 2010, esp. 21-35 and 349-359; Price, Feinman 2010; Whitehouse 1991; Wilkins 1991)

"primitive" pottery were identified on two opposing promontories (**map 2**), right on the north-western outskirt of the modern village (Téglás 1887, 190 nr. 200). Through this, the site enters the mainstream of literature and it is mentioned in all the major repertoires of the first half of the same century (Marţian 1909, 347 nr. 686; Marţian 1920, 89 nr. 687; Roska 1942, 282 nr. 42). In 1961, Nicolae Lupu, while excavating the Iron Age site on the eastern hill of the twin promontories, *Cătănaş*, conducted a brief survey on the *Cetate* Hill, followed by a short campaign of stratigraphic soundings in 1962 (Lupu 1962, 481, 483). The first BA finds with documented locations surfaced at this point (Lupu 1962, pl. 4/14-18). Between the years 1963-1965, Thomas Nägler undertook systematic excavations with the purpose of researching the medieval fortification at the site (**fig. 1**). As such, the documentation and final publication of the prehistoric stratigraphy, features and finds are not as thorough and prompt as for the medieval material (Nägler 1967, 80, footnote 3). In the closing years of the excavations, an alleged hoard was discovered at the site consisting of an elongated, trapez-shaped flanged axe (of the *Aţel* type) and a knife of unique shape from an unspecified point of the site (Vulpe 1975, 67, pl. 37/341, 60/1-2).[6] As a last entry for the research history of the BA site at *Cetate*, Nikolaus Boroffka published a plate of new material from the site (Boroffka 1994, 84-85-nr 460, pl. 136, 3-10).[7] As a final stage in the processing of the BA materials from the site, a thorough study campaign was conducted over several months in 2010 by the present author, and more than 2000 sherds and over 50 special objects were documented and classified.[8] The partial results of the analysis of some of the special finds are presented here.

In this paper, the focus is on the special finds unearthed in the campaigns of 1964 and 1965, as they represent a distinctive group of objects, holding much information concerning the site's functionality and its spatial differentiation. All of the special finds presented in the catalogue, below, were discovered in 1964 with the exception of a handle (**pl. 4/2**) and a fragment of a hoof-shaped hearth-ring (**pl. 4/12**), which were found in 1965. As far as it is possible to establish, in these two years, work was carried out in the north-eastern, eastern and south-eastern areas of the site - what might be called the tip of the promontory (**fig. 1**). The finds all come from these areas, more specifically from the following trenches: trenches 8, 9, 10,

[6] In 1983 I. Paul, who was present at the moment of the discovery of both metal objects, confirmed that these were indeed associated with Wietenberg materials but that they were not a hoard as they are from different areas of the site. Pers. comm. N. Boroffka from 22.03.2010

[7] The terracotta object with horns published on this plate (pl. 136/7) is not from the *Cetate* site but from *Cătănaş* and belongs to the Ha B period according to the find label that was accompanying it. According to a personal communication of N. Boroffka the finds on the mentioned plate are documented by B. Hänsel at the end of the '60s and beginning of the '70s and as such this inaccuracy has slipped into the documentation, which is addressed and corrected here.

[8] A final publication of the entire BA assemblage and of the results of the conducted studies is expected in the coming years.

tower 4, "trench next to the south wall – south-east sector" ("south-east entrance – next to the south wall"), and "trench south of the surface wall" (="exterior trench – south-east") (**fig. 1**). Even from this short overview, it seems that only two areas of the entire eastern part, and for that matter the entire site, yielded special finds in the north-eastern and the south-eastern corners of the medieval fortification.

The most frequently occurring special objects are the finds referred to as "staff knobs" (**pl. 1/3**, **2/2**, **3/4**, **4/4**, **5**, **7 -9**, **11**), with shapes ranging from bi-truncated to spherical crushed. They are not completely pierced through. Objects with similar shapes but with the shaft hole running completely through the objects are referred to as spindle whorls (**pl. 3/5**, **4/6**, **10**). Some of them are quite rare throughout the entire range of the culture (*e.g.* **pl. 4/11**) and most of them usually occur within northern Transylvanian sites, with a single one at Sighişoara-*Wietenberg* (Boroffka 1994, 170-173). Since the '80s the term "staff knobs" has appeared in the literature (Chidioşan 1980, 50), to differentiate these finds from the ones that are completely pierced through. However, so far no conclusive evidence has been brought forth for the function of these objects and the functional division between "staff knobs" and spindle whorls is unfounded. The two 'groups' share common shapes (*e.g.* **pl. 4/6** and **pl. 4/7** or **pl. 4/8, 9** and **pl. 4/10**) and the diameters of the shaft holes are also within the same range, roughly around 1 cm. Moreover, the central piercing of the sherd modified to a spindle whorl (**pl. 4/3**) has a diameter of the same size. Based on these arguments, it can be concluded that the similarities that unite them into a single group, probably as spindle whorls, are far more numerous than those separating their functionality into two groups. In the present paper, they are all considered spindle whorls, but the two morphological types at hand are still acknowledged.

Further evidence for activities related to weaving comes from so called loom weights of the pyramid-shape with a square cross-section and rounded corners. In two instances, a small and shallow hollow is recognisable on the narrower base (**pl. 1/1**, **3/6**), which is also found in other cases at MBA sites of the eastern Carpathian Basin (*e.g.* Boroffka 1994, pl. 5/2, 91/10). Unique features on the third loom weight (**pl. 1/4**) are the two shallow, circular flutes on the unpierced sides. For these examples, no analogies can be put forward. It should be kept in mind that usually these weights are associated with weaving activities, but the case of the *in situ* weight-sets at *Sălacea* does not even suggest such and is seen as *ex voto*.

A unique object is the flat, circular terracotta object with interlinked S-spirals on top (**pl. 1/6**). The decoration is consists of wide and shallow flutes and there are traces on its top part of a light yellowish-brown wash. It suggests a large, circular and flat object with a big hollow in its middle. The best analogies for this object are the two decorated hearths from Sighişoara-*Wietenberg* (Seraphin 1902; Wollmann 1999), although another smaller and spiral decorated hearth is also mentioned from Eliseni (Cavruc 2000, 208 XLIIb-2, nr. 686). In this case the piece from Tilişca-*Cetate* would be one of the outer bands of a hearth.

A number of fragments of terracotta objects have a very distinctive shape with several neatly finished sides (**pl. 1/1, 2, 5**, **2/5**, **3/2**, **4/1, 12**). The only analogies for these finds are from Cernat and *Wietenberg*, from the area of the large, decorated hearths (Horedt, Seraphin 1971, pl. 55/14-19; Székely K. 1988). These objects are called hoof-shaped hearth-rings (Boroffka 1994, 169, type pl. 6/7 - TN3). They are envisaged as supports for medium sized pots that are placed over the hearth, and as such would have needed to have an opening on one side (**fig. 2**) for air circulation and fuel introduction (Boroffka 1994, 169). In the case of the yet unpublished complete example, found *in situ* at Cernat, this function and shape is confirmed by this context (Székely K. 1988). The fragments from *Cetate* are from either the middle arched part of the objects (**pl. 1/1-2**, **2/5**, **3/2**, **4/1**) or from the ends (**pl. 1/5**, **4/12**). Only one fragment is decorated with incised meanders filled with *Zahnstempellung* (**pl. 2/5**). The two end fragments have a distinctive shape: one with a half-disc shaped, possible, decoration on top (**pl. 1/5**) the other has three finger marks on one of its vertical outer edges, which might be either functional or decoration (**pl. 4/12**). Another fragment has a lobe on its top side (**pl. 1/2**) and is an addition to the typology of these objects. All the fragments are either from the north-eastern or south-eastern area. The number of known objects of this type, even if in fragmentary condition, is doubled with the current publication.

The site also yielded two fragmented bone objects. The first is a pointy object (**pl. 3/3**), most likely an awl or a pin (Boroffka 1994, 224 - KC). It is quite common in shape and found throughout the MBA in the Carpathian Basin and further afield. The second is more distinct in its shape. It is disc-shaped and is most probably made from an antler (**pl. 3/1**). It is centrally pierced with a medium-sized hole, and its front side is decorated with a triple-lined running spiral as a border pattern with a radiant motif around the central hole. These objects are intended as decoration[9] for horse bridles (Choyke *et al.* 2002, 184, 185 fig. 10) and due to the level of sophistication, specialised craftsmanship is envisaged and it is suggested that the audience for such a display is well beyond the local elites (Choyke 2009, 33). This specific example is the first published example from the MBA of the eastern Carpathian Basin. They appear in the late EBA and examples are known as late as the early Hallstatt period from the Carpathian Basin to the regions of the Alps (*e.g.* Kimmig 1992, 53-54, pl. 21, 22/5-6).

Finally, three small object of terracotta might be mentioned: a fragment of a miniature chariot wheel (**pl. 2/4**), a leg (?) of a possible figurine or vessel (**pl. 2/6**) and the fragment of a uniquely shaped handle with a circular and flat knob at the end (**pl. 4/2**). The circular fragment it is considered a wheel because of the bulges around the middle perforation can be seen as part of a *nave* and thus as an imitation of real life wheels (Crouwel 1981, 26 fig. 4). Analogies can be found from throughout the period, and usually they are associated with miniature wagons and chariots (Bóna 1960). The cylindrical terracotta fragment is very difficult to identify. Similar objects appear every so often at MBA eastern Carpathian Basin

[9] A decorative disc on the horse bridle *e.g.* behind the eyes and below the ears (Hüttel 1981, 7- Abb. 1/9a).

sites.[10] This specific find belongs either to a footed vessel just like the one from *Sălacea* (Chidioşan, Ordentlich 1975, 21, 26 pl. 4/12) or to a figurine (Székely 1988, 156, 182 pl. 17/1, 4). The unique shape of the handle(?)-fragment suggests the possibility that it belongs to an object like the miniature stand found in the settlement of *Sălacea* (Chidioşan, Ordentlich 1975, 20, 26, pl. 4/11).

From this account of the finds at Tilişca-*Cetate* it is clear that, although their archaeological context is not documented accurately, their presence and concentration indicate a specialised area within the site. The association of the possible large, decorated hearth fragment (**pl. 1/6**) with further fragments of hoof-shaped hearth-rings (**pl. 1//1-2, 5, 2/5**) and loom weights (**pl. 1/4, 2/1**) suggest a space of somewhat similar nature as the one at *Wietenberg*. Also, the presence of small moveable finds like spindle whorls, of the "staff knob" type, of rare shape and fluted decoration (**pl. 1/3**), miniature chariots/wagons (**pl. 2/4**) and even footed vessels or figurines (**pl. 1/6**) cannot but confirm the importance of the area within the region and the site. The space was most probably a built space as the daub fragment suggests (**pl. 2/3**), with walls typical for the architecture of the Wietenberg culture (Chidioşan 1980, 19). The existence of this built space is further confirmed by a restoration sheet in the Brukenthal Museum, Sibiu ("nr. curent 203") where the presence of a "house" is noted in trench 10 between meters 13.10-11.20. As noted in the catalogue (below), all of these finds have analogies in the power centres discussed above, in contexts that are deemed to be sites of focused "religious" or "political" importance in the MBA eastern Carpathian Basin. Their specific and rare association pattern allows the postulation that the presence of elites cannot be doubted and that in the north-eastern part of the site, aspects of power of the local elites is manifested through the use of these specialised items and features. In this sense, in this area of the site, a focal point of the activities of the bearers of power is clearly recognisable through this rare association of specialised finds. Based on this ensemble, it is safe to state that this centre is more "political" in nature than "religious", although it is stressed that the braiding of the two is obvious in all other sites mentioned.

The second area of interest is the south-eastern part of the site where the presence of hoof-shaped hearth-rings (**pl. 3/2, 4/1, 12**), loom weights (**pl. 3/6**) and a surprisingly large number of spindle whorls, of all three types, (**pl. 3/4-5, 4/3-11**) suggest an association of finds that seems similar not only to the north-eastern part of the site but to the three other centres as well. This is further reinforced by the presence of a handle (**pl. 4/2**) that possibly belongs to a small, specialised terracotta object. Further evidence for the importance of this south-eastern area, and of the site as a whole, comes in the form of a rare bridle decoration of an antler disc (**pl. 3/1**) and, to the best of my knowledge, the presence of such a display object is until now undocumented in the easternmost areas of the MBA eastern Carpathian Basin. These finds are also associated with evidence for built space (**pl. 3/7**). Based on the association of this second group of finds, this second area is seen as another focus

[10] Personal communication of N. Boroffka.

point of the local elites where a somewhat different but still prevalently "political" power is performed and expressed.

Epilogue

After this account of the finds and their associations, it is clear that certain elements of the MBA site of Tilişca-*Cetate* fit the patterns of contexts of aspects of power from other centres of the eastern Carpathian Basin. The power held by these social groups is measurable through the presence of rare and in some case unique finds. These are used in activities specific to them and more likely express a "political", rather than a "religious", power, that most certainly exceeds the borders of local social structure.

Although the excavation that yielded the rich MBA material did not have as a goal the research of the BA its "side effects" are welcomed. The richness and rareness of the finds shows the immense potential that the site holds for archaeology. As the excavations of the '60s left most of the site untouched and the medieval habitation ensured that the lower layers are sealed, it is a perfect candidate for future field research. The bearings for such an endeavour are facilitated by the materials that are discovered here and the prosperity of this undertaking is emphasized by the find contexts of the aspects of power that once dwelled here.

Catalogue of finds:

1. **Awl**, fragment; **Pl. 3/3**
   Inv. nr. Sp 48
   Trench next to the south wall – South-East sector, 1964
   L: 6 cm; ▲ base: 1x1x1 cm; ▲ top: 0,5x0,5x0,5 cm
   It is a small-sized object of bone (probably a mammal's long bone, *e.g.* horse's metacarpal[11]). It has a triangular cross-section gradually narrowing towards its tip. It has a smooth, shiny surface (probably due to usage). Although its top and bottom end are broken off, its function as an awl can hardly be doubted.
   Analogies: (Boroffka 1994, 224, type pl. 31/3 - KC; Horedt, Seraphin 1971, 24, pl. 10/24)
2. **Daub**, fragment; **Pl. 2/3**
   Inv. nr. Sp 5
   Trench 10, 1964
   H: 1,7 cm; L: 6,8 cm; W: 4,1 cm
   Small burnt fragment of daub. The impressions on it suggest that the clay was applied over a construction of twigs (Dm: ~1 cm), possibly organised in a wattle system. The twigs in this case are placed parallel to each other. Such a construction would account for an overall wall thickness of about 10-15 cm, slightly thinner than in the case of Sp 31 (cat. no. 3).
   Analogies: (Chidioşan 1980, 19)
3. **Daub**, fragment; **Pl. 3/7**
   Inv. nr. Sp 31
   Tower 4, 1964
   H: 2,8 cm; L: 6,6 cm; W: 5 cm
   Small burnt fragment of daub. The impressions on it suggest that the clay was applied over a construction of twigs (Dm: ~1,5 cm), possibly organised in a wattle system. The twigs in this case are placed parallel to each other. Such a construction would account for an overall wall thickness of about 10-15 cm, slightly thinner than in the case of Sp 5 (cat. no. 2).
   Analogies: (Chidioşan 1980, 19)
4. **Disc**, fragment; **Pl. 3/1**
   Inv. nr. Sp 45
   Exterior Trench – South-East, 1964
   Dm: 6,6 cm; Th: 0,3-0,4 cm; Dm hole: 0,9 cm; L hole: 0,3 cm
   It is a small-sized object (most likely antlers[12]). It has a circular shape and it is gradually narrowing at its edges. In its middle part it has a circular piercing, with horizontal and cylindrical shaft. Its surface is neatly smoothed and on both sides, and surfaces not eroded have usage shine. One of its surfaces is decorated with incised, triple-lined, linked spirals which are bordered by two incised, concentric lines. The central hole is also bordered by two incised, concentric lines out of which the outer one has radiating incisions with "V"-s close to their top. The function of this object is uncertain. It does not have a nave like Sp 1 (cat. no. 18), hence it cannot be described as a miniature wheel. This sort of items occur from the MBA onwards in central and eastern Europe and are referred to as bridle decorations, which is most probably the case for this object as well.
   Analogies: similar disc at the Szekler Museum at Ciuc, inv. nr. 474,[13] (Bóna 1975, 265-266, pl. 197/6; Choyke *et al*. 2002, 184, 185 fig. 10; Tasić 1984, 69, pl. 18/5,9,10)
5. **Handle**?, fragmentary; **Pl. 4/2**
   Inv. nr. Sp 51
   Trench south of the surface wall, 1965

[11] Personal communication of Imola Kelemen and Diana Sztancs.
[12] Personal communication of Alice Chyoke and Imola Kelemen.
[13] Forthcoming publication of Daróczi Tibor-Tamás & Kelemen Imola in *Csíki Székely Múzeum Évkönyve* VII, 2011.

H: 3,2 cm; W: 2,3 cm; L: 6 cm; Dm button: 3,7 cm
Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. At one end it has a circular ending that is continued in a somewhat narrower cylindrical section which broadens into a rectangular shaped part with rounded corners. It has neatly smoothed surfaces. As most of the object is preserved, its function as a handle, probably belonging to a special terracotta object, is safely assignable.
Analogies: (Chidioşan, Ordentlich 1975, 20, pl. 4/11)

6. **Hearth?**, fragmentary; **Pl. 1/6**
Inv. nr. Sp 33
Trench 9, 1964
H: 3-3,8 cm; L: 11,2 cm; W: ~7 cm
Medium-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. A further note on to this aspect is that it is the hardest fired object of the entire assemblage. Its shape is unique; of considerably smaller height than width; moreover, it is curved around its vertical axe. The small arch of the preserved curvature does not allow for the establishment of the diameter. On its top side it has flute (very shallow and broad) decoration with interlinked S-spirals. The bottom part is levelled and its outer side has slightly projecting edges. The surfaces are neatly smoothed and especially on it top side a pale whitish wash (engobe) is clearly recognisable. Since it only appears to continue onto its left and right side, its shape must have been circular, enclosing a major empty area in the middle of it. As such, its functionality might be put in relation with its shape and it can be the outer edge of a large, probably central hearth, just as in the examples from Wietenberg-Sighişoara.
Analogies: (Cavruc 2000, 208 XLIIb-2, nr. 686; Horedt, Seraphin 1971, 74-76, pl. 59, 60; Seraphin 1902; Wollmann 1999)

7. **Hearth-ring**, fragmentary; **Pl. 1/1**
Inv. nr. Sp 38
Trench 9, 1964
H: 11 cm; W: 10 cm; Th: 1-3,5 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It is slightly curved (toward the inside of the object), although its diameter is not possible to be inferred from this curvature. Furthermore, it tilts slightly outwards. It has neatly smoothed surfaces. It might be established as a hoof-shaped hearth-ring. This fragment is probably the middle part of the same object as Sp 34 (cat. no. 8) and Sp 37 (cat. no. 9).
Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/14, 18, 19; Székely K. 1988)

8. **Hearth-ring**, fragmentary; **Pl. 1/2**
Inv. nr. Sp 34
Trench 9, 1964
H: 12 cm; W: 10,6 cm; Th: 1,6-4,8 cm
Medium-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It is slightly curved, although its diameter is not possible to be inferred from this curvature. Its outer surface is almost vertical, whereas the inner side is gradually sloping downwards, hence creating the general impression of being a short funnel. On its top part, a small upward pointing lobe is still preserved. It has neatly smoothed surfaces. It might be established as a hoof-shaped hearth-ring. It is probably the middle part of the same object as Sp 37 (cat. no. 9) and Sp 38 (cat. no. 7).
Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/15, 18, 19; Székely K. 1988)

9. **Hearth-ring**, fragmentary; **Pl. 1/5**
Inv. nr. Sp 37
Trench 9, 1964
H: 4,4 cm; L: 12,5 cm; W: 5,6-6,4 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a unique shape; the top part is half-circle shaped slightly projecting to the side and it has

a lightly sloping back part somewhat similar to Sp 3 (cat. no. 13). The lower part is roughly rectangular in cross-section with its upper back broken up suggesting a continuation of the object horizontally just as in the case of the better preserved Sp 3 (cat. no. 13). It has neatly smoothed surfaces. Its functionality might be established as a hoof-shaped hearth-ring. It probably is the end part of the same object as Sp 34 (cat. no. 8) and Sp 38 (cat. no. 7).
Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/16, 19; Székely K. 1988)

10. **Hearth-ring**, fragmentary; **Pl. 2/5**
Inv. nr. Sp 39
Trench 10, 1964
H: 7,3 cm; W: 8,9 cm; Th: 2,4-3,5 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It is slightly curved, although its diameter is not possible to be inferred from this curvature. The top part is decorated with incised, slightly tilted triangles filled with Zahnstempellung, so the original pattern would have been a radial and whirling one. The outer side is decorated with incised and Zahnstempellung filled meanders and rectangular hooks. It has neatly smoothed surfaces. It most closely resembles Sp 38 (cat. no. 7). It might be established as a hoof-shaped hearth-ring.
Analogies: (Boroffka 1994, 169, 185-187, type pl. 6/7 - TN3, 26/6 - VC27, 27/6 - VC46; Horedt, Seraphin 1971, 70-71, pl. 55/18, 19; Székely K. 1988)
11. **Hearth-ring**, fragmentary; **Pl. 3/2**
Inv. nr. Sp 7
Tower 4, 1964
H: 3 cm; W: 2,5 cm; Th: 2,5 cm
Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It is a rectangular fragment with rounded corners suggesting that it belongs to an object with straight sides just as in the case of Sp 32 (cat. no. 12) or the upper part of Sp 3 (cat. no. 13) or Sp 37 (cat. no. 9). It has neatly smoothed surfaces. It might be established as a hoof-shaped hearth-ring. It is probably the top part of an object like Sp 32 (cat. no. 12).
Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/14-16, 17, 18 ; Székely K. 1988)
12. **Hearth-ring**, fragmentary; **Pl. 4/1**
Inv. nr. Sp 32
Trench 8, 1964
H: 7 cm; W: 6 cm; Th: 1,2-3,4 cm
Medium-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a base part, which is broader than its upper part. The latter has straight and parallel running sides resembling Sp 7 (cat. no. 11). It has neatly smoothed surfaces. It might be established as a hoof-shaped hearth-ring. It is probably the middle of the object and most likely belongs to the same one as Sp 3 (cat. no. 13).
Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/15, 18, 19; Székely K. 1988)
13. **Hearth-ring**, fragmentary; **Pl. 4/12**
Inv. nr. Sp 3
Tower 4?, 1965
H: 8,4 cm; L: 9 cm; W: 3,5-4,9 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a unique shape; the front part is half-circle shaped of which the upper part is lightly sloping somewhat resembling Sp 37 (cat. no. 9). The lower part is roughly rectangular in cross-section with its back part broken off, suggesting a continuation of the object horizontally as in the case of Sp 37 (cat. no. 9). On the outer long side, three finger prints are clearly visible. It has neatly smoothed surfaces. It might be established as a hoof-shaped hearth-ring. It is probably the end part of the object and most likely belongs to the same one as Sp 32 (cat. no. 12).

Analogies: (Boroffka 1994, 169, type pl. 6/7 - TN3; Horedt, Seraphin 1971, 70-71, pl. 55/16, 19; Székely K. 1988)

14. **Leg**?, fragmentary; **Pl. 2/6**
Inv. nr. Sp 40
Trench 10, 1964
H: 5 cm; Dm: 2,7 cm
Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a cylindrical shape and it is slightly tilted forward and curved. Its bottom is somewhat thicker. It has neatly smoothed surfaces. It only appears to be broken off at its top end and as such its interpretation as a spool is unlikely; more probably, it is a leg of a vessel or of some terracotta object.
Analogies: (Chidioşan, Ordentlich 1975, 21, pl. 4/12; Székely 1988, 156, 182 pl. 17/1, 4)
15. **Loom weight**, complete; **Pl. 3/6**
Inv. nr. Sp 43
South-east entrance – next to the south wall, 1964
H: 16,3 cm; ■ base: 8x8,1 cm; ■ top: 3,2x3,6 cm; Dm hole; 1 cm; L hole: 4,7 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a rough surface with many indentations. The object has a pyramidal shape with rounded edges, hence with a square cross-section with rounded corners. It has a horizontal and cylindrical perforation at it is narrower end. On its top is an oval (1,3x1,8 cm) and shallow (D 0,4 cm) hollow. Its functionality as a weight is obvious and its use as a loom weight is the most probable.
Analogies: (Horedt, Seraphin 1971, 71-72, pl. 56/1)
16. **Loom weight**, fragmentary; **Pl. 1/4**
Inv. nr. Sp 35
Trench 9, 1964
H: 14,3 cm; ■ base: 6,9x6,7 cm; ■ top: 4,2x4,4 cm; Dm hole; 0,7 cm; L hole: 4 cm
Medium-sized terracotta object. It has a dark reddish-brown colour due to its oxidising firing. On its surface heavy soil depositions, due to corrosion, are clearly recognisable. Otherwise it has neatly smoothed surfaces. The object has a pyramidal shape with sharp edges, hence with a square cross-section. A horizontal and cylindrical perforation at it is narrower end is only partially preserved. The unperforated sides have two, one each, O-shaped flutes (Dm 2,5 cm). Its functionality as a weight is obvious and its use as a loom weight is the most probable.
Analogies: (Boroffka 1994, 177, type pl. 7/47?,48? - TT13d?-e?)
17. **Loom weight**, fragmentary; **Pl. 2/1**
Inv. nr. Sp 4
Trench 10, 1964
H: 13,2 cm; ■ base: 8,1x8,1 cm; ■ top: 3,7x4,9 cm; Dm hole; 0,7 cm; L hole: 5,5 cm
Medium-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a rough surface with many indentations. The object has a pyramidal shape with rounded edges, hence with a square cross-section with rounded corners. It has a horizontal and cylindrical perforation at it is narrower end. On its top is an oval (1,6x2,8 cm) and shallow (~D 0,7 cm) hollow. Its functionality as a weight is obvious and its use as a loom weight is the most probable.
Analogies: (Chidioşan, Ordentlich 1975, 18, pl. 4/6, 7; Horedt, Seraphin 1971, 71-72, pl. 56/4)
18. **Miniature wheel**, fragment; **Pl. 2/4**
Inv. nr. Sp 1
Trench 10, 1964
Dm: 5,8 cm; Th: 0,6-1,5 cm; Dm hole: 0,5 cm; L hole: 1,5 cm
Small-sized terracotta object. It has a dark reddish-brown colour due to its oxidising firing. It has a circular shape of uniform width save for its middle where it is slightly thicker. In this part it has a circular piercing, with a horizontal and cylindrical shaft. Its surface is neatly

smoothed. Due to its central hole and slight projection, which could coincide with the nave of a wheel, a function as a miniature wheel, possibly belonging to a miniature wagon or chariot, is attributed to this object.
Analogies: (Boroffka 1994, 174, type pl. 7/24 - TT3a)

19. **Spindle whorl**, complete; **Pl. 3/5**
Inv. nr. Sp 44
South-east entrance – next to the south wall, 1964
H: 2,3 cm; Dm max: 3,4 cm; H hole: 2,3 cm; Dm hole: 0,7 cm

Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a squashed spherical shape and its surface is smoothed, with occasional indentations. The shaft-hole is of cylindrical shape and it completely pierces through the object. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 170-171, type pl. 7/1 - TT1a)

20. **Spindle whorl**, complete; **Pl. 4/10**
Inv. nr. Sp 53
Trench unknown, 1964
H: 2,6 cm; Dm max: 4 cm; Dm min: 2,2 cm; H hole: 2,6 cm; Dm hole: 1 cm
Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a conical shape with its sides slightly arched inwards. The shaft-hole is cylindrical and it completely pierces through the object. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 172, type pl. 7/9 - TT1j)

21. **Spindle whorl**, complete; **Pl. 4/11**
Inv. nr. Sp 47
Trench south of the surface wall, 1964
H: 1,9 cm; Dm max: 2,9 cm; Dm min: 2,1 cm; H hole: 1,3 cm; Dm hole: 0,5 cm
Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a conical shape with its sides arched inwards. The shaft-hole is slightly conical with a conical end at its bottom. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 172, type pl. 7/10 - TT1k; Rustoiu 1995, 61-62, 68 , pl. 1/IIIf)

22. **Spindle whorl**, complete; **Pl. 4/3**
Inv. nr. Sp 46
Trench south of the surface wall, 1964
Dm: 4,3x4,5 cm; Dm hole: 0,5 cm; L hole: 0,6 cm
Small-sized terracotta object. It has a dark greyish, pale-brown colour due to its reducing firing. It has an irregular circular shape and a slight curvature, which suggests that it is a reused and reshaped pottery fragment. The shaft-hole is of cylindrical shape and it completely pierces through the object. Its functionality might be established as a spindle whorl.
Analogies: (Horedt, Seraphin 1971, 72-73, pl. 56/25-31)

23. **Spindle whorl**, complete; **Pl. 4/4**
Inv. nr. Sp 54
Trench unknown, 1964
H: 3,1 cm; Dm max: 4 cm; H hole; 1,4 cm; Dm hole: 1 cm

Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a cylindrical segment followed by a bi-truncated part. It has neatly smoothed surface. The shaft-hole is cylindrical with a conical end at its bottom. Its shape might argue for its functionality as a spindle whorl.
Analogies: (Boroffka 1994, 171, type pl. 7/4 - TT1d; Rustoiu 1995, 61-62, 66, pl. 1/IId)

24. **Spindle whorl**, complete; **Pl. 4/5**
Inv. nr. Sp 52
Trench unknown, 1964

H: 2,9 cm; Dm max: 2,8 cm; H hole: 0,6 cm; Dm hole: 0,9 cm

Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a cylindrical segment followed by a bi-truncated part. It has neatly smoothed surfaces. The shaft-hole is cylindrical and very short with a conical end at its bottom. Its shape might argue for its functionality as a spindle whorl.
Analogies: (Boroffka 1994, 171, type pl. 7/4 - TT1d; Rustoiu 1995, 61-62, 66, pl. 1/IId)

25. **Spindle whorl**, complete; **Pl. 4/6**
Inv. nr. Sp 58
Trench unknown, 1964
H: 3,2 cm; Dm max: 4,6 cm; H hole: 3,2 cm; Dm hole: 0,9 cm

Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a bi-truncated shape with a short conical stem at one of its ends and its surface is neatly smoothed. The shaft-hole is cylindrical and it completely pierces through the object. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 171, type pl. 7/3 - TT1c)

26. **Spindle whorl**, complete; **Pl. 4/7**
Inv. nr. Sp 56
Trench unknown, 1964
H: 2,9 cm; Dm max: 4,4 cm; H hole: 2 cm; Dm hole: 1,2 cm

Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a bi-truncated shape with a short conical and stumpy stem at one of its ends and its surface is smoothed, with occasional indentations. The shaft-hole is cylindrical with a conical end at its bottom. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 171, type pl. 7/3 - TT1c; Rustoiu 1995, 61-62, 64, pl.1/IIb)

27. **Spindle whorl**, complete; **Pl. 4/8**
Inv. nr. Sp 55
Trench unknown, 1964
H: 3 cm; Dm max: 4,4 cm; Dm min: 2,2 cm; H hole: 2,4 cm; Dm hole: 1,3 cm
Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a conical shape with its sides arched inwards. The piercing of the shaft-hole is on its maximum diameter side and it is of cylindrical shape with a conical end at its bottom. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 172, type pl. 7/9 - TT1j; Rustoiu 1995, 61-62, 68, pl. 1//IIId)

28. **Spindle whorl**, complete; **Pl. 4/9**
Inv. nr. Sp 57
Trench unknown, 1964
H: 2,3 cm; Dm max: 4,2 cm; Dm min: 2,2 cm; H hole: 1,2 cm; Dm hole: 1 cm
Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a conical shape with its sides slightly arched inwards. The piercing of the short shaft-hole is on its maximum diameter side and it is of cylindrical shape with a conical end at its bottom. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 172, type pl. 7/9 - TT1j; Rustoiu 1995, 61-62, 68, pl. 1/IIId)

29. **Spindle whorl**, fragmentary; **Pl. 1/3**
Inv. nr. Sp 36
Trench 9, 1964
H: 3,4 cm; Dm max: 4 cm; H hole: 2,4 cm; Dm hole: 1 cm

Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a cylindrical segment followed by a bi-truncated part, on the maximum diameter of the latter diagonal flutes are clearly recognisable. It has neatly smoothed surfaces. The shaft-hole is cylindrical with a small ledge at its bottom. This ledge of the shaft hole might have a

functional purpose as it might obstruct the spinning of the stem inserted into the object. Its shape might argue for its functionality as a spindle whorl.
Analogies: (Boroffka 1994, 171, type pl. 7/3 - TT1d; Rustoiu 1995, 61-62, 66, pl. 1/IId)

30. **Spindle whorl**, fragmentary; **Pl. 3/4**
Inv. nr. Sp 30
Tower 4, 1964
H: 3 cm; Dm max: 4,2 cm; H hole: 2,9 cm; Dm hole: 0,7 cm

Small-sized terracotta object. It has a dark pale-brown colour due to its oxidising firing. It has a bi-truncated shape and its surface is smoothed, with occasional indentations. The shaft-hole is of cylindrical shape and its bottom is slightly swollen, suggesting that the hole was made with a hollow object. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 173, type pl. 7/17 - TT2b; Rustoiu 1995, 61-62, 70, pl, 1/IVa)

31. **Spindle whorl**. complete; **Pl. 2/2**
Inv. nr. Sp 41
Trench 10, 1964
H: 2,8 cm; Dm max: 4 cm; H hole: 1,4 cm; Dm hole: 1,1 cm

Small-sized terracotta object. It has a light pale-brown colour due to its oxidising firing. It has a bi-truncated shape and its surface is smoothed, with occasional indentations. The shaft-hole is slightly conical. Its functionality might be established as a spindle whorl.
Analogies: (Boroffka 1994, 173, type pl. 7/17 - TT2b; Rustoiu 1995, 61-62, 68, pl. 1/IVa)

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LIST OF ABBREVIATIONS

H	-	height;
H hole	-	height of the hole;
L	-	length;
L hole	-	length of the hole;
W	-	width;
Th	-	thickness;
Dm	-	diameter;
Dm max	-	diameter at the broadest point;
Dm min	-	diameter at the narrowest point;
Dm hole	-	diameter of the hole;
Dm button	-	diameter of the button;
■ base	-	measurements of the square base;
■ top	-	measurements of the square top;
▲ base	-	measurements of the triangular base;
▲ top	-	measurements of the triangular top.

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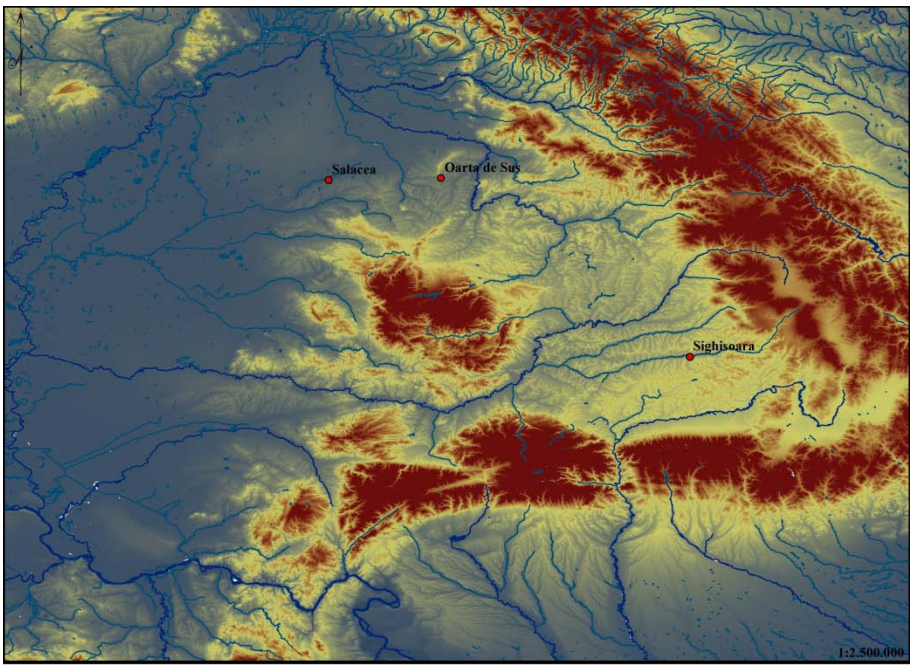
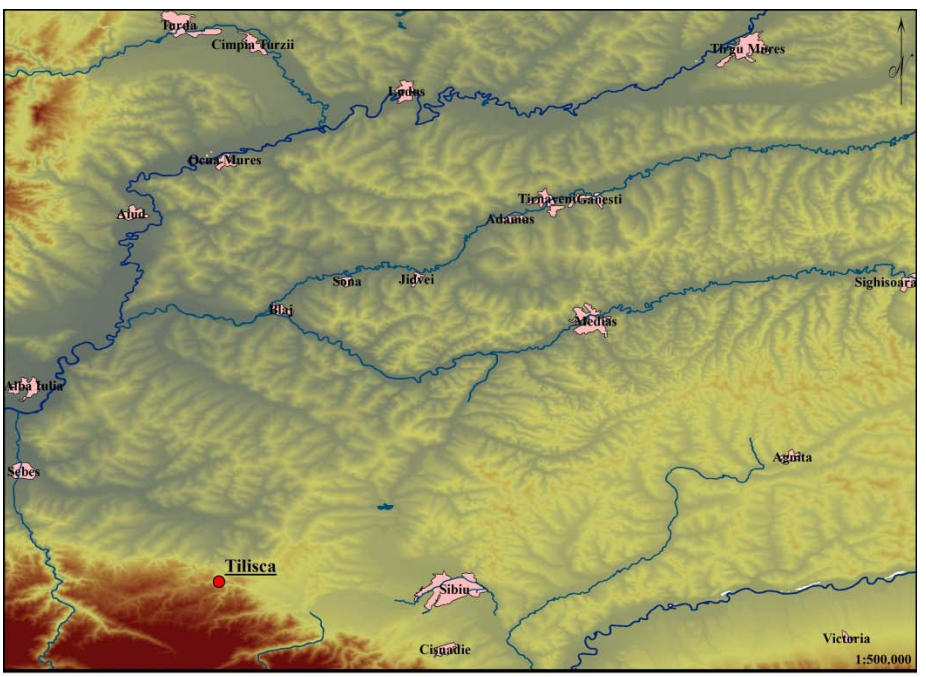
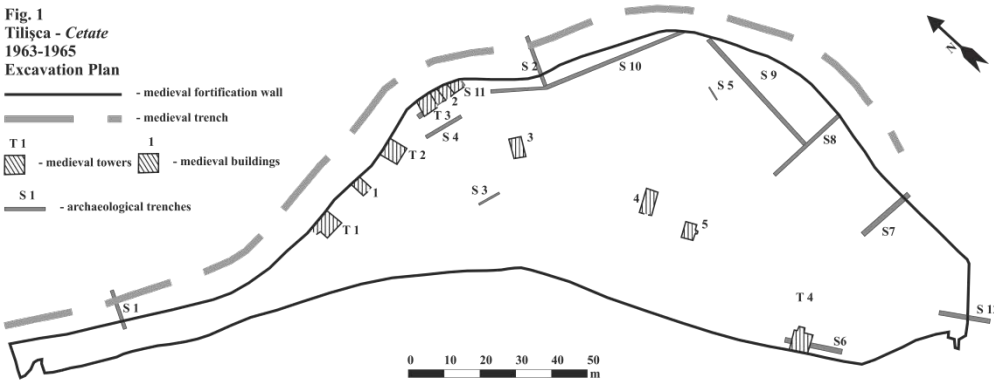


Map 1 - Eastern Carpathian Basin



Map 2 -Tilişca



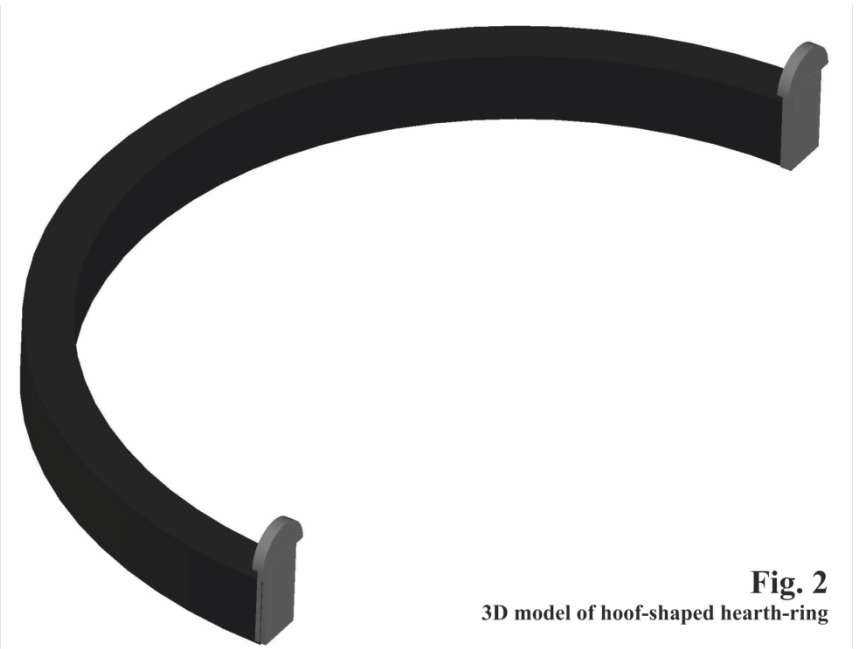
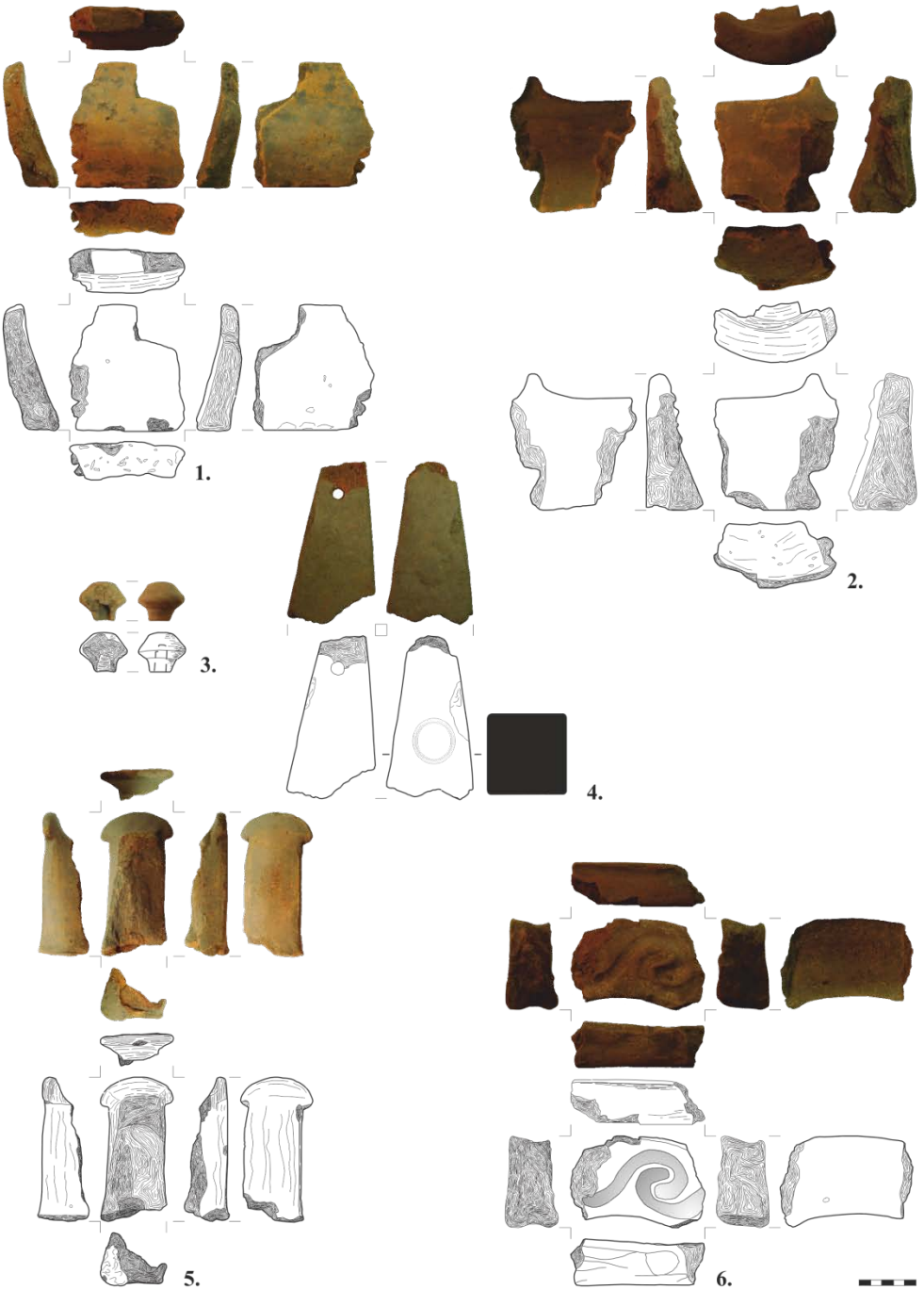
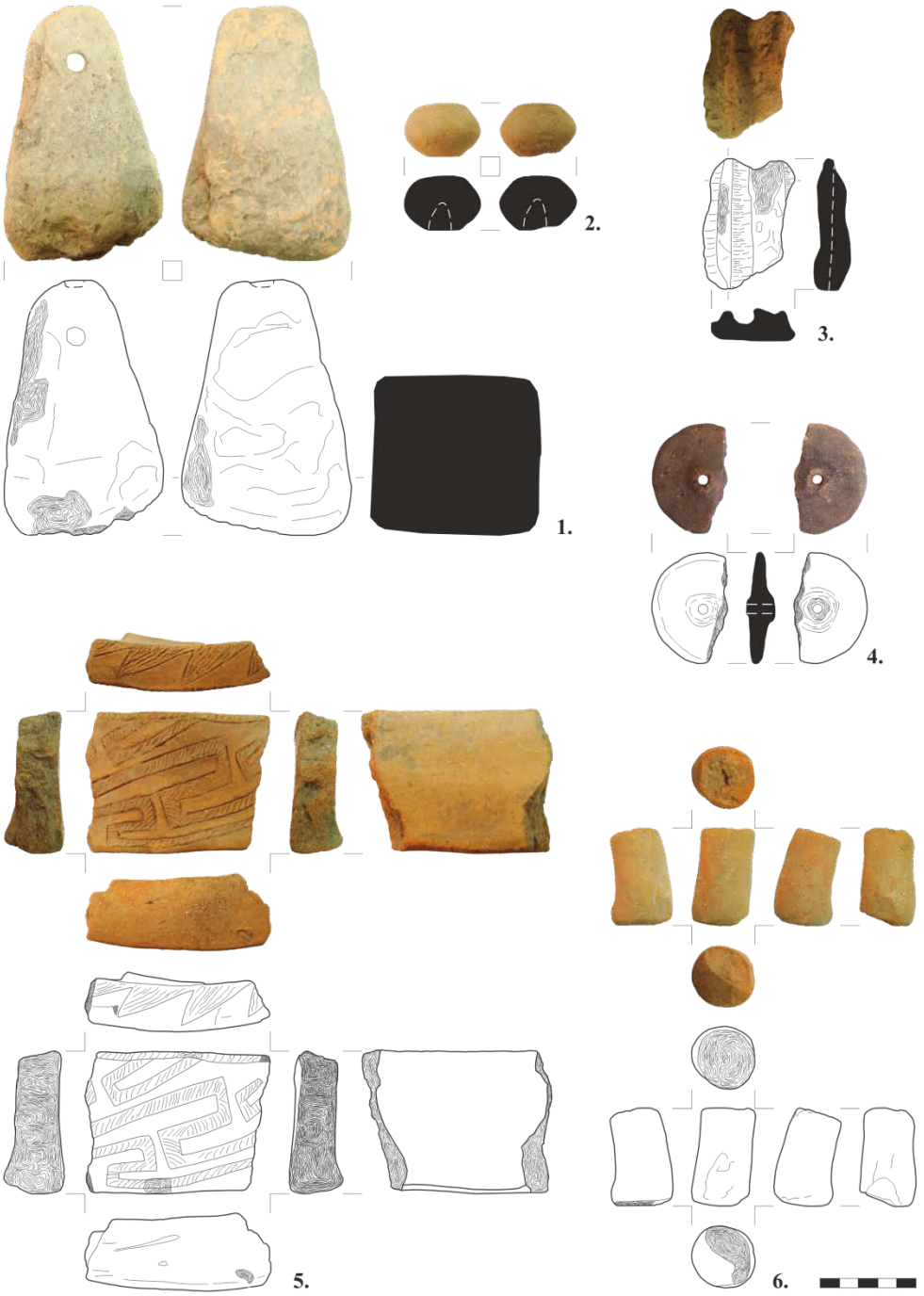


Fig. 2
3D model of hoof-shaped hearth-ring



Pl. 1 - Trench 9
1. Sp 38; **2.** Sp 34; **3.** Sp 36; **4.** Sp 35; **5.** Sp 37; **6.** Sp 33.



Pl. 2 - Trench 10
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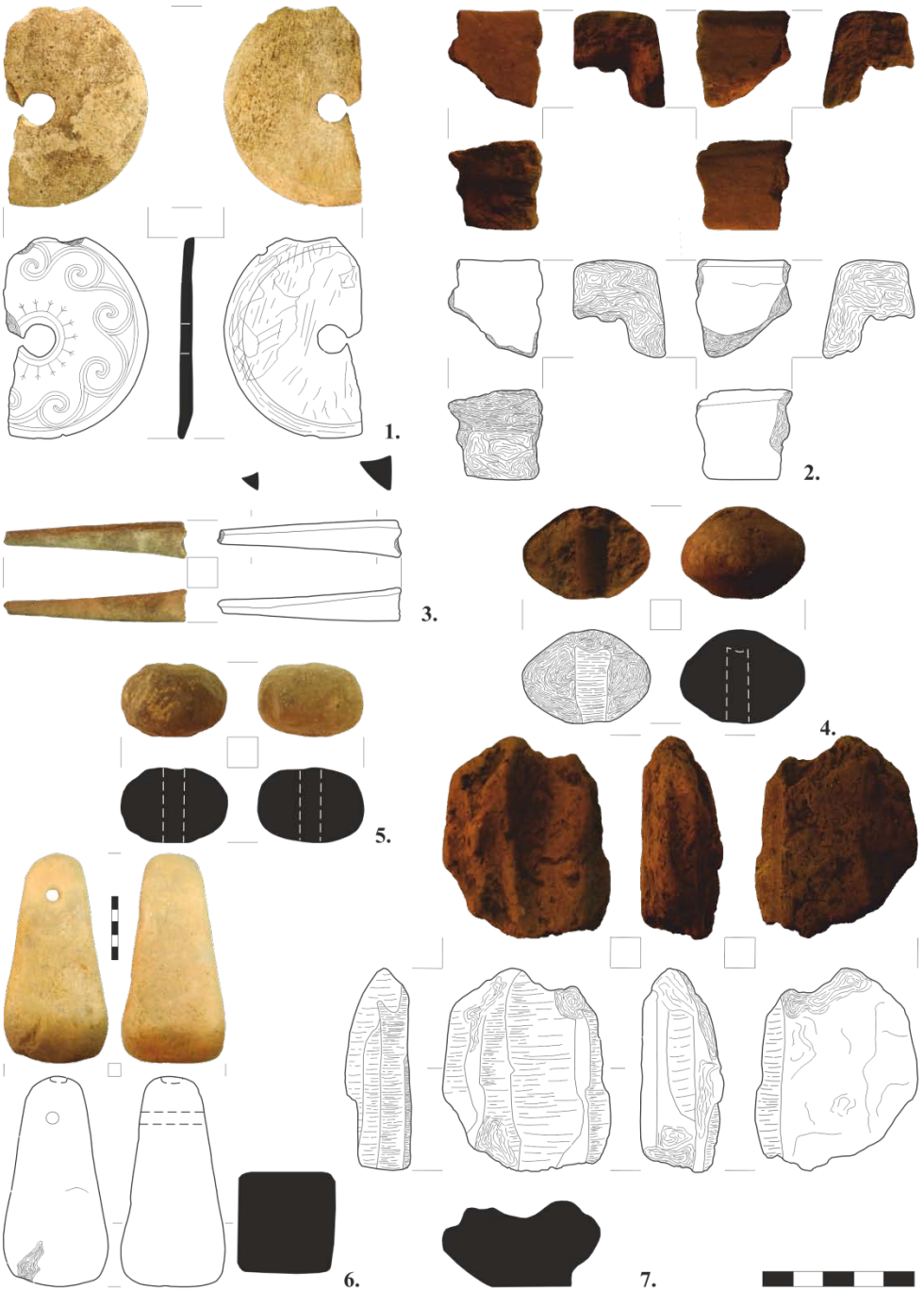

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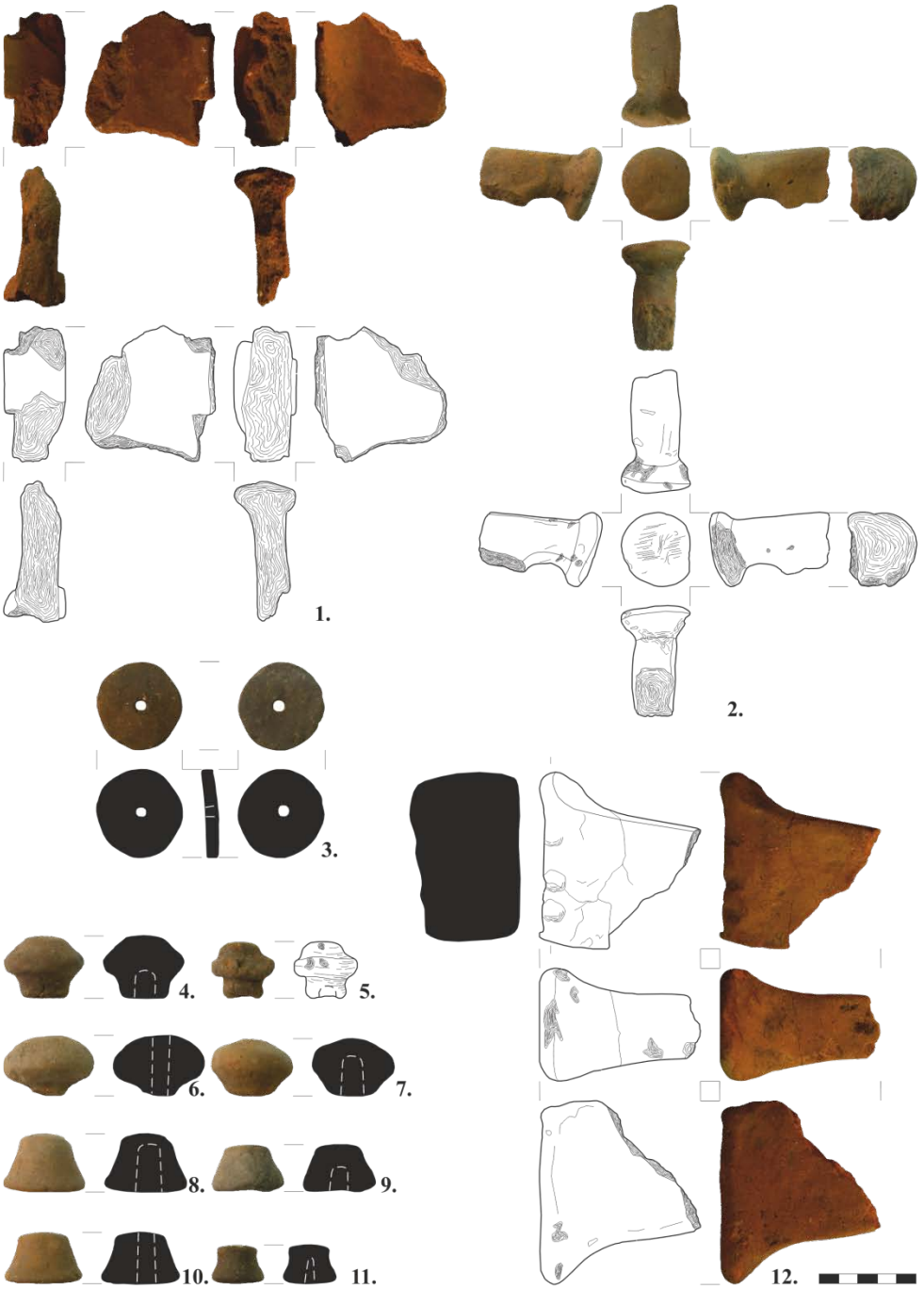

Pl. 4 - Trench 8, South-East (Tower 4?; south-east entrance) and other areas
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ARCHEOLOGISCHE BEFUNDE IN DEM SIGHIŞTEL TAL (KREIS BIHOR)*

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Schlüsselworte: *Bihor Gebirge, Sighiştel Tal, ersten Eisenepoche, Höhle, Opfer.*

Abstract: *From an administrative point of view, Sighiştel village belongs to Câmpani town. As geographic location, Sighiştel is placed in the South-East corner of Bihor County, at the foot of Apuseni Mountains, at 27 Km South-East of Beiuş city (Pl. I/1).*

Sighiştel Valley (Pl. I/2) is one of the most interesting speological locations from Romania. The concentration on a valley, of only 9 km length, over 150 caves, most of them difficult to reach, is in addition to a national record in terms of endokarstification an attraction for any mountaineers. The entry into this valley is made through a wide "gate"; into the inferior sector the valley turns into a real canyon. The debut of the valley is marked to the left by Ţibocoaia Hill and to the right by Corbeasca Hill.

This area is known in archaeological literature, particularly through the research of N. Vlassa, made at the end of the sixth decade of the XXth century. Archaeological discoveries were made in four caves; particularly the Coţofeni culture is well represented.

Towards the end of 2008, being interested in Early Iron Age pottery from the current radius of the Arad municipium and seeking the artifacts discovered here, I came across, in the Arad Museum collections, with an interesting recipient. The bitronconic vessel contained 10 animal bones, whit a paper record card in which were written the essential dates of the discovery. In March 2009, M. Besesek, the president of Speowest Arad, a speleological association, donated to Arad Museum some ceramic fragments discovered in "Dâmbul Colibii" cave.

Tunelul Uscat Cave, with 3425/129 cadastral number, is located on the right side of the Sighistel Valley at 390 m absolute altitude and 15 m relative altitude. It has a unique, low gallery, beautiful concretioned, with two entries. The gallery has a length of 50 m and a positive out of level of 0,5 m.

The recipient is almost intact (Pl. II/6; III/1), only a part of the rim is missing. More than half the diameter shows a cleft. The rim is everted, with large mouth, short neck, bitronconic body and flat footring. The decoration is placed on the maximum diameter of the body, and it consists in tight channellings. Between these channellings are interposed four vertical knobs. The paste is tempered with sand. Burning is reductant. On the inside the color is brick-red and on the outside is black. On the lower part of the body the recipient is covered with ferrous oxide.

Dimensions: mouth diameter: 21 cm; body diameter: 45 cm; footring diameter: 13,2 cm; height: 33,5 cm; paste thickness: 0,7 cm.

As a first observation, the cave it should not be included in the category of those used as a habitation because of its small size and precarious accessibility, so we must eliminate

* Ich möchte auf dieser Weise dr. Florin Gogâltan für seine Hilfe in der Aussarbeitung dieses Studiums danken.

from the start the fact that this cave was used for habitation. Due to lack of information regarding the character of the discovery, a number of important elements cannot be known, such as the exact place of the findings, both the vessel and the animal bones, or if the bones were retained in the vessel or around it.

Taking into consideration all these data, the archaeological findings from this cave can be regarded as offerings. In order to deposit the offering were slaughtered three different animal types, sheep, cattle and bird. Its worth noted that the chunks were extremely poor in meat (Pl. V/1-2).

The bitronconic recipient form, discovered in „Tunelul Uscat" Cave, with everted rim, short neck, bitronconic body, flat footring, has very good annalogies at Şuncuiuş „Peştera Ungurului". The discoveries from Şuncuiuş are characterized through the spreading of wide and oblique channellings. This ornament marks the end of Igrița cultural group; from the chronological view this represents the second half of HA_1, eventual the first half of HA_2.

Both Igrița group and Gáva discoveries are characterized by the ceramic coloristic differences, red or brick-red on the inside and black on the outside. From the chronological point of view, the both cultural entities, Igrița and Gáva, fill the gap between BD-HB_1. After the end of Gáva culture this type of ceramics almost disappears.

We must mention the fact that the single element of chronological framing of the "Tunelul Uscat" discovery is the bitronconic recipient. This type of recipient is not suitable for a tight chronological framing. Beside form and ornamentation, the brick-red inside and black color on the outside helps us to restrict the chronology; taken this into account the lower limit is HB_1. The upper chronological limit represents the Şuncuiuş „Peştera Ungurului" deposit (HA_1/HA_2); in which this type of ornament is not known. Given the arguments presented above, we can say that the offering from this cave belongs to the chronological horizon framed between the end of HA_1/first half of HA_2 and HB_1.

Dâmbul Colibii Cave. At the begining of 2009, M. Besesek found in this cave a few pottery sherds (Pl. II/1-5). On the conditions of the discovery, the pottsherds were found in the cave portal at the ground surface.

Since the appearance of Igrița group on the archaeological scene, was stressed the chronological link between these findings and those from Susani or Bobda. With the emergence of Igrița elements at Româneşti and the discovery of bronze deposits from Zăgujeni and Cornuțel, was launched the idea of the genetic links between Igrița and Susani groups. Thus by the discovery of Cornuțel (first half to middle HA_1), M. Gumă saw the link between Valea Timişului II / Susani „Deluț" / Româneşti chronological horizon and Susani group. With these data available, there was only a step towards assigning to Igrița group, along with late Balta Sărată elements and pannonic late tumuls elements, a genetic role of Susani group.

One of the common elements of the Igrița and Susani group is the flat cup, with large mouth, high-drawn strap handle, decorated on the interior with tight channellings disposed in a stat shape. This type of cup can be found in both cultural areas and in the same time represents a well dated element. Star shape interior decoration can be found on a series of cups or bowls at Şuncuiuş „Peştera Ungurului", Susani „Grămurada lui Ticu", Debrecen „Nyulas", Debrecen „Haláppuszta" or Köröm „Rákóczidomb".

The discoveries from Şuncuiuş „Peştera Ungurului" are representing the final phase of the Igrița group. It is not surprising that here were found the most numerous exemplars of flat cups. The final phase of Igrița group is contemporaneous with Susani (the second half of HA_1, eventually first half of HA_2).

On the basis of star shape decoration (Pl. II/5), of wide and oblique channellings we can associate the discoveries from „Dâmbul Colibii" cave with the one from Şuncuiuş „

Peştera Ungurului", in chronological terms this horizon express the final half of HA_1 / first half of HA_2. Therefore the final phase of Igriţa group is marked by the findings from „Cioclovina Cave", Şuncuiuş "Peştera Ungurului" and Şighiştel „Dâmbul Colibii".

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Durch diesen Artikel habe ich mir vorgenommen, ein weniger bekannter Bereich der archeologischen Literatur voranzuheben, undzwar der Sighiştel Tal, Apuseni Gebirge. Die Entdeckungen die in diesem Tal gemacht wurden, sind eine Reflektion des widerruflichen Arbeitsganges der archäologischen Kentnisse, so dass dieser Artikel das schon Erklärte unterstützen wird.

Aus einem administrativen Sichtpunkt, gehört der Dorf Sighiştel der Gemeinde Câmpani, Kreis Bihor. Geographisch, befindet sich Sighiştel im süd osten Bihors, in den Apuseni Gebirge, 27 Km südöstlich von der Stadt Beiuş (Abb. I/1). Sowohl der Bach, ein Nebenfluss des Crisu Negru Flusses, als auch dessen Tal tragen den Namen des Dorfes, Sighiştel.

Der Sighiştel Tal (Abb. I/2) ist eine der interessantesten speologischen Regionen in Rumänien. In einem Tal dass nur 9 Km lang ist, konzentrieren sich über 150 Höhlen, die Meisten schwer erreichbar, so dass sie nicht nur ein nationaler Rekord sind, wenn es um den Karst Koeffizient geht und sind eine Attraktion für jeden Gebirgsliebhaber. Der Eingang in diesem Tal wird durch einen weiten Pass gemacht, dass in dem unteren Sektor zu einem Canyon wird . Der Talanfang wird von dem Ţibocoaia Hügel an der linken Seite, und von dem Corbeasca Hügel an der rechten Seite markiert. Obwohl das Relief des Tales unfreundlich und schwierig scheint, können die 9 Km in 6-7 Stunden durchgewandert werden.

Diese Zone ist in der archäologischen Literatur insbesondere durch N. Vlassa´s Forschungsarbeiten die am Ende der sechsten Dekade des XX Jahrhunderts durchgeführt wurden. Die speologischen Forschungen in der „Dâmbul Colibii II" Höhle, in 1957 durchgeführt, haben zu der Entdeckung eines Kelches mit Fuss geführt, der der neolitischen Starčevo-Criş Kultur gehört (*Vlassa 1961*, 17; Fig. 1; *Vlassa 1974*, 409; *Boroneanţ 2000*, 10). Ein Jahr später hat der klausenburgische Forscher in den „Dâmbul Colibii II" und „Măgura" Höhlen Sondagen durchgeführt. Die Ausgrabung aus „Dâmbul Colibii II" hat ein leichter Sediment aus dem XV-XVI Jahrhundert n. Chr und ein 0,80 m dicker Bereich mit Sedimente der mittleren Bronzeepoche, der Horizont der Griffe, hervorgehoben (*Vlassa 1974*, 409; Fig. 1-2; *Boroneanţ 2000*, 10-11). Die „Măgura" Höhle ist wegen Entdeckungen der finalen Kupferepoche, aus der Coţofeni Kultur, III Phase, bekannt. Keramische Fragmente dieser Kultur wurden in einem 0,60 m dicken Bereich gefunden (*Vlassa 1974*, 411; Fig. 5-8). Die Träger der Coţofeni Kultur, bekannt für Ihre aussergewöhnliche Mobilität, haben auch in der „Faţa Pietrei" Höhle Spuren hintergelassen. Nach einigen Oberflächenforschungen wurden hier ein paar keramische Fragmente

entdeckt (*Vlassa 1974*, 411; Fig. 3-4). Da nur wenige Fragmente entdeckt worden sind, ist die chronologische Einteilung schwer. Diese sind mit Kordel dekoriert, also kann man um eine weite Einteilung plädieren, Ende der II Phase/III Phase der Coțofeni Kultur. Andere archäologische Forschungen wurden in der Țibucoaia Höhle von E. Terzea durchgeführt. Die Grabungen zwischen 1958-1960 haben zu der Entdeckung einiger Sedimente die sowohl dem mittleren Paleolitikum als auch dem oberen Paleolitikum gehören (*Boroneanț 2000*, 10).

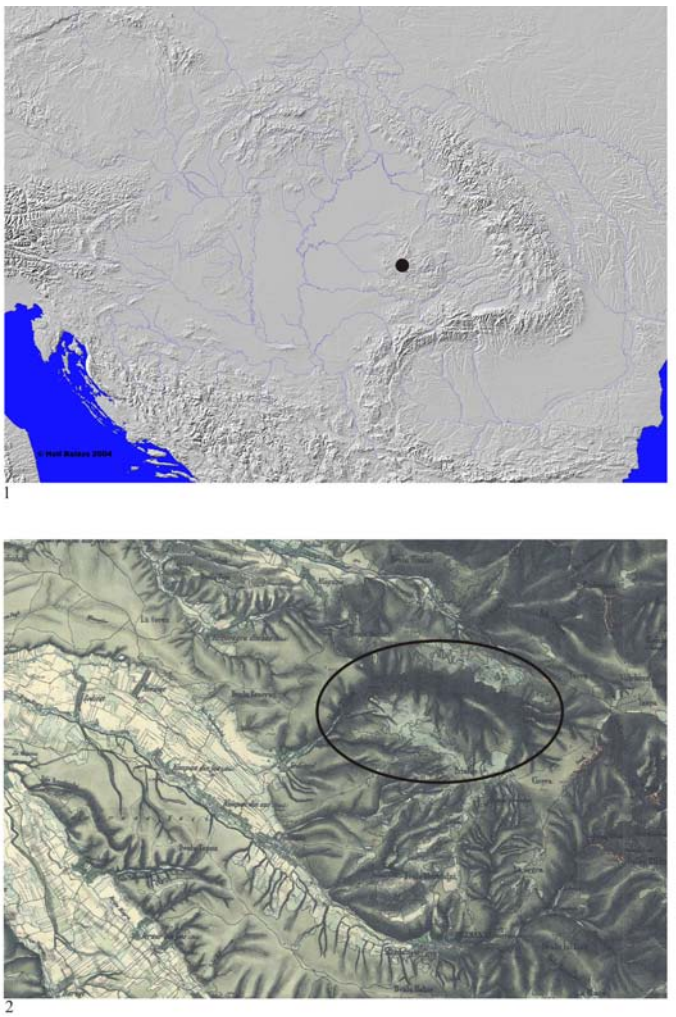

Abb. I. 1. Karpatenbecken Karte, mit der Lokalisierung des Sighiștel Dorfes; *2.* Sighiștel Areal Karte des XIX Jahrhundert mit dem Sighiștel Tal hervorgehoben.

Am Ende des Jahres 2008, als ich an der Keramik der ersten Eisenepoche in der Nähe der Stadt Arad interessiert war, suchte ich mehrere Artefakte in dem Lagerhaus des Alten Geschichte und Archeologischen Museumkomplexes Arad, und habe ein interessantes Gefäss gefunden. Dieser enthielt 10 osteologische

Fragmente und ein Stück Papier, auf dem die Haputdaten der Entdeckung geschrieben waren. Etwas später, im März 2009, haben M. Besesek, der Präsident der Speologischen Assoziation Speowest Arad, gemeinsam mit V. Radu dem Museumskomplexes Arad einige keramische Fragmente, die sie in der Dâmbul Colibii Höhle, im Sighişteltal gefunden hatten[1], gestiftet.

Die Tunelul Uscat Höhle, mit der Kadasternummer 3425/129, befindet sich auf der rechten Seite des Sighiştel Tales, bei 390 m absoluter Höhe und 15 m relative Höhe. Es ist eine Fossilien Höhle, aus neojurassischem Kalkstein. Es hat eine einzige, tiefe, schön abgelagerte Gallerie, mit zwei Eingänge. Die Gallerie ist 50 m lang und hat eine positive Unebenheit von 0,5 m (*Vălenaş et alii 1977*, 271).

Auf der Notiz dass sich im Gefäss befand, gibt es einige Daten über der Entdeckung: „Keramischer Gefäss, Tuneleul Uscat Höhle; April 1977; Sighiştel Tal; hydrographischer Becken des Crişul Negru, Kreis Bihor; Hitt Ioan, Moraviei Strasse 21, Arad, Grădişte". Die wenigen Informationen waren genügend um herauszufinden dass das Gefäss in 1977 entdeckt wurde, in der Tunelul Uscat Höhle auf dem Sighiştel Tal, und dass der Namen des Stifters I. Hitt ist. Diese Daten werden in dem ´Speologischen Bestand der Bihor Gebirge´ (*Vălenaş et alii 1977*, 271). Hier wird in der Geschichte der Höhlenforschung geschrieben, dass G. Halasi, I. Hitt und M. Chevereşan speologische Forschungen in April 1977 durchgeführt haben und dass sie nur „neolitische" Keramik gefunden haben.

[1] Ich bedanke mich auf dieser Weise an Mihai Besesek und Valentin Radu für die Stiftung an dem Museumskomplex Arad und für die Informationen um die Entdeckung.

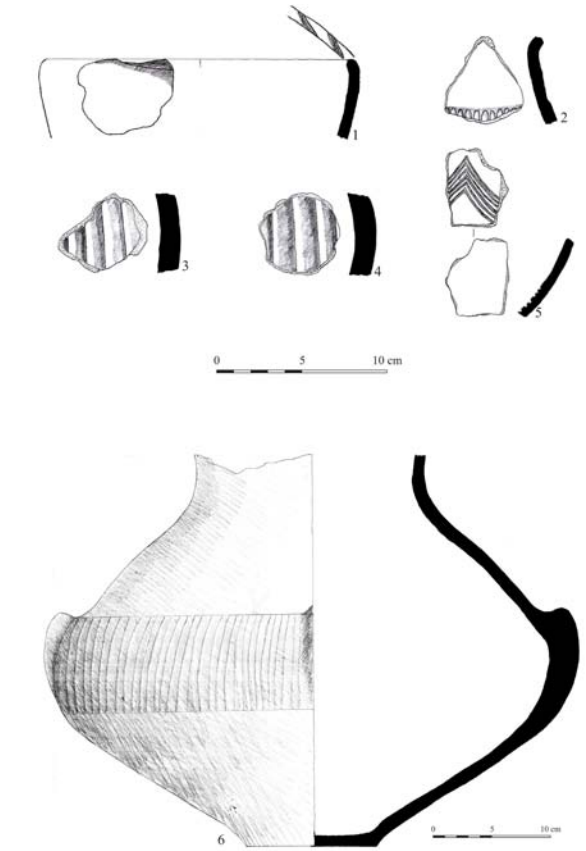

Abb. II. 1-5. Keramische Fragment in der „Dâmbul Colibii" Höhle; *6.* Gefäss dass in der „Tunelul Uscat" Höhle gefunden hat.

Das Gefäss ist komplett (Abb. II/6; III/1), es fehlt nur ein Teil des Randes. Mehr als die Hälfte des Diameters des Leibes hat eine Bruchstelle. Der Rand ist nach Aussen gewölbt, die Öffnung ist weit, es hat einen kurzen Hals, der Leib ist bitronkonisch und ist in der Mitte gewölbt und der Boden ist platt. Die Dekorierung befindet sich auf der maximalen Extremität des Leibes und ist von engen, seichten und leicht schräge Furchen repräsentiert. Die Paste ist halbfein, da es in der Mischung feines Sand beinhaltet. Die Verbrennung ist vermindernd, von guter Qualität. Das Gefäss hat auf der Aussenseite eine schwarze Farbe, teilweise einen metalischen Schimmer, und auf der Innenseite hat es eine rötliche Farbe. Auf einem grossen Teil des Körpers, insbesondere die untere Hälfte, ist das gefäss mit Eisenoxide, wegen der Limonitisierung, bedeckt[2].

Grössen: Öffnungsdiameter: 21 cm; Leibdiameter: 45 cm; Bodendiameter: 13,2 cm; Höhe: 33,5 cm; Dicke der Wand: 0,7 cm.

[2] Ich danke Frau Angela Ţigan, die mir Informationen über die chemische Komposition der Sedimente auf dem Gefäss in der Tunelul Uscat Höhle gegeben hat, aber auch die Sedimente die sich auf den keramischen Fragmente in Dâmbul Colibii befanden, gab.

Abb. III. 1. Fotografie des Gefässes dass in der „Tunelul Uscat" Höhle, gefunden wurde; *2.* Osteologische Fragmente die in der „Tunelul Uscat" Höhle gefunden wurde.

Wie oben beschrieben, zusammen mit dem Gefäss wurden auch 10 Tierknochen gestiftet. Durch die Freundlichkeit von dr. Solyom L. Konnte ich deren Beschreibung haben[3]. So wurden zwei Oberarmknochen von grosse, junge Wiederkäuer identifiziert. Weiterhin, die osteologische Fragmente kommen von Erwachsene, undzwar: Phalanx (kleiner Wiederkäuer), Metacarpus / Metatarsus (kleiner Wiederkäuer), ein Schulterblatt (kleiner Wiederkäuer), die Diaphyse der Ulna (grosser Wiederkäuer), Metacarpus/Metatarsus distale Epiphyse (grosser Wiederkäuer), Metacarpus / Metatarsus proximale Epiphyse (grosser Wiederkäuer), karpaler Knochen (grosser Wiederkäuer), Tibia (Vogel) (Abb. III/2).

Als eine erste Äusserung, ist die Höhle nicht bewohnbar, weil die Grösse zu klein ist und es schwer zu erreichen ist, so dass man die Bewohnungsvariante ausgrenzen kann. Da es nicht genug Informationen was es die

[3] Ich danke auf dieser Weise dr. Solyom Levente, der die osteologische Fragmente identifiziert hat.

Entdeckungsumstände gibt, wie zum Beispiel die exakte Lokalisierung der Sedimente, des Gefässes und auch der osteologischen Fragmente, aber auch wo die Fragmente behalten wurden, sowohl im Gefäss als auch in der Nähe des Gefässes, können diese wichtige Elemente nicht bekannt werden[4]. Die Eisenoxide die den Gefäss auf einer Seite bedecken beweisen aber dass das Gefäss direkt auf dem Boden lag, im Kontakt mit einem der Höhlenwände.

Wenn man die schon bekannten Daten bedenkt, scheint es, dass die archäologische Gruppe die man in der „Tunelul Uscat" gefunden hat, ein Opfer ist. Um diesen Opfer durchzuführen, wurden drei verschiedene Tiertypen, undzwar kleine Wiederkäuer, grosse Wiederkäuer und Vogel, geopfert. Es lohnt sich zu errinern, dass die angebotene Tierteile nicht reich an Fleisch sind (Abb. IV/1-2).

Diese bitronkonische Gefässe haben einige Charakteristika die in den Urnen die charakteristisch für die BD/HA_1 Zeitspanne sind, abstammen, die schon definierende Charakterzüge haben, wie zum Beispiel das bitronkonische Körper oder Dekorierungen auf der maximalen Extremität des Leibes (*Szabó 2002*, 45, Fig. 2, IV.B.1). Die ersten Erscheinungen der Gefässe die die maximale Extremität mit horizontale Furchen dekoriert haben, treten während der HA_2 Zeitspanne auf, und existieren weiterhin durch die HB Zeitspanne. Die vorzeitigsten Ausfertigungen sind diejenigen aus Ungarn, Biharkeresztes (*Szabó 2002*, Pl. 134/1), Doboz (*Szabó 2002*, pl. 146/6), Hódmezővásárhely (*Szabó 2002*, fig. 26, IV.B.2) und Nagyhalász (*Kemenczei 1984*, pl. CXXIX/9; *Szabó 2002*, fig. 26, IV.B.2), die mit dem HA_2/HB_1 Horizont asoziiert werden, undzwar die Gáva Kultur (*Szabó 2002*, 46). Die spätesten sind diejenige aus Kalakača (*Medović 1988*, fig. 295/10), irgendwann in der HB_2-HB_3 Zeitspanne, zwei Ausfertigungen aus Teleac, III Ebene (*Vasiliev et alii 1991*, fig. 32/5, 7), von den Verfasser der Ausgrabungzeitschrift der HB_3-HC Zeitspanne (*Vasiliev et alii 1991*, 100) und Dej (*Horedt 1964*), zeitgenossisch mit der III Ebene in Teleac.

Die Chronologie der drei Ebenen der Teleac Schanzen, die in 1991 festgelegt wurde, wurde in den letzten Jahren von einigen Spezialisten debattiert. Am Anfang wurde die erste Ebene mit HB_1 asoziiert (*Vasiliev et alii 1991*, 98), Ebene II mit HB_2-HB_3 (*Vasiliev et alii 1991*, 99), und Ebene III dem HB_3-HC Horizont (*Vasiliev et alii 1991*, 100). Kurz nach der Erscheinung der archäologischen Schanzenmonografie in Teleac, gibt M. Gumă neue Interpretierungen der hier gefunden Stratigraphie. Nach Gumă´s Meinung, sind die Bindungen zwischen Remetea Mare, Vărădia und die II Ebene in „unbestreitbar", so dass die Chronologie von Teleac II „irgendwo in der ersten Hälfte, spätestens in der Mitte der HB_1 Phase", und von Teleac I „Ende HA_2 Phase / Anfang der HB_1 Phase" absteigt (*Gumă 1993*, 191). Zur selben Zeit, um die Wichtigkeit der Gornea-Kalakačea Importe in der Teleac II Ebene zu erklären, erwählt der Verfasser eine ´längere´Evolution dessen, HB_{2-3} Phase (*Gumă 1993*, 191). Wenn es um die Ebene III in Teleac geht, gibt Gumă keine genaue Erklärung was die Chronologie angeht, und gibt nur an, dass sowohl in der II-en als auch in der III-en Teleac Ebene,

[4] Im Winter des Jahres 2009 habe ich versucht, den Kontakt mit Ioan Hitt aufzunehmen, doch leider war er schon tot.

Elemente des Reci-Bocşa Română Typus existieren, die der HA_2 Endphase gehören, möglich am Anfang der HB_1, doch er grenzt die Möglichkeit nicht aus, dass die Entdeckungen aus Bocşa Română „Dealul Mare" der HB_1 oder sogar HB_2 Phase gehören (*Gumă 1993*, 193). In einem Studium dass den Siebenbürgischen Basarabi-Typ Entdeckungen gewidmet wurde, H. Ciugudean klärt einige Angelegenheiten die sich mit der Teleac III Ebene befassen. Er bestimmt dass die Basarabi Typ Materialien von hier gehören der vorzeitigen Etappe parallell mit dem ersten Sitz von Tărtăria, wegen der vielen Gornea-Kalakača Elemente (*Ciugudean 1997*, 158). Die letzte Teleac Ebene entspricht dem Ende des gefurchten Keramik Komplexes des Gáva Typus in dem Mittleren Becken des Mureş Flusses und dem Anfang der Penetration der Basarabi Kultur im Zentrum von Tranylvanien (*Ciugudean 1997*, 160).

Die Form des bitronkonischen Gefässes dass in der „Tunelul Uscat" Höhle entdeckt wurde, die nach aussen gewölbte Lippe, weite Öffnung, kurzer Hals, mittel gewölbter Leib, enger und gerader Boden, hat sehr gute Analogien mit den Entdeckungen die in der Şuncuiuş „Ungurului" Höhle gemacht wurden (*Emődi 1997*, fig. 1). Diese Entdeckungen in Şuncuiuş se werden durch die „Vermehrung der Gefässe die mit breiten, schrägen Furchen dekoriert wurden" charakterisiert (*Emődi 1997*, 487), eine Art von Ornamente die das Ende der Igrița Gruppe markieren, der sich aus einem chronologischen Sichtpunkt in der zweiten Hälfte der HA_1 Phase befindet, vielleicht die erste Phase der HA_2. Aus einem kulturellen Sichtpunkt, mutiert das Ende dieser Manifestationen zu denen des Gáva Types, die während der HA_2-HB_1 Phasen stattfinden.

Sowohl die Igrița Gruppe, als auch die Gáva Typus Entdeckungen werden durch den Unterschied zwischen den Keramikfarben charakterisiert, die rot oder backsteinfarben auf der Innenseite sind und schwarz auf der Aussenseite. Chronologisch gesehen, bedecken die zwei kulturelle Manifestationen die Etappen zwischen BD-HB_1, also ein weiter chronologischer Abstand. Nachdem die Gáva Kultur beendet wurde, HB_1, erscheint dieser Keramiktypus sporadisch in dem Kontext der Entdeckungen aus dem Banatinsel Typus (*Gumă 1993*, 206).

Wenn man bedenkt dass der einzige Datierungs-Element der Befunde aus der „Tunelul Uscat" Höhle der bitronkonische Gefäss ist und dass die Zeitspanne in der dieses Gefäss manufakturiert wurde relativ lang war, ist der Sediment nicht für eine enge chronologische Einteilung tauglich. Neben der Form und der Dekorationen, hilft uns die backsteinfarbene Kolorierung auf der Aussenseite und schwarz auf der Innenseite die Datierung zu engen, wobei es nicht unter HB_1 heruntergehen kann. Die chronologische Obergrenze wird von dem Şuncuiuş „Ungurului" Höhle Horizont repräsentiert, also HA_1/HA_2, in dem diese Art von Dekoration nicht wiedergefunden sein kann. Wegen der Gründe die oben präsentiert wurden, schätzen wir dass der Sediment in der „Tunelul Uscat" Höhle, im Sighiştelului Tal, dem chronologischen Horizont gehört, dass sich zwischen dem Ende der HA_1 / erste Phase der HA_2-HB_1 Phasen befindet.

In der Gegenwart gibt es in dem Apuseni Gebirge eine Serie von Höhlen in denen Artefakte gefunden wurden, die direkt auf dem Boden der Höhle gesetzt

wurden, wie in „Tunelul Uscat". Das Phenomen der Artefaktgaben direkt auf dem Boden der Höhle wurde in dieser Zone auf einer weiten chronologischen Ebene beurkundet. Die ersten Gaben erscheinen am Ende der Kupferepoche in der Moana Höhle wo auf einer 8 Meter hohe Bank drei Gefässe identifiziert wurden, undzwar: ein grosse Kanne, eine Amphora und eine kleine Kanne, alle typisch für die Coțofeni Kultur (*Ghemiş, Sava 2004*). Entdeckungen, die gemeinsam mit der Moana Höhle gemacht wurden, gab es auch in der Izbândiş Höhle, wo man Fragmente einer Amphora fand und andere keramische Fragmente die zwischen den Steinbrocken des ersten Saales ausgebreitet waren (*Emődi 1984*, 407). Der Roşia Gruppe, also dem frühen Bronze, gehören das Gefäss der in Meziad gefunden wurde (*Ghemiş, Sava 2004*, nota 15), einige keramische Fragmente aus Gălăşeni (*Boroneanț 2000*, 108; *Roman, Németi 1986*, 227; *Emődi 1985*, 123-127; *Molnár, Ghemiş 2003*, 79) und wichtige Entdeckungen in Izbucul Topliței. Hier, auf dem Boden des grossen Saales gab es zahlreiche keramische Fragmente und in der Nähe der Toten wurden 15 ganze Gefässe (Kannen, Gläser, Töpfe, Deckel) hinterlegt (*Roman, Németi 1986*, 227), Schnure, Steingeräte, zwei bronzene Axte und goldener Schmuck (3 Schlaufenringe) (*Molnár, Ghemiş 2003*, 41-42; *Németi 1996*, 35; *Boroneanț 2000*, 13). Die Zeitspanne in der die Höhlengaben ein Maximum erreichen, ist das Ende der bronzenen Epoche. Wenn es um den Gaben geht ist die Cioclovina Höhle wahrscheinlich die meist eindrucksvolle. Der Lager der hier entdeckt wurde beinhaltet ungefähr 7500 Stücke, die auf dem Boden einer Gallerie gefunden wurden. In einem anderen Bereich der Höhle, auf dem Boden einer Nische die sich in 3 Meter höhe befindet, in der Wand der Hauptgallerie, fand man ein gebrochener Teller, Kohlstückchen, ein bronzener Schlaufenring, und einige Reh- und Schweineknochen. In der Nähe der Nische, auf dem Boden der Gallerie, fand man einen Fragment aus einer bitronkonischer Urne (*Emődi 1978*, 481, 484-487; *Kacsó 1990*, 97; *Ghemiş 2000*, 14; *Boroffka 2002*, 150-151, 155; *Boroneanț 2000*, 74). Der andere Entdeckungspunkt befindet sich in einer seitlichen Gallerie wo man aus dem ersten Saal gelangt. Hier wurden fragmentär keramische Gefässe, Bronzeobjekte und eine Obsidian Klinge abgegeben. Sie befanden sich auf dem Boden der gallerie, wo extrem zerkleinerte Kohle bestreut wurde (*Chidioşan, Emődi 1988*, 17-20; *Emődi 1985*, 128; *Roman, Németi 1986*, 227; *Dumitraşcu 1986*, 695). Die Mişid Höhle beinhaltet mehrere Entdeckungspunkte, aber nur in einer schwer erreichbaren Gallerie, wo bronzene Stücke, eine gebrochene bitronkonische Urne, kleine Tonformen, Bernsteinperlen, ein Steinsplitter und zwei Quarzsteinchen auf dem Boden der Höhle hinterlegt wurden (*Chidioşan, Emődi 1981*, 161-164). Die Ungurului Höhle ist auch für die Entdeckungen bekannt, die hier gemacht wurden. Die Stücke wurden in acht verschidene Plätze entdeckt, sie befanden sich auf dem Boden der Hauptgallerie und der Seitengallerie. Die Entdeckungen waren wie folgend: Keramikfragmente, Bronzestücke, geschliffene Steinobjekte, einige Tierknochen sowohl wie Menschenknochen die einem Kind gehörten (*Emődi 1997*, 485-488). Die archäologische Materialien in der Igrița Höhle wurden auf dem Boden der Gallerien gefunden und bestanden aus Keramik, Bronzeobjekte, Bernstein- und Glasperlen (*Emődi 1980*, 229, 257-267; *Chidioşan, Emődi 1982*, 61-

86; *Dumitraşcu 1986*, 695; *Kacsó 1997*, 91; *Ghemiş 2000*, 14; *Boroffka 2002*, 151). Neben den Entdeckungen am Ende der Kupferepoche, in der Izbândiş Höhle, fand man zahlreiche Artefakte aus der Endperiode der bronzenen Epoche. In dem ersten Saal fand man keramische Fragmente von ungefähr 60 Gefässe, Bronzestücke und Knochenstücke, alle mit Steine bedeckt.

Wie man aus diesem kurzen Bericht der Apuseni Gebirge Entdeckungen bemerken kann, gibt es keine Analogie für die Art der Gabe dieses Gefässes in der Tunelul Uscat Höhle, dass von Tier osteologischen Fragmente begleitet wurde.

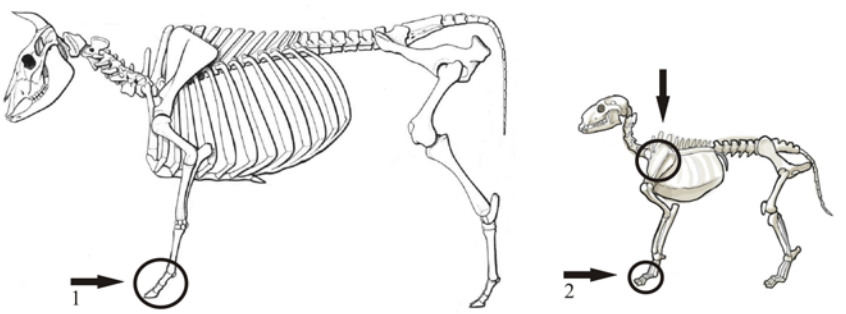

Abb. IV. 1. Das Skelett eines grossen Wiederkäuers, mit dem Areal in dem die osteologische Fragmente gefunden wurde; *2.* Das Skelett eines kleinen Wiederkäuers, mit dem Areal in dem die osteologische Fragmente gefunde wurde.

Dâmbul Colibii Höhle. Am Anfang des Jahres 2009, entdeckt M. Besesek nach einer speologischen Erforschung der Höhle, einige keramische Fragmente sie einige Tage später dem Museumskomplexes Arad gestiftet werden. Wenn es um den Entdeckungsumstände geht, erzählt M. Besesek dass die keramische Fragmente in dem Höhlenportal, auf dem Boden erschienen. Da es keine andere Indizien über die Entdeckungsumstände gibt, werde ich nur die chronologische Einteilung der keramischen Fragmente präsentieren. Ich habe die Bekanntgebung dieser Resultate gewählt, da es der nahen Zukunft keine archäologische Ausgrabungen in dieser Höhle stattfinden werden.

1. Ein Lippen-Fragment, Schüssel mit einer leicht nach Innen gewölbte Lippe, mit schrägen buză, castron cu buză uşor răsfrântă înspre interior, mit schrägen Furchen unter der Lippe dekoriert, vermindernde Brennung von mediokren Qualität, graue Farbe, mit Sand entfettete Paste, mediokre Polierung (Abb. II/1).
2. Leibfragment, mit vertikale Furchen dekoriert, oxidante Brennung von guter Qualität, auf der Innenseite backsteinfarben, Ausserseite ist schwarz, Sand entfettete paste, poliert, (Abb. II/3).
3. Leibfragment, mit vertikale Furchen dekoriert, oxidante Brennung von guter Qualität, auf der Innenseite backsteinfarben, Ausserseite ist schwarz, Sand entfettete paste, poliert, (Abb. II/4).

4. Leibfragment, Kanne, auf der Innenseite mit enge, sternformige Furchen dekoriert, vermindernde Brennung von guter Qualität, backsteinfarben auf der Aussensiete, Sand entfette Paste, poliert auf der Innenseite (Abb. II/2).

5. Leibfragment, Kanne (?), mit vertikale Furchen dekoriert, vermindernde Brennung von guter Qualität, auf der Innenseite mit einer rötlichen Farbe und auf der Aussenseite schwarz, Sand entfettete Paste, poliert, (Abb. II/5).

Die Paste wurde mit Sand und zerkleinerte Scherben entfettet. Die Brennung ist mesistens vermindernd, die die schwarze Farbe gibt, und die oxidante Brennung ist diejenige die die rötliche Farbe angegeben hat. Meistens ist die Brennung von guter Qualität, ein guter Teil der Keramik wurde poliert. Von dem Sichtpunkt der Farbe müssen wir sagen, dass die meisten Fragmente auf der Innenseite backsteinfarben oder ähnliche Nuancen sind und schwarz auf der Aussenseite. Alle keramische Fragmente sind teilweise oder ganz mit einer weissen Calcium Hidrocarbonat Kruste bedeckt, weil sie Kontakt mit Wasser hatten.

Schon bei der Igrița Typ Entdeckungen, hat man eine chronologische Verbindung zwischen diesen und den Susani (*Chidioşan, Emődi 1982*, 69; *Chidioşan, Emődi 1983*, 21, 22) oder Bobda Entdeckungen gemacht (*Chidioşan, Emődi 1982*, 71). Mit der Erscheinung von Igrița Typ Elemente in Româneşti und die Entdeckung der Bronze Lager in Zăgujeni und Cornuțel, hat man die Idee hervorgehoben, dass es zwischen den Igrița und Susani Gruppen eine genetische Verbindung gibt (*Gumă 1993*, 165). Durch der Entdeckung in Cornuțel, sieht M. Gumă eine Verbindung zwischen dem Timişului Tal II / Susani „Deluț" / Româneşti Horizont und der Susani Gruppe, wobei er Cornuțel irgendwann in der ersten Hälfte oder Mitte der HA_1 Phase platziert (*Gumă 1993*, 165). Mit diesen Daten brauchte es nur einen Schritt für die Anweisung der genetischen Rolle der Igrița Gruppe, neben späte Elemente der Balta Sărată Gruppe und der tumularen panonnischen Elementelor über der Susani Gruppe (*Gumă 1993*, 168, 170).

Einer der gemeinsamen Elemente der Igrița und der Susani Gruppe ist die Existenz der platten Kannen, mit einer weiten Öffnung, hoher Griff und sternförmiger Innendekor. Diese Art von Kanne befindet sich in beide kulturelle Areale und ist ein enger Datierungselement. Der sternförmige Innendekor befindet sich auf einer Serie von Kannen und Schüssel in Şuncuiuş in der „Ungurului" Höhle (*Emődi 1997*, fig. 9, 11), Susani „Grămurada lui Ticu" Höhle (*Stratan, Vulpe 1977*, pl. 5/217; 12/121; 13-14; 15/128, 130; 19; *Gumă 1993*, pl. XIX/12; XX/4-6, 8-9), Debrecen „Nyulas" Höhle (Ungarn) (*Kemenczei 1984*, pl. CXXV/9-10), Debrecen „Haláppuszta" Höhle (Ungarn) (*Kemenczei 1984*, pl. CXXV/14) oder Köröm „Rákóczidomb" Höhle (Ungarn) (*Kemenczei 1984*, pl. CXXXVI/11).

Die Entdeckungen in Şuncuiuş, in der „Ungurului" Höhle gehören der letzten Entwicklungsetappe der Igrița Gruppe. Es ist nicht zu wundern dass hier die meisten platten Kannen mit einer weiten Öffnung und hoher Griff aus dem Igrița Typ Manifestationen, gefunden wurden (*Chidioşan, Emődi 1982*, 73). Die letzte Etappe der Igrița Gruppe ist mit den Susani Typ manifestationen gegenwärtig, in der

zweiten Hälfte der HA_1 gesetzt, vielleicht noch die erste hälfte der HA_2 (*Gumă 1993*, 171).

Wenn man sich auf dem sternförmigen Dekor, (Abb. II/5), den weiten Furchen (Abb. II/3-4), die das Ende der Igrița Gruppe markieren (*Emődi 1997*, 487), asoziiere ich die Entdeckungen der „Dâmbul Colibii" Höhle, denen aus Şuncuiuş, in der „Ungurului" Höhle, undzwar der Endetappe der HA_1 / Frühetappe der HA_2. So is es, dass der Horizont das sich aus den Gaben der Cioclovina, Şuncuiuş „Ungurului" und Şighiştel´s „Dâmbul Colibii" Höhlen bildet, die Endetappe der Igrița Typ Manifestationenentwicklung repräsentiert .

Dass die Höhlen „Tunelul Uscat" und „Dâmbul Colibii" sich nah aneinander befinden, kann eine enge chronologische Verbindung zwischen den Entdeckungen bedeuten. Auf der Basis von einem akuten Mangel der systemischen speoarchäologischen Forschungen, wird die Bekanntgebung dieser Entdeckungen zu einem besseren Verständniss zwischen dem Sakralen und dem Profanen, für den späten Bronze und der ersten Eisenepoche, führen.

Übersetzt von
AlexandraPăvăloiu

Abkürzungen

ActaMN	Acta Musei Napocensis, Cluj-Napoca.
PZ	Prähistorische Zeitschrift, Berlin.
SCIV	Studii şi Cercetări de Istorie Veche şi Arheologie, Bucureşti.
Thraco-Dacica	Thraco-Dacica. Institutul Român de Tracologie, Bucureşti

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Abbildungsliste

Abb. I. 1. Karpatenbecken Karte, mit der Lokalisierung des Sighiştel Dorfes; *2*. Sighiştel Areal Karte des XIX Jahrhundert mit dem Sighiştel Tal hervorgehoben.

Abb. II. 1-5. Keramische Fragment in der „Dâmbul Colibii" Höhle; *6*. Gefäss dass in der „Tunelul Uscat" Höhle gefunden hat.

Abb. III. 1. Fotografie des Gefässes dass in der „Tunelul Uscat" Höhle, gefunden wurde; *2*. Osteologische Fragmente die in der „Tunelul Uscat" Höhle gefunden wurde.

Abb. IV. 1. Das Skelett eines grossen Wiederkäuers, mit dem Areal in dem die osteologische Fragmente gefunden wurde; *2*. Das Skelett eines kleinen Wiederkäuers, mit dem Areal in dem die osteologische Fragmente gefunde wurde.

CONTRIBUȚII LA CUNOAŞTEREA INDUSTRIEI ANTICE A MATERIILOR DURE ANIMALE DIN DOBROGEA. ACE DE OS DESCOPERITE LA HISTRIA – *SECTORUL BASILICA EXTRA MUROS*

(Contributions to the knowledge of the antique animal skeletal materials industry in Dobrogea, Romania. Bone hair pins and needles discovered at Histria – Sector Basilica extra muros)

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Abstract. *Contributions to the knowledge of the antique animal skeletal materials industry in Dobrogea, Romania. Bone hair pins and needles discovered at Histria – Sector Basilica extra muros.*

Kay words. *Roman age, Dobrougea, Romania animal skeletal materials industry*

Researches made with POSDRU/88/1.5/S/60370 Project Integration of the Romanian Research in the context of European Research-doctoral scholarships co financed by the European Social Found by The Operation Sector for Human Researches Development Program 2007-2013 – coordinator prof.dr. Sabin Adrian LUCA (*Diana-Maria SZTANCS*).

Archaeological excavations led by PhD. Viorica Rusu-Bolindeț at Histria in the Sector *Basilica extra muros* (HST-BEM) made in 2001–2006 have furnished an important lot of bone and antler artefacts. The lot was analysed in several stages, starting in 2007 and gradually until now in order to realise a systematic study. The artefacts are preserved in the collections of the National History Museum of Transylvania, Cluj-Napoca. The artefacts in discussion were discovered abandoned in secondary contexts. They come from structures, pits and from the vicinity of some complexes used for reducing the iron ore, connected to the crafting area from Section I (the western extremity, about 15.80 m) belonging to the Early Roman period (probably, 1st-7th decades of the IInd century A.D.).

Until now, the analysed lot contains 97 artefacts. The pieces were discovered in more archaeological campaigns as follows: 6 pieces in 2001; 27 pieces in 2002; 13

pieces in 2003; 31 pieces in 2004 and 20 pieces in 2006 campaign. The categories of bone and antler industry are represented by: tools (bone anvils used for serrated iron sickles manufacturing; two bone needles? with a proximal perforation); adornments (bone hair pins without proximal perforation), bone bands probably used like elements of marquetry; blanks; different partially shaped raw materials; waste products etc. Thus, the typological structure of the lot includes: I. Tools: cattle metapodial anvils, bone needles; III. Adornments: bone hair pins, bone bands; V. Varia: Technical pieces: 1. Raw materials; 2. Blanks; 3. Waste products.

The methodology used for this analyse was published in the scientific reports published in 2007 and in others articles and recent studies (see the bibliography). The bone pins with proximal perforation are debatable regarding the typology and their functionality. Currently, these artefacts are considered needles, but the various archaeological contexts in which they were discovered (associated with bone hair pins in graves or in complexes that aren't related to sewing or knitting) sustain the fact that their interpretation should be reconsidered. In this context, the perforated bone pins could be also considered hair pins or fastenings. There are known perforated pins that had decorative elements hanged in the perforation (like small metal rings and discs). Also, by the pin was hanged a textile fibre which sustained a hair net.

In this study, we used the systematic comprehensive data analysis including microscopic data (4x – 40x). With this occasion, we created a database which includes also 500 macroscopical and microscopical digital pictures. This is the first database for bone and antler industry from Histria and contains all parameters that are taken into account in our study. Bone pins without proximal perforation which currently are considered like adornments – hair pins represent an important typological category for bone and antler industry from Histria (IIIrd category: Adornments: bone hair pins). There are 33 pieces (table no. 1; chart no. 1). For other 16 artefacts the definite typological classification wasn't possible because they had the proximal part broken. So, they could be equally, bone hair pins or bone needles. Additionally, there are two bone pins with proximal perforation currently considered needles. So, the total effective is of 41 artefacts.

The bone pins (*acus/spina crinalis* or *acus/spina comatoria*) are adornments which ware very frequently in the Roman Empire period. These are adornments which were used for complex hairdos or for maintaining some textile hair adornments (bonnets, ribbons, veils, hair nets etc.) and were made of bone (domestic animals' bones – like cattle), ivory, metal (bronze, silver, gold) or glass. In Roman Empire, when the "monumental hairdos" which involved complex curls and buns were very frequent, the use of hair pins is indispensable. This fact stimulated the production of these artefacts with a very diverse typology. These are numerous in archaeological sites belonging to this period (in towns, but also in camps, rural settlements or necropolises etc.). The spread of needles is also well known. These were made of bone or iron and bronze and represented important tools for sewing and repairing the cloths or other household objects made of textile and leather, for knitting or embroidery. Bone pins (hair pins or needles) are

common in the Roman archaeological sites dated from I-III centuries A.D. from Dacia and Moesia Inferior/Scythia Minor. In Roman Dacia bone pins were found in the cities (Apulum, Porolissum, Potaissa, Romula, Ulpia Traiana Sarmizegetusa), military camps (Buciumi, Gilău, Gherla, Inlăceni, Râşnov) and *villae rusticae* (Cetea, Mediaş, Micăsasa, Răhău, Valea Chintăului). For Dobrogea, we may mention the discoveries from Callatis, Capidava, Fântânele, Niculiţel, Ostrov-Durostorum, Telița, Tropaeum Traiani. The bone hair pins and needles discoveries are also mentioned at Histria – Sector *Thermae*.

The typology of bone hair pins and needles used in Romanian literature take into consideration the international standards. We applied the criteria proposed by J.-C. Béal, K. Biró, E. Riha, H. Mikler and the typological considerations which were included in the catalogue published recently by A. Schenk. The artefacts of HST-BEM were typological classified according to the criteria proposed by N. Gudea, I. Bajusz (1991) and D. Ciugudean (1997). The bone pins discovered at HST-BEM in 2001-2006 belong to the following types: • with convex proximal end (N = 6); • with conic proximal end (N = 5); • with conic proximal end and proximal perforation (N = 1); • with globular proximal end (N = 9); • with flat proximal end (N = 1); • with proximal perforation and triangular whittled proximal end (N = 1); • with decorated proximal end (pine cone shape) (N = 2). Indeterminable type pieces (due to the fragmentary preservation, without proximal part) might be hair pins, but also needles (N = 16) (tables no. 2-3; chart no. 2). We don't insist on typological aspects because the artefacts from HST-BEM don't present special problems. We are talking about common types with dimensions and morphology quasi-standardized which were discovered in many archaeological sites from Romania and rest of Europe. The most suitable analogies are established between these pieces and the ones discovered at Histria – Sector *Thermae*. The most of the artefacts from our repertory are fragmentary or fragments. This fact could explain their abandon. Others which didn't were used probably had been abandoned in some buildings or at a certain moment, they had been thrown in to the garbage with some other rubbish.

The artefacts from HST-BEM were made of fragments of cattle long bones (*Bos taurus*) using chopping, sawing, intense axial scrapping with a metallic tool (knife), whole façonnage and finishing using polishing (probably with a piece of leather). Some of the pieces don't present traces of façonnage. Because of the brown or light-brown surfaces we might suppose the fact that the artefacts suffered a heat treatment (a whole heat treatment or at the distal part – at the pinpoint). The most frequent type of bone hair pins is the one with the globular proximal end (N = 9), followed by the one with the convex proximal end (N = 6) and the one with conic proximal end (N = 5). The whole pieces have lengths between 75 and 132 mm, with the majority of the ones with 80 – 100 mm length (table no. 3, chart no. 3). Some details (like frequent broken of unfinished pieces, probably during the manufacturing chain) allow us to conclude that the bone hair pins were probably realised in a local workshop that functioned in the handicraft of Sector *Basilica extra muros*. This conclusion is sustained by the discoveries of raw materials,

blanks and waste products discovered besides bone pins in complexes like pits from Sector *Basilica extra muros*. It remains to be explain the situation of whole artefacts abandoned (probably lost?) in destroyed buildings and then thrown with another rubbish in the pit.

Roman bone pits discovered at Sector *Basilica extra muros* and analysed in this article represent the first lot from Histria that has been published in a detailed way. The complete data regarding the discovery context contribute to the realisation of the repertoire of discoveries and data regarding the complex activities specific to the West side of Black Sea during the IInd century A.D. because it reveals the existence of one or more workshops for manufacturing artefacts of animal skeletal materials. In the same time, the category of bone pins fills the lot of skeletal materials artefacts from Histria, studied in a detailed manner. This approach should be continued and developed in the other sectors of the archaeological site. The repertory from the final part of the study presents the data (archaeological context, detailed description, morphometry) regarding pieces discovered from 2001-2006 (table no. 1; chart no. 1); the temporary codes are named taking into account the year of the discovery. Artefacts no. 26 – 31 have codes both for 2003 and 2004 because they were discovered in 2003, but were analysed in 2004. The missing codes belong to the other type's artefacts (anvils and raw materials – metapodials, bands, sleeves, cattle or sheep/goat horns) included in general previous published catalogues specific for the mentioned years. The illustration is selective and presents in the most of the cases, only the whole pieces. The artefacts' numbers which appear in the illustration are the same with the ones from the catalogue. (Translated into English by Diana-Maria Sztancs and Corneliu Beldiman).

Săpăturile arheologice efectuate în perioada 2001-2006[1] la Histria în Sectorul *Basilica extra muros* (în continuare, HST-BEM) de către un colectiv sub conducerea dr. Viorica Rusu-Bolindeț[2] au condus şi la recuperarea unui important lot de artefacte aparținând industriei materiilor dure animale (în continuare, IMDA). În scopul realizării unor studii sistematice, acesta a fost analizat în mai multe reprize, începând din anul 2007, în măsura în care efectivele respective au putut fi puse la dispoziția autorului principal[3].

[1] Suceveanu 2002; Suceveanu 2003; Suceveanu 2004; Suceveanu 2005; Suceveanu 2006; Suceveanu 2007. Pentru rezultatele recente ale cercetărilor arheologice desfăşurate la Histria vezi: Suceveanu 2008, Suceveanu 2009, Suceveanu 2010.

[2] Suceveanu *et al.* 2002; Suceveanu *et al.* 2003; Suceveanu *et al.* 2004; Rusu-Bolindeț, Bădescu, 2006; Rusu-Bolindeț *et al.* 2005; Rusu-Bolindeț *et al.* 2006; Rusu-Bolindeț *et al.* 2007; Rusu-Bolindeț *et al.* 2008; Rusu-Bolindeț *et al.* 2009; Rusu-Bolindeț *et al.* 2010.

[3] Beldiman, Sztancs 2007a; Beldiman, Rusu-Bolindeț, Sztancs 2007; Beldiman *et al.* 2008a; Beldiman *et al.* 2008b; Beldiman, Sztancs 2009a; Beldiman, Sztancs 2009b; Beldiman *et al.* 2009; Beldiman, Sztancs 2010. Contribuțiile drd. Diana-Maria Sztancs la realizarea prezentei lucrări (aspecte metodologice ale studiului IMDA; descrieri; analiza microscopică a pieselor; alimentarea bazei de date; identificarea şi organizarea referințelor bibliografice) se înscriu în programul de pregătire pentru doctorat inițiat în 2007 la Universitatea „Lucian Blaga" din Sibiu, Şcoala Doctorală („Cercetări realizate în cadrul proiectului POSDRU/6/1.5/S/26 cofinanțat din

Piesele se păstrează în colecţiile Muzeului Naţional de Istorie a Transilvaniei, Cluj-Napoca. Ele au fost recuperate din contexte secundare, de abandon şi provin din structurile, gropile şi din apropierea unor complexe pentru reducerea minereului de fier (instalaţiile unor cuptoare dezafectate, umplute cu resturi diverse) – pentru detalii a se vedea datele din repertoriu –, complexe legate, în principal, de zona meşteşugărească din S I, extremitatea vestică (cca 15,80 m). Materialele în discuţie se datează în perioada romană timpurie (probabil primele trei sferturi ale secolului al II-lea A.D.)[4].

Până în prezent, efectivul pieselor analizate este de 97 (N total = 97); în campania 2001 au fost recuperate 6 piese, în campania 2002, 27 piese, în campania 2003, 13 piese, în campania 2004, 31 piese, în campania 2006, 20 piese[5]. Este vorba de: unelte (nicovale de os pentru dinţarea tăişului secerilor de fier; două ace cu perforaţie proximală – de cusut?); obiecte de port (ace de os, în majoritate fără perforaţie proximală, considerate în literatura de specialitate drept ace de păr); benzi de os, folosite probabil pentru realizarea intarsiilor; materii prime, eboşe şi resturi de prelucrare (metapodii de vită, coarne de vită şi de ovicaprine). Aşadar, structura tipologică a lotului include: Categoria I: Unelte: Nicovale pe metapodii de vită; Ace de cusut; Categoria III: Piese de port/Podoabe: Ace de păr de os; Benzi de os; Categoria V: Diverse: A Piese tehnice: 1 Materii prime; 2 Eboşe; 3 Deşeuri[6].

Pentru reperele metodologice ale analizei a se vedea raportul publicat în anul 2007, ca şi alte articole şi studii recente[7]. Discuţii comportă încadrarea tipologico-funcţională a acelor cu perforaţie proximală. Aceste piese sunt interpretate, în mod curent, ca ace de cusut; contextele variate ale descoperirii acelor respective (asociate cu acele de păr în morminte sau în complexe care nu au legătură cu practicarea unor meşteşuguri, precum cusutul sau împletitul) arată că interpretarea trebuie nuanţată, în sensul că ele puteau fi folosite, în egală măsură, ca ace de păr sau pentru fixarea unor piese de port. În plus, se cunosc şi piese perforate care păstrau elementele decorative de origine fixate în perforaţia respectivă (precum mici verigi şi discuri metalice) sau fibre textile prin care se ataşau fileuri capilare etc.[8]

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[4] Rusu-Bolindeţ, Bădescu 2006.

[5] Beldiman, Sztancs 2007a; Beldiman, Sztancs 2009a; Beldiman, Sztancs 2009b; Beldiman, Sztancs 2010.

[6] Beldiman *et al.* 2008a; Beldiman *et al.* 2008b; Beldiman, Rusu-Bolindeţ, Sztancs 2007; Beldiman, Sztancs 2007a; Beldiman, Sztancs 2009a; Beldiman, Sztancs 2009b; Beldiman, Sztancs 2010; Beldiman *et al.* 2009; Beldiman *et al.* 2010a; Beldiman *et al.* 2010b.

[7] Vezi *supra*, notele 3 şi 5-6.

[8] După M. T. Biró, acele cu mai multe perforaţii serveau la fixarea pieselor vestimentare (Biró 1987, p. 34); aceeaşi opinie este împărtăşită şi de D. Ciugudean (Ciugudean 1997, p. 32). La A.

Au fost utilizate datele analizei exhaustive sistematice a pieselor în microscopie optică de mică putere (măriri 4x – 40x); menţionăm şi faptul că s-a constituit, cu această ocazie, o bază de date diverse, inclusiv imagini (circa 500 imagini macroscopice şi microscopice digitale, cu toate coordonatele necesare), prima de acest gen pentru un lot de artefacte aparţinând IMDA din situl de la Histria.

O categorie de piese bine reprezentată în lotul artefactelor IMDA descoperite la HST-BEM este aceea a **acelor de os fără perforaţie proximală, încadrate în mod curent, din punct de vedere tipologic-funcţional, în categoria pieselor de port/podoabă – ace de păr** (Categoria III: Piese de port/Podoabe: Ace de păr de os). Efectivul este de 33 piese (tabelul nr. 1; graficul nr. 1). Alte 16 piese sunt fragmentare, lipsindu-le partea proximală, care permite încadrarea tipologică precisă; astfel că ele pot fi, în egală măsură, ace de păr şi ace de cusut. Alături de piesele menţionate avem şi două **ace de os cu perforaţie proximală, încadrate în mod curent, din punct de vedere tipologic-funcţional, în categoria uneltelor – ace de cusut**; astfel, efectivul total al acelor de la HST-BEM se ridică la 41 (N total = 41).

Piesă de toaletă şi de podoabă servind la realizarea sau menţinerea coafurii, dar şi a elementelor de port şi podoabă capilare textile (bonete, panglici, voaluri, plase de păr), acul de păr (*acus/spina crinalis* sau *acus/spina comatoria*) este întâlnit frecvent în epoca romană, fiind confecţionat atât din materii dure animale (oasele mamiferelor domestice, precum vitele; fildeş), cât şi din metal (bronz, argint, aur) şi din sticlă. În perioada Imperiului, odată cu răspândirea modei coafurilor „monumentale", implicând combinaţii complicate de bucle şi cocuri, utilizarea acelor de păr devine indispensabilă, stimulând producţia unor astfel de artefacte, care se regăsesc, într-o gamă tipologică luxuriantă şi în mare număr în cele mai multe dintre siturile epocii (atât oraşe, castre, aşezări rurale, cât şi cimitire), fiind recuperate pe calea cercetărilor arheologice sau prin descoperiri fortuite[9].

Acul de cusut este la fel de des întâlnit ca şi acul de păr; realizat din os sau din fier şi bronz, el reprezintă o unealtă indispensabilă confecţionării şi reparării pieselor vestimentare, echipamentului militar şi altor obiecte diverse de uz curent din materiale textile şi piele, ca şi efectuării altor operaţii, precum brodarea, împletirea etc.[10]

Acele de os (atât cele de păr, cât şi cele de cusut) sunt apariţii banale în contextele arheologice de epocă romană databile în sec. I-III A.D., atât în spaţiul provinciei Dacia, cât şi în cel al Dobrogei – Moesia Inferior/Scythia Minor. Referindu-ne la Dacia romană, putem menţiona faptul că astfel de piese au fost descoperite în oraşe (Apulum, Porolissum, Potaissa, Romula, Ulpia Traiana

Schenk, acele cu perforaţie proximală intră integral în categoria uneltelor, respeciv a acelor de cusut (Schenk 2008, p. 62-64, 276-278, fig. 118-120).

[9] Daremberg, Saglio, Pottier 1877, p. 61-64; Ciugudean 1997, p. 17 – cu bibliografia; Elefterescu 2008, p. 221-224 – cu bibliografia.

[10] Ciugudean 1997, p. 29-32 – cu bibliografia; Schenk 2008, p. 62-64.

Sarmizegetusa)[11], castre (Buciumi, Gilău, Gherla, Inlăceni, Râşnov)[12] şi *villae rusticae* (Cetea, Mediaş, Micăsasa, Răhău, Valea Chintăului)[13]. Pentru teritoriul dobrogean amintim descoperirile făcute la Callatis, Capidava, Fântânele, Niculiţel, Ostrov-Durostorum, Teliţa, Tropaeum Traiani)[14]. Ace de păr sunt semnalate, de asemenea, şi în urma cercetărilor efectuate la Histria, în Sectorul *Thermae*[15].

Tipologia acelor de păr şi de cusut de epocă romană este adoptată, în mediul cercetării din România, după standardele internaţionale; sunt aplicate criteriile propuse în lucrările lui J.-C. Béal, K. Biró, E. Riha, H. Mikler; a se vedea, mai recent, şi consideraţiile tipologice incluse în catalogul publicat de A. Schenk[16]. Tipologia aplicată în clasificarea pieselor de la HST-BEM este preluată de la N. Gudea, I. Bajusz (1991) şi D. Ciugudean (1997)[17].

Acele de os descoperite la HST-BEM în cursul campaniilor 2001-2006 aparţin următoarelor tipuri: • cu extremitatea proximală convexă (N = 6); • cu extremitatea proximală conică (N = 5); • cu extremitatea proximală conică şi perforaţie la partea proximală (N = 1); • cu extremitatea proximală globulară (N = 9); • cu extremitatea proximală plată (N = 1); • cu partea proximală perforată şi extremitatea proximală triunghiulară subţiată (N = 1); • cu extremitatea proximală decorată (în formă de con de pin) (N = 2). Piesele de tip nedeterminabil (datorită conservării în stare fragmentară, lipsind partea proximală) pot fi atât ace de păr, cât şi ace de cusut (N = 16) (tabelele nr. 2-3; graficul nr. 2).

Sub raport tipologic, piesele de la HST-BEM nu ridică probleme speciale şi de aceea nu insistăm asupra acestor aspecte; este vorba de tipuri comune, cu morfologie şi dimensiuni quasi-standardizate, prezente în multe situri din spaţiul actual al României, ca şi în restul Europei, repertorierea şi trimiterile la literatura de specialitate devenind superflue; cele mai apropiate analogii ale pieselor de la HST-BEM le reprezintă, fireşte, acele cunoscute în teritoriul dobrogean, în primul rând piesele recuperate în Sectorul *Thermae* al sitului vest-pontic[18].

Cele mai multe piese care intră în alcătuirea repertoriului sunt fragmentare sau fragmente, fapt ce ar explica abandonul lor; altele (cele întregi, încă utilizabile) au

[11] Gudea, Bajusz 1991, pl. I-XXI; Alicu, Nemeş 1982, p. 345-347, pl. I/22; Popilian 1976, p. 250, fig. 12/10; Cociş, Alicu 1993 – cf. Ciugudean 1997, 17; Ciugudean 1997, p. 17-24, 53-60, 62-75, 152-161, 165-175, pl. II-IX, XV-XXV; Bajusz, Isac 2000.

[12] Gudea, Pop 1970, p. 59, pl. LVIII/1, 3 – cf. bibliografia la Ciugudean 1997, p. 17.

[13] Gudea, Bajusz 1991, p. 83, nota 17 – cf. bibliografia la Ciugudean 1997, p. 17.

[14] Barnea, Barnea, Bogdan-Cătăniciu 1979, fig. 155/10.11; fig. 163/10.1; Preda 1980, pl. LVII/10; Baumann 1983, pl. XLIII/3-4 – cf. Ciugudean 1997, p. 18; Suceveanu, Angelescu 1998, pl. V/7, 9-10; Elefterescu 2008, p. 221-255; Beldiman, Sztancs 2007b, p. 110-111.

[15] Suceveanu 1982, 123-124, pl. 22/1 B-C, 3; I C; II A, 2 – cf. Ciugudean 1997, p. 18.

[16] Béal 1983; Béal 1984; Biró 1994; Riha 1990; Mikler 1997; Schenk 2008.

[17] Gudea, Bajusz 1991, p. 81-126; Ciugudean 1997, p. 17-24, 53-75; Elefterescu 2008, p. 221-224 – toate cu bibliografia.

[18] Analogiile lor se regăsesc, împreună cu discuţiile detaliate şi bibliografia aferentă, în lucrările citate *supra*, notele 14-15.

fost, probabil, abandonate în inventarul unor clădiri şi aruncate la gunoi, la un moment dat, împreună cu resturile respective.

Piesele descoperite la HST-BEM sunt confecţionate, foarte probabil, din fragmente de oase lungi de bovine (*Bos taurus*) prin cioplire, tăiere cu ferăstrăul, raclaj axial intens cu o lamă metalică (cuţit), fasonare integrală şi finisare prin polizare (frecare cu o bucată de piele); unele piese sunt nefinisate. Culoarea brun sau brun-deschis sugerează aplicarea probabilă a tratamentului termic, fie parţială (la extremitatea distală – vârf) fie totală.

Tipul cel mai frecvent în cadrul lotului este cel cu extremitatea proximală globulară (N = 9), urmat de cel cu extremitatea proximală convexă (N = 6) şi de cel cu extremitatea proximală conică (N = 5). Piesele întregi/întregibile au lungimi cuprinse între şi 75 şi 132 mm, cu predominarea celor cu lungimi de circa 80-100 mm (tabelul nr. 3; graficul nr. 3).

Unele indicii (între care fracturarea frecventă a pieselor nefinisate, probabil în timpul etapelor de fabricare) permit formularea concluziei fabricării acelor de păr într-un atelier local, care funcţiona în zona meşteşugărească a Sectorului *Basilica extra muros*. În acelaşi sens pledează materiile prime, eboşele şi deşeurile recoltate în sectorul menţionat din complexele de tipul gropilor, alături de acele de păr. Rămâne să fie explicată situaţia pieselor întregi abandonate (pierdute? abandonate în structuri distruse şi aruncate împreună cu alte resturi în groapa de gunoi?).

Acele de os databile în epoca romană recuperate din Sectorul *Basilica extra muros* şi analizate cu acest prilej constituie primul lot de acest gen publicat în mod detaliat din situl de la Histria, alăturându-se descoperirilor din Sectorul *Thermae*[19]; prin datele extensive puse la dispoziţie, el contribuie, în mod specific, la completarea repertoriului descoperirilor şi a datelor referitoare la activităţile complexe aferente etapei de locuire din sec. al II-lea A.D. din aria binecunoscutului sit vest-pontic, prin documentarea existenţei probabile a unuia sau mai multor ateliere de prelucrare a materiilor dure animale.

Totodată, această categorie de descoperiri întregeşte lotul artefactelor IMDA studiate de o manieră detaliată de la Histria, demers care ar trebui continuat şi extins la celelalte sectoare ale sitului.

Repertoriul pe care îl inserăm în partea finală a lucrării etalează datele (context, descriere, morfometrie) referitoare la piesele provenind din campaniile anilor 2001-2006; în campania 2001 a fost recuperată o piesă, în campania 2002, 18 piese, în campania 2003, 12 piese, în campania 2004, 3 piese, în campania 2006, 7 piese (tabelul nr. 1; graficul nr. 1); indicativele provizorii sunt atribuite pe campanii; piesele 26-31 poartă indicative pentru anii 2003 şi 2004 întrucât provin din săpăturile întreprinse în 2003, dar au fost preluate şi analizate alături de piesele lotului 2004; indicativele absente aparţin pieselor de alte tipuri (nicovale şi materii prime – metapodii, benzi, manşoane, coarne de vită sau de ovicaprine etc.), incluse în cataloagele generale aferente anilor respectivi[20]. Ilustraţia este selectivă, redând,

[19] Suceveanu 1982, p. 123-124, pl. 22/1 B-C, 3; I C; II A, 2 – cf. Ciugudean 1997, p. 18.

[20] Beldiman, Sztancs 2007a; Beldiman, Rusu-Bolindeţ, Sztancs 2007; Beldiman *et al.* 2008a; Beldiman *et al.* 2008b.

cu unele excepții, numai piesele întregi. Numerele pieselor din figuri corespund celor din catalog.

2001

1. HST/2001-BEM 6 • S I Caroul 4 -1,85 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr cu extremitatea proximală convexă; întreg; TrT; secțiuni ovale; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP şi reamenajare; L tot. 75; diam. PD 4,5/3,5; diam. PM 5/4; diam. PP 6,2/5,5 (fig. 1/1).

2002

2. HST/2002-BEM 7 • S I Caroul 9 -1,06 m Din nivelul II B • Ac de păr cu extremitatea proximală globulară; întreg; secțiuni circulare, cap ovoidal; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP şi reamenajare; L tot. 113; diam. PD 3,5; diam. PM 5; diam. PP 5; diam. EP 13/9 (fig. 1/2).

3. HST/2002-BEM 8 • S I Caroul 10 -1,10 m Din nivelul II B • Ac de păr cu extremitatea proximală globulară; întreg; secțiuni circulare şi ovale; fasonare integrală prin Ra, probabil cu o lamă de cuțit şi At; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP şi reamenajare; L tot. 78; diam. PD 2,5; diam. PM 3,5/3; diam. PP 4/3,7; diam. EP 5/4,5 (fig. 1/3).

4. HST/2002-BEM 9 • S I Caroul 3 -1,60 m Din nivelul de arsură de sub podeaua de lut a fazei II B • Ac de păr cu extremitatea proximală globulară; fragmentar – lipseşte EP, fracturată în vechime; secțiuni circulare; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP; L tot. *80*/74; diam. PD 2,5; diam. PM 3,5; diam. PP 4; diam. EP 5,5/4,5 (fig. 1/4).

5. HST/2002-BEM 10 • S I Caroul 11 -0,76 m Din nivelul IV A • Ac de păr cu extremitatea proximală globulară; fragmentar – lipseşte PP, fracturată în vechime; secțiuni circulare şi ovale; cap ovoidal plat; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; fără finisare; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP; L 70; diam. PD 3/2; diam. PM 3,5; diam. PP 4/3; diam. EP 7,5/5 (fig. 1/5) (fig. 2/5).

6. HST/2002-BEM 11 • S I Caroul 9 -0,80 m De pe nivelul podelei din faza IV A • Ac de păr cu extremitatea proximală globulară; segment proximal, fracturat în vechime; secțiuni circulare; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit şi At; fațete; fără finisare; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM; L 46; diam. PM 3,4; diam. PP 4/3,5; diam. EP 6,5/4,5 (fig. 1/6) (fig. 2/6).

7. HST/2002-BEM 12 • S I Caroul 3 -1,66 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr cu extremitatea proximală convexă; segment proximal, fracturat în vechime; secțiuni circulare; urme de ardere şi coroziune; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM; L 54; diam. PM 4; diam. PP 5; diam. EP 6.

8. HST/2002-BEM 13 • S I Caroul 1 -1,13 m Din profilul V = faza IV A • Ac de păr cu extremitatea proximală convexă; segment proximal, fracturat în vechime; secțiuni circulare; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM; L 46; diam. PM 4,5; diam. PP 4,7; diam. EP 5.

9. HST/2002-BEM 14 • S I Caroul 10 -0,58 m Faza IV A • Ac de păr cu extremitatea proximală plată; segment proximal, fracturat în vechime; secțiuni circulare şi ovale; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM; L 54; diam. PM 4,5; diam. PP 5,5/4,5; diam. EP 5,7/4,7.

10. HST/2002-BEM 15 • S I Caroul 11 -0,69 m Din nivelul IV A • Ac de păr sau de cusut; segment mezio-distal, fracturat recent; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM; L 75; diam. PM 4,2; diam. PD 2,5.

11. HST/2002-BEM 16 • S I Caroul 6 -0,83 m Din interiorul clădirii din faza IV B • Ac de păr; segment proximal-distal, fracturat în vechime; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; finisare; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP şi PD; L 75; diam. PD 3; diam. PM 3,5; diam. PP 4 (fig. 2/11).

12. HST/2002-BEM 17 • S I Caroul 6 -0,99 m Din interiorul locuinței cu pereți de chirpic din faza II B • Ac de păr sau de cusut; segment mezio-distal, fracturat în vechime; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PM şi PD; L 51; diam. PM 4,5; diam. PD 3,5.

13. HST/2002-BEM 18 • S I Caroul 89 -1,09 m Din interiorul locuinței cu pereți de chirpic din faza II B • Ac de păr sau de cusut; segment proximal-mezial, fracturat în vechime; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; fără finisare; urme de utilizare: fracturare la nivelul PM şi PP; L 49,5; diam. PM 4,2; diam. PP 4,5.

14. HST/2002-BEM 19 • S I Caroul 5 -1,40 m Din nivelul de arsură de sub podeaua de lut a fazei II B = faza II A • Ac de păr sau de cusut; segment distal, fracturat în vechime; fasonare integrală prin Ra, probabil cu o lamă de cuțit; fațete; fără finisare; urme de utilizare: fracturare la nivelul PM/PD şi ED; L 45; diam. PM 3,5/3; diam. PD 2,5.

15. HST/2002-BEM 20 • S I Caroul 4 -1,54 m Din umplutura gropii care pornește de sub nivelul de umplutură al camerei A = faza IV A • Ac de păr sau de cusut; segment mezial, fracturat în vechime; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: fracturare la nivelul PM/PD/PP; L 40; diam. PM 5.

16. HST/2002-BEM 21 • S I Caroul 4 -1,10 m Din nivelul de amenajare al fazei IV A • Ac de păr sau de cusut; segment distal, fracturat în vechime; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; reamenajarea ED; urme de utilizare: fracturare la nivelul PD; fracturarea ED; L 36,5; diam. PD 3,5.

17. HST/2002-BEM 22 • S I Carourile 8-9 -1,00 m Nivelul II B • Ac de păr sau de cusut; segment distal, fracturat în vechime; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: fracturare la nivelul PD; fracturarea ED; L 35; diam. PD 3/2,5.

18. HST/2002-BEM 23 • S I Caroul 8 -1,23 m Din interiorul locuinței cu pereți de chirpic din faza II B • Ac de păr sau de cusut; segment distal, fracturat în vechime; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: fracturare la nivelul PD; fracturarea ED; L 30; diam. PD 3,5.

19. HST/2002-BEM 24 • S I Caroul 6 -0,79 m Din interiorul clădirii din faza IV B, pe nivelul IV A • Ac de păr sau de cusut; segment mezial, fracturat în vechime; urme de coroziune; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare; urme de utilizare: fracturare la nivelul PD; L 26; diam. PD 4.

2003

20. HST/2003-BEM 8 • S I Caroul 4 -1,60 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr cu extremitatea proximală globulară; fragmentar; lipseşte PD, fracturată în vechime; secțiuni circulare, cap ovoidal; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PD; L 78; diam. PD 4; diam. PM 4,5; diam. PP 4; diam. EP 11/8,5 (fig. 2/20).

21. HST/2003-BEM 9 • S I Caroul 3-4 -1,84 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr cu extremitatea proximală convexă; întreg; secțiuni circulare; urme de ardere; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; reamenajarea PD; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PD şi reamenajare; L tot. 92; diam. PD 4; diam. PM 4,5; diam. PP 5,2; diam. EP 5 (fig. 3/21).

22. HST/2003-BEM 10 • S I Caroul 2 -1,69 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr cu extremitatea proximală conică; întreg; secțiuni circulare şi ovale; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; L tot. 89; diam. PD 3,5; diam. PM 4; diam. PP 4,5; diam. EP 4,5/4 (fig. 3/22).

23. HST/2003-BEM 11 • S I Caroul 1 -1,02 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr sau de cusut; segment proximal-distal, fracturat în vechime; ED întreagă; coroziune la PP; secțiuni circulare; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP; L 98; diam. PD 2,5; diam. PM 4; diam. PP 5; diam. EP 4,5/4.

24. HST/2003-BEM 12 • S I Caroul 2 -1,58 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr sau de cusut; segment proximal-distal, fracturat în vechime; secțiuni circulare; fasonare integrală prin Ra, probabil cu o lamă de cuțit şi At; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul PP şi PD; L 89; diam. PD 3,5; diam. PM 4; diam. PP 4,5; diam. EP 4,5/4.

25. HST/2003-BEM 13 • S I Caroul 4 -2,00 m De pe nivelul atelierului de prelucrare a fierului • Ac de păr sau de cusut; segment mezio-distal, fracturat în vechime; reamenajarea ED; secțiuni circulare; fasonare integrală prin Ra, probabil cu o lamă de cuțit; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; fracturare la nivelul ED; L 61; diam. PD 4,5; diam. PM 5.

26. HST/2004-BEM 14 • 2003 S I Carou 5 -1,43 m S I (3) • Ac de păr sau de cusut; fragmentar; se păstrează PP, fracturată în vechime; EP convexă; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L 40; diam. EP 5; diam. PP/PM 4.

27. HST/2004-BEM 16 • 2003 S I Carou 4 -1,70 m Cuptorul nr. 5 (4) • Ac de păr; întreg; EP conică; ED reamenajată; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L tot. 92; diam. EP 4; diam. PM 4; diam. PD 2 (fig. 4/27).

28. HST/2004-BEM 17 • 2003 S I Carou 5 -1,90 m Cuptorul nr. 5 (11) • Ac de păr sau de cusut; segment distal, fracturat în vechime; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L 33; diam. PD 3; diam. ED 1,5.

29. HST/2004-BEM 18 • 2003 S I Carou 2 -1,42 m Cuptorul nr. 5 (8) • Ac de păr sau de cusut; segment mezial, fracturat în vechime; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L 45; diam. PM 4.

30. HST/2004-BEM 19 • 2003 S I Carou 2 -? m Cuptorul nr. 1 (16) • Ac de păr sau de cusut; segment mezio-distal, fracturat în vechime; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L 56; diam. PM 5,5; diam. PD 4.

31. HST/2004-BEM 20 • 2003 S I Carou 5 -2,80 m Cuptorul nr. 5 (15) • Ac de păr sau de cusut; segment proximal-mezial, fracturat în vechime; EP conică; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L 66,5; diam. EP 4,5; diam. PM 4,5.

2004

32. HST/2004-BEM 12 • 2004 S I Carou 4 -2,10 m Groapa cuptorului nr. 6 (1) • Ac de păr cu extremitatea proximală convexă; întreg; EP convexă; PP tronconică în prelungirea PM; ED reamenajată; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L tot. 132; diam. EP 6,5; diam. PM 4; diam. ED 1 (fig. 3/32).

33. HST/2004-BEM 13 • 2004 S I Carou 4 -2,27 m Cuptorul nr. 6 (3) • Ac de păr sau de cusut; fragmentar; lipseşte PD, fracturată recent; EP globuloasă, PP tronconică; ED reamenajată; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; L tot. *85*/75; diam. EP 5/3,5; diam. PM 3,5; diam. PD 2 (fig. 3/33).

34. HST/2004-BEM 15 • 2004 S I Carou 4 -2,00-2,05 m Cuptorul nr. 5 (4) • Ac (de păr? de cusut?) cu extremitatea proximală conică şi perforație la PP; fragmentar; lipseşte ED, fracturată în vechime; dublă fracturare, urmată de reamenajarea ED; EP conică; secțiunea PP circulară; perforație ovală realizată prin rotație rapidă; multiperforare; 3-4 perforații în joncțiune formează perforația ovală, ajustată prin raclaj şi scobire; TrT; fasonare integrală prin Ra, probabil cu o lamă de cuțit; perforația avea rolul de a permite fixarea firului de coasere (utilizarea ca ac de cusut) sau a unui element decorativ metalic, de piele sau textil (ciucur, canaf) sau de a fixa ligaturi pentru coafură (utilizarea ca ac de păr); la nivelul perforației nu se

observă urme de utilizare specifice acelor de cusut; L tot. *85*/74; diam. EP 3; diam. PM 3,5; diam. PD 2,5; L perf. 3,35; lăț. perf. 1,8; dist. EP-perf. 4,85 (fig. 4/34).

2006

35. HST/2006-BEM 14 • S I Caroul 5 -2,15-2,30 m La îndreptarea profilului S Din umplutura cuptorului 15 • Ac de păr cu extremitatea proximală conică; întreg (reamenajat); uşor îndoit la PM/PD (anatomic); secţiuni circulare şi poligonale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At/Ao; corp faţetat; urme de utilizare: tocire şi lustru intense; ED fracturată şi reamenajată abrupt prin Am; aspect faţetat; L tot. 113,4; diam. PD 2,2; diam. PM 4; diam. PP 5; diam. EP 5,1/4,8 (fig. 4/35).

36. HST/2006-BEM 15 • S I Caroul 5 -2,60 m La îndreptarea profilului S • Ac de păr cu extremitatea proximală conică; întreg (reamenajat); rectiliniu; secţiuni circulare şi ovale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At/Ao; finisare prin lustruire; urme de utilizare: tocire şi lustru intense; ED fracturată şi reamenajată abrupt prin Am; tratament termic la ED, care are culoare maro; L tot. 112; diam. PD 3,5; diam. PM 4,6; diam. PP 5,2; diam. EP 5,6/5,4 (fig. 4/36).

37. HST/2006-BEM 16 • S I Caroul 4 -2,45 m În exteriorul clădirii o.g. (*opus Graecum*) (colţul ei de NE) • Ac de păr cu extremitatea proximală globulară; întreg (reamenajat); secţiuni ovale şi poligonale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At; corp faţetat; urme de utilizare: tocire şi lustru intense; ED fracturată şi reamenajată abrupt prin Am; L tot. 112; diam. PD 2,4; diam. PM 4; diam. minim PP 2,1; diam. maxim PP 4,7; diam. EP 5,6/4,8 (fig. 5/37).

38. HST/2006-BEM 17 • S I Caroul 4 -1,40 m la curăţarea profilului S • Ac de păr cu extremitatea proximală globulară; fragmentar; secţiuni poligonale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At; corp faţetat; urme de utilizare: tocire şi lustru intense; ED fracturată; urme de ardere; se pare că acul a fost utilizat după fracturare; L tot. cca *103*; L 101; diam. PD 2,6; diam. PM 3,5; diam. minim PP 2; diam. maxim PP 4; diam. EP 6,6/5,9 (fig. 5/38).

39. HST/2006-BEM 18 • S I Caroul 4 -2,80 m La curăţarea zidului clădirii porticului orientat NE-SV, la 2 m E de latura E a clădirii în o.g. (*opus Graecum*); la 1,10 m N de profilul S • Ac de păr cu extremitatea proximală concavă (nefasonată) şi partea proximală decorată (cu extremitatea proximală în formă de con de pin); întreg (reamenajat?); secţiuni ovale şi circulare, poligonale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At/Ao; faţetare; decor realizat la PP prin crestare transversală şi oblică; decorul se compune din două şanţuri paralele transversale spre PM şi şanţuri oblice intersectate în reţea (haşuri) spre EP; urme de utilizare: tocire şi lustru intense; ED fracturată şi reamenajată abrupt prin Am; L tot. 93; diam. PD 2,3; diam. PM 5,1/4,5; diam. minim PP 5,6/5; diam. maxim PP 6,8/5,7; diam. EP 4,5/4,3; L PP decorate 12,5; lăţ. şanţuri decor 0,6-1.

40. HST/2006-BEM 19 • S I Caroul 5 -2,66 m Din umplutura cuptorului 8 • Ac de păr cu extremitatea proximală concavă (nefasonată) şi partea proximală decorată (cu extremitatea proximală în formă de con de pin); fragmentar; lipseşte PD, fracturată recent; secţiuni ovale şi circulare, poligonale; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At/Ao; faţetare; finisare prin lustruire; decor realizat la

PP prin crestare transversală şi oblică; decorul se compune din două şanţuri paralele transversale spre PM şi alte două spre EP şi şanţuri oblice intersectate în reţea (haşuri) în sectorul PP dintre şanţurile transversale; urme de utilizare: tocire şi lustru intense; L tot. cca *95*; L 89; diam. PD 3,2; diam. PM 4,6/4,4; diam. minim PP 5,2/3,7; diam. maxim PP 6/4,7; diam. EP 4,9/3,5; L PP decorate 17,2; lăţ. şanţuri decor 0,6-1 (fig. 5/40).

41. HST/2006-BEM 20 • S I Caroul 4 -2,50 m Lângă fundaţia clădirii în o.g. (*opus Graecum*), latura de E, la 0,60 m N de profilul S • Ac (de cusut? de păr?) perforat la partea proximală; partea proximală subţiată, de secţiune plată rectangulară şi extremitatea proximală triunghiulară; fragmentar; lipseşte ED, fracturată în vechime; urme de ardere la ED; secţiuni circulare, ovale, faţetate; fasonare integrală prin Ra, probabil cu o lamă de cuţit şi At; faţetare; PP cu diametrul subţiat prin amenajarea prin At a două planuri oblice prelungi; finisare prin lustruire; perforaţie îngustă, cu pereţi perfect paraleli, dispusă longitudinal, cu extremităţile convexe asimetrice la nivelul suprafeţei acului, având la interior planuri oblice scurte de amenajare; la interior, perforaţia este mai scurtă în raport cu conturul exterior, având aceeaşi morfologie; perforaţia pare amenajată foarte precis bilateral simetric prin scobire, operaţie realizată probabil prin folosirea unei dălţi înguste cu extremitate rectilinie; la una dintre extremităţi, plasată spre EP se observă urme reziduale superficiale de amenajare; urme de utilizare: incerte; fracturarea posibilă a ED; piesa nu prezintă urme de tocire şi lustru intense şi localizate la PD, specifice acelor de cusut; la nivelul perforaţiei nu se observă nici un fel de urme de tocire, lustru sau microfracturi rezultate prin solicitările mecanice pe care le produce, în mod normal, firul de coasere; se poate considera astfel că acul nu a fost utilizat la coasere sau nu a fost folosit deloc?, fracturarea ED fiind accidentală; ca şi în cazul piesei nr. 34, perforaţia avea rolul de a permite fixarea firului de coasere (utilizarea ca ac de cusut) sau a unui element decorativ metalic, de piele sau textil (ciucur, canaf) sau de a fixa ligaturi pentru coafură (utilizarea ca ac de păr); L tot. cca *113*; L 109; diam. PD 3,4; diam. PM 4,4; diam. PP 5,6/3,2; diam. EP 5,9/3,6; L ext. perf. 14,5; L int. perf. 8,8; lăţ. perf. 1,2; dist. EP-perf. 15,8 (fig. 5/41).

ABREVIERI

Am, **Ao, At** = abraziune multidirecţională, oblică, transversală; **diam.** = diametru; **dist.** = distanţa; **ED** = extremitatea distală; **EP** = extremitatea proximală; **HST-BEM** = Histria-Basilica extra muros, **A.D.** = Anno Domini; **IMDA** = industria materiilor dure animale; **L** = lungimea; **L tot.** = lungimea totală; **lăţ.** = lăţime; **N, nr.** = număr; **PD** = partea distală; **perf.** = perforaţie; **PM** = partea mezială; **PP** = partea proximală; **Ra** = raclaj axial; **S** = Secţiune; **TrT** = tratament termic. Dimensiunile sunt redate în mm. L tot. redată în caractere *italice* reprezintă valoarea obţinută prin reconstituire grafică.

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Chart 2. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: typology.

Chart 3. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: distribution of the length (in mm) of whole pieces.

CAPTION OF FIGURES

Fig. 1. Histria 2001-2006 – Sector Basilica *extra muros*. **1 – 4** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

Fig. 2. Histria 2001-2006 – Sector Basilica *extra muros*. **5 – 6, 11, 20** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

Fig. 3. Histria 2001-2006 – Sector Basilica *extra muros*. **21 – 22, 32 – 33** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

Fig. 4. Histria 2001-2006 – Sector Basilica *extra muros*. **27, 34 – 36** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

Fig. 5. Histria 2001-2006 – Sector Basilica *extra muros*. **37 – 38, 40 – 41** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

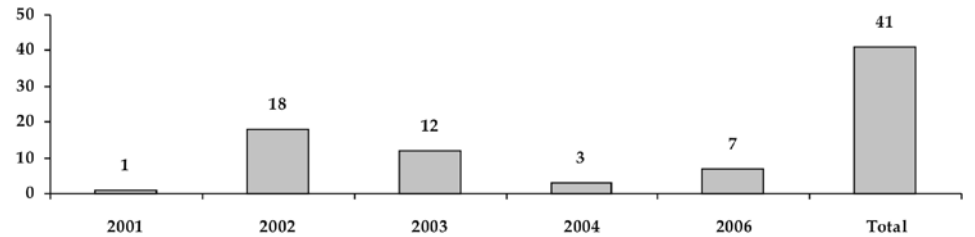

Chart 1. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: distribution by year of discovery/archeological campaigns.

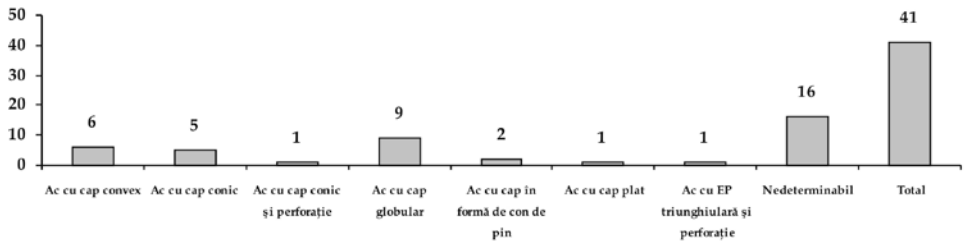

Chart 2. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: typology.

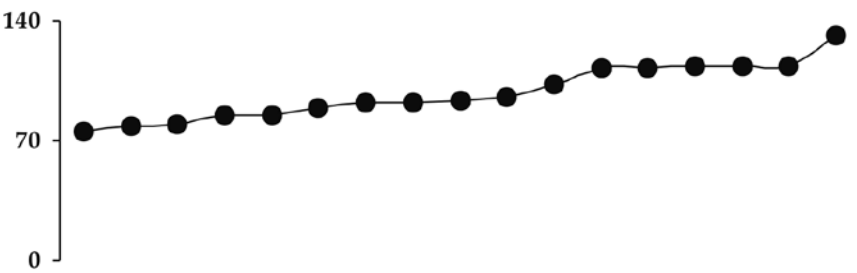

Chart 3. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: distribution of the length (in mm) of whole pieces.

Categoria tipologică	2001	2002	2003	2004	2006	Total
I Unelte/ Ace de cusut				1	1	2
III Port/Podoabe Ace Necunoscut	1	18	12	2	6	39

Table 1. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: distribution by year of discovery/archeological campaigns.

Tipul	Efectiv
Ac cu extremitatea proximală convexă	6
Ac de păr cu extremitatea proximală conică	5
Ac (de păr? de cusut?) cu extremitatea proximală conică și partea proximală perforată	1
Ac de păr cu extremitatea proximală globulară	9
Ac de păr de păr cu extremitatea proximală plată	1
Ac de păr cu extremitatea proximală decorată (în formă de con de pin)	2
Ac (de păr? de cusut?) cu partea proximală perforată și extremitatea proximală triunghiulară	1
Ac nedeterminabil – de păr sau de cusut (segmente mezial-distale)	16
Total	41

Table 2. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: typology.

Nr. crt.	Indicativ	L tot.	L	Diam. EP	Diam. PP	Diam. PM	Diam. PD	Diam. ED	L PP deco-rate	Lăț. șanțuri	L perf.
1	HST/2001-BEM 6	75			6,2/5,5	5/4	4,5/3,5				
2	HST/2002-BEM 7	113		13/9		5	3,5				
3	HST/2002-BEM 8	78		5/4,5	4/3,7	3,5/3	2,5				
4	HST/2002-BEM 9	*80*	74	5,5/4,5	4	3,5	2,5				
5	HST/2002-BEM 10		70	7,5/5	4/3	3,5	3/2				
6	HST/2002-BEM 11		46	6,5/4,5	4/3,5	3,4					
7	HST/2002-BEM 12		54	6	5	4					
8	HST/2002-BEM 13		46	5	4,7	4,5					
9	HST/2002-BEM 14		54	5,7/4,7	5,5/4,5	4,5					
10	HST/2002-BEM 15		75			4,2	2,5				
11	HST/2002-BEM 16		75		4	3,5	3				
12	HST/2002-BEM 17		51			4,5	3,5				
13	HST/2002-BEM 18		49,5		4,5	4,2					
14	HST/2002-BEM 19		45			3,5/3	2,5				
15	HST/2002-BEM 20		40			5					
16	HST/2002-BEM 21		36,5				3,5				
17	HST/2002-BEM 22		35				3/2,5				
18	HST/2002-BEM 23		30				3,5				
19	HST/2002-BEM 24		26			4,5	4				
20	HST/2003-BEM 8		78	11/8,5	4	4,5	4				

Tabel 3a. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and

needles: dimensions.

Nr. crt.	Indicativ	L tot.	L	Diam. EP	Diam. PP	Diam. PM	Diam. PD	Diam. ED	L PP deco-rate	Lăț. șanțuri	*L perf.*
21	HST/2003-BEM 9	92		5	5,2	4,5	4				
22	HST/2003-BEM 10	89		4,5/4	4,5	4	3,5				
23	HST/2003-BEM 11		98	4,5/4	5	4	2,5				
24	HST/2003-BEM 12		89	4,5/4	4,5	4	3,5				
25	HST/2003-BEM 13		61			5	4,5				
26	HST/2004-BEM 14		40	5	4						
27	HST/2004-BEM 16	92		4		4	2	1			
28	HST/2004-BEM 17		33				3	1,5			
29	HST/2004-BEM 18		45			4					
30	HST/2004-BEM 19		56			5,5	4				
31	HST/2004-BEM 20		66,5	4,5		4,5					
32	HST/2004-BEM 12	132		6,5		4		1			
33	HST/2004-BEM 13	*85*	75	5/3,5		3,5	2				
34	HST/2004-BEM 15	*85*	74	3		3,5	2,5				3,35
35	HST/2006-BEM 14	113, 4		5,1/4,8	5	4	2,2				
36	HST/2006-BEM 15	112		5,6/5,4	5,2	4,6	3,5				
37	HST/2006-BEM 16	112		5,6/4,8	4,7/2,1	4	2,4				
38	HST/2006-BEM 17	*103*	101	6,6/5,9	4/2	3,5	2,6				
39	HST/2006-BEM 18	93		4,5/4,3	6,8/5,7; 5,6/5	5,1/4,5	2,3		12,5	0,6-1	
40	HST/2006-BEM 19	*95*	89	4,9/3,5	6/4,7; 5,2/3,7	4,6/4,4	3,2		17,2	0,6-1	
41	HST/2006-BEM 20	*113*	109	5,9/3,6	5,6/3,2	4,4	3,4				14,5

Table 3b. Histria 2001-2006 – Sector Basilica *extra muros*. Bone hair pins and needles: dimensions.

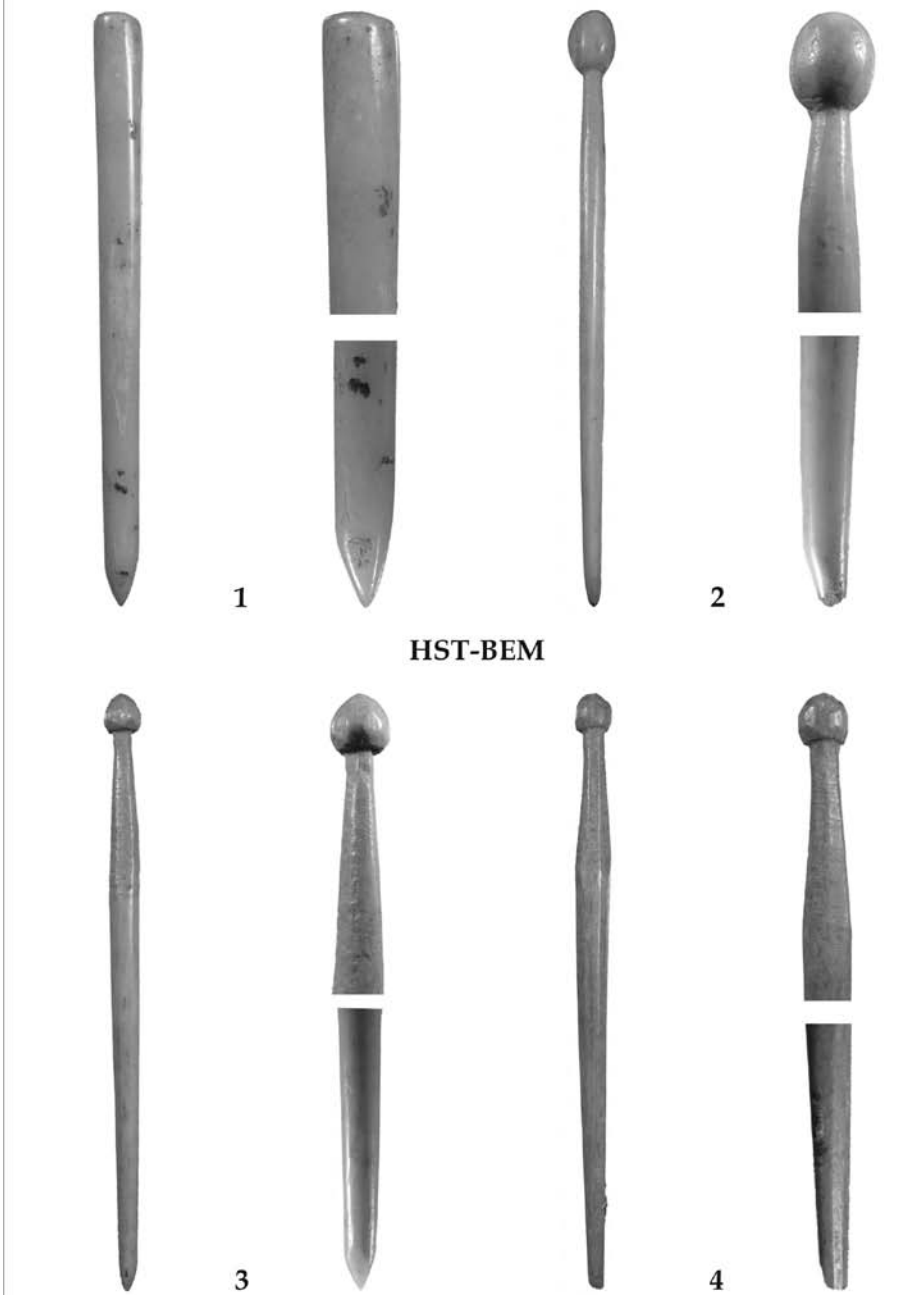

Fig. 1. Fig. 1. Histria 2001-2006 – Sector Basilica *extra muros*. **1 – 4** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

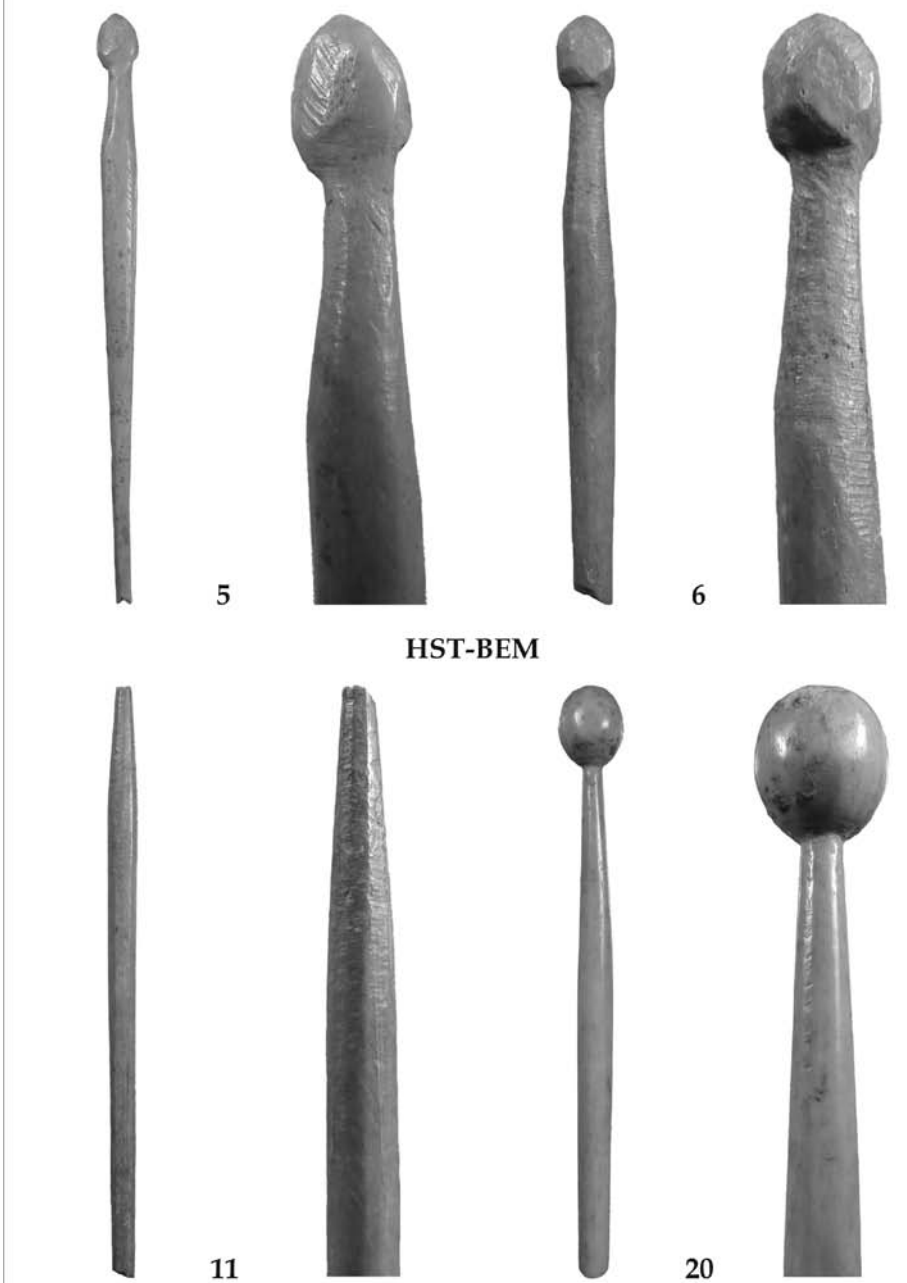

Fig. 2. Histria 2001-2006 – Sector Basilica *extra muros*. **5 – 6, 11, 20** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

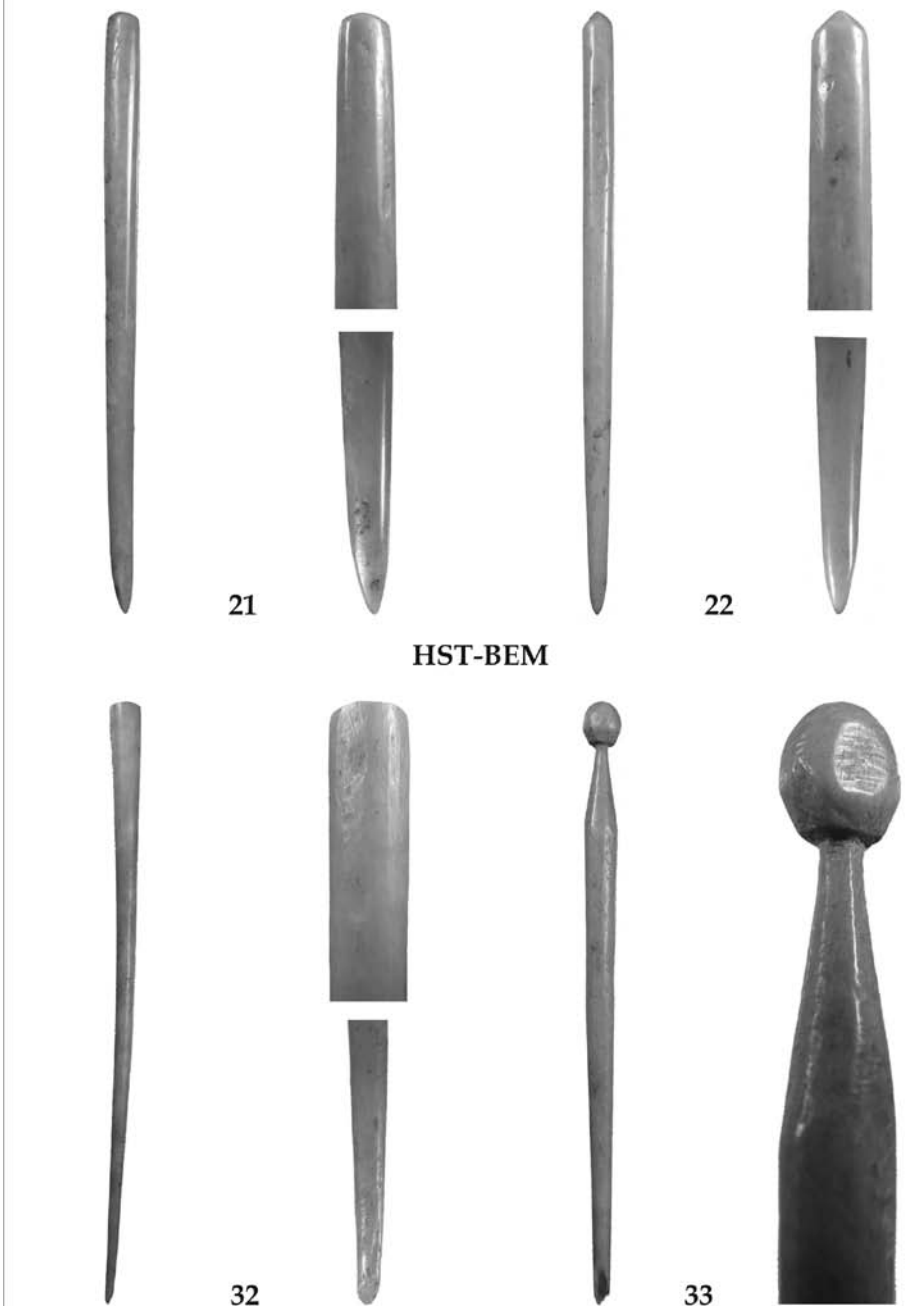

Fig. 3. Histria 2001-2006 – Sector Basilica *extra muros*. **21 – 22, 32 – 33** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

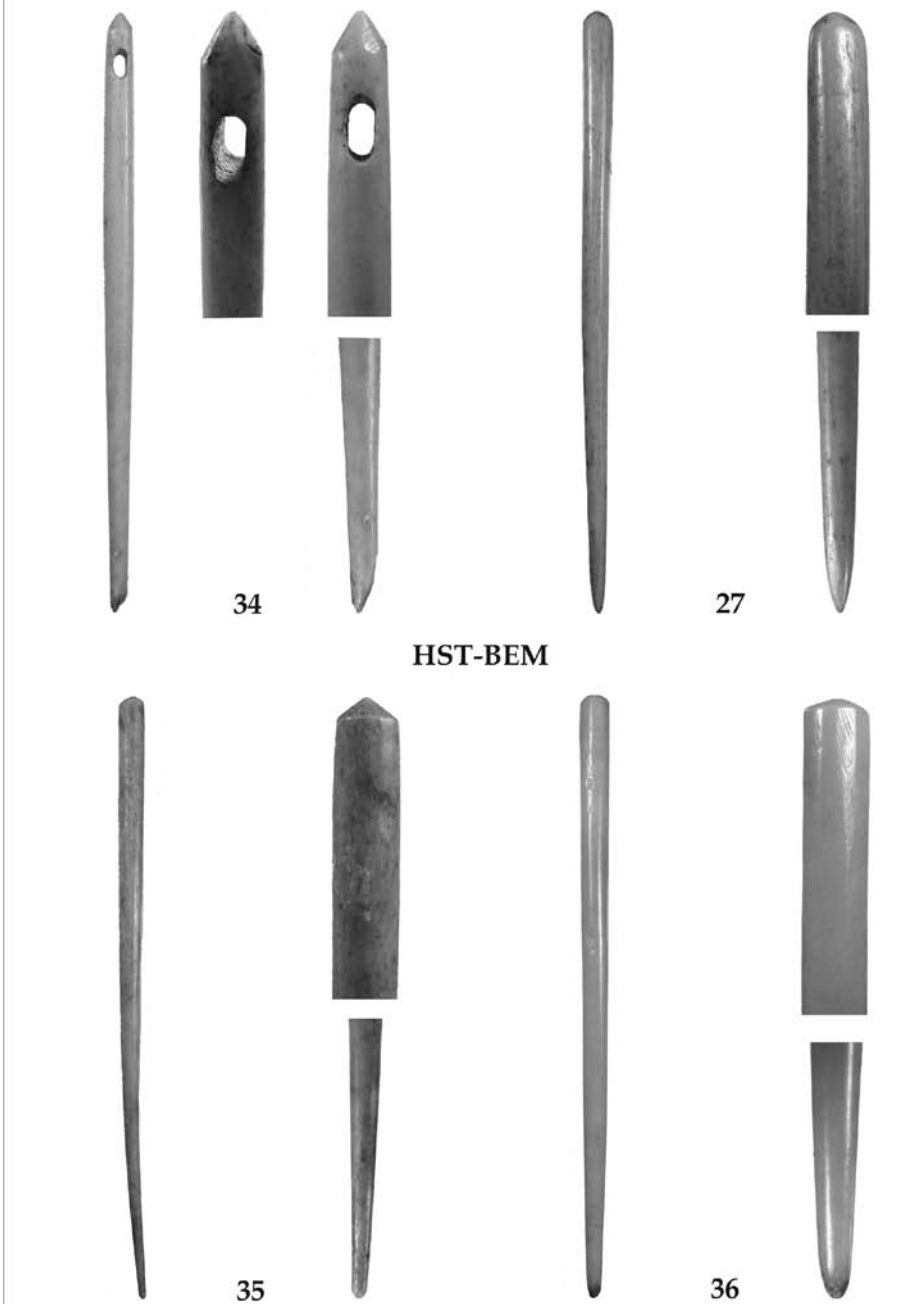

Fig. 4. Histria 2001-2006 – Sector Basilica *extra muros*. **27, 34 – 36** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

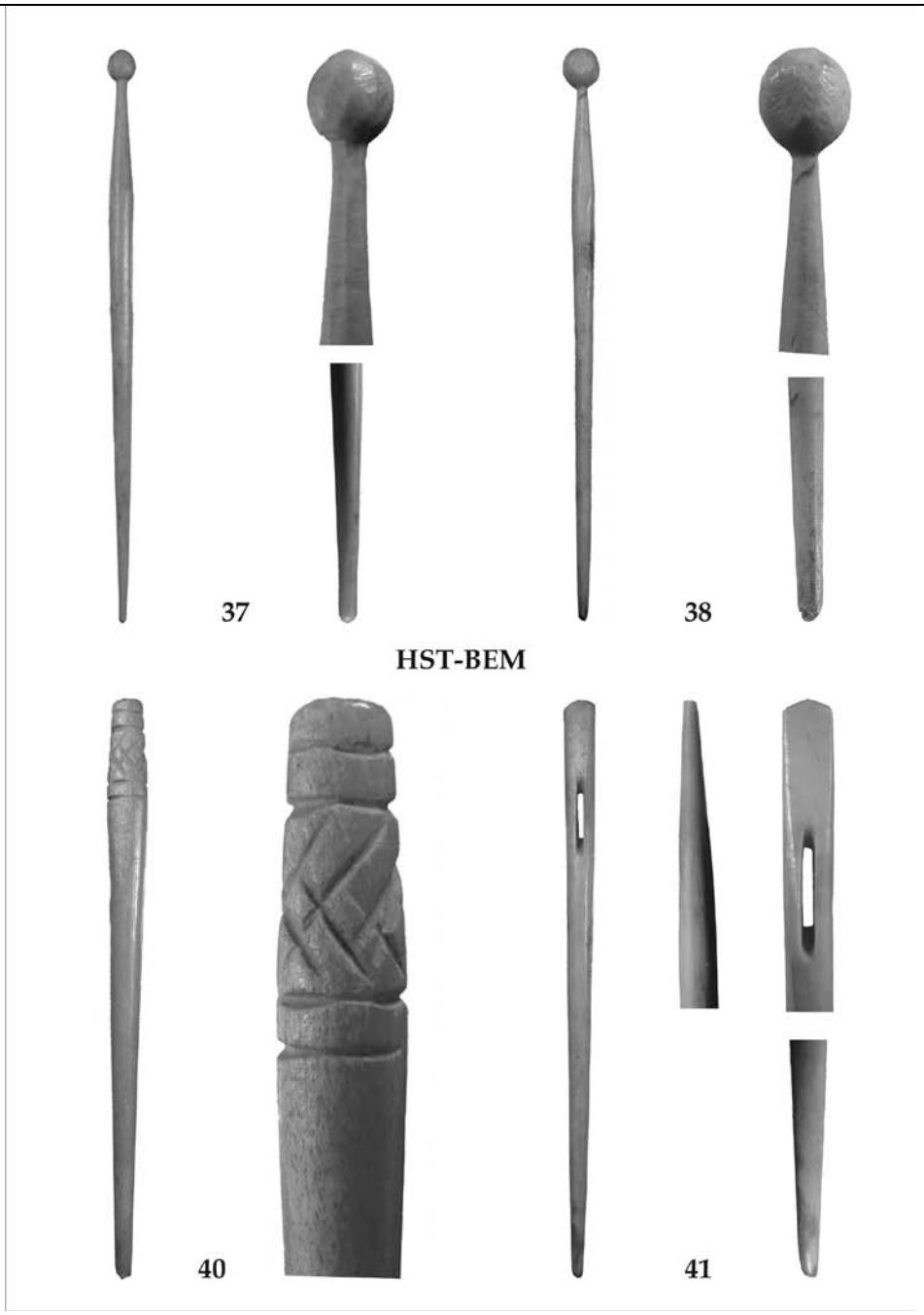

Fig. 5. Histria 2001-2006 – Sector Basilica *extra muros*. **37 – 38, 40 – 41** Bone hair pins and needles (numbers are those from the catalogue; different scales; for the specific dimensions see the catalogue).

*Elena-Cristina **NIȚU,*** Review – ***The Prehistory of Banat*** (Editors-in-chief Nikola Tasić and Florin Draşovean), I. ***The Palaeolithic and Mesolithic*** (Edited by Florin Draşovean and Borislav Jovanović), EA The Publishing House of the Romanian Academy, Bucharest, 2011, 245 p., 77 fig., ISBN 978-973-27-2057-8.

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The initiative of publishing a Prehistory of Banat, in several volumes, comprising the Romanian territory and northern Serbia, with Nikola Tasić and Florin Draşovean as editors in chief, is doubtlessly worth praising. The project, which will be concluded through a series of five volumes (*The Palaeolithic and Mesolithic*, *The Neolithic*, *The Eneolithic*, *The Bronze Age* and *The Iron Age*), has involved innumerable cultural institutions of Romania and Serbia, such as Romanian Academy of Sciences, the Timişoara Branch, the Museum of Banat, the Serbian Academy of Sciences and Art etc.

The first volume issued is called *The Palaeolithic and Mesolithic*, edited by Florin Draşovean and Borislav Jovanović. This work is structured in six chapters: I. Introduction, II. The Palaeolithic in Banat, III. The Paleolithic in northern Serbia, IV. The Mesolithic in Banat, V. The continuity and future research, VI. Appendix.

Even since the introduction, the authors present the difficulties encountered in the realization of this volume, due to the unequal research of the sites, to the poor knowledge of the paleogeography of the region, to the lack of absolute dating, to the insufficient information on the lithic raw matter sources "as well as the inadequate degree of publication of archaeological and palaeoecological material" (p. 17). At the same time, it is mentioned that some research works will be published here for the first time and a special attention will be given to the transition from the Middle to the Upper Paleolithic.

The amplest part of this work is the second chapter, *The Paleolithic in Banat*, signed by Ion Cornel Băltean, which, unfortunately, also presents the biggest problems. It is divided in its turn into numerous subchapters and starts with general considerations on the period under analysis. The features of the Palaeolithic are very briefly described and, despite its title, this subchapter is rather a pleading concerning the need to carry out geomorfological and sedimentological studies. Sure, these studies are very necessary, but we were about to realize that they were totally absent from this chapter.

The following subchapter is called *Some terminological remarks on the use of quartz/quartzite as raw material in some Palaeolithic settlements in the Banat*. The need for some terminological considerations on the use of quartz and quartzite

is doubtless, yet the author does not use the specialized literature of this quite difficult domain sufficiently. Only two works of Vincent Mourre (1996, 1997) are quoted, just a few aspects on the use of quartz being selected (such as the difference between cortex and neo-cortex, knapping features, particular accidents), while many other characteristic elements have been neglected. One could have expected that the notions proposed by Vincent Mourre (1996, 1997) would be used in the analysis of the lithic material of Banat, yet, as we were about to notice, except for the use of the term of neo-cortex, they are completely missing from this work. For this reason, we wonder what the role of this subchapter in the economy of this work may be, if the notions concerning the quartz technology are not used.

The part on the geological structure of Banat region is very ample and consistently documented. Unfortunately, there is no mention of the motivation and the goal of realizing such an ample study on the geological structure when this work deals with the Palaeolithic of the area. Then a study on the type of rocks used in Prehistory follows, describing the general petrographic features of the rocks and having no connection to the Paleolithic of Banat. A necessary and well-documented chapter is the one concerning the Quaternary deposits.

After that, the history of the research and the most consistent part of the study follows: (*II. 5.*) *The Palaeolithic archaeological evidence in the Banat area.* This part begins with a subchapter suggestively entitled (II. 5. 1) *Pedological analyzes, sedimentological remarks on stratigraphical profiles of the palaeolithic sett lements in the Banat*. According to the title, we were expecting an extremely necessary and little approached study of the Romanian archeology. Unfortunately, we realized that this title does not correspond to the content. There is no pedological analysis, and the so-called stratigraphic considerations are totally missing. This chapter is just a simple compilation of stratigraphic descriptions published in time by the authors who carried out researches in the sites of Banat. Consequently, the title of this subchapter does not agree with its content.

The following subchapter is entitled (II.5.2.) *Repertoire of Palaeolithic archaeological sites*. Considering this title, we were expecting to find a repertoire of the settlements in the area, although these sites have been catalogued recently (Sabin Adrian Luca, 2009). We were about to realize that this subchapter is the author's own study on the settlements, so again the title does not correspond to the content. This part, which was supposed to represent in fact the author's contribution, presents innumerable irregularities. In order not to abuse of the space usually given to such an analysis, we have contented ourselves with just a few examples, each time presenting in brief the bibliographic references needed in order to identify the irregularities.

The first aspect that needs to be pointed out is that there is not one original techno-typological analysis. This would not necessarily be a problem, provided a correct synthesis on the Paleolithic series had been realized. Unfortunately, all the information and the analysis of the lithic material is taken over as such and translated from Fl. Mogoşanu (1978) and Al. Păunescu (2001). In the economy of this work, a much too important part is occupied by typological tables, which are

translated, without adding any supplementary information, from the above-mentioned authors. In a few cases, to avoid the impression of total imitation, the pieces whose coefficient was zero were eliminated from the tables. None of the typological tables has been provided with any explanation and the authors it has been taken from, namely Fl. Mogoşanu (1978) and Al. Păunescu (2001), under it. They are simply mentioned here and there only in the text. A minimum of scientific rigor requires that a table or graph in a scientific work should have an explanation and be numbered. For someone who does not know the Romanian Paleolithic bibliography, or for someone who does not know Romanian, this chapter may give the impression of being the labor of Ion C. Băltean. Taking over a table as such from an author, even though it may be translated into a foreign language, without explaining underneath where it has been taken from, is called *plagiarism*.

In order to support the above-mentioned statements, below, we will provide, out of the countless examples (the tables for levels I, II, III from Coşava (p. 47, 48, 49) are taken over from Fl. Mogoşanu (1978, p. 80); the table for the Mousterian level from Gornea (p. 50) is copied from Al. Păunescu (2001, p. 151); the tables for levels III, IV, V, VI from Românești-Dumbrăvița (p. 57, 59) are taken over from Fl. Mogoşanu (1978, p. 72-73), only two (fig. 1, 2).

Acta Terrae Septemcastrensis, X, 2011; ISSN 1583-1817; http://arheologie.ulbsibiu.ro

Ord. no.	Types of pieces	No.	%
1.	End-scrapers	2	1,81
2.	Atypical end-scrapers	2	1,81
4.	Ogival scrapers	1	0,90
5.	End-scrapers on retouched blade	3	2,72
6.	End-scrapers on Aurignacian blade	3	2,72
7.	Fan shaped end-scraper	1	0,90
8.	End-scraper on flake	8	7,27
11.	Carinated end-scraper	9	8,18
12.	Atypical carinated end-scraper	4	3,63
13.	Nosed end-scraper	2	1,81
13a.	Atypical nosed end-scraper	3	2,72
15.	Core-like end-scraper	5	4,54
16.	Rabot	2	1,81
27.	Dihedral straight burin	3	2,72
28.	Offset dihedral burin	1	0,90
29.	Diehadral angle burin	3	2,72
30.	Burin de angle along the break	1	0,90
31.	Multiple dihedral burin	1	0,90
47.	Atypical Châtelperron point	1	0,90
52.	Font-Yves point	1	0,90
65.	Blade with continuous retouch on one side	15	13,63
66.	Blade with continuous retouch on two sides	15	13,63
67.	Aurignacian blade	10	9,09
68.	Strangled blade	1	0.90
74.	Notched piece	2	1,81
75.	Dentriculated piece	4	3,63
77.	Side-scrapers	6	5,45
90.	Dufour bladelett	1	0,90

1	2	3
1. *Grattoir sur bout de lame*	2	1,81
2. *Grattoir sur bout de lame atypique*	2	1,81
4. *Grattoir ogival*	1	0,90
5. *Grattoir sur lame retouchée*	3	2,72
6. *Grattoir sur lame aurignacienne*	3	2,72
7. *Grattoir éventail*	1	0,90
8. *Grattoir sur éclat*	8	7,27
9. *Grattoir circulaire*	0	0
10. *Grattoir unghiforme*	0	0
11. *Grattoir caréné*	9	8,18
12. *Grattoir caréné atypique*	4	3,63
13. *Grattoir à museau*	2	1,81
14. *Grattoir à museau atypique*	3	2,72
15. *Grattoir nucléiforme*	5	4,54
16. *Rabot*	2	1,81
24. *Perçoir atypique*	0	0
27. *Burin dièdre droit*	3	2,72
28. *Burin dièdre déjeté*	1	0,90
29. *Burin dièdre d'angle*	3	2,72
30. *Burin dièdre sur lame cassée*	1	0,90
33. *Burin dièdre multiple*	1	0,90
47. *Pointe de Châtelperron atypique*	1	0,90
52. *Pointe de Font-Yves (Krems)*	1	0,90
65. *Lame à retouches continues sur un cord*	15	13,63
66. *Lame à retouches continues sur les deux bords*	15	13,63
67. *Lame aurignacienne*	10	9,09
68. *Lame à étranglement*	1	0,80
74. *Pièce à encoche*	2	1,81
75. *Pièce denticulée*	4	3,63
77. *Racloir*	6	5,45
78. *Lamelle Dufour*	1	0,90

Fig. 1: Level I from the site of Coşava: the left table has been published by Ion. C. Băltean (2011, p. 47) and the one on the right by Fl. Mogoşanu (1978, p. 80)

Ord. no.	Types of pieces	Lev. III	%	Lev. IV	Lev. V
1.	End-scraper on blade	6	5.26	1	0
2.	Atypical end-scraper on blade	1	0.88	1	4
3.	Double end-scraper	1	0.88	0	1
5.	End-scraper on retouched blade	1	0.88	0	1
6.	End-scraper on Aurignacian blade	2	1.75	0	1
8.	End-scraper on flake	15	13.16	3	1
10.	Thumb-nail end-scraper	1	0.88	1	0
11.	Carinated end-scraper	7	6.14	0	1
12.	Atypical carinated end-scraper	6	5.26	1	2
13.	End-scraper *à museau*	2	1.75	1	0
14.	Nosed end-scraper	1	0.88	0	0
15.	Core-like end-scraper	8	7.02	3	1
16.	Rabot	6	5.26	1	3
17.	End-scraper-burin	1	0.88	1	1
21.	Piercer end-scraper	1	0.88	0	0
24.	Atypical piercer	2	1.75	0	0
27.	Dihedral straight burin	7	6.14	6	5
28.	Dihedral offset burin	3	2.63	3	2
29.	Dihedral angle burin	2	1.75	4	3
30.	Angle burin along the break	4	3.51	2	4
31.	Multiple dihedral burin	1	0.88	1	4
32.	Burin busqué	1	0.88	0	0
34.	Burin on straight retouched truncation	2	1.75	3	1
35.	Burin on oblique retouched truncation	2	1.75	4	0
36.	Burin on concave truncation	1	0.88	1	0
37.	Burin on convex retouched truncation	1	0.88	1	0
39.	Transversal burin on a notch	1	0.88	0	0
43.	Core-like burin nucleiform	1	0.88	0	0
60.	Piece on straight retouched truncation	0	0.00	2	0
61.	Blade with oblique retouched truncation	1	0.88	3	0
63.	Blade with convex retouched truncation	1	0.88	3	0
65.	Blade with continuous retouches on one side	6	5.26	0	1
66.	Blade with continuous on both sides	1	0.88	3	0
67.	Aurignacian blade	5	4.39	1	0
74.	Notched piece	1	0.88	1	0
75.	Denticulated piece	1	0.88	2	0
76.	Scalar piece	0	0.00	1	0
77.	Side-scraper	2	1.75	4	0
84.	Truncated blade	0	0.00	2	0
85.	Backed bladlets	0	0.00	0	1
89.	À coche flake	1	0.88	1	1
90.	Dufour bladelets	8	7.02	0	0
Total tools		**114**		**61**	**38**
Simple blades		788			
Flakes		1941			
Cores		47			
Atypical flakes		2165			
General total		**5055**			

0	Niv. III		Niv. IV		Niv. V		T
	Total	%	Total	%	Total	%	
	1	2	3	4	5	6	
1. *Grattoire sur bout de lame*	6	5,26	1	1,63	0	0	
2. *Grattoir sur bout de lame atypique*	1	0,87	1	1,63	4	10,25	
3. *Grattoir double*	1	0,87	0	0	1	2,56	
5. *Grattoir sur lame retouchée*	1	0,87	0	0	1	2,56	
6. *Grattoir sur lame aurignacienne*	2	1,75	0	0	1	2,56	
7. *Grattoir évantail*	0	0	0	0	0	0	
8. *Grattoir sur éclat*	15	13,15	3	4,91	1	2,56	
9. *Grattoir circulaire*	0	0	0	0	0	0	
10. *Grattoir unguiforme*	1	0,87	1	1,63	0	0	
11. *Grattoir caréné*	7	6,14	0	0	1	2,56	
12. *Grattoir caréné atypique*	6	5,26	1	1,63	2	5,12	
13. *Grattoir à museau*	2	1,75	1	1,63	0	0	
14. *Grattoir à museau atypique*	1	0,87	0	0	0	0	
15. *Grattoir nucléiforme*	8	7,01	3	4,91	1	2,56	
16. *Rabot*	6	5,26	1	1,63	3	7,69	
17. *Grattoir-burin*	1	1,87	1	1,63	1	2,56	
21. *Perçoir-grattoir*	1	0,87	0	0	0	0	
24. *Perçoir-atypique*	2	1,75	0	0	0	0	
27. *Burin dièdre droit*	7	6,14	6	9,83	5	12,82	
28. *Burin dièdre déjeté*	3	2,63	3	4,91	2	5,12	
29. *Burin dièdre d'angle*	2	1,75	4	6,55	3	7,69	
30. *Burin dièdre sur lame cassée*	4	3,50	2	3,27	4	10,25	
31. *Burin dièdre multiple*	1	0,87	1	1,63	4	10,25	
32. *Burin busqué*	1	0,87	0	0	0	0	
34. *Burin sur troncature retouchée droit*	2	1,75	3	4,91	1	2,56	
35. *Burin sur troncature retouchée oblique*	2	1,75	4	6,55	0	0	
36. *Burin sur troncature retouchée concave*	1	0,87	1	1,63	0	0	
37. *Burin sur troncature retouchée convexe*	1	0,87	1	1,63	0	0	
39. *Burin transverse sur encoche*	1	0,87	0	0	0	0	
43. *Burin nucléiforme*	1	0,87	0	0	0	0	
48. *Pointes de la Gravette*	0	0	0	0	0	0	
60. *Lame (pièce) à troncature retouchée droite*	0	0	2	3,27	0	0	
61. *Lame à troncature retouchée oblique*	1	0,87	3	4,91	0	0	

63. *Lame à troncature retouchée convexe*	1	0,87	3	4,91	0	0
65. *Lame è retouches continue sur un bord*	6	5,26	0	0	1	2,56
66. *Lame à retouche continues sur deux bords*	1	0,87	3	4,91	0	0
67. *Lame aurignacienne*	5	4,38	1	1,63	0	0
74. *Pièce à encoche*	1	0,87	1	1,63	0	0
75. *Pièce denticulée*	1	0,87	2	3,27	0	0
76. *Pièce esquillée*	0	0	1	1,63	0	0
77. *Racloir*	2	1,75	4	6,55	0	0
78. *Raclette*	0	0	0	0	0	0
79. *Triangle*	0	0	0	0	0	0
84. *Lamelle tronquée*	0	0	2	3,27	0	0
85. *Lamelle à dos*	0	0	0	0	1	2,56
89. *Lamelle à coche*	1	0,87	1	1,63	1	2,56
90. *Lamelle Dufour*	8	7,01	—	—	—	—
Total :	114	99,98	61	99,75	39	99,91

Fig 2: Levels III, IV and V from the site of Româneşti-Dumbrăviţa: the first table has been published by Ion. C. Băltean (2011), and the second has been published by Fl. Mogoşanu (1978, p. 72-73)

The examples of plagiarism do not stop at the typological tables, but continue as well when commenting them. Here are just a few examples:

„...cele două gratoare tipice cu bot *(„à museau")* sînt făcute astfel: unul plat pe lamă aurignaciană, iar celălalt pe aşchie-capac de nucleu..."(Fl. Mogoşanu, 1978, p. 75)	„The two nosed end-scraper were manufacured, one on a *core tablet*, and the other on an Aurignacian blade." (I. C. Băltean, 2011, p. 48).
Nu lipsesc nici gratoarele nucleiforme şi nici gialăile („rabots")..." (Fl. Mogoşanu, 1978, p. 75)	„One schould remenber the presence of the core-like end-scraper and the *rabot* type pieces.." (I. C. Băltean, 2011, p. 48)
„Pe baza acestor observaţii credem că este vorba despre un facies musterian în care tehnica Levallois este absentă, fără forme bifaciale dar bogat în racloare ..." (Al. Păunescu, 2001, p. 142)	„This tool poin out to a Mousterian industry characterized by the absence of the Levallois technique and of the bifacial shape, but rich in scarpers". (I. C. Băltean, 2011, p. 45).
„Indici tipologici pentru stratul inferior: IG = 39,09 IB = 8,18 IGA = 16,36 Ibd = 8,18" (Fl. Mogoşanu, 1978, p. 80)	„The characteristic tipological indices for this level are: IG 39.09% IB 8.18% IGA 16.36% IBd 8.18% „ Ion. C. Băltean, 2011, p. 48)

Much more serious is the association between plagiarism and forgery. For the settlement of Gornea-Dealul Căuniţei, the author of the chapter enthusiastically mentions: "Although the number of typical pieces is very small and cannot be

subjected to the technical-typological analysis after the Bordian method, we can still identify types such as" (p. 50). We realized with amazement that it was not the author that identified those types, but Al. Păunescu (2001, p. 151) whom once again the author "forgot" to quote. Ion C. Băltean only "has the merit" of putting the data in a table, probably in order to make it look less like the original text of Al. Păunescu (2001, p. 151) and to distract the reader's attention from plagiarism. It is only a page after this, when the typological table is discussed, that a footnote reminds of Al. Păunescu (2001). Below, we will quote the original text of Al. Păunescu (2001, p. 151) with the determination of the tools, from which we have excluded the types of butts identified, along with the table published by Ion. C. Băltean, p. 50.

„I. Aşchii Levallois tipice: 19 (...); Ia. Lame Levallois: 5 (...); II. Aşchii Levallois atipice: 7 (...); III. Vârfuri Levallois neretuşate: 5 (...); IV. Vârfuri Levallois retuşate: 3 (...); V. Racloare simplu drepte: 2 (...); VI. Racloare simplu concav: 2 (...); VII. Racloar dublu-drept: 1 (...); VIII. Racloar dublu drept-concav: 1 (...); IX. Racloar dublu convex-concav: 2 (...); X. Cuţit *à dos* natural : 1 (...); XI. Piesă cu *encoche* clactoniană: 2 (...); XII. Piesă denticulată: 1 ..." (Al. Păunescu, 2001, p. 151).

Ord. no.	Types of pieces	No.
1	Typical Levallois flake	19
1a	Typical Levallois blade	5
2	Atypical Levallois flake	7
3	Unretouched Levallois point	5
4	Retouched Levallois point	3
9	Single straight side-scrapers	2
11	Single concave side-scrapers	2
12	Double straight side-scrapers	1
14	Double straight-concave side-scrapers	1
17	Double convex-concave side-scrapers	2
38	Naturally backed knife	1
42	Notched piece	1
43	Denticulated piece	1
Total implements		50

Typological structure of the lithic series according to Ion. C. Băltean (2011), p. 50

At the end of his study, Ion C. Băltean mentions „As there no match between the total number of discovered pieces claimed by Florea Mogoşanu (147) and the number resulting from above table (154)". This affirmation is surprising, as Fl. Mogoşanu (1978) and Al. Păunescu (2001) present the same number of tools, namely 154. The explanation of this "mystery" is simple: Mr. Băltean copies information from two authors, forgetting to mention it. In the table on page 51, he takes over as such the information on the raw material from Al. Păunescu (2001, p. 151), to which he adds a number of 76 atypical flakes determined by Fl. Mogoşanu

(1978, p. 31). Subsequently, we will present the original information from Al. Păunescu (2001, p. 151) and Fl. Mogoşanu (1978, p. 31), next to the table published by Ion. C. Băltean (2001, p. 51):

„XIII. Nuclee: 3, de tip Levallois (1), discoidal (1) şi cvasidiscoidal (1); XIV. Aşchii non Levallois: 21 (...); XV. Lame non Levallois: 4 ..." (Al. Păunescu, 2001, p. 151).

„La toate aceste piese tipice se mai adaugă şi 76 de spărturi şi aşchii atipice" (Fl. Mogoşanu, 1978, p. 31).

Ord. no.	Types of pieces	No.
	Non-Levallois points	21
	Non-Levallois blades	4
	Levallois core	1
	Discoidal core	1
	Quasi-discoidal core	1
	Atypical flakes	76
Overall total		154

Composition of the raw lithic material according to Ion. C. Băltean (2011), p. 51.

This is an example of double plagiarism, but also of forgery of the structure of the lithic industry from this settlement, which is extremely serious.

We can provide as well a few examples of pieces of information taken over from Fl. Mogoşanu (1978), whom he does not cite. There are entire paragraphs synthesized based on the conclusions of the above-mentioned author:

-the typological makeup of levels I and II from Româneşti-Dumbrăviţa (p. 56) is taken over from Fl. Mogoşanu (1978, p. 54);

-the description of the lithic series of level IV from Româneşti-Dumbrăviţa (p. 58) is taken over from Fl. Mogoşanu (1978, p. 62), and level V from Fl. Mogoşanu (1978, p. 61-63); the conclusions for level VI are synthesized based on Fl. Mogoşanu (1978, p. 66)

It is useless to mention that absolutely all the settlements presented in this chapter are treated in the same way, so there is no analysis carried out by the author, and not even a synthesis of the studies of the researchers who worked in Banat. All the analyses presented have been taken over as such, without any addition, often "forgetting" to quote the authors who carried them out. The text is made up in a very confusing way so that the reader is not able to identify the authors who actually studied the material but will not completely exclude them either. We are dealing with a simple compilation of some older studies, sprinkled with plagiarisms here and there.

Although the author has no contribution whatsoever, except for the translation of some older articles and studies, he criticizes some aspects of the lithic analysis carried out by others. About the settlement of Coşava, he states: „We regret that we cannot have a view of the butt types, of the metrical variation of the support,

of the frequency of the pieces that stem from the first stages of the reduction sequence as the material (nowadays in the custody of the History Museum of Lugoj), whose storing conditions render its study difficult if not even impossible with a view to reconstructing its archaeological context from which it stems has not been processed and one makes no references to the lithic implements (the same holds for the other two levels)" (p. 48). If he had known the specialized literature well, he would have noticed that for the settlement of Coşava there is an identification of the types of butts and of the metric relations carried out by Al. Păunescu (2001). Similarly, the author is discontent with the analysis of other archeological settlements as well, because of the lack of metrical and technological data and of the refittings (for example at Românești-Dumbrăvița). We are wondering, naturally, why has the author taken over the analyses carried out by others if he was discontent with them? At the same time, we do not understand why he did not make himself new techno-typological analyses, better than the older ones. Concerning the diggings of 1989 from the settlement of Gornea-Păzărişte, the author mentions that the drawings of the published tools are irrelevant and do not respect the scientific rigors: "We would not have been so disappointed if the drawings had been carried out after the required principles of the graphic rendering of lithic material, but in the present case this thing is of little avail, too" (p. 52). After such a statement, in this chapter we would have expected to find only drawings realized according to modern graphic principles, made by the author of the chapter himself. We noticed with amazement that the drawings used are still the old ones published by Fl. Mogoşanu (1978) and Al. Păunescu (2001). Moreover, the figures made based on the old drawings do not respect even a minimum of rigor. The author does not know that when one presents the drawings of some tools, they need to be provided with a scale, too. And on top of it all, when it comes to the dimension of the tools, they are "thrown" helter-skelter on a page in a group of drawings under which it is mentioned that the tools have variable scales (!), so the reader can attribute any « variable » dimension to the items in front of his eyes.

Except for the elements signaled above, the study also misses some minimal techno-typological knowledge. We find out with surprise that the presence of plane (sometimes wide) and facetted butts and of a well developed bulb are proof of the use of an "indirect percussion with hard percussor or punctiform percussor" (p. 67). In such a small sentence, which this time is the author's contribution, are included very many mistakes. First of all, there is no such thing as indirect percussion with hard percussor, these terms are totally antithetic. There is no such thing as punctiform percussor, yet there is punctiform butt. The presence of a very prominent bulb is no proof of an indirect percussion; on the contrary it is evidence of a direct hard percussion. Referring to the scrapers from the settlement of Gornea-Dealul Căuniței, the author affirms that they were made on Levallois points with "facetted convex butt, non-Levallois butt and Levallois blade butt" p. 51). What is striking is the fact that the author does not know the types of butts, as there are no non-Levallois or Levallois butts, there are only flakes, points or blades. Out of the examples provided, there is an obvious use of certain notions without knowing their

meaning well, although these notions are elementary for a paleolithician. Reading these sentences, we understand why the author did not carry out an analysis of his own on the lithic material and why he only compiled the types of tools from a typological study.

Another quite serious element is that he is not familiar with the Romanian bibliography. For the settlement of Constantin Daicoviciu the author mentioned Octavian Popescu, personal communication, as a source. This settlement has already been published by Al. Păunescu (2001, p. 148), so it is no novelty as the author would like to suggest. Actually, the information presented is just an abstract of the text of Al. Păunescu (2001). The same thing can be noticed when it comes to the discovery of three flakes made on quartzite in the point of Curtea, where it is mentioned that the information comes from Emilian Alexandrescu, personal communication, although the materials were published by Al. Păunescu (2001, p. 181).

From a bibliographic viewpoint, the author makes a few confusions. Throughout the text, he insistently quotes Al. Păunescu, 2002, when he refers to the work *Paleoliticul din spațiul Transilvan* (*The Paleolithic in the Transylvanian Area*). It was actually published in the year 2001. At the same time, in the text, but also in the bibliography, the author quotes Al. Păunescu, 2001, *Paleoliticul şi mezoliticul cuprins între Carpați şi Dunăre* (*The Paleolithic and the Mesolithic in-between the Carpathians and the Danube*), while this work was actually published in 2000.

The conclusions of this chapter are in agreement with the content; they are just a presentation of the diverse cultural determinations realized by the Romanian archeologists in time, that is why we will no longer insist on them anymore.

To conclude, the author has no contribution of his own, except for rendering, more often than not in totality, the techno-typological analyses made by others according to models launched in the 1950s-1960s. If someone had wanted to see the stage of the Paleolithic research in this region, he would have been able to read without any help the works of Fl. Mogoşanu (1978) and of Păunescu (2001), without needing any « republication » of these works.

Taking into account the almost complete rendering of the work of the above-mentioned authors, it would have been more correct for this chapter to have been signed by Fl. Mogoşanu and Al. Păunescu.

The third chapter of this work is entitled *The Palaeolithic in northern Serbia*. The structure of this chapter is lighter than that of the previous one, presenting the geographic environment, the history of research, the description of the settlements and conclusions. The analysis of the sites, even though some of them are poorer in lithic materials, is quite well realized. At the same time, the lithic sets are described technologically and typologically. The conclusions are pertinent and very useful for the knowledge of the Paleolithic of this area.

Chapter IV, The Mesolithic in Banat, signed by Adina Boroneanț, is a very useful synthesis on the Mesolithic of the region. At the same time, beside the

comprehensive information, the chapter also presents a rich illustration, archive images being extremely necessary for the history of the archeological research.

We are aware of the good intentions and of the effort of the editors-in-chief of this series who meant to provide a necessary and useful regional synthesis under the title *The Prehistory of Banat*. For this reason, our regret is even deeper as this enterprise was lamentably compromised by the plagiarism practiced in most of the chapter signed by I. C. Băltean, through the total lack of originality and the inutility of his signing a text that actually does not represent him except if we kindly award it the attribute of compilation.

Carol KACSO, Review – Horia Ciugudean, Sabin Adrian Luca, Adrian Georgescu, ***Depozitul de bronzuri de la Dipşa***, Bibliotheca Brukenthal V, Sibiu, 2006, 66 p., 13 fig., 80 pl. With contributions: Tobias Kienlin and Ernst Pernicka.

Carol KACSO
Muzeul Județean de Istorie al județului Maramureş, Baia Mare, Romania

Among the most spectacular hoards of the Transylvanian Bronze Age are the eight so called foundry or workshop hoards (Aiud, Band, Bicaz I, Bicaz II, Dipşa, Guşterița II, Şpălnaca II and Uioara), composed of fragmentary pieces but also, many fragments of ingots**,** junk or casting wastes. They are characteristic for a short sequence of time and manifest a tendency to be localised in Central Transylvania (Aiud, Band, Şpălnaca II, Uioara), while others are localised towards North-West (Bicaz I, Bicaz II), North-North-East (Dipşa) and South (Guşterița II). Although these hoards are in museums collections since long time, they are not published yet, or the publishing is delayed, due to certain motifs, among which the big number of objects and the difficulties to analyse and interpret the phenomenon, the lack of chemical analyses etc. Preliminary reports related to the content and the history of research, the partial expertise of some of them in PBF volumes or other publications replaced partially the lack of information. They must be published *in integrum*, at high international standards, due to the exceptional quantity of information contained by the bronze hoards, of extreme importance for the understanding of phenomena with a large special impact.

A first step in this direction is represented by H. Ciugudean, S. A. Luca and A. Georgescu, through editing the hoard from Dipşa, discovered in 1911, which is held almost entirely in the collections of the Brukenthal National Museum in Sibiu. Some pieces are held in the collection of the Natural History Museum in Vienna, some in the collection of the Evangelical Gymnasium and Museum in Bistrița.

The hoard is published in Bibliotheca Brukenthal Series, with contributions of T. Kienlin and E. Pernicka and the introductive words of K. Kristiansen, who draws attention to the importance of Transylvanian hoards for the late Bronze Age. K. Kristiansen underlines that the monograph is a very important contribution to the better understanding of the role of Central Europe and the Balkans in an epoch characterised by the crisis of the Aegean economy.

Dipşa monograph in composed of five chapters: 1. Introduction; 2. Catalogue of items; 3. The typological-chronological analysis of the items; 4. General considerations regarding the hoard from Dipşa; 5. Data related to the composition of some objects from the hoard of Dipşa, the latter one by T. Kienlin and E. Pernicka. A short abstract in English and the bibliography are added. The 13 figures are inside the text and the plates are located in the final part of the book.

In the introductive chapter there are information related to the history of research, mentioning the year of discovery and of purchase of the majority of items for the Brukenthal collection, the old and the new inventory numbers, the others locations

for preservation of objects. It is admitted the possibility that some of the items may be lost, but the quantity of lost items could not be big, so the real number of bronze objects of the Dipşa hoard must be close to the one known in the present – 611 items with a total weight of 94.77 kg. There authors remember the scholars that studied the hoard *in integrum* or only some of its components and draw the attention to the errors in components or dimensions of the discovery. The archaeological site where the hoard was discovered is a hillside and, although the low height of the hill, the discovery is framed in the category of "high altitude hoards". This conclusion appears to be less justified if we take into consideration the altitude of other hoards (in Transilvania: Păltiniş, Crasna Vişeului, Moisei etc). I believe that a more careful research should have been developed, maybe with metal detectors, to verify if there are other depots, as in the case of the two hoards from Bicaz, at a distance of only 40 m one from another and also of the hoards from Uioara and Şpălnaca II (the distance is also reduced, information N. Vlassa).

In the catalogue of items, there are described the pieces of the depot, with details of shape and decoration, dimensions, plate, place of preservation, inventory number, bibliography. Unfortunately, this type of presentation is not preserved for the ingots and fragments of ingots, which do not have a detailed description other than weight and dimensions and the bibliography.

The chapter related to the typology and chronology of the Dipşa hoard starts with the statistic analysis of the macro-structural composition of the hoard, resulting that 44% of the hoard id represented by ingots, 36% tools, 6% jewellery, 4% weapons, 10% other categories of items. Probably these are the real percentages, counting a total of 100%, unlike the data from graph 4 (ingots 43%, tools 34%, 5% jewellery, 4% weapons, 11% other categories of items), with a total of 97%. From the point of view of the objects' weight, the ingots come once again first making up 78 % % of the total weight of the hoard. The authors underline the typological features of the items and the chronological limits of the hoard. Many of the items belong to a stage older than the ensemble of the hoard. Most of them are fragments and were preserved for their value as metal or for their symbolic value. Among them we can count one disk butted axe and one double-armed axe, the latter a very rare object for Transylvania, arrived here as an import piece from Piliny region.

Of great importance for establishing the importance of the Dipşa hoard are the conclusions regarding the state in which the pieces were deposed, particularly the celts. It was observed that many celts were deformed, fragmented and intentionally broken with the hammer. There actions can not be linked with metallurgic practices. They were practiced with the purpose of permanently cancel the function of the objects, which are prepared to be deposed for always in the ground. Similar actions took place in the case of other types of objects from Dipşa: pendants, metal pots. Identical procedures were observed in the case of other discoveries.

As general approach, it can be observed that the typological-statistical analysis of the objects from Dipşa contains pertinent and very clear, well documented observations. There are few observations to be mentioned. I believe that the permanent references to the so called horizons or hoard series Uriu-Domăneşti and

Cincu-Suseni drop to a certain extent the value of the chronological appreciations. It was already proven that there are no homogenous hoard horizons for the Reinecke Br D or Reinecke-Müller-Karpe Ha A_1 period in Transylvania, as the hoards were hidden in the ground on large areas, due to troubled times. There are, in exchange type of deposits with a limited territorial extent. One of them is the Uriu-Ópályi type, from the region of Superior Tisza River, a different type by comparison with the one in Central and Southern Transylvania or the ones in the region of Inferior Mureş River and Criş River.

The depots took place successively during some religious ceremonies. The situation is partially different in the chronological epoch of the foundry hoards given the conditions of the cultural levelling which happened on large areas. Even so, the difference between the depots, buried to the ground successively are important, so it can not be discussed about a layer of hoards, formed by the simultaneous burying of materials, but more likely about different types of hoards. At least two types of hoards are clearly differentiated: Uioara type – which includes the Dipşa hoard and the Suseni type, the latter one gathering the smaller hoards, with less finite objects and ingots. A careful analysis of the composition of the depots will allow the defining of other types and subtypes, maybe even territorially marked.

There are to be mentioned some observations regarding the analyses of the items. In presenting the researchers which took care of the sickles with hooks (*Hakensicheln* not *Hackensicheln*), I think that M. Roska should not be avoided. M. Roska was the first to create a history of research concerning this type of sickles, he made a list of discoveries of this kind together with the list of celts of Transylvanian type, but also of the archaeological sites where these two types of artifacts are associated, he draw a map of their expanding region (in ESA, XII, 1938, p. 153 and the following).

The dagger pl. XXIX/3 belongs to the type of daggers with hilt and pommel**,** close to the Tenja type from the group D of daggers with hilt and pommel from Central Europe, according to the classification of R. Peroni (in Badische Fundberichte, 20, 1956, 69 and following). This type is found in Transilvania mostly in the Uioara type of hoards (ex. Guşteriţa II [M. Petrescu Dâmboviţa, in PBF XVIII, 1, Munchen, 1978, pl. 115, 260], Uioara [M. Petrescu Dâmboviţa, in PBF XVIII, 1, Munchen, 1978, pl. 192, 784, 790-792]), but it appears also in the frame of other discoveries (the former county of Szolnok, Doboka [A. D. Alexandrescu, in Dacia N.S.. X, 1966, 179, no. 124, pl. XIII/8, which is considered here a fragment of sword]). Some of the daggers mentioned by the authors (the ones from Galoşpetru, Căpleni II and Foieni), belong to a different type of daggers with hilt and pommel, the Rozavlea type, close to the Garlasco type from group C of Peroni, its characteristic being that the blade is shortened under the straight or slightly arched shoulders, and enlarged approximately at the middle of its height (C. Kacso, CommArchHung, 1993, 39 and following). The artefacts from Şpălnaca II and Uioara, mentioned also by the authors, are different from the Dipşa dagger. Considering the clear typological differences, the mentioning of these pieces is not useful in the context of the analysis of the dagger from Dipşa, nor related to the

daggers discovered in Transylvania, which can be included mostly in the Peschiera type, especially since most of artefacts of this kind are ignored.

In the category of bracelets (pl. XXXII/1-3) only one of the three artefacts is finished. The authors consider that, in some extent, there are analogies with the unfinished bracelets from Gârbău and Suceava. They mention the opinions of the authors who published the discoveries (T. Soroceanu, A. Hänsel). The artefacts from Dipşa are not connected to the discoveries mentioned above, the unfinished bracelets having a triple weight and the finished one a double weight by comparison with the artefacts from Gârbău and Suceava. In general, these artefacts can not be connected with jewellery but with bronze bars, even though their shape is of open link. Bars of this kind appeared in the Transylvanian deposits of the Uriu period, for example at Gurăslău (M. Moga, Dacia S.V. XI-XII, 1945-
1947, fig. 2, 3. 5) and Valea lui Mihai I (A. Mozsolics, *Bronze- und Goldfunde des Karpatenbeckens*, Budapest, 1973, 132, pl. 46, 19) but in a greater extent are present in the Transcarpathian Ukraine (Malaja Dobron' I-II, Podmonastyr' I, Podpoloz'e, Zmeevka II (J. Kobal', in PBF XX, 4, Stuttgart, 2000, 86, nr. 78-79, pl. 39, 9, pl. 75, A, 2-6, 93, nr. 114, pl. 45, B, 3-6, 94, nr. 116, pl. 84, C, 1, 100 and following., nr. 161, pl. 79, A, 1)) and Hungary (Nyíracsád, Tiszaszentmárton (Mozsolics, *op. cit.*, 160, pl. 57, B, 16-18, 184, pl. 62, 5), Nagyhalász I-II (T. Kemenczei, *Die Spätbronzezeit Nordostungarns*, Budapest, 1984, 177, pl. 173, b, 1-2, pl. 173, c, 6), Sárazsadány, Berkesz, Rétközberencs, Tiszanagyfalu III, Piricse II, Tiszadob, Csabdi (Mozsolics, *Bronzefunde aus Ungarn*, Budapest, 1985, 184, pl. 170, 8-10. 12. 14, 97, pl. 177, 13-14, 182, pl. 194, 1-10, 204, pl. 196, 6-7. 19, 176, pl. 200, 20, 203, pl. 203, 42, 107, pl. 247, 25).

Related the ingots, the authors mention, mistakenly, that they are absent in the deposits of the Middle Bronze age. In the deposit from Roşiori there are two fragmentary ingots (D. Popescu, M. Rusu, in InvArch 1, 1966, R12, 7-8) and in the deposit of the former Torda county, three, among which one very similar with one from Dipşa, with deep cuts (Mozsolics, *Bronzefunde der Karpatenbeckens*, Budapest, 1967, 171, p. 74, 7-9; the author mentions at p. 98 many other examples of ingots). Even though the majority of ingots are in fragmentary condition, it would have been important a typological presentation, including a graphic one. It would have been offered an important comparison base in handling other deposits, given the fact that in the case of the Uioara case, the ingots represent an essential element for understanding the role and signification of the hoards.

In the chapter with considerations related to the Dipşa hoard, several problems are approached. Discussing about the problem of the hoards with fragmentary pieces, the authors reach to the conclusion that the impressive accumulations of metal represent the propriety of some communities, and the presence of ingots is not relevant for connecting these hoards with metallurgic workshops.

Interesting are the attempts to establish the intervals of weights for the sickles and celts, in trying to detect unit measurement or, maybe, even a pre-monetary system. The results of the analysis of the Dipşa pieces did not lead to a firm conclusion in this matter, the research should be continued in Transylvania, on a larger statistic

base, especially since in Central Europe the existence of pre-monetary system is more and more obvious starting with the copper age. In this matter, there are studies on disk butted axe**s,** without measurements on large series (A. Vulpe, in PBF IX, 2, München, 1970, 94 and following; M. Lenerz-de Wilde, Fundberichte aus Baden-Würtenberg 20, 1995, 318; Kacsó, inn T. Soroceanu (ed.), *Bronzefunde aus Rumänien*, PAS 10, Berlin 1995, 135).

A problem to whom there is dedicated a subchapter is the possible connection of the hoard with the salt exploitations in Late Bronze Age. In this context there are mentioned several other hoards located near salt regions, as well as other installations found in the area of salt exploitations in this period.

Among the latter ones, the authors mention some discoveries from the first half of the XIXth century in Valea Regilor (*Königstal*, *Királyvölgy*), located in the monograph as well as in other works at Ocna Salina. The problem is that there is no place under this name in Maramureş. It is possible that this problem appeared due to the translation of the Hungarian name *Aknaszlatina* (today *Solotvino*), which bears the name of Slatina in Romanian (see vezi I. Mihályi, *Diplome maramuresene din secolul XIV. si XV.*, Maramures-Sziget, 1900, 618 and following, note 2; R. Popa, T*ara Maramuresului în veacul al XIV-lea*, Bucuresti, 1970, 103 and following). This amendments is less important, especially since the location of *Valea Regelui* is also mistaken. I have shown recently (in V. Cavruc, A. Chiricescu [ed.], *Sarea, Timpul si Omul. Catalog de expozitie*, Sfîntu Gheorghe, 2006, note 7) that it is located 4 km north from Nereşniţa de Jos. The correct location of the village is important in the context of this discussion, because at Nereşiţa there was discovered one bronze deposit, mentioned in the Dipşa monograph, and, more importantly located in a salt exploitation location (Kacsó, *op. cit.*, 101).

It is also necessary to reconsider the affirmation that the only foundry deposit unconnected with salt sources is the one from Aiud, which is still located 12 km from the salt spring from Ocnişoara and 20 km from Ocna Mureş. In exchange, the hoards from Bicaz can not be connected with salt exploitation, because of the large distance from any salt regions.

The conclusion of the authors is that it can be established a direct connection between the intensification of the salt exploitation in Late Bronze Age and the focusing of the biggest hoards in these areas of Transylvania. On one side, the affirmation about the connection of the hoards with salt exploitations is only partially justified. On the orher side, there are other types of resources in Transylvania, including underground resources, which can explain the concentration of power-centers, where large accumulations of values were gathered, such as bronze deposits.

If we take into consideration the situation in Northern Transylvania, we can notice that there were underlined two power-centers. One of them at Lăpuş where there are present, in a small perimeter, one large tumulus necropolis as well as several contemporary settlements. Near Lăpuş, there were identified two bronze hoards, but also other isolated bronze artifacts. Some of them could belong to the category of "one-artifact deposits". The second deposit is located in the area of the settlements

Oarța de Sus and Bicaz, where there is an exceptional focusing of Late Bronze Age artifacts: several settlements, one tumulus necropolis, bronze hoards (including the two Uioara type of deposits from Bicaz, which were located very close to the necropolis). It is possible that other power-centers were located in the region of Suciu de Sus and Şomcuta (Kacsó, RevBistritei 19, 2005, 54; idem, Angustia 9, 2005, 108 and following.; idem, RevBistritei 20, 2006, 82 and following). The rising of the politic and religious center from Lăpuş, maybe because of the one in Suciu de Su, is due to the existence of important nonferrous ores in the Ţibles and Lăpuş Mountains. Near Oarța de Sus and Bicaz there are no discoveries of this kind, but the region offered other advantages as the extensive graying places, maybe even the possibility to control commercial routes.

The lack of exhaustive researches prevent us from discussing the situation of the connection between the metal deposits and the salt resources in Maramureş, a very rich region in this kind of discoveries (among them a bronze hoard of very large dimensions, discovered in Tisa in 1970 with the occasion of the railway construction; the artifacts belonged to I. Mihály and "filled an entire horse wagon" but disappeared without a trace, one piece being salved-a spearhead [Kacsó, SCIVA 31, 1980, 300]) but also in salt, which was exploited already in bronze age. A direct link between the substantial increase of Late Bronze Age hoards and the salt exploitation can be supposed, in the sense of the increase of the number of communities and of their wealth, especially since some of them were located near salt exploitations or even inside salt exploitations. For the moment there were not identified any power center in this area.

In a rich territory such as Transylvania, the functioning of power-centers could have been conditioned by diverse factors, salt being one of them. The authors of the monograph agree that not all hoards in the areas with salt resources can be explained through the presence of these riches. The large discussion related to northern Transylvania had the purpose to prove the exact same thing.

The chapter related to the interpretation of the hoard from Dipşa is closed with some considerations related to its place in the framework of Late Bronze Age in Transylvania. According to the opinion of the authors, the Ha A_1 hoards from south-western and central Transylvania belong to the cultural group defined as Cugir-Band. Considering the cultural framing of the hoards from Dipşa, the authors do not express a trenchant opinion. It is not excluded the possibility that, in the eastern part of Transylvania, the late Noua culture could have survived until the beginning of Ha A

We must mention that, unfortunately, we noticed the lack of a discussion concerning the significance of the Dipşa hoard, even though there are relations to *Brucherzhorte*, to whom the discovery from north-east Transylvania belongs, as also the authors say, as well as to other deposit-categories.

The last chapter of the monograph is dedicated to the analysis of the composition of 49 objects of the deposit, the complete results are divided into two tables and two graphs.

The plates are composed of high-quality drawings of the finite artifacts and of the casting waste, as well as the color photographs of the place of discovery, of a part of the finite artifacts as well as of most of the ingots.

The monograph of the Dipşa hoard, described, analyzed and illustrated in a modern manner, it is certainly a successful initiative. It must be followed by the analysis of other hoards, poorly published or still unpublished, with the purpose to obtain the frame of a very important documentary source, the one of the metal deposits, essential phenomena for the Bronze Age.