

Session title: CUCUTENI-TRYPOLIE AND THE OUTSIDE WORLD: CONNECTIONS AND INTERACTIONS

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Time: Friday morning

Room:

Session abstract:

One of the most important problems of the prehistory of Europe, is the issues concerning the chronology, spatial relations, connections, contacts, communications, exchange networks, and interactions between Neolithic and Eneolithic people within a large area of the central, south-east and south Europe, first of all between thus from the Ukraine, south-east central Europe and east Balkan, and on the other hand, from the temperate part of Europe. There are two main “cultural worlds” can be distinguished here. First one is rooted in the east Balkan traditions (eg. Boian, Hamagia, Cucuteni-Tripolye, Gumelnita cultures), second one in central and north European ones (e. Funnel Beaker and Corded Ware cultures). This session is dedicated to the results of multidisciplinary research on the different aspects of human activity reflected in archaeological, palaeobotanical and palaeogeographical material, and different interactions within and between groups of people whose archaeological reflections are previously mentioned cultural traditions.

Paper abstracts:

PLANTS AND ANIMALS IN CUCUTENI-TRIPOLYE EXCHANGES: A HYPOTHESIS. CASE STUDY ON THE PODURI-DEALUL GHINDARU TELL IN ROMANIA

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Chalcolithic communities in the tell of Poduri established strong exchange relationships with both nearby and remote contemporary communities. In the Precucuteni and Cucuteni settlements of Poduri there have been discovered numerous so-called

'imports': silex from the middle Prut river and from the Balkans, obsidian and numerous copper objects, but also *Spondylus gaederopus* shells. The existence of a metallurgic centre that processed copper extracted from the Transylvanian Balan centre is attested in the Cucuteni B settlement of the same tell. Salt extracted from the salt springs situated in the neighbourhood played a particularly important role in Prehistoric exchanges. Certainly, handicraft (prestige ceramics, coloured stuff, copper objects) also played a certain role in the trades. The authors analyse the hypothesis that cereals, aromatic plants (*Coriandrum sativum*) and some domestic animals may have belonged to the class of objects included in the exchange process.

Relying on the interesting evidence obtained at Poduri through archaeobotanical and archaeozoological determinations, they discuss the possibility that plants and animals played quite an important role in exchanges.

45 species of cultivates and spontaneous plants have been identified in the Chalcolithic deposits of Poduri, elaborating thus one of the most complex floristic conspectuses in the area of the Cucuteni and Tripolye cultures. Important quantities of cereals (wheat and barely) have been discovered, but also special constructions, silos in which they were deposited. Similarly, the tell seems to have included a relatively large faunal spectrum, 19 animal species (domestic and wild mammals) having been identified in the archaeozoological sample.

The authors try to establish whether vegetal and animal products played an important role in the exchanges of the Poduri Chalcolithic communities, and whether this fact can be certified through archaeological analysis.

THE DYNAMICS OF CONTACTS OF THE STEPPE AND TRIPOLYE POPULATION DURING THE EARLY ENEOLITHIC

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The contacts of the steppe and Tripolye population began immediately after the appearance of Tripolye population in Dniester basin (the beginning of period A of the Tripolye culture), when the Late Azov-Dnieper and Early Sredniy Stog population began to interact with it. But, conjugal ties in that period, perhaps, weren't intensive, which is testified by the separate pots with steppe traces at the Tripolye settlements and not numerous imitations of Tripolye ceramics in the materials of the Sredniy Stog culture.

Taking into account data of the Early Eneolithic cemeteries of the steppe zone, where the first imported metal artifacts were found, I can suggest the existence of prestigious exchange, which played an important role in the relations of Tripolye and steppe population during that period. The Azov-Dnieper and Sredniy Stog population took part in it. The Tripolye population could provide its neighbors with metal (copper and gold) or metal artifacts (the Nikolskiy cemetery of the Azov-Dnieper culture and the Sredniy Stog burials of Mariupol cemetery), bracelets from *Spondylus* shell (the Lysogorskiy cemetery of the Azov-Dnieper culture) and sea shells with holes (Krivoy Rog).

In the end of period A and during B I period of the Tripolye culture the close contacts between the Sredniy Stog and Tripolye population are traced in southern

regions of the forest-steppe in the Dniester and South Bug basins and the Dnieper-South Bug interfluvium. Ceramics with the Sredniy Stog features were found at Tripolye settlements in these regions.

It is possible, that the distribution of ceramics with the steppe traces in the Tripolye culture was related to the marriages with the Sredniy Stog women (Палагуца 1998; Видейко 1999). Those women continued making their usual vessels, adapting them to the Tripolye economy (for example, making the flat bottom and stocky proportions). This suggestion explains the singleness of ceramics with shell inclusions in the period A of the Tripolye culture and gradual increase of its quantity during period B I with the prevailing of typical Tripolye pottery on the settlements. Perhaps, the numbers of Sredniy Stog women and their descendants in the Tripolye communities during period A were very small and gradually increased during B I and B I-II periods.

Basing on the data of steppe sites, where only separate imported Tripolye vessels were found, it is possible to suppose, that there weren't any Tripolye women in steppe communities. But, perhaps, another explanation is most probably. Entering Sredniy Stog communities by the marriage, Tripolye women couldn't make pottery, which would be similar to the Tripolye one because of the lower level of pottery manufacture of steppe population. But gradual distribution of pottery with the Tripolye features (high neck; pots, which rim diameter was larger, than the diameter of body; ornamentation on shoulders with the non-ornamented neck) at the Sredniy Stog sites, especially in the steppe Dnieper basin, allows me to suggest, that the Tripolye women were members of the western variant communities of the Sredniy Stog culture. Perhaps, they tried to make their usual pottery in the conditions of more primitive technology. Physical anthropology has given some data about the existence of mixed Tripolye-Sredniy Stog marriages, too.

Strange as it may seem, the Tripolye population was more interested in contacts, than the steppe inhabitants. They were newcomers, which gradually moved to the east through the forest-steppe area, occupying lands, which were settled by the Bug-Dniester and Kievo-Cherkassy Neolithic population. The Tripolye population needed allies and peaceful relations with the neighbors, especially with those, whose territories were unnecessary for them. Among such neighbors were the bearers of Azov-Dnieper and Sredniy Stog cultures, who occupied other natural-climatic zone, which was useless for the Tripolye population during the Early Eneolithic. Even during the Later Eneolithic and Early Bronze Age they occupied only the steppes in the South Bug basin and to the west of it, staying out of the territories of the Sredniy Stog descendants.

Steppe inhabitants were interested in those contacts, first of all, because it received the copper and tools from them. That metal was obtained through the mediation of Tripolye population and as the result of immediate visits to centers of metallurgy and metalworking of the Balkan-Carpathian metallurgical province. Perhaps, conjugal ties made a pass through the Tripolye territory easier and guaranteed help during exchange expedition. It explains the fact, that ceramics with the Sredniy Stog influence is known practically at all settlements of forest-steppe Dniester basin in the end A and B I periods of Tripolye, while in the basin of South Bug and Bug-Dnieper interfluvium this pottery was found rarely, in spite of fact, that this regions is closer to the steppe Dnieper basin, where the Sredniy Stog population lived. The Dniester basin was the important region and the route of the exchange expeditions of steppe population,

which went to the Lower Danube or Transylvania for the metal. Therefore it was very important to have relatives there.

In the period B I-II of the Tripolye culture the necessity of contacts with the Tripolye population of Dniester basin become stronger, because in that time metal began to arrive from the Transylvanian and Hungarian mines (Рындина 1998). The growing of quantity of the ceramics with shell inclusions at the settlements of Dniester basin (Виноградова 1983) also testifies the strengthening of ties between the Sredniy Stog and Tripolye cultures. But in the Bug-Dniester interfluvium prolonged contacts of the Tripolye and steppe population in that period also caused the strengthening of relations, which resulted in the numerous pottery with the Sredniy Stog influence at the Tripolye settlements (Vladimirovka, Veselyi Kut, Miropolje, etc.) and wide distribution of vessels with some traces of the Tripolye traditions (high necks, which was ornamented on the upper edge) at the sites of Sredniy Stog culture.

INTERMEDIATED SALT RELATIONS BETWEEN CUCUTENI TRIBES IN THE SUBCARPATHIANS AND THOSE IN NORTH PONTIC STEPPES

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Several points where salt extracted from salt springs was exploited have been discovered during the last two decades in Moldavian Subcarpathians. Archaeological deposits date from the Starčevo-Criș Culture, but also from the Precucuteni and Cucuteni ones (Solca, Lunca, Cucuieti and Tolici). During the Cucuteni Culture salt was crystallized with the help of ceramic briquetages, obtaining thus salt briquettes, that were afterwards used in the exchanges with communities that did not have access to salt.

Romanian archaeologists were surprised by the fact that Cucuteni C ceramics, of steppe origin, occurs in Cucuteni deposits in a higher percentage than in ordinary settlements. Subcarpathian discoveries signal the peculiar interest that steppe populations had for salt briquettes, that were considered prestige goods. Some Cucuteni C fragments originating from settlements next to salt springs have clear analogies in Sredniy Stog II Culture. The new discoveries in the Subcarpathians point out strong exchange relationships between Cucuteni communities in Western Moldavia and those of the North Pontic steppes.

The author analyses this phenomenon and tries to find some explanations.

DID THE PRECUCUTENI-CUCUTENI-ARIUȘD-TRYPYLLA CULTURAL COMPLEX DEVELOP A RUDIMENTARY SYSTEM OF WRITING?

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Exploiting the dedicated database DatPCAT of inscribed artifacts from the Precucuteni-Cucuteni-Ariușd-Trypilla cultural complex, the presentation will test the possibility that Moldavian and Ukrainian Eneolithic might have expressed an early form of writing. Under scrutiny is not just the possibility that decorations and symbols in groupings on

vessels constitute a sort of pictographic or ideographic writing, but if these communities left messages through inscriptions made of geometric, abstract, high schematic, linear, and not very complex signs typical of a script. The conclusion is that there is documentary and statistical evidence of a script, although with archaic traits. An inspection of the internal structuring of the sign system establishes the weakness of any parallelism between it and early Mesopotamian writing. Instead, it supports the hypothesis that this archaic script was cognate of the Danube script which appeared in Neo-Eneolithic Southeastern Europe and had origin from it. Through time and according to a drift from West to East, two active centers with strong connections developed close and related sign systems: the Danube basin and the Moldavian-Ukrainian region.

NORTH-WEST OF EDEN: FUNNEL BEAKER, GLOBULAR AMPHORA AND CORDED WARE CULTURES PEOPLE IN THE UPPER AND MIDDLE PART OF THE DNISTER BASIN

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One of the most important problems of the prehistory of Central Europe, are many and various relations between the people of the Tripolye culture (TC), and on the other hand, the Funnel Beaker culture (FBC), Globular Amphora culture (GAC), and the Corded Ware culture (CWC). At present, numerous sites of the TC, FBC, GAC and CWC in the upper part of the Dnister basin and the adjacent areas are identified, and some of them were excavated. It can be recognized, with some exceptions, that their dispersion generally marks the maximum range of these cultures.

The analysis of the detailed maps of the TC, FBC, GAC and CWC settlements in the upper part of the Dnister basin and in the adjacent areas provides important conclusions regarding the prehistory, posing some fundamental questions and indicating equally important research postulates. The eastern borderlands of the FBC settlements and the western borderlands of the TC settlements partly overlap. The settlements of the TC dates back mainly to the phase CII, but there are lots of evidence that the FBC should be dated back relatively late, that is to the end of the 4th and the first centuries of the 3rd millennium B.C. The chronology of the settlements of both cultures in this zone is alike. The spatial overlapping of both cultures settlements is easy to explain on the ground of the present state of research. There are two possible scenarios of events. Firstly, the chronological succession of both cultures in this area should be taken into account. The short distance between settlements of both cultures and the remains of the TC and FBC settlements in the several archaeological site suggest such a possibility. Secondly, in this zone, at the same time, in some distance from each other enclaves of TC settlements and FBC settlements could possibly exist.

The ranges of the FBC and GAC settlements split up clearly.

The ranges of the FBC and CWC settlements overlap quite clearly.

The ranges of the CWC and GAC settlements are exclusive.

The ranges of the TC and GAC settlements partly overlap.

The ranges of the TC and CWC settlements generally exclude each other.

The setting of the upper part of the Dnister basin and the adjacent areas by the

TC, FBC, GAC, CWC, as well as Baden culture people, who were living in the relative vicinity, suggest the existence of the mutual contacts between the above mentioned communities. In results of multidisciplinary research both archaeological and palaeoenvironmental carried out in the area of Ukraine and adjacent countries many evidences of such contacts were found.

FROM STUDIES ON CONTACTS OF GLOBULAR AMPHORA AND LATE TRIPOLYE CULTURES

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In the archaeological literature one can find quite different opinions on the question of contacts of Globular Amphora culture (GAC) and Tripolye culture (TC) populations. Two main contrasting positions should be separated: denying such contacts and recognizing such contacts in the decline period of the TC phase C2. Opinions negating an existence of any contacts between the given peoples are based on the „traditional” typochronology. In this view a crucial role play direct and strong relations, which linked peoples of the TC (mainly in the phase C2) and the Funnel Beaker culture (south-eastern group). The GAC is treated as successive to the latter and is synchronized with post-Tripolyan time [e.g. Yarovoy 1985; Dergachev 1986; 1998; Dergachev, Manzura 1991]. In the second case relations between the GAC and the TC have most frequently been assessed on the basis on the appearance of material from both cultures in the same sites, which has been regarded as confirmation that the two cultures were contemporary to one another [e.g. Passek 1949:222; Sveshnikov 1983:18]. Some „loans” from the GAC in the Tripolyan (phase C2) ceramic ornamentation have been recognized [Movsha 1985b]. Taking into account the migratory character of GAC settlements and the equally certain distinctness of their socio-economic systems in relation to the TC, the GAC population was seen as an invader, destroying centuries of heritage and achievements of Tripolye societies [e.g. Sulimirski 1970:166; Zakharuk 1971:179; Zbenovich 1976:46]. Today new chronological evidence supports unequivocally the second position or better: a new version of this position. Despite this, one should note that there is no such spectacular evidence of the links between the GAC and the TC as there is of the contacts between the latter and the Funnel Beaker culture.

“RETURN” OF NEOLITHIC - ENEOLITHIC ORNAMENTS (KARANOVO I - TRYPOLIE B II)

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Pottery ornaments which belong to the Neolithic culture of the Karanovo I (first half of sixth millennium B.C.) can be recognized as possessing certain similarities to those ornaments of the Tripolie culture during stage B II. This also characterizes the Rakovets and Merezovska groups (end of fifth, beginning of sixth millenniums B.C.) The most

important element of the ornaments is spirals with circular shapes or spirals with horizontal, lens-like shapes. It is not clear whether this original ornament reappeared on the pottery of a different late culture. Perhaps these phenomena can be explained through similar ideologies which both cultures possessed.

CULTURAL INTERFERENCES IN ENEOLITHIC PERIOD OF DOBRUDJA (ROMANIA)

Valentina Voinea, Archaeology and History Museum, Romania

During the same period of the Early Eneolithic, the population shifts intensify on the north-south direction; as a proof of this, there is the presence of some imports, but also some imitations of the Precucuteni ceramics in the Boian and Hamangia environments. The Precucuteni discoveries from the Danubian region multiply, starting with the Gumelnița A1 stage. The intense exchanges between the two civilizations are proven by the presence of the Gumelnița A1 imports in the late Precucuteni settlements. It is interesting to watch how, during the first stage of the Eneolithic, the region of Brăila and of northern Dobrudja have been avoided by these population shifts. Here, the communities preserve in an unchanging way the old Neolithic traditions of the Boian – Giulești type. That is why we believe that the connections between the Tripolje A and the Hamangia communities were made more on the sea route, than through the north-east of Muntenia. This isolationism was surpassed during the Gumelnița A1 phase, when the entire region was “colonized” – by the overlapping of some old Boian – Giulești settlements, but especially by the founding of new ones. Thus, a new path was opened for the Precucuteni III communities, as the traditional marine route was more rarely used.

The expansion of the Gumelnița communities towards the north favoured the birth of the Cucuteni civilization, as its area of genesis was located in the south-east of Transylvania, the south-west of Moldavia and the north-east of Muntenia. In the context of some old cultural links, solidified by the Gumelnița “colonisations” from the Under-Carpathian region and from the north-east of Brăila, the Precucuteni communities have borrowed new decorative techniques – the white painting, and later the Petrești-influenced trichromatism. The dynamics of the cultural exchanges has increased with the forming of the Cucuteni civilization, as the number of the Cucuteni A3 imports augmented considerably. Most of them are concentrated in the area of Brăila, in Gumelnița A2 levels. They are not absent from the settlements of Dobrudja either – Hârșova, Carcaliu, Târgușor – Sitorman.

In this same moment, the first intrusive elements of an eastern origin appear, identified on the basis of the type “C” ceramics (Hârșova, Carcaliu, Năvodari). In the Gumelnița zone, the oldest imports of this kind concentrate around Dobrudja, thus opening the way for the eastern penetrations.

In the Gumelnița B1 stage, when Dobrudja was occupied by the Cernavodă I communities, the ties with the Cucuteni zone have continued; thus, in the settlements from Căscioarele and Gumelnița, we have discovered Cucuteni A3 imports, and in the tell from Hârșova, Cernavodă Ia level, Cucuteni A4 imports were found. As the

Gumelnița zone shrank, with the traditional forms being maintained only south of the Danube, the Sălcuța culture spread towards Banat and east of the Olt; the direction of the cultural exchanges was moved towards the west