



"1 Decembrie 1918" University of Alba Iulia

History, Archaeology and Museology
Department



Romanian Academy

"Vasile Pârvan" Institute of Archaeology
Bucharest

International Symposium on Funerary Anthropology
"Homines, Funera, Astra"
Fifth edition

Death and Animals
from Prehistory to Middle Ages

"1 Decembrie 1918" University of Alba Iulia
18 – 21 October 2015

This conference is funded by a grant of the Romanian National Authority for Scientific Research, CNCS – UEFISCDI, project number PN-II-RU-TE-2012-3-0461 (53/30.04.2013).

PROGRAM



ALBA IULIA CITADEL

Sunday, October 18th

Arrival of participants

12.00 – 20.00: *registration of participants*

16.00 – 20.00: *visit of the Vauban fortress*

20.00: *Dinner at the University Restaurant*

Monday, October 19th

8.00 – 9.00: *Breakfast at the University Restaurant*

9.00-9.30

Opening ceremony – Building C, 1st floor, Aula

Presentation of the volume *Homines, Funera, Astra 2. Life beyond Death in Ancient Times*, Oxford, Archaeopress, 2015 (ISBN 978-1-78491-206-2)

9.30 – 11.05 / 11.30 – 13.35 (Building C, 1st floor, Aula)

Session 1: Disarticulated animal bones in human funerary contexts

9.30 – 11.05 (Apor Palace, 1st floor, Senate Office)

Session 3a: Symbolic presence of animals in funerary contexts – figurines in graves

14.00 – 15.30: *Lunch at the University Restaurant*

16.00 – 18.05 / 18.30 – 19.45 (Building C, 1st floor, Aula)

Session 2 (part 1): Whole/partial animal burials (with or without human burials associated)

16.00 – 18.05 (Apor Palace, 1st floor, Senate Office)

Session 3b: Symbolic presence of animals in funerary contexts – artistic representations and texts

20.30: *Dinner at the University Restaurant*

Tuesday, October 20^d

8.00 – 8.45: *Breakfast at the University Restaurant*

9.00 – 10.40 (Building C, 1st floor, Aula)

Session 2 (part 2):

Whole/partial animal burials (with or without human burials associated)

11.00 – 12.00: *Visit of the archaeological exhibition of Apor Palace (the Rectorate)*

12.00 – 13.00: *Lunch at the University Restaurant*

13.00

Departure for excursion to Corvin Castle Museum from Hunedoara, Deva Museum of Dacian and Roman Civilization

<http://castelulcorvinilor.ro/en/>;

<http://www.mcdr.ro/en/home.html>;

20.00: *Dinner at the University Restaurant*

Wednesday, October 21th

Departure of participants.

Organizing Committee:

Mihai Gligor (“1 Decembrie 1918” University of Alba Iulia, Romania)

Raluca Kogălniceanu (“Vasile Pârvan” Institute of Archaeology, Bucharest, Romania)



Session 1 (Monday, 19th)
Disarticulated animal bones in human funerary contexts
(Building C, 1st floor, Aula)
9.30 – 11.05

1. Sabin Adrian LUCA, Anamaria TUDORIE

Life subject to rituals. Abandonment ceremonial, the "Closure" of the site

2. Mihai GLIGOR, Kirsty MCLEOD, Alison CARNELL

Human Skulls and Faunal Remains from Alba Iulia-Lumea Nouă Eneolithic Settlement (Romania)

3. John CHAPMAN

THE HUMAN ZOO – Hamangia animals, humans and monsters

4. Raluca KOGĂLNICEANU, Valentin DUMITRAȘCU, Adrian BĂLĂȘESCU

Food or not food? This is the question. A contextual analysis of animal bones found in the Hamangia cemetery from Cernavoda, Romania

5. Cătălin LAZĂR, Adrian BĂLĂȘESCU, Theodor IGNAT

Bioarchaeological data about a secondary burial from the Sultana - Malu Roșu cemetery (Romania)

Coffee break

11.30 – 13.35

6. Luminița BEJENARU, Angela SIMALCSIK, Ion TENTIUC, Valeriu BUBULICI

Remains of bear-skin in a cremation burial of late Iron Age, discovered in Mana-Orhei (Republic of Moldova)

7. Andrei SOFICARU, Claudia RADU, Mariana PROCIUC, Ștefan HONCU

Humans and animals in the same pit. Preliminary results regarding the burial M 141 from Slava Rusă

8. Charilaos Ev. GOUIDIS, Eirini K. TEKIDOU

Shells and Shellsherds in Greek Region Graves During Classical and Hellenistic Times

9. Kirsty MCLEOD, David M. WILKINSON, Hannah J. O'REGAN

'Romano-British burial practices: An examination of the human skeletal remains recovered from the Dog Hole Cave, Haverbrack, Cumbria'

10. Anita Rapan PAPEŠA, Tajana TRBOJEVIĆ-VUKIČEVIĆ, Zrinka PREMUŽIĆ

Holy Cow: the case of bovine calcaneus in Late Avar cemetery Nuštar in Eastern Croatia

Session 2 (part 1: Monday, 19th)
Whole/partial animal burials
(with or without human burials associated)
(Building C, 1st floor, Aula)

16.00 – 18.05

1. Adina BORONEANȚ, Clive BONSALE, Monica MĂRGĂRIT

Man's best friend(s)? Animals in the Iron Gates Mesolithic/Early Neolithic transition

2. Alexandra ANDERS

The dog and its owner – a burial from a Late Neolithic settlement in Polgár-Csőszhalom (NE-Hungary)

3. Andrzej PELISIAK, Ewa CYGAN

Cattle in mortuary practices of the Late Neolithic communities in north-central Europe. The Globular Amphorae Culture

4. Maja PASARIĆ, Jacqueline BALEN

Pigs in Eneolithic burial practices

5. Boris KRATOFIL, Maja KRZNARIĆ ŠKRIVANKO

Chalcolithic burial pit from Vinkovci, Croatia

Coffee break



18.30 – 19.45

6. Theodor TODOROV

Dog grave from EIA settlement (site 25, Trakia HW)

7. Irina SHRAMKO

Dog in the cult practices of the inhabitants of Bilsk hillfort from the Early Iron Age

8. Stanislav ZADNIKOV

Animal sacrifices in the religious practice of the population in the left bank of the Dnieper forest steppe Scythian epoch

**Session 2 (part 2: Tuesday, 20th)
Whole/partial animal burials
(with or without human burials associated)
(Building C, 1st floor, Aula)**

9.00 – 10.40

9. Darejan KACHARAVA, Michael VICKERS

Slaves, horses and dogs in 5th and 4th century BC burials in Colchis

10. Alexander RUBEL

Childerich's Horses. Animal Burials in the Germanic World until the Early Middle Ages

11. Zoltán TÓTH

Sacrificial animals in the late Avar period in the Carpathian Basin

12. Sofija PETKOVIĆ, Jelena BULATOVIĆ, Dragica BIZJAK

Woman-fox burial: an evidence for special relationship and funerary practice at the necropolis of Slog-Ravna, Serbia

Session 3a (Monday, 19th)
Symbolic presence of animals in funerary contexts:
Figurines in graves
(Apor Palace, 1st floor, Senate Office)

9.30 – 11.05

1. Sanda BĂCUEȚ-CRIȘAN

The guardians

2. Mihaela SIMION, Cătălina-Mihaela NEAGU, Decebal VLEJA, Ionuț BOCAN

Figurine discovered in a Funerary Context at Alburnus Maior

3. Anita VASILKOVA-MIDOSKA

MUTE COMPANIONS: Terracotta figurines of animals as grave offerings on the territory of Republic of Macedonia

4. Liana OȚA

Animal-toys in Roman graves found in Moesia Inferior

5. Corina BORȘ

A chariot to the Gods? The miniature votive chariot from Bujoru and its possible cult meanings

Session 3b (Monday, 19th)
Symbolic presence of animals in funerary contexts:
Artistic representations and texts
(Apor Palace, 1st floor, Senate Office)

16.00 – 18.05

1. András PATAY-HORVÁTH

Animal ceremonialism and the origins of the ancient Olympic Games

2. Elena Roxana ASĂNDOAE, Savvas PETRIDIS, Sofia ANASTASIOU

The Role of Animal Depictions on Klazomenian Sarcophagi. Funeral harbingers or simple ornaments?

3. Ewa CYGAN

Cattle on wall paintings in private tombs in Western Thebes during the 18th dynasty

4. Irina ACHIM

Animalistic representations in Late Antiquity funerary contexts at the Lower Danube

5. Gábor KALLA

Where have all the animals gone?

Contradictions between a Neo-Assyrian funerary ritual and the archaeological data

ABSTRACTS

(In the order of Session and presentation no.)



**"1 DECEMBRIE 1918" UNIVERSITY
ALBA IULIA**



S1.01.

Life subject to rituals.

Abandonment ceremonial, the "Closure" of the site

Sabin Adrian LUCA and Anamaria TUDORIE

The sanctuary formed of ritual pits and construction with two functioning levels from Cristian I (Sibiu County) and the ritual/school habitation were abandoned after a complex ritual.

Inside a dwelling, build – considering all our observations – especially for sheltering the deceased, are being buried three pair of dead. Some of them seem to have been collected and reposted afterwards in pits, after their unusual positions. The anthropological study indicated specific diseases, but also some marks of shocks on the bones. In one case it seems that there are also remains from a third deceased. We have not noticed any offerings formed of pots or tools specific to this period. Only a "carpet" formed of archaeological materials on which were displayed the human bones (more like offerings than inhumations in the modern sense of this word).

The ritual is being finished (both in the case of the House of the Dead and for the ritual/school habitation) with a deposit of fired animal bones and very scattered human remains and at CM by displaying a mask made of clay that was detached from a pot, facing up.

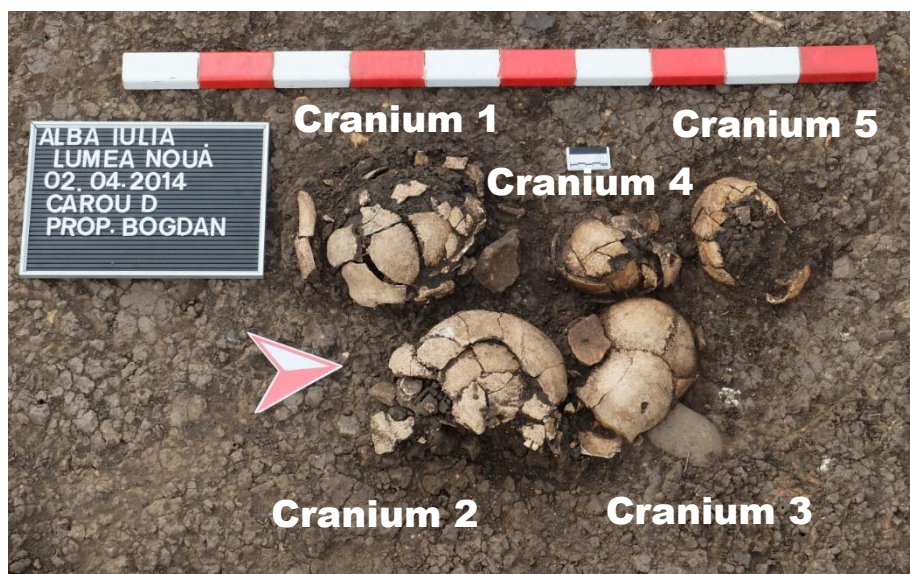


Fig. 1



Fig. 2

S1.02.

Human Skulls and Faunal Remains from Alba Iulia – Lumea Nouă Eneolithic Settlement (Romania)

Mihai GLIGOR, Kirsty McLEOD and Alison CARNELL

Alba Iulia is the capital of Alba County, part of the historical region of Transylvania. The Lumea Nouă settlement is situated in the NE area of the town, and is included in 'chain' of Neolithic and Eneolithic sites on the middle Mureş valley. Research from past years has shown that the most intense habitation belongs to the Foeni group (Early Eneolithic), to whom we attribute a distinct funerary complex that has been the focus of recent excavations.

Five human crania was excavated in Trench I/2014 (Fig. 1). The term 'crania' has been used due to the absence of all mandibles. Analyses of the remaining four crania showed that there were four possible adult males (Crania 1-3, 5). Four crania (1-2, 4-5) present with blunt force trauma to the skull in the form of depression fractures, these were probably the result of heavy blows to the head. The shape of the depression fracture along with chronology suggests a stone axe or similar may have been the weapon.

AMS 14C data: 5600 ± 40 BP (ALN#24); 5470 ± 40 BP (ALN#25); 5510 ± 40 BP (ALN#26).

This deliberately placed deposit was excavated at -0.60-0.70m depth. In addition, the deposit comprised the human crania overlying the left pelvic bone from an adult cow (Fig. 2).

So what could the significance of such a deposit be? An offering for fertility or health perhaps?

Acknowledgments

This work was supported by a grant of the Romanian National Authority for Scientific Research, CNCS –UEFISCDI, project number PN-II-RU-TE-2012-3-0461.



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S1.03.

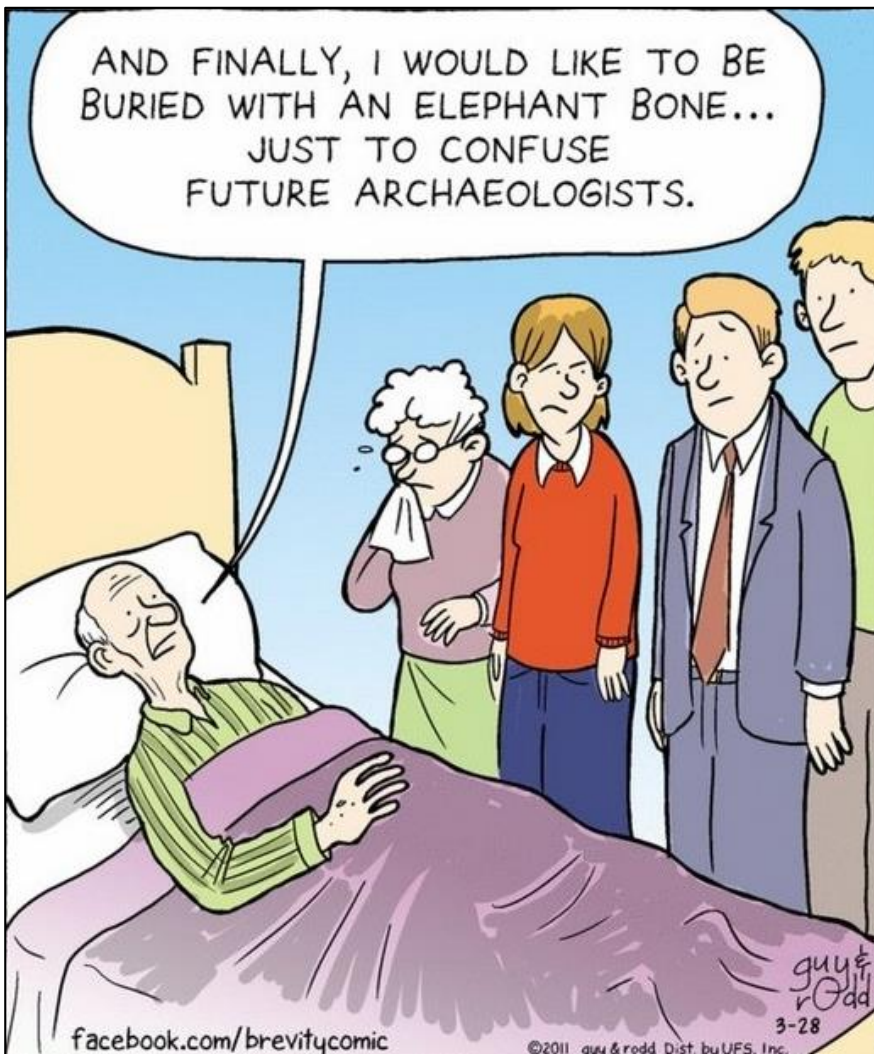
THE HUMAN ZOO – Hamangia animals, humans and monsters

John CHAPMAN

At first sight, Hamangia communities created a mortuary ideology at odds with the rest of the Balkan Neolithic, with the regular deposition of anthropomorphic figurines in graves and the replacement of zoomorphic figurines with wild animal bones in home and cemetery. The so-called ‘Hamangia’ way of creating personhood (Chapman & Gaydarska 2007) was defined by an androgynous identity at birth, with a shift to a single gender in mid-life (12 – 15 years) and a return to androgyny in death. Materialised by androgynous figurines in the First Temperate Neolithic (Karanovo I-II, West Bulgarian Painted Wares, Starčevo, Körös and Criş) as well as the Hamangia group, this form of personhood is best termed ‘essential’ insofar as both genders were present throughout the life but one or other was given primacy during the middle years.

One of the heritages of Greek and Anatolian ancestors for the First Temperate Neolithic communities was the creation of fired clay anthropomorphic figurines – in particular the androgynous rod-head figurine. However, as Nanoglou pointed out, the FTN practice of creating miniature zoomorphic figurines was practically absent in the Greek Early Neolithic; he suggested this showed two different ways of defining personhood – one in relation to animals (the FTN) and the other in relation to human animals (the Greek EN). If we apply this logic to the Hamangia group, we find that there were no Hamangia zoomorphs, only a series of striking domestic and mortuary deposits featuring wild animals and, especially, the steppe ass, *Equus asinus hydruntinus*. While Hamangia persons also deposited the bones of domestic animals in their graves and houses, the dominant species were wild. Three questions thus emerge from these contexts: why were Hamangia mortuary practices so different from those of other groups?; how did Hamangia persons extend their conception of personhood based on figurines to include the animal world?; and can we identify the existence of monsters, *sensu* David Wengrow (2014), in Hamangia graves or houses?

In this Skype-and-Powerpoint combination, I seek to answer these questions with particular reference to the Cheia settlement and the Durankulak cemetery.



AND FINALLY, I WOULD LIKE TO BE
BURIED WITH AN ELEPHANT BONE...
JUST TO CONFUSE
FUTURE ARCHAEOLOGISTS.

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S1.04

Food or not food? This is the question.

A contextual analysis of animal bones found in the Hamangia cemetery from Cernavoda – Columbia D, Romania

Raluca KOGĂLNICEANU, Valentin DUMITRAȘCU and Adrian BĂLĂȘESCU

Part of the animal bones discovered during the 1956 excavation in the Hamangia necropolis from Cernavodă – *Columbia D* and in the settlements adjacent to it were studied and published in 1959 (O. Necrasov, S. Haimovici, C. Maximilian and D. Nicolăescu in *Probleme de antropologie* 4; O. Necrasov, H. Niculae, S. Haimovici, C. Maximilian and D. Nicolăescu-Plopșor in *Materiale și Cercetări Arheologice* 5).

During the last 10 years, other animal remains from the same site have been identified in the archaeological deposit of the Institute of Archaeology from Bucharest, together with pottery packages and human bones. They represent an important collection (approximately 500 remains) that completes the image from the first studies.

Unfortunately, this batch cannot be properly compared with the first one, published in 1959, as the authors do not provide data concerning the number of remains, the MNI, the slaughtering age or the exact contextual provenance of the bones. The cemetery and settlement areas were treated as only one unit of study. The list of mammal species was similar to the sample studied by us (*Castor fiber*, *Vulpes vulpes*, *Meles meles*, *Mustelidae*, *Sus sp.*, *Cervus elaphus*, *Capreolus capreolus*, *Ovis aries*, *Capra hircus*, *Bos primigenius*, *Bos taurus*, *Equus ferus*, *Equus hemionus*).

Considering these limitations, we will concentrate only on this new collection, in an attempt to identify different behaviors for the area of the cemetery compared to areas inhabited by the same people. Where data permits, we will try to make an analysis of the spatial distribution of these animal bones inside the cemetery area, considering also the characteristics of the graves containing animal bones. In the end, we will debate on the meaning of the phrase “food offerings”, and on its appropriateness for the discussed context.



S1.05

Bioarchaeological data about a secondary burial from the Sultana - Malu Roșu cemetery (Romania)

Cătălin LAZĂR, Adrian BĂLĂȘESCU and Theodor IGNAT

The Eneolithic cemetery from Sultana - Malu Roșu was identified in 2006 and until now 87 inhumation graves have been excavated. Most graves contained individuals deposited in a crouched position, on the left side (rarely on the right side) and oriented eastwardly. However, beyond these findings, some graves from this cemetery, containing human bones with no anatomical connection (secondary burials or reburials), have been investigated. This practice is rarely documented in other cemeteries assigned to the Eneolithic period (Boian-Polyanitsa-Karanovo V and Kodjadermen-Gumelnița-Karanovo VI cultural complexes).

From this category, we present the case of grave no. 28, discovered in 2009 that contained human bone of two individuals in no apparent anatomical connection, in association with pottery fragments and faunal remains. Among the latter, a horn of domestic cattle (*Bos taurus*) was discovered. In another area of the cemetery, not far from this grave, in the complex C1/2009 (interpreted as an offering pit), another *Bos taurus* horn was found. Interestingly, it represented the pair of the horn discovered in grave no. 28. This situation suggests the contemporaneity of the two archaeological complexes.

This presentation will include archaeological, anthropological and zooarchaeological data related to these two complexes (grave no. 28 and C1/2009), but also the radiocarbon results.

Acknowledgements

This work was supported by a grant from the Romanian National Authority for Scientific Research, CNCS – UEFISCDI, project number 187/2011.



Burnt distal phalanges of brown bear (*Ursus arctos*).

S1.06

Remains of bear-skin in a cremation burial of late Iron Age, discovered in Mana-Orhei (Republic of Moldova)

Luminița BEJENARU, Angela SIMALCSIK,
Ion TENTIUC and Valeriu BUBULICI

In a late Iron Age cremation burial of Mana-Orhei (Republic of Moldova), ten distal (terminal) phalanges of brown bear (*Ursus arctos*) were discovered: a bronze situla contained burnt remains of a young man (14-16 years old), the terminal phalanges of two bear paws, and two other unidentified small objects. Beside the bronze situla, the inventory of the grave includes also other objects: pottery, Celtic sword, iron spurs and such like – all indicating a man-at-arms of Poienеști-Lucașeuca culture (II-I centuries BC).

The terminal phalanges of bear, corresponding to claws (keratin-material which is not preserved in archaeological contexts), were burnt at the same temperature as human remains (700-800°C) and were not used as pendants (no traces of drilled holes). We suppose that an incomplete bear fur keeping the impressive claws of two paws was used in the death ritual - either the young human body was lying on the fur, either he was wrapped up in it.

Although it is difficult to identified remains of bear-claws in cremation burials (the cremation can cause an extremely fragmentation of bones), many other cases were reported for Iron Age in Europe including England and Scandinavia. Most of these graves containing remains of bear-skin belong to men, being interpreted as indicators of socio-cultural organisation (reflecting a social hierarchy or prestige since that the deceased is related with a strong beast) and of ethnicity (reflecting Germanic influence).



S1.07

Humans and animals in the same pit – Preliminary results regarding the burial M 141 from Slava Rusă

Andrei SOFICARU, Claudia RADU,
Mariana PROCIUC and Ștefan HONCU

The ancient Late Roman city of *Ibida* is well known for the funeral discoveries and since 2001 a number of 171 graves were found; they are dated from middle Neolithic to Roman-Byzantine period and Medieval period.

The burial M 141 (located in the *extramuros* area, at 15 m north from the tower 10) was identified by L. Mihăilescu-Bîrliba, from “Al. I. Cuza” University in 2007. Furthermore, a trench measuring 3x9 m with a maximum depth of 2.20 m was excavated in 2008 and 2011-2013.

The chronology for this archaeological complex is based on a radiocarbon data (326 ± 53 AD) from a left proximal femur, found in square B at the depth of 2.10 m; also the discovered pottery fragments indicate a dating between the 4th and 5th century AD. The funerary inventory consists of ceramics, fragments of bricks and tiles, small pieces of glass, and two iron objects.

Commingled human bones from adults (of both sexes) and non-adults were found. Almost all the bones are neither complete (exception are some vertebrae and a radius) or in anatomical position. Fragments of skulls, vertebrae, ribs, hip bones, long bones and some hand and foot bones were identified. Many of them display cut marks but it is difficult to establish if they were sustained peri- or post-mortem. Among the human bones an important number of animal bones were identified; all of them are in a fragmentary state and they belong to mammals and mollusc.

Who are these individuals and why are they here? Why are the human bones mixed with the animal ones? For these questions a couple of hypotheses can be suggested: they are victims of some of the nomadic attacks from the 4th century or the human and animal remains belong to former graves, which were closed due to the rebuilding of the city's walls.



Seashell from a rich grave from Derveni tomb near Thessaloniki

S1.08.

Shells and Shellsherds in Greek region graves during Classical and Hellenistic times

Charilaos Ev. GOUIDIS and Eirini K. TEKIDOU

Human mortality inevitable subsequent course to death had led the ancient greek world even before the time of Homer to establish a certain procedure and a series of actions which recent research, using a descriptive term, refers to as “Burial Practices”. At the same time a relevant mythology about the world of the dead and their accompanying figures had been developed.

Later on, in the classical period there began a process of humanizing the terrifying underworld of the archaic period trying to find reason and justify the actions related to it. In this framework divine and devilish figures like *Hermes Pshychopompos* and *Charon* along with the correct performance of the burial practices, appear to guarantee the eternal stay of the dead in the *Underworld*.

Since the archaic period these practices concerning *the prosthesis* (the lying of the dead body), *the ekphora* and finally *the deposition*, the burial or cremation of it included, directly or indirectly, the animal factor in many cases defined by complex aspects. Thus, for example, the hearse was pulled by mules indicating a direct presence of animal factor. Similarly, during the burial process the dead was sometimes offered funeral gifts made from animal body parts such as bone, horn (decorative bone plates, handles of knives, hilts of swords) or even leather (leather bags etc.).

In addition, there have been pinpointed some more particular cases, a number of which are presented in this article. More specifically, burials found in almost all the Greek territory, which date back to the classical and Hellenistic period, are significant for the special animal products they contain, such as one or more eggshells.

If the presence of eggs in a grave could possibly lead to a speculation about their symbolism, seashells or even snails in graves challenge for a reasonable interpretation.

In this article an attempt is made first to describe these unusual funeral gifts by presenting representative examples, then to examine the possible interpretations for most of the objects of that kind which have been found and finally to speculate on the meaning and symbolism of the rest of them.



S1.09.

Romano-British burial practices: An examination of the human skeletal remains recovered from the Dog Hole Cave, Haverbrack, Cumbria

Kirsty McLEOD, David M. WILKINSON and Hannah J. O'REGAN

Doghole Cave, a pothole in Cumbria, Northwest England, was excavated in the 1950's with a minimum number of 23 human individuals along with domestic and wild non-human bones discovered in the caves main chamber. A recent programme of radiocarbon dating on these remains has shown that there were at least four phases of activity at the cave from the early Romano-British period to the time of the Norman Conquest (AD 1066). Deeper within the cave, new excavations of a shaft (2010 and 2011) have uncovered further human and non-human remains and a bioarchaeological examination of these human remains has given an MNI of 22 individuals. Comparison of these two assemblages gave a combined MNI of 28 for the two excavations. The probable disturbance and collapse of the cave and cave sediments over time would have caused the smaller fragments of human bone to travel downwards through the cave. Males, females and children of a variety of ages are represented in the bone assemblage suggesting that a cross section of the population was buried in the cave. Also, little evidence of trauma, indicating violence or ritual behaviours, have been identified on any of the human bones. A suggestion that the Doghole cave was a good location for the burial of the dead and served as a community burial site can be considered. Due to a comprehensive sieving regime, an unusually high number of human perinatal remains were discovered during the 2010/11 excavations clustered together in association with an articulated horse at the bottom of the shaft. Radiocarbon dating has shown these remains to be the earliest burials in the cave. This discovery has given evidence to earlier burial activity within the cave and an insight into early Romano-British burial customs involving small infants and horses.



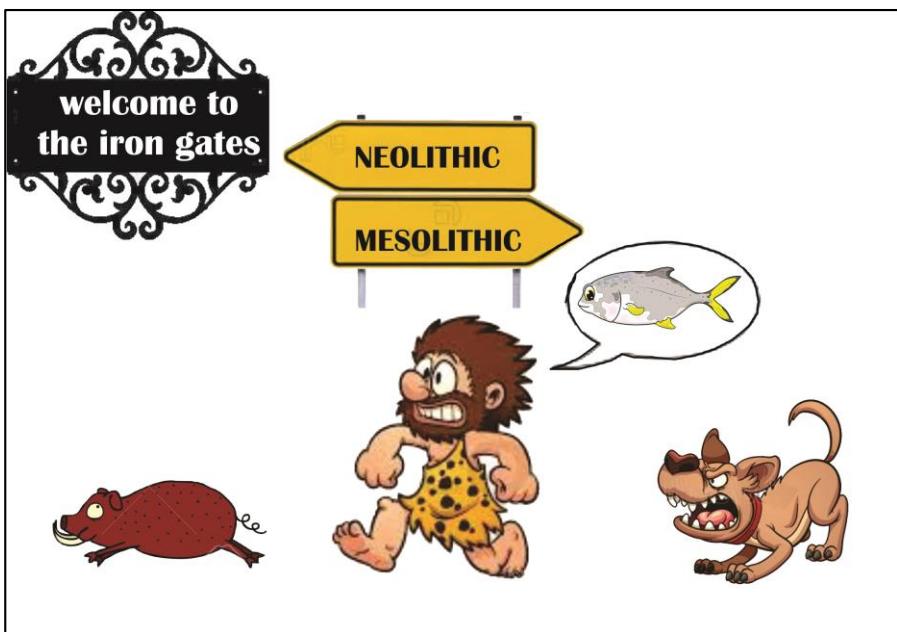
S1.10

Holy Cow: the case of bovine calcaneus in late Avar cemetery from Nuštar in Eastern Croatia

Anita RAPAN PAPEŠA, Tajana TRBOJEVIĆ-VUKIČEVIĆ
and Zrinka PREMUŽIĆ

Rescue archaeological excavation on Late Avar period cemetery in Nuštar (East Croatia) was conducted in autumn 2011. Only a part of the cemetery was excavated – altogether 196 graves. Animal bones were found in 100 graves. Archeozoological analyses have shown presence of 204 animal bones; following species were present: cattle, birds, small ruminants (sheep or goat), dog, pig and deer.

The focus of this paper will be on bovine calcaneus, part of tarsus bones. 91 calcaneus in total was found. It is of special interest because those bones have almost no meat on them and the only way to reach them is by butchering. Nevertheless, no marks or traces of butchering can be observed. We will try to dissolve why so many calcaneus bones were present in those graves, is there a connection between sex, age and social status of deceased in light of previously released hypothesis, as well as new ones.



S2.01

Man's best friend(s)? Human-Animal Interactions at the Mesolithic/Early Neolithic transition in the Iron Gates

Adina BORONEANȚ, Clive BONSALL and Monica MĂRGĂRIT

The Iron Gates section of the Lower Danube Valley, both on the Serbian and Romanian riverbanks, contains one of the densest concentrations of Mesolithic and Early Neolithic sites in Europe. Over 60 sites were recorded and most of them contained important assemblages of faunal remains, in both funerary and non-funerary contexts, the latter constituting a small but significant percentage.

Our paper re-examines this evidence focusing mainly on the more significant occurrences of three categories of faunal remains: dog, pig and fish, and the impact these animals had on the everyday life of these prehistoric communities.



Polgár-Csőszhalom, Grave
(Str. no. 265)

S2.02.

The dog and its owner – a burial from a Late Neolithic settlement in Polgár-Csőszhalom (NE-Hungary)

Alexandra ANDERS

Polgár-Csőszhalom is one of the most significant Late Neolithic (4900–4500 cal BC) settlements in Northeastern Hungary. The settlement complex is composed of two structural units, a horizontal settlement and a tell surrounded by a multiple palisaded enclosure. Among the settlement features (houses, pits, ovens and wells) a total of 146 burials could be verified in the two main sections of the settlement.

One of these burials deserves special attention: in this grave a young female was laid with grave goods: clay vessels, a jewel made of *Spondylus* shell, a chipped flint blade and a juvenile dog near her legs. The curiosity of the grave is not only the occurrence of raw materials from far away areas (flint from Kraków and *Spondylus* from the Mediterranean): this is the only grave at the site where animal skeleton were found.

Graves containing skeletons or bones of dogs are not without exception in the Late Neolithic of the Carpathian Basin. Yet they represent a rare practice; until now some such data have been known only from Western Hungary, from the territory of the Lengyel culture. In the subsequent Early Copper Age some graves containing dog skeletons are also known in the close vicinity of Polgár-Csőszhalom, from the Tiszapolgár-Basatanya cemetery.

The presentation will discuss the narrower and wider contexts of this unusual funeral assemblage.

The presentation is dedicated to the memory of Prof. Dr. Ottó Trogmayer.

Acknowledgements

The project was funded by the Hungarian Scientific Research Fund (OTKA) Grant 101024.

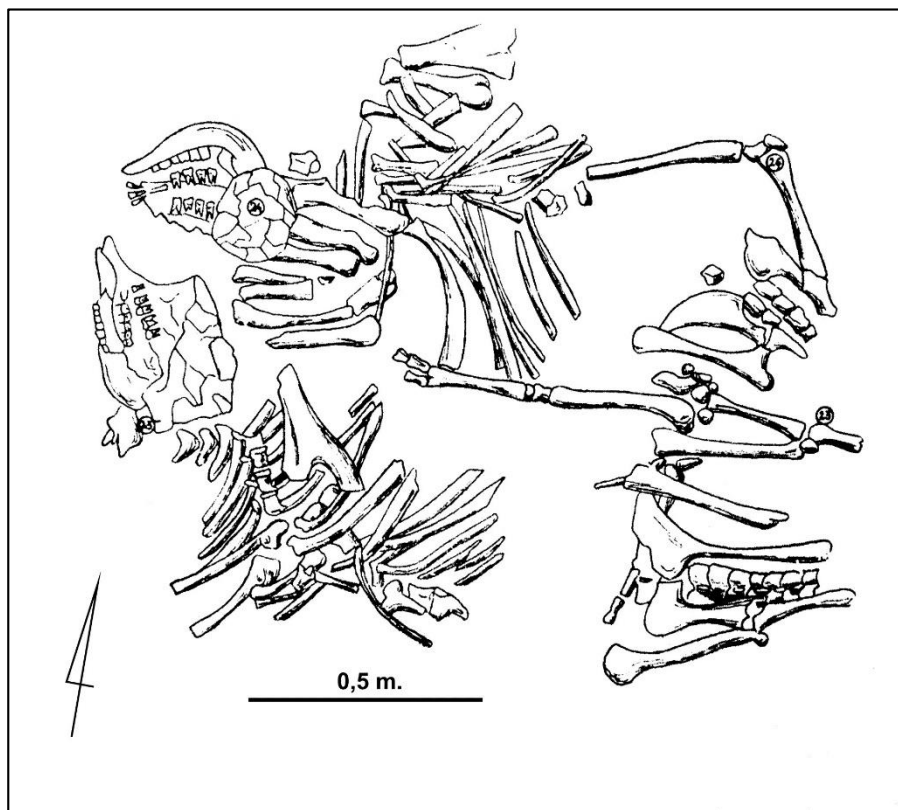


Fig. 1. Cattle grave from Brześć Kujawski, site 4 (Central Poland).

S2.03.

Cattle in mortuary practices of the Late Neolithic communities in North-Central Europe. The Globular Amphorae Culture.

Andrzej PELISIAK and Ewa CYGAN

From the mid part of IV millennium BC significant economic and social changes took place in the Europe. In some areas they were connected with increasing role of pasture associated with more mobile way of life. This is also archaeologically reflected by appearance of new units – cultures and groups. One of them is Globular Amphorae culture (GAC); people of GAC has spread over the large part of north-central Europe.

Our paper focuses on the beliefs of the Late Neolithic GAC people reflected in the presence of cows in the mortuary practices of these communities. Many of the human graves contains skeletons of the cows. Within some graves pairs of these animals are placed in the specific position one to another. Moreover there are also graves where only the cows were buried. The presence of the cows in the GAC graves is widely interpreted in economic term. At the base of these interpretations was an important economic and social role which played these animals in the life of the GAC communities. We would like to make larger and more extensive these interpretations. Regarding to major role of the caws in the life of the Late Neolithic people will focused our attention on the course of funeral ritual itself. We are going to propose the answers for some important questions. Why the caws? What do deflect layout of the caws in the graves? How can be interpreted arrangement of the caws in the graves? How the caws were used in funeral ceremonies? Complex GAC burial rites will be discussed in wide geographical context of Old World prehistory of Late Neolithic (Eneolithic) and the Bronze Age.

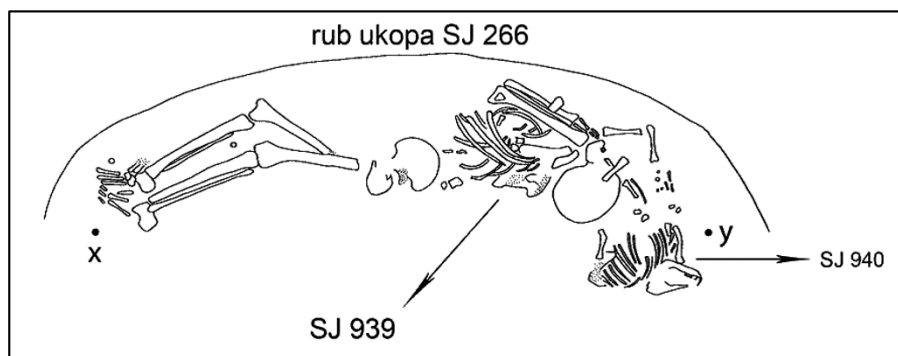


Fig. 1. Burial of an adult man with a pig, Đakovo-Franjevac.
(Illustration from Balen 2011.)

Balen Jacqueline. 2011. Đakovo-Franjevac: kasno bakrenodobno naselje – late eneolithic settlement, Zagreb, Arheološki muzej u Zagrebu.

S2.04.

Pigs in Eneolithic burial practices

Maja PASARIĆ and Jacqueline BALEN

During the Neolithic and Eneolithic periods pigs frequently occur in different types of burials found across Central Europe. In the context of the Eneolithic period in Croatia pigs were unearthed in pits, usually complete or almost complete, buried alone or together with humans. Especially interesting is the burial of a man accompanied by two pigs from the site of Đakovo-Franjevac in Eastern Croatia, attributed to the Kostolac culture (Balén, 2011.) This paper will address possible interpretations of such finds by looking at their contextual settings, cultural affiliations, bioarchaeological data, as well as archaeological and ethnographical analogies. Investigation of ethnographical, folkloristic and historical sources often demonstrates how humans have negotiated similar relations with particular animal species in different cultural contexts. They frequently reveal significant symbolic roles pigs have played in human societies, as evident from various customary practices and narratives, but also diverse and ambivalent attitudes people expressed towards them. Such data can be useful for prompting various questions about the burials discussed; can they be related to certain ritual practices and what roles could pigs have possibly played - those of companions, sacrificial animals, or were they regarded as aspects of a deity?



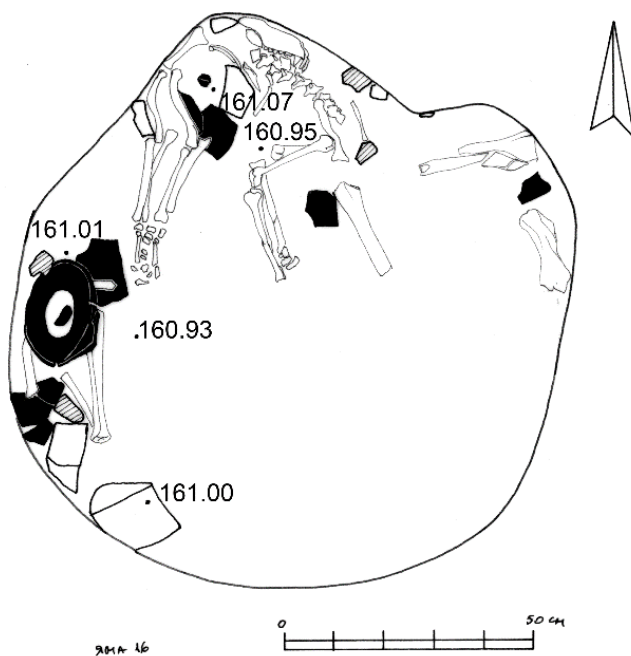
S2.05.

Chalcolithic burial pit from Vinkovci, Croatia

Boris KRATOFIL and Maja KRZNARIĆ ŠKRIVANKO

During rescue archaeological excavations that were conducted in April of 2015. on the location of J. Kozarca 10 street in Vinkovci, Croatia, one of the most interesting finds was the chalcolithic pit with the remains of one child, along with the remains of a bovine skeleton and a pig skull. Both human and animal skeletons were east-west oriented, and two pottery vessels were also part of the grave context. Based on the typological analysis of the pottery, it could be concluded that the vessels belonged to either Kostolac or Baden culture.

Animal burials were common during middle chalcolithic period, between 3500 and 2200 BC, and bovine was the single most common animal in such burials. In this paper, we will try to give interpretation for this burial pit, based on it's context and placement on the archaeological site, and based on similar grave pits dated in this period that were found in the region.



1 Dog grave in pit 16. – photo and plan,
both used with kind permission of Aneta Petrova

S2.06.

Dog grave from EIA settlement (site 25, Trakia HW)

Theodor TODOROV

The archaeological site is situated in southeast Bulgaria. During excavation in 2009 of the Early Iron Age settlement was found a whole skeleton of adult dog buried in a pit. There are no visible signs and marks that give reason to suppose that the buried individual is killed. The bones are situated in niche faced with very small stones. On same level, west of dog skeleton, is made smaller niche in which is found pottery and few animal bones. All these finds assume that most likely the skeleton of this individual is in the pit in result of burial. Corpse of the dead animal was layed in East – West direction, with head looking on East. The site can be dated in second phase of EIA, relying on absolute dating (radiocarbon and archaeomagnetic dating) - the period between XI – X BC.

This grave shows that people which have been living in the EIA can treat domestic animal equal with human in funeral. Very often, especially in Bulgaria, whole animal skeletons found in pits from Iron age are announced like sacrifices, but this individual grave of dog give a reason to believe that it is possible in some situation conclusions can be different.

S2.07.

Dog in the cult practice inhabitants Bilsk hillfort of Early Iron Age

Irina SHRAMKO

At the beginning of the Iron Age Bilsk hillfort (VIII-IV centuries BC.) was one of Europe's largest centers of crafts and trade, development of religious beliefs, the main of which were related to the agricultural nature of the economy of the local people.

First archaeological excavations in the settlement were given a large amount of animal bones found not only in the cultural layer, but also in the complex. Analysis of the many years of work paleozoological material showed that among the three species of animals sacrificed (goat, pig and dog) dog occupied a special place. Fixed several ways to use this animal in the cult practice population. The religious rites often used the skull or the upper part of the carcass, however, quite popular was the practice of killing and burial of the whole animal. It can be considered a unique case in one of the burial in the pits of the house (period HC2) young dog, which has around his neck, decoration (beads). It is only in the period under barbarian world case special relationship to the victim.



1



2



3

Fig. 1. Animal sacrifices in the settlements of the Scythian epoch
of the left bank of the Dnieper forest steppe.

S2.08.

Animal sacrifices in the religious practice of the population in the left bank of the Dnieper forest steppe Scythian epoch

Stanislav ZADNIKOV

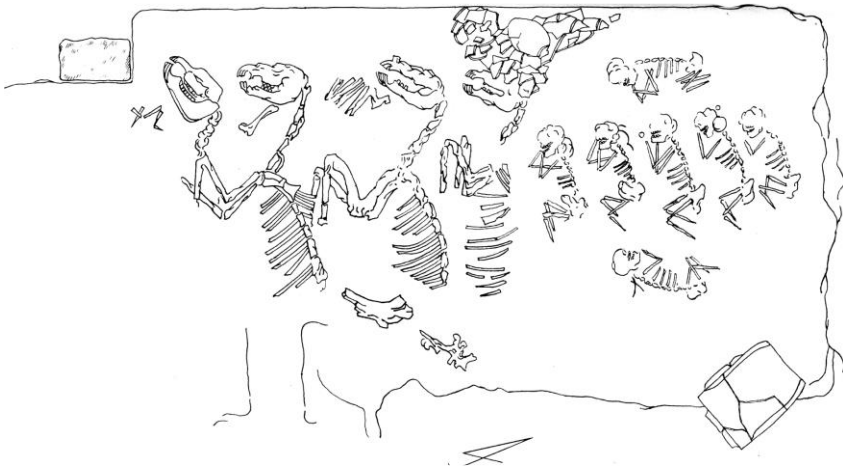
In addition to religious buildings, several kinds of altars, as well as certain artifacts related to the cult practices of the local population in a number of settlements of the region met with the bones of animals sacrificed. From the many bones that can be interpreted as domestic waste, sacrificial accumulations are whole parts of skeletons. In all cases, the location of the bones preserved anatomical order. Generally, in such objects meet the upper parts of carcasses or separate skull (fig. 1, 1) of such animals as a pig, a goat (sheep) and a dog. Meeting was also part of the animal carcasses deliberately dismembered along the ridge and laid on the bottom of the household pit (fig. 1, 2). Of particular note is the whole animal skeletons found in archaeological complexes (fig. 1, 3). Usually we sacrifice before throwing old dwellings, household pits, cellars, leaving the old homestead. Sometimes the victims marked the boundary mounds of ash levels collapsed ceilings. Themselves ash mounds were formed as a result of unloading systems ash from hearths and stoves to certain places and were associated with the cult of the home.

S2.09.

Slaves, horses and dogs in 5th and 4th century BC burials in Colchis

Darejan KACHARAVA and Michael VICKERS

The picture that Herodotus gives us (4.71) of the Scythian world, of the burial of servants and horses in royal graves, is repeated to the south of the Greater Caucasus. At Vani, several rich burials contain, in addition to the principal deceased festooned with much gold jewellery, burials of horses—sometimes as many as four—and slaves wearing silver torcs, and the pattern is repeated elsewhere, at Sairkhe and Shromisubani.



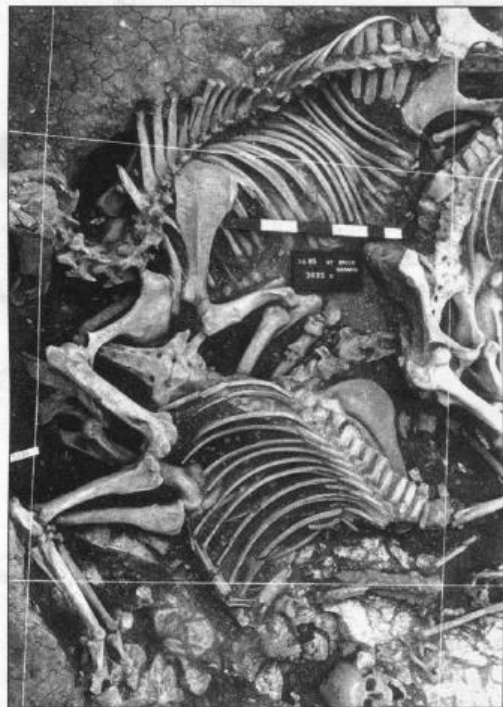
Grave 12 at Vani

S2.10.

Childerich's Horses. Animal Burials in the Germanic World until the Early Middle Ages.

Alexander RUBEL

Taking the famous grave of Childerich at Tournai as starting point, where 21 horses were buried together with the King of the Franks, this paper presents the custom of animal burials in the Germanic world. From the pre-roman Iron Age till the migration period and early Middle Ages we focus on the burials of horses and dogs, which received in some regions and at some times special attention in burial rites in the Germanic world. Thus these animals were buried alongside with important leaders to underline the high status of the deceased, or – often the case with dog-burials – may allude to the close relation between men and animal.



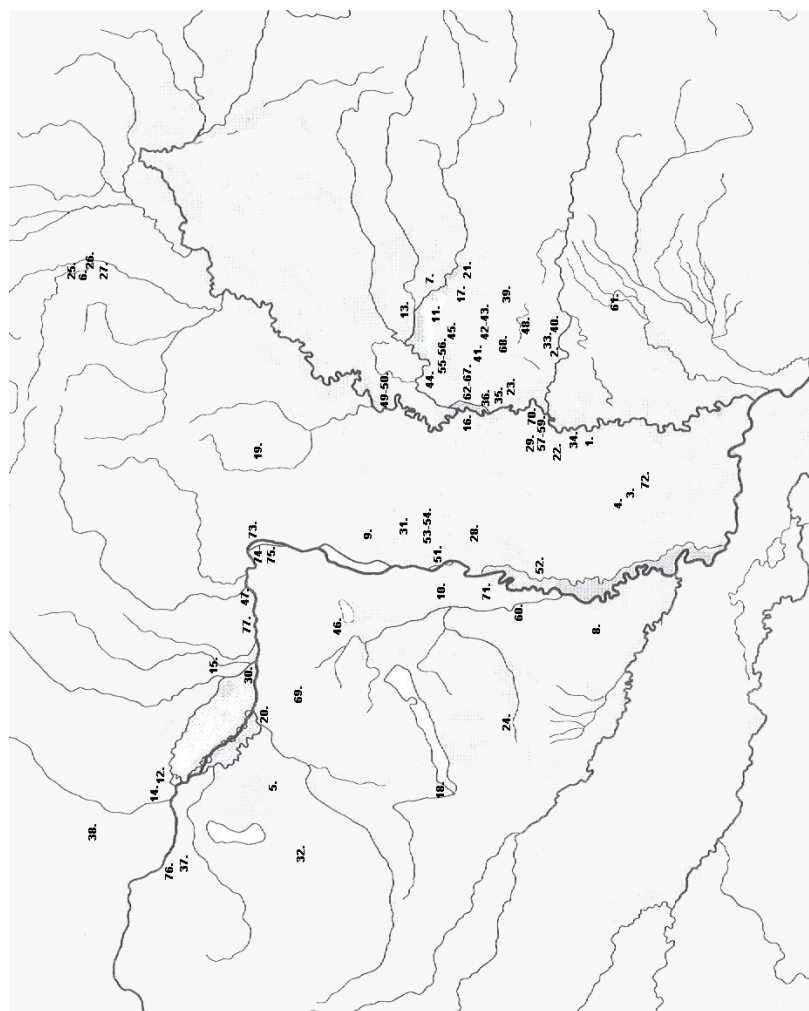


Fig. 1. The sites with animal sacrifices in the late Avar period in the Carpathian Basin.

S2.11.

Sacrificial animals in the late Avar period in the Carpathian Basin

Zoltán TÓTH

The arrival of Avars into the Carpathian Basin during the last third of the 6th century brought along a new burial custom in the Migration Period: animals were buried in parts (animal skin with skull and legs, mandible or skull) or as a whole. Previously there were also some examples for animals being buried next to a deceased person, or in a nearby pit, but this custom became typical on a large scale only during the Avar Period (568–9th century).

The sacrificial animals had an important role in the Avar burial custom the Avar Khaganate period in the Carpathian Basin. The quantity of the sacrificial animals were different regionally in the early Avar period, less animals got into the pit with sacrificial function in the late period. However the ratio of the food attachments has grown.

I had collected all the domestic and wild animals (f.e. cattle, sheep, dogs, poultry, etc.) except the horses from the published and unpublished sites in the database from my documents, papers, in the Carpathian Basin. The chronological dateline gave us a view of their cemeteries and graves, what were dated from the turn of the 7-8. century till the middle or the first third of the 9th century.

There are several important factors that determine, what can be interpreted a sacrificial animal, as in the case of animal graves are not always assumed to have a sacrificial function. An important consideration is that in most cases sacrificial animals were separated from the dead, it solved often performance by the grave or coffin. The other attachments mostly were found in the inside of the coffin (food and drink attachment, vessel, othe robjects, etc). The sacrificial animals were outside the coffin, next to it, above it, below it was often separated.

In the late Avar period a number 196 animals were placed all of them as sacrificial animals. In this period the number of the birds increased on the role of the sacrificial rite, of which the majority of animal species buried in the whole. The cattles were found in a relatively higher proportion in the graves and the sheeps and dogs were found in nearly equal numbers beside the dead. The other species were only small numbers in individual graves.

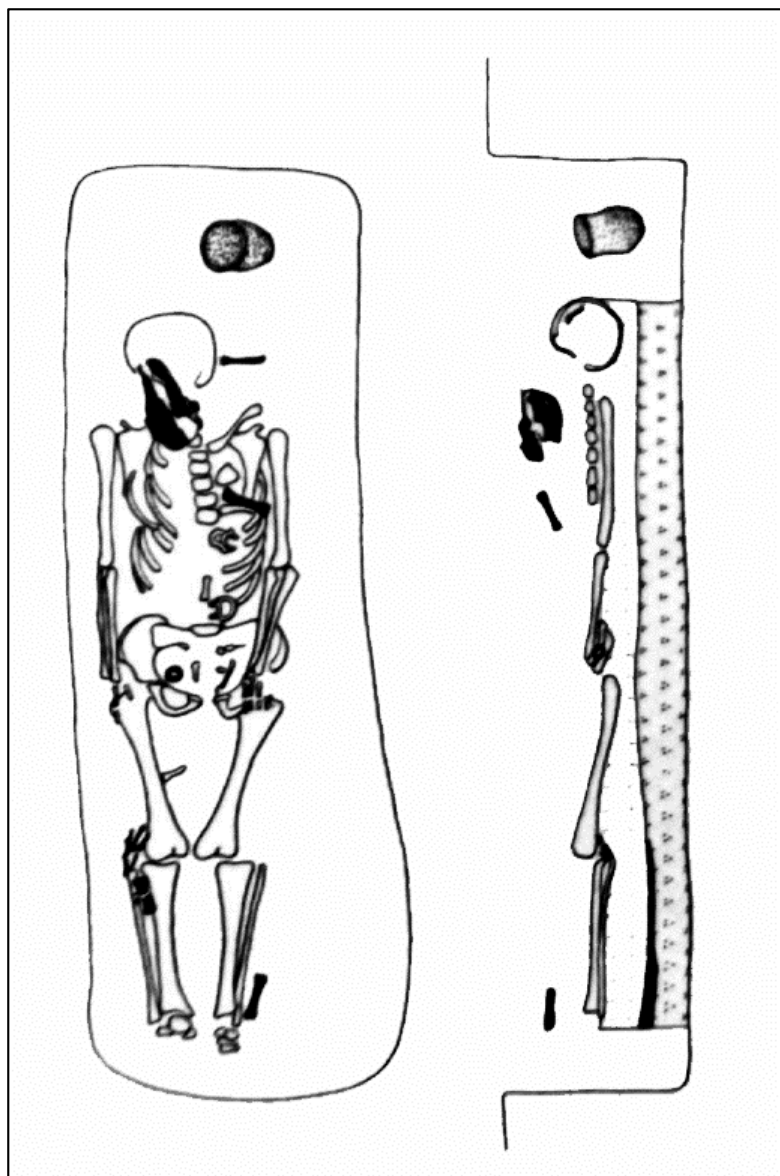


Fig. 2. The partially buried sacrificial sheep (animal skin with skull) from Szabadszállás – B. Gyakorlótér, Grave 3 (Balogh 2003, 82).

The partially buried sacrificial animals often likely formed part of the burial-feast, which consumed fleshy parts of the animal (f.e. animal skin with skull). In addition to sacrificial role another option might have been the animal's symbolic presence through the attributes referring to it (f.e. skull, mandible, legs).

We can conclude that the sacrificial animals placed in the graves were Eastern origin Avar burial customs, which they brought in the Carpathian basin. The nomadic steppetraditions preserved in the Avar population. This burial custom can be detected until the middle of the 9th century when the surviving Avar ethnic groups assimilated into other ethnic groups from their territory in the Carpathian Basin.



Figure 1: Woman-fox burial at the necropolis of Ravna-Slog, Serbia

S2.12.

Woman-fox burial: an evidence for special relationship and funerary practice at the necropolis of Slog-Ravna, Serbia

Sofija PETKOVIĆ, Jelena BULATOVIĆ and Dragica BIZJAK

The necropolis of Slog-Ravna is located near the town of Knjaževac in eastern Serbia. During the 1994-1996 excavation seasons, 140 inhumation burials and three tombs from the Late Roman (the second half of the IV-the first half of the V century) and the Early Medieval (IX-X century) periods were discovered. The excavation was renewed in 2013-2014, when additional 49 graves were found. In the course of the new excavation, an older, Early Medieval horizon, dated back to the VII-IX century, was confirmed. The unique inhumation of a woman buried together with a fox (figure 1), belongs to this horizon at the necropolis.

The woman, aged between 40 and 45 years, was lying on her back with the arms next to the body. Besides her personal items (jewelry consisting of six bronze loop-earrings with four beads, one small loop-earring with two beads, necklace of glass beads and iron knife), a fox was placed in the grave, west from the woman's head. The fox skeleton was found in the bent position; its head was leaning against the left side of the deceased's, while the tail was located along the right side and the right shoulder of the woman. Placing the whole fox in the grave and its position in relation to the deceased imply the existence of a special connection between them. What was the nature of that relationship, the role and meaning of the fox in the funeral rite at the necropolis, are some of the questions that we will try to answer in this paper.



S3a.01.
The guardians

Sanda BACUETȚ CRIȘAN

Presence of animals in graves receives two forms: animal deposit or part of then, or zoomorphic figurines deposit, in both cases discovered in graves from the Neolithic site Port "Corau".

The findings had various interpretations concerning the role played by animals in every day human life: offerings (just food), companions or guardians.

Acknowledgments

This work was supported by a grant of the Romanian National Authority for Scientific Research, CNCS –UEFISCDI, project number PN-II-RU-TE-2012-3-0461.



Figurine discovered in a Funerary Context at Alburnus Maior

Mihaela SIMION, Cătălina-Mihaela NEAGU,
Decebal VLEJA and Ionuț BOCAN

Cercetările arheologice din necropola de incinerare de la Pârâul Porcului/Tăul Secuilor (Roșia Montană, jud Alba) au avut ca rezultat rafinarea cunoștințelor cu privire la ritul și ritualul funerar al populațiilor colonizate în Dacia pentru exploatarea perimetrelor miniere în perioada romană. Din acest punct de vedere, atrage atenția o descoperire din campania arheologică a anului 2006. Este vorba despre un mormânt de incinerare cu un caracter particular în ceea ce privește inventarul și organizarea spațiului funerar. Atrage atenția, în cadrul inventarului funerar, o statueta / figurină de chihlimbar reprezentând un Eros într-un car tras de o pasăre de apă. Prezența acestei piese, de o excepțională valoare artistică și dintr-un material considerat aproape prohibitiv de scump în epocă, într-un mormânt dintr-o necropolă de la periferia Imperiului, precum și ipostaza iconografică, ridică o serie de probleme cu privire la datarea, originea și semnificația acestui artefact în context funerar.

The archaeological researches of the Roman cremation necropolis at Pârâul Porcului / Tăul Secuilor (Roșia Montana, Alba county, Romania) led to a more refined knowledge concerning the funerary rite and ritual of colonized populations in Dacia for exploiting mining perimeters. From this point of view, draws attention an archaeological discovery made during the 2006 campaign, namely a cremation grave with particular character in terms of inventory and organization of the funerary space. Among the funerary goods, was found an amber statuette / figurine depicting Eros in a chariot pulled by a water bird. The presence of this object, of an exceptional artistic value and made out a material considered almost prohibitively expensive at that time, in a grave of a cemetery located on the periphery of the Empire, as well as the iconographic hypostatis raises a number of issues regarding the dating, origin and significance of this unique artifact.



Terracotta figurine of a bull (Stobi, II-I century BC)



The abduction of Europe by Zeus (Stobi, I c. BC – I c. AD)

MUTE COMPANIONS:

***Terracotta figurines of animals as grave offerings on the territory
of Republic of Macedonia***

Anita VASILKOVA MIDOSKA

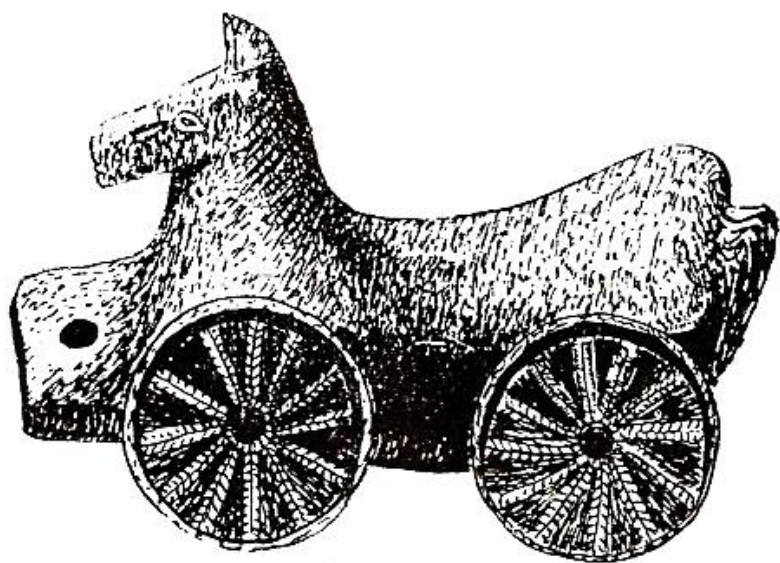
The purpose of this paper is to present terracotta figurines of animals as a part of grave offerings in ancient times on the territory of Republic of Macedonia. To receive a funeral (θάπτεσθαι, ταφῆναι) in ancient Greece did not mean merely to be buried and to be honoured with a tomb. Recent investigations based on archaeological evidence have increasingly paid attention to the material remains of funerary behaviours. However, an essential part of an appropriate funeral in antiquity consisted in immaterial elements that formed complex rituals and celebrations of death. Therefore, funerary rituals and especially grave offerings are very important contexts involving different social, cultural, and political levels. For this reason, the forms of their display and their potential meanings have been key themes in the study of ancient society. In this mosaic of different approaches grave offerings are somehow initial base for interpretation of grave in the light of religion and history.

Therefore, the main idea of this paper is twofold approach to the problem of animals as grave offerings which consists of literary evidence and terracotta figurines on the territory of Republic of Macedonia with major emphasis on the terracotta figurines that a found in the necropolises on the territory of Republic of Macedonia (Stobi, Scupi, Gurbita, Isar – Marvinci etc.)

Most of the terracotta figurines that a found can be divided in two main groups:

- Representation of animals (in this context the problem of terracotta figurine with representation of bull will be profoundly elaborated);
- Representation of animals as companions to gods and goddesses (eg. Cybele and lion, Aphrodite and dove, Leda with goose, Dionysus with lion etc.).

All these objects will be presented in the light of archaeology, sacred rituals and literary evidence and they will give new light in notion of religious practices of the ancient society on the territory of Republic of Macedonia.



S3a.04.

Animal-toys in Roman graves found in Moesia Inferior

Liana OȚA

Although the number of child graves is expected to be a high one, due to infant mortality, very few tombs in which toys have been deposited were found in Moesia Inferior. 13 items which could be considered as toys were discovered in 11 graves. The literature published up to date provide us data about 1980 graves found in Moesia Inferior; thus means a very small percentage for the child graves with toys as funerary inventory – 0.55%. Despite this very small number, the graves in which toys were deposited could give us some interesting clues about a certain type of funerary behaviour. Most of clay toys found in or near graves in Moesia Inferior represent animals: horses (three tombs), cocks (two burials) or unidentified animals (one case). A single toy was deposited in the grave, with the exception of a grave in Vardim, with two such toys as grave-goods and one deposited outside the pit, which could be related to a post-funeral practice.



S3a.05.

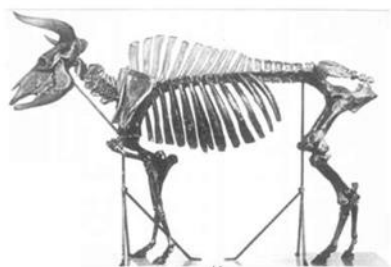
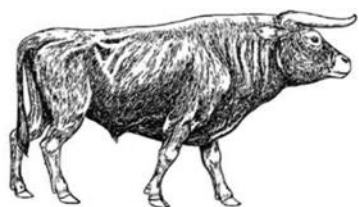
A chariot to the Gods? The miniature votive chariot from Bujoru and its possible cult meanings

Corina BORȘ

The miniature votive chariot from Bujoru was discovered accidentally in spring 1974, during agricultural works. By plowing was leveled a prehistoric tumulus (about 1.5 m high and 20 m in diameter), which contained the funerary remains of an inhumation grave with a special inventory. The most important part of this funerary discovery is a miniature votive chariot (the so-called *Kesselwagen* type) made of bronze, consisting of a central recipient (covered with a lid) placed on four wheel (with the inner part overcastted with iron) and carried by two pairs of water birds (ducks ?). Considering also the pottery and some other metal objects found in the funerary inventory, the grave is dated to the middle Hallstatt period (the Basarabi culture). Worthy to mention also a very similar object, found in the second half of the 19th century on nowadays territory of Romania, namely the miniature votive chariot from Orăștie.

The motif of the water birds seems to represent a particular ornamental feature during the so-called Urnfield period (c. 1300 BC – 750 BC), being used on wide areas in Europe on various type of prestige goods (some found in funerary contexts), such as the miniature votive chariots (the *Kesselwagen* type, the *Deichselwagen* type and the *Beckenwagen* type, characteristic especially to Northern and Central Europe, as well to the Balkan area), the *presentatoi* (specific to the Italian area), the *situla* (or *stamnoi*) of *Hajdubőszörmény* type (characteristic to Central Europe), as well as a variety of water birds representations (together with solar symbols – the so-called solar boats / *Vogelsonnenbarken* type) on other types of metal vessels, weapons (helmets, cuirasses and swords) and adornment objects (razors and belts).

In such perspective, the paper will discuss certain new analogies for the miniature votive chariot from Bujoru, but also possible meanings of such an offering in a funerary context of the middle Hallstatt period at the Lower Danube.



S3b.01.

Animal ceremonialism and the origins of the ancient Olympic Games

András PATAY-HORVÁTH

The origins of the Olympic Games were often explained by funeral games celebrated for some prominent persons. Alternatively, some scholars sought to explain the establishment of the athletic events either as emerging from a harvest festival or from initiation rites involving only a mock death and symbolic resurrection. None of these explanations can be regarded as entirely satisfactory, but they may be combined and adjusted in the following way: there was no initiation of entire age groups, but only hunting, which played an important role in initiation rites afterwards and the first contest, the stadion race is likely to have evolved from a ritual chase (surviving in some harvest ceremonies), which was most probably part of the ceremonies accompanying the common feasts following a successful hunt and were celebrated in order to appease the soul(s) of the game animal(s) or the lord/mistress of animals ("animal ceremonialism").

This hypothesis is mainly based on the analysis of geometric animal figurines dating from the 9th-8th centuries BC and found in the sanctuary of Olympia. It is likely for several reasons that they represented wild/feral cattle and horses, which were hunted and consumed or captured and taken away by the aristocratic visitors, who gathered in this region precisely because of the special game animals effecting and ultimately explaining the early and widespread popularity of the remote sanctuary.

There are no osteological remains proving or disproving this hypothesis, but the comparative ethnographic material is abundant and the new explanation can also account for the strange ritual prescriptions associated with the Olympic Games, such as the usage of wild olive crowns for the victors and the exclusion of married women. The funeral ceremony was therefore not merely symbolic, but the honoured dead was -- instead of a human person --, an important and dangerous game animal.



S3b.02.

The Role of Animal Depictions on Klazomenian Sarcophagi . Funeral harbingers or simple ornaments?

Elena Roxana ASĂNDOAE, Savvas PETRIDIS and Sofia ANASTASIOU

The so called *Klazomenian Sarcophagi* were a special production of clay *sarcophagi* from the Ionian city of *Klazomenai* in Asia Minor. In their lifespan (between the 6th and 5th centuries B.C.) they evolved from simple rectangular vessels of the deceased, decorated only with plain linear and floral ornaments, to more advanced shapes with a plethora of figured scenes. It is in these scenes that a great array of animals makes their appearance.

In this paper, we will discuss about the role of the animal depictions in the *sarcophagi* (especially the ones that form specific complexes). Was their use simply ornamental or did they also serve another role? We will try to explain the meaning of these depictions and why they were so important to be added to the head and the foot panels of the *sarcophagi*.



Fig. 1. Parade of cattle before Nebamun
(from T.G.H.James, *Egyptian Painting and Drawing in the British Museum*, 1985,
British Museum Press, London, fig. 29, s.31)

S3b.03.

Cattle on wall paintings in private tombs in Western Thebes during the 18th dynasty

Ewa CYGAN

Domestic cattle (*Bos primigenius f. domestica* ; *f. taurus*) was one of the most represented animal species on murals of the private tombs from the period of the 18th dynasty (ca. 1540/1550 – 1296 BC) in Western Thebes. Due to the vital role played in daily and spiritual life of the Egyptian society, it occurs in many thematic categories. On a wide range of scenes, in which domestic cattle is present, there are presentations, in which:

1. people are offering them in the form of carcass or head as sacrifice;
2. bovine animals are carried in a procession as a toll;
3. they take part in the farm work, for example, by ploughing in the field ;
4. they are slaughtered;
5. cattle belonging to the temple are tagged;
6. they take part in the funeral procession, where they transport the sarcophagus of the deceased.

On the basis of the selected paintings from tombs of Sheikh Abd el-Qurna (Userhat -TT 56, Sobekhotep -TT 63, Tjanuni –TT 74, Haremhab -TT 78, Roy-TT 255) and Deir el-Medina (Amenemhat-TT 340), an attempt was made to the classification and analysis of the scenes where figure presentations of the bovine species appear.



Painted tomb with banquet scene from Tomis
(<http://pontuleuxin.ro/m-mormantul-pictat.php>)

S3b.04.

Animalistic representations in Late Antiquity funerary contexts at the Lower Danube

Irina ACHIM

The present state of archaeological research in the field of funerary archaeology allows (due to the common effort of archaeologists, anthropologists, art historians and epigraphists) a deeper knowledge of the Late Antiquity funerary ensembles from the Lower Danube. In this context, the masonry tombs covered with an arch, and decorated with mural paintings occupy a special place and represent a special category of funerary arrangement for the 4th and 5th centuries.

Starting from several representative examples (the tomb with banquet scene from Contanța, the painted tombs from Silistra and Ossenovo, and also the hypogea from Serdica), the purpose of this presentation is that of proposing a comparative analysis from a methodological and interpretative perspective of the decorative schemas used in the iconography of the monumental funerary ensembles considered here. Several directions of interpretation of the animalistic representations that are part of the decoration of the above-mentioned tombs will also be outlined.

S3b.05.

Where have all the animals gone?

Contradictions between a Neo-Assyrian funerary ritual and the archaeological data

Gábor KALLA

The focus of this paper lies on a unique Akkadian cuneiform text which describes the funerary rituals of various monarchs, and therefore is of substantial importance with regard to the understanding of Mesopotamian royal funerals (in general). Although the interpretation of this — rather fragmentary — Neo-Assyrian tablet, originating from the famous library of King Assurbanipal, are not without difficulties, it contains many interesting details in view of the thematic of this conference.

As for the given burials, besides the valuable furniture, bowls made of precious metals, and further (prestige) objects, the text enumerates different kinds of animals as well – and, for that matter, in quite large amounts. One ritual, for example, mentions 10 horses, 30 oxen, and 300 sheep which were deposited beside the deceased king by his son and heir. In this case it seems obvious that we are not dealing with animals meant to be consumed during a funerary banquet, but rather with ones which had to be, and indeed, were deposited.

All this, however, is in apparent contradiction with the results of archaeological excavations, since the latter clearly demonstrate that even royal tombs were not large enough to provide enough room for such an enormous amount of animals. The single known burial complex which can be connected to Neo-Assyrian kings was unearthed during the German excavations before World War I, and consisted of six burial chambers, lied under a palace in the ancient city of Aššur. Another group of Neo-Assyrian royal tombs, the famous and rich burials of Neo-Assyrian queens, consisted of four burial chambers, were found by Iraqi archaeologists under the floor of the residential quarter of the North-Western Palace in Kalhu (modern Nimrūd) in 1988-1990. None of these contained any remains of animals.

The maximal floor space of the chambers of the royal tombs were 24 m², where, moreover, the large-sized stone sarcophagi would not have left enough room

for the deposited animals — while the size of the chambers of the queens were even more modest.

However, depositing animals beside/as grave goods was not (completely) unfamiliar to Mesopotamian tradition. The present paper, upon outlining such former burials which actually contained animal remains, attempts to reveal the possible solutions which may resolve the contradictions and conciliate the textual and archaeological sources.

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