

SYTHESIS OF RESULTS

**of the scientific activities carried out for the fulfilment of the objectives
of the project *Religion and Art in the Cucuteni-Tripolie Civilisation*
(*Vth-IVth millennia CAL B.C.*)
code PN-II-ID-PCE-2011-3-0885
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During the years 2011–2014, our attention has been focused on multiple directions of research, which have been materialized in published studies and personal communications.

I. The analysis of anthropomorphic representations

This objective focused on the identification of anthropomorphic representations within the specialty literature as well as in museum collections. This approach allowed the constitution of a database used for the analysis of the signification of the anthropomorphic figurines. Our interpretation of the Cucuteni-Tripolye anthropomorphic representations is that these "artefacts" are images of supernatural beings, in short, images of gods or mythological characters. The complexity of the Cucuteni anthropomorphic representations, their association with vegetal or animal elements, as well as numerous symbols determined us to support the religious character of a large part of the analysed material. In order to have a closer look at the prehistoric realities we have expanded our documentary basis, and our analysis included the anthropomorphic representations in high relief, the anthropomorphic pots, incised images and, especially painted images.

A problem that captured our attention concerns the fragmentation of Cucutenian anthropomorphic statuettes. We brought up a few issues regarding the conditions of discovery of some anthropomorphic statuettes from Cucuteni area in terms of the theory of fragmentation. Even though in the classic areas of Cucuteni-Trypillia culture and at their neighbours from south and west the practice of enchainment through fragmentation was not observed, in contemporary settlements from the steppes, east of the Dnieper, painted Trypillian pottery was found. This fact could support the hypothesis of J. Chapman, but in the case of anthropomorphic statuettes,

based on discoveries made so far and on their context, we do not think that the practice of enchainment through fragmentation can be sustained without a doubt although future research should consider these assumptions. At the moment, we think it seems more plausible that the statuettes suffered a ritual decommissioning, for desacralization, their remains being discarded/deposed near the building where they were used, in the archaeological layer or in pits. The problem of fragmentation, *enchainment* and accumulation is complex and we do not believe it can be generalized. Although we believe that anthropomorphic statuettes were intentionally broken, analysing some of the discoveries attributed to Cucuteni culture, we are not convinced that the practice of *enchainment* explains the fragmentary state in which anthropomorphic statuettes are found, although it cannot be excluded with certainty. Only further research and attention to this issue will bring further clarifications on the subject.

II . The analysis of artistic expressions

Within this objective we have pursued several aspects:

- We have analysed the signification of the different modalities of pottery production and decoration through continuous cross-referencing with economic activities with high visibility and extra-communitarian impact. From this point of view, we have offered a new dimension for the archaeological discoveries in the vicinity of salt springs. In the Moldavian Subcarpathians there have been discovered several places where exploitation of salt from salt springs took place. The archaeological remains unearthed near the springs reveal an intensive exploitation of salt through recrystallization during the Neolithic and the Aeneolithic. The exploitation of salt in the Moldavian piedmont intensified starting with the Cucuteni A phase, and the first briquetage appeared at the end of the phase. The Cucutenian salt briquettes were conically-shaped, had an approximate weight of 0.75–1.5 kg, and were clearly prestige goods meant for exchange between communities. The communal activity of recrystallizing salt and producing briquettes by the Cucutenians and the steppe pastoralists likely provided the occasion for complex exchanges of gifts during a ceremony that was similar to the *potlatch* and the *kula* systems of exchange. The exchanges in gifts and also the granting of the permission to cross a territory were consecrated through certain strict religious rituals. We have tried piece out, within a reasonable margin of error, these practices and rituals.

- We have investigated the topic of **special artefacts** categories, with a particular attention being paid to the interpretation of stamp seals. These have been analysed in

a comparative view through the inclusion of synchronous observed realities from SE Europe and the Near East.

- Another subject was connected to the problems raised by the interpretations of the image of the snake in the Cucuteni iconography. The imaginary of the Cucuteni-Tripolye civilization seems to reserve a special place to the snake image. Its earliest representations are known from anthropomorphic feminine figurines from the phase A of the culture, while during phase B the image is present on the painted decoration of the pots. Our approach tried to interrogate the possible meaning of the snake representations in Cucuteni from the point of view of the relational ontology, where meaning and truth are established through experience and interaction. The logic that we have followed into the construction of our reasoning was abductive, as we have selected our arguments on the basis of compatibility and we have chosen our interpretations depending on power of explanation and probability of anteriority. We brought to the fore arguments from biology – that helped us establish the primary emotional response of humans towards the image of the snake, from Mesopotamian literature – the world’s most ancient literature, and we have tried to verify our findings from the study of the historical sources with ethnographical data from contemporary non-modern societies.

III. The analysis of Cucuteni-Tripolye symbols.

- A new level of investigation has been marked by the study bird representations. Birds seem to have played an important role in Cucuteni-Tripolye imagery. The earliest representation dates from the Precucuteni I phase, an ornithomorphic protome on a vessel lid. From the Precucuteni II–Tripolye A phase come several vessels, known as *askoi*, depicting ducks. Starting with the Cucuteni A–B–Tripolye CI–CII phase, in-round representations are supplemented by painted ornithomorphic images. We have managed to identify approximate 150 statuettes, figurines, vessels, protomes and painted images. Most of them seem to relate to certain ritual practices or to have certain cosmogonic meanings. Some of the representations, quite few, are realistic enough as to permit approximate species-level taxonomic placement. Most of the ornithomorphic representations are fragmentary, and this hinders the identification of the species, family or genus, but this practice, as it is the case with the anthropomorphic representations, can be due to deliberate, ritualistic fragmenting. On the basis of the data obtained, we have tried to establish the extent to which the depicted species were wild or already domesticated. We were also concerned with the meanings of the ornithomorphic imagery. Taking into account the discovery conditions, the high fragmentation of the artefacts, but

also the themes depicted, we think that most of the Cucuteni-Tripolye ornithomorphic representations played key roles in certain religious rituals. The task of recording instances of ornithomorphic representations led us to the opinion that they are extremely rare. For instance, we can compare the approximately 100–150 bird figurines and statuettes we have identified with the over 5000 Cucuteni-Tripolye zoomorphic statuettes found so far. The extremely low percentage of ornithomorphic representations can be explained by the fact that the figurines, statuettes, vessels and painted representations were all employed in certain ritual practices associated with the mythology and cosmogonic beliefs of the Cucuteni-Tripolye populations, in which birds seem to have played important roles. What is certain is that the Cucuteni-Tripolye people clearly manifested a preference for water and marsh birds, most notable to migratory species such as ducks, geese, cranes and storks.

- Within the same objective we have also pursued the problem raised by the interpretation of the painted images of bovines on the ceramic ware of the Cucuteni culture. Bovines, either domestic or wild, played a major role in the economy, but also in the religion and symbolism of the Neolithic populations from the Near East and South-eastern Europe. Even though depictions of bovines are frequent in the Cucuteni culture, in the form of bucrania or clay figurines, it is only starting with the Cucuteni B–Tripolye CI phase when the first painted representations of bovines make their appearance. The vessels on which domestic bovines appear are quite rare; from among these, we selected a number of particularly interesting examples, dating from during the Cucuteni B phase. Our analysis revealed the fact that the bovines seem to illustrate a cosmogonic myth or, in other instances, to compose, alongside other animals, friezes with abstruse meanings. All the representations are painted on cultic vessels. At the social level, the importance of domestic bovines for the economy of the Cucuteni civilisation was due to their value mainly as food resource; it is quite likely that cattle emerged, just like today, as a valuable asset, thus becoming a cultural icon.

- Another problem that we focused on was raised by the analysis and interpretation of the Cucuteni funerary rite and ritual. We synthesized the currently known findings of human remains from the Cucuteni culture, and critically examine the contexts of discovery and their current interpretations: deposition of entire body – burial; deposition of body parts – ritual deposition; scattered bones/bone fragments – ritual anthropophagy or just indifference. We have also tried to construct a theoretical basis, which could allow for an alternate interpretation. When tackling the difficult problem of understanding the attitude towards death of the Cucuteni

population, the major problem that the archaeologist faces is self-decontextualization. Paradoxically enough, such an attempt to strip down ones intellectual mindset requires plenty of “intellectual prosthetics”. After placing the Cucuteni funerary finds into a wider contemporary context, we offered an alternative theoretical path to the understanding of the rituals accompanying the moment of death enrolling the help of concepts borrowed from philosophy, analytical psychology, sociobiology and anthropology. We reached the conclusion that the symbolism of the funerary and religious ritual in this case has a twofold biological determination, resulting from the social character of humans and from their capacity to translate primary feelings into symbols. Accordingly, in the case of the Cucuteni culture, a first interpretation of the human remains kept inside the settlement is that it represents an attempt to manage the feelings provoked by the loss of a close family member. The hypothesis is plausible if we take into consideration the complex links observed by Durkheim between the physical body and the soul/spirit in his work on the elementary forms of religion. Even though apparently this duality works in a dichotomy along the profane–sacred lines, the relation between the two elements of the human being is much more complex. The body, through its housing of the spirit, acquires a sacred dimension, coming forth as the visible expression of an immaterial reality. The link thus established endures even beyond death; after the relinquishing of the perishable body by the soul, the inanimate remains, particularly the bones, are considered to still preserve, through contagion, a strong charge of the spirit of the deceased, still ensuring his or her presence among the survivors. In the same vein, returning to sociobiology, one of the most powerful principles that ensure the cohesion of a group is biological kinship. Human beings, working in societies that move beyond the limits of biological communities, translated this unconscious impulse into mythological systems capable of resolving, at least partially, the unconscious conflict between the survival of the individual versus the survival of the species/society. Nonetheless, this explanation is incomplete and one-dimensional, ignoring the social facet of the human being. Taking into account also the instinctive drive to hierarchisation of all social groups, the interpretation can be furthered by considering the human remains, particularly the scattered ones found in the cultural level, as “used tools”/”determinants” from the past for defining, by the survivors, of their own present social body. The future course of action will consist of the contextual analysis, within this theoretic frame of reference, of the discoveries of a funerary character from the Cucuteni-Tripolye area.

IV. The analysis of Cucuteni-Tripolye symbols. Bioarchaeological research on the *Lithospermum sp.* deposits

We have discussed the discoveries of *Lithospermum officinale* L. and *Buglossoides purpureocaerulea* (L.) I. M. Johnston (*Lithospermum purpureocaeruleum* L.) remains identified in three prehistoric sites, attributed to the Cucuteni culture (Romania), from Izvoare-Piatra Neamț (Neamț County), Poduri-Dealul Ghindaru (Bacău County) and Bodești/Frumușica (Neamț County). The archaeobotanical studies may offer a series of data referring to the different activities practised by the prehistoric communities. The discovery and identification of macro-remains from the spontaneous flora allow the extraction of information concerning the exploitation of particular plant species and add useful elements to the reconstitution of the environment, climate, types of soils etc. Last, but not least, the same category of finds allows the study of some aspects connected to different rituals and, why not, medicinal practices. For the Cucuteni culture area, the finds consisting of perforated or unperforated *Lithospermum* nutlets lead us to assume two possible different uses of these fruits, although the existence of common points is possible: necklaces used in different special social circumstances which might have required their display, or accumulations of a magic/therapeutic material. As it has already been stressed out in the specialty literature, it is possible that the *Lithospermum sp.* nutlets were considered to hold magic properties and, for the same reason, were used in the manufacture of necklaces. The interpretation of *Lithospermum* nutlets deposits as accumulations of a material holding magic properties may be sustained by a paragraph from *Historia Naturalis* which allows us to create a bridge between the discoveries of this type and the definition of homeopathic magic funded on the principles of associations of ideas based on similarity. The difference between magic, a concept centred on the individual, and religion, as a social phenomenon – as defined by Durkheim – opens us the path to read, in future works, the deposits of unperforated nutlets as probable gestures of the community for itself, meant to ensure the existence of a provision of nutlets to be used in possible healing rituals. In the same time, the necklaces may be regarded as manifestations of the special social status of the individual or community owning them. Arguments for such an approach may be constituted by the technical difficulties raised by the harvesting and perforation of large quantities of *Buglossoides purpureocaerulea* nutlets, on one hand, and by the relatively large volume of labour required by the manufacture of red deer canines imitations, on the other. In the same time, the association between

natural products and their imitations may be interpreted as concrete expressions of the eternal conflict between nature and culture and may be read as a material assertion of the owners' ability to subdue the natural forces. The different possible uses of *Lithospermum/Buglossoides* nutlets force us to try, in the future, a more detailed discussion, focused on various categories of discoveries, defined on the basis of their possible use: "ingredients" used in different therapies or rituals, beads or "buttons" applied on various textile materials, or decorative elements for objects of practical/ritual utility. From the point of view of the therapeutic uses of these plant species, we believe that, in the case of the Cucuteni discoveries, we are, probably, dealing with a combination of magical/religious and empiric healing elements.

V. The analysis of Cucuteni-Tripolye symbols. Bioarchaeological research on the ritual use of animals and animal remains

- Skeletal remains of animals discovered in possible ritual contexts may be described in terms of their anatomy and symbolism. In the Chalcolithic sites of the Precucuteni-Cucuteni cultural complex, although the recovery of animal bones is rather limited, the animals seem to hold an important position in the religion of this ancient population. Zooarchaeological and archaeological studies highlight specific patterns in animal remains according to species, element and age representation, killing pattern, butchering, stratigraphic details, and association with other artefacts. Different categories of animals or animal parts found in archaeological contexts allow an association with ritual practices to be delineated: burial of complete animals in settlements (e.g. skeletons of pigs discovered in the Cucuteni level of the Poduri-Dealul Ghindaru tell); parts of animals in settlements (e.g. bucrania and horn cores of bovines discovered in the Precucuteni site of Târgu Frumos); parts of skeletons possibly used in divination or good fortune rituals (e.g. deposit of astragali at Poduri-Dealul Ghindaru tell).

- Regarding the problem of parts of animals in settlements, a special case is raised by astragals, which are found in different degrees of modification in many archaeological assemblages, within a wide chronological and geographical frame. The modified astragali are usually found grouped together, in some cases along with unmodified astragali. These clusters are discovered in specific places within the settlement: in houses, in pits, in clay layers of house foundation or deposited in a clay vessel. Their use in prehistoric societies is subject of intense debate, both practical and symbolic function being assigned thereto.

ANNEX

I. PUBLICATIONS

1. Volumes:

1. **Dan Monah**, *Plastica antropomorfă a culturii Cucuteni-Tripolie*, second edition revised and expanded (eds.: D. Garvăn and Gh. Dumitroaia), Editura Constatin Matasă, Piatra-Neamț, 2012, ISBN 978-973-7777-20-1, 554 pages.
2. **Dan Monah**, *Anthropomorphic representations of in the Cucuteni-Tripolye culture*, (translated by Oana Ursu and revised by **Ștefan Caliniuc**), Archaeopress, Oxford, UK. ISBN 978-1-4073-****-*, 480 pages (in press).

2. ISI articles:

1. **Luminița Bejenaru, Dan Monah**, *Depictions of birds in the Cucuteni-Tripolye civilisation*, in *International Journal of Osteoarchaeology*, Special Issue: 'Birds and Archaeology', 2013, DOI: 10.1002/oa.2375.
2. **Luminița Bejenaru, George Bodi**, Simina Stanc, Mihaela Danu, *Middle Holocene Landscape to the East of Carpathians: Bioarchaeological Considerations on the Chalcolithic Site of Hoisești (Iași County, Romania)*, in *Carpathian Journal of Earth and Environmental Sciences* November 2014, Vol. 9, No. 4, p. 121-128.

3. Articles:

1. **Dan Monah**, *L'alimentation en sel des tribus chalcolithiques sédentaires et des tribus des steppes du Nord de la Mer Noire*, in V. Nikolov and K. Bacvarov (eds.), *Salt and gold: the role of salt in prehistoric Europe*, Provadia-Veliko Tarnovo, 2012, ISBN 978-954-400-695-2, p. 127-141.
2. **Vasile Cotiugă, Ion Sandu, Viorica Vasilache, Nicolae Ursulescu**, *Atypical local accumulation of calcium carbonate deposits in prehistoric ceramics during underground lying*, in V. Cotiugă and Ș. Caliniuc (eds.), *Interdisciplinarity Research in Archaeology. Proceedings of the First Arheoinvest Congress, 10-11 June 2011, Iași, Romania*, BAR

- International Series 2433, Oxford, Archaeopress, 2012, ISBN 978-1-4073-1032-9, p. 209–214.
3. Daniela Domnișoru, Mirela Praisler, Nicolae Buzgar, **Vasile Cotiugă**, *Chemometric software designed for the identification of Cucuteni ceramics by Raman spectroscopy*, in V. Cotiugă and Ș. Caliniuc (eds.), *Interdisciplinarity Research in Archaeology. Proceedings of the First Arheoinvest Congress, 10–11 June 2011, Iași, Romania*, BAR International Series 2433, Oxford, Archaeopress, 2012, ISBN 978-1-4073-1032-9, p. 221–228.
 4. **Dan Monah**, *The salt springs, places for salt recrystallization, ritual centres for exchange with steppe populations*, in M. Alexianu, R.-G. Curcă and V. Cotiugă (eds.), *Salt effect. From the Ethnoarchaeology to the Anthropology of Salt. Proceedings of the Second Arheoinvest Symposium, 20-21 April 2012, Iași, Romania*, Kaiserlautern: Parthenon Verlag, 2012.
 5. **Luminița Bejenaru, George Bodi**, *Animals in the economy and ritual of the Cucuteni Settlement from Poduri-Dealul Ghindaru (Bacău County, Romania)*, in *Studia Antiqua et Archaeologica* 20, 2014 (in press).
 6. **Loredana Solcan, Mihaela Danu, Irina Irimia, George Bodi**, *Possible Uses and Significance of Two Species of Boraginaceae Family in Prehistory — A Review of the Cucuteni Culture Finds*, in *Analele Științifice ale Universității „Alexandru Ioan Cuza”*. *Seria Biologie vegetală* 60, 2 (in press).
 7. **George Bodi, Loredana Solcan, Luminița Bejenaru**, *Arguments for an alternative approach to the interpretation of the human remains from the Cucuteni culture*, in *Annales Universitatis Apulensis. Series Historica* 18, 2 (in press).
 8. Nicolae Ursulescu, **Vasile Cotiugă, Ștefan Caliniuc**, *On the Multi-Storeyed Dwellings of the Cucuteni-Trypillia Cultural Complex*, in Gh. Dumitroaia and C. Preoteasa (eds.), *Cucuteni Culture within the European Neo-Eneolithic Context. Proceedings of the International Colloquium in Piatra-Neamț, 15–17 October 2014*. Piatra-Neamț, Editura Constantin Matasă (in press).
 9. **George Bodi**, Viorica Vasilache, Radu Pîrnău, *On the Craft and Art of Cucuteni Potters. A case study*, în N. Ursulescu, V. Cotiugă and V. Spinei

(eds.), *Volum omagial în memoria Prof. Mircea Petrescu-Dîmbovița*. Iași, Editura Universității „Al. I. Cuza” (in press).

10. Nicolae Ursulescu, Dumitru Boghian, Vasile Cotiugă, *Contribuții la cunoașterea plasticii antropomorfe a culturii precucuteni. Reprezentările din așezarea de la Târgu Frumos*, in E. Ursu (ed.), *Anthropomorphism and symbolic behaviour in the Neolithic and Copper Age communities of South-Eastern Europe*. Suceava, Editura „Karl A. Romstorfer” (in press).

II. PARTICIPATIONS AT SCIENTIFIC GATHERINGS

Guest lectures

1. **George Bodi**: *Art, Economy and Society in the Chalcolithic of NE Romania*, delivered at the Romisch-Germanische Kommission of the German Archaeological Institute, Frankfurt, Germany.
2. **George Bodi**: *Art, Economy and Society in the Chalcolithic of NE Romania* delivered at the Eurasien Abteilung of the German Archaeological Institute, Berlin, Germany.

Participations at international scientific gatherings

1. **Dan Monah**: *Sources salées, centres de recristallisation du sel, centres rituels d'échanges avec les populations steppiques*. Second Arheoinvest Symposium – From the Ethno-archaeology to the Anthropology of Salt, 20-21 April 2012, Iași, Romania.
2. **Dan Monah, Vasile Cotiugă and Ștefan Caliniuc**: *Ritual pits (bothroi) of the Cucuteni settlements from Romania*. Der Schwarzmeerraum vom Neolithikum bis in die Früheisenzeit (6000–600 v. Chr.). Kulturelle Interferenzen in der Zirkumpontischen Zone und Kontakte mit ihren Nachbargebieten, 16–20 May 2012, Varna, Bulgaria.
3. **Dan Monah, Roxana Munteanu, and Daniel Garvăn**: *The relationships between the Cucuteni tribes and the tribes in the steppe in the North of the Black Sea*. Der Schwarzmeerraum vom Neolithikum bis in die Früheisenzeit (6000–600 v. Chr.). Kulturelle Interferenzen in der Zirkumpontischen Zone und Kontakte mit ihren Nachbargebieten, 16–20 May 2012, Varna, Bulgaria.
4. **Dan Monah and Luminița Bejenaru**: *Depictions of birds in the Cucuteni-Tripolye civilisation*. 7th Meeting of the International Council for

Archaeozoology (ICAZ) Bird Working Group, 27 August–01 September 2012, Iași, Romania.

5. Nicolae Ursulescu and Vasile Cotiuğă: *A bird-shaped stone sceptre found in the village of Popricani (Iasi County, Romania)* [poster]. 7th Meeting of the International Council for Archaeozoology (ICAZ) Bird Working Group, 27 August–01 September 2012, Iași, Romania.
6. Ștefan Caliniuc: *The online encyclopedia of the Cucuteni civilization: a wiki-based open access research database, and popularization platform* [poster]. European Association of Archaeologists 2012 annual meeting (EAA 2012), 29 August–01 September, 2012, Helsinki, Finland.
7. Dan Monah: *La mise à feu rituelle de quelques habitats Cucuteni. 'Human Impact on Natural Environment in the Neo-Eneolithic of South-Eastern Europe'* International Colloquium, 24–26 October 2012, Piatra-Neamț, Romania.
8. Dan Monah and Ștefan Caliniuc: *The importance of salt in ritual exchanges in the South-eastern European Chalcolithic*. 7th World Archaeological Congress, 13-18 January 2013, Dead Sea, Jordan.
9. Ștefan Caliniuc: *Cucutenian clay stamps: markers of abortive cultural exchanges in the South-eastern European Chalcolithic?* 7th World Archaeological Congress, 13-18 January 2013, Dead Sea, Jordan.
10. Luminița Bejenaru and Dan Monah: *Worked astragali in ritual contexts of Cucuteni Civilisation*[poster]. 9th Meeting of the International Council for Archaeozoology (ICAZ) Worked Bone Research Group, April 14–19, 2013, Zhengzhou, Henan, China.
11. Luminița Bejenaru and Dan Monah: *Painted bovines on the ceramic ware of the Chalcolithic Cucuteni and Tripolye cultures*. Animals and Archaeology Workshop, 14–16 June 2013, King Matthias Museum of the Hungarian National Museum, Royal Palace, Visegrád, Hungary.
12. Luminița Bejenaru and Dan Monah, *Large Feline representations on Chalcolithic Pottery (Cucuteni-Tripolye Civilisations)*. 19th Annual Meeting of the European Association of Archaeologists, 04–08 September 2013, Pilsen, Czech Republic.
13. Loredana Solcan, *On the fragmentation of Cucutenian anthropomorphic statuettes* [poster]. 19th Annual Meeting of the European Association of Archaeologists, 04–08 September 2013, Pilsen, Czech Republic.

14. **George Bodi, Loredana Solcan**, *Teoria sistemelor non-lineare. O posibilă abordare în studierea sistemului religios preistoric*. ‘Cucuteni Redivivus’ International Symposium, 12-15 September 2013, Suceava, Romania.
15. Nicolae Ursulescu, Vasile Cotiugă and Ștefan Caliniuc: *Religious Themes from the Plastic Art of the Carpathian Chalcolithic and Their Echo in Greek Mythology*. “Art as a Source of History” — 25th Valcamonica Symposium, 20-26 September 2013, Val Camonica, Italy.
16. **George Bodi, Luminița Bejenaru, Loredana Solcan**: *The Human Remains in Cucuteni Culture. A semiotic of absence*. International Conference on Archaeoethnology: an Interdisciplinary Approach on Death in Prehistory, 13-15 April 2014, Alba Iulia, Romania.
17. Andreea Vornicu and Luminița Bejenaru: *Astragali use in Chalcolithic sites from Eastern Romania. The construction of a hypothesis*. 10th Meeting of the International Council for Archaeozoology (ICAZ) Worked Bone Research Group, 25 August–30 August 2014, Belgrade, Serbia.
18. **George Bodi, Loredana Solcan, Luminița Bejenaru**: *The Snake Representation in Cucuteni-Trypolie Culture. An Approach from the Point of View of the Relational Ontology*. ‘From Symbols to Signs’ International Symposium, 2-5 September 2014, Suceava, Romania.
19. **Loredana Solcan, George Bodi**, Mihaela Danu: *A prickly pear to pick: the deposits of Lithospermum in the Chalcolithic of NE Romania* [poster]. 20th Annual Meeting of the European Association of Archaeologists, 10-14 September 2014, Istanbul, Turkey.
20. **George Bodi, Luminița Bejenaru, Loredana Solcan**: *They die, and leave no sign. On the problem of death associated rituals in the Chalcolithic of NE Romania*. 20th Annual Meeting of the European Association of Archaeologists, 10-14 September 2014, Istanbul, Turkey.
21. **Luminița Bejenaru, George Bodi, Vasile Cotiugă**: *Ritual Use of Animals in the Precucuteni-Cucuteni Civilisation* [poster]. 20th European Association of Archaeologist Annual Meeting, 10-14 September 2014, Istanbul, Turkey.
22. **George Bodi, Luminița Bejenaru, Loredana Solcan**: *Is there such a time as a time of death? Thoughts on a possible reconstruction of the attitude towards death of the Cucuteni population*. Fourth edition of the ‘Homines, Funera, Astra: Time and Cause of Death from Prehistory to Middle

Ages' International Symposium, 21-23 September 2014, Alba Iulia, Romania.

23. **Vasile Cotiugă, Nicolae Ursulescu, Ștefan Caliniuc:** *On the multi-storeyed dwellings of the Cucuteni-Tripillya cultural complex. 'Cucuteni Culture within the European Neo-Eneolithic Context'* International Symposium, 15-17 October 2014, Piatra-Neamț, Romania.

Participations at national scientific gatherings

1. **Dan Monah:** *Metalurgia cuprului și tezaure calcolitice din Europa de sud-est (6400-3600 BC).* 'Vasile Pârvan' National Symposium, Bacău, 6-7 October 2011, Bacău, Romania
2. **Vasile Cotiugă, Ștefan Caliniuc:** *Gropi de cult în complexul cultural Precucuteni-Cucuteni.* 'Vasile Pârvan' National Symposium, Bacău, 6-7 October 2011, Bacău, Romania
3. **Dan Monah:** *Elemente cosmogonice la triburile Cucuteni, "In memoriam Constantin Matasă"* Symposium, Piatra Neamț Museum of History and Archaeology, November 3-4 2011, Piatra Neamț, Romania
4. **Vasile Cotiugă and Ștefan Caliniuc:** *Ritualuri de fundare a locuințelor Precucuteni-Cucuteni.* 13th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 25-26 November 2011, Suceava, Romania
5. **Ana-Petronela Crețu:** *Cărucioare și roți de car miniaturale descoperite pe teritoriul Moldovei.* 13th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 25-26 November 2011, Suceava, Romania
6. **Andrei Asăndulesei, Felix-Adrian Tencariu and Silviu Gania:** *Aplicații de topografie arheologică și prospecțiuni geofizice în așezarea preistorică Tăcuta - "Dealul Miclea", jud. Vaslui.* 13th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 25-26 November 2011, Suceava, Romania
7. **Ion Sandu, Viorica Vasilache, Ana-Petronela Crețu, Nicolae Ursulescu and Vasile Cotiugă:** *Tehnici competitiv integrate utilizate în studiul unor caracteristici arheometrice ale unor statuete antropomorfe din cultura Precucuteni.* ARCHAOMET Symposium, 22-23 March 2012, Bucharest, Romania.

8. **Ana-Petronela Crețu:** *Semne pe plastica antropomorfă precucuteniană din România. 'Ideas, Beliefs, Symbols' Interdisciplinary Seminar (Archaeology, Ethnography, History of Religions, Theology)*, 24 April 2012, Iași, Romania.
9. **Dan Monah:** *Idoli, păpuși, jucării, contracte și alte ipoteze îndrăznețe și hazardate. Simpozionul Național „Vasile Pârvan”, Complexul Muzeal „Iulian Antonescu”, Bacău, 4-6 October 2012.*
10. **Dan Monah and Ștefan Caliniuc:** *Complexe religioase din culturile Cucuteni și Precucuteni. 14th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.*
11. **Loredana Solcan:** *O privire retrospectivă asupra cercetării ideilor religioase din cultura Cucuteni. 14th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.*
12. **Ștefan Caliniuc:** *Decor și simboluri pe pintaderele Cucuteni. 14th 'Bucovina — File de Istorie' National Symposium, University of Suceava, 24–26 November 2012, Suceava, Romania.*
13. **George Bodi:** *Heidegger, Jung și Durkheim. Argumente pentru o re poziționare teoretică în studierea spiritualității comunităților cucuteniene. Workshop “Cercetări aplicate și teoretice în tehnologia și spiritualitatea comunităților aparținând Culturii Cucuteni”, 28 Mai, Iași, Romania.*
14. **Loredana Solcan, Mihaela Danu, Irina Irimia, George Bodi:** *Possible uses and significance in Cucuteni Culture of two species of Boraginaceae family. Sesiunea Științifică Anuală a Facultății de Biologie, 25-23 October, Iași, Romania.*
15. **George Bodi, Luminița Bejenaru, Loredana Solcan:** *Între leamă și teorie. Argumente pentru o reevaluare a practicilor funerare din cultura Cucuteni. Session 'Antropologia. O abordare interdisciplinară', Zilele Academice ieșene, ediția a XXIX-a. Secția de cercetări antropologice, 23 October 2014, Iași, Romania.*

III. SCIENTIFIC EVENTS ORGANISED

1. *Applied and theoretical research of the technology and spirituality of the Cucuteni communities — workshop organised with the “Iulian Antonescu” Museum Complex of Bacău, 28 Mai 2014, Iași, Romania.*