

# THE EASTERN COMPONENT OF THE COSLOGENI CULTURE

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## I. Introduction

Relationship among the Carpatho-Danubian cultures and the eastern populations seems to be a very delicate and present problem when studying the origin and the content of the civilizations in the end of the Bronze Age throughout the lower Danube.

This thesis cannot be dealt with on only one side of it (relationship between the Coslogeni culture and the eastern populations) but within a more comprehensive context which includes the Noua, Monteoru and Tei cultures. Yet to understand better this phenomenon it is necessary to tackle the problem as early as the Middle Bronze Age, when the Srubnaia and Mnogovalikova cultures took a prominent part in the genesis and setting up of populations of the Middle Bronze Age and of the ending period of the Bronze Age in Moldavia, Wallachia and Dobruja.

## II. The History of Investigations

The first archaeologist, who rendered evident the correspondences which existed between a culture of the Romanian Final Bronze Age (the Noua Culture) and the discovery of some *ash-pits*<sup>1)</sup> (*zolniki*) from the middle Dnieper area, was I. Nestor in 1933.

In 1927, the first Sabatinovka settlement was investigated at Suhoi liman, in Ukraine<sup>2)</sup>; and further on I.V. Fabricius drew the first archeological map of the monuments in the north-west of the Black Sea<sup>3)</sup>. Dobrovolski<sup>4)</sup>, Boltenko<sup>5)</sup>, Sinitin<sup>6)</sup>, and Pogrebova<sup>7)</sup> had also important roles in investigating the Sabatinovka settlements in 1950-1960.

N.N. Pogrebova<sup>8)</sup> and A.I. Meliukova<sup>9)</sup> were the first soviet researchers who made the connections between the Noua settlements from Basarabia and Romania on one hand and the *zolniki* groups of Sabatinovka type on the other hand, relying on the analysis of ceramics and types of settlements.

At the beginning of the fifties, O.A. Krivtsova-Grakova diffused the hypothesis according to which the Sabatinovka culture would be nothing else but a prolongation of the Srubnaia culture westwards<sup>10)</sup>. The soviet researchers identified the western variant of the Srubnaia culture with the Cimmerians<sup>11)</sup>. The hypothesis of O.A. Krivtsova-Grakova was appreciably popular at the time and it keeps on concerning some researchers even nowadays<sup>12)</sup>.

In Romania, Mircea Petrescu-Dimbovita<sup>13)</sup> and especially Adrian Florescu<sup>14)</sup> who, since 1960, has elaborated the thesis which mentioned a massive penetration of Srubny populations from Ukraine to the Carpathian area and also trickling in Transylvania, Wallachia and some Danubian areas taking into account Krivtsova-Grakova's conclusions. Bringing up the features and characteristics of the Noua Culture as related to the Sabatinovka culture, A. Florescu noticed that this type of populations *resembles and sometimes it identifies to the corresponding cultural groups from areas of the Socialist Soviet Republic of Moldavia and from the north-western and south-western parts of Ukraine*<sup>15)</sup>.

In some of this studies about the absolute chronology of the Bronze Age, A.I. Terenokhin<sup>16)</sup> compared the settlements from the north of the Black Sea to the synchronic cultures on

Danubian and Mediteranean areas. He assumed the old thesis of Krivtsova-Grakova identifying the Sruby tribes to the Cimmerians, and that thesis was also promoted by researcher T.Zlatovskaia<sup>17)</sup>. She mentioned the hypothesis of existence of a Cimmerian component as regards the genesis of the huge Thracian people; nowadays this idea is supported by Valeriu Cavruc too, who considers the Noua- Sabatinovka-Coslogeni cultural complex of Thraco-Cimmerian origins<sup>18)</sup>.

At the beginning of the sixties, Sebastian Morintz and Niță Anghelescu mentioned the existence of a new culture belonging to the Bronze Age on the Romanian territory and they entitled it The Coslogeni culture, namely the name of the enclave from the Borcea marches where the first discoveries of that type were made, within a study which they signed in colaboration<sup>19)</sup>.

At the time they talked about the existence of the Coslogeni culture relying moreover on fortuitous discoveries which were results of some research at the certain place and of informing digging tests from Grădiștea Coslogeni<sup>20)</sup>, Ulmu<sup>21)</sup> and Dorobanțu<sup>22)</sup>.

Maybe this fact determined Adrian Florescu not to admit for any reason at all the independent existence of that civilization which he considered to be a prolongation or a local aspect of the Noua culture in Wallachia and Doubrudja<sup>23)</sup>. Valeriu Leahu also let us know that by notion of *the Coslogeni culture* we must not understand anything else but *groups of the Sabatinovka culture's representatives of south Ukrainian origin* and they spread westwards over the western plain in the Dniester up to Moldavia, the east of Wallachia, Doubrudja and the north-east of Bulgaria<sup>24)</sup>.

From 1970 on, settlements from Lupșanu<sup>25)</sup> and Sultana<sup>26)</sup> were to be investigated. A great interest would rise the investigations undertaken by Sebastian Morintz within the settlement from Radovanu<sup>27)</sup> and also the re-opening of the archaeological site from the eponymous research station of the Coslogeni culture, Grădiștea Coslogeni<sup>28)</sup>.

An important discovery out of those which deeply changed the prehistoric archaeological research of the sixties was that of S.S. Berezanskaia<sup>29)</sup> revealing a new culture of the Middle Bronze Age, namely the Mnogovalikova culture (K.M.K.). The existence of this culture was subsequently revealed by the numerous settlements, necropolises and cairns which were studied by archaeologists from the east of Prut. Thus, by the seventies' research of V.Dergacev<sup>30)</sup> in Moldavia, I.T. Cerneakov<sup>31)</sup> in the north-west of the Black Sea, Sharafutdinova<sup>32)</sup>, and Otrosenko<sup>33)</sup> in the south of the Dnieper, Bratcenko<sup>34)</sup> and Pislarii<sup>35)</sup> at the Severskii Donets and P.D. Liberov<sup>36)</sup> and Sharafutdinova<sup>37)</sup> lengthways the Don, very important pieces of information were gathered in order to study the Middle Bronze Age with important impact on the populations belonging to the end of this age. The appearance of a new culture on the archaeological map of the south-eastern Europe had special implications in researching the genesis and development of populations of the Carpatho-Danubian Middle Bronze Age. The huge area of formation and evolution determined the researchers to agree to S.S. Berezanskaia's suggestion to deal the development of the Mnogovalikovaia culture with four territorial variants<sup>38)</sup>.

The south-western variant which was specially studied by Cerneakov includes 200 units<sup>39)</sup>. It also left its mark upon populations in the west of the Prut. K.M.K. monuments were discovered on the Romanian territory too, at Ploiești<sup>40)</sup>, Baldovinești<sup>41)</sup>, Valea Lupului<sup>42)</sup>, Holboca<sup>43)</sup> and Stoicani<sup>44)</sup>.

S.N. Bratcenko put forward the problem of penetration of the Mnogovalikovaia Culture's representatives from the initial zone of sylvo-steppe in between the Dnieper and the Don to the steppe zone in the north of the sea because of the Srubnaia tribes' push<sup>45)</sup>. This huge migration southwards and south-westwards should probably be the explanation of the presence of some Mnogovalikovaia vestiges in the west of the Prut. At the same time very interesting is the hypothesis that S.S. Berezanskaia and I.T. Cerneakov put forward, according to which the Mnogovalikovaia culture in between the Dniester and the Prut has no reference to the East since its genesis is related to the Late Iamnaia monuments<sup>46)</sup>.

Relationship between the Mnogovalikovaia culture and the Monteoru culture holds a prominent position within the large context of relations which existed among the Carpatho-Danubian of the Middle Bronze Age and those of the East. Thus, Berezanskaia and Cerneakov have even tried to demonstrate the share of the Monteoru culture to the Mnogovalikovaia culture's formation in the north-western zone of the Euxine Sea<sup>47)</sup>, but this thesis is firmly combated by V. Dergaciov<sup>48)</sup> and E. Sava<sup>49)</sup>. The fact that the K.M.K. is contemporary to the Monteoru culture is also revealed by archaeological investigations at Valea Lupului, Holboca, Stoicani and Baldovinești. However, the Prut is the border between the Mnogovalikovaia and the Monteoru areas<sup>50)</sup>.

In a recently issued study Eugen Sava mentioned that during the early period connections between the Monteoru culture and the K.M.K. limited only to frontier interactions<sup>51)</sup>. On the final stage genuine infiltrations of the Monteoru culture within areas of the Mnogovalikovaia culture could be noticed but our attentions turned to the fact that the said process actually takes place by the time of the Early Sabatinovka and Sabatinovka culture<sup>52)</sup>.

The deep cultural reorganization which results from migrations of populations as early as the Middle Bronze Age is also shown by the occurrence on the archaeological map of the so-called *Petrișoru-Racovițeni* cultural group which was entitled this way by Alexandru Oancea who initiated several digging campaigns to this village of the Buzău District<sup>53)</sup>. According to Valeriu Leahu the said cultural group represents *tribes belonging to the Early Sabatinovka cultural environment and mixed up with final elements within the frame-work of several cultural aspects at the end of the Middle Bronze Age - the Catacombnaia, Mnogovalikova and Srubnaia cultures*<sup>54)</sup>. That penetration of eastern elements took place at the end of the Monteoru IIa stage<sup>55)</sup>. Analysing the first archaeological samples Alexandru Oancea put forward the hypothesis of the penetration of an *intruding group into the sub-Carpathian hillocky zone* which was previously controlled by the Monteoru type population<sup>56)</sup>.

According to his informations and relying on investigations at Cîrlomănești, Pietroasa Mică, Ființești, Bozioru, Glodeanu Sărat, Berca (the district of Buzău) and Corlătești (the district of Vrancea) we may say that the *Petrișoru-Racovițeni cultural group has much in common with the Sabatinovka and Coslogeni cultures and it overlaps the area of the last stage of the Monteoru culture settling down in the south of Moldavia, in the north-east of Wallachia and in the south-east of Transylvania*<sup>57)</sup>.

Taking into account the archaeological research from Rotbav, Cîrlomănești and Racovițeni, Eugen Sava does not agree to A. Oancea who defines the Petrișoru-Racovițeni cultural aspect as a mixture of populations of Early Sabatinovka, Final Monteoru and Final Mnogovalikovaia types<sup>58)</sup>, and he pleads for the occurrence of this cultural aspect at the stage of Monteoru I a and II b and at the incipient stage of the Sabatinovka and Coslogeni cultures<sup>59)</sup>.

The second stage as regards relationship between populations of the Carpatho-Danubian Middle Bronze Age and those of the East is more accurately revealed by investigations in Romania within Noua and Coslogeni settlements and as regards the territories in the east of the Prut it is revealed by bearers of the Sabatinovka culture.

*The Sabatinovka culture*, which is a title given by N.N. Pogrebova<sup>60)</sup>, occupied a quite extended territory and it was a certain type of civilisation whose evolution can be watched during three hundred years at least.

I. Sharafutdinova<sup>61)</sup> is to be praised as she has modernized the old concept which O.A. Krivtsova put forward and which was embraced by the most Romanian and Soviet archaeologists. According to old concept the Sabatinovka culture would have been nothing else but a local variant of the Late Srubnaia culture. Within an article written as early as 1968, Sharafutdinova asserted the independent existence of the Sabatinovka culture and she related its origin to the Mnogovalikovaia culture. More, she assumed the risk to put forward the hypothesis of a certain Carpatho-Balkan influence within the frame-work of the Sabatinovka culture by straight reference to the Noua Culture<sup>62)</sup>. An other very important idea which Sharafutdinova mentioned concerning the relationship between the Noua culture and the Sabatinovka culture was about the common origin of the two great types of civilization. Even if by that time those hypotheses were strongly combated, by the time of the late decade the archaeological investigations and discoveries mainly within Ukrainian areas proved the thoroughness of Sharafutdinova's studies.

Totally contesting the thesis which Sharafutdinova put forward A.M. Leskov mentioned visible diminution of the Early Srubnaia monuments as they moved westwards<sup>63)</sup>. He even noticed that on the right bank of the Dnieper they suddenly stopped existing. To completely understand the complexity of relationship between the Romanian Late Bronze Age and the Sabatinovka culture we have to underline the fact that the last one was subject to multiple influences which reflected upon its synaergetical aspect mostly within the border zones where usually monuments belonging to different cultures are hard to be distinguished<sup>64)</sup>. As early as the sixties Adrian Florescu himself noticed that the very large space of all events in the end of the Bronze Age gave birth to a more or less unitary cultural complex in which frame-work the occurrence of more variants with certain regional specific features may be presumed<sup>65)</sup>. Thus two aspects as parts of the Sabatinovka culture have been underlined: namely the eastern aspect and the western one, each of them having many local groups which are seen as variants of the same culture<sup>66)</sup>. The variant which is of direct interest to us is situated on the lower Dniester and at the Danube mouth and this region seems to be a genuine contact zone between the Noua culture and the Coslogeni one.

At the same time the Soviet researchers noticed that the borders of different zone variants as well as those of the cultures were not immobile; they could move according to the movements of populations of neighbouring cultures. From the chronological point of view there can be distinguished three clear stages of evolution. Settlements of Late Sabatinovka type (Anatolevka, Bolgrad, Tabaki, Voloshskoie, Zmievka) are generally contemporary to populations of the Noua culture and the Coslogeni one<sup>67)</sup>.

To Sebastian Morintz relationship between the Sabatinovka culture and the Coslogeni culture are founded on common eastern origins, and more both cultures - Sabatinovka and Coslogeni - came into being as a consequence of population monuments from the zone in



between the Volga and the Don westwards, and steppes in between the Dnieper and the Danube mouth were peopled and the plain zone of Wallachia up to the Mostiștea Valley too<sup>68</sup>). The Noua culture, according to the same author, was moulded as a consequence of filling up those zones and the period of formation is supposed to be the middle of the fourteenth century B.C.<sup>69</sup>), so we should conclude that the said civilization had not the same origin with the Sabatinovka-Coslogeni cultures. To underline the eastern origin of Noua-Coslogeni populations the same researcher states the beginning of the Noua culture posterior to the beginning of the Sabatinovka culture<sup>70</sup>). Sebastian Morintz even directs our attention to the fact that the common elements of both Noua and Sabatinovka cultures may be explained by the mutual relationship which existed between the two cultures<sup>71</sup>). Implicitly the Coslogeni culture had an independent evolution of its own compared to the Noua and Sabatinovka cultures<sup>72</sup>).

Sebastian Morintz is worth while he is the first researcher who puts forward the term of "the Sabatinovka-Coslogeni-Noua cultural complex" in the issues of speciality<sup>73</sup>).

Analysing the relations between the Coslogeni culture and the Sabatinovka one the Romanian archaeologist concludes that these two types of populations had as many resembling features as to identity<sup>74</sup>). One of the most important argument which Sebastian Morintz mentions in order to support the thesis about the genuine eastern origin of the Coslogeni culture is the absence of any discoveries of the Middle Bronze Age in the south-east of Romania<sup>75</sup>).

### **III. Investigations at the Present Time**

Generally because of the delay (as regards the Noua culture) in informing the researchers in the east of the Prut of the Coslogeni culture's occurrence, references to relationship between this one and the Sabatinovka culture are extremely brief. They confine themselves to synchronize the occurrence and the evolution of the two archaeological cultures<sup>76</sup>).

One of the most important obstacle in analysing comparatively both cultures is the very different stage of archaeological research in Romania and Ukraine and the south of the present Republic of Moldavia. While on the Ukrainean territory there were more than one thousand sites belonging to the Sabatinovka culture investigated and most of them were totally done, in the south-east of Romania there is no way to consider anything ended, not even the stage of identification and sorting out the Coslogeni settlement. Up to 1992 there were only six sites investigated<sup>77</sup>) and out of them only Radovanu and Grădiștea Coslogeni had been methodically researched but they are still far from ending the mentioned sites.

For the previous period, the gaps are even more prominent since in the south-east of Romania, the Middle Bronze Age is still unknown.

Under these circumstances the archaeologist's task to establish as accurate as possible the nature of relationship among the Coslogeni culture and the eastern populations at the end of the Bronze Age seems to be very difficult.

The problem of connections and relationship between both Coslogeni and Sabatinovka cultures takes an important part in deeply understanding the cultural phenomena within the Dniester and the lower Danube zone at the end of the Bronze Age.

Now there is the problem of finding out whether there was a massive penetration of population into an uninhabited zone which fact would have the answer that the Coslogeni culture was nothing else but a prolongation of the Sabatinovka culture westwards in reality or

whether the mentioned penetration took place within the area of a native population which had already been moulded. In this case the Coslogeni culture would be fundamental different of the Sabatinovka culture which wouldn't be anything else but an eastern component of this civilisation.

Relationship between the Noua culture and the Coslogeni one seems to be very important even if the archaeological discoveries are still irrelevant as regards the two cultures. On the same lines, Eugenia Zaharia's<sup>78)</sup> thesis refering to the part of the Tei culture as the genesis of the Noua culture and which was taken over by Adrian Florescu<sup>79)</sup> too is rather valid for the formation of the Coslogeni culture. In an article issued in 1963, when the Coslogeni culture was still unknown, E. Zaharia stated that the east of Wallachia and Dobrudja as well would have been included within the area of the Tei culture which would have developed to Noua type on the final stage<sup>80)</sup>.

Only one thing appears for certain, namely the formation of the Coslogeni culture results from the very complex process of cultural reorganization which takes place within an extended place: from the Urals to the Carpathians and even to the Balkan Mountains. Adrian Florescu characterizes this cultural reorganization from chronological and spacial point of view as converging, developing forcefully and unitarily<sup>81)</sup>.

Even if the archaeological research has not been uniform on the whole territory which is the topic of the present study it is important to analyse the part of the eastern factor as regards the area, settlements and trades with a special view upon pottery, bone carving and bronze metallurgy. Unfortunately there is no possibility to establish important connections as regards the funeral rite and ritual because discoveries of necropoleis belonging to the Coslogeni culture are lacking. Isolated funeral sites at Sultana<sup>82)</sup>, Grădiștea Coslogeni<sup>83)</sup>, Chirnogi<sup>84)</sup> or Radovanu<sup>85)</sup> are not reliable or significant whether we think of the thousands of tombs which were studied within the frame-work of the Sabatinovka culture, that is why the comparative analysis is unconvincing for the time being.

Comparing the areas of the two types of civilization we find an apparent paradoxical situation. While discovering Sabatinovka settlements quite often in the south of Ukraine or within the area that the Prut, the Dniester and the Danube border since four hundred settlements<sup>86)</sup> were investigated, in the case of the Coslogeni culture the most numerous settlements were identified on the old territories of the districts of Ialomița and Călărași.

In the contact zone between the two cultures discoveries are sporadic or even isolated. This state of things may be explained in many ways. It is possible that the eastern populations which moved to the Danubian plains would have searched for the Bărăgan or in general for open spaces namely steppes to set their settlements up. Then we have to consider the possibility that the touch zone mainly the territories of the districts of Brăila and Galați would have been dominated or influenced by the strong tribes of Monteoru type as the archaeological discoveries at the necropoleis of Poiana<sup>87)</sup> and Balintești-Coinagi<sup>88)</sup> prove us. In this case we may presume that the contact zone was replaced by a "buffer" territory situated between the areas of the Coslogeni culture and the Sabatinovka one (Pl.I).

An other very interesting hypothesis refering to the zone which separates the core of the Coslogeni settlements and the Sabatinovka monuments would reveal the occupancy of this region by a mixture made of Monteoru tribes and those belonging to the Noua culture as

archaeological investigations within settlements from Gîrbovăț<sup>89)</sup> and Cavadinesti<sup>90)</sup> (the district of Galați) certify it.

On the other hand we have to take into account the incipient stage of those investigations which concern the Coslogeni culture. Further archaeological digging could bring to light other unknown settlements for the time being and that would round the area of the Coslogeni culture eastwards to the Prut and the Danube mouth. In this respect it is necessary to remind the archaeological discoveries of last years which brilliantly completed the map of the Coslogeni type discoveries identifying new settlements within the Dobruja area.

While studying the Sabatinovka culture, the Ukrainian researchers noticed that the borders of this civilization which corresponds westwards to the border zone between steppe and sylvo-steppe were strongly influenced by their neighbours<sup>91)</sup>. At the recent international colloquy from Călărași I.T. Cerneakov<sup>92)</sup> stressed upon the astonishing resemblance existing among the archaeological materials which were found within settlements from Borcea marches, Grădiștea Coslogeni<sup>93)</sup> and Stelnica<sup>94)</sup> and the Sabatinovka materials from the south of Ukraine that is in the neighbourhood of the Prut like the settlement from Bolgrad<sup>95)</sup>.

The area of the Sabatinovka culture differs from a chronological stage to another. The maximum development of this civilization and of its area as well takes place in the second stage of its evolution which is dated by Russian specialists in between the thirteenth and twelfth centuries B.C.<sup>96)</sup>. Whether this enlargement of the area coincides with a new movement of populations westwards or it has the consequence of a strong influence upon the neighbouring cultures, the next archaeological investigations will establish it accurately and the research concerned in the area of the Coslogeni culture will do it.

The settlements of both civilizations are generally set upon open spaces. During the last stages of evolutions we can notice intense preoccupations in order to fortify these settlements and this is visible in the case of the settlements of Coslogeni type from Radovanu<sup>97)</sup> and Grădiștea Coslogeni<sup>98)</sup> (PL.II).

The integral research of some Sabatinovka settlements brought forward undeniable attempts of this type of population in order to systematize the territory. There were discoveries of streets with one or more rows of dwelling places<sup>99)</sup>.

Stone buildings isolate the Sabatinovka culture within the general context of the eastern populations and this fact made I.T.Cerneakov to put forward the presumption that we face a certain type of civilization of urbane character<sup>100)</sup>.

Ash-pits seem to be the most known and disputed elements belonging to the two civilizations. At the beginning these ash-pits were interpreted as a certain type of settlement. Adrian Florescu used to define them as representing traces of two or three dwellings<sup>101)</sup>. G.Toshcev and I. Cerneakov put forward the hypothesis that these ash-pits were worship places for oblation<sup>102)</sup>.

E. Balaguri, who has studied many "zolniki" belonging to the Noua culture in the North-West of Ukraine, thinks that they were places where ashes used to be deposited and, therefore places of the family home<sup>103)</sup>. Sharafutdinova considers that "zolniki" are nothing else but some places which were arranged to hold domestic garbage from neighbouring settlements<sup>104)</sup>.

Sebastian Morintz states that these ash-pits are temporary dwelling places (*shelters*) of cattle breeders<sup>105)</sup>. Eugen Sava and Oleg Levițchi relying within the Prut and the Dniester

conclude that the ash-pits had a certain ritual usage<sup>106</sup>). As main arguments they invoke the absence of dwellings and the discovery of some worship pieces. To support this thesis they talk about the archaeological research from Petrușeni where dwelling complexes occur within these ash-pits only and not within the perimeter of the settlements<sup>107</sup>).

However, we have to take into account the possibility that the ash-pits would have changed their features and functions from a historical period to another. Doubtlessly these "zelniki" are elements which the eastern populations brought up. During the Late Bronze Age these ash-pits occur frequently at the populations of the Noua-Sabatinovka-Coslogeni cultural complex.

**Pottery** is one of the most important element in typologically recognizing the allegiance of a certain archaeological culture. Together with ash-pits, pottery was one of the first criterion which persuaded the researchers to find analogies between the Coslogeni culture and the eastern populations. It is the element which expresses the most eloquently the cultural unity of the Noua-Sabatinovka-Coslogeni complex.

Observations on limited lots of material of Coslogeni type made some researcher to consider while comparing them to those of Sabatinovka type, that there was a strong resemblance and almost identity between the pottery of the two cultures<sup>108</sup>).

First it is obvious that the functional unity as the prevalent eastern element brings a great percentage of pottery of domestic use and storage too in the Coslogeni culture.

The second fundamental change regards the ornament of the pottery. During the Middle Bronze Age we met a quite rich and elaborate decoration of the pottery, during the Final Bronze Age, at the same time with the penetration of the Sabatinovka tribes it was possible to notice an astonishing poverty in pottery adornment against a background of homogenization process<sup>109</sup>).

There is a small number of motifs which are ostentatious by recurrence. It is obvious that the eastern populations have fundamentally changed the view on the pottery in general introducing quite practical elements of immediate use to the prejudice of the aesthetical pottery, which fact, according to some authors<sup>110</sup>), would be the reflexion of an extremely unrested period.

Out of forms which are supposed to be of eastern influence the most important one is the bottle vase which is present in considerable percentage within the Coslogeni settlements.

Out of ornaments which are certainly coming from territories in the east of the Prut, we may say that the belts in bold relief are common elements for both cultures - Sabatinovka and Coslogeni - but mainly for the representative of the Coslogeni culture (Pl.III-V). They occur under the form of continued prominences which surround the vase. We usually meet these belts immediately under the edge of the container and they are simple or double and parallel or they are interrupted by cells or notches set in motifs which are stereotypically recurrent like some patterns on thousands of ceramic fragments. These very few variants in belt-adornment, are identical as regards pottery belonging to the Sabatinovka and Coslogeni cultures. Certainly the genesis of this type of decoration comes from the Mnogovalikova culture (K.M.K.). We must mention that strong influences were noticed in general in the range of the domestic pottery and they were almost absent in the range of pottery. Thus, the Sabatinovka and Coslogeni cultures are quite crowded by big-sized vases for provision with thick walls which are usually provided with tubiform ears that have oval-shaped section on the middle part<sup>111</sup>).

An other category of burned clay pieces consists of the so-called *cakes* or *little bread* whose occurrence is relatively frequent throughout the settlements of both populations.

At the present time we may doubt the comparative analyses of the two cultures because of both unequal stage of the archaeological investigations and mainly the absence of any reference of the previous period of the Coslogeni culture.

Bone plectrums are typical to the Noua-Sabatinovka-Coslogeni cultural complex.

The presence of a great number of bone pieces within the settlements of the Sabatinovka and Coslogeni cultures can probably be explained by the tendency of these populations to breed domestic animals. Supposing that some bone tools as the piercing needles may show a certain continuity of the previous period traditions, the bone sickles are undoubtedly brought by the eastern populations. The bone sickles made of animal jaws (*tupik*) were discovered in settlements of Sabatinovka<sup>112)</sup> type and in Coslogeni settlements<sup>113)</sup> as well.

An other important wide spread range of pieces from the Sabatinovka settlements are the cut shoulder blades. They have occurred for the first time in the east, at Ilicevka<sup>114)</sup>, within a settlement which has been dated in the late part of the Srubnaia Culture. On the Romanian territory "the cut shoulder blades" are frequently met throughout the Noua settlements but there were only four pieces of this type which were discovered as belonging to the Coslogeni culture within ash-pits from Lupșanu<sup>115)</sup>.

The knives made of ox ribs are quite numerous within the K.M.K. and Sabatinovka settlements and also within the Noua and Coslogeni complexes.

The harness pieces are the most important pieces made of bone. (Pl. VI.)

Disk-shaped cheek-pieces are widely spread in the west and south of Europe on the present territory of Hungary, Slovakia and the circle IV of tombs from Micene. Their occurrence in the context of Fuzeșabon and Andronovska cultures ensures synchronization in Euro-Asia and the centre of Europe<sup>116)</sup>.

Throughout the Carpatho-Danubian space the disk-shaped cheek-pieces are pointed out during the Middle Bronze Age beginning with the XVI<sup>th</sup> - XV<sup>th</sup> centuries B.C. They are discovered on the Romanian territory both in the north-west within the frame-work of the Otomani culture<sup>117)</sup> and in the southern and south-eastern some within areas of the Vatină<sup>118)</sup> culture and the Monteoru<sup>119)</sup> one, stage I A.

At the present the eastern origin of the disk-shaped cheek-pieces is accepted as they were discovered for the first time at Kamenka and Prokazino (the north of the Donetz)<sup>120)</sup> within settlements belonging to the Mnogovalikova culture and they spread to other populations.

Within this context the discovery of a disk-shaped cheek-pieces in the south-east of Wallachia, at Tăușanca - Ulmeni<sup>121)</sup> indicates a sure eastern influence as a result of a penetration of populations which probably has preceded the formation of the Coslogeni culture.

Bone harness pieces are represented by a second type which are quite common for the ending Sabatinovka period<sup>122)</sup>. These tubular-shaped cheek-pieces are found throughout all the settlements unitarily and they consist of a central rectangular-shaped orifice with rounded corners and this orifice is framed by other two perforations with oval or circular ends. Up to now there are three pieces which are known in the frame-work of the Coslogeni culture and they were discovered in the eponymous settlement from Grădișteța-Coslogeni<sup>123)</sup> (Pl. VI/3-4).

This type of tubular-shaped cheek-pieces is widely spread both spatially and temporally and it is dated in between the XIII<sup>th</sup> - XI<sup>th</sup> centuries B.C. (Bronze D. - Hallstatt A1)<sup>124)</sup>. It is

likely that they mark the preexistence or just influence of a new wave of eastern population which is in fact the one belonging to the Sabatinovka culture.

The triangular arrows<sup>125)</sup>, together with the bone skates<sup>126)</sup> are other categories of pieces which have their correspondent and similitudes in the Sabatinovka and Coslogeni settlements.

**Metallurgy** is by far the most important element to study of that period and it is characteristic to the material culture of the Noua-Sabatinovka-Coslogeni complex.

The Coslogeni culture corresponds to the so-called the IIIrd stage of bronze metallurgy development, according to Cernih<sup>127)</sup>. It is a part of the European zone which is named *the Carpathian zone* throughout the issues of speciality<sup>128)</sup>. Its relationship with the east is very important but it doesn't mean relationship with a certain population or community because the metallurgical zones usually include more populations of historical- cultural importance.

As early as the Middle Bronze Age ax-shaped pieces of bronze (imported or imitations) specially penetrated and they were very much alike with the steppe forms. They penetrated from the east to the Carpatho-Danubian space. But at the same time, during this period we can notice axes of Balkan- Carpathian type which were discovered in the west of Ukraine<sup>129)</sup>. The best example is the deposit from Stublo where there were axes belonging to both Carpathian and Caucasian types within the same cultural complex<sup>130)</sup>.

A typical characteristics of the east - European cores is their poverty of bronze pieces or their bad quality which was determined by the kind of copper probably taken from bad-copper or poli-metallic deposits. The rare alloys containing big percentage of arsenic let us carefully presume the usage of artificially arsenic-alloyed bronze pieces<sup>131)</sup>. The absence of local alloy materials like tin could be the explanation of the long- term usage of arsenic-alloyed bronze pieces<sup>132)</sup>.

The metal casting technique was rather of high level. They used open or close forms according to the wax patterns which were not very sophisticated as discoveries of bivalvular patterns prove us.

Generally speaking within the frame-work of the Sabatinovka culture bronze pieces are found mainly in deposits but within the frame-work of the Coslogeni culture discoveries of bronze pieces are not very numerous and bronze deposit which could be doubtlessly attributed to these populations are totally absent.

The oldest pieces of Coslogeni type are either the two bronze daggers with blades or willow leaf-like shapes which were discovered at Coslogeni<sup>133)</sup> and the rest of the deposit from Odăile Podari<sup>134)</sup>, Ileana village, the district of Călărași which was dated at the beginning of the Middle Bronze Age by the specialists (Pl.VII / 1-3)<sup>135)</sup>.

We consider that these daggers can hardly be attributed to the genuine Coslogeni populations as the discoveries from Odăile Podari and Coslogeni rather belong to an eastern population. They are very important to study the period as it almost obviously marks the first stage of some populations's penetration from spaces westwards the Dniester according to analogies with pieces of deposits from Kabakovsk<sup>136)</sup>, Cerkask<sup>137)</sup>, Ulianovka<sup>138)</sup> and Koblevsk<sup>139)</sup>.

The first bronze pieces which were discovered for certainly within settlements belonging to the Coslogeni culture are needles with rhombic plate.

The first discovery of this type was made within the Ulmu settlement where besides the needle with rhombic plate adorned "au repoussé" (Pl.VIII/8) there were also found a bracelet and a knife about which the author of the discovery has not mentioned any detail up to now<sup>140)</sup>.

The needle from Grădiștea Coslogeni looks like a rhombic plate cross- adorned by fine stitched holows (Pl.VIII/7)<sup>141)</sup>.

The best analogies for this type of pieces are at Medgidia<sup>142)</sup> (Pl.VIII/2) and within the bronze deposit from Băleni<sup>143)</sup> (Pl.VIII/1,5) which belongs to the Noua culture. As regards the Sabatinovka area discoveries of this type are quite frequent (Pl.VIII/3,4,6)<sup>144)</sup>.

Another piece which is characteristic to the two great civilizations is the so-called **crossform ring-shaped pendant**. Up to now within the Coslogeni area they have occurred just at the Băleni deposit which was attributed to the Noua culture by specialists<sup>145)</sup> and they also occurred fragmentarily within the eponymous settlement<sup>146)</sup> (Pl.IX/10). As regards the Sabatinovka environment the best analogies we find within the deposits from Ulmi-Liteni and Ingul (Pl.IX/1-6,9)<sup>147)</sup>.

**Daggers** belong to the most numerous range of pieces of the Sabatinovka culture showing doubtless war-like preoccupations together with other categories of pieces (Pl.X).

The single dagger which occurred within the Coslogeni settlements is the one found at Grădiștea Coslogeni<sup>148)</sup> (Pl.X/4) and which has genuine analogies within deposits from Ingul and Krasnomaiatk (Pl.X/1-3)<sup>149)</sup>.

For the time being discoveries of needles, tacks and broad small bronze pieces are not very important because of their reduced number, fragmentation and improper preservation.

Knives with triangular blades, cultures and patterns for cultures with vertical nervures and the fibula with symmetrical arch (*bogenfibel*) as well which were discovered at Grădiștea Coslogeni<sup>150)</sup> seem to have a certain southern origin or influence at least.

To support this hypothesis there are the discoveries of knives and cultures with vertical nervures from the Radovanu<sup>151)</sup> and Grădiștea Coslogeni<sup>152)</sup> settlements which are identical to pieces secured in the north-west of Bulgaria<sup>153)</sup> belonging to the Coslogeni area too.

The fibula with symmetrical arch is a wide spread type of pieces throughout the eastern part of the Mediterranean Sea, the Adriatic Area and the West Balkan Montaine<sup>154)</sup>.

From the viewpoint of relationship with the East, there are very interesting discoveries made on the bank of the Jalpuk lake, at Taracklia and Kazanklia where there were discovered within some settlements and necropolis belonging to the Early Belozerkaia culture more fibulae with symmetrical arch which were identical to the one discovered within the eponymous settlement of the Coslogeni culture<sup>155)</sup>.

The east of the European zone was always a border zone among the great Euro-Asian metallurgical centres. Paradoxically the Caucasian province had a weak influence on the eastern parts of Europe (and the Coslogeni areas included) even if it was rich and strong and intensely productive.

There were only 20-30 important pieces which were discovered<sup>156)</sup>.

After the characteristic deposits of pieces and the casting forms the European zone, whose part is the Coslogeni culture too, was strongly influenced by the so-called Ingulo-Krasnomaiatk focus<sup>157)</sup>. The strong influence of the Carpathian focuses eastwards was of short time, in fact it is included within the chronologic interval D-Hallstatt A<sub>1</sub> and later we could notice a sudden decrease of that production.<sup>158)</sup>

To come to an end with the thorny problem which the role of the eastern populations rose as regards the formation and development of the Coslogeni culture, it has to be precisely established the relation between the influence and the effective penetration of these communities within the Danube-Pontic territory.

The data which we have at the present time do not allows to put forward any conclusion but rather to state the following problems whose answer would get decisive contributions to a better acknowledgement of the Coslogeni culture.

1. Was there a local substratum of the Middle Bronze Age in the south-east of Wallachia and, in the case of an affirmative answer, what is the way we can define it?
2. Do we merely cope with a very strong penetration of an eastern population into an uninhabited territory by the time as it was the case of Sabatinovka culture?
3. What was the contribution of the Monteoru, Tei and Noua cultures to the formation and evolution of the Coslogeni culture?
4. How did we come to the occurrence of this unitary complex which is Noua- Sabatinovka-Coslogeni?

It was quik temptation for many researchers specialized on the archaeology of the Carpatho-Danube-Pontic Bronze Age to attribute almost any new element to the populations of eastern origin.

According to this there were authors who suggested the possibility that the Coslogeni culture existed as a mere regional variant of the Sabatinovka culture.

Besides the extremely part which the eastern populations had at the end of the Bronze Age in Romania all discoveries must be tackled quite cautiously and framed within a larger European context without minimalizing the evolution of the native feature.

Even if nowadays the research stages are so much unique for the Coslogeni- Sabatinovka-Noua cultures, we can afford to put forward several hypotheses.

The penetrating process of some eastern populations started as early as the end of the Neolithic Age, it had a certain regularity during the whole Bronze age time within the Carpatho-Danube-Pontic space. Archaeological discoveries which were made during the years within the frame-work of the Monteoru, Noua and Coslogeni cultures clearly emphasized many successive interventions of some populations which come from the East.

This phenomenon, which had been intensifying at the end of the Bronze Age, rose an reversed reaction too that is according to Adrian Florescu "a counter-current to the East within the north-western Pontic regions"<sup>159)</sup>, which had certain implications as regards the evolution of the Sabatinovka culture and even the formation of the Belozërka culture.

It is probable that Adrian Florescu is right when he explains the Noua-Sabatinovka cultural phenomenon by the interpenetrations and confrontations between the East-European current and the Carpatho-Danubian counter-current<sup>160)</sup>. Differences between the Sabatinovka cul-



ture and eastern neighbouring cultures may also be the result of the influences which occurred both at certain categories of ceramics and metallurgy (deposit from Avramovsk<sup>161</sup>), Nikopolsk<sup>162</sup>, Orehovsk<sup>163</sup>, Solonețki<sup>164</sup>, Kniazigrigorov<sup>165</sup>).

In between the Dniester and the north-west of the Black Sea there was created an extremely dynamic space at the end of the Bronze Age and the beginning of the First Iron Age.

The frequent both-waywards movement of populations gave birth to a phenomenon of homogeneity which explains to a great extent the common features of both Coslogeni and Sabat novka cultures which are to be continued in the context within the framework of the Babadag I-II and Belozerka cultures.

Both the measure and features of this process of homogeneity as long as we still wonder whether there is a genuine phenomenon of cultural standardization, are problems which are to be solved by the next archaeological research.

## NOTES

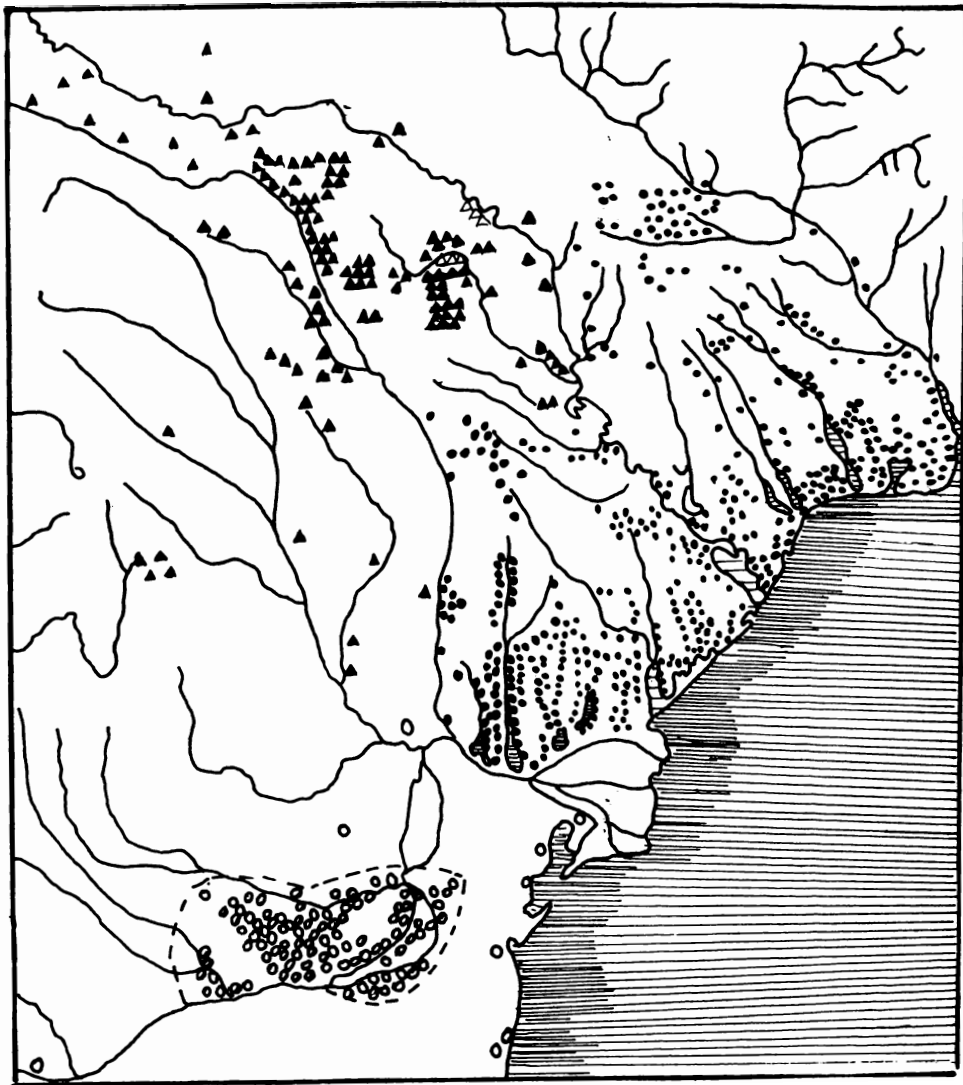
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141. Discovered 1989.
142. S.Morintz, *Contribuții...*, p. 180, fig.100/1.
143. Ibidem, p. 181; 182, fig.103/6,8.
144. I.N.Sharafutdinova, *Bronzovije ukrashenia Sabatinovskoi kulturi*, în *Mejplemennie sviuzi epohi bronzî na territorii Ukraini*, p.72, pl.2.
145. S. Morintz, *Contribuții...*, p. 181-182, fig.103.
146. Discovered 1989.
147. I.N. Sharafutdinova, *Bronzovije...*, p.76, pl.4/9, 10 and p.77, pl.5/9.
148. M. Neagu, D.B. Nanu, *op. cit.*, p.122, fig.17, p.126, fig.22.
149. I.T. Cherneakov, *op. cit.*, p.106, pl.51; p.111, pl.55.
150. M. Neagu, D.B. Nanu, *op. cit.*, p.114, 123, fig.18, p.127, fig.24.
151. S. Morintz, *Contribuții...*, p.146, fig.86/1-3.
152. M. Neagu, D.B. Nanu, *op. cit.*, p.121, fig.16, p.125, fig.21.

153. V. Mikov, Stationes et trouvailles préhistoriques en Bulgarie, Sofia, 1933, p.98, fig.56/2-3; T. Kovaceva, *Arheologija Sofia*, 9, 1967, 2, p.51, fig. 3-4; B. Nikolov, *Arheologija Sofia*, 6, 1964, 2, p.69, fig.2/2,3 and S. Morintz, *Contribuții...*, p.176, 177, fig.99/1-2;7-8;12.
154. M. Neagu, D.B. Nanu, *op. cit.*, p.114, p.123, fig.18, p.127, fig.24.
155. Information S. Agulnikov.
156. E.N. Chernyh, *Drevnejšaja metallurgii Vostocnej Evropy*, Moscova, 1976, p.195-197, fig.60.
157. I.T. Cherneakov, *op.cit.*, p.113.
158. S.S. Berezanskaia, V.V. Otroschenko, N.N. Cerednicenko, I.N. Sharafutdinova, *op. cit.*, p.116.
159. A. Florescu, *Contribuții...*, p.202.
160. Idem, *Sur les problèmes du bronze tardif...*, p.73.
161. S.S. Berezanskaia, V.V. Otroschenko, N.N. Cerednicenko, I.N. Sharafutdinova, *op. cit.*, p.87.
162. Ibidem.
163. Ibidem.
164. Ibidem.
165. Ibidem.



#### LEGENDĂ

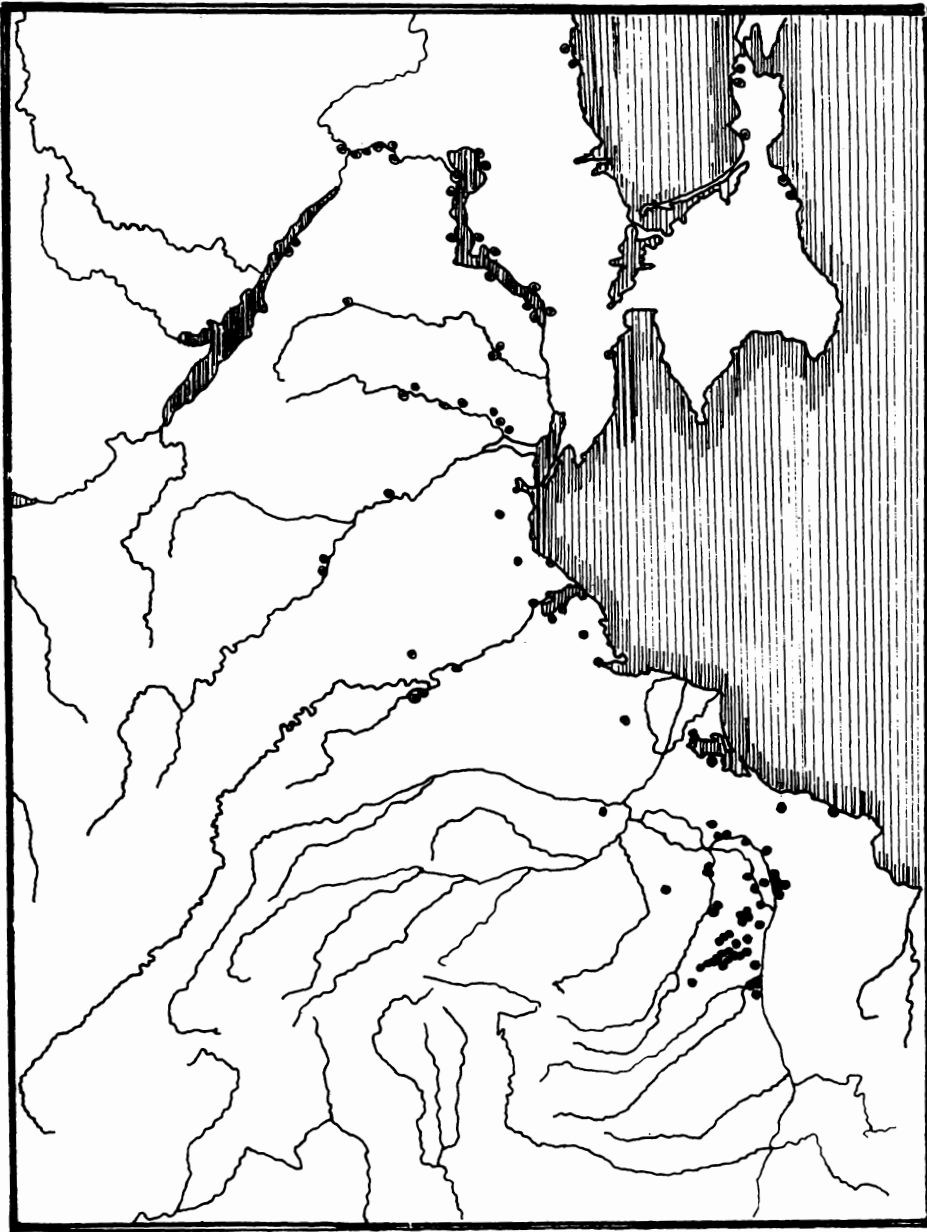
○ Așezări Coslogeni ● Monumente Sabatinovka  
▲ Așezări Nova

PL.I

The area of the Coslogeni culture and of Sabatinovka culture the following material was used  
S. Morintz, Contribuții arheologice la istoria tracilor timpurii, București, 1978, p.30

# LEGENDĂ

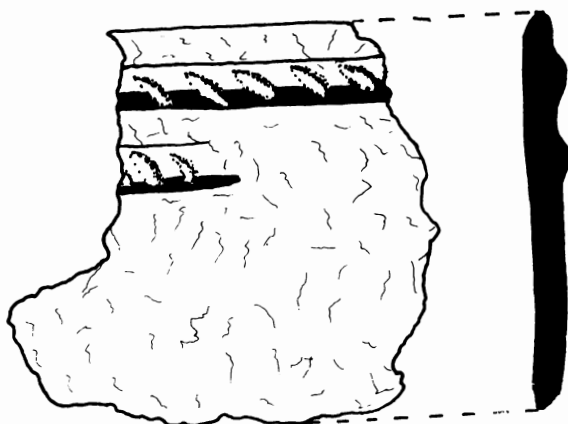
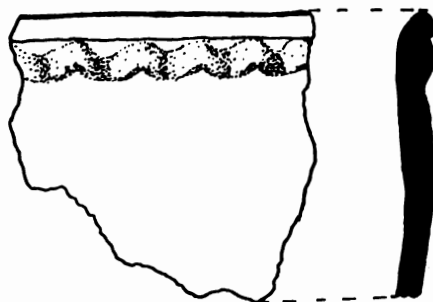
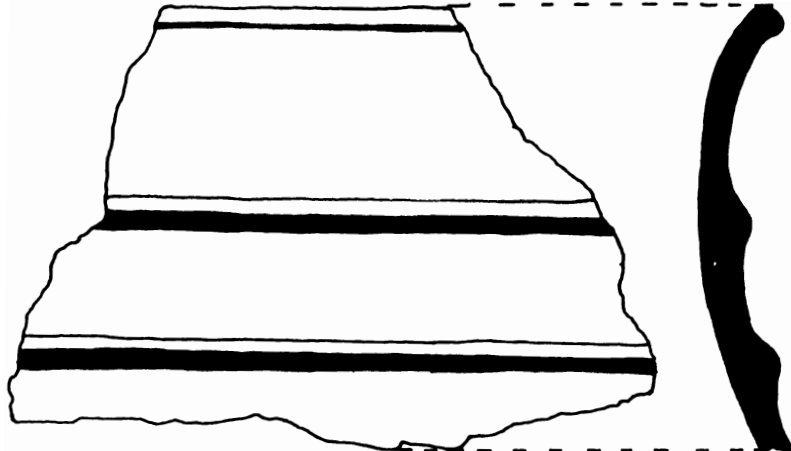
● Așezări Coslogeni; ○ Așezări Sabatinovka



(După Sebastian Morintz, Contribuții arheologice la istoria tracilor timpurii, București 1978)

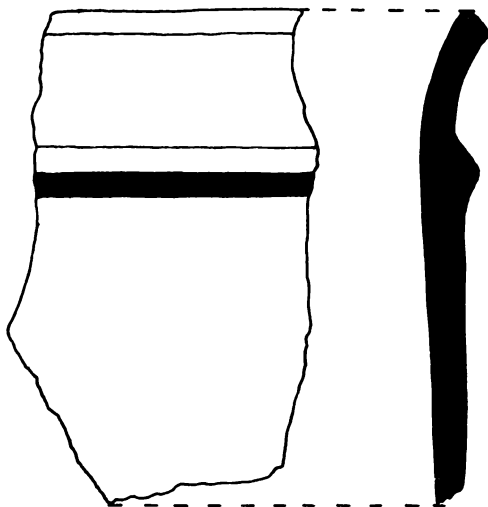
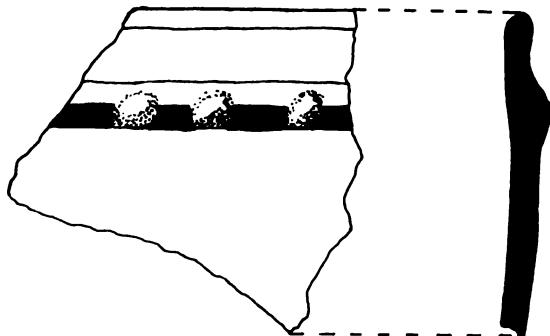
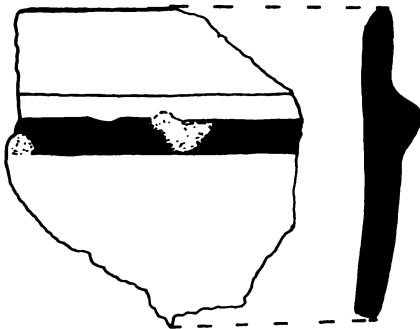
## PL.II

Map with discoveries of the Noua Sabatinovka Coslogeni cultures ( as regards the Noua and Sabatinovka settlements the following material was used I.T. Cherneakov, Severo-Zapodnoe Pricernomorie vo vtoroi palovine II tis do n.e. Kiev, 1985.

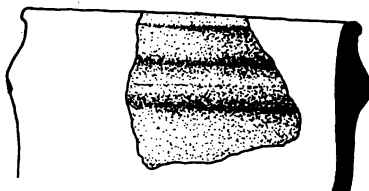
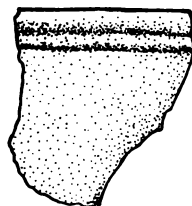
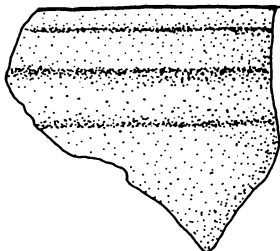
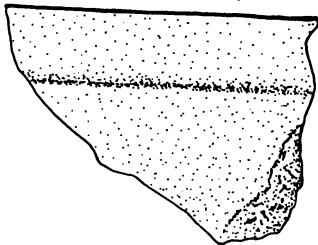
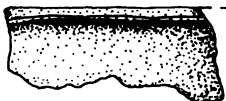
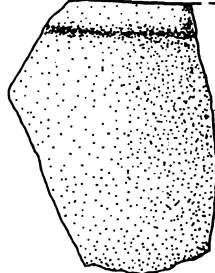
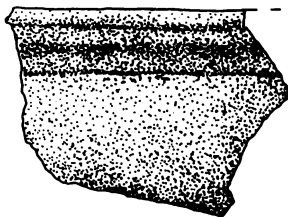


**PL. III-V – Pottery discovered at Grădiștea-Coslogeni.**

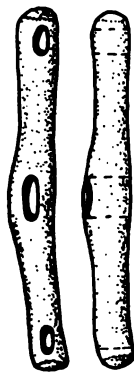




Pl. IV



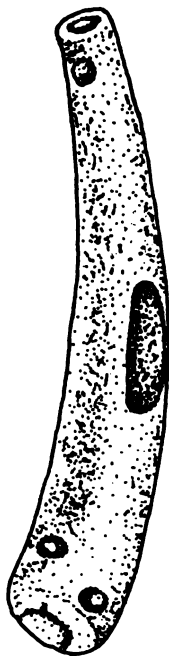
Pl. V



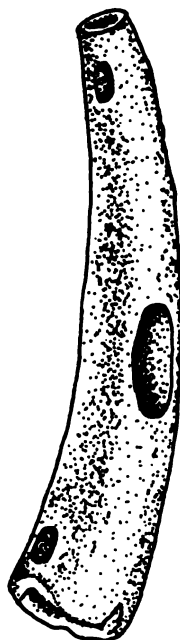
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2



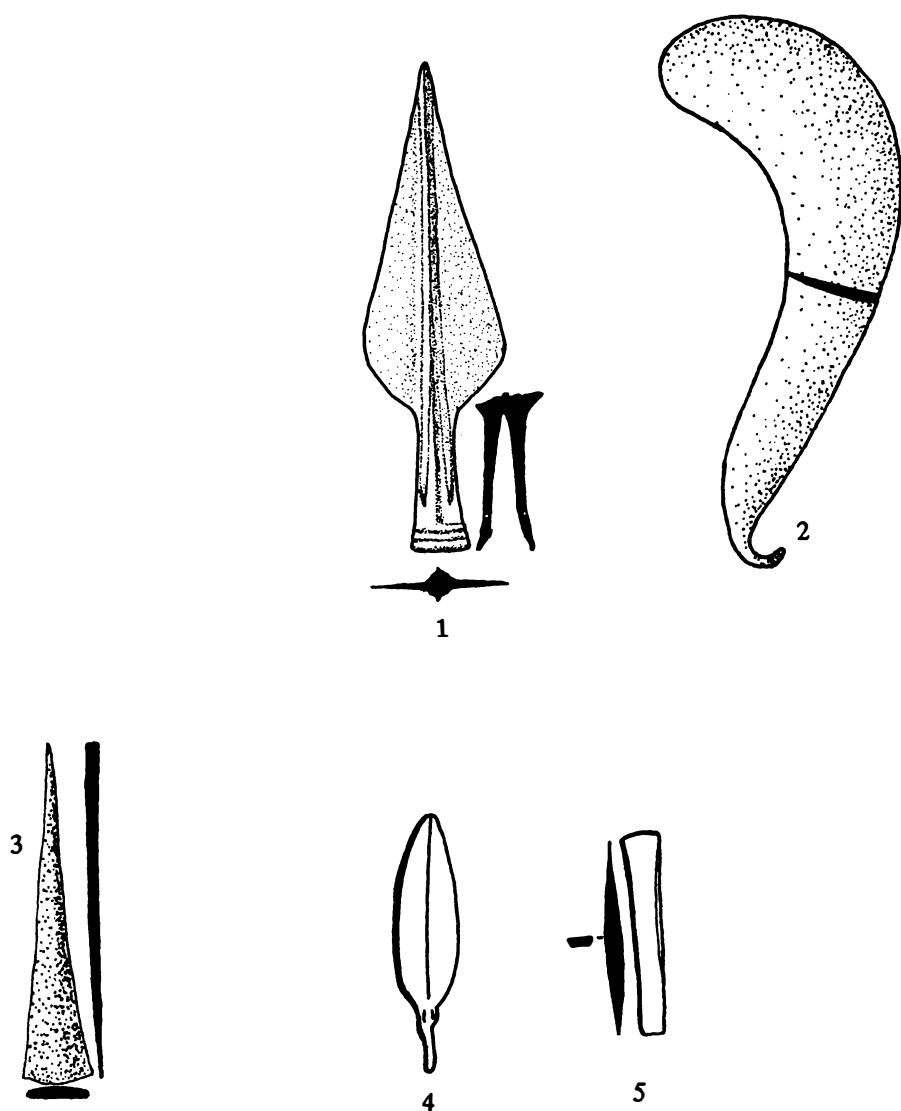
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4

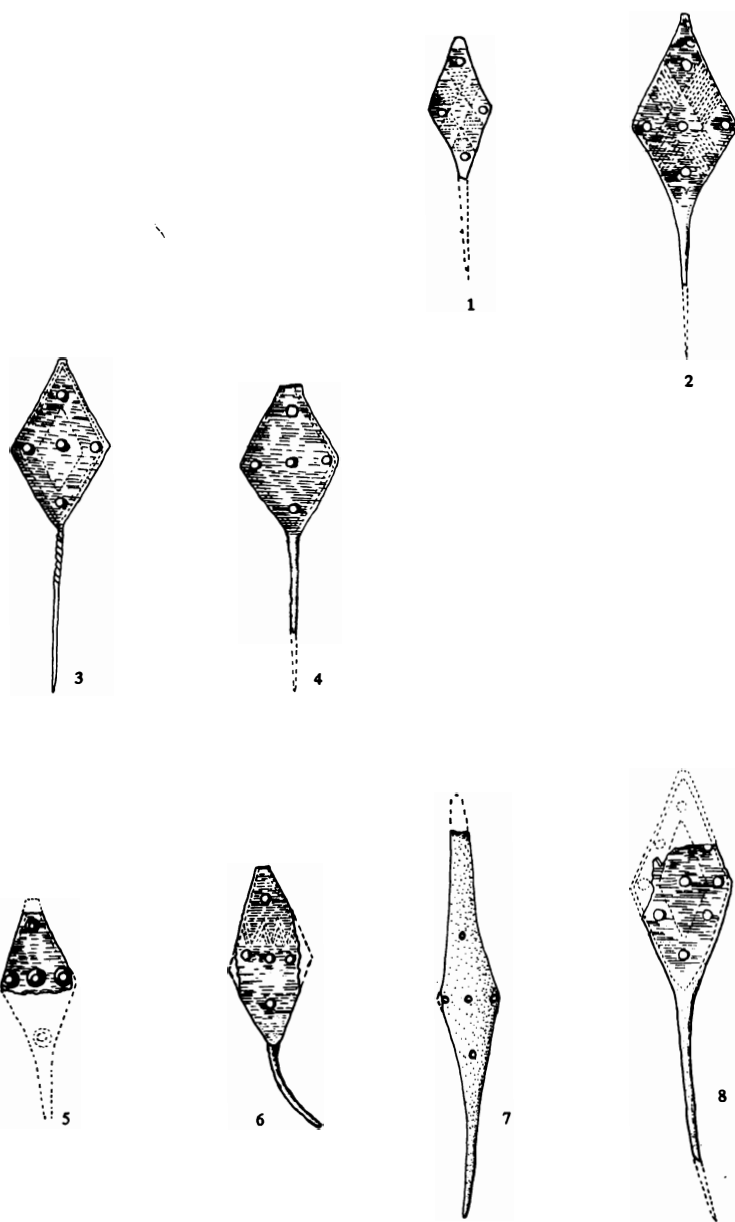
PL. VI

Tubular shaped cheek pieces discovered at Grădiște-Coslogeni (3,4 ); Usatovo ( 1 ) and Dereivka ( 2 ).



# **PL. VII**

The deposit with bronze pieces from Odăile Podari (Ileana village, the district of Călărași)  
( 1 - 3 ); bronze pieces discovered at Ulianov ( 4 - 5 ).



# **PL. VIII**

**Needles with rhombic plate: 1,5 - Băleni; 3,4 - Gulia-Gorod; 2 - Medgidia; 6 - Vișetarasovka; 7 - Grădiștea-Coslogeni; 8 - Ulmu.**



1



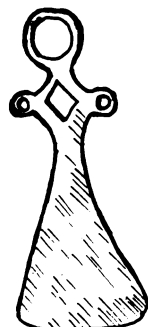
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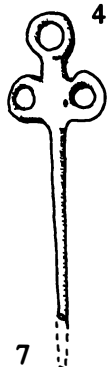
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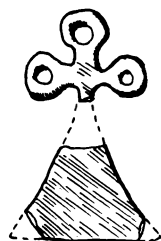
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6



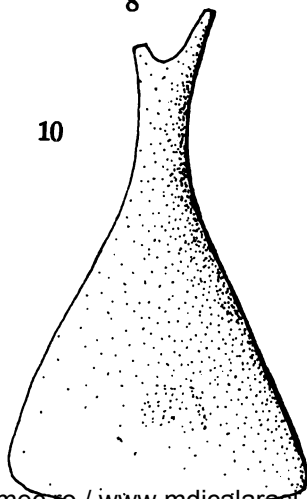
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8



9



10

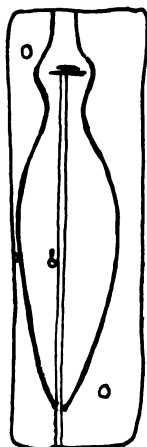




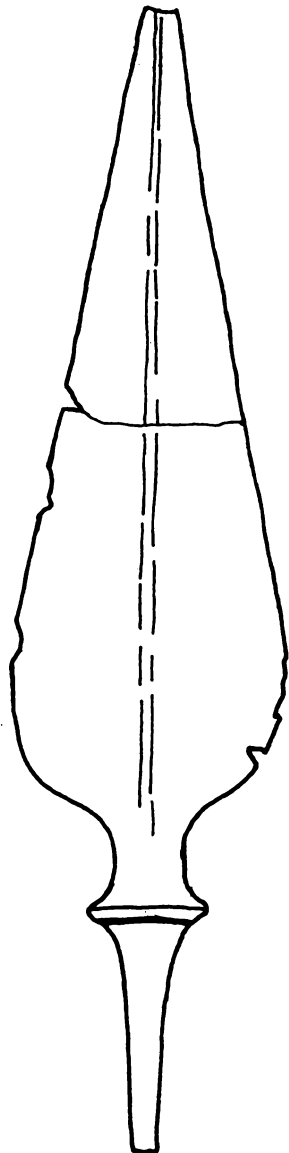
1



2



3



4

PL. X — Daggers discovered at Krasnomaiatsk ( 1-3 ) and Grădiștea-Coslogeni ( 4 ).

PL. IX

Crossform ring-shaped pendant of Sabatinovka type: 1 - Rigmani; 2,3 - Ingul; 4 - Magala; 5 - Solonet; 6 - Ulmi-Liteni; 7 - in the north Italy; 8 - Suceava; 9 - Derjev; 10 - Grădiștea-Coslogeni ( according to I.N. Sharafutdinova, **Bronzowie ukraşenia Sabatinovskoi Kulturi în Meştemennie sviazi epohi bronzii na teritorii Ukraini**, Kiev, p.76-77, pl.4-5.

