

Die stilistische Analyse der Tierbilder berücksichtigt das Relief der Höhlenwand und deren unterschiedliche Oberfläche. Mit großer Kompetenz, wie sie nur aus fast dreißigjähriger Arbeit in Lascaux erwachsen kann, beschreibt Aujoulat die charakteristischen Merkmale der Tierbilder und analysiert die hier von Anfang an beeindruckenden perspektivischen Darstellungen. Für die einzelnen Körperteile wird diese Perspektive durch ein Ausdünnen und Aufhellen der Farbe an den Überschneidungsstellen erreicht. Das Meisterwerk dieser Technik, die beiden Rücken an Rücken dargestellten Wisente zwischen dem Schiff und dem Katzen-Divertikel, wird besonders detailliert diskutiert.

Aujoulat stellt aber auch die perspektivische Darstellung von hinter- oder übereinander wiedergegebenen Aufreihungen von Tieren heraus, wobei die jeweils vordersten Tiere (Hirsche, Pferde) nicht nur größer, sondern auch vollständig dargestellt wurden.

Große Bedeutung misst Aujoulat der Darstellung der Jahreszeit in den Tierbildern bei – Pferde sind im Winter dichter behaart, Hirsche haben im Spätsommer ein großes Geweih, etc. Er konnte zeigen, dass die Pferde im Frühjahrs-Habit, die Auerochsen im Sommerfell und die Hirsche mit herbstlichem Geweihschmuck dargestellt sind. Dabei handelt es sich jeweils um die Paarungszeit der Tiere, in der sie besonders aktiv und lebendig sind. Dies zeigen besonders die galoppierenden, springenden, scheuenden, stürzenden Pferde. So sieht Aujoulat in diesem Höhlenheiligtum ein Sinnbild des Lebens.

Es wird nicht gesagt, wie die berühmte Schachtszene, der nach Anordnung und Darstellung zentrale Teil des Heiligtums, in dieser Interpretation ihren Platz findet. Vielleicht scheute Aujoulat davor zurück, die unzähligen Interpretationen dieser Szene um einen eigenen Beitrag zu vermehren. Auch die vielen symbolischen Zeichen – Punkte, Hakenlinien, Schachbrettmuster u. a. – werden nicht mit in die Interpretation eingeschlossen. Dies ist wohl eine Reaktion auf die Überinterpretation dieser Zeichen durch A. Leroi-Gourhan, aber schade.

Das hervorragend ausgestattete Buch stellt Lascaux wieder an seinen Platz als eine der wichtigsten Bilderhöhlen und einen Meilenstein unseres kulturellen Erbes.

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JANUSZ CZEBRESZUK / MARZENA SZMYT (Eds), The Northeast Frontier of Bell Beakers. Proceedings of the symposium held at the Adam Mickiewicz University, Poznań (Poland), May 26–29 2002. BAR International Series 1155, Oxford 2003. ISBN 1 84171 525 5. 286 Seiten mit zahlreichen Abbildungen.

As suggested by the title, this publication presents the proceedings of a symposium held in Poznań, Poland, in May 2002. The symposium was co-organized by the Adam Mickiewicz University (AMU) Foundation, the AMU Institute of Eastern Studies, the Archaeological Museum in Poznań and the Poznań Prehistoric Society. It continued a long tradition of international symposiums about the Bell Beaker culture (BBC): in 1974 in Oberried, Germany, in

1986 in Oxford, United Kingdom and in 1998 in Trento, Italy. In these preceding symposiums of course many of the articles are concerned with the BBC in its classic area of distribution as for example the Lower Rhine Basin, Central Europe etc. With the present publication this situation has changed, since the aim is to investigate the northeast frontier of Bell Beakers. In addition, cultural transformation and the direction of development are included as relevant aspects. The Northeast frontier of Bell Beakers seems to be expanding as new research in these areas is taking place, even though the degrees of influences seem to vary considerably.

Not counting the "Introduction" the publication includes twenty-two richly illustrated articles written in English or German by twenty-nine scholars from Germany, Belgium, Poland, Denmark, Belarus, Latvia, the Czech Republic, Austria, Slovakia, and Hungary. As it is often the case when a book is to be published on a minimum of expenses, and when the illustrations are made by many different people, the quality of the illustrations varies considerably, especially where photographs are used. Still, the publication generally leaves a good impression.

The first article, "Economic Continuity and Political Discontinuity in Central Europe during the Third Millennium B.C." by Johannes Müller, discusses the subsistence strategies and socio-economic development during the final Neolithic in Central Europe. The article is based upon data provided by pollen analyses in addition to case studies from the Middle Elbe-Saale area and upper Franconia.

The second article is "Competing Cosmos. On the Relationships between Corded Ware and Bell Beaker Mortuary Practice" by Marc Vander Linden, based on his PhD. dissertation from the University of Brussels. The article examines the relationship between Corded Ware (CW) and BBC from the point of view of mortuary practices. Vander Linden argues that the same processes repeat themselves in several Early Bronze Age cultures and he exemplifies this claim with case studies from Moravia, Southern Poland, and the Carpathian basin.

Then follow two articles concerning the South-western Baltic area and the Danish area respectively. "Bell Beakers in the Sequence of the Cultural Changes in South-western Baltic Area", written by one of the two editors of the volume, Janusz Czebreszuk, describes the socio-cultural development and changes in the South-western Baltic Area in the 3rd and early 2nd millennia B.C. The BBC is claimed to have played a major part in these changes. On the basis of the archaeological record the author considers the South-western Baltic Area (from Jutland to Kujawy) to be part of a "North European Bell Beaker Province". In my opinion the existence of such a province can be questioned. Apart from the material similarities on a very general level, which also exist in other parts of Europe within the distribution area of the BBC, real similarities are few.

In "Bell Beaker Pottery in Denmark – Its Typology and Internal Chronology" David Liversage divides the Danish Bell Beaker pottery into three typo-chronological groups. The division is based on part of the Danish settlement material and gains support from the stratigraphy of the unpublished location Lodbjerg cliff in Thy in Northern Jutland. According to Liversage, the beakers from the well known site of Myrhøj in Northern Jutland find their best parallels in Mecklenburg.

"Einflüsse der Glockenbecherkultur in Norddeutschland" and "Ein Siedlungsplatz der Glockenbecherkultur in Hamburg-Boberg?", both by Kathrin Mertens, are each in their own way interesting contributions to our knowledge about the BBC in northern Germany. The first article gives an overview of the different types of archaeological finds: settlements, graves and surface finds – in total 254 locations where Bell Beaker influences appear. These locations are listed in a comprehensive catalogue. A thought-provoking distribution map (p. 55), if one bears the distribution of Bell Beaker pottery in Denmark in mind (p. 40), shows the distribution of

different kinds of pottery and artefacts. The distribution of Bell Beakers seems to be concentrated in the North-western part of Germany, and some of the Bell Beakers are found as far north as the river Eideren close to the Danish border. BBC is, however, apparently absent in Slesvig and in the southern part of Jutland. In her second article Mertens deals with a Bell Beaker settlement, which is a quite unusual phenomenon in North Germany. The settlement is a surface find with 310 potsherds richly decorated, often in toothed stamp. The illustrations recall the Danish settlement material (see for example J. SIMONSEN, A Late Neolithic House Site at Tastum, Northwestern Jutland. *Journal of Danish Arch.* 2, 1983, 81–89 or T. SKOV, A Late Neolithic House Site with Bell Beaker Pottery at Stendis, Northwestern Jutland. *Ibid.* 1, 1982, 39–44).

“Glockenbechereinflüsse und regionale Gliederung Nordostdeutschlands im Spätneolithikum” by Knut Rassmann deals with Bell Beaker influences in North-eastern Germany. Like many other places in Europe the finds solely consist of graves and surface finds. Especially the analyses of the distribution and frequency of different grave types give a remarkable picture possibly indicating some sort of social groupings on a regional level.

The BBC in Central Germany is dealt with in a short form by Andreas Hille in “Die Glockenbecherkultur in Mitteldeutschland. Ein Zwischenbericht”. The material which is part of an ongoing dissertation study includes 504 sites, primarily graves. As a few other articles in the volume this one is concerned with a geographical area on the outskirts of the main theme of the book “The Northeast Frontier of Bell Beakers”.

In the key article “The North-Eastern Border of Influence of Bell Beaker Idea” by Janusz Czebreszuk and Mikolaj Kryvaltsevich archaeological material from the south-eastern Baltic zone is presented. Maybe the authors overestimate the BBC influences in these marginal areas. When is it possible to speak of BBC and when is it merely vague influences that may have lost their original meaning as they were adopted into the local culture? Some of the material presented here, especially the pottery and the decorations on the pottery, may well reflect a more local south-eastern Baltic tradition even if zones decorated in toothed stamp admittedly occur. The sole presence of pressure-flaked flint daggers of lanceolate shape cannot be taken as proof of the existence of Bell Beaker influences in the area. Daggers of these types have a wide distribution in territories that show hardly any Bell Beaker features, such as for example Eastern Denmark, Sweden and Norway (J. APEL, *Daggers, Knowledge and Power* [Uppsala 2001] 277 ff.).

“Reception of Some Bell Beakers’ Cultural Patterns by Corded Ware Societies in South-eastern Baltic Area” by Jarosław Sobieraj and “The Lubāns, North Belarusian and Šagara Cultures as an Eastern Phenomenon of an Eneolithic Cultural Unit” by Ilze Loze describe some of the local culture groupings in Eastern Europe. There are very few BB influences to mark out in these areas even though amber buttons with V-shaped perforation occur.

The BBC, primarily graves, in parts of Poland are dealt with in “Northern and Southern Bell Beakers in Poland” by Przemysław Makarowicz, and “Bell Beaker Culture in South-eastern Poland” by Janusz Budziszewski, Elżbieta Haduch and Piotr Włodarczak. Supported by the anthropologically classified skeletal material both articles advocate that small groups of people migrated into Poland from the South. In the northern parts of Poland the BBC seems to be contemporary with the Iwno Culture and the late Single Grave Culture. In South-eastern Poland there also seems to be a mixture of cultural groups, since BB traits are detectable in the Cracow-Sandomierz Corded Ware Culture group and later in the Mierzanowice Culture.

The following four articles are about the BBC in Moravia and Bohemia. With “Archaeology of Beaker settlements in Bohemia and Moravia. An Outline of the Current State of Knowl-

edge” Jan Turek, Petr Dvořák and Jaroslav Peška give a survey of Bell Beaker settlements in Bohemia and Moravia. The unusually large settlement material (225 sites in Moravia) presents valuable evidence of the routines of everyday life outside the ritual sphere of burials. Many of the sites entail sunken features, some interpreted as clay-pits. Others may represent sunken floor huts similar to the Danish or Polish ones. At the newly excavated site at Olomouc, Slavonin, the first evidence of a continual transition between Moravian Corded Ware and BBC is recorded.

In “Bell Beaker and Únětice Burial Rites. Continuity and Change in Funerary Practices at the Beginning of Bronze Age” Magdalena Kruťová examines different aspects of funerary practices in Moravia and Bohemia. She shows that the Bell Beaker burial rites are structured relatively orthodoxly compared to the Early Bronze Age. In comparison with burials from the Corded Ware and Early Bronze Age the Bohemian Bell Beaker cemeteries lack about 50 % of the female burials, so that males are markedly overrepresented. Is this due to a higher mortality among men due to war-related violence or, as suggested by Kruťová, because of alternative methods of disposing of the female body?

“Contribution to the Question of Chipped Stone Industry of the Moravian Bell Beaker Culture” by Jerzy Kopacz, Antonín Přichystal, Lubomír Šebela and Petr Škrdla is a short presentation of a broader project focusing on the “Terminal Chipped Stone Industries” carried out by the Archaeological Institute of the Academy of Sciences of the Czech Republic in Brno and the Institute of Archaeology and Ethnology of the Polish Academy of Sciences. The presentation contains a catalogue of twenty-four sites representing sixty-four graves with chipped stone finds. Another article about flint working is “A Cemetery of the Bell Beaker Culture in Marefy and its Contribution to Studies on the Chipped Stone Industry of the Moravian Late Eneolithic Period” by Lubomír Šebela and Petr Škrdla. Here the inventory from six graves in Marefy, east of Brno, is carefully analysed, especially the chipped stones which are also examined for micro wear.

In the article “Glockenbecher in Ostösterreich - andere Fragen andere Antworten?”, which is based on sixty-five grave and survey finds in eastern Austria, Daniela Kern asks a lot of interesting questions and tries to answer them. One of the questions is why bow and arrow is so important that they occur in burials. Another question is why the beaker in the final Neolithic increases in numbers and is decorated in such a way that its origin in the production of textile is obvious.

In Western Slovakia the cultural-historical development seems rather complex in the End Neolithic with a mixture of several more or less contemporary cultures as pointed out by Jozef Bátora, Klára Marková and Jozef Vladár in “Die Glockenbecherkultur im Kontext der kulturhistorischen Entwicklung in der Südwestslowakei”. An almost similar complexity is pointed out in “The Late Phase of the Bell Beaker – Csepel Group in Hungary” by Anna Endrödi – one of two articles focusing on the region of Budapest. Here sixty archaeological sites occur on the Csepel Island in the middle of the Danube. The BBC influences are evident in the inhumation graves and perhaps also in settlements with post-built boat-shaped houses. In the following article “Archaeobotanical Remains and Environment of Bell Beaker Csepel-Group” by Ferenc Gyulai, which is the only article in the book with a more interdisciplinary background, the carbonised macrobotanical remains from three different sites are analysed. One of the sites – Albertfalva – was described in the previous article. Here carbonised cereals were found in varying amounts suggesting that the site was inhabited by a sedentary population.

The book concludes with the article “The Northeast Frontier of Bell Beakers. First step to outline” by the two editors Janusz Czebreszuk and Marzena Szmyt. Six issues are discussed

and outlined using the articles in the book, especially the ones by Czebreszuku himself. One of the issues discussed is the “need to distinguish a separate BB territorial unit on the North European Plain” (p. 285). Another issue is the “significance of local cultural contexts in which BB appeared and development” (p. 284). Especially the latter issue is important. What happened with the original symbolic meaning of BBC items, for example the decoration on pottery, when they reached marginal areas in deviating forms as compared to their foreign prototypes? Are the items or decorations reinterpreted by the local cultural groupings and fitted into the local context, or do the items withhold their original symbolic meaning in such a way that the decoration on pottery is “readable” in large parts of Europe? Many important themes, such as diffusion, ideology and symbolic meaning, not least in the marginal areas, still remain to be debated.

This publication is certainly an important contribution to a still ongoing debate on the BBC. If one's work concerns the BBC, or in particular the marginal zones of this cultural group, the book is essential, since it collects and summarises the newest research of several countries only one year after the symposium in Poland.

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KATIE BOYLE/COLIN RENFREW/MARSHA LEVINE (Eds), *Ancient interactions: East and West in Eurasia*. McDonald Institute Monographs, Cambridge 2002. Distributed by Oxbow Books, Oxford. £ 45, —. ISBN 1-902937-19-8; ISSN 1363-1349. xii, 344 Seiten mit zahlreichen Abbildungen.

Seit dem Auseinanderfallen der Sowjetunion kommt es verstärkt zum wissenschaftlichen Austausch mit den Archäologen in ihren Nachfolgestaaten und damit verbunden zu multilateralen Projekten. Es galt und gilt immer noch, sich mit dem Forschungsstand und dem Fundgut von Regionen vertraut zu machen, die lange Zeit aus politischen Gründen nur unter erschwerten Bedingungen zugänglich waren. Besonderes Interesse kommt dabei der Vor- und Frühgeschichte des Steppen- und Waldsteppengürtels Eurasiens zu. Das ist sicherlich mit der Größe dieses Naturraums zu erklären, doch haben die ebenfalls nicht minder riesigen Waldgebiete nie eine solche Aufmerksamkeit erfahren wie die südlich anschließende Steppenregion, die als prädestiniert für eine auf Viehzucht basierende Wirtschaftsweise gilt. Für diese Bevölkerungsgruppen wird eine wie auch immer ausgeprägte Weidewirtschaft angenommen, denen eine größere Mobilität als den Ackerbau treibenden, sesshaften Populationen zugesprochen wird. Mobile Gemeinschaften sind wiederum für den Prähistoriker interessant, hofft man doch – kurz gefaßt –, daß sich ihre Bewegungen vor allem aufgrund von Interaktionen untereinander und mit den sesshaften Gruppen im archäologischen Fundgut niederschlagen.

Nicht umsonst trägt somit das hier zu besprechende Buch den Titel „Ancient interactions“, das den ersten Band der Konferenz „Late Prehistoric Exploitation of the Eurasian Steppe“, die