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A L'OCCASION DE SES SOIXANTE ANS

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## THE NEOLITHIC OF THE GREAT HUNGARIAN PLAIN AND THE VINČA COMPLEX

### NEW ARCHAEOLOGICAL EVIDENCES FOR THE RELATIONS

*Abstract.* – The Great Hungarian Plain has always been closely connected to the prehistoric development of Southeast Europe because of its geographic-climatic characteristics. These connections were especially well expressed during the Neolithic when several cultural phenomena of the territory display obvious Southern origins.

The new archaeological finds of the Tisza region hint at the partial contemporaneity of the Kőrös culture, the Alföld Linear Pottery and the Vinča A. These results offer a possibility for the rethinking of the "Proto-Vinca" problem.

Important evidences about the contacts extending into deeper spheres are the sacrificial pits from the Hungarian Plain (sites of Tiszaug–Vasutállomás and Tiszaigar–Homokbánya) in which traces of Vinča cultural phenomena may be detected.

The diffusion of the Tisza and Herpály culture tells and their geographical distribution, suggest essential cultural links with the relevant settlements in Transylvania and the Banat. The material results of the Tisza and the Vinča exchange networks and the strong connections of the two cultural entities have been described by several authors. The Vinča import wares from the site of Őcsöd–Kováshalom enrich the earlier picture.

The Great Hungarian Plain has always been closely connected to the prehistoric development of Southeast Europe because of its geographic-climatic characteristics. These connections were especially well expressed during the Neolithic when several cultural phenomena of the territory display obvious Southern origins. At the same time, these very features often define the Northernmost zone of Balkan–Aegean cultural influence. For this reason, the Neolithic of the Great Hungarian Plain and its contacts have lain at the centre of interest of international archaeological research.

It was among others, G. Childe,<sup>1</sup> F. Tompa,<sup>2</sup> Banner,<sup>3</sup> S. Gallus,<sup>4</sup> F. Holste,<sup>5</sup> J. Banner – M. Párducz,<sup>6</sup> V. Miložčić,<sup>7</sup> F. Schachermeyr,<sup>8</sup> and I. Kutzián,<sup>9</sup> who dealt first with the archaeological contacts between the Tisza region and the Balkans, knowing the results of the excavations at Vinča.<sup>10</sup> These pioneering works drew attention, as early as the beginning of the century, to the definitive role of the Vinča culture in the Neolithic of the Hungarian Plain. Another fact recognized early on was the relationship between the material of the Körös culture and that of the site of Starčevo.<sup>11</sup>

Parallel to these results emerged the problem of the interpretation of Vinča forms in the artifact assemblages of the Körös culture, for which the publication of the excavation at the site of Ószentiván VIII provided the basis.<sup>12</sup> Later, J. Makkay and O. Trogmayer isolated the Proto-Vinča phase or type group inside the Körös culture, deduced from analogies to finds from Maroslele-Pana 3. g. and Dévaványa–Atyaszeg.<sup>13</sup> This theory supposed an internal development within the Körös culture of the Tisza region, similar to the neighbouring Starčevo complex, culminating in the Vinča culture.<sup>14</sup> This problem was later related to that of the Szatmár group located in the upper reaches of the Tisza.<sup>15</sup> It has turned out that the Szatmár I group was related to the Transylvanian Körös-Cris culture, especially with regard to the Méhtelek finds.<sup>16</sup> On the other hand, the Szatmár II group is actually the earliest phase of the Alföld Linear Pottery, (ALP) as characterized by idols with triangular faces culturally typical of the ALP, special face-pots with bow-like engraved decoration, Vinča A-type bone soopns, and especially by incised and painted decoration.<sup>17</sup> The same incised ceramic

<sup>1</sup> Childe, 1927, 79–87; Childe, 1929, 26–35; Childe, 1930, 255–262.

<sup>2</sup> Tompa, 1934–35, 46–47.

<sup>3</sup> Banner, 1936, 271; Banner, 1937, 32.

<sup>4</sup> Gallus, 1938, 525–530.

<sup>5</sup> Holste, 1939, 6.

<sup>6</sup> Banner-Párducz, 1946–1948, 17–41.

<sup>7</sup> Miložčić, 1949, 79–81, 91–92; Miložčić, 1950, 108–118.

<sup>8</sup> Schachermeyr, 1953, 273–278; Schachermeyr, 1953–54, 15–24.

<sup>9</sup> Kutzián, 1944–47, 99–148.

<sup>10</sup> Vasić, 1932–36, *passim*.

<sup>11</sup> Fewkes–Goldman–Ehrich, 1933, 48–51; Banner, 1935, 121–125; Banner, 1936, 271; Tompa, 1934–35, 46; Kutzián, 1944–47, 99–102.

<sup>12</sup> Banner-Párducz, 1946–1948, 23–30, 35–41; Bognár-Kutzián, 1966, 263–264.

<sup>13</sup> Makkay, 1965, 10; Makkay, 1982, 26–31 and note 28. with further literature; Trogmayer, 1964, 67–86.

<sup>14</sup> Srejović, 1963, 7; Brukner, 1968, 93.

<sup>15</sup> Kalicz-Makkay, 1972, 77–92; Kalicz-Makkay, 1977, 18–29; Kalicz, 1980, 97–103; Kalicz, 1983, 108–109; Makkay, 1982, 42–54.

<sup>16</sup> Kalicz-Makkay, 1974; Kalicz-Makkay, 1976, 22–23; Kalicz, 1980, 102–103; Makkay, 1982, note 91.

<sup>17</sup> Kalicz-Makkay, 1972, 79–81; Kalicz-Makkay, 1977, 22–26; Kalicz, 1980, 120–122; Makkay, 1982, 26–31; Raczky, 1989, 234–235, figs. 2–5.

decorations can be found on several Körös sites, earlier assigned to the Proto-Vinča period, on the Southern part of the Hungarian Plain (e. g. Öcsöd-Kirito).<sup>18</sup> This is the very moment when the connection between Szatmár group and the early Vinča complex can be established. Since the Szatmár II, i. e. the earliest ALP runs parallelly with the Ciumesti-Piscolt-Vinča A, the Körös find complexes of the Central and Southern part of the Alföld, earlier called Proto-Vinča, may be considered contemporary to Vinča A. The next logical step is that the end phase of the Körös is parallel with the beginning of the Vinča A which means that the name "Proto-Vinča" becomes anachronistic.<sup>19</sup> This relative chronological system explains why the Transdanubian Linear Pottery (TLP) displays typological affinity towards both the earliest Alföld Linear Pottery –ALP) and the latest Körös.<sup>20</sup> The supposed partial contemporaneity of the Körös culture, the ALP and the Vinča A in the Tisza region corresponds to G. Lazarovici's theory concerning the Banat.<sup>21</sup> Divergencies may occur in the different territories as far as the longevity of the coexistence of the various cultural groups is concerned. The problems of Proto-Vinča and the different views of it have been discussed several times in detail by N. Kalicz, J. Makkay and J. Chapman.<sup>22</sup>

Contact between the Alföld Linear Pottery and the Vinča culture was established, curiously enough, through the marshy area of the Körös rivers, the Maros, the Aranka and the Temes. It is also important to note that there are more imported ALP fragments on Banat sites than vice versa.<sup>23</sup> It may perhaps hint at the special direction and content of cultural relations. The early contacts are convincingly described by G. Lazarovici, based on the sites of Gornea and Fratelia, among others, which belong to the Vinča A period.<sup>24</sup> The other endpoint of the connections is illustrated by the Vadna grave, belonging to the sphere of influence of classical ALP, where one of the grave goods was a solid pedestal, red painted Vinča bowl.<sup>25</sup> To judge from scattered examples, the contacts reconstructed during the classical phase of the ALP and the Vinča A could not have been very intensive. With the disappearance of the Körös culture, a new economy and settlement type forms, better adapted to the circumstances of the Tisza region, was manifested by ALP occupation of the whole Hungarian Plain. In this development, the main dynamic related to inner forces within the context of an adaptational process. (As a result of this change a new form of animal hus-

<sup>18</sup> Raczky, 1988, 28, figs. 2–9.; Raczky, 1989, 234–235, fig. 7.

<sup>19</sup> Raczky, 1983, 187–190; Raczky, 1988, 27–29; Raczky, 1989, 234–235.

<sup>20</sup> Kalicz, 1978–79, 13–46; Makkay, 1978, 9–60; Pavúk, 1980, 7–90.

<sup>21</sup> Lazarovici, 1979a, 29–31; Lazarovici, 1983, 135–141; Lazarovici, 1984, 70–71; Lazarovici-Németi, 1983, 26, 37.

<sup>22</sup> Summary of the opinions: Kalicz, 1985, 22–23; Makkay, 1987, 15–24; Makkay, 1990, 113–122; Chapman, 1981, 33–38.

<sup>23</sup> Kalicz-Makkay, 1977, 94; Lazarovici, 1976, 211; Lazarovici, 1979, 142; Szénászkzy, 1983, 244–246; Trogmaver, 1982, 279–283; Makkay, 1982, 30–31 and notes 36–37.

<sup>24</sup> Lazarovici, 1983, 135–141 and fig. 1: 1–4, fig. 2: 1–17.

<sup>25</sup> Korek, 1957, 15, 24, pl. 1: 2.

bandry with the leading elements of cattle and pig emerged in this territory).<sup>26</sup> That is, the direct effect of the Vinča culture cannot be observed on the developed economic strategy of the ALP.

Contrary to the previous period, the intensification of Vinča contacts may be observed during the later phase of the ALP, together with the appearance of the Bükk, Szilmege, Esztár, and Szakálhát cultural groups.<sup>27</sup> This change can be demonstrated by the quantitative growth of prestige import goods. The most illustrative example, however, is the Southern spread of Bükk and Szakálhát pottery.<sup>28</sup> One of the most important manifestations of cultural interrelationships is the mixed material culture of the Bukovat group, which according to G. Lazarovici's research, occupied the territory between the Maros and the Temes rivers.<sup>29</sup> In this group the decorative elements of the ALP–Szakálhát pottery can be found together with ornamental styles from the Vinča. All these cohere in a new cultural synthesis approximately from the beginning of Vinča B1, according to the majority of specialist. The proofs of Szakálhát–Tisza–Vinča contacts were not long ago recognized at the sites of Battonya–Parázs tanya, Battonya–Vidapart and Battonya–Gödrösök with data indicating contemporaneity with Vinča B1 and the very beginning of B2.<sup>30</sup>

Further important evidence about the contacts extending into deeper spheres are the sacrificial pits from the Hungarian Plain in which traces of Vinča cultural phenomena may be detected. At the site of Tiszaug–Vasútállomás, the neck fragment from a big face-pot together with the characteristic engraved M motive of the Szakálhát group (Fig. 1: 1) was found in a small cylindrical pit.<sup>31</sup> The rest of the pot was missing, so it seems that the face was intentionally 'buried' in the pit. The same assemblage contained a small bowl with incised ornament (Fig. 1: 2). This ornament in itself is alien to the Szakálhát group, which is also underlined by another special feature: there is, for example, a group of incised symbols on its base.<sup>32</sup> It is a well-known fact that similar symbols can be found in the Vinča–Tordos period in the Balkans, although they rarely occur on the Hungarian Plain.<sup>33</sup> This fact means that an alien cultural element, a bowl with incised marks on the base, appears in the Szakálhát cultural context as part of a sacred practise. It is a strikingly fresh contextual element in Szakálhát–Vinča cultural relationships. Pottery fragments from the Vinča culture were found in

<sup>26</sup> Bökönyi, 1969, 226–227; Bökönyi, 1975, 4–9; Bökönyi, 1984, 28–32. etc.

<sup>27</sup> Kalicz–Makkay, 1977, 15–17; Kosse, 1979, 134–135; Makkay, 1982, 31 and note 37, 42–60, 96–101.

<sup>28</sup> Kalicz, 1971, 105–155; Lichardus, 1974, 101–108; Kalicz–Makkay, 1977, 45, 101–104, 84–85, 106–110; Lazarovici, 1979, 165; Lazarovici, 1983, 158; Sherratt, 1982a, 307.

<sup>29</sup> Lazarovici, 1976, 212–213; Lazarovici, 1979, 143–155; Lazarovici, 1983, 141–158.

<sup>30</sup> Szénászkzy, 1977, 216–220; Szénászkzy, 1978, 3–12; Szénászkzy, 1979, 67–77; Szénászkzy, 1988, 5–29; Goldman, 1978, 13–60; Goldman, 1984, *passim*.

<sup>31</sup> Raczky, 1982, 223–230, fig. 3: 1.

<sup>32</sup> Raczky, 1982, fig. 3: 2–3.

<sup>33</sup> Makkay, 1969, 9–49; Makkay, 1990a, 29–81; Renfrew, 1976, 192–195; Winn, 1981, 11–40.

another early Szakálhát assemblage from the same site, where the ALP decorative traditions are still characteristic. Both the material and the decoration of these import goods fundamentally differ from the local ALP–Szakálhát wares.<sup>34</sup> On these fragments dots or stabs can be seen between incised double lines. The most probable dating of the Tiszaug phenomena seems to be the very beginning of Vinča B1.<sup>35</sup>

Another sacrificial pit has recently been unearthed in Tiszaigar–Homokbánya; a hearth and traces of burning were found on the bottom of the pit, emphasizing its special function. The fragment of an Esztár type face-pot was found in it (Fig. 2: 1), displaying the vaulted decoration of the relevant face-pots from the Tiszadob–Bükk group,<sup>36</sup> or rather its black-on-red painted variety. The nearest parallels from Esztár assemblages were published from the site of Berettyószentmárton–Morotva<sup>37</sup> and this new painting technic (painting before firing) in the younger ALP contexts of the Berettyó region has had the closest connection with the wares of the Lumea–Nouá complex in Transylvania.<sup>38</sup>

An astonishing find beside the face-pot in Tiszaigar was the 15 x 13 cm clay tablet (Fig. 2: 2). Geometric motifs in three parallel outlined vertical fields were incised on it. The main ornament was completed by 3 single and 2 double engravings outside the field frames. The first approach would suppose a highly stylized human figure, which is best seen in the pentagonal face in the upper part of the central vertical field and the hexagonal body under it. Other interpretations may, of course, also arise, however the symbolic representations of standing (dancing?) human figures have become very common in the local Late Neolithic and these have always connected with special objects of the Tisza–Herpály–Csoszhalom cultural entities.<sup>39</sup>

The Tiszaigar clay tablet, nevertheless, remains unique in the Middle Neolithic of the Hungarian Plain. The only phenomenon which may be related to it is, perhaps, a small decorated clay disc from Battonya–Vidpart, from an early Szakálhát milieu.<sup>40</sup> The assemblage associated with the Tiszaigar find includes pottery fragments from the younger ALP, Esztár and early Szakálhát periods. Accordingly, it can be related, with great certainty, to the end of Vinča A or the beginning of Vinča B1.

The Tiszaigar clay tablet certainly belongs to the complex problem-circle of Tordos–Tartaria which has recently been treated in detail by J. Makkay,<sup>41</sup> S

<sup>34</sup> Raczy, 1982, fig. 5: 9–10.

<sup>35</sup> Raczy, 1982, 226.

<sup>36</sup> Kalicz–Makkay, 1972a, 13–15; Kalicz–Makkay, 1977, 61–64; Makkay, 1991, 321.

<sup>37</sup> Máthé, 1979, pl. 1, fig. 1, fig. 3 (the latter is turned upside down).

<sup>38</sup> Kalicz–Makkay, 1977, 52, 105–106; Comsa, 1974, 7–8; Paul 1981, 206; Lazarovici, 1991, 100–114; The best parallel for the Hungarian face-pots is from the site of Píscolt: Lazarovici–Németi, 1983, pl. XXI: 1.

<sup>39</sup> e. g. in: Raczy (ed) 1987, Szegvár figs. 4, 22–24, Ócsöd figs. 19–20.

<sup>40</sup> Szénászy, 1979, 75, fig. 2; some critical remarks: Makkay, 1990a, 73.

<sup>41</sup> Makkay, 1969, 9–49; Makkay, 1974–75, 13–31; Makkay, 1990a, 28, 40–81.

M. M. Winn,<sup>42</sup> E. Masson,<sup>43</sup> H. Todorova,<sup>44</sup> B. Nikolov<sup>45</sup> and M. Gimbutas<sup>46</sup> so there is no need to discuss it here. It must, however, be emphasized that the phenomena observed in Tiszaug and in Tiszaigar are highly similar. The Vinča type elements appear in both sites within the sphere of sacred belief. It means that during this period the cultural contacts between the Hungarian Plain and the Balkans became stronger, also exercising influence on the 'ideological' sphere. A good example of the reciprocal effect is provided by the Szakálhát type face-pot in the Bukovat group<sup>47</sup> and from Vinča itself.<sup>48</sup> Behind the standardized anthropomorphic representations lies a similarity of transcendent ideas, i. e. a relationship on the ideological background may be hypothesized. All these provide perhaps strong enough evidence to demonstrate the closer connection between the Tisza region and the territory of Banat-Transylvania beginning from the end of Vinča A and developing through Vinča B1.

A dynamic settlement concentration started at the end of the Vinča B1 period on the territory of the Szakálhát group, especially in the Southern part of the Plain.<sup>49</sup> This process of nucleation consequently appears on a certain level of the Neolithic development throughout Europe too.<sup>50</sup> Accordingly this re-organization, also touching economic and social spheres, resulted from a local development on the Plain in just the same way as elsewhere. The emergence of the tell settlements South of the Körös rivers and the beginning of the Tisza culture has been considered the result of extended Southern influence from the end of Vinča B1 and the beginning of Vinča B2.<sup>51</sup> Earlier views, according to which settlement nucleation and tell settlements were the manifestations of a single event, inhibited research for a long time.<sup>52</sup> The best argument against this view is the existence of the great Tisza settlements North of the Körös rivers, which are not tell-like settlements and attest to the phenomena of a different type of settlement nucleation.<sup>53</sup> The early diffusion of the Tisza and Herpály culture tells and their geographical distribution, suggest essential cultural links with the relevant settlements in Transylvania and the Banat.<sup>54</sup> It is further underlined on

<sup>42</sup> Winn, 1981, 19–184.

<sup>43</sup> Masson, 1984, 89–123.

<sup>44</sup> Todorova, 1986, 207–212.

<sup>45</sup> Nikolov, 1986, 166–184.

<sup>46</sup> Gimbutas, 1991, 308–321.

<sup>47</sup> Lazarovici, 1983, fig. 8: 17, fig. 15: 3, 7, 9.

<sup>48</sup> Vasić, 1932–1936, (1936) pls. 108–109 and on page 32, fig. 69; Kalicz, 1971, 150–153; Kalicz-Makkay, 1972a, 9–13.

<sup>49</sup> Makkay, 1982, 123–127; Makkay, 1991, 319–323; Sherratt, 1982, 17–20; Kalicz, 1986, 127–132; Raczky, 1987, 69.

<sup>50</sup> Starling, 1985, 41–57.

<sup>51</sup> Kalicz-Raczky, 1987, 21, 25–27.

<sup>52</sup> Makkay, 1982, 104–163.

<sup>53</sup> Kalicz, 1986, 127–131; Kalicz-Riczky, 1987, 15–19; Raczky, 1987, 69–70; Makkay, 1991, 322.

<sup>54</sup> Kalicz, 1985, 128–130; Raczky, 1987, 70; Makkay, 1991, 322.



the Plain by the great wattle-and-daub houses with raised floors, with split trunk reinforcing constructions and sometimes having a foundation trench structure.<sup>55</sup> It seems probable that the tell settlement type associated with a settled way of life came to the Hungarian Plain from the above mentioned direction. The cultural changes in the Tisza region must have felt the Northern diffusion of the developed intensive production economy of the Balkans. The changes appearing in consequence of these effects were soon accepted as indicated in several studies by A. Sherratt,<sup>56</sup> R. Tringham,<sup>57</sup> T. Kaiser – B. Voytek,<sup>58</sup> B. Brukner<sup>59</sup> and J. Chapman.<sup>60</sup> Thus at the turn of Vinča B1 and B2 a new economic form appears on the Plain which indicates the beginning of the Late Neolithic in the Tisza region.<sup>61</sup> This northwards extension of the tell-economy was greatly influenced by the neighbouring Southeastern cultural area, namely the Vinča culture. It represents an even more intensive phase of cultural contacts. At the same time, the network of these contacts also spread, e. g. the relationship between Transylvania–Banat and the Plain became more significant.<sup>62</sup>

The material results of the Tisza and the Vinča exchange networks and the very strong connections of the two cultural entities have been described by several authors.<sup>63</sup> The best example seems to be the Csóka (Čoka)–Kremenyák settlement, where something like a symbiosis of the two cultural constituents may be observed.<sup>64</sup> The other import goods only enrich the picture, compared to this site. Thus it was no wonder that pottery fragments with channelling (Fig. 3: 1–4, Fig. 4: 2–3), pattern-burnishing (Fig. 3: 5) solid pedestals (Fig. 5: 3, 5–7), red slip (Fig. 5: 1, 2, 4) and characteristic incised decoration (Fig. 4: 1), all certainly Vinča import wares, have been found in Hódmezővásárhely–Kökénydomb,<sup>65</sup> Battonya–Gödrösök<sup>66</sup> and lately, in Öcsöd–Kováshalom.<sup>67</sup> There are also some new examples for the special pottery signs of Vinča type in the Tisza culture (Fig. 3: 6–7).

The application of bitumen for the decoration of Tisza pottery presents the clearest proof of the exchange contacts with Transylvania.<sup>68</sup> Accumulation of

<sup>55</sup> Kalicz–Raczky, 1987, 18–19; Horváth, 1989, 88–90.

<sup>56</sup> Sherratt, 1983, 190–194.

<sup>57</sup> Tringham, 1984, 16–18.

<sup>58</sup> Kaiser–Voytek, 1983, 324–353.

<sup>59</sup> Brukner, 1986–87, 33–42.

<sup>60</sup> Chapman, 1989, 33–58.

<sup>61</sup> Kalicz–Riczky, 1987, 25–27.

<sup>62</sup> Sherratt, 1982, 19–23; Raczky, 1986, 106; Kalicz, 1989, 105–106.

<sup>63</sup> Kalicz, 1970, 14–18; Kalicz, 1971, 153–156; Kalicz, 1989, 104–106; Chapman, 1981, 106–108.

<sup>64</sup> Banner, 1960, 1–56; Bognár–Kutzián, 1966, 263–265.

<sup>65</sup> Banner, 1930, pl. XV: 7)

<sup>66</sup> Szénászký, 1978, figs. 1–5.

<sup>67</sup> Raczky, 1986, fig. 6: 2, fig. 10: 14, 15, 18, 20; Raczky, et al. 1985, pl. 25: 7–8; Raczky, 1987,

<sup>68</sup> Raczky, 1986, 104; Kalicz–Raczky, 1987, 22.



prestige raw materials (Spondylus and copper) has been observed in the latest excavations on the Late Neolithic sites of the Tisza region.<sup>69</sup> An obvious trace of active contacts is the large amount of lithic raw material from distant sources.<sup>70</sup>

The finds suggest that the complex rites, connected to domestic shrines, were established as the result of Balkan influence, especially in the Tisza culture. Parallel phenomena at Vésztó, Gorzsa and Parta should be considered.<sup>71</sup> Earlier, J. Makkay pointed out similar connections concerning the male figures seated on thrones, however his argumentation has had some problematic points.<sup>72</sup> An increasing number of analogues to the bucrania of the Vinča culture, summarized by J. Chapman,<sup>73</sup> have been found on the Plain (Gorzsa, Herpály).<sup>74</sup> Similarly, the altar or shrine depiction from Öcsöd decorated with double animal heads, hints at Balkan origins.<sup>75</sup>

The above data show that contacts between the Neolithic cultures of the Hungarian Plain and the Vinča culture were fully developed in the period between Vinča B2 and Vinča D1, when the development of the two cultural territories was most strongly related. Later, with the disappearance of the tell settlements in the Tisza region, the intensity of the contacts decreased.<sup>76</sup>

## НЕОЛИТ ВЕЛИКЕ МАЂАРСКЕ РАВНИЦЕ И ВИНЧАНСКИ КОМПЛЕКС (Нови археолошки докази о њиховим везама)

### Резиме

Захваљујући својим географско-климатским карактеристикама, велика мађарска равница увек је била тесно повезана са праисторијским развојем југоисточне Европе. Ове су везе биле посебно изражене током неолита, када многе културне појаве у овој области носе јасна обележја јужњачког порекла.

Још почетком овог века пионирски радови су скренули пажњу на кључни значај винчанске културе за неолит мађарске равнице.<sup>1-10</sup> Рано је откривена и повезаност између материјала Кёрџс културе и материјала нађеног на налазишту Старчево.<sup>11</sup> Упоредо с овим резултатима појавио се проблем интерпретације винчанских облика у затвореним налазима предмета Кёрџс културе.<sup>12-13</sup> Ово је питање касније доведено у везу са проблемом групе Szatmár, која се распростирала у области горњег тока Тисе.<sup>15-16</sup> Испоставило се да је група Szatmár I била повезана са трансилванском културом Кёрџс-Крис,

<sup>69</sup> Kalicz, 1989, 106.

<sup>70</sup> Kaczanowska, 1985, 124-150; Biró, 1988, 271-272; Lech, 1991, 566-569.

<sup>71</sup> Hegedűs-Makkay, 1987, 92-103; Horváth, 1987, 44; Lazarovici, 1985, 7-71; Lazarovici, 1986, 12-22; Lazarovici, 1989, 149-174.

<sup>72</sup> Makkay, 1964, 3-64; Makkay, 1978, 164-183.

<sup>73</sup> Chapman, 1981, fig. 93.

<sup>74</sup> Horváth, 1987, 45; Kalicz-Raczky, 1984, 135; Kalicz-Raczky, 1987, 121.

<sup>75</sup> Raczky, 1986, 104-105, fig. 7: 2; Raczky, 1987, fig. 28.

<sup>76</sup> Bognár-Kutzián, 1972, 183-186; Makkay, 1982, 158-159; Kalicz-Raczky, 1984, 133; Kalicz-Raczky, 1987, 26-27.

што нарочито важи за налазе из Méhtelega. С друге стране, група Szatmár II заправо представља најранију фазу линеарне Alföld керамике, коју карактеришу идоли троугластог лица, лонци с цртежом лица са лучном декорацијом, коштане кашике типа Винча А и, пре свега, декорација урезивањем и сликањем.<sup>17</sup> Иста врста декорације може се наћи на неколико налазишта Kőrös културе на југу мађарске равнице, која су раније приписивана прото-винчанском периоду (на пример Ócsöd-Kiritó).<sup>18</sup> Управо у том периоду се може установити веза између групе Szatmár и раног винчанског комплекса. Будући да се култура Szatmár II, тј. најранија линеарна керамика Алфолд, временски поклапала са Ciunesti-Piscolt-Винча А, налази Kőrös комплекса у јужним областима Алфолд, раније познати под називом прото-Винча, могу се сматрати савременим у односу на Винчу А. Претпоставка о делимичном преклапању Kőrös културе, линеарне Alföld керамике и Винче А у Потисју одговара ситуацији у Банату.<sup>21</sup>

За разлику од претходног периода, јачање контаката са Винчом видљиво је у каснијој фази линеарне Alföld керамике, као и појава културних група Bükk, Szilme, Esztór и Szakálhát.<sup>27</sup> Значајна сведочанства о дубљим додирима представљају жртвене јаме са мађарске равнице, које показују трагове винчанских културних појава (Tiszaug-Vasutólmás и Tiszaigar-Homokbánya, С. 1–2).

Распрострањеност делова који припадају потиској и Негралу култури и њихов географски распоред наводе на закључак о суштинским културним везама са одговарајућим насељима у Трансилванији и Банату. Материјалне последице размене између потиске и винчанске културе и снажне везе између њих описивало је више аутора.<sup>63</sup> Нови налази импортоване винчанске керамике из Ócsöd-Kováshaloma обогатили су наша досадашња сазнања (Сл. 3–5). Наведени подаци показују да су додире између неолитских култура мађарске равнице и винчанске културе били у пуној мери развијени у периоду између Винче Б2 и Винче Д2, кад је развој двеју културних области достигао највећи ступањ повезаности. Касније, с нестанком телова у Потисју, интензитет контаката је опадао.<sup>76</sup>

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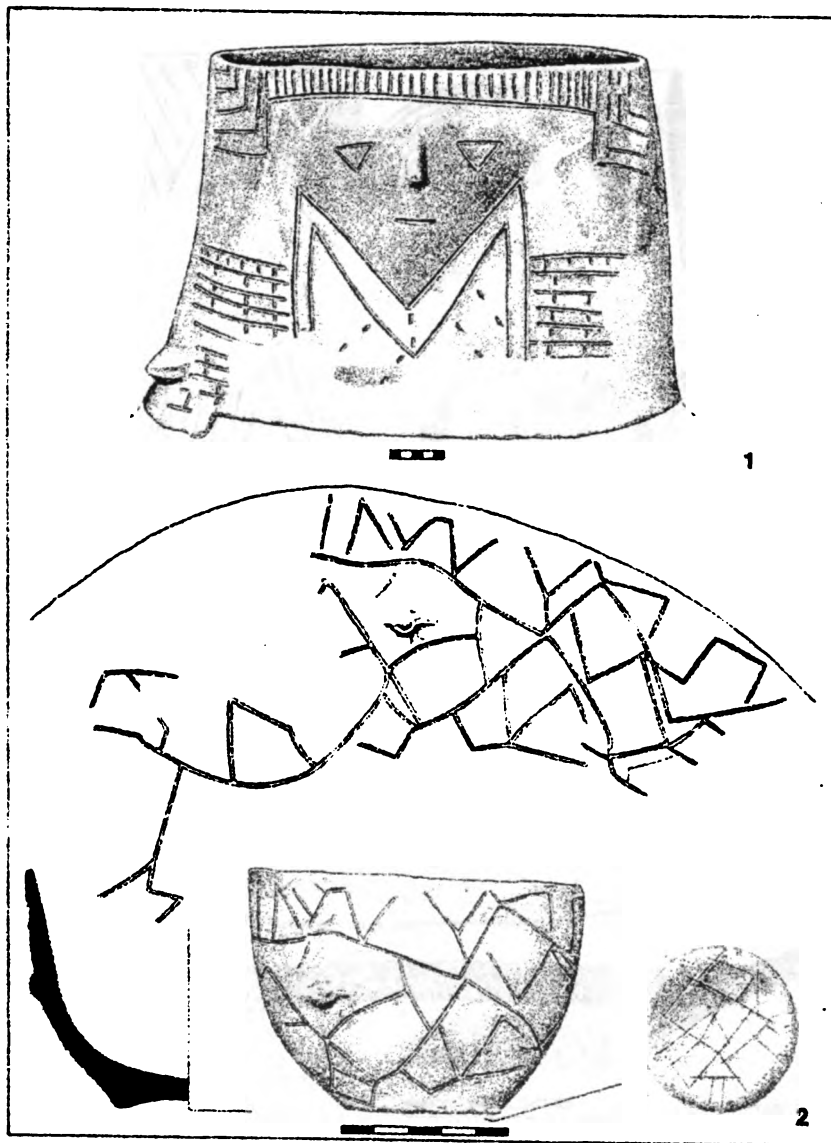
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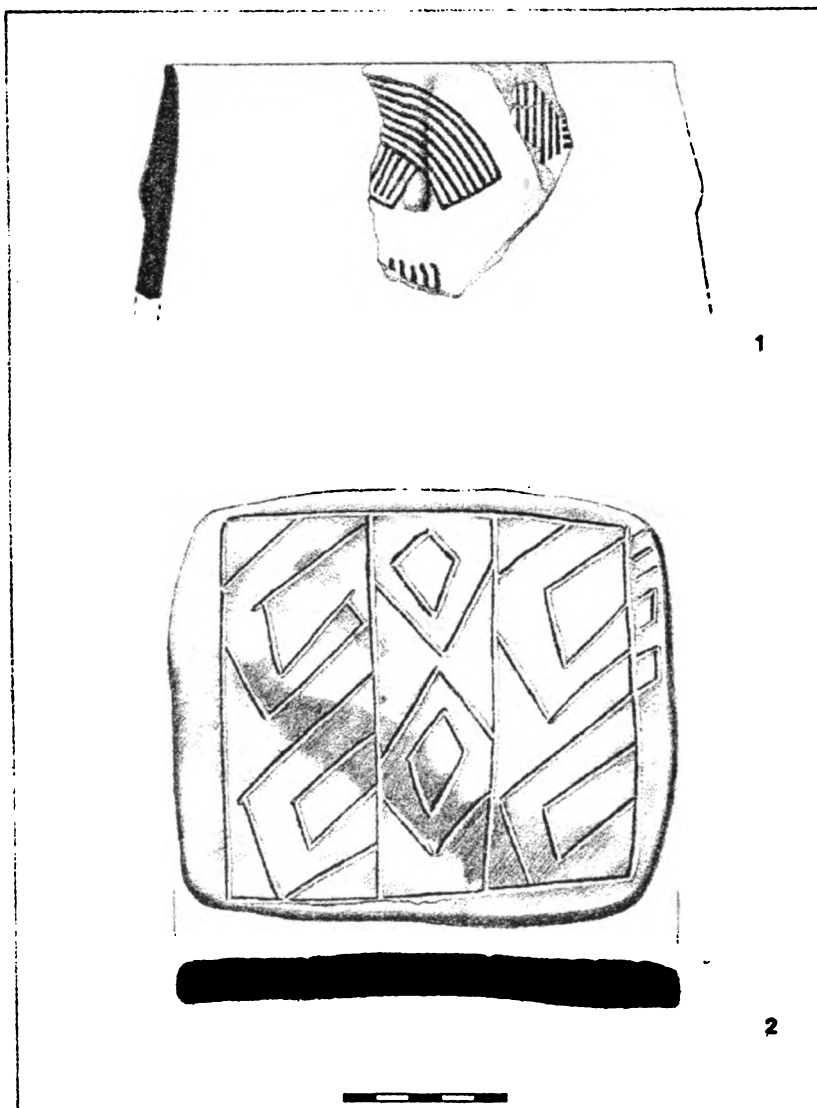
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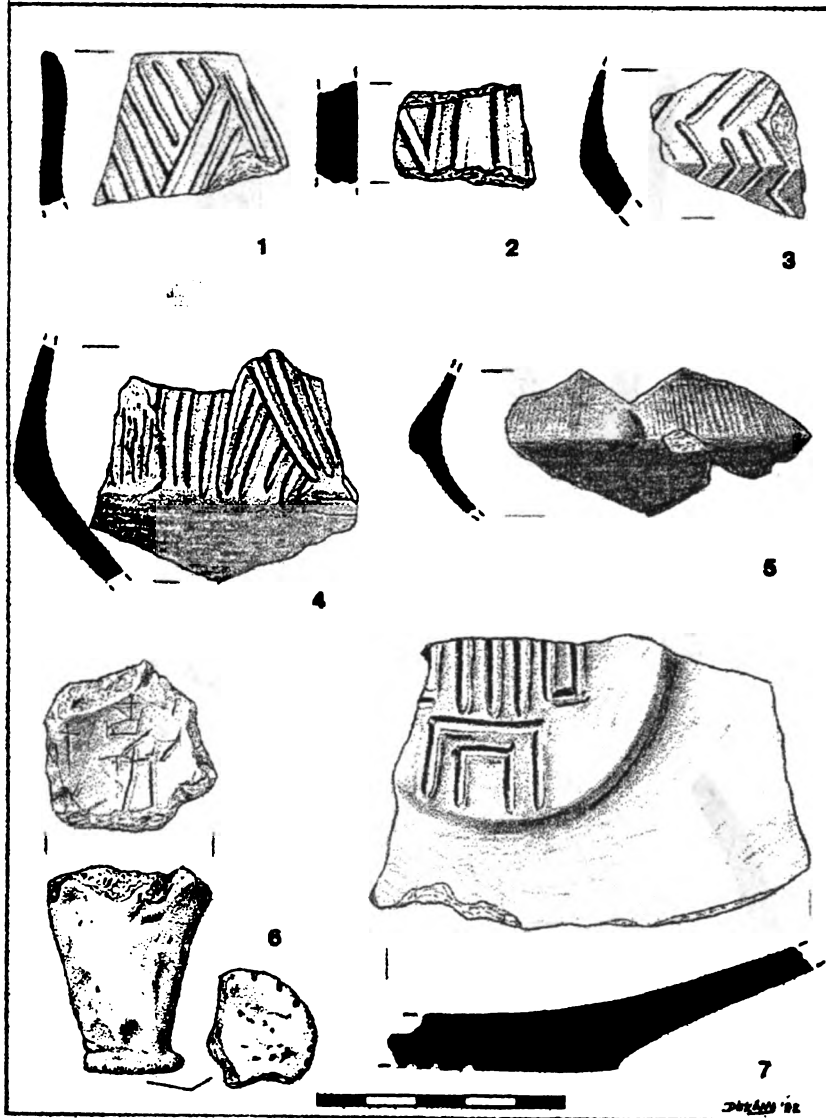




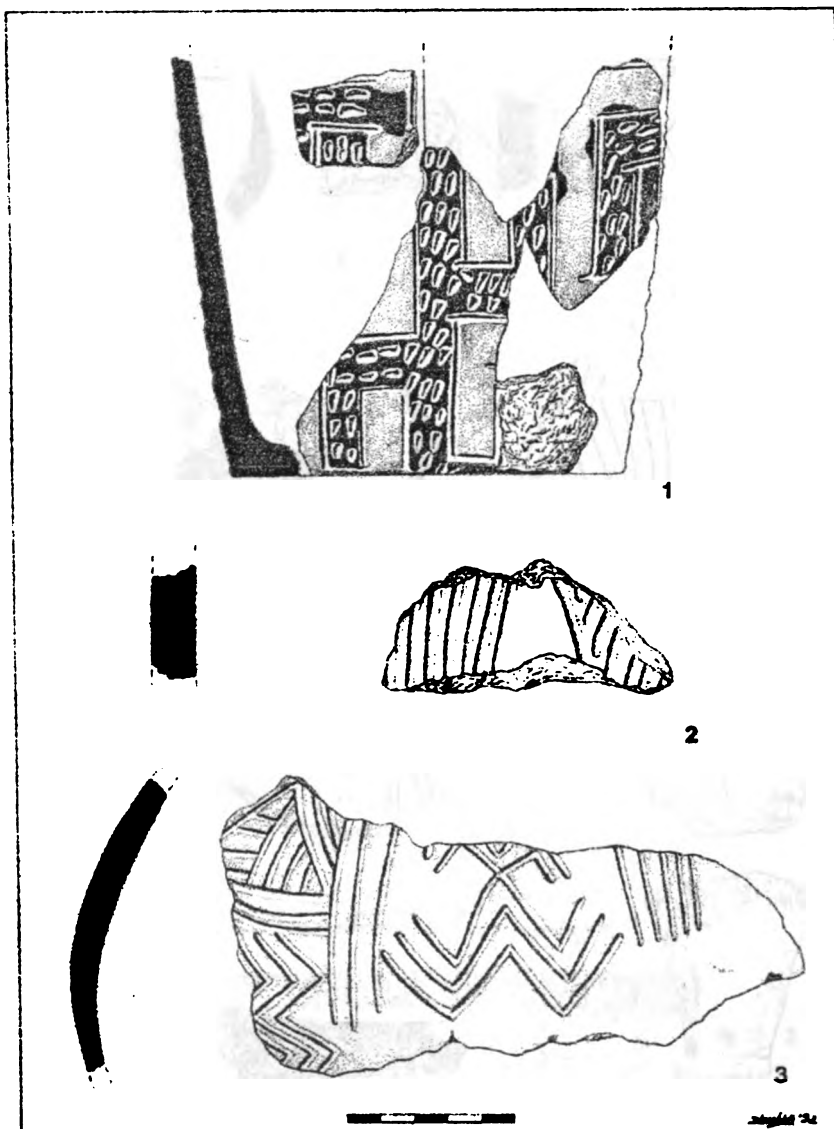
*Pl. 1 Tiszaug-Vasutállomás, sacrificial pit. Face-pot: 1; bowl with incised decoration: 2.*



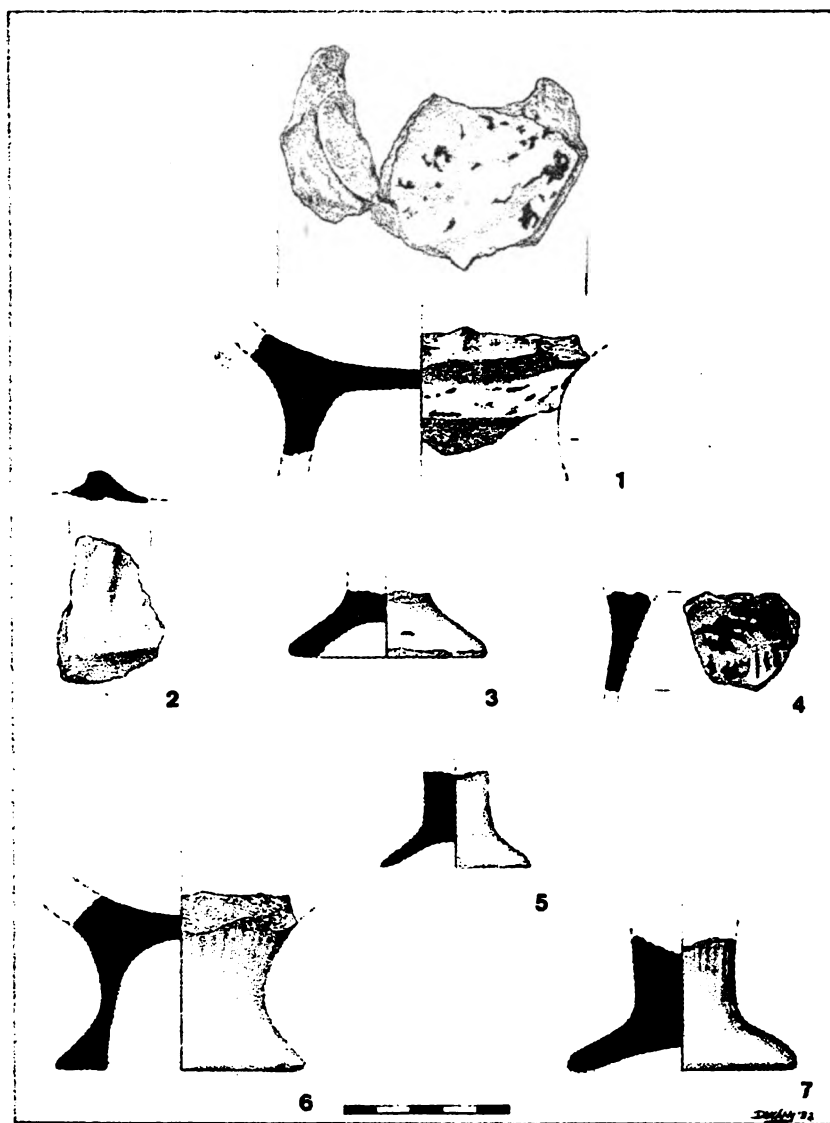
*Pl 2 Tiszaigar–Homokbánya, sacrificial pit. Fragment of a face-pot: 1; clay tablet with incised ornament: 2.*



Pl. 3 Ócsöd-Kováshalom, settlement of the Tisza culture. Imports of Vinča type: 1-7.



Pl. 4 Ócsöd-Kováshalom, settlement of the Tisza culture. Imports of Vinča type: 1-3.



Pl. 5 Ócsöd-Kováshalom, settlement of the Tisza culture. Imports of Vinča type: 1-7.

