KOMENTARZ


„Because Marciniak uses number of identified specimens (NISP) to quantify body part abundance, some of his anatomical groupings include significantly more bones than others. It is therefore not surprising that on site after site, Marciniak finds a “legless” pattern, particularly for cattle, in which head and trunk bones predominate. He suggests this is socially and symbolically significant; he even suggests that legs of cattle were considered “inedible”. Cattle bones were commonly recovered at a greater distance from houses, which again Marciniak suggests has social and symbolic significance. A more parsimonious explanation is that head and trunk bones predominate because there are more head and trunk bones in the carcass.”

I zakończenie artykułu: “I was interested to learn more about the relationships between early Central European farmers and animals, but this book does not bring those relationships to life. The book focuses on dead animals, not live animals. Marciniak mentions evidence that animals were kept in LBK and Lengyel houses, but he does not elaborate on the “social-symbolic implications” of this practice, what it might have been like to live with these animals, or even “practical” reasons why it was done. Small percentages of dog and horse bones are found in pits along with food refuse, but Marciniak never clearly states that dogs and horses were eaten or considers what other roles they may have played in Neolithic society. Were dogs companions to Neolithic farmers? Were horses ridden? Were they status symbols? Such issues are not addressed and I am left knowing no more than I knew when I picked up this book: Neolithic farmers of Central Europe kept cattle, pigs, sheep, and goats.”


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