

### THE FIRST PHOTOS ON THE DAY PETRALONA SKULL WAS DISCOVERED

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Since September 15<sup>th</sup>, 1960, when the Petralona human skull was found (cf. also another Greek communication to the 19<sup>th</sup> EAA Congress, concerning the exact day and time of discovery), several controversial publications have appeared in the international bibliography. According to the authors of the present announcement a full re-examination of the available data is necessary. Towards this direction the first eight photos (some of which have never being presented in front of a scientific Congress) are shown here. During the above mentioned discovery day, these photos were taken by the agronomist Ioannis Malkotsis, who was one of the six men involved. Thus, on one hand, the pictures regarding the group of the Petralona cave “explorers” during that same day, and on the other hand, five of the skull’s views (enface, right profile, above, right profile at  $\frac{3}{4}$  and view from below for its basicranion) are visualized for the Congress participants. The photos were mainly taken keeping the skull on a flat surface (such as a table), but the basicranion view must have being taken when holding it, probably in hands of an unknown woman. The 1st photo that the Petralona man has become worldwide known is that from the front-page of the Thessaloniki “Macedonia” newspaper, September 18<sup>th</sup>, 1960. In this front-page the view of the right profile at  $\frac{3}{4}$ , along with the six persons is presented in a photomontage by an unknown photographer as well as an unknown journalist of the newspaper. Thus, (standing) Kostas Sariannidis, Ioannis Malkotsis, Bassilis Avramis, Ioannis Stathis (with the skull), as well as (sitting) Stavros Hatzaridis and Christos Sariannidis are shown. All eight photos, scanned at a high digital analysis are also presented and discussed herewith.

**Key words:** *Petralona skull, first photos, Khalkidhiki, Central Macedonia, Greece*

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### ANIMALS IN THE FUNERAL RITE AND RITUAL PRACTICE OF THE ANCIENT POPULATION OF GONUR-DEPE

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On the Bronze Age settlement Gonur-depe, ways of ritual use of animals can be divided into three main groups. The first group of animal remains from burials includes: 1) some dissected parts of animal carcasses placed in the burial as a farewell food; 2) full and unviscerated animal carcass placed in the burial as an offering to the higher powers; 3) animals placed entirely in the burial, buried next to it or in concomitant construction, to accompany the deceased to the underworld and become part of its property; 4) full animal carcass in a cenotaph replaced the deceased and buried according to the existing burial rites; 5) some carcass parts of one or more different animals placed in the burial and laid out in a certain order; 6) grave goods from animal bones (including unprocessed isolated corneous rods and astragals). Thus different forms of animal use are often combined. The second group includes separate animal burials or their parts: 1) animals were completely buried in a specially prepared pit or ditch (with grave goods or without); 2) the full animal carcass buried in a specially prepared pit in the dissected form, laid out in a certain order; 3) buried isolated animal parts (mainly the head or horns); 4) parts of the carcasses of animals (or meat food) put in a vessel. The third group includes burials of the cremated animals or their parts: 1) entirely cremated animal carcasses left by the burning; 2) the cremated animal remains placed in specially arranged and issued poles; 3) the remains of burned animals placed in a specially arranged structures in the form of cysts.

**Key words:** *Bronze Age, Gonur-depe, animal remains, burials*

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