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ROMANIAN CONTRIBUTIONS TO THE INDO-EUROPEAN PROBLEM

-summary -

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Iași, 2022

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This paper entitled "Romanian contributions to the Indo-European problem", has as its central theme a historiographical, comparative, and interdisciplinary study of Romanian literature on the Indo-European issue, studying the contributions of Romanian historians and linguists about theories on Indo-Europeans, homeland, the spread and the process of Indo-Europeanization.

The field of Indo-European studies is constantly debated about the homeland, the spread of Indo-Europeans, and their common language. The fact that the Romanian research in this field was not structured in a unitary, balanced work, determined me to choose the historiographical approach. Therefore, the main reason for choosing the topic was to fill a historiographical gap in the literature, seeking to identify Romanian contributions to this

issue, to organize and updating research by Romanian scholars on the Indo-European issue, in the -a unitary corpus.

In addition, I will follow using the comparative method, the positions, and attitudes of Romanian researchers towards the Indo-European problem, towards the existing theories. Also, a very important thing in approaching this topic is the interdisciplinary study, through the analysis of the phenomenon from the archaeological, historical, linguistic, and cultural anthropology point of view, the emphasis being mainly on the interpretation of historical, linguistic, and archaeological data, through the prism of anthropology. cultural, starting from the idea that the process of Indo-Europeanization was carried out following the contact between human communities carrying material and spiritual culture.

The general objective of the research is, therefore, the attempt to structure as clearly as possible, to deepen the Romanian contributions to the Indo-European problem, through interdisciplinary analysis, by relating to existing theories. This generous approach aims to lead to specific conclusions about the Indo-European phenomenon, in general, and of the Romanian contributions in particular.

In approaching this topic I will use sources of information from the Romanian and international literature, both linguistic and historical, but also cultural anthropology. Having an interdisciplinary character and being part of the cultural history of the world, the theories about the Indo-European problem are diverse, many authors such as Marija Gimbutas, Tamaz Gamkrelidze, John Mallory, Colin Renfrew, and others. proposing different solutions. I will follow the problem from the linguistic point of view (origin, spread, and evolution of Indo-European languages), archeological (identification of evidence for establishing the original homeland and migratory routes), and cultural anthropology that pursues the relations between human communities, creators of material, cultural and speaking values. of their languages. Another source of information is the works of linguists who dealt with the comparative grammar of Indo-European languages and the reconstruction of common words from studied Indo-European language families such as Franz Bopp, August Schleicher, Johannes Schmidt, Otto Schrader, Antoine Meillet, Rasmus Rask, William Jones, Jacob Grimm, Hermann Hirt,

and others. We must mention the interest developed for the Indo-European problem, directly or indirectly, by historians such as Marin Dinu Dumitru Berciu, Mircea Petrescu-Dâmbovița, Vladimir Dumitrescu, Eugen Comșa, Petre Roman, Sebastian Morintz, Nicolae Ursulescu, Dumitru Boghian, Mihalache Brudiu, Florin Burtănescu, Horia Ciugudean, Alexandra Comșa, Ann Dodd-Oprițescu, Vladimir Dumitrescu, Nicolae Harțuche, Sabin Adrian Luca or linguists such as Bogdan Petriceicu Hașdeu, Alexandru Philippide, Iuliu Valaori, Teodor Capidan, Teofil Simenschy, Dan Slușanschi, Lucia Wald, Gheorghe Ivănescu, Adrian Poruciuc, Marius Tiberiu Alexianu et al.

Starting from the motivation of the topic, it will follow three directions of research.

The first direction of research is the informational one that will follow the analysis of the main historical-archeological theories related to the original homeland, the distribution routes of the Indo-Europeans, and the Indo-Europeanization process, of the linguistic theories related to the reconstruction of an ancestral Indo-European language. language families in general, as well as a description of the changes and syntheses produced in the Late Eneolithic area by the penetration of Indo-European communities.

The second direction of research is the historiographical one and aims to achieve a synthesis of ideas and research on the Indo-European problem in the vision of Romanian historians and linguists.

The third direction is the comparative one and aims at placing the Romanian / historical and linguistic literature in the currents and theories about the Indo-European problem.

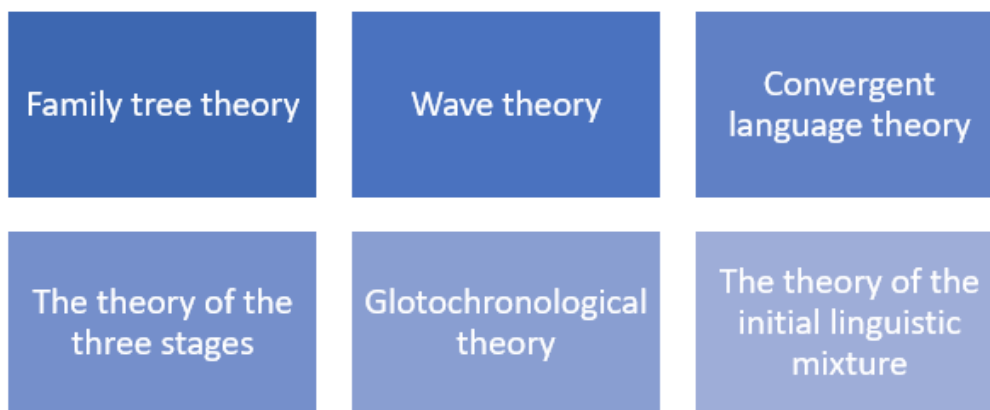
This thesis does not aim to make an analysis of the Indo-European problem from an interdisciplinary point of view, nor to issue opinions on existing theories. As previously mentioned, the thesis intends to gather in a unitary corpus as comprehensive as possible, the Romanian contributions to the Indo-European problem, highlighting the most interesting of them. From an archaeological point of view, the work will be limited to presenting the cultural picture from the end of the Eneolithic and the transition period to the Bronze Age, but also highlight the effects produced by the penetration of allogeneic tribes in the Carpatho-Danubian area.

The first research direction is the informational one that follows the analysis of the main historical-archeological theories related to the original homeland, the distribution paths of the Indo-Europeans, the process of Indo-Europeanization, of the linguistic theories related to the reconstruction of an ancestral proto-Indo-European language. in the final Eneolithic space by the penetration of the proto-Indo-European communities. For this, we studied the theories formulated over time about the original homeland of the Proto-Indo-Europeans, the ways of spreading the Indo-European languages , and how to penetrate different spaces of these communities and the language spoken by them, but also elements of reconstruction of the original language. common findings, which led to the following conclusions:

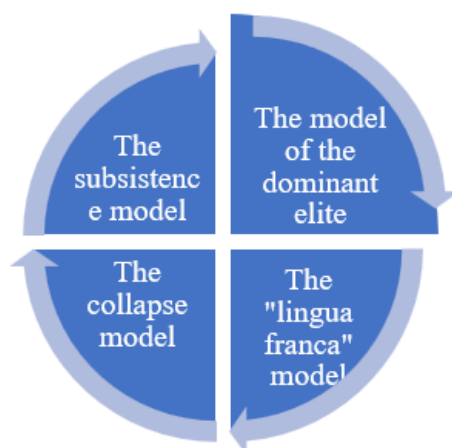
A) Theories regarding the original homeland:

Homeland of Asian descent	The native European homeland	No original homeland
<ul style="list-style-type: none"> • Anatolian theory • Caucasian theory 	<ul style="list-style-type: none"> • North Pontic theory • Central and Northern European theory • Balkan theory 	<ul style="list-style-type: none"> • paleolithic theory

Theories on the spread of proto-Indo-European languages and communities:



Ways of penetration and imposition of proto-Indo-Europeans



The second direction of research is the historiographical one and aims to achieve a synthesis of ideas and research on the Indo-European problem in the vision of Romanian historians and linguists. During this thesis, I tried to bring in the same place, the most important contributions in the research of the Indo-European phenomenon made by Romanian historians and linguists, of important scientific value, but unfortunately, often isolated and not integrated into a unitary corpus. Analyzing the history of research in the field studied, this corpus can be built based on well-structured and synthesized studies conducted in the field of history by Petre Roman and Marius Tiberiu Alexianu, and linguistically by Gheorghe Ivanescu and Theofil Simenschy. Starting from these cornerstones, we gathered the studies on the Indo-European problem in a unitary corpus that showed both the

preoccupation of Romanian researchers with the stated topic, the evolution over time, but also the way they related to the different theories we have. above mentioned. I cannot say that this thesis has managed to complete the entire corpus or include all the Romanian research related to the Indo-European problem, but it opens a path and leaves to future researchers the possibility to complete and improve it.

I enclose, below, a chronological list of works that directly or indirectly refer to the Indo-European problem in Romanian research.

- 1868 - Romanian language, in: *Archivu pentru filologia și istoria*, XIV.
- 1875 - Hasdeu Bogdan Petriceicu, *Principle of Aryan-European comparative philology* comprising the Indo-Persian-Thracian, Greek-Italo-Celtic, and Latvian-Slavic-Germanic groups with applications to the history of the Romanian language. Course held at the Faculty of Letters and Philosophy in Bucharest
- 1890 - Șăineanu Lazar, *Contemporary Linguistics or the neo-grammatical school*. Opening speech of the comparative philology course at the Faculty of Letters in Bucharest,
- 1890 - Buțureanu Grigore C., *The European Origin of the Aryans*
- 1901 - Antonescu Teohari *Dacia, the primitive homeland of the Aryan peoples*
- 1924 - Valaori Iuliu, *Elements of Indo-European linguistics*
- 1925 - Densusianu Ovid, *Reports. Les Langues du monde*, by a group of linguists under the direction of A. Meillet and Marcel Cohen
- 1951 - Petrovici E., *Stalinist Law on the Uneven Development of the Elements of Language*
- 1957 - Ivănescu Gheorghe, *Theories of L.P. Iakubinski*
- 1960. - Graur Alexandru, *General Linguistics Studies*
- 1954 - Berciu Dumitru, *On the problem of the so-called stone scepters / from R.P.R. On the occasion of the publication of a similar discovery in the North Caucasus (U.R.S.S.)*
- 1968 - Moritz Sebastian, Roman Petre, *On the transition from the Eneolithic to the Bronze Age to the Lower Danube*

- 1970 - Dinu Marin, Some problems concerning the transition period from the Eneolithic to the Bronze Age in the extra-Carpathian regions of Romania
- 1972 - Galbenu Doina, Some problems of the transition period from the Neolithic to the Bronze Age on the Romanian territory
- 1973 - Roman Petre, Structural changes of the Late Eneolithic cultures in the Carpatho-Danubian region
- 1979 - Comsa Eugen, Some problems regarding the steppe populations in the northwest of the Black Sea, from the Neolithic period to the beginning of the Bronze Age
- 1980 - Dumitrescu Vladimir, Some remarks on the first migration of the tribes of the North-Pontic steppes west of the Prut
- 1980 - Dodd-Oprîtescu Ann, La céramique Cucuteni C. Son origine. Its historical and cultural significance
- 1980 - Dinu Marin, The Horodiştea-Folteşti complex and the problem of the Indo-Europeanization of the Carpatho-Danubian space
- 1981 - Simenschy Theofil, Ivanescu Gheorghe, Comparative Grammar of Indo-European Languages
- 1981 - Roman Petre, Changes in the Ethno-Cultural Structure of Southeast Europe in the Late Eneolithic
- 1981 - Roman Petre, Forms of cultural manifestation from the Late Eneolithic and the transition period to the Bronze Age
- 1981 - Dinu Marin, Clay Models of Wheels discovered in Cooper Age Cultures of Old Europe Mid-Fifth Millennium
- 1982 - Roman Petre, The process of establishing new ethnocultural groups from the beginning of the Bronze Age
- 1985 - Petrescu-Dîmboviţa M., Contribution of archaeological research to the study of the beginnings of Thracian ethnogenesis in the Carpatho-Ponto-Danubian space
- 1987 - Poghirc Cicerone, For a chronological and functional concordance between linguistics, archeology, and anthropology in the Indo-European field,

- 1987 - Wald L., Slușanschi D., Introduction to the study of the Indo-European language and culture
- 1989 - Roman Petre, The Phenomenon of Indo-Europeanization and the Establishment of the Thracian Nation on the Lower Danube in the Light of Archaeological Research
- 1994 - Igor Manzura, Cultural events during the transition period
- 2002 - Poruciu Adrian, Observations on the confluence model and the genesis of the Romanian language
- 2002 - Burtănescu Florin, The Early Bronze Age between the Carpathians and the Prut with some contributions to the problems of the pre-Bronze Age period in Moldova
- 2003 - Simion Gavrilă, Migration of Indo-European peoples to the Lower Danube
- 2003 - Brudiu Mihalache, The world under the mounds in southern Moldova. From Indo-Europeans to the late Turanians - archaeological evidence
- 2008 - Vulpe Alexandru, Reflections following a debate on Indo-Europeans
- 2008 - Munteanu Roxana, Garvăn Daniel, Ceramica Cucuteni C near the salt springs of Moldova, in: Salt, from present to past
- 2011 - Iordache Costin, Ethnocultural Restructuring at the end of the Eneolithic and the beginning of the Bronze Age east of the Carpathians
- 2011 - Gogâltan Florin, Ignat Ana, Transylvania, and the North Pontic area. The first contacts (ca. 4500-3500 BC)
- 2013 - Iordache Costin, Indo-Europeans. Study on the original homeland, its spread, and the process of Indo-Europeanization
- 2013 - Alexianu Marius-Tiberiu, Indo-Europeanization of the Carpatho-Balkan space.
- 2016 - Gogâltan Florin, Transylvania and the issue of Indo-Europeanization

The third direction of research is the comparative one and aims to place the Romanian historical and linguistic literature in the currents and theories about the Indo-European problem. To reach the objective proposed in this research direction, I will present the pros and cons positions formulated over time by Romanian researchers related to the theories

formulated regarding the original homeland, the spread of Indo-European languages , and how to impose Indo-Europeans in other places.

The native Asian homeland in general, and the two major theories, the Anatolian one formulated by Renfrew and the Caucasian one supported by Ivanov and Gamgrelidze, did not have support among Romanian researchers. As early as 1901, the historian Teohari Antonescu rejected the existence of an Asian homeland in areas such as the Pamirs, the steppes of eastern Russia, southwestern Siberia, Turkestan, or the Iranian plateau invoking Indo-European vocabulary indicating the practice of agriculture, but also the spread of birch. Later in 1924, Iuliu Valaori argued that there was insufficient evidence to place the original homeland in Asia or Europe, and Lucia Wald and Dan Slușanschi believed that purely linguistic arguments, lack of archeology, and reasoning by analogy could not support the existence of a primitive Asian homeland.

The Anatolian model is opposed by Marius Alexianu who accuses the lack of logic and manipulation of information to obtain a favorable result to the theory supported by Renfrew, the same author fighting the Caucasian theory indicating that archaeological evidence showed that the area was not a center of irradiation. Indo-European languages, on the contrary, and the enterprise of the two Soviet linguists, although a step forward in addressing Indo-European issues, is vitiated by a series of fundamental errors concerning archaeological, paleobotanical, and paleozoological sources that affect the correlation of reconstituted Indo-European culture. linguistic with archaeological cultures.

The idea of a native Indo-European homeland located on the European continent, has as main locations the Central and Northern European areas, the Carpatho-Balkan, and the North-Pontic. In our country, the first to support a country of European origin was Grigore C. Buțureanu, who, in 1890-1891, supported its placement in Scandinavia because, even if it was in a region with a cold climate, it is tamed by currents. oceanic. He considered the Asian area, especially the Pamirs, to be climatically inadequate, and the presence of most of the plants and animals named by the common Indo-European vocabulary on our continent is proof of the origin of the Indo-Europeans in this area. Grigore C. Buțureanu considers the

argument of Asian cultural superiority unfounded, claiming that Europeans knew agriculture before the penetration of the Proto-Indo-Europeans or the fact that in Europe there were formed civilizations. Instead, Teohari Antonescu, excluded the placement of the original homeland of the Proto-Indo-Europeans in northern and western Europe, arguing by practicing agriculture, the existence of a temperate climate with more than two seasons, as well as the area of pine spread.

The placement of the original homeland of the Proto-Indo-Europeans in the Carpatho-Balkan area is criticized, from a linguistic point of view, by Marius Alexianu who claims that this model takes into account only the lexical aspect of Proto-Indo-European and relations with Hamito-Semitic or Finno-Ugric languages. -Uriceans are speculatively explained, without resorting to the data provided by archeology, paleobotany, etc. and without taking into account the chronological dimension of the attestation (and the possibility of occurrence) of some words from the common proto-Indo-European background in Hamito-Semitic or Finno-Ugric languages, while Mircea Petrescu-Dîmbovița, from an archaeological point of view, rejected this whereas there is no evidence in the Balkans of the transition from the Mesolithic to the Early Neolithic, the origin of the Balkan Neolithic being in Asia Minor and the eastern Mediterranean basin, and the fact that an Indo-European origin cannot be attributed to the populations of the early Balkan Neolithic (5500-4200 BC) which had paleomediteranoid anthropological characters superimposed on a local background of Epipalaeolithic tradition. The fact that many linguists and archaeologists, who theoretically support the idea of the Balkan homeland, include this territory in larger areas that also include the North Pontic area, demonstrates that the Balkan area, *stricto sensu*, cannot meet the necessary conditions to be considered the original homeland.

Teohari Georgescu, however, argued that the place of origin of the vine and the practice of beekeeping, are strong enough arguments to place the Indo-European homeland in the current space of our country. Also, Ariton Vraciu affirms the idea regarding the autochthonism of the Indo-Europeans from the Carpatho-Danubian-Balkan space, and Dan

Slușanschi, although he indicates a larger area for the original Proto-Indo-European homeland, introduces the Carpatho-Balkan space in this area.

The placement of the original homeland in the North Pontic area is supported, sometimes with criticisms or different nuances, on which we will return when we approach the fourth direction of research, by most Romanian researchers. However, some voices criticize this placement of the original homeland, such as Teohari Georgescu who rejects the idea using arguments such as the existence of three seasons, the impossibility of practicing agriculture, and the spread of birch and pine or Alexandru Vulpe who does not propose and does not adhere to any theory related to the original homeland, considering that it can be at most a working hypothesis because anthropological data indicate a biological homogeneity of Eneolithic and Bronze Age populations, without supporting a massive migration from the North Pontic areas, the population of origin east decreasing from east to west, and the Mediterranean elements in the Baden necropolises, indicating an influence in the south-north direction, rather than east-west. To these things he adds the fact that anthropological data are dependent on the rite of burial which is unevenly spread and the information is relative and limited.

The second issue addressed in this research direction is the position of Romanian researchers towards theories of language spread. As mentioned earlier, we have identified six theories related to the spread of Indo-European languages, the best known being family tree theory and wave theory.

The theory of the genealogical tree is supported by Bogdan Petriceicu Hasdeu, Lucia Wald, Gheorghe Ivanescu, and Marius Alexianu, but sometimes with critical positions, while Iuliu Valaori rejects the idea of a primitive language, reducing the results of comparative linguistics to identifying a "correspondence system".

In Romanian linguistics, the first to support the common origin of European languages based on comparative philology and their evolution from a common language was Bogdan Petriceicu Hasdeu who, following the evolution of Indo-European languages based on the genealogical tree, from the common trunk to the detached branches, gives up following their

evolution strictly vertically, he is also interested in the relations between languages on the horizontal of the genealogical tree. Thus, he discovers kinship between languages in the language branch - "mother" or in the language branch - "father". Also in the 19th century, Professor Lazăr Şăineanu, under the influence of the neogrammatic school, criticized the naturalistic style of this theory, showing that the evolution of a language is influenced by the evolutions that both individuals and societies go through. The idea of forming several languages from a common language, proven by the common root of some words, is also formulated by Ion Heliade Rădulescu, Alexandru Rosetti, and Dan Slușanschi who saw in Indo-European comparative grammar a science as exact as astronomy and physics in its results and conclusions on the spread of Indo-European languages from a common language or Arition Vraciu who, referring to the relations of the Thracian-Dacian language with other Indo-European languages, finds that the dialect underlying the Thracian-Dacian language had closer relations with Indo-European from which the phonetic change is material, mechanical and is therefore carried out independently by all members of the linguistic community, is determined by changes in the form of the articulatory organs or the innate articulatory skills of the community. respective linguistic aspects and constitutes an adaptation of the material part of the language - the aspect they sound, so the phonetic system - to the articulatory organs.

Some Romanian linguists, although they did not reject the theory of the family tree, brought certain criticisms from which we enumerate the rejection of the idea of aging and death of languages as a necessary process expressed by Gheorghe Ivanescu, or the decrease of common elements with increasing distance in time and changing the semantic meaning of words. it is difficult to identify the evolution of languages formulated by Lucia Wald. However, other linguists rejected this theory, such as Iuliu Valaori in the third decade of the last century, who did not accept the idea of the association between language and ethnicity, but also the idea of a common language. To this are added researchers such as Ovid Densușianu who argue that changes based on the evolution of vocabulary are criticizable because they can also change through borrowing, and the languages of developed cultures

are more receptive to lexical changes compared to those of less developed cultures, through therefore the study criteria cannot be the same, and the result of their application is not correct. Alexandru Graur and Lucia Wald reject the reduction of language development to the type of morphological structure, ignoring the evolution of all compartments of language, and dependence on the ideas of naturalistic evolution of language, Cicerone Poghirc showed that changes in material culture do not necessarily involve replacing a language and replacing a language. it can be achieved in the absence of changes, an idea that Adrian Poruciu later drew attention to, showing that there is both the persistence of one language in the conditions of transformation of material culture and the replacement of one language with another, brought by the bearers of another / other material cultures.

As for the wave theory, it has no supporters, most linguists stress the complementarity of this theory with that of the genealogical tree. Among the few Romanian researchers supporting the wave theory, we mention Constantin Moroianu who, on the one hand, supported the origin of the loan in a single etymon belonging to a single language, but, on the other hand, by admitting the existence of multiple origins of loans from different sources that come from the same common etymon, brings it closer to the theory of waves, he launching the concept of "etymological family" in a broad sense, this bringing together genealogically related terms by referring to a common Indo-European etymon and Marius Sala, who claims that in the study of contacts between languages the socio-linguistic conditions of the idioms in contact and the position of borrowed elements in the structure of the respective idioms must be taken into account, a fact that rather places him among the supporters of the wave theory, if we take into account that in the genealogical tree theory, languages once separated no longer they have contact with each other, this being one of the most criticized Schleicher's theory.

Another theory regarding the spread of Indo-European languages that has attracted the interest of Romanian researchers is the theory of the initial linguistic mixture formulated by Marr, who argued that the Indo-European language family was not created as a result of the dialectal diversification of the common Indo-European language, but through the mixing and

crossing of several idioms different ones that would have gradually approached, becoming similar, which would have given them the status of related languages. In the same vein, we can also place here the idea formulated by Pissani who proposed that the scheme of the genealogical tree be replaced by that of some rivers that mix their waters. The term "Indo-European" would designate, according to Pissani, the stage through which all the idioms with this name went through in the phase of their interaction. So, the Indo-European languages separated from a common language, only this language itself would be the result of an evolution of several millennia of several idioms, reunited in a linguistic union in which successive aggregations to a nucleus would have occurred primitive. Due to some complex determinations, one of the idioms would have become predominant. Following this complex process of gradual merging of cultures and languages, under the leveling and unifying influence of an idiom, an Indo-European koine with dialectal variants would have been created. Through the splitting of this common language, the old dialects would have turned into Indo-European languages.

The theory of the existence of a common Proto-Indo-European language formed through an initial linguistic mixture, entered Romania, especially on the Soviet channel, through the theories formulated by Marr or Trubeţkoy and the position of Romanian researchers was dependent on the political influences of the time. Thus, Eugen Petrovici immediately takes up the theory and, based on it, will attack Haşdeu's conception, regarding languages - "mother" and languages - "father", but as soon as Iakubinki criticizes the theory formulated by Marr, criticisms formulated in Romania also appear in an article signed in 1950 by Gheorghe Ivănescu (above:). Moreover, as soon as Marr's theory is criticized by Stalin himself, the same Eugen Petrovichi publishes an article about the Stalinist theory of language. A supporter of Trubeţkoy's ideas is also Dan Alexe who states that

Regarding the glottochronological theory, we note the reserved position of Valeria Guţu-Romalo in its application to establishing the date of the separation of Aromanian from Daco-Romanian, as well as that expressed by E. Coşeriu at the Xth International Congress of Romance Linguistics and Philology in Strasbourg 1962, which demonstrates the fact that

following the application of glottochronology strange results are reached (for example Istro-Romanian would have separated from Daco-Romanian around 300-400 AD; Italian from popular Latin 410 years ago) and states that glottochronology is not a method valid and that the research done advocates against the fundamental thesis of this method according to which the history of languages would be a measurable quantity (above, p.117). Also referring to this theory, the academician Alexandru Graur stated that the formulas applied by glottochronology to date these processes do not take into account the connection of language with society or the jumps in society.

As for the way of imposing the Proto-Indo-Europeans and the language, in a space, in this case, the Carpatho-Danube, I think based on the studies carried out so far towards the lingua franca model. This model can be supported by the realization of cultural syntheses and the acceleration of the end-Eneolithic social changes, the existence of the "waves" of newcomers of heterogeneous groups that included both carriers of the Eneolithic cultures from the neighboring space and steppe cultures, the survival of the Eneolithic cultures local, such as Cucuteni-Tripoli and a beginning of social hierarchization since the Eneolithic period (above:). Also, Alexandru Vulpe, states that the material elements that characterize an archaeological culture, do not represent the elements of an ethnic group, and from an assumed ethnic diversity in the Carpathian-Danube area, through the mobility of populations and the pastoral economy, the imposition of a common form of communication that later led to ethnic and linguistic unity. This process is carried out within a phenomenon of cultural synthesis and unification, carried out within the three cultural circles defined by Petre Roman and supported by Marius Alexianu.

The fourth direction of research, the interdisciplinary one, seeks to approach the Indo-European problem from a historical, linguistic perspective, but also from the perspective of cultural anthropology. To be able to understand the phenomenon under discussion, from a historical and archaeological point of view, I tried to coagulate in this work, most of the works that contain information about the cultures of the transition period from the Eneolithic

to the Bronze Age, the way the elements penetrated allogenic in the Carpatho-Danube area and the result of contacts between natives and allogenic.

Regarding the opinion of Romanian historians and archaeologists related to the penetration of allogenic elements, most of them point to infiltrations of more or less violent populations that determine dislocations of populations, cultural syntheses, and a process of cultural unification. The contact that took place between the bearers of the Eneolithic cultures and the newcomers resulted in: the cessation of the existence of the settlements belonging to the Eneolithic cultures in the affected areas and the displacement of the respective communities, in some cases, in the areas still left free, exchanges and cultural syntheses such as the cucutenization of ceramics C, the destructuring of the Gumelnița culture, the cultural unification of the intracarpathian area, but also the traditional Tiszapolgar pottery from Decea Mureșului, cultural syntheses in which a succession of allogenic groups, of different origin, are integrated into the local cultural environment, resulting in a cultural and an ethnic unification, the existence of a process of amalgamation of the local Eneolithic elements, with the eastern and northeastern ones. The penetration of the North-Pontic tribes had various effects from the dislocation of the Eneolithic communities, to the creation of some cultural syntheses or the similarity of the intruders proven both by the survival of the Cucuteni culture and by the triumph of the local element in the area of the Coțofeni culture. This shows the ability of a culture to transform itself, reinvent itself, to sustainably integrate cultural borrowings compatible with the principles of its social organization. Taking into account the preservation of the elements of the local Eneolithic background and the assimilation of new elements in the local background, which led to the realization of the cultural synthesis, the contact between the local Eneolithic cultures and the newcomers led to a cultural cohabitation that accelerated the changes started in the autochthonous environment. Without denying the existence of pressures exerted by populations on the move, culturally heterogeneous populations, we cannot help but notice that in many areas we do not have destruction caused by violent battles, and fortified settlements, such as the one at Scânteia - Bodești Hill, they meet before the penetration of type C ceramics in the Cucuten area. The pressures of the North Pontic populations and the increase in competition for resources could lead to

economic conflicts and control over some territories, but although the appearance of fortified settlements in the Cucutenian area was considered evidence of violent relations with the newcomers, their small number and the evidence of some peaceful incursions may lead us to the idea that these fortified settlements may be incipient centers of local power.

Considering the process of cultural standardization and taking into account the fact that from an archaeological point of view, the cultures of this era were mostly treated separately, I tried, to compare the results obtained, to create a picture of these cultures by analyzing the ceramics, plastic, the tools, economic activities and spiritual life of Proto-Indo-European cultures. Following the comparative analysis, we found the predominance in the Proto-Indo-European ceramics from the territory of Romania of the use in equal proportions of coarse, semi-fine, and fine paste, and as for the degreaser used, we find a crushed shell, limestone, sand, organic matter, pebbles, mica or crushed shards.

Analyzing the ceramic forms we note their variety, but also the predominance of certain forms such as the strachina present in all Proto-Indo-European cultural areas, the glass identified in seven cultures, the bowl in six cultures, and the bowl in five cultures. Regarding the decoration used, we find incised decoration, printed decoration, relief decoration, grooved decoration, and inlaid decoration, its concentration in the upper part of the vessels and the almost complete absence of painted decoration.

The most common settlements in this period are those fortified anthropically or naturally, but unfortified settlements and seasonal settlements are also found in equal measure. The most common dwellings in most Proto-Indo-European cultures are the surface dwellings, then the semi-bordei, but we also encounter seasonal dwellings.

Economic life is dominated by animal husbandry, the making of stone tools and weapons, but also the use of shells to make ornaments. Unlike the Eneolithic and, later, the Bronze Age, we note a reduced metallurgical activity, but also the passing of plant cultivation to the background.

From the point of view of social organization, we can note the hierarchization of society indicated by a series of stone scepters identified in the area of Proto-Indo-European

cultures, and from the spiritual point of view, we note the decay of the fertility cult indicated by the decrease in the number of anthropomorphic female idols, but also by a schematization theirs. As for the funeral rite, we find burial in flat or tumulus graves, grouped in necropolises with the deceased seated in a crouched or lying position and sprinkled with ocher.

A large part of the results obtained by the Romanian researchers were taken over by authors established at the world level in the research of the Indo-European problem, as the table below shows.

Along with these contributions, we can add the articles signed by Romanian researchers in one of the most prestigious journals in the Indo-European field: Journal of Indo-European Studies (JIES), such as Marin Dinu, Olga Necrasov, Sorin Paliga, Adrian Poruciu, Alexandru Vulpe. Also, a special mention deserves the work of Professor Harald Haarmann on the Danube civilization, which highlights the contributions of Romanian archaeologists.

Author	Title of work	Romanian authors cited
Marija Gimbutas	<i>Civilizație și Cultură. Vestigii Preistorice în Sud Estul European</i> <i>Civilizația Europei Străvechi</i>	Petre Roman, Nicolae Hartuche
Marija Gimbutas	<i>European Prehistory: Neolithic to the Iron Age</i>	Olga Necrasov, Eugen Comșa, Vlad Zirra
Marija Gimbutas	<i>The Indo-Europeans: Archeological Problems</i>	Olga Necrasov
Marija Gimbutas	<i>The Living Goddesses</i>	Hortensia Dumitrescu, Dan

		Monah, Olga Necrasov
David Anthony	<i>The "Kurgan Culture," Indo-European Origins, and the Domestication of the Horse: A Reconsideration [and Comments and Replies]</i>	Eugen Comşa
David Anthony	<i>The Horse, The Wheel, and Language: How Bronze-Age Riders From the Eurasian Steppes Shaped the Modern World</i>	Vladimir Dumitrescu, Petre Roman, Olga Necrasov, Sebastian Morintz
J.P. Mallory	<i>In Search of the Indo-Europeans. Language, Archaeology and Myth</i>	Marin Dinu, Ann Dodd-Oprişescu, Sebastian Morinz, Petre Roman, Olga Necrasov, Ion Nestor, Eugen Zaharia Radu Vulpe
Stanislav Grigoriev	<i>Ancient Indo-Europeans</i>	Gheorghe Lazarovici ¹ , Alexandru Vulpe ²

As I have shown before, the Romanian linguists, with few exceptions and sometimes with well-argued and pertinent criticisms, have placed themselves on the idea of supporting the original homeland in the North-Pontic area and on the support of the theory of the genealogical tree, most of the time in synthesis with the theory the waves.

Beyond the differences from one culture to another, we can identify some common elements of the Proto-Indo-European cultures: the strachina, the unpainted decoration on the upper half of the vessels, fortified settlements, surface dwellings, weak metallurgy, animal

¹ LAZAROVICI, 1989 *apud* GRIGORIEV, 2002: 451

² VULPE, 1995 *apud* GRIGORIEV, 2002: 475

husbandry, hierarchical society or burial as a rite funeral. To understand the Indo-European problem in a unified way, we must take into account the elements given by linguistic research in terms of the identification of the common Proto-Indo-European vocabulary related to the natural environment, economy, or society, the positions of linguists towards the theories formulated about the original fourth and the spread of Indo-European languages, and the fact that they are the result of contacts between human communities, not just the result of movements of material products, therefore it is important to understand terms such as culture, ethnicity, community, cultural change so that the overall picture of the process of the Indo-Europeanization of the Carpatho-Danube space to be more comprehensive, including the relations between people and communities.

Identifying the original homeland of the Indo-Europeans and explaining the process of Indo-Europeanization is a particularly difficult task. The whole process includes the analysis of cultural, linguistic, material, and human exchanges that have often been fetishized. Beyond these exchanges, the emphasis must be placed especially on the contacts between human communities, those that are the carriers of languages and material products, and creators of the contacts that are the basis of the Indo-Europeanization process. All cultures change at one point or another, and contact between human communities can lead to the introduction of foreign elements. Each community draws upon itself useful conditions, enriching itself both as a result of exchanges, but also of conflicts, as a result of which it offers and receives material and spiritual cultural goods. When two groups come into contact, in this case, the proto-Indo-Europeans and the populations of Old Europe, the set of new cultural traits are not borrowed en bloc, but the group that borrows them makes a selection, which is more limited when the traits are imposed. A loan that calls into question the intimate structures of a community is generally refused, and if the degree of compatibility is low, we can only do with a cohabitation.

Starting from the archaeological, linguistic, and cultural anthropology considerations, we consider that the Indo-Europeanization process started from a primitive homeland located

in the North-Pontic space, the primitive language being formed as a result of a process of cohabitation between local cultural and economic systems, of population migrations at the local level over the millennia, establishing itself as a common language through a slow and continuous process of cultural transformation and miscegenation. The migration of the proto-Indo-Europeans and the contacts with the local populations led to the separation of new languages from the common trunk, languages that evolved through mutual contact over time.

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