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THE SMALL BURIAL SITE FROM THE EARLY BRONZE AGE IN JENIŠŮV ÚJEZD: COMMENTS ON THE DEFICIENT CHARACTER OF THE POPULATION GROUPS IN THE ARCHAEOLOGICAL-ANTHROPOLOGICAL PICTURE

ABSTRACT — The paper deals with group burial sites from the Early Bronze Age in Bohemia and in Moravia, with regards to the proportion of buried males and females. It brings preliminary information on a group of 9 graves and on 13 buried individuals examined in Jenišův Újezd in the year 1986, in connection with large-scale earth-removing activity in the area of a huge open pit brown coal mine. The problem of the disproportion between males and females is being discussed on the basis of all accessible anthropological sex determinations in the Bohemian and Moravian burial sites of the Únětice culture. In the first half of the Early Bronze Age, the author concludes, two-thirds of the adult females in Bohemia, and more than half of the adult males in the same period in Moravia were missing. In the second half of the development of the Únětice culture these disproportions are almost balanced. The author suggests that the so-called "ritual" inhumation is only one of the usual ways of disposing of the deceased. He explains the existing disproportions as manifestations of local differences in the structure of various ways of burials. The cause of other modes of burial could not have been social discrimination, since it affects a large deal of the adult population. The paper mentions also some critical archaeological comments concerning the preservation and identifiability of finds of funeral character in Central European area. The core of the author's reasoning are the paragraphs making use of ethnography and of ethnoarchaeology. The appendix contains the results of serological tests (ABO serotypes), used by the authors as possible indices pointing to eventual blood relation between the buried.

KEY WORDS: Archaeologization — Burial methods — Proportion of males and females — Únětice culture — Bell Beaker culture — Ethnoarchaeology — ABO seral types.

INTRODUCTION

In the year 1986 specialists of the Archaeological Institute of the Czechoslovak Academy of Sciences discovered a group of skeletal graves in Jenišův Újezd, Teplice District in north-western Bohemia (Fig. 1). It happened so within the framework of a rescue research, in the forefield of the huge Maxim Gorki open pit brown coal mine. The preparation of the pit for mining was combined with large-volume earthmoving operations (Bubeník — Velímský 1986), the entire village was to be pulled down, the topsoil would be taken away, then the fossil earth would

follow. The local archaeological excavations formed an important part of a broader research of the catchment area of Lomský Creek (Beneš—Koutecký 1987, Beneš 1989), in the past emptying into the Bílina River (left tributary of the Elbe).

The excavation of the group of graves coming from the beginning of the Bronze Age spurred the specialists of the Archaeological Centre in Most to concentrate on the study of settlement history and of palaeodemographic problems (Beneš 1989). The hitherto results have shown that on the studied territory of the so-called microregion (which is identical with the catchment area of the creek

covering about 35 sq. km — as regards the methodology of studying the problem see cf. Smrž 1987, Neustupný 1987), and they found similar small groups of graves in regular distances from each other. First of all we shall give a short description of graves and burials they contain. Indispensable is also the preliminary elementary information concerning the archaeological dating of the graves. Since we want to acquaint experts with the most up to date information, we offend against some of the basic principles of archaeological activities. The projected extensive archaeological study by J. Beneš and J. Blažek has been postponed, since in the 1988 season P. Meduna and M. Dobeš excavated another important group of Únětice graves in Libkovice, i.e. some 2.5 km to the north — north-west from the group of graves in Jenišův Újezd. The publication being prepared will contain some details not mentioned here.

The physical-anthropological analysis and the evaluation of the graves from Jenišův Újezd was made by J. Chochol from the Anthropological Dept. of the Archaeological Institute of the Czechoslovak Academy of Sciences in Prague (Chochol 1987), whom I would like to express here my thanks. His evaluation will be published in full extent as a supplement to the planned study.

Description of graves and burials

Grave 22/86 had a stone structure. It contained one burial: a slightly crouched skeleton lying on the right side, the body facing south. Únětice culture. Anthropological determination: male (adultus II).

Grave No. 23/86 also with stone structure. It contained two subsequent burials. The upper burial: strongly crouched skeleton on the right side, oriented to the south. Únětice culture, 2nd stage (for archaeological periodization we shall use V. Moucha's classification from the year 1961). Anthropological determination: male (adultus II — matusus I). The lower burial: incomplete skeleton, the body oriented to the south. Anthropological determination: male (adultus I).

Grave No. 24/86 — without stone structure. It contained a single burial: a heavily crouched skeleton on the left side, the body oriented to the south. Únětice culture. Anthropological determination: female (adultus I).

Grave No. 25A/86 had a stone structure. It contained two subsequent burials. The upper burial (individual A): heavily crouched skeleton on the right side, the body oriented to the south. Únětice culture. Anthropological determination: male (adultus I). Lower burial (individual B): slightly disturbed skeleton on the right side, the body oriented to the south. Anthropological determination: male (matusus I). Fig. 5.

Grave No. 25B/86 with stone structure. It contained two subsequent burials. The upper burial (individual A): medium-heavily crouched skeleton on the right side. Únětice culture, 3rd stage. Anthropological determination: male (matusus I). The lower burial (individual B): the fragments of the

skeleton have been shifted aside. Anthropological determination: male (adultus II — matusus I). Fig. 6.

Grave 26/86 had a stone construction (outline?). It contained two burials, either simultaneous, or the lower burial being followed within short by the upper one. The upper burial (individual A): a heavily flexed skeleton lying on the right side, the body oriented towards the south. Únětice culture. Anthropological determination: woman (juvenis, about 18 years of age). The lower burial (individual B): heavily crouched skeleton on its right side, the body oriented to the south. Anthropological determination: male (matusus II). Fig. 4.

Grave 31/86, without stone construction. It contained a single burial: a strongly flexed skeleton on its right side, the orientation of the body being to the south. From the posterianal skeleton evidently missed the skull. I know about a similar case only from the Austrian Únětice culture (Schreibenreiter 1958, 85). From the earlier period (Bell Beaker pottery culture) the phenomenon is not known in Bohemia and Moravia (I am indebted for the information to P. Dvořák). Younger period of the Bell Beakers. Anthropological determination: female (?) (adultus II — matusus I). Fig. 3.

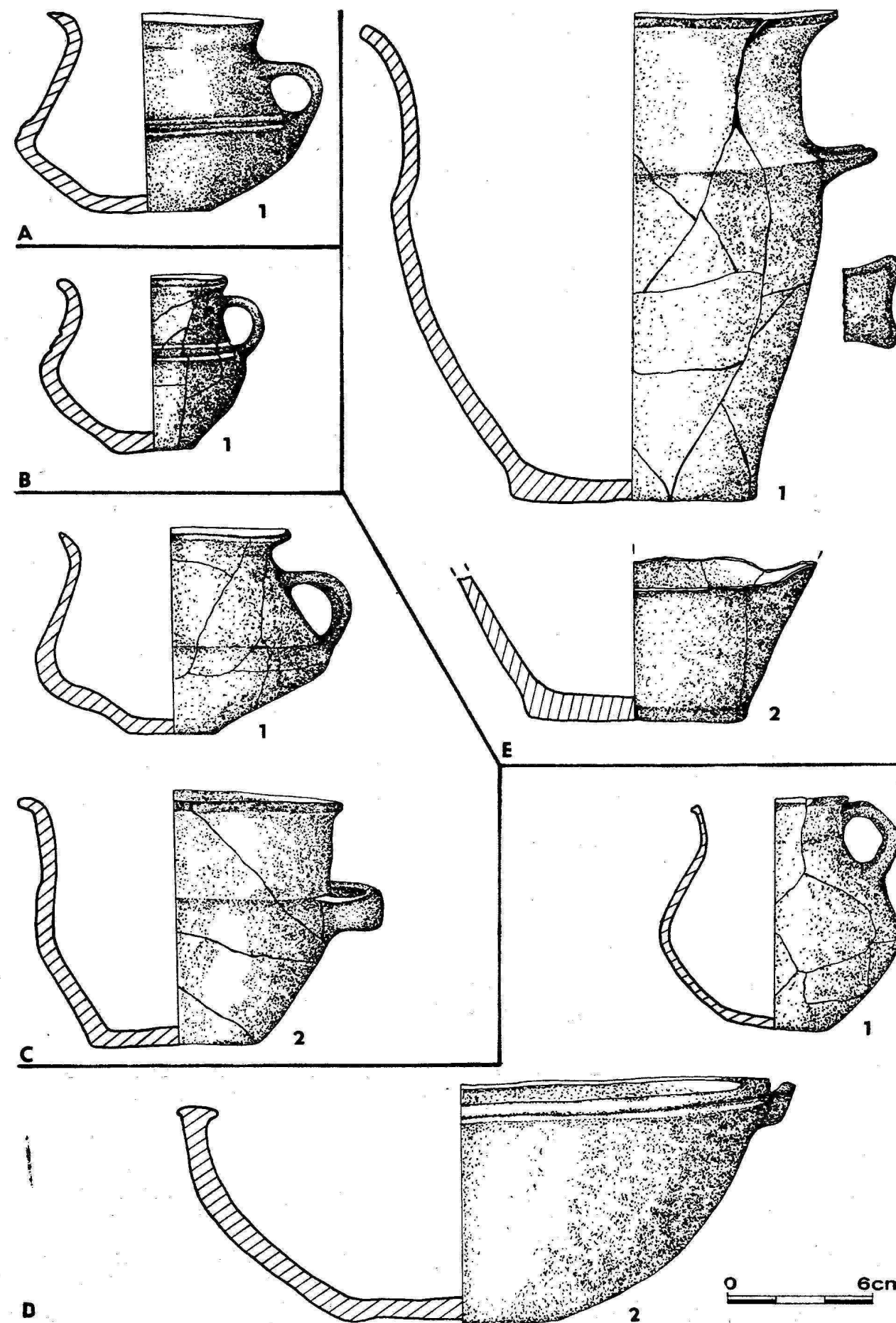
Grave 32/86 had no stone construction. It contained a single burial: strongly flexed skeleton lying on the left side, the body oriented to the north. Bell Beaker culture. Anthropological determination = (adultus II).

Grave 38/86 had no stone structure. It contained one burial: heavily flexed skeleton on the right side, the body oriented to the south. Únětice culture. Anthropological determination: female (adultus II?).

The burial site was formed by 9 graves, containing the remains of 13 individuals. J. Chochol identified the remains of nine males and of four females in the productive age. The southernmost couple of graves belonged to the late Bell Beaker culture (graves Nos. 30 and 31. Fig. 1 and Tab. 1, D1, D2). The other graves have been attributed to the Únětice culture. Grave No. 23 most probably belongs to the 2nd stage of the Únětice culture according to V. Moucha (1961). The dating has been realized also according to the ceramics (Tab. 1, B1).

Double grave No. 25 (containing four burials) can be dated to the 3rd stage of the Únětice culture. Grave 25B yielded pottery typical of the above stage of the Únětice culture (Tab. 1, C1, C2, E1, E2). The remaining graves may be determined as of Únětice type, both according to the conventional position of the buried, and also according to their close relation to the preserved graves.

TABLE 1. Funeral ceramics from graves in Jenišův Újezd A1 — cup from a grave situated 150 m from the group (excavated by J. Bubeník in 1979); B1 — grave No. 23; C1, C2, E1 and E2 — grave No. 25B; D1, D2 — grave No. 31. (Drawing E. Radová.)



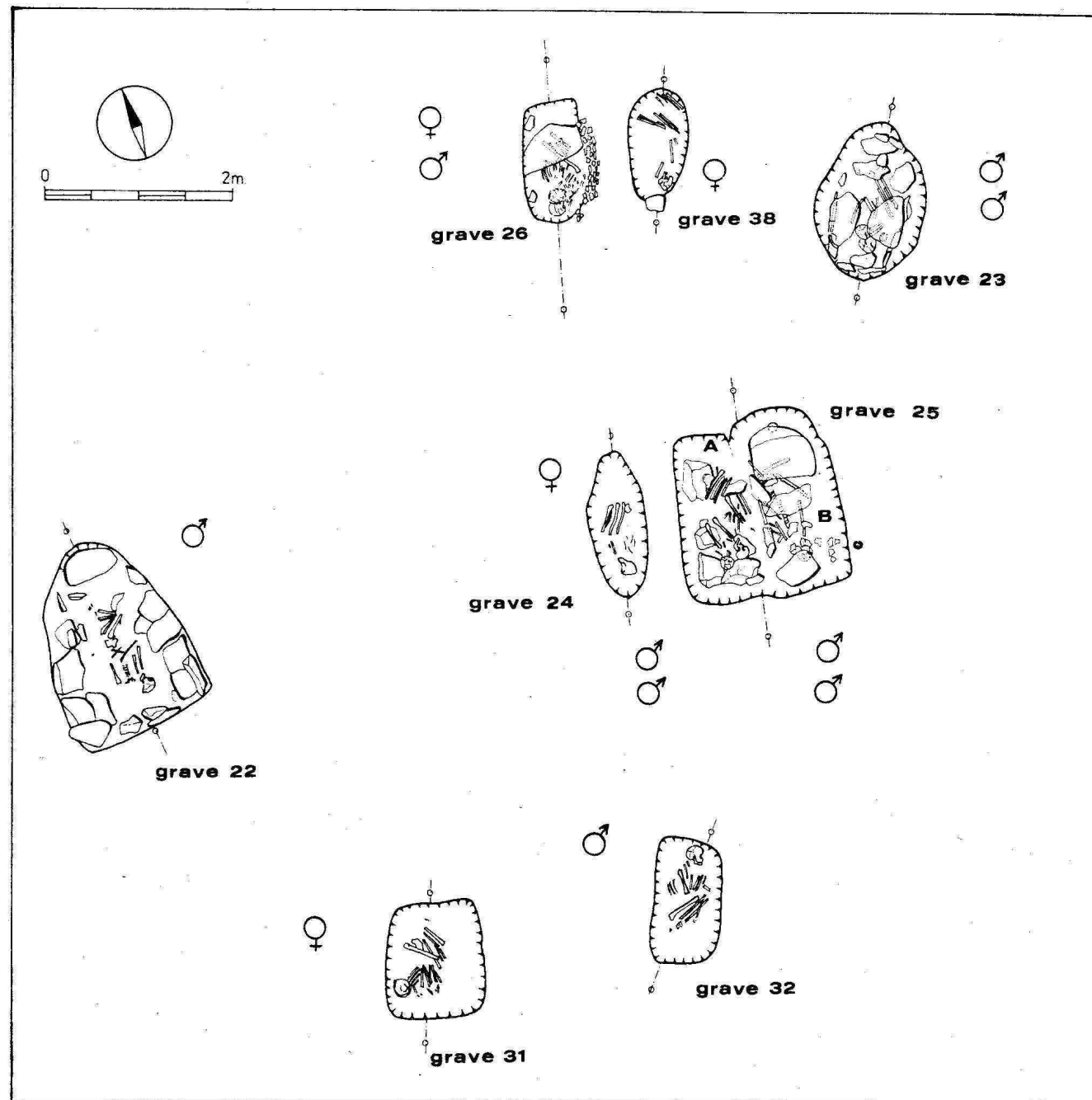


FIGURE 1. Jenišův Újezd. A group of 9 graves from the Early Bronze Age, with anthropological determination of the sex (in double burials the symbol more to the north belongs to the upper burial, the symbol on the southern side holds for the lower burial. (Drawing by H. Jonášová.)

In my view the two Bell Beaker graves should be coupled with the Únětice culture grave, to receive a single functional complex. This follows from our detailed studies of the problem dealt with in a different publication (Beneš 1989), namely from the spatial continuity disclosed between burial sites of the Bell Beaker culture, and Únětice burial grounds.

It is necessary to mention also an important moment of our evaluation of the group of graves, i.e. their relatively reliable concentration. The burial ground namely forms part of a large-surface exposure. At a distance of 150 m to the north-west from our group was found a solitary Únětice grave, excavated

in the year 1979 by J. Bubeník (Tab. 1, A1), while the rest of the excavated area (by now reaching some 13.500 sq. metres) did not yield any further graves belonging to the Únětice or Bell Beaker cultures.

THE PROBLEM OF INCOMPLETENESS OF THE BURIED POPULATIONS

The disproportion between the number of males and females among the buried individuals has not escaped the attention of a physical anthropologist (Chochol 1987). He described the group (provided

that it is complete) as an extraordinary unit, in which prevailed males in fully productive age. The sexual disparity in the sample of buried population caught my attention and I tried to study it closer. For the purpose I gathered all available publications on the anthropological sex determination from the Únětice burial sites in Bohemia and Moravia. I marked some published groups with Roman numerals, according to their territorial links and chronology.

I have divided the groups according to Moucha's chronology to "older" (1st to 3rd grades), and "younger" (4th to 6th grades). I took into account the number of burials, the number of graves is mentioned only for comparison's sake.

The prevalence of males in the earlier half of the Únětice culture in Bohemia is evident at first sight (Fig. 2). On the contrary, there is a well perceptible (but more moderate) prevalence of females in Moravia during the same period. In conclusion these disparities in the later Únětice period compensate, although males in Bohemia and females in Moravia continue having some slight prevalence. The number of buried children in Bohemia in both time sections is roughly the same (low), while in Moravia their number is higher in the later period.

I do not intend to make fundamental explanations of the phenomenon, but I should mention several facts. As mentions J. Havel (1978), a similar situation exists in the Bell Beaker culture in Bohemia (19 males, 7 females and 27 children according to

anthropological determination; 78 males and 72 females according to the left or right side position in grave). Hence follows the interesting conclusion that the population sample archaeologically belonging to the Bell Beaker culture in Bohemia is closest to the proportion between sexes in the early half of the Únětice culture in the same region.

The studied group from Jenišův Újezd belongs studied to the earlier half of the Únětice culture. It is noteworthy that the numerical proportion between males and females fully corresponds to the general situation mentioned above (considerable prevalence of males over females).

We should mention also the problem of children's burials. Very conspicuous is their large number at the Moravian burial grounds throughout the Únětice culture (to this problem cf. Lorencová—Beneš—Podborský 1987, 99n), while in Bohemia it is the other way round (Fig. 2). The specific problem of children's burials is tackled by E. Neustupný (1983). In his view children to the age of 2—3 years were not regarded as equivalent members of the population and were not buried (Neustupný 1983, 23 n). We can accept it. But according to statistics in the early period of the Únětice culture we miss in the demographic picture of Bohemia roughly two-thirds of all women, and in Moravia in the same period, more than half of the males are not accounted for! Can we conclude that these missing adult members of the prehistorical communities were not equivalent and thus they were not buried (similarly to the children)? Something like this would be an exaggeration, to say the least.

As far as the missing females of the early Únětice period in Bohemia are concerned, there is a plausible explanation at hand, counting with the existence of shallow burials, put in conventional position but without any grave goods and grave pit (Podborský 1988, 76). The interesting thing is that these shallow graves were found also in Jenišův Újezd (graves Nos. 24 and 38). Similarly as in Těšetice—Vinohrady (Podborský 1988, 76) they were females, with the only difference that at the above burial place we have to do with marginal graves, while in Jenišův Újezd they adjoined the more pretentious double-graves (Fig. 1). But such an explanation fits only the territory of Bohemia in the early Únětice period, but not the missing male burials in the same period in Moravia.

AN ETHNOARCHAEOLOGICAL VIEW

We often meet with the view that with ethnographic materials one can prove or disprove in archaeology almost anything. But this is possible only in case of superficial analogies. The correct thing would be not to enumerate all the comparable situations, but to seek rules of general character (Ascher 1961). Facts of general character can be found through transition into joint levels of confrontation such as the reduction of ethnographical evidence to the level of archaeological observation. I have on mind ways of studying subrecent or recent

	number of graves	number of burials	♂	♀	·	○
older part of Únětice culture	32	103	60	22	11	11
BOHEMIA	%	100	58.1	21.1	10.4	10.4
older part of Únětice culture	1	57	9	23	1	18
MORAVIA	%	100	15.7	40.4	12.3	31.6
younger part of Únětice culture	82	77	27	22	15	13
BOHEMIA	%	100	35.1	28.6	19.5	16.8
younger part of Únětice culture	165	183	35	44	48	57
MORAVIA	%	100	19.1	24.0	26.2	31.1

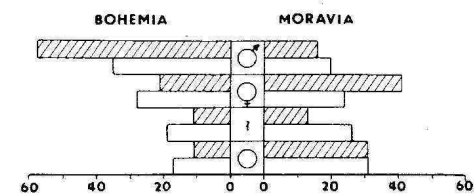


FIGURE 2. A symoptic table and histogram summarizing numerical and percentual representation of the anthropologically determined burials of males, females, of not determined and children in the Únětice group-burials in Bohemia and in Moravia. Hatched columns: earlier half of the development of the Únětice culture. Empty columns: later half of the Únětice culture. (Drawing by H. Jonášová.)

ethnographic evidence, analysing the complete material evidence of some ethnographic culture (Ghoneim — Graf 1978), or of its mobile fractions (Beneš 1989) to answer the question — what can be preserved in the archaeological picture. Such a way of regarding things can be called simulated archaeologization.

To have a critical view, it is necessary to take into account also the rules of the origin of the archaeological information from the viewpoint of the behaviour of the individual communities (Schiffer 1976). But on the other side we should take into account also the processes influencing the process of cognition in the archaeological science proper (Kristiansen 1985, ed.).



FIGURE 3. *Jenišov Ůjezd. Grave No. 3 — burial without skull. Bell Beaker culture. (Photo J. Beneš.)*

Prehistoric burial customs greatly complicate the archaeological process of cognition with their clear-cut symbolic character (in general cf. Randsborg — Kinnes — Chapman 1981, Humpreys — King 1981). This clarity of outline multiplied by the different (distinct) behaviour of the past living human populations in the given territory has resulted in a completely different "way of recording in the ground" and makes the reconstruction of the past extraordinarily difficult. I feel a great deal of scepticism on facing archaeological constructions positively based on the finds only. These constructions are in fact a connection of archaeologically represented features, necessarily leading to the construction of false interpretative structures.

Let me mention an example connected to a certain extent with the Ůnětice burial groups. One of the most excavated areas in Czechoslovakia is the catchment area of the Lomský Creek in NW Bohemia; in this area is situated also the group of graves in

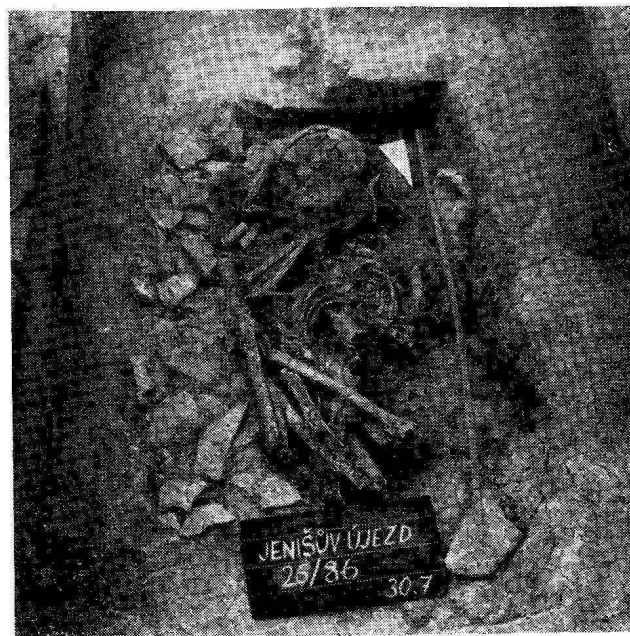


FIGURE 4. *Jenišov Ůjezd. Grave No. 26 with double burial of a female (upper burial) and of a male (lower burial). (Photo J. Beneš.)*

Jenišov Ůjezd (see above). While on the one hand we know in the area of the Lomský Creek hundreds of features belonging to the Knovíz culture, for the Early Bronze Age we have to do with a few "poor" features for each Ůnětice settlement component. While we know only 12 features of settlement character in the area of Lomský Creek that belong to the Knovíz culture (Bouzek — Koutecký 1980, 405, Tab. 11), with non-cremated human remains (Koutecký 1989, Tab. 1), no wonder that from the period of the Ůnětice culture (when the absolute amount of the settlements is much lower), we do not know any Ůnětice culture settlement features with human remains in the area of the Lomský Creek. And this is so in spite of the fact that we know "special" burial customs from other regions (Bouzek — Koutecký 1980, 408n; in general Podborský 1988). If (in general), in the Late Bronze Age "culminates" the number of individuals buried inside the settlements, this way of disposing of the dead cannot demonstrate the frequency with the bearers of the Knovíz culture. They are numerous due to the existence of numerous settlement features. It seems that the "special" burial customs were quite common throughout the Bronze Age, as agreed by most scholars (Dočkalová 1988 ed.). It would be therefore problematic to believe that inhumation in archaeologically known "ritual" position (we should perhaps prefer the word "conventional") was "regular", as compared with other ways of dealing with corpses.

The great variety of dealing with the dead can be illustrated by examples from the burial practices of the African peoples (Kandert 1982; and a summarizing view by Matoušek 1988). It is very probable that a similar diversity of burial customs and rites existed already in Middle European prehistory, and

it seems that the conventional way of dealing with the dead (so-called ritual positions and inhumation) might have been only one way of burial. But archaeologically it is well distinguishable. The so-called special ways of dealing with the deceased may be fully customary, and they might have existed parallelly with the conventional way.

Let us have a look at one of the six examples mentioned by Ghoneim-Graf (1978) in her critical



FIGURE 5. *Jenišov Ůjezd. Double grave No. 25 with uncovered double burial No. 25A and partially uncovered grave No. 25B. (Photo J. Beneš.)*

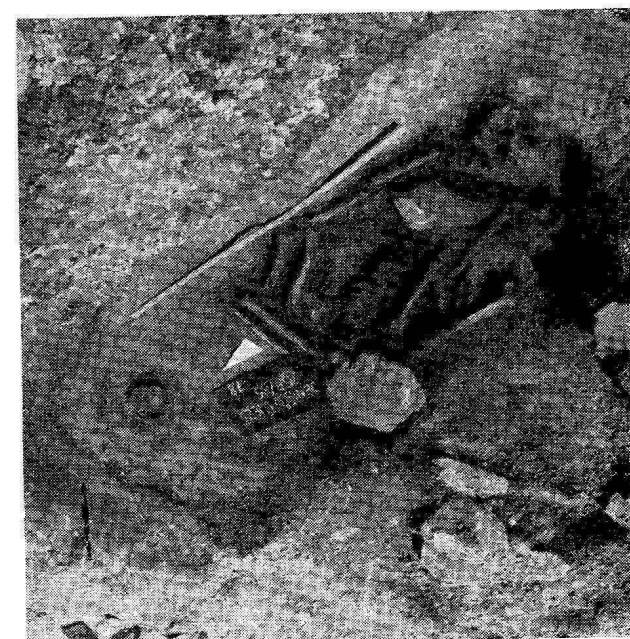


FIGURE 6. *Jenišov Ůjezd. Double burial in grave No. 25B. (Photo J. Beneš.)*

ethnoarchaeological study. She observed the burial customs of the south Ethiopian Borana tribe (pastoral society, using metals). First a reduced "archaeological" observation (simulated archaeologization); the barrow erected of stones and clay covers the grave. The pit is oriented east-west. Differentiation according to the sex is possible. The burials are situated in various places.

And the ethnographic facts?

The burial of the dead and its situation is regulated according to his or her affiliation to a certain class. Stillborn children or infants are buried in the house, near the door. Other ways of burial: without a barrow, in the area of the kraal, outside the village under a heap of stones surrounded by cattle manure. Married women are buried in courtyards under stone heaps of conic shape. The grave is oriented east — west. The graves of rich people have later niches. Males are buried lying on their right side, with their head to the west (Ghoneim-Graf 1978, 94).

CONCLUSION

Let us return to the Ůnětice groups. We may say that in the early period of the Ůnětice culture large part of women were buried in Bohemia in an archaeologically non-identifiable way. The same holds for males from the same period in Moravia. In the later period these circumstances become more balanced. We cannot suppose that such a mass of people (the missing males and females) differed in their position from the common members of the communities. We should also bear in mind that the conventional rite of the bearers of the Ůnětice culture was not the only (and the only "regular") way of disposing of the corpses. In the early period of the Ůnětice culture it comprised without doubt a considerable part of the population (e.g. two-thirds of all adult women in Bohemia). The different rite could not have been the result of social discrimination, as it covers a considerable section of the population. Therefore we cannot agree with V. Podborský (1988, 76), that the refusal of "ordinary" burial was a punitive measure tantamount to the refusal of burial at all. Most likely we have to do with local differences in the structure of various types of burials, perhaps reflecting the social structure.

ACKNOWLEDGEMENT

I am very indebted to P. Dvořák, D. Koutecký, M. Kuna, E. Neustupný, V. Moucha, I. Pleinerová, Z. Smrž and S. Venel for the rather inspiring discussions and for bringing to my attention the special literature dealing with the problem. I thank very much also to E. Šilháčková for the help offered during the excavation of the skeletons.

Determination of Blood Groups at the Burial Site in Jenišův Újezd: Results and Discussion.

J. Beneš—P. Klír

It is generally known that the finding of identical blood groups is not yet a proof of blood relation. However, under certain conditions it may serve as a test of archaeological preconditions of such relations. The Únětice burial sites are supposed to reflect family and clan relations (Pleinerová 1959). The potential existence of blood relation seems to be higher in case of multiple burials e.g. from a pit (cf. Stloukal 1987, dealing also with further important aspects of the problem) or from a grave (in general to the problem cf. Pleinerová 1981). If in the group of Únětice graves prevail those containing four times two skeletons, it makes us think that we have to do with direct indices of blood relation. If these indices are supported by the fact that the relationship has not been excluded through the determination of blood group properties, the probability will be even higher.

Serological examinations have been made of the skeletal remains of the individual burials and naturally they were focused on determining the group properties of the ABO system. Samples of bone tissue were taken from various places of the skeletal find of the same individual, and with priority from the spongiosis, not from the surface of the bone.

Following their rinsing in distilled water and their perfect drying the bone fragments were mashed and were repeatedly examined through absorption-elution test. For the examination anti-B and anti-A sera were used (of the ÚSOL firm) of a titre of 1:256. The absorption phase in the anti-B and anti-A sera in the individual samples took place at the temperature of 24°C during 24 hours. Following a perfect rinsing of the samples in cooled physiological solution, in order to eliminate the unbound serum followed the elution at 56°C during 1/2 hour. For testing the eluate 1% of erythrocyte sediment of the respective blood group of A or B with SAGH (serum antiglobulin humanum) was used. In case of differing results the examination was several times repeated and the testing was combined with absorption method.

The samples of skeletal finds showed the following group properties:

-skeletons from grave	No. 22 (male)	"O"
	No. 23 (male) — upper burial	"B"
	(male) — lower burial	"B"
	No. 24 (female)	"O"
		(ev. B)
	No. 25A (male) — upper burial	"AB"
	(male) — lower burial	"AB"
	No. 25B (male) — upper burial	"A"
	(male) — lower burial	"A"
	No. 26 (female) — upper burial	"AB"
	(male) — lower burial	"A"
	No. 31 (female?)	"A"
	No. 32 (male)	"A"
	No. 38 (female)	"O"

The results of serological testing should be interpreted with a great degree of circumspection, in view of numerous influences, namely of microbial and mycotic character, often determining to a decisive degree the conclusive presence of ABH substances in the examined tissues.

Let us sum up the results of the tests from the burial site in Jenišův Újezd. For this purpose we have prepared a chart of the burial ground (Fig. 7) in which all the established facts are expressed with graphic symbols. The numbering of the graves can be easily compared with the reality (Fig. 1). The graphic symbols in Fig. 7 suggest in what relation, respectively in what "degree of relationship" are the individual couples, eventually groups of four buried. Symbols 1–4 mean certain intuitive assessment based on the combination of archaeological and serological conclusions: 1 — neutral state, but possible blood relation; 2 — the same, as adl., but with the fact of the occurrence of common grave; 3 — blood relation probable since we have to do with a joint double grave with four individuals showing homogeneous blood group properties. And finally (symbol 5) blood relationship is excluded by the presence of blood group "AB" and "O". Both relations indicated in the chart may be marked as rather interesting cases. We know from the description of the graves that we have to do with simple features without arrangement and without grave goods. The interesting thing is that in both cases we have to do with adult women. According to the chart of burial site it seems (Fig. 1) that grave No. 24 is positionally connected with the grave of four individuals No. 25. Let us presume that the "upper" male in grave 25A was not related to the female in grave No. 24, provided that she belonged to blood group "O" (group "B" is in this case a less probable alternative, although we cannot exclude it fully). In the same way we can exclude narrow blood relation between the female from grave No. 38 and between the young female (upper burial) from grave No. 26. This sort of heterogeneity found in some females in Jenišův Újezd have all signs of exogamy. Although we do not refuse this idea, we do not emphasize it, lest we should land on the rather insecure field of speculations. There is no need to emphasize that other individuals with blood group "A" or "O" are also excluded. In this place, however, we have to count with relations following from the spatial closeness inside the group. By the way, the reader may consider further combinations according to the plan (Figs. 1 and 7).

DISCUSSION

The above mentioned findings corroborate the existence of conditions for consanguinal relationship of those buried in group burials. There is no need to explain the prospects of such studies. It seems that exactly the groups of graves with multiple burials are archaeologically optimal for the identification of relationship. We may not expect spectacular results at burial sites with one burial per grave, although

SYMBOLS: 1 — blood relation possible; 2 — blood relation possible — probability supported by the fact of joint burial; 3 — blood relation probable; 4 — blood relation probable, plus double evidence of blood group "B" in a single grave; 5 — close blood relation excluded: evidence of blood group "AB" and "O" — BBC — Bell Beaker culture; UC 2 and 3 — Únětice culture, 2nd and 3rd degree.

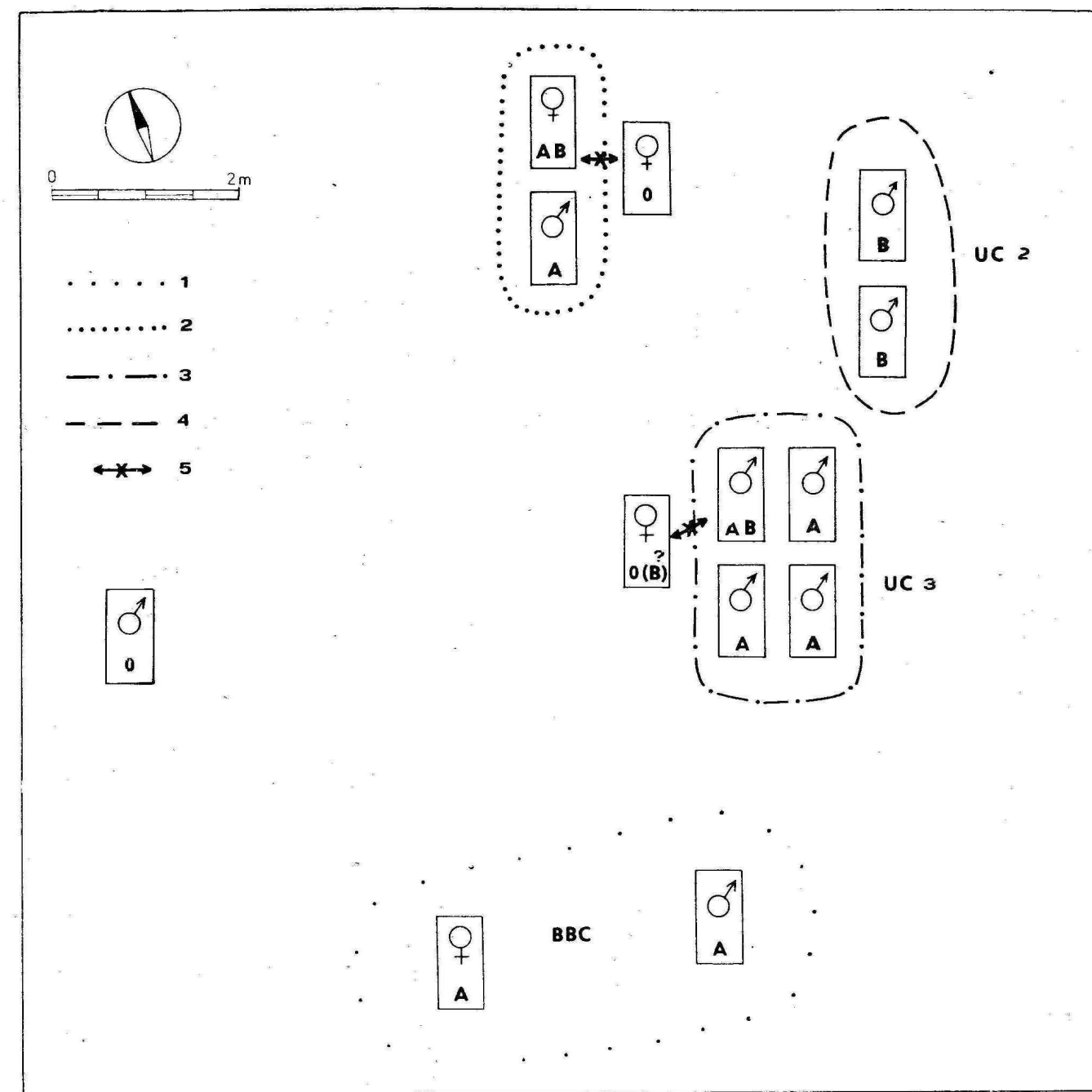


FIGURE 7. Jenišův Újezd, schematic sketch of the burial site with the interpretation of possible blood relations between some of the buried individuals. (Drawing H. Jonášová.)

blood relation is probable among them (Hänsel—Kalič 1986 (Lengyel)).

Serological tests have or may have also wider application. It is possible to obtain very interesting results also by assessing larger assemblages in which the number of finds exceeds the limits of statistical minimum, where we can see certain links between blood groups of the same character to certain dynamic area, or to different archaeological — anthropolo-

gical "types" (Sokal—Lengyel—Derish—Wooten—Oden 1987). But it is rather disputable to see in such differing groups manifestations of different "ethnicity", since we cannot seek direct links between biological, archaeological and ethnic differences (Renfrew 1987). It means that statistically differing pictures of blood group properties may be the result of intermarriage between members of various social groups and layers.

TABLE 2. Survey of anthropological determination of the sex at burial sites of the earlier and later parts of the Únětice culture in Bohemia

	Number of graves	Number of burials	Males	Females	?	Children	Literature
Early Únětice culture Bohemia							
Jenišov Újezd	9	13	9	4	0	0	Chochol 1987
Litoměřice region	0	30	16	6	5	3	Chochol 1979
Prague-Čakovice II	2	12	7	1	1	3	Kovářík 1980, Chochol 1980a
Prague-Čimice I	3	5	1	2	0	2	Havel 1980, Chochol 1980b
Prague-Čimice II	13	11	8	1	0	2	Havel 1980, Chochol 1980b
Prague-Čimice III	3	5	2	1	2	1	Havel 1981, Chochol 1981a
Tursko	2	10	6	2	2	0	Jelínková-Sláma 1959 (Palešková)
Velké Žarnoseky	0	17	11	5	1	0	Moucha 1961, Blajerová 1961
Late Únětice culture							
Brodeč nad Jizerou	4	6	1	1	2	2	Rataj 1954, 1955, Chochol 1954
Březno 1st group	17	14	6	7	0	1	Pleinerová 1959, 1966 (Chochol)
Březno 2nd group	44	40	14	8	12	6	Pleinerová 1966 (Chochol)
Chotěbudice II	10	11	2	5	0	4	Rada 1981, Chochol 1981b
Prague-Čakovice IIIb	7	6	4	1	1	0	Kovářík 1980, Chochol 1980

TABLE 3. Survey of anthropological determination of the sex at burial sites of the early and late parts of the Únětice culture in Moravia

	Number of graves	Number of burials	Males	Females	?	Children	Literature
Early Únětice culture — Moravia							
Bedřichovice	14	12	1	6	1	4	Čížmář—Dvořák 1985, Stloukal 1985a
Čejč near Hodonín	13	10	3	5	0	2	Ondráček 1967, Stloukal 1967
Protoúnětice (various)	—	35	5	12	6	12	Ondráček 1967b (Jelínek, Stloukal, Matiegka)
Late Únětice culture — Moravia							
Mušov	30	37	5	9	12	11	Stuchlík 1987, Stloukal 1987
Rebešovice	80	87	13	16	32	26	Ondráček 1962 (Jelínek)
Tvarožná	14	14	5	4	1	4	Geislerová—Vitula 1985, Stloukal 1985b
Těšetice-Kyjovice	41	45	12	15	3	16	Lorencová—Podborský—Beneš 1987

We admit, of course, that the comparisons of various blood group properties in carriers of various archaeological cultures are very helpful, namely if we can define in this way statistically important concurrences and differences. It would be ideal to prepare a regional study, comparing in this way beakers of the Corded Ware, Bell Beaker and Únětice cultures. It could serve as an excellent guide for further study of the biological continuity or discontinuity of the respective population.

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