



LUBOMÍR ŠEBELA, PETR DVOŘÁK, JANA LANGOVÁ

BURIAL RITE IN THE LATE ENEOLITHIC MORAVIA

ABSTRACT — *The Old Bronze Age in Moravia is represented by two cultural groups, the Únětice culture and the Nitra group. Both start by their roots from the traditions of the Late Eneolithic development. This continuity is reflected in the burial rite. That is why it is necessary to follow these features in the individual population structures of Moravian Late Eneolithic. In brief the fundamental characteristic of the burial mode is given for the Corded Ware culture, in the Bell Beaker culture, in the proto-Únětice culture and in the Chłopice-Veselé group. From the above outline it follows that in the Late Eneolithic the inhumation way of skeletal burial prevails. Cremated burial only represents a complementary form, being the result of cultural influences penetrating to Moravia from the Carpathian basin. With the exception of the proto-Únětice culture there are differences in the way of laying the deceased according to the sex, which is also regularly reflected in the composition of the grave inventory. A serious drawback is the fact that we do not know well the physical habitus of the bearers of the cultural groups at the end of Moravian Eneolithic. It appears further that these population groups are not homogeneous (e.g. in the Corded Ware culture). For a thorough anthropological analysis it was possible to collect a rich material in the course of time. The results obtained by this material processing would help us in solving better not only the problems of the burial rite in Late Eneolithic and the Old Bronze Age populations. They could also be of assistance in determining the role of the original Neolithic-Eneolithic populations at the period of transition of the Stone Age into the Bronze Age, since their influence cannot be expressed in archaeological material.*

KEY WORDS: *Moravia — Late Eneolithic (Corded Ware culture, Bell Beaker culture, the proto-Únětice culture, the Chłopice-Veselé group) — Burial rite.*

INTRODUCTION

At the beginning of the Old Bronze Age we meet in the Moravian environment new sets of ancient relics which, in the region west of the Morava River, can be included in the Únětice culture and to the east, to the group of Nitra. The two cultural units differ from each other by the grave offerings. It is, however, characteristic that their beginnings are linked up with the development in the final section of the Late Stone Age.

At the end of the Eneolithic the continuity of the local development was disturbed due to the

colonization of Moravia by a new population migrating there in two waves. The first one is connected with the people of the Corded Ware culture. They come to this country in the period of the persistence of the Jevišovice culture, thus contributing to its extinction. However, very soon those new settlers had to share the new territory with the bearers of the Bell Beaker culture who represent the second migration wave. Under the influence of the above two cultures and with the contribution of very progressive cultural elements from the Carpathian basin (the possibility cannot be excluded that they were brought also by emigrating groups of the local

population — families? — tribes? — women?), the proto-Únětice culture was formed in the environment of Moravia and Bohemia, which develops fully in the Old Bronze Age. From the cultural substrate of corded ware, under a strong effect of the pottery production of the bearers of the Bell Beaker culture the group of Chlopice-Veselé is constituted in the region of Upper Silesia and Small Poland. Its members colonize in a short period of time the territory of east Moravia and southwest Slovakia. From their material culture the group of Nitra is formed which, in the second half of the Old Bronze Age, is assimilated culturally by the Únětice culture, migrating into the east Moravian region and further to west Slovakia.

In the period of its culmination the Únětice culture became a decisive component of the development of the Old Bronze Age in the middle of central Europe. If its origin is marked predominantly by taking over foreign cultural influences (as has been stated already elsewhere), then its later stage of development is, on the other hand, characterized by its own migration to the northwest and the northeast, but partly also to the southeast, where at that period the Nitra group mentioned before becomes extinct. Further, its influence radiates to the neighbouring regions.

Considering the role of the people of the Únětice culture, the anthropological analysis of the skeletal material has an irreplaceable role. It helps us to understand better the complex processes both in the development of the population and colonization in the Old Bronze Age, and in the development of the artistic expression, which is duly reflected in the character of material culture.

By examining the skeletons of the bearers of the Únětice culture it was found that in its population three fundamental anthropological complexes can be established, sometimes in relatively clean forms. But the mixed forms prevail. The greatest representation is that of the leptodolichomorph type, known in this country since the Neolithic (chiefly in the people of the Corded Ware culture). It is the starting type, having the decisive role in the creation of the physical habitat of the Únětice people. The second complex, less frequent, represents the plesiomorph type. It rarely occurs isolated, frequently it occurs in a mixed form with the preceding type. We also meet it since the Eneolithic. In the period of the existence of the Corded Ware culture and for the whole period of its existence in Moravia it constituted the prevailing part of its population. Of interest is the finding that a considerable part, about 50 % of this type, is represented in the early Únětice men, in whom the former (leptodolichomorph) type only reaches about 35 %. The third type is the Dinaric (or Armenoid) type. We know it from the description of the people of the Bell Beaker culture. Its share in the old Únětice population is small, in pure or mixed forms it is found in maximum 20 % of cases. It is worth noting that it is characteristic of 40 % of early Únětice women. Summarizing the above information, we can characterize the early Únětice population as distinctly

dolichoid, of tall stature, with marked robusticity in men and considerable gracility in women. Also in the classical period of the Únětice culture this composition remains fundamentally unchanged (cf., Chochol 1964, 72—75; Jelínek 1973, 193—196).

The results of the anthropological analysis show that, besides the culture of the Corded Ware also the Bell Beaker culture participated in the formation of the Únětice population. These conclusions also follow from the analysis of archeological material where, however, higher stress is put on the share of the Bell Beaker culture. Of interest is also the fact following from the analysis of skeletons, that in the formation of the Únětice population also the component of the original Neolithic-Eneolithic population played its role (the so-called Mediterranean type) which, however, did not leave characteristic traces in the material culture. It is thus evident that both in the initial and in the developed stages the Únětice culture is an expression of a very complex cementing process where it is always necessary to take into consideration the cultural heritage of Late Eneolithic. Let us turn our attention to the representatives of this final part of the Late Stone Age, particularly to problems connected with the burial rite. In this social feature region and continuity is reflected with the onsetting period, unlike in the development of the material culture which is characterized by discontinuity.

THE CORDED WARE CULTURE

The settlement oikumena of the Corded Ware culture is delimited by grave finds in a region bordered in the west by the rivers Svratka and Svitava, and in the south by the river Dyje. The eastern limit is the Morava River. In its upper reaches the bearers of the Corded Ware culture cross the Morava in the Přerov district, in the catchment area of the river Bečva. The northern border of the distribution is partly delimited by the localities of Moravičany, Litovel and by the upper reaches of the Morava River (Šebela 1981, Figs. 1, 2).

In the above territory, 91 finding places were discovered to 1985 according to the recent cadasters of communities. 294 graves were examined with 305 burials, 102 of which were covered with burial mounds. The above number of graves is minimal, since the total does not include damaged graves of seven localities, because their number is not exactly known.

The bearers of the Corded Ware culture buried the members of their communities into graves located below a earth mound. The burial places are, however, mostly found in areas where regular agricultural activity has been going on for centuries, and thus the body of the burial mound was damaged and eventually completely destroyed. The existence of burial mounds represented is witnessed by great distances between the individual graves; in some cases there are several metres. The burial mounds have been preserved mainly in the woody regions in the catchment area of the river Bečva (e.g., Dřevohostice, Prusinovice: Červinka 1909, Figs. 3, 4, 11, 21).

For the earlier period (in the chronological system of M. Buchvaldek elaborated for Bohemia there are find-groups I and II/1967, 89) which in Moravia is weakly represented by a low number of grave units, small burial places with 2—3 graves are supposed. Larger cemeteries are assumed in the local development (15—30 graves). The largest Moravian burial ground was examined after World War II during the construction of the highway at Velešovice, where 10 graves were registered (Čižmář, Geisler 1987, 65). From the period before the war we can mention the research by I. L. Červinka at Prusinovice, where he excavated 15 burial mounds at the locality.

The corpses were situated into spacy grave pits of rectangular shape with round corners or of oval shape. Vertical walls passed into flat, sometimes dish-shaped floor. Only in a grave at Těšetice a bench-like recess was found in one of the long walls, about 18—20 cm above the floor (Trnáčková 1971, Fig. 1:B). In a grave from Brno-Chrlice II there was a space paved with pebbles in front of the feet where there were pottery grave-goods (Dostál 1969, Fig. 5). In grave-pits from Podolí, Boleradice and Vážany nad Litavou there were stake-holes in the corners, which document the existence of wooden structures. Stone structures, known from the neighbouring Bohemian region, have not occurred so far. Only in a grave below the burial mound in group IX in the cadaster of Kostelec near Holešov the bottom of the grave pit was lined with stones which, according to the record of I. L. Červinka "reached the size of a child's head or greater" (1934, 23, Table 43: 1).

In most cases only one individual was buried in the grave. His or her body rested either completely on the side or the rump rested on the back. The lower limbs, medium or strongly crouched, were laid sideways. Men were buried on the right side, women on the left side. Unlike the Bohemian Corded Ware culture, where male skeletons are oriented with the skull towards the W and female bodies with the skull towards the E (Buchvaldek 1967, Fig. 14), in the Moravian area it appears that this custom was represented in skeletons oriented roughly in the direction N—S: men — SSW, SW, NW, SSE, women — NNE, NE (Šebela 1986, part I, 28). Graves with multiple burials are rare.

Comparing the results of anthropological examination with data concerning the position of the dead (men on the right side, women on the left side) we can state that this rule holds essentially also in Moravia. So far we have not been able to find differences in the earthenware equipment, as they are known in the graves of Bohemia, since the number of graves with individuals resting on the left side is very low for statistical examination.

Unlike in Bohemia we also meet cremated burials within burial habits. They were found in seven localities. We distinguish two forms. The first is represented by graves where the burned bones were freely shed onto the floor of the grave pit and the grave inventory was put around them (Pavlov — grave 14). In the second form the remains of the

cremated burial were put in an urn which was then deposited into a dish-shaped grave pit of oval shape whose diameter is only slightly greater than the width of the vessel (Prušánky — unpublished).

In the conclusion of this part we would like to mention the results of anthropological examination. The analysis of skeletons of the Moravian Corded Ware people was dealt with in detail by T. Dacík (1982). Together with L. Šebela he collected skeletal remains of 63 individuals. The results obtained demonstrate that the population is not homogeneous and, as far as the type aspect is concerned, it is not unified. In the people with the Corded Ware culture dolichocephalic shape prevails, which fact is confirmed by the Moravian finds. The skulls are conspicuously high and in vertical view — long skulls exhibit ovoid shape and in two cases pentagonoid shape. According to the whole characteristic of skeletal remains, three population groups can be distinguished. The first is represented by individuals with high, well-developed stature, of robust skeleton and a generally massive character and mighty musculature. As to the type, they correspond by their plesiomorph characters to the so-called paleoeuropid type. The second group differs from the first one by a smaller, slender stature of shorter growth which exhibits the same characters as those of the original Neo-Eneolithic population. The third population group is no longer so clean-cut as for the physical morphology, evidently originating by participation of the plesiomorph and leptodolichomorph features.

Following the composition of the pottery inventory in relation to the deceased, to which group he or she belongs, we find interesting information. Exclusively in bearers of the robust stature there appears a double handle ball-shaped amphora (e.g., Hoštice-Heroltice: Ondráček 1966, Fig. 187: 9). It cannot be excluded that in the course of time further differences will be specified.

BELL BEAKER CULTURE¹

Burial grounds of the people with Bell Beaker pottery were found in at least 250 cadasters of communities before 1985, there being several sites in some cadasters. Of the earlier period cemeteries with a lower number of graves will evidently be characteristic. In the middle and late periods we meet both small burial grounds (5—15 graves) and large ones (up to 60 graves). Altogether 640 graves were examined before 1985, whose informative value is different. In only 10 % of them documentation of good quality is available.

The bearers of the Bell Beaker culture buried uncremated bodies in the flexed position along the long axis of the grave pit in the direction of N—S. The position of the body seems to be dependent on sex: men rested on their left side with the head towards the N, women on their right side towards

¹ This part was written by P. Dvořák (archaeological part) and J. Langová (anthropological evaluation). The rest is the work of L. Šebela.

the S. The face of the deceased was always oriented towards the E. The ratio of the dead, laid on the right or the left side, is on the whole balanced. This rule was also observed in subadult individuals. Sometimes we also come across cremated burials.

Inhumation burials were mostly deposited into spacy grave pits. Rarely they were covered with burial barrows. Burial barrows were preserved in the same way as in the Moravian Corded Ware culture in the east of Moravia in the catchment area of the river Bečva (Prusinovice, Dřevohostice). In the area to the west of the Morava River their existence is documented by the occurrence of circular grooves surrounding the tumulus body (10 cases, such as Smolín, Prosiměřice, Lechovice). In its centre there was always one grave pit with either an inhumation or a cremated burial. Grave pits intended for inhumation burials were most frequently of rectangular or oval ground plan. Vertical walls passed into a plain bottom. The research also documented a step-like sinking of the walls of the grave pit (5 cases) or their lining with stones — the so-called stone cists (2 cases — such as Brno-Chrlice). Further, also laying of the dead into wooden coffins was documented (11 cases). In only one case an individual was laid in it on the right side. The others were lying on the left side.

Both in Bohemia and in Moravia mostly one individual was buried in one grave. Rarely there was a single burial of two persons (11 cases). They are either two inhumation burials or an inhumation burial with a cremated one. Cremated burials, 66 of which are documented (besides the burial ground at Brno-Holásky, where 59 were found), are deposited in a vessel found in a small circular pit or the vessel may be placed in a grave pit of rectangular shape.

As has been stated elsewhere, the people of the Bell Beaker culture buried men on the left and women on the right side. There appear some differences in the equipment (neglecting the non-pottery inventory), i.e. in the amount of pottery grave goods. In men's graves there is a trend of giving fewer vessels (0–6; on the average 2–4 vessels) than to the buried women (1–8; on the average 3–5 vessels). We cannot, however, exclude the fact that their higher number in women's graves might witness the existence of a child's burial which was not preserved or could escape attention. In cremated graves there are 2–4 vessels. Following the dependence of a certain pottery shape on the type of burial, we have come to a conclusion that in burials of women and/or children there occur — besides the current shapes, such as bell beakers, dishes etc., often pots and cans. Amphorae and related shapes, on the other hand, are exclusively bound to cremated burials (Dvořák 1984).

Considerations about the foreign origin of the Bell Beaker culture bearers are also supported by anthropological conclusions, because the morphological character of the population is quite different, and, together with the population of Corded Ware culture, it represents a foreign element both in the Bohemian and in the Moravian environments. Bell

Beaker people have a short, broad and high cranium with a relatively narrow face, a high mandible, high orbits and a narrow, strongly prominent nose. In vertical view the skull has a round or wedge-shaped outline, looking from the side, characteristic features are a low arch of the front vault rising to a high vertex and a flattened occiput (Pleiner et al. 1978, 309). According to the classical typology, individuals with this cranium structure are ranked to Armenoid and/or Taurid or Dinaroid type (Gerhardt 1953; Chochol 1964, Chochol-Blajerová 1964). According to the new terminology they can be denoted as planoccipital leptobrachymorphs (Stloukal 1968). The best specimens corresponding to the above characteristics from the Moravian region are skeletal remains from Brno-Juliánov III — man (Stloukal 1968), Jezeřany-Maršovice — man (Lorencová 1981), Morkůvky — man (Stloukal 1984) and Slavkov near Brno — woman (Stloukal 1960). From among brachycranial forms processed and published by J. Jelínek in his study on the populations from the Late Stone Age (1964), it is possible to enumerate finds from Želešice (man?), Slavkov near Brno (man), Brno-Slatina (man), Lhánice-grave 9 (man), Němčice nad Hanou I (man), Rakvice (man), Lhánice-grave 4 (woman), Bohdalice A (woman), Němčice nad Hanou III (woman) and Kobyly (woman). In the three last-named skulls, falling according to the length breadth index into the hyper to ultrabrachycranic category a conspicuously flattened occiput can be observed. Besides brachymorphous (or leptobrachymorphous) forms, mesomorphous or even dolichomorphous forms can be followed in the Moravian material; out of them, the skeleton of a woman from grave 7 at Lechovice is ranked to the nordic type by M. Stloukal (1964).

In accordance with anthropological conclusions we can state that the population of the Bell Beaker culture (the same as that of Corded Ware culture) is not typologically quite homogeneous. A relatively homogeneous group among the other finds is constituted by individuals belonging to the planoccipital leptobrachymorphous type, as stressed by J. Jelínek (1964, 91). Women are also represented among them, so that for Moravian material (like in Bohemia) we can confirm that the male representatives of the Bell-Beaker culture were accompanied by anthropologically homogeneous females.

THE PROTO-ÚNĚTICE CULTURE

In Moravia the burial grounds of the proto-Únětice culture are concentrated into a region east and south of Brno, in the districts of Znojmo and Moravský Krumlov, further around the lower reaches of the river Dyje and the upper reaches of the Stupava creek. Relatively less are they represented in the area of Haná and southeast Moravia. Proto-Únětice finds are not known from north Moravia, from the foothills of the Bohemian-Moravian Hilly Land, from Malá Haná region and east of the Morava River (cf., Ondráček 1967, 389, Fig. 1). In a monograph by J. Ondráček, published on the pages

of the Slovenská Archeológia in 1967, the author says that burial grounds with proto-Únětice pottery were reliably established in the cadasters of 56 communities, where 160 graves were examined. According to preserved finds their complete number is estimated to be about 230 (J. Ondráček, 1967, 389). Up to 1985 the number of sites according to community cadasters increased to 64 and the number of graves discovered to 223. The total number, including also the preserved finds, is approximately 295.

The burial grounds of the proto-Únětice culture are, as a rule, small, with the maximum number of graves twenty to twenty-two. An exception is the cemetery of Pavlov, where the number of graves examined reached about 40 (unpublished; personal communication by I. Rakovský).

The deceased are buried into spacy pits of rectangular or oval shape without a complicated inner structure. Only in grave 3 from Opatovice near Rajhrad (Dezort 1963–64, 52) remnants of beams were found, which probably closed the hollow space. In the burial ground at Bedřichovice the presence of individual stones was established, irregularly surrounding the skeleton (Čížmář, Dvořák 1985, Figs. 2: 7; 6: 4; 7: 1). The walls of the grave pits were vertical passing into a plain or slightly dipped bottom. In the examination of proto-Únětice graves from Otnice a step-like recess was for the first time registered running along the whole circumference of the grave.

The dead were laid into the grave in a slightly or medium crouched position, mostly on their right side (or with the rump situated on the back). Their heads were oriented towards the S, SSW and their faces towards the E. Burials on the left side with the skulls towards the N are relatively rare (about 10 %). They occurred more frequently only at the burial ground at Šardičky (6 cases: graves 3, 7, 14, 63, 54, 78 / Procházka, Chleborád, Kalousek 1927, 7, 9, 10, 22, 23, 30), further at Těšetice (2 cases: Palliardi 1896, 17) and in one burial at Josefov (Ondráček, 1967, 389) and perhaps also at Bučovice (Ondráček 1967, 389). The skeleton from grave 3 at Těšetice (Palliardi 1896, 17) and that from Josefov (Ondráček 1967, 389) were determined as females, and similarly is denoted in literature grave 78 from Šardičky (Procházka, Chleborád, Kalousek 1927, 30). In the other cases they are anthropologically undetermined individuals. Summarizing the above data we can state that, unlike the culture of Bell Beakers and the culture of Corded Ware, in the proto-Únětice culture it cannot be assumed that there was a firm rule of burying the dead according to the sex either on the right or on the left side. It is, however, probable that in some cemeteries this principle was observed, women being buried on the left side. This feature is connected with the influence of the epi-corded complex (the Chłopice-Veselé group, the Nitra group) on the Únětice civilization.

In most cases one person was buried in one grave pit. But also cases are known of a burial of two individuals buried next to each other (5 cases, such as Opatovice near Rajhrad (Dezort 1963–64, 52)

or above each other (4 cases, such as Těšetice (Palliardi 1896, 17). Rarely there occurred graves with three skeletons. At Nová Ves (district Brno-environs) the skeletons were lying next to each other, whereas at Jiřkovice in a horizontal position above each other (Ondráček 1967, 389). At Marefy an inhumation grave was overlapped by a cremation grave (Ondráček 1967, 389).

The cremation way of burial is relatively rare in the proto-Únětice culture. Besides the above grave from Marefy it is reliably documented in grave 7 at Bedřichovice (Čížmář, Dvořák 1985). In both cases the remains of a cremated burial were deposited into spacy pits of graves of oval shape, where the burned bones were heaped into extended heaps (at Bedřichovice on the area of 30 by 40 cm), to which pottery grave goods were placed. As another example is given in the literature a grave from Nová Ves, where among vessels standing near each other such small bone remains were found that it is hardly possible to classify the given grave unit as an inhumation grave (Ondráček 1967, 389).

In the conclusion it is necessary to mention the state of anthropological studies. We do not know exactly the physical habitus of the people of the proto-Únětice culture. So far only anthropological material has been evaluated from Určice, Velké Hostěrádky and Bedřichovice (Gottwald 1910, 108, Jelínek 1959, Stloukal 1985a). Further, judgements of the individual grave finds were published (such as in Křivánek, Ondráček, Stloukal 1972). Out of 57 hitherto anthropologically examined individuals (after publishing the burial ground from Pavlov the number will be much higher) 11 fall to men, 21 to women and 18 to subadults. In 7 adults it is impossible to determine the sex unambiguously.

In our opinion we have a fully valuable set available which would deserve independent processing, since the results obtained might throw light into the process of ethnogenesis of the people of the proto-Únětice culture, thus stating the share of the population of the Corded Ware culture and that of the Bell Beaker culture on its formation. This cementing process is understood as a coalescence of elements of the "original Neolithic-Eneolithic substrate (particularly its Cromagnoid component)" under a significant contribution of the inhabitants with the Corded Ware and a small participation of the component of the Bell Beaker people (cf., Jelínek 1959, 80; Chochol 1964, 111–112).

THE CHŁOPICE-VESELÉ GROUP

The relics of the group Chłopice-Veselé, distributed in Moravia in regions east of the Morava River (Ondráček 1967, Fig. 1) could be successfully registered up to the present in only 15 localities according to community cadasters. Small burial grounds were discovered only at Holešov (2 graves: Ondráček–Šebela 1985, 54, 61, Fig. 123, Table 28: 15, 29: 7, 16) and at Hulín (2 graves: Trnáčková 1960; 155–157, Fig. 59: 3, 60; Šebela 1979, 53, Table V: 1–3), further at Sady near Uherské Hra-

diště (6 graves: Budinský—Křička 1965, 66, Table IX: 2—4, 6, 8, 10) and at Sudoměřice (Sandpit, 4 graves: Šikulová 1961; No location indicated — 1 grave: Budinský—Křička 1965, 66, Table 9: 1, 5). Larger cemeteries are known from the neighbouring Slovakia, where at Veselý about 40 graves were discovered (Budinský—Křička 1965, 53—63).

The bearers of the above cultural unit buried their deceased, members exclusively in flat burial grounds in the crouched position either on the right (men) or on the left side (women). The male skeletons were oriented with the head towards the W, SW, S, female ones towards the E, NE, N (Machnik 1978, 39). We come across the same way of burial in the people of the Corded Ware culture. The graves of the group Chlopice-Veselý differ, however, by the equipment which is not so rich. Pottery grave goods are represented by one vessel decorated by the imprint of a cord. It is either a pot or a jug, which with the individuals at the right is near the pelvis, whereas with skeletons deposited on the other side of the body it is situated in front of the deceased's face (Machnik 1978, 89). The grave pits are of rectangular or oval shape. No traces documenting an inner structure have been found.

Skeletal remains of the bearers of the group Chlopice-Veselý from the east Moravian area are not numerous. They were published in partial papers (cf., Šikulová 1961; Stloukal 1985b, 155). Richer material is that from the burial grounds of southwest Slovakia (e.g. Strouhal 1978) and of Poland (Machnik A. and J.—Kaczanowski 1987, 114—145). Its processing, however, does not exceed the framework of the locality. It would, therefore, be suitable to collect Moravian and Slovakian finds for a complete evaluation. Its objective would be giving a more complete characteristics of the bearers of the Chlopice-Veselý group, taking into account the populations of both Corded Ware culture and the Nitra group, to make it possible to express the trend of development of the population at the turn of Late Eneolithic and the Old Bronze Age in the east of Moravia and in the southwest of Slovakia. So far it is unknown.

SKULL TREPHINATION

The skeletal material from Late Eneolithic graves has so far not exhibited traces of cannibalism. However, we come across another phenomenon, cranium trephination. A trephination hole of oval shape was found on the frontal bone from barrow 2 in group X from Kostelec near Holešov, dated into the period of Corded Ware culture (Jelínek 1964, Table VIII: 30) and from grave No. 22 of the Bell Beaker culture from Slavkov near Brno (Matiegka 1918, 80, Fig. 21). On the skull from grave 8 from Lhánice (Jelínek 1964, Table VII: 113—114) ranked to the Bell Beaker culture, such hole was made on the parietal bone, the same as on the skull from a proto-Únětice grave from Otnice (not published). It is interesting to see that the trephination in the above cases was performed solely on crania of male indi-

viduals who survived this medical intervention (Jelínek 1960, 249; Matiegka 1918, 80).

SOME CONSIDERATION AT THE CONCLUSION

From the above outline it follows that in the burial rite in the period of Late Eneolithic in Moravia the inhumation type of burial prevails. The cremated burial is the result of influences penetrating into Moravia from the Carpathian basin, thus representing only a complementary form. With the exception of the proto-Únětice culture there are differences in the way of laying the bodies of the dead according to the sex, which is also regularly reflected in the composition of the grave equipment. A serious drawback is the fact that we do not know fully the physical habitus of the bearers of the population at the end of Moravian Eneolithic. We must state that the material for a thorough anthropological analysis is fairly rich. It would be suitable to project the results of this investigation into the analysis of the burial rite, where the problem of the relation of the individual population groups could be better considered both in each of the population of Moravian Late Eneolithic separately and also generally, as well as the orientation of the deceased and the equipment of the pottery inventory (certain disproportions exist here — see the part on the Corded Ware culture). Thus the problem of the original Neolithic-Eneolithic population in the concluding part of Late Stone Age could be solved more responsibly, and further also the relation of the Corded Ware culture to the Bell Beaker culture and, in the end, the process of the ethnogenesis of the proto-Únětice people. That should be reflected in a better understanding of the process of formation of both the population in the Old Bronze Age and of its material culture. But this will be the topic of another study.

REFERENCES

- BUDINSKÝ-KŘIČKA V., 1965: Gräberfeld der späten schnurkeramischen Kultur in Veselý. *Slov. archeológia*, XIII-1, 52—106.
- BUCHVALDEK M., 1967: *Die Schnurkeramik in Böhmen*, Praha.
- ČERVINKA I. L., 1909: O nejstarších mohylách moravských. *Pravěk* V.: 53—58, 114—143.
- ČERVINKA I. L., 1934: *Mohyly na východní Moravě* (stropis; rukopis uložen v archivu MM v Brně), Kojetín.
- ČIZMÁŘ M., DVOŘÁK P., 1983: Protoúnětické pohřebiště v Bedřichovicích. *Archeol. rozhledy* XXXVII: 413—425.
- ČIZMÁŘ M., GEISLER M., 1987: Rettungsgrabungen auf der Bau der Autobahn im Abschnitt Holubice-Tučapy im Jahre 1985 (Bez. Vyškov). *Přehledy výzkumů AÚ ČSAV v Brně za r. 1985*, Brno, 65—66.
- DACIK T., 1982: K antropologii šňůrové keramiky na Moravě. *Archeol. rozhledy* XXXIV: 64—69.
- DEZORT J., 1963—64: Protoúnětické hroby v Opatovicích u Rajhradu. In: *Sborník AÚ ČSAV Brno III—IV (Tříletý sborník)* Brno, 50—57.
- DOSTÁL B., 1969: Hrob se šňůrovou keramikou z Chrlic-Jezera. *Sborník prací filozof. fakulty brněnské univerzity* E-14; 272—275.

- DVOŘÁK P., 1984: *Pohřebiště lidu s kulturou se zvoncovitými poháry na Moravě* (unpublished PhD. thesis), Praha.
- GERHARDT K., 1953: *Die Glockenbecherleute in Mittel- und Westdeutschland*, Stuttgart.
- GOTTWALD A., 1910: Hroby se skrčenými kostrami z Určie. *Časopis vlasteneckého musejního spolku v Olomouci* XXVII: 105—109.
- CHOCHOL J., 1964: Anthropologické materiály z nových výzkumů neolitu a doby bronzové v Čechách. *Crania Bohemica* I, Praha.
- CHOCHOL J., BLAJEROVÁ M., 1964: Lid s kulturou zvoncovitých pohárů. Anthropologické poznatky o populaci v Čechách. *Památky archeologické* LV: 432—478.
- JELÍNEK J., 1957: Fund eines trepanierten Schädels aus der jüngeren Steinzeit in Mähren. *Mitteilungen der anthropol. Ges. in Wien* LXXXVII: 67—69.
- JELÍNEK J., 1959: Anthropologie der Bronzezeit. *Anthropos* 54 (N. S. 2), Brno.
- JELÍNEK J., 1960: Der neue mährische Fund eines trepanierten Schädels aus dem Eneolithikum. *Časopis Morav. muzea* 45—1: 241—250.
- JELÍNEK J., 1964: Anthropologie der jüngeren Steinzeit in Mähren. *Anthropos* 59 (N. S. 8), Brno.
- JELÍNEK J., 1973: Die neolithische und bronzzeitliche Besiedlung der heutigen Tschechoslowakei. In: *Die Anfänge der Neolithikums vom Orient bis Nord-Europa* (Teil VIIIa; Anthropologie — 1. Teil; Fundamenta B/3). Köln—Wien, 186—199.
- KŘIVÁNEK G., ONDŘÁČEK J., STLOUKAL M., 1972: Protoúnětické hroby z Vyškova na Moravě. *Archeol. rozhledy* XXIV: 514—519.
- LORENCOVÁ A., 1981: Anthropologické zhodnocení lidské kostry nalezené v Jezeřanech-Maršovicích. *Archeol. rozhledy* XXXIII: 34—35.
- MACHNIK J., 1978: Wczesny okres epoki brązu. In: Machnik J., Gediga B., Miśkiewicz J., Hensel W., 1978: *Prahistoria ziem polskich*, tom III (Wczesna epoka brązu), Wrocław Warszawa—Kraków—Gdańsk, 9—136.
- MACHNIK A. and J., KACZANOWSKI K., 1987: *Osada i cmentarzysko z wczesnego okresu epoki brązu na „Górze Kłim” w Iwanowicach*. Wrocław—Warszawa—Kraków—Gdańsk—Łódź.
- MATIEGKA J., 1918: Prähistorické trepanace a kauterisace v zemích českých. *Památky archeologické* XXX: 74—85.
- ONDŘÁČEK J., 1966: Šňůrový hrob z Hoštice-Heroltic na Vyškovsku. *Archeol. rozhledy* XVIII: 639—642.
- ONDŘÁČEK J., 1967: Moravská protoúnětická kultura. *Slov. archeológia* XV: 389—446.

- ONDŘÁČEK J., ŠEBELA L., 1985: Pohřebiště nitranské skupiny v Holešově (katalog nálezů). In: *Studie muzea Kroměřížska* 85, Kroměříž, 2—130.
- PALLIARDI J., 1896: Nová zpráva o hrobech se skrčenými kostrami. *Časopis vlasteneckého musejního spolku v Olomouci* XIII: 16—24.
- PLEINER R., et al. 1978: *Pravěk dějiny Čech*. Praha.
- PROCHÁZKA A., CHLEBORÁD M., KALOUSEK Fr., 1927: *Předvěká pohřebiště v Šardičkách u Bučovic*. Brno.
- STLOUKAL M., 1960: Anthropologický posudek hrobu se zvoncovitou keramikou ve Slavkově u Brna. *Archeol. rozhledy* XII: 486—487.
- STLOUKAL M., 1964: Anthropologický posudek o kostře kultury zvoncovitých pohárů z Lechovic, o. Znojmo. *Archeol. rozhledy* XVI: 481—484, 491—497.
- STLOUKAL M., 1968: Kostra z hrobu s keramikou zvoncovitých pohárů z Brna-Julianova. *Přehled výzkumů AÚ ČSAV v Brně za r. 1967*, Brno, 20—21.
- STLOUKAL M., 1984: Kostra z hrobu kultury zvoncovitých pohárů v Morkůvkách. *Archeol. rozhledy* XXXVI: 207—208.
- STLOUKAL M., 1985a: Protoúnětické kostry z Bedřichovic. *Archeol. rozhledy* XXXVII: 425—427.
- STLOUKAL M., 1985b: Anthropologický rozbor koster z pohřebiště v Holešově. In: *Studie muzea Kroměřížska* 85, Kroměříž: 131—169.
- STROUHAL E., 1978: Das anthropologische Material des Gräberfeldes aus dem Übergang des Aeneolithikums und der Bronzezeit in Ivanka/Donau in der Südwestslowakei. *Acta Fac. Rer. Natur. Univ. Comen.-Anthropologia* 12, 7—54.
- ŠEBELA L., 1979: Příspěvek k poznání šňůrové kultury na Kroměřížsku. In: *Studie muzea Kroměřížska* 79, Kroměříž, 44—58.
- ŠEBELA L., 1981: Ein Forschungsüberblick zur mährischen Schnurkeramik. *Jahresschrift für mitteldeutsche Vorgeschichte* 64, 177—188.
- ŠEBELA L., 1986: *Postavení kultury se šňůrovou keramikou v moravském eneolitu a její vztah k vývoji v Karpatské kotlině* (unpublished PhD. thesis), Brno.
- ŠIKULOVÁ V., 1961: Pohřebiště lidu zlotské skupiny šňůrové kultury v Sudoměřicích — okres Hodonín. In: *Pravěk východní Moravy*, Brno, 7—13.
- TRNÁČKOVÁ Z., 1960: Hrob z období šňůrové keramiky v Hulíně. *Archeol. rozhledy* XII: 155—159.
- TRNÁČKOVÁ Z., 1971: Nové eneolitické hroby na Olomoucku. *Archeol. rozhledy* XXIII: 129—139.

Dr. Lubomír Šebela CSc.
Dr. Petr Dvořák
Archeological Institute
Czechoslovak Academy of Sciences
Koliště 19
662 03 Brno
Czechoslovakia

PhDr. et RNDr. Jana Langová
Regional Museum of Southwest
Moravia; Soudní 1
760 00 Zlín
Czechoslovakia