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Università di Udine  
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Culturali

**ANCESTRAL LANDSCAPES:  
BURIAL MOUNDS IN THE COPPER AND BRONZE AGES  
(Central and Eastern Europe – Balkans – Adriatic – Aegean, 4th-2nd millennium BC)**

**Udine, May 15th-18th 2008**

**ABSTRACTS**

**Bronze Age Barrow Graves between Danube and Balkans:  
Stratigraphy and Relative Chronology**

Stefan ALEXANDROV

Up to the beginning of the 21<sup>st</sup> century in the region between the Danube River and the Balkan range nearly 300 barrow graves dating to the Bronze Age have been investigated. The total amount of graves allows a new approach to their systematization, chronological range and geographic distribution.

In the present communication the systematization of the graves has been made considering that the most significant characteristics are: method of disposal; position of the skeleton; grave pit furniture; presence or absence of additional external constructions related to the grave; stratigraphic position of the grave. Following these criteria 3 basic groups each with several sub-groups and variants have been established.

The earliest barrow grave is considered to be an extended inhumation with a ring of stones (cromlech) surrounding the grave pit. The grave has been dated to the end of the Karanovo VI period or the period immediately following it. Some of the primary graves with inhumations in semi-supine position as well as some of the primary graves with inhumations in hocker position with or without cromlech have been assigned to the next chronological period synchronous with the Cernavoda I phenomenon. The majority of the graves have been synchronized with the chronological period Post Cernavoda III Culture – end of the Early Bronze Age in the region. A considerable amount of the secondary hocker graves dug into the upper part of the barrow fills have been dated to the Middle and possibly Late Bronze Age.

For now, cremation barrow graves are known from Northwestern Bulgaria only, dated to the period Early Bronze Age II.

## **Tumuli over Dwellings. The Transformation of Domestic Space to Community Monument at EH II Thebes, Greece**

Vassilis ARAVANTINOS and Kyriaki PSARAKI

For the Aegean world, the time-span among 2800 BC to 2200 BC that corresponds to the Early Helladic II is a period of gradual changes concerning the social and economic organization of the prehistoric societies that led to an increased social complexity. One of the features of special interest in the discussion that searches either the external or the internal factors that brought the cultural changes of this period is the appearance until now in just four sites of Greece of a few tumuli (Thebes in Boeotia, Lerna in Argolis, Olympia in Elis, Steno on the island of Leukas).

As regards Thebes, the recent excavations of the Archaeological Service clarified matters concerning the building features, the chronology and the function of the Early Helladic mudbrick tumulus that has been excavated for the first time at the end of 60's on the Amfeion hill. Furthermore, the excavation at the plot next to the Archaeological Museum brought to light one more mudbrick tumulus of the same period. In the first case the tumulus was connected with a subjacent EH cemetery whereas in the second case the tumulus covered an apsidal building and a mass burial. The existence of two EH tumuli at the same site and at a very close distance offers the possibility to extend our inquiry on the various social functions of these monuments and to discuss about the character of social structures leading to the construction of such conspicuous monuments. In particular, the use of the tumulus for the interment of an EH building at Thebes is one more manifestation of the well known practice in sites of southern Greece where the domestic space is transformed to community monument.

## **A Burial *Tymbos* in the Early Bronze Age at Kriaritsi, Sikia of Chalkidiki**

Sofia ASOUHIDOU

The burial tomb is located on a rather low mound (absolute altitude 41,03m), that rises almost perpendicularly above sea surface. The burial site lies on a 400sq.m. plateau on its top. The dense layer of crude or semi-crude stones located on the surface of the plateau was covering 30 burial enclosures that can be distinguished, taking into consideration their shape, into circular, oblique, semi-circular or irregular ones.

Cists are inscribed in the burial enclosures: one in most cases, two in some, while in one case the cist is double.

Cremation is the exclusive burial practice of the burial site. The urns where the burned bones are gathered, are placed in the small burial cists of the enclosures. The cists are, at first, covered by slabs and then a pile of stones covered the whole enclosure. We haven't yet located the cremation sites.

The vessels shapes variety is rather limited due to their specific burial use: they are all handmade and taking into account their use are distinguished into:

- a. Urns (amphorae with four or two handles, hydriae, small closed vessels etc)
- b. Vessels covering the urns (phialae, bell-shaped cups)
- c. Burial offerings (small cups)

Considering the sparse cases of cremation identified in the EBA burial sites of Macedonia, the exclusive use of this practice in the case of Kriaritsi makes it a unique

example in the wider region, as far as the construction method and, especially, the burial practice are concerned.

**Bronze - Iron Ages: Continuity or Transition?  
The Mounds of Western Bosnia and Eastern Serbia**

Staša BABIĆ

The conventional archaeological periodization and classification of the material culture of the past into chronological segments, such as Bronze or Iron Ages, implies a radical division between the “stages”. This heuristic device is undoubtedly necessary in order to arrange our object of study into comprehensive units. On the other hand, the current approaches to archaeological investigation, informed by phenomenology, have brought into the forefront the issues of the lived experience of the people in the past. Do our chronological conventions in any way correspond to the perceptions of the passage of time and changes of the communities we study?

The proposed contribution to the conference will seek to explore the ways in which the builders of the mounds of western Bosnia and eastern Serbia, dated into the Bronze and Iron Ages, classified their world themselves, distinguishing their present from the past. To this end, the issues will be discussed of the reuse of the burial areas, the veneration of the older burials and the continuity/discontinuity of the rite.

**The Princely Tumulus “Gruda Boljevica,” Podgorica, Montenegro**

Mile BAKOVIĆ and Lenka BULATOVIĆ

Results are presented from the excavation of an earthen tumulus of the Eneolithic period. Artifacts deposited posthumously in this burial monument testify to a high, “princely” social status of the deceased. The central grave is a rectangular pit dug into the virgin soil, partially surrounded by a number of unworked rocks of small dimension. The tumulus was then built up of a number of layers of earth, about 20 cm thick, separated by thin layers of clay.

**Tumulus or Cairn?  
The Case of the Central Dalmatia Islands**

Vedran BARBARIĆ

Morphological features of the landscape in Dalmatia, coastal part of Croatia, have been decisive for the fact that stone burial mounds are very hard to distinguish within the

landscape from the cairns created through agricultural activities. Stone burial mounds excavated up to date contained Bronze Age burials, but very often excavated ones contained no traces of burial rites at all.

Landscape of Central Dalmatian Islands is covered with these monuments, and it is crucial to find the way to distinguish them in order to be able to work with this data in related spatial analyses.

Despite the lack of excavations, relatively good existing data on spatial distribution and current condition of these monuments offers an opportunity for their reclassification. Advances made that way can encourage a progress in our knowledge of the relations among these monuments, communities, settlements and their territories during the Bronze Age period in Dalmatia.

### **I tumuli funerari dell'età del rame di Sovizzo (Vicenza). Aspetti costruttivi e culturali**

Claudio BALISTA, Elodia BIANCHIN CITTON

La straordinaria scoperta del complesso di strutture funerarie e culturali di Sovizzo - località S. Daniele (provincia di Vicenza) avvenne nel 1990 a seguito di accertamenti stratigrafici in un'area destinata ad essere edificata. Le strutture che lo compongono poggiano su una bassa piattaforma artificiale di sedimenti e pietrame di forma ellissoidale delimitata da un piccolo fossato; esse hanno caratteristiche sia funerarie (tre tumuli in pietrame con legante in terra di dimensioni scalari ) sia culturali (doppio corridoio di tre file di pietre con "piccola stele" e due massi presso l'ingresso).

In questa sede saranno presi in esame in modo dettagliato gli aspetti costruttivi dei tumuli funerari soprattutto alla luce dell'accurata esplorazione microstratigrafica condotta di recente sul tumulo di maggiori dimensioni. Qui l'asporto del crollo centrale in ciottoli ha consentito l'esposizione della superficie interna basale della "piccola camera mortuaria". La datazione con il radiocarbonio di piccole quantità di materiale organico provenienti sia dalle pareti della fossa funeraria sia dal sedimento argilloso di copertura dei resti scheletrici di un inumato ha consentito di confermare la datazione dell'intero complesso archeologico all'età del Rame. Inoltre la proposta di attribuzione del sito a un gruppo umano portatore di aspetti culturali connessi con il fenomeno del Bicchiere campaniforme sembra avvalorata anche da ulteriori ricerche archeologiche condotte nelle zone circostanti al complesso, ora attrezzato a piccola area archeologica visitabile.

### **Individual Burials and Communal Rites: the Manifold Uses of the Monumental Architecture in the North Adriatic Early Bronze Age**

Elisabetta BORGNA and Susi CORAZZA

The recent excavation of the tumulus of Mereto di Tomba, near Udine in Friuli-Venezia Giulia, offers fresh data to the research on the prehistoric monumental landscape. Some proposed connections between the tumuli of North-Eastern Italy and those diffused in a wider

area including the Balkan-Adriatic regions on the one hand and the Aegean on the other hand seem to be strengthened. Furthermore, according to recent trends in the field of research on mounds and barrows, the recent evidence sheds new light on the emergence of tumuli in the northern Adriatic area by suggesting that these monuments do not constitute an homogeneous and monolithic phenomenon; both chronologically and functionally, they are part of a palimpsestic landscape, provided with monumental signs dating to different period and focusing on different ritual occasions, which involved individual funerals as well as communal ritual ceremonies.

### **The Early Bronze Age in North-Eastern Italy: the Making of a Monumental landscape**

Paola CÀSSOLA GUIDA

The most recent field researches in Friuli have demonstrated that at the beginning of the Early Bronze Age the landscape of the Upper Plain was largely shaped by kin groups settled in short-lasting hamlets. In order to assert their possession of the surrounding land, and to celebrate their ancestors, these small communities built a large number of round barrows of pebbles and earth, some of which have survived until the present day.

Round about 1900 B.C. this landscape, dotted with tumuli, began to be developed with more substantial, longer-lasting settlements provided with defences of clayed earth. In the most ancient of these villages discovered so far, some burials were found inside the core of the rampart. This feature, as well as other – structural or ritual – details, indicates both the transition to a new way of living and the strong connection with the tradition of burial tumuli.

### **The (possible) Tursi Tumulus (Matera - Southern Italy) and the Relationships between Southern Italy and the Aegean - Balkan Area in the First Half of the Third Millennium**

Alberto CAZZELLA

The author discusses the presence in the Italian peninsula of the principal elements generally linked in the traditional hypothesis to the tumulus cultural world, besides the funerary structure: use of the horse; wagons; hammer-axes and mace-heads; anthropomorphic stelae; corded ware; hammer (or T) headed pins. He proposes two phases of weak contacts with that cultural world (second half of the 4th millennium; first half of the 3rd millennium B.C.), with some differences between central and southern Italy, inserting the (possible) Tursi tumulus in the context of the second phase.

**La scoperta della sepoltura a tumulo di Barbariga (Istria, Croazia).  
Novità e riscontri in relazione ai tumuli dell'età del bronzo  
rinvenuti nella penisola istriana e nell'Italia nord-orientale**

Giulia CODACCI-TERLEVIĆ

Il tumulo funerario di *Barbariga – Baia di Maricchio* (Istria, Repubblica di Croazia) è stato scoperto nell'anno 2003 durante una ricognizione di superficie quale operazione preventiva all'inizio dei lavori inerenti la costruzione di un campo da golf. Subito dopo la sua scoperta, è stato oggetto di uno scavo di recupero della durata complessiva di quasi due mesi. Anche se il tumulo al momento del suo rinvenimento si presentava in condizioni precarie, è stato possibile confermare l'esistenza di un muro a secco di forma circolare, del diametro di ca. 15 metri e dell'altezza massima di 45 cm, al centro del quale si trovava la tomba. La tomba era orientata in direzione nord-ovest/sud-est. Questa è risultata essere costruita con la tecnica del muro a secco, dalla lunghezza di 147 cm; dall'altezza di 50 cm e dalla larghezza di 75 cm. Si suppone che il defunto vi sia stato depresso in posizione contratta. Purtroppo, è risultato che la tomba è stata saccheggiata nell'antichità e all'interno di essa non sono stati rinvenuti resti umani. Durante le indagini, sono emersi dei frammenti ceramici databili al Bronzo Antico. Analogamente ad altri tumuli funerari istriani, quello di Barbariga si trovava in una posizione accuratamente scelta, ovvero sulla sommità della collina oggi detta *Comunal* che sovrasta la *Baia di Maricchio*. I tumuli funerari rappresentano i resti più antichi inerenti l'età del Bronzo in Istria. Lo scavo del tumulo funerario di *Barbariga* ha permesso di constatare l'esistenza di caratteristiche comuni ad altri tumuli istriani ed alcuni tumuli situati più a nord, quali quelli friulani. D'altra parte, è stato possibile notare delle novità fornite dalla presenza di reperti fittili che sembrano rimandare a dei contatti con la zona dalmata.

**Neolithic Barrows with Round-Ditch in Central Europe: Origins and Meaning**

Janusz CZEBRESZUK and Łukasz POSPIESZNY

The appearance of barrows with round-ditch in the Central-European Plain can be considered from two different points of view. The first refers to the process of their origins in a broad perspective. The second regards them as a new element of local cultural landscape in an inter-regional perspective.

The oldest round barrows in Central Europe appeared in the half of the 4<sup>th</sup> millennium BC. They were registered mainly in the Baalberg group in the Middle Elbe-Saale region in today's Germany and in the milieu of the Funnel Beaker culture in Cuiavia, Poland. The origin of these structures is very controversial since they were seen as remains of influences linked to the Black Sea area. What is more it cannot be determined if there was a continuity in use of round barrows throughout the 4<sup>th</sup> millennium till the appearance of the Corded Ware complex. It seems that the evidence from available sources and previous theoretical frameworks were inadequate to simply label the habitus of building round barrows as either a locally developed or external tradition.

The barrows of Corded Ware culture occur in a particular moment of the cultural landscape development. At the turn of the 4<sup>th</sup> and 3<sup>rd</sup> millennium BC, along with less stable landscape transformation caused by economy and architecture, funeral constructions were the most constant elements of landscape. The latter include earthen long-barrows, so-called

Cuiavian barrows of the Funnel Beaker culture and stone cists of the Globular Amphora culture. All these structures were covered by a mound. In this presentation the authors intend to consider the possible relations between the above mentioned constructions, both in spatial and significative aspects.

### **Tumuli with a Round Ditch in the Ritual Scenario of the Corded Ware Culture Societies on the North European Lowland**

Janusz CZEBRESZUK and Marzena SZMYT

In archaeological literature the opinion prevails that the creation of Corded Ware culture (CWC) tumuli was connected with one event, namely the funeral of a person. The supposition that all actions (digging a grave, putting down a body, digging a ditch and raising a tumulus) were made during one ceremony is still most popular.

In the last years in the area under investigation a number of new discoveries were made which seem to be contradictory with the above mentioned opinion. That turns our attention to new more complicated explanation. Moreover we can use the new finds for a reinterpretation of old information as well.

In this paper the authors are going to analyze some CWC graves from the North European Lowland. In the next step the reconstruction of individual succession of ritual actions for each of them will be offered. The analysis show that round ditch and tumulus were often only stages in a long-lasting process with a very complex ritual scenario.

### **I tumuli del Friuli occidentale: un aggiornamento delle conoscenze**

Armando D'AGNOLO, Silvia PETTARIN, Giovanni TASCA

L'alta pianura friulana è attraversata da est ad ovest da una numerosa serie di rilievi artificiali, genericamente indicati come "tumuli". Spesso all'evidenza morfologica si associano le testimonianze toponomastiche, che ne hanno tramandato nei secoli la funzione (Tomba / Tombuce / Tùmbare / Tùmbule) o ne definiscono la forma (Riva/Rivis, Ribes, La Volta-Le Palle, Montagnola, Coliselli). Mentre alcuni dei tumuli della pianura udinese sono stati indagati sistematicamente, i rilievi del territorio pordenonese sono stati oggetto finora solo di occasionali recuperi di materiale, per lo più ceramico. Solamente nel caso del tumulo rinvenuto in loc. "Carbonera – Prati del Campanile" (Maniago) alcuni dei materiali sono stati studiati.

Si intende presentare in questa sede un aggiornamento sulla distribuzione dei rilievi in cui si potrebbero riconoscere dei tumuli nella Destra Tagliamento – che non si concentrano esclusivamente nell'alta pianura –, l'elenco di quelli certamente identificabili come tumuli con la rispettiva datazione, ed approfondimenti specifici sul tumulo della loc. "Carbonera – Prati del Campanile" (che conteneva alcuni manufatti metallici, verosimilmente riferibili ad un corredo funebre) e sui tre tumuli, perfettamente allineati, individuati in loc. Le Palle (Aviano), in un'area da cui sono emersi numerosi frammenti ceramici, riferibili

genericamente alle prime fasi dell'età del bronzo. Da area a questa contigua provengono inoltre resti ceramici riferibili, ad un primo esame, al Bronzo finale iniziale o pieno.

Una precisa attribuzione cronologica dei tumuli permetterebbe, inoltre, di arricchire il quadro delle conoscenze sul Bronzo antico e sul Bronzo medio nel Pordenonese, periodi per i quali la documentazione è molto scarsa e deriva quasi esclusivamente da rinvenimenti occasionali.

### **The Marmara Tumuli : Their Contribution to the Greek Protohistory**

Fanouria DAKORONIA

The Marmara Tumuli extended over a vast area at a high mountainous part of Central Greece, on Oeta mountain which is a branch of the mountain formation of Pindos, which in its turn runs from North to the South of Greek Peninsula, consisting its spine.

The site of Marmara is located on a mountain passage which leads to Aetolia and Doris to the South and to Spercheios Valley and Thessaly to the North and to Dolopia, Eurytania and Aperantia to the North-West. Recent investigations over this mountainous area have brought to light burial grounds with identical cist tombs as those of Marmara. Where more than one tomb existed they were arranged spoke-like around a hypothetical center, perhaps ex-tumuli of which the earth- mound rolled down through the centuries.

Since however the new finds were the result of rescue excavation of short duration over the mentioned area isolated cist graves existed which display the same characteristics with those of Marmara not only concerning the type but also concerning the burial practices.

Following these graves, spread all over the mountains of Central Greece as described above one can identify the dead as belonging to pastoral groups moving according to their habits and their needs.

Since then these groups display no warlike characteristics and they moved around the places bound in the ancient tradition with the Dorians and the Heraclides and their notorious descent and since their graves' date does not match with the date of Mycenaean Palaces' destruction, the deceased were not responsible for that event, if they were the Dorians.

### **Von Südosten nach Nordwesten? – Von Nordwesten nach Südosten?**

Wolfgang DAVID

Die "Ausbreitung" der mittelbronzezeitlichen Hügelgräberkultur entlang der Donau: Archäologischer Befund und Geschichte der historischen Interpretation eines Phänomens.

Für die Entstehung der süddeutschen Hügelgräberkultur werden seit langem besonders intensive mitteldonauländische Einflüsse zu Beginn der mittleren Bronzezeit (Reinecke B) verantwortlich gemacht. Diese Vorstellung geht im wesentlichen auf Arbeiten Friedrich Holstes aus den späten 30er und frühen 40er Jahren zurück. Da es Holste damals wegen des tiefen Gegensatzes zwischen früh- und mittelbronzezeitlicher Kultur in Grabsitte, Siedlungsweise und Formenbestand unmöglich erschien, in der Hügelgräberkultur

Süddeutschlands die Nachfolgekultur der frühbronzezeitlichen Gruppen von Adlerberg und Straubing zu sehen, machte er – ganz in Übereinstimmung mit der von ihm vertretenen historischen Konzeption von einer andauernden Auseinandersetzung der Gegensätze zwischen Ost und West und in allgemeiner Tradition des Faches – äußere Einflüsse für den Kulturwandel verantwortlich. Von der Vorstellung eines von kriegerischen Unruhen begleiteten Endes der Straubinger Kultur rückte die Forschung bald ab und sah in dem Übergang von der frühen zur mittleren Bronzezeit beziehungsweise in der Entstehung der süddeutschen Hügelgräberkultur das Ergebnis eines kontinuierlichen Wandlungsprozesses. Die Konzeption der für diesen Kulturwandel ausschlaggebenden Rolle mitteldanubischer Impulse wurde dabei jedoch grundsätzlich nicht in Frage gestellt, sondern mit der Annahme eines kurzfristigen „Innovationshorizontes“ lediglich abstrakter benannt.

Mit der Vorstellung verstärkter, östlicher Einwirkungen aus dem Mitteldonauraum zu Beginn der mittleren Bronzezeit ist aber auch untrennbar die Auffassung eines spürbaren Nachlassens dieser Einflüsse – in mancher Hinsicht sogar die Annahme einer Richtungsänderung der bestimmenden Impulse – während der entwickelten Bronzezeit (Reinecke C) verbunden. Während Teile der Forschung unter Hinweis auf Hügelgrabsitte und Kriegerbestattungen mit spezifischer Ausstattung nun mit einer direkten Einflußnahme aus dem zentralen Mitteleuropa auf das Karpatenbecken rechnen, wurde insbesondere von Amália Mozsolics und István Bóna die Vorstellung von einem gewaltsamen Ende der großen befestigten Tell-Siedlungen des Karpatenbeckens infolge der kriegerischen Invasion einer aus Nordwesten kommenden, mit langen Schwertern bewaffneten und in Hügelgräbern bestattenden Bevölkerung vertreten. Diese hätte das Ende der sogenannten autochthonen Bronzezeit im Karpatenbecken verursacht und zur Herausbildung der Gruppen der karpatenländischen Hügelgräberkultur geführt.

### **Mythical Voyages and Ancestral Monuments: Tales on Knowledge and Leadership in Prehistoric Europe**

Philippe DELLA CASA

Journeys to the limits of the known world and narratives on fabulous people, places, and things form a common ancestral background in European mythology.

Alien objects found in distant places have for a long time triggered archaeological discussion about tradition, transfer, and trade – or even migration of people.

The paper investigates, with a focus on the Adriatic and the central Mediterranean, possible connections between cultural transfer, its actors, and the emergence of mythological patterns.

### **Why Grave Circles A and B at Mycenae cannot be burial tumuli**

Oliver T.P.K. DICKINSON

The theory that Grave Circles A and B of Mycenae are in fact burial tumuli has had several supporters in recent years, since it was revived by N.G.L. Hammond, although it has encountered serious opposition. It is argued that this theory is fallacious, on the basis both of the stratigraphical data reported for both circles and various features of the graves found within them, and of the lack of parallels, both in the Argolid and elsewhere. The actual

parallels for the shaft graves, and the nature of the burial tradition within which they and the circles appeared, are discussed.

### **New Evidence of Ancestral Landscape in Trentino in the Copper and Bronze Ages: the Ritual Sites of La Vela di Trento and Cles Campi Neri**

Lorenza ENDRIZZI, Elisabetta MOTTES, Nicola DEGASPERI, Franco NICOLIS

Le indagini archeologiche condotte nel 2006 a La Vela di Trento (settore Vela IX) hanno consentito di mettere in luce un complesso cultuale e funerario inquadabile nell'età del Rame.

Le evidenze messe in luce sono rappresentate da una struttura principale a pianta circolare, ottenuta con pietre selezionate. All'interno di questa struttura, che è stata divisa in due da un filare di pietre, è presente una fossa di forma circolare contenente resti scheletrici umani e di fauna, in prevalenza calcinati, associati a oggetti di corredo funebre. All'esterno della struttura principale, che risulta a sua volta delimitata da un doppio filare di pietre di grandi dimensioni, è stata messa in luce una serie di piccoli accumuli di ossa umane cremate che appartengono sia ad individui adulti che a bambini.

Nella parte meridionale dell'area indagata è stata inoltre rinvenuta una sepoltura di bambino in vaso che fa intravedere una frequentazione anche nell'Antica età del Bronzo. L'impianto strutturale messo in luce a Vela costituisce con molta probabilità l'evidenza di un contesto cultuale e funerario più ampio, legato al culto degli antenati secondo una consuetudine documentata in altre zone dell'area alpina.

Il sito rappresenta un *unicum* per la Valle dell'Adige ma trova ampie convergenze nel sito di Cles Campi Neri in Valle di Non.

Le recenti indagini (1999-2007) condotte in questo ultimo sito hanno messo in luce una struttura circolare di pietre databile ad un periodo compreso tra la tarda età del Rame e la fase iniziale dell'Antica età del Bronzo. Le fasi strutturali individuate sono due. Quella più antica vede la presenza di un ampio recinto di grossi blocchi che iscrive una struttura più piccola. I reperti rinvenuti nei livelli sommitali sono rappresentati da strumenti litici alterati dal calore. Sono inoltre attestati piccoli addensamenti di ossa umane calcinate. Nella fase successiva l'area interna del grande recinto viene colmata da una piattaforma di pietre e ciottoli, coperta e circondata da un suolo organico da cui provengono centinaia di strumenti e schegge di lavorazione in selce nonché più rari frammenti ceramici. In questa fase persistono gli addensamenti di ossa umane calcinate. Altre strutture circolari in pietra sono posizionate lungo il perimetro esterno della piattaforma. Una prima analisi del contesto strutturale e della cultura materiale unita, la presenza di probabili offerte alimentari, indiziate dalle analisi paleobotaniche, e di resti umani cremati porta ad interpretare il sito come luogo connesso a pratiche rituali e funerarie complesse.

## **The Development of Burial Rites from Tumulus Culture to Urnfield Culture in Southern Germany**

Frank FALKENSTEIN

The terms Tumulus culture and Urnfield culture in Central Europe imply a development from inhumations under barrows to incinerations in flat grave cemeteries, occurring at the transition of Middle to Late Bronze Age. It was the goal of the study to investigate this epoch-making cultural change in detail in various regions of Southern Germany. Important parameters of the Investigation are the architecture and dimension of barrows, the position of graves within the tumulus, the distinction of first or secondary burials, burial cists, flat grave structures, kinds of incineration, the practice of grave-goods and anthropological data of age and sex. For the analysis by mapping and statistics more than 3000 burials of the late Tumulus culture (Bz C) and the early Urnfield culture (Bz D, Ha A) from Southern Germany and adjacent areas were encoded to a data base. As a general result it can be shown that the abandonment of tumulus cemeteries, the erection of grave cists, the intrusion of incineration, respectively Urns, the furnishing of graves with pottery and metal objects represent independent factors of burial practices. The development of burial rites at the transition to Urnfield period has been a complex and multicausal process taking place gradually and asynchronously in neighbouring regions of Southern Germany. While the populations of the large flood plains along the streams Danube and Rhine appear open-minded for changes in religious mentality, societies in mountainous regions persisted a few generations longer in traditional burial rites.

## **Monuments of the Past: Tumuli, Tholos Tombs and Landscape Associations**

Yannis GALANAKIS

In the present paper I propose to explore the landscape associations between tumuli and tholos tombs in the Aegean. In doing so, I intend to place emphasis on issues of visibility, proximity and placement of the tombs in the landscape. I would like to re-consider the extent to which tumuli may have influenced the location of tholos tombs by looking at the process of creation of a new funerary tradition which made claims to the monuments of the past. The regional and chronological patterns emerging from this study help us shed some more light onto the regional and social dynamics of the early Late Bronze Age in the Aegean.

## **Die sakrale Symbolik des Kreises: zu den Ursprüngen der Hügelbestattungen**

Blagoje GOVEDARICA

Die Entstehung der Hügelbestattungen und die vielfältige Bedeutung des Grabhügels in der Kulturgeschichte der Menschheit, lassen sich weder begreifen noch beurteilen, ohne Verständnis der sakralen Symbolik des Kreises, die die Grundform- und Idee eines Hügels definiert. Die eigentlich einfache Form des Kreises präsentiert in der Tat eine vollendete, ideale Gesamtheit, in der sich alle wichtige Elemente der Welt und des Universums, des

Gottes, der Sterblichen, des Lebens und des Todes auf eine vollkommene wenn auch transzendente bzw. metaphysische Weise, verflechten und wiedergeben. Der Kreis trennt und verbindet zugleich, er ist das einfachste und gleichzeitig das fundamentalste Symbol, das die Menschheit je gebildet hat. Deshalb ist es nicht weiter verwunderlich, dass sich im Bewusstsein des Menschen bereits zigtausende von Jahren vor dem Aufkommen der geregelten Grabsitten und vor der Errichtung des ersten Grabhügels die Bekenntnis verankert hat, dass der Kreis und seine Kernigkeit ein ausgesprochen heiliger Raum sind, der magischen Schutz für die Ewigkeit bietet. Der Kreis präsentiert die älteste Form des definierten Raumes, worüber schon die kreisförmigen Grundrisse der ältesten Bauten aus der Zeit des Paläolithikums Zeugnis ablegen (Zeltbauten von Mammutjäger aus Bilzingsleben, Kostienki, Mežiriči u.a.).

Die älteste, in der letzten Zeit im Nordmesopotamien entdeckte, monumentale Architektur der Menschheit (ca. 9-10.000 v. Chr.) weist ebenso Bauwerke mit kreisförmigen Grundrissen auf, die aus Stein solid ausgeführt und als Heiligtümer benutzt worden sind (Göbekli Tepe, Jerf el Ahmar, Tell Abr usw.). Am Boden eines solchen rundförmigen Gebäudes aus Jerf el Ahmar wurde ein menschliches Skelett mit getrenntem Schädel freigelegt. Das stellt sicherlich ein richtungweisendes Anzeichen dar, jedoch dürfte es sich hier eher um einen Ausnahmefall d.h. um eine Sonderbestattung in einem Heiligtum, als um einer geregelten Beerdigungspraxis handeln. Dahingegen, lässt sich in Göbekli Tepe eine andere und weiterführende Entwicklungslinie festmachen. Die dortigen Rundbauten mit ihren monumentalen Steinstatuen die, die Götter oder Menschen versinnbildlichten, wurden nach bestimmter Zeit regelmäßig mit einem Erdhügel zugedeckt. Daraus kann auf eine symbolische Bestattung dieser Statuen geschlossen werden. Dadurch ist hier, wenn auch nur in einem bildlichen, symbolischen Sinn, die Konzeption eines Bestattungshügels zu erkennen. Diese um ca. 10.000 v.Chr. datierten Befunde aus Göbekli Tepe können demnach als eine uralte Vorstufe der Hügelbestattungen wahrgenommen werden.

Die sakrale Bedeutung des Kreises und der Rundbauten wurde mehr oder weniger während der gesamten Urgeschichte aufrechterhalten (Mandala in Sanskrit, Kreisanlagen aus Goseck, Quenstedt u.a., Stonehenge, Turm von Babylon usw.). Dadurch lässt sich die Beständigkeit dieser uralten Symbolik des Kreises, als eines sinnbildlichen, heiligen Raumes, in unterschiedlichen religiösen Bereichen weiter verfolgen. Die Einführung des Hügels als eines geregelten Elements des Grabbrauchtums erfolgte jedoch erst in der zweiten Hälfte des 5. Jt. d.h. ca. 5.500 Jahre nach der symbolischen Beerdigung der Steinskulpturen aus Göbekli Tepe. Das geschah aber in einem anderen Gebiet – in den Steppen des nördlichen Schwarzen Meeres (Cainari, Suvorovo, Casimcea, Tarasova Mogila). Nunmehr, war das der richtige Beginn und die älteste Phase einer kontinuierlichen Bestattungspraxis in der sich Kreis und Hügel zu einer harmonischen sakralen Einheit verbündeten. Dieser Ritus entwickelte sich weiter und expandierte in allen darauf folgenden Urgeschichtsperioden. In den letzten beiden vorchristlichen Jahrtausenden sind die Grabhügel beinahe in der ganzen alten Welt ausgebreitet, so dass dieses Ritual eine globale Bedeutung erhielt. Dabei kam es zu vielfältige Entfaltungen sowohl in typologischen bzw. architektonischen, als auch im inhaltlichen Sinn. Darüber hinaus dienten die Grabhügel während des gesamten Bestehens dieses Grabrituals nicht nur als Bestattungsplätze, sondern zunehmend als strategische Punkte, Kultstätten oder Ausdruck von Macht.

## **Burial Mounds at the Main Entrance of the Bronze Age Castelliere di Monkodonja. Their Social and Ideological Function**

Bernhard HÄNSEL

The paper concerns the location of two tombs inside and beside the gate to the Early – Middle Bronze Age *castelliere* settlement of Monkodonja near Rovinj on the Istrian west coast where regular excavations have taken place since 1997. According to radiocarbon data the settlement was established after 2000 B.C. and the central part, the acropolis, was fortified c. 1800 B.C. Outside were constructed two graves, which will be discussed here. One grave consisted of a stone cist embedded in a square socle with a stele on top. The second stone cist was located under a burial mound.

Approximately one hundred years after its founding the entire settlement area was fortified and both graves were intentionally integrated architecturally in the West Gate, the main gate that faced the sea – an arrangement that begs for explanation. The succession of building phases until its present state can be reconstructed on the basis of the building joints in the gate structure. The two burials are of particular importance for the process of construction and the conceptual design of the gate. The grave with the square socle must have attracted the attention of everyone who entered or left the settlement. The grave's position is accentuated by a bend in the course of the wall. Interestingly, the grave was intentionally superimposed by a wall and thus concealed during a later construction phase of the gate. It was victim of "*damnatio memoriae*".

The other grave in the mound was treated in a different way and remained of importance during the entire settlement period. Topographically unfounded, the fortification wall was constructed so as to enclose the grave mound exactly in a representative exterior corner of the gate, where it was concealed in a structure of heavy ashlar without doors. Lacking a leveled floor or any other function, it was clearly intended as a memorial. The grave was present, yet not visible. The find context connecting the gate and the deceased demands explanation. A metaphorical association of the dualism of life and death with that of entrance and exit seems likely. People entering and leaving came under the view and guardianship of the dead: The deceased founding members of the proto-urban settlement watched over them. The polarity of life and death was related to the act of entering and leaving the settlement. The gate served as a threshold between the community and the outside world, corresponding with the threshold to the sphere of the dead. In conclusion it should be noted that this situation corresponds with the situation of the Lion's Gate and the Early Mycenaean Shaft Graves in Grave Circle A in Mycenae.

## **The Tumulus in European Prehistory: Covering the Body, Housing the Soul**

Anthony HARDING

Our conference is concerned with tumuli, burial mounds, barrows, kurgans; and in most cases the papers deal with their appearance in specific areas of Europe. But the concept of covering the dead body with a mound of earth or stones is so widespread that larger issues are at stake. The late Marija Gimbutas argued 50 years ago that burial in a kurgan was a characteristic of what became the Indo-European phenomenon, a set of material traits that were unique to a particular group of people whom she called the Kurgan people, who arose

during the Late Neolithic or Copper Age on the Russian steppe. On her analysis, the wave of tumulus building that followed in the Early Bronze Age could be seen as deriving from this kurgan ancestry; and so did the Tumulus Culture of the Middle Bronze Age.

This theory has been influential and much discussed, even though there are many problems – geographical, chronological – which beset it. But there is certainly a core of truth in it, in the sense that burying people under a mound of earth is a rather specific behavioural trait. What does this mean, however, in terms of attitudes to the body? On the one hand, the mound of earth served as a means of covering the dead, of disposing of the corpse so that its decaying remains would not be a problem to the senses of the living. On the other, the practice is not the most obvious or labour-saving method of doing this. It is a cultural practice. It serves as a permanent marker of the dead person or people; it has an existence of its own by virtue of its visibility; it can be said to have had its own biography or life, going through various stages of existence. It was more than just a covering for the body; it housed more than just the corporeal remains of a person; it housed that person in the memory of those who lived on, the soul or essence of that person's being; and in doing that, it can be said almost to have become that person.

The paper will look at some of these aspects cross-culturally, and indicate some possible lessons for our understanding of the tumulus in central, southern and south-eastern Europe.

### **Yamnaya Groups and Tumuli West of the *Pontus***

Volker HEYD

Ten thousands of round tumuli characterise the plains around the lower Danube, its tributaries, and the central Carpathian basin. The very origin of their erection goes often back to the 4<sup>th</sup> and the 3<sup>rd</sup> millennium BC. About 200 excavated tumuli from the present countries of Romania, Bulgaria, Serbia and Hungary testify to their constructors: populations of the 'Yamnaya Culture', known also under the terms of 'Pit Grave Culture' or 'Ochre Grave Culture'. Typical are primary single graves in rectangular pits dug into the underground before the erection of the tumuli, and secondary single graves in the tumulus filling often accompanied with a further tumulus heightening. The position of the body is either supine with flexed legs, or a crouched position on the side; in any case mainly orientated towards a west-east direction. Intensive straying of ochre powder, textiles and mats for the pit walls and floors, and wooden beams to cover it, are further characteristics, along with a general lack of accompanying grave gifts.

The originally north-eastern Pontic Yamnaya-complex has for a long time been called as the key example of a large-scale migration in later prehistory, flooding foreign people over eastern and central-eastern Europe (M. Gimbutas' third wave [e.g. 1981]). However, more sophisticated approaches in recent research have shown its confinement only to familiar steppe environments of the plains, and its capacity for long-distance social contacts back to the Pontic steppe zone, leading for example D. Anthony (1997) so see a 'circular migration' at work. Nevertheless, the tumuli and their burials testify to the immigration.

It is still unclear if their economy was entirely pastoral or not. However, burial evidence of ox-drawn wagons (Placidol in Bulgaria), as well as, in neighboring contemporary archaeological cultures, a further impact of domesticated horses, new preference of cattle herds, and changes of form and quantity of spindle whorls ('woolly sheep') could point to this direction. A just started isotope project on their mobility pattern ( $^{87}\text{Sr}/^{86}\text{Sr}$  ;  $\delta^{18}\text{O}$ ) and diet

( $\delta^{13}\text{C}$  ;  $\delta^{15}\text{N}$ ) will validate this model. However, there is a deeper and much more geographically extended impact on the ideology, social structure, technology, and material culture which recently led us to create a 'Yamnaya Package', changing the shape of Europe in a wider transformation horizon (Harrison & Heyd 2007).

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### **Dubene: Rituals and Burials**

Martin HRISTOV

The paper presents the basic results from the exploration of Balinov Gorun locality near the village of Dubene, Karlovo Region, in the few recent years. It was focused on the spaces between the mounds, where thirteen archaeological structures were recorded. Thousands of gold items and elements of strings of beads had been cached under a stone cover in nine of these, together with decorated ceramic vessels, a gold dagger, a silver blade, glass beads, etc. The bones found in some of them proved to be of animal origin. The character of the material buried there leads to a suggestion that ritual structures will be more appropriate name for the objectives studied. The remaining four structures are characterized by a stone structure only.

One of the five bigger mounds was also studied. It revealed two burials along with ceramic vessels, bronze and gold artifacts. Their stratigraphic position places the two burials in a later stage of the building of the mound.

The comparative dating of all studied structures places them in the Early Bronze Age III (in accordance with the Bulgarian periodization) – most generally, in the second half of the third millennium BC.

The paper also presents some hypotheses concerning the origin and manufacturing of the gold adornments. Some relatively old hypotheses concerning the contacts of Thrace with the Aegean, Anatolia, etc. are confirmed.

### **Tumulus Culture Barrows in the Polish lowlands. Geophysical Investigations and Archaeological Background**

Mateusz JAEGER and Łukasz POSPIEZNY

In Polish lowlands cemeteries of Tumulus culture concentrate in the southern part of Greater Poland. Single graves and barrows were also found in Cuiavia. Their origin is partly

connected with the local Late Neolithic/Early Bronze Age tradition. Tens of graves in the Polish lowland create clearly visible element of the cultural landscape. Paradoxically the richness of this category of archaeological sources does not broaden our knowledge about the Tumulus culture and its epoch. The majority of cemeteries was discovered, mapped and excavated mainly in the first half of the 20<sup>th</sup> century. Hence, the existing sketches of sites are usually very schematic and incorrect. In many cases excavators were careless and neither did they recognize nor document details of unearthed features. As a result the possibilities for new studies based on old data are limited.

In order to overcome these obstacles a package of GIS-based methods was applied. It includes re-analysis of archive excavations and surveys reports, interpretations of aerial photos, high-resolution digital terrain modelling and finally non-destructive geophysical prospection – magnetic and resistivity. The complete shape and size of cemeteries as well as inner structures of particular barrows were revealed. The collected data aids in visual interpretation of sites, documents the current state of preservation and helps to detect the processes of destruction.

### **New Investigations on the Yamnaya-(Pitgrave-) Culture in the Northern Pontic Region**

Elke KAISER

The Yamnaya-Culture (so named after the typical grave construction as a rectangular or oval shaped pit in burial mounds) represents the first of three stages established by Gorodtsov in the Bronze age chronology of South Russia in the early 20<sup>th</sup> century. In the last hundred years several thousands of Yamnaya-Culture graves have been excavated in the steppe and forest-steppe region. According to several publications, the Yamnaya-Culture can be divided into several regional groups differentiated by several elements which are more or less marked. Whereas, for example, Merpert was still able to provide a detailed survey of the Yamnaya-Cultures as a whole/group in the 1970s, new investigations have had to concentrate on one of the regional groups. This paper is devoted to the newest results of research on the Yamnaya-Culture/s in the Northern Pontic Region, and specifically, to its absolute and internal chronology, its social structure and contacts with cultures in Southeastern Europe.

### **Γεραροί τάφοι - Tumuli in Messenia and Triphylia**

Georgios Styl. KORRES

Spyridon N. Marinatos had foreseen (his papers in the VII International Congress of Classical Archaeology, Rome 1958, and the 5<sup>th</sup> Convention of National Committees for the Balkan countries, held in Athens, in 1972 under the auspices of the UNESCO), the great importance of the tumuli – mainly of the Middle Bronze Age – and noted the necessity of international collaboration in order to avoid the destruction of the most significant monuments of Balkan prehistory. I believe that these monuments, because of their plan and the burial habits detected through them, substantiate the Greek national identity.

The types of tumuli in Messenia and Triphylia, which appear exactly at the end of the Early Helladic period, but actually belong to the beginning of the Middle Helladic world, present certain differences according to the potential of the local manpower. It has to be emphasized that the lack of their components did not present the destruction of their major formation. They are conical, formed with the accumulation of earth, sometimes with a surrounding wall (used as retaining wall) and stone mantles. The original nucleus is enlarged with the opening of a cenotaph in the middle (Agios Ioannis at Papoulia) or some place around it (Voidokoilia A), as well as in the first phase of some (Routsis) with the contemporaneous use of burial pithoi (occasionally in second use), cist-graves and an ossuary (Routsis).

The burial habits attested in these kindred grave monuments in the wider area of SW and W Peloponnese lead us to safe conclusions concerning the indigeneity of the inhabitants. The only dissimilarity among them appears in the couple of MH I tumuli at Kastroulia (east of the Ellinika hill), where the construction technique of the grave offerings is unique compared to all the other known specimens and is combined with the use of models of fine bronze axes.

It is now certain that the oldest tholos tombs of the Greek mainland were erected in Messenia. It is also confirmed that this type of early Messenian tholos covered with a mound derives from the Messenian tumulus of the MH I period, which was used at least in the two first phases of this transitional era, when the Greek nation was being formed. The arrangement of the burial pithoi in the tumuli of Agios Ioannis and Routsis, along with the presence of a cenotaph, leads to the safe conclusion that the vaulted burial monument of the wider area of Messenia (in terms of general form, façade and covering) derives from these tumuli and their pithoi. Moreover, the pottery found among the stones covering the mounds (Voidokoilia) also gives evidence for the existence of local burial habits as well as imports from other pottery production centres.

### **The Topography of Tumuli in the Region of Korça and their Relation to Prehistoric Settlements**

Petrika LERA

South-Eastern Albania, with the epicenter region of Korçe and Devoll, is the richest region with archaeological cultures in the country today. It starts with the early Neolithic age and goes on without interruption until the first period of the Iron age which closes the prehistoric period.

This huge archaeological richness is represented by more than 80 settlements and cemeteries with tumuli. It has been an object of archaeological studies and excavations since 1960 and it continues to be worked out by local and foreign archeologists.

Cemeteries with tumuli have a great scientific importance, not only because they witness a new kind of sepulture that appears at the beginning of the Copper age, but also thank to the presence of a rich, well preserved, material, with clear cultural and chronological contexts. They have served in many occasions for the cultural and chronological interpretation of the material recovered from settlements and also for the complex problematics about social-economical, spiritual or anthropological issues. Tumuli have been excavated in Albania since the first years when archeological activity was organized.

The first tumuli to be recognized as prehistoric monuments and to be put on the archeological map of the region of Korçe were recovered during the fruitful expedition of 1967. Since then their number is continuously growing because of systematic expeditions.

More than 30 tumuli have been identified so far, covering a wide area. However, it seems that their number was higher, particularly in the countryside, but because of intensive agricultural activity some of them were destroyed. This is attested to by occasional finds which are typical of grave material. They come from different places in this region.

About the distribution of tumuli more than 80% are in the countryside, which shows that this territory was more densely inhabited than today.

That the purpose of building tumuli was funerary is demonstrated by the archeological finds. They continued to be built after the prehistoric period, during the Antiquity and even during the medieval period. Tumuli represent an undisputable archaeological testimony for the presence of a social community in a given period of time but no attempt was done so far to determine where these people came from and where were their settlements, so that they remain isolated monuments without any connection with settlements. However, if we look carefully at the position of tumuli in the region of Korça, especially in the countryside, we can detect the presence of one or some prehistoric settlements of the Bronze Age or Iron Age, that is the period when tumuli were being constructed.

### **Bronze Age Mortuary Practices in the LBA Thrace: a Prelude for Studying the Long-span Traditions**

Krassimir LESHTAKOV

Several dozens of flat and tumulus necropolis localized in South-East Bulgaria (Upper Thrace lowland) are under consideration in this report. The region itself is one of the well investigated in the Balkan Peninsula due to the fact that almost all the excavations are provoked by rescue operations. Since the mid-20th century more than 150 EBA and 60 LBA graves have been unearthed. In chronological aspect it should be emphasised that no one MBA or LBA 1 structure has been studied. Hopefully, this is a reflection of the lack of investigations rather than the sign of the depopulation of the region. The earliest LBA mortuary structures may be dated as late as the second stage of the period, i.e. after the beginning of the 15 c. BC. In spite of the existing chronological caesura, several features of the EBA mortuary practices are well traceable in the second half of the second millennium BC: covering the graves with tumuli-embankment; digging secondary grave-pits in the barrows; shaping the grave-pits and disposal of the body on their bases; type and character of the inventory; position of the skeleton, etc. The common or very similar elements can be traced both in flat and tumular necropolis. The inhumation prevails, as well as the use of fire as a purifying and protecting agent of the grave space. Everything listed in the report testify for a long-lasting tradition in the religious beliefs of the local settled population and does not support the idea of discontinuity caused by newcomers of any kind or direction. Finally, it is underlined that all processes of long-lasting tradition are very complicated and should be analyzed in the frame of the East-Thracian *koine* embracing the territories from the Dardanelles and Bosphorus to the South and the Danube delta to the North.

## **Burial Mounds from the East : the Bahrain Phenomenon (2300-1800 BC)**

Pierre LOMBARD

The main island of the Bahrain archipelago in the Arab/Persian Gulf, heart of the former Land of Dilmun, possesses the most impressive Bronze Age burial site of the Ancient Near East. The location in a desert zone of almost 130,000 tombs built during approximately five centuries, which represent the "Early Dilmun" phase of the Bahrain chronology, has contributed to the creation of a very particular archaeological landscape, often described as "lunar". Today these burial mounds are threatened by the growing urbanization of the small but very active Kingdom of Bahrain, and no more than 20,000 tumuli are currently preserved on an active basis by the local archaeological authorities. Already mentioned on a Portuguese map of the Renaissance, and originally excavated by the British archaeologists in the 19th century, the Bahrain burial mounds remain an unavoidable element of the present regional research in archaeology.

Due to their numerical importance, for a long time these graves were considered of foreign origin, and the main island of Bahrain as a vast necropolis used by the neighbouring peoples of the Arabian Peninsula. This concept of a "Dead Island", which supposedly found its echo in the Sumerian mythology, is, however, no longer considered a possibility since several settlements contemporary with the graves have been since found. These burial mounds, their spatial distribution, as well as their architecture, burial practices and offerings, all of which are well documented today, represent important elements for understanding the local societies from the end of the 3<sup>rd</sup> to the beginning of the 2<sup>nd</sup> millennia B.C.

## **Kurgan Tradition in the Copper Age of Eastern and Central Europe: Comparative Analysis**

Igor MANZURA

The paper is devoted to the problem of the emergence and development of the kurgan tradition in Central Europe and the north Pontic steppes in the Copper Age. A few main questions are discussed: chronological position of the earliest tumuli in the both regions, their spatial distribution, architectural features and the reasons which gave birth to this phenomenon. The simultaneous appearance of this new type of funeral architecture in Central and Eastern Europe is considered against the background of cultural development in some other European territories. In order to answer the question why tumuli emerged in the regions under consideration it is necessary to understand why they did not appear at the same time, for instance, in the Balkans, the Carpathian Basin or the Mediterranean with their sophisticated material culture, complex social organization and rich spiritual life. The emergence of the kurgan tradition in some parts of Europe is explained as a result of different interrelated factors which include changes in social organization, economic activities, environmental alterations, etc. The first tumuli are regarded as a totally new cultural phenomenon which is not connected with previous cultural tradition.

## **La localizzazione topografica dei tumuli dell'età del Bronzo nella Grecia continentale: metodologie di studio integrate**

Christina MERKOURI

Nell'Egeo dell'età del Bronzo i tumuli rappresentano monumenti funerari alquanto diffusi, fra loro differenti sia per struttura, che per varietà delle tombe al loro interno.

I tumuli non costituiscono, infatti, un insieme omogeneo, ma presentano caratteristiche diverse a seconda delle condizioni ambientali, della differenziazione sociale e della diversa cronologia dei singoli monumenti. Conseguentemente, sulla base di talune peculiarità esteriori, si possono individuare dei sottogruppi morfologici, geografici o cronologici.

I tumuli compaiono in Egeo sin dal Bronzo Antico, sebbene in questa fase il loro numero sia alquanto limitato; l'unico esempio, eccezionale, di una necropoli di tombe a tumulo è quello di Leucade. Successivamente, nel Bronzo Medio, il loro uso si generalizza nella Grecia centrale e meridionale; essi mostrano, però, una forte differenziazione interna.

Il luogo di costruzione non obbedisce a regole fisse. Essi si localizzano sia lungo le coste che nell'entroterra, di norma in luoghi panoramici, a poca distanza da acque sorgive o nei pressi di un coevo insediamento, quest'ultimo posto su altura. Sebbene più frequentemente prediligessero una posizione sommitale, alcuni tumuli sono stati eretti anche in pianura e su pendii di collina. In alcuni casi erano inseriti all'interno di coeve necropoli di tombe a cista, a fossa e ad enchitrimos. Molti tumuli sono stati trovati nelle vicinanze di insediamenti - sebbene non direttamente collegati ad essi - sia isolati, che in piccoli gruppi.

Per chiarire la complessa problematica della collocazione topografica di queste strutture è necessario non solo analizzare i tumuli già identificati e segnalati, ma anche completare le ricerche con l'impiego di metodologie avanzate.

## **The Late Bronze Age (13th-12th c. BC) Barrow Necropolis of Lăpuș, reg. Maramureș, Romania. New Research**

Carola METZNER-NEBELSICK and Carol KACSÓ, with contributions by Louis D. NEBELSICK

The site of Lăpuș is well known among Bronze Age scholars of southeast Europe. It is outstanding and unique in its kind for several reasons. Different groups of around 60-70 barrows are placed within a valley close to the rich metal sources in the Carpathian mountains. Excavations so far revealed a rich pottery assemblage with two distinct pottery style, among which figurative art alludes to the ritual meaning for the luxurious ceramics. Bronze artefacts as well as casting moulds in the mounds indicate the strong connection of the Lăpuș Bronze Age community with mining and metal working activities.

Furthermore different constructions for the mounds could be recorded. The sheer size of some of these barrows allow us to talk about an elite necropolis in an area where the custom to erect burials is not the common practice. The setting of the mounds within the landscape makes it clear that the barrows were meant to symbolize the power and importance of their builders and the peoples who were buried within them.

In the summer of 2007 an international campaign took place (under supervision of Dr. Carol Kacsó, Arch. Mus. Baia Mare, Romania and Prof. Dr. Carola Metzner-Nebelsick, Ludwig-Maximilians-Universitaet Munich, Germany, with participation of Dr. Louis

Nebelsick, Uniwersitet Kardynal Stefan Wyszyński, Warszawa) which revealed hitherto unknown structures within the mound. Also for the first time for this site a series of 14C-samples could be analyzed. A future project is planned to reconstruct the ancestral landscape of the valley of Lopus.

### **Burial Mounds of the Bronze Age at Mušego near Monkodonja Results of the Excavations 2006-2007**

Kristina MIHOVILIĆ, Bernhard HÄNSEL, Damir MATOŠEVIĆ, Biba TERŽAN

Thirteen stone tumuli have been documented to date on the Mušego – Mon Sežo elevation in the vicinity of Rovinj, which we consider to be an integral part of a necropolis belonging to the Bronze Age fortified hillfort settlement of Monkodonja, located on the neighboring north-eastern elevation. Tumuli nos. 6 and 7 were explored during 2006 and 2007. Systematic excavations gave significant new results, especially concerning architecture, despite of the fact that both of them were rummaged and hence damaged by activities of "hidden treasure" hunters. Each of these two tumuli was erected in a particular way, differing not only from one another but also from already excavated monuments of this type on the territory of Istria.

### **New Data on Burial Mounds of the *Cetina Culture*. Examples from Central Dalmatia.**

Ante MILOŠEVIĆ

Several tens of prehistoric burial mounds were excavated in Central Dalmatia during the second half of the 20th century. The finds from these mounds (pottery in particular) have enabled to isolate a new prehistoric cultural group. This group is named the *Cetina Culture* (after river Cetina). Near this river most of the burial mounds were explored. The excavators (I. Marović, B. Čović and lately B. Govedarica) defined it as a Late-Eneolithic and Early Bronze Age group with three-phase development. To date, the elements of the *Cetina Culture* are recognized on the whole of the Adriatic-Ionian area.

About ten new sites with *Cetina Culture*, as well as the elements of the *Central Adriatic type of Ljubljana Culture*, were excavated during recent years. The results of those investigations provide new data for future studies, in particular the studies on cultural interrelations between the *Central Adriatic type of Ljubljana Culture* and the *Cetina Culture*, as well as the burial traditions of the *Cetina Culture*. It is now possible to state that both inhumation and incineration are practiced at the same time, with inhumation being used in the valley of the upper Cetina river, while incineration dominates the surrounding areas. This bi-rituality in burial customs within mounds can be explained as a possible reflection of social relations or certain differences in cultural-historical source and developmental tendencies of the *Cetina Culture*. The interesting results came from tumuli on Prosika in Dicmo and Poljanice in Bisko, two sites in the vicinity of Sinj in Central Dalmatia. On these sites, both ways of burial customs are found in the same burial mound. It is particularly interesting that

incineration is an older tradition in the mound on Prosika and younger in Poljanice. In addition to presenting the material from these mounds, new characteristic finds of the *Cetina Culture* from other sites (from “sub divo” settlements and palafites settlements, from caves, karst sinkholes and hillforts) in Central Dalmatia will be presented.

## **The Bronze Age Tumuli of Gardolo di Mezzo (Trento) in the Adige Valley**

Elisabetta MOTTES, Michele BASSETTI, Elena SILVESTRI

Il sito di Gardolo di Mezzo (355 metri s.l.m.) è ubicato sul versante sinistro della Valle dell'Adige e risulta rilevato di circa 150 metri rispetto all'attuale fondovalle. L'area archeologica è stata scoperta nel 2003 in seguito agli sbancamenti effettuati nell'ambito di un progetto di lottizzazione edilizia e interessa i versanti di un vasto terrazzo orografico, naturalmente protetto a nord e a sud da due corsi d'acqua. L'area terrazzata è delimitata ad est dalle pendici di un debole rilievo, il Doss de La Luna, la cui sommità è sede di un castello medievale.

I settori indagati fino ad ora dalla Soprintendenza per i beni archeologici della Provincia autonoma di Trento sono cinque (denominati GARM 1-5).

I resti archeologici presenti nel settore GARM 2 documentano la presenza di un luogo di culto nel quale sono state erette due strutture a tumulo che in origine sono state adibite a pratiche funerarie e successivamente, nel corso dei secoli, sono state trasformate in monumenti dedicati al culto dei defunti. I tumuli di Gardolo di Mezzo sono delle strutture diacroniche che sono state utilizzate nell'arco cronologico compreso tra l'Antica e la Recente età del Bronzo ovvero per quasi tutto il II millennio BC cal. Nei settori GARM 1 e 2 che si localizzano lungo il versante occidentale del Doss de la Luna sono state inoltre messe in luce le tracce di un esteso insediamento pluristratificato coevo alle strutture a tumulo. Inoltre nel settore denominato GARM 5, posto a nord dell'area insediativa e di quella di culto, già nelle prime fasi dell'età del Bronzo è stata realizzata una imponente opera infrastrutturale di bonifica con lo scopo di rendere abitabile il terrazzo orografico di Gardolo di Mezzo, il che lascia presupporre che vi sia stata una progettazione rigorosamente razionale dello spazio disponibile al fine della pianificazione "urbanistica" dell'intera area.

L'insediamento sorto nell'Antica età del Bronzo lungo le pendici occidentali del Doss de La Luna con molta probabilità basava la propria attività economica sullo sfruttamento delle cospicue risorse minerarie del Monte Calisio come documentano le abbondanti scorie di fusione rinvenute nell'abitato, nell'area dei tumuli e in alcune zone limitrofe al sito.

Al fine di ottimizzare il lavoro di documentazione delle evidenze archeologiche messe in luce ci si è avvalsi delle più moderne tecnologie di rilevamento con la collaborazione del personale della Microsystems Division (MIS) della Fondazione Bruno Kessler-IRST di Povo (Trento) che ha realizzato un modello digitale con tecnologia laser 3D delle strutture a tumulo messe in luce.

## **Burial Mounds of the Aegean Early Bronze Age: New Approaches to an Old Corpus**

Sylvie MÜLLER CELKA

The appearance of the first tumuli in the Aegean in the second part of Early Bronze Age is very limited compared to their widespread distribution in south-east Europe during the same period. Thus, it seems justified to search for an interpretative framework broader than on an exclusively local or regional level, even though attempts to relate their origin to an outside source have been disregarded for the last few decades.

The question of the origins of the Helladic tumuli is further complicated by the fact that we are dealing with two separate sets of evidence, burial mounds cemeteries on the northern fringe of the specific Helladic culture on the one hand and on the other isolated non burial mounds, also called 'ritual tumuli', in central and southern Greece.

In this paper, the current state of research about the likely provenance of those types of monuments is briefly discussed. The relationship between burial and non burial mounds is examined, together with the problem of how burial mounds spread into Greece at the beginning of the Middle Helladic period.

### **The Emergence and Architectural Development of the Tumulus Burial Custom in NW Greece (Epirus, Ionian Islands) and Albania and its Connections to the Settlement Organization.**

Stavros OIKONOMIDIS, Aristeides PAPAYIANNIS, Akis TSONOS

During the post-war era, excavations of tumuli consisted the bulk of the obtained knowledge on Albania's prehistory, as attested by the large number of these burial monuments known so far. On the contrary, the numbers of tumuli in NW Greece seems to be limited.

In the Ionian Islands the earliest tumuli (Leukas-R Graves) are erected at the end of EHII. In Northern Albania at the end of the local EBA (1900/1800 BC), in Central Albania (chronologically) at the end of MH, while in Southern Albania and Pogoni in mainland Epirus in 12<sup>th</sup> c. BC. At Ephyra, at the estuaries of the Acheron river, the first tumulus is erected during LHIIIA. The current essay aims at locating the emergence of these burial monuments in Albania and NW Greece and their main architectural features, while attempting to describe their architectural development both in space and through time. Finally, an attempt will be made to connect tumuli with settlements and to analyze, wherever possible, their role in the formation of a cognitive landscape in the minds of their builders.

## **The Torre S. Sabina Tumulus (Southern Puglia, Italy) in the Context of Transmarine Relations during the 14<sup>th</sup> century B.C.**

Elisabetta ONNIS

The aim of the present work is to examine the Torre S. Sabina tumulus - an *unicum* in the funerary contexts' outline of Southern Italy - in the transadriatic connections during the 2<sup>nd</sup> half of the 2<sup>nd</sup> millennium B.C.

First of all, this analysis will concern the study of the burial structure and the grave artifacts, highlighting the role of the eastern Apulian coast.

Therefore, I will examine some tumuli of the Albanian area and the possible connection and common elements with this Apulian mound, since the mortuary custom of burying several individual inhumations together beneath a tumulus of earth and stone is peculiar to transmarine areas.

Finally, this analysis will be focused on the grave artifact combination of the tomb n.12 of the Torre S.Sabina tumulus, with not only Mycenaean type pottery but also one bronze Aegean type knife - not certified at this moment in the funerary contexts of south-eastern Italy - underlining the similarities and differences with the funerary evidences available now of the transadriatic seaside.

## **The Arslantepe Royal Tomb. The Manipulation of the Kurgan Ideology in the Upper Euphrates Valley at the Beginning of the Third Millennium B.C.**

Giulio PALUMBI

The first appearance of the Kurgans funerary tradition in Northern Caucasus (Majkop-Novosvobodnaya) which is dated to the second half of the fourth millennium BC witnesses totally new and original developments.

The display of wealth which is materialised in an often astonishing accumulation of metal items, outlines that the radical social transformations which were taking place in the northern Caucasian societies could be connected to the technological developments and advances in the metallurgical production. At the same time, the high visibility and permanence of these funerary monuments, which counterbalance the scanty remains of the contemporary settlements, also show how the emergence of this funerary tradition signals a new approach to the territory and a different conception of the landscape.

Formally, the Kurgan tradition from Northern Caucasus did not cross the Greater Caucasus mountains until the second half of the third millennium, that is when the first funerary tumuli of the Bedeni and Martqopi cultural horizons (which foreshadow the imposing Trialeti kurgans of the Middle Bronze Age) start to appear in Southern Caucasus.

But the Arslantepe royal tomb (Upper Euphrates Valley, Eastern Anatolia), dated to 3100-2900 BC, shows that far-reaching influences from northern Caucasus were already crossing the Caucasus mountains at this time and that they were being assimilated by the eastern Anatolian groups of power.

The mix of local, Syrian, Southern Caucasian and Northern Caucasian traits characterising the funerary representation of this monument, seems to be connected to some specific historical factors. The cultural and political transition of the Upper Euphrates valley at the beginning of the third millennium (crisis of the old Mesopotamia-oriented powers and

the increasing cultural role played by the new Caucasian/Kura-Araks cultural pole) must have encouraged the flux of new elements from the Caucasus.

There is a set traits in the Arslantepe Royal Tomb (ritual, grave goods and eventually the location chosen for the burial) which closely remind of the northern Caucasian funerary tradition. As elements of an alien and far-away cultural world they were adopted for an elitarian funerary ritual which probably had to be adjusted to the current historical and political contingencies and to be adapted to the new images and roles of power.

What are the contextual meanings attached to the adoption of an exotic set of cultural traits selected for the funerary ritual of a local chief?

What is possible to grasp of the general sense and cultural values of the phenomenon of the northern Caucasian Kurgans through an interpretation performed by an external (and far-away) community?

## **Bronze Age Tumuli and Grave Circles in Central Greece: the Current State of Research**

Maria–Fotini PAPAKONSTATINOU

Tumuli appear in the Greek mainland in the EH II period. Their number increases impressively during the MH and the early phases of the LH period. They are rare during the mature LH phases and spread in northern Greece in the LH IIIC.

By the end of the 19<sup>th</sup> century, the excavation or localization of tumuli in fourteen different places in Central Greece and Thessaly has been reported. Also, recent research in Phthiotis has brought to light a limited number of grave circles, which follow the construction principles of the circular burial architecture.

Given that the excavation of a tumulus leads sometimes to its distraction and that many of them have been excavated many years ago, their present situation, the results of recent excavations, as well as re-considerations of old publications are presented in this paper. Furthermore, the comparative study of the specimens of a non-homogenous group aims to reveal their common features and each one's particularities, through an integrative presentation of the material at our disposal.

## **Burial Mounds in Croatia: Landscapes of Continuity and Transformation**

Hrvoje POTREBICA

This paper will primarily concentrate on burial mounds as agents in relation between prehistoric communities and landscape. It will explore the role of burial mounds in claiming, gaining and preserving control over landscape implemented by such communities through notions of identity and continuity. It will also address transformation of that role from early to late prehistoric periods in different areas of Croatia, based on fundamental chronological difference between the burial mounds in continental and coastal area of Croatia.

While the appearance of such mounds in coastal areas can be established as early as the Early Bronze Age, in continental areas they appear only in the Early Iron Age with rather

abrupt break in the middle of the last millennium B.C. and very short (and spatially rather limited) reappearance in the Roman period.

Beside the obvious (and probably crucial) difference in available material used for erection of such monuments, this paper will explore other possible, non-environmental influences on their size, number and distribution. Although the source of such influences rested within the social framework of specific communities, material and anthropological content of such monuments is their only reflection, and therefore has to be included in this discussion.

Another important element related to continuity and transformation of burial mounds is politics of their use and re-use in periods following their initial construction. This is even more interesting in cases when we can establish sequence of culturally and/or ethnically different communities in the same area; or large time span between two major occupation periods.

### **Early Bronze Age Stable Structure: the Enclosure and Tumulus at Le Chianche (Minervino, Murgia) in Apulia**

Francesca RADINA

Unearthed during the course of emergency excavations by the *Soprintendenza per i beni archeologici della Puglia* (2006), the site known as Le Chianche is at the foot of a long and deep karst valley, defined by a series of low-lying hills (400 – 600 m).

Situated in an area of about one and a half hectares of which 650 m<sup>2</sup> have been fully explored is quadrangular stone enclosure (about 22 x 16 m) with rudimentary double facing and openings. Displaced in the clay surfaces outside the enclosure are signs of occupation (pottery finds, lithic tools and fauna). Towards the east end of the enclosure a tumulus has been found. About 6 m in diameter, the tumulus has been built with medium to large stone blocks positioned horizontally with larger stone blocks positioned vertically in roughly concentric circles.

Judging from the uniformity of pottery finds as well as that of the Protoappenninico facies remains, initial results suggest that the tumulus was built following the enclosure. In spite of the absence of funerary finds, and while excavations have been suspended for lack of funding, future studies of the Le Chianche enclosure and its artifacts will still need to take account of the fact that the site may have been used for purposes other than the strictly functional ones.

### **Die Ausgrabung von zwei Mittelhelladisch I-zeitlichen Grabtumuli in der Flur Kastroulia bei Ellinika (Alt-Thouria) in Messenien**

Jörg RAMBACH

Messenien ist das Land früher Grabtumuli. Mit den MH I-zeitlichen Grabhügeln von Voidokoilia, Ajos Ioannis Papoulion und Routsis hat es mit die ältesten Grabtumuli des griechischen Festlandes. Im Gegensatz zum monumentalen Charakter der Grabstätte vermittelten die in den drei genannten Tumuli vorgefundenen Gräber mit ihren sowohl quantitativ als auch qualitativ eher bescheidenen Grabbeigaben nicht den Eindruck, als hätten

sie zur Grablegung einer Elite gedient. Völlig unterschiedlich waren dagegen die Verhältnisse in den beiden 2001 in Kastroulia, ca. 15 km nördlich von Kalamata, unter Mitwirkung des Autors von der zuständigen griechischen Bodendenkmalsbehörde untersuchten MH I-zeitlichen Tumuli. Die Untersuchung war nach einer räumlich begrenzten Raubgrabung am südlichen (Tumulus I) der beiden Tumuli notwendig geworden, welche im übrigen bereits bei Hope Simpson und Dickinson (1979) S. 163 D137 beschrieben und als potentielle SH-Tholosgräber erachtet worden waren. Sie förderte ein zur Mehrfachbestattung genutztes Zentralgrab im südlichen und drei Einzelbestattungen an verschiedenen Stellen unter dem Erdhügel im nördlichen Tumulus (Tumulus II) zutage. Alle vier nach ihren Beigaben in MH I zu datierende Gräber mit rechteckigem bis ovalem Grundriß der beiden Tumuli waren in den festen sterilen Lehmboden unter der künstlich aufgeschütteten Erdmasse der Hügel eingetieft. Die drei Einzelbestattungen des nördlichen Tumulus II - einer Frau, eines Mannes und eines Kleinkindes – scheinen zu Mitgliedern einer Familie zu gehören. Der Beigabenreichtum des Männergrabes, vor allem aber der des Frauengrabes übertraf die durchschnittliche qualitative und quantitative Beigabenausstattung eines mittelhelladischen Grabes in außerordentlichem Maße. So umfaßte das Fundspektrum des Frauengrabes mehr als 30 Tongefäße unterschiedlicher Form und Größe - darunter viele mit Ritz- oder Maldekor -, die ein komplettes Geschirr-Set bildeten, welches zur Bewirtung einer größeren Tafelrunde ausgereicht hätte. Die drei Schenkgefäße, eines Fremdgut aus dem Bereich des saronischen Golfes, eines eventuell Import aus Kreta oder minoisierend und eines zur minoisierenden Keramik zählend, stellten dabei Objekte besonderen Prestiges dar. Ein Fingerring aus Bronze, zwei ritzverzierte Spinnwirtel aus Ton, Perlen aus Halbedelstein und Bein sowie vier Bronzanhänger in der Form der minoischen Doppelaxt komplettierten die Ausstattung der Toten. Trotz der Raubgrabung im südlichen Tumulus I ließ sich noch feststellen, daß dessen Zentralgrab einst ähnlich reich mit Beigaben ausgestattet war.

## **Eneolithic Burial Mounds in the Black Sea Steppe: Development of the Earliest Monumental Cult Architecture**

Yuri Yakovlevič RASSAMAKIN

1. First of all it is important to define the term «Mound» for the Black Sea steppe. It is used as «Kurgan» in Russian or as «Mohyla» in Ukrainian. These terms have no scientific determinations.

In reality there are differences between the contemporary view of «Kurgan» and original constructions. Therefore the scientific definition of the «Kurgan», classification of ritual monumental architecture and dynamics of its development are an important aim of the investigations today.

2. The first period of development (Early Eneolithic, 4750 – 4100 BC) can be described as the period of emergence of the first burial symbols. During this time burials were marked on the ground surface by simple, small, stone constructions.

3. The second period of development of ritual architecture (Middle Eneolithic, 3800/3700-3500/3400 BC) is shown in a new system with various burial traditions displayed by different cultures. This period is the time of origin of the first monumental architecture. The construction of monuments has a standard set of building elements: stone circles, ditches, mound from complicated combination of black earth and clay.

4. The third period of ritual monumental architectural development (Late Eneolithic, 3500/3400 – 3000/2900 BC) can be considered to be a direct continuation of the second period, but a separate local cultural phenomenon is already identifiable. This period can be considered one of full dependence on the Northern Pontic steppe in two agricultural regions: the Trypillia and Maikop-Novosvobodnaia unity.

### **Burial Mounds and "specchie" in Apulia during the Bronze Age: Local Developments and Transadriatic Connections**

Giulia RECCHIA

Several funerary rituals coexist during the Bronze Age in Apulia, within small areas too. Collective burials in hypogean tombs or natural caves, dolmens under burial mounds, pit graves under burial mounds and cremation cemeteries could be reminded. As regards the structural features, traits to compare with the Transadriatic funerary structures are not lacking. Intensive contacts between the Apulia and that region are attested from the second half of the 3<sup>rd</sup> millennium BC by several elements, and especially by the ceramic patterns of the Cetina culture. Particularly as regards the early phases of the Bronze Age, the presence in Apulia of small Transadriatic human groups was suggested.

The variability of the funerary structures and rituals could reflect also the existence of privileged links between some indigenous groups and the Transadriatic communities. Following this hypothesis, the Apulian funerary structures with a tumulus will be examined in detail, in a diachronic perspective, highlighting similarities and differences with the Transadriatic ones.

### **Burial Mounds in the Baden Culture – Aspects of Local Development and External Influences**

Claudia SACHSSE

The Baden Culture covered from the middle of 4th millennium to the early 3rd millennium BC nearly the entire Carpathian Basin. Particularly in the younger phases we can observe a continuing regionalisation. The chronological and spatial differentiation is mirrored in a rich and versatile inventory of burial finds.

In some regions the archaeological evidence proves the construction of burial mounds or gives the possibility to assume that. The spatial appearance of these kinds of burial architecture is conspicuous. In the central part of the distribution area of finds of the Baden Culture, there are mostly small scaled coverings of earth or stones above the graves. In contrast, monumental burial mounds are mostly observed in peripheral zones of the Baden area: For instance in the contact zone to the Funnel Beaker Culture about the middle of 4<sup>th</sup> millennium BC there was a specific variation of burial mound fields with clear spatial and chronological relations to the settlement environments; furthermore we find a settlement chamber with specific mound fields in northeast Hungary.

The paper asks for the appearance of aboveground burial markings in Baden Culture and the role of burial mounds as an architectural medium in the burial rites and their importance for the surrounding landscape and social environment.

### **The Middle Helladic ‘Tumuli’ of Argos: a Re-examination**

Kalliopi SARRI and Sofia VOUTSAKI

The main aim of the Argos ‘Tumuli’ Project is to publish the assemblage of the Argos ‘tumuli’ cemeteries, excavated during rescue excavations in the late ‘70s. The ‘Tumuli’, i.e. groupings of ca. 110 tombs found in the important settlement of Argos, were interpreted as burial mounds by the excavator, the late Dr E. Deilaki. These tombs are very important for our understanding of social organisation during a crucial phase of Greek prehistory: the Middle Bronze Age and the transition to the Late Bronze Age, a period marked by rapid and pervasive social change which eventually led to the formation of the Mycenaean palatial polities. The ultimate aim of our study is to understand the position of Argos in the changing political landscape of the Middle Bronze Age Argolid.

The project involves an up-to date study of the burial assemblage and the funerary practices, and the re-examination of archival information pertaining to the Argos ‘tumuli’. The project includes a full osteological examination of the (extant) skeletons, while various scientific methods of analysis (radiocarbon analysis, stable isotopes analysis in order to establish dietary variation and ancient DNA analysis in order to establish kinship relations) are planned for the immediate future.

In this paper we will focus on the following questions:

- When were individual graves, or the ‘tumuli’ as a whole, in use?
- Can we reconstruct the history of use of grave groupings or ‘tumuli’?
- Are we dealing with real and typical tumuli?

Do these graves belong to an elite? Do they reflect social differentiation in the community?

### **The Bell Beaker Mound in Via Bruschi-Sesto Fiorentino (Florence, Tuscany)**

Lucia SARTI

Il tumulo di via Bruschi a Sesto fiorentino costituisce fino ad oggi l’unica testimonianza culturale e funeraria del locale Campaniforme ( Sarti et alii Rivista di Scienze Preistoriche, XLI ,1987-88).

Si tratta di un basso tumulo rivestito di pietrame minuto e circondato da un fossato con probabili fori di palo, che copre una piccola fossa. Recentemente è stato possibile proseguire le ricerche nell’area circostante la struttura e le indagini hanno messo in luce un ampio tratto dell’area adiacente il fossato con un piano strutturato la cui funzione è probabilmente culturale.

## **Burial Mounds in West Bohemia: the Current State of Research**

Ladislav ŠMEJDA

West Bohemia, the westernmost region of the Czech Republic, has always been regarded as a geographical zone abundant in prehistoric tumuli. These burial mounds were usually built in groups of variable sizes, sometimes forming vast and impressive necropolises. These mostly contain burials dating from the Middle Bronze Age to the Early Iron Age. In the first part of my paper I am going to digest the local history of research into this traditional source of archaeological knowledge. The former aims, methods, achievements, and rates of discovery will be contrasted with the contemporary situation. My intention is to demonstrate the huge potential of the present research conditions as well as to point out their weak aspects. Possible avenues of future investigation will finally be considered, hopefully stimulating a wider discussion of this important question across the audience.

### **Ampheion at Boeotian Thebes : Burial Practices and Ritual Performances in Early Helladic Greece**

Theodoros G. SPYROPOULOS

North of the Kadmeia lies a prominent hill, the only hill in the area, correctly identified by Fabricius, Keramopoulos et. al. with the Ἀμφείον or Ἄμφιον, mentioned in several ancient texts (Aeschylus, Euripides, Xenophon, Arrianos and Plutarch, see. *Arch. Deltion* 3, 1917 and Th. G. Spyropoulos, *Ampheion*, Sparta, 1982).

Keramopoulos investigated the hill and discerned on its summit the tumulus, mentioned by Pausanias as «γῆς χῶμα οὐ μέγα» (IX, 17, 4). This earth-mound was first measured by Keramopoulos to 45-64 m. (diameter) and 3,20 m. (height). This measurement did not accord Pausanias' calculation («γῆς χῶμα οὐ μέγα») in comparison to other tumuli known to him; he probably brought the earth mound of the Ampheion in relation to the entire hill, which Pausanias conceived as a monument. He also commemorated local traditions about rituals performed throughout the whole Antiquity on the tumulus and the common grave (ἐν κοινῷ) of the Theban Twins, as well as in the Tombs of the Niobids in the immediate vicinity. He, finally, hints at the "arrangement" of the interior of the hill, when he speaks of a kind of tunneling, through which the inhabitants of Tithorea were stealing "earth" and brought it to their native country, as a token of fertility, i.e. wealth. Keramopoulos was embarrassed by the verb «υφαιρείσθαι» used by Pausanias, but he misinterpreted the orthogonal trenches, which appeared around the hill in his own days, during the construction of the Old National Road, as aqueducts! This was, then, the picture and the scholarly knowledge about the Ampheion when I conducted my systematic excavations there in the years 1971-1973.

The results of my investigations are summarized as follows :

1. The "tumulus" was proved not «γῆς χῶμα», but a flattened conical construction of sun-dried bricks, which covered the great Tomb, for whom the whole construction was planned, providing a ramp sloping inwards in front of its double entrance.

2. The height of the original construction (the “tumulus”) was measured to 2,20 m., lowering further its height, as was estimated by Keramopoulos.
3. The hill of soft yellowish sandstone was transformed into a stepped-construction, in its exterior, and a miraculous complex of orthogonal trenches, meticulously cut and perfectly preserved, with niches and staircases, radiating from below the “tumulus” to a depth of 20 m., in its interior.
4. The “tumulus” measured 2,20 m., the first step of the hill 4,40, the second 8,80 and the third, which appeared in my excavation to a depth of 1,80 m., deepens below the surface, but is covered with layers, which were accumulated around the hill by the streams of Ismenos to the East and Dirke to the West of the hill. These very deep layers have also covered the Peribolos (enceinte wall) around the hill, which marked its position and turned it into a Shrine or Temenos. The stones of the Peribolos were described by Pausanias «μη άλλως ειργασμένοι προς το ακριβέστατον» and by W. Leake as “very roughly hewn masses (of stone)”.
5. The entire hill is thus transformed into a monumental funeral construction and it is not a “ritual tumulus”. Skeletal remains of humans, buried in the Tomb, were uncovered inside and outside of it, two vases of EHII period and four excellent pendants of gold, with a double row of lily-shaped floral ornaments, combined by a ring of antithetic spirals. These were part of the original apparatus of the undoubtedly princely Tomb, of the First Kings and Founders of Thebes.
6. Given its great antiquity and its texture (υφή) the construction on the Ampheion presents a different type of burial-container, in use as early as the EHII period. The entire monumental formation of the Ampheion corresponds logically to a palatial Establishment, which has been tested by recent excavations on the Kadmeia and to a stratified community, which has also been observed in settlements and Societies of the Early Helladic Period. This exceptional monument questions the dispersal and introduction of the Tumulus burial to Greek lands in the EH period (tumulus burials are known in Greece from the early Neolithic Period, as well as in other areas). It also differentiates Tumulus constructions from Monuments, which like the Ampheion, were used as princely burial places and Ritual Establishments for the Ruler, the Heroes and the Founders of the Cities of the Greeks.

### **Special Type of Tholos in Nort<sup>2</sup>** Biba TERŽAN

Burial mounds in the Region of Istria on the northern Adriatic has long been known, but just a few of them have been excavated in the modern times. Interestingly, they are of different types, concerning the kind of burial as well as the stone-construction. One of them, on the hilltop of Maklavun, has characteristics of a tholos. His dating to the Middle-Bronze Age is reasonably certain. The question arises wheher the tholos, whose form has rarely been found outside Greece, was built after prototypes from the Mycenaean world.

## **Tumuli e strutture abitative presso Flaibano nell'alta pianura friulana: vecchi e nuovi dati**

Serena VITRI, Alberto BALASSO, Giulio SIMEONI

Scavi di emergenza hanno messo in luce tra fine 2007 e inizi 2008 delle strutture abitative, tra cui i resti di una capanna ovale databile agli inizi dell'età dei metalli, che, insieme al riesame della ceramica rinvenuta nel 1981, offrono nuovi importanti elementi alla rilettura della cronologia ed al contesto di origine dell'area a tumuli di S. Odorico di Flaibano ( Montagnola Tomba di Sopra e di Sotto).

## **Tumuli and Social Status: a Re-examination of the Asine Tumulus**

Sofia VOUSAKI, Anne INGVARSSON-SUNDSTRÖM, Søren DIETZ, Eleni MILKA

The aim of this paper is to present the results of the recent re-examination of the Asine IQ tumulus (East Cemetery), excavated by S. Dietz in the 1970s. The following analyses have been carried out:

- A radiocarbon analysis of human bones which leads us to reconsider, at least to a certain extent, the accepted dating of the tumulus and the surrounding graves (S. Voutsaki)
- The osteological analysis and stable isotopes analysis which give information on the age and sex of the deceased, but also on pathologies and diet (A. Ingvarsson-Sundström)
- The analysis of the mortuary practices attested in the tumulus which includes a comparison with the intramural burials located among houses (E. Milka).

In this paper, we will attempt to reconstruct the history of use of the tumulus and establish the health status, demographic profile and social position of the people buried in it. We will also reflect on the function and significance of the tumulus, a conspicuous funerary monument placed further away from the contemporary settlement.