

# **Yamnaya Interactions**

## **PROGRAMME & ABSTRACTS**



**University of Helsinki**  
**25th–26th April 2019**



# **Yamnaya Interactions**

**PROGRAMME  
&  
ABSTRACTS**

**University of Helsinki  
25th-26th April 2019**



International workshop 'Yamnaya Interactions'  
25th–26th April 2019, University of Helsinki, Finland  
Collegium Common Room

The arrival of the Yamnaya Complex and its peoples north and west of the Black Sea from the last century of the 4th millennium BC can rightly be seen as a turning point in European Prehistory. Since the days of Marija Gimbutas, and of her Kurgan theory, we are made aware of the fundamental changes they trigger in a continental scale. In the archaeological record, we see their impact particularly in new burial rituals, a novel socio-economic order with fresh institutions, and the forwarding of a whole package of innovations and material culture, subsequently dominating European records up to the Atlantic Ocean for nearly a millennium via Corded Wares and Bell Beakers. However with latest ancient DNA sequencing results, but also isotope analyses, enhanced anthropological, and interdisciplinary studies, we now better understand the scale of the changes, the underlying factors of mobility and migrations, of genetic transmissions and diseases, and of new ideologies and perhaps religious ideas therein, eventually leading to the establishment of Indo-European languages in most of Europe.

This “Yamnaya Interactions” workshop wants to go back to the starting point of all these, the original Yamnaya westwards expansion, and explore and assess their interactions with contemporary societies near and far; from direct interactions, over cross-border exchanges between steppe and forest-steppe, or lowland and mountainous inhabitants, to indirect cultural, societal and economic transmissions across half of the European Continent.

The workshop will address the topic purely on archaeological grounds, with no geneticists or linguists being directly invited to contribute. However no doubt, their results will be in our minds. In doing so, we will be following two pathways: A southern route, focussing the regions west of the Black Sea, into the Balkans, Transylvania, Carpathian Basin, and Transdanubia; and a northern route, starting northwest of the Black Sea, will be pursuing the Yamnaya – Globular Amphora – Corded Ware -interactions, and follow them deep into central as well as north and northeastern Europe. This way, the workshop aims to provide as versatile and comprehensive as currently possible an overview on the Yamnaya Interactions in Europe.

Organised by Volker Heyd, Bianca Preda, Kerkko Nordqvist & Marja Ahola within the frame of the ERC Advanced Project *The Yamnaya Impact on Prehistoric Europe*  
Editing and layout by Bianca Preda



# **Yamnaya Interactions Workshop – University of Helsinki, April 25-26, 2019 - Programme**

## Day 1 - Session 1: The Southern Route of Interactions

9:00 – 9:15 Welcoming by Volker Heyd (& Bianca Preda, Kerkko Nordqvist)

9:15 – 10:00 David Anthony  
The genetic and cultural origins of the Yamnaya culture in the Eneolithic (5th millennium BC) Volga steppes

10:00 – 10:45 Bianca Preda & Volker Heyd  
The Yamnaya Impact on Southeastern Europe

10:45 – 11:15 Coffee break

11:15 – 12:00 Stefan Alexandrov  
4th - 3rd millennium BC barrow graves between Danube river and Rhodope mountains

12:00 – 12:45 Alin Frînculeasa  
Burials mounds in the Lower Danube region – from the international to the local and the other way round

12:45 – 14:00 Lunch break

14:00 – 14:45 Florin Gogâltan  
Transylvania. Within or outside of the Yamnaya world

14:45 – 15:30 Lorenc Bejko  
Interactions in the Albanian Early Bronze Age: evidence for Yamnaya connection?

15:30 – 16:00 Coffee break

16:00 – 16:45 Gabriella Kulcsár & János Dani  
Yamnaya interactions in the Carpathian Basin

16:45 – 17:30 Jozef Bátora  
Penetration of the Yamnaya culture into North-Carpathian region: preliminary knowledge

Discussion

18:00 Moving over to the Restaurant

19:00 Dinner & Sauna (for the willing)

### Day 2 - Session 2: The Northern Route of Interactions

9:00 – 9:45 Kristian Kristiansen  
Pandemics, migrations, genes, culture and genocide: towards a new Eurasian prehistory that we may not like

9:45 – 10:30 Johannes Müller  
Yamnaya, Globular Amphorae and Corded Ware identities

10:30 – 11:00 Coffee break

11:00 – 11:45 Marzena Szmyt  
Yamnaya and Globular Amphora culture relationships: facts and gaps



11:45 – 12:30 Martin Furholt

Re-integrating archaeology into the 3rd millennium BC migration debate. How outdated concepts and classification blur the aDNA results

12:30 – 13:45 Lunch

13:45 – 14:30 Piotr Włodarczak

Eastern impulses in cultural and demographic change during the ending southeastern Polish Eneolithic

14:30 – 15:15 Aivar Kriiska & Kerkko Nordqvist

Wagon trails through the bogs? Corded Ware interactions in the eastern Baltic Sea region

15:15 – 15:45 Coffee break

15:45 – 16:30 Elke Kaiser

Interactions between Eastern European steppe and Central Europe in the 3rd millennium BC – an archaeological perspective

16:30 – 17:15 Michal Ernée & Jaroslav Peška

The early Corded Ware horizon in the Czech Republic: cases from Bohemia and Moravia

Discussion & Farewell

Free Time until Dinner

19:30 Closing Dinner

# **ABSTRACTS**

*Fourth - third millennium BC barrow graves between Danube river and Rhodope mountains*

**Stefan Alexandrov** (National Archaeological Institute with Museum - Bulgarian Academy of Sciences, Bulgaria)

In the present day Bulgarian lands more than 400 EBA barrow graves have been investigated; 185 in North Bulgaria and 240 in Thrace respectively. So far, according to the radiocarbon dates, the earliest barrow graves come from Thrace, entering the time span 3300 – 3100 BC. The respective barrows are small in size, the graves (quite a few in number) presenting supine or semi-supine inhumations, no red ochre over the bones. One barrow grave from the period is with cremation.

Both regions present barrow graves in the period 3100 – 2900 BC. The barrows in North-East Bulgaria form necropolises composed from up to 15 barrows, while in the rest of the regions investigated their number is considerably smaller. The graves from this period in Central-, North-East Bulgaria and East Thrace are primary for the respective barrow, presenting supine inhumations with flexed legs (head to west); arms alongside the body. Red ochre was spread over the bones; no inventory was found. The pits (with rectangular shape) were covered with wooden planks, an organic cover was placed over the floor. Stone “stelae” were found in some of the barrows as well. All these graves could be related to “Yamnaya” phenomenon, presenting probably what has been called “Lower Danubian Variant of Yamnaya Culture”. So far, the relation barrow necropolis – settlement is to be seen in Ezerovo site only. In the central parts of Thrace, barrow graves with supine inhumations (no covering of the pit or its floor; no red ochre over the bones) appear in the same period;

their most characteristic feature being the great amount of vessels put in the graves. The relation of these graves to “Yamnaya” phenomenon is not quite clear yet.

The period 2900 – 2500 BC is characterized with supine, semi-supine, extended and hocker barrow graves in both regions discussed.

*The genetic and cultural origins of the Yamnaya culture in the Eneolithic (5th millennium BC) Volga steppes.*

**David Anthony** (Hartwick College, USA)

The first half of the presentation outlines three stages in the evolution of the Yamnaya culture in the Pontic-Caspian steppes: 1. 5500-4500 BC witnessed the spread of domesticated animals across the Pontic-Caspian steppes, and in the Volga-Caucasus steppes, saw the appearance of the north-south genetic admixture that would be the majority of Yamnaya ancestry; 2. 4500-4200 BC saw the spread of copper metallurgy across the steppes, from Varna and related sites; and finally 3. After 3300 BC, horseback riding was combined with wagons, which caused a revolution in mobility. The second half of the presentation focuses on the Khvalynsk cemetery, 4500-4300 BC, as a key pre-Yamnaya site, and a reasonable genetic and cultural ancestor, though not the exclusive one, for Yamnaya.

*Penetration of the Yamnaya culture into North-Carpathian region: preliminary knowledge*

**Jozef Bátora** (Comenius University in Bratislava, Slovakia)

This paper summarizes the results of earlier, as well as later research, regarding the penetration of Yamnaya culture into the Middle Danube-Carpathian region. It focuses on the pottery finds decorated with corded ornament, occurring on the settlements of late Baden culture in eastern Slovakia, on the south of central Slovakia and in northern Hungary. Specifically in regards to important observations around the situation found in the multilayered settlement in Košice-Barca, where in layer IV/1 were found, along the Baden culture pottery and pottery decorated with corded ornament, artifacts close to Coțofeni culture. Of particular interest is a vessel, with close analogies in the pottery of Budzhak group, which is typical for Late Yamnaya (Pit-Grave) culture in North-West Pontic Region. Corded Ware pottery of type Barca could be related to the bearers of one of the so called „steppe waves“ of Yamnaya culture. In this context, the new stratified finds from mound graves of Corded Ware culture from the area of southeast Poland, where some components of Yamnaya-Catacomb culture are evidently present, are especially important. In settlements of late Baden culture we encounter the artifacts of Vučedol style, i. e. Kosihy-Čaka-Makó and Nyírség-Zatín culture.

Beside previously realized excavations of mounds from northwestern Hungary (Rajka-Modrovich puszta, Gönyü) and in Austrian Burgenland (Neusiedler am See), the excavation in Šurany on southwest Slovakia suggests, that the penetration of nomadic tribes was heading not only to the region of upper Tisza valley (including the lowland areas of eastern Slovakia) but also to the northwestern Transdanubia and northern spurs of Danubian Lowland. It is interesting, that for some fragments of pottery from mound in Šurany we find analogies in pottery of late Eneolithic mounds of Livezile group in western Transylvania. This allow us to assume, that this could be

a proof of increased mobility, on the basis of strontium and oxygen analysis detected among the population of Livezile group and individuals of Yamnaya-Catacomb culture buried in mound in Sárretudvar in Great Hungarian Lowland. Besides the potential grasslands, they were attracted to the area of southwest Slovakia (therefore north of Danube) mostly by the sources of non-ferrous metals like copper, gold and silver, located in nearby central Slovakian volcanic mountains.

*Interactions in the Albanian Early Bronze Age: evidence for Yamnaya connection?*

**Lorenc Bejko** (University of Tirana, Albania)

The beginning of the Bronze Age appears a period of visible changes in material culture and burial customs in Albania. Previous studies paint a picture of changes in the Early Bronze Age caused by limited immigration and contribution of many fresh cultural features mixed with local Neo-Eneolithic traditions that dominate the archaeological contexts.

I consider as correct the main interpretations of the character of the Early Bronze Age provided by most of the previous Albanian studies, and will try to argue in this paper that the current evidence from settlements, burials and material culture point at a society that has experienced fluxes of new people and ideas, that together with new forms of economic activities, is undergoing important social changes. As in another conference on the “princely graves” few months ago, I will focus on the first appearance of the burials under tumuli in the country, their characteristics and spatial distribution. The paper discusses the main features of the burial ritual and compares them across different geographical

and cultural areas. A special place is dedicated here to those burials that most probably belong to newcomers who become responsible for the introduction of a new philosophy of death, through burial symbols and rituals. The striking similarities with the Yamnaya burial rituals will be pointed out, in order to sustain the potential connection of the Albanian Early Bronze Age communities with similar transformation processes occurring elsewhere in the continent. The view taken here is that of a dynamically transformed cultural landscape at the beginning of the Early Bronze Age, which reflects not simply the emergence of a new burial ritual, but of a rather new social order stimulated by the emergence of locally relevant leaders, interconnected with the wider Bronze Age world.

The paper will also try to explore the differences in settlement patterns and nature of material culture of the new Bronze Age and compare them to the previous Neolithic and Eneolithic, in order to assess as much as possible, the 'newness' of the EBA in aspects other than burial rituals. On the one side, I hope to demonstrate the role of population contacts as a source of inspiration for social change, on the other the manipulative effect of the emerging elite through the adoption of new burial forms.

*The early Corded Ware horizon in the Czech Republic: cases from Bohemia and Moravia: Part Bohemia*

**Michal Ernée** (Academy of Sciences of the Czech Republic - Institute of Archaeology, Czech Republic)

Although sources of the Corded Ware culture (c. 2800–2500 BC) rank among the most representative in Bohemia, they are limited almost exclusively to monuments of a burial nature. Today there are roughly 1,300 grave finds or



isolated finds of a grave character, in contrast to only a few dozen mostly indistinct traces of settlement. Likewise uneven is the representation of finds in individual find groups (after Buchvaldek 1967 and 1986), which can essentially be regarded as chronological stages. The representation of the earliest Pan-European A-horizon (find group I) is the least distinct, making up not even 5% of all units judging by amphorae, unlike find group II (nearly 30%) and III (c. two-thirds of all amphorae).

However, possible interpretations of the given state (e.g. the short duration of the A-horizon under the assumption of population stationarity, in contrast to the more proportionate time representation of all find groups, assuming a decline and subsequent exponential growth in the population) depend on the dating of other groups of graves, specifically non-pottery graves (essentially finds in the sense of Fischer's Kalbsrieth group: Fischer 1956, 109–111). Their representation at Corded Ware cemeteries in Bohemia is highly significant (Vikletice 15%, Čachovice 30%, Vliněves 40%, Trmice 50%). Based on the situation in Vliněves, where radiocarbon dates were acquired for them, it appears that they fall into the earlier period, i.e. they could make up an important part of the earliest Corded Ware material culture, formally very similar to the non-pottery graves of the Pit Grave culture on the northern Pontic steppe (Kaiser 2013, 211–213). New units (Obříství, with a  $^{14}\text{C}$  date in the 29th/28th century BC) document that at least some of the non-pottery graves furnished with bone belt clasps must be attributed to the earliest Corded Ware material culture in Bohemia.

#### Literature

Buchvaldek, M. 1967: Die Schnurkeramik in Böhmen. Acta Universitatis Carolinae, Philosophica et historica monographia 19. Praha.

Buchvaldek, M. 1986: Kultura se šňůrovou keramikou ve

střední Evropě I. Skupiny mezi Harcem a Bílými Karpaty – Die schnurkeramische Kultur in Mitteleuropa I. Die Gruppen zwischen dem Harz und dem Wissen Karpaten, Praehistorica 12, 1-160.

Fischer, U. 1956: Die Gräber der Steinzeit im Saalegebiet. Studien über neolithische und frühbronzezeitliche Grab- und Bestattungsformen in Sachsen-Thüringen. Vorgeschichtliche Forschungen. Heft 15. Berlin.

Kaiser, E. 2013: Die Ockergrabkultur. Kritische Würdigung eines forschungsgeschichtlichen Konstrukts, In: H. Meller, Ch.-H. Wunderlich, F. Knoll (eds.), Rot – Die Archäologie bekennt Farbe. 5. Mitteldeutscher Archäologentag vom 04. bis 06. Oktober 2012 in Halle (Saale). Halle (Saale), 199–215.

*Burials mounds in the Lower Danube region – from the international to the local and the other way round*

**Alin Frînculeasa** (Prahova County Museum of History and Archaeology, Romania)

Prehistoric burial mounds never enjoyed a special attention from the Romanian archaeological research, they were rather of secondary importance. A small number of tumuli were investigated during the first half of the XXth century, most of them perfunctorily published after a long time period. Interest in their research slightly increased at the beginning of the communist regime (during the 50ies), a period of development and look up to the research methodology of the Soviet archaeology. Although the topic could have been ideologically loaded, it did not reach a significant level. Furthermore, the implementation of the Soviet methodology used for excavating tumuli, i.e. the use of mechanized means, was not successful in Romania. Given the absence or monotony of grave goods,

this type of archaeological site was not attractive in terms of scientific and museum heritage. The idea that excavating a burial mound is costly in relation to the expected results maintained including beyond the collapse of the Communist regime. The relation between tumuli, migration and the phenomenon of Indo-Europeanisation was also not regarded as a topic of major interest for the archaeology north of the Danube.

Therefore, the research of a relatively large number of tumuli in northern Muntenia in the past few years seems unusual and at the same time creates a discomfort regarding the real impact of the results beyond the studied area. We managed to open a window to a well-defined region, however it is still difficult to say whether the insights provided are representative of a whole or we are just in the middle of a cultural setting having a rather local impact. At the same time, we are wondering if through this slot we can perceive a whole world whose limits don't end with the steppe. In the end, we reduce everything to what we see through this open window to the inside and only then can we dare to look the other way round, inside outwards.

*Re-integrating archaeology into the 3rd millennium BC  
migration debate. How outdated concepts and classification  
blur the aDNA results*

**Martin Furholt** (University of Oslo, Norway)

Since aDNA research suggested a marked gene influx from Eastern into Central Europe in the 3rd millennium BC, outdated, simplistic narratives of massive migrations of closed populations have re-appeared in archaeological discussions. A more sophisticated model of migration from the steppes was

proposed recently by Kristiansen et al. As a reaction to that proposal, this paper aims to contribute to this ongoing debate by refining the latter model, better integrating archaeological data and anthropological knowledge. It is argued that a polythetic classification of the archaeological material in central Europe in the 3rd millennium reveals the presence of a new complex of single grave burial rituals, which transcends the traditional culture labels. Genetic steppe ancestry is mainly connected to this new kind of burials, rather than to Corded Ware or Bell Beaker materials. Here it is argued that a polythetic view on the archaeological record suggests more complicated histories of migration, population mixtures and interaction than assumed by earlier models, and ways to better integrate detailed studies of archaeological materials with a deeper exploration of anthropological models of mobility and social group composition and the molecular biological data are explored.

*Transylvania. Within or outside of the Yamnaya world*

**Florin Gogâltan** (Institute of Archaeology and History of  
Art of Cluj-Napoca, Romania)

In this presentation I will talk about the state of research concerning the time frame between the end of the IV-th millennium BC and the first half of the III-rd millennium BC in Eastern Carpathian Basin in order to give an answer to the question if this territory corresponded or not to the Yamnaya communities. Historically, the Transylvanian territory describes only the Intra-Carpathian area in Western Romania, as part of the Pannonian Plain, having several administrative units (Banat, Crișana, Maramureș). The two regions are different both from geographical as well as from historical point of view.

According to the data we gathered until this moment, the intensity of the presence of the Yamnaya communities in the Intra-Carpathian area cannot be established. The fact that this population arrived in this territory sometimes at the beginning of the first half of the III-rd millennium BC seems a reality, but there are no arguments to attribute the major lifestyle changes from the beginning of the Early Bronze Age to this movement.

The individual connections between the North-Pontic area and Transylvania were described through the discoveries of a series of metal artifacts (axes, daggers, jewelry), of similar typologies, or by the means of the funerary rite and ritual. From my perspective, around the half of the III-rd millennium BC, the weapons and jewelry made from stone or noble metals, together with the funerary mounds or anthropomorphic stone stelae represent the social status of elites who were in a transregional dialogue.

*Interactions between Eastern European steppe and  
Central Europe in the 3rd millennium BC – an archaeological  
perspective*

**Elke Kaiser** (Free University of Berlin, Germany)

Since 2015, palaeogenetic studies have caused a considerable furor in archaeology. The data, which were obtained from ancient DNA as a result of rapidly advancing developments in laboratory technology, show new components in the genetic composition of examined individuals buried in graves of the 3rd millennium BCE in Central Europe and Southern Scandinavia. These palaeogenetic changes are explained by an immigration of people from the West Eurasian steppe zone, where comparable genetic components were found in individuals

buried in graves of the Yamnaya Culture. Thus a renaissance of theories took place, which had hardly played a role in archaeological discussions in the decades before. The genetic data are seen as an indicator for the immigration of large groups of the Yamnaya Culture from the steppe to Central Europe and often these migrations are equated with the spread of the Proto-Indo-European language.

The skeptical assessment of large migrations during the early 3rd millennium BCE from the Eastern European steppe to Central Europe before the publication of these palaeogenetic studies was due to the very modest archaeological evidence. In view of the palaeogenetic data, it must now be asked whether the archaeological evidence needs to be re-evaluated? The lecture is explicitly intended as a discussion contribution in this ambiguous situation. First of all, the archaeological evidence will be presented, which points to interactions between the Eastern European steppe and Central Europe in the 1st half of the 3rd millennium BCE. The interpretation of the archaeological record will be correlated with the scheme designed by R. Prien for the assessment of material culture in relation to migrations and contrasted with the palaeogenetic data.

*Wagon trails through the bogs? Corded Ware interactions in the eastern Baltic Sea region*

**Aivar Kriiska** (University of Tartu, Estonia) &  
**Kerkko Nordqvist** (University of Helsinki, Finland)

The recent aDNA studies have proven that the establishment of the Corded Ware culture in the eastern Baltic Sea area (Lithuania, Latvia, Estonia, Finland, north-west Russia) is grounded in the arrival of new people into the area.

Connection with the central European Corded Ware entity is further evidenced by the presence of certain widely-spread artefact forms, including particular types of pottery (beakers, amphoras, and short-wave moulded vessels), battle and working axes, whetstones, flint blade tools, etc. At the same time, Corded Ware in the eastern Baltic Sea area portrays may peculiar features. Environment dominated by forests, lakes, and bogs calls for different ways of mobility and settlement, as well as the selection of raw materials. In Estonia and Finland, Corded Ware populations also rapidly colonized the marine environment of the islands, and the sea acted rather a connective than a separating element between the different groups. Furthermore, Corded Ware was not homogeneous in the eastern Baltic Sea area, but consisted of several groups, which differ in their assemblages and connection networks. One factor behind these differences may be the pre-existing local groups; that these native inhabitants played their part in the development of Corded Ware culture is further evidenced by hybridization visible in the material culture. The clearest example of this is the co-called organic-tempered Estonian Corded Ware found in Estonia, but also in the territories of present-day Latvia, Finland and north-western Russia. The input of local populations is also visible in the subsequent (i.e. post-Corded Ware) genetic data. The present talk will focus on these “deviatory features” of Corded Ware in the eastern Baltic Sea area, and its connections with and influences from other, surrounding populations.

*Pandemics, migrations, genes, culture and genocide: towards a new Eurasian prehistory that we may not like*

**Kristian Kristiansen** (University of Gothenburg, Sweden)



In this presentation I discuss the drivers behind the success of the Yamnaya/Corded Ware migrations, the role of pandemics, social institutions of warriors and the role of patrilineal societies, in order to arrive at a model for the interaction between late Neolithic societies and the steppe migrants.

*Yamnaya interactions in the Carpathian Basin*

**Gabriella Kulcsár** (Institute of Archaeology, Research Centre for the Humanities Hungarian Academy of Sciences) & **János Dani** (Déri Museum, Hungary)

The transformation from Late Copper to Early Bronze Age societies in the Carpathian Basin, from the final fourth to the mid third millennium BC, and the roles of locals and incomers, remains controversial. The issue of continuity and discontinuity at the transition from the Late Copper Age to the Early Bronze Age in the Carpathian Basin received fairly little attention for a long time, and has regained the interest of scholars only in the past decade. The aim of this paper is to remedy this problem, and our paper is an attempt to summarize various aspects of this transition in a number of regions of the Carpathian Basin and to provide a framework for more detailed discussions that will follow. Our paper will briefly review the terminology and discuss issues of chronology. We will also examine a few well-known case studies that exemplify the importance of interregional interaction at the beginning of the Early Bronze Age in the Carpathian Basin and the immediately surrounding regions. No doubt the decisive element in this transformation was the appearance of Yamnaya people in the central and eastern part

of the Carpathian Basin. It is quite clear that the earliest kurgan burials in the Hungarian Plain can be dated to the later 4th millennium BC, which corresponds to the pre-Yamnaya and not the Yamnaya period. Although the simple burials, usually without any grave goods, suggest that this population arrived to the Great Hungarian Plain from the northern Pontic. The number of kurgan burials increased during the earlier 3rd millennium BC. Despite the modest grave furniture, the finds and the burial rite clearly indicate that these burials can be linked to the steppe region. These few artefact types would suggest that the interaction network emerging between the steppe and certain regions of the Carpathian Basin in the 4th/3rd millennium BC is reflected in the artefacts accompanying similar customs and innovations. The contact between the two regions was not unidirectional, but one characterised by a dynamic interaction.

*Yamnaya, Globular Amphorae and Corded Ware identities*

**Johannes Müller** (University of Kiel, Germany)

The notion of archaeological societies, which are involved in different kinds of mobility, become visible in local and regional answers to general developments. Thus the ideological concept of supra-regional phenomena actively influences transformation processes on different spatial and temporal scales. Examples from Northern Central Europe and Southern Scandinavia verify the background of social practices, here of ceramic styles and burial practices of Yamnaya, Globular Amphorae and Corded Ware.

*The Early Corded Ware Horizon in the Czech Republic:  
Cases from Bohemia and Moravia - Part Moravia*

**Jaroslav Peška** (Palacky University Olomouc,  
Czech Republic)

The oldest Corded Ware (Find Group I according to M. Buchvaldek) is quite rare in this region and is represented by finds of A-type battle-axes or so-called Moravian-type battle-axes, which mostly occur as solitary finds. The easternmost evidence for an A-horizon settlement is represented by fragments of ceramic pots with short wave moulding (so-called Wellenleistentöpfe) and corded beakers from Olomouc-Slavonín, where they occurred as intrusions in chronologically later archaeological features. From Central Moravia we know sporadic grave finds with simple equipment containing corded beakers and bowls (Hradisko u Kroměříže III, H1; Němčice nad Hanou; L. Šebela also adds Hradisko II and Holubice II). Similar is the situation with early CWC (Find Group II), to which probably belongs a settlement with two pits from Palonín; graves from Dub nad Moravou; Hradisko I H1; Hradisko II, H2; Uhřice u Kyjova; and burial mounds from Němetice and Dětkovice near Vyškov. None of the above find groups represents true evidence of settlement activity, so that we must take into consideration a gradual infiltration into the existing structure of indigenous settlement. More than 90 % of the inventory of the Moravian group of Corded Ware Culture (MCWC) belongs to the so-called local development. For it, we know hundreds of grave assemblages from small group cemeteries, originally with burial mounds, with rich domestic ceramic production and many inspirations from the territory of the Carpathian Basin. Latest excavations repeatedly yielded also proof of the existence of agrarian settlements with pits, water wells, and even settlement areas (unpublished).

What actually happened in Moravia at the time of the early CWC? The main concurrent cultural unit was the Jevišovice Culture and a relatively dense settlement system at the end of the JeC might be the reason for the absence or only a sporadic occurrence of the oldest and early CWC on the territory of Moravia. In the north-eastern neighbourhood of JeC we can find a relatively compact settlement territory of Globular Amphora Culture (GAC), which we only know as open settlements from its later, more developed phases. Bošáca Culture with its extensive distribution territory (reaching as far as East Bohemia and Lesser Poland) creates only an indistinct settlement horizon in East Moravia. We can only say that BosC did not significantly participate in any further development. A problem in Moravia consists in the presence of the Makó/Kosihy-Čaka Culture, because we do not know whether we classify the MKC in Moravia as a separate entity, or whether we will identify it in the end with the local MCWC. The newly defined mixed horizon Strachotín-Držovice is placed chronologically at the boundary between Late and Final Eneolithic. In this period we must take into consideration the first signals for the emergent Bell Beaker Culture. Important is the fact that all this happened in the period 3000–2600 BC, which was a time when people of Yamnaya Culture seemingly penetrated deep into Europe. In the material culture from the turn of the 4th/3rd millennium BC we can follow up some relationships and contacts with Eastern Europe, but they rather represent single details.

Everything points to the fact that Moravia, except of the changes at the end of the JeC (Coţofeni & Livezile influences) and the arrival of both Beaker cultures, stood apart from the direct penetration of people of the Yamnaya Culture into the heart of Europe. We cannot rule out, however, that a foreign intervention at the end of the JeC in Moravia might be induced by general changes and movements in the southern parts of

Central Europe, but any direct evidence thereof is not yet available.

### *The Yamnaya Impact on Southeastern Europe*

**Bianca Preda** (University of Helsinki) &  
**Volker Heyd** (University of Helsinki)

Recent genetics and ancient DNA research has highlighted the importance of the whole Yamnaya complex in an ethnical, social and cultural upheaval covering all of Europe. Over the last years, this new interest and understanding has led to enhanced efforts to look into the Yamnaya west of the Black Sea, both in re-addressing old finds and triggering new digs, and pushed further scientific analyses.

We will focus our lecture on distributions and find numbers, and core areas of Yamnaya kurgans and marginal regions. Looking at latest finds, it may come to no big surprise that these marginal regions comprise Turkish Thrace, Greece, south-Danubian Serbia, Kosovo and Albania. However also west of the Tisza river, Yamnaya-related burials and features/finds can now be named and even in regions much farer away their traces are to be recognized. Progress has also been made in chronology, i.e. better understanding fourth millennium BC forerunners, internal divisions, and the end of the western Yamnaya in the mid-third millennium BC. We are also much better able to describe the typical Yamnaya burial custom, its variations, and chronological and regional development. The same is true for their material culture as well as genuine and adopted pottery. These all testify to the complex cultural, social and economic relationship between the western Yamnaya and contemporary local and

neighbouring societies. Critical will be to comprehend of what happens at the boundaries, ie. of steppe versus forest steppe; river systems encroaching into other ecozones; and flatlands versus hilly/mountainous regions.

Yet, there are other important aspects for which we don't yet have sufficient answers: Are we dealing with male-led invasion, confrontation and conflict as has been recently highlighted again, or can we instead give prominence to a picture of mutual exchange of information, goods, social values, and genes? How does then the transmission of culture and innovations, and peoples and genes work out over longer distances? How do we have to understand the demographics involved, how the gender bias? How is to judge the role of diseases, the plague in particular? What was their subsistence economy; were they really pastoralists, as claimed? And how important really is the domesticated horse in all these events?

*Yamnaya and Globular Amphora culture relationship:  
facts and gaps*

**Marzena Szmyt** (Adam Mickiewicz University in  
Poznań, Poland)

After years of research, there is no doubt that the Globular Amphora and Yamnaya culture were synchronous in terms of time. The spatial contact of their population is also confirmed. It is documented by graves respecting the basic funeral rules of the Yamnaya culture with minor exemptions for the Globular Amphora culture. The contact areas are located in the Ukrainian forest-steppe zone. So far, their eastern ends have been recognized - on the river Ros (tributary of the Dnieper), and also the western part - the area between the Dniester and Prut. The precise chronology of the contact

between the two units and its population and genetic consequences are still an unresolved problem. A detailed identification of potential contact areas and a careful review of sources from past research are needed. It is hoped that new perspectives will be opened by the latest Polish-Ukrainian research project, which is concentrated in the middle part of the forest-steppe, between the Southern Bug and Dniester.

*Eastern impulses in cultural and demographic changing during the ending southeastern Polish Eneolithic*

**Piotr Włodarczak** (Polish Academy of Sciences - Instytut Archeologii i Etnologii Department, Poland)

Comparing to other areas of Central Europe, the funeral ritual of the Final Eneolithic communities in Małopolska (Lesser Poland) looks quite original. The reason for this is an exceptionally strong connection with the traditions recorded in the North-Western territory of the Black Sea region. This is justified by geographic conditions: the loess highlands of south-eastern Poland are a natural extension of the areas of Volhynia and Podolia. These areas were not only the main route of east-west migrations, but also a zone with the desired raw material base (e.g. copper, flints, rock raw materials). In the IIIrd millennium BC, four stages of latitudinal relations stand out, resulting in changes in the funeral rite of the Małopolska communities: I - (ca. 3000-2900 BCE) Pre-Corded, related to the appearance of the oldest kurgan communities (horizon CWC-X), II - (ca. 2800-2600 BCE) associated with the oldest Corded Ware horizon (horizon CWC-A), III - (ca. 2600-2550 BCE) linked to the migration of the Middle Dnieper groups and the appearance of features of Catacombnaya culture and IV - (ca. 2400/2300-2000 BCE)



associated with the Bell Beakers ritual and the Mierzanowice (Early Bronze Age) communities.

The unique character in the Corded Ware circle has primarily the third of the specified stages. In the area of Małopolska, appear niche graves, which present the features of Catacombnaya culture, and burials of men equipped with weapons as well as sets of instruments emphasizing craft specialization (first: flint working). Typical is the presence of numerous graves, in which the main weapon element is archery equipment. The context for the emergence of such burials is the presence in some of the graves of ceramics characteristic of Middle Dnieper cultural complex. All these characteristics testify to the role of migration (ca. 2600-2500 BCE) from the eastern territories (forest and forest-steppe borderline) in the origin of the new ritual. Specialized analyzes (archeogenetics and stable strontium isotopes) seem to confirm this hypothesis.



