

**DOMESTIC AND EXOTIC IN THE LATE BRONZE AND EARLY IRON AGE.
THE MEZŐCSÁT GROUP AND ITS RELATIONS.**

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After the existence of south-eastern Urnfield cultures new cultural groups appeared in the eastern part of the Carpatian Basin. The most important cultural entities were the Mezőcsát Group, at the transition of Bronze and Iron Age, and in the Early Iron Age the Vekerzug Culture, each of them with close relations to the East-European cultural milieu. Both entities, except eastern elements in material culture, they differed from local traditions in funeral practices too.

Changes in funeral practices and the relations to the local cultural entities will be investigated in the paper. The best conditions for the solution of these problems/questions are registered in the south-western Slovakia, although it is a secondary region of spreading these finds.

Funeral practices of the Mezőcsát population essentially differed from that of the local urn field. In the eastern part of the Carpathian basin, where the cremation prevailed for a long time before, new cemeteries with inhumations (Mezőcsát, Füzesabony) suddenly occurred. Beside the changes in funeral practices were observed

foreign elements in the grave goods and hoards too. Their cemeteries are consequently situated on separate places from that of the local inhabitants (Sereï, Maða, Podolí). The population of the Mezõcsát group adopted different local goods, mainly the local pottery. Beside some exotic goods originated in the lower Danube or Dniester regions, a great number of local forms of Kyjatice, Gáva or Lusatian cultures occurred in graves.

There are not enough arguments against the proposed continuity between the Mezõcsát group and Vekerzug culture for verification of this hypothesis. The earliest Vekerzug graves are cremation graves (Alsótelekes, Modrany), which occur in the territory formerly settled by Mezõcsát population with strictly used inhumations in burial rite. The typical biritual cemeteries of Vekerzug culture appeared later.

The registered differences in funeral practices have their cultural and ethnical dimensions. Other questions, like the mode of penetration of foreign groups or the problems of symbiosis and assimilation, which does not be the domain of local inhabitants in every case are related to them too.