Lausanne-Vidy
From Single to Social?
Katharina Jungnickel
Swiss Chamblandes Sites

(Jungnickel 2013; Stöckli 1995)
Swiss Chamblandes Sites

- women and men are equally represented in all necropoles
- child burials take up between 30 and 60 % of tombs
- child mortality and female birth risk are depicted and indicate mostly equal burial access
- collectivization already takes place in the individual burials in the form of grave groupings
- „…certaines tombes multiples ont évidemment des connotations familiales.” (Gallay 2007)
- only two graves in Däniken show credible family connections by epigenetic markers

(Jungnickel 2013)
Age distribution

(Jungnickel 2017)
Architecture or Amount of Individuals?

(Jungnickel 2017)
Male versus Female?

- Old men
- Fertile women

(Grave 79, after Moinat 2007)
Combinations

<table>
<thead>
<tr>
<th></th>
<th>neonatus</th>
<th>infans I</th>
<th>infans II</th>
</tr>
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<td>5</td>
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<tr>
<td>frühadult</td>
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</tbody>
</table>

Neonatus Infans I Infans II
♀ 4 4 3
♂ 1 5 5
♂&♀ 2 2 3

(Jungnickel 2017)
Spatial age distribution

- Neonates
- Infans I
- Infans II
- Juvenile
- Adult
- Mature

(Jungnickel 2017)
Feature density

1960s

unexcavated

1990s

Neolithic Grave Density

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EAA 2019

(Jungnickel 2017)
Community Size

\[ P = 1.1 \times \frac{n \times e}{t} \]

(Herrmann 1990, 305–311)
RESULTS

• Single and multiple Chamblandes burials in Switzerland do not indicate differentiation in inhumation treatment based on age or sex.

• In a two-phase model of single and multiple burials, there should be a distinction in the burial context around 4300 to 4100 BC.

• In Lausanne-Vidy no two distinct phases, but a core phase of intense diversification lasting maybe only a few hundred years, is discernible.

• Early occurrence of single and multiple burials as well as mixed architectures, already around 4,500 BC speaks rather for a smooth transition than distinct phases.

• Within this core phase of the necropolis, probably 300 years, no significant changes in patterns in grave orientation, number of individuals, and architecture are evident.

• The variability of customs on the burial ground can also be attributed to recurrent colonization and thus to phases of abandonment in a mobile society.