Research Article / Научная статья
УДК 903.5(593)”638”
https://doi.org/10.14258/tpai(2026)38(3).-12
EDN: SDNVLM

BURIAL PRACTICES AND GRAVE GOODS IN IRON AGE THAILAND: EVIDENCE FROM THE ARCHAEOLOGICAL SITE OF PHROMTIN TAI, CENTRAL THAILAND

Thanik Lertcharnrit[1], Anastasia I. Maltseva[2*]

[1]Silpakorn University, Bangkok, Thailand;
lertchanrit_t@su.ac.th, https://orcid.org/0000–0002–0961–1065

[2]Novosibirsk State University, Novosibirsk, Russia;
maltseva.anst@gmail.com, https://orcid.org/0000–0002–5877–2148

**Corresponding author*

Abstract. Analysis of evidence from the Phromtin Tai archaeological site in Lopburi Province, including burial pits, human skeletons, and grave goods, involved observation and examination of various characteristics. This led to the synthesis of knowledge within a research framework addressing four key aspects: 1) burial practices, 2) symbolic system, 3) migration and interaction/exchange, and 4) changes in cultural practices. The results are as follows. Burial practices featured the distinctive extended supine position, accompanied by diverse kinds and quantities of grave goods, most of which were ornaments. The symbolic system revealed that the people in this ancient community accepted cultural differences of people from other places, and placed importance on expressing individual identity, but at the same time also maintained the collective identity of the community. Regarding migration and exchange, the site functioned as a hub of interaction, exchange, and trade, characterized by established networks and the settlement of incoming groups within the local community. Changes in cultural practices showed trends differing from other communities, including diverse head orientations and intensified use of personal ornaments to express identity or beliefs.

***Keywords*:** burial practices, grave goods, Iron Age, Central Thailand, Phromtin Tai

Acknowledgements: this paper is based on research on prehistoric mortuary practices and grave goods, which was financially supported by the Research, Innovation, and Creativity Funds of the Faculty of Archaeology, Silpakorn University, Bangkok, Thailand.

The authors, Thanik Lertcharnrit and Anastasia Maltseva, also would like to acknowledge the project “Decoding the Cultural Landscape of Sacred Mountains and Related Heritage from Prehistoric to Premodern Times: Cutting-edge Technology Survey and Utilisation for Sustainable Future” for supporting the preparation of this paper, particularly as part of the literature review conducted within the framework of the project. This research was financially supported by the National Science, Research and Innovation Fund (NSRF) via the Program Management Unit for Frontier Brainpower and Future Industries [grant number B40G690084].

For citation: Lertcharnrit T., Maltseva A.I. Burial Practices and Grave Goods in Iron Age Thailand: Evidence from the Archaeological Site of Phromtin Tai, Central Thailand. *Teoriya i praktika arheologicheskih issledovanij = Theory and Practice of Archaeological Research*. 2026;38(3):237–258. (In Russ.). https://doi.org/10.14258/tpai(2026)38(3).-12

© T.Lertcharnrit, A.I. Maltseva

ПОГРЕБАЛЬНЫЕ ПРАКТИКИ И ПОГРЕБАЛЬНЫЙ ИНВЕНТАРЬ ЖЕЛЕЗНОГО ВЕКА ТАИЛАНДА: МАТЕРИАЛЫ С АРХЕОЛОГИЧЕСКОГО ПАМЯТНИКА ПХРОМТИНТАЙ В ЦЕНТРАЛЬНОМ ТАИЛАНДЕ

Таник Лертчарнрит[1], Анастасия Игоревна Мальцева[2*]

[1]Университет Синлапакон, Бангкок, Таиланд;
lertchanrit_t@su.ac.th, https://orcid.org/0000–0002–0961–1065

[2]Новосибирский государственный университет, Новосибирск, Россия;
maltseva.anst@gmail.com, https://orcid.org/0000–0002–5877–2148

**Автор, ответственный за переписку*

Резюме. Анализ археологических материалов с памятника Пхромтинтай в провинции Лопбури, представленных погребальными комплексами, основывался на их морфологическом описании и контекстуальном анализе. Полученные данные были обобщены в рамках исследования, охватывающего четыре ключевых аспекта: 1) погребальные практики; 2) символическую систему; 3) миграцию и взаимодействие/обмен; 4) изменения культурных практик. Результаты представлены ниже.

Погребальные практики характеризовались типичной позой умершего в вытянутом положении на спине, при этом погребальные ямы содержали разнообразные по типу и количеству предметы инвентаря, подавляющее большинство которых представлено украшениями. Анализ символической системы погребальных практик показывает, что в древнем сообществе допускались и осмысливались культурные различия пришельцев из других регионов; при этом существовала явная тенденция подчеркивать индивидуальную идентичность умершего, одновременно сохранялась и поддерживалась коллективная идентичность сообщества. Памятник выступал центром контактов, обмена и торговли, а не только локальным некрополем. В этом регионе складывались устойчивые социальные и коммуникативные связи, а пришлое население интегрировалось в местное сообщество.

Трансформация культурных практик демонстрировала тенденции, отличающиеся от других сообществ того периода. В частности, выявлено разнообразие ориентации головы умерших и более частое использование личных украшений, что интерпретируется как демонстрация социальной идентичности, статуса и индивидуальных убеждений отдельных групп населения.

Ключевые слова: погребальные практики, погребальный инвентарь, железный век, Центральный Таиланд, Пхромтинтай

Благодарности: статья основана на исследовании доисторических погребальных практик и погребального инвентаря, которое было финансово поддержано Фондом исследований, инноваций и творчества факультета археологии Университета Силпакорн, Бангкок, Таиланд.

Авторы также хотели бы выразить благодарность проекту «Decoding the Cultural Landscape of Sacred Mountains and Related Heritage from Prehistoric to Pre-modern Times: Cutting-edge Technology Survey and Utilisation for Sustainable Future» (Расшифровка культурного ландшафта священных гор и связанного с ними наследия от доисторических до домодерновых времен: исследование с использованием передовых технологий и для устойчивого развития в будущем) за поддержку при подготовке статьи, особенно в рамках обзора литературы, проведенного в ходе выполнения проекта. Исследование было финансово поддержано Национальным фондом науки, исследований и инноваций (NSRF) через Про-

© Т. Лертчарнрит, А.И. Мальцева

граммный менеджмент по передовым интеллектуальным технологиям и отраслям будущего [грант № B40G690084].

Для цитирования: Лертчарнрит Т., Мальцева А.И. Погребальные практики и погребальный инвентарь железного века Таиланда: материалы с археологического памятника Пхромтинтай в Центральном Таиланде // Теория и практика археологических исследований. 2026. Т. 38, № 3. С. 237–258. https://doi.org/10.14258/tpai(2026)38(3).-12

Introduction

Symbolic behavior is widely regarded as one of the defining features of ancient human societies and is attested across the world for tens of thousands of years (Henshilwood and Marean, 2003; Pasternak, 2007). One of the clearest expressions of symbolic behavior in early Homo sapiens is burial, for which secure evidence dates to the Paleolithic, roughly 50,000–60,000 years ago (Pettitt, 2011). Mortuary traditions and burial practices continue to provide crucial evidence for understanding how human groups expressed beliefs, identities, and social relationships through time.

Archaeologists have used burials and associated grave goods to investigate a wide range of issues, including beliefs about the afterlife, migration, cultural contact and exchange, disease (paleopathology), violence, social organization, inequality, gender, childhood, and personhood (Cannon, 2005; Fowler, 2011; Croucher, 2012; Beauchesne and Agarwal, 2018; Palefsky, Lertcharnrit, and Knudson, 2018).

In Southeast Asia and present-day Thailand, archaeological and paleoanthropological evidence shows that humans were present by at least about 50,000 years ago and continued through the Mesolithic, Neolithic, Bronze Age, and Iron Age (Higham, 2014; Miksic and Goh, 2017).

In the case of Central Thailand, evidence indicates that prehistoric communities began to establish settlements around 4,000–3,000 years ago, during the Neolithic. Major Neolithic sites such as Ban Kao (Kanchanaburi Province), Nong Ratchawat (Suphanburi Province), Khok Charoen, Tha Kae, and Non Pa Wai (the latter three in Lopburi Province), Pong Takhob (Saraburi Province), and Khok Phanom Di (Chonburi Province) provide evidence for burial traditions and a wide range of grave goods, as well as ceramic vessels with abstract, symbolic, anthropomorphic, or zoomorphic decoration. (Nathapinthu, 2007; Duangsakun, 2013; Rispoli, 1997; Higham and Thosarat, 1998; Rispoli, Ciarla, and Pigott, 2013; Loofs-Wissowa, 2017).

Subsequently, during the Bronze Age (approximately 3,000–2,500 years ago), evidence appears for mortuary traditions in which the dead were interred in extended supine position, accompanied by a variety of grave goods. These include ceramic vessels, turtle carapaces, marine shell bangles, pendants manufactured from marine shell and animal teeth, copper bracelets, and bronze spearheads and axes, which collectively provide evidence of interaction and exchange with other communities situated at considerable distances in different regions (Nathapinthu, 2007; Duangsakun, 2019; Higham and Thosarat, 1998; Rispoli, Ciarla, and Pigott, 2013).

The Iron Age (dated to approximately 2,500–1,500 years ago) in Central Thailand and in Southeast Asia more broadly was a period of major social and economic change, marked by increasing social complexity, more intensive agriculture, industrial-scale copper and bronze production, shell ornament manufacture, and long-distance exchange with regions including India

© T.Lertcharnrit, A.I. Maltseva

and the Pacific world (Nathapinthu, 2003; Lertcharnrit and Carter, 2010; Lertcharnrit, 2017a, b, 2018; Bronson, 1976; Lertrit, 2004; Carter, 2015; Castillo, Bellina, and Fuller, 2016; Ciarla, Rispoli, and Yukongdi, 2017). At the same time, burials with rich and varied grave goods remained common, indicating continuity in mortuary traditions; however, some burials also show the introduction of new symbolic practices (Higham and Thosarat, 2004; O'Reilly and Shewan, 2016).

Although Central Thailand has been the focus of substantial archaeological survey and excavation, there remains a shortage of detailed analytical studies that use mortuary evidence to address belief, ritual, interaction, migration, and cultural change.

In the present study, human burials and grave goods from the Phromtin Tai archaeological site, a late prehistoric Iron Age site, are used as a case study. The results may be employed in comparative research at intra-regional, inter-regional, and cross-cultural scales.

The principal significance of this research lies in its contribution to archaeological knowledge concerning human behavior in prehistoric Thailand, based on archaeological evidence (artifacts, ecofacts, and human skeletal remains) from a systematically excavated site (Lertcharnrit, 2014) in Central Thailand that has been investigated and analyzed using scientific approaches.

The objective of this research is to identify and construct knowledge regarding symbolic behavior associated with beliefs about death, as well as other aspects of human behavior (such as interaction, migration, and cultural change), through the study of patterns and mortuary traditions in prehistoric Thailand. More broadly, the study seeks to produce reliable archaeological knowledge that can be used by scholars, archaeologists, and institutions concerned with history, anthropology, archaeology, and local culture, while also contributing to wider public understanding of heritage in Thailand and Southeast Asia.

Methodology and conceptual framework of the research

This research applies archaeological theory and method to the study of mortuary evidence. Fieldwork and analysis were conducted over one year at Phromtin Tai archaeological site, the study was restricted to Iron Age human skeletal remains and associated grave goods only. The scope of archaeological evidence was defined in two main categories: human skeletal remains and grave goods recovered from excavations at the Phromtin Tai archaeological site. For the skeletal remains, a range of data attributes was recorded, including sex, age category, orientation of the skull, and burial position, derived from a total of 35 burial pits containing at least 36 individuals. For the grave goods, attributes such as type, category, in-situ location (in direct association with the skeleton), number of items, and condition of preservation were recorded.

Data analysis combined qualitative and quantitative approaches. Qualitative analysis was applied to the archaeological evidence (human skeletal remains and grave goods) to compare, interpret, and describe their attributes: sex, age category, and skull orientation for skeletons; type, category, in-situ location, and preservation condition for grave goods. Quantitative analysis examined the numbers of human skeletons (individuals) and grave goods (items) to conduct comparative analysis and identify differences and relationships among variables.

Research procedures comprised cleaning and then sorting and classifying the archaeological evidence; selecting human skeletal fragments and grave goods for systematic data recording; conducting laboratory analysis; carrying out additional literature and secondary research on relevant studies; and finally analyzing, comparing, and discussing the results and preparing

© Т. Лертчарнрит, А.И. Мальцева

the research report. Laboratory data collection involved recording the attributes of selected grave goods brought from the Phromtin Tai site in the laboratory facilities of the Department of Archaeology, Faculty of Archaeology.

The archaeological site of Phromtin Tai

The Phromtin Tai archaeological site is located approximately 20 km northeast of Lopburi town, within Phromtin Tai village, Lum Khao Subdistrict, Khok Samrong District, Lopburi Province. Geographically the site lies on a limestone terrace sloping from the Khao Wong Phrachan hill area toward the northwest, located at a distance of about 10 kilometers from the main hill. A natural stream channel, a tributary of a larger river, flows through the site. At present, the area lies within an agricultural landscape, although certain sectors of Phromtin Tai remain undisturbed and have yielded a substantial quantity of archaeological remains (Fig. 1).

The site has been under continuous archaeological investigation from 1999 to 2019. Excavations carried out in multiple seasons have produced a large number of archaeological finds of various types. The recovered evidence points to a long-term cultural sequence with continuity and development in social, economic, domestic, belief, and technological aspects over several millennia, spanning the prehistoric and early historical periods. The site has yielded artifacts (Fig. 2), ecofacts, and features, which confirm that prehistoric communities settled in the area and used the site continuously for at least from about 2,700 to 1,300 years ago (approximately 2,700–1,500 years ago falling within the prehistoric period, and about 1,500–1,300 years ago corresponding to the early historic or Dvaravati period) (Lertcharnrit, 2006, 2014). In some phases the site appears to have been abandoned, but it was later reoccupied during the Ayutthaya period.

Across these periods, the inhabitants of Phromtin Tai appear to have shared broadly similar subsistence strategies, although some changes are evident. In the prehistoric period (Bronze and Iron Ages), the population relied on agriculture, cultivating rice and other field crops such as sorghum, mung bean, and cotton. Wild plants were also collected for food. They raised domesticated animals, including cattle, buffalo, pigs, and chickens, and supplemented their diet by hunting wild terrestrial fauna such as deer, civet, porcupine, and wild boar, as well as exploiting aquatic resources from natural watercourses, including shellfish, fish, turtles, and terrapins. The faunal assemblage is dominated by fish and shellfish, particularly snakehead and catfish, freshwater snails, bivalves, and river clams.

Rice cultivation appears to have been a core subsistence practice, as indicated by the recovery of numerous rice grains, husks, and bran, together with agricultural tools such as hoes, spades, sickles, knives, and axes. Hunting implements such as spearheads, arrowheads, and clay sling projectiles indicate that wild resources also supplemented subsistence.

In addition to agriculture and the exploitation of local wild resources, copper smelting was another important economic activity and may reflect specialized craft production. Copper ingots were produced as a raw material for metalworking and were likely exchanged with distant communities. The principal evidence for copper smelting is the presence of thick, extensively spread slag or waste material. The excavated assemblage also includes molds for copper ingots, among them small cup-shaped molds and bivalve (two-part) molds, which were used to cast copper metal masses. These ingots were essential for the manufacture of bronze

© T.Lertcharnrit, A.I. Maltseva

objects, especially ornaments such as bangles, rings, earrings, and jingle pendants, which were widely used in the period (Higham, 2014).

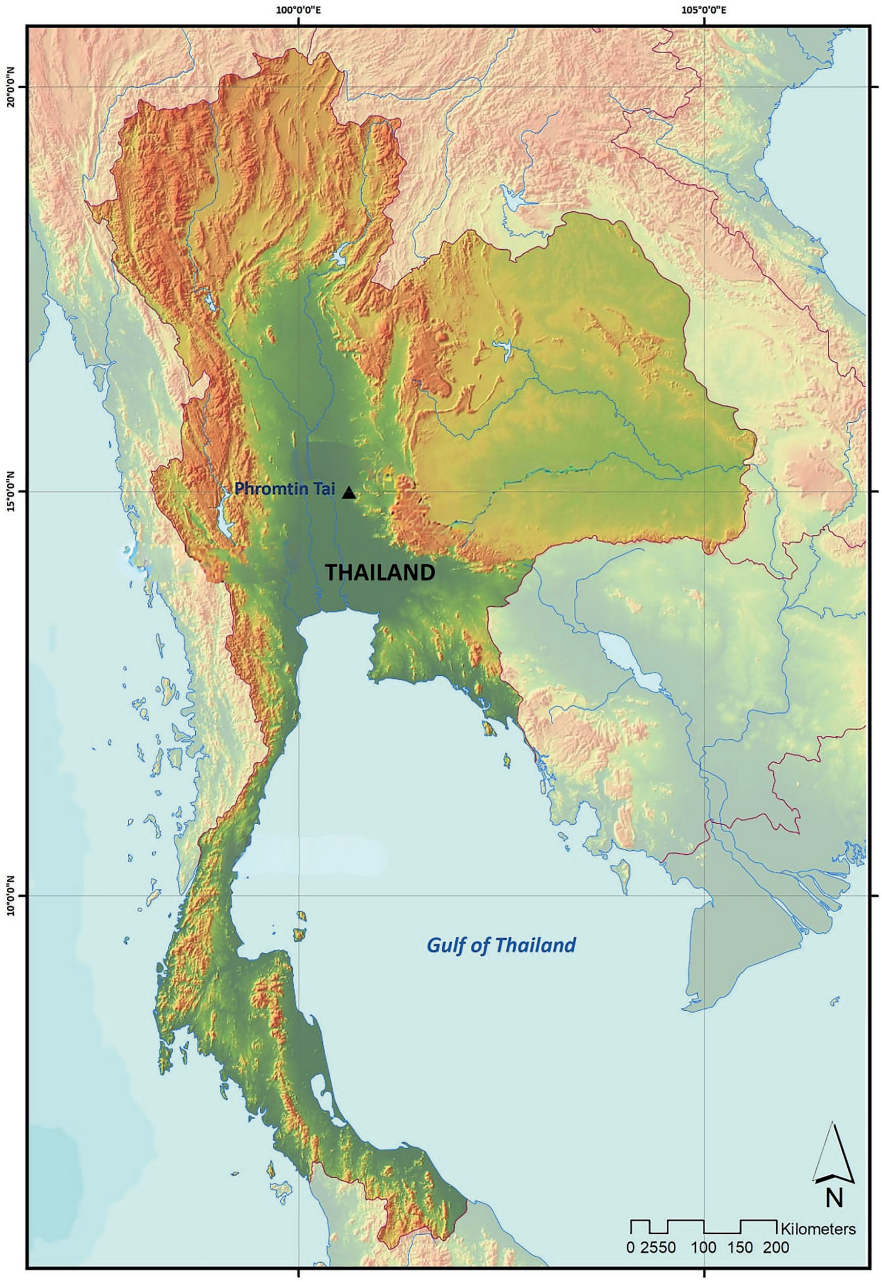


Fig. 1. Map of Thailand and location of archaeological site

Рис. 1. Карта Таиланда и местоположение археологического памятника



Fig. 2. Finds from the Phromtin Tai archaeological site and related comparisons from other sites: 1 — stone ornament from the Phromtin Tai archaeological site, central Thailand; 2 — round-bottomed mortuary vessels found in a burial at the site of Sab Champa, east-central Thailand; similar ceramic vessels were found at Phromtin Tai; 3— drilled shell fragment for bangle production from the Phromtin Tai archaeological site, central Thailand; 4 — a freshwater bivalve shell as a grave offering, found at the left arm of a skeleton that was wearing multiple carnelian bracelets on the upper left arm (photo by Thanik Lertcharnrit)

Рис. 2. Находки с археологического памятника Пхромтин Тай и сопоставимые материалы с других памятников: 1 — каменное украшение с археологического памятника Пхромтин Тай, Центральный Таиланд; 2 — глиняные круглодонные сосуды, найденные в погребении на памятнике Саб Чампа, в восточно-центральной части Таиланда; аналогичные керамические сосуды были обнаружены на памятнике Пхромтин Тай; 3 — фрагмент раковины, просверленный и обработанный для изготовления браслетов, с археологического памятника Пхромтин Тай, Центральный Таиланд; 4 — раковина пресноводного двустворчатого моллюска как погребальный дар, обнаруженная у левой руки скелета (фото Т. Лертчарнрит)

Another important economic activity at Phromtin Tai was the production of ornaments from marine shell. The excavated material includes unfinished stone bangles, stone bangle cores, stone flakes, and shell fragments, which clearly represent items left over from the manufacturing process. This suggests household-scale craft production intended both for local mortuary use and for export to other communities, including prehistoric settlements in the northeastern region. Similar marine-shell ornaments have been found in large numbers

© T.Lertcharnrit, A.I. Maltseva

in burials from several sites in the upper Mun River basin, Nakhon Ratchasima Province (Higham, 2014).

The recovery of numerous spindle whorls from survey and excavation indicates that textile production was also important at both household and community levels. Although detailed typological analysis of these whorls remains limited, their presence clearly points to spinning and textile manufacture as recurring activities. Spindle whorls are key evidence for reconstructing spinning techniques, fiber production, and textile technology (Crewe, 1998; Bowers, 2015). Variation in their form and size across sites and periods may also reflect changes in production practice and social organization over time.

During the early historic or Dvaravati period, rice cultivation continued and appears to have intensified, becoming the dominant subsistence strategy. This is suggested by landscape modification, including the construction of large irrigation channels. By contrast, copper smelting and marine-shell ornament production, which were prominent in the prehistoric period, declined and eventually disappeared. Textile production remained important, however, as shown by spinning tools and cotton seeds recovered from the site.

Cultural chronology of the site

The settlement history at Phromtin Tai can be divided into two main stages: the prehistoric period and the early historic period. During the prehistoric period, the population lived in village-scale communities and settled in an area rich in exploitable natural resources. These included copper and iron ores in the Khao Wong Phrachan area, high-quality stone for chipped-stone tools, clay for pottery production, fertile soils on the limestone terrace for field crops, alluvial soils suitable for rice cultivation, forest resources rich in wild animals and plants, and watercourses abundant in freshwater fauna. This combination of geographic setting and resource availability facilitated the establishment of permanent settlements occupied over several generations.

Intergroup relations appear to have been relatively peaceful, with little evidence of intra-community violence. Skeletal remains show few indications of direct trauma, suggesting low levels of interpersonal conflict. The majority of the population consisted of adults, and the proportion of children was relatively small in comparison. Although individuals may have differed in status or subsistence role, the archaeological evidence does not clearly indicate a sharply stratified society with marked wealth inequality. Instead, it suggests variation in subsistence roles and occupational identity: some individuals were farmers, others were metalworkers, and some may have been migrants integrated into the local community.

In the early historic or Dvaravati period, the community became more complex and may have functioned as an important regional center. Population growth likely accompanied a shift from village-scale organization to a town-scale settlement. Occupational diversity appears to have narrowed, and activities such as long-distance trade, specialized metallurgy, and ornament production seem to have declined in importance. In other words, the Dvaravati-period society was more homogeneous in social organization, particularly in the shared belief system. In a broader regional context, Phromtin Tai may have served as an important urban and religious center within the Dvaravati polity, whose influence extended across Central Thailand and into parts of the South, North, and Northeast.

© Т. Лертчарнрит, А.И. Мальцева

Taken together, this evidence suggests that the prehistoric community was integrated into wide exchange systems from the late prehistoric period onward. It is therefore not surprising that in the subsequent Dvaravati period the site remained widely known and likely attracted visitors, especially for religious purposes. During this period, Phromtin Tai developed into a Buddhist religious center, as shown by settlement expansion, moats and earthen embankments, and the presence of Buddhist-related artifacts such as Buddha images, sealings, and silver coins. Long-distance interaction and in-migration from other areas appear to have continued. As a center of interaction, exchange, and social encounter, the site likely contributed to broader social and political transformation and to the eventual emergence of a more complex, state-level society.

Burials and skeletal remains at the site

The analysis is organized into two main parts. The first considers the number of burial pits and skeletons in order to assess their distribution and density. The second examines burial characteristics in finer detail, with the aim of identifying mortuary practices that may provide important evidence for cultural traditions and other aspects of past lifeways.

Excavation in unit PTT-S3 (6×6 m) at Phromtin Tai revealed 35 burial pits. Several skeletons were preserved in a relatively complete condition, while others had not yet been fully excavated because portions of the skeletons extended into the trench walls or lay near the edges of the excavation area. In addition, some burials and skeletons overlapped one another, and underlying graves were left unexcavated. The burials are densely distributed both horizontally and vertically, with some overlap, suggesting that the use of space may have had ritual or symbolic significance (e.g., Joyce, 2001). The actual number of burials and individuals is therefore likely higher than 35. The assemblage includes males, females, and children: 14 individuals were identified as male, 5 as female, and 6 as children, while the remaining skeletons could not be sexed due to fragmentation, poor preservation, or the absence of diagnostic elements. Sex estimation relied on standard anatomical indicators, with confidence levels varying according to preservation.

This study focuses on five commonly used burial attributes: skeletal condition or form, burial posture, burial method, head orientation, and burial location. These are widely used variables in archaeological research (Alekshin, 1983; Beck, 1995; Bloch-Smith, 1992; Gibaja, Carvalho, and Chambon, 2012; Nilsson Stutz, 2003; Parker Pearson, 1999; Pettitt, 2011; White and Eyre, 2011; Willis and Tayles, 2009). They allow comparison with evidence from other archaeological sites both within the same region and beyond.

The condition, completeness, and form of the buried skeleton are commonly recorded by archaeologists because they may reflect belief-related behavior (Bloch-Smith, 1992; Murphy, 2008; Pettitt, 2011). At Phromtin Tai, the deceased were generally interred as complete bodies. No burials consisting only of selected body parts or isolated bones were identified. Some skeletons survive only as partial lower limbs or lower bodies (Fig. 3), which is best explained by later disturbance of the graves, rather than by partial interment at the time of burial.

Most burials in PTT-S3 represent single interments, that is, one individual per grave. Two graves (Burial 24 and Burial 19) contained two individuals each, an adult and a child, identified through bioarcha eological analysis by Professor Dr. Scott Burnett and Professor Dr. D. Troy

© T.Lertcharnrit, A.I. Maltseva

Case, both specialists in physical anthropology. These two individuals were buried in close association and may have been interred simultaneously or within a short interval. Such graves may be described as collective or multiple burials, and they may indicate particular social relationships between the individuals interred together, such as kinship, social organization, or other forms of association (Case, Burnett and Lertcharnrit, 2023; Schmitt, Dederix, and Crevecoeur, 2018; Tome et al., 2017).



Fig. 3. Photograph of a skeleton from a burial pit with all skeletal elements preserved (photo by Thanik Lertcharnrit)

Рис. 3. Фотография скелета из погребальной ямы с полной сохранностью костей скелета (фото: Т. Лертчарнрит)

Body position in the grave is a key variable in mortuary studies, as it can inform interpretations of funerary custom, cause of death, belief, and identity (Ahola, 2019; Claassen, 2015; Galipaud et al., 2016; Pettitt, 2011). At Phromtin Tai, the burial record from PTT-S3 shows a striking degree of homogeneity. All skeletons whose original body position could be observed were placed in a supine position with the body extended and the arms parallel to the

© Т. Лертчарнрит, А.И. Мальцева

torso. Earlier excavations in 1991 by Fine Arts Department Unit 1, Lopburi, also recovered two supine extended burials (Srichai, 1991). This burial posture is widely attested in Southeast Asia and elsewhere from the Paleolithic through the Metal Age. No other postures, such as seated, flexed, semi-flexed, lateral, or other specialized positions, have been identified so far.

Burial method is another important component of mortuary ritual. At Phromtin Tai, all burials recovered to date are primary burials. From the perspective of archaeothanatology, which examines the sequence of actions performed on the deceased from ritual preparation and body treatment to final burial or cremation (Duday, 2009; Nilsson Stutz, 2006), as well as archaeological site-formation processes (Schiffer, 1987), the mortuary evidence from Phromtin Tai appears broadly consistent across individuals. During excavation, the team examined soil color, hardness, and texture to identify possible burial cuts, but no clear contrast was observed between grave fills and surrounding sediments. As a result, grave boundaries and depths were generally indistinct.

The available evidence suggests that mortuary practice at late prehistoric Phromtin Tai probably involved digging shallow pits, into which tightly wrapped corpses were placed head to foot, together with grave goods, before the grave was backfilled with soil. In some cases, the fill also contained stone fragments, small stones, and pottery sherds. The skeletal evidence indicates that the limbs and ribs remained closely associated with the body after decomposition, and even small bones such as phalanges and ankle bones, as well as the bones of the feet, remained tightly clustered (Nancy Tayles, personal communication, 2008). Such close association of the long bones and other elements with the torso, together with the apparent inward contraction of the skeleton, is commonly interpreted as evidence for wrapping (Nilsson Stutz, 2010; Harris and Tayles, 2012).

The head orientations of the skeletons from Phromtin Tai do not show a single clear pattern. Head orientation could be determined for 27 out of 36 individuals (75.0%), while 9 individuals (25.0%) were classified as undetermined because their remains were displaced, fragmented, disturbed, or lacked the skull. The most common orientations were toward the northeast (individuals, 22.22%) and west (6 individuals, 16.67%), followed by southeast (6 individuals, 16.67%). Fewer individuals were oriented toward the east (2 individuals, 5.56%), southwest (2 individuals, 5.56%), northwest (2 individuals, 5.56%), or due north (1 individual, 2.78%), and none are oriented toward the south.

All burials at Phromtin Tai occur within the habitation area, a pattern typically described as residential burial. This form of burial is known from Thailand, Southeast Asia, and many other parts of the world (Adams and King, 2011; Toohey et al., 2016; White and Eyre, 2011). At Phromtin Tai, the burials were located in the same area as evidence for habitation and subsistence activity, including animal bones, plant remains, ancient seeds, ornaments, domestic artifacts, and other materials, as well as evidence for metallurgical activity, including large quantities of slag and crucible fragments found in the same excavation unit as the burials.

Taken together, the burials at Phromtin Tai show a set of broadly homogeneous patterns. These include an emphasis on individual burial rather than paired or group burial in a single grave, the use of primary burial, the supine extended body position, wrapping of the corpse, the inclusion of grave goods, burial within the habitation area, and evidence for associated

© T.Lertcharnrit, A.I. Maltseva

activity such as copper smelting. These traits are shared across burials of all sexes, age groups, and health conditions, suggesting that individuals in different biological and health states were treated in comparable ways in death.

At the same time, one clearly heterogeneous feature is the orientation of the head, which varies in multiple directions. This variability may reflect differences in practice, local decision-making, or symbolic factors.

Grave goods from excavations at the site

In addition to burial form and mortuary treatment, grave goods constitute a key category of evidence for interpreting human behavior. They are among the archaeological materials most frequently recovered from prehistoric burials (Kysely et al., 2020; Nilsson Stutz, 2014; O'Reilly and Shewan, 2016; Pettitt 2011), and they persist into historic periods and are still present in many contemporary ethnic communities worldwide, including Southeast Asia (Harke, 2014; Hayden, 2018; Hines and Bayliss, 2013; Ucko, 1969). Because grave goods are often found in close association with human remains, archaeologists have used them extensively to examine burial traditions, belief systems, social organization, gender, expressions of care and affection, and other aspects of mortuary behavior (Alekshin, 1983; Binford, 1971; Brent and Prowse, 2014; Croucher, 2012; Harke, 2014; Hines and Bayliss, 2013; Rosenwig, Briggs, and Masson, 2020; Murphy and Le Roy, 2017; O'Reilly et al., 2020; Parker Pearson, 1999; Sarjeant, 2006; Ucko 1969).

Excavations at Phromtin Tai recovered a large and diverse assemblage of grave goods from burials associated with human remains in excavation unit PTT-S3. Most of these grave goods came from burials in which the skeletons were relatively complete and were recovered in situ (Fig. 4.-*1*). Some items were also found during the removal of skeletons for analysis. In contrast, some burials did not contain grave goods, either because the skeletons were heavily disturbed and preserved only in fragmentary form (for example Burial 6, which retained only teeth, fragments of the right petrous bone, fragments of the right ribs, and the right arm, representing an estimated 20% of the skeleton, with no associated grave goods), or because the burial treatment itself appears to have involved only a small number of offerings, even where the skeletons were relatively complete. At the same time, some partially preserved burials contained substantial grave-goods assemblages, such as Burial 20, where more than ten ornaments were associated with the neck (Fig. 4.-*2*).

All grave goods were classified functionally into four categories: ornaments, tools and equipment, animal remains, and ceramic vessels. Ornaments include bracelets, anklets, finger and toe rings, earrings, beads, and pendants (Fig. 4.-*3*). Many remain in anatomical position, indicating that they were worn on the body at the time of burial: bracelets on the arms (Fig. 4.-*4*), toe rings on the big toe, anklets on the ankles, beads arranged as necklaces, and earrings placed near both ears. These ornaments were made of a wide range of materials, including semi-precious stones (such as agate and carnelian), jade-like stones, marble, bronze, shell, ivory, and glass. They form by far the most popular type of grave goods.

The tools and utensils comprise artifacts assumed to have specialized or task-specific functions, including polished stone axes, hoes, spear points, pointed tools, spindle whorls, and bivalve molds used in the production of copper ingots (Fig. 4.-*5*).

© Т. Лертчарнрит, А.И. Мальцева

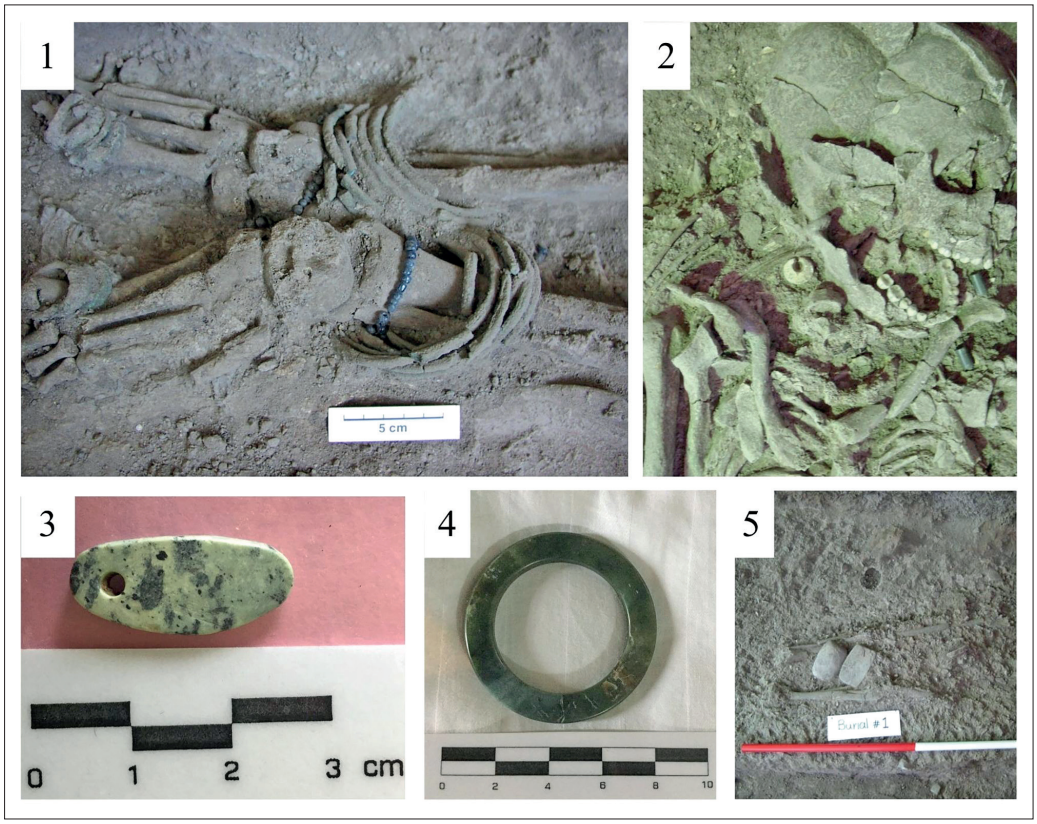


Fig. 4. Finds from burials at the Phromtin Tai archaeological site, central Thailand: 1 — toe rings, anklets, and a glass bead necklace found in a worn position on the feet; 2 — Burial 20 with ornaments made of semi-precious stone and jade-group stone; 3 — a stone pendant associated with Burial 20; 4 — a stone bracelet made of jade-group stone, found in a worn position on the arm; 5 — a terracotta mold for casting copper ingots from Burial 1 (photo by Thanik Lertcharnrit)

Рис. 4. Находки из погребений на археологическом памятнике Пхромтин Тай, Центральный Таиланд: 1 — кольца для пальцев ног, браслеты на щиколотки и ожерелье из стеклянных бус, найденные в положении на ногах; 2 — погребение 20 с украшениями из полудрагоценных камней и камня группы нефрита; 3 — подвеска из камня, найденная в погребении 20; 4 — каменный браслет из камня группы нефрита, найденный в положении на руке; 5 — глиняная форма для литья медных слитков, найденная в погребении 1 (фото Т. Лертчарнрит)

Ceramic vessels are commonly found in prehistoric burial sites in Thailand and other parts of the world, much like ornaments. All ceramic vessels recovered from burials at Phromtin Tai are earthenware vessels, that is, low-fired pottery fired at approximately 900–1,200 degrees Celsius (Rice, 1987). Most are rounded jars with tall necks and smoothed or polished surfaces, generally without painted decoration, although some examples have impressed cord-marked or mat-impressed decoration on the base. The vessels vary in size from small to large (Fig. 1.-*2*). In addition, there are bowl-shaped vessels, pedestal vessels (or vessels with high foot-rings), and other forms, though these are less common. When compared with ceramic

© T.Lertcharnrit, A.I. Maltseva

grave goods from Iron Age archaeological sites in the central region of Thailand, it can be said that the morphology and forms of ceramic vessels are similar enough to discern a pattern. Mortuary vessels from the Iron Age consist of three main forms: jars, pedestal vessels, and bowls (Choncharoen, 2004). Their placement in burials varies, with vessels found near the head, beside the body, or near the feet.

The animal remains category includes unmodified animal parts such as bones, teeth, tusks, antlers, ivory, tortoise shell, and shells, which have not been transformed into tools or ornaments. Such materials have long been documented as grave goods in prehistoric burials in many parts of the world (Canadell, Subira, and Ruiz, 2015; Grunberg et al., 2016; Sarjeant, 2006). At Phromtin Tai, they are limited mainly to freshwater bivalve shells and fragments of bones and horn, probably deer, with bivalve shells being the most common (Fig. 1.-*4*). Similar bivalve shells are widely attested as grave goods at other prehistoric sites in central Thailand.

In total, 861 grave goods were recorded. The assemblage is overwhelmingly dominated by personal ornaments, which account for 791 items (91.87%). Tools and implements represent 35 items (4.07%), pottery vessels account for 18 items (2.09%), and animal remains constitute 17 items (1.97%). It should be noted, however, that the sample used in this study may be relatively small in relation to the larger area containing unexcavated burials.

When the distribution of grave goods is examined in relation to the sex and age of the deceased, several notable patterns emerge. Ornaments are overwhelmingly associated with female burials, whereas tools and equipment and animal remains are more often associated with male burials. Animal remains are not found in female graves. Ceramic vessels occur in both male and female burials in roughly similar proportions, and child burials contain grave goods from all categories. In particular, ornaments are found with child burials in greater quantity than with adult male burials (Tab.).

Distribution of grave-goods categories by sex and age

Распределение категорий погребального инвентаря по полу и возрасту

Category	Male		Female		Child		Undetermined	
	Number	%	Number	%	Number	%	Number	%
1. Personal ornaments	57	60.00	268	96.40	65	87.84	401	96.86
2. Tools and implements	20	21.05	6	2.16	4	5.41	5	1.21
3. Pottery vessels	13	13.68	0	0.00	2	2.70	2	0.48
4. Animal remains	5	5.26	4	1.44	3	4.05	6	1.45
Total	95	100.00	278	100.00	74	100.00	414	100.00

Overall, the grave-good assemblage from Phromtin Tai demonstrates both substantial patterning and some variability. Ornament deposition dominates the mortuary record and suggests that bodily adornment played a central role in burial practice. At the same time, the association of tools, animal parts, and ceramic vessels with particular categories of individuals indicates that grave-good placement was not random but likely structured by social identity, age, sex, and mortuary convention.

© Т. Лертчарнрит, А.И. Мальцева

Conclusion and discussion of the results

The analysis of burials, human skeletons, and grave goods from Phromtin Tai reveals several key observations concerning burial tradition. The site shows a clear pattern in burial form, body arrangement, and grave goods deposition. Burials are primarily extended supine single interments, with no evidence for cluster burial or systematically patterned multiple burial. Burials generally contain grave goods of some kind, including utilitarian objects, tools, ornaments, and faunal remains.

Head placement and orientation are variable. Heads are oriented in different directions, including north, northeast, northwest, west, and east, and no clear relationship is observed between head orientation and the distribution of grave goods. Unlike some contemporaneous Iron Age sites in northeastern Thailand, where head orientation is more standardized (Higham, 2014; Higham and Thosarat, 1998; 2004), Phromtin Tai does not exhibit a single dominant orientation. This variability contrasts with communities of the same period and region that followed a more standardized orientation pattern, such as placing the head in a single direction.

The Phromtin Tai burials and grave goods shed light on cultural change and continuity. One notable pattern is the strong and sustained emphasis on ornaments as grave goods, including both rare imported pieces and objects produced locally. Ornaments are the most common category of grave goods. Most burials of all sexes and age groups contain one or more ornaments, including finger rings, toe rings, bracelets, anklets, armlets, earrings, bead necklaces, and pendants together with other non-ornamental items. The mortuary evidence also suggests a local cultural identity. Burial practice emphasizes bodily adornment for both adults and children, rather than the deposition of everyday utilitarian objects such as tools or weapons, except where such items may symbolize occupation or social role.

The burial data and grave goods from Phromtin Tai also provide evidence relevant to symbolic systems. Burial assemblages appear to encode occupation, status, or individual identity. Certain graves contain objects that can plausibly be interpreted as occupational markers or expressions of personhood, including metallurgical molds for copper production, clay spindle whorls associated with textile production, agricultural tools (hoes, sickles, axes, and ploughshares), and rare imported items such as semi-precious stone beads. Some items appear to function as occupational symbols, while others are linked to gendered identity. For example, certain ear ornaments were found only with male individuals. Since no earrings associated with females have yet been identified at this site, these objects may have expressed male identity or masculinity, as observed elsewhere in the world (Torres-Rouff, 2012).

The burial record also suggests social equality. Burials were generally prepared carefully and equipped with grave goods or similar special items. Prestige goods imported from elsewhere are distributed across nearly all graves, even though some individuals were accompanied by more such items than others.

The mortuary evidence from Phromtin Tai suggests acceptance of cultural difference and provides important information on migration and exchange. Some individuals may have come from outside the local community yet were buried in the same mortuary space as the majority of the population, as suggested by isotope evidence. Certain grave goods may express distinct cultural identities, including those of individuals who wore finger rings, toe rings, or anklets, or those who may have migrated into the community from elsewhere earlier in life.

© T.Lertcharnrit, A.I. Maltseva

The site may also reflect interregional contact through marriage, occupational mobility, and exchange. Some grave goods derive from raw materials or production zones outside the immediate region, including glass beads, stone beads, and marine-shell ornaments. These objects may also reflect cultural identities associated with external regions. Stone beads, especially agate and carnelian, were probably produced in and imported from India or South Asia. Recent analytical work on their composition and drilling techniques indicates that these beads derived from Indian raw-material sources and were drilled mainly using Indian techniques (Lertcharnrit et al., 2024). Glass beads may have been produced in southern Thailand (Carter, 2015). Grave goods associated with copper production suggest that copper ingots were manufactured locally and then distributed to nearby or more distant communities through exchange networks. This local craft production, combined with imported ornaments, indicates that Phromtin Tai participated in broader regional trade systems.

In addition to exchange goods, it is also possible that plants, animals, and other products were introduced from elsewhere into the community, such as pigs, cattle-buffalo, cotton, and salt, although such evidence has not yet been identified in burials and instead comes from habitation context.

The burial tradition at Phromtin Tai demonstrates continuity with earlier periods, including the Neolithic and Bronze Age, particularly in the use of extended supine burial and the deposition of grave goods. This pattern is consistent with other archaeological sites in Thailand and Southeast Asia, where extended supine burial and diverse grave goods are also characteristic. Together, these shared features indicate long-term continuity in mortuary practice from the Paleolithic and Neolithic, through the Bronze Age, and into the Iron Age (Higham, 2014; Nathapinthu, 2007). At the same time, Iron Age burials also show innovations, such as the deliberate deposition of objects that had been broken, cut, perforated, or bent so that they were rendered unusable before burial. Such practices are especially characteristic of the Iron Age. The period also shows a stronger emphasis on ornaments, especially body ornaments, whereas earlier periods placed greater emphasis on utilitarian grave goods. In addition, some Iron Age grave goods appear to be connected with gendered and occupational identity.

In conclusion, it can be said that the Phromtin Tai archaeological site is an important archaeological site with several notable aspects. First, it exemplifies how prehistoric people selected a suitable settlement location that enabled them to maintain a society for thousands of years through several periods, a type of site that is rare in Thailand. Second, the site is significant as a center in terms of economy, craft technology (such as the production of copper metal ingots and the production of ornaments from marine shell), and belief traditions (such as mortuary traditions, the main research topic of the present study). Third, the site contains almost all categories of archaeological evidence (artifacts, ecofacts, features, structures, and human skeletons) that archaeologists can use to study a wide range of topics, including economic systems, belief systems, technology, and social development.

Therefore, the Phromtin Tai archaeological site should receive continued academic research, preservation, and dissemination to the public so that its significance can become widely known and recognized.

© Т. Лертчарнрит, А.И. Мальцева

REFERENCES

Adams R.L., King S.M. Residential Burial in Global Perspective. *Archaeological Papers of the American Anthropological Association*. 2011;20(1):1–16.

Ahola M. Death in the Stone Age: Making Sense of Mesolithic–Neolithic Mortuary Remains from Finland (ca. 6800 to 2300 cal BC): Ph.D. dissertation. University of Helsinki, Faculty of Arts, 2019. 88 p.

Alekshin V.A. Burial Customs as an Archaeological Source. *Current Anthropology*. 1983;24(2): 137–149.

Beauchesne P., Agarwal S.C., eds. Children and Childhood Bioarchaeology. Gainesville : University Press of Florida; 2018. 412 p.

Beck L.A., ed. Regional Approaches to Mortuary Analysis. New York: Plenum Press, 1995. 286 p.

Binford L.R. Mortuary Practices: Their Study and Their Potential. In: Memoirs of the Society for American Archaeology. No. 25: Approaches to the Social Dimensions of Mortuary Practices. Cambridge : Cambridge University Press, 1971. Pp. 6–29.

Bloch-Smith E. Judahite Burial Practices and Beliefs about the Dead. *Journal for the Study of the Old Testament Supplement Series*. 1992;123:310 p.

Bowers J.D. Functional Analysis of Spindle Whorls from the Castro Culture of Northwestern Portugal. MA thesis. University of Texas at Austin, 2015. 91 p.

Bronson B. Excavations at Chansen and the Cultural Chronology of Protohistoric Central Thailand. Ph.D. Dissertation. University of Pennsylvania, 1976. 1454 p.

Brent L., Prowse T. Grave Goods, Burial Practices and Patterns of Distribution in the Vagnari Cemetery. In: Small A.M., ed. Beyond VAGNARI: New Themes in the Study of Roman South Italy. Bari : EDIPUGLIA; 2014. Pp. 99–109.

Cannon A. Gender and Agency in Mortuary Fashion. In: Rakita G.F.M., Buikstra J. E., Beck L. A., Williams S. R., eds. Interacting with the Dead: Perspectives on Mortuary Archaeology for the New Millennium. Gainesville : University Press of Florida; 2005. Pp. 41–65.

Canadell S., Subira M., Ruiz J. Ritual Patterns in the Deposits of Fauna Associated with Iberian Burials: the Necropolis of El Poblado during the Fourth to the Second Centuries. *International Journal of Osteoarchaeology*. 2015;25(2):188–200.

Carter A.K. Beads, Exchange Networks and Emerging Complexity: a Case Study from Cambodia and Thailand (500 BCE — CE 500). *Cambridge Archaeological Journal*. 2015;25(4):733–757.

Case D.T., Burnett S.E., Lertcharnrit T. Health Indicators in Skeletons from Iron Age Central Thailand: A Preliminary Report from the Site of Phromthin Tai, Lopburi Province. *SPAFA Journal*. 2023;7:89–115. DOI: 10.26721/spafajournal.5m83vn8tli.

Castillo C., Bellina B., Fuller D. Rice, Beans and Trade Crops on the Early Maritime Silk Route in Southeast Asia. *Antiquity*. 2016;90:1255–1269.

Ciarla R., Rispoli F., Yukongdi P. Shell Personal Ornaments Craft at the Site of Tha Kae, Lopburi Province, Central Thailand: Tracing the Southward Dispersal of the Drilling Technique. *Journal of Indo-Pacific Archaeology*. 2017;41:30–65.

Claassen C. Beliefs and Rituals in Archaic Eastern North America: An Interpretive Guide. Tuscaloosa : The University of Alabama Press; 2015. 400 p.

© T.Lertcharnrit, A.I. Maltseva

Crewe L. Spindle Whorls: A Study of Form, Function, and Decoration in Prehistoric Bronze Age Cyprus. Jonsered : Paul Åströms Förlag; 1998. 125 p.

Croucher K. Death and Dying in the Neolithic Near East. Oxford : Oxford University Press; 2012. 394 p.

Duday H. The Archaeology of the Dead: Lectures in Archaeothanatology. Oxford : Oxbow Books, 2009. 230 p.

Fowler C. The Archaeology of Personhood. London : Routledge; 2004. 103 p.

Galipaud J.-C., Kinaston R., Halcrow S., Foster A., Harris N., Simanjuntak T., Javelle J., Buckley H. The Pain Haka Burial Hround on Flores: Indonesian Evidence for a Shared Neolithic Belief System in Southeast Asia. *Antiquity*. 2016;90(354):1505–1521.

Gibaja J.F., Carvalho A.F., Chambon P., eds. Funerary Practices in the Iberian Peninsula from the Mesolithic to the Chalcolithic. Oxford : Archaeopress; 2012. 123 p.

Grünberg J.M., Graetsch H.A., Heußner K.-U., Schneider K. Analyses of Mesolithic Grave Goods from Upright Seated Individuals in Central Germany. In: Grünberg J. M., Gramsch B., Larsson L., Orschiedt J., Meller H., eds. Mesolithic Burials — Rites, Symbols and Social Organisation of Early Postglacial Communities. Halle : Landesmuseum für Vorgeschichte Halle (Saale); 2016. Pp. 291–328.

Harris N.J., Tayles N. Burial Containers — a Hidden Aspect of Mortuary Practices: Archaeothanatology at Ban Non Wat, Thailand. *Journal of Anthropological Archaeology*. 2012;31(2):227–239.

Härke H. Grave Goods in Early Medieval Burials: Messages and Meanings. *Mortality*. 2014;19(1):41–60.

Hayden B. Feasting in Southeast Asia. Honolulu: University of Hawai'i Press, 2018. 332 p.

Henshilwood C.S., Marean C. The Origin of Modern Human Behavior. *Current Anthropology*. 2003;44(5):627–651.

Hines J., Bayliss A., eds. Anglo-Saxon Graves and Grave Goods of the 6th and 7th Centuries AD: A Chronological Framework. The Society for Medieval Archaeology Monograph 33. London: The Society for Medieval Archaeology; 2013. 616 p.

Higham C. Early Mainland Southeast Asia: From First Humans to Angkor. Bangkok : River Books; 2014. 456 p.

Higham C., Thosarat R. Prehistoric Thailand: From Early Settlement to Sukhothai. Bangkok : River Books, 1998. 234 p.

Higham C., Thosarat R. The Burials from Mortuary Phase Three. In: Higham C., Thosarat R., eds. The Origins of the Civilization of Angkor. Vol. 1: The Excavation of Ban Lum Khao. Bangkok : The Thai Fine Arts Department, 2004. Pp. 99–112.

Joyce R.A. Burying the Dead at Tlatilco: Social Memory and Social Identities. *Archaeological Papers of the American Anthropological Association*. 2001;10:12–26.

Kysely R., Limburský P., Šumberová R., Langová M., Ernée M. Scapulae and Phalanges as Grave Goods: a Mystery from the Early Bronze Age. *Archaeological and Anthropological Sciences*. 2020;12:72. DOI: 10.1007/s12520–019–01004–1.

Lertrit S. Sab Champa Revisited: Results of Recent Archaeological Field Investigations. In: Paz V., ed. Southeast Asian Archaeology: Wilhelm G. Solheim II Festschrift. Diliman, Quezon City : The University of the Philippines Press, 2004. Pp. 504–521.

© Т. Лертчарнрит, А.И. Мальцева

Lertcharnrit T. The Moated Site of Phromthin Tai and the Transition from Late Prehistory to Early History in Central Thailand. In: Bacus E.A., Glover I., Pigott V., eds. Uncovering Southeast Asia's Past. Singapore : NUS Press; 2006. Pp. 258–265.

Lertcharnrit T. Phromthin Tai: an Archaeological Perspective on Its Societal Transition. In: Revire N., Murphy S., eds. Before Siam: Essays in Art and Archaeology. Bangkok : River Books, 2014. Pp. 119–131.

Lertcharnrit T., Reinjaeng W., Kenoyer J.M., Carter A., Law R. Technological Aspects of Prehistoric Stone Ornaments from Phromtin Tai, Central Thailand: a View from an Analysis of Drilling Methods. *Asian Perspectives*. 2024;63(1):1–51.

Loofs-Wissowa H. Hill of Prosperity: Excavations at Khok Charoen, Thailand. A Burial Site at the Stone-Metal Junction. Oxford : BAR International Series 2844, 2017. 487 p.

Miksic J., Goh G.Y. Ancient Southeast Asia. London : Routledge; 2017. 654 p.

Murphy E.M., ed. Deviant Burial in the Archaeological Record. Oxford : Oxbow Books; 2008. 244 p.

Murphy E.M., Le Roy M., eds. Children, Death and Burial: Archaeological Discourses. Oxford : Oxbow Books; 2017. 240 p.

Nilsson Stutz L. Embodied Rituals & Ritualized Bodies: Tracing Ritual Practice in Late Mesolithic Burials. Stockholm : Almqvist & Wiksell, 2003. 394 p.

Nilsson Stutz L. Unwrapping the Dead: Searching for Evidence of Wrappings in the Mortuary Practices at Zvejnieki. In: Larsson L., Zagorska I., eds. Back to the Origin: New Research in the Mesolithic–Neolithic Zvejnieki Cemetery and Environment, North Latvia. Stockholm : Almqvist & Wiksell; 2006. Pp. 217–233.

Nilsson Stutz L. The Way We Bury Our Dead: Reflections on Mortuary Ritual, Community and Identity at the Time of the Mesolithic–Neolithic Transition. *Documenta Praehistorica*. 2010; XXXVII:33–41.

Nilsson Stutz L. Mortuary Practices. In: Cummings V., Jordan P., Zvelebil M., eds. The Oxford Handbook of the Archaeology and Anthropology of Hunter-Gatherers. Oxford : Oxford University Press; 2014. Pp. 712–728.

O'Reilly D., Shewan L. Prehistoric Mortuary Traditions in Cambodia. In: Oxenham M., Buckley H.R., eds. The Routledge Handbook of Bioarchaeology in Southeast Asia and the Pacific Islands. London; New York : Routledge Taylor & Francis Group, 2016. Pp. 45–67.

O'Reilly D., Shewan L., Domett K., Sopheap A. Revisiting Prei Khmeng: the Excavation of an Iron Age Settlement and Cemetery in Cambodia. *Asian Perspectives*. 2020;59(1):33–60.

Palefsky G., Lertcharnrit T., Knudson K.J. Social Inequality during the Iron Age in Central Thailand: a Case Study of Mortuary Practice and Migration at Ban Pong Manao, Lopburi Province. Unpublished conference paper presented at the 21st Congress of the Indo-Pacific Prehistory Association, Hue, Vietnam, September 27, 2018.

Parker Pearson M. The Archaeology of Death and Burial. College Station, TX: Texas A&M University Press, 1999. 250 p.

Pasternak C., ed. What Makes Us Human? Oxford : OneWorld Publications; 2007. 272 p.

Pettitt P. The Palaeolithic Origins of Human Burial. London : Routledge; 2011. 320 p.

Rice P.M. Pottery Analysis: A Sourcebook. Chicago : The University of Chicago Press; 1987. 542 p.

© T.Lertcharnrit, A.I. Maltseva

Rispoli F. Late 3rd–mid 2nd Millennium B.C. Pottery Traditions in Central Thailand: Some Preliminary Observations in a Wider Perspective. In: Ciarla R., Rispoli F., eds. South-East Asian Archaeology 1992: Proceedings of the Fourth International Conference of the European Association of South-East Asian Archaeologists (Rome, 28 September-4 October 1992). Rome : Istituto Italiano per l'Africa e l'Oriente; 1997. Pp. 59–97.

Rispoli F., Ciarla R., Pigott V. Establishing the Prehistoric Cultural Sequence for the Lopburi Region, Central Thailand. *Journal of World Prehistory*. 2013;26(2):101–171.

Rosenwig R.M., Briggs M.L., Masson M.A. Burying the Dead during the Maya Postclassic Period: Saxe, Binford and Goldstein's Continued Relevance to Mortuary Analysis. *Journal of Anthropological Archaeology*. 2020;58:101147. DOI: 10.1016/j.jaa.2020.101147.

Sarjeant C. Iron Age Mortuary Goods: a Comparative Study between Ban Non Wat and Noen U-Loke, Northeast Thailand. BA thesis. University of Otago, New Zealand, 2006. 136 p.

Schiffer M.B. Formation Processes of the Archaeological Record. Albuquerque : University of New Mexico Press, 1987. 428 p.

Schmitt A., Dederix S., Crevecoeur I., eds. Gathered in Death: Archaeological and Ethnological Perspectives on Collective Burial and Social Organization. Louvain : University of Louvain Press; 2018. 214 p.

Tome T., Díaz-Zorita Bonilla M., Silva A.M., Cunha C., Boaventura R. (eds.). Current Approaches to Collective Burials in the Late European Prehistory. Oxford : Archaeopress, 2017. 127 p.

Toohey J.L., Geddes B., Murphy M.S., Pereyra Iturry C., Bouroncle J. Theorizing Residential Burial in Cajamarca, Peru: an Understudied Mortuary Treatment in the Central Andes. *Journal of Anthropological Archaeology*. 2016;43:29–38.

Torres-Rouff C. Piercing the Body: Labret Use, Identity, and Masculinity in Prehistoric Chile. In: Baadsgaard A., Boutin A.T., Buikstra J.E., eds. Breathing New Life into the Evidence of Death. Albuquerque : University of New Mexico Press, 2012. Pp. 153–178.

Ucko P.J. Ethnography and Archaeological Interpretation of Funerary Remains. *World Archaeology*. 1969;1(2):262–280.

White J.C., Eyre J.O. Residential Burial and the Metal Age of Thailand. *Archaeological Papers of the American Anthropological Association*. 2011;20(1):59–78.

Willis A., Tayles N. Field Anthropology: Application to Burial Contexts in Prehistoric Southeast Asia. *Journal of Archaeological Science*. 2009;36:547–554.

Nathapinthu S. [สุรพล นาถะพินธุ]. Chumchon dukdamban khon 3,000 pi: Lueang borankhadi Ban Pong Manao [ชุมชนดึกดำบรรพ์คน 3,000 ปี แหล่งโบราณคดีบ้านโป่งมะนาว]. Ancient Community of 3,000 people: Ban Pong Manao archaeological site. *Sinlapa watthanatham (ศิลปวัฒนธรรม) = Art and Culture*. 2003;24(2):142–149 (*In Thai.*)

Nathapinthu S. [สุรพล นาถะพินธุ]. Rakhengao banphachon khon thai: Phatthana kanthang watthanatham khon prawattisat [รากเหง้าบรรพชนคนไทย: พัฒนาการทางวัฒนธรรมก่อนประวัติศาสตร์]. Roots of Thai Ancestors: Prehistoric Cultural Development. Bangkok : Matichon, 2007. 222 p. (*In Thai.*)

Duangsakun S. [สุภมาศ ดวงสกุล]. Borankhadi khong sangkhom kasettakam jak Ban Kao thung Nong Rachawat [โบราณคดีของสังคมเกษตรกรรม จากบ้านเก่าถึงหนองราชวัตร].

© Т. Лертчарнрит, А.И. Мальцева

Archaeology of Agricultural Society from Ban Kao to Nong Rachawat. Suphanburi : Sangsan Krung Kao 2 Suphanburi, 2013. 402 p. (*In Thai.*)

Duangsakun S. [สุภมาศ ดวงสกุล]. Suesan dek samai loha thi Ban Kao [สุสานเด็กสมัยโลหะที่บ้านเก่า]. Burial of Children in the Metal Age at Ban Kao. Unpublished conference presentation materials for the "Wichai Wichak" project, organized by the Fine Arts Department of Thailand, August 22–23, 2019. (*In Thai.*)

Lertcharnrit T. [ธนิก เลิศชาญฤทธ์], Carter A. Phon wichai lasud rueang luuk padhin lae luukpad kaeu yuklek jak lueang borankhadi Phromtin Tai Lopburi, [ผลวิจัยล่าสุดเรื่องลูกปัดหินและลูกปัดแก้วยุคเหล็กจากแหล่งโบราณคดีพรหมทินใต้ ลพบุรี]. Latest Research on Stone and Glass Beads from the Iron Age Site of Phromtin Tai, Lopburi. *Waranasan mueang boran (*วารสารเมืองโบราณ*) = Old Town Journal*. 2010;36(4):53–68 (*In Thai.*)

Lertcharnrit T. [ธนิก เลิศชาญฤทธ์]. Phachanadinphao yukkonprawattisat nai Prathet Thai [ภาชนะดินเผายุคก่อนประวัติศาสตร์ในประเทศไทย]. Prehistoric Pottery in Thailand. Nonthaburi : Museum Press, 2017a. 144 p. (*In Thai.*)

Lertcharnrit T. [ธนิก เลิศชาญฤทธ์]. Borankhadi samai lek nai Prathet Thai: Pradenthang wichakan lae kwamkaona [โบราณคดีสมัยเหล็กในประเทศไทย: ประเด็นทางวิชาการและความก้าวหน้า]. Archaeology of the Iron Age in Thailand: Academic Issues and Progress. In: Ngan borankhadi tai rom phrabarami nai luang ratchakan thi 9 (งานโบราณคดีใต้ร่ม พระบารมีในหลวงรัชกาลที่ 9) = Archaeology under the Benevolence of King Rama 9. Bangkok : Phak borankhadi, fak borankhadi, mahawitthayalai silpakorn, 2017b. Pp. 18–26. (*In Thai.*)

Lertcharnrit T. [ธนิก เลิศชาญฤทธ์]. Kan kha thangklai yuk konprawattisat ton pai: lakthan borankhadi jak phak Klang khong Prathet Thai [การค้าทางไกลยุคก่อนประวัติศาสตร์ตอนปลาย: หลักฐานโบราณคดีจากภาคกลางของประเทศไทย]. Long-distance Trade in Late Prehistory: Archaeological Evidence from Central Thailand. Bangkok : Sirindhorn Anthropology Centre, 2018. 174 p. (*In Thai.*)

Srichai N. [นงคราญ ศรีชาย]. Raingan kankhud taeng wad Phromtin Tai tambon Lum Kao ampheu Khok Samrong jangwat Lopburi [รายงานการขุดแต่งวัดพรหมทินใต้ ตำบลหลุมข้าว อำเภอโคกสำโรง จังหวัดลพบุรี]. Excavation Report of Wat Phromtin Tai, Tambon Lum Khao, Amphoe Khok Samrong, Lopburi Province. Lopburi : Nuai Silpakon thi 1, 1991. 80 p. (*In Thai.*)

Choncharoen N. [นฤมล จุลเจริญ]. Kan sueksa ruup baeb phachana dinphao jak luaeng borankhadi ban Phromtin Tai [การศึกษารูปแบบภาชนะดินเผาจากแหล่งโบราณคดีบ้านพรหมทินใต้]. A Study of Pottery Styles from Phromtin Tai Archaeological Site, Tambon Lum Khao, Amphoe Khok Samrong, Lopburi Province. Undergraduate Thesis. Phak wicha borankhadi, fak borankhadi, mahawitthayalai silapakorn, 2004. 72 p. (*In Thai.*)

CONTRIBUTION OF THE AUTHORS / ВКЛАД АВТОРОВ

T. Lertcharnrit: research problem setting, research conceptualization, organization and carrying out of fieldwork, collection and primary analysis of archaeological materials, scientific editing.

Лертчарнрит Т.: постановка научной задачи, концепция исследования, организация и проведение полевых работ, сбор и первичный анализ археологических материалов, научное редактирование.

© T.Lertcharnrit, A.I. Maltseva

A.I. Maltseva: preparation of the English version of the article, translation and editing of the text, formatting of the manuscript, preparation of illustrations and reference apparatus in accordance with the journal's requirements.

Мальцева А.И.: подготовка англоязычной версии статьи, перевод и редактирование текста, оформление рукописи, подготовка изображений и справочного аппарата в соответствии с требованиями журнала.

There is no conflict of interest / Конфликт интересов отсутствует.

INFORMATION ABOUT THE AUTHORS / ИНФОРМАЦИЯ ОБ АВТОРАХ

T. Lertcharnrit, PhD, Associate Professor, International Program in Architectural Heritage, Creative Industries and Tourism Management, Faculty of Architecture, Silpakorn University, Bangkok, Thailand.

Лертчарнрит Таник, PhD, Международная программа по архитектурному наследию, креативным индустриям и управлению туризмом факультета архитектуры Университета Синлапакон, Бангкок, Таиланд.

Anastasia I. Maltseva, Master's Degree Student, Department of Archaeology and Ethnography, Humanities Institute, Novosibirsk State University, Novosibirsk, Russia.

Мальцева Анастасия Игоревна, студент магистратуры кафедры археологии и этнографии Гуманитарного института Новосибирского государственного университета, Новосибирск, Россия.

Статья поступила в редакцию 11.06.2026;
одобрена после рецензирования 27.07.2026;
принята к публикации 09.09.2026.
The article was submitted 11.06.2026;
approved after reviewing 27.07.2026;
accepted for publication 09.09.2026.

© Т. Лертчарнрит, А.И. Мальцева