

**LATE BRONZE AGE**  
**MORTUARY PRACTICES AND SOCIETY**  
**IN THE CARPATHIAN BASIN**

PROGRAMME & **ABSTRACT BOOK**

**BAMPICa**  
LATE BRONZE AGE  
MORTUARY PRACTICES  
AND SOCIETY IN SOUTHERN  
CARPATHIAN BASIN



**INTERNATIONAL CONFERENCE**

Within the framework of the Croatian Science Foundation  
Installation Research project BAMPICa (IRP 11-2013-5327)

**ZAGREB, 09<sup>TH</sup>-10<sup>TH</sup> FEBRUARY 2017**

Library of Croatian Academy of Science and Arts  
Josip Juraj Strossmayer Square 14

  
CROATIAN SCIENCE FOUNDATION

  
INSTITUTE OF ARCHAEOLOGY

  
INSTITUTE FOR ANTHROPOLOGICAL RESEARCH

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INSTITUTE OF ARCHAEOLOGY



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Thursday, 9<sup>th</sup> February 2017

Keynote lecture

9.30-10.10

Louis D. Nebelsick Warsaw, Poland

*Sparagmos*. Ritual violence as a communicative agent in Late Bronze Age Europe

A view from the grave

10.10-10.30

Aleksandar Kapuran, Belgrade, Serbia

Raško Ramadanski, Senta, Serbia

Velebit, Tumulus culture necropolis in the southern Carpathian Basin

10.30-10.50

Vojislav Filipović, Belgrade, Serbia

Belotić-type bronze pins and the phenomenon of long pins

10.50-11.10 discussions

11.10-11.40 coffee break

11.40-12.00

Katarina Dmitrović, Čačak, Serbia

Late Bronze horizon in Stapani necropolis and its relation with the neighbouring areas

12.00-12.20

Szilvi Guba, Szécsény, Hungary

Ändernde Riten. Untersuchungen im Pilinyer Brandgräberfeld von Zagyvapálfalva, Nordostungarn

12.20-12.40

Katalin Jankovits, Budapest, Hungary  
Die Reste des Textiliensackes aus dem spätbronzezeitlichen Hügelgrab (Bz D1) von Jánosháza in Westtransdanubien

12.40-13.00

Stašto Forenbaher, Daria Ložnjak Dizdar, Zagreb, Croatia  
Radiocarbon dating of Late Bronze Age cremated burials in northern Croatia

13.00-13.20 discussions

13.20-15.00 lunch break

15.00-15.20

Hrvoje Kalafatić, Zagreb, Croatia  
Reversing the urn: mortuary practices at the beginning of Late Bronze Age in Sava River Basin

15.20-15.40

Marija Ljuština, Belgrade, Serbia  
Belegiš Culture communities of Serbian part of the Carpathian Basin and their Southwestern neighbours: Interaction revealed through funerary practice

15.40-16.00

Michaela Fritzl, Wien, Austria  
Multiple and collective burials in Urnfield culture communities at Inzersdorf ob der Traisen and beyond (Austria)

16.00-16.20

Kitti Köhler, Tamas Hajdu, Budapest, Hungary  
Comparative physical anthropological analysis of cremation cemeteries from the Late Bronze Age Carpathian Basin

16.20-16.40

Petra Rajić Šikanjić, Daria Ložnjak Dizdar, Zrinka Premužić, Zagreb, Croatia  
Children in Late Bronze Age cemeteries in the northern Croatia

16.40-17.00 discussions

Friday, 10<sup>th</sup> February 2017

9.30-9.50

Brina Švor Jernejčič, Berlin, Germany  
First cremation burials in south-eastern Alpine region.  
A short reflection

9.50-10.10

Snježana Karavanić, Zagreb, Croatia  
Velika Gorica and Dobova - two distinctive communities in Sava valley

10.10-10.30

Matija Črešnar, Ljubljana, Slovenia  
Urnfields of north-eastern Slovenia... the *devil* is in the details...

10.30-10.50

Verena Tiedtke, Kiel, Germany  
Susanne Stroch, Berlin, Germany  
Who are you? - Searching for the entombing society in the Late Bronze Age urn field Müllrose (East Brandenburg)

10.50-11.10 discussions

11.10-11.40 coffee break

11.40-12.00

Martina Blečić Kavur, Boris Kavur, Koper, Slovenia  
The tale of the Beauty and the Beast

12.00-12.20

Siniša Radović, Daria Ložnjak Dizdar, Zagreb, Croatia  
Funerals and feasting: a story told by animal remains

12.20-12.40

Joanna Sofaer, Southampton, UK  
Mimesis at the Late Bronze Age / Early Iron Age site of Vukovar Lijevo Bara

12.40-13.00

Jovan Koledin, Novi Sad, Serbia  
About funerary rites of Bosut culture

13.00-13.20 discussions

13.20-14.40 lunch break

14.40-15.00

Petra Stipančić, Novo Mesto, Slovenia

Mortuary practice on Kapiteljska njiva in Novo Mesto at the end of Late Bronze Age and the beginning of Early Iron Age through grave goods

15.00-15.20

Daria Ložnjak Dizdar, Petra Rajić Šikanjić, Zrinka Premužić, Marko Dizdar, Stašo Forenbaher, Siniša Radović, Zagreb, Croatia

Diversity of ritual in Late Bronze Age mortuary practices in southern Carpathian Basin

15.20-15.30 discussions

15.30-16.10

Marie-Louise Stig Sørensen, Cambridge, UK

Carola Metzner-Nebelsick, München, Germany

Concluding remarks

The Conference has been supported in part by Croatian Science Foundation under the project (IRP 11-2013-5327).

## ABSTRACTS

Keynote lecture

*Sparagmos*

**Ritual violence as a communicative agent in Late Bronze Age Europe**

**A view from the grave**

Louis Daniel NEBELSICK

This talk aims to link the remarkable tradition of scrap-hoarding i.e. violently destroying bronze artefacts, curating the shattered remains and finally burying them to the violent act of destruction inherent to cremation ritual, the ritual drama which spans the gap between the death and apotheosis. A segmented structuralist model I have proposed in the past is expanded by a more fluid dynamic approach seeing destruction and fragmentation in cremation ritual as the culmination of the rites of separation and apotheosis that lie at the heart of the cremation process. On the basis of the early Urnfield period ostentatious grave Hart an der Alz the rituals that accompany the passage of the deceased from his bier to pyre and the pit are reconstructed focused on the hearse whose avian symbolism and ship like shape make it an appropriate vehicle to accompany the dead from private to public space and through the explosive and destructive transformation process on the pyre into an ancestral otherworld.

**Velebit, Tumulus culture necropolis in the southern Carpathian Basin**

Aleksandar KAPURAN, Raško RAMADANSKI

The Velebit necropolis represents the southern edge to which the Hügelgräber cultural complex spread in the Carpathian Basin. Although two rescue investigations occurred in the 50's and 70's of the last century, results still remain unpublished. Mortuary practice represents biritual burials that indicate mixtures between newcomers and native tradition. Some of the material cultural finds permit us to speculate that members of this community were craftsmen or tradesmen, while the majority of the population were probably cattle farmers.

## **Belotić-type bronze pins and the phenomenon of long pins**

Vojislav FILIPOVIĆ

Decorative bronze pins are a relatively common find in various prehistoric contexts, primarily graves. European examples of prehistoric bronze pins are usually up to 20-25 cm in length, although there are examples that go up to 50 cm. These are pins that were primarily used for decorating hair, while massive and bigger examples were probably worn as a part of the costume of that time. However, lone examples with length more than half meter appear occasionally, without any geographical and chronological patterns noticed, except for the part of northwestern Serbia and eastern Bosnia and Herzegovina during the Late Bronze Age. Namely, in Br D period, in the area of the Jadar river valley and its tributaries and surrounding regions on the left bank of the Drina river, more than a dozen bronze pins with lengths exceeding 50 cm appear, while several examples are more than 1 meter in length.

Most of these examples come from graves, or accidental finds, and although they possess the form of a pin as an object, they certainly do not possess the adequate functionality. This contribution certainly cannot and will not answer the question of what these artifacts were used for, instead it will attempt to reproblematicize this phenomenon and point to the contexts of their find.

## **Late Bronze horizon in Stapani necropolis and its relation with the neighboring areas**

Katarina DMITROVIĆ

Although it has been excavated for almost six decades ago, Stapani necropolis near Užice still attracts an attention. Namely, this very long lasting necropolis, founded at the beginning of the Early Bronze Age was continuously in use until the Hallstatt period in prehistory, as well during the Middle Ages, when the prehistoric graves were quite disturbed. On this occasion, our attention is directed to its Late Bronze Age horizon, which is insufficiently known on the whole West Serbian territory. Named region is well known for its specific funeral practice with the biritual necropolises exclusively under the tumuli. Even having a solid number of investigated mounds, there is still, in proportion to the number of the graves from the Early and the Middle Bronze Ages, a significantly smaller number of graves and items belonging to the Late Bronze Age. For that reason, necropolis in Stapani offers a kind of missing link in the reconstruction of the cultural development in West Serbian area.

Graves belonging to the Late Bronze Age from Stapani are characterized by exclusively skeleton burials with the deceased lying on their back in the stretched position, often encircled with a stone structure. The chronological attribution was established on the basis of the grave inventory, mostly bronze items and rarely ceramic vessels. It can be supposed that necropolis in Stapani belonged to a cultural circle typical

for an indigenous population, which buried their dead in the mountainous area of Western Serbia, while in the neighbouring areas – Middle Danube region or central Serbia can be followed completely different burial type – cremation in urns.

Based on the continuity of burying under the tumuli in the territory of Western Serbia that lasted for almost two millennia, where certain changes of the mortuary practice represent a consequence of strong cultural influences, can assume the unchanged core of its local population.

## **Ändernde Riten. Untersuchungen im Pilinyer Brandgräberfeld von Zagyvapálfalva, Nordostungarn**

Szilvia GUBA

Das spätbronzezeitliche Gräberfeld von Salgótarján-Zagyvapálfalva wurde systematisch erstmals in den 1920-er Jahren erforscht und insgesamt 220 Gräber freigelegt. Die letzten Untersuchungen von 2007-2008 lieferten weitere 816 Brandgräber zum Vorschein.

Die neuesten Ergebnisse zeigen, dass die Anlegung des Gräberfeldes viel früher angesetzt werden kann, als zuvor angenommen. Die frühesten Gräber entstammen noch aus der mittleren Bronzezeit und sind mit der charakteristischen Keramik der Hatvan-Kultur ausgestattet. Einige Gräber können auf die Koszider-Periode datiert werden und weitere zeigen bereits frühe Pilinyer Formen. Die ununterbrochene Benutzung des Gräberfeldes ist auch am Ende der Pilinyer-Kultur gut erkennbar und die urnenfelderzeitliche Umwandlung in die Kyjatice-Kultur verlief ebenso ohne Bruch. Das Lebenszeit des Gräberfeldes überspannt also fast 600 Jahre, in der die Art und Weise der Bestattungen oftmals verändert haben. In unserem Beitrag werden die kennzeichnenden und abweichenden Sitten im Bezug auf das Geschlecht und Alter der Verstorbenen dargestellt.

## **Die Reste des Textiliensackes aus dem spätbronzezeitlichen Hügelgrab (Bz D1) von Jánosháza in Westtransdanubien**

Katalin JANKOVITS

Die Textilienreste kommen beim archäologischen Material der Bronzezeit in Ungarn sehr selten vor. In Jánosháza (Westtransdanubien) wurde ein spätbronzezeitliches Hügelgrab (Bz D1) von J. Lázár in der 1940-er Jahren entdeckt. Im oberen Teil des Hügels wurden sechs Urnengräber gefunden. In dem ersten Grab wurden Textilienreste an einem Bronzearmband beobachtet. Bei dem Bestattungsritual wurden die kalzinierten Knochen und Bronzebeigaben von Scheiterhaufen gesammelt und diese

verbrannten Reste wurden anschließend in Textilien eingewickelt. Die Untersuchung der Textilienreste wurde von E. Gondár am Elektronenmikroskop ausgeführt. In der 600-fachen Vergrößerung war es möglich, für die Wolle charakteristische elementare Fäden zu beobachten. Am Fundort Jánosháza-Országúter Flur wurde von M. Fekete ein Teil des Hügels im Jahre 1984 freigelegt. In diesem Grab wurde auch ein ähnliches Bestattungsritual beobachtet, die Beigaben wurden auch hier in einem Textiliensack beigegeben.

### **First cremation burials in south-eastern Alpine region.**

#### **A short reflection**

Brina ŠKVOR JERNEJČIČ

Burial rites were and still are in some societies a significant indicator of identity for individuals as well as their local and regional communities. Different burial rites should be recognized as an intentional choice of such with the aim to construct and preserve different identities. It is more than likely that also Bronze Age communities wished to express their identity and to enhance the differences/similarities between them by choosing a certain mode of burial, grave construction and mortuary practices. However, emergence of certain types of burial practices – be it cremation burial, inhumation burial, or grave structures such as tumuli – have been interpreted as the reflection of mobility or even migrations of individuals or groups of people (e.g. Gabrovec 1964; Teržan 1989, 252; Metzner-Nebelsick 2010, 126, 132).

In our contribution we would like to present new insights about the “first” cremation burials from Slovenia and neighbouring countries dating already to the Middle Bronze Age. Our research is based on the observation that in the south-eastern Alpine region and north Carpathian basin almost identical forms of urns, which can although differentiate in certain technological aspects, have been discovered in similar archaeological contexts (the relation between the pottery and the sex or the age of deceased). This fact indicates that the specific distribution of certain pottery forms in such distant areas cannot be explained adequately in economic terms (demand, distribution, »export-import«), but should be seen as the result of social interaction and long-distance contacts between the Bronze Age communities from the south-eastern Alpine region and northern Carpathian Basin. According to the results of our current research we will try to give some plausible answers to the following questions: What were the motives behind the change in the burial mode and what were the causes for the prevalent use of cremation later on in the Late Bronze Age? Why did people use almost identical types of urns in distant territories such as south-eastern Alpine region and northern Carpathian Basin? Moreover, why were these specific forms of urns- jugs and cups, employed in both areas exclusively for the interments of women and children?

### **Reversing the urn: mortuary practices at the beginning of Late Bronze Age in River Sava Basin**

Hrvoje KALAFATIĆ

Bronze Age community known as Barice-Gređani group inhabited area of the River Sava Basin (eastern Croatia and northern Bosnia) at the end of Middle Bronze Age and the beginning of Late Bronze Age. It has been best known for its distinctive burial ritual with urns reversed upside down. Due to this phenomenon of reversed urns, all community was known for decades in scientific literature only as „cemetery type“.

Last two decades of intensive research clarified chronological position, habitation area and mortuary practices of Barice – Gređani community. This paper will present some of the latest achievements and insights in life of this community.

### **Belegiš Culture communities of Serbian part of the Carpathian Basin and their southwestern neighbours: Interaction revealed through funerary practice**

Marija LJUŠTINA

The Belegiš culture has more than a century long history of research in the territory of Serbia. In the initial phase it was not identified and defined in the way it is comprehended and termed nowadays. Shaping the general picture about the Belegiš culture communities was based on explored necropolises, while our knowledge on the settlements is still patchy. The area of the Belegiš culture in Serbia may be delineated owing to field surveys and excavations, which were rarely comprehensive, especially in the regions of Syrmia and southern Banat. Eastern Syrmia may be considered its core territory, with a large number of sites, though explored and published on a small scale. The spread of the Belegiš culture further south has not been registered. It may be assumed that its expansion towards the south, along the Morava valley, was obstructed by the communities of the Paraćin culture. Despite similarities in mortuary practice, the two cultures reveal many differences in various aspects of life, starting with pottery production.

On the other hand, certain reflection of events at the turn of the Middle to Late Bronze Age can be traced in the Drina valley and at the tumular necropolises in the West Morava basin, in the vicinity of Čačak. The reflection of relations between the two coexisting communities can be recognised in funerary practices. It can be recognized in the appearance of the pottery traditionally known as “the beakers of the West-Serbian variant of the Vatin culture”, i.e. the forms of beakers registered at the necropolises of the Belegiš culture to the north of the river Sava. Typologically speaking, some of the finds from the area bear characteristics of the Hügelgräberkultur style, too. Particularly important is the material from the necropolis

Mojsinje near Čačak, where under a larger mound some graves with incinerated deceased accompanied by the Belegiš style beakers were found. It is also worth mentioning that the pottery was found in association with the urns belonging to the Hügelgräberkultur style. Despite the fact that the region has not yielded contemporary settlement sites, it can be concluded that coexisting communities were in interaction, exchanging a number of ideas, among which elements in comprehension of afterlife and consequently specific funerary concepts.

### **Multiple and collective burials in Urnfield Culture communities at Inzersdorf ob der Traisen and beyond (Austria)**

Michaela FRITZL

Burials of more than one individual are rather common in most Urnfield Culture cemeteries. There is, however, a wide variation concerning the manner of multiple burials. The details of these depositions, in spite of their importance regarding the analysis of burial rites, religious beliefs and social relationships, are rarely discussed. Part of my MA thesis is to categorize these variations of multiple burials on the basis of the Urnfield culture cemetery of Inzersdorf ob der Traisen in Lower Austria. The Ha A Urnfield was excavated during the 1980s as part of the rescue excavations caused by the intense gravel mining of the local company Handl-Jurenda and contains 273 graves or similar features including 18 double and two triple burials. I will then focus on the social implications of different theories about multiple burials and how they can inform us about the relationships between people in the past. I will review the existing literature concerning multiple burials and evaluate explanations put forward by various scholars.

I will give a “work in progress” categorization of multiple burials and a prospect on the implications of different multiple burials for social life and the social structure of society as well as possible indicated kin relationships.

Which kinds of multiple burials coexisted and how are they defined? What kinds of relationship might be expressed? Can we separate burial rite and religious belief from real life social interaction?

I will use the case study of Inzersdorf ob der Traisen to demonstrate the potential of a thorough classification based on discrete criteria for a social analysis of Urnfield cemeteries.

### **Comparative physical anthropological analysis of cremation cemeteries from the Late Bronze Age Carpathian Basin**

Kitti KÖHLER, Szilvia GUBA, Andrea VADAY, Ivett KÖVÁRI, Nándor NAGY, Gábor VÁCZI, Marietta CSÁNYI, Judit TÁRNOKI, Kristóf FÜLÖP, Gabriella KULCSÁR, Klára FISCHL, Gábor SZILAS, István RÁCZ, Viktória KISS, Tamás HAJDU

In the Bronze Age Carpathian Basin, the exclusive or partial practice of cremation burials was widespread among local cultures. This is especially typical for Late Bronze Age populations. The Tumulus Grave culture used biritual cemeteries, where both inhumation and cremation (urn and scattered cremation) can be found. In contrast to this, the Piliny and Urnfield cultures buried their dead (almost) exclusively by cremation.

Earlier, in the area of today's Hungary, numerous cemeteries were excavated, which belonged to the aforementioned cultures. In these cemeteries, cremation was practiced either exclusively or partially. Most of these anthropological finds, however, have not yet been analysed. The most probable reason of this might be that the results from the anthropological analysis of cremated remains can barely be utilized in population history, paleopathological and welfare studies. However, the analysis of such remains can provide information about funerary rites, which could prove essential from both archaeological and anthropological viewpoints.

From the Piliny culture, we analysed human remains excavated from Zagyvapálfalva, Bercel-Sáfrányhegy, Gelej-Kanális dűlő, Mezőnagymihály-Nagyecsér sites, from the Urnfield culture, from Maglód 1, Balatonendréd-Vaklápa, and from the Tumulus Grave culture, from Jánoshida-Berek, Budapest-Nagytétény district XXII, Rákóczi-falva-Bivalytó Bagi Földek and Tiszagyenda Hármashalom 9/A sites.

In this presentation, we introduce the physical anthropological results relevant to the funerary rites of these cultures, regarding burn temperature, the amount, weight and fragmentation of the remains, and whether body parts or anatomical features were intentionally selected. We also examine if the funerary rites were consistent – anthropologically – among these Late Bronze Age cultures. By comparing the results from populations of Tumulus, Piliny, and Urnfield cultures, we can reveal similarities and differences between their funerary rites.

The project was supported by the Hungarian National Scientific Research Fund (OTKA K- 108597), the Momentum Mobility project and the János Bolyai Research Fellowship of the Hungarian Academy of Sciences.

## **Children in Late Bronze Age cemeteries in northern Croatia**

Petra RAJIĆ ŠIKANJIĆ, Daria LOŽNJAK DIZDAR, Zrinka PREMUŽIĆ

Children are one of the components of ancient societies they actively participated in social and everyday life of the community. Bioarchaeological research has confirmed that ancient societies were made up mainly of young people, with often more than 50% of the population being immature individuals. Therefore, past cultures cannot really be understood without considering children.

In this presentation, our focus is on children burials from Late Bronze Age cemeteries in northern Croatia that are part of our project that analyse mortuary practices and society in southern Carpathian Basin. Using combined approach, anthropological and archaeological data are brought together to enhance our understanding of funerary practice afforded to children in Late Bronze Age communities from northern Croatia.

Comparing burial features and associated artefacts with age categories will help us to search for regularities and discrepancies linked to children. One of the interesting facts is that in the majority of the cases children were buried singly. Therefore, we would like to investigate if children were seen as social individuals treated at death as adults and what was their role in religious life of the community.

With this research we would like to demonstrate the amount of the valuable information that can be gleaned about a whole population from more detailed analysis of children burials. Also, this sort of analysis will provide an opportunity for a better understanding of children and their role in Late Bronze Age societies from southern Carpathian Basin.

## **Diversity of ritual in Late Bronze Age mortuary practices in southern Carpathian Basin**

Daria LOŽNJAK DIZDAR, Petra RAJIĆ ŠIKANJIĆ, Zrinka PREMUŽIĆ, Marko DIZDAR, Stašo FORENBAHER, Siniša RADOVIĆ

Late Bronze Age mortuary practices in the southern Carpathian Basin were unique in body treatment, similar in body disposal, but different in community possibilities of funerary feasts and material identities of communities.

BAMPICa project, founded by Croatian Science Foundation, has been researching mortuary practices and society in the southern Carpathian Basin. This project proposes to combine archaeology, physical anthropology, archaeozoology and radiocarbon dates in order to expand the current knowledge of Late Bronze Age (LBA) mortuary practices and society in the Carpathian Basin. It integrates analyses of burial features and associated artefacts with analyses of cremated human and animal remains from several urnfield cemeteries in northern Croatia, dated between 13<sup>th</sup> and 9<sup>th</sup> century BC.

During BAMPICa project's research different networks of detailed data about mortuary practice have been noticed. Research questions about rituals and identities of societies are observed in several case studies within mortuary practices: body ornaments, body treatment, body disposal, selection of urn, funerary feast.

Analysing those research questions we concentrate on different sets of data which we could reach from our samples, material and contexts. What were the activities that produced the data we look at? Why some activities were more widespread than it was visible in pottery or parts of attire, founded in cemeteries? How do rituals and identity performance interact in burial rites?

We have noticed some similarities which are much more widespread across the defined borders of current regional or cultural groups: cremation as body treatment, individual graves for all members of the community, feast as part of funeral. In our focus is discussion about ritual diversities during the Late Bronze Age in the southern Carpathian Basin and possibilities of reading and conceptualizing them from material traces we have.

## **Velika Gorica and Dobova - Two distinctive communities in Sava Valley**

Snježana KARAVANIĆ

Velika Gorica cemetery has been excavated at the beginning of 20th century and was published partially in several publications since then. The first report has been written by Hoffiler in 1909 where finds from 20 graves (15 cremation graves and 5 inhumations) discovered in 1908, have been described and analysed. During 1999 a complete revision and new catalogue of the whole inventory of Velika Gorica has been carried out. From our work on the material from Velika Gorica it is assumed that total of 53 urn graves from prehistoric age could be registered, but only 22 could be reconstructed as closed grave finds, 19 are known only from literature and the rest of 12 graves are only assumed to be excavated.

Velika Gorica is also associated with Dobova cemetery in nowadays Slovenia. So detail comparison of grave goods and its structure has been carried out. On the basis of these and detailed anthropological analysis of Dobova graves, conclusions regarding social structure of the communities and their cultural contacts with the communities in neighbouring regions will be given.

## Urnfields of north-eastern Slovenia... the *devil* is in the details...

Matija ČREŠNAR

Flat cremation cemeteries from the Urnfield period in north-eastern Slovenia are known at least from 1875 and the excavation of the famous first cemetery at Ruše. Other discoveries followed and the Drava valley with its surroundings became one of the more interesting areas for regional studies of the urnfields.

The last decade did not yield many new excavations, we have however made other steps to get new knowledge about the old findings. One was the work on previously unpublished material, stored in museum depots. Simultaneously we have tried to introduce new methods and techniques, which can shed new light on the burial rituals in the Urnfield period. If osteological analysis has already become a standard in most of scientific investigations, it is the CT (computed tomography) combined with micro excavation of urns, which can bring us another step or two forward in the documentation of burials and the interpretation of burial rites.

The new findings are often just details, which can however be crucial for the re-evaluation of interpretations of burial rites in the Urnfield period and beyond.

## Who are you? - Searching for the entombing society in the Late Bronze Age urn field Müllrose (East Brandenburg)

Verena TIEDTKE, Susanne STORCH

The examination of Late Bronze Age burial rituals aims to gain a broader understanding of the conscious or arbitrary decisions communities make when burying a deceased member. Those decisions can be determined by the group's eschatology or simply follow rational needs.

Concentrating on the Lusatian urnfield Müllrose in East Brandenburg (14<sup>th</sup> till the 9<sup>th</sup> century BC) both motives can be observed in the cremation phase and the storage of cremated human remains: While charcoal analyses imply the selection of wood for the pyre being based on economic reasons, the anatomical correct layering of cremated bones including burnt personal items (weapons and jewellery) in several burials reflects an idea of afterlife with the dead possessing a physical body and social identity.

The aim of this conference contribution is to present two contrasting aspects of mortuary practices leading to a more detailed knowledge of Müllrose's entombing society.

## The tale of the Beauty and the Beast

Martina BLEČIČ KAVUR, Boris KAVUR

A society lacking inequality and dominance is theoretically possible, but has never been encountered among human beings. And if inequality refers to the social evaluation of whatever differences are regarded by a given society as relevant, then dominance is the behavioural expression of these differences. Together these two basic principles are the building blocks of social inequality. In Bronze Age studies the concept of inequality is invested with meaning – at least the archaeologists think so. By observing the material culture, perceived as the evidence of past people's construction of their material world, they interpret the quantity and quality of objects discovered as the reflection of systems of inequality – in their activities they enter in to an open relation with what is left of the past to create assumptions about the identities of the past populations and individuals.

Of course the major interest of archaeological inquiry is not only the material culture, at least it's indicative and communicative function, but its consumption which can signify a certain identity. And it is done in two ways- by the functional requirements related to one's identity and the choices which indicate deliberate consumption (or in the case of burials appropriation) for the expression of one's identity. In the case of Late Bronze Age burials interpreted as the burials of social elites, we can observe major differences in the manipulation with material culture. The grave goods indicating the functional requirements related to one's identity (such as pottery, personal jewellery...indicating the age or sex) were manipulated in the same way as within the society while the items of deliberate appropriation (such as weapons, special jewellery, imported items...), interpreted as reflections of social inequality, were, although lacking a difference in the crucial material dimension of the objects being consumed, manipulated in a different way.

## Funerals and feasting: a story told by animal remains

Siniša RADOVIĆ, Daria LOŽNJAK DIZDAR

Animal remains are often found in prehistoric burials. Generally, wild taxa provide ecological information about past environments, while domestic animals tell us more about human economies. Although partial, these data are usually quite obvious. However, what we cannot see is what really intrigue us. Were animals, whose remains are present in graves, randomly killed and buried or were they pre-selected? What was their significance and what can they tell us about past humans religious practices and spiritual beliefs?

The question as to why some animals were more likely to be killed / sacrificed than others is one of the research themes of the 'Late Bronze Age mortuary practices and

societies in southern Carpathian Basin' research project, which focuses on the study of several Late Bronze Age cemeteries. The graves found within them have yielded a fair amount of animal remains, some cremated, some unburnt. Here we present the results of their zooarchaeological study, and our attempt at reconstructing burial customs from the perspective of system of values and spirituality, which we hope will initiate further discussion on this intriguing aspect of the human past.

### **Mimesis at the Late Bronze Age / Early Iron Age Site of Vukovar Lijeva Bara**

**Joanna SOFAER**

This paper explores the role of mimesis in mortuary practice at the Late Bronze Age / Early Iron Age site of Vukovar Lijeva Bara. Mimesis- the relationship between original and reproduction – existed on a series of levels at the cemetery: in optical effects generated through decoration of ceramics, in the shape of vessels and their role in the expression of cosmological narratives, and in a subtle play between 'original' vessels and 'copies' made specifically for the mortuary ritual. These were not separate but inter-related aspects where the relationship- and tension between- original and reproduction lay at the heart of the sophisticated and creative use of material culture.

### **About funerary rites of Bosut culture**

**Jovan KOLEDIN**

The paper deals with analyses of the Bosut culture graves which had been discovered by now. Mostly, graves of the Bosut culture have been found in the village of Hrtkovci (117 skeletons of EIA). The appearance of the incineration in the first, Kalakača phase within the ritual and mortuary practice is a new discovery. It is presented with the child grave from Petrovaradin, and the necropolis of Beška-Petlja (18 urns and one grave with burning on the heap). To the early phase of Bosut culture belong the mass grave found inside the EIA settlement in Novi Sad (site Klisa). Here, the remains of at least 10 people have been found, in most cases partially buried. This custom can be connected with the similar graves of Babadag culture, and some sites in the Eastern Hungary (Pusztataskony-Ledence I), where amongst the skeletons, some ceramic sherds of Kalakača type have been discovered.

Mortuary practice shows changes through each phase of the Bosut culture: Bosut I – biritual practice, appearance of the mass graves, single inhumation in contracted position; Bosut II – inhumation on backs, with arms along the body; Bosut III – inhumation with the deceased laid on the back, with forearms crossed on the breast or belly. Analyses of the skeletal material are limited at physical anthropology and

haven't been realised in many cases. This will be the next step in the understanding of the mortuary practice and the development of the Bosut culture.

### **Mortuary practise on Kapiteljska njiva in Novo Mesto at the end of Late Bronze Age and the beginning of Early Iron Age through grave goods**

**Petra STIPANČIĆ**

Presentation involves few graves considering transitional period from Late Bronze Age to Early Iron Age. Presentation will consider not only mortuary practise but also the forms of ceramic material, appearing in cremation and inhumation graves. Special note will be on first iron objects in those graves.

Society which buried their deceased on Kapiteljska njiva is considering new way of burial, while the most of grave goods (especially ceramics) are still characterized with Late Bronze Age traditions.

### **Radiocarbon dating of Late Bronze Age cremated burials in northern Croatia**

**Stašo FORENBAHER, Daria LOŽNJAK DIZDAR**

We present a preliminary report on 27 new radiocarbon dates from five Late Bronze Age cemeteries in northern Croatia. The dates cover the earlier part of the Late Bronze Age (Br D, Ha A1 and Ha A2 periods), as well as the transition from the Late Bronze Age to the Early Iron Age (Ha B3 and Ha C1 periods). Material of all but one of the dated samples is cremated bone, taken from incineration burials. All of the radiocarbon-dated burials also contained temporally sensitive finds, attributable to a specific period.

Bayesian modelling of radiocarbon dates was employed to estimate periods of interment in excavated parts of particular cemeteries (their beginning, duration, and end). For the earlier part of the Late Bronze Age (Br D, Ha A1 and Ha A2), radiocarbon dates are internally consistent and correspond very well to periods suggested by traditional typological criteria; the two dating techniques support each other remarkably well. For the final Late Bronze Age and incipient Iron Age (Ha B3, Ha C1), radiocarbon dates are affected by to the well-known Hallstatt plateau in the calibration curve, which renders radiocarbon dating ineffective. While this was expected, their wide temporal scatter and several stratigraphic inversions cannot be explained by the Hallstatt plateau alone. The presented results must be considered as preliminary, since a dozen more dates has been submitted for radiocarbon dating in an attempt to clarify some of the outstanding issues.



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