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## GROB LT 11 IZ ZVONIMIROVA – PRIMJER DVOJNOG POKOPA LATENSKE KULTURE

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### GRAVE LT 11 FROM ZVONIMIROVO – AN EXAMPLE OF A DOUBLE LA TÈNE BURIAL

UDK: 904(497.5 Zvonimirovo):726.8"6383"  
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*Rezultati višegodišnjih zaštitnih interdisciplinarnih istraživanja na groblju latenske kulture na Velikom polju u Zvonimirovu u srednjoj Podravini znatno su obogatili dosadašnje skromne spoznaje o materijalnoj ostavštini i duhovnom svijetu mladega željeznog doba na području sjeverne Hrvatske. U istraživanjima 1998. godine na južnom dijelu groblja pronađen je dvojni grob LT 11 koji je na osnovi priloga datiran u mladu fazu srednjega latena, odnosno u stupanj Mokronog IIB. Antropološka analiza spaljenih kostiju pokazala je kako su u grob položeni ostaci djeteta, dok pokopu muškarca pripadaju prilozima ratničke opreme i njegove nošnje. Zooarheološkom analizom izdvojeni su i spaljeni ostaci svinje koji su prineseni kao žrtva za pokojnike.*

*Ključne riječi: Zvonimirovo, latenska kultura, groblje, Podravina, Taurisci, dvojni grob, srednji laten, antropologija, zooarheologija*

Na nekadašnjoj obali rijeke Drave kod sela Zvonimirova nedaleko od Virovitice na blago povišenom položaju iznad ravnice smjestila su se prapovijesna i srednjovjekovna naselja s grobljima latenske i bjelobrdске kulture koja svjedoče o, dosad u hrvatskoj arheologiji rijetko proučavanom, višeznačnom

*The results of many years of interdisciplinary rescue excavations at the La Tène cemetery in Veliko polje near Zvonimirovo in central Prodravina have considerably enriched the previously meager knowledge of the material remains and spiritual world of the Late Iron Age in northern Croatia. During excavations conducted in the southern section of the cemetery in 1998, the double grave LT 11 was found, which, based on its goods, was dated to the late phase of the Middle La Tène, i.e. the Mokronog IIB phase. Anthropological analysis of the incinerated bones indicates that the remains of a child were interred in the grave, while to burial of a man belong goods such as military equipment and his attire. Upon archeozoological analysis, the incinerated remains of a pig placed as a sacrifice to the deceased were also found.*

*Key words: Zvonimirovo, La Tène Culture, cemetery, Drava valley, Taurisci, double grave, Middle La Tène, anthropology, archeozoology*

On the former banks of the Drava River near the village of Zvonimirovo, not far from Virovitica, prehistoric and medieval settlements were formed on a slightly elevated site above the plains which contain cemeteries of the La Tène and Bijelo Brdo cultures

odnosu manjih ruralnih naselja prema pripadajućim grobljima na kojima su bili pokopani preminuli pripadnici zajednice. Rezultati prikupljeni pri istraživanju groblja latenske kulture u Zvonimirovu zato su vrlo značajni jer se radi o jedinom sustavno istraživanom groblju mlađega željeznog doba koje je na velikom području sjeverne Hrvatske obilježila latenska kultura. Ona predstavlja materijalnu ostavštinu dviju keltskih zajednica, Tauriska i Skordiska, naseljenih na južnopanonskom i jugoistočnoalpskom prostoru. Upravo rezultati istraživanja groblja u Zvonimirovu predstavljaju jedno od polazišta za proučavanje odnosa između dviju spomenutih keltskih zajednica koje su boravile na jugoistočnom predziđu keltskog svijeta, kao i za upoznavanje njihovog odnosa prema autohtonom stanovništvu koje su pri naseljavanju međuriječja Drave, Save i Dunava susreli tijekom druge polovine 4. st. pr. Kr. (**Karta 1**).

Groblje na Velikom polju u Zvonimirovu smjestilo se na izduženoj gredi prekrivenoj eolskim pijeskom i položenoj iznad nekadašnjeg meandra rijeke Drave (Tomičić 1997: 37–43, sl. 18–19). Istraživanja u Zvonimirovu pokazala su da je područje uz rijeku Dravu prekriveno debelim naslagama riječnoga pijeska koji potječe od kristalnih škriljevaca što ih je Drava donijela iz Alpa. Pijesak je potom za vruće stepske klime poslije ledenoga doba raznosio vjetar pa su nastale pješčane naslage koje danas za deset do dvadeset metara nadvisuju nizinsko vodoplavno tlo (Geografija 1974: 130). Upravo se na jednom takvom povišenom položaju nalazi groblje na Velikom polju u Zvonimirovu, dok su na opisanim blagim pješčanim uzvišenjima, posebno oko Suhopolja i Koprivnice, otkrivena brojna otvorena naselja latenske kulture.

Nalazište na Velikom polju otkriveno je 1992. godine kada su prilikom obrade zemljišta pronađeni nalazi ranosrednjovjekovne bjelobrdске kulture. Zaštitna iskopavanja uslijedila su 1993. godine i pritom je otkriven dio rodovskoga ranosrednjovjekovnog groblja na redove bjelobrdске kulture. Uz bjelobrdski grob 3 pronađen je grob sa spaljenim ostacima pokojnika i nalazima koji su pripadali latenskoj kulturi mlađega željeznog doba. To je predstavljalo veliko iznenađenje jer su s prostora srednje Podravine dotad bili poznati tek malobrojni slučajni nalazi latenske kulture. U nastavku istraživanja 1994. godine otkrivena su još dva paljevinska groba latenske kulture od kojih je jedan sadržavao brojne priloge oružja i karakteristične dijelove muške nošnje. Na osnovi tipoloških karakteristika opisanih nalaza iz triju paljevinskih grobova datiranih u sredinu 2. st. pr. Kr. groblje latenske kulture na Velikom polju u Zvonimirovu pripisano je području rasprostiranja

that testify to multifarious relationship of small rural settlements toward cemeteries in which deceased members of their community were buried, otherwise a very sparsely researched topic in Croatian archaeology. The results gathered during research into the La Tène cemetery in Zvonimirovo are very significant, as this constitutes the only systematic study of a Late Iron Age cemetery which, in the expanse of northern Croatia, is characterized by the La Tène culture that represents the material remains of two Celtic communities, the Taurisci and Scordisci, who inhabited the southern Pannonian and southeastern Alpine region. It is actually the results of research at the cemetery in Zvonimirovo that constitute one of the central nodes for the study of relations between these two Celtic communities which lived at the southeastern boundary of the Celtic world, and for an understanding of their relationship with the indigenous population whom they encountered when settling the Drava, Sava and Danube interfluvium during the second half of the fourth century BC (**Map 1**).

The cemetery at Veliko polje in Zvonimirovo is located on an elongated ridge covered with eolian sand and situated above a former meander of the Drava River (Tomičić 1997: 37–43, fig. 18–19). The area along the Drava River, as indicated by the excavations in Zvonimirovo, is covered by thick layers of riparian sand composed of crystalline schist brought by the Drava from the Alps. Under the hot steppe climate that emerged after the last Ice Age, the sand was dispersed by the wind and sand deposits were formed which today stand ten to twenty meters over the lowland, floodplain soil (Geografija 1974: 130). It is precisely on one of these elevated positions that the cemetery at Veliko polje in Zvonimirovo is located, while numerous open La Tène settlements were discovered on the gentle sandy elevations so described, particularly around Suhopolje and Koprivnica. The site at Veliko polje was discovered in 1992, when artifacts of the early medieval Bijelo Brdo culture were found during ploughing. Rescue excavations ensued in 1993, and at the time part of a tribal early medieval cemetery of the Bijelo Brdo culture was discovered. A one cremation grave was found next to Bijelo Brdo grave 3 which contained the incinerated remains of the deceased and artefacts that belong to the La Tène culture of the Late Iron Age. This was a great surprise, because until then there were only very few chance La Tène finds known from central Podravina. During further research conducted in 1994, two more La Tène incineration graves were discovered, of which one contained numerous weapons and characteristic components of male attire. Based on the typological characteristics of the finds described from three incineration



*Karta 1. Položaj groblja u Zvonimirovu u Podravini (autor: M. Dizdar).*

*Map 1. Location of the cemetery in Zvonimirovo in Podravina (by M. Dizdar).*

Tauriska (Tomičić 1994: 62; Tomičić 1997: 37–43; Pavišić 1997: 63–68). Istraživanja su nastavljena 1998. godine i u kontinuitetu traju do danas. Na površini od oko 1872 m<sup>2</sup> dosad su pronađena 63 paljevinska groba latenske kulture koji se mogu datirati od prve polovine 3. st. pr. Kr. do druge polovine 2. st. pr. Kr., odnosno pripadaju kraju ranolatenske te srednjolatenskoj fazi razvoja mokronoške skupine Tauriska. Tijekom iskopavanja na prostoru groblja dokumentirano je i više pojedinačnih nalaza iz uništenih grobnih cjelina koji pokazuju kako je broj grobova bio znatno veći, no dio plitko ukopanih grobova, posebno onih na vrhu uzvišenja, uništen je intenzivnom obradom zemljišta (Tomičić 2000: 80; Majnarić-Pandžić 2001; Tomičić 2002; Tomičić, Dizdar, Tkalčec & Ložnjak 2002; Tomičić, Dizdar & Ložnjak 2003).<sup>1</sup> Potpuna konzervacija i objava nalaza iz grobova latenske kulture na Velikom polju u Zvonimirovu, koja je u tijeku, omogućit će bolje razumijevanje niza procesa koji su se tijekom mlađega željeznog doba odvijali na širem južnopanonskom

graves dated to the second century BC, the La Tène cemetery at Veliko polje in Zvonimirovo has been ascribed to the territory of Taurisci (Tomičić 1994: 62; Tomičić 1997: 37–43; Pavišić 1997: 63–68). Research continued in 1998 and it continues to the present. On a surface of over 1,872 m<sup>2</sup>, so far 63 La Tène incineration graves have been found that can be dated to the first half of the third century BC to the second half of the second century BC, meaning that they belong to the end of the Early and Middle La Tène developmental phase of the Mokronog group of Taurisci. During excavations at the cemetery, several individual finds from destroyed graves have been documented which indicate that the number of graves was considerably greater, but a portion of the graves dug at shallower depths, especially those at the top of the elevated area, were destroyed by intensive ploughing (Tomičić 2000: 80; Majnarić-Pandžić 2001; Tomičić 2002; Tomičić, Dizdar, Tkalčec & Ložnjak 2002; Tomičić, Dizdar & Ložnjak 2003).<sup>1</sup> Full conservation and publication of

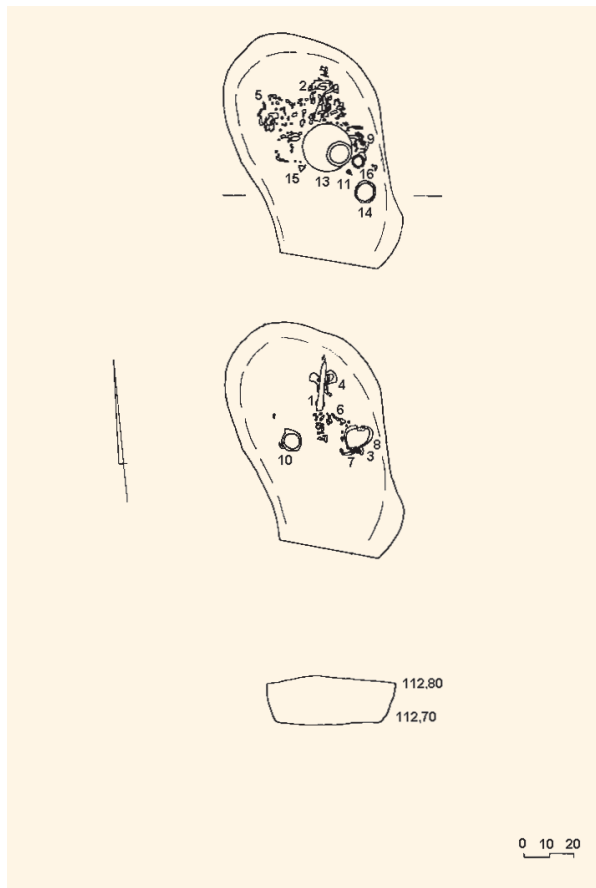
<sup>1</sup> Prostor latenskog i bjelobrdskog groblja danas se nalazi pod plantažnim nasadom voćaka, što određuje veličinu površine i način provođenja iskopavanja.

<sup>1</sup> The La Tène and Bijelo Brdo cemetery is today in a fruit-tree orchard, and this dictates both the surface area and excavation methods.



Slika 1. Zvonimirovo–Veliko polje: grob LT 11 (snimio Ž. Tomičić).

Figure 1. Zvonimirovo–Veliko polje: grave LT 11 (photo by Ž. Tomičić).



Slika 2. Zvonimirovo–Veliko polje: crtež groba LT 11 (crtež: M. Dizdar).

Figure 2. Zvonimirovo–Veliko polje: drawing of grave LT 11 (drawing by M. Dizdar).

i jugoistočnoalpskom prostoru. Uvodnik u objelodanjivanje rezultata istraživanja u Zvonimirovu, uz već s kronološkoga i kulturnoga gledišta detaljno analiziran bogato opremljen trojni grob LT 12 (Majnarić-Pandžić 2001), predstavlja opisivanje dvojnog paljevinskog groba LT 11 koji je otkriven u istraživanjima 1998. godine na jugoistočnom dijelu dosad istražene površine groblja (**Plan 1**).<sup>2</sup>

Na osnovi dosadašnjih istraživanja može se zaključiti kako groblje latenske kulture na Velikom polju u Zvonimirovu predstavlja ravno groblje isključivo s paljevinskim pokapanjem, s kojim je istovremeno započelo i spaljivanje te ritualno uništavanje priloga koji dokumentiraju postojanje karakterističnih po-

the finds from the La Tène graves at Veliko polje in Zvonimirovo, which are in progress, will engender a better understanding of a series of processes that occurred during the later Iron Age over the wider southern Pannonian and southeastern Alpine zone. An introduction to the publication of the Zvonimirovo research results, together with the already thoroughly chronologically and culturally analyzed well-equipped triple grave LT 12 (Majnarić-Pandžić 2001), also includes a description of the double inhumation grave LT 11, which was discovered during excavations conducted in 1998 on the southeastern portion of the cemetery's surface that has so far been examined (**Plan 1**).<sup>2</sup>

<sup>2</sup> Istraživanja na Velikom polju u Zvonimirovu provode se pod vodstvom prof. dr. sc. Željka Tomičića, ravnatelja Instituta za arheologiju, kojem zahvaljujem za ustupanje nalaza latenske kulture za obradu i objavu.

<sup>2</sup> Research at Veliko polje in Zvonimirovo is being conducted under the leadership of Prof. Željko Tomičić, the director of the Institute of Archaeology, whom I would like to thank for conceding the La Tène artifacts for study and publication.



*Plan 1. Zvonimirovo–Veliko polje: Plan groblja latenske kulture – istraživanja 1993–2002. (autor: M. Dizdar).*

*Plan 1. Zvonimirovo-Veliko polje: Layout of the La Tène cemetery – research from 1993 to 2004 (by M. Dizdar).*

grebnih običaja i vjerovanja.<sup>3</sup> Pokojnici su na lomači spaljeni u odjeći zajedno s metalnim i staklenim funkcionalno-dekorativnim predmetima i nakitom koji su predstavljali dio nošnje, a o tome svjedoče nalazi priloga koji su djelomično ili u potpunosti promijenili izvorni oblik. Opisana je pojava zabilježena i kod muških i kod ženskih grobova, no na predmete koji su oštećeni spaljivanjem na lomači znatno se češće nailazi u grobovima u kojima su bile pokopane žene.<sup>4</sup> Objašnjenje spaljivanja funkcionalno-dekorativnih predmeta i nakita na groblju u Zvonimirovu, kao i na ostalim keltskim grobljima, može se pronaći kod Cezara (VI.19) koji navodi da su Kelti na pogrebnu lomaču polagali sve što je preminula osoba posjedovala u životu kako bi svakodnevni uporabni predmeti iz ovozemaljskog života i na drugom svijetu imali svoju funkciju. Naime Kelti su vjerovali u zagrobni život i ponovno rođenje te su zbog toga bogato opremali svoje pokojnike za odlazak na drugi svijet. Na lomači s pokojnicima na Velikom polju spaljivani su i dijelovi žrtvovanih životinja pa je potom sve zajedno s priložima polagano na hrpicu na dno grobnih raka različitih oblika, veličina i dubina ukopa. Spaljene kosti u grobu LT 11 nalazile su se na hrpici u sjevernoj polovici groba (Sl. 1–2), a na sredini grobne rake ovalnog oblika položen je lonac. S njegove zapadne strane pronađeni su ulomci još jedne keramičke posude čiji se osnovni oblik nije mogao rekonstruirati. Među spaljenim kostima nalaze se i željezna fibula te željezna narukvica. U sjeveroistočnom dijelu groba pronađeni su koplje, ručka štita, željezni i brončani obruč pojasne garniture te druga željezna fibula. Uz istočni rub groba, također među spaljenim kostima, nalazile su se još dvije željezne fibule, željezna ogrlica, brončani prsten, perla od staklene paste i čaša. Južno od ove skupine predmeta položena je još jedna zdjela (Sl. 2).

U svim ostalim grobovima na Velikom polju spaljeni ostaci pokojnika također se nalaze na dnu grobnih raka. Ni u jednom grobu spaljene kosti nisu bile položene u jednu od keramičkih posuda koje se kao najbrojniji prilog nalaze u mnogobrojnim grobovima. Svi prilozi manjih dimenzija pomiješani su sa spaljenim kostima pokojnika, što se vidi i na pri-

Based on previous research, one can conclude that the La Tène cemetery at Veliko polje in Zvonimirovo is a flat cemetery with exclusively marked incineration burials, with which the incineration and ritual destruction of goods began simultaneously, and this is documented by the existence of characteristic burial rites and beliefs.<sup>3</sup> The deceased were burned on pyres together with metallic and glass functional and decorative articles and jewellery that constitutes a part of their attire, and the discovery of goods that partially or completely altered their form testify to this fact. This phenomenon has been registered in graves of both sexes, although articles that were damaged by burning on a pyre are found considerably more often in the graves of women.<sup>4</sup> An explanation for the incineration of functional/decorative articles and jewellery in the grave in Zvonimirovo, and at other Celtic graves, can be found in Caesar (VI.19), who states that the Celts placed everything that the deceased possessed in life on the funeral pyre, so that items of everyday use in this world would have a function in the next life as well. The Celts believed in an afterlife and reincarnation and this is why they richly equipped their deceased for their departure into the next life.

Parts of sacrificed animals were also burned on pyres together with the deceased at Veliko polje, and all of this together with the goods was interred in a small pile at the bottom of the graves of various forms, sizes and depths.

The incinerated bones in grave LT 11 were located in a small pile in the northern half of the grave (Fig. 1–2), while a pot was placed in the middle of the oval grave pit. The fragments of another ceramic vessel were found in its western part, although its shape could not be reconstructed. An iron fibula and an iron bracelet are located among the incinerated bones. A spearhead, shield handle, iron and bronze rings from the belt gear and another iron fibula were found in the northeastern part of the grave. Along the eastern edge of the grave, also among incinerated bones, two more iron fibulae, an iron necklace, a bronze ring, glass bead and a cup were found. Another bowl was placed south of this group of articles (Fig. 2).

<sup>3</sup> U dosadašnjim istraživanjima tragovi spališta ili *ustrine* nisu pronađeni. Kada se govori o ritualnom uništavanju priloga, to se prvenstveno odnosi na nalaze dijelom savijene oružane opreme. Najčešće su obredno uništeni mačevi u koricama, koplja i umba. Koplje iz groba LT 11 samo je blago savijeno na prijelazu lista u tuljac.

<sup>4</sup> Sve dosad pronađene staklene narukvice s groblja u Zvonimirovu spaljivanjem su s pokojnicama deformirane do neprepoznatljivosti. Slična je sudbina zadesila i pojedine perle od staklene paste te dio brončanih i željeznih fibula i pojasa iz grobova u kojima su bile pokopane žene. U grobovima muškaraca pronađeni su prilozi brončanih i željeznih narukvica oštećenih vatrom.

<sup>3</sup> In all research so far, traces of the burn-site, or *ustrina*, were not found. With reference to the ritual destruction of goods, this primarily denotes finds of partially bent weaponry. Most often these are destroyed swords in sheaths, spears and umbos. The spear from grave LT 11 is only slightly bent at the transition from the socket to the tip.

<sup>4</sup> All of the glass bracelets from the graves in Zvonimirovo that were burned together with the deceased women were deformed to the point of irreducibility. The same fate was suffered by individual glass beads and part of the bronze and iron fibulae and belts from graves in which women were buried. Bronze and iron bracelets damaged by fire were found in the men's graves.

mjeru groba LT 11 (Sl. 1–2). Jedino se veći dijelovi oružane opreme, kao što su mačevi u koricama, koplja i umba, zatim ostaci hrane u obliku životinjskih kostiju te keramičke posude često nalaze pokraj hrpice spaljenih kostiju ili se čak mogu naći i u drugom dijelu groba, što je vidljivo u grobu LT 12 (Majnarić-Pandžić 2001: 84–85, sl. 1–2). Položaj i odnos spaljenih ostataka pokojnika i priloga na ovoj groblju svjedoči o pravilima pogrebnog obreda kojih se zajednica dosljedno pridržavala u svim fazama pokapanja.

Raka groba LT 11 bila je izdužena ovalna oblika (Sl. 2) kao i većina ostalih grobnih raka. Po učestalosti slijede one pravokutna oblika i zaobljenih uglova, dok su u najmanjem broju zabilježene rake okrugla oblika. Najveći broj grobova, posebno onih pravokutnih sa zaobljenim uglovima, položen je u smjeru sjever-jug, što odgovara orijentaciji ranolatenskih kosturnih grobova, pa takva orijentacija na groblju u Zvonimirovu predstavlja nastavak starijih tradicija pokapanja.

Jedan od najznačajnijih doprinosa dosadašnjem poznavanju samih nositelja latenske kulture sjeverne Hrvatske predstavljaju rezultati antropoloških i zooarheoloških analiza spaljenih kostiju iz grobova na Velikom polju u Zvonimirovu. Dosljedno provođenje antropološke analize omogućilo je proučavanje vrste i broja karakterističnih priloga za svaku izdvojenu spolnu i dobnu skupinu. Naime dosadašnje podjele grobova na osnovi pronađenih priloga često su bile nepouzdana. Antropološka analiza omogućila je i kvalitetnije upoznavanje obreda spaljivanja i pokapanja kao i bolje definiranje uvjeta i načina svakodnevnog života pripadnika zajednice koji su sahranjivani na Velikom polju u Zvonimirovu.<sup>5</sup>

Na osnovi antropološke analize spaljenih ostataka pokojnika s Velikog polja izdvojeni su grobovi muškaraca, žena i djece te grobovi u kojima su bile pokopane dvije ili tri osobe. U većini su grobova uz spaljene ljudske ostatke izdvojene i spaljene životinjske kosti, najčešće kosti mlade svinje.

Antropološka analiza spaljenih kostiju iz groba LT 11 pokazala je kako su u grobu pokopani ostaci odraslog muškarca starog više od četrdeset godina i djeteta starog između osam i četrnaest godina, a manji dio spaljenih kostiju pripada svinji. S obzirom na to da su u grobu pronađeni prilozima oružja i dijelovi muške nošnje, grob LT 11 može se smatrati grobom muškarca ratnika-kopljanika i djeteta, vjerojatno ženskog, kojem najvjerojatnije pripadaju prilozima brončanog prstena i perle od staklene paste.

In all other graves at Veliko polje, the incinerated remains of the deceased are also found at the bottom of the grave pits. In none of the graves were the incinerated bones placed in any of the ceramic vessels, which are found in many of the graves as the most numerous goods. All goods of a smaller size are mixed with the incinerated bones of the deceased, which can be seen in the example of grave LT 11 (Fig. 1–2). Only the majority of weaponry, such as swords in sheaths, spears and umbos, and then the remains of food in the form of animal bones and ceramic vessels are often found next to the piles of incinerated bones or even in different parts of the graves, which is apparent in grave LT 12 (Majnarić-Pandžić 2001: 84–85, fig. 1–2). The position and arrangement of the incinerated remains of the deceased and the goods in this grave testify to the rules of burial rites to which the community consistently adhered in all phases of burial.

The pit of grave LT 11 has an elongated oval form (Fig. 2) like most of the other graves. These are followed in frequency by rectangular graves and those with rounded corners, while round grave pits are the least common. Most of the graves, particularly the rectangular ones with rounded corners, are situated in a north-south direction, which corresponds to the orientation of early La Tène skeletal graves, so this orientation at the cemetery in Zvonimirovo constitutes a continuation of earlier traditional burials.

The results of anthropological and archaeozoological analyses of the incinerated bones from the graves at Veliko polje in Zvonimirovo are among the most important contributions to the current knowledge of the actual members of the La Tène culture in northern Croatia. Consistently conducted anthropological analysis has facilitated study of the type and number of characteristic finds for each sex and age group. Namely, the previous division of graves based on the finds found in them was often unreliable. Anthropological analysis has also enabled a deeper understanding of incineration and burial rites and better definitions of the conditions and circumstances of everyday life of the community members who were buried at Veliko polje in Zvonimirovo.<sup>5</sup>

Based on the anthropological analysis of the incinerated remains of the deceased from Veliko polje, the graves of men, women and children were distinguished, as well as graves in which two or three persons were interred. Besides incinerated human

<sup>5</sup> Antropološku analizu spaljenih ostataka pokojnika s groblja na Velikom polju u Zvonimirovu proveli su dr. sc. Mario Šlaus i mr. sc. Mario Novak s Odsjeka za arheologiju HAZU-a.

<sup>5</sup> The anthropological analysis of incinerated remains of the deceased from the cemetery at Veliko polje in Zvonimirovo was conducted by Mario Šlaus and Mario Novak from the Department of Archaeology of the Croatian Academy of Arts and Science.

Spaljane životinjske kosti, najčešće kosti mladih svinja, pronađene su u većini grobova u Zvonimirovu zajedno sa spaljenim ostacima odraslih pokojnika obaju spolova, ali i djece. Radi se najvjerojatnije o ostacima životinjskih žrtvi koje su bile spaljene na lomači zajedno s pokojnikom ili pokojnicom. Time se preminuloj osobi nastojao osigurati zagrobni život i ponovno rođenje. Žrtvovanje spaljivanjem bilo je namijenjeno prvenstveno bogovima neba jer su se plamen, dim i pepeo uzdizali u nebeske visine koje su pripadale Taranisu, bogu munje i groma (Green 1998: 176). Spaljeni ostaci mladih svinja pronađeni su uglavnom u grobovima istaknutijih pojedinaca, odnosno rijetko se pojavljuju u grobovima s manjim brojem priloga, zbog čega spaljivanje dijelova mladih svinja zajedno s pokojnicima na lomači ima i određeno sociološko značenje.

Grob LT 11 može se, dakle, promatrati kao dvojni grob muškarca i djeteta. Na osnovi rezultata antropološke obrade, a potom i tipološke klasifikacije priloga, u osam grobova na groblju u Zvonimirovu izdvojeni su spaljeni ostaci dviju ili čak triju osoba (**Plan 2**), što pokazuje primjer opisanog groba LT 12 (Majnarić-Pandžić 2001). Grobovi u kojima su pokopane dvije osobe, muškarac i njegova žena, primjećeni su još tijekom istraživanja grobova LT 43 i LT 46. U njima su pronađene dvije razdvojene hrpice spaljenih kostiju, a svaka je sadržavala i karakteristične priloge. To znači da je svaki pokojnik bio spaljen na posebnoj lomači jer nije došlo do miješanja spaljenih kostiju. Antropološka obrada kasnije je i potvrdila ovu pretpostavku. Budući da su u oba groba muškarci pokopani s priložima oružja označeni kao ratnici, postoji mogućnost kako su žene bile ubijene da bi supruge pratile na drugi svijet. Možda se radilo i o samoubojstvu zbog žalosti, odnosno o samožrtvovanju zbog želje da se dragu i blisku osobu prati na drugi svijet (Green 1998: 183–185). Zanimljivo je da moć koju su muškarci imali nad životom žena i djece spominje još i sam Cezar (VI.19).

Na groblju u Zvonimirovu izdvojeno je još nekoliko grobova s ostacima dvaju ili triju pokojnika (**Plan 2**). Tako su u grobu LT 5 zajedno pokopani majka i dijete, a njihovi su se spaljeni ostaci nalazili na jednoj hrpici, što znači kako su zajedno spaljeni na istoj lomači.<sup>6</sup> U opisanom grobu LT 12 pokopani su ostaci triju osoba. U sjeveroistočnom dijelu groba nalazila se hrpica spaljenih kostiju koje su pripadale muškarcu-ratniku i djetetu starom najviše godinu dana, dok su u jugoistočnom dijelu groba izdvojene

remains, most of the graves also contain separated and burned animal bones, mostly of young pigs.

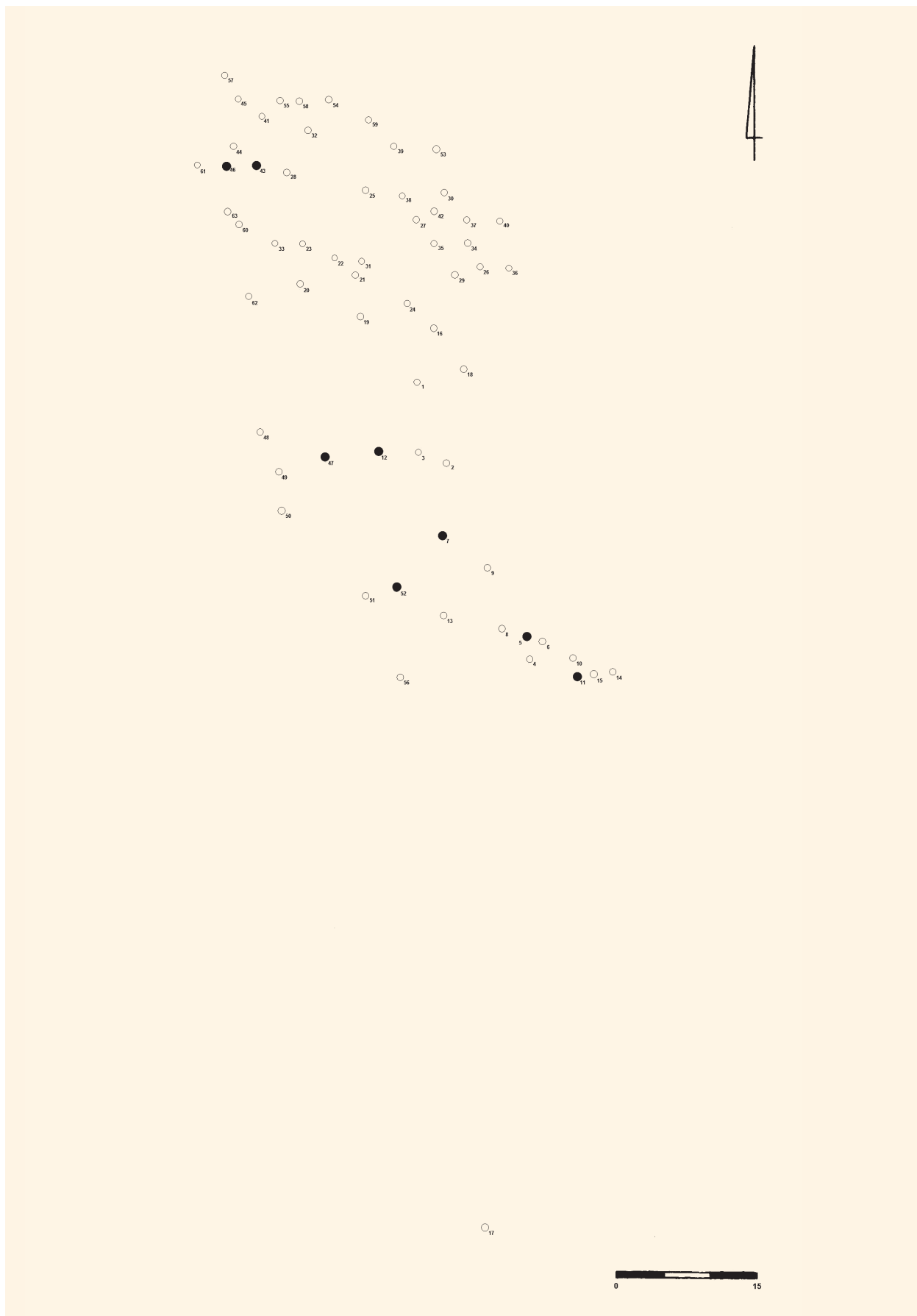
The anthropological analysis of the incinerated bones from grave LT 11 shows that remains of an adult man older than forty and a child between eight and fourteen were interred in it, while minority of the incinerated bones belong to a pig. Since weaponry and components of male attire were found in it, grave LT 11 can be deemed a grave of a male warrior/spearman and a child, probably a girl, to whom the bronze ring and glass beads most likely belonged.

Incinerated animal bones, most often the bones of young pigs, were found in most other graves in Zvonimirovo together with the incinerated remains of adults of both sexes and also of children. These are probably the remains of animal sacrifices which were burned on the pyre together the deceased. This signified an attempt to ensure an afterlife and rebirth for the deceased person. Sacrifice by burning was primarily intended for the sky gods, because flames, smoke and cinders rose to the heavens which belonged to Taranis, the god of thunder and lightning (Green 1998: 176). The incinerated remains of young pigs were generally found in the graves of most distinguished individuals, as they are rarely found in graves with a smaller number of goods, so that cremation of parts of a young pig together with the deceased on a pyre had a certain sociological significance.

Grave LT 11 can therefore be viewed as a double grave for a man and child. Based on the results of anthropological analysis, and also on the typological classification of the goods, the incinerated remains of two or even three persons were ascertained in eight graves at the cemetery in Zvonimirovo (**Plan 2**), which is shown by the example of the already-described grave LT 12 (Majnarić-Pandžić 2001). Graves in which two persons, a husband and wife, were buried, were noted already during excavations of graves LT 43 and LT 46. Two separate piles of incinerated bones were found in them, and each contained the characteristic goods. This means that each one of the deceased was cremated on a separate pyre as there was no mixing of the incinerated bones. Anthropological analysis later confirmed this theory. Since the men in both graves buried with weapons were identified as warriors, there is a possibility that women were killed so that they could accompany their husbands to the next life. It may also have been a case of a suicide prompted by grief, or self-sacrifice in order to accompany a dear and beloved person to the next life (Green 1998: 183–185). It is interesting that the sway exerted by men over woman and children was even mentioned by Caesar (VI.19).

<sup>6</sup> U grobu LT 52, koji je najvećim dijelom uništen zbog obrade zemljišta, izdvojeni su spaljeni ostaci jedne odrasle osobe, najvjerojatnije žene, te djeteta starog najviše godinu dana.





*Plan 2. Zvonimirovo-Veliko polje: raspored grobova s više pokojnika (autor: M. Dizdar).*

*Plan 2. Zvonimirovo-Veliko polje: Layout of graves containing more than one person (by M. Dizdar).*

kosti djevojčice stare 12–13 godina koja je možda bila supruga preminulog ratnika i majka djeteta. Dvojni je pokop zabilježen i u grobu LT 47 gdje su se u donjem dijelu grobne rake nalazili spaljeni ostaci muškarca s priložima, a u gornjem dijelu izdvojeni su spaljeni ostaci žene s karakterističnim priložima. Pretpostavka o samoubojstvu ili dobrovoljnoj pratnji žena koje su odlučile slijediti svoje supruge i u smrt najvjerojatnije je objašnjenje postojanja dvojnih grobova na Velikom polju u Zvonimirovu. Pretpostavka o žrtvovanju i namjernom ubijanju žena nije do kraja isključena, ali je manje vjerojatna.

Prikupljene spoznaje o pogrebnim običajima i duhovnom svijetu nositelja latenske kulture na prostoru sjeverne Hrvatske danas su najbolje potvrđene rezultatima istraživanja groblja na Velikom polju u Zvonimirovu. Iako su iskopavanja još uvijek u tijeku, dosadašnja saznanja koja počivaju na rezultatima multidisciplinarnih istraživanja otvorila su sasvim novo poglavlje u tumačenju složenog duhovnog života nositelja latenske kulture.

Analiza rasporeda broja grobnih priloga i rezultati antropološke obrade spaljenih ostataka pokojnika otvaraju i mogućnost proučavanja društvene strukture zajednice, ako se prethodno pretpostavi kako broj i kvaliteta priloga u grobovima odražava nekadašnji društveni status pokojnika i njegovu ulogu u zajednici. Ova se pretpostavka s pravom može primijeniti na keltska groblja jer je poznato kako su Kelti pokojniku stavljali u grob sve što je posjedovao za života (Cezar VI.19). Na taj način svijet mrtvih predstavlja određeni preslik svijeta živih, zbog čega svako istraženo keltsko groblje pruža mogućnost za proučavanje socijalne organizacije zajednice čiji su pripadnici sahranjeni na njemu.

Na osnovi rezultata antropološke analize i proučavanja vrste i broja priloga te grobne arhitekture može se pretpostaviti kako je zajednica čiji su pokojnici pokapani na Velikom polju bila jasno društveno raslojena. Usporedba vrste i broja priloga naoružanja te funkcionalno-dekorativnih predmeta odjeće omogućuje izdvajanje četiriju skupina muškaraca sahranjenih na ovom groblju.<sup>7</sup> Pokop muškarca iz groba LT 11 pripada trećoj, ratničkoj skupini kojoj pripadaju grobovi u kojima su pronađeni ili prilozi koplja i umba, ili samog koplja, ili dijelova štita s priložima umba ili ručke štita. Kopljanici ili *gaesatae* prema Polibiju (II.22.2) predstavljali su značajnu skupinu keltskih ratnika koja je na Velikom polju posvjedočena u više grobova. Prilozi koji

Several more graves with two or three deceased persons were ascertained at the cemetery in Zvonimirovo (Plan 2). Thus in grave LT 5 a mother and children were buried in the same grave, while their incinerated remains were in one pile, which means they were cremated together on the same pyre.<sup>6</sup> The remains of three persons are buried in the already-described grave LT 12. A small pile of incinerated bones was found in the north-eastern portion of the grave which belonged to a male warrior and a child not more than a year old, while in the south-eastern portion of the grave bones of a girl about 12 to 13 years old were found; she may have been the wife of the deceased warrior and the mother of the child. A double burial was also registered in grave LT 47, where the lower portion of the grave pit contains the incinerated remains of a man with goods, while the upper portion contains the incinerated remains of a woman with the characteristic goods. The assumption of a suicide or voluntary accompaniment of women who decided to follow their husbands even to death is the most likely explanation for the existence of the double graves at Veliko polje in Zvonimirovo. While possibility of the sacrifice or intentional killing of the woman cannot be completely excluded, it is less likely.

The best knowledge gathered on burial rites and the spiritual life of the La Tène culture in northern Croatia is due in large part to the results of research into graves at Veliko polje in Zvonimirovo. Although excavations are still ongoing, current knowledge that rests on the results of multidisciplinary study has opened an entirely new chapter in the interpretation of the complex spiritual life of the La Tène culture.

An analysis of the arrangement of the number of grave goods and the results of anthropological analysis of the incinerated remains of the bodies make it possible to examine the community's social structure, if it is assumed that the number and quality of the goods in the graves reflects the former social status of the deceased and their roles in the community. This assumption can justifiably be applied to Celtic graves because it is well known that the Celts placed everything that a person possessed during his/her lifetime in the grave (Caesar VI.19). In this manner, the world of the dead was thought to represent something of a replica of the living world, which is why each examined Celtic grave presents an opportunity to examine the social organization into which the deceased was interred.

<sup>7</sup> Prve dvije skupine čine muškarci naoružani mačem u koricama i opremljeni ostalim priložima o čijem broju ovisi pripadaju li prvoj ili drugoj skupini. Trećoj skupini pripadaju kopljanici, a četvrtoj muškarci koji su pokopani bez priloga naoružanja.

<sup>6</sup> In grave LT 52, which has largely been destroyed due to ploughing, incinerated remains of one adult, probably a woman, and a child no more than a year old, were found.

prpadaju pokopu djeteta (prsten i perla) iz groba LT 11 ukazuju na njegovo pripadanje četvrtoj, najnižoj društvenoj skupini za koju je karakterističan mali broj metalnih i staklenih funkcionalno-dekorativnih predmeta nošnje i nakita. To znači kako su u grobu LT 11 sahranjeni pripadnici donjeg dijela društvene ljestvice.

Svi nalazi pronađeni u grobu LT 11<sup>8</sup> na temelju provođenja usporednih tipoloških analiza omogućavaju kulturno, etničko i kronološko vrednovanje same groba, kao i dijela groblja na kojem se taj grob nalazi. Pokopu muškarca pripadaju prilozi oružja i većina funkcionalno-dekorativnih predmeta, dok se pokopu djeteta sa sigurnošću mogu pripisati samo prilozi brončanoga prstena i staklene perle. Za priloge keramičkog posuđa ne može se reći komu su pripadali, no radi se o priložima koji zorno svjedoče o keltskom vjerovanju u zagrobni život.

Od priloga ofenzivnoga oružja u grobu LT 11 pronađeno je željezno koplje kratkog i uskog vrbolikog lista s lečastim presjekom te dugačkog tuljca pri čijem se dnu nalazi rupica za pričvršćivanje drvene motke (T. 1: 10). Koplje je blago savijeno na prijelazu lista u tuljac. Obrambenom naoružanju u grobu LT 11 pripada prilog željezne ručke štita s polukružnim pločicama (T. 1: 9).

Oružana oprema keltskoga ratnika sastojala se od različitih predmeta koji se u grobovima ne pojavljuju uvijek u istim kombinacijama. Zbog toga se na temelju proučavanja sačuvanih grobnih cjelina može upoznati i struktura keltskoga društva u kojem je ratnik bio najznačajnija pojava. Naoružanje keltskoga ratnika sastojalo se od napadačkog i obrambenog oružja, a osnovni su elementi tog naoružanja mač, koplje i štit (Božić 1984: 77). Željezna su koplja, uz mač, bila osnovno keltsko napadačko oružje, što je potvrđeno i na grobljima latenske kulture gdje se pojavljuju kao jedan od najbrojnijih priloga u muškim ratničkim grobovima, kako u onim bogato opremljenim, tako i u grobovima u kojima su predstavljali jedini prilog oružja. Na Velikom polju u Zvonimirovu koplja su izdvojena u većem broju grobova s mačem i umbom, dok su u četiri groba koplja bila osnovno napadačko oružje. U grobove ratnika na Velikom polju uvijek je položeno samo jedno koplje. Zbog različite namjene koplja nisu imala standardiziran oblik i dimenzije pa su manja koplja, poput onog iz groba LT 11, vjerojatno služila

Based on the results of anthropological analysis and a study of the types and number of goods and the grave architecture, it can be assumed that the community whose dead were buried at Veliko polje was clearly socially stratified. A comparison of the type and number of goods consisting of weaponry and functional/decorative articles of attire makes it possible to distinguish four groups of men buried in this cemetery.<sup>7</sup> Burial of the man from grave LT 11 belongs to the third, warrior group which includes graves in which spears and umbos, or just spears, or parts of shields accompanied by umbos or shield handles were found. According to Polybius (II.22.2), the spearmen, or *gaesatae*, were a major group of Celtic warriors, to which several graves at Veliko polje testify. The goods that accompanied the burial of the child (ring and beads) from grave LT 11 indicate that it belonged to the fourth, lowest social class which is characterized by a small number of metal and glass functional/decorative articles of attire and jewellery. This means that members of the community buried in grave LT 11 were from the bottom of the social hierarchy.

By means of comparative typological analyses, all of the artefacts found in grave LT 11<sup>8</sup> facilitate the cultural, ethnic and chronological evaluation of the grave itself, and of the section of the cemetery in which the grave is located. Burial of the man accounts for the weaponry and most of the functional/decorative articles, while only the bronze ring and the glass beads can be attributed with certainty to the burial of the child. There is no way of determining to whom the ceramic vessels belonged, although these goods clearly testify to the Celtic belief in an afterlife.

Among the offensive weapons in grave LT 11, an iron spearhead was found with a short and willow-leaf blade with a lentil-shaped cross-section and a long socket with a small hole at the end used to fasten it to a wooden pole (T. 1: 10). The spearhead is slightly bent at the transition from the blade into the socket. The defensive weaponry in grave LT 11 consists of an iron shield handle with semi-circular plates on it (T. 1: 9).

The weaponry of a Celtic warrior consisted of various articles which do not always appear in graves

<sup>8</sup> Keramičke posude te brončane i staklene nalaze iz groba LT 11 konzervirao je i restaurirao dipl. konzervator i restaurator Mihael Golubić iz Hrvatskoga restauratorskog zavoda u Zagrebu, dok je željezne priloge konzervirao Nikola Erlich. Fotografije nalaza djelo su Jurice Škudara iz Hrvatskoga restauratorskog zavoda u Zagrebu. Crteže nalaza izradili su Marta Perkić i Mihael Golubić.

<sup>7</sup> The first two groups consist of men armed with sheathed swords and equipped with goods whose number depends on belonging to the first or second group. The third group consists of spearmen, while the fourth are men who were buried without weaponry.

<sup>8</sup> Pottery and bronze and glass articles from grave LT 11 were preserved and restored by conservator and restorer Mihael Golubić from the Croatian Restoration Institute in Zagreb, while the iron articles were preserved by Nikola Erlich. The photographs were taken by Jurica Škudar from the Croatian Restoration Institute in Zagreb. Sketches of the artifacts were made by Marta Perkić and Mihael Golubić.

za bacanje, a ona veća za probadanje neprijatelja iz blizine.

Na groblju u Zvonimirovu zabilježeno je još nekoliko priloga kopalja dužeg tuljca i vrbolikog lista s lećastim presjekom, i to u grobovima LT 7, LT 10 i LT 26. Koplje iz groba LT 34 ima list čiji je presjek više romboidan nego lećast.

Koplje vrbolikog lista i dužeg tuljca pronađeno je u paljevinskom grobu na Novoj Tabli kod Murske Sobote datiranom u mlađu fazu srednjega latena (Tiefengraber 2001: 93, Abb. 10, 2). Slično koplje dužeg tuljca i vrbolikog lista s romboidnim presjekom nalazilo se u grobu 295 na Kapiteljskoj njivi (Križ 2001: 110). Starijoj fazi kasnog latena pripada vrboliko koplje romboidnog presjeka i dužeg tuljca iz paljevinskog groba II sa Zmajevca u Sotinu (Majnarić-Pandžić 1972–1973: 58, T. III, 10), a slično je koplje pronađeno i na groblju u Donjem gradu u Osijeku (Spajić 1954: 12, T. III, 23). U kasni latena datirano je i koplje s vrbolikim listom i kraćim tuljcem iz Gospodinaca (Knežević-Jovanović 2003: 296, T. IV, 7).

Obrambenom oružju iz groba LT 11 pripada prilog ručke štita. Njezin srednji trakasti dio na obje strane završava polukružno oblikovanim pločicama koje na sredini imaju rupicu (T. 1: 9).

Kao osnovno obrambeno oružje Kelti su koristili štitive ovalnog oblika izrađene od organskog materijala, najčešće od drva i kože. Štitovi su na središnjem dijelu naglašenog srednjeg rebra imali metalno pojačanje ili umbo čiji se oblik mijenjao kroz razdoblja i zbog toga je pogodan za kronološko razvrstavanje materijalne ostavštine latenske kulture. Osim umba u grobovima su od metalnih pojačanja štita pronađene ručke i rubna pojačanja. Kao simboličan prilog ostataka štita u grobove ratnika na Velikom polju, osim središnjeg metalnog pojačanja štita ili umba, položene su samo zakovice umba i/ili ručke štita. Od šest grobova u kojima su pronađene ručke štita u tri groba one dolaze zajedno s prilogom umba. U ostalim grobovima ručke predstavljaju ostatke štita, što potvrđuje ručka iz groba LT 11. Ručke bez umba pronađene su i u grobovima LT 32 i LT 41. Sličan nedostatak priloga umba u pojedinim ratničkim grobovima u Dobovi, Kapiteljskoj njivi i Karaburmi objašnjava se postojanjem drvenog štita bez središnjeg metalnog pojačanja (Guštin 1984: 316).

U grobovima u Zvonimirovu pronađeni su različiti oblici ručki štita koje imaju karakterističan središnji trakasti dio koji je služio za držanje s čije se svake strane nalazi jedna raskucana i različito oblikovana pločica s rupicom kroz koju se pomoću zakovice ručka pričvršćivala za drvenu osnovicu štita. Prema obliku pločice razlikuju se ručke s polukružnim,

in the same combinations. Therefore, an examination of the preserved grave units can lead to an understanding of the structure of Celtic society in which the warrior was the most important factor. The weaponry of a Celtic warrior consisted of offensive and defensive equipment, and the basic elements were the sword, spear and shield (Božič 1984: 77). Iron spear, together with a sword, was the basic Celtic offensive weapon, which has been confirmed in La Tène cemeteries, where they appear as one of the most numerous goods in male warrior graves—both in those that were richly equipped and in those where they were the only weapon. At Veliko polje in Zvonimirovo, spearheads have been found in most graves together with a sword and umbo, while in four graves the spear was the basic offensive weapon. Only a single spear is always deposited in the graves at Veliko polje. Due to their various uses, spearheads did not have a standardized form and dimensions, so the smaller ones, such as that from grave LT 11, were probably used for throwing, while the larger ones were used to stab enemies at close distance.

Several more spearheads with longer sockets and willow-leaf blades and lentil-shaped cross-sections have been found at the cemetery in Zvonimirovo, in graves LT 7, LT 10 and LT 26. The spearhead from grave LT 34 has a blade with a cross-section that is more rhomboidal than lentil-shaped.

A spearhead with a willow-leaf blade and the long socket found in the incineration grave at Nova Tabla near Murska Sobota has been dated to the later phase of the Middle La Tène (Tiefengraber 2001: 93, Abb. 10, 2). A similar spearhead with a longer socket and a willow-leaf blade with a rhomboidal cross-section was found in grave 295 at Kapiteljska njiva (Križ 2001: 110). A willow-leaf blade with a rhomboid cross-section and a longer socket from incineration grave II at Zmajevac in Sotin (Majnarić-Pandžić 1972–1973: 58, T. III, 10) belongs to the earlier phase of the late La Tène, while a similar blade was found in the cemetery in Donji grad in Osijek (Spajić 1954: 12, T. III, 23). The spearhead with a willow-leaf blade and a shorter socket from Gospodinci has also been dated to the late La Tène (Knežević-Jovanović 2003: 296, T. IV, 7).

The defensive weaponry from grave LT 11 consists of a shield handle. Its central linear portion ends on both sides in circular plates that have holes in the middle (T. 1: 9).

The basic defensive equipment used by the Celts were oval shields made of organic materials, usually wood or leather. The center of the shield had a marked central rib with a metal knob known as an umbo, whose form changed over time so that it

okruglim, pravokutnim i lepezasto oblikovanim pločicama. Najbrojnije su ručke štita s polukružnim pločicama koje su se nalazile u grobovima LT 11, LT 4 i LT 2 u kojem je pronađena samo polovica ručke štita s jednom polukružnom pločicom. Ostali oblici ručki zasad su na Velikom polju potvrđeni svaki po jednim nalazom.

Ručka s polukružnim pločicama pronađena je u jednom grobu na Kapiteljskoj njivi u Novom Mestu (Križ 2001: 87). Iz Mokronoga su poznate dvije ručke štita: jedna ima polukružno oblikovane pločice, a druga ima pločice lepezasta oblika (Gabrovec 1966: T. 7, 3–4). Ručke s polukružnim pločicama zabilježene su na grobljima u Forminu (Pahić 1966: 282–283, T. 9, 3) i Valičnoj Vasi (Teržan 1975: T. 22, 4). Iz ranolatenskog ratničkog groba s Karaburme potječe ručka s polukružnim pločicama koje su zakovicama pričvršćene za umbo (Božić 1981: 317, sl. 2, 2), a slična ručka s polukružnim završecima poznata je i iz Dalja (Majnarić-Pandžić 1970: 22, T. VIII, 4). U ranolatenskom ratničkom paljevinskom grobu na groblju Magyarszerdahely pronađena je, uz trodijelni umbo, i ručka s polukružnim pločicama na kojima su sačuvane zakovice (Horváth 1987: 93, Pl. XIII, 6). S nalazišta Fölk-Emersdorf u Koruškoj potječu nalazi iz mlađe faze srednjeg latena (Lt C2), a među njima je i ručka štita s polukružnim pločicama i ostacima zakovica kojima je ručka bila pričvršćena za štit (Pittioni 1954: Abb. 488, 6). S eponimnog nalazišta La Tène potječu ručke s različito oblikovanim pločicama, od polukružnih do četverokutnih i trokutastih, a datirane su, dendrokronološki i na osnovi tipoloških karakteristika pronađenih umba, u stariju fazu srednjeg latena (Hafner 1979: 405, Abb. 1, 6–13). Podjelu ručki štita na šest inačica s obzirom na oblike pločica predložio je M. Domaradtzki. Ručke iz Zvonimirova s polukružnim i pravokutnim pločicama izdvojene su kao tip B (Domaradtzki 1977: 87–88). Način pričvršćivanja ručki i odnos prema umbu te dimenzije i oblike pločica najbolje je opisao A. Rapin (Rapin 1988: 36–37, Fig. 21–22). Prilozi ručki štita u grobovima u Zvonimirovu i navedene usporedbe pokazale su kako se trenutačno ne može uspostaviti čvrsto pravilo po kojem se određeni tip umba može povezati s određenim oblikom ručke. Zato na ovoj razini poznavanja keltskog naoružanja nijedan izdvojeni oblik ručki štita nema izraziti kronološki prioritet.

Ostacima muške nošnje iz groba LT 11 najvjerojatnije pripadaju obruči pojasne garniture te željezne fibule srednjolatenske sheme. Ostatke pojasne garniture predstavljaju prilozi željeznog obruča okruglog presjeka s bradavičastim izbočenjem (T. 1: 7) te šupljeg brončanog obruča manjih dimenzija i romboidnog presjeka (T. 1: 6).

is useful when chronologically ordering the material remains of the La Tène culture. Besides umbos, among the other metal reinforcements of shields, handles and edge reinforcements were also found in graves. Besides the central metal knob, umbo, only the rivets to the umbo and/or handle were also deposited in the graves of warriors at Veliko polje as symbolic goods. Out of six graves in which shield handles were found, they are accompanied by an umbo in only three graves. In the remaining graves, the handles represent the remains of a shield, which is confirmed by the handle from grave LT 11. Handles without umbos were also found in graves LT 32 and LT 41. A similar lack of an umbo in individual warrior graves in Dobova, Kapiteljska njiva and Karaburma has been explained by the existence of wooden shields without a central metal reinforcement (Guštin 1984: 316).

The graves in Zvonimirovo contained various forms of shield handles that have the characteristic central linear portion which served as a grip, while on each side there were pounded-out and differently formed plates with holes, through which, with the help of rivets, the handle was fastened to the wooden base of the shield. Based on the form of the plates, handles can be classified as having semi-circular, circular, rectangular, and fan-shaped plates. The most numerous are shield handles with semi-circular plates, which were found in graves LT 11, LT 4 and LT 2 in which only half of a shield handle with one semi-circular plate was found. The remaining handle forms at Veliko polje have for now been confirmed with one find each.

A handle with semi-circular plates was found in a grave at Kapiteljska njiva in Novo Mesto (Križ 2001: 87). There are two Mokronog shield handles, one with semi-circular plates, and the other with fan-like plates (Gabrovec 1966: T. 7, 3–4). Handles with semi-circular plates have also been registered at cemeteries in Formin (Pahić 1966: 282–283, T. 9, 3) and Valična Vas (Teržan 1975, T. 22, 4). A handle with semi-circular plates fastened to an umbo with rivets comes for an early La Tène grave in Karaburma (Božić 1981: 317, fig. 2, 2), while a similar handle with semi-circular tips is known from Dalj as well (Majnarić-Pandžić 1970: 22, T. VIII, 4). A handle with semi-circular plates and preserved rivets was found together with a three-part umbo in an early La Tène incineration grave in the cemetery at Magyarszerdahely (Horváth 1987: 93, pl. XIII, 6). Artefacts from the late phase of the Middle La Tène (Lt C2) come from the Fölk-Emersdorf site in Carinthia, and among them is a shield handle with semi-circular plates and the remains of rivets with which the handle was fastened to the shield (Pit-

U najvećem broju muških grobova na groblju u Zvonimirovu, bez obzira na to radi li se o grobovima s priložima oružja ili o grobovima bez oružane opreme, zabilježeni su nalazi pojasnih garnitura sastavljenih od prstenaste pojasne kopče i različitog broja glatkih obruča različitih promjera, kako to pokazuje primjer groba LT 12 (Majnarić-Pandžić 2001: T. X). U pojedinim su grobovima dokumentirani prilozi samo kopče bez obruča, no brojni su i grobovi u kojima se pojasna garnitura sastojala samo od obruča različitih promjera, a bez prstenaste kopče. O tome svjedoče i nalazi iz groba LT 11. Pojasi i pojasne garniture povezani su s nalazima ratničke opreme, odnosno služili su za vješanje mača. No kako se pojavljuju i u muškim grobovima bez priloga mača, može ih se uvrstiti i među predmete koji pripadaju karakterističnom dijelu muške nošnje. Zanimljivo je kako u pojedinim grobovima u kojima su pokopani muškarci opremljeni mačem u koricama nema nikakvih ostataka pojasa pa se pretpostavlja kako su mačevi bili obješeni na pojase koji su vjerojatno u cijelosti bili od organskoga materijala i nisu sadržavali metalne dijelove.

Pojasne garniture sastavljene od prstenaste kopče s jezičastim produžetkom i uzdignutom kuglicom (Bataille 2001) te od glatkih obruča okruglog presjeka različitih promjera pojavljuju se u grobovima datiranim u stupanj Mokronog IIB kada su u muškim grobovima zamijenile ranije pletene i čakanirane pojase (Guštin 1984: 331; Božić 1984: 80; Božić 1987: 875; Božić 1999: 210). Obruči pojasne garniture bez prstenaste kopče nalazili su se u paljevinskom grobu 9 u Slatini gdje je pokopan muškarac opremljen oružjem koje grob datira u stupanj Mokronog IIB (Pirkmajer 1991: T. 8, 46–48). Na Kapiteljskoj njivi u Novom Mestu u paljevinskim grobovima ratnika datiranim u mlađu fazu srednjeg latena (Lt C2) izdvojeni su nalazi od jednog do triju glatkih željeznih obruča okrugla presjeka i različita promjera koji su predstavljali jedine ostatke pojasne garniture (Križ 2001: 57). Na groblju u Donjem gradu u Osijeku u paljevinskom grobu 33 pronađen je prilog savijenog mača u koricama uz koji se nalazio jedan željezni obruč (Spajić 1962: 45). Željezni obruči okruglog, ovalnog ili četvrtastog presjeka te nejednakog promjera zabilježeni su i na prostoru srednjolatenskog groblja Frohnleiten u Štajerskoj (Kramer 1994: 31, T. 22, 6–13). U više paljevinskih grobova na groblju Manching-Steinbichel u kojima su pokopani muškarci s priložima oružja nalazili su se obruči bez prstenastih kopči. U grobovima se pojavljuju od dva do čak pet obruča različitih promjera koji su ostalim priložima u grobovima datirani u mlađu fazu srednjeg latena (Krämer 1985, 85–86, T. 20, 5–6, T. 21, 8–12, T. 24, 7–10, T. 26, 8–10). Istom

tioni 1954: Abb. 488, 6). The eponymous La Tène site is where handles with plates of various forms were found, from semi-circular to triangular, and they have been dated dendrochronologically and on the basis of typological features of the umbos, to the earlier phase of the Middle La Tène (Haffner 1979: 405, Abb. 1, 6–13). The classification of shield handles into six variants based on plate forms was proposed by M. Domaradzki. The handles from Zvonimirovo with semi-circular and rectangular plates have been classified as type B (Domaradzki 1977: 87–88). The manner of fastening the handle and the relationship to the umbo and the dimensions and forms of the plates were best described by A. Rapin (Rapin 1988: 36–37, fig. 21–22). The shield handles in the graves in Zvonimirovo and the aforementioned comparisons have shown that it is currently not possible to establish a firm rule whereby a specific type of umbo can be linked with a given handle form. That is why at this level of knowledge of Celtic weaponry not one known shield handle has an explicitly chronological priority.

The rings from belt gear and a Middle La Tène fibulae most likely belong to the remains of male attire from grave LT 11. The remains of the belt gear consist of an iron ring with a round cross-section and a wart-like protrusion (T. 1: 7) and a smaller, hollow bronze ring with a rhomboidal cross-section (T. 1: 6).

The majority of the male graves in the cemetery at Zvonimirovo, regardless of whether it is a matter of graves with weapons or graves without weaponry, contained registered instances of belt gear consisting of ring-like buckles and varying numbers of smooth rings of different diameters, as indicated by the example of grave LT 12 (Majnarić-Pandžić 2001: T. X). Only buckles without rings have been documented in individual graves, but there are also numerous graves in which the belt gear consists solely of rings of varying diameters, without the ring-like buckles. The finds from grave LT 11 testify to this. Belts and belt gear are associated with warrior equipment finds, as they served to hang the sword. But since they also appear in male graves without swords, they can be counted among the articles that belonged to characteristic male attire. It is interesting that in some graves in which men were buried equipped with sheathed swords there are no remains of belts, so it has been assumed that they were hung on belts that were probably entirely made of organic materials without any metallic components.

The belt gear consisting of a ring-shaped buckle with a tongue-like extension and a raised button (Bataille 2001) and smooth rings with round cross-sections of various diameters appear in graves dated to the

razdoblju pripadaju i dva obruča okruglog presjeka s krajevima koji se dodiruju, a nađeni su u grobu 7 na groblju München-Obermenzing u kojem je bio pokopan muškarac s priložima naoružanja te toaletnog i kirurškog pribora (Krämer 1985, 121, T. 59, 3–4). Na biritualnom ranolatenskom i srednjolatenskom groblju Vác željezni su obruči kao ostaci pojasa pronađeni u kosturnim i paljevinskim grobovima muškaraca i žena. Pojedini obruči pokazuju tragove spaljivanja na lomači. Kada se pojavljuju u grobovima s mačem u koricama, pretpostavlja se kako su služili kao dio pojasne garniture na kojoj je bio obješen mač (Hellebrandt 1999, Pl. XXV, 11, Pl. XXIX, 11, Pl. XXX, 2, Pl. XXXVII, 8–9, Pl. XL, 1). U paljevinskim grobovima u Moravskoj također su zabilježeni prilozi željeznih i brončanih obruča kao ostataka pojasa. U muškim grobovima željezni obruči dolaze zajedno s priložima mačeva u koricama, a kronološki obuhvaćaju razdoblje od fibula Dux i Münsingen do uporabe fibula srednjolatenske sheme (Meduna 1962: 124, obr. 6, 3–5, obr. 15, 7–8). Šuplji brončani obruč manjeg promjera i romboidnog presjeka iz groba LT 11 (T. 1: 6) može se usporediti s brončanim obručem okruglog presjeka iz ratničkog groba LT 45 u Zvonimirovu. Brončani obruči pronađeni su u paljevinskim muškim i ženskim grobovima te su, uz brojnije željezne obruče, također bili sastavni dio pojasnih garnitura. U grobu 10 u Dobovi, datiranom u stupanj Mokronog IIA, nalazio se manji brončani obruč (Guštin 1981: 225, Abb. 3, 5), a sličan je obruč zabilježen i u srednjolatenskom paljevinskom grobu 284 na Kapiteljskoj njivi u Novom Mestu (Križ 2001: 108). U tom je grobu pokopana žena pa je moguće kako brončani obruč iz groba LT 11 također pripada dijelu ženske nošnje. Manji brončani obruč kao prilog pronađen je i u ranolatenskom ratničkom grobu 22 na Karaburmi, zajedno s pojasom tipa Mokronog (Todorović 1972: 17, T. VIII, 7). U paljevinskim ženskim grobovima na groblju Rezi u Transdanubiji također su otkriveni prilozi brončanih obruča manjeg promjera koji su predstavljali ostatke pojasnih garnitura (Horváth 1987: 117, 119, Pl. XXV, 13–15, Pl. XXVIII, 9). Tri brončana obruča na kojima su se sačuvali ostaci kože pronađena su u srednjolatenskom paljevinskom grobu ratnika na groblju Farnos, a predstavljaju pojasnu garnituru za vješanje mača u koricama (Hellebrandt 1999: 26, Pl. VIII, 5–7).

Nalazi u zatvorenim grobnim cjelinama u Zvonimirovu i navedene usporedbe pokazuju kako su pojasne garniture sastavljene od prstenastih pojasnih kopči te željeznih glatkih obruča okruglog presjeka i različitog promjera karakteristične za grobove muškaraca iz mlade faze srednjeg latena (Lt C2). U istom se razdoblju u ženskim grobovima na Veli-

Mokronog IIB phase when they replaced the earlier woven and embossed belts (Guštin 1984: 331; Božič 1984: 80; Božič 1987: 875; Božič 1999: 210). Rings from belt gear without the ring-like buckles have been found in incineration grave 9 in Slatina in which a man equipped with weapons was buried, and dated to the Mokronog IIB phase (Pirkmajer 1991: T. 8, 46–48). With reference to the incineration graves of warriors at Kapiteljska njiva in Novo Mesto dated to the later phase of the Middle La Tène (Lt C2), one to three smooth iron rings with round cross-sections and varying diameters were found which constitute the only belt remains (Križ 2001: 57). At the cemetery in Donji grad in Osijek, incineration grave 33 contained a bent sword in its sheath with a single iron ring next to it (Spajić 1962: 45). Iron rings with round, oval or rectangular cross-sections and non-uniform diameters have also been registered in the Middle La Tène cemetery at Frohnleiten in Styria (Kramer 1994: 31, T. 22, 6–13). Rings without ring-like buckles were found in several incineration graves in the Manching-Steinbichel cemetery in which men were buried together with their weapons. Two to even five rings of various diameters appear in the graves, and together with the other goods in the graves they have been dated to the late phase of the Middle La Tène (Krämer 1985, 85–86, T. 20, 5–6, T. 21, 8–12, T. 24, 7–10, T. 26, 8–10). Two rings with round cross-sections and ends that touch also belong to this period; they were found in grave 7 at the München-Obermenzing cemetery in which a man was buried with weaponry, a toilet-set and surgical equipment (Krämer 1985, 121, T. 59, 3–4). At the bi-ritual Early and Middle La Tène cemetery Vác, iron rings as the remains of belts were found in skeletal and incineration graves of men and women. Individual rings exhibit traces of incineration on a pyre, and when they appear in graves with swords in sheaths, it is assumed that they were part of the belt on which the sword hung (Hellebrandt 1999, pl. XXV, 11, pl. XXIX, 11, pl. XXX, 2, pl. XXXVII, 8–9, pl. XL, 1). Iron and bronze rings as belt remains have also been registered in incineration graves in Moravia. In male graves, iron rings come together with sheathed swords, and chronologically they encompass the period from Dux and Münsingen fibulae to the use of Middle La Tène fibulae (Meduna 1962: 124, obr. 6, 3–5, obr. 15, 7–8).

The hollow bronze ring with a small diameter and rhomboidal cross-section from grave LT 11 (T. 1: 6) can be compared to the bronze ring with round cross-section from warrior grave LT 45 in Zvonimirovo. Bronze rings have been found in male and female incineration graves and, along with the more numerous iron rings, were also a component of belt

kom polju nalaze brončani člankoviti pojasi ili željezni pojasi sastavljeni od pletenih članaka.

U grobu LT 11 nalazile su se i četiri željezne fibule srednjolatske sheme kao karakteristični dio muške nošnje (T. 1:1–4). Tipološkom obradom izdvojene su dvije fibule različitih dimenzija koje su imale dvije kuglice. Manja se kuglica nalazila na prebačenoj nožici, a druga, veća, na mjestu spajanja s lukom trapezoidnog obrisa. Luk veće fibule ima okrugli presjek i širi se prema spirali sastavljenoj od osam navoja povezanih izvana (T. 1: 1), dok se spirala manje fibule, koja pokazuje tragove gorenja na luku, sastoji od šest navoja (T. 1: 4). Treća željezna fibula srednjolatske sheme (T. 1: 3) većih dimenzija ima niski trakasto raskovani luk i kraću prebačenu nožicu na kojoj se nalazi manja kuglica. Niski luk prelazi u spiralu sastavljenu od četiriju većih, izvana povezanih navoja. U grob je položena i glatka žičana fibula srednjolatske sheme (T. 1: 2) s dugom prebačenom nožicom koja je za luk spojena jednostavnom spojnicom iza koje se na luku nalazi manji poprečno postavljeni žlijeb. Luk trapezoidnog obrisa i okruglog presjeka širi se prema spirali od sedam izvana povezanih navoja.

Istraživanja u Zvonimirovu pokazuju kako se u grobove muškaraca polažu jedna do četiri isključivo željezne fibule različitih dimenzija. To potvrđuju i prilozi iz groba LT 11 gdje su brojnije fibule većih dimenzija kojima se najvjerojatnije zatvarao plašt ili ogrtač od deblje tkanine. U ženskim grobovima na Velikom polju nailazimo na jednu do šest brončanih fibula, a u manjem su broju grobova zabilježeni i prilozi željeznih fibula. Samo su iznimno u grobove žena bile položene fibule izrađene od srebra (LT 38 i LT 42). U dječjim se grobovima u Zvonimirovu mogu naći prilozi tek jedne ili dviju fibula.

Najveći broj željeznih fibula srednjolatske sheme iz Zvonimirova pripada tipu s dvjema kuglicama koji predstavljaju dvije inačice ovisno o dimenzijama fibula. Tipološka analiza pokazala je kako se u grobu LT 11 nalaze obje inačice željeznih fibula s dvjema kuglicama. Ipak, može se primjetiti kako se veće fibule nalaze u muškim grobovima (Majnarić-Pandžić 2001: 86, T. VIII, 1), a manje dolaze i u muškim i u ženskim grobovima. U pojedinim grobovima zabilježeno je kako su se opisane fibule nosile u parovima, što upućuje na postojanje određenih pravila u izgledu nošnje. Za sve je fibule karakteristična osnovna konstrukcijska shema sastavljena od luka trapezoidnog obrisa koji prelazi u dugu nožicu koja može biti savijena pod oštrim kutom ili, češće, u obliku slova U. Na prebačenoj nožici nalazi se manja kuglica, a veća je smještena na spoju nožice i luka okruglog presjeka. Luk manjih fibula prelazi u spiralu sastavljenu od četiriju do deset navoja, no naj-

gear. A smaller bronze ring was found in grave 10 in Dobova, dated to the Mokronog IIA phase (Guštin 1981: 225, Abb. 3, 5), while a similar ring was recorded in Middle La Tène incineration grave 284 at Kapiteljska njiva in Novo Mesto (Križ 2001: 108). A woman was buried in this grave, so it is possible that the bronze ring from grave LT 11 also belongs to a part of the girl's attire. A smaller bronze ring as a good was also found in early La Tène warrior grave 22 at Karaburma, together with a Mokronog-type belt (Todorović 1972: 17, T. VIII, 7). Bronze rings with smaller diameters that constituted the remains of belt gear were also found in the women's incineration graves at the Rezi cemetery in Transdanubia (Horváth 1987: 117, 119, pl. XXV, 13–15, pl. XXVI-II, 9). Three bronze rings with preserved pieces of leather on them were discovered in the Middle La Tène incineration grave of a warrior at the Farnos cemetery, and they are part of the belt gear for hanging a sheathed sword (Hellebrandt 1999: 26, Pl. VIII, 5–7).

Findings in the closed grave units in Zvonimirovo and the aforementioned comparisons have proven that belt gear consisting of ring-like buckles and smooth iron rings with round cross-sections and varying diameters is characteristic of male graves in the later phase of the Middle La Tène (Lt C2). During this same period, bronze segmented belts or iron belts composed of woven segments were found in women's graves at Veliko polje.

Grave LT 11 also contained four iron Middle La Tène fibulae as a characteristic component of male attire (T. 1: 1–4). Typological analysis discerned two fibulae of various dimensions which had two small buttons. The smaller button is located on the folded foot, while the other, larger button is at the point where the foot and trapezoid-shaped arc meet. The arc has a round cross-section and it extends toward a spiral consisting of eight loops linked externally in the larger fibula (T. 1: 1), while the spiral of the smaller fibula, which shows signs of burning on the arc, consists of six loops (T. 1: 4). The third Middle La Tène iron fibula (T. 1: 3) of larger dimensions has a low, linearly forged arc and shorter folded foot on which there is a smaller button. The lower arc turns into a spiral consisting of four larger loops linked externally. A smooth iron Middle La Tène fibula was also deposited in the grave (T. 1:2); it has a long folded foot which is connected to the arc in a simple transition, behind which there is a smaller diagonally placed groove on the arc. The trapezoidal shaped arc and the round cross-section extend toward the spiral consisting of seven externally linked loops.

The research at Zvonimirovo shows how the graves of men contained exclusively one to four iron fibu-



češće od šest, dok fibule većih dimenzija imaju spirale od osam navoja koji su uvijek povezani izvana. Manje željezne fibule s dvjema kuglicama (T. 1: 4), koje veličinom odgovaraju brončanim fibulama istog oblika, pronađene su u većem broju grobova, i muških i ženskih, kako to pokazuje primjer groba LT 12 (Majnarić-Pandžić 2001: 86, T. VII, 4), gdje su na pojedinim fibulama očuvani ostaci tkanine, dok se na nekima vide tragovi spaljivanja na lomači. Veće fibule istog oblika pronađene su isključivo u muškim grobovima i vjerojatno su služile za kopčanje ogrtača izrađenog od debljeg materijala.

Usporedbe za željezne fibule srednjolatenske sheme s dvjema kuglicama manjih dimenzija zabilježene su i u drugim, muškim i ženskim, grobovima pa ostaje mogućnost kako manja fibula s dvjema kuglicama iz groba LT 11 pripada pokopu djeteta. U ženskom grobu 7 iz Mokronoga datiranom u stupanj Mokronog IIA nalazila se željezna fibula koja je na oštro savijenoj nožici imala jednu kuglicu, dok je druga, veća, smještena na spoju s lukom koji prelazi u spiralu od šest izvana povezanih navoja (Guštin 1977: 71, T. 12, 9). U grobu 9 na istom groblju pronađena je željezna fibula sličnog oblika sa spiralom od četiriju izvana povezanih navoja (Guštin 1977: 71, T. 12, 2). Grob pripada mlađoj fazi srednjeg latena, točnije, datira se u stupanj Mokronog IIB kojemu pripada i dvojni grob 5 iz Dobove. U njemu se nalazilo pet željeznih fibula srednjolatenske sheme od kojih dvije imaju oštro savijenu prebačenu nožicu s jednom kuglicom, a druga je smještena na spoju nožice i luka. Kod jedne fibule luk je trapezoidnog, a kod druge polukružnog obrisa. Luk se širi prema spirali sačuvanoj kod jedne fibule te sastavljenoj od deset navoja povezanih izvana (Guštin 1984: 330–331, Abb. 19, 20–21). Željeznim fibulama iz Zvonimirova odgovara i pet fibula pronađenih u ženskom paljevinskom grobu 25 u Slatini. Na trima fibulama sačuvane su obje kuglice, a kod drugih dviju preostala je samo jedna kuglica, no vjerojatno se također radilo o fibulama s dvjema kuglicama. Sve fibule imaju dugu nožicu savijenu pod oštrim kutom te niži luk trapezoidnog obrisa koji prelazi u spiralu od šest ili osam izvana povezanih navoja. Grob je datiran u mlađu fazu srednjeg latena, odnosno u stupanj Mokronog IIB (Pirkmajer 1991: T. 18, 124–128). Fibule srednjolatenske sheme s dvjema kuglicama zabilježene su i na groblju Kapiteljska njiva u Novom Mestu. U grobu 194 datiranom u stupanj Mokronog IIA nalazila se manja fibula s dvjema kuglicama, jednom na savijenoj nožici te drugom na spoju prebačene nožice i luka trapezoidnog obrisa koji prelazi u spiralu od osam izvana povezanih navoja. Fibula iz groba 266 ima jednu kuglicu na mjestu dodira duge, oštro savijene nožice i luka, dok se druga nalazi na

laie of different dimensions. This is also confirmed by the finds from grave LT 11, where the fibulae of greater dimensions were more numerous. They were probably used to fasten a mantle or robe made of thicker fabric. The women's graves at Veliko polje contain one to six bronze fibulae, while a smaller number of graves also contained iron fibulae. Only exceptionally did women's graves contain fibulae made of silver (LT 38 and LT 42). Only one or two fibulae can be found in the children's grave in Zvonimirovo.

Most of the Middle La Tène iron fibulae from Zvonimirovo belong to the type with two buttons that is represented by two variants depending on the dimensions of the fibula. Typological analysis has shown that grave LT 11 contains both variants of iron fibulae with two buttons. Nonetheless, it is notable that the larger fibulae were found in men's graves (Majnarić-Pandžić 2001: 86, T. VIII, 1), while the smaller ones were found in both men's and women's graves. In some graves it has been noted that the fibulae described were worn in pairs, which indicates the existence of certain rules for the appearance of attire. All fibulae are characterized by a basic construction scheme consisting of an arc with a trapezoidal form that extends into a long foot that can be bent at a sharp angle or, more often, in the form the letter U. A small button can be found on the folded foot, while the larger is located at the link between the foot and the arc with a round cross-section. The arcs on smaller fibulae turn into spirals made of four to ten loops—most often six—while larger fibulae have spirals with eight loops that are always connected externally.

Smaller iron fibulae with two buttons (T. 1: 4), which by their size correspond to the bronze fibulae of the same form, have been found in a large number of graves, both men's and women's, as demonstrated by the example of grave LT 12 (Majnarić-Pandžić 2001: 86, T. VII, 4), where remains of fabric were preserved on individual fibulae, while on some there are indications of cremation on a pyre. Larger fibulae of the same form were found exclusively in men's graves, and they probably served to secure mantles made of thicker fabric.

Comparisons with Middle La Tène iron fibulae with two buttons of smaller dimensions were registered in other, men's and women's, graves, so it is possible that the smaller fibula with two buttons from grave LT 11 belonged to the girl's burial. In woman's grave 7 from Mokronog, dated to the Mokronog IIA phase, there was an iron fibula that has a button on its sharply-bent foot, while the other, larger one is located at the connection with the arc that turns into a spiral made of six connected loops (Guštin 1977:

njihovu spoju. Luk trapezoidnog obrisa neznatno se zadebljava prema spirali od četiriju navoja koji su izvana povezani tetivom. U stupanj Mokronog IIB datira se grob 524 u kojem je pronađena željezna fibula s dvjema kuglicama, jednom na dugoj prebačenoj nožici i drugom na spoju nožice s lukom trapezoidnog obrisa koji se blago zadebljava prema spirali od osam izvana povezanih navoja (Križ 2001). Jedna željezna fibula srednjolatenske sheme potječe i s nizinskog naselja Trnava koje se nalazi u donjem dijelu Savinje, a datira se na prijelaz iz stupnja Mokronog IIA u IIB. Na oštro savijenoj prebačenoj nožici fibule nalazi se jedna kuglica, dok je druga na spoju nožice i luka (Novšak & Tica 1998: 27–29, Fig. 6, 1). Mlađoj fazi srednjeg latena (Lt C2) pripada željezna fibula s dvjema kuglicama koja se kao prilog nalazila u kosturnom ratničkom grobu 10 na groblju Manching-Steinbichel. Prebačena je nožica savijena u obliku slova U, a niski trapezoidni luk prelazi u spiralu od osam navoja koji su povezani izvana (Krämer 1985: 77, T. 3, 1). Mala željezna fibula istog oblika pronađena je u paljevinskom grobu 13 na groblju Bodroghalom u sjeveroistočnoj Mađarskoj, a datirana je u stariju fazu srednjeg latena (Hellebrandt 1999: 190, Fig. 125, 1). U istu su fazu latenske kulture datirane dvije željezne fibule iz groba 437 s groblja Malé Kosihy u kojem su u drveni lijes položeni spaljeni ostaci žene. Jedna se kuglica nalazi na prebačenoj nožici, a druga na spoju s lukom trapezoidnog obrisa. Sačuvana spirala kod jedne fibule ima šest navoja koji su povezani izvana (Bujna 1995: 85, T. 41B, 7–8).

Željezne fibule s dvjema kuglicama većih dimenzija (T. 1: 1), kakve su u Zvonimirovu zabilježene isključivo u muškim grobovima, pronađene su i u malobrojnim zatvorenim grobnim cjelinama iz mlađe faze srednjeg latena (Lt C2) na grobljima u karpatsko-podunavskom prostoru. Za opisane fibule odgovaraju usporedbe kao i za fibule manjih dimenzija jer obje inače pripadaju istom osnovnom tipološkom predlošku. Jedna od fibula većih dimenzija pronađena je u grobu 74 na Kapiteljskoj njivi u Novom Mestu, a posjedovala je dugu prebačenu nožicu koja na mjestu dodira s lukom ima jednu kuglicu, dok se druga nalazi na spoju nožice i trapezoidnog luka. Spirala fibule sastoji se od četiriju navoja koji su povezani izvana (Križ 2001: 83). Veće željezne fibule srednjolatenske sheme s nalazišta u Karpatskoj kotlini, koje imaju dvije kuglice ili dva diskoidna zadebljanja na dugoj prebačenoj nožici te nizak trapezoidni luk i spiralu od četiriju ili šest navoja spojenih izvana, datirane su u stupanj Lt C1b (Bujna 1982: 336, Abb. 4).

Usporedbe za željezne fibule srednjolatenske sheme s dvjema kuglicama iz groba LT 11, kao i iz ostalih

71, T. 12, 9). An iron fibula of the same form with a spiral made of four externally-connected loops was found in grave 9 of the same cemetery (Guštin 1977: 71, T. 12, 2). The grave belongs to the later phase of the Middle La Tène; more specifically, it has been dated to the Mokronog IIB phase, to which the double grave 5 from Dobova also belongs. In it there were five Middle La Tène iron fibulae, of which two have a sharply bent folded foot with one button, while the other is located at the connection between the foot and the arc. On one the arc has a trapezoidal shape, while on the other it is semi-circular. The arc extends toward the spiral preserved on one fibula, consisting of ten externally-extended loops (Guštin 1984: 330–331, Abb. 19, 20–21). Five fibulae found in women's incineration grave 25 in Slatina also correspond to the iron fibulae from Zvonimirovo. Both buttons have been preserved on three fibulae, while only one button remains on the remaining two, but these were probably also fibulae with two buttons. All of the fibulae have a long foot bent at a sharp angle and a lower, trapezoidal-shaped arc which turns into a spiral with six or eight externally connected loops. The grave has been dated to the later phase of the Middle La Tène, i.e. the Mokronog IIB phase (Pirkmajer 1991: T. 18, 124–128). Middle La Tène fibulae with two buttons have also been registered at the Kapiteljska njiva cemetery in Novo Mesto. In grave 194 dated to the Mokronog IIA phase, there was a smaller fibula with two buttons, one on the bent foot and the other on the folded foot, and a trapezoidal-shaped arc that turns into a spiral with eight externally connected loops. The fibula from grave 266 has one button at the transition between the long, sharply-bent foot and arc, while the other is located at their connection. The arc with the trapezoidal shape slightly widens toward the spiral made of four externally-linked loops. Grave 524 has been dated to the Mokronog IIB phase; it contained an iron fibula with two buttons, one on the long folded foot and the other at the connection between the foot and the trapezoidal-shaped arc that slightly widens toward the spiral made of eight externally linked loops (Križ 2001). One Middle La Tène iron fibula comes from the same lowland settlement of Trnava, located in the lower part of Savinja, and it dates back to the transition from Mokronog IIA to IIB phases. A button is located on the sharply-bent crossed over foot of the fibula, while the other is at the connection between the foot and arc (Novšak & Tica 1998: 27–29, fig. 6, 1). An iron fibula with two buttons that were found as goods in skeletal warrior grave 10 at the Manching-Steinbichel cemetery also belonged to the later phase of the Middle La Tène (Lt C2). The folded foot is bent in a U shape, while

zatvorenih grobnih cjelina u Zvonimirovu, pokazuju kako se opisane fibule pojavljuju i u muškim i u ženskim grobovima datiranim još u stariju fazu srednjeg latena (Lt C1). Tada se naime češće nailazi na fibule s oštro savijenom nožicom i spiralom sastavljenom od manjeg broja navoja. U mlađoj fazi srednjeg latena (Lt C2), u koju se datiraju grobovi iz Zvonimirova, uglavnom se javljaju fibule s dugom nožicom savijenom u obliku slova U te sa spiralama sastavljenim od osam do deset navoja. Razlog manjem broju usporedbi za mlađi oblik željezne fibule srednjolatenske sheme s dvjema kuglicama leži i u slabijem poznavanju grobova iz mlađe faze srednjeg latena (Lt C2) na panonsko-podunavskom prostoru. Sve to najbolje potvrđuju istraživanja groblja Skordiska gdje zasad postoji daleko više grobova datiranih priložima oružja u stariju fazu srednjeg latena. Do sličnih se spoznaja dolazi i pri istraživanju prostora Transdanubije, jugozapadne Slovačke i zapadne Rumunjske gdje gotovo i nema grobova koji pripadaju mlađoj fazi srednjeg latena (Lt C2). U to se razdoblje datira dosad istraženi dio groblja u Zvonimirovu koji donosi gotovo sav poznati repertoar mlađih oblika fibula srednjolatenske sheme. Zato su rezultati istraživanja na groblju u Zvonimirovu iznimno važni jer omogućuju upoznavanje slabije poznatih mlađih oblika fibula srednjolatenske sheme pa ne iznenađuje činjenica da postoji neznatan broj zabilježenih usporedbi za taj oblik fibula te za inačicu gotovo identičnih željeznih fibula s jednom kuglicom koja se nalazi na spoju duge nožice savijene u obliku slova U i luka trapezoidnog obrisa.

Treća željezna fibula srednjolatenske sheme većih dimenzija iz groba LT 11 ide u red glatkih žičanih fibula za koje je karakteristično povezivanje prebačene nožice i luka jednostavnom spojnicom (T. 1: 2).

Glatka žičana željezna fibula srednjolatenske sheme pronađena je u dvojnog grobu 5 iz Dobove. Prebačena nožica nije sačuvana u cijelosti, nego je sačuvan spoj nožice s niskim lukom okruglog presjeka koji prelazi u spiralu od četiriju izvana povezanih navoja. Grob je nalazima oružja datiran u stupanj Mokronog IIB (Guštin 1984: 330–331, Abb. 19, 19). U dječjem grobu 21 u Dobovi također je zabilježen prilog glatke željezne fibule srednjolatenske sheme s oštro savijenom prebačenom nožicom koja je s lukom polukružnog obrisa spojena jednostavnom spojnicom. Luk fibule prelazi u spiralu sastavljenu od pet navoja koji su povezani izvana. Dječji grob iz Dobove, u kojem su pronađene i dvije keramičke posude, datiran je u stupanj Mokronog IIA i dokazuje ranu pojavu glatkih žičanih fibula već u razdoblju starije faze srednjeg latena (Guštin 1984: 330, Abb. 17, 3). Brojnije primjere glatkih žičanih fibula iz mladeg stupnja Mokronog IIB potvrđuje nalaz iz

the low trapezoidal arc turns into a spiral made of eight externally linked loops (Krämer 1985: 77, T. 3, 1). A small iron fibula of the same form was found in incineration grave 13 at the Bodroghalom cemetery in northeastern Hungary, and it has been dated to the earlier phase of the Middle La Tène (Hellebrandt 1999: 190, fig. 125, 1). Two iron fibula from grave 437—in which the incinerated remains of a woman were interred in a wooden coffin—in the Malé Kosihy cemetery were dated to the same phase of La Tène culture. One button is on the folded foot, while the other is at the connection with the trapezoidal-shaped arc. The preserved spiral on one fibula has six loops that are externally linked (Bujna 1995: 85, T. 41B, 7–8).

The iron fibulae with two buttons of larger dimensions (T. 1: 1), registered exclusively in men's graves in Zvonimirovo, have been found in a small number of closed grave units from the later phase of the Middle La Tène (Lt C2) at cemeteries in the Carpathian-Danubian zone. Comparisons apply to both of the described fibulae and for the fibula of smaller dimensions found in grave 74 at Kapiteljska njiva in Novo Mesto, and it had a long folded foot with a button at the point of contact with the arc, while the other was at the connection between the foot and the trapezoidal arc. The spiral of the fibula consists of four externally connected loops (Križ 2001: 83). The larger Middle La Tène iron fibulae from sites in the Carpathian Basin, which have two buttons or two discoid widenings on the long folded foot and a low trapezoidal arc and spiral made of four or six externally connected loops, have been dated to the Lt C1b phase (Bujna 1982: 336, Abb. 4).

Comparisons with the Middle La Tène iron fibulae with two buttons from grave LT 11, like the remaining closed grave units in Zvonimirovo, show that the described fibulae appear in male and female graves dated to an even earlier phase of the Middle La Tène (Lt C1). At that time they were more frequently found on fibulae with sharply bent feet and spirals made of a smaller number of loops. During the later phase of the Middle La Tène (Lt C2), to which the graves from Zvonimirovo have been dated, fibulae generally appeared with long feet bent in the form of the letter U and with spirals consisting of eight to ten loops. The reason for the smaller numbers of comparisons for the more recent form of Middle La Tène iron fibulae with two buttons can be attributed to the poorer knowledge of graves from the later phase of the Middle La Tène (Lt C2) in the Pannonian/Danubian zone. All of this is best confirmed by examination of the Scordisci graves, where for now there are far more graves dated by weapons to the earlier phase of the Middle La Tène.

groba 1b iz Slatine u kojem je pokopan muškarac s oružjem. U grobu je pronađen ulomak željezne fibule s lukom na kojem se nalazi profilirana spojnica kojom se prihvaćala prebačena nožica (Pirkmajer 1991: T. 6, 32). U srednjolatskom paljevinskom grobu 35 s Karaburme nalazila se duga glatka žičana željezna fibula s niskim lukom trapezoidnog obrisa za koji se jednostavnom spojnicom prihvaća oštećena prebačena nožica koja je vjerojatno bila savijena u obliku slova U. Luk okruglog presjeka prelazi u spiralu od pet izvana povezanih navoja (Todorović 1972: 20, T. XIII, 1). Iz Dalja potječe glatka željezna fibula srednjolatske sheme s kratkom i oštro savijenom prebačenom nožicom te niskim lukom trapezoidnog obrisa (Jenny 1932: 240, Abb 5). Mlađoj fazi srednjeg latena (Lt C2) pripadaju dvije veće željezne fibule s nalazišta Prünthal. Jedna ima dugu nožicu savijenu u obliku slova U koja se jednostavnom spojnicom prihvaća za trapezoidni luk, a za drugu je fibulu karakteristična kraća i oštro savijena nožica te niski izduženi luk (Krämer 1985: 29, 159, T. 94, 6–7). U isto je razdoblje datiran i ratnički bogato opremljen kosturni grob iz Holheima u kojem se kao prilog nalazila glatka željezna žičana fibula srednjolatske sheme s oštećenom nožicom, niskim trapezoidnim lukom i spiralom od šest izvana povezanih navoja (Krämer 1985: 181, T. 100, 1).

Nalazi glatkih željeznih žičanih fibula u zatvorenim cjelinama na cijelom prostoru groblja u Zvonimirovu omogućili su njihovo datiranje u mlađu fazu srednjeg latena (Lt C2), odnosno u stupanj Mokronog IIB. To su potvrdile i usporedbe s grobovima u kojima su zabilježeni prilozi istih željeznih fibula s karakterističnim dugim nožicama savijenim u obliku slova U te s niskim trapezoidno oblikovanim lukovima. Glatke žičane željezne fibule srednjolatske sheme zabilježene su kao prilog i u zatvorenim grobnim cjelinama na keltskim grobljima u Karpatškoj kotlini. Prema ostalim priložima datirane su u stariju fazu srednjeg latena (Lt C1), no za opisane fibule karakteristične su kratke i oštro savijene nožice, niski luk te spirale koje su često povezane iznutra (Horváth 1987: Pl. XXV, 1, 3; Hellebrandt 1999: Pl. VI, 8, Pl. XXXIII, 9, Pl. XXXIV, 2; Bujna 1995; Čizmar 1975: obr. 8, 2). Po tome se razlikuju od mlađe inačice koja je predstavljena brojnim nalazima na groblju u Zvonimirovu.

Posebnoj inačici željeznih glatkih žičanih fibula iz groba LT 11 pripada fibula srednjolatske sheme većih dimenzija s niskim trakasto raskovanim lukom i kraćom prebačenom nožicom na kojoj se nalazi manja kuglica (T. 1: 3). Niski luk prelazi u spiralu sastavljenu od četiriju izvana povezanih navoja. Na groblju u Zvonimirovu u muškim su grobovima pronađene slične željezne fibule srednjolatske

Similar knowledge is obtained when examining the Transdanubian zone, south-western Slovakia and western Romania, where there are almost no graves that belong to the later phase of the Middle La Tène (Lt C2). The portion of the cemetery in Zvonimirovo that has been researched so far, and which has produced almost the entire known repertoire of later forms of Middle La Tène fibulae, has been dated to this period. This is why the results of research into the cemetery in Zvonimirovo are exceptionally important, as it facilitates an understanding of the later forms of Middle La Tène fibulae, so the fact that there is a negligible number of registered comparisons for this form of fibula and for the variant of almost identical iron fibulae with one button located at the transition between the long foot bent in a U shape and the trapezoidal-shaped arc is not surprising.

The third Middle La Tène iron fibula of larger dimensions from grave LT 11 is among the smooth wire fibulae which are characterized by the tie between the folded foot and the arc with a simple transition (T. 1: 2).

A smooth, Middle La Tène iron-wire fibula was found in double grave 5 in Dobova. The folded foot has not been entirely preserved, but the end of the foot has been preserved; the low arc has a circular cross-section that turns into a spiral with four externally-connected loops. Based on the weaponry finds, the grave has been dated to the Mokronog IIB phase (Guštin 1984: 330–331, Abb. 19, 19). Children's grave 21 in Dobova also contained a smooth Middle La Tène iron fibula with a sharply-bent folded foot which is connected to the semi-circular arc by a simple transition. The fibula's arc turns into a spiral composed of five externally-connected loops. The children's grave in Dobova, which also contained two ceramic vessels, has been dated to the Mokronog IIA phase and it provides evidence of the early appearance of smooth wire fibulae already in the earlier period of the Middle La Tène (Guštin 1984: 330, Abb. 17, 3). More numerous examples of smooth wire fibulae from the later, Mokronog IIB phase are confirmed by the finds from grave 1b in Slatina, in which a man was buried with weapons. The grave contained the fragment of an iron fibula with an arc on which there is a fully-formed hinge that was used to hold the folded foot (Pirkmajer 1991: T. 6, 32). In Middle La Tène incineration grave 35 at Karaburma, a long, smooth wire iron fibula was found with a low trapezoidal-shaped arc which held with a simple clasp a damaged foot that was probably bent into a U shape. The arc, with a circular cross-section, turns into a spiral with five externally-connected loops (Todorović 1972: 20, T.

sheme s kraćom prebačenom nožicom i lukom okruglog presjeka koji se zadebljava prema spirali. U istu se skupinu može uvrstiti i jedna željezna fibula iz Malunja koja na kratkoj i oštro savijenoj nožici ima manju profilaciju, a za niski i masivni luk ovalnog presjeka, zadebljan prema spirali od četiriju navoja, prihvaća se jednostavnom spojnicom (Majnarić-Pandžić 1970: 34, T. XX, 4). Istom obliku pripada i ulomak druge glatke željezne fibule iz Malunja s kratkom i oštro savijenom nožicom te niskim lukom okruglog presjeka što prelazi u spiralu koja nije sačuvana. Od opisanih fibula iz Zvonimirova i Malunja ova se fibula razlikuje po luku koji nije zadebljan (Majnarić-Pandžić 1970: T. XX, 5), kao ni kod fibule iz groba LT 11 čiji je luk trakasto raskovan.

Željezne fibule srednjolatenske sheme s lukom okruglog presjeka koji se često, ali ne uvijek, zadebljava prema spirali te s kraćom prebačenom nožicom kao karakterističan oblik pronađene su u paljevinskim grobovima mokronoške skupine u Dobovi, Slatini, Kapiteljskoj njivi i Forminu datiranim u mlađu fazu srednjeg latena (Guštin 1984: 331, Abb. 19, 18; Božić 1987: 876, sl. 45, 7, 10; Pirkmajer 1991: T. 18, 123; Križ 2001: 130; Pahić 1966: 284–285, T. 10, 5, 7, T. 11, 6–7). Željezna fibula iz groba 19 u Slatini s niskim i tankim lukom ima, poput fibule iz groba LT 11 u Zvonimirovu, manju kuglicu na kratkoj nožici. Grob je priložima oružja datiran u stupanj Mokronog IIB (Pirkmajer 1991: T. 16, 107). Istom razdoblju pripadaju slične fibule pronađene u Slatini u ženskom grobu 11 te u muškom ratničkom grobu 27 (Pirkmajer 1991: T. 11, 75, T. 19, 132). Na isti je način datiran i kosturni grob 34 s groblja Manching-Steinbichel u kojem je bio pokopan ratnik s oružjem i u kojem je pronađena željezna fibula srednjolatenske sheme. Fibula ima kraću i oštro savijenu prebačenu nožicu prihvaćenu jednostavnom spojnicom za niski luk koji se zadebljava prema spirali od četiriju navoja povezanih izvana (Krämer 1985: 85, T. 20, 4). Mlađoj fazi srednjeg latena pripada i nalaz željezne fibule s groblja Frohnleiten. Ima niski luk sa sačuvanom jednostavnom spojnicom kojom se prebačena nožica prihvaća za luk što se lagano zadebljava prema spirali (Kramer 1994: 29, T. 26, 4).

Željezne fibule srednjolatenske sheme iz grobova u Zvonimirovu i Malunju s lukom često zadebljanim prema spirali te s kratkom i oštro savijenom nožicom na kojoj se ponekad nalazi kuglica po svojim konstrukcijskim karakteristikama odgovaraju brončanim fibulama tipa Mötschwil, a mogu se smatrati jednim od karakterističnih oblika mlađe faze srednjeg latena (Lt C2) kada se češće pojavljuju u muškim grobovima. Luk fibule može biti i trakasto raskovan kao u grobu LT 11, no fibula i dalje zadržava prepoznatljive konstrukcijske karakteristike koje

XIII, 1). A smooth Middle La Tène iron fibula with a short and sharply-bent folded foot and low trapezoidal-shaped arc was found in Dalj (Jenny 1932: 240, Abb 5). Two larger iron fibulae from the Prünthal have been dated to the later phase of the Middle La Tène (Lt C2). One has a low foot bent into a U shape which is fastened to the trapezoidal arc with a simple clasp, while the other fibula is characterized by a shorter and sharply-bent foot and a low, elongated arc (Krämer 1985: 29, 159, T. 94, 6–7). A richly-equipped warrior's skeletal grave from Holheim has been dated to the same period. It contained a smooth Middle La Tène iron fibula with a damaged foot, a low trapezoidal arc and a spiral with six externally-linked loops (Krämer 1985: 181, T. 100, 1).

Finds of smooth iron wire fibula in closed units throughout the cemetery in Zvonimirovo made it possible to date them to the later phase of the Middle La Tène (Lt C2), i.e. to the Mokronog IIB phase. This has been confirmed by comparisons with graves in which the same type of iron fibulae were registered, i.e. those with the characteristic long foot bent into a U shape and low trapezoidal-shaped arcs. The smooth, Middle La Tène wire iron fibulae have also been found as goods in closed grave units in Celtic graves in the Carpathian Basin. Based on the remaining goods, they have been dated to the earlier phase of the Middle La Tène (Lt C1), although these described fibulae are characterized by short and sharply-bent feet, low arcs and spirals that are often internally connected (Horváth 1987: Pl. XXV, 1, 3; Hellebrandt 1999: pl. VI, 8, pl. XXXIII, 9, pl. XXXIV, 2; Bujna 1995; Čizmař 1975: obr. 8, 2). In this they differ from the younger variant which is represented by numerous finds at the cemetery in Zvonimirovo.

The larger Middle La Tène fibula with a low linearly forged arc and a short folded foot bearing a small button (T. 1: 3) belongs to a special variant of the of smooth iron fibulae from grave LT 11. The low arc turns into a spiral made of four externally-connected loops. Similar Middle La Tène fibulae with short, folded feet and circular cross-section arcs that widen toward the spiral were found in men's graves in Zvonimirovo. An iron fibula from Malunje can be classified in the same group; its short and sharply-bent foot has a smaller profile, and a simple transition fastens it to a low and massive arc with an oval cross-section that widens toward the four-loop spiral (Majnarić-Pandžić 1970: 34, T. XX, 4). The fragment of another smooth iron fibula from Malunje has the same form; it has a short and sharply-bent foot and a low arc with a circular cross-section that extends into a spiral that has not been preserved. This fibula differs from the previously described

omogućavaju datiranje groba u stupanj Mokronog IIB.

Nakit je u muškim grobovima na Velikom polju predstavljen priložima željeznih i brončanih narukvica koje, vjerojatno zajedno s brončanim praporcima, imaju više simboličko, a manje dekorativno značenje. U grobu LT 11 pronađene su željezna ogrlica (T. 1: 5) i spiralno savijena narukvica (T. 1: 8) koje pripadaju pokopu muškarca. Inače, nakit kao prilog na Velikom polju brojniji je u ženskim grobovima. Najčešće su nosile narukvice od stakla koje su izgubile svoj prvobitan oblik zbog spaljivanja na ložnici, a to je dokumentirano nalazima isključivo neprepoznatljivih ostataka deformiranog raznobojnog stakla. U ženskim je grobovima kao karakterističan prilog pronađeno brončano i stakleno prstenje te raznobojne perle od staklene paste koje se pojavljuju i u dječjim grobovima. Zbog toga pokopu ženskog djeteta najvjerojatnije pripadaju prilozi brončanog prstena (T. 1: 12) i perla od tamnoplave staklene paste (Sl. 3; T. 1: 11).

Jedini dosad poznati prilog željezne ogrlice na groblju u Zvonimirovu zabilježen je u grobu LT 11, a najvjerojatnije pripada pokopu muškarca. Ogrlica ili torkves ovalnog je obrisa i okruglog presjeka s prebačenim krajevima koji zatvaraju po jednu ušicu sa svake strane (T. 1: 5). Ogrlice se pojavljuju u kasnohalštatskim te ranolatenskim muškim grobovima u kojima predstavljaju socijalni status pokojnika (Lorenz 1980: 136), iako je moguće kako nošenje torkvesa posjeduje i određeno religiozno značenje: ukazuje na pokornost ljudi prema bogovima, što spominje i Tacit (Aldhouse-Green 2004: 328). Kasnije, u razdobljima srednjeg i kasnog latena, zabilježeni su samo u pojedinačnim slučajevima, a o tome svjedoči i prilog u grobu LT 11 na Velikom polju u Zvonimirovu. Na nalazištima mokronoške skupine nalazi torkvesa izuzetno su rijetki. Jedini slučaj nalaz, koji je datiran u razdoblje srednjeg latena, potječe s nalazišta Poljane pri Žužemberku na kojem je uništeno više latenskih grobova. U jednom od njih nalazio se brončani torkves koji završava trakama savijenim u spiralu koje su za tijelo ogrlice pričvršćene zakovicama (Knez 1970: 185, T. VIII, 1). Na keltskim grobljima u susjednoj Transdanubiji prilozi torkvesa zabilježeni su u ranolatenskim grobovima. Tako je na kosturnom groblju Ménfőcsanak u muškom ratničkom grobu pronađen željezni torkves koji prikazuje socijalni status ratnika unutar zajednice, dok je u ženskom grobu zabilježen prilog brončanog torkvesa (Uzsoki 1987: 32–34, Pl. I, 1, Pl. II, Pl. VI, 1). Na groblju Rezi sjeverno od Balatona u paljevinskom grobu 7, u kojem nisu izdvojeni spaljeni ostaci pokojnika, nalazio se torkves šupljeg ovalnog presjeka načinjen od želje-

fibulae from Zvonimirovo and Malunje by its arc, which does not widen (Majnarić-Pandžić 1970: T. XX, 5), the same as the fibula from grave LT 11, whose arc is forged like a ribbon.

Middle La Tène iron fibulae having arcs with round cross-sections which often, but not always, widen toward the spirals and with shorter folded feet as the characteristic form have been found in incineration graves of the Mokronog group in Dobova, Slatina, Kapiteljska njiva and Formin, dated to the late phase of the Middle La Tène (Guštin 1984: 331, Abb. 19, 18; Božič 1987: 876, fig. 45, 7,10; Pirkmajer 1991: T. 18, 123; Križ 2001: 130; Pahič 1966: 284–285, T. 10, 5, 7, T. 11, 6–7). The iron fibula from grave 19 in Slatina with a low and narrow arc has, like the fibula from grave LT 11 in Zvonimirovo, a smaller button on the short foot. The grave with weapons has been dated to the Mokronog IIB phase (Pirkmajer 1991: T. 16, 107). Similar fibulae found in Slatina in woman's grave 11 and in male warrior grave 27 have been dated to the same period (Pirkmajer 1991: T. 11, 75, T. 19, 132). The same method was used to date skeletal grave 34 from the Manching-Steinbichel cemetery, in which a warrior was buried with weaponry, and in which a Middle La Tène iron fibula was found. The fibula has a short and sharply-bent folded foot which is fastened to the low arc with a simple transition that widens toward the spiral made of four externally-connected loops (Krämer 1985: 85, T. 20, 4). An iron fibula from the Frohnleiten cemetery with a low arc that widens toward the spiral and a preserved simple hinge that holds the folded foot also belongs to the later phase of the Middle La Tène (Kramer 1994: 29, T. 26, 4).

Middle La Tène fibulae from the graves in Zvonimirovo and Malunje with arcs that often widen toward the spirals and with short and sharply-bent feet that sometimes bear buttons correspond to the Mötschwil type bronze fibulae in terms of their construction features, and they can be considered one of the characteristic forms of the later phase of the Middle La Tène (Lt C2) when they more frequently appear in men's graves. The fibula arc may also be linearly forged in grave LT 11, but the fibula continues to retain the recognizable construction features that make it possible to date the grave to the Mokronog IIB phase.

The jewellery in the men's graves at Veliko polje consists of iron and bronze bracelets which, probably together with the bronze bells, had more of a symbolic rather than decorative significance. An iron necklace (T. 1:5) and spirally bent bracelet (T. 1: 8) that were part of the burial of a man were found in grave LT 11. Otherwise, jewellery as a good at Veliko polje is more numerous in women's graves,

znog lima. Isti je oblik torkvesa pronađen i u paljevinskom grobu 33 iz starije faze srednjeg latena (Lt C1) u kojem su pokopani ostaci žene (Horváth 1987: 101, 113, Pl. XVIII, 10, Pl. XXIV, 8). Prilozi torkvesa na ostalim keltskim grobljima u Mađarskoj također su simbolizirali istaknuti društveni položaj pokojnika. No, od 2. st. pr. Kr., razdoblja u koje se datira grob LT 11 iz Zvonimirova, torkvesi su nošeni više kao svakodnevni nakit s određenim kulturnim ili simboličkim značenjem (Szabó 1971: 24). Slična pretpostavka može se iznijeti i za prilog željeznog torkvesa iz groba LT 11 u Zvonimirovu.

Karakterističan prilog u muškim grobovima na Velikom polju predstavljaju i željezne spiralno savijene narukvice. Jedna se nalazila u grobu LT 11, a sastoji se od dvaju navoja okruglog presjeka koji završavaju manjim kuglastim zadebljanjima (T. 1: 8). Oko narukvice nalaze se dva manja obruča gdje se na jednom nalaze dva privjeska u obliku oštrice sjekire s rupicama kroz koje prolazi obruč. Inače, u muškim grobovima u Zvonimirovu izdvojeni su prilozi jedne željezne ili brončane narukvice koje vjerojatno nisu bile nošene iz dekorativnih razloga, nego kao i praporci, pripadaju priložima simboličkoga značenja. U ženskim grobovima zabilježeni su prilozi tek riječkih brončanih narukvica, a najbrojniji prilog nakita predstavljaju narukvice od stakla.

Na groblju Veliko polje u Zvonimirovu kao prilog u muškim grobovima izdvojena su dva osnovna oblika željeznih narukvica: spiralno savijene narukvice te glatke i šuplje narukvice izrađene od željeznog lima. Željezne spiralno savijene narukvice s prebačenim stanjenim krajevima zabilježene su kao prilog u muškim grobovima datiranim u stupanj Mokronog IIA (Guštin 1984: 330). Nalazima iz Zvonimirova, posebno narukvici iz groba LT 11, oblikom najviše odgovara narukvica od dvaju spiralno savijenih navoja s groblja u Forminu oko koje se nalazi niz obruča manjeg promjera (Pahič 1966: 287, T. 15, 9). Željezna spiralna narukvica potječe s nepoznatog nalazišta u Štajerskoj i također je datirana u razdoblje srednjeg latena (Kramer 1994: 31, T. 61, 3). Na nalazištima Skordiska u srednjem Podunavlju željezne spiralno savijene narukvice pojavljuju se u znatno većem broju u odnosu na groblja mokronoške skupine. Starijoj fazi srednjeg latena (Lt C1) pripada prilog spiralno savijene narukvice okruglog presjeka iz paljevinskog groba 1 iz Brestovika u kojem je bio pokopan muškarac opremljen mačem u koricama, kopljem i umbom. Za narukvicu se pretpostavlja kako predstavlja tradicionalan oblik čije je podrijetlo u autohtonoj kulturi starijega željeznog doba (Popović 1994: 53, sl. 15). U dvojnog paljevinskom grobu ratnika s ostacima kola na dva kotača iz Odžaka, datiranom u mlađu fazu srednjega latena

as women most often wore glass bracelets that lost their original form due to cremation on a pyre, and this has been documented by finds of entirely unrecognizable remains of deformed glass of various colours. Characteristic goods in women's graves are also bronze and glass rings and differently-coloured glass beads that also appear in children's graves. Therefore, the bronze ring (T. 1: 12) and dark-blue glass beads (Fig. 3; T. 1: 11) most likely correspond to the burial of the girl.

The sole known iron necklace in the Zvonimirovo cemetery is the one registered in grave LT 11, and it was probably part of the man's burial. The necklace, or torque, has an oval form and circular cross-section with ends that cross over and close in a small loop at each end (T. 1: 5). Necklaces appear in Late Hallstatt and Early La Tène male graves in which they represent the social status of the deceased (Lorenz 1980: 136), although it is possible that wearing a torque had a certain religious significance that showed the fealty of people to the gods mentioned by Tacitus (Aldhouse-Green 2004: 328). Later, in the periods of the Middle and Late La Tène, only individual cases were recorded, which is proven by the find in grave LT 11 at Veliko polje in Zvonimirovo. Torque finds are extremely rare at sites of the Mokronog group. The only chance find, dated to the Middle La Tène, comes from the Poljana site near Žužumberk, where several La Tène graves were destroyed. One of them contained a bronze torques that ends in ribbons bent into a spiral where the body of the necklace was secured by rivets (Knez 1970: 185, T. VIII, 1). Necklaces have been recorded in early La Tène graves at Celtic cemeteries in neighbouring Transdanubia. This is the case at the Ménfőcsanak skeletal cemetery, where an iron torque was found in a male warrior's grave which denotes the social status of the warrior in the community, while a bronze torque was registered in a woman's grave (Uzsoki 1987: 32–34, pl. I, 1, pl. II, pl. VI, 1). A torque with a hollow oval cross-section made of sheet iron was found at the Rezi cemetery north of Balaton in incineration grave 7, in which the incinerated bones of the deceased were found. The same form of torque was found in incineration grave 33 from the earlier phase of the Middle La Tène (Lt C1) in which the remains of a woman were buried (Horváth 1987: 101, 113, pl. XVIII, 10, pl. XXIV, 8). The torque finds in other Celtic cemeteries in Hungary also symbolized the distinguished social position of the deceased. However, since the second century BC, the period to which grave LT 11 in Zvonimirovo has been dated, torques were worn more as everyday jewellery with a certain cultic or symbolic significance (Szabó 1971: 24). A similar

(Lt C2), zabilježen je prilog željezne narukvice od spiralno savijene žice (Guštin 1984a: 121, T. 6, 2). S groblja u Donjem gradu u Osijeku također potječe nalaz spiralno savijene narukvice (Spajić 1962: 44). Na položaju Kablarovac nedaleko od Gradine na Bosutu pronađene su tri željezne narukvice prebačenih krajeva koje su se kao prilozima najvjerojatnije nalazile u paljevinskim grobovima ratnika (Popović 2003: 313, T. 4, 4–6). U kasnolatenskom paljevinskom grobu III sa Zmajevca u Sotinu, u kojem je bio pokopan muškarac ratnik, pronađena je željezna narukvica od spiralno savijene žice četverokutnog presjeka (Majnarić-Pandžić 1972–1973: 59, T. IV, 5). S nalazišta Jendek kod Obrenovca, odakle iz uništenih ratničkih grobova potječe veći broj nalaza kasnolatenske oružane opreme, poznata je željezna spiralno savijena narukvica ukrašena okomitim urezanim linijama (Todorović 1966: 62, T. X, 17). U kasnolatenskim paljevinskim grobovima na Karaburmi željezne narukvice sastavljene od spiralno savijenih navoja okruglog presjeka zabilježene su u većem broju grobova. Za njih se na osnovi ostalih priloga može zaključiti kako pripadaju pokopima muškaraca; jedino je u grobu 110 bila pokopana žena. Na osnovi nalaza spiralno savijene narukvice u kosturnom grobu 78 poznato je kako su se vjerojatno nosile oko lijeve ruke (Todorović 1972: T. I, 2, T. VII, 2–4, T. XVIII, 5a, T. XXVI, 2, T. XXXII, 6). Na osnovi većeg broja usporedbi s prostora srednjeg Podunavlja vidljivo je kako su spiralno savijene narukvice od željeza ili bronce, koje mogu imati i različito proširen ili raskovan središnji dio, karakterističan oblik nakita materijalne ostavštine Skordiska. Oni su ga kao tradicionalan i jednostavan oblik preuzeli od južnopanonskog autohtonog stanovništva i potom ga prilagodili vlastitom ukusu, zbog čega i nastaje veći broj inačica. Nalazi s Karaburme pokazuju kako se najveći broj narukvica kao prilog pojavljuje u kasnolatenskim muškim grobovima (Todorović 1972: 64; Božić 1981, 320; Vukmanović 1992: 328–329). Identično porijeklo vjerojatno imaju i željezne spiralno savijene narukvice iz muških grobova u Zvonimirovu. Međutim, brojne usporedbe dokumentiraju njihovo pojavljivanje na širem prostoru rasprostiranja latenske kulture. Dvije spiralno savijene narukvice, jedna željezna i jedna brončana, nalazile su se kao prilog u kosturnom ženskom grobu 11 na groblju Manching-Steinbichel. Grob je fibulama datiran u stariju fazu srednjeg latena (Lt C1) (Krämer 1985: 77, T. 4, 3–4). Razdoblju mlađe faze srednjeg latena (Lt C2) pripadaju prilozima željeznih spiralno savijenih narukvica iz paljevinskog ratničkog groba 7 s groblja München-Obermenzing (Krämer 1985: 121, T. 59, 9) te iz kosturnog ratničkog groba s nalazišta Holheim (Krämer 1985: 181,

assumption can apply to the iron torque from grave LT 11 in Zvonimirovo.

Iron, spirally-twisted bracelets are also characteristic goods in men's graves at Veliko polje. One is located in grave LT 11, and it consists of two loops with a circular cross-section and with small, spherical widened ends (T. 1: 8). There are two smaller rings around the bracelet: one has two pendants shaped like axe-blades with small holes through which the ring passes. Otherwise, components of an iron or bronze bracelet were found in men's graves in Zvonimirovo which were probably not worn for decorative reasons but rather, like the bells, were a component of goods of a symbolic character. Bronze bracelets were only rarely registered in women's graves, while the most numerous jewellery articles are glass bracelets.

Two basic forms of iron bracelets were set aside at the Veliko polje cemetery in Zvonimirovo as goods in men's graves: spirally-twisted bracelets and smooth and hollow bracelets made of sheet iron. Spirally-twisted iron bracelets with folded flattened ends have been registered as goods in men's graves dated to the Mokronog IIA phase (Guštin 1984: 330). In terms of form, the finds from Zvonimirovo, particularly the bracelet from grave LT 11, mostly correspond to the bracelet made of two spirally-twisted loops from the grave in Formin which has a series of smaller rings around it (Pahić 1966: 287, T. 15, 9). The iron spirally-twisted bracelet comes from an unidentified site in Styria and has also been dated to the Middle La Tène (Kramer 1994: 31, T. 61, 3). Spirally-twisted iron bracelets appear in considerably larger numbers at Scordisci sites in the central Danubian basin in relation to the Mokronog group cemeteries. The spirally-twisted bracelet with a round cross-section from incineration grave 1 from Brestovik, in which a man was buried with a sheathed sword, a spear and umbo, belongs to the earlier phase of the Middle La Tène (Lt C1). This bracelet is believed to represent a traditional form that has its origins in the indigenous culture of the earlier Iron Age (Popović 1994: 53, fig. 15). An iron bracelet made of spirally-twisted wire was registered in a double incineration grave of a warrior with the remains of a two-wheeled cart from Odžak and dated to the later phase of the Middle La Tène (Lt C2) (Guštin 1984a: 121, T. 6, 2). A spirally-twisted bracelet also comes from the cemetery in Donji grad in Osijek (Spajić 1962: 44). Three iron bracelets with folded ends which were probably placed in warrior incineration graves were found at the Kablarovac site not far from Gradina on the Bosut River (Popović 2003: 313, T. 4, 4–6). An iron bracelet made of spirally-twisted wire with a square



T. 100, 2). Na taj su način potvrđene pretpostavke kako željezne spiralne narukvice nisu samo karakteristične za grobove Skordiska, već ih se može pronaći i na grobljima na širem prostoru gdje su zabilježene u srednjolatenskim muškim grobovima opremljenima prilozima oružja (Polenz 1982: 105). Nalazi iz Zvonimirova tako potvrđuju pretpostavke o nošenju jedne narukvice, željezne ili brončane, vjerojatno na lijevoj ruci. Narukvice su imale određeno simboličko značenje, odnosno radilo se o apotropejskim predmetima kakvi su i brončani šuplji privjesci koji su na Velikom polju zabilježeni jedino u grobovima muškaraca ratnika.

Od nakita koji bi pripadao pokopu djeteta iz groba LT 11 sa sigurnošću se prepoznaju prilozima brončanog prstena i perle od staklene paste.

Prsten trakastog presjeka s vanjske je strane na tri mjesta ukrašen motivom koncentrične kružnice s perforiranom rupicom u sredini (T. 1: 12). Na groblju u Zvonimirovu još jedan brončani spiralno savijeni trakasti prsten pronađen je u dvojnog grobu LT 47 sa spaljenim ostacima žene, dok se u ženskom grobu LT 31 nalazio prilog staklenog prstena.

Prilozima prstenja, koje je moglo biti izrađeno od zlata, srebra, bronce ili stakla, također su zabilježeni u ženskim grobovima na groblju mokronoške skupine na Kapiteljskoj njivi u Novom Mestu. Iz groba 656, datiranog na temelju ostalih priloga u stariju fazu srednjeg latena (Lt C1), potječe sedlasto savijeni brončani prsten okruglog presjeka i kvadratnog obrisa (Križ 2001: 59).<sup>9</sup> Iz Valične Vasi poznat je nalaz brončanog prstena sastavljenog od jednako široke spiralno savijene žice (Teržan 1975: T. 11, 28). U ženskom grobu 6 u Donjem gradu u Osijeku pronađena su dva brončana prstena s naroskanim obručima što na vrhu imaju osmičasto izveden ukras načinjen od pletene žice kojem su na sredini sa svake strane petlje postavljene po dvije kuglice. Još jedan prsten istog oblika zabilježen je pri kasnijem iskopu groblja (Spajić 1954: 10–11, T. II, 15; Spajić 1956: 49). Iz ranolatenskog groba 60 s Karaburme potječe nalaz željeznog prstena s izbočenim srednjim dijelom te urezanim linijama postavljenim uz rubove (Todorović 1972: 26, T. XXI, 10).

Pokopu djeteta pripada i prilog perle ovalnog oblika od staklene paste kobaltnoplave boje s ukrasom trostrukog motiva oka koji je napravljen od spiralno uvijenih linija bijele boje (Sl. 3; T. 1: 11). Na groblju u Zvonimirovu perle su pronađene u manjem broju grobova u kojima se najčešće pojavljuje prilog samo jedne perle, dok su se dvije perle od staklene paste nalazile jedino u grobu LT 12 (Majnarić-Pandžić

cross-section was found in the Late La Tène incineration grave III from Zmajevac in Sotin, in which male warrior was buried (Majnarić-Pandžić 1972–1973: 59, T. IV, 5). The Jendrek site at Obrenovac, where a larger number of Late La Tène weaponry was found in destroyed warrior graves, is also the source of an iron spirally-twisted bracelet decorated with vertically engraved lines (Todorović 1966: 62, T. X, 17). Iron bracelets made of spirally-twisted loops with a round cross-section were registered in most graves in Late La Tène incineration graves at Karaburma. Based on the other goods, it can be concluded that they belonged to men's burials, as only in grave 110 was a woman buried. The find of a spirally-twisted bracelet in skeletal grave 78 indicates that it was probably worn around the left arm (Todorović 1972: T. I, 2, T. VII, 2–4, T. XVIII, 5a, T. XXVI, 2, T. XXXII, 6). Based on a number of comparisons from the central Danubian basin, it is apparent that spirally-twisted bracelets made either of iron or bronze, which can have differently extended or forged central portions, are a characteristic form of jewellery of Scordisci material remains. They assumed it as a traditional and simple form from the south-western indigenous population and then adapted it to suit their own tastes, which is why there are a larger number of variants. The finds from Karaburma indicate that a larger number of bracelets appear as goods in Late La Tène men's graves (Todorović 1972: 64; Božić 1981, 320; Vukmanović, 1992: 328–329). The iron spirally-twisted bracelets from the male graves in Zvonimirovo probably have the same origins. However, numerous comparisons have documented their appearance over a broad swath of the La Tène culture's territory. Two spirally-twisted bracelets, one iron and one bronze, were found as goods in woman's skeletal grave 11 at the Manching-Steinbichel cemetery. Based on the fibulae found therein, the grave has been dated to the earlier phase of the Middle La Tène (Lt C1) (Krämer 1985: 77, T. 4, 3–4). The iron spirally-twisted bracelets from incineration grave 7 from the München-Obermenzing cemetery (Krämer 1985: 121, T. 59, 9) and from the skeletal warrior grave from the Holheim site (Krämer 1985: 181, T. 100, 2) belong to the later phase of the Middle La Tène (Lt C2). This confirmed the theory that iron spirally-twisted bracelets were not only characteristic of Scordisci graves, rather they can be found in graves over a wider area, where they were registered in Middle La Tène men's graves equipped with weaponry (Polenz 1982: 105). Finds from Zvonimirovo thereby confirm the theory that one bracelet, either iron or bronze, was worn, probably on the left arm. Bracelets had a certain symbolic significance, i.e. they were apotropaic ar-

<sup>9</sup> U grobovima 16, 23 i 437 nalazili su se i prilozima zlatnog prstenja, a u grobovima 436, 538 i 623 prsteni od srebra.



Slika 3. Zvonimirovo–Veliko polje: perla iz groba LT 11 (slikao J. Škudar).

Figure 3. Zvonimirovo–Veliko polje: bead from grave LT 11 (photo by J. Škudar).

2001: T. X, 7–8). Pojedinačni nalazi perli zabilježeni su na prostoru groblja na Velikom polju izvan latenskih grobnih cjelina te kao dio ogrlica u bjelobrdskim grobovima kamo su naknadno dospjele zbog svojih dekorativnih karakteristika. Manji je broj perli spaljivanjem na pogrebnoj lomači djelomično izgubio svoj prvotni oblik, no ni za ostale perle koje ne pokazuju tragove deformacije nije isključeno kako su bile izložene ognju pogrebne lomače. Iako je teško pretpostaviti koji je bio njihov izvorni položaj nošenja jer se radi o priložima iz paljevinskih grobova, perle iz grobova u Zvonimirovu najvjerojatnije su se nosile oko vrata kao dio ogrlice.

S obzirom na veličinu, ukrase i boju malobrojnih prikupljenih perla na Velikom polju može se razlikovati gotovo isto toliko tipova koliko ima i primjeraka. Za prepoznavanje različitih tipova staklenih perli s čeških nalazišta izdvojeno je pet osnovnih karakteristika na kojima počiva njihova podjela: tehnika izrade, oblik, materijal i njegova prozirnost, boja perle i ukras. To svakako može poslužiti za obradu perli iz grobova u Zvonimirovu kao i s nalazišta latenske kulture u sjevernoj Hrvatskoj. Rezultat kemijske analize sastava trenutno se ne smatra pogodnim kriterijem za podjele perli (Venclová 1990: 14). Na osnovi ispitivanja navedenih kategorija podjele izdvojeni su kodni brojevi koji odgovaraju osnovnim vrijednostima te opisuju svaku prepoznatu skupinu perli (Venclová 1990: 21, 24–34, Pl. 1–4). Perla iz groba LT 11 s tri plavo-bijela motiva oka (T. 1: 11) oblikom i načinom izvedbe motiva oka najviše odgovara perlama tipa 510. Od njih se razlikuje jedino po tome što posjeduje jedan motiv oka manje. Perle tipa 510 izrađene su od plavo-zelenog stakla i, poput perli tipa 509 izrađenih od neprozirnog žuto stakla, ukrašene su četirima plavo-bijelim mo-

ticles, as are the hollow bronze pendants registered at Veliko polje only in the graves of male warriors.

The bronze ring and glass bead constitute the jewellery that should pertain to the burial of the child from grave LT 11.

The ring with ribbon-like cross-section is decorated at three places on the exterior with concentric circles and a perforated hole in the middle (T. 1: 12). Another bronze spirally-twisted ring was found in double grave LT 47 at the cemetery in Zvonimirovo which contained the incinerated remains of a woman, while woman's grave LT 31 contained a glass ring.

Rings, made variously of gold, silver, bronze or glass, have also been registered in women's graves at the Mokronog cemetery group at Kapiteljska njiva in Novo Mesto. A saddle-twisted bronze ring with a round cross-section and a square form was found in grave 656 (Križ 2001: 59), dated on the basis of the remaining goods to the earlier phase of the Middle La Tène (Lt C1).<sup>9</sup> A bronze ring made of an equally wide spirally-twisted wire was found in Valična Vas (Teržan 1975: T. 11, 28). Women's grave 6 in Donji grad in Osijek contained two bronze rings with granulated rings which have octagonal decorations at the ends made of braided wire that have knots on each side with two buttons set on them. One more ring with the same form was registered at a later excavation of the cemetery (Spajić 1954: 10–11, T. II, 15; Spajić 1956: 49). An iron ring with a protruding middle section and engraved lines placed along the edges was found the early La Tène grave 60 in Karaburma (Todorović 1972: 26, T. XXI, 10).

Oval, cobalt-blue glass bead decorated by a triple eye motif made with white spiral lines (fig. 3; T. 1: 11) were also part of the child's burial. Beads were only found in smaller numbers at the cemetery in Zvonimirovo in graves in which most often only one bead was found, while two glass beads were only found in grave LT 12 (Majnarić-Pandžić 2001: T. X, 7–8). Individual bead finds have been registered in the cemetery area at Veliko polje outside of the La Tène grave units and as components of necklaces in Bijelo Brdo graves, where they made their way subsequently due to their decorative characteristics. A smaller number of beads partially lost their original form due to cremation on funeral pyres, even though the possibility that those beads that exhibit no signs of deformation were nonetheless exposed to the fires of the funeral pyre cannot be excluded. Although it is difficult to assume where they were originally worn, as they are articles from incinera-

<sup>9</sup> Graves 16, 23 and 437 contained gold rings, while graves 436, 538 and 623 contained silver rings.

tivima oka izvedenim u četiri razine. Predstavljaju najjednostavnije inačice složeno komponiranih perli koje su ukrašene motivima oka (Venclová 1990: 69, Pl. 8). Ukupno je izdvojeno 26 različitih tipova perli s plavo-bijelim motivima oka koje pokazuju određene zajedničke karakteristike, no zabilježene su i razlike vidljive u broju razina u motivu oka te u samom broju motiva oka. Međutim, ipak ne narušavaju koherentnu sliku ove homogene skupine perli uglavnom poznate s čeških nalazišta, dok se na prostorima Moravske i Slovačke pojavljuju nešto rjeđe. Motiv oka kod opisanih perli može se sastojati od četiriju do osam razina, i to od tamnoplave do kobaltnoplave i bijele boje. Tri do pet motiva oka može biti postavljeno u jedan niz na perli, kao kod perle iz groba LT 11, ili se radi o četirima okomitim parovima koji su postavljeni u dva reda. Najveći broj opisanih perli datira se u razdoblje kasne faze starijega željeznog doba te u početak ranog latena (Ha D-Lt A), a na keltskim grobljima na prostoru srednje Europe zabilježene su i tijekom mlađe faze ranog te na početku starije faze srednjeg latena (Lt B-Lt C1). Perle s motivom plavo-bijelog oka nosile su se na ogrlicama na kojima se tijekom Ha D-Lt A horizonta nalazilo pet i više perli, dok se u mlađem horizontu iz Lt B-Lt C vremena više ne pojavljuju ogrlice s perlama ukrašenim motivima oka. Iz razdoblja kasnog latena (Lt D) nema dokaza o nošenju perli s motivima oka, ali postoji mogućnost da su se rijetki primjerci mogli očuvati sve do tada. Za nastanak perli ukrašenih motivima oka i zabilježenih na širokom prostoru značajni su utjecaji grčkih i jugoistočnoalpskih radionica stakla. Njihova je najranija pojava posvjedočena na prostoru južnog i istočnog Mediterana tijekom razdoblja mlađeg halštata (Ha D1/D2), a najveću brojnost dosežu u spomenutom prijelaznom horizontu Ha D/Lt A kada se lokalna proizvodnja brzo proširila u srednju Europu.

Zbog brojnosti i koncentracije na različitim područjima pretpostavlja se kako su perle s motivima oka nastale u nekoliko manjih radionica. To indirektno potvrđuje zabilježena raznolikost oblika, boja i dimenzija, pri čemu su heterogeno porijeklo potvrdile i provedene kemijske analize. Brojnost prikupljenih perli svjedoči o njihovoj omiljenosti. Razloge tomu treba potražiti u njihovom magijskom značenju jer su najvjerojatnije posjedovale apotropejsku simboliku božanskih očiju koje su štatile njihovog nositelja. Na isti se način mogu opisati nalazi tamnoplave perle iz groba LT 11 (Sl. 3) i ulomak žute perle s motivima oka postavljenim u dva niza od po četiri oka koji je pronađen na groblju. Opisane perle predstavljale bi vjerojatno najmlađe nalaze datirane u mlađu fazu srednjeg latena (Lt C2) (Venclová 1990: 74–85, T. 9–13, map 4).

tion graves, the beads from the graves in Zvonimirovo were probably worn around the neck as components of a necklace.

With reference to their size, decoration and colour, the small number of beads collected at Veliko polje can be distinguished by almost as many types as there are individual examples. Five basic characteristics were distinguished to recognize the various types of glass beads from Czech sites, and these are: production technique, form, material and transparency, colour and decoration. These characteristics can certainly be used to examine the beads from the graves in Zvonimirovo and from La Tène sites in northern Croatia as a whole. Results of chemical analysis are currently not deemed suitable criteria for classification of beads (Venclová 1990: 14). Based on an examination of the aforementioned categories, code numbers were discerned which correspond to the basic values and describe each recognized group of beads (Venclová 1990: 21, 24–34, pl. 1–4). The beads from grave LT 11 with three blue-white eye motifs (T. 1: 11), in terms of form and production technique of the eye motif, mostly correspond to type 510 beads. They only differ from this type in that they have one less eye motif. Bead type 510 is made of blue-green glass, and like bead type 509 it is made of non-transparent yellow glass decorated with four blue-white eye motifs rendered in four levels, and they represent the simplest variant of compositely composed beads decorated with eye motifs (Venclová 1990: 69, pl. 8). In all, 26 different types of beads with blue-white eye motifs were found; they do exhibit certain common characteristics, but differences have also been noted in the number of levels in the eye motif and in the number of eye motifs. However, they nonetheless do not diminish the coherent image of this homogenous group of beads generally known from Czech sites, while they are somewhat less frequent at sites in Moravia and Slovakia. The eye motif on these pearls can consist of four to eight levels, from dark blue to cobalt blue and white. Three to five eye motifs can be set in a series on a bead, like the bead from grave LT 11, or there can be four vertical pairs set in two rows. The largest number of described beads date to the later phase of the Early Iron Age and the beginning of the early La Tène (Ha D-Lt A), while in Celtic graves in Central Europe they have also been recorded during the late phase of the early and the beginning of the earlier phase of the Middle La Tène (Lt B-Lt C1). Beads with blue-white eye motifs were worn on necklaces which during the Ha D-Lt A horizon had five and more beads, while in the more recent horizon from Lt B-Lt C necklaces with beads bearing eye motifs no longer appear. There is

Usporedbe svih perli iz grobova u Zvonimirovu pokazale su kako njihovi oblici, boja i načini ukrašavanja nisu precizan i znakovit izvor podataka u konačnom kronološkom zaključivanju. Za odgonetavanje njihovog porijekla i načina na koji su dospjele u Podravinu potrebno je analizirati nalazišta na susjednim prostorima gdje se perle pojavljuju u većem broju. Na nalazištima mokronoške skupine perle različitih oblika i boja u najvećem su broju zabilježene na Kapiteljskoj njivi. Za njih se pretpostavlja kako predstavljaju lokalno naslijeđe iz starijega željeznog doba. O tome svjedoči više stotina perli u ženskim kosturnim grobovima iz porodično-rodovskih tumula na istom groblju na Kapiteljskoj njivi te na groblju pod tumulima na Kandiji u Novom Mestu. U paljevinskim grobovima mokronoške skupine zabilježene su perle identičnih oblika i boja kao i na groblju u Zvonimirovu: tamnoplava perla s ukrasom od triju bijelih spiralnih linija (Križ 2001: 111; Križ 2003: 103), zatim jednoboje kobaltno-plave perle zaobljenog oblika i žuta perla s dvama nizovima od četiri plavo-bijela motiva oka. U grobovima mokronoške skupine na Kapiteljskoj njivi nalazila se tek pokoja perla kao i u Zvonimirovu, a navedena je karakteristika dokumentirana i na ostalim keltskim grobljima iz istog razdoblja (Križ 2001: 61; Križ 2003: 84). Perle sličnih oblika pronađene su i na groblju u Donjem gradu u Osijeku (Spajić 1954: 11–12, 16, T. III, 24; Spajić 1962: 38, T. XIII, 6). U ranolatenskom paljevinskom grobu u Kostolcu pronađene su dvije deformirane perle od tamnoplave staklene paste s motivom oka žute i bijele boje te neprepoznatljiv komad stakla zelenkaste boje koji vjerojatno pripada ostacima jedne veće perle (Jacanić 1987: 8, T. I, 10–11).

Prilaganje staklenih perli u ženske i dječje grobove posvjedočeno je nalazima u ranolatenskim i srednjolatenskim kosturnim i paljevinskim grobovima (Lt B–Lt C1) na keltskim grobljima Ménfőcsanak, Magyarszerdahely i Vác u Mađarskoj (Uzsoki 1987; Horváth 1987; Hellebrandt 1999). Na keltskim grobljima u južnoj Bavarskoj također je dokumentirano rijetko prilaganje manjeg broja staklenih perli u ženske grobove (Krämer 1985: 27), a sličan je postupak zabilježen i na grobljima u Švicarskoj gdje su jedna do tri perle kao prilog pronađene u ženskim i dječjim grobovima (Berger 1974: 65). Inače, staklene se perle rijetko mogu pronaći i u muškim grobovima, ali se smatraju karakterističnijim prilogom u bogatije opremljenim ženskim i dječjim grobovima (Venclová 1990: 105–106).

Prilozi staklenih perli malobrojni su i u grobovima na ostalim područjima latenske kulture koji pripadaju istom vremenskom razdoblju (Lt C2) kao i istraženi dio groblja u Zvonimirovu. Uzrok tomu

no evidence that beads with eye motifs were worn during the Late La Tène (Lt D), but there is a possibility that rare examples could have been preserved up to that time. The influences of Greek and south-eastern Alpine glass workshops were crucial to the appearance of beads decorated with eye motifs and registered in a wide territory. Evidence of their earliest appearance in the southern and eastern Mediterranean dates back to the Late Hallstatt (Ha D1/D2), which appeared in the largest number in the already-noted Ha D/Lt A transitional horizon when local production quickly expanded into Central Europe.

Due to their high numbers and concentration in different areas, it has been assumed that beads with eye motifs emerged in several smaller workshops. This is indirectly confirmed by the registered diversity of forms, colours and dimensions, while their heterogeneous origin has been confirmed by chemical analysis. The high number of beads indicates their popularity. The reasons for this should be sought in their magical significance, because they most likely had the apotropaic symbolism of divine eyes that protected their wearers. The dark-blue beads from grave LT 11 (**Fig. 3**) and the fragment of a yellow bead with an eye motif set in two rows of four eyes each were found in the area of the cemetery. These beads probably constitute the youngest finds dated in the later phase of the Middle La Tène (Lt C2) (Venclová 1990: 74–85, T. 9–13, map 4).

Comparisons of all beads from the cemetery in Zvonimirovo have shown that their forms, colours and decoration techniques are neither a precise nor significant source of data to make a definitive chronological assessment. Resolving the riddle of their origin and the manner whereby they arrived in Podravina requires an analysis of sites in neighbouring areas where beads appear in greater numbers. At Mokronog group sites, beads of various forms and colours have been recorded in the highest numbers at Kapiteljska njiva. It is assumed that these represent a local legacy from the earlier Iron Age. This is confirmed by several hundred beads in women's skeletal graves from the familial-tribal burial mounds at Kandija and Kapiteljska njiva in Novo Mesto. Beads of identical form and colour as those at the cemetery in Zvonimirovo were found in Mokronog group incineration graves: dark blue beads with decorations consisting of three white spirals (Križ 2001: 111; Križ 2003: 103), monochrome cobalt blue beads with a rounded form and yellow beads with two rows of four blue-white eyes. Mokronog group graves at Kapiteljska njiva contained only a few beads like those at Zvonimirovo, while these features have been documented at other

je slabije poznavanje zatvorenih grobnih nalaza iz mlađe faze srednjeg i kasnog latena (Lt C2–Lt D). Naime najveći broj nalaza staklenih predmeta iz tog razdoblja potječe s prostora naselja, dok su do razdoblja srednjeg latena (Lt C1) predmeti od stakla uglavnom bili zabilježeni prilikom istraživanja grobalja (Venclová 1990: 20). Jedan je od razloga slabijeg poznavanja raznovrsnosti tipoloških oblika perli iz razdoblja srednjeg latena i promjena načina prilaganja te broj perli na ogrlici u odnosu na ranija razdoblja. Naime u mlađoj fazi starijega te na početku mlađega željeznog doba (Ha D/Lt A) ogrlice u grobovima sastojale su se od velikog broja perli, što ukazuje ili na postojanje intenzivnih trgovačkih kontakata s razvijenim staklarskim središtima ili na snažnu lokalnu produkciju. Takve su velike ogrlice imale više dekorativnu nego magijsku funkciju. Većinu tipova nalazimo i tijekom horizonta Lt B–Lt C1, no u grobove se polažu tek pojedinačni primjerci perli, prosječno jedna do dvije. To su potvrdili i rezultati istraživanja na Velikom polju u Zvonimirovu. Jedan od razloga manjeg broja perli ograničeni su izvori staklenih predmeta jer na prostoru srednje Europe nisu poznate radionice čije se djelovanje može smjestiti u mlađu fazu srednjeg latena. Zato se pronađene perle smatraju proizvodom mediteranskih radionica s centrima u Egiptu, na Bliskom istoku i Crnome moru. Pretpostavlja se da su se ponovno upotrebljavali stariji tipovi i povremeno nabavljali novi zahvaljujući razmjeni ili pljački. Od starijih europskih proizvodnih središta kontinuiranu aktivnost pokazuju jedino radionice na prostoru sjeverne Italije od kojih su Kelti mogli preuzeti tu vještinu i dalje je, od razdoblja starije faze srednjeg latena (Lt C1), sami razvijati te je proširiti po srednjoj Europi. Keltska je produkcija od razdoblja starije faze srednjeg latena (Lt C1) bila usmjerena na proizvodnju narukvica, a od perli izrađivali su samo neke tipove, i to u neznatnim količinama. Tijekom mlađe faze srednjeg latena te u kasnom latenu (Lt C2–Lt D) pažnja je i dalje bila usmjerena na različite oblike staklenih narukvica i na veće obručaste perle, dok su ostali oblici perli ostali na periferiji interesa, iako se pojavljuju u nešto većem broju nego ranije, no ipak znatno rjeđe u odnosu na produkciju iz razdoblja kasnog halštata i ranog latena. Na osnovi navedenih spoznaja zaključuje se kako perle datirane u Lt C2–Lt D predstavljaju import iz klasičnih mediteranskih radionica ili s crnomorske obale. Uz ostale importirane predmete s juga, poput brončanog posuđa, ukazuju na snagu i prosperitet keltskog društva koje je održavalo intenzivne trgovačke kontakte s razvijenim centrima na jugu (Venclová 1990: 100–102). Zbog brojnih nalaza identičnih perli na groblju na Kapiteljskoj njivi u Novom Mestu može se ipak

Celtic graves from the same period (Križ 2001: 61; Križ 2003: 84). Beads with similar forms have also been found in the cemetery at Donji grad in Osijek (Spajić 1954: 11–12, 16, T. III, 24; Spajić 1962: 38, T. XIII, 6). At the early La Tène incineration grave in Kostolac, two deformed beads were found made of dark blue glass and bearing a yellow and white eye motif, as well as an unrecognizable piece of greenish glass which probably belonged to the remains of another larger bead (Jacanović 1987: 8, T. I, 10–11).

The placement of glass beads in women's and children's graves is proven by finds in Early and Middle La Tène skeletal and incineration graves (Lt B–Lt C1) at the Celtic cemeteries at Ménfőcsanak, Magyarszerdahely and Vác in Hungary (Uzsoki 1987; Horváth 1987; Hellebrandt 1999). The placement of a smaller number of glass beads in women's graves has also been documented at Celtic graves in southern Bavaria (Krämer 1985: 27), while a similar procedure has been noted in graves in Switzerland, where one to three beads as goods were found in women's and children's graves (Berger 1974: 65). Otherwise, glass beads can only rarely be found in men's graves, but they are considered a more characteristic good in more richly supplied women's and children's graves (Venclová 1990: 105–106).

Glass beads are also scarce in graves in other La Tène culture areas from the same period (Lt C2), as in the examined portions of the cemetery in Zvonimirovo. The reason for this is the poorer knowledge of the closed grave finds from the more recent phase of the Middle and Late La Tène (Lt C2–Lt D). Namely, the largest number of glass articles found from this period comes from settlement areas, while up to the Middle La Tène (Lt C1) glass articles were generally registered when examining cemeteries (Venclová 1990: 20). One of the reasons for this poorer knowledge of the diversity of typological bead forms from the Middle La Tène is the change in the manner of setting these beads on necklaces in relation to earlier periods. During the later phase of the Early Iron Age and the beginning of the Late Iron Age (Ha D/Lt A), necklaces in graves consisted of a large number of beads, which indicates either the existence of intense trade contacts with developed glass-blowing centres or extensive local production. Such large necklaces have more of a decorative than a magical function. Most types have also been found during the Lt B–Lt C1 horizon, although only individual examples of pearls, one or two on average, are placed in graves. This has been confirmed by the results of research at Veliko polje in Zvonimirovo. One of the reasons for the smaller number of beads is the limited sources of glass articles, because there were no known workshops in Central Europe

pretpostaviti kako su perle, pronađene na groblju u Zvonimirovu, najvjerojatnije dospjele iz doljenjskih radionica stakla. One su sigurno osnovane još u razdoblju starijega željeznog doba kada je započela eksploatacija silikatnog pijeska kojim je Dolenjska obilovala (Haevernick 1974: 61–65; Križ 2003). Zato nije nemoguće da su u navedenim radionicama izrađivani i pojedini oblici staklenih narukvica čiji se velik broj nalazi u srednjolatenskim paljevinskim ženskim grobovima mokronoške grupe. Najbolje to potvrđuju istraživanja u Zvonimirovu gdje su ostaci narukvica zabilježeni u većini grobova u kojima su pokopani spaljeni ostaci žena.

Usporedbe nalaza iz Zvonimirova sa sličnim primjercima pokazale su kako su različiti oblici perli od stakla kao popularan nakit jednostavne izrade mogli potrajati kroz duže vremensko razdoblje bez nekih vidljivih i značajnijih promjena. Zato nikako nisu prikladne za precizniju kronološka razmatranja ni za procjenu društvenog položaja pokojnika. S obzirom na to da su na groblju u Zvonimirovu, kao i na ostalim srednjolatenskim grobljima u srednjoj Europi, prilozi staklenih perli zabilježeni u malom broju grobova, najčešće ženskim i dječjim, vjerojatno ih se ne može promatrati isključivo kao jedan od dekorativnih predmeta, nego ih se prije može objasniti kao prilog s magijsko-apotropejskim značenjem, što podupire i spoznaja kako su upravo najbrojnije perle od kobaltnoplavog stakla za Kelte imale identičnu funkciju. Osim perli i prilozi šupljih brončanih praporaca koji su pronađeni u grobovima ratnika također su od svog nositelja trebali odagnati svako zlo i bolest te ga čuvati u boju.

Najbrojniju skupinu priloga u grobovima u Zvonimirovu i na ostalim keltskim grobljima predstavljaju keramičke posude. Njihovo polaganje u grobove označavalo je stalni dio pogrebnog obreda u kojem su posude predstavljale keramički servis s ostacima hrane i pića kao popudbine čija prisutnost najbolje potvrđuje keltsko vjerovanje u zagrobni život. Potvrđuju to i nalazi životinjskih kostiju u polovici dosad istraženih grobova.<sup>10</sup> Na groblju u Zvonimirovu viši tip posude, kojem pripada prilog lonca, najvjerojatnije je sadržavao nepoznate vrste tekućina, a u zdjelama su se nalazili ostaci hrane što potvrđuju u njima pronađene životinjske kosti.

U grobovima na Velikom polju zabilježena su četiri osnovna keramička oblika. U najvećem broju grobova pronađeni su različiti tipovi lonaca izrađenih na lončarskom kolu, zatim slijede zdjele S-profilacije također izrađene na lončarskom kolu, a u manjem se broju grobova nalaze manje zdjele zaobljenog ti-

whose operations can be dated to the later phase of the Middle La Tène. This is why the beads that were found are considered the product of Mediterranean workshops centred in Egypt, the Near East and on the Black Sea. There is also the assumption of renewed use of older types and partial procurement thanks to exchange or plunder. Among the older European production centres, continuous activity was only exhibited by workshops in northern Italy, from which the Celts may have learned this skill and continued to refine it and disseminate it throughout Central Europe since the earlier phase of the Middle La Tène (Lt C1). Celtic production since the earlier phase of the Middle La Tène (Lt C1) focused on bracelets, while they only made certain types of beads in negligible quantities. During the later phase of the Middle and Late La Tène (Lt C2–Lt D) attention was still dedicated to various forms of glass bracelets and larger ring-like beads, while there was only a peripheral interest in other forms of beads, although they appear in somewhat larger numbers than before, albeit considerably less frequently in comparison to production from the late Hallstatt and early La Tène. This knowledge leads to the conclusion that beads dated to Lt C2–Lt D are imports from the classical Mediterranean workshops or the Black Sea coast. Together with other imports from the south, such as bronze vessels, they indicate the strength and prosperity of Celtic society, which was reflected in intense trade contacts with developed centres in the south (Venclová 1990: 100–102).

One can nevertheless assume, based on the numerous finds of identical beads at the cemetery at Kapitelska njiva in Novo Mesto, that the beads found at the cemetery in Zvonimirovo probably made their way there from the Dolenjska glass workshops. They were certainly established during the Early Iron Age, when exploitation of the silicate sands so abundant at Dolenjska began (Haevernick 1974: 61–65; Križ 2003). This is why it is not unlikely that individual forms of glass bracelets, found in such large numbers in Middle La Tène women's incineration graves of the Mokronog group, were made in these workshops. This has been best confirmed by the research in Zvonimirovo, where the remains of bracelets were registered in most graves in which the incinerated remains of women were buried.

Comparisons of the finds from Zvonimirovo with similar examples have shown that various forms of glass beads as popular yet simply-crafted jewellery could have endured for an extended period without any visible or significant changes. This is why they are by no means appropriate for more precise chronological considerations or for determination of the social status of the deceased. Since glass beads have

<sup>10</sup> U grobu LT 11 nisu zabilježeni nalazi životinjskih kostiju koji pripadaju priložima hrane.

jela modelirne rukom, poput zdjele iz groba LT 11 (SI. 5; T. 2: 1). Izdvojena su i dva tipa *kantharosa* koji su mogli biti izrađeni na lončarskom kolu ili su modelirani rukom (SI. 6), a jedini prilog čaše poznat je iz opisanog groba LT 11 (SI. 4; T. 2: 2).

U grobu Lt 11 pronađene su četiri keramičke posude (SI. 1) od kojih su uspješno rekonstruirane tri (T. 2): lonac, zdjela (SI. 5) i čaša (SI. 4), a četvrta je sačuvana u ulomcima iz kojih se nije uspio rekonstruirati osnovni oblik posude. U najvećem broju grobova u Zvonimirovu nalazimo jednu do dvije posude. Keramički se servis u grobu najčešće sastojao od lonca i zdjele, no u grobove je moglo biti priloženo i više posuda, što je vidljivo na primjeru groba LT 11. Najveći broj posuda zabilježen je u bogato opremljenom ratničkom grobu LT 45 u kojem su pronađena dva lonca, dvije zdjele i šalica.<sup>11</sup>

Od triju predstavljenih keramičkih posuda iz groba LT 11 dvije su bile modelirane rukom (zdjela i čaša; SI. 4–5), dok je samo jedna bila izrađena na lončarskom kolu (lonac).<sup>12</sup> Prema tehnološkim karakteristikama izrade najveći broj keramičkih posuda položenih u grobove na Velikom polju pripada posudama izrađenim na lončarskom kolu od dobro pročišćene zemlje. To u potpunosti odgovara slici koja je zabilježena na grobljima mokronoške skupine u Štajerskoj (Gabrovec 1966: 184; Pahič 1966: 290; Božič 1987: 864; Božič 1999: 208–209). Tek manji broj keramičkih oblika na Velikom polju u Zvonimirovu, kao što su *kantharosi* i zaobljene zdjele, modeliran je rukom u tradiciji starijeg željeznog doba i možda svjedoči o ograničenoj prisutnosti drugog etničkog elementa na groblju.

Razlika u keramičkim priložima dokumentirana između dolenskih i štajerskih grobalja mokronoške skupine u srednjolatenskom razdoblju pripomoći će u boljem poznavanju, povezivanju i svrstavanju groblja u Zvonimirovu i ostalih nalazišta u Podravini u onu skupinu latenske kulture mlađega željeznog doba koja je obuhvatila jugoistočnoalpski i jugozapadnopanonski prostor, a smatra se materijalnom ostavštinom keltskih Tauriska. Naime na grobljima mokronoške skupine u slovenskoj Posavini i Podravini te na celjskom području uglavnom su zabilježeni prilozi lonaca i zdjela koji su, slično kao i u Zvonimirovu, izrađeni na lončarskom kolu. Na grobljima

only been registered in a small number of graves—mostly those of women and children—at the cemetery in Zvonimirovo and at other Middle La Tène cemeteries in Central Europe, they very likely cannot be viewed as exclusively as decorative articles, rather they can better be explained as articles with magical-apotropaic significance, which is supported by the knowledge that the most numerous cobalt-blue glass beads had a similar function among the Celts. Besides beads, the hollow bronze bells found in the graves of warriors were also meant to ward off evil and disease from their wearers and protect them in battle.

The most numerous group of finds found in the graves in Zvonimirovo and at other Celtic cemeteries are ceramic vessels. Their placement in graves indicated a permanent component of funeral rites in which vessels represented a ceramic service containing the remains of food and beverages as provisions, the presence of which best testifies to the Celtic belief in an afterlife. It is also confirmed by the animal bones found in half of the graves examined so far.<sup>10</sup> At the cemetery in Zvonimirovo, deeper vessels, which include pots, probably contained some unidentified liquid, while the bowls contained food, which is confirmed by the fact that animal bones were found in them. Four basic pottery forms have been registered in the graves at Veliko polje. Most graves contained various types of pots made on a pottery wheel, followed by bowls with an S-profile also made on a pottery wheel, while a smaller number of graves contained round hand-made bowls, like the bowls from grave LT 11 (Fig. 5; T. 2:1). Two types of *kantharoi* were also discerned which may have been made on a pottery wheel or crafted by hand (Fig. 6), while the only known cup is from grave LT 11 (Fig. 4; T. 2:2).

Four ceramic vessels (Fig. 1) were found in grave Lt 11, of which three were successfully reconstructed (T. 2): a pot, bowl (Fig. 5) and cup (Fig. 4), while the fourth has only been preserved in fragments, and the basic form of the vessels has proven impossible to reconstruct. Most of the graves in Zvonimirovo contained one to two vessels. The ceramic service in a grave most often consisted of a pot and bowl, although more vessels could have been placed in graves, which is apparent in the example of grave LT 11. The largest number of vessels has been registered in the richly-acoutered warrior grave LT 45, which contained two pots, two bowls and a cup.<sup>11</sup>

Of the three ceramic vessels from grave LT 11, two were hand-made (a bowl and a cup; Fig. 4–5), while

<sup>11</sup> U grobu LT 12 pronađeno je šest keramičkih posuda, no radi se o grobu u kojem su pokopane tri osobe.

<sup>12</sup> Ručno izrađene zdjele zaobljenog tijela i manjih dimenzija na Velikom su polju, osim u grobu LT 11, pronađene i u grobovima LT 37, LT 40 i LT 45. U njima se nalaze isključivo s posudama koje su izrađene na lončarskom kolu pa se kod navedenih grobnih cjelina možda radi o određenim tehnološkim pitanjima produkcije opisanog tipa posuda koje se u grobove vjerojatno polagalo kao zdjelica za piće ili šalica.

<sup>10</sup> No animal bone finds that belong to food provisions have been registered in grave LT 11.

<sup>11</sup> Six ceramic vessels were found in grave LT 12, but this is a grave in which three persons were buried.



*Slika 4.* Zvonimirovo–Veliko polje: čaša iz groba LT 11 (slikao J. Škudar).

*Figure 4.* Zvonimirovo–Veliko polje: cup from grave LT 11 (photo by J. Škudar).

*Slika 5.* Zvonimirovo–Veliko polje: zdjela iz groba LT 11 (slikao J. Škudar).

*Figure 5.* Zvonimirovo–Veliko polje: bowl from grave LT 11 (photo by J. Škudar).

*Slika 6 (desno).* Zvonimirovo – Veliko polje: kantharos iz groba LT 15 (crtež: M. Golubić).

*Figure 6 (right).* Zvonimirovo–Veliko polje: kantharoi from grave LT 15 (drawing by M. Golubić).

*Slika 7 (desno).* Zvonimirovo: kantharos iz jame 2 iz naselja (crtež: M. Perkić).

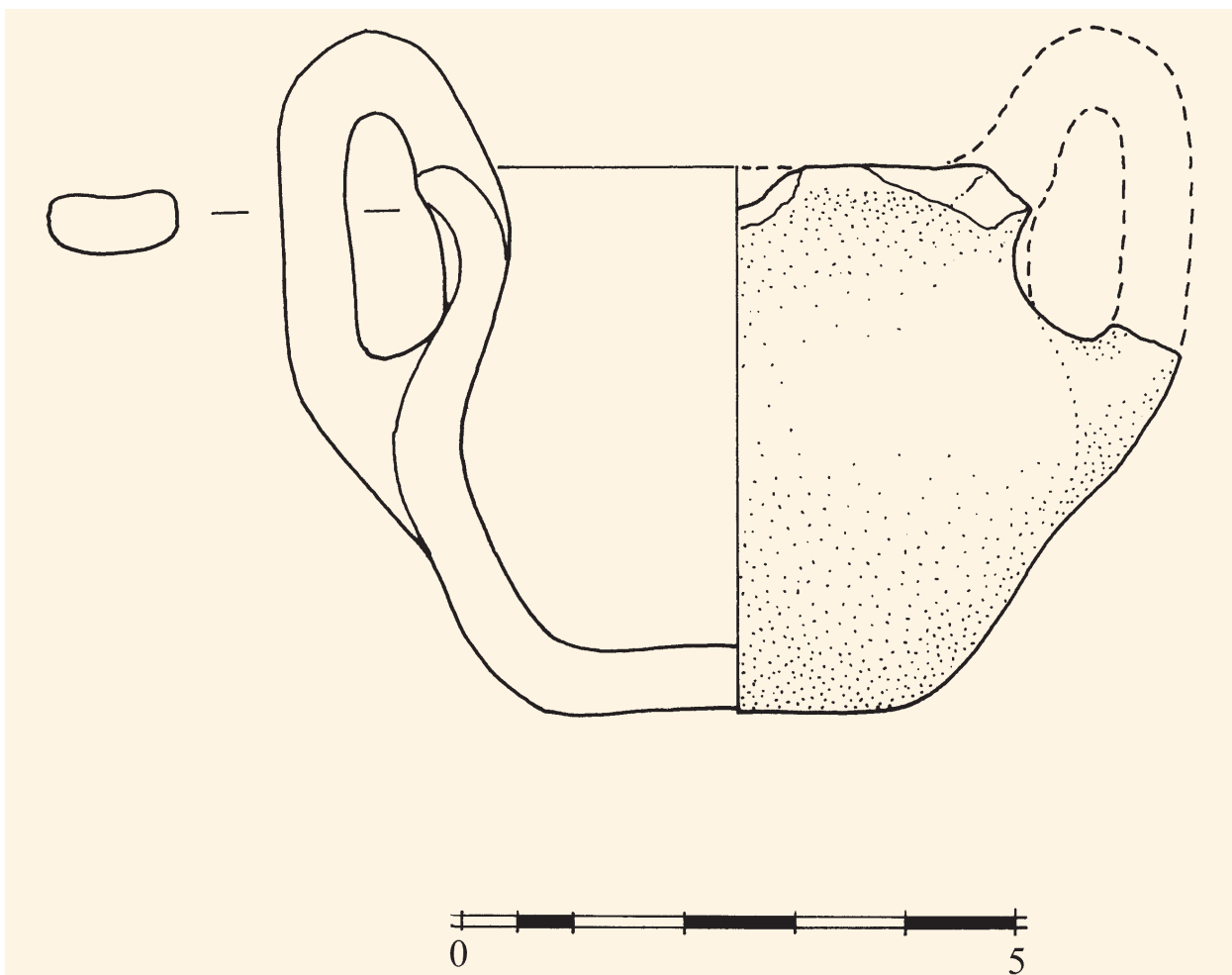
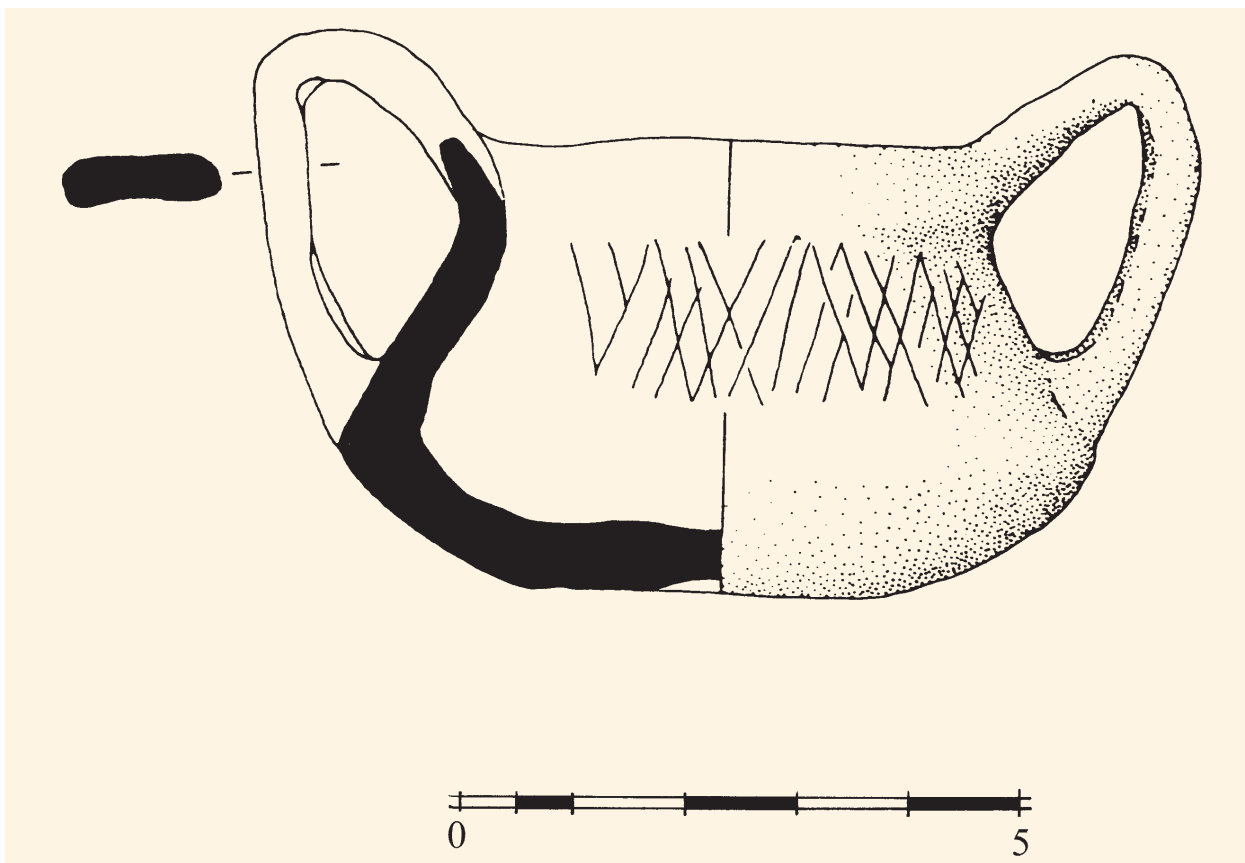
*Figure 7 (right).* Zvonimirovo: kantharoi from pit 2 in the settlement (drawing by M. Perkić).

u Dolenjskoj prevladavaju rukom izrađene keramičke posude koje su ukrašene plastičnim aplikacijama i predstavljaju nastavak starijih halštatskih tradicija autohtonog stanovništva. Usporedbe za veće *kantharose* iz Zvonimirova izrađene u helenističkim tradicijama na lončarskom kolu (Majnarić-Pandžić 2001: 87, T. V) zabilježene su na nalazištima Skordiska na prostoru srednjeg Podunavlja. Time se još jednom potvrđuje povezanost nalazišta u hrvatskoj Podravini s istočnim dijelom međuriječja Drave, Save i Dunava koja je dokumentirana i pri opisivanju drugih priloga iz ženskih grobova u Zvonimirovu (npr. određenih oblika pojasa i fibula). Najslabije su dosad dokumentirane autohtone panonske karakteristike koje se možda mogu prepoznati u malom broju ručno izrađenih keramičkih oblika kao što su *kantharosi* (Sl. 6–7) i zdjele zaobljenog tijela manjih dimenzija (Sl. 5; T. 2: 1). Njihovo slabije poznavanje uzrok je nedovoljne istraženosti nalazišta iz završne faze starijega željeznog doba koja je gotovo nepo-

only one was made on a pottery wheel (a pot).<sup>12</sup> Based on technological manufacturing features, the largest number of ceramic vessels placed in graves at Veliko polje was made on pottery wheels from thoroughly refined earth. This wholly corresponds to the picture recorded at the Mokronog group cemeteries in Styria (Gabrovec 1966: 184; Pahič 1966: 290; Božič 1987: 864; Božič 1999: 208–209). Only a smaller number of pottery forms at Veliko polje in Zvonimirovo, such as kantharoi and rounded bowls, were modelled by hand in the tradition of the Early Iron Age and perhaps testify to the limited presence of another ethnic element in the cemetery.

<sup>12</sup> Hand-made, smaller rounded bowls at Veliko polje were found, besides grave LT 11, in graves LT 37, LT 40 and LT 45. They were found in these graves exclusively with vessels made on a pottery wheel, indicating that in these grave units it may be a matter of specific technological issues pertaining to production of these types of vessels which were probably placed in graves as drinking bowls or cups.





znata na cijelom prostoru središnje Hrvatske, čime je bitno otežana interpretacija ručno izrađenih keramičkih posuda na nalazištima latenske kulture s istog prostora.

U grobovima na Velikom polju u Zvonimirovu osnovni i najbrojniji keramički prilog predstavljaju lonci među kojima se prepoznaju tri osnovna tipa (lonci S-profiliranog, bikoničnog i zaobljenog tijela). Svaki izdvojeni tip ima određeni broj inačica prepoznatih prema posebnim karakteristikama obrisa tijela te načina oblikovanja ruba i dna, što omogućuje jednostavnije tipološko-kronološko opisivanje svih izdvojenih oblika.

Lonac iz groba LT 11 (T. 2: 3) pripada najmalobrojnijoj osnovnoj skupini lonaca s groblja na Velikom polju predstavljenoj loncima zaobljenog tijela.<sup>13</sup> Lonac je izrađen na lončarskom kolu, a ima izvučeni rub i ravno dno. Na donjem dijelu ramena, između dvaju vodoravnih žljebova, nalazi se blago istaknuto plastično izbočenje, dok su na gornjem dijelu ramena, između vodoravnih žljebova, smještena još tri narebnja. Vanjska i unutarnja površina sive su boje i glatke obrade.

U grobu LT 11 pronađena je i rukom izrađena čaša S-profiliranog tijela na niskoj koničnoj nozi s izvučenim rubom po kojem se nalaze otisci (Sl. 4; T. 2: 2). Na prijelazu donjeg dijela tijela u rame nalazi se ostatak okruglog oblika nekog željeznog predmeta, vjerojatno obruča pojasne garniture, koji se u grobu nalazio uz čašu. Vanjska i unutarnja površina tamnosive su boje i glatke obrade. Opisana čaša za koju nedostaju izravne usporedbe najvjerojatnije je rezultat utjecaja lokalnog autohtonog naslijeđa, slično kao i zdjela. Na grobljima mokronoške grupe u Dolenjskoj konceptijski različito oblikovane narebrenne čaše na nozi brižno izrađene na lončarskom kolu zabilježene su u kasnolatenskim paljevinskim grobovima i smatraju se prilogom povezanim uz kult mrtvih (Guštin 1984: 333, 335; Božić 1987: 878; Knez 1992: 86). Uzme li se u obzir činjenica da nedostaju usporedbe na grobljima i u naseljima Skordiska, može se zaključiti kako prilog čaše, zajedno s manjim *kantharosima* (Sl. 6–7), najvjerojatnije ukazuje na ograničenu prisutnost autohtone etničke komponente u strukturi zajednice koja je u 2. st. pr. Kr. naseljavala prostor Zvonimirova. Tome u prilog ide i nalaz ručno izrađene grube zdjele u istom grobu. Nakon lonaca zdjele su najbrojniji keramički prilog koji se pojavljuje na groblju u Zvonimirovu. S obzirom na način izrade mogu se razvrstati na zdjele izrađene na lončarskom kolu, koje su brojnije, i

The differences in pottery documented between the Mokronog group cemeteries in Dolenjska and Styria in the Middle La Tène will help ensure a better understanding, linking and classification between the cemetery in Zvonimirovo and other sites in Podravina in that La Tène culture group of the Late Iron Age which encompassed the south-eastern Alpine and south-western Pannonian zone, and considered the material remains of the Celtic Taurisci. Namely, at Mokronog group cemeteries in Slovenia's Posavina and Podravina zones, and in the Celje area, mostly pots and bowls have been registered which, like in Zvonimirovo, were made on pottery wheels. At the cemeteries in Dolenjska, hand-made ceramic vessels predominate decorated with plastic applications and constitute a continuation of older Hallstatt traditions of the indigenous population. Comparisons to the larger kantharoi from Zvonimirovo rendered in the Hellenistic tradition on a pottery wheel (Majnarić-Pandžić 2001: 87, T. V) have been registered at Scordisci sites in the central Danubian basin. This once more confirms the links between sites in Croatia's Podravina and the eastern portion of the Drava, Sava and Danube interfluvium, which has also been documented during description of other articles from women's graves at Zvonimirovo (e.g. certain forms of belts and fibulae). The least documentation has been compiled so far on the indigenous Pannonian characteristics which may perhaps be recognized in a small number of pottery forms that were made by hand, such as kantharoi (Fig. 6–7) and small rounded bowls (Fig. 5; T. 2:1). The meager knowledge of them is a result of insufficient research into the final phases of the Early Iron Age at the site, which is almost completely unknown throughout central Croatia, thereby rendering greatly difficult the interpretation of ceramic hand-made forms at La Tène sites in the same area.

The basic and most numerous ceramic article in the graves at Veliko polje in Zvonimirovo are pots, among which three basic types (S-profile, biconical and rounded bodies) have been distinguished. Each separate type has a certain number of variants recognized based on specific features of the body and the techniques used to form the rims and bottoms, which facilitates simpler typological and chronological descriptions of all discerned forms.

The pot from grave LT 11 (T. 2: 3) belongs to the smallest basic group of pots from the Veliko polje cemetery with rounded forms.<sup>13</sup> The pot was made on a pottery wheel; it has an elongated rim and a

<sup>13</sup> Istoj skupini lonaca zaobljenog tijela, ali inačici s jače izraženim kuglastim tijelom, pripadaju lonci iz grobova LT 24 i LT 47.

<sup>13</sup> The pots from graves LT 24 and LT 47 belong to the same group of rounded pots, although to a variant with a more marked spherical form.

na ručno modelirane zdjele zabilježene u nekoliko grobnih cjelina. Na osnovi obrisa tijela razlikuju se tri osnovne skupine predstavljene zdjelama S-profiliranog tijela kao najčešćim oblikom, zatim slijede slične zdjele zaobljenog tijela i cilindričnog vrata te jednostavne zdjele zaobljenog tijela koje su u većini slučajeva ručno izrađene. Tom tipu pripada i zdjela zaobljenog tijela, uvučenog ruba te istaknutog i zadebljanog ravnog dna pronađena u grobu LT 11 (Sl. 5; T.2: 1). Vanjska i unutarnja površina svijetlosmeđe su boje i grube obrade. Zdjela je napravljena od pjeskovite ilovače.

Opisana zdjela iz groba LT 11 može se usporediti s primjerima s groblja mokronoške skupine na Kapiteljskoj njivi u Novom Mestu. Tamo su zabilježeni prilozi sličnih manjih zdjela jednostavnog zaobljenog oblika s ravnim ili blago uvučenim rubom. Zdjela iz groba 115 datirana je priložima oružja u stariju fazu srednjeg latena (Lt C1) i, poput ostalih 90% ručno izrađenih keramičkih oblika, smatra se nastavkom tradicije autohtonog lončarstva starijega željeznog doba (Križ 2001: 87). Slične pretpostavke vrijede i za zdjelu iz groba LT 11, kao i za jednostavne zdjele ili šalice ravnog ruba manjih dimenzija iz grobova LT 37, LT 40 i LT 45 u Zvonimirovu.

Na groblju na Velikom polju pronađeni su i ručno modelirani *kantharosi* manjih dimenzija koji su zabilježeni u nekoliko grobnih cjelina,<sup>14</sup> kao i pri pokusnom iskopavanju naselja u Zvonimirovu (Sekelj-Ivančan & Belaj 1998). Po tome se groblje na Velikom polju u Zvonimirovu i razlikuje od istovremenih slovenskih grobalja mokronoške skupine. Radi se o obliku koji pripada tradiciji autohtonog južnopanonskog lončarstva starijega željeznog doba, ali koji možda predstavlja i utjecaj lončarstva susjednih Skordiska. Ručno modelirani manji *kantharosi* obrisom, veličinom i ukrasom potpuno se razlikuju od većih *kantharosa* izrađenih na lončarskom kolu, koji su također pronađeni u grobovima na Velikom polju (Majnarić-Pandžić 2001, T. V). Za njih se pretpostavlja da su nastali pod utjecajem helenističkih oblika.

U grobu LT 15 nalazio se *kantharos* manjih dimenzija s tijelom bikoničnog oblika, kratkim izvučenim rubom, *omphalos* dnom te s dvjema ručkama trakastog presjeka. Na stožasto oblikovanom rameu *kantharos* je ukrašen žljebljenjem plitkih koso postavljenih linija koje se međusobno presijecaju (Sl. 6). Opisanim nalazima *kantharosa* odgovara gotovo identičan ručno izrađen manji *kantharos* bikoničnog tijela (Sl. 7) pronađen u jami 2 prilikom

flat bottom. There is a slight plastic protrusion on the lower part of the shoulder between two horizontal grooves, while the upper portion of the shoulder has three more similar ribs between horizontal grooves. The exterior and interior surfaces are grey and smooth.

Grave LT 11 also contained a hand-made cup with an S-profile on a low conical foot that has an extended rim on which impressions are visible (Fig. 4; T. 2: 2). The remains of a round iron article are located at the transition from the lower portion of the body to the shoulder; this is probably the ring from belt gear, which was found in the grave next to the cup. The external and internal surfaces are dark grey in colour and smoothly rendered. The described cup, for which there is nothing directly comparable, like the bowl, was probably derived from the influence of the local, indigenous legacy. Conceptually differently formed ribbed cups with stems carefully rendered on pottery wheels have been registered in late La Tène incineration graves at Mokronog group cemeteries in Dolenjska and they are considered goods associated with the cult of the dead (Guštin 1984, 333, 335; Božič 1987: 878; Knez 1992: 86). Taking into consideration the fact that comparisons are lacking at Scordisci cemeteries and settlements, one can conclude that the cup, together with the smaller *kantharoi* (Fig. 6–7) probably indicate the limited presence of indigenous ethnic components in the structure of the community which inhabited the Zvonimirovo area during the second century BC. This conclusion is supported by the coarse hand-made bowls found in the same grave.

After pots, bowls are the most numerous ceramic goods that appear in graves in Zvonimirovo. Based on production methods, they can be classified into bowls made on a pottery wheel, which are more numerous, and hand-made bowls, which have been registered in several grave units. In terms of basic form, three basic groups can be distinguished: S-profile bowls as the most common, followed by similar bowls with rounded bodies and cylindrical necks, and simple rounded bowls which were in most cases hand-made. The latter type also includes the rounded bowl with an indented rim and a distinct and wide bottom found in grave LT 11 (Fig. 5; T.2: 1). The external and internal surface is light brown and coarsely made. The bowl is made of sandy clay.

The bowl from grave LT 11 can be compared to examples from the Mokronog group cemetery at Kapiteljska njiva in Novo Mesto. There similar smaller, simple rounded bowls with straight or slightly indented rims were registered. The bowl from grave 115 was dated, based on weaponry, to the earlier

<sup>14</sup> Manji ručno modelirani *kantharosi* na Velikom su polju pronađeni u grobovima LT 15, LT 27, LT 42 (dva primjerka) te u dvojnog grobu LT 43.

sondiranja naselja u Zvonimirovu koje se nalazi nekoliko stotina metara sjeverozapadno od groblja na Velikom polju.

Usporedbe za ručno modelirane *kantharose* iz grobova na Velikom polju malobrojne su i zabilježene su jedino u naseljima i na grobljima Skordiska u istočnoj Slavoniji i Srijemu. S groblja u Kupinovu potječu tri manja ručno izrađena *kantharosa* koja obrisom tijela nalikuju *kantharosima* iz Zvonimirova (Majnarić-Pandžić 1970: 33, T. X, 4). U ranolatenkom kosturnom grobu 67 s Karaburme, u kojem je bila pokopana žena s tordiranim srebrnim naušnicama, pronađena je viša konična noga rukom modeliranog *kantharosa* (Todorović 1972: 28, T. XXV, 1).<sup>15</sup> S utvrđenih naselja Dirov brijeg u Vinkovcima i Damića gradina u Starim Mikanovcima potječu brojni ulomci malih *kantharosa* S-profiliranog tijela koji su mogli biti ukrašeni glačanjem različito organiziranih motiva te urezivanjem i apliciranjem okomitih linija i traka (Dizdar 2001: 80, sl. 12, T. 4, 4, T. 13, 5–8, T. 18, 5, T. 33, 1, T. 43, 1, T. 44, 4). U istraživanjima najbolje ispitanog utvrđenog naselja Skordiska na Gomolavi zabilježeni su slično ukrašeni i oblikovani *kantharosi* datirani u faze VIa i VIb koje predstavljaju cijelo razdoblje trajanja naselja Skordiska od druge polovine 2. st. do kraja 1. st. pr. Kr. (Jovanović & Jovanović 1988: T. V, 14, T. XXIX, 5, T. XL, 5). Pretpostavlja se da su opisani nalazi manjih *kantharosa* s naselja Skordiska i motivi izvedeni tehnikama glačanja ili plitkim žljebljenjem koji se nalaze na njima, rezultat utjecaja autohtonih halštatskih tradicija na materijalnu kulturu Skordiska. Vjerojatno se radi o preživljavanju dijela panonskog stanovništva koje je vlastiti identitet očuvalo upravo kroz određene ručno izrađene keramičke oblike te neke tehnike i motive ukrašavanja zabilježene na nalazištima latenske kulture u srednjem Podunavlju (Dizdar 2001: 101–103). Na taj su se način u materijalnoj ostavštini Skordiska spojile dvije razvojne linije *kantharosa*: autohtona panonska, s korijenima u oblicima iz starijega željeznog doba, te ona nastala kopiranjem helenističkih uzoraka *kantharosa* koji se u većem broju pojavljuju tijekom mlađe faze ranog i srednjeg latena (Majnarić-Pandžić 1970: 44; Todorović 1972: 89; Guštin 1984: 338–340; Jovanović 1987: 829; Dizdar 2001: 68, 99).

Ručno modelirani *kantharosi* iz grobova i naselja u Zvonimirovu promatraju se, dakle, kao rezultat utjecaja autohtone kulture mlađe faze starijeg željeznog doba u Podravini. Ona je u ovom trenutku

phase of the Middle La Tène (Lt C1) and, like the remaining 90% of hand-made ceramic forms from cemetery, it is considered a continuation of the tradition of indigenous pottery of the Early Iron Age (Križ 2001: 87). Similar assumptions apply to the bowl from grave LT 11 and the simple, small straight-rimmed bowls or cups from graves LT 37, LT 40 and LT 45 in Zvonimirovo.

Small, hand-made *kantharoi* were registered in several grave units at the Veliko polje cemetery<sup>14</sup>, as they were in trial excavations of the settlement in Zvonimirovo (Sekelj-Ivančan & Belaj, 1998). In this sense the cemetery at Veliko polje in Zvonimirovo differs from Slovenian Mokronog group cemeteries of the same period. This is a form that belongs to the tradition of indigenous southern Pannonian pottery of the Early Iron Age, but which may also reflect the influence of the pottery of the neighbouring Scordisci. In terms of form, size and decorations, the small hand-made *kantharoi* completely differ from the larger *kantharoi* made on pottery wheels also found in graves at Veliko polje (Majnarić-Pandžić 2001, T. V), which are assumed to have emerged under the influence of Hellenistic forms.

A small *kantharos* with a biconical body, a short indented rim, an *omphalos* bottom and two linear cross-section handles was found in grave LT 15. On its conical shoulder, the *kantharos* is decorated with shallow grooved slanted lines that intersect each other (fig. 6). The described *kantharos* corresponds to an almost identical smaller hand-made *kantharos* with a biconical body (fig. 7) found in pit 2 during probes of the settlement in Zvonimirovo which is located several hundred meters northwest of the Veliko polje cemetery.

Comparisons with hand-made *kantharoi* from the graves at Veliko polje are few and noted only in Scordisci settlements and cemeteries in eastern Slavonia and Srijem. Three small hand-made *kantharoi* were found in the cemetery in Kupinovo which are similar in form to the *kantharoi* from Zvonimirovo (Majnarić-Pandžić 1970: 33, T. X, 4). The high conical foot of a hand-made *kantharoi* was found in early La Tène skeletal grave 67 from Karaburma, in which a woman with twisted silver earrings was buried (Todorović 1972: 28, T. XXV, 1).<sup>15</sup> Numerous fragments of small S-profile *kantharoi* which may have been decorated by polishing variously organized motifs and engraving and application of ver-

<sup>15</sup> U kosturnim ženskim grobovima 63 i 67 na Karaburmi (Todorović 1972) može se, s obzirom na način pokopa i pronađene priloge, pretpostaviti kako se možda radi o grobovima žena autohtonog panonskog podrijetla.

<sup>14</sup> Small hand-made *kantharoi* at Veliko polje were found in graves LT 15, LT 27, LT 42 (two examples) and in double grave LT 43.

<sup>15</sup> Given the burial method and the finds found in skeletal graves 63 and 67 at Karaburma in which women were buried (Todorović 1972), it can be assumed that these are perhaps the graves of women of indigenous Pannonian origin.

istraživanja potpuno nepoznata, ali opisani oblici *kantharosa* i zdjela iz groba LT 11 ukazuju na to da je podravski prostor središnje Hrvatske bio naseljen i tijekom razdoblja koje je prethodilo keltskom naseljavanju međuriječja Drave, Save i Dunava u drugoj polovini 4. st. pr. Kr. U budućim istraživanjima tek treba prepoznati ovo razdoblje kako bi se uspješno mogli razumjeti procesi koji su djelovali na nastanak i karakteristike materijalne ostavštine latenske kulture mlađega željeznog doba sjeverne Hrvatske. Navedenu pretpostavku o kontinuitetu izrađivanja određenih keramičkih oblika na prostoru južne Panonije tijekom druge polovice 1. tisućljeća pr. Kr., u ovom slučaju ručno modeliranih manjih *kantharosa*, potvrđuju nalazi gotovo identičnih *kantharosa* u kosturnom kasnohalštatskom grobu u Vinkovcima (Majnarić-Pandžić 2003: 484, Abb. 4, 1), u naselju i u grobovima u Donjoj Dolini (Truhelka 1904: T. XX, 1–2, 5, T. XXI, 21, T. XLIII, 2) te na groblju u Szentlörincu (Jerem 1968: 188, Pl. XLIV, 1, 3). Oblicima odgovaraju zvonimirovskim nalazima *kantharosa* koji su kao prilog pronađeni u nekoliko grobova na Velikom polju (Sl. 6), ali i u istraživanjima naselja (Sl. 7). Zbog toga ručno izrađeno keramičko posuđe u naseljima i grobljima datiranim u razdoblje mlađega željeznog doba u Srijemu, istočnoj Slavoniji i Podravini predstavlja izravan dokaz o kontinuitetu autohtonog panonskog stanovništva te njegovo inkorporiranje u sastav zajednica Skordiska ili Tauriska koji su naseljavali najveći dio prostora sjeverne Hrvatske.<sup>16</sup>

O mogućnosti postojanja takve složene etničke i kulturne slike na području Podravine najbolje svjedoče rezultati istraživanja grobalja mokronoške skupine u Dolenjskoj gdje je autohtona komponenta ostavila snažan i neizbrisiv trag u ukupnoj materijalnoj ostavštini Tauriska. O postojanju izravnih kontakata keltskih Tauriska s nositeljima završne faze starijega željeznog doba na prostoru Dolenjske najbolje svjedoče rezultati istraživanja grobalja mokronoške skupine na Kapiteljskoj njivi i Kandiji u Novom Mestu gdje su pronađene brojne keramičke posude izrađene i ukrašene po uzoru na starije, halštatske tradicije keramičarske produkcije. To ukazuje na preživljavanje autohtonih tradicija u materijalnoj kulturi, a vjerojatno i dijela stanovništva koje je bilo izloženo snažnom procesu latenizacije (Križ 2001). Na sličan zaključak upućuje i položaj groba-

tical lines and ribbons (Dizdar 2001: 80, fig. 12, T. 4, 4, T. 13, 5–8, T. 18, 5, T. 33, 1, T. 43, 1, T. 44, 4) were found in the Dirov brijeg fortified settlement in Vinkovci and Damića gradina in Stari Mikanovci. Research at the most thoroughly examined fortified Scordisci settlement at Gomolava registered similarly decorated and formed kantharoi dated to phase VIa and VIb, which represent the entire duration of the Scordisci settlement from the second half of the second to the end of the first century BC (Jovanović & Jovanović 1988: T. V, 14, T. XXIX, 5, T. XL, 5). It has been assumed that the above described small kantharoi from Scordisci settlements and the motifs made employing polishing techniques or shallow grooving found on them is the result of the influence of indigenous Hallstatt traditions on Scordisci material culture. This may very well be a case of the survival of a part of the Pannonian population, which preserved its identity precisely by means of specific hand-made forms and certain decoration techniques and motifs registered at La Tène sites in the central Danubian Basin (Dizdar 2001: 101–103). In this manner, two developmental lines of kantharoi were merged within the material remains of the Scordisci: the indigenous Pannonian, with its roots in forms from the Early Iron Age, and those that emerged by copying Hellenistic examples of kantharoi which appeared in larger numbers during the later phase of the Early and Middle La Tène (Majnarić-Pandžić 1970: 44; Todorović 1972: 89; Guštin 1984: 338–340; Jovanović 1987: 829; Dizdar 2001: 68, 99).

Hand-made kantharoi from the Zvonimirovo graves and settlement are therefore seen as the result of influences of the indigenous culture of later phase of the Early Iron Age in Podravina. At this point in research nothing is known about it, but the described kantharoi and bowls from grave LT 11 indicate that the Podravina area in central Croatia was inhabited during the period the preceded the Celtic settlement of the Drava, Sava and Danube interfluvium in the second half of the fourth century BC. It is up to future research to ascertain the contours of this period to engender a comprehensive understanding of the processes that caused the emergence and character of the material remains of La Tène culture during the Late Iron Age in northern Croatia. The aforementioned assumption of the continuity of crafting certain ceramic forms in southern Pannonia during the second half of the first millennium BC—small hand-made kantharoi in this case—is confirmed by finds of almost identical kantharoi in a late Hallstatt skeletal grave in Vinkovci (Majnarić-Pandžić 2003: 484, Abb. 4, 1), at the settlement and graves in Donja Dolina (Truhelka 1904: T. XX, 1–2, 5, T. XXI, 21, T.

<sup>16</sup> Određene dijelove sjeverne Hrvatske vjerojatno nisu zaposjeli Skordisci ni Taurisci, nego su na njima i dalje boravile panonske etničke zajednice čija je kultura bila izložena tada dominirajućoj latenizaciji materijalne ostavštine. Prepoznavanje panonskih zajednica kao što su Breuci, Andizeti ili Jasi prvenstveno ovisi o intezitetu budućih istraživanja nalazišta na kojima bi se mogla prepoznati i izdvojiti njihova karakteristična materijalna kultura.

lja mokronoške skupine u Dolenjskoj smještenih u neposrednoj blizini halštatskih tumula, što svjedoči o kontinuitetu uporabe grobnog mjesta. Poznato je čak i to kako su latenski grobovi bili naknadno ukopani u tumule starijega željeznog doba (Božič 1987: 894–895).

Prežetak određenih autohtonih oblika materijalne kulture starijega željeznog doba zabilježen je i u okviru latenske kulture Skordiska naseljenih na prostoru srednjeg Podunavlja, a ti su oblici potom utjecali na specifičnost njihovog ukupnog kulturnog izričaja (Majnarić-Pandžić 1970: 77). Tako se na keramičkim posudama s nalazišta Skordiska, kako na onima izrađenim na lončarskom kolu, tako i na onima ručno modeliranim, pojavljuju ornamentički izvedeni tehnikom glačanja koja predstavlja baštinu keramografije autohtone populacije (Dizdar 2001: 102–103). Utjecaj autohtone materijalne kulture na izričaj Skordiska vidi se i kod pojedinih oblika nošnje i nakita, npr. kod astragalnih pojasa (Božič 1981a: 47–49) i spiralno oblikovanih narukvica (Vukmanović 1992: 238–239). Zoran primjer tog autohtonog utjecaja predstavlja i uporaba tehnika ukrašavanja filigranom i granulacijom na predmetima iz materijalne ostavštine Skordiska (Jovanović 1987: 845). Brojne su usporedbe pokazale kako Taurisci i Skordisci mnoge oblike nakita, naoružanja i keramičkog posuđa duuguju upravo autohtonom naslijeđu, pa vjerojatno ništa drugačija etnička i kulturološka slika nije bila prisutna ni na nalazištima latenske kulture mlađega željeznog doba na podravskom prostoru središnje Hrvatske.

Kvalitetnije poznavanje odnosa između novopridošlih Kelta i autohtonog stanovništva na podravskom prostoru središnje Hrvatske, kakvi su zabilježeni između autohtone populacije i doseljenih Tauriska u Dolenjskoj te panonskog supstrata i pristiglih Skordiska na području srednjeg Podunavlja, ograničeno je nedostatkom istraživanja nalazišta koja se mogu pripisati mlađoj fazi starijeg željeznog doba,<sup>17</sup> kao i nepoznavanjem nalazišta koja bi pripadala najstarijoj fazi latenske kulture mlađeg željeznog doba.<sup>18</sup> Bolje poznavanje materijalne kulture iz razdoblja srednjeg i kasnog latena također bi omogućilo izdvajanje određenih oblika koji predstavljaju ostatak tradicija starijega željeznog doba. Ipak, tek će nakon istraživanja većeg broja naselja i grobalja koja pripadaju završetku starijega željeznog doba biti moguće

XLIII, 2) and at the cemetery in Szentlőrinc (Jerem 1968: 188, pl. XLIV, 1, 3), wherein the forms correspond to the Zvonimirovo kantharoi found as goods in several graves at Veliko polje (Fig. 6), but also in excavations of settlement (Fig. 7). This is why the hand-made ceramic vessels at settlements and cemeteries dated to the Late Iron Age in Sarmia, eastern Slavonia and Podravina represent direct evidence of the continuity of the indigenous Pannonian population and its incorporation into the composition of Scordisci or Taurisci communities that inhabited most of northern Croatia.<sup>16</sup>

The possibility of the existence of such a complex ethnic and cultural mosaic in Pannonia is best proven by the results of research into Mokronog group cemeteries in Dolenjska, where indigenous components left a powerful and indelible mark in the overall material remains of the Taurisci. The best testimony to the existence of direct contacts between Celtic Taurisci and the culture of the final phase of the Early Iron Age in the Doljenska area is the result of research into the Mokronog group cemeteries at Kapiteljska njiva and Kandija in Novo Mesto, where numerous ceramic vessels were found that were made and decorated based on the model of older, Hallstatt traditions in ceramic production. This is shown by the survival of indigenous traditions in the material culture, and probably of a part of the population that was exposed to an intense La Tène assimilation (Križ 2001). A similar conclusion can be drawn by the position of Mokronog group cemeteries in Dolenjska, situated in the immediate vicinity of Hallstatt burial mound, which testifies to the continuity of the use of this grave site, so it is even known that La Tène graves were subsequently dug in Early Iron Age burial mounds (Božič 1987: 894–895). The survival of specific indigenous forms of Early Iron Age material culture has also been registered within the scope of the La Tène culture of the Scordisci who inhabited the central Danube Basin, and these forms subsequently influenced the specific character of their overall cultural expression (Majnarić-Pandžić 1970: 77). Thus, the ceramic vessels from Scordisci sites, whether made on pottery wheels or by hand, bear ornamentation rendered by the polishing technique which is the heritage of the ceramic work of the indigenous population (Dizdar 2001:

<sup>17</sup> Dosad je jedino u Farkašiću kod Koprivnice istražen dio naselja koji je na osnovi keramičkih nalaza datiran u razdoblje od 6. st. do 4. st. pr. Kr. (Marković 1982: 248–251, T. 6, 6, T. 7–9).

<sup>18</sup> S prostora središnje Hrvatske do sada su poznata samo dva slučajna ranolatenska nalaza: brončana zoomorfna fibula iz Siska (Majnarić-Pandžić 1970: 65, T. XXII, 1) i brončana narukvica iz Ferdinandovca na Dravi (Šonje 1975: 131–133, sl. 3).

<sup>16</sup> Certain parts of northern Croatia probably were not occupied by neither Scordisci nor Taurisci, rather they continued to be inhabited by Pannonian ethnic communities whose culture was exposed to the then dominant La Tène assimilation of the material remains. Recognition of Pannonian communities such as the Breuci, Andizites or Iasi primarily depends on the intensity of future research of discernable sites at which their characteristic material culture can be recognized and isolated.

izdvojiti one kulturne sredine koje su na prostoru sjeverne Hrvatske zatekli novoprstigli Kelti i iz kojih su dio tradicija uklopili u vlastiti kulturni izričaj. Autohtone kulture izložene intenzivnoj latenizaciji krajem 4. st. i početkom 3. st. pr. Kr. transformirale su se i dezintegrirale u okrilju tada dominantne latenske kulture čija heterogena baština ima korijene upravo u zatečenim različitim južnopanonskim te jugoistočnoalpskim kasnohalštatskim kulturno-etničkim supstratima.

Tako se potpuniji rezultati u proučavanju odnosa autohtonog stanovništva i doseljenih Tauriska na podravskom prostoru središnje Hrvatske mogu očekivati tek nakon istraživanja kasnohalštatskih i latenskih nalazišta. Usporedbe sa susjednim područjima te nalazi s groblja i iz naselja u Zvonimirovu ukazuju na postojanje interaktivnog susreta starosjedilaca, vjerojatno panonskih Andizeta ili Jasa koji se u antičkim izvorima spominju na prostoru donje Podravine, i doseljenika. To je rezultiralo nastankom karakteristične baštine materijalne kulture mokronoške skupine u srednjoj Podravini koja je odraz jedinstvenog izričaja određenog prostora i vremena.

S obzirom na tipološko-kronološku analizu i usporedbe grob LT 11 može se datirati u mlađu fazu srednjolatenskog razdoblja, odnosno u stupanj Mokronog IIB. Budući da se grob nalazi na mlađem, južnom dijelu dosad istražene površine groblja, uz grobove koji su priložima datirani u mlađi horizont stupnja Mokronog IIB, najvjerojatnije i za njega vrijedi ista apsolutno-kronološka pozicija oko sredine 2. st. pr. Kr.<sup>19</sup>

Opisivanje dvojnog groba LT 11 s groblja na Velikom polju u Zvonimirovu predstavlja početak konačnog objavljivanja rezultata višegodišnjih zaštitnih istraživanja. Ona će, uz bolje poznavanje slike materijalne kulture, omogućiti i proučavanje duhovnog svijeta te pogrebnih običaja manje ruralne poljodjelske zajednice sastavljene od nekoliko obitelji koje su naseljavale prostor današnjeg sela Zvonimirova u srednjoj Podravini tijekom 3. st. i 2. st. pr. Kr. Prikupljene će se spoznaje moći usporediti s rezultatima istraživanja grobalja drugih keltskih zajednica koje su naseljavale jugoistočnoalpsko i južnopanonsko područje. Kako se groblje u Zvonimirovu nalazi na rubovima rasprostiranja triju

102–103). The influence of the indigenous material cultural on Scordisci expression can be seen in various forms of attire and jewellery, e.g. in astragal belts (Božić 1981a: 47–49) and spirally formed bracelets (Vukmanović 1992: 238–239). A lucid example of this indigenous influence is the use of decoration techniques such as filigree and granulation on items from Scordisci material remains (Jovanović 1987: 845).

Numerous comparisons have shown that both the Taurisci and Scordisci owe many forms of jewellery, weaponry and ceramic vessels precisely to the indigenous heritage, so the cultural picture was probably no different at Late Iron Age La Tène culture sites in the Podravina area of central Croatia.

A higher quality understanding of the relations between the newly-arrived Celts and the indigenous population in the Podravina of central Croatia, like those registered between the indigenous population and the immigrant Taurisci in Dolenjska and the Pannonian substratum and the newly-arrived Scordisci in the central Danubian Basin, is limited by the lack of research into sites that may be ascribed to the later phase of the Early Iron Age<sup>17</sup> and the lack of knowledge of sites that may belong to the oldest phase of Late Iron Age La Tène culture.<sup>18</sup> More thorough knowledge of the material culture from the Middle and Late La Tène would also facilitate the classification of specific forms which represent the remains of Early Iron Age traditions. Nonetheless, only after research is conducted into a larger number of settlements and cemeteries that belong to the end of the Early Iron Age will it be possible to distinguish those cultural centres in northern Croatia that were found by the newly-arrived Celts, and they incorporated a portion of these traditions into their own cultural expression. On the other hand, the indigenous culture, exposed to intense La Tène assimilation at the end of the fourth and beginning of the third century BC, was transformed and then disintegrated under the wing of the then dominant La Tène culture. The heterogeneous culture of the latter had its roots precisely in the diverse southern Pannonian and eastern Alpine late Hallstatt cultural-ethnic substratum that preceded it. So comprehensive results in the study of relations between the indigenous population and newly-arrived Taurisci in central Croatia's Podravina can

<sup>19</sup> S obzirom na to da se pokapanje obavljalo isključivo na povišenoj pjeskovitoj gredi, raspored grobova bio je ograničen na uski, izduženi prostor što je dovelo do vodoravnog pomicanja pokopavanja s najstarijim grobovima na sjevernom dijelu uzvišenja i mladim na južnom kraju grede. Tako groblje na Velikom polju u Zvonimirovu pruža jedinstvenu mogućnost kvalitetnijeg relativnokronološkog upoznavanja materijalne ostavštine srednjolatenskog razdoblja za cijeli južnopanonski i jugoistočnoalpski prostor.

<sup>17</sup> So far, only part of a settlement in Farkašić, near Koprivnica, has been examined, and dated to the period from the sixth to fourth centuries BC based on ceramic finds (Marković 1982: 248–251, T. 6, 6, T. 7–9).

<sup>18</sup> Only two chance early La Tène finds are known to exist from central Croatia: a bronze zoomorphic fibula from Sisak (Majnarić-Pandžić 1970: 65, T. XXII, 1) and a bronze bracelet from Ferdinandovac on the Drava (Šonje, 1975: 131–133, fig. 3).

velikih keltskih zajednica – Tauriska, Skordiska i Herkunijata koji su obilježili razdoblje mlađega željeznog doba u južnoj Panoniji – prikupljene će se spoznaje, s obzirom na moderno i multidisciplinarno provedena istraživanja, moći promatrati kao predložak za buduća istraživanja i kao nadopuna ranijim iskopavanjima za koja nedostaju tako raznovrsni rezultati. Na taj način groblje na Velikom polju u Zvonimirovu predstavlja jednu od polazišnih točaka u pokušaju odgonetavanja etničke, kulturne i kronološke slike sjeverne Hrvatske koju su u mlađem željeznom dobu svojom ostavštinom obilježile zajednice Tauriska i Skordiska, ali i do sada slabije poznate autohtone panonske zajednice. Moderno provedena iskopavanja na groblju u Zvonimirovu slijedila su multidisciplinarnu antropološku, zooarheološku i arheobotaničku analizu te su značajno obogatila dosadašnje skromne spoznaje o materijalnom i duhovnom životu nositelja latenske kulture u sjevernoj Hrvatskoj, kao i na širem južnopanonskom i jugoistočnoalpskom području.

## KATALOG GROBA I GROBNIH NALAZA

### GROB LT 11 (SI. 1–5; T. 1–2)

Paljevinski pokop u F-02/03, u raci izduženog ovalnog oblika. Dužina rake iznosila je 1,0 m (do profila), a najveća je širina 0,61 m. Vrh rake nalazio se na dubini od 112,92 m, dok je dno rake bilo na 112,36 m. Spaljene kosti nalazile su se na hrpici u sjevernoj polovici grobne rake na dubini od 112,37 m. U sredini grobne rake nalazila se keramička posuda (13), a sa zapadne strane posude pronađeni su ulomci još jedne keramičke posude (15). Među spaljenim kostima nalazile su se željezna fibula (5) i narukvica (10), a u sjeveroistočnom dijelu koplje (1), ručka štita (2), obruči pojasne garniture (3, 4) i željezna fibula (6). Uz istočni rub grobne rake, također među spaljenim kostima, nalazile su se dvije željezne fibule (7, 8), ogrlica (9), prsten (11) i perla (12), keramička posuda (16) te ulomak željezne fibule na kojoj se nalaze ostaci deformiranog stakla (7). Južno od ove grupe predmeta nalazila se još jedna keramička posuda (14). Antropološka analiza spaljenih kostiju pokazala je kako su u grobu pokopani ostaci muškarca starog više od četrdeset godina (<40) i djeteta starog osam do četrnaest godina (8–14). Među spaljenim ljudskim kostima pronađene su kosti svinje.

#### 1. Koplje; željezo (T. 1: 10)

Koplje kratkog i uskog vrholikog lista lećastog presjeka i dugačkog tuljca na kojem se pri dnu nalazi rupica. Koplje je blago savijeno na prijelazu

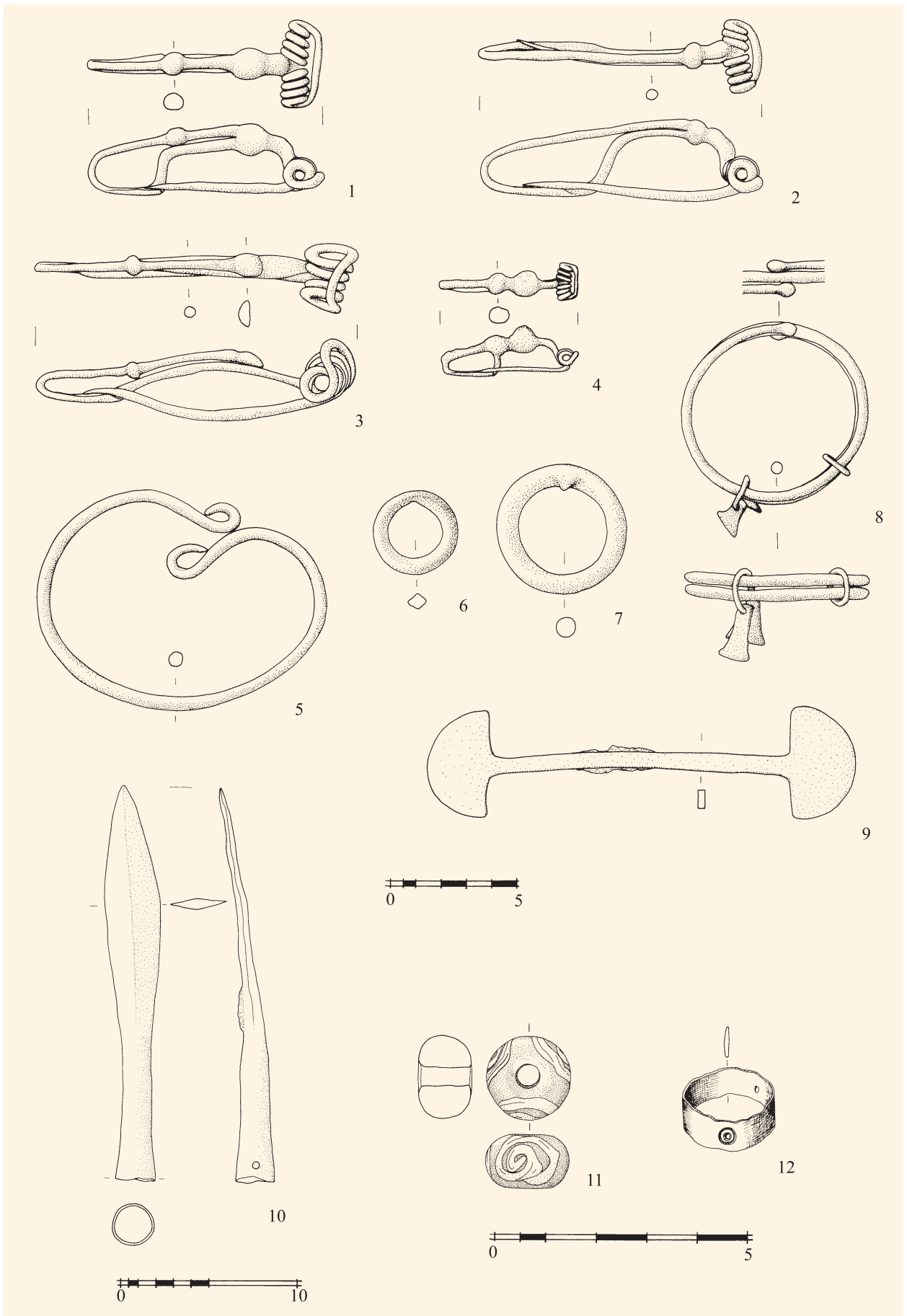
only be expected after research into late Hallstatt and La Tène sites. Comparisons with neighbouring regions and finds from the Zvonimirovo settlement and cemetery indicate the existence of interactive encounters between the original inhabitants, probably Pannonian Andizites or Iasi who are mentioned in classical sources as occupying lower Podravina, and immigrants, which resulted in the emergence of the characteristic material culture of the Mokronog group in central Podravina which is a reflection of unique expression in space and time.

Taking into account the typological and chronological analysis and comparisons, grave LT 11 can be dated to the later phase of the Middle La Tène, i.e. the Mokronog IIB phase. Since the grave is found in the younger, southern portion of the so-far examined cemetery, alongside graves dated to the later horizon of the Mokronog IIB phase based on their artefacts, the same absolute chronological position at around the mid-second century BC most likely apply to it as well.<sup>19</sup>

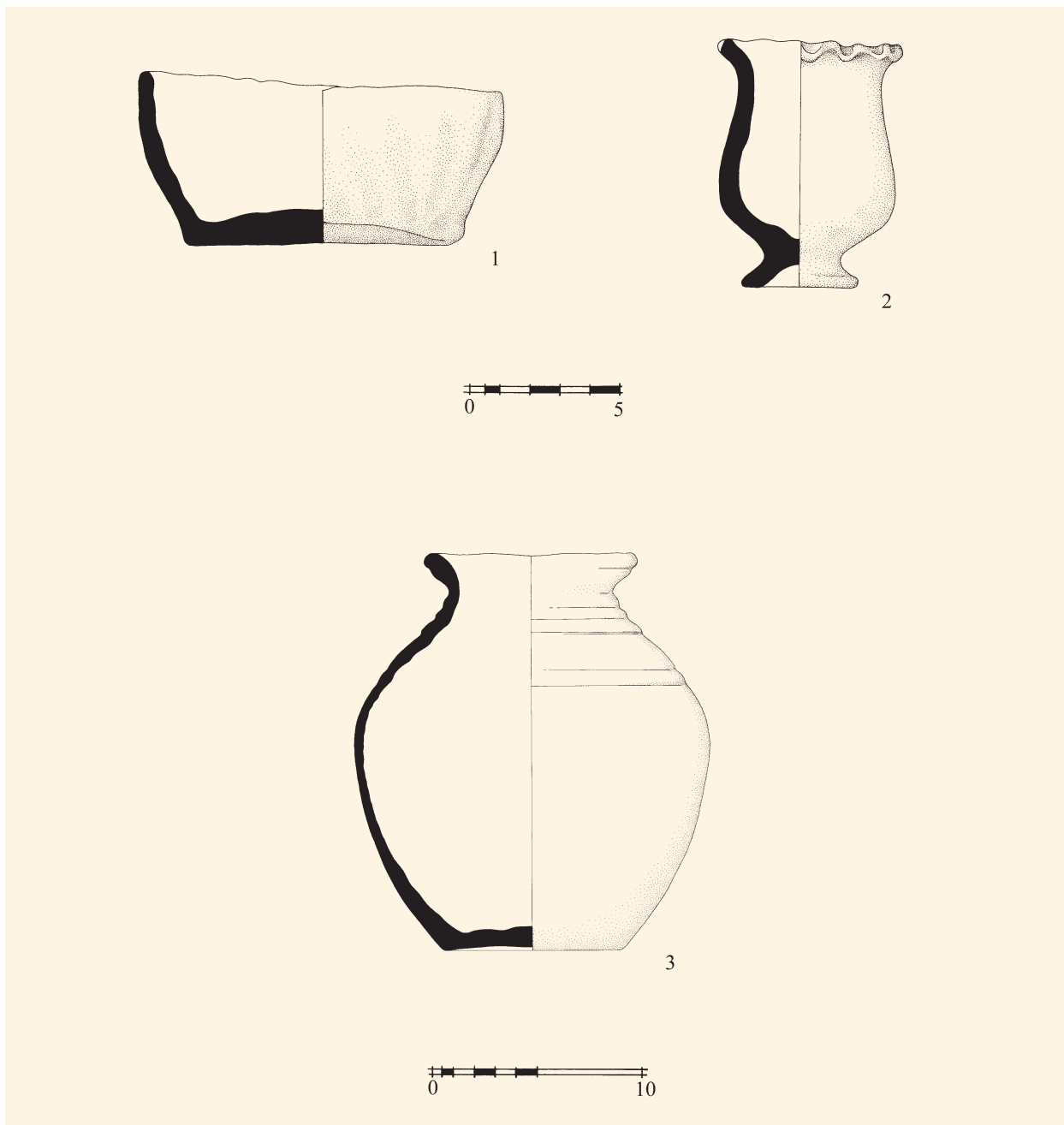
The description of double grave LT 11 represents the commencement of the final publication of the results of many years of rescue excavations. Besides a better understanding of the material culture, it will facilitate the study of the spiritual beliefs and the funeral customs of small rural agrarian communities consisting of several families that inhabited the area of today's village of Zvonimirovo in central Podravina during the third and second centuries BC. The knowledge gathered can then be compared to the results of research into cemeteries of other Celtic communities that inhabited the southeastern Alpine and southern Pannonian region. Since the cemetery in Zvonimirovo is located at the peripheries of the territories of three large Celtic communities, the Taurisci, Scordisci and Hercuniates, who characterized the period of the Late Iron Age in southern Pannonia, this knowledge, given the modern and multidisciplinary research conducted, can be examined as the foundation for future research and as a supplement to earlier excavations, for which such diverse results are lacking. In this manner, the cemetery at Veliko polje in Zvonimirovo constitutes one of the starting points in the attempt to resolve the riddle of the ethnic, cultural and chronological picture of northern Croatia that was marked by Taurisci and Scordisci communities in the Late Iron

<sup>19</sup> Since burials were conducted exclusively on a raised sandy ridge, the arrangement of graves was limited to a narrow, elongated space, which led to horizontal movement of burials, with the oldest graves at the northern section of the rise and the younger graves at the southern end of the ridge. Thus the cemetery at Veliko polje in Zvonimirovo affords the unique possibility of quality, relative chronological insight into the material remains of the Middle La Tène for the entire southern Pannonian and eastern Alpine zone.





Tablica 1/ Table 1



Tablica 2/Table 2

zu lista u tuljac.

Dužina: 23,6 cm; dužina lista: 14,5 cm; širina lista: 3,3 cm; dužina tuljca: 9,2 cm; promjer tuljca: 2,3 cm; promjer rupice: 0,4 cm.

(PN 034)

2. *Ručka štita; željezo* (T. 1: 9)

Ručka štita sastoji se od srednjeg trakastog dijela koji na obje strane završava polukružno obliko-

Age, but also by the so far lesser known indigenous Pannonian population. The excavations conducted at the cemetery in Zvonimirovo complied with multidisciplinary anthropological, archaeozoological and archaeobotanical analysis, and they have enriched the until now modest knowledge of the material and spiritual life of the bearers of La Tène culture in northern Croatia and in the wider southern Pannonian and south-eastern Alpine region.

vanim pločicama. Svaka pločica na sredini ima po jednu rupicu. Ručka je prelomljena u dva dijela, a jedna se polukružna pločica nalazila uz tuljac koplja.

Dužina: 16,9 cm; dužina srednjeg dijela: 11,8 cm; širina srednjeg dijela: 0,7 cm; visina polukružnih pločica: 4,1 i 4,3 cm; širina polukružnih pločica: 2,5 cm.

(PN 069)

3. *Obruč; željezo* (T. 1: 7)

Obruč pojasne garniture okruglog presjeka s bradavičastim izbočenjem.

Promjer: 4,9 cm; debljina: 0,6-0,8 cm.

(PN 065)

4. *Obruč; bronca* (T. 1: 6)

Šuplji obruč pojasne garniture manjih dimenzija romboidnog presjeka. Obruč se nalazio uz fibulu.

Promjer: 3,1 cm; debljina: 0,5 cm.

(PN 071)

5. *Fibula; željezo* (T. 1: 3)

Fibula srednjolatenske sheme većih dimenzija s niskim trakasto raskovanim lukom i s kraćom prebačenom nožicom na kojoj se nalazi manja kuglica. Niski luk prelazi u spiralu sastavljenu od četiriju navoja koji su povezani izvana.

Dužina: 12,5 cm; širina spirale: 2,7 cm; promjer kuglice: 0,6 cm.

(PN 035)

6. *Fibula; željezo* (T. 1: 1)

Fibula srednjolatenske sheme većih dimenzija s prebačenom nožicom na kojoj se nalazi manja kuglica. Ona druga većih dimenzija na mjestu je spajanja s lukom trapezoidnog obrisa. Luk je okruglog presjeka i širi se prema spirali koja se sastoji od osam izvana povezanih navoja. Uz fibulu se nalazi obruč pojasne garniture i ulomak perle od staklene paste.

Dužina: 9,0 cm; širina spirale: 3,2 cm; promjer kuglice na spoju nožice i luka: 1,1 cm; promjer kuglice na nožici: 0,8 cm.

(PN 070)

7. *Fibula; željezo* (T. 1: 2)

Glatka žičana fibula srednjolatenske sheme s dugom prebačenom nožicom koja je za luk spojena jednostavnom spojnicom. Luk je trapezoidnog obrisa i okruglog presjeka te se širi prema spirali koja se sastoji od sedam izvana povezanih navoja. Uz ulomak prebačene nožice nalazi se komad deformiranog stakla tamnosmeđe boje.

Dužina: 10,8 cm; širina spirale: 2,6 cm.

(PN 068, PN 029)

## CATALOGUE OF THE GRAVE AND GRAVE ARTIFACTS

### GRAVE LT 11 (Fig. 1–5; T. 1–2)

Incineration burial in <sup>m</sup> F-02/03, in elongated oval pit. The length of the pit is 1.0 meters (up to profile), while its greatest width is 0.61 m. The top of the pit was at a depth of 112.92 m (above sea level), while the bottom was at 112.36 m. Incinerated bones were found in a pile in the northern half of the pit at a depth of 112.37 m. There was a ceramic vessel (13) in the middle of the grave pit, while fragments of another ceramic vessel (15) were found on the western side. An iron fibula (5) and bracelet (10) were found among the incinerated bones, while a spearhead (1), shield handle (2), belt gear rings (3, 4) and an iron fibula (6) were found in the north-eastern section. Two iron fibulae (7, 8), a necklace (9), ring (11), and bead (12), ceramic vessel (16) and the fragment of an iron fibula with the remains of deformed glass on it (7) were found along the eastern edge of the pit, also among the incinerated bones. Another ceramic vessel (14) was found to the south of this group.

Anthropological analysis of the incinerated bones has shown that the remains of a man older than forty (<40) and a child between eight and fourteen (8–14) were interred in the grave. A number of bone fragments from a pig were found among the incinerated human bones.

1. *Spearhead; iron* (T. 1: 10)

Spearhead with a short and willow-leaf blade with a lentil-shaped cross-section and a long socket with a small hole at the end used to fasten it to a wooden pole. The spearhead is gently bent at the transition from the blade into the socket.

Length: 23.6 cm; blade length: 14.5 cm; blade width: 3.3 cm; socket length: 9.2 cm; socket diameter: 2.3 cm; hole diameter: 0.4 cm.

(PN 034)

2. *Shield handle; iron* (T. 1: 9)

The shield handle consists of a central linear section with semi-circular plates on each end. Each plate has a hole in the middle. The handle is broken into two parts, and one of the semi-circular plates was found next to the spearhead socket.

Length: 16.9 cm; length of central section: 11.8 cm; width of central section: 0.7 cm; height of semi-circular plate: 4.1 and 4.3 cm; width of semi-circular plate: 2.5 cm. (PN 069)

3. *Ring; iron* (T. 1: 7)

Ring from belt gear with round cross-section and wart-like protrusion.

Diameter: 4.9 cm; width: 0.6-0.8 cm. (PN 065)

8. *Fibula; željezo* (T. 1: 4)

Fibula srednjolatenske sheme manjih dimenzija s tragovima gorenja na luku. Na prebačenoj nožici nalazi se manja kuglica, a ona druga većih dimenzija na mjestu je spajanja s lukom trapezoidnog obrisa i okruglog presjeka koji se nastavlja u spiralu od šest izvana povezanih navoja.

Dužina: 5,2 cm; širina spirale: 1,4 cm; promjer kuglice na spoju nožice i luka: 1,0 cm; promjer kuglice na nožici: 0,7 cm.

(PN 066)

9. *Ogrlica; željezo* (T. 1: 5)

Ogrlica ovalnog obrisa i okruglog presjeka s prebačenim krajevima koji sa svake strane zatvaraju jednu ušicu. Uz ogrlicu nalazi se ulomak izgorenog deformiranog stakla.

Promjer: 11,2 x 8,1 cm; debljina: 0,3-0,5 cm; promjer ušica: 0,9 x 0,5 cm i 0,7 x 0,4 cm.

(PN 033)

10. *Narukvica; željezo* (T. 1: 8)

Spiralno savijena narukvica od dvaju navoja okruglog presjeka koja završava manjim kuglastim zadebljanjima. Oko narukvice su dva manja obruča. Na jednom se nalaze dva privjeska u obliku oštrice sjekire s rupicama kroz koje prolazi obruč.

Promjer: 7,0 cm; debljina: 0,4 cm; promjer kuglice na kraju narukvice: 0,4 cm; promjer manjih obruča: 1,4 cm i 1,1 cm; debljina manjih obruča: 0,2 cm; dužina privjesaka: 2,0 cm i 1,7 cm; širina privjesaka: 1,2 cm i 1,4 cm.

(PN 067)

11. *Prsten; bronca* (T. 1: 12)

Prsten trakastog presjeka koji je na tri mjesta ukrašen motivom koncentrične kružnice s perforiranom rupicom u sredini.

Promjer: 1,8 cm; širina: 0,6 cm.

(PN 031)

12. *Perla; staklena pasta* (Sl. 3; T. 1: 11)

Perla ovalnog oblika od staklene paste kobaltno-plave boje s ukrasom trostrukog motiva oka koji je napravljen od spiralno uvijenih linija bijele boje.

Promjer: 1,6 cm; promjer rupe: 0,4 cm.

(PN 030)

13. *Lonac; keramika* (T. 2: 3)

Lonac izrađen na lončarskom kolu zaobljenog tijela, izvučenog ruba i ravnog dna. Na donjem dijelu ramena, između dvaju vodoravnih žljebova, nalazi se blago istaknuto plastično izbočenje. Na gornjem dijelu ramena, između vodoravnih

4. *Ring; bronze* (T. 1: 6)

Small hollow ring from belt gear with rhomboid cross-section. The ring was found next to the fibula.

Diameter: 3.1 cm; width: 0.5 cm. (PN 071)

5. *Fibula; iron* (T. 1: 3)

Large Middle La Tène fibula with low, linearly forged arc and short folded foot bearing small button. The low arc turns into a spiral consisting of four externally-connected loops.

Length: 12.5 cm; width of spiral: 2.7 cm; diameter of button: 0.6 cm. (PN 035)

6. *Fibula; iron* (T. 1: 1)

Large Middle La Tène fibula with folded foot bearing a small button. Another, larger button is at the transition into the trapezoid-shaped arc. The arc has a round cross-section and widens toward the spiral consisting of eight externally-connected loops. A ring from the belt gear and a glass bead were found next to the fibula.

Length: 9.0 cm; width of spiral: 3.2 cm; diameter of button at transition between foot and arc: 1.1 cm; diameter of button on foot: 0.8 cm. (PN 070)

7. *Fibula; iron* (T. 1: 2)

A smooth iron Middle La Tène fibula with a long folded foot connected to the arc in a simple transition. The arc has a trapezoidal shape and round cross-section and widens toward the spiral consisting of seven externally-connected loops. A piece of deformed dark brown glass was found next to the fragment of the folded foot.

Length: 10.8 cm; width of spiral: 2.6 cm.

(PN 068, PN 029)

8. *Fibula; iron* (T. 1: 4)

Small Middle La Tène fibula with traces of burning on arc. There is a smaller button on the folded foot, while a larger one is at the transition into the trapezoidal-shaped arc with round cross-section which extends into a spiral consisting of six externally-connected loops.

Length: 5.2 cm; width of spiral: 1.4 cm; diameter of button at transition between foot and arc: 1.0 cm; diameter of button on foot: 0.7 cm.

(PN 066)

9. *Necklace; iron* (T. 1: 5)

Necklace with oval shape and round cross-section with ends crossed over; there is a small loop at each end. A piece of deformed incinerated glass was found next to the necklace.

Diameter: 11.2 x 8.1 cm; width: 0.3-0.5 cm; diameter of loops: 0.9 x 0.5 cm and 0.7 x 0.4 cm.

(PN 033)

žljebova, smještena su još tri narebrenja. Vanjska i unutarnja površina sive su boje i glatke obrade. Širina ruba: 10,2 cm; širina dna: 8,9 cm; visina: 19,8 cm; najveća širina: 17,8 cm; debljina stijenke: 0,5 cm.

(PN 027)

14. *Zdjela; keramika* (Sl. 5; T. 2: 1)

Ručno izrađena zdjela zaobljenog tijela, ravnog ili uvučenog ruba i ravnog dna. Vanjska i unutarnja površina svijetlosmeđe su boje i grube obrade. Zdjela je napravljena od pjeskovite ilovače.

Širina ruba: 11,8 cm; širina dna: 8,8 cm; visina: 5,6 cm; debljina stijenke: 0,6 cm.

(PN 028)

15. *Posuda; keramika*

Posuda je u sitnim ulomcima i nije restaurirana.

(PN 036)

16. *Čaša; keramika* (Sl. 4; T. 2: 2)

Ručno izrađena čaša S-profiliranog tijela na niskoj koničnoj nozi i izvučenog ruba po kojem se nalaze otisci. Na prijelazu donjeg dijela tijela u rame ostaci su okruglog oblika nekog željeznog predmeta koji se u grobu nalazio uz čašu. Vanjska i unutarnja površina tamnosive su boje i glatke obrade.

Širina ruba: 6,1 cm; širina dna: 3,8 cm; visina: 8,0 cm; visina noge: 1,2 cm; najveća širina: 5,8 cm; debljina stijenke: 0,6 cm.

(PN 032)

## REZULTAT ANTROPOLOŠKE ANALIZE

*Mario Novak, Odsjek za arheologiju HAZU-a, Zagreb*

Cilj je ove antropološke analize dvostruk. Prvo, trebalo je analizirati dopremljeni materijal i u skladu sa stupnjem uščuvanosti odrediti spol, starost, tafonomijske karakteristike i eventualnu prisutnost patoloških promjena. Drugi cilj bila je demonstracija korisnosti koju takve analize imaju u rekonstrukciji načina i uvjeta života prapovijesnih populacija. Analize spaljenog ljudskog osteološkog materijala provode se, nažalost, relativno rijetko i još rjeđe objavljuju, što je djelomično uvjetovano poteškoćama vezanim uz takve analize, ali i pogrešnim uvjerenjem kako one ne mogu bitno pridonijeti poznavanju uvjeta i kvalitete života, prehrane i pogrebnih običaja arheoloških populacija. Prikupljen osteološki materijal s nalazišta Zvonimirovo–Veliko polje pruža izuzetnu priliku da se prikažu vrste informacija koje proizlaze iz takvog materijala i interpretacije koje se iz njih mogu izvući.

10. *Bracelet; iron* (T. 1: 8)

Spirally-twisted bracelet made of two loops with round cross-section that widen in button-like forms at the end. Two small rings are around the bracelet. One holds two small pendants shaped like axe blades with holes to hold the ring.

Diameter: 7.0 cm; width: 0.4 cm; diameter of buttons at end of bracelet: 0.4 cm; diameter of smaller ring: 1.4 cm and 1.1 cm; width of smaller ring: 0.2 cm; length of pendant: 2.0 cm and 1.7 cm; width of pendant: 1.2 cm and 1.4 cm. (PN 067)

11. *Ring; bronze* (T. 1: 12)

Ring with ribbon-like cross section decorated at three places with concentric circles with perforated hole in middle.

Diameter: 1.8 cm; width: 0.6 cm. (PN 031)

12. *Bead; glass* (Fig. 3; T. 1: 11)

Oval cobalt-blue glass bead decorated with triple eye motif made of spirally twisted white lines.

Diameter: 1.6 cm; diameter of hole: 0.4 cm.

(PN 030)

13. *Pot; ceramic* (T. 2: 3)

Pot made on pottery wheel with rounded body, protruding rim and flat bottom. There is a gently notable plastic protrusion on the lower part of the shoulder between two horizontal grooves, while the upper portion of the shoulder has three more similar ribs between horizontal grooves. The exterior and interior are gray and rendered smoothly.

Width of rim: 10.2 cm; width of bottom: 8.9 cm; height: 19.8 cm; greatest width: 17.8 cm; width of thickness: 0.5 cm. (PN 027)

14. *Bowl; ceramic* (Fig. 5; T. 2: 1)

Hand-made rounded bowl with straight or indented rim and flat bottom. The external and internal surface is light brown and coarsely made. Bowl is made of sandy clay.

Width of rim: 11.8 cm; width of bottom: 8.8 cm; height: 5.6 cm; width of thickness: 0.6 cm.

(PN 028)

15. *Vessel; ceramic*

The vessel is broken into small fragments and has not been restored. (PN 036)

16. *Cup; ceramic* (Fig. 4; T. 2: 2)

Hand-made cup with an S-profile on a low conical foot with an extended rim on which impressions are visible. The remains of a round iron article are located at transition from the lower portion of the body to the shoulder. The external and internal surface are dark gray in color and smoothly rendered.

Materijal je prije analize pažljivo opran mekim četkama ispod slabog mlaza vode i po mogućnosti rekonstruiran nakon sušenja. Svaki je uzorak potom izvagan na digitalnoj vagi nakon čega su za svaki uzorak prikupljeni sljedeći podaci:

- 1) spol osobe,
- 2) starost u trenutku smrti,
- 3) prisutnost patoloških promjena na prisutnom materijalu,
- 4) tafonomijske karakteristike ušćuvanog materijala,
- 5) prisutnost asociiranih materijalnih ili životinjskih ostataka.

U grobu K/LT 11 (uzorci U-013, 017, 025, 051, 055, 058) sahranjeni su muškarac stariji od četrdeset godina i dijete staro od osam do četrnaest godina. Spaljene kosti slabo su ušćuvane i vrlo fragmentarne, neujednačene svijetlosmeđe boje s brojnim transverzalnim fisurama. Najveći ljudski fragment veličine je 71 mm x 45 mm. Ukupna težina uzorka je 1069,6 g, od čega ljudski ostaci teže 640,1 g, a životinjski 42,3 g, dok je neodredivo 387,2 g. Među spaljenim materijalom nalaze se životinjski ostaci koji sigurno pripadaju svinji.

Width of rim: 6.1 cm; width of bottom: 3.8 cm; height: 8.0 cm; height of stem: 1.2 cm; greatest width: 5.8 cm; width of thickness: 0.6 cm.

(PN 032)

## RESULTS OF ANTHROPOLOGICAL ANALYSIS

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There is dual purpose to this anthropological analysis. The first should be to analyze the material in question and based on their state of preservation determine the sex, age, taphonomic characteristics and possible presence of pathological change. The second purpose is to demonstrate the utility of such analysis in the reconstruction of the living styles and conditions among prehistoric populations. Analysis of incinerated human osteological material is, unfortunately, only rarely conducted and even more rarely published, which is partially due to the difficulties associated with such analyses, but also the erroneous belief that it cannot considerably contribute to knowledge of living conditions and quality, nutrition and burial customs of archaeological populations. The osteological material gathered at the Zvonimirovo–Veliko polje site provide an exceptional opportunity to show the type of data that can be gathered from such material and the interpretations that can be derived therefrom.

Prior to analysis, the material was carefully washed with a soft brushes under a stream of water and, after drying, reconstructed when possible. Each sample was then weighed on a digital scale, and then the following data was determined for each sample:

- 1) sex of the person,
- 2) age at time of death,
- 3) presence of pathological change in material,
- 4) taphonomic characteristics of preserved material,
- 5) presence of associated material or animal remains.

A man older than forty and a child between eight and fourteen were buried in grave K/LT 11 (sample U-013, 017, 025, 051, 055, 058). The incinerated bones are poorly preserved and very fragmentary, unequally light brown in colour with numerous transversal fissures. The largest human fragment has dimensions of 71 x 45 mm. The total weight of the sample is 1,069.6 g, of which the human remains weigh 640.1 g, animal remains weigh 42.3 g while 387.2 g of incinerated bones remain undetermined. Animal bones belong to a pig.

## KRATICE / ABBREVIATIONS

ActArchHung	Acta Archaeologica Academiae Scientiarum Hungaricae, Budapest
AKorr	Archäologisches Korrespondenzblatt, Mainz
AMC	Acta musei Cibalensis, Vinkovci
AP	Arheološki pregled, Beograd
AR	Alba Regia, Annales Musei Stephani Regis, Székesfehérvár
ArchSchweiz	Archäologie der Schweiz, Mitteilungsblatt der Schweizerischen Gesellschaft für Ur- und Frühgeschichte, Basel
ArchSlovMon	Archaeologia Slovaca Monographiae, Nitra
AV	Arheološki vestnik. Slovenska akademija znanosti in umetnosti, Ljubljana
BV	Bayerische Vorgeschichtsblätter, München
CA	Carniola Archaeologica, Dolenjski muzej, Novo Mesto
DissMonB	Dissertationes et Monographiae, Beograd
DissMonZ	Dissertationes et Monographiae, Arheološki zavod Filozofskog fakulteta Sveučilišta u Zagrebu, Zagreb
Germania	Germania, Römisch-Germanische Kommission des Deutschen Archäologischen Institutes, Frankfurt a. M.
HA	Histria Antiqua, Pula
JbRGZM	Jahrbuch des Römisch-Germanischen Zentralmuseums, Mainz
KleineSch	Kleine Schriften a. d. Vorgeschichte Seminar, Marburg
ObavijestiHAD	Obavijesti Hrvatskog arheološkog društva, Zagreb
OJA	Oxford Journal of Archaeology, Oxford
OA	Opuscula archaeologica, Radovi Arheološkog zavoda Filozofskog fakulteta Sveučilišta u Zagrebu
OZ	Osječki zbornik, Osijek
PA	Památky archeologické, Institut of archaeology, Praha
PJZ	Praistorija jugoslavenskih zemalja, Sarajevo
PrezA	Prezglad Archeologiczny, Wrocław-Warszawa-Gdańsk
PIAZ	Prilozi Instituta za arheologiju u Zagrebu
PodrZb	Podravski zbornik, Koprivnica
PZ	Prähistorische Zeitschrift, Leipzig-Berlin-New York
Situla	Razprave Narodnega muzeja v Ljubljani, Ljubljana
Starinar	Institut za arheologiju u Beogradu
UPA	Universitätforschungen zur prähistorischen Archäologie, Berlin-Bonn
VAMZ	Vjesnik Arheološkog muzeja u Zagrebu, 3. serija, 1958.
VS	Varstvo spomenikov, Ljubljana
Viminacium	Viminacium, Zbornik radova Narodnog muzeja u Požarevcu
WMBH	Wissenschaftliche Mitteilungen aus Bosnien und der Herzegowina, Wien
ZRNM	Zbornik radova Narodnog muzeja, Beograd

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