

Tihomila TEŽAK-GREGL

## DVA NOVA GROBA BADENSKE KULTURE S VUČEDOLA

Izvorno znanstveno djelo  
Prehistorijska arheologija

Oeuvre scientifique originale  
Archéologie préhistorique  
UDK 903.2(497.13)»636«

Tihomila Težak-Gregl  
41000 Zagreb, YU,  
Salajeva 3, Arheološki zavod  
Filozofskog fakulteta

Prilikom sustavnih istraživanja započetih 1984. g. na položaju »Vinograd Streim« na Vučedolu (kod Vukovara u dvjema jamama badenske kulture otkriveni su ljudski ukopi. Neuobičajenim položajem skeleta i nekim popratnim manifestacijama oni potvrđuju prisutnost elemenata stepskih kultura u sklopu badenske kulture.

U jesen 1984. godine započeta su sustavna istraživanja Vučedola, jednog od najznačajnijih prehistorijskih nalazišta u Hrvatskoj.<sup>1</sup> Riječ je zapravo o arheološkom kompleksu koji sačinjavaju četiri lokaliteta poznata u literaturi kao »Gradac«, »Vinograd Streim«, »Kukuruzište Streim« i »Vinograd Karasović«.<sup>2</sup> Najmanji od njih, »Gradac«, dominira uzdignut na visokoj obali Dunava. Istražio ga je 1938. godine njemački arheolog R. R. Schmidt i okarakterizirao kao neku vrstu akropole, dok dva niža, ali površinom prostranija platoa (»Kukuruzište Streim« i »Vinograd Streim«) predstavljaju njezino podgrađe.<sup>3</sup>

Najnovija sustavna istraživanja krenula su od površinom najvećeg platoa »Vinograda Streim«, jedinog koji se ne naslanja na Dunav, a koji se do tada nikada nije ni sondažno istraživao. Prvom kampanjom obuhvaćen je tek mali dio sjeverne periferije naselja, s namjerom da se uhvate tragovi eventualnog obrambenog sustava. Međutim, pokazalo se da je spomenuti prostor uglavnom služio za odlaganje gara, pepela i raznovrsnih otpadaka iz središnjeg dijela naselja. Istražena površina, dimenzija 60x12 m, gusto je ispunjena ukopanim jamama, bilo onim za zalihe, bilo otpadnim. One su probile i razorile i onaj manji dio stambenih objekata što su egzistirali u tom rubnom dijelu naselja.

Tijekom istraživanja sakupljeno je nešto keramičkih nalaza stračevačke kulture, no oni potječu iz različitih nivoa ili nasipa. Čitav je prostor očito

niveliran još u prethistorijsko vrijeme, a njegov zapadni dio presjekli su i recentni rovovi. Stoga se nameće zaključak da se tim prostorom nije koristilo u najstarijim razdobljima, nego s jednim starčevačkim horizontom stanovanja treba računati negdje u središnjem dijelu čitavog platoa. Spomenuti bi periferni dio, prema utvrđenoj stratigrafskoj slici, egzistirao samo u vrijeme eneolitika. Najdonji sloj pripada badenskoj kulturi, potom slijedi miješani badensko-kostolački sloj, zatim čisti kostolački te na kraju vučedolski sloj. Ukopano je i nekoliko jama kasnog brončanog doba. Slijed eneolitičkih kultura poklapa se dakle s onim na susjednom »Gradcu«.

U istraženom se dijelu »Vinograda Streim« najmoćnijim iskazao badenski sloj prosječne debljine 0,60 m, dok je vučedolski, kao najmlađi, dobrim dijelom uništen ili oštećen dugogodišnjim rigolanjem vinograda. Unutar badenskog sloja izdvajaju se tri horizonta stanovanja — najstariji s dva zemunička objekta i keramičkom ostavštinom pretklasične faze badenske kulture.<sup>5</sup> Slijedi čisti horizont ranoklasične faze s nekoliko fragmentiranih i vrlo oštećenih podnica kuća, te nekoliko ognjišta. Najmlađi je horizont obilježen pojavom keramike kostolačke kulturne pripadnosti u zajednici s ranoklasičnom badenskom kulturom.

Kako je već rečeno, od nadzemnih je objekata ostalo sačuvano vrlo malo, dok je veći dio istraženog prostora ispunjen jamama. Od sedamdesetak ukupno otkrivenih i ispražnjenih jama 32 pripadaju badenskoj kulturi. U četiri od njih uz badenski materijal javlja se i kostolački.

Badenske jame pokazuju manje ili više pravilan kružni ili ovalni oblik, a stijenke su im gotovo okomite, što znači da pri dnu nemaju znatnijih proširenja. Na osnovi njihova sadržaja (obilje gara, pepela, keramičkih ulomaka, životinjskih kostiju i ljuštura školjaka) većinu možemo odrediti kao otpadne jame. U tom kontekstu od posebnog su značenja međutim dvije jame koje su poslužile za ukop pokojnika. Badenski su ukopi označeni kao grob 3 i 5, jer su osim njih otkrivena i dva vučedolska i jedan kostolački grob.

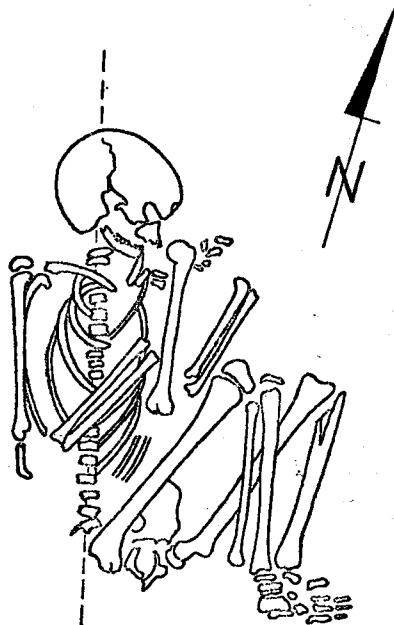
### Opis grobova

#### Grob 3 (Sl. 1, T. 1)

Skeletni grob položen na dnu jame ukopane u kvadrantima 112 i 113.<sup>6</sup> Dubina groba 2, 71 m.<sup>7</sup> Orijentacija: istok — zapad.

Pokojnik je odrasla osoba, položena na prsa, ispruženih nogu, a ruku prekrivenih ispod grudi. Jedno stopalo nedostaje, a drugo je pomaknuto u stranu. Uz karlicu pokojnika položena su i dva prava grobna priloga: bakreni bodež — lamela (dimenzije: duljina 5,5 cm) i kremeniti nož, povijene baze (dimenzije: duljina 7 cm). Čitav je grob bio zasut slojem drobljenog kućnog lijepa crvene boje. U nivou iznad nađeno je više ulomaka keramike s obilježjima ranoklasi-

čne faze badenske kulture te jedan maleni fragment žigosane keramike kostolačke kulture.

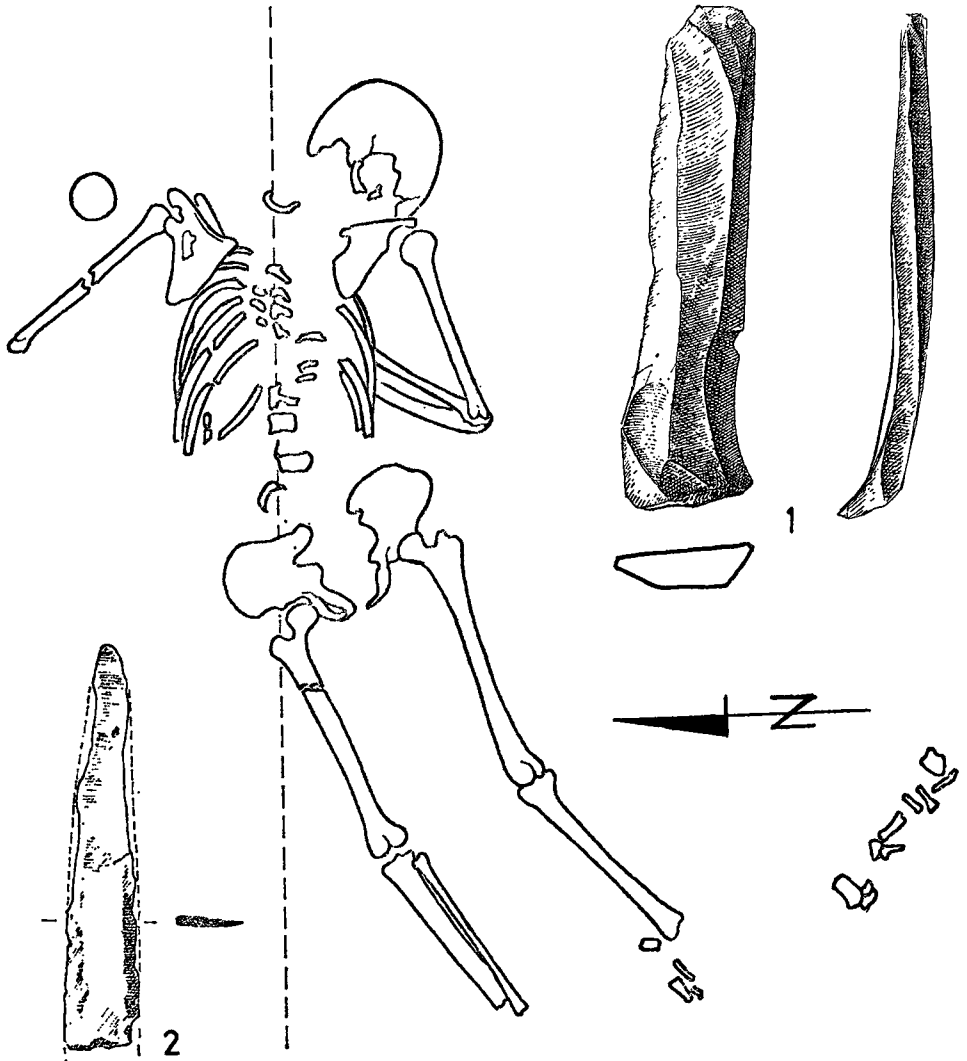


Sl. 1 Grob 3 — Grave 3

Grob 5 (sl. 2.)

Također je skeletni grob položen na dnu jame ukopane u zdravicu. Kvadrant 124—125. Dubina groba 3,65 m. Orijentacija: sjever — jug. Riječ je o djetetu položenom na leđa, ali sa zgrčenim i pridignutim nogama, kao da je prvobitno bilo pokopano u čučnju ili polusjedećem stavu. Skeletu nedostaje polovica karlice, jer je na tom mjestu probijena mlađa, kostolačka jama (jama 62) koja je djelomično presjekla grob. Oko skeleta nađeno je nešto ulomaka keramike badenske kulture, ali uz samog pokojnika nije bilo grobnih priloga.

*litka?*



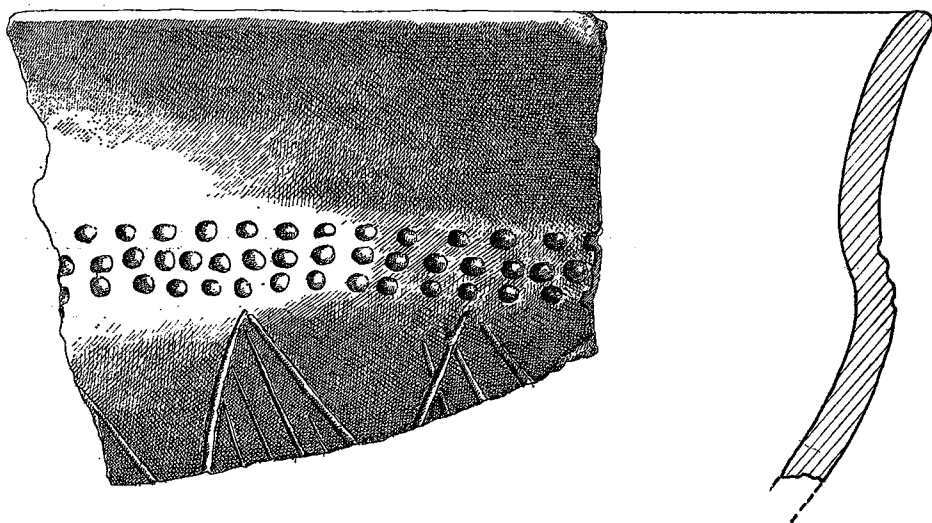
Sl. 2 — Grob 5 — Grave 5

Skeletno pokapanje uobičajeni je ritus u sklopu badenske kulture, mada ona u panonsko-podunavskom prostoru inaugurira i paljevinsko pokapanje kao bitnu novost.<sup>8</sup> To osobito dolazi do izražaja u pretklasičnoj fazi u okviru koje su poznate čitave paljevinske nekropole, npr. Fonyód i Pilismarót.<sup>9</sup> U ostalim fazama razvoja preteže skeletno pokapanje, uz pojedinačnu pojavu paljevinskih grobova. Grobovi 3 i 5 s Vučedola neobični su međutim s obzirom na položaj pokopanih osoba. Badenska kultura prvenstveno primjenjuje tradicionalni neolitički način pokapanja: na boku u zgrčenom položaju. Taj zgrčeni stav može biti vrlo izrazit, s koljenima tako povijenim da dodiruju grudi ili bradu, ali i tek blago naznačen, s lagano savijenim koljenima. Strogo određena diferencijacija položaja na lijevom ili desnom boku s obzirom na spol nije prisutna kao u nekim ranijim eneolitičkim kulturama.<sup>10</sup> Ipak postoji nekoliko izuzetaka. Jedan od njih je ženski grob 56 iz nekropole Alsónémedi gdje pokojnica leži na leđima, ali lagano zgrčenih i pridignutih nogu, dakle identično položaju djeteta iz spomenutog groba 5.<sup>11</sup> Još su dva skeleta iz nekropole Alsónémedi (grob 3B i 56A) bila ispružena na leđima s lagano pridignutim i zgrčenim nogama.<sup>12</sup> Iz velike nekropole Budakalász također poznajemo jedan slučaj pokapanja na leđima u ispruženom stavu, ali je antropološka analiza pokazala da se dotična osoba rasno razlikuje od ostalih, pa joj se pretpostavlja i drugačija etnička pripadnost.<sup>13</sup> Tim iznimnim slučajevima pokapanja na leđima treba pribrojati i grob 2 iz nekropole Palotaboszk.<sup>14</sup>

Na području Jugoslavije raspolažemo danas s nekoliko pojedinačnih ili višestrukih grobova badenske kulture, no svi su u sklopu naselja. Izdvojenih nekropola nema. Najveći je broj grobova otkriven u Bogojevu — četiri skeletna ukopa u tradicionalnom stavu na boku te jedan dvojni grob. U potonjem je jedan skelet također zgrčenac na boku, dok drugi leži na leđima s pridignutim nogama.<sup>15</sup>

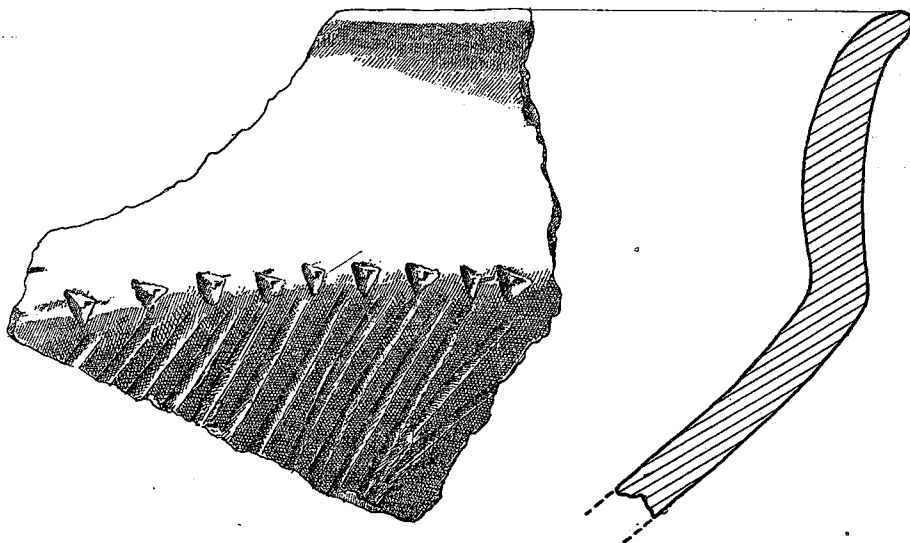
Po svemu sudeći položaj djeteta u grobu 5 nije standardna pojava u badenskoj kulturi, ali se tu i tamo primjenjuje. Međutim, položaj skeleta u grobu 3 sasvim je izuzetan. Isto je tako neuobičajeno posipavanje pokojnika drobljenim kućnim lijepom, što nedvojbeno asocira na običaj posipavanja pokojnika okerom. Dakle, oba badenska groba s Vučedola ne pripadaju kategoriji standardnih ukopa. Dva obilježja — položaj skeleta na leđima s podignutim zgrčenim nogama i posipavanje okerom — nemaju uzora ni u ostalim starijim ili istovremenim eneolitičkim kulturama panonsko-podunavskog prostora, ni u prethodnoj kasnoneolitičkoj tradiciji. Takvi se elementi pogrebnog ritusa u vrijeme eneolitika susreću kod stepskih kultura, prije svega u okvirima tzv. kulture grobova u jami.<sup>16</sup> Osnovno obilježje predstavljaju skeletni ukopi u jami, prekriveni tumulom. Skelet je u većini slučajeva položen na leđa, s uzdignutim zgrčenim nogama, a redovita je pojava i posipavanje okerom ili premazivanje crvenom bojom. Obično su prisutne i različite drvene konstrukcije u obliku jednostavnog sanduka, kola ili kolibe.<sup>17</sup>

Na prisutnost elemenata stepskih kultura u badenskoj i vučedolskoj kulturi ukazivao je već početkom 60-ih godina M. Garašanin.<sup>18</sup> Pri tome su mu kao osnova poslužili badenski i vučedolski grobovi s vučedolskog Gradca. Jedan od pokazatelja stepskih obilježja jest po Garašaninu pojava višestrukih ukopa — primjer tzv. »dječje grobnice« (Schmidt, grob 7—11) ili dvostruki ženski grob u antipodnom odnosu (Schmidt, grob 1—2).<sup>19</sup> Drugo bi obilježje predstavljao sam oblik groba, odnosno jame u koju su pokojnici ukopani. Jame L-oblika, sa stepenastim pristupnim dijelovima, povezuje Garašanin s kulturom katakombnih grobova.<sup>20</sup> Teza o stepskim elementima u badenskoj kulturi dobiva danas potvrdu i u najnovijim grobovima s Vučedola, ali s nešto drugačijim obilježjima. Usporedimo li naime te grobove s grobovima stepske kulture grobova u jami (tzv. Jamnaja kultura), odmah je jasno da u našem slučaju nisu zastupljeni svi karakteristični elementi jednog stepskog ukopa. Grobovi nisu pod tumulima nego u običnim otpadnim jamama. Nema ni trago-



Sl. 3.

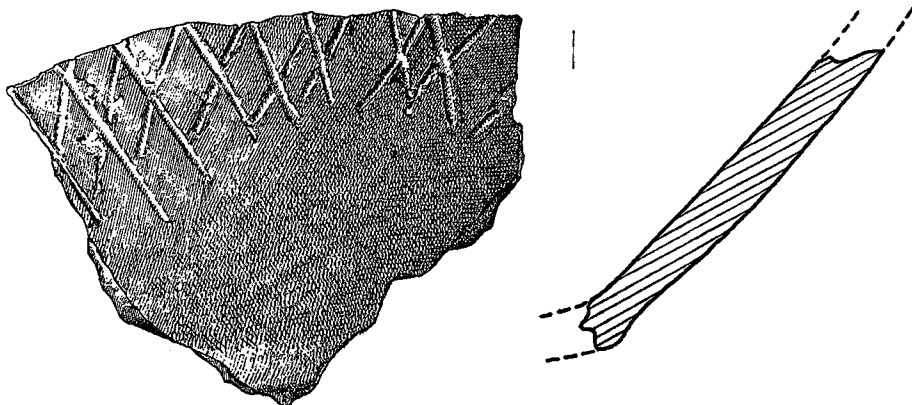
va bilo kakvoj drvenoj konstrukciji. Međutim, položaj dječjeg skeleta, a osobito posipavanje pokojnika drobljenim kućnim lijepom crvene boje zasigurno su odraz stepskih ritualnih obilježja. Na taj način izdrobljen kućni lijep može



Sl. 4.

predstavljati adekvatnu zamjenu za crveni oker, pri čemu se osnovni smisao rituala bitno ne mijenja. Crvena boja kao simbol života prisutna je u oba slučaja. Istina, sam položaj skeleta na prsima teško će naći paralele i kod stepskih naroda. Stoga je vjerojatnija pretpostavka da na Vučedolu nisu u pitanju doista i etnički pripadnici stepskih naroda nego samo prenošenje nekih običaja iz jedne u drugu kulturnu sredinu. Točniji odgovor na to pitanje dat će nesumnjivo detaljna antropološka analiza. Zasad moramo konstatirati da svi ostali elementi ukazuju na badensku kulturu. Tu prije svega ističemo sloj keramičkih ulomaka koji prekriva grob 3. Pored veće količine standardne i teško opredjelive grube keramike našlo se i nekoliko vrlo tipičnih ulomaka koji omogućavaju precizniju periodizaciju unutar badenske kulture. Vrčić s visokom ručkom sploštenog trbuha, ukrašenog kanelurama, jedan je od vodećih i najupečatljivijih oblika ranoklasične badenske kulture, odnosno B1 i B2 stupnja. Ulomak zdjele zaobljenog trbuha, s jasno odvojenim i blago izvijenim vratom (sl. 3), profilacijom podsjeća već na oblike tipičnih kostolačkih zdjela, no ukras je izrazito badenski — kombinacija urezanih iscrtanih trokuta i iznad njih s tri niza kružnih uboda. I preostalih nekoliko ulomaka zdjela ukrašeno je kombiniranjem urezanih i ubadanih motiva (sl. 4, 5, 6). Osim spomenute zdjele kostolačke profilacije nadjen je i jedan pravi ulomak kostolačke keramike ukrašen žigosanjem (sl. 6/1). Upravo takva prisutnost kostolačkih elemenata ukršta ove nalaze u B2 stupanj ranoklasične badenske kulture.<sup>21</sup> To bi ujedno bio i terminus post quem non za grob 3. Karakter grobnih priloga — bakreni

bodež i kremenit nož (sl. 1/1,2) — sugeriraju pretpostavku da je u pitanju muški grob. Cijepana kamena industrija badenske kulture ne pokazuje nikakvih specifičnih oblika, a ni posebno visok stupanj razvoja. Uglavnom se javljaju jednostavna kremenita sječiva ili nožići. Dolaze u stambenim horizontima, ali i kao grobni prilozi u muškim grobovima. Na vučedolskom Gradcu nekoliko sličnih kremenitih noževa, istih dimenzija (7 cm), nađeno je u jamama podrumi-  
ma.<sup>22</sup>



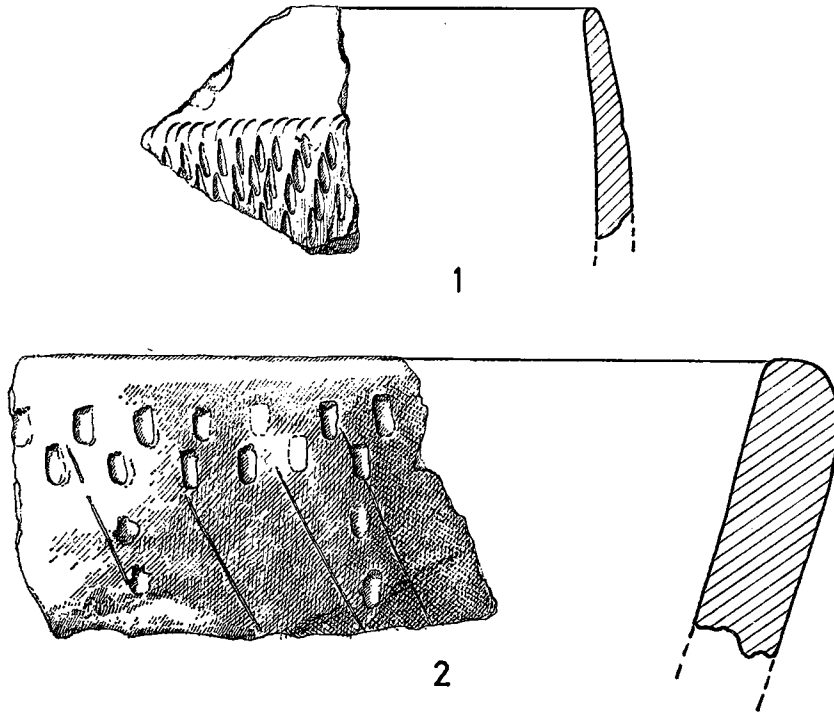
Sl. 5.

Posebno je značajna pojava jednog bakrenog predmeta u grobu 3, a to je malen bodež — lamela. Naime, badenska je kultura općenito vrlo siromašna metalnim predmetima. Uglavnom su zastupljeni oni najjednostavnijih oblika i izrade: različita šila i igle, ravne ili lepezaste plosnate sjekire. U takvu kategoriju spada i vučedolski bodež, vrlo simplificiranog, izduljeno trokutastog oblika. Rubovi su mu prilično oštećeni, a spektralna analiza pokazala je ovaj sastav:

CU — 94.0123% ZN — .4768% As — 5.4961% Sn — .0147%

Zbog slabo razvijene metalurške djelatnosti bakreni su predmeti rijedak grobni prilog kod pripadnika badenske populacije. Iz naše zemlje poznata je jedna bakrena sjekira lepezastog tipa iz skeletnog groba u Dobanovcima.<sup>23</sup> Najljepši i svakako sasvim izuzetan bakreni predmet pronađen u jednom badenskom grobu jest bakreni dijamant iz Vörsa.<sup>24</sup> Očito su se bakreni predmeti kao osobito dragocjeni i vrijedni prilagali u grobove bogatijih i viđenijih





Sl. 6.

pripadnika roda ili plemena. Raslojavanje društva uvelike je uzelo maha u badenskoj kulturi, a posebno se očituje upravo u pogrebnom ritusu. Polaganje skupocjenijih priloga, ritualni ukopi s govečetom (poput groba iz Bogojeva<sup>25</sup>), pa sigurno i primjena novih, odnosno stranih običaja (tu treba uključiti pojavu paljevinskog ukopa u tumulu, poput onog iz Arađanske humke u Mokrinu<sup>26</sup>) imaju funkciju da pokojnika izdvoje iz standardne mase populacije i u smrti mu osiguraju isti status kao u životu. Na takav bismo način mogli interpretirati i grob 3 iz Vučedola. Mada je pokojnik pokopan na dno obične otpadne jame, prilaganje bakrenog bodeža i posipavanje groba kućnim lijepom izdiže ga iz svakodnevnog prosjeka. I bez obzira na to kakvo nam rješenje pruži antropološka analiza u smislu rasne pripadnosti pokojnika, ostaje činjenica da u sklopu badenske kulture sve češće raspoložemo određenim elementima stepskog podrijetla. Oni su najvjerojatnije rezultat pomicanja i prodora nosilaca kulture grobova u jami, a najranije se javljaju u vrijeme kulture Bodrogkeresztúr.<sup>27</sup> Dakako samo u obliku pojedinačnih kulturnih utjecaja, ali ne i

etničke prisutnosti. Neki mađarski arheolozi smatraju da je do prave penetracije nosilaca kulture Jamnaja došlo upravo u vrijeme cvata badenske kulture, odnosno da su oni prouzročili njezin završetak u Mađarskoj.<sup>28</sup> Međutim, arheološku potvrdu za stvarnu etničku prisutnost tih stepskih naroda zasada imamo samo u istočnom Potisju u Mađarskoj i u našem dijelu Banata.<sup>29</sup> Sve ostale pojave moramo tumačiti samo kao kulturne utjecaje, pa tako i spominjane elemente u badenskim grobovima s Vučedola. Značajno je da nam oni ujedno govore o prisutnosti tih utjecaja već u ranoklasičnoj fazi. Veze s katakombnom kulturom u okvirima badenske kulture treba međutim isključiti ponajprije iz kronoloških razloga.<sup>30</sup> Do prodora nosilaca te kulture u panonsko-podunavsko područje dolazi tek u završnim razdobljima enolitika i ona ima stanovitu ulogu pri formiranju ranih brončanodobnih kultura.

BILJEŠKE — Notes

1. U sustavnim istraživanjima Vučedola surađuju Arheološki zavod Filozofskog fakulteta u Zagrebu i Gradski muzej iz Vukovara, a financira ih privreda grada Vukovara. Radovi se planiraju u kontinuitetu do 1990. godine. — The systematic excavations of Vučedol are being carried out by the Archaeological Department of the Philosophy Faculty in Zagreb and the City Museum of Vukovar. It is financed by industry and other firms of the city of Vukovar. The investigations are to continue to 1990.
2. R. R. Schmidt, *Die Burg Vučedol*, Zagreb 1945, Textbild 1.
3. R. R. Schmidt, o. c., 4.
4. R. R. Schmidt, o. c., 6.
5. U periodizaciji badenske kulture držala sam se sheme S. Dimitrijevića razložene u djelu *Praistorija jugoslavenskih zemalja III — Eneolit*, Sarajevo 1979, 183—234 — For the internal chronological stratigraphy of the Baden culture, I have followed the scheme of S. Dimitrijević published in *«Praistorija jugoslavenskih zemalja III — Eneolit*, Sarajevo 1979, 183—234.
6. Čitav istraživani prostor podijeljen je na kvadratnu mrežu čiji su kvadrati dimenzija 2x2 m. — The entire excavated area was divided into a quadrant system on which each quadrant measured 2x2 m.
7. Dubina grobova određena je prema O točki čija je kota 110,54 m nadmorske visine. — The grave depths were measured in reference to the absolute datum established at 110,54 m ASL.
8. J. Banner, *Die Peceler Kultur*, Budapest 1956, 184—210; S. Dimitrijević, *Praistorija jugoslavenskih zemalja III — Eneolit*, Sarajevo 1979, 201—205.
9. J. Banner, o. c., 28—30, 39.
10. I. Bognar-Kurtzian, *The Early Copper Age Tiszapolgár Culture in the Carpathian Basin*, Budapest 1972, 153.  
P. Patay, *Probleme der Beziehungen der Bodrogkeresztúrer und der Badener Kultur*, Symposium über die Entstehung und Chronologie der Badener Kultur, Bratislava 1973, 361.
11. J. Banner, o. c., 189.
12. *Ibidem*.
13. *Ibidem*.
14. *Ibidem*.
15. J. Banner, o. c., 9—10.
16. M. Gimbutas, *Notes on the Chronology and Expansion of the Pit-grave Culture, L'Europe à la fin de l'âge de la pierre*, Prague 1959 (1961), *passim*.  
I. Ecsedy, *The People of the Pit-Grave Kurgans in Eastern Hungary*, Budapest 1979, *passim*.  
B. Jovanović, *Praistorija jugoslavenskih zemalja III — Eneolit*, Sarajevo 1979, 397—146.
17. I. Ecsedy, o. c., 36—39.
18. M. Garašanin, *Pontski i stepski utjecaji u Donjem Podunavlju i na Balkanu na prelazu iz neolitskog u metalno doba*, *Glasnik Zemaljskog muzeja u Sarajevu* n. s. XV—XVI, Sarajevo 1961, 16—17.
19. M. Garašanin, *Die Bestattungen des Vučedoler «Burghügels»*, *Archaeologia Iugoslavica* VIII, Beograd 1967, 27 ff
20. M. Garašanin, o. c., 31.
21. S. Dimitrijević, o. c., 212—215.

22. R. R. Schmidt, o. c., T. 27/11—15.
23. N. Tasić, Praistoriško naselje kod Dobanovaca (prilog poznavanju badenske grupe u Vojvodini) *Starinar* n. s. IX—X, Beograd 1958/59, 227—241.
24. J. Banner, o. c., T. LXXXVII/1, 2, 4, 8.
25. Vidi bilješku 15 — See note 15.
26. S. Dimitrijević, o. c., 204.
27. I. Ecsedy, o. c.
28. I. Bóna, Geschichte der frühen und mittleren Bronzezeit in Ungarn und im mittleren Donaauraum, *Annal. Univ. Budapest* 3, Budapest 1961, 10.  
N. Kalicz, Die Frühbronzezeit in Nordost-Ungarn, *Arch. Hung.* 45, Budapest 1968, 15—16.  
Gy. Gazdapusztai, Zur Fragen der Verbreitung der sogenannten »Ockergräberkultur« in Ungarn, *A Móra Ferenc Múzeum Evkönyve* 1963—65, Szeged 1965.
29. I. Ecsedy, o. c., 14—34.
30. B. Jovanović, o. c., 410—411.

## TWO NEW GRAVES OF THE BADEN CULTURE FROM VUČEDOL

In the autumn of 1984, systematic excavations of the site of Vučedol began. It is one of the most important prehistoric localities in Croatia.<sup>1</sup> In fact, it is a multi-site archaeological complex composed of four sites noted in the literature as Gradac (fort), Vinograd Streim (Streim's vineyard), Kukuruzište Streim (Streim's cornfield), and Vinograd Karasović (Karasović's vineyard).<sup>2</sup> Gradac, the smallest, dominates the locality, having been built on the elevated bank of the Danube. The German archaeologist R. R. Schmidt investigated it in 1938, and characterized it as some type of acropolis, while he interpreted the two lower but more extensive plateaus (the cornfield and vineyard of Streim) as the site of the related settlement.<sup>3</sup>

The most recent archaeological investigations began on the expanse of the largest plateau (called Streim's vineyard), the only one which does not abut on the Danube, and which had never been excavated. In the first campaign the excavation of a small section of the northern extremity of the settlement was undertaken with the intention of discovering traces of any defensive structure. However, it became apparent that this part of the site had mainly served for the disposal of soot, ashes and various debris from the central part of the settlement. The excavated area of 60 x 12 meters was densely filled with pits, which were either for storage or refuse. They had cut through and destroyed the smaller section of living structures which had existed in this border area of the settlement.

In the course of the excavations, some finds of Starčevo pottery were collected from various layers or levellings. The entire area had apparently been levelled in the prehistoric period, and recent trenches had cut into its western part. Thus it is tempting to conclude that this area was not utilized in the most ancient period, but rather that somewhere in the central part of the entire plateau there existed a Starčevo settlement. According to the established stratigraphic evidence, the mentioned peripheral area existed only in the eneolithic period. The lowest stratum is of the Baden Culture, then follow a mixed Baden-Kostolac layer, a pure Kostolac stratum, and finally a level of Vučedol Culture material. Several pits had also been dug in the late Bronze Age. The stratigraphy of the eneolithic cultures therefore agrees with that of the neighboring Gradac site.<sup>4</sup>

In the investigated section of the Streim vineyard, the Baden stratum was the most extensive with an average depth of 0,60 m, while the layer of Vučedol material (most recent) had been largely damaged or destroyed by many years of the deep digging required for viticulture. Three settlement sub-strata may be discerned within the Baden level. The oldest contained two subterranean structures and pottery deriving from the pre-classical phase of the Baden Culture.<sup>5</sup> A pure horizon of the early classical phase follows with several fragmentary and very damaged house floors, as well as several hearths. The most recent sub-stratum is characterized by the appearance of pottery of the Kostolac cultural complex in association with that of the early classic Baden culture.

As was already noted, very few of the above-ground objects were preserved, while most of the excavated area was filled with pits. Of the total of 70 discovered and completely excavated pits, 32 were from the Baden culture. In 4 of them, Kostolac material was found along with Baden material.

The Baden pits exhibit more or less symmetrical circular or oval shapes and their walls are entirely perpendicular, meaning that there is no meaningful wide-

ning near the base. On the basis of their contents (a profusion of soot, pottery fragments, animal bones, and shells), the majority can be classified as waste pits. However, two pits are of particular importance, as they were used for burials. The Baden burials are noted as graves 3 and 5, for two Vučedol graves and one Kostolac grave were also discovered.

### Description of graves

#### Grave 3 (Figure 1)

This is an inhumation grave positioned at the base of the pit excavated in quadrants 112 and 113.<sup>6</sup> Depth of grave: 271 cm.<sup>7</sup> Orientation: east-west.

The interred was an adult lying on its chest with extended legs and hands crossed below the breast. One foot had been cut off and the other had been shifted to the side. Two proper grave goods had been placed by the pelvis of the skeleton: a copper dagger (length: 5.5 cm) and a flint knife, slightly curved at the base (length: 7 cm). The entire grave was buried beneath a layer of pulverized red coloured house daub. In the level above this many fragments of pottery were found with characteristics of the early classic phase of the Baden culture, as well as one small fragment of the stamped pottery of the Kostolac culture.

#### Grave 5 (Figure 2)

Another inhumation grave positioned at the bottom of a pit dug into sterile ground in quadrants 124—125. Depth of grave: 365 cm. Orientation: north-south.

This is a child burial, with the interred placed on its back but with contracted and raised legs, as if it had originally been buried in a crouching or half-sitting position. Half of the pelvis is missing because a later Kostolac pit (no. 62) intruded on the area and partially cut through the grave. In the area around the skeleton some fragments of Baden pottery were found, but there were no grave goods.

Inhumation is the usual ritual in the complex of the Baden culture, although this cultural group introduced cremation burial into the pannonian-danubian region as a fundamental innovation.<sup>8</sup> The practice is manifested particularly in the pre-classical phase from which period entire cremation cemeteries are known, such as Fonyód and Pilismarót.<sup>9</sup> In the remaining phases of development, skeleton burials predominate with isolated examples of cremation graves. However, in the case of graves 3 and 5 from Vučedol, positions of the skeletons are unusual. The Baden culture before all employed the traditional neolithic manner of burial, meaning on the side in a contracted position. The contracted posture may be very marked, with the knees so bent that they touch the chest or jaw, or only mildly so, with lightly bent legs. The strictly ordered differentiation in position on the basis of sex (on the left or right side) is not present as in some earlier eneolithic cultures.<sup>10</sup> Still there are some exceptions. One of these is the female grave (no. 56) from the cemetery of Alsónémedi where the skeleton lies on her back but with slightly contracted and raised legs — i.e. the identical position of the child in our grave 5.<sup>11</sup> Two further inhumations from the Alsónémedi cemetery (graves 3B and 56A) had been placed on their backs with slightly raised and contracted legs.<sup>12</sup> One more example of a burial on the back in an extended posture comes from the large cemetery of Budakalász, but anthropological analyses indicated that the person in question differed racially from the rest, hence it was considered that the interred belonged to a different ethnic group.<sup>13</sup> Grave 2 from the Palotaboszk cemetery should also be added to these exceptional cases of burials positioned on the back.<sup>14</sup>

In the territory of Yugoslavia several individual or group graves of the Baden culture are now known, but they have all been found in the context of settlements. There appear to be no separate cemeteries. The largest number of graves were discovered at Bogojevo: 4 skeletons buried in the traditional contracted position on the side, and one double grave. In the latter, one skeleton was also lying on the side in a contracted position, while the other lay on its back with raised legs.<sup>15</sup>

According to the above, the position of the child in grave 5 is not a standard phenomenon in the Baden culture, but it does occasionally occur. However, the position of the skeleton in grave 3 is completely exceptional. It is also just as exceptional to cover the body with crushed daub, which is undoubtedly associated with the practice of scattering ochre on a body. Thus neither Baden grave from Vučedol can be categorized as a standard burial. Neither characteristic — the position of the skeleton on the back with raised and contracted legs nor sprinkling ochre — has a model either in the other older or contemporary eneolithic cultural groups of the pannonian-danubian region or in the preceding late neolithic tradition. Such elements of burial ritual in the eneolithic period are encountered in the steppe cultures, and mainly in the complex of the so-called Pit-grave Culture.<sup>16</sup> The fundamental trait is inhumation in a pit covered by a tumulus. In the majority of cases, the skeleton is found to have been placed on its back with raised and contracted legs, and the practice of scattering ochre or smearing red paint on the body is customary. Usually there are various wooden constructions, whether they are a simple coffin, a cart or a hut.<sup>17</sup>

In the 1960's, M. Garašanin pointed out the presence of elements of the steppe cultures in the Baden and Vučedol cultural groups.<sup>18</sup> The Baden and Vučedol period graves from the site of Gradac at Vučedol served as the basis for his hypothesis. One of the indicators of steppe features for Garašanin was the appearance of multiple burials — for example, the so-called »child graveyard« (Schmidt: graves 7—11) or the double female head-to-foot burial (Schmidt: grave 1—2).<sup>19</sup> Other characteristics would be represented by the shape of the grave itself, or rather the pit in which a body was buried. Garašanin relates L-shaped pits with a stair-like entrance to the Catacomb Grave culture.<sup>20</sup> The theory of the presence of steppe elements in the Baden culture has been confirmed by the latest graves from Vučedol, but in somewhat different form. Namely, when comparing these graves to the graves of the steppe culture with burial in pits (the so-called Jamnaja — Pit — grave Culture), it is immediately apparent that in his case not all characteristic elements of a steppe burial are represented. The graves are not under barrows, but rather in everyday waste pits. There is no trace of any sort of wooden construction. However, the position of the child skeleton, and particularly the sprinkling of crushed red house daub on the skeleton, are assuredly reflexions of steppe ritual traits. Crushed daub may be considered an adequate exchange for red ochre, since the basic meaning of the ritual has not essentially changed. The red colour symbolizing life is present in both cases.

Actually, it is difficult to find parallels among the steppe peoples to the position of the skeleton on its chest. Therefore, the hypothesis that there were not actual ethnic members of a steppe cultural group at Vučedol, but rather only a transmission of certain practices from one cultural milieu to the other, is most believable. An exact ruling in this matter will undoubtedly be given by detailed anthropological analyses. For the present, it must be stated that all remaining elements indicate only Baden cultural presence. The layer of pottery fragments covering grave 3 should be emphasized before all in this aspect. In addition to a

large amount of standard and hard to classify crude pottery, there were also some very diagnostic fragments which make possible a more precise internal chronological stratigraphy of the Baden culture. A small jug with a high ribbon handle, flat sides and channel decoration is one of the leading and most characteristic types of early classic Baden culture (in other words, the B<sub>1</sub> and B<sub>2</sub> sub-phases). A fragment of a bowl with a rounded body and clearly separated gently twisted rim (Fig. 3) has a profile which is reminiscent of the shape of typical Kostolac bowls, yet the decoration is unmistakably Baden — a combination of incised hatched triangles and above them three rows of circular stamps. The remaining fragments of the bowl are decorated with a combination of incised and stamped motifs (Fig. 2, 5, 6). Apart from the above mentioned find with a Kostolac profile, one fragment of actual Kostolac pottery decorated with a stamp motif was found. (Fig. 6/1) This presence of Kostolac elements places these finds in the B<sub>2</sub> sub-phase of the early classic Baden culture.<sup>21</sup> That would also be the *terminus post quem* for grave 3. The character of the grave goods — copper dagger and flint knife — suggest that it was a male grave. The worked flint industry of the Baden culture shows no specific form nor an especially high degree of development. Simple flint choppers or knives are the main finds. They are present in settlement levels, but also as grave goods in male burials. At Gradac (Vučedol), several similar flint knives of the same dimensions (ca. 7 cm length) were found in pit-cellar.<sup>22</sup>

The appearance of a copper object in grave 3 (a small dagger) is of particular importance. Metal objects are generally very scarce at sites of the Baden culture. Usually only the simplest workmanship and shapes are represented: various awls and needles, straight or fan-shaped flat axes. This category includes the Vučedol dagger which is very simplified, with an extended triangular shape. The edges were fairly damaged. Spectral analysis showed the following composition: Cu — 94.0123% Zn — 4.768% As — 5.4961% Sn — .0147%

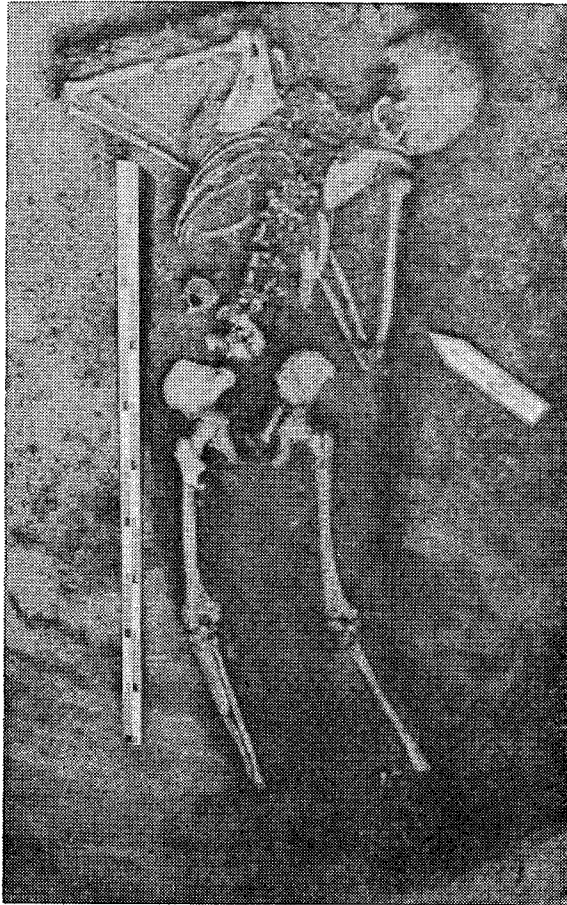
Due to the poorly developed metallurgical technologies, copper objects are rare grave goods for members of the Baden population. In Yugoslavia only one fan-shaped copper axe is known from a skeleton burial at Dobanovci.<sup>23</sup> The most attractive and certainly completely exceptional copper object ever found in a Baden grave is the copper diadem from Vörs.<sup>24</sup> Evidently copper objects, as particularly precious and valuable, were added to the graves of the richer and more influential members of a clan or tribe. Social stratification greatly increased in the Baden culture, and is particularly manifested in the burial ritual. The deposition of valuable items, ritual burial with a cow (as in the grave from Bogojevo<sup>25</sup>), and certainly the acceptance of new, or rather, foreign practices (here should be included the appearance of cremation burial in a tumulus, such as that of Aradjanska humka in Mokrin<sup>26</sup>), have the function of distinguishing the interred from the standard mass of the population and also insure the buried the same status in death as in life. Grave 3 from Vučedol could be interpreted in this manner. Although the deceased was buried at the bottom of an everyday waste pit, the deposition of a copper dagger and sprinkling the grave with daub elevate him from average status. Regardless of what type of solution is offered by anthropological analysis in terms of the racial group of the buried man, the fact remains that in the complex of the Baden culture definite elements of a steppe origin are more and more frequent. They most likely result from the movement and penetration of bearers of the Pit-grave culture. These elements first appear in the period of the Bodrogkeresztur culture, but again only in the form of individual cultural influences, and not ethnic presence.<sup>27</sup> Some Hungarian archaeologists consider that an actual penetration by



the bearers of the Jamnaja (Pit-grave) culture occurred exactly in the period of the florescence of the Baden culture, or rather, that the penetration caused the end of the Baden complex in Hungary.<sup>28</sup> However, to date we have archaeological proof for an actual ethnic presence of these steppe peoples only in the Tisza valley in Hungary and in a part of the Banat in Yugoslavia.<sup>29</sup> All other manifestations can be explained only as the result of cultural influences, and this is the case for the above mentioned elements in the Baden graves at Vučedol. It is significant that these elements simultaneously point to the presence of those influences even in the early classical phase. However, a connection with the Catacomb culture in the framework of the Baden culture must be excluded first of all for chronological reasons.<sup>30</sup> The penetration of the Catacomb culture bearers into the pannonian-danubian region took place only in the final period of the eneolithic, and that culture has a particular role in the formation of the early bronze age cultures.

Translated by Barbara Smith

T. 1



*Grob 3*

T. 2



*Grob 5*