

**Brunislav Marijanović: Tumuli iz Krneze i Podvršja kod Zadra, Sveučilište u Zadru, Odjel za arheologiju, Zadar, 2012, 184 str., ilustr. u bojama; 30 cm**

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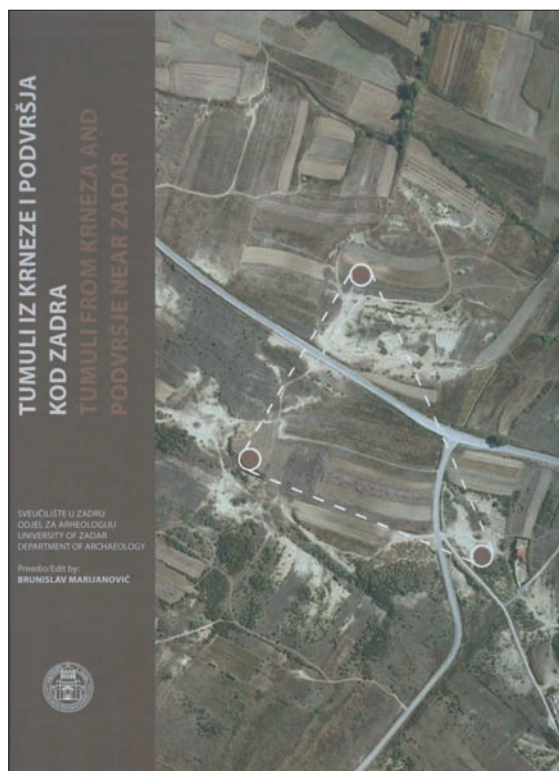
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## Brunislav Marijanović: Tumuli iz Krneze i Podvršja kod Zadra,

Sveučilište u Zadru, Odjel za arheologiju, Zadar, 2012, 184 str. : ilustr. u bojama; 30 cm

## *Brunislav Marijanović: Tumuli from Krneza and Podvršje near Zadar,*

*University in Zadar, Department of Archaeology, Zadar, 2012, 184 pp., colour illustrations; 30 cm*



Pristupajući prikazu monografije prof. dr. sc. Brunislava Marijanovića i suradnika a potaknuti njezinim naslovom *Tumuli iz Krneze i Podvršja kod Zadra* (*Tumuli from Krneza and Podvršje near Zadar*), podsjetili smo se jednog naoko pomalo neobičnog primjera ili točnije rečeno usporedbe. Ta daleka paralela na koju se svjesno osvrćemo u punoj mjeri afirmira vrijednosti štiva koje nam je od autora monografije podareno a koje je utemeljeno na iznimno zanimljivoj građi pribavljenoj uzoritim terenskim i interdisciplinarnim pristupom. Neka nam je dopuštena navedena usporedba.

Kada je bečki prapovjesničar M. Much u donjoaustrijskom Bernhardsthalu (Dolina sv. Bernarda) 1877. godine provodio arheološka istraživanja na trima halštatskodobnim grobnim humcima, naišao je tik ispod površine *tumula* I na šest pokojnika orijentiranih zapad – istok, pokopanih u drvenim lijesovima, a ispod njih u središtu grobnog humka, na oko 2 m dubine, na grobnu komoru od drvenih trupaca (2x2 m, visine 0,5 m) s kosturom nekog odličnika, popraćenog

In readying ourselves for a review of the monograph by Prof. Dr. Brunislav Marijanović et al., and inspired by its title, *Tumuli from Krneza and Podvršje near Zadar*, we were reminded of an ostensibly extraordinary example or, more precisely, analogy. The remote parallel that we consciously evoke fully affirms the values of the text presented to us by the authors of the monograph, founded on an exceptionally interesting material acquired by a model fieldwork and interdisciplinary approach. May we be allowed the mentioned comparison.

Back in 1877 when the Viennese prehistorian M. Much carried out archaeological investigations at three Hallstatt-period grave mounds in Bernhardsthal (St Bernard's Valley) in Lower Austria, right beneath the surface of *tumulus* I he discovered six individuals oriented west–east, buried in wooden coffins. Approximately 2 m below them in the centre of the grave mound he found a burial chamber made of wooden logs (2x2 m, 0.5 m high) with a skeleton of a nobleman, accompanied by early mediaeval goods (a damascened sword, knife, pair of spurs, glass beads – *Augenperlen*, two clay vessels and several metal-bound wooden buckets). This find was scientifically evaluated only as late as 1993 in Volume 77 of the *Archaeologia Austriaca* journal (Szameit 1993: 121–126). The mediaeval anthropological material from tumulus I was re-evaluated on that same occasion (Kirchengast 1993: 127–145). A typological analysis of the archaeological finds dated them from approximately 800 to the second half of the 9<sup>th</sup> century at the latest. It was rightly assumed that this was a double burial of a man (weapons, knife, spurs and part of the vessels) and a woman (beads, part of the vessels) in a burial chamber. The Austrian colleagues interpreted it as the place of burial of a lineage that once lived in the vicinity of the burial mound.

According to the statement of the renowned medievalist Erik Szameit, modern dating methods that would have provided more reliable data were not, or could not be, used at the time of this new publication of the finds from tumulus I in Bernhardsthal. In other words, neither a dendrochronological analysis, nor radiocarbon or radioisotopic dating of the osteo-anthropological assemblage were carried out.

What inspired us to use this comparative example in the assessment of the text of the reviewed monograph? These are certain essential components that link the remote eastern Alpine area (Lower Austria) with our cultural envi-

ranosrednjovjekovnim priložima (damascirani mač, nož, par ostruga, staklene perle – *Augenperlen*, dvije glinene posude i više okovanih drvenih vedrica). Taj je nalaz znanstveno vrednovan tek 1993. godine u 77. broju časopisa *Archaeologia Austriaca* (Szameit 1993: 121–126), a tom je prigodom nanovo obrađena i ranosrednjovjekovna antropološka građa iz tumula I (Kirchengast 1993: 127–145). Arheološki su nalazi tipološkom analizom datirani od oko 800. godine do najkasnije druge polovine 9. stoljeća. Pretpostavljeno je, s pravom, kako je riječ o dvojnog ukopu muškarca (oružje, nož, ostruge i dio posuda) i žene (perle, dio posuda) u grobnoj komori. Prema interpretaciji austrijskih kolega, riječ je o mjestu ukopa nekog roda koji je nekoć živio u blizini grobnog humka.

U doba navedene nove objave nalaza iz tumula I u Bernhardstalu nije, prema izjavi vrsnog medievista Erika Szameita, provedeno ili nije moglo biti provedeno datiranje modernim metodama koje bi nam dale pouzdanije podatke. Nije naime primijenjena dendrokronološka analiza ili radiokarbonsko datiranje te radioizotopsko datiranje osteološkoga antropološkog fundusa.

Što nas je navelo na pomisao da se pri prosudbi rukopisa monografije koju predstavljamo poslužimo upravo navedenim usporednim primjerom? To su neke bitne sastavnice koje povezuju udaljeni istočnoalpski prostor (Donja Austrija) s našim kulturnim podnebljem – točnije, s prostorom dijela istočnojadranskog zaobalja s trima analiziranim grobnim humcima iz okolice Krneze i Podvršja, sjeverno od Nina. Prije svega, u navedenom je austrijskom primjeru riječ o prapovijesnom grobnom humku iz starijega željeznog doba koji je sekundarno u ranom srednjem vijeku (8. – 9. stoljeće) korišten kao mjesto kosturnog pokopavanja nekog roda kojem je ruralno naselje bilo u blizini. Dakle, dokazan je kontinuitet pokopavanja na jednom mjestu koje je umjetno oblikovano u prapovijesti te je potom nakon brojnih stoljeća, svojevrsnog hijatusa, postalo ponovno nezaobilaznim i markantnim mjestom odabranim za naknadno pokopavanje. Potvrđena je *duhovna konstanta mjesta pokopavanja!* Nadalje, dokazano je prilaganje grobnih priloga, tj. nalaza koji uz nalaze antropološkog karaktera ocrtavaju kulturni i etnički profil populacije koja je koristila ranosrednjovjekovno groblje a vlastitu materijalnu kulturu i običaje pohranila, tj. priložila u grobne cjeline ili, točnije, u grobne komore. Treća prepoznatljiva sastavnica jest u metodologiji pristupa obradi pokretnoga grobnog fundusa i njihovom tipološko-kronološkom vrednovanju.

Nakon što smo u uvodnom dijelu pokušali približiti jednu zanimljivu sliku, odnosno svojevrsni scenarij blizak našim primjerima iz monografije, osvrćemo se u nastavku našeg prikaza podrobnije u ocrtavanje i prosudbu uzornog rukopisa.

Monografija *Tumuli iz Krneze i Podvršja kraj Zadra (Tumuli from Krneza and Podvršje near Zadar)* sadržajno je, nakon *Uvoda* (str. 7–14), raščlanjena na osam poglavlja koja *de facto* donose podrobni uvid u arheološka i interdisciplinarna istraživanja koja je autor monografije, prof. dr. sc. Brunislav Marijanović, u okviru nastavnoga terenskoga programa ko-

ronment – more precisely, a part of the eastern Adriatic hinterland with three analysed burial mounds in the surroundings of Krneza and Podvršje, north of Nin. First of all, the mentioned Austrian example focuses on an Early Iron Age burial mound, used in the Early Middle Ages (8<sup>th</sup> – 9<sup>th</sup> century) for a secondary inhumation burial of a lineage inhabiting a nearby rural settlement. Therefore, there is a proven continuity of burial at a place that was artificially formed in prehistory and that, following a hiatus of sorts lasting a number of centuries, resumed the role of an indispensable and distinctive place chosen for subsequent burials. *The spiritual constant of the burial place* has been reaffirmed! Furthermore, there is evidence of grave goods, i.e. finds that, in addition to the finds of anthropological nature, outline the cultural and ethnic profile of the population that used the early mediaeval cemetery and that stored, or deposited, its own material culture and customs in the burial contexts or, more precisely, burial chambers. The third recognizable component consists of the methodological approach to the analysis of the portable burial assemblage and its typochronological evaluation.

After this introductory endeavour to highlight an interesting image, that is, a scenario of sorts close to the examples in the monograph, at this point of our review we turn in more detail to outlining and evaluating this model manuscript.

The monograph *Tumuli from Krneza and Podvršje near Zadar* is divided, in terms of content, following the *Introduction* (pp. 7–14), into eight chapters that *de facto* provide a detailed insight into the archaeological and interdisciplinary investigations organized and carried out by the author of the monograph, Prof. Dr. Brunislav Marijanović, within the curricular fieldwork programme of the *Methodology of Archaeological Investigations* course of the Department of Archaeology of the University in Zadar, at three burial mounds, namely *Jokina glavica*, *Duševića glavica* and *Mata-kova glavica*. These burial mounds lie close to each other in the fertile plain on the southern side of Ljubačka kosa, near two adjacent villages, Krneza and Podvršje. The archaeological investigations of the burial mounds were carried out in 2007 and 2008.

The manuscript has 184 pages in Croatian with a parallel English translation. The bilingual text certainly contributes to its outreach to a much wider circle of readers, which, in addition to the prompt publication of the results and achieved knowledge, is of particularly great value and importance.

*The Introduction* features two geographic maps of Croatia and a part of northern Dalmatia, with marked positions of archaeological sites. The texts in each chapter are enriched with numerous notes and accompanied with illustrations (photographs and drawings), as well as results of radioisotopic analyses. Following the introductory review of the basic indicators about the sites that are the subject of scholarly interest, and a description of the methodological approach, the author provides an image of the spatial relationship of the burial mounds in Krneza, followed by three photographs of the positions of *Jokina glavica*, *Duševića*

legija *Metodologija arheoloških istraživanja* Odjela za arheologiju Sveučilišta u Zadru, organizirao i proveo na trima položajima grobnih humaka, tj. na tumulima *Jokina glavica*, *Duševića glavica* i *Matakova glavica*. Navedeni grobni humci smješteni su na manjoj međusobnoj udaljenosti u plodnom polju s južne strane Ljubačke kose pored dvaju susjednih sela, Krneze i Podvršja. Arheološka istraživanja grobnih humaka provedena su 2007. i 2008. godine.

Rukopis je opsega 184 stranica pisanih na hrvatskom i usporedno engleskom jeziku. Dvojezični tekst doprinosi svakako njegovu približavanju znatno širem krugu čitatelja, što je uz ideju o ažurnom objavljivanju postignuća i pribavljenih spoznaja od posebice velike vrijednosti i važnosti.

Uvod sadrži dva zemljovidna Hrvatske te dijela sjeverne Dalmacije s položajima arheoloških nalazišta. U svakom poglavlju tekstovi su obogaćeni brojnim bilješkama i popraćeni ilustracijama (fotografijama i crtežima) te rezultatima radioizotopskih analiza. Autor nakon uvodnog prikaza temeljnih pokazatelja o nalazištima koja su u središtu znanstvenog zanimanja i opisa metodološkog pristupa, donosi sliku prostornog odnosa grobnih humaka u Krnezi, potom tri fotografije izgleda položaja *Jokina glavica*, *Duševića glavica* i *Matakova glavica* prije ili na početku arheoloških istraživanja, te pet atraktivnih vertikalnih snimaka navedenih grobnih humaka koji prikazuju završno stanje proučavanih objekata (grobne arhitekture) i zatečenog stanja. U tim odličnim terenskim snimkama ogleđa se vrsnoća metodološkog pristupa i postupka tijekom istraživanja grobnih humaka.

U prvom poglavlju monografije (str. 15–102) posvećenom postupku istraživanja grobnog humka *Jokina glavica* kraj Krneze donose se dva kronološki odvojena potpoglavlja u kojima se s motrišta arheologije iznose spoznaje o pokopavanju s pripadajućim nalazima materijalne kulture. Na ta arheološka potpoglavlja nadovezuju se u zasebnim potpoglavljima rezultati antropoloških analiza osteološkog materijala iz prapovijesnih i potom ranosrednjovjekovnih grobova.

Na osnovi grobnog humka *Jokina glavica* otkriven je, prema mišljenju Marijanovića, tipičan primjer skupnog groba s četiri sinkrono provedena pokopa s tipološki ujedinjenim žarama koji odaju skupinu blisko povezanih osoba. Marijanović u svojim promišljanjima ne isključuje ni mogućnost o "... užoj ili daljoj rodbinskoj povezanosti". DNK analiza zbog malog uzorka nije dala rezultate. Tekst prapovijesnog prikaza popraćen je presjekom i tlocrtom grobnog humka te fotografijama totala položaja žara i svakoga pojedinog ukopa, te prikazom konzerviranih žara. U nastavku autor donosi osvrt na tipološke odlike grobnih nalaza iz *Jokine glavice*, tj. žara, igala s lukovičastom i bikoničnom glavom te ih uspoređuje s različitim kulturnim krugovima polja sa žarama. Naslućuje i moguću povezanost i sličnost s udaljenijim nalazima iz sjeverozapadne Hrvatske i istočnoalpskog prostora. Premda je autor posegnuo i za podacima radiokarbonske analize antropoloških ostataka koja iznosi moguću dataciju, nikako im ne robuje, nego razmišlja o početku 9. st. pr. Kr. kao dobu pokopavanja.

U *Jokinoj glavici* registrirani su tijekom dviju arheoloških kampanja 2007. i 2008. godine i sekundarni, tj. ranosredn-

*glavica* and *Matakova glavica* before or at the beginning of archaeological investigations, and five attractive vertical images of these burial mounds, showing the final state of the examined structures (burial architecture) and the encountered situation. These excellent field images reflect the quality of the methodological approach and the procedure during the investigation of the burial mounds.

The first chapter of the monograph (pp. 15–102) is dedicated to the investigation of the *Jokina glavica* mound near Krneza. It consists of two chronologically separate subchapters that present, from an archaeological point of view, the knowledge on the burial rite with associated material finds. These archaeological subchapters are followed by separate subchapters dedicated to the results of anthropological analyses of the osteological assemblages from prehistoric and early mediaeval graves.

In Marijanović's opinion, the *Jokina glavica* tumulus is a typical example of a collective grave with four synchronous burials with typologically uniform urns reflecting a group of closely related individuals. In his considerations, Marijanović does not rule out the possibility of "... a close or distant kinship relationship". Due to the small sample, the DNA analysis failed to achieve any results. The text on the prehistoric finds is accompanied by section and plan drawings of the burial mound and wide shots of the positions of the urns and of each individual burial, as well as images of conserved urns. This is followed by the author's review of the typological features of the burial finds from *Jokina glavica*, i.e. urns, pins with bulb-shaped and biconical heads, which he compares with different circles of the Urnfield culture. He intuits possible connections and similarities with more remote finds from north-western Croatia and the eastern Alpine area. Although the author made use of the results of the radiocarbon analysis of anthropological remains and their suggested dating, he is by no means a slave to them, thinking instead about the beginning of the 9<sup>th</sup> cent. BC as the time of burial.

In two archaeological campaigns in 2007 and 2008 *Jokina glavica* yielded also secondary, i.e. early mediaeval burials, treated in detail by Dr. Karla Gusar. A total of 18 burial contexts were discovered and thoroughly investigated in the uppermost portion of the burial mound. Most graves show traces of stone funerary architecture, but there are also those dug into a simple earthen pit or wooden coffin. Fragments of quernstones were found among the slabs (grave 17), and in grave 8 there was also a dressed stone from the early Christian complex at Podvršje-*Glavčine*. Two strata of early mediaeval graves were found in the burial mound. The upper layer consists of 12 burial contexts with exceptionally modest finds in only two of the burials. The lower stratum consists of four burial contexts that contained finds and goods commonly encountered in the other cemeteries of the so-called early Croatian pagan horizon in Dalmatia. These consist of jewellery, utilitarian objects and especially pottery, which is dated by the author from the second half of the 9<sup>th</sup> century based on analogies from cemeteries in northern Dalmatia. The author then dedicated her attention to the phenomenon of burial of the dead in

jovjekovni ukopi kojima se posebno posvetila dr. sc. Karla Gusar. Sveukupno je u najvišem dijelu grobnog humka otkriveno i detaljno istraženo 18 ukopanih grobnih cjelina. U većini slučajeva grobovi pokazuju tragove kamene grobne arhitekture ali postoje i oni ukopani u običnu zemljanu raku ili u drveni lijes. Među obložnicama naišlo se na ulomke kamenih žrvnjeva (grob 17) te klesanca iz ranokršćanskog kompleksa Površje–*Glavčine* (grob 8). Na grobnom humku pronađena su dva sloja ranosrednjovjekovnih grobova. Gornjem sloju pripada 12 grobnih cjelina s iznimno skromnim nalazima u samo dvama ukopima. Donjem sloju pripadaju četiri grobne cjeline s nalazima i priložima uobičajenim i u drugim grobljima tzv. starohrvatskoga poganskog horizonta na tlu Dalmacije. Riječ je o nalazima nakita, predmetima utilitarne namjene i posebice keramici koju autorica prema analogijama iz grobalja na tlu sjeverne Dalmacije datira od druge polovine 9. stoljeća. Potom se zadržala na fenomenu pojave ukopavanja pokojnika u grobne humke kao specifičnosti koju u većem broju susrećemo na širem području Nina a koju je prepoznao doajen naše arheologije srednjovjekovlja (Belošević 1980).

*Jokina glavica* je, prema mišljenju autorice, bila mjesto posljednjeg počivanja članova manje ranosrednjovjekovne rodovske zajednice koja je naseljavala neposrednu blizinu markantnoga predslavenskog kulturnog mjesta. Autorica potpoglavlja donijela je u monografiji koristan katalog grobova registriranih u grobnom humku te opsežnu relevantnu bibliografiju i ilustrativnu građu. Na str. 113. (T. I.) autorica je dala tloris grobnih humaka s rasporedom grobnih cjelina u kojima su pokojnici orijentirani od zapada prema istoku. Uz situacijski plan humka prikazane su pojedine grobne cjeline i otkriveni pokretni nalazi. Promatrajući opći raspored grobnih cjelina ne možemo se oteti dojmu kako se na *Jokinoj glavici*, po našem uvjerenju, nazire određena pravilnost nalik onoj kod groblja s ukopavanjem pokojnika na redove što je razumljivo u nizinskom prostoru. Takvu pravilnost možemo razabrati u grobljima tzv. poganskog horizonta. S druge pak strane iskustvo humka kraj Nina pokazuje inačicu rasporeda grobova uz obod prapovijesnoga grobnog humka.

Nakon detaljnog prikaza *Jokine glavice* s motrišta arheologa u nastavku se donose dva zanimljiva priloga, tj. potpoglavlja koja su rezultat timskog pristupa antropologoforezičara dostupnom prapovijesnom i ranosrednjovjekovnom osteološkom materijalu. Radna skupina Kliničkog zavoda za patologiju, sudsku medicinu i citologiju KBC-a Split, u sastavu Ivana Anterić, Željana Bašić, Ela Škorić i Šimun Anđelinović, u prilogu *Rezultati antropološke analize osteološkog materijala s tumula Jokina glavica – prapovijesni grobovi* dala je prikaz osteološkog sadržaja svakog od žarnih grobova iz prapovijesnoga horizonta. U tim žarama prepoznate su dvije odrasle jedinke i dvoje djece, određena je životna dob i spol, ali ne i uzrok smrti. Druga skupina znanstvenika antropologa, u sastavu Mario Šlaus, Mario Novak, Željka Bedić i Vlasta Vyroubal, dala je zanimljiv prilog pod naslovom *Antropološka analiza starohrvatskog koštanog uzorka s nalazišta Krneza – Jokina glavica*. Ana-

burial mounds, as a specific feature commonly spread in the wider area of Nin, which was recognized by the *doyen* of our mediaeval archaeology (Belošević 1980).

In the author's opinion, *Jokina glavica* was the last resting place for the members of a minor early mediaeval clan that inhabited the immediate surroundings of this distinctive pre-Slavic cult place. The author of the subchapter contributed to the monograph with a useful catalogue of graves registered in the burial mound, as well as an extensive relevant bibliography and illustrations. On p. 113 (Pl. I) the author provided a plan of the burial mounds with the layout of the burial contexts in which the deceased were oriented from the west to east. Individual burial contexts and portable finds were presented in addition to the situation plan of the mound. Looking at the general layout of burial contexts we cannot escape the impression that *Jokina glavica*, in our opinion, exhibits a certain regularity similar to that found in the case of row cemeteries, which is understandable for a lowland area. Such regularity can be discerned in the case of cemeteries of the so-called pagan horizon. On the other hand, the experience taught by the mound near Nin shows a variant of the layout of graves along the perimeter of a prehistoric burial mound.

The detailed review of *Jokina glavica* from an archaeological point of view is followed by two interesting contributions, i.e. subchapters, which are the result of a team approach by forensic anthropologists to the available prehistoric and early mediaeval osteological material. A working group of the Department of Pathology, Forensic Medicine and Cytology of the Split University Hospital, consisting of Ivana Anterić, Željana Bašić, Ela Škorić and Šimun Anđelinović, presented a review of the osteological assemblage from each of the urn graves from the prehistoric horizon in the paper entitled *The results of the anthropological analysis of the osteological assemblage from the Jokina glavica tumulus – prehistoric graves*. They recognized two adult individuals and two children from these urns, determined their age and sex, but not the cause of death. The other anthropological team, composed of Mario Šlaus, Mario Novak, Željka Bedić and Vlasta Vyroubal, contributed an interesting paper entitled *The anthropological analysis of the early Croatian bone assemblage from the Krneza – Jokina glavica site*. The analysis of the assemblage discovered in 2007 focused on twelve graves, analysed at the Archaeology Division of the Croatian Academy of Sciences and Arts in Zagreb. Based on the thorough evaluation of that relatively small and poorly preserved human bone material they shed light on certain previously unknown aspects of life (diet, sanitary and hygienic conditions etc.) of the early mediaeval community that was buried in the mound. This is certainly only a fragment of a much wider picture of life and health of the early mediaeval population, which is gradually being recognized, among other things, through the research of the so-called flat cemeteries, but also those in burial mounds from remote prehistory.

The next two chapters are dedicated to the second significant position with mound burials at *Duševića glavica* (pp. 103–150) near the Krneza village. This primarily refers

liza fundusa otkrivenog 2007. godine obuhvatila je dvanaest grobova koji su obrađeni u Odsjeku za arheologiju Hrvatske akademije znanosti i umjetnosti u Zagrebu. Na osnovi detaljnog vrednovanja toga relativno malog i loše očuvanoga ljudskog koštanog materijala rasvijetljeni su neki do danas nepoznati aspekti o životu (ishrana, sanitarni i higijenski uvjeti i sl.) ranosrednjovjekovne zajednice koja je obavljala pokopavanje u grobnom humku. To je svakako samo djelić znatno šire slike života i zdravlja ranosrednjovjekovne populacije koja se postupno prepoznaje, pored ostaloga, istraživanjem tzv. ravnih grobalja ali i onih u grobnim humcima iz daleke prapovijesti.

Drugom znakovitom položaju s pokopavanjima u grobnom humku na *Duševića glavici* (str.103–150) nedaleko od sela Krneza posvećena su dva daljnja poglavlja. Riječ je, prije svega, o prilogu arheologa Karle Gusar i Darija Vujevića pod naslovom *Duševića glavica*. U tom grobnom humku ili, bolje rečeno, na njemu, otkrivena su dva prapovijesna i devet grobnih cjelina iz ranoga srednjeg vijeka a preciznijim proučavanjem slojeva mogla se prepoznati njegova kulturna stratigrafija. Tekst o grobnom humku i nalazima grobova iz navedenih razdoblja popraćen je odgovarajućim fotografijama totala i karakterističnih detalja te crtežima grobnih cjelina i pojedinačnim nalazima i priložima, odnosno katalogom grobova i relevantnom literaturom. Jedan je prapovijesni grob s kamenim pločama grobne arhitekture i dvojnim inhumacijskim ukopom radioizotopskom analizom datiran u 17. do 15. st. pr. Kr., dakle u srednje brončano doba. Taj je grob *de facto* kronološki početak kulturne stratigrafije koju potom dopunjuju ranosrednjovjekovne grobne cjeline. On je dakle kao prapovijesno kultno mjesto naknadno, tj. potkraj 7. i tijekom 8. stoljeća, korišten za pokopavanje novopridošloga slavenskog pučanstva – točnije, pripadnika manje rodovske zajednice Slavena/Hrvata. *Duševića glavica* doista je primjer jedinstvenog vrela sjajnih spoznaja o duhovnoj i materijalnoj kulturi u velikom vremenskom rasponu od brončanog doba do našega ranog srednjovjekovlja.

Bitan i vrlo koristan arheološkim podatcima o *Duševića glavici* prinos je skupine antropologa (Ivana Anterić, Željana Bašić, Ela Škorić, Šimun Anđelinović) pod naslovom *Rezultati antropološke analize grobova s tumula Duševića glavice*. Pribavljeni su relevantni podatci o broju kosturnih ukopa (deset odraslih jedinki i jedno dijete), spolu i prosječnoj starosti pokojnika, razini životnog standarda, kvaliteti života i zdravstvenoj skrbi.

U posljednjim poglavljima monografije *Tumuli iz Krneze i Površja kod Zadra* koju je pripremio prof. dr. sc. Brunislav Marijanović, ponovno se kao autori pojavljuju Karla Gusar i Dario Vujević, koji u prilogu naslovljenom *Matakova glavica* (str. 151–178), iznose viđenje i znanstvene spoznaje o jednom od tri grobna humka obuhvaćena sadržajem knjige. Ono što predstavlja posebnu zanimljivost toga humka a ujedno i jedinstven slučaj na širem zadarskom području jest činjenica o postojanju dugotrajnog kontinuiteta ukapanja od prapovijesti, preko kasne antike do u rani srednji vijek. To sigurno nije neka izolirana pojava, pa će buduća istraživanja

to the contribution of the archaeologists Karla Gusar and Dario Vujević, entitled *Duševića glavica*. In this burial mound or, better said, on it, the investigations revealed two prehistoric and nine early mediaeval burial contexts. A careful examination of the strata allowed the identification of its cultural stratification. The text about the burial mound and grave assemblages from these periods is accompanied by corresponding wide shots and characteristic details, as well as by drawings of burial contexts and individual finds and goods, that is, a catalogue of graves and relevant bibliography. One prehistoric grave with stone-slab architecture and a double inhumation burial was radiocarbon-dated to the 17<sup>th</sup> – 15<sup>th</sup> cent. BC, i.e. the Middle Bronze Age. This grave *de facto* marks the chronological beginning of the cultural stratigraphy, which is then supplemented by early mediaeval burial contexts. Therefore, this grave, as a prehistoric cult place, was subsequently, i.e. towards the end of the 7<sup>th</sup> century and during the 8<sup>th</sup> century, used for the burial of the newly arrived Slavic population – more precisely, the members of a small kinship group of Slavs/Croats. *Duševića glavica* is indeed an example of a unique source of excellent knowledge regarding the spiritual and material culture over a long time spanning the Bronze Age and the Croatian Early Middle Ages.

An important and very useful contribution to the archaeological data on *Duševića glavica* was made by a group of anthropologists (Ivana Anterić, Željana Bašić, Ela Škorić, Šimun Anđelinović), entitled *The results of the anthropological analysis of graves from the Duševića glavica tumulus*. The paper provided relevant information on the number of inhumation burials (ten adults and a child), sex and average age of the deceased, level of the standard of living, quality of life and health care.

Karla Gusar and Dario Vujević reappeared as authors in the last chapters of the monograph *Tumuli from Krneza and Podvršje near Zadar*, edited by Prof. Dr. Brunislav Marijanović. In the paper entitled *Matakova glavica* (pp. 151–178) they put forward their views and scholarly achievements regarding one of the three burial mounds that are the subject of the book. A fact that can be considered as an exceptionally interesting particularity of that mound, and at the same time a unique case in the wider area of Zadar, is its long-term continuity of burial from prehistory through Late Antiquity to the Early Middle Ages. This is certainly not an isolated phenomenon, so the future investigations of burial mounds, which are becoming an understandable necessity, will undoubtedly provide an accurate picture of the real situation. Every burial mound is a specific and valuable closed archaeological context that offers a wealth of information. In this respect, *Matakova glavica* provided information about a circular stone grave construction and modest portable finds (abundant dislocated pottery fragments) proving prehistoric burials, probably dating from the Bronze to Iron Ages. After that, during Late Antiquity, burial was practiced at the periphery of the mound, certainly in the 4<sup>th</sup> century AD (commemorative coins of Constantine the Great) and lasting until before the construction of the nearby sacral complex (the end of the 8<sup>th</sup> century) at the position of

grobni humaka, koja se pokazuju shvatljivom potrebom, sigurno pružiti pravu sliku stanja. Svaki je grobni humak svojevrsna dragocjena arheološka zatvorena cjelina koja nam pruža pregršt podataka. U tom smislu *Matakova glavica* podarila nam je podatke o kružnoj kamenoj konstrukciji groba i skromnim pokretnim nalazima (brojni dislocirani ulomci keramike) koji dokazuju prapovijesno pokopavanje, vjerojatno brončanog u rano željezno doba. Potom, tijekom kasne antike obavlja se ukapanje na obodu humka, svakako u 4. stoljeću (komemorativni novac Konstantina Velikog) s trajanjem prije izgradnje nedalekoga sakralnog kompleksa (kraj 5. stoljeća) na položaju *Glavičine* pokraj sela Podvršje. Treći put je grobni humak korišten, kako to pokazuju ritus pokopavanja (vatrište) i otkriveni prilozi (poglavito keramika) u tek pet grobnih cjelina, tijekom tzv. poganskog horizonta hrvatsko-dalmatinske kulture, odnosno u 8. i prvoj polovini 9. stoljeća.

Dopuna arheološkom prikazu pokopavanja u *Matakovo* glavici je prilog *Rezultati antropološke analize osteološkog materijala s tumula Matakova glavica*, koji su načinili suradnici antropolozi, u sastavu Željana Bašić, Ivana Anterić, Ela Škorić i Šimun Anđelinović, u Kliničkom zavodu za patologiju, sudsku medicinu i citologiju Kliničkog bolničkog centra Split. Analiza antropologa obavljena je samo na jednom ušćivanom kosturu iz grobne cjeline 3 iz ranosrednjovjekovnog groblja u kojoj je ukopana žena starosti od 25 do 30 godina. Kod te jedinice analiza je pokazala veliku fizičku aktivnost, oskudicu hrane u djetinjstvu te podložnost bolestima i smrt zbog moguće infekcije.

U *Zaključku* monografije (str. 179–184) Brunislav Marijanović i Karla Gusar dali su sažeti osvrt na bitne spoznaje prikupljene tijekom istraživanja koje su nadmašile sva očekivanja. Premda je svaki od istraživanih grobnih humaka u doslovnom smislu tih riječi zasebna zatvorena cjelina, ipak su u njima uočene bitne sastavnice koje dokazuju kontinuitet ukapanja od prapovijesti, preko kasne antike do ranoga srednjeg vijeka. Ujedno se s pravom postavlja i pitanje položaja aglomeracija koje su u raznim razdobljima koristile grobne humke kao mjesta ukopa pokojnika, jer one u prapovijesti, antici i srednjovjekovlju tvore važan detalj svekolikog krajobraza. Taj krajobraz je u fokusu zanimanja arheologa ali i drugih znanstvenih područja i polja. Groblja su, kao što smo se uvjerali na osnovi monografije, doista zrcalne slike naselja koja su bila u njihovoj blizini.

Knjiga *Tumuli iz Krneze i Podvršja kod Zadra*, djelo prof. dr. sc. Brunislava Marijanovića i njegovih marljivih suradnika, izvorno je i zaokružen opus koji obrađuje fenomen korištenja grobnih humaka tijekom raznih razdoblja prapovijesti, kasne antike i ranoga srednjeg vijeka. U monografiji se na uzorit način predočava jedna nadasve specifična pojava kulturne slojevitosti promatranoga užeg okruženja sela Krneze i Podvršja na primjerima triju grobnih humaka. Pojavom uzastopnog slojevanja grobova iz različitih vremenskih i kulturnih razdoblja dokazuje se prije istaknuta dugotrajnost, tj. jedinstvena pojava *duhovne konstante*.

Skupina grobnih humaka ponuđenom monografijom, jedinstvenom te vrste u nas, omogućuje čitateljstvu uvid u osebusni scenarij koji se na promatranom zaobalju

*Glavičine* near the Podvršje village. The mound was used for the third time, as demonstrated by the burial rite (fireplace) and discovered goods (pottery in particular) from only five burial contexts, during the so-called pagan horizon of the Croatian-Dalmatian culture, that is, in the 8<sup>th</sup> and the first half of the 9<sup>th</sup> century.

The contribution entitled *The results of the anthropological analysis of the osteological assemblage from the Matakova glavica tumulus*, by the collaborative group of anthropologists at the Department of Pathology, Forensic Medicine and Cytology, Split University Hospital, consisting of Željana Bašić, Ivana Anterić, Ela Škorić and Šimun Anđelinović, is a supplement to the archaeological review of the burial in *Matakova glavica*. The anthropological analysis was carried out on only one preserved skeleton from the grave context 3 of the early mediaeval cemetery, containing the burial of a woman aged 25–30. The analysis of that individual revealed that she was very active physically, suffered from deficient diet in childhood, was prone to diseases and died possibly due to an infection.

In the *Conclusion* of the monograph (pps 179–184) Brunislav Marijanović and Karla Gusar offered a summary review of the essential knowledge gained during the research, which surpassed all expectations. Although each of the investigated burial mounds was literally a distinct closed context, they nevertheless exhibited crucial components proving continuity of burial practices from prehistory through Late Antiquity until the Early Middle Ages. At the same time the question is justifiably raised regarding the position of the agglomerations that used, in different periods, the mounds as places to bury the dead, because in prehistory, Antiquity and the Middle Ages alike they formed an important part of the overall landscape. This landscape lies in the focus of the interest of archaeologists, but also of other scientific areas and fields. Cemeteries, as the monograph has convinced us, are truly mirror images of the settlements that lay nearby.

The book *Tumuli from Krneza and Podvršje near Zadar* by Prof. Dr. Brunislav Marijanović and his diligent collaborators, is an original and well-rounded work dealing with the phenomenon of use of burial mounds during different periods of prehistory, Late Antiquity and the Early Middle Ages. The monograph presents in a model way a supremely specific phenomenon of cultural stratification of the observed area—the narrower environment of the Krneza and Podvršje villages—on the example of three burial mounds. The consecutive phenomenon of stratified burials from different chronological and cultural periods proves the previously mentioned longevity, i.e. a phenomenon of unique *spiritual constant*.

By virtue of this monograph, the only one of its kind in Croatia, a group of burial mounds allows the readers to gain insight into an idiosyncratic scenario that was materialized in the observed area of the eastern Adriatic hinterland façade of Croatia in a unique way. This stratification and consecutive use of distinctive prehistoric burial mounds during Late Antiquity and the Early Middle Ages is an exceptionally interesting and intriguing phenomenon. It simply calls the

istočnojadranskog proćelja Hrvatske materijalizirao na jedinstven način. Ta slojevitost i uzastopnost korištenja markantnih prapovijesnih grobnih humaka i tijekom kasne antike te ranoga srednjeg vijeka iznimno je zanimljiva i intrigantna. Jednostavno poziva arheologe da udruženi s predstavnicima drugih znanstvenih područja, polja, grana i ogranaka kroće prema sustavnom i kontinuiranom proučavanju fenomena pokopavanja u grobnim humcima. Ta su istraživanja podjednako važna i poradi mogućnosti naslućivanja i drugih popratnih pojava, poput prepoznavanja socioloških aspekata, rodovskih odnosa, vrednovanja razine materijalne kulture, proučavanja duhovnosti populacija, tj. razlikovanja ritusa pokopavanja, odnosno antropoloških raznolikosti i iskazljivosti suvremenih interdisciplinarnih istraživanja.

Stoga ova monografija nije samo prinos arheologiji, antropologiji i drugim komplementarnim znanstvenim poljima nego proširuje naše poglede prema jednom naslućenom svijetu koji je modernom multidisciplinarnom metodologijom i, što je posebice važno naglasiti, edukacijom mladoga arheološkog i antropološkog naraštaja s Odjela za arheologiju uglednog Sveučilišta u Zadru, izvrsno približen znanstvenoj i stručnoj publici. Odjednom se na tom prebogatim i polikromnom mozaiku dosadašnjih arheoloških znanja, u kojem uvijek nedostaju poneke tesere novih spoznaja, naišlo na doista znakovite ispune praznina u našem i europskom kulturnom naslijeđu. Monografija je iznimno vrijedan i ogledan primjer predstavljanja nekih segmenata hrvatske i europske prapovijesti, kasne antike i ranoga srednjovjekovlja u kontekstu koji granicama uvelike nadilazi okvire dosadašnjega svekolikog poznavanja duhovne konstante na istočnojadranskom zaobalju.

Marijanovićevom je monografijom, ustrojem, sadržajem poglavlja i specijalističkim interdisciplinarnim prinosima skupine njegovih marljivih autora, otpočelo, vrlo uspješno, novo razdoblje modernog pristupa svakom od budućih grobnih humaka, jer nas i iskustvo navedeno u uvodnom primjeru iz Austrije, povezuje sa sveukupnim kulturnim prostorom Europe. Važan čimbenik u istraživanju te arheološke i ine baštine svakako je hrvatska arheologija koju obvezuje i stalna briga o edukaciji mladih naraštaja. Monografija bje-lodani i taj vrlo seriozan rad koji je razvidan u prinosu studenata Odjela za arheologiju Sveučilišta u Zadru pri terenskim istraživanjima.

Duboko smo uvjereni kako je zaslugom prof. dr. sc. Brunislava Marijanovića Sveučilište u Zadru i na ovom primjeru, na iznimno očit način pokazalo razumijevanje opravdanosti ulaganja u mladež, odgajanu i usmjeravanu na doista primjeren način.

Tiskom toga unikatnog štiva koje je ujedno opremljeno zavidnim znanstvenim i ilustrativnim aparatom te usporednim prijevodom sveukupnog teksta na engleski jezik, oblikovana je paradigma budućim monografijama.

Atoru i kolegama suradnicima monografije upućujemo naše iskrene čestitke!

archaeologist to, joined with scholars from other areas, fields, branches and disciplines of science, take steps towards a systematic and continuing study of the phenomenon of burials in mounds. Another equally important facet of this research is the possibility to anticipate also other side phenomena, for instance, the recognition of sociological aspects, kinship relationship, evaluation of the level of the material culture, study of the spirituality of populations, i.e. differences in the burial rites, that is, the anthropological differences, and contribution of contemporary interdisciplinary research.

This monograph, therefore, is not only a contribution to archaeology, anthropology and other complementary fields of science, but it also broadens our views to an intuited world that, by virtue of modern multidisciplinary methodology and, which is particularly important to stress, through the education of a generation of junior archaeologists and anthropologists at the Department of Archaeology of the renowned University in Zadar, has been brought closer to the scholarly and specialist public in an excellent manner. All of a sudden, on this extremely wealthy and polychrome mosaic of the existing archaeological knowledge, which is always lacking a few tiles of new knowledge, the voids in the Croatian and European cultural heritage were filled in a truly significant way. The monograph is an exceptionally valuable and model example of the presentation of certain segments of Croatian and European prehistory, Late Antiquity and Early Middle Ages in a context whose borders considerably surpass the limits of the previous overall knowledge of the spiritual constant in the eastern Adriatic hinterland.

Marijanović's monograph, by virtue of its structure, content of the chapters, and the specialist interdisciplinary contributions of his diligent group of authors, marks the very successful beginning of a new era of modern approach to every future burial mound, because the Austrian experience described in the introduction, too, connects us with the overall cultural area of Europe. Croatian archaeology, one of whose tasks is also a permanent care about the education of junior generations, is certainly an important factor in the research of this archaeological and other heritage. The monograph highlights this very serious work, which comes to the fore in the contributions of the students of the Department of Archaeology of the University in Zadar in fieldwork research.

We are deeply convinced that, thanks to Prof. Dr. Brunislav Marijanović, the University in Zadar has once again demonstrated in a very clear way how well it understands the need for investment in youth, raised and directed in a truly exemplary manner.

The publication of this unique text, at the same time furnished with a prestigious scholarly and illustrative apparatus and parallel translation of the entire text into English, set the paradigm for future monographs.

We sincerely congratulate the author and his collaborators!

Željko Tomičić



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