

Two Graves from Batina: An indication of the economic role and social status of women near the Danube in the Early Iron Age

Grobova iz Batine kot primera ekonomske vloge in družbenega statusa žensk ob Donavi v starejši železni dobi

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Izvleček

Večina ženskih grobov iz starejše železne dobe v srednjem Podonavju – na grobiščih Batina, Dalj, Vukovar, Sotin in Doroslovo v severovzhodnem delu Hrvaške in na severozahodu Srbije – je imela žaro, set keramičnih posod ter kdaj pa kdaj tudi dele noše in nakita, kot so okrasje za lase, obeski in fibule. Prispevek vključuje interdisciplinarne analize, obravnava kronologijo grobov 101 in 105 z grobišča v Batini ter interpretira vlogo žensk v tam živčih skupnostih v starejši železni dobi.

Ključne besede: srednje Podonavje; starejša železna doba; ženski grobovi; pogrebni običaji; fibule; keramika; vijčki

Abstract

The majority of the Early Iron Age cremation graves of women near the Middle Danube in northeast Croatia and northwest Serbia, in the cemeteries of Batina, Dalj, Vukovar, Sotin and Doroslovo, contained an urn, a set of ceramic vessels, and sometimes costume accessories and additional jewellery items, such as hair bands, pendants, or fibulae. The present paper uses interdisciplinary analysis and interpretation to examine the chronology of graves 101 and 105 from the cemetery of Batina and the role of the women in the community that lived on the site in the Early Iron Age.

Keywords: Middle Danube region; Early Iron Age; female graves; mortuary practice; fibulae; pottery; spindle-whorls

The material remains from the Early Iron Age cemeteries and settlements in the Middle Danube River valley reflect the life of the communities near the river (*Fig. 1*). Graves provide the most abundant information. We can associate grave inventories with the remains of buried individuals and treat them as an expression of their identity and their role in the life of the community to which they once belonged. The material expression of specific Iron Age communities in the Danube

region points to the local production of objects as well as intensive communication within the local and broader regional networks.

Local products, such as ceramic vessels, tools used in the funerary rituals, and animals sacrificed for the funerary feast and the last farewell, are reflections of everyday life in mortuary practices. Additionally, specific costume accessories that belonged to the deceased women were components of a wider regional production sphere. They

are possible indications of trade, barter, or even exogamy.

In this paper, two graves, 101 and 105 from Batina, with different funerary assemblages but the same type of fibulae, will serve as examples to illustrate the status of the buried women in the community that lived in the area in the Early Iron Age as well as the then current burial customs.

BATINA – LATE BRONZE/EARLY IRON AGE SETTLEMENT AND CEMETERY

Batina is a multi-layered site on the steep north-eastern edge of the BANSKO BRDO plateau. The site had been inhabited since the Neolithic due to its geostrategic position on a ford of the Danube River. The particular importance of the site during the Late Bronze and Early Iron Ages is indicated by an extensive settlement on the extreme north-eastern point of the BANSKO BRDO. Its cemetery was laid out along the only path leading to the settlement (Fig. 2). Most of the deceased were buried in flat cremation graves; however, the cremated remains of a few obviously prominent members of the community were buried in funerary chambers under earth mounds (*i.e.*, tumuli). Rescue excavations have been conducted at Batina for decades, and systematic excavations of the settlement were undertaken from 1970 to 1972 by the Museum of Slavonia (Muzej Slavonije) led by Danica Pinterović together with the Smithsonian Institute in Washington D.C., represented by Stephan Foltiny, and Ksenija Vinski-Gasparini from the Archaeological Museum in Zagreb (Arheološki muzej u Zagrebu) (Pinterović 1971, 55–58). The cemetery has been continuously explored since 2010 by Archaeological Museum Osijek (Arheološki muzej Osijek) and the Museum of Slavonia (Muzej Slavonije) together with the Institute of Archaeology (Institut za arheologiju) in Zagreb and the HAZU Archaeology Department (Odsjek za arheologiju HAZU) (Bojčić *et al.* 2011; 2018). According to the current excavation results, the cemetery was in use during the Late Bronze and the Early Iron Ages from the 11th to the end of the 7th century BC. After a break, burials resumed in the Roman period during the 2nd to 3rd century AD (Dizdar *et al.* 2019, 95–97; Dizdar *et al.* 2021, 19–24). This dating range is reflected by the so-called old finds from graves, which were uncovered by unsystematic amateur excavation activities in the first decade of the 20th

century without attention paid to their context and find associations (Metzner-Nebelsick 2002, 28–32).

GRAVES 101 AND 105 FROM BATINA

Graves 101 and 105 are located in the eastern part of the Late Bronze/Early Iron Age cemetery at the Sredno site in Batina, near tumulus 2 (Fig. 3).

Grave 101 (Pl. 1) was found in trench 18 (Fig. 3). The grave pit was rectangular with rounded corners, measuring 1.20 × 0.90 m, with vertical sides and a relative depth of 0.66 m. Its fill was dark brown and contained pottery sherds and cremated human bones. A pottery urn (Pl. 1: 9) with cremated bones and ashes, probably from the pyre, stood in the western part of the grave pit. It also contained a burnt bronze ringlet (Pl. 1: 2), two ceramic spindle-whorls (Pl. 1: 4–5), and an iron knife (Pl. 1: 3). This urn was covered with an overturned bowl (Pl. 1: 8). Ashes with cremated bones and burnt fragments of a bronze fibula (Pl. 1: 1) were found east of the vessel, in the central part of the grave. A *kantharos* (Pl. 1: 7) was found north of the urn, and a bowl stood east of the ash deposit (Pl. 1: 6).

Grave 105 (Pl. 2) was located in trench 19 (Fig. 3). The grave pit was rectangular with rounded corners, measuring 1.28 × 0.83 m, with vertical sides and a relative depth of 0.28 m. The grave's fill was dark brown. A pottery urn (Pl. 2: 8) with cremated bones and ashes, probably from the pyre, stood in the eastern part of the grave pit. It also contained twenty spindle-whorls (Pl. 2: 9–28), a burnt iron knife (Pl. 2: 6), burnt iron rings (Pl. 2: 3–4), a bronze fibula (Pl. 2: 1), and a stone pendant (Pl. 2: 2). The urn was covered with an overturned bowl (Pl. 2: 7). A *kantharos* (Pl. 2: 5) was located just to the southwest of the urn and animal bones were found in the southwestern part of the grave pit.

ARCHAEOLOGICAL ANALYSIS

Urns

The closest parallels to the urn from Grave 101 (Pl. 1: 9) were found in Doroslovo Grave 64 and 114 (Trajković 2008, 84–85, 235, Grave 64: 1; 121–122, 269–270, Grave 114: 1).

There are no closer parallels to the urn from Grave 105. The urn from this grave has a unique height and elongated body shape; it was decorated with carved relief cordon decor (Pl. 2: 8). A similar

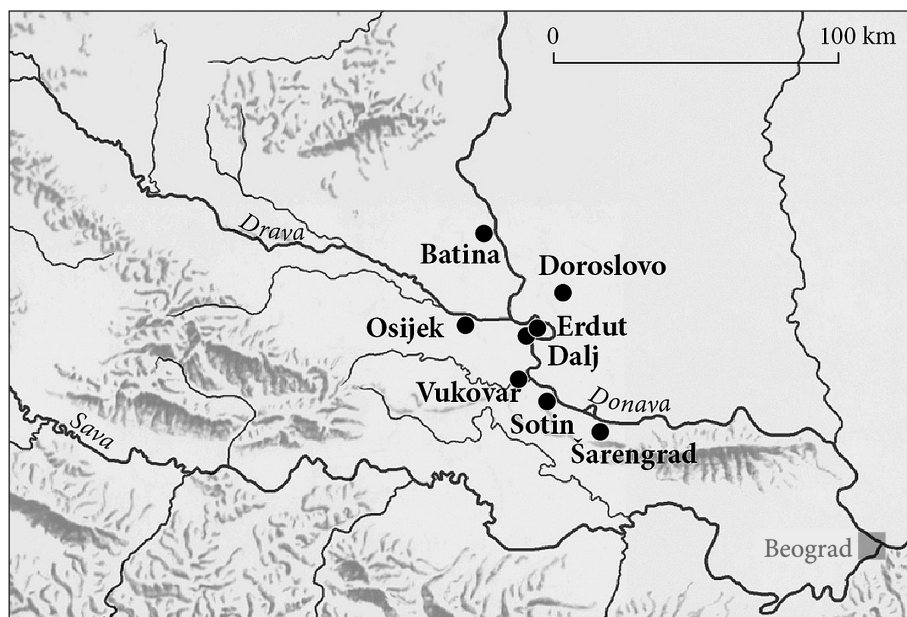


Fig. 1: Cemeteries from the Late Bronze / Early Iron Age in Middle Danube Region.
Sl. 1: Grobišča iz pozne bronaste in starejše železne dobe v srednjem Podonavju.

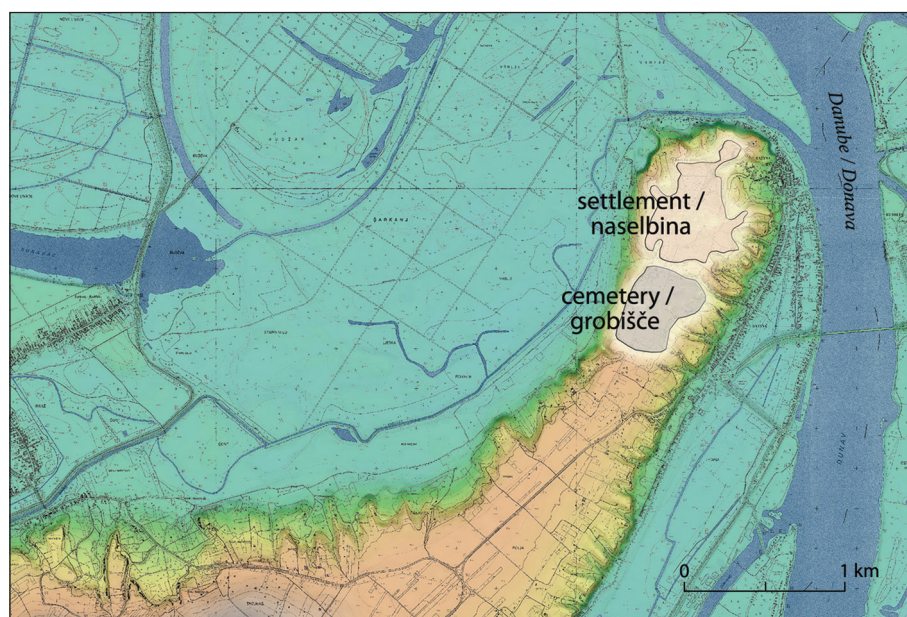


Fig. 2: Batina. A map of the site with marked settlement area and cemetery.
Sl. 2: Batina. Načrt najdišča z označenima območjema naselbine in grobišča.
(after / po: Dizdar *et al.* 2021, 8–9)

urn with a more pronounced belly and decorated with four vertical ribs was found in Grave 68 in Doroslovo (Trajković 2008, 238, Grave 68: 1). Another similarly shaped urn lay in Doroslovo, Grave 111 (Trajković 2008, 117–118, 266, Grave 111: 1).

A distant parallel without a decorated shoulder is among the old finds from Batina (Metzner-Nebelsick 2002, Pl. 2: 1). Moreover, large double-conical vessels with four symmetrically arranged

handles on the lower part of the body have a wider distribution within the Carpathian Basin (Metzner-Nebelsick 2002, 114–118; 115: Fig. 42; 505–506).

Bowls

The bowl that served as a lid in Grave 101 (Pl. 1: 8) has a parallel in Grave 111 in Doroslovo (Trajković 2008, 117–118, 266, Grave 111: 3). Bowls with a rounded body and inverted rim, which are

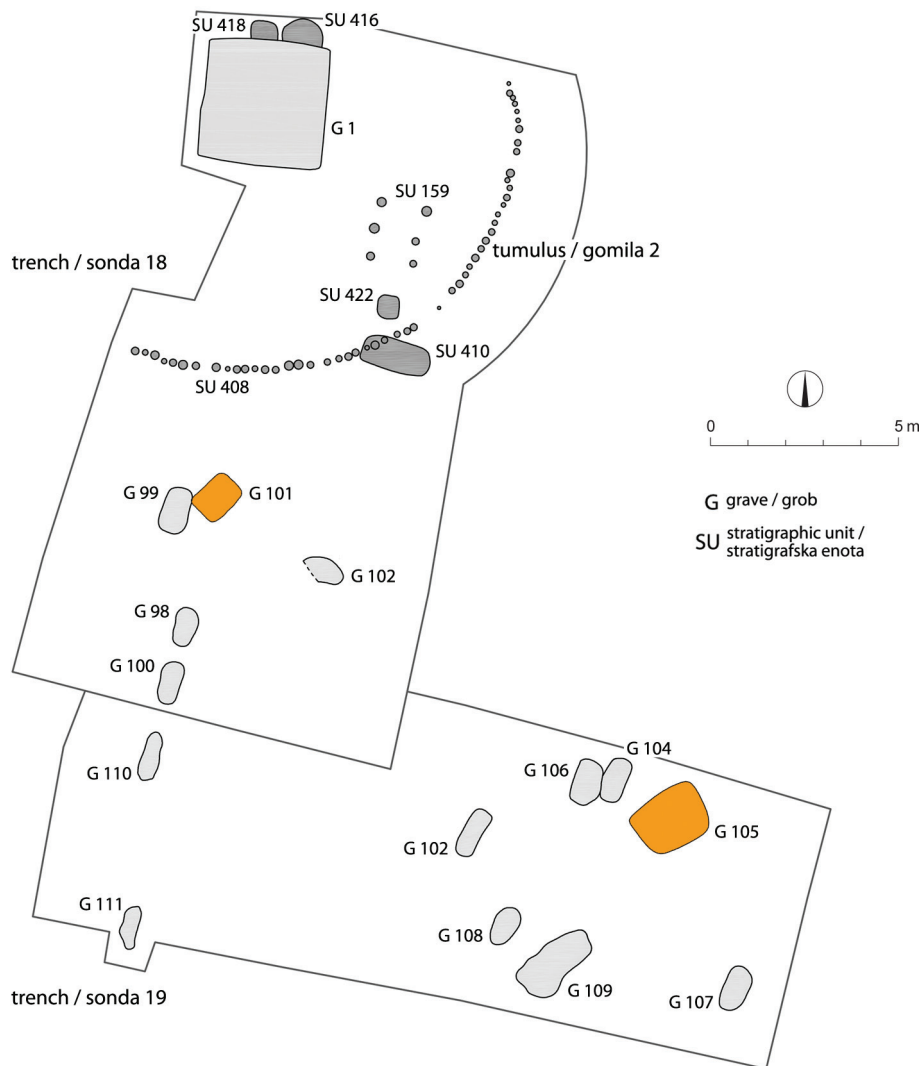


Fig. 3: Batina. A map of trenches 18 and 19 in cemetery with marked positions of graves 101 and 105.
 Sl. 3: Batina. Načrt sond 18 in 19 na grobišču z označeno lego grobov 101 in 105.

decorated with one facet, are a common feature of the grave inventories in the Danube region (Hoffiller 1938, Metzner-Nebelsick 2002, Pl. 16: 9; 34: 11–12; Trajković 2008, Grave 1: 6; Grave 7: 9).

A bowl, very similar in shape to the bowl with a lid from Grave 105 (Pl. 2: 7), was found in Batina with a rim decorated with horizontal facets (Metzner-Nebelsick 2002, Pl. 24: 10).

Kantharos

The *kantharos* from Grave 101 (Pl. 1: 7) has the characteristic shape of *kantharoi* from the contemporary graves in Batina, Doroslovo, and Sotin. The fluted shoulder of the *kantharos* from Grave 101 is decorated with distinct groups of vertical channels. The *kantharoi* of this form and decoration style are characteristic of ceramic ho-

rizons IIIb and IV (Metzner-Nebelsick 2002, 125, 174–175, Figs. 75: 9; 76: 5) and are known from the old diggings in Batina (Metzner-Nebelsick 2002, 613–614, Pl. 22: 5; 616, Pl. 26: 2; 620, Pl. 30: 12; 639–640, Pl. 35: 1). Moreover, Grave 23/1911 from the Panišić vineyard at the Dalj cemetery, which is dated to horizon IIIb, also contained a fluted *kantharos* decorated with groups of vertical channels (Hoffiller 1938, Pl. 13: 11; Metzner-Nebelsick 2002, 667, Pl. 68: 1).

In the Doroslovo cemetery, *kantharoi* decorated with groups of vertical flutes alternating with undecorated parts but with small differences in the shape of the *kantharoi* were also discovered (Trajković 2008, 52, 210, Grave 31: 5; 70, 222, Grave 46: 3; 118, 266, Grave 111:5). This decor also appears on *kantharoi* and shallow bowls in

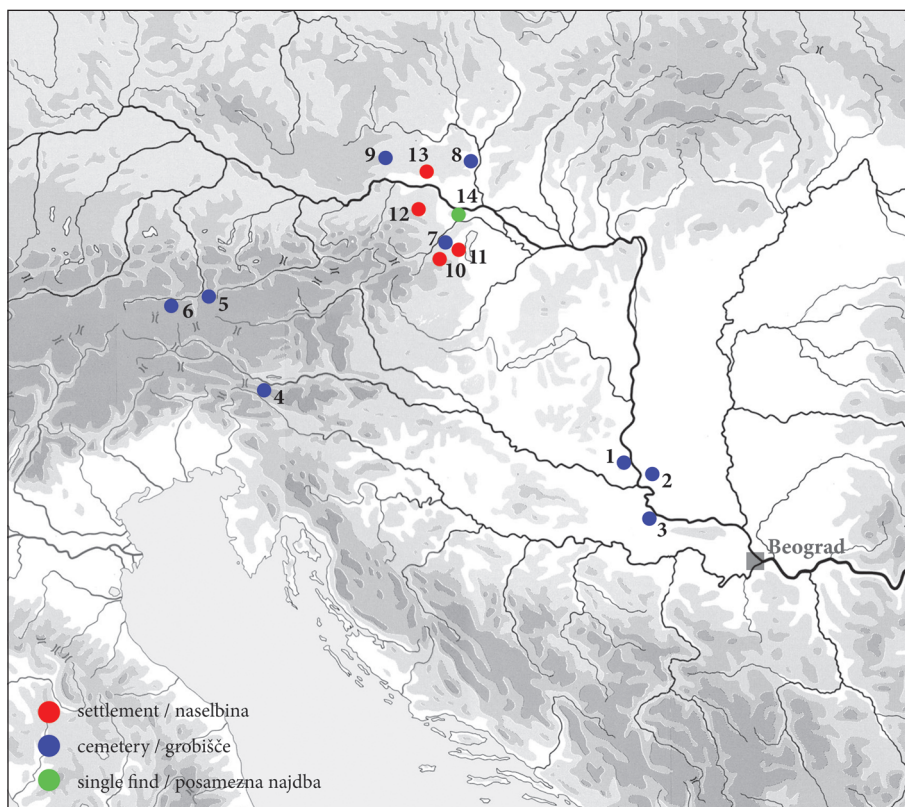


Fig. 4: Distribution of double-looped fibulae with an indented bow.
Sl. 4: Razprostranjenost dvozankastih fibul s sedlasto uvitim lokom.
(after / po: Metzner-Nebelsick 2002, Fig. 190)

1 – Batina (HR), grave context / grobna najdba (Metzner-Nebelsick 2002, Pl. 19: 7); grave / grob 101 (*Pl. / t. 1: 1*); grave / grob 105 (*Pl. / t. 2: 1*); 2 – Doroslovo (SRB), grave / grob 58 (Trajković 2008, 232: 4); 3 – Sotin (HR), grave / grob 164 (Ložnjak Dizdar *et al.* 2019, 20); 4 – Frög (A), tumulus 235, grave / grob 1 (Tomedi 2002, 563; Pl. 90:1); 5 – Bischofshofen (A), grave / grob 67 (Lippert, Stadler 2009, 16, Pl. 22: 3) with twisted bow / s tordiranim lokom; grave / grob 261 A (Lippert, Stadler 2009, 53, Pl. 66: 6) with twisted bow / s tordiranim lokom; 6 – Uttendorf (A), grave / grob 56 (Moosleitner 1981, Fig. 2: 6; Metzner-Nebelsick 2007, 714 Fig. 2: 4) with a twisted bow / s tordiranim lokom; 7 – Loretto (A), grave / grob (unpublished, information / neobjavljeno, informacija L. D. Nebelsick); 8 – Hohenau (A), grave find / grobna najdba (Hörler 1953, Pl. 98); 9 – Maiersch (A), grave / grob 61 (Berg 1954, Pl. 20) with twisted bow and triangular foot / s tordiranim lokom in trikotno nogo; 10 – Sopron-Warischberg (H), fortified settlement / utrjeno naselje (Patek 1981, 8 Fig. 4: 8) with twisted bow and triangular foot / s tordiranim lokom in trikotno nogo; 11 – Oslip (A), settlement / naselbina (Burgenländisches Landesmuseum Eisenstadt, unpublished, information / neobjavljeno, informacija K. Kaus); 12 – Maria Enzersdorf (A), hillside settlement / višinsko naselje (Kyrle, 1912, 225); 13 – Großmugl (A), settlement / naselje (Lauer mann 1990, Fig. 24); 14 – Bad Deutsch Altenburg (A), chance find / naključna najdba, (Mahr 1914, 158, No. 12752)

Dalj, Vukovar, and Vinkovci (Metzner-Nebelsick 2002, Figs. 67; 70: 4 1/3). The *kantharos* from Grave 105 in Batina (*Pl. 2: 5*) has a similar shape to one from Grave 101. The only difference is that the decoration on the *kantharos* from Grave 105 consists of continuous vertical channelling with no interruptions except right under the handles. Such examples are rare in the Middle Danube region. It is worth noting that no chronological difference has been observed among the *kantharoi* described above.

Fibulae

Double-looped fibulae with indented bows, which are characteristic of the North Pannonian and Alpine regions (*Fig. 4*), were found in Batina graves 101 (*Pl. 1: 1*) and 105 (*Pl. 2: 1*). Other fibulae of this type had been found during earlier diggings in Batina (Metzner-Nebelsick 2002, Pl. 8: 1) and in Grave 58 in Doroslovo (Trajković 2008, 81, 232, Grave 58: 4). Recently, another example has been discovered in Grave 164 in Sotin (Ložnjak Dizdar *et al.* 2019, 20). Thus, five fibulae of this type have been found in this small segment of the Middle

Danube Region. Outside this cluster, such fibulae were particularly common in the Kalenderberg group in Lower Austria and Burgenland (Romsauer 1992; Metzner-Nebelsick 2002, 422: Fig. 190; 538). In addition, they are known from the Hallstatt cemeteries in Bischofshofen with specimens from two graves (Lippert, Stadler 2009, 16, Pl. 22:3; 53, Pl. 66: 5) and Uttendorf in the state of Salzburg (Moosleitner 1981, Fig. 2:6) and Frög in Carinthia (Tomedi 2002, 563; Pl. 90: 1). All contextualised fibula of this type been discovered in women's graves, so it can be seen as a dress accessory with a distinctly female connotation. The context of the fibula example from Uttendorf, Grave 56 is particularly interesting (Moosleitner 1981, Fig. 2: 6; Metzner-Nebelsick 2007, 714: Fig. 2). It was found together with five additional fibulae: two horse-shaped fibulae (another specifically female fibula type (Metzner-Nebelsick 2007)), a boat-shape fibula with a decorated bow, a fragmented bow fibula and a semi-lunular fibula. What makes the Uttendorf cremation grave such an interesting comparison to Batina Grave 105 is that the entombed woman was identified as a spinner and weaver. A double-conical spindle-whorl in this grave was accompanied by seven miniature loom weights. Five of them were decorated with target ("Kreisaugen") décor. Although the grave pits in the Alpine cemetery of Uttendorf are small and thus modest in comparison to eastern Hallstatt burial chambers, the high status of the woman in Grave 56 is evident. Her elaborate dress accessories include one of the most abundant fibulae assemblages in a grave of the early Hallstatt period. In addition, the loom weights in this grave belong to the few that were found in Hallstatt Period funerary contexts (Teržan 1996, 513–517). The decoration of the loom weights and the fact that they were carved from stone emphasise the exceptional character of this grave good. These grave goods were accompanied by a bear tooth amulet, which constitutes additional symbolic value. The ensemble not only reflects a woman of high status but very probably also her role as a performer of rituals within her community.

Regarding the date of this fibula type, they belong to the developed Early and the beginning of the Late Hallstatt period. One example comes from the child Grave 61 in Maiersch in Lower Austria, where it was found on the upper part of the body in this Ha D1 burial (Berg 1962, 30–31, Pl. 20: 1). The find from Grave 58 in Doroslovo dates to the same period. The fibula is associated with horizon

IV pottery types, according to Metzner-Nebelsick. A small iron bow fibula in this grave confirms the dating to the transition from the Early to the Late Hallstatt period (Metzner-Nebelsick 2002, 422, Fig. 190). The fibula from Grave 105 in Batina with an hourglass-shaped foot is older, as are the examples from central Austria. It dates to the 7th century BC (Metzner-Nebelsick 2002, 411–415, Fig. 184; Heilmann 2016, 17, Fig. 7A). The fibulae from the inner Alpine cemetery of Uttendorf and Bischofshofen, Grave 261A (Lippert, Stadler 2009, Pl. 66: 6)¹ date to the Ha C2 period. In the Bischofshofen grave, the fibula is accompanied by two bronze rings with overlapping ends, a tweezer, and another fibula with a double-looped bow. Interestingly, the bow of this second fibula is attached to the pin by two rivets (Lippert, Stadler 2009, Pl. 66: 5). This mode of construction is not characteristic of a particular type of bow fibula and has a wide distribution with a concentration in the western and central Balkans and Romania (map: Metzner-Nebelsick 2002, 421 Fig. 189). It is also attested in Batina and in Dalj Busija from the grave vineyard Poštić 1911/23 (Metzner-Nebelsick 2002, 419–421, Fig. 188–189; Pls. 32: 9; 39: 15; 101: 10). The accompanying finds of Grave 67 from Bischofshofen (Lippert, Stadler 2009, 16, Pl. 22: 3) do not allow a more precise dating. The fibulae from Uttendorf are the most western examples of this specific construction known thus far. This may indicate that this inner Alpine community had close contact with the Middle Danube region. The fibula from Frög, tumulus 235, Grave 1 was associated with bronze wire, while the additional finds from this grave, excavated in 1890 by an amateur, were not recorded (Tomedi 2002, 563; Pl. 90: 1). Thus far, double-looped fibulae with indented bows from settlement contexts are only known from the distribution cluster in eastern Austria and northwest Hungary.

Due to the new finds from Batina and the comparison from the Salzburg area, the double-looped fibula with an indented bow can now be described as a type with quite a long lifespan. This is so if one only considers the specific form of the indented and mostly twisted bow as being definitive. As is the case with many other fibula types, the form of the foot proves to be a trait that is more chronologically sensitive.

¹ The sex of the deceased could not be determined (Renhart in Lippert, Stadler 2009/1, 307).

Ringlet

Ringlets of bronze wire have often been found in graves in Dalj, Sotin, and Batina (*Pl. 1: 2*). The territory of the southern part of the Middle Danube region is the meeting point of two types of hair jewellery made of bronze wire. The southern Pannonian type is documented in graves of the Urnfield culture, and the Lower Danube type is found in graves associated with the Bosut group (Vasić 1996, 16–17, Fig. 1). The bronze-wire ringlet appeared at the end of the Late Bronze Age, in graves from Batina and Sotin, where they can be dated to the end of the Late Bronze Age and the beginning of the Iron Age. One of the latest assemblages with a hair ornament of this type is Grave 141 in Doroslovo, which contains a double-looped bow fibula with a foot in the shape of a Boeotian shield (Trajković 2008, 307–308, Grave 141, 17–25). This grave is dated to the first quarter of the 6th century BC after R. Vasić (2008, 348) or to the 7th and 6th centuries BC according to the work of Heilmann (2016, 16, Fig. 5). These ringlets may be considered to be a local type of Early Iron Age hair jewellery native to the southern part of the Middle Danube region.

Bracelets or anklets

The remains of iron rings, probably bracelets or anklets of similar diameter as the specimens from Grave 105 in Batina (*Pl. 2: 3–4*), were also discovered in graves 26, 58, and 135 in Doroslovo (Trajković 2008, Grave 26: 10; Grave 58: 11, Grave 135: 10). Similar finds of smaller diameter were found in Grave 28 in Doroslovo (Trajković 2008, Grave 28: 11–12). Anklets of the same diameter were discovered in Grave 5b and inhumation graves 6, 8, 17 in Vajuga Pesak, dated to the 8th century BC (Popović, Vukmanović 1998, 20–21, 26, Figs. 13; 21; Pls. 6: 13–15, 17–18; 7: 22–23, 27; 19: 10–13). One hypothesis, based on the assumed diameter size and the square section of these rings, is that this ring jewellery was also worn as anklets.

Pendant

Stone artefacts are not uncommon in graves in the Danube region. These are most often grinding stones (Metzner-Nebelsick 2002, 398–402), but there are small stones as well (Trajković 2008, Grave 11: 5–7). An object of worked stone, which could have been worn as a pendant, was discovered in Grave 99 in Doroslovo (Trajković 2008, Grave 99: 6). A stone pendant was found together with cremated bones in Grave 69 in Sotin. Another example was

recorded in Grave 34 in Nova Tabla in Prekmurje (Guštin *et al.* 2017, 446, Cat. No. 1047). There is also a stone pendant in the collection of Early Iron Age grave finds from Dalj, although without recorded associated finds (Metzner-Nebelsick 2002, Pl. 49: 11). The stone object from Grave 105 in Batina (*Pl. 2: 2*) is not perforated, but its shape and groove may indicate that it might have been a pendant.

Knives

The metal objects found in the urns in Grave 101 and Grave 105 included iron knives with curved blades and tangs (*Pls. 1: 3; 2: 6*). Numerous parallels for similar iron knives were documented in the Doroslovo cemetery, where they are also most frequent in female graves dated to pottery horizons IIIa–b and IV (Trajković 2008, 48, 200, Grave 21: 9; 52; 206, Grave 27: 8; 70; 222, Grave 46: 9). Three variants of knives were identified: elongated knives with a tang; knives with a curved blade; and knives with an angular, curved blade. They do not have a precise chronological identification within the Hallstatt period (Vasić 2008, 343, 349). Iron knives appear in both female and male graves according to archaeological analysis in south-eastern Pannonia (Metzner-Nebelsick 2002, 409).

Ceramic spindle-whorls

Ceramic spindle whorls are frequently found in the graves in Batina. Most often, the finds consisted of a single spindle-whorl, but some graves contained several (*e.g.*, Grave 36, Bojčić *et al.* 2018, 166–167, Pl. 1: 1). Grave 105 (*Pl. 2: 9–28*) is an outstanding find context. The urn from this grave contained as many as 20 biconical spindle-whorls of different sizes and weights (Hršak *et al.* 2017, 41–42, Figs. 2–3).

The biconical spindle-whorls from Grave 101 (*Pl. 1: 4–5*) have parallels in Batina, Dalj and Erdut (Metzner-Nebelsick 2002, 599, 667, 687; Pl. 5: 11; 65: 5; 106: 7). A biconical spindle-whorl of a very similar size has been found among the cremated remains of a female and child in Grave 1 in Sotin (Ložnjak Dizdar 2019, 97, Pl. 2: 3).

Two small biconical spindle-whorls were found in graves 110 and 138 in Doroslovo (Trajković 2008, 117; Grave 110: 7–8; Grave 138: 20). The shape of the spindle-whorls from Grave 101 and Grave 105 in Batina belong to the spindle-whorl type that was commonly in use in the area of the Dalj group. Examples are known from Dalj, Erdut, and Batina (Metzner-Nebelsick 2002, 667,

Pl. / T. 2:	Weight / Teža (g)	Diameter / Premer (cm)	Height / Visina (cm)	Diameter of the hole / Premer luknje (cm)
9	55	4.7	3.6	1.5
10	19	3.1	2.5	0.9
11	17	3.2	2.8	1.0
12	14	2.9	2.2	0.8
13	14	2.9	2.3	0.7
14	13	2.9	2.2	0.8
15	13	2.9	2.1	0.8
16	12	2.8	2.2	0.7
17	12	2.6	2.1	0.8
18	11	2.7	2.1	0.7
19	8	2.5	2.0	0.8
20	7	2.2	1.6	0.6
21	6	2.2	1.7	0.6
22	5	2.2	1.8	0.6
23	5	2.0	1.6	0.5
24	5	2.0	1.5	0.5
25	4	2.0	1.4	0.6
26	4	1.9	1.5	0.5
27	4	1.9	1.5	0.6
28	4	1.9	1.6	0.5

Tab. 1: Batina. Measures and weight of the spindle whorls found in Grave 105.

Tab. 1: Batina. Mere in teža vijčkov iz groba 105.

599, 687; Pl. 65: 5 106: 7; 5: 11; Hršak *et al.* 2017, 41–42, Figs. 2–3; Bojčić *et al.* 2018, 166–167, Pl. 1: 1). The graves in the Doroslovo cemetery most often include one or two spindle-whorls; biconical spindle-whorls were the most numerous (Vasić 2008, 342; Trajković 2008, Grave 6: 5–10). Spindle-whorls can be considered to be a characteristic gendered object appearing mostly in the graves of women during all the phases at the Dalj group cemeteries, including Batina and Sotin. In Doroslovo, there were also spindle-whorls in male graves, as established by anthropological analyses (Trajković 2008, 229, Grave 52: 6–7; 249–250, Grave 90: 12; 252–253, Grave 92: 11–12; 310, Grave 144: 4; 318, Grave 149: 6–7; Živanović 2008, Pl. 3). Although it is not possible to discuss this in detail here, it is likely that they either represent a gift to the deceased man by a woman or reflect changing activities in

men's lives. Undecorated biconical spindle-whorls appear during the Kalakača horizon (Bosut IVA) in the settlement of Gradina na Bosutu (Medović, Medović 2011, 282, Fig. 258: 1, 4) in Sarmia.

Spindle whorls are attested as grave goods in south-eastern Pannonia, the eastern Alpine region (Grömer 2016, 83–84, Fig. 39), and in Donja Dolina in northern Bosnia. They are not a frequent grave good in the Glasinac territory and the area of the Basarabi culture, nor do they occur in graves of the Füzesabony-Mezőscát group in neighbouring Hungary. This clear cultural difference was pointed out by Metzner-Nebelsick (2002, 201). The small size and weight of the spindle whorls found in Grave 101 in Batina may reflect the production of fine woollen yarn that was common in the Hallstatt period (Grömer 2016, 87).

Grave 105 included a large spindle-whorl weighing from 55 to 4 g (Tab. 1). This grave has the largest set of spindle-whorls in Batina. These two sets belong to the group of light spindle-whorl sets weighing up to 25 g, which have the best performance with thin threads of yarn up to 0.7 mm thick (Grömer 2016, 86–87, Fig. 41). Woollen textiles are usually thinner and are made of a single yarn (1–2 mm thick). Textiles became thinner and finer from the Late Bronze Age onwards, especially in the Early Iron Age (Belanová Štolcová, Grömer 2010, 12).

Similar but smaller spindle-whorl sets were found in graves in Doroslovo, where 28 graves contained spindle-whorls in numbers ranging from 1 to 10 (Trajković 2008, Grave 6: 5–10). The most numerous are single spindle-whorls (in 12 graves), then two (in 8 graves), three (in 4 graves), five (in 1 grave), and six spindle-whorls (in 2 graves). Grave 138 has the largest set of spindle-whorls: 10 specimens with diameters ranging from 2.2 to 5 cm (Trajković 2008, 151–152, 301–302, Grave 138: 11–20).

The largest assemblage of spindle-whorls forms a grave of the eastern Hallstatt culture and comes from a cremation burial in the tumulus necropolis of Frög in Carinthia. Tumulus BDA 193 contained most likely a double burial indicated by male and female grave goods. The surviving burnt items with a female connotation included three fragmented fibulae, several rings, amber pieces and 33 spindle-whorls of different sizes and shapes, most of them decorated (Ebner-Baur 2020, 155, Fig. 106; 361–364, Figs. 156–159). They were placed in one spot next to a broken clay spacer with a waterfowl's head (Ebner-Baur 2020, 342 Fig. 154–155).

One question raised by the deposition of textile production tools in graves is whether a certain tool

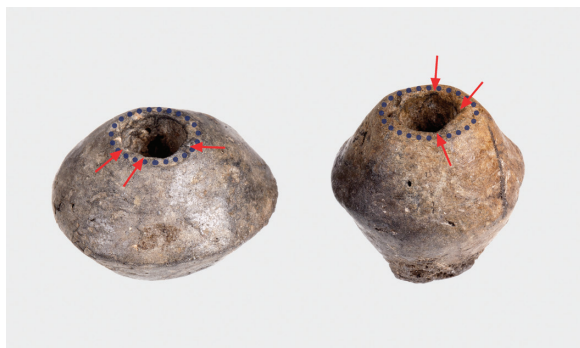


Fig. 5: Batina, Grave 101. Two spindle whorls. Blue dots represent the surface that has been smoothed or rounded, probably by repeated rubbing of yarn on the spindle while spinning. Red arrows indicate places where there are visible spall detachments, possibly results of wedging the spindle shaft or some other material between it and the whorl for securing it in place.

Sl. 5: Batina, Grob 101. Keramična vijčka. Modre pike kažejo zglajeno ali zaobljeno površino, verjetno obrabljeno zaradi večkratnega predenja. Rdeče puščice označujejo vdolbinice, ki so morda nastale ob zagozditvi preslice v vijček.

had been used by the deceased (or their community) prior to the funeral or if it was produced specifically for use as a funerary gift (Forte, Lemorini 2017, 166). It is also important to note the possible distinction between the intended function of an object and its actual function. For example, an object might have been produced in the shape of a whorl with spinning as its intended function, but it may have been actually used as a bead or pendant, a funerary offering or for any other unidentified purpose (Crewe 1998, 61). Scholars have addressed this question (Crewe 1998; Forte, Lemorini 2017; Forte *et al.* 2019; Żebrowska 2020) by comparing use-wear traces and residues of wear and use noted on various archaeological collections with results obtained from an experimental approach of weaving and spinning with copies of original loom-weights and whorls, respectively. The low-whirl drop-spindle technique, which is considered to be the predominant one used during prehistory in the northern Mediterranean (Gleba 2008, 100) and in Central Europe (Grömer 2016, 79), tends to leave specific use-wear traces along the edges of the perforation and on the surfaces within the hole itself (Forte *et al.* 2019, 4/8). Usually, these traces are seen as flattening, rounding, or even smoothing or polishing of the edge or surface, as well as spall detachments surrounding the perforation (Forte *et al.* 2019, 4/8). The rounding and smoothing of the protruding surface and the edges of the whorl perforation could be a result of

a repetitive and continual rubbing of the yarn being spun and wound onto the spindle (Żebrowska 2020, 132). Indentations close to the hole edge are likely to be the result of chipping of the baked clay material as a result of the repeated insertion of the spindle shaft through the whorl perforation (Forte, Lemorini 2017, 167), as well as wedging in some other material between the spindle shaft and whorl, to keep the whorl secure (Crewe 1998, 61).

Most of the spindle whorls from graves 101 and 105 have some of the mentioned use-wear traces visible around the edges of the perforations. The two spindle whorls from Grave 101 (Fig. 5) both have visible rounding and smoothing of the edge and the surface around the perforation, as well as several visible spall detachments. Similarly, almost all spindle whorls from Grave 105 show smoothing or levelling around the perforation edges, as well as irregular indentations as a result of spall detachments. These traces suggest that these spindle whorls were not specifically produced with the sole function of a funerary gift. Moreover, they were probably used as spinning tools, at least for a short time, either by the deceased and placed in the grave as their belongings or by the community as a parting gift.

Sets were most often found in the graves of specialists; their different weights and shapes affected the quality of yarns for different types of textiles (Gleba 2009, 72).

However, it should not be ruled out that the women whose graves contained spindle-whorls had other textile-making skills as well, judging from other finds related to weaving and textile sewing skills, such as from grave A014 in Statzendorf, which contained a small box with a sewing kit (Grömer 2016, 276–277, Fig. 149). The frequent finds of spindle whorls in graves indicate that many community members probably spun and that it was an important everyday activity for the economy of the community.

The analysis of the grave goods deposited with the women buried in graves 101 and 105 (the combination of a knife and sets of spindle-whorls) reveals a frequently encountered custom in the eastern Hallstatt world, in flat cemeteries as well as in tumuli (Ložnjak Dizdar 2015, 35, 39–40, Map 2). The observed combination appears in graves with a large number of ceramic vessels (*e.g.*, Slatina: Ložnjak Dizdar 2015), Nova Tabla Grave 70 (Guštin *et al.* 2017, 492–495) and in the graves of women equipped with a number of costume accessories (Trajković 2008, Grave 128:

11–18). Ensembles of this type correspond with the custom of the south-eastern Hallstatt culture, which is further evidence that the area between the Drava and Sava rivers is a part of the Hallstatt world, albeit in a peripheral position. Loom weights are a frequent find in graves, mostly in richly furnished graves of prominent female members of society (Teržan 2004, 222). The presence of spindle-whorls, or perhaps judging from the finds of several spindle-whorls (2–3 examples), even of complete spindle sets, probably indicates the special skills and perhaps the social status of the buried women, who may have been experienced spinners in life; otherwise, this may have been a parting gift from the community.

Both graves (*i.e.*, 101 and 105) can be dated to the middle to the second half of the 7th century BC, *i.e.*, to ceramic horizons IIIb and IV based on the typology of ceramic vessels and fibulae from grave assemblages.

ANTHROPOLOGICAL ANALYSIS OF CREMATED REMAINS FROM GRAVES 101 AND 105

The human cremated remains from the graves were analysed using standardised techniques to gather information about the macroscopic appearance of the bone (colour, weight and completeness of the bone), the demographic profile of the individual (age and sex determination), and the presence of pathological conditions (Schmidt, Symes 2015).

Sex and Age

Grave 101 contained the skeletal remains of a single individual. The individual was estimated to be an older adult (35+ years) and possibly female.

The bone deposits in Grave 105 comprised a single individual. The individual was estimated to be an adult and possibly female.

Weight

In both graves, all bone fragments were weighed according to their category and the obtained values were converted into percentages. Bones from all the parts of the skeleton were present, including very small hand and foot bones. The majority of the bone pieces could only be identified within broad anatomical categories, such as a long bone, axial skeleton, or skull bones (*Tab. 2–3*).

The total amount of human bones in Grave 101 amounted to 1173.5 g (*Tab. 2*). The long bones

Anatomical region / Anatomski predel	Weight / Teža (g)	%
Total / Skupaj	1173.5	100.0
Cranial bones / Lobanjske kosti	182.0	15.5
Teeth / Zobje	3.3	0.3
Long bones / Dolge kosti	457.6	38.9
Axial bones / Aksialne kosti	3.2	0.3
Hand and foot bones / Kosti rok in nog	20.9	1.8
Unidentified bone fragments / Neopredeljivi kostni delci	506.5	43.2

Tab. 2: Batina. Human remains from Grave 101.

Tab. 2: Batina. Človeški ostanki iz groba 101.

Anatomical region / Anatomski predel	Weight / Teža (g)	%
Total / Skupaj	1664.4	100.0
Cranial bones / Lobanjske kosti	55.3	3.3
Teeth / Zobje	5.3	0.3
Long bones / Dolge kosti	660.6	39.7
Axial bones / Aksialne kosti	8.9	0.5
Hand and foot bones / Kosti rok in nog	6.1	0.4
Unidentified bone fragments / Neopredeljivi kostni delci	929.1	55.8

Tab. 3: Batina. Human remains from Grave 105.

Tab. 3: Batina. Človeški ostanki iz groba 105.

were the most prevalent remains. Two groups of bones were under-represented: hand and foot bones and the axial skeleton. Most of the bones were found in the urn. A smaller amount of bones, mainly parts of the skull and several pieces of long arm/leg bones, were found in the central part of the grave, commingled with ash.

The 1664.4 g of bones were recovered from Grave 105 (*Tab. 3*). Again, the most prevalent remains were the long bones. Three categories are under-represented in this grave: skull bones, axial remains and hand/foot bones.

According to the literature, the weight of both graves was in the adult female range. McKinley (1993) estimates that the weights of British females for two samples can vary from 1227.4 g to 2216.0 g, with an average of 1615.8 g. The weight of female remains from contemporary cremations of Portuguese individuals lies between 1280.9 g and 3237.4 g, with an average of 2226.7 g (Gonçalves 2011). The average weight for Norwegian Bronze Age female burials was 455.6 g, with a range from 30 to 1950 g, while that for the Danish material was 700 g, ranging from 5 to 1913 g. In both samples, the weights were rather light when compared to the data from modern crematoria. However, according to the authors, the amount of bones found in graves is only a small part of a completely cremated skeleton, and there is no real reason for this disparity (Holck 2008³).

In both graves, the long bones were the most prevalent remains. The percentages for all categories of bone remains were below the expected values for each skeletal category in an inhumation burial. According to the literature, the weights of the cranial, axial, and limb bones have the expected values of 20%, 25% and 55%, respectively (Silva, Crubézy, Cunha 2009, 638). Two groups of bones were under-represented in both graves: hand/foot bones and the axial skeleton. One possible explanation is that the small bones of the hand and foot are usually on the edges of pyres and, therefore less accessible for gathering. The explanation for the lack of axial fragments lies in their nature since they have a higher content of trabecular bone, which can be destroyed because of taphonomic factors. The third under-represented category in Grave 105 was the skull bones. According to the published values, we would expect that around 20% of the skull bones would be preserved. To reach an explanation, we need to compare our values to those of the whole community buried in Batina. At present, we cannot exclude the possibility that there was a deliberate selection of a certain part of the skeleton for burial.

Colour

All the human bones collected in both graves had been exposed to heat. The predominant colour was grey/white in Grave 101 and white in Grave 105. The grey (incomplete oxidation) and white (complete oxidation) colours observed in all skeletal categories suggest that the majority of the remains of both individuals were exposed to high temperatures (>600–800°C) for some time.

ARCHAEOZOOLOGICAL ANALYSIS OF ANIMAL REMAINS FROM GRAVE 105

Material and methods

This study includes the animal remains collected from Grave 105. For the anatomical and taxonomical determination, we used a comparative collection of the Institute for Quaternary Palaeontology and Geology of the Croatian Academy of Sciences and Arts (HAZU). Traces of manipulation (burning and cut marks) were observed with a hand magnifier (×10). Acid from the soil caused heavy breakage and erosion of the surface of the faunal assemblage. For that reason, it was impossible to determine the sex of the animal, and it is difficult to determine the relative age of the animal. Where accurate taxonomical identification was not possible, bone fragments were categorised as animals of small, medium, or large size.

Results

The mammalian taxa identified in Grave 105 only included domestic animals: cattle (*Bos taurus*), pig (*Sus* sp.), sheep or goat (*Ovis / Capra*), and a category of animals of small to medium size (possibly sheep or goat, pig or a calf) (*Tab. 4*). In total, 430.1 g of bones were collected, of which 309.6 g belong to cattle. Cattle were the predominant taxon by the weight of collected bones, but also by the number of anatomical parts recovered (mandible, pelvis, lumbar vertebrae, sacrum, and phalanx III). The pelvic girdle in this is highly fragmented because of taphonomic processes (*i.e.*, high soil acidity). Nevertheless, part of the pelvic fragments can be refitted. The cattle remains from this grave belong to an adult animal and are probably part of the same individual. The dominant cattle are followed by animals of small to medium size, with 55.8 g of collected bones (ribs, vertebrae, and humerus). The pig remains consist of one tibia (13.3 g) and one instance from sheep or goat of one phalanx I (0.8 g). The weight of indeterminate bones is 50.6 g. The collected bones are unburnt but heavily eroded and highly fragmented. Cut marks were mostly observed on the cattle pelvis (*Fig. 6*), but one was recorded on the cattle mandible as well.

Interpretation

Distinguishing between the remains of sacrifices and feasts is rather complicated because these two events can be combined; animals may be sacrificed and then consumed by the mourners (Russel 2011; Hamilakis, Konsolaki 2004). In addition,

Taxon / Takson	anatomical element / anatomski del	weight / teža (g)	interpretation / interpretacija
<i>Bos</i> sp.	pelvis	166.3	sacrifice or remains of funeral feast / žrtvovanje ali ostanki pogrebne pojedine
	sacrum	59.8	
	lumbar vertebrae	39.7	
	mandible	41.2	
	distal phalanx	2.6	
<i>Sus</i> sp.	tibia	13.3	food offering / jedilna daritev
	humerus	38.9	
<i>Ovis/Capra</i>	proximal phalanx	0.8	non-food offering / nejedilna daritev
animal of small to medium size / srednje velike in majhne živali	costa	10.5	food offering / jedilna daritev
	vertebrae	6.4	
Indet.	–	50.6	–

Tab. 4: Batina. Animal remains from grave 105.

Tab. 4: Batina. Živalski ostanki iz groba 105.

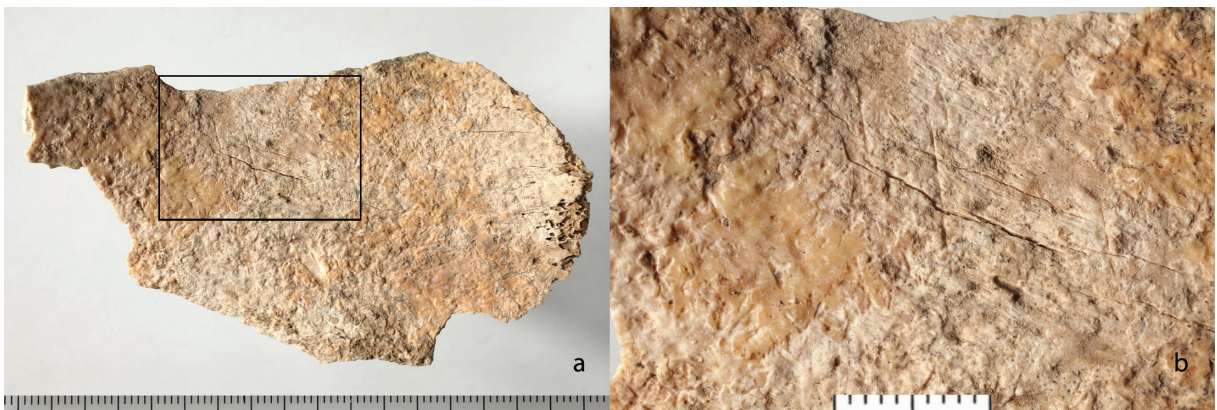


Fig. 6: Batina, Grave 105. Traces of multiple cut marks on the cow pelvis.

Sl. 6: Batina, Grob 105. Sledovi vrezov na goveji medenici.

animal sacrifice and the post-ritual distribution of animal parts may be essential to assign ritual efficacy and strengthen a community (Insoll 2010). Societies usually have a strict and narrow selection of preferred animal species in ritual sites (Horwitz 1999). With two domestic species (*Bos taurus*, *Sus* sp.) and an ovicaprid category (*Ovis / Capra*), Grave 105 fits into the above-mentioned strict social norms. Moreover, Russel (2011) states that although the remains of sacrifices and feasts appear in burial contexts in a wider variety of communities, they are largely limited to domestic animals. The fact that feasting remains come primarily from domestic animals perhaps indicates that they originated from a sacrifice (Russel 2011). Taking into consideration which bone elements of which species are placed in the grave, it can be assumed that cattle were probably used primarily

in the funeral feast. According to Russel (2011), meaty animal parts showing signs of consumption are likely to be the remains of the funeral feast, while partial, non-meaty animal remains and intact animals may come from sacrificed animals. The cattle's pelvic girdle has obvious traces of consumption (multiple cut marks on the pelvis) and, along with valuable meaty parts, it fits better into the "remains of a funeral feast" category (Fig. 6). Other taxa in graves are represented by one or a few anatomical, mostly non-meaty, parts. The tibia fragments of a pig can indicate a food offering but are generally considered as a lower-quality cut (Binford 1978); therefore, they may be interpreted as a symbolic offering. In contrast, bone fragments such as phalanges are typical non-meaty parts and show no traces of human manipulation. Phalanges could represent non-food offerings that

were thought to have protective power and could have been used as tokens or talismans (Kysely *et al.* 2020). Pauli (1975) proposed that teeth, claws, and single animal bones from Hallstatt graves served as amulets, often associated with children and women as those most likely to need extra protection (Frie 2020, after Pauli 1975). Frie (2020) raised questions about whether these items belonged to the dead or were restricted to the mortuary sphere and whether these items served to protect the living from the dead or to protect the dead individual (Frie 2020). Three different domestic taxa whose presence had three different possible explanations were placed in a female grave. The fact that animals were important companions in Iron Age communities is well known, but their significance in mortuary rites remains obscured by complex rituals.

INTERPRETATION OF THE BATINA GRAVES

This concluding exemplary interpretation of the archaeological record of the Batina cemetery regarding these two graves will be done on the basis of multi-layered analyses (Härke 1993; Rebay-Salisbury 2016, 59–100). With the description of their context, the objects in them, and the biological remains, we will attempt to obtain detailed insights into the Early Iron Age funerary rituals.

Mortuary practices

The burial ceremony that led to the creation of Grave 101 was probably performed in the following way. An adult person, probably a woman aged 35+, was burned on the pyre. The remains of the pyre were first put in some organic container of a documented shape in the prepared grave pit. The urn was placed in the grave containing selected cremated remains of the dead and broken parts of her costume, which were partly exposed to the fire. Next to the urn, the mourners added parts of a ceramic set (*kantharos* and bowl) with food and drink as departing gifts. They placed the *kantharos*, probably filled with liquid, near the urn; then they added a bowl on the other side of the pile with the remains of the pyre. Then the grave pit was then covered.

The burial ceremony that created Grave 105 was probably performed in a more modest way. An adult person, probably a woman, was burned on the pyre with her spinning tools. The rest of the pyre (*i.e.*, the cremated remains of the dead

along with remains of her costume and sets of spindle-whorls) was deposited in the urn and then covered with the bowl. The covered urn was laid in the grave. The *kantharos* was placed near the urn, and segments of an animal body as a meat offering were put west of the urn.

Potential burial rites can be reconstructed from the identified contexts of the funerary complex and the traces of grave goods (Sofaer 2015, 137; Fülöp, Vácz 2016; Nebelsick 2016, 22–28). Bidding farewell to the dead is a complex emotional event; in the Danube Basin in the Early Iron Age, this event followed some rules, which can be identified in the cemeteries with many investigated graves (Trajković 2008, 19). The transformation of the body by burning took place in the first part of the burial rite (Nebelsick 2016, 22–28, Fig. 1/1: 1); it was followed by the construction of the grave with the remains of the dead and the grave inventory, which certainly required earlier preparation of food and drinks as farewell gifts and their transport to the grave. The urn, the cremated remains of the dead, and the vessels were deposited according to a predefined plan, as indicated by the size of the burial pit. Graves with fewer vessels had a smaller burial pit, while graves with more vessels had a larger burial pit. The burial pits of graves 101 and 105 in Batina were dug taking the size of the urns and the other grave goods into account. The procedures and construction of such burials played an important role in the process of mourning and the handling of emotions of the community that bid farewell to the dead (Sofaer, Stig Sørensen 2013; Sofaer 2015, 145; Nebelsick 2016, 31). The preserved traces of objects in the graves allow us to reconstruct a part of that complex process and to interpret the meaning it had for the community.

Costume and personal items

The composition of the grave, which was set up at the end of the ritual and before the filling of the pit, meant the end of one cycle and the beginning of another (van Gennep 1909; Sofaer 2015, 147; Rebay-Salisbury 2016, 15). Traces of the previous life, burnt on the pyre and/or destroyed by breaking, were laid in the urn together with the bodily remains. They can be interpreted as personal items of the buried women. Considering their sizes, the fibulae probably belonged to the adult women buried in separate urns. Fibulae are not frequent grave goods in the graves of the Dalj group. Based on their typological characteristics, most fibulae

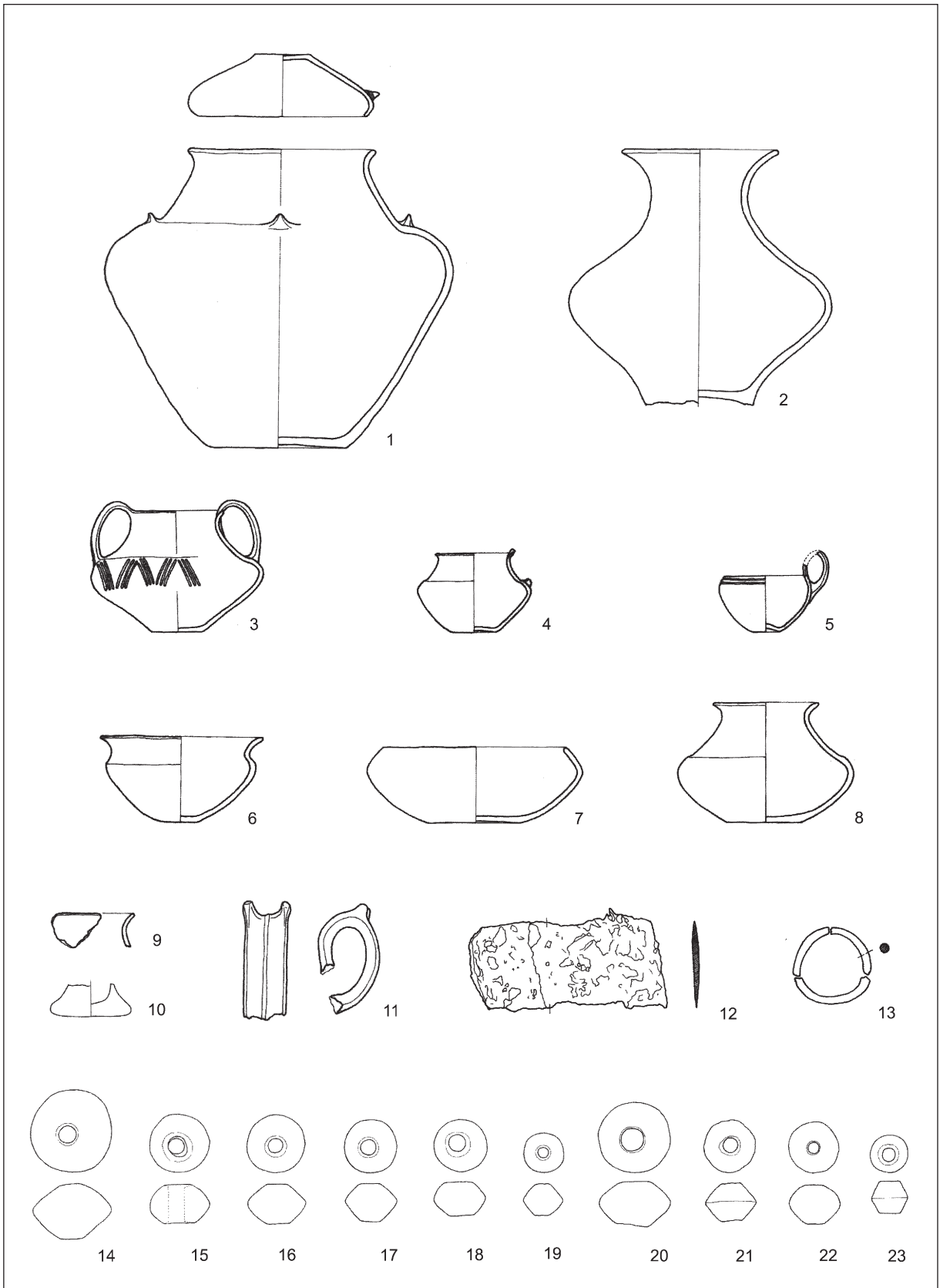


Fig. 7: Doroslovo, Grave 138. 1–11, 14–23 ceramic; 12 iron; 13 bronze. Not to scale.

Sl. 7: Doroslovo, Grob 138. 1–11, 14–23 keramika; 12 železo; 13 bron. Ni v merilu.

(after / po: Trajković 2008, 301–302)

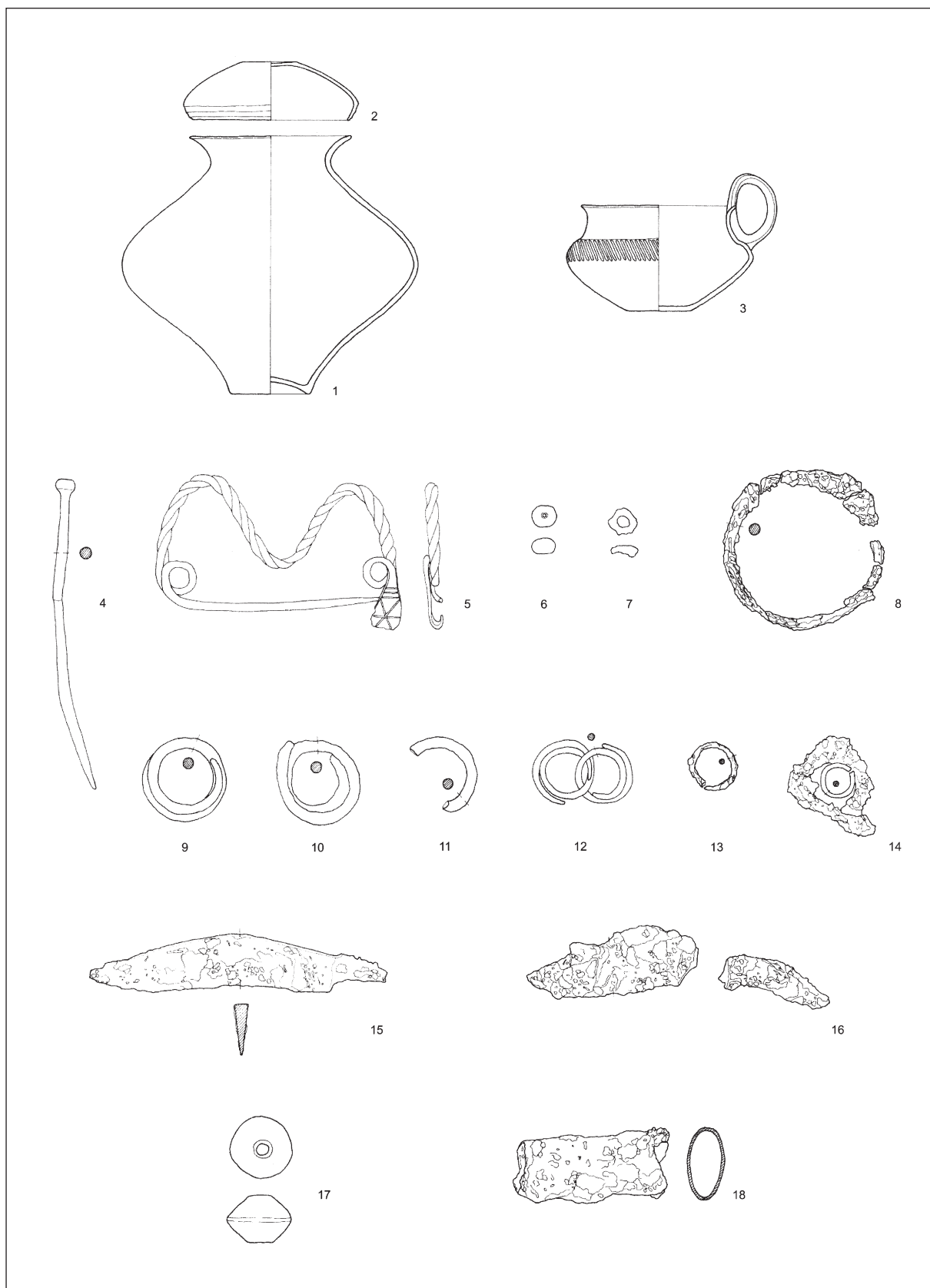


Fig. 8: Doroslovo, Grave 58. 1–3, 17 ceramic; 4–5, 9–13 bronze; 6–7 amber; 14 bronze and iron, 8, 15–16, 18 iron. Not to scale.
 Sl. 8: Doroslovo, Grob 58. 1–3, 17 keramika; 4–5, 9–13 bron; 6–7 jantar; 14 bron in železo, 8, 15–16, 18 železo. Ni v merilu.
 (after / po: Trajković 2008, 232–233)

belong to types worn within the eastern Hallstatt sphere (Metzner-Nebelsick 2002, 413–426, Figs. 184, 190), while there are fewer finds of fibulae that can be associated with the Balkans sphere (Vinski, Vinski-Gasparini 1962, Figs. 108–112; Pls. II: 47; V: 62–63; VII: 75–80; VIII: 55, 58, 60–61; Heilmann 2016, 12–16, Figs. 3, 5; Gavranović 2007, 163–165, Fig. 8). Fibulae that can be associated with the Danube sphere are more rare finds in the graves related to the burial rite of the Dalj group, as in the case of Grave 75 from Vukovar Lijeva Bara (Vinski-Gasparini 1973, 163, Pl. 124: 5–7). They are common grave goods in the inhumation graves recorded on the edge of the Dalj group, at the furthest western extent of their distribution (Balen-Letunić 2004, 17, 19–20, Pl. 5: 6–7; Vasić 1999, 59, Pl. 65). The individuals buried in inhumation graves may represent immigrants from the Basarabi cultural complex (Metzner-Nebelsick 2004). The distribution of double-looped fibulae with indented bows (Fig. 4) indicates that the area around Batina represents the eastern border of the distribution of this fibula variant, which is usually associated with the north-western Pannonian and the eastern and central Alpine regions.

A petite spindle-whorl found among the cremated bones in Grave 101 in Batina is smaller than the ones usually found in the graves of the Dalj group in Doroslovo (Trajković 2008, Grave 6: 5–10) and Batina (Bojčić *et al.* 2018, 166–167, Pl. 1: 1). It could point to the production of very fine yarn for specialised weaving. It is also possible that spindle-whorls could have been personal costume accessories of an adult, functioning as beads on an organic belt. If the spindle-whorls from both graves had served their basic purpose in the production of fine wool yarn, it is likely that the women from graves 101 and 105 were skilled in spinning and the production of textiles.

Different items related to textile production are common grave goods in the graves of the eastern Hallstatt sphere (Teržan 1996; Metzner-Nebelsick 2002, 201; Ložnjak Dizdar 2015, 39–40, Map 2) and are associated with the social status of the female members of the community (Teržan 1996, 529; 2004, 222; Eibner 2000/2001; Grömer 2016, 262–265).

The rich Grave 138 from Doroslovo (Fig. 7) is a close parallel to Grave 105 from Batina. It contained not only a pottery set but also tools (*i.e.*, a similar set of spindle-whorls) for textile production (Trajković 2008, 301–302, Grave 138: 11–20). Moreover, wealthy grave goods accompanying spinning equipment in these graves prove

that these women had skills that guaranteed them a certain status within their community.

Another close parallel to Batina Grave 105 is Grave 58 from Doroslovo, which has a similar assemblage (Fig. 8) (Trajković 2008, 232–233, Grave 58). The grave contained an urn covered with a bowl, a large cup with a handle reaching above the rim, the same fibula type as in graves 101 and 105 in Batina, and an iron bracelet, 2 knives, and 1 spindle-whorl. The assemblage from Doroslovo Grave 58 also included bronze and iron rings, a bronze pin, and amber beads.

Farewell gifts

The custom of putting ceramic sets into graves was common in the Middle Danube Basin or the eastern Hallstatt sphere at the end of the Late Bronze Age and especially during the initial phases of the Early Iron Age (Nebelsick 1994, 312–315, 357, Fig. 4; 1997, 32; Metzner-Nebelsick 2002, 179–180, Figs. 79–80; Nebelsick 2016, 22–31).

The vessel set combining a bowl and a *kantharos* containing a liquid was a more modest one, pointing to the custom of providing farewell gifts for the voyage to the afterlife, which was common practice in the cemeteries of the Dalj group (Vinski-Gasparini 1983, 609; Metzner-Nebelsick 2002, 179–180, Figs. 79–80; Trajković 2008, 19). This custom was practised in the Early Iron Age, specifically during the IIIa–V ceramic horizons. However, no precise information can be given about the actual contents of the *kantharos* before performing residue analyses. A combination of a grave assemblage consisting of an urn with a lid and grave goods in the form of a *kantharos* and/or a bowl, and sometimes animal bones that are the remains of meat offerings, was recorded in the Batina cemeteries for graves other than Grave 105, *e.g.*, Grave 38 (Dizdar *et al.* 2021, 152–154). It is also known from Erdut (Minichreiter 1985, 26–27, Pl. XVI), Sotin (Ložnjak Dizdar, Hutinec 2014, 9–11, Fig. 3), and Doroslovo (Trajković 2008, 33; 188, Grave 8; 50–51, 203–204; Grave 26; 53, 207, Grave 28; 80–81, 232, Grave 58). The presence of this funerary vessel combination is not related to the sex of the deceased, according to anthropological analyses.

Unburned pieces of meat were a common grave good in the eastern Carpathian Basin and along the Danube ever since the Late Bronze Age (Ložnjak Dizdar, Rajić Šikanjić 2016, 117, Fig. 5). These unburned pieces of meat were deposited in graves in Doroslovo, where bones of cattle (*Bos*

Taurus) were found in almost all the graves, while parts of pigs were found in only a few burials (Blažić 2008, 360–361, Tab. 1). Cattle portions were also deposited in graves in the cemeteries of Fűzesabony, Sirok, and Dormánd in the Tisza Basin (Metzner-Nebelsick 1998, Figs. 7, 10). Parts of cattle were also found in various forms in barrows of the northeast Alpine Hallstatt region (Nové Košariská, Bad Fischau-Malleiten, Hochholz, Bratčice, Langenlebar). Bones with less meat or without meat, like astragali, were more frequent. It cannot be excluded that the remains of different animals found in the same place and prepared in the same way were the remains of a specific dish (Kmet'ová 2017, 72–73, Tab. 2).

The quantity and composition of farewell gifts probably reflect the economic potential of the community or of the close relatives responsible for sending the dead on their way to the afterlife. This means that farewell gifts also give indirect evidence of the status of the dead and their close relatives in the community.

CONCLUSION

Graves 101 and 105 in Batina belonged to adult women. Their costumes included a fibula belonging to a type associated with the north-western Pannonian area of Lower Austria and the area of western Hungary. Moreover, Grave 101 contained a bronze ringlet like the aforementioned female graves from Batina and Doroslovo; these ringlets were a very frequent grave good in the women's graves of the Dalj group (Ložnjak Dizdar, Rajić Šikanjić 2016, 117–120, Fig. 6: 4). Based on the costume and personal items, it can be concluded that these women carried little bags of organic material such as cloth that were unusual in their community and that they were skilled in producing fine yarns. The individual buried in Grave 105 was a spinning specialist. Both urn types from these graves are similar to the canonical vessel type used as urns in the cemeteries of the Dalj group. The addition of other ceramic vessels in the grave is an indication of an extended burial ritual. The high frequency of graves with smaller sets of ceramic vessels as containers for provisions for the afterlife or as farewell gifts may indicate more egalitarian communities in this part of the Danube Basin during the Early Iron Age. These more modest graves with fewer grave goods in Batina may indicate that a large part of the community consisted of people

with a similar or the same social standing, with the exception of those individuals buried in the richer graves under the tumuli. Tumulus graves in the Dalj group only occur in Batina, making it likely that this site was one of the centres of the eastern Hallstatt world (Metzner-Nebelsick 1997; Hršak *et al.* 2013; Dizdar *et al.* 2021).

The woman from Grave 105 in Batina was a distinguished member of her community, judging from her unique urn, her personal items: a fibula, and sets of spindle-whorls dating from the middle and second half of the 7th century BC. The tools in her grave indicate her valuable skills in textile production. Many depictions of women in the Early Iron Age show activities related to textile production, in particular spinning and weaving (Eibner 1986, 39–40; Eibner 2000/2001; Rebay-Salisbury 2016, 151–152, Fig. 7.2, Pls. 4–5). Textile production was very important for the household economy. Women who were skilled spinners and weavers possessed an important role in society, as attested in the wider European context by grave inventories, figurative scenes on vessels such as the famous vessel from Sopron, tumulus 27, the *tintinnabulum* (bell-shaped pendant) from Bologna, *Tomba degli ori*, or the wooden throne from Verruchio, *Tomba del trono, Rocca Malatestiana*, dated to the 7th century BC (Eibner 2000/2001, 108–109, Figs. 2–4; 2014, 47–48, Pl. 5: 33; Teržan 2004; Gleba 2009, 69). Textile symbolism is a central element in Early Iron Age burials in wider areas of central Europe, according to the archaeological record. Textile elements and images of spinning and weaving in burials refer to the high standing of women in Early Iron Age societies; it may also be connected with a ritual sphere (Eibner 1986; Nebelsick 1997, 127; Huth, Kondziella 2017). Specific fibula types as dress accessories indicate that the community in Batina was included in a wider communication network within the Pannonian plain and beyond, reaching as far as the inner Alpine area to the west. The fibulae from both graves 101 and 105 identify more prominent female members of the community of Batina during the Iron Age who owned and wore more exclusive jewellery of eastern Hallstatt fashion. The funerary rite (*i.e.*, the burial practice and related objects in these graves) represents female community members that did not stand out because of being given unusually numerous symposial grave goods. Instead, they were exceptional because of items used for textile production and specific jewellery that may rather reflect their skills and personal identity within the

community that bid them farewell and prepared and selected their grave goods. Rebay-Salisbury hypothetically relates the presence of tools for textile production in graves to the seasonal nature of burials and activities taking place in the community in winter, which may also have affected the choice of grave goods (Rebay-Salisbury 2016, 70–71, Fig. 4.5).

Graves 101 and 105 in Batina illustrate the important role of women in Early Iron Age com-

munities in the Danube region. The archaeological evidence for spinning equipment (spindle-whorls) indicates the high esteem their skills in textile production possessed in their community. The different sizes and weights of these spindle whorls (*Tab. 1*) are evidence for the refined production of yarn and, consequently, textiles in this region. The fibulae worn by those women represent not only their individual taste but also their contacts with more distant communities.

CATALOGUE OF GRAVE GOODS

Abbreviations: l. = length; w. = weight; h. = height.

GRAVE 101 (*Pl. 1*)

1. Bronze double-looped fibula with indented bow, the foot and one loop are not preserved. Preserved l.: 8.3 cm.
2. Fragments of a burnt bronze ringlet. Preserved l.: 1.0–1.3 cm.
3. Small iron knife with a sharp curved blade and a tang. L.: 11.2 cm.
- 4–5. Two biconical spindle-whorls of dark grey clay with a polished finish. W.: 3.0 g.
6. Bowl with spherical biconical body and inverted rim. The bottom is flat. The outer surface is dark brown and occasionally dark grey to black, with a polished finish. The inner surface is dark brown with a partly polished finish. H.: 7.8 cm.
7. Kantharos with biconical body and two strap handles, thicker along the edges, reaching slightly above the rim of the vessel. The bottom is flat. On the shoulder, there is a metope decoration with groups of vertical grooves alternating with undecorated portions. Outer and inner surfaces are black with a markedly polished finish and are graphite-coated. H.: 13.2 cm.
8. Bowl with a spherical body and inverted rim. The bottom is flat and pronounced. The outer surface is dark brown and occasionally dark grey and black, with a partly polished finish. The inner surface is dark brown with a partly polished finish. H.: 9.2 cm.
9. Vessel with biconical body and conical neck. The rim is missing. The bottom is flat. On the shoulder, there is a shallow horizontal groove. The outer surface is black with a polished finish. The inner surface is dark brown and occasionally black, with a polished finish. H.: 32 cm.

GRAVE 105 (*Pl. 2*)

1. Fragments of a double-looped fibula with a twisted indented bow and hammered foot with a sundial shape. H.: 4.5 cm; W.: 0.2 cm.
2. Oval pendant of a grey-white stone. One side, diagonally arranged, carried three small holes, possibly the remains of perforations. L.: 4.7 cm.
3. Fragments of an iron ring, probably a bracelet or anklet. Preserved l.: 9.0 cm.
4. Fragments of an iron ring, probably a bracelet or anklet. Preserved l.: 9.5 cm.
5. Kantharos with biconical body, with two strap handles that reach slightly above the rim of the vessel. On the shoulder, there is a decoration consisting of a series of vertical grooves. Only the space below the handles is undecorated. The outer and inner surfaces are dark brown to black with a polished finish. H.: 13.5 cm.
6. Fragments of an iron knife with a slightly curved blade. Preserved l.: 7.5 and 4.0 cm.
7. Bowl with a biconical body and inverted rim and a flat bottom. In the widest part of the bowl, there is a tongue-shaped, horizontally punctured lug. The outer surface is dark brown with a polished finish; the inner surface is black with a polished finish. H.: 8.4 cm.
8. Vessel with biconical body and tall conical neck ending in a funnel-shaped everted rim. On the shoulder, there is a horizontal rib with short oblique incisions. On two opposite sides below the rib, there are short vertical relief ribs with oblique incisions. The lower part of the body carries four symmetrically arranged downturned tongue-shaped handles. The outer surface is ochre to dark brown and black with a polished finish. The inner surface is ochre to light brown with a polished finish. H.: 61.6 cm.
- 9–28. Twenty biconical spindle-whorls with brown, grey-brown to dark grey colour, with a polished finish. One spindle-whorl is larger (*Pl. 2: 9*), while others belong to two sets of different sizes and colours. See *Tab. 1*.

Acknowledgements

This paper is the result of many years of research involving archaeological excavations, records and numerous analyses. The paper was partly created within the research project of the Croatian Science Foundation (IP-06-2016-1749): *Iron Age Female Identities in the Southern Carpathian Basin* (FEMINE) at the Institute of Archaeology in Zagreb. It could not have been written without the help and effort of many people. We want to thank Archaeological Museum Osijek and colleagues Tomislav Hršak and Domagoj Dujmić, who conduct the excavation on Batina. For the supervi-

sion of the zooarchaeological analysis of animal bones, we thank Dr Siniša Radović, a senior research associate at the Institute for Quaternary Palaeontology and Geology of the Croatian Academy of Sciences and Arts. The recording of the layout of the graves *in situ* was designed by Arheoplan Ltd, and the objects were drawn by Matilda Marijanović Lešić, Aleksandar Kapuran and Martina Rončević. The photos of the traces of cutting on animal bones were made by Damir Doračić. We extend our warmest thanks to everyone. Our thanks also go to two anonymous reviewers for their very constructive advice and Prof. L. D. Nebelsick for the final proofreading.

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Grobova iz Batine kot primera ekonomske vloge in družbenega statusa žensk ob Donavi v starejši železni dobi

Povzetek

Materialni ostanki grobišč in naselij iz starejše železne dobe v srednjem Podonavju zrcalijo življenje tedanjih skupnosti, naseljenih ob Donavi (*sl. 1*). Največ podatkov prispevajo grobovi. Grobne prdatke je mogoče povezati z osteološkimi ostanki pokopanih oseb in jih preučevati z vidika njihovih identitet, prav tako njihovo vlogo v življenju skupnosti, ki so ji pripadali. Materialne sledi odsevajo lokalno proizvodnjo predmetov ter komunikacije znotraj lokalnih in širših regionalnih mrež.

Lokalni izdelki, kot so lončenina in pripomočki, uporabljeni v pogrebnih običajih, ter žrtvovane živali za pogrebne pojedine in poslednje slovo od preminulega so odraz vsakdanjega življenja v pogrebnih praksah. Značilni deli noše pokojnikov so bili del širše regionalne produkcijske sfere in so možni indici trgovine, menjave ali celo eksogamije.

V prispevku analizirana grobova 101 in 105 iz Batine, ki imata sicer različni grobni ansambel najdb, vendar isti tip fibule, sta ilustrativen primer statusa pokopanih ženskih oseb ter pogrebnega običaja v skupnostih, živečih na tem območju v starejši železni dobi.

BATINA – NASELJE IN GROBIŠČE IZ POZNE BRONASTE IN STAREJŠE ŽELEZNE DOBE

Batina je večslojno najdišče na severovzhodnem obrobju Banskega Brda v Baranji. Območje z geostrateško lego ob prehodu prek reke Donave je bilo naseljeno od neolitika. Naselbinski ostanki na skrajni severovzhodni točki planote Banskega Brda kažejo na pomembnost najdišča v pozni bronasti in starejši železni dobi. Sočasno grobišče se je razprostiralo vzdolž poti proti naselju. Večina tedanjih prebivalcev je bila pokopana v planih grobovih, le sežgane ostanke očitno nekoliko uglednejših pripadnikov skupnosti so pokopali v kamrah pod zemljenimi gomilami – tumuli.

V Batini so zaščitna izkopavanja potekala desetletja. Sistematična izkopavanja naselja pa je v letih od 1970 do 1972 opravil Muzej Slavonije pod vodstvom Danice Pinterović skupaj s Stephanom

Foltinyjem, predstavnikom Smithsonian Institute Washington D. C., ter v sodelovanju s Ksenijo Vinski-Gasparini iz Arheološkega muzeja v Zagrebu (Pinterović 1971, 55–58). Grobišče so od leta 2010 sistematično raziskovali Arheološki muzej Osijek, Muzej Slavonije, Institut za arheologiju in Odsjek za arheologiju HAZU (Bojčić *et al.* 2011; 2018). Po dosedanjih rezultatih teh izkopavanj je bilo grobišče v uporabi v pozni bronasti in starejši železni dobi, od 11. do konca 7. st. pr. Kr. Po daljši prekinitvi so na tem mestu ponovno pokopavali v rimskem času, v 2. in 3. st. po Kr. (Dizdar *et al.* 2019, 95–97; Dizdar *et al.* 2021, 19–24).

GROBOVA 101 IN 105 IZ BATINE

Grobova 101 in 105 sta bila odkrita v vzhodnem delu grobišča iz pozne bronaste in starejše železne dobe na Srednem v Batini, ležala sta v bližini tumula 2 (*sl. 3*).

Grob 101 (*t. 1*) je bil odkrit v sondi 18 (*sl. 3*). Grobna jama je bila velika 1,20 × 0,90 m in globoka okoli 0,66 m. Imela je pravokotno obliko z zaobljenimi ogli in navpične stene. Zapolnjena je bila s temnorjavo zemljo, ki je vsebovala odlomke keramike in sežgane človeške kosti. Keramična žara (*t. 1: 9*) s sežganimi kostmi in pepelom, verjetno z grmade, je stala v zahodnem delu grobne jame. V njej so bili najdeni še sežgan bronast obroč (*t. 1: 2*), dva vijčka (*t. 1: 4, 5*) in železen nož (*t. 1: 3*). Na žaro je bila poveznjena skleda (*t. 1: 8*). Pepel s sežganimi kostmi in deli sežgane bronaste fibule (*t. 1: 1*) so bili najdeni vzhodno od posode v osrednjem delu groba. Kantaros (*t. 1: 7*) je stal severno od žare, skleda (*t. 1: 6*) pa vzhodno od žganine.

V grobu 101 so bili ostanki kosti odrasle osebe, stare okoli 35 let. Verjetno gre za žensko. Teža žganih človeških kosti je znašala 1173,5 g (*tab. 2*). Najštevilnejše ohranjene so dolge kosti, slabše so zastopane kosti rok in nog ter hrbtenice. Večina kosti je bila najdena v žari. Manjša količina kosti, večinoma delov lobanje ter nekaj delov dolgih kosti, je bila pomešana s pepelom v osrednjem delu groba.

Grob 105 (*t.* 2) je bil odkrit v sondi 19 (*sl.* 3). Grobna jama je bila velika 1,28 × 0,83 m in globoka okoli 0,28 m. Imela je pravokotno obliko z zaobljenimi ogli in navpične stene. Zapolnjena je bila s temnorjavo zemljo. Keramična žara (*t.* 2: 8) s sežganimi kostmi in pepelom, verjetno z grmade, je bila položena v vzhodni del groba. Vsebovala je 20 vijčkov (*t.* 2: 9–28), sežgan železni nož (*t.* 2: 6), sežgane železne obroče (*t.* 2: 3–4), bronasto fibulo (*t.* 2: 1) in kamnit obesek (*t.* 2: 2). Na žaro je bila povezana skleda (*t.* 2: 7). Kantaros (*t.* 2: 5) je bil položen jugozahodno od žare, živalske kosti so bile najdene v jugozahodnem delu grobne jame.

V grobu 105 so bili kostni ostanki odrasle osebe, verjetno ženske, njihova teža je bila 1664,4 g (*tab.* 3). Večina ohranjenih ostankov pripada dolgim kostem. Slabše so zastopane kosti lobanje, hrbtenice in kosti rok/nog.

V grobu 105 identificirane živalske kosti pripadajo domačim živalim: govedu (*Bos taurus*), svinji (*Sus sp.*), ovci ali kozi (*Ovis/Capra*) ter živalim male ali srednje velikosti (mogoče ovce ali koze, svinje ali teleta) (*tab.* 4). Skupna teža odkritih živalskih kosti je bila 430,1 g, od tega pripada govedu 309,6 g.

Oba groba – 101 in 105 – je po tipologiji keramičnih posod in fibul iz grobnih setov mogoče datirati v drugo polovico 7. st. pr. Kr. oziroma v keramični horizont IIIb in IV.

Interpretacija teh grobov izhaja iz arheološke, antropološke in arheozoološke analize (Härke 1993; Rebay-Salisbury 2016, 59–100). Opis njihovih kontekstov, pridatkov in bioloških ostankov pa daje detajlni uvid v pogrebne običaje starejše železne dobe na tem območju.

POGREBNI OBIČAJI

Pogrebni običaj v primeru groba 101 se je verjetno odvil na naslednji način. Odrasla oseba, stara okoli 35 let, verjetno ženskega spola, je bila sežgana na grmadi. Ostanke grmade so zbrali v organsko posodo (zaboj) in jo postavili v zanjo pripravljeno grobno jamo. V grob položena žara pa je vsebovala izbrane sežgane posmrtno ostanke pokojnice in zlomljene dele noše, ki so bili delno izpostavljeni ognju. Poleg žare so žalujoči pripadniki skupnosti kot poslovilni dar v grob položili keramični set (kantaros in skledo) s hrano in pijačo. Zraven žare postavljen kantaros je bil verjetno napolnjen s tekočino, na drugo stran kupčka ostankov z grmade so dodali skledo. Zatem so grobno jamo zasuli.

Pogrebni običaj v primeru groba 105 je bil skromnejši. Odrasla oseba, verjetno ženska, je bila sežgana na grmadi skupaj s priborom za predenje. Ostanke grmade – sežgane posmrtno ostanke pokojnice z ostanki njene noše in setom vijčkov – so položili v žaro in jo pokrili s skledo. Pokrito žaro so položili v jamo. Kantaros je bil postavljen zraven žare, deli žrtvovane živali so bili položeni zahodno od žare.

Iz grobnih kontekstov in sledov na grobnih pridatkih je mogoče rekonstruirati potencialne pogrebne običaje (Sofaer 2015, 137; Fülöp, Váczi 2016; Nebelsick 2016, 22–28). Slovo od preminulih je bil kompleksen emotivni dogodek: da so v Podonavju v starejši železni dobi sledili nekim pravilom, je mogoče ugotavljati na grobiščih, kjer je bilo odkritih več grobov (Trajković 2008, 19). Transformacija s sežiganjem trupla je bila prvi del pogrebnega običaja (Nebelsick 2016, 22–28, sl. 1/1: 1); po sežigu je sledil pokop posmrtnih ostankov pokojnika in grobnih pridatkov, kar je predhodno zahtevalo pripravo hrane in pijače kot pogrebnih darov ter njihov prenos do groba. Žara in posode so bile položene v grob po predhodno izdelanem načrtu, kar kaže velikost grobne jame. Jame grobov z manj številnimi posodami so bile manjše, tiste s številnejšimi posodami pa večje. Velikost grobnih jam 101 in 105 iz Batine je bila prilagojena velikosti žare in drugih grobnih pridatkov. Pogrebni ceremonial je imel pomembno vlogo v procesu žalovanja in soočanja z emocijami skupnosti, ki se je poslavljala od preminulega člana (Sofaer, Stig Sørensen 2013; Sofaer 2015, 145; Nebelsick 2016, 31). Ohranjene sledi na predmetih v grobu omogočajo prepoznavanje dela tega kompleksnega procesa in interpretacijo pomena, ki ga je imel za skupnost.

NOŠA IN OSEBNI PREDMETI

Na koncu pogrebnega rituala zasut grob je označeval konec enega cikla in začetek drugega (v. Gennep 1909; Sofaer 2015, 147; Rebay-Salisbury 2016, 15). Skupaj s posmrtnimi ostanki so bili v žaro položeni sežgani in/ali razlomljeni predmeti iz življenja preminulega. V primeru grobov 101 in 105 jih lahko interpretiramo kot osebne predmete odraslih žena, za kar bi govorila velikost fibul, ki sta jima pripadali. V grobovih daljske skupine fibule niso pogost predmet. Večina fibul s tega območja pripada tipom, ki so se nosili v vzhodnohalštatskem krogu (Metzner-Nebelsick 2002, 413–426, sl. 184; 190), le nekaj jih je mogoče povezati z balkanskim

kulturnim krogom (Vinski, Vinski-Gasparini 1962, sl. 108–112; t. II: 47; V: 62–63; VII: 75–80; VIII: 55, 58, 60–61; Heilmann 2016, 12–16, sl. 3, 5; Gavranović 2007, 163–165, sl. 8). S Podonavjem povezane fibule so precej redke v grobovih daljske skupine, npr. v grobu 75 iz Vukovarja Lijeve Bare (Vinski-Gasparini 1973, 163, t. 124: 5–7). Pogosteje so pridane v skeletne grobove, znane z obrobja skupine Dalj, in pomikajo mejo njihove pojavnosti proti zahodu (Balen-Letunić 2004, 17, 19–20, t. 5: 6–7; Vasić 1999, 59, t. 65). Morda so bile osebe, pokopane v skeletnih grobovih, imigranti iz kulturnega kompleksa Basarabi (Metzner-Nebelsick 2004). Vzhodna meja razprostranjenosti dvozankastih fibul s sedlasto uvitim lokom (sl. 4), ki so bile razširjene v severozahodni Panoniji ter vzhodnem in osrednjem alpskem prostoru, se nakazuje na območju okoli Batine.

Med žganimi kostmi najdena vijčka v grobu 101 sta manjša od običajne velikosti tovrstnih najdb v grobovih daljske skupine v Doroslovu (Trajković 2008, grob 6: 5–10) in Batini (Bojčić *et al.* 2018, 166–167, t. 1: 1). Morda nakazujeta izdelovanje zelo finega prediva za specializirano tkanje. Lahko bi bila tudi del osebne noše in sta morda služila kot jagoda na pasu iz organske snovi. Če so vijčki iz obravnavanih grobov služili svojemu osnovnemu namenu izdelave finega volnenega prediva, je možno, da sta bili ženski, pokopani v grobovih 101 in 105, večji predenja in izdelave tekstila.

Različni pripomočki za izdelavo tekstila so običajni dodatki v grobovih vzhodnega halštatskega kroga (Teržan 1996; Metzner-Nebelsick 2002, 201; Ložnjak Dizdar 2015, 39–40, karta 2) in se povezujejo z družbenim statusom pripadnic skupnosti (Teržan 1996, 529; 2004, 222; Eibner 2000/2001; Grömer 2016, 262–265).

Po sestavi pridakov je grobu 105 iz Batine podoban bogati grob 138 iz Doroslova (sl. 7). Tudi ta je vseboval set keramičnih posod in vijčkov za izdelavo tekstila (Trajković 2008, 301–302, grob 138: 11–20). Bogati grobni pridatki, povezani s pripomočki za predenje, pričajo, da so te ženske posedovale večšine, ki so jim zagotavljale določen status v njihovih skupnostih.

Drugo bližnjo primerjavo za grob 105 iz Batine predstavlja grob 58 iz Doroslova (sl. 8) s podobnim inventarjem (Trajković 2008, 232–233), ki je vseboval s skledo pokrito žaro, skodelo s presega-jočim ročajem in isti tip fibule kot grobova 101 in 105 v Batini, poleg tega pa še železno narokvico, dva noža in vijček ter bronaste in železne obroče, bronasto iglo in jantarne jagode.

POSLOVILNI DAROVI

Ob koncu pozne bronaste dobe in še zlasti v začetni fazi starejše železne dobe je bilo v srednjem Podonavju in vzhodnem halštatskem krogu v navadi prilaganje keramičnih setov v grobove (Nebelsick 1994, 312–315, 357, sl. 4; 1997, 32; Metzner-Nebelsick 2002, 179–180, sl. 79–80; Nebelsick 2016, 22–31).

Set posod v kombinaciji sklede in kantarosa je eden skromnejših. Povezuje se z običajem prinašanja poslovilnih darov za pot v onstranstvo, kar je bila navada v daljski skupini v starejši železni dobi oziroma v času keramičnih horizontov IIIa–V (Vinski-Gasparini 1983, 609; Metzner-Nebelsick 2002, 179–180, sl. 79–80; Trajković 2008, 19). V kantarosih naj bi bila shranjena tekočina, vendar pred opravljenimi analizami organskih ostankov s sten posod ni mogoče opredeliti njihove dejanske vsebine. Kombinacija žare s pokrovom in pridatki v obliki kantarosa in/ali sklede ter ponekod živalskih kosti kot ostankov mesnega obroka je prisotna ne le v grobu 105, temveč tudi v drugih grobovih v Batini, npr. v grobu 38 (Dizdar *et al.* 2021, 152–154). Prav tako je znana iz Erduta (Minichreiter 1985, 26–27, t. XVI), Sotina (Ložnjak Dizdar, Hutinec 2014, 9–11, sl. 3) in Doroslova (Trajković 2008, 33; 188, grob 8; 50–51, 203–204; grob 26; 53, 207, grob 28; 80–81, 232, grob 58). Ta kombinacija posod v pogrebem ritualu po rezultatih antropoloških analiz ni povezana z določenim spolom pokojnika.

Nežgani ostanki mesa so običajen grobni pridatek v vzhodnem delu Karpatske kotline in vzdolž Donave od pozne bronaste dobe. Pridani so bili v grobove v Doroslovu, med njimi so povsod zastopane kosti goveda (*Bos Taurus*) in le v nekaterih grobovih tudi deli svinje (Blažić 2008, 360–361, tab. 1). Deli goveda so bili pridani v grobove na grobiščih Füzesabony, Sirok in Dormánd v Potisju (Metzner-Nebelsick 1998, sl. 7; 10), prav tako so bili najdeni v grobnih kamrah severovzhodno alpske halštatske regije (Nové Košariská, Bad Fischau-Malleiten, Hochholz, Bratčice, Langenlebern). Pogosteje so pridane kosti manj mesnatih ali brezmesnih delov. Ni mogoče izključiti, da so ostanki različnih živali, najdeni skupaj in pripravljene na isti način, ostanki specifične jedi (Kmet'ová 2017, 72–73, tab. 2).

Količina in sestava poslovilnih darov verjetno zrcali ekonomske zmožnosti skupnosti ali bližnjih svojcev, zadolženih za slovo od preminulega. To bi pomenilo, da so poslovilni darovi indirektni dokaz statusa mrtvih pa tudi njihovih svojcev v skupnosti.

ZAKLJUČEK

V grobovih 101 in 105 v Batini sta bili pokopani odrasli ženski. Njuna noša je vključevala fibulo, ki pripada tipu, povezanemu s severozahodno Panonijo oziroma območjem današnje Spodnje Avstrije in zahodne Madžarske. V grobu 101 je bil še bronast obroč, kakršni so pogosti v ženskih grobovih skupine Dalj (Ložnjak Dizdar, Rajić Šikanjić 2016, 117–120, sl. 6: 4). Po neobičajni noši in osebnih predmetih lahko sklepamo, da sta obravnavani ženski imeli majhni mošnji iz organske snovi in da sta bili večji izdelovanja finega prediva, posebno tista, ki je bila pokopana v grobu 105. Žari z njunimi posmrtnimi ostanki sta podobni in predstavljata kanonski tip posod, uporabljenih za žare v grobovih skupine Dalj. Preostale pridane keramične posode odsevajo pogrebni ritual. Številčnejši grobovi z manjšimi keramičnimi seti s hrano in pijačo kažejo na bolj egalitarno družbo v tem delu Podonavja v starejši železni dobi. Da so tudi skupnost v Batini sestavljali večinoma ljudje podobnega ali enakega družbenega položaja, nakazujejo mnogoštevilni grobovi s skromnimi pridatki. Izjema so posamezniki, pokopani v bogatih grobovih v gomilah. Taki grobovi se v skupini Dalj pojavljajo samo v Batini in nakazujejo, da je bilo to najdišče eden izmed pomembnih centrov vzhodnohalštatskega sveta (Metzner-Nebelsick 1997; Hršak *et al.* 2013; Dizdar *et al.* 2021).

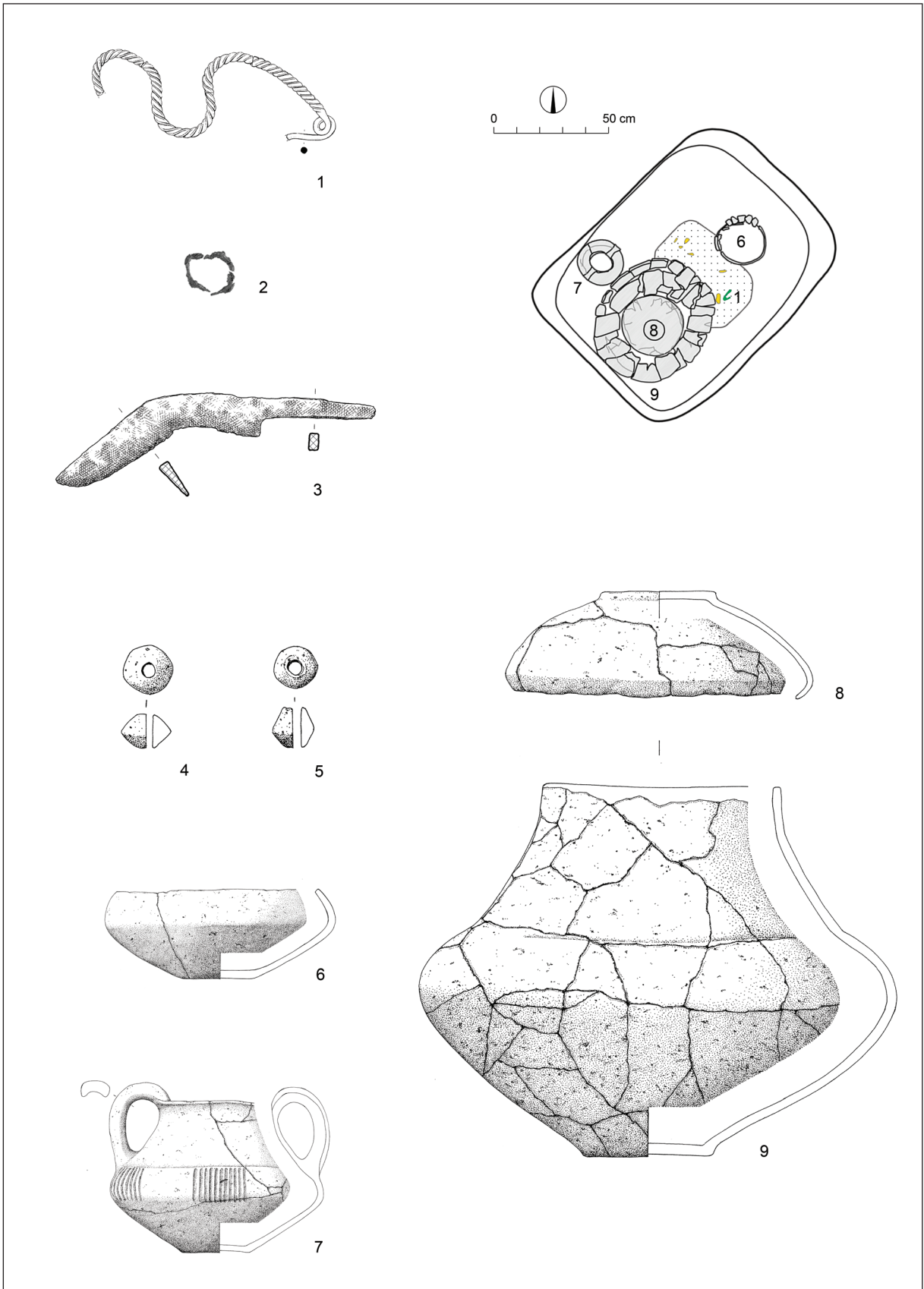
Ženska, pokopana v grobu 105 v Batini, je bila pomembna pripadnica svoje skupnosti, sodeč po žari in osebnih predmetih – fibuli in setu vijčkov –, ki datirajo v sredino in drugo polovico 7. st. pr. Kr. Pridani pribor kaže na njene dragocene večšine v izdelavi tekstila. Ženske v starejši železni dobi so pogosto prikazane v povezavi s to dejavnostjo, predvsem s predenjem in tkanjem (Eibner 1986, 39–40; Eibner 2000/2001; Rebay-Salisbury 2016, 151–152, sl. 7.2, t. 4–5). Izdelava tekstila pa je bila pomembna za hišno gospodarstvo. Vešče predilke in tkalke so imele v družbi pomembno vlogo, kar nakazujejo grobni inventarji v širšem

evropskem kontekstu in figuralne upodobitve, kot so na posodi iz Soprona, tumulus 27, *tintinnabulum* (zvončast obesek) iz Bologne, *Tomba degli ori*, ali na lesenem tronu iz Verruchia, *Tomba del trono*, *Rocca Malatestiana*, iz 7. st. pr. Kr. (Eibner 2000/2001, 108–109, sl. 2–4; 2014, 47–48, t. 5: 33; Teržan 2004; Gleba 2009, 69). Simbolika tekstila je po arheoloških virih osrednji element v grobovih starejše železne dobe na širšem prostoru srednje Evrope in odseva visok družbeni status tedanjih žensk, povezana pa je tudi z ritualno sfero (Eibner 1986; Nebelsick 1997, 127; Huth, Kondziella 2017).

Značilni tipi fibul v batinski noši kažejo, da je bila ta skupnost vključena v širšo komunikacijsko mrežo, ki je segala od panonske ravnice do notranjosti Alp na zahodu. Fibuli iz grobov 101 in 105 v Batini razkrivata ugledni pripadnici železnodobne skupnosti z ekskluzivnim nakitom vzhodnohalštatske mode, medtem ko pogrebni ritual ne kaže razlik v primerjavi z večino, saj jima ni bil pridan bogat keramični set s številnejšimi posodami. Njuno posebnost kažeta pridan pribor za izdelavo tekstila in specifičen nakit – odsevata verjetno njune večšine in osebno identiteto v skupnosti, ki je pripravila in izbrala grobne pridatke ob njuni smrti. Rebay-Salisbury hipotetično povezuje prisotnost pribora za izdelavo tekstila v grobovih z označevanjem letnega časa pokopa in dejavnostjo pozimi, kar bi prav tako lahko vplivalo na izbor grobnih pridatkov (Rebay-Salisbury 2016, 70–71, sl. 4.5).

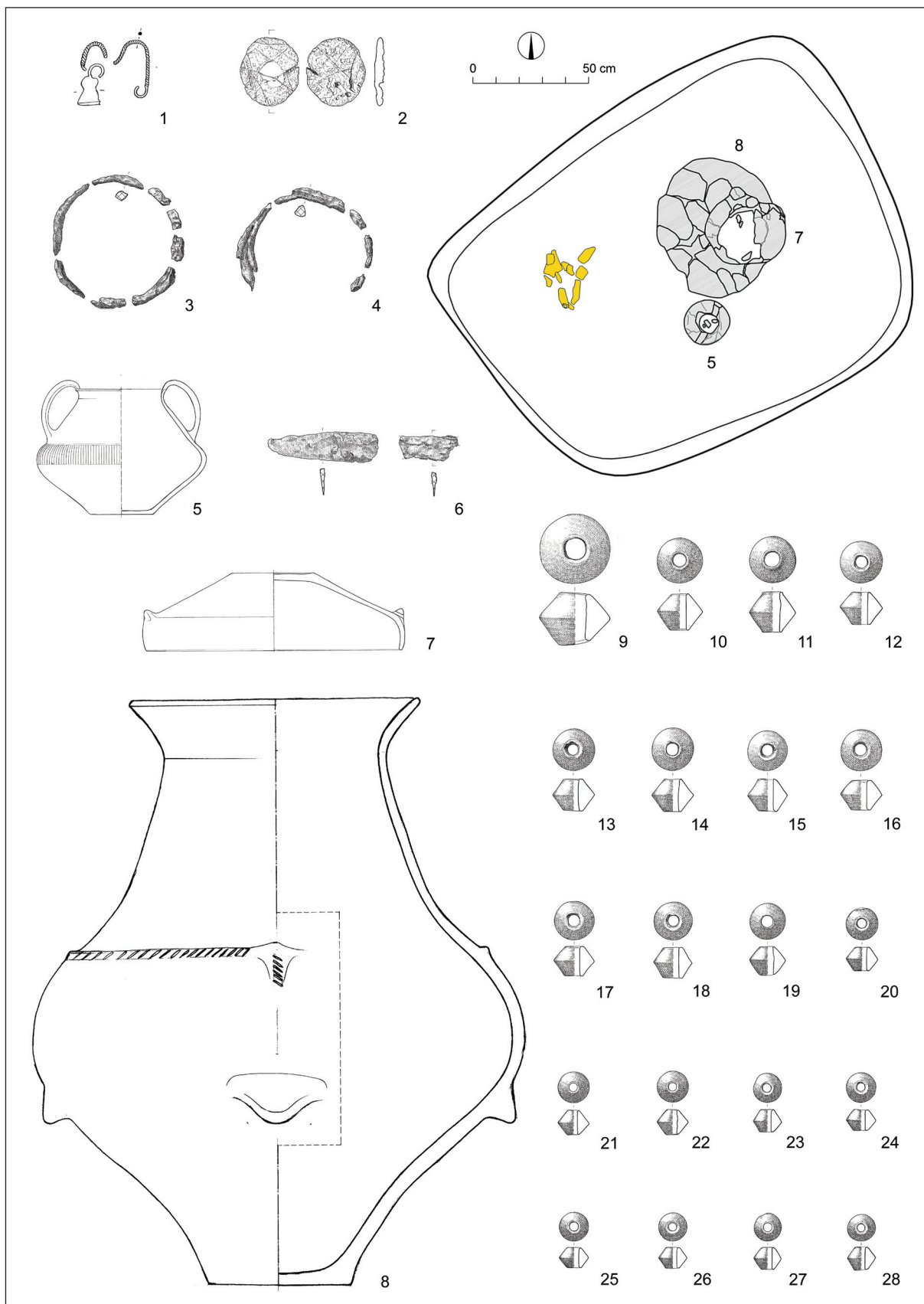
Grobova 101 in 105 v Batini ilustrirata pomembno žensko vlogo v skupnostih starejše železne dobe v Podonavju, povezano s tekstilno dejavnostjo. Različne velikosti in teža vijčkov (*tab. 1*) so dokaz prefinjene izdelave preje in tekstila v tej regiji. Fibule, ki so jih nosile ženske, pa ne pričajo samo o njihovem osebnem okusu, temveč tudi o njihovih stikih z zelo oddaljenimi skupnostmi.

Prevod: Sneža Tecco Hvala



Pl. 1: Batina, Grave 101. 1-2 bronze, 3 iron, 4-9 ceramic, yellow – cremated bones, green – bronze fibula. Scale 1-5 = 1:2; 6-9 = 1:5.

T. 1: Batina, Grob 101. 1-2 bron, 3 železo, 4-9 keramika, rumeno – žgane kosti, zeleno – bronasta fibula. M. 1-5 = 1:2; 6-9 = 1:5.



Pl. 2: Batina, Grave 105. 1 bronze, 2 stone, 3-4, 6 iron, 5, 7-28 ceramic, yellow – unburnt animal bones. Scale 1-4, 6 = 1:4; 5, 7-8 = 1:6; 9-28 = 1:4.

T. 2: Batina, Grob 105. 1 bron, 2 kamen, 3-4, 6 železo, 5, 7-28 keramika, rumeno – nežgane živalske kosti. M. 1-4, 6 = 1:4; 5, 7-8 = 1:6; 9-28 = 1:4.

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Illustrations: Fig. 3 (drawing: Arheoplan Ltd). – Fig. 5 (photo: B. Jobst; marked by: J. K. Fileš Kramberger). – Fig. 6 (photo: D. Doračić). – Pl. 1 (drawing: M. Marijanović Lešić and M. Rončević). – Pl. 2 (drawing: A. Kapuran and M. Rončević). *Slikovno gradivo:* Sl. 3 (risba: Arheoplan d. o. o.). – Sl. 5 (foto: B. Jobst; dodelava: J. K. Fileš Kramberger). – Sl. 6 (foto: D. Doračić). – T. 1 (risba: M. Marijanović Lešić in M. Rončević). – T. 2 (risba: A. Kapuran in M. Rončević).