

Kultura Retz-Gajary

The Retz-Gajary culture

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Kultura Retz-Gajary, izvan hrvatskih granica poznatija kao kultura keramike s brazdastim urezivanjem, zauzimala je velik prostor rubnih dijelova Karpatske kotline. U okvirima današnjih državnih granica, obuhvaćala je Austriju, kontinentalnu Sloveniju, sjevernu Hrvatsku, istočnu Češku, krajnji južni dio Poljske, jugozapadnu Slovačku, Mađarsku te zapadni dio Rumunjske (Dimitrijević 1979: 346; Ruttkay 1997: 166; Balen 2010: 46).

Keramika ovog specifičnog načina ukrašavanja iz Mondseea u Austriji još je krajem 19. st. označena kao sojenička keramika (*Pfahlbaukeramik*). Pripisani su joj nalazi iz Ljubljanskog barja (Much 1893: 271-272; fig. 102; Hoerns 1898: 266-268, 296-306, fig. 94-95), a uočena je i srodnost s nalazima iz Erdelja (Wosinsky 1904: 75-77). Uskoro kultura postaje poznata upravo po načinu ukrašavanja – brazdastom urezivanju, kao *Furchenstichkeramik* (Schroller 1933). Iako je ovaj termin danas u širokoj upotrebi, u drugoj polovici 20. st. uvedeno je nekoliko naziva za njezine regionalne tipove, primjerice Retz (Pittioni 1954: 181-182, sl. 119) i Gajary (Novotný 1958), koji su združeni u termin kultura Retz-Gajary (Dimitrijević 1967: 6-8, T. III, IV). Za nalaze kulture keramike s brazdastim urezivanjem na prostoru Slovačke predložen je pojam „miješana grupa“ (Točik 1961: 343). Pripisana su joj i nalazišta južne Donje Austrije i sjevernog Gradišća te je predloženo da se tipovi Gajary i Bajč sjedine u tip ili grupu miješane keramike s brazdastim urezivanjem unutar koje se mogu razlikovati kao stilovi ili facijesi (Ruttkay 1997; 2006). Nalazi ove kulture s prostora Hrvatske i Slovenije prvotno su objavljeni kao lasinjski (Dimitrijević 1961: 22-59, T. V - VI).

The Retz-Gajary culture, more commonly called the culture with furrowed incisions outside of Croatian borders, occupied the large area of the periphery of the Carpathian Basin. Within today's state borders, it encompassed Austria, continental Slovenia, northern Croatia, the eastern parts of the Czech Republic, the southernmost part of Poland, southwestern Slovakia, Hungary, and western Romania (Dimitrijević 1979: 346; Ruttkay 1997, 166; Balen 2010: 46).

Pottery decorated in this specific way from Mondsee in Austria was defined as stilt-house pottery (ger. *Pfahlbaukeramik*) already in the late 19th century. Finds from Ljubljansko Barje were ascribed to it (Much 1893: 271-272; fig. 102; Hoerns 1898: 266-268, 296-306, fig. 94-95), and similarities with finds from Erdelj were also noted (Wosinsky 1904: 75-77). The culture soon became famous precisely for its decorative mode - furrowed incisions, or, in German - *Furchenstichkeramik* (Schroller 1933). Although this term is widely used today, in the second half of the 20th cent., several terms were introduced to denote its regional variants, for example Retz (Pittioni 1954: 181-182, fig. 119) and Gajary (Novotný 1958), which was later combined to forge the term 'the Retz-Gajary' culture (Dimitrijević 1967: 6-8, Pl. III, IV). In Slovakia, finds ascribed to the culture with furrowed incisions were denoted by the term "mixed group" (Točik 1961: 343). Sites from southern Lower Austria and northern Burgenland were also ascribed to it, and it was proposed that the Gajary and Bajč be joined into the type of mixed pottery group with furrowed incisions that could then be divided into styles or facies (Ruttkay 1997; 2006). Finds of this culture from Croatia and Slovenia were originally published as belonging to the Lasinja culture (Dimitrijević 1961: 22-59, Pl. V - VI).

S. Dimitrijević razlikuje nekoliko tipova ove kulture: Retz u Donjoj Austriji, Waltrahöhe-Křepice u istočnoj Štajerskoj i Moravskoj, Mondsee u Gornjoj Austriji, Gajary i Bajč u jugozapadnoj Slovačkoj, južnoj Donjoj Austriji i sjevernoj Transdanubiji, transilvanijski tip u istoimenoj rumunjskoj regiji, Jevišovice u Slovačkoj, Višnjica u sjeverozapadnoj Hrvatskoj, jugozapadnoj Mađarskoj i kontinentalnoj Sloveniji te Kevderc-Hrnjevac u međuriječju Drave i Save, od srednje Slavonije do slovenskih Alpa, kao i u Transdanubiji i najjužnijem dijelu jugozapadne Slovačke (Dimitrijević 1980).

N. Kalicz uvodi pojam grupe Balaton s tri horizonta, od kojih bi II i III bili vezani uz keramiku s brazdastim urezivanjem (Kalicz 1973). Kako se pokazalo da se radi o tri različite kulture, imenuje ih Balaton-Lasinja, kultura keramike s brazdastim urezivanjem i horizont Protoboleráz (Kalicz 1995: 37). Potonjem je horizontu, koji opisuje kao jedinstven u istočnoj i zapadnoj Mađarskoj, jugozapadnoj Slovačkoj i sjevernoj Hrvatskoj, pripisao i nalazišta tipa Kevderc-Hrnjevac prema S. Dimitrijeviću (Kalicz 2001). Iako su neki autori (Horváth & Simon 2003: 136-138) prihvatili potonji naziv kao novu kulturnu pojavu ipak postoje određene sumnje u kulturnu atribuciju pojedinih nalazišta i opravdanost ovog termina (Bondár 2005: 280-281). S obzirom na stanje istraživanja, velik broj nalazišta i regionalnih razlika unutar pojedinih grupa, danas su podijeljena i mišljenja je li kultura Retz-Gajary jedinstvena pojava (Horváth 1994).

Najčešće se smatra da kultura Retz-Gajary potječe iz srednje Europe, posebice Moravske i Donje Austrije (Dimitrijević 1980: 73; Horváth & Simon 2003: 132) te da se razvila iz lokalne lendelske osnove, ali i one kultura Bodrogkeresztúr i Hunyadihalom (Točík 1961; Kalicz 1995; Ruttkay 1997), iako postoji i mišljenje da se radi o kulturi jugoistočnog porijekla (Podborský 1989: 57).

Počeci kulture Retz-Gajary vežu se uz grupe Ludanice u Slovačkoj i Jordanów u srednjoj Europi te kulturu Baalberg u Moravskoj i Austriji (Točík 1961: 343; Podborský 1989: 59; Ruttkay 1997: 174-175). Na prostoru Hrvatske ova se kultura javlja nakon lasinjske, a prije badenske (Kalicz 1995: 47, Abb. 2). S. Dimitrijević je pretpostavio njezino dugo trajanje i sinkronizirao je s kulturama Tiszapolgár i Bodrogkeresztúr, predklasičnim i klasičnim Badenom, kostolačkom i vučedolskom kulturom (Dimitrijević 1980: 60, Beilage 2). Sloj Jevišovice B, koji Dimitrijević smatra istovremenim s kulturom

S. Dimitrijević differentiated between several types of this culture: Retz in Lower Austria, Waltrahöhe-Křepice in eastern Styria and Moravia, Mondsee in Upper Austria, Gajary and Bajč in southwestern Slovakia, southern Lower Austria and northern Transdanubia, the Transylvanian type in the designated Romanian region, Jevišovice in Slovakia, Višnjica in northwestern Croatia, southwestern Hungary and continental Slovenia up to the Slovenian Alps, and Kevderc-Hrnjevac in the Drava and Sava interfluvium, from central Slavonia to the Slovenian Alps, as well as in Transdanubia and the southernmost part of southwestern Slovakia (Dimitrijević 1980).

N. Kalicz introduced the term 'the Balaton group' with three phases, wherein phases II and III were connected with pottery with furrowed incisions (Kalicz 1973). It later turned out that these were three different cultures that he named Balaton-Lasinja, a culture with pottery with furrowed incisions, and the Protoboleráz phase (Kalicz 1995: 37). The latter phase, which he described as a unique occurrence in eastern and western Hungary, southwestern Slovakia and northern Croatia, also included sites of the Kevderc-Hrnjevac type, as defined by S. Dimitrijević (Kalicz 2001). Although some authors (Horváth & Simon 2003: 136-138) accepted the latter term as a new cultural occurrence, there are certain doubts about the cultural attribution of certain sites and the suitability of this term (Bondár 2005: 280-281). Considering the state of research, a large number of sites and regional differences within certain groups, opinions still differ when it comes to whether the Retz-Gajary culture is a single occurrence (Horváth 1994).

It is most often thought that the Retz-Gajary culture originated in central Europe, especially Moravia and Lower Austria (Dimitrijević 1980: 73; Horváth & Simon 2003: 132), and that it developed from the local Lengyel basis, as well as from the Bodrogkeresztúr and Hunyadihalom cultures (Točík 1961; Kalicz 1995; Ruttkay 1997), although some authors think that it originated from the southeast (Podborský 1989: 57).

The beginnings of the Retz-Gajary culture are connected to the Ludanice group in Slovakia and Jordanów in central Europe, as well as the Baalberg culture in Moravia and Austria (Točík 1961: 343; Podborský 1989: 59; Ruttkay 1997: 174-175). On Croatian territory, this culture appeared right after the Lasinja, and right before the Baden culture (Kalicz 1995: 47, Abb.2). S. Dimitrijević assumed that it lasted for

Retz-Gajary ipak je nešto mlađi i pripada klasičnoj badenskoj kulturi (Némejcová-Pavúková 1964: 242-243). Novija arheološka istraživanja u sjevernoj Hrvatskoj, Sloveniji i Austriji, potpomognuta radiokarbonskim datumima, dala su prednost lasinjskoj kulturi pred onom s brazdastim urezivanjem, iako postoji nekoliko lokaliteta na kojima se javljaju istovremeno (Velušček 2004: 250-261). K. Minichreiter (1990) i Z. Marković (1989: 46) smatraju da je recgajarska kultura počela krajem lasinjske te da je postojao period istovremenog trajanja obiju kultura.

Kulturu keramike s brazdastim urezivanjem L. A. Horváth i K. H. Simon (2003: 135-136) dijele u dva horizonta. Stariji je prisutan na prostoru Moravske, Austrije i sjeverozapadne Slovačke i paralelan je s kulturama Jordansmühl, Ludanice, Bisamberg-Oberpullendorf, Baalberg A2, Lasinja i Bodrogkeresztúr. Mlađi dio ove kulture širi se na Transdanubiju, Štajersku, Hrvatsku, Sloveniju, odnosno na nekadašnji prostor kultura Balaton-Lasinja i Ludanice te zapadni dio velike mađarske ravnice, a vremenski se poklapa s kulturama Baalberg B, Hunyadihalom i Lažnany.

Na prostoru srednjega Podunavlja V. Podborský (1989: 60) prepoznao je tri horizonta keramike tipa Bajč-Retz-Křepice. A. Točík (1961: 343-344) u Slovačkoj razlikuje dva horizonta kulture keramike s brazdastim urezivanjem: u stariji ulaze nalazi iz miješane i grupe Retz, dok bi mlađi bili nalazi iz Mondseea i Erdelja. Na prostoru Moravske A. Medunová-Benešová (1986: 6) kulturu je podijelila u dvije podfaze. S. Dimitrijević (1980: 59-60) smatra da je tip Višnjica paralelan sa stupnjevima IIa i IIb lasinjske kulture, a Kevderc-Hrnjevac s Lasinjom III.

Kalibrirani radiokarbonski datumi iz sjeverne Hrvatske smještaju kulturu Retz-Gajary u razdoblje između 3950/3900. i 3600/3500. g. pr. Kr. (Balén 2008: 20; Čataj 2009: tablica 1; Balén 2010: tab. 4; 2016: 64-65; 2018: 68; Balén & Drnić 2014: 42). Njezin kraj podudarao bi se s početkom faze Boleráz badenske kulture, a nije isključeno da postoji vremenski period paralelnog trajanja ovih dviju kultura (Balén 2008: 20; Velušček 2004: 260-262). E. Ruttkay (2006: 294-296) smješta miješanu grupu u razdoblje između 4000. i 3700. g. pr. Kr. Prema kalibriranim radiokarbonskim datumima, kultura keramike s brazdastim urezivanjem u Transdanubiji datira se između 3850. i 3600/3500. g. pr. Kr. (Raczky 1995: Fig.1), a unutar tog vremena uklapaju se i nalazišta u Slo-

a long time, and synchronized it with the Tiszapolgár and Bodrogkeresztúr cultures, the pre-classical and classical Baden culture, and the Kostolac and Vučedol cultures (Dimitrijević 1980: 60, Beilage 2). The Jevišovice B layer, assumed by Dimitrijević to be contemporaneous with the Retz-Gajary culture, is somewhat younger and is ascribed to the classical Baden culture (Némejcová-Pavúková 1964: 242-243). More recent archaeological research from Croatia, Slovenia and Austria, along with radiocarbon dates, gives advantage to the Lasinja culture, and not the one with furrowed incisions, although there are some sites where the two appear simultaneously (Velušček 2004: 250-261). K. Minichreiter (1990) and Z. Marković (1989: 46) think that the Retz-Gajary culture appeared at the end of the Lasinja culture, and that the two cultures existed simultaneously for a certain period of time.

The culture with furrowed incisions was divided into two phases by L. A. Horváth and K. H. Simon (2003: 135-136). The older one was present in Moravia, Austria and northwestern Slovakia, and was contemporaneous with the Jordansmühl, Ludanice, Bisamberg-Oberpullendorf, Baalberg A2, Lasinja and Bodrogkeresztúr cultures. The younger phase spread to Transdanubia, Styria, Croatia and Slovenia, i.e. the former area occupied by the Balaton-Lasinja and Ludanice cultures, and the western part of the Great Hungarian Plain, and was contemporaneous with the Baalberg B, Hunyadihalom and Lažnany cultures.

In central Transdanubia, V. Podborský (1989: 60) recognized three phases of the Bajč-Retz-Křepice type pottery. In Slovakia, A. Točík (1961: 343-344) recognized two phases of the culture with furrowed incisions: the older included finds from the mixed and Retz groups, while the younger included finds from Mondsee and Erdelj. In Moravia, A. Medunová-Benešová (1986: 6) divided the culture into two sub-phases. S. Dimitrijević (1980: 59-60) thought that the Višnjica type was parallel with the IIa and IIb phases of the Lasinja culture, and Kevderc-Hrnjevac with the Lasinja III phase.

The calibrated radiocarbon dates from northern Croatia place the Retz-Gajary culture in the period between 3950/3900 and 3600/3500 BC (Balén 2008: 20; Čataj 2009: table 1; Balén 2010: Pl. 4; 2016: 64-65; 2018: 68; Balén & Drnić 2014: 42). Its end coincides with the beginning of the Boleráz phase of the Baden culture, and the possibility that these cultures existed contemporaneously for a while

veniji (Velušček 2004: 295; 2011, Tab. 5. 3; Hüls 2009). U apsolutno-kronološkom smislu Protoboleráz i Boleráz horizonti ne mogu se odvojiti jer ih dobiveni datumi smještaju u isti vremenski period: Protoboleráz je datiran između 3750. i 3300. g. pr. Kr., a Boleráz između 3700. i 3350. g. pr. Kr. (Wild et al. 2001: 1062, Table 2). Četiri radiokarbonska datuma s nalazišta Abony 49, koje je pripisano horizontu Protoboleráz, u rasponu su između 3800. i 3500. g. pr. Kr., a u arheološkom su materijalu vidljivi elementi kultura Retz-Gajary, Bodrogkeresztúr i Balaton-Lasinja (Rajna 2011).

Naselja i stanovanje

Pojednostavljeno shvaćanje pojedine kulture često je rezultat njezine slabe istraženosti. Slično kao i lasinjsku populaciju, pripadnike recgajarske kulture smatralo se nomadima i stočarima, koji obitavaju u špiljama i jamskim objektima te sojeničkim naseljima. Smatralo se da upravo zbog stočarstva kao primarne djelatnosti nastanjuju više predjele, ali i da nemaju samostalna naselja, već da žive na prostoru drugih kultura, poput lasinjske u kontinentalnoj Hrvatskoj (Dimitrijević 1979: 351-358; Podborský 1989: 58). Nedostatak nalaza kulture keramike s brazdastim urezivanjem u mađarskoj ravnici, prije svega u Potisju, objašnjavao se nedostatkom većih uzvisina i postojanjem stočarskih populacija kultura Tiszapolgár i Bodrogkeresztúr (Dimitrijević 1980: 23).

Naselja recgajarske kulture smještena u nizinama, poput lokaliteta Bajč u Slovačkoj, Pécsbagota-Cseralja u Transdanubiji i Retz u Austriji sastojala su se od jama različitih veličina i oblika postavljenih bez nekog plana, a među njima je prepoznato nekoliko stambenih jama (Dimitrijević 1980: 52-53). Od visinskih je naselja možda najpoznatije Brno-Líšeň u Moravskoj (Medunová-Benešová 1964).

Razdoblju hrnjevačkog tipa kulture Retz-Gajary na prostoru Hrvatske pripada visinsko naselje Hrnjevac te nizinska naselja Drljanovac na platu omeđenom dvama potocima te Satnica i Grabovac kod Đakova (Dimitrijević 1980: 44-45, 52;

cannot be excluded (Balén 2008: 20; Velušček 2004: 260-262). E. Ruttikay (2006: 294-296) dated the mixed group to the period between 4000 and 3700 BC. In Transdanubia, radiocarbon dates place the culture with furrowed incisions to the period between 3850 and 3600/3500 BC (Raczky 1995: Fig.1), and sites in Slovenia fall within the same timeframe (Velušček 2004: 295; 2011, Pl. 5. 3; Hüls 2009). In the sense of absolute chronology, the Protoboleráz and Boleráz phases cannot be separated, because obtained dates place them to the same time period: Protoboleráz was dated to between 3750 and 3300 BC, and Boleráz to between 3700 and 3350 BC (Wild et al. 2001: 1062, table 2). Four radiocarbon dates from the Abony 49 site, ascribed to the Protoboleráz phase, fall to between 3800 and 3500 BC, and the archaeological material displays elements of the Retz-Gajary, Bodrogkeresztúr and Balaton-Lasinja cultures (Rajna 2011).

Settlements and habitation

A simplified understanding of a certain culture is often the result of the poor state of research. Similar to the Lasinja population, the inhabitants of the Retz-Gajary culture were often seen as nomads and cattle-breeders that lived in caves, pit structures and stilt-houses. This view was based precisely on the fact that animal husbandry was seen as the primary activity, which caused people to live on higher elevations, or not to build independent settlements, but to live on the territory of other cultures, such as the Lasinja culture in continental Croatia (Dimitrijević 1979: 351-358; Podborský 1989: 58). The lack of finds of the culture with furrowed incisions in the Hungarian Plain, primarily in the Tisza valley, was explained through the lack of elevated ground, and the existence of the Tiszapolgár and Bodrogkeresztúr animal breeding cultures (Dimitrijević 1980: 23).

Settlements of the Retz-Gajary culture were situated in valleys, such as Bajč in Slovakia, Pécsbagota-Cseralja in Transdanubia and Retz in Austria, and were made up of differently shaped and sized pits without a regulated layout, along with some defined residential pits (Dimitrijević 1980: 52-53). Brno-Líšeň in Moravia is probably the most known site situated on an elevated position (Medunová-Benešová 1964).

In Croatia, the elevated settlement at Hrnjevac and lowland settlement at Drljanovac, situated on a

Durman 1982; Marković 2002: 31). U istraživanjima vezanim uz infrastrukturne radove, otkrivena su retzgajarska naselja na lokalitetima Tomašanci-Zdenci (Wiewegh & Revald-Radolić 2007: 8), Tomašanci-Palača (Balen 2008: 22, sl. 5), Ivandvor-Đakovo (Leleković 2008), Josipovac Punitovački-Veliko polje I (Čataj 2009), Čepinski Martinci-Dubrava (Kalafatić 2009), Barbarsko (Balen & Drnić 2014).

Noviji podaci s arheoloških lokaliteta promijenili su sliku o ovoj kulturi i govore u prilog i njezinom sjedilačkom, a ne samo polunomadskom ili nomadskom karakteru (Marković 1994: 100; Horváth & Simon 2003: 132; Velušček 2004: 232). Na mađarskim su nalazištima pronađene djelomično ukopane kuće koje su interpretirane kao zadružne ili kultne građevine (Keszthely-Fenekpuszta I), odnosno kao radni prostori ili objekti za stanovanje (Pécsbagota-Cseralja) (Horváth & Simon 2003: 136). Na lokalitetu Mezőkeresztes u Mađarskoj, otkrivene su nadzemne građevine pripisane horizontu Protoboleráz, duge 15–20 m, sa stupovima promjera 30–40 cm, kakve se često javljaju u kulturi Hunyadihalom (Kalicz 2001: 386–387). Na nalazištu Čataj u Slovačkoj otkriven je nadzemni objekt dimenzija 27,5 x 9,5-10 m. Građen je s temeljnim rovovima u kojima su vidljive jame od stupova, koje su se nalazile i u unutrašnjosti dijeleći je na dvije prostorije (Pavúk 2001). Ostaci nadzemne konstrukcije pronađeni su i na nalazištu Bučany u Slovačkoj (Horváth & Simon 2003: 128).

Dva nadzemna objekta dimenzija 18 x 6 m i 12 x 6 m, čiji se tlocrt nazire po rasporedu jama od stupova, pronađena su na nalazištu Josipovac Punitovački-Veliko polje I. Naselje se smjestilo na povišenoj gredi, a premašivalo je površinu od 3 ha. Njime dominiraju dvije radne zemunice na zapadnom i istočnom rubu. Uz zapadnu se zemunicu nalazio i obor za stoku te nekoliko ognjišta. Jedan od nadzemnih objekata pronađen je oko 45 m južno od nje. Drugi nadzemni objekt udaljen je oko 110 m istočno, a nešto južnije od njega druga je velika zemunica, u kojoj su pronađeni tragovi tkalačkog stana. Ukopi jama unutar naselja su raštrkani i grupirani oko dva nadzemna objekta (Čataj 2009).

Slično je organizirano i naselje na Kalinovnjeku kod Turčišča u Sloveniji, gdje je pronađen jedan nadzemni objekt oko kojeg je grupirano nekoliko ukopanih objekata, koji su raštrkani i na ostatku iskopane površine (Kerman 2013: 38-40).

plateau bordered by two streams, Satnica and Grabovac near Đakovo, can all be ascribed to the Hrnjevac type of the Retz-Gajary culture (Dimitrijević 1980: 44-45, 52; Durman 1982; Marković 2002: 31). The excavations conducted following infrastructural works revealed settlements of the Retz-Gajary culture at Tomašanci-Zdenci (Wiewegh & Revald-Radolić 2007: 8), Tomašanci-Palača (Balen 2008: 22, sl. 5), Ivandvor-Đakovo (Leleković 2008), Josipovac Punitovački-Veliko polje I (Čataj 2009), Čepinski Martinci-Dubrava (Kalafatić 2009), and Barbarsko (Balen & Drnić 2014).

More recent data from archaeological sites changed the understanding of this culture, and speaks in favor of its sedentary, and not exclusively semi-nomadic or nomadic character (Marković 1994: 100; Horváth & Simon 2003: 132; Velušček 2004: 232). Hungarian sites yielded partially dugout houses that have been interpreted as conjoined or cult-related buildings (Keszthely-Fenekpuszta I), or as working areas or residential structures (Pécsbagota-Cseralja) (Horváth & Simon 2003: 136). The site of Mezőkeresztes in Hungary yielded above-ground buildings ascribed to the Protoboleráz phase that were 15-20 m long and had posts measuring 30-40 cm in the diameter, the likes of which commonly appear in the Hunyadihalom culture (Kalicz 2001: 386-387). The site of Čataj in Slovakia yielded an above-ground structure measuring 27.5 x 9.5-10 m. It was constructed with underlying trenches with clearly visible post holes, and the interior was divided into two parts by additional post holes (Pavúk 2001). The remains of an above-ground construction were also discovered at Bučany in Slovakia (Horváth & Simon 2003: 128).

Two above-ground structures, measuring 18x6 and 12x6 m, whose layout was visible due to the distribution of post holes, were discovered at Josipovac Punitovački-Veliko polje I. The settlement was situated on an elevated position, and covered an area of over 3 ha. It was dominated by two working dugout structures situated at the western and eastern edges. A cattle pen and several hearths were discovered next to the western pit. One of the above-ground structures was discovered about 45 m to the south of this pit. The second above-ground structure was about 110 m to the east, and somewhat to the south of it was the other large dugout structure that yielded the remains of a loom. The pits were scattered around the settlement, and grouped around the two above-ground structures (Čataj 2009).

U Ivandvoru je otkriven dio naselja kojim dominira zemunica površine 280 m², a jame različitih dimenzija i oblika sporadično su raspršene na površini od oko 2 ha, dok tragovi nadzemnih objekata nisu uočeni (Leleković 2008: 12). Slična je situacija zamijećena i na nalazištu Čeminac-Vakanjac, gdje je pronađeno nekoliko grupacija većih i manjih jama, bez nadzemnih objekata (Kalafatić & Hulina 2016: 29-34).

Dosad istražena naselja svojom organizacijom, odnosno raspršenim jamama, često grupiranim oko većih zemunica ili nadzemnih objekata, podsjećaju na lasinjska naselja te svjedoče o sličnom načinu života ovih dviju kultura.

Pogrebni ritual

Pogrebni običaji kulture Retz-Gajary malo su poznati jer je zasad otkriveno tek nekoliko ukopa, a koristila se i inhumacija i incineracija (Dimitrijević 1980: 352-353; Horváth & Simon 2003: 128, 136). Na lokalitetu Bajč u Slovačkoj otkriven je skeletni zgrčeni ukop (Točík 1961: 332, obr. 8). Paljevinski su ukopi poznati u nešto većoj mjeri, primjerice na nalazištima Komjatice i Gajáry u Slovačkoj (Horváth & Simon 2003: 128) te Neszmély, Nadap i Szerenc u Mađarskoj (Bánffy 1991: 228). Na nalazištu Čeminac-Vakanjac u jednoj je od jama unutar naselja pronađena ljudska lubanja i nekoliko ljudskih kostiju (Kalafatić & Hulina 2016: 32).

Za sada je jedina nekropola kulture Retz-Gajary s objavljenim cjelokupnim materijalom i analiziranim skeletnim ostacima ona sa slovenskog nalazišta Pod kotom – jug kod Kroga. Nekropola je istražena u cijelosti, a sastojala se od 179 žarnih grobova bez vidljivih ukopa. Spaljeni ostaci pokojnika bili su položeni u urne, dijelom uništene strojnom obradom zemlje, u koje su prilagane i životinjske kosti, najčešće one ovce ili koze, nešto rjeđe goveda. Među spaljenim je ostacima bilo 60 djece, 43 ženske i 36 muških osoba, dok ih je 40 neopredijeljeno. Pretpostavlja se da su lomače za muškarce i žene bile različite (Hüls 2009; Šavel 2009: 59-113; Šlaus 2009).

The settlement at Kalinovnjek near Turčišče in Slovenia was arranged in a similar way, and it also yielded an above-ground structure with several surrounding pits that were also scattered around the rest of the excavated area (Kerman 2013: 38-40).

Ivandvor yielded a part of a settlement that was dominated by a 280 m² pit, while other pits of different sizes and shapes were sporadically scattered on an area of about 2 ha. No traces of above-ground structures were discovered (Leleković 2008: 12). A similar situation was noted at the Čeminac-Vakanjac site that yielded several groups of larger and smaller pits with no above-ground structures (Kalafatić & Hulina 2016: 29-34).

Due to their organization, i.e. the scattered pits that are often grouped around larger dugout or above-ground structures, the settlements that have been excavated so far are reminiscent of Lasinja culture settlements and, as such, attest to the similar ways of life employed by these two cultures.

Burial rites

Little is known about the burial rites of the Retz-Gajary because only a small number of burials have been discovered so far, and both inhumation and incineration have been recorded (Dimitrijević 1980: 352-353; Horváth & Simon 2003: 128, 136). The site of Bajč in Slovakia yielded a skeletal grave in which the body was in a crouching position (Točík 1961: 332, obr. 8). Somewhat more is known about incineration burials, such as those from Komjatice and Gajáry in Slovakia (Horváth & Simon 2003: 128), and Neszmély, Nadap and Szerenc in Hungary (Bánffy 1991: 228). One of the pits from the settlement at Čeminac-Vakanjac yielded a human skull and several human bones (Kalafatić & Hulina 2016: 32).

So far the only necropolis of the Retz-Gajary culture with fully published material and analyzed skeletal remains is the one at Pod kotom-jug near Krog in Slovenia. The necropolis was fully excavated, and contained 179 incineration graves without visible burials. The deceased were placed in urns that were partially destroyed by agricultural activities, and grave goods included animal bones, most often of sheep or goats, and, to a lesser extent, of cattle. The incinerated finds included the remains of 60 children, 43 women and 36 men, while 40 were indeterminate. It is assumed that the bonfires were different for men and women (Hüls 2009; Šavel 2009: 59-113; Šlaus 2009).

Materijalna kultura

Keramički nalazi

Keramika recgajarske kulture uglavnom je tamnijih sivih i smeđih tonova, iako se javlja i narančasta te crna keramika. Kao primjese u keramici grube fakture prisutni su kalcit, kremen, a ponekad i grog te rjeđe organski materijal. Površina grube keramike često je samo ovlaš zaglađena ili ogrubljenom barbotinom, dok kod fine keramike ona može biti i uglačana. Od oblika su prepoznati lonci, vrčevi, zdjele, šalice, čaše i pladnjevi. Od posebnih se oblika javljaju žlice, pintadere i figurice (Dimitrijević 1980: Beilage 1; Marković 1994: 98-99; Velušček 2004: 185; Čataj 2009: 35; Balen 2010: 52).

Lonci se javljaju u nekoliko jednostavnih oblika te često imaju dvije ručke na ramenu ili pak tune-lastaste ili trakaste ručke ispod oboda. Uglavnom su zaobljena tijela, kada mogu biti lagane s-profilacije i širokog otvora, stožastog vrata i uskog otvora, niskog trbuha i cilindričnoga vrata ili posve jednostavna izdužena oblika, ponekad s niskim vratom ili lagano izvučenim rubom usta. Bikonični se lonci javljaju rjeđe, visokog su koničnog ili konveksnog trbuha te konkavnog ramena. Rijetko se javljaju i lonci gotovo cilindričnog trbuha, uvučenog ramena te kratkog vrata. Ukoliko nose ukras, radi se o raščlanjenim plastičnim trakama (jednostrukim i dvostrukim) ili otiskivanjem na rubu usta te različitim aplikacijama kružnog ili ovalnog presjeka, koje također mogu biti ukrašene utiskivanjem ili se javiti u paru (Dimitrijević 1980: T. 4. 1, T. 5, T. 9. 5-9, T. 10. 1, T. 19. 8, 11, T. 20. 7-8; Marković 1994: 98-99; Velušček 2004: 186-195; Čataj 2009: 39-41, T. 1. 1, T. 5. 2, T. 9. 1, T. 10. 3, T. 17 – T. 23, T. 28. 3, T. 30, T. 37 – T. 38, T. 39. 1, T. 40. 2; Šavel 2009: sl. 53).

Vrčevi su uglavnom niskog zaobljenog trbuha, s trakastom ručkom koja može prelaziti obod ili biti postavljena ispod njega. Mogu imati stožasti vrat i uzak otvor, dugi cilindričan vrat i izvučen rub usta ili kratak cilindričan vrat. Javljaju se i vrčevi visoko postavljenog zaobljenog trbuha ili lagano bikonični vrčevi niskog konkavnog vrata. Ovaj tip posuda često nosi bogat ukras izveden duborezom, rovašenjem, brazdastim urezivanjem i/ili ubadanjem (Dimitrijević 1980: T. 12. 2, T. 13. 1, T. 14. 1, T. 15. 3, T. 17. 17-18, T. 18. 5, 9, T. 20. 1, 3, 6; Horváth & Simon 2003: Abb. 29. 2, Abb. 32. 5; Čataj 2009: 38-39, T. 4. 3, T. 6. 1, T. 35, T. 36. 1; Šavel 2009: sl. 54; Kerman 2013: 42).

Material culture

Ceramic finds

Pottery of the Retz-Gajary culture is mostly dark gray to brown, although some orange and black pottery was also recorded. Inclusions in coarse pottery include calcite, flint, sometimes grog, and, less often, organic material. The surface of coarse pottery is often only lightly polished or made even coarser by using the barbotine technique, while fine ware is sometimes finely polished. Pottery forms include pots, jugs, bowls, cups, glasses and platters. Special forms include spoons, stamps and idols (Dimitrijević 1980: Beilage 1; Marković 1994: 98-99; Velušček 2004: 185; Čataj 2009: 35; Balen 2010: 52).

Pots appear in several simple shapes and often have two handles on the shoulder or narrow or ribbon-like handles beneath the rim. They mostly have rounded bodies, and can have a slight S-profile and a wide rim, a conical neck and a narrow rim, a lowered body and a cylindrical neck, or a simply elongated shape, sometimes with a short neck or a slightly outward-facing rim. Biconical pots do not appear as often, and have a conical or convex body and a concave shoulder. Pots with an almost cylindrical body, an inverted shoulder and a short neck rarely appear. If decorated, the motifs appear in broken down plastic ribbons (single or double), or impressing on the rim, as well as different circular or oval applications that can be additionally decorated by impressing or can appear in pair (Dimitrijević 1980: Pl. 4. 1, Pl. 5, Pl. 9. 5-9, Pl. 10. 1, Pl. 19. 8, 11, Pl. 20. 7-8; Marković 1994: 98-99; Velušček 2004: 186-195; Čataj 2009: 39-41, Pl. 1. 1, Pl. 5. 2, Pl. 9. 1, Pl. 10. 3, Pl. 17 - Pl. 23, Pl. 28. 3, Pl. 30, Pl. 37 - Pl. 38, Pl. 39. 1, Pl. 40. 2; Šavel 2009: fig. 53).

Jugs mostly have a short rounded body with a ribbon-like handle that can go over the rim or be below it. They can have a conical neck and a narrow rim, a long cylindrical neck and an outward-facing rim, or a short conical neck. Jugs with an elevated rounded body, or slightly biconical jugs with a short concave neck also appear. This type of vessel is often richly decorated by deep incising, gauging, furrowed incisions and/or stabbing (Dimitrijević 1980: Pl. 12. 2, Pl. 13. 1, Pl. 14. 1, Pl. 15. 3, Pl. 17. 17-18, Pl. 18. 5, 9, Pl. 20. 1, 3, 6; Horváth & Simon 2003: Abb. 29. 2, Abb. 32. 5; Čataj 2009: 38-39, Pl. 4. 3, Pl. 6. 1, Pl. 35, Pl. 36. 1; Šavel 2009: fig. 54; Kerman 2013: 42).



Slika / Figure 1. Vrč s lokaliteta Čepinski Martinci-Dubrava / A jug from the site of Čepinski Martinci-Dubrava (foto / photo: I. Krajcar).

Zdjele su veoma čest tip posuda recgajarske kulture, a uglavnom su zaobljenog tijela, iako se učestalo javljaju i bikonične, a potom i konične zdjele. Zaobljene zdjele raznoliko su oblikovane, a tipične su one visokog trbuha i veoma kratkog cilindričnog ili koničnog vrata. Njima su slične i zdjele nešto niže postavljenog trbuha i stožastog vrata. Bikonične zdjele najčešće imaju koničan trbuh i konkavno rame te više ili manje razgrnut obod. Učestale su i jednostavne kuglaste ili polukuglaste zdjele. Konične zdjele mogu imati konkavno dno i izvučen rub usta. Zdjele mogu nositi kružne ili ovalne plastične aplikacije, ponekad ukrašene otiskivanjem, male ušice na najširem dijelu posude, ručke ispod oboda ili ukrase izvedene duborezom, rovašenjem, ubadanjem, brazdastim urezivanjem ili urezivanjem (Dimitrijević 1980: T. 2. 1, 4, T. 4. 3, T. 6. 5, T. 7. 1-7, 12, T. 9. 3, T. 10. 8, T. 11. 8, T. 12. 1, 4, 6, 7, T. 13. 4, T. 15. 1, 3-5, T. 16. 19, 26, T. 18. 10-12; Horváth & Simon 2003: 128-129, Abb. 29. 10-12, Abb. 30. 1-7; Velušček 2004: 196-202; Čataj 2009: 36-37, T. 1. 4, T. 2, T. 3. 2-4, T. 7, T. 8. 1, T. 10. 1, T. 11 - T. 12, T. 13. 2-3, T. 14 - T. 15, T. 28. 2, T. 29. 4, T. 32. 2, 4, T. 33 - T. 34, T. 39. 2-3; Kerman 2013: 40-42).

Šalice se javljaju često, a imaju zaobljeno tijelo, visoko ili nisko postavljen trbuh, ponekad lagano izvučen rub usta te trakastu ručku koja se uzdiže nad njim. Često su bogato ukrašene rovašenjem i duborezom (Dimitrijević 1980: T. 2. 5-6, T. 3. 7, 11, T. 6. 1-2, T. 11. 1-4, T. 12. 3, 5, T. 14. 6, T. 15. 1-2, 4-7, 9-11, T. 16. 18, 20-22, 24-25, T. 17. 5, 10, T. 18. 1-3, T. 19. 1-6; Čataj 2009: 39, T. 13. 1, T. 16. 2, T. 28. 1, T. 29. 3; Kerman 2013: 41).

Bowls are a very common type of vessel in the Retz-Gajary culture, and mostly have a rounded body, although biconical forms also frequently appear, followed by conical bowls. Rounded bowls appear in different shapes, and the most typical ones have an elevated body and a very short cylindrical or conical neck. Similar bowls have a slightly lowered body and a conical neck. Biconical bowls most often have a conical body, a concave shoulder and a more or less outward-facing rim. Simple spherical and spherical bowls also frequently appear. Conical bowls can have a concave base and an outward-facing rim. Bowls can be decorated with round or oval applications, sometimes further decorated by impressing, small narrow handles on the widest part of the body, handles below the rim, or decorations made by deep incising, gauging, stabbing, furrowed incisions or incising (Dimitrijević 1980: Pl. 2. 1, 4, Pl. 4. 3, Pl. 6. 5, Pl. 7. 1-7, 12, Pl. 9. 3, Pl. 10. 8, Pl. 11. 8, Pl. 12. 1, 4, 6, 7, Pl. 13. 4, Pl. 15. 1, 3-5, Pl. 16. 19, 26, Pl. 18. 10-12; Horváth & Simon 2003: 128-129, Abb. 29. 10-12, Abb. 30. 1-7; Velušček 2004: 196-202; Čataj 2009: 36-37, Pl. 1. 4, Pl. 2, Pl. 3. 2-4, Pl. 7, Pl. 8. 1, Pl. 10. 1, Pl. 11 - Pl. 12, Pl. 13. 2-3, Pl. 14 - Pl. 15, Pl. 28. 2, Pl. 29. 4, Pl. 32. 2, 4, Pl. 33 - Pl. 34, Pl. 39. 2-3; Kerman 2013: 40-42).

Cups appear very often, and have a rounded body, an elevated or lowered widest part, sometimes a slightly outward-facing rim and a ribbon-like handle that goes over it. Cups are often decorated by gauging and deep incising (Dimitrijević 1980: Pl. 2. 5-6, Pl. 3. 7, 11, Pl. 6. 1-2, Pl. 11. 1-4, Pl. 12. 3, 5, Pl. 14. 6, Pl. 15. 1-2, 4-7, 9-11, Pl. 16. 18, 20-22, 24-25, Pl. 17. 5, 10, Pl. 18. 1-3, Pl. 19. 1-6; Čataj 2009: 39, Pl. 13. 1, Pl. 16. 2, Pl. 28. 1, Pl. 29. 3; Kerman 2013: 41).



Slika / Figure 2. Zdjela s lokaliteta Kaptol-Čemernica / A bowl from the site of Kaptol-Čemernica (foto / photo: I. Krajcar).

Čaše se rijetko javljaju na recgajarskim nalazištima i ne nose ukras. Imaju izduženo tijelo jednostavnog oblika, a mogu imati debele ili tanke stijenke, kada imaju i lagano izvučen rub usta (Čataj 2009: 30, T. 3. 1, T. 8. 2, T. 10. 2).

Pladnjevi su zamijećeni samo na jednom nalazištu u Hrvatskoj. Četvrtastog su oblika s niskim tijelom i rubom ukrašenim otiskivanjem prsta (Čataj 2009: 41, T. 5. 1, T. 26. 1).

Za razliku od lasinjske kulture, njezina sljedbenica nije poznata po velikoj količini žlica. One se javljaju na velikom broju nalazišta, ali u malom broju te uglavnom imaju puni držak (Velušček 2004: 203; Čataj 2009: 41, T. 31. 3; Šavel 2009: sl. 54).

Glasses rarely appear on sites of the Retz-Gajary culture, and are not decorated. They have a simple elongated body, and can have thick or thin walls, in which case they have a slightly outward-facing rim (Čataj 2009: 30, Pl. 3. 1, Pl. 8. 2, Pl. 10. 2).

Platters were only found at one Croatian site. They are square and have a short body, and a rim decorated by finger impressing (Čataj 2009: 41, Pl. 5. 1, Pl. 26. 1).

Unlike the Lasinja culture, its follower is not known for its large quantity of spoons. They appear on a large number of sites, but in small numbers, and mostly have a full handle (Velušček 2004: 203; Čataj 2009: 41, Pl. 31. 3; Šavel 2009: fig. 54).



Slika / Figure 3. Šalica s lokaliteta Tomašanci-Palača / A cup from the site of Tomašanci-Palača (foto / photo: I. Krajcar).

Plastični se ukrasi javljaju na loncima i zdjelama. Radi se o jednostrukim ili dvostrukim raščlanjenim trakama te o ovalnim, elipsoidnim ili polukružnim aplikacijama, koje opet mogu biti ukrašene otiskivanjem. Ponekad su tom tehnikom ukrašeni i rubovi usta posuda (Dimitrijević 1980: T. 9. 3, 9; Velušček 2004: 209-2011; Čataj 2009: 44, T. 1. 1, T. T. 5. 1, T. 17. 1-2, T. 18, T. 19. 1, 3, T. 21, T. 22. 1, T. 28. 3, T. 30. 2, T. 32. 2, T. 39; Šavel 2009: sl. 55; Balen 2010: 52; Kerman 2013: 44).

Kultura Retz-Gajary najpoznatija je po brazdastom urezivanju, koje ipak nije dominantan način ukrašavanja ove kulture. Iako je upravo njegova prisutnost ili odsutnost poslužila S. Dimitrijeviću za odvajanje dvaju tipova prisutnih u Hrvatskoj, novijim je istraživanjima ustanovljeno da je ono bilo korišteno i unutar tipa Kevderc-Hrnjevac. Posude su najčešće ukrašene motivima paralelnih cik-cak, vodoravnih ili kosih linija, šrafiranih trokuta, spirale, šahovnice ili zvijezde, koji su izvedeni rovašenjem i duborezom, a nešto rjeđe običnim urezivanjem te ubadanjem (Dimitrijević 1980: T. 2, T. 3. 1-10, T. 4 – T. 8, T. 11, T. 12. 1-5, T. 13, T. 14. 1-4, 6, T. 15 -T. 20; Velušček 2004: 206-209; Čataj 2009: 44-46, T. 6. 1-4, T. 8. 3-4, T. 14. 1, T. 15. 2-3, T. 25. 1-7, T. 28. 2, T. 29. 2, T. 33. 4, T. 34. 3, 5; Balen 2010: 51-52; Šavel 2009, sl. 55; Kerman 2013: 42).

Većina oblika posuda i načina ukrašavanja kulture Retz-Gajary prisutna je u kulturama koje joj prethode. Bikonične zdjele, vrčevi, trakaste ručke koje prelaze obod i pintadere odjek su lendelske i epilendelske tradicije te su poslužile kao dokaz autohtonom porijeklu kulture Retz-Gajary (Točik 1961; Ruttkay 2006). Ogrubljivanje posuda barbotinom i ukrašavanje ruba usta otiskivanjem vrha prsta interpretira se kao utjecaj kultura Lažňany i Hunyadihalom (Ruttkay 2006: 286), a plastična traka postavljena uz rub posude kao utjecaj kulture ljevkastih pehara (Ruttkay 1988: 232). Vodeći oblik šalice ili zdjele zaobljena tijela i kratkog cilindričnog vrata javljaju se u kulturama Hunyadihalom i Salcuța (Bognár-Kutzián 1969: Abb. 5. 1ab, Abb. 6. 2ab, 3ab; Horváth 2001: 462). Lonci s trakastim ili tunelastim ručkama ispod oboda karakteristični su za kulturu Bodrogresztúr (Patay 1978: 49, 54-55).

Osim standardne keramičke proizvodnje, na nalazištima kulture Retz-Gajary prilično se često javljaju pintadere i antropomorfna plastika.

Pintadere mogu imati kvadratnu, pravokutnu, ovalnu, kružnu ili križnu bazu te cilindričan, koničan ili stožast držak, koji je ponekad perforiran. Motivi se najčešće sastoje od valovitih ili cik-cak linija. Če-

Plastic decorations appear on pots and bowls, and include single or double ribbons, as well as oval, elliptical or semicircular applications, that can be further decorated by impressing. The same technique is sometimes used to decorate vessel rims (Dimitrijević 1980: Pl. 9. 3, 9; Velušček 2004: 209-2011; Čataj 2009: 44, Pl. 1. 1, Pl. 5. 1, Pl. 17. 1-2, Pl. 18, Pl. 19. 1, 3, Pl. 21, Pl. 22. 1, Pl. 28. 3, Pl. 30. 2, Pl. 32. 2, Pl. 39; Šavel 2009: fig. 55; Balen 2010: 52; Kerman 2013: 44).

The Retz-Gajary culture is most known for furrowed incisions, which is not the predominant decorative style. Although it was precisely the presence or absence of it that urged S. Dimitrijević to establish two types present in Croatia, recent excavations revealed that it was also used in the Kevderc-Hrnjevac type. Vessels are most often decorated by parallel zigzag lines, horizontal or slanted lines, hatched triangles, spirals, checkerboard motifs or stars, and the decorations are made by deep incising, and, somewhat less often, by regular incising and stabbing (Dimitrijević 1980: Pl. 2, Pl. 3. 1-10, Pl. 4 - Pl. 8, Pl. 11, Pl. 12. 1-5, Pl. 13, Pl. 14. 1-4, 6, Pl. 15 - Pl. 20; Velušček 2004: 206-209; Čataj 2009: 44-46, Pl. 6. 1-4, Pl. 8. 3-4, Pl. 14. 1, Pl. 15. 2-3, Pl. 25. 1-7, Pl. 28. 2, Pl. 29. 2, Pl. 33. 4, Pl. 34. 3, 5; Balen 2010: 51-52; Šavel 2009: fig. 55; Kerman 2013: 42).

Most vessel forms and decorative styles of the Retz-Gajary culture also appear in preceding cultures. Biconical bowls, jugs, ribbon-like handles that go over the rim, and stamps are a reflection of the Lengyel and epi-Lengyel traditions, and were used to support the idea of an autochthonous origin of the Retz-Gajary culture (Točik 1961; Ruttkay 2006). Making vessel coarser by applying the barbotine technique and decorating vessel rims by finger imprinting is interpreted as an influence from the Lažňany and Hunyadihalom cultures (Ruttkay 2006: 286), whereas plastic ribbons placed near the vessel rim are seen as an influence from the Funnel Beaker culture (Ruttkay 1988: 232). The dominant form of cup or bowl with a rounded body and a short cylindrical neck appears in the Hunyadihalom and Salcuța cultures (Bognár-Kutzián 1969: Abb. 5. 1ab, Abb. 6. 2ab, 3ab; Horváth 2001: 462). Pots with ribbon-like or narrow handles below the rim are characteristic of the Bodrogresztúr culture (Patay 1978: 49, 54-55).

Apart from standard pottery production, sites of the Retz-Gajary culture quite often yield stamps and anthropomorphic figurines.

Stamps can have a square, rectangular, oval, round or cross-shaped base, and a cylindrical, conical or

sto se javljaju na nalazištima kulture Retz-Gajary, a njihova se funkcija, značenje i uporaba različito interpretiraju. Danas je najzastupljenije mišljenje da su se koristile za otiskivanje na razgradivim materijalima poput kože ili tekstila (Dimitrijević 1980: T. 17. 11; Durman 1982: T. 2. 3; Dular 2001: t. 3. 9, 11; Skeats 2007; Marijanović 2008; Čataj 2009: 42-43, T. 6. 3-4; Vuković Biruš 2009).

Antropomorfna plastika, odnosno stilizirane ženske figure plosnatog su tijela s naglašenom stražnjicom, a često su bogato ukrašeni urezivanjem, duborezom ili brazdastim urezivanjem. S prostora Hrvatske poznate su figurice iz Ivandvora i Vindije. Javljaju se na nekoliko nalazišta u Sloveniji, Austriji, Slovačkoj i Mađarskoj (Bondár 2006: 122-123, fig. 4 – fig. 6; Havasi 2006; Leleković 2008, 12; Kerman 2014).

Kameni nalazi

Analize kamenih izrađevina s hrvatskih nalazišta kulture Retz-Gajary još su uvijek malobrojne. Kao sirovina najčešće su korišteni rožnjak, radiolarit, radiolarijski rožnjak i silificirani vapnenci. Prema tehnološkoj analizi lomljenih kamenih izrađevina najzastupljenija su sječiva, pločice, odbojci, krhotine i jezgre. Iako jezgre i krhotine te manji broj komada s okorinom svjedoče o proizvodnji, ona se većinom odvijala izvan naselja. Među tipovima oruđa dominiraju grebala, zarupci i komadi s obradom, a javljaju se dubila, svrdla i udupci. Učestale su alatke i segmenti srpa, koji svjedoče poljoprivrednoj djelatnosti (Komšo 2009; Rep 2016).

pivoted handle that is sometimes perforated. The motifs most often consist of wavy or zigzag lines. Stamps are a common find on sites of the Retz-Gajary culture, and their function, meaning and use are differently interpreted. Today, the prevailing opinion is that they were used to impress decorations on perishable materials such as leather or textile (Dimitrijević 1980: Pl. 17. 11; Durman 1982: Pl. 2. 3; Dular 2001: Pl. 3. 9, 11; Skeats 2007; Marijanović 2008; Čataj 2009: 42-43, Pl. 6. 3-4; Vuković Biruš 2009).

Anthropomorphic figurines, i.e. stylized female figures, have a flat body with an accentuated behind, and are often richly decorated by incisions, deep incisions or furrowed incisions. In Croatia, figurines were discovered at Ivandvor and Vindija. They were also found at several sites in Slovenia, Austria, Slovakia and Hungary (Bondár 2006: 122-123, fig. 4-fig. 6; Havasi 2006; Leleković 2008: 12; Kerman 2014).

Stone finds

There are still only few analyses of stone tools from Croatian sites of the Retz-Gajary culture. The most commonly used raw materials include chert, radiolarite, radiolarian cherts and silicified limestone. According to the technological analysis of chipped stone, the most common tools include blades, bladelets, flakes, chunks and cores. Even though cores and chunks, as well as a small number of pieces with cortex indicate production within, it mostly took place outside of settlements. Tools types most commonly include endscrapers, truncations and pieces with retouch, but burins, perforators and notches also appear. Sickle segments are also a common tool that attests to agricultural activities (Komšo 2009; Rep 2016).



Slika / Figure 4. Kameni žrvanj i rastirač s lokaliteta Kamanje kod Vrlovke / A stone grindstone and sandstone from the site of Kamanje near Vrlovka (foto / photo: I. Krajcar).

Metalni nalazi

O metalurškoj djelatnosti kulture Retz-Gajary svjedoče kalupi pronađeni u Hočevarici i Gradecu kod Mirne te posude za taljenje bakra iz Notranjih Gorica i Josipovca Punitovačkog (Velušček 2004: 51-52, 301, T. 4. 1. 8: 11, sl. 5. 3. 2: 8; Velušček 2008: 37; Čataj 2009: 47-48, sl. 37-40, T. 36. 3), koje su poznate i s nekoliko mađarskih nalazišta (Horváth & Simon 2003: 131, Abb. 32. 11).

Nalazi bakrenih predmeta veoma su rijetki, a s prostora Hrvatske poznat je ulomak bakrene igle/šila s nalazišta Čeminac-Vakanjac (Kalafatić & Hulina 2016: 32, sl. 11). Na nekropoli Pod kotom-jug u jednom je grobu pronađen dio bakrene pločice (Šavel 2009: 118, G166a). Već spomenute križne sjekire i diskove tipa Stollhof-Csáford (vidi poglavlje o lasinjskoj kulturi) neki autori pripisuju kulturi Retz-Gajary (Pavelčik 1979: 336-337, Abb. 10; Bóna 1987: 81; Marković 1994: 57).

Privreda

Arheobotaničke analize s nekoliko nalazišta kulture Retz-Gajary otkrile su ostatke jednozrnog (*triticum monococcum*) i dvozrnog pira (*triticum turgudum*) i ječma (*hordeum vulgare*), koji zajedno s nalazima žrvnjeva i segmenata srpa svjedoče o poljoprivredi, odnosno obradi žitarica. Nalazi drvena (*cornus max*) potvrđuju i skupljanje divljih plodova (Čataj 2009: 46; Jeraj et al. 2009; Komšo 2009, Balen 2010: 53-54; Reed 2017: Tab. 2, Tab. 3).

Malobrojne arheozoološke analize pokazuju najveću zastupljenost kostiju goveda, svinja i malih preživača. Velik postotak kostiju mladih životinja s Hočevarice upućuje na zaključak da su one uzgajane u prvome redu zbog hrane. Nešto manji udio kostiju divljih životinja svjedoči o lovu (Toškan & Dirjec 2004; Trbojević Vukičević 2009).

Arheološkim je istraživanjima, potpomognutim brojnim prirodoslovnim analizama, ustanovljeno kako kultura Retz-Gajary, poput lasinjske, baštini neolitički način života te je više ne možemo pojednostavljeno sagledavati kao polunomadsku populaciju koja je svoju privredu temeljila na stočarstvu. U načinu organizacije naselja i keramografiji uočena je velika sličnost s njezinim prethodnicama, koja svjedoči o lokalnom srednjoeuropskom razvoju ove kulture.

Metal finds

The metallurgical activities of the Retz-Gajary culture are attested to by finds of molds discovered at Hočevarica and Gradec near Mirna, as well as vessels used in copper melting from Notranje Gorice and Josipovac Punitovački (Velušček 2004: 51-52, 301, Pl. 4. 1. 8: 11, fig. 5. 3. 2: 8; Velušček 2008: 37; Čataj 2009: 47-48, fig. 37-40, Pl. 36. 3), the likes of which were also found at several Hungarian sites (Horváth & Simon 2003: 131, Abb. 32. 11).

Finds of copper objects are extremely rare, and the territory of Croatia yielded a fragment of a copper needle/awl from Čeminac-Vakanjac (Kalafatić & Hulina 2016: 32, fig. 11). One grave at the Pod kotom-jug necropolis yielded a fragment of a copper tile (Šavel 2009: 118, G166a). The aforementioned cross axes and disks of the Stollhof-Csáford type (see chapter on the Lasinja culture) are ascribed to the Retz-Gajary culture by some authors (Pavelčik 1979: 336-337, Abb. 10; Bóna 1987: 81; Marković 1994: 57).

Economy

Archaeobotanical analyses conducted on material several sites of the Retz-Gajary culture revealed the remains of einkorn (*triticum monococcum*) and emmer spelt (*triticum turgudum*), as well as barley (*hordeum vulgare*) that, along with discovered grindstones and sickle segments, indicate agricultural activities, i.e. the cereal processing. Finds of Cornelian Cherry (*cornus max*) also confirm foraging of wild fruits (Čataj 2009: 46; Jeraj et al. 2009; Komšo 2009, Balen 2010: 53-54; Reed 2017: Pl. 2, Pl. 3).

The small number of zooarchaeological analyses revealed the highest frequency of cattle bones, followed by pigs and small ruminants. The large percentage of bones of juvenile animals from Hočevarica points to the conclusion that they were primarily grown for food. The somewhat lesser amount of bones of wild species indicates hunting activities (Toškan & Dirjec 2004; Trbojević Vukičević 2009).

Archaeological research, aided by numerous analyses from the sphere of natural sciences, revealed that the Retz-Gajary, just like the Lasinja culture, continued the Neolithic way of life, and can no longer be simply viewed as a semi-nomadic population that based its economy on animal husbandry. Settlement organization and pottery production revealed great similarities to its predecessors, a fact that attests to a local development of this culture in central Europe.

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