

O kositrnih otokih na jantarni poti: otočna ekskluzivnost Osorja

**Martina Blečić Kavur, Boris Kavur, Maja Čuka, Mario Novak,
Mateusz Cwaliński in Wayne G. Powell**

Vabljeni predavanji

Povzetek Arheološka dediščina kot dokaz in dejstvo, v celoti potrjuje, da osorska otoška skupnost ni bila izolirana ali izključena, temveč je predstavljala povezovalni člen kulturnih in gospodarskih vezi med različnimi skupnostmi. Razumemo jo kot razvito in premožno družbo, ki je pred tremi tisočletji enakovredno sodelovala v kulturnih in posredniških tokovih jadranskega ter širšega evropskega prostora. Čeprav le delno raziskani in mestoma poškodovani, grobišča in posamezni grobovi o tem pričajo neposredno, razkrivajoč številne pogrebne prakse in obrede s pridruženimi predmeti. Vsak raziskan grob bogati arhiv podatkov, doslej nepoznanih v osorskem kontekstu; vsi skupaj pa odražajo družbo živih, ki je te obrede izvajala in predmete odlagala. Na ta način pomembno prispevajo k razumevanju organiziranosti prebivalstva že v tistem času, njihovih običajev in verovanj ter simbolike prostora znotraj in zunaj tedanjega naselja. Dosedanje interpretacije materialne kulture so odražale izjemen spekter kulturnih povezav, ki se je z novimi analitičnimi metodami znatno razširil in s katerim se poskuša izrecnejše razlagati vključevanje Osorja v kulturne mreže starega zemljepisa Evrope. Poleg geografskega položaja, je družba ta, ki je omogočila določeno ekskluzivnost na severnem Jadranu in s tem zaslužno pridobitev prepoznavnega mesta v antičnih pisnih virih, bodisi v povezavi z mitološkimi izročili bodisi z neizogibno pomembnimi kovinami.

Ključne besede Osor, 1. tisočletje pr. n. št., otočnost, arheologija smrti, materialna kultura

On the Tin Islands along the Amber Route: The Island Exclusivity of Osor

**Martina Blečić Kavur, Boris Kavur, Maja Čuka, Mario Novak,
Mateusz Cwaliński, and Wayne G. Powell**

Invited Lecture

Abstract The archaeological heritage of Osor confirms that the island community was neither isolated nor excluded, but served as a connecting link within the cultural and economic networks of various communities. It can be regarded as a developed and affluent society that, three millennia ago, participated equally in the cultural and intermediary exchanges of the Adriatic and wider European regions. Although only partly excavated and in places deteriorated, burial grounds and individual graves reveal a variety of burial practices and rituals, along with associated grave goods. Each grave enriches the archive of previously unknown data in the Osor context; together, they reflect a community of the living who performed these rituals and deposited these objects. Consequently, they contribute significantly to understanding the organisation of the population at that time, their customs and beliefs, and the symbolic use of space within and beyond the settlement. Previous interpretations of material culture demonstrated an exceptional range of cultural connections, which has been greatly expanded through new analytical methods, allowing a more explicit understanding of Osor's integration into the cultural networks of ancient Europe. Beyond its geostrategic position, it was the society itself that enabled a certain exclusivity in the northern Adriatic, thus earning Osor a notable place in ancient written sources, whether in connection with mythological traditions or with the inevitably important metals.

Keywords Osor, 1st millennium BCE, insularity, funerary archaeology, material culture