Miško juostos molinių figūrėlių menas neolitinėje rtų Europoje

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Santrauka

Ši studija tina Rytų Europos miško juostos (iskaitant rtų Pabalti, Onegas ežero baseiną, Karelija, Suomija) 4 molio modelluotą meną. Pagal stilistinius bruožus ir bendrą modeliavimo manierą buvo sudaryta Rytų Pabaltijo mažų molinių figūrėlių klasifikacija. Išskyrus 4 pagrindinius antropomorfinių figūrėlių tipus (pav. 1-4). Išraiškingiausi pavyzdžiai priklauso Aiando salos natūralistiniam tipui (pav. 1, 2). Antras tipas — tarp vadinamos pėdelės arba gėmalo pavildo figūrėles (pav. 3: 2, 6, 13). Trečią tipą atspindi mažai žinomos figūrėles, turinčios ryškių nosies modeliavimą (pav. 4), taip pat plokščio veido modeliavimą (pav. 3: 14).

Pirmo tipo figūrėlės datuojamos viduriniojo neolito ir atspindi seną tradiciją Europos neolito figūrėlių mene. Antras tipas, iš tikrųjų nepaisant neolito, yra būdingas rtų Europos ir vakarų Sibiro švčkinės keramikos kultūrai. 3 ir 4 tipo figūrėlės yra ne taip gausiai paplitusios. Figūrėlės, kuriose išskiriša nosis bei turi plokščio veido modeliavimą laikomos originaliais variantais.

Late Neolithic burial practices and beliefs in Latvia

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Archaeological evidence of Neolithic burial practices within the territory of Latvia provides us with a unique glimpse into the spiritual life of these ancient people, and allows a partial understanding of their religious beliefs and symbols.

A substantial number of burials dating to the Late Neolithic period (3204 - 2393 B.C., calibrated) have now been excavated in Latvia (Fig. 1). They include 61 burials from the Abora I settlement site, and 15 graves from the Kvāpāni II settlement site, both located in the Lubāna Lake Depression (Loze 1979: 43-54; 1987: 32-35). There are 11 burials from the Zvejnieki cemetery, Lake Burtnieku (Zagorskis 1987: 110) and 23 burials from the Kreiči burial field near Lake Lielais Ludzas (Zagorskis 1961: 3-18). One Late Neolithic grave has been found on the shore of Lake Sarkaņu in eastern Latvia (Loze 1987: 5). In south-east Latvia, at the Late Neolithic — Early Bronze Age settlement site on the island of Lake Kriģānu, two intact and two disturbed burials are known (Stubavs 1980: 91). At the Middle and Late Iron Age burial field at Zvārdes Grīneri, two Late Neolithic graves were recovered during the 1930’s (Šnore n.d.). Data on single graves of the Corded Pottery culture have been summarized by Šturm (1970: 285).

On the basis of several variables — body posture, head orientation, anthropological type, and grave goods — the Late Neolithic burials in Latvia can be divided into two different ethnic groups (Loze 1987: 9; Denisova 1975: 163-139). One of these groups may represent an indigenous local culture, while the other — representatives of the Corded Pottery culture — possibly belongs to a northern Indo-European population. In this study, I shall discuss only the burial practices of the Corded Pottery culture.

Corded Pottery Culture

There are 28 burials that can be firmly connected with the Corded Pottery culture. They include eight from the Abora I site, four at the Kvāpāni II site, eleven at Zvejnieki, and five at the Kreiči cemetery. Šturm (1970: 285) has identified another six possible Corded Pottery burials. Taking into account all of the single or isolated graves during this period, the total number of excavated Corded Pottery burials in Latvia may well exceed 40.
At settlement sites, individuals are often found buried within the cultural layer (Loze 1987: 8), at a depth of 0.35-0.60m from the surface. Identification of a wooden plank(?) found near the head of the individual in Burial 3 at the Abora I settlement site, indicates that it was probably boxwood (*Buxus sempervirens*) obtained from central Europe. At cemeteries, on the other hand, individuals were buried in special pits. The pits reached a depth of 0.25-0.65m in the Kreiči burial ground (Zagorskis 1961: 13) and 0.30 - 0.70m in the Zvejnieki burial field (Zagorskis 1987: 37). At the latter cemetery, however, we were unable to trace the contours of several grave pits (Burials 72, 88, 202, 203) while other burials (Nos. 303, 307, 308) were located in the Mesolithic cultural layer. Another disrupting factor was that the Mesolithic cultural layer had often been used as filling material for grave pits at Zvejnieki (Burials 137, 183, 186, 197, 202).

Burial practices included piling stones directly upon the individual (e.g. Burial 14, Kreiči cemetery), and placing stones over the grave pit (Burial 10, Kreiči) or alongside it (Burial 5, Kreiči) (Zagorskis 1961: 13). At Zvejnieki, small piles of stones were placed near the legs (e.g. Burial 203) or the head (Burial 303) of the individual (Zagorskis 1987, Fig. 22).

Burial posture and orientation varied widely. The following types of flexed and crouched burials were observed:

1) Legs flexed under the body (Fig. 2: 1). The femurs and shin-bones form an acute angle, with the femurs almost perpendicular to the body. Arms are extended along the body (Burial 6, female, Abora I settlement site).

2) Legs flexed in front of the body (Fig. 2: 2). Here, the femurs are raised upward, forming an acute angle with the shin-bones. Arms are extended over the knees (Burial 33, female, Abora I).

3) Crowded or ‘fetal’ position (Fig. 2: 3). The legs are bent and drawn close to the body (perhaps tied up?). (Burial 7, female, Kvāpāni II settlement site).

4) Legs slightly bent under the body (Fig. 2: 4). The bones of the right leg form a right angle, those of the left leg form an acute angle. The arms are extended along the pelvis (Burial 197, male, Zvejnieki cemetery).

5) Legs very slightly bent under the body (Fig. 2: 5). The femurs and shin-bones form an obtuse angle, and the shin-bones cross each other. Arms are folded over the chest (Burial 13, female (?), Kvāpāni II settlement site).

6) Supine and crouched position (Fig. 2: 6). Head is turned to the right (Burial 9, male, Kvāpāni II settlement site).

Females were generally buried on their left side. This was the case at the Abora I settlement site (Burials 6 and 33), at the Kreiči cemetery (Burial 5), and in the Kvāpāni II settlement site (Burial 7). I found only one case in which a female was buried on her right side (Burial 13, Kvāpāni II settlement site) and

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1Analysis was kindly provided by Dr. habil. M. Bulīts of the production association "Silava".
here the identification of the sex was uncertain. On the other hand, too much significance should not be placed on this, as Corded Pottery burials at Sandomierz, Poland, display the opposite trend: women were buried on their right side, men on their left side (Krzak 1976: 175).

Head orientation of Corded Pottery culture burials also showed great variation. Females were buried with their heads oriented to the west (Burial 7, Kvāpāni II; Burial 5, Kreiči) or to the south-west (Burials 6 and 33, Abora I settlement site). Males had their heads positioned to the north (Burial 202, Zvejnieki cemetery), to the north-east (Burial 197, Zvejnieki), to the north-west (Burial 12, Kreiči burial field) or to the south (Burial 23, Kreiči). In sum, no real patterning was observed in either head or body posture in the Late Neolithic Corded Pottery culture burials. Perhaps it is worth noting that in burials of the 3rd type (i.e. in a crouched position and possibly tied), the heads of both females were oriented to the west (Burial 7, Kvāpāni II and Burial 5, Kreiči).

The quantity of burial goods recovered from the Late Neolithic Corded Pottery graves is small. It is noteworthy that the inventory does not contain boat-shaped stone axes or wedge-shaped flint axes, characteristic of Corded Pottery cultures in central and eastern Europe. Clay pots, amphorae and smaller vessels are found in the Latvian Corded Pottery graves, e.g. Burial 88, Zvejnieki cemetery (Zagorskis 1987, Fig. 34), as well as the Sarkāni and Seigas single graves in eastern and central Latvia.

On the whole, the inventory of burial goods consisted of ornaments and ritual items made of amber, animal teeth, bone and antler. Amber artefacts were represented by key-shaped pendants (used as a head ornament in Burial 33, female, Abora I), and other forms (Burial 6, female, Abora I; Burial 13, Kvāpāni II), as well as button-shaped beads (Burial 10, child, Abora I).

Pendants made of animal teeth were found with a female (Burial 6) and with a child (Burial 10) at Abora I. A necklace composed of animal tooth pendants, with a beaver’s tooth in the centre, is associated with a female (Burial 5) at the Kreiči cemetery (Zagorskis 1961, Table II).

Two wristguards (i.e. a tablet, or “bracer”, which protected the wrist and palm of an archer) made of antler were found near an adolescent (Burial 186) at Zvejnieki cemetery (Zagorskis 1987, Fig. 31). They have bell-shaped contours, and their surface ornament consists of bands or rows of small incised triangles (Fig. 3: 2, 3). Another wristguard (Fig. 3: 1) was found near disrupted burials at Abora I (Loze 1979, Table LII: 6), and two more at the Lagāža settlement site, Lubāna Lake Depression (Loze 1979, Table LII: 8, 10). Similar wristguards are known from excavations in former East Prussia, at the Kaup barrow grave (Kilian 1955, Taf. XLV, Abb. 291; Sturms 1970, Taf. 101: 1, 2), at the Balanovo burial field, Russia (Bader 1963, Fig. 164: 1) and, more distantly, in Denmark and Sweden (Brendsted 1938, Fig. 128: 1; Stenberger 1943: 92-94, 1960: 201-217). It is clear that antler wristguards were widespread in the per-Baltic area during the Late Neolithic.

The ornamentation style of the wristguards lies in the symbolic context of a pre-Baltic ethos, its meaning now no longer understood. The motif of bow-shaped lines (or concentric arcs), in conjunction with vertical and horizontal straight elements, occurs in several variants in Latvia (Fig. 3: 4, 5). This motif is well known in the ornamentation of ceramic vessels of the Tripolje

Fig. 2. Types of flexed and crouched burials of the Late Neolithic in Latvia.
2 pav. Kapus sulenkiotamis ir suriestamis minijumiems pozomis įtarii velyvøjamoje neolite Latvijā.
objects of art. In Latvia, Late Neolithic beliefs in regard to the afterlife are evoked through bone or antler sculpture, as well as by one figurine small clay, from disrupted burials at Abora I. Throughout eastern Europe, the Neolithic practice of placing a figurine of a human, animal, bird or fish with a deceased individual appears to have its roots in the Early Neolithic. This is indicated by the presence of a female figure in a child’s grave (Burial 172) at the Zvejnieki cemetery (Zagorskis 1987, Fig. 25), as well as by the figurines found in the Middle Neolithic burials (Ncs. 228, 271, 277) at the same burial ground (Zagorskis 1987, Figs. 27-29).

Bone sculptures found at Abora I include several different animals and birds, probably of special religious and totemic significance. There are two representations of a common grass snake (Natrix natrix) (Loze 1979, Table II: 6, 9; 1983: Fig. 69). Bone figurines of grass snakes have been found also in Estonia, within the burials of an adult (Burial 8) and an adolescent (Burial 14), at the Tamula settlement site (Jaanits 1957, Abb. 4: 10, 20; Loze 1983, Fig. 70). The important role of grass snakes in religious cults among the Baltic peoples is attested by traditional folklore. Straubergs (1944: 216-244) notes that they were particularly important in the religious tradition of the ancient Latins and Old Prussians. They regarded the grass snake as an animistic creature and a spirit-protector of the household (genius familiaris). Folkloric and episcopal accounts allege that the snake was given milk to drink.

Figurines of wild boar are well represented in eastern Baltic miniature art. A clay sculpture of this animal was found at Lagaža (Loze 1979, Table II: 5). Carved rather more successfully, in bone, is a boar figurine from excavations at Tamula (Jaanits 1965, Abb. 15: 3; Loze 1983, Fig. 64). The wild boar is a representative of the “middlet world” of the tripartite conceptual model proposed by Dumiez for ancient Indo-European myths, including those of the Germanic peoples, Celts and the Baltic Slavs (Gammelrodze and Ivanov 1984: 516-517). The figurines of wild boar found in archaeological excavations throughout the Baltic republics, in view of the highly regionalized Late Neolithic culture, probably reflect ancient Baltic mythological concepts of the boar as a special ritual beast. A further line of support here is the Late Neolithic production of knives made of wild boar’s tusk.

The boar, in its context as a “water animal”, is widely known in the traditional folklore of the Baltic peoples. Rituals associated with this animal thus may have their roots in the Late Neolithic. For example, a beaver figurine made from a split wild boar’s tusk was found at Abora I (Loze 1979, Table II: 6). There is also a representation in bone of a swimming beaver, from the Valma settlement site in Estonia (Jaanits 1965, Abb. 7: 4; Loze 1983, Fig. 61).

Figures of other animals can also be mentioned, among them bone sculptures of a bear from Abora I (Loze 1979, Table II: 9; 1983, Fig. 59) and another in amber from Tamula (Jaanits 1957, Abb. 4: 19; Loze 1983, Fig. 90). It is thought, however, that the cult of the bear among ancient Indo-Europeans was less significant than that of the wolf (Gammelrodze and Ivanov 1984: 96-97). In fact, there is little evidence of a wolf cult, in terms of Late Neolithic art, in the eastern Baltic area. In addition, the loss of the proto-Indo-European root word for ‘bear’ in the Baltic-Slavonic-Germanic area, and subsequent regional

Religious Beliefs

Religious beliefs held by Late Neolithic cultures in eastern Europe, including those of the post-Narva Pottery culture, are reflected most strikingly in small
Zvejnieki cemeteries (cf. Zagorskis 1961, 1987). Other burials from this period are known from the Abora I and Kvāppi II settlement sites in the Lubāna Lake Depression (Loze 1979, 1983). Single graves have been investigated within the entire territory of Latvia (Štūrns 1970; Loze 1987).

Six different burial postures were identified. In general, males lay with their heads oriented to the north, and females to the west. Grave goods included an amphora, beakers, animal tooth pendants, amber button-shaped beads, and wrist guards made from antler. The ornamentation of the wrist guards is noteworthy and reflects a style that was apparently used across a wide area — from the Globular Amphora culture in Poland to the Catacomb culture of the Kharkiv-Voronezh region in eastern Ukraine and south-east Russia.

A complex of Late Neolithic religious beliefs is reflected in special bone and antler sculptures: a grass snake, a wild boar, a beaver, a bear and various birds. Their representation evokes traditional subjects and themes of early Indo-European folklore, in particular those of the Lithuanians and Old Prussians.

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Conclusions

Burial practices of the Late Neolithic Corded Pottery culture in Latvia have been analyzed on the basis of more than 40 burials at the Kreiļi and

Fig. 4. Male figurine carved from antler. Abora I settlement, Lubāna Lake Depression, Late Neolithic.

Vėlyvojo neolito laidojimo papročiai ir tikėjimai Latvijoje

**ILZE LOZE**

Santrauka


Religiniai tikėjimai atisipinę vėlyvojo neolito kaulo ir rago figūrišves - žačiai, šerno, meškos ir paukščių. Jių figūrinių temos gali būti paliktos su ankstyvųjų indoeuropiečių tautosakos subjektais, ypač senovės lietuvijų ir prūsų.

**Neolithic and Bronze Age mixed farming and stock breeding in the traditional Baltic culture-area**

**LINAS DAUGNORA and ALGIRDAS GIRININKAS**

During the past several decades, archaeologists have investigated numerous Neolithic and Bronze Age sites within the traditional culture-area of the Balts - an area delineated not only by historical and archaeological evidence, but by the presence of Baltic hydronyms.¹ The well preserved organic deposits found at many of these traditional Baltic sites are of particular interest to us, because they allow the identification and quantification of faunal osteological remains. Osteological identification, together with the development of palynological profiles and the recovery of agricultural implements, now permit a reliable dating of the beginning of agriculture in the Baltic culture-area.

Some archaeologists have asserted that plant and animal domestication in eastern Europe began at the start of the Neolithic, e.g. in Belarus (Chernjavsky 1979: 68-69), Poland (Kukharenko 1969: 31-60), and the Ukraine (Telepin 1986: 186). In Lithuania, Rimantienė (1984: 246-49) appears to favor the end of the Late Neolithic. Our purpose in this article is to review new data on animal domestication, and to suggest when and how livestock raising and agriculture first appeared in the Baltic culture-area.

**Early Neolithic**

The Early Neolithic period in the traditional Baltic culture-area dates to 4800/4600 - 2900/2700 B.C. (based on uncalibrated radiocarbon dates), or approximately the second half of the Atlantic climatic period. Our review of Early Neolithic sites in the region fails to indicate any evidence of agriculture. The only domesticated animal species at the time was the dog (*Canis familiaris*). In east Lithuania, remains of dogs represent 1.5% of the identified total of animal bone remains at the Žemaitiškių 3B settlement site. Wild animal species exploited at this site included elk (*Alces alces*) (40%), red deer (*Cervus elaphus*) (23%), brown bear (*Ursus arctos*) (7.7%), beaver (*Castor fiber*) (7.7%), wild pig (*Sus scrofa*) (6.2%), roe deer (*Capreolus capreolus*) (1.5%).

¹ Today, in this area, Baltic-speaking peoples are found primarily in Lithuania and Latvia. Slavic-speaking peoples make up the republic of Belarus, the north-east area of Poland, as well as the Kaliningrad, west Smolensk and south Pskov regions of Russia.