**DOUBLE BURIAL OF A "SEE" FROM DONKALNIS**
Adomas Butrimas

Donkalnis is a cemetery and ritual complex of the Mesolithic and Neolithic periods, found and excavated in Teltai district, Varniai area, Kaščionių village, on a former island in the Birželis Lake, which turned into a low hillock in the course of land reclamations. An area of 1024 sqm. was excavated here in 1981-1983. 14 inhumation burials were found, six of which had been disturbed. Some of the buried individuals were sprinkled with red ochre. Burial goods included pendants made of animal teeth, flint artefacts and fragments of jaws of wild animals. In the eastern part of the island a stone Age ritual was found, and a double "leeper" burial was unearthed near at hand, to the west of it. Oval contours of the burial, filled with brownish-ochre and measuring 220x160 cm., were fully exposed in the depth of 25-30 cm from the earth surface. The burial revealed an extended male skeleton, thickly sprinkled with red ochre, particularly in the area of the head, and a female, buried in a crouched position beside him. On the northern verge of the contour of the double burial, just 12-18 cm. below the earth surface, a small heap of chipped stones sprinkled with red ochre was uncovered, which must have been a symbolic heart. The buried individual, a 20-25 year-old male, was decorated with 57 pendants of perforated teeth of elk, bear and aurochs, arranged in a very symmetrical pattern, especially in the sectors of the head and legs. The burial of a 25-30 year-old female, laid beside him, did not yield any grave goods, and had considerably less ochre. The burial should be most probably datable to the Mesolithic period. On the basis of burial items and radiocarbon dates, the remaining burials are attributed to the Mesolithic and Neolithic periods.

**THE NARKŪNAI HILL-FORTS**
Regina Kulkoskiénė

The Narkūnai hill-forts, the Major, called Utenis' Castle, and the Minor, called Utenis' Grave, are 3 km southeast of the town of Utena. They are separated by a ditch, 3-4 m wide and 13 m deep. The hill-forts were excavated by Regina and Pranas Kulkoskiéns in 1975-1978. Especially valuable data were obtained during excavations of the Major hill-fort. Two cultural layers were found there. The lower layer belongs to the first millennium B.C. and the fourth centuries A.D. Investigations have revealed that during this period the hill-fort was inhabited by people of the Brushed Pottery Culture. Scattered quadrangular buildings of post construction with round-shaped stone houses inside had been built at the settlement. The whole settlement had been surrounded by a defensive barrier built of two rows of vertical poles set one over another. At the bottom, the barrier was reinforced with stone pavements of several layers. Stock-breeding was the main occupation of the population. The excavated remains of a melt iron working furnace point to the existence of a bronze production centre at the site. The upper cultural layer (12th-14th centuries) was badly disturbed. There are no other remains of the wooden castle left except for former fortifications - a meter high rampart, which surrounded the hill-top in the northern part. Furthermore, the Minor hill-fort had been finally arranged and turned into a forework by that time. The time of adjustment of the Minor hill-fort coincides with the period of the castle on the Major hill-fort.

In the western part of the hill-fort, the cultural layer of an old settlement has survived.

**IRON AGE**
Albinas Kunčevičius

During the Old Iron Age (1st-4th cent. A.D.) and the folk migration period, the economic and social organization of the Baltic tribes underwent considerable change. Early in this period they learned how to extract iron from local swamp ore, which allowed iron tools and weapons to be used in everyday work activities. Iron technology facilitated agricultural work, and farming remained as an auxiliary mode of subsistence. Trade with neighboring countries intensified, as did, most importantly, contacts with the Roman Empire. Large quantities of non-ferrous metal bronze, silver were imported into the Baltic lands. In turn, the Balts exported raw goods and commodities such as fur, leather, wax and amber - known as "northern gold" to the Romans - as well as some craft goods made by artisans. Archaeological artefacts and the number of ancient sites indicate that at this time the population was increasing, new settlements were being established, and Baltic tribal units were developing in size and complexity.

On the basis of burial type, archaeologists recognize a number of smaller cultural areas in the Old Iron Age, which are identified with tribes known from written sources. The sea coast, previously represented by the Barrow tradition of the west Balts, is now characterized by inhumation burials in flat graves. At this time, Prussia becomes the wealthiest sector of the western Balts, with Samogia standing out as a particularly distinct area. Later written sources indicate it was the homeland of Sambian, Natajanian and Vazanian tribes. Another distinctive tribal unit is the western Balts of the Lithuanian coast, extending from the mouth of the Neman to the south to the Šventoji in the north, and Lake Plateliai and the Jūra river, in the east. The custom of burial mounds disappeared in the coastal zone by the 2nd century. In the new practice, the local inhabitants inhumed individuals in flat burials, which, like the earlier barrows, were encrusted by rings of stone, sometimes in concentric arrangements. Up to four concentric rings were sometimes constructed around the grave pit and then filled in with stones. The stone circles of neighboring graves were often interconnected. The custom of burying inhumed individuals in stone encrusted barrows soon diffused to the west, to the territory of present-day Samogitia and southern Latvia. This is associated with the arrival of new settlers from the coastal area. By the 4th century, the large culture-zone of Lithuanian and Latvian burrows, which had formed in the Old Iron Age, now broke into three smaller units: Samogia, Semigallia and Selonija. Their burial patterns remained largely unchanged until the 11th-13th centuries, a time when their tribal names begin to appear in written sources.

Barnes dated to the 1st century found in Samogitia usually include one inhumation, sometimes later joined by several other inhumations. During the 3rd to 4th centuries, cremation burials in cairns were practised in southern Lithuania (from the middle reaches of the Nemunas to the Mazurian lakes). These are the lands of the tribal union of the future Lithuanius, who also include the Sudovians mentioned by Ptolemy.

In central Lithuania and the Lower Nemunas are distinctive flat cemeteries, which some analysts attribute to proto-Upland Lithuanians, while others believe them to represent proto-Samogians. This area includes the famous cemeteries of Eglitai, Sargėnai and Vėžnikai (all in the present town of Kau- nas), and which were excavated between World War I. Recent excavations in this region, at the Merševi cemetery on the left bank of the Nemunas in Kaušas, have uncovered a unique cemetery with a continuous burial tradition of about one thousand years.

It is more difficult to identify distinct tribal small areas in eastern Lithuania and the eastern part of present Belorus, where the Stokėd Vace Culture continues. Initially, this huge region appears to be undifferentiated. By the middle of the 1st millennium A.D., however, a new East Lithuanian Barrow Culture starts to form here. It seems to represent a natural evolution out of the earlier Stokėd Vace Culture. The first such barrow sites appear in the 6th or 7th century, represented by barrows of two types: 1) earth piles with a stone circle at the foot; 2) piles of earth and stones. Burial goods in the graves are rather poor.

The cultural situation of Baltic lands in the Middle Iron Age (5th-6th centuries) took a new turn. This is the result of both domestic and external factors. By the 5th century, the Roman Empire was collapsing, nomadic tribes were raging across Europe, and traditional economic and political centers were facing strong new competitors. It is possible that isolated groups of Goths and Huns reached the western Baltic lands. Evidence of this is a very rich 5th century male grave recently found in the cemetery of Vilkija (District Skultė). It features a symbolic offering of two horses, a grave with a typical cross-section, and exotic grave wealth: a silver-decorated drinking bowl, five brooches (one is gilded) and a silver neck-ring. This suggests the burial of a wealthy warrior, perhaps the participant of a remote expedition. Further to the east, nomadic style arrowheads have been found in two graves at the Pikškališkė cemetery (District Kėdainiai) and at the hill-forts of Aukštabakiškė, Kėdainiai, and Prienuva. Extensive socio-political changes also took place to the east and south of Baltic lands. In the east, the Slavic tribal units of Drohobycz and Krinitsa formed and began to expand into the lands of the Eastern Balts, while Western Slavs were penetrating into the Lithuanian territory and Old Prussians lands in the west. In the 6th-7th centuries, the Slavs reached the present...
region of Pskov-Nizhegorod, gradually colonizing the Baltic Barcozero and Tushumin cultures. The Baltic tribes which had earlier dwelt in this large territory became "compressed" in the east. Lithuanians must, to a certain degree, be considered a new, 17th-century peoples, but that both groups represent Baltic anthropological types. Initial contacts with the Samogitian-Baltic tribes were often bloody and destructive. The Samogitians were not the only group of the 13th century that committed violence. Curonian, western Balts are represented by the Curonians. The Klaipėda Crusade in 1236 mention 9 lands. Curonians dwelt in the northern part of Lithuania and in southeastern Curonian (Klaipėda). The boundaries of their territory were dynamic, but archaological evidence suggests that the southern border reached the mouth of the Venta river, and the northern border extended to the area of Klajpeda. During the 13th centuries, the Klaipėda lands were the centre of the formation of Curonian culture. Here, the custom of creating graves with stone rings disappeared by the 7th century, and by the end of the 8th century the cremation custom arrived from the Prussian lands and became well established by the 11th century. In Northern Curonia widespread cremation was established even later, as inhumation burials in the area continue as late as the 13th century. Curonian burials are richest in Lithuania and Latvia (nearly 50 cemeteries have been found), and their grave goods are numerous and diverse. Most Curonian ornaments are exceptionally massive and display a pronounced pattern. Cemeteries of this area occasionally yield finds of Scandinavian origin, and their influence on local artefacts is recognized. The remaining coastline of the eastern Curonian Bay is also ascribed to Curonians by some analyses. However, but this area (southwards from Simbaile, the present area of Prūškiškė, between the Nacovian) is also ascribed to Curonians by some analyses. However, but this area (southwards from Simbaile, the present area of Šilutė, Sveikalpa (the Latvian territory), and the Baltic Sea). Lithuanian culture is reconstructed on the basis of medieval and late medieval documents. The Latvian tribes lived in northern Latvia. They were initially called "horizontal-settlements" and it is thought that they featured small wooden castles. An evolutionary process is also observed in burial monuments: from the 5th to 6th centuries there is a great leap in the size and diversity of grave goods. In Lithuanian and Latvian lands these three appear later than the "plastered graves" and more numerous, with a greater variety of goods, and more varied in form and style. Lithuanian and Latvian lands these three appear later than the "plastered graves" and more numerous, with a greater variety of goods, and more varied in form and style.
amber bead, of crocodile rhinoceros and other ornaments. With the disappearance of Brushed or Smoked pottery, the entire second half of the first millennium is associated with the use of a new ceramic type - Rusticated ware with a coarse applique surface (Lith., - grubietės keramika).

On the eve of the Lithuanian state

Social and political transformations continue in the Late Iron Age (10th-13th centuries), particularly in western Lithuania. During the 8th century, the mid-11th century, much of northern Europe, including the shores of the Baltic tribes, was being ravaged by the Vikings. The Scandinavian route to the East passed through the north-eastern Baltic lands. The rich hoards of the 9th-12th centuries, found in the territory of Lithuania, testify that the Daugava was a segment of the Scandinavian trade route. Most often, Viking attacks were directed at the richest Baltic land - the Old Prussian region of Samland. Conflicts between the Vikings and the Prussians and Curonians were mentioned in 9th century written sources. Baltic style ornaments are found in Gotland, Heidelberg and other sites. In the Baltic lands, the Vikings established colonies. At Viskožiai in Sambia there is a Scandinavian barrow dating to the 9th-11th centuries. A similar colony was in Grodków near Lędziany, Latvia, and a big settlement near Tušelk (Estonia). According to recent archaeological data, two sites in Lithuania - Palanga and a settlement in southern Klaipėda, Žarė - may be considered as international trade factories founded to serve 10th-11th century commercial expansion. Both of these settlements occupy an area of around 16-12 ha. Both are found on the coast, and their social structure (on the basis of burial evidence) was not related to agriculture. The "Annales Quendlinburgenses" tells the story of the expedition and death of the missionary Bruno Bonifatius in 1009, and is the first mention of the name Lithuania (Litauen). The nucleus of the embryonic state was the tribal union of the Lithuanians and their western neighbours, the upland Lithuanians (Aukštųjai). In the narrow sense of the word, the land of Lithuania stretched between the Nemunas and Neris rivers. Some historians propose that the family estate of King Švitrigaila formed the southern part of this territory. In this former territory of the Eastern Lithuanian Barrow Culture, between the Nemunas and the Neris, are found the early historical power centres of Lithuania: Kernavė, Trakai, and Vilkana. It is believed that Lithuania's name originated from the river name "Lithvina", a small tributary to the Neris, flowing about 25 km north-west of Kernavė. Originally this name may have been associated with a small bordering tribe, and was later adopted by neighboring tribes. Early in the 10th-11th centuries, in Lithuania and in the entire Eastern Baltic region, great advances were made in the sphere of material culture. The two field and primitive field rotation systems became dominant in agriculture; more effective sickles, rotating mill-stones, and ploughshares make their appearance, and more productive grain crops are introduced. In the 13th-14th century stratigraphic layer at the hill-fort of Matijašagi, a total of 20 cereal cultures (both summer and winter crops) have been found. In 1254-1255, the Russian annals note that the Russian army attacked a village in Javarinis lands, which consisted of just two fields, but the amount of grain was sufficient to feed all of the soldiers and horses. In Late Iron Age hill-forts, around 60-96 per cent of all animal bones belong to domestic animals. A large increase in the number of horse burials shows that horses were raised both for husbandry and for war purposes.

Separate crafts can be distinguished in this period. New shapes of instruments and weapons are observed, e.g., axes with a wide blade and a blunt end, battle knives, swords, simple round helms, German and Russian annals describe Lithuanian weapons as valuable war booty. Artisan households are found in settlements adjacent to the large hill-forts (At Aukštelkiai, Bietītis, Kernavė, Vilniai). Individual jeweller's graves have been identified. One grave at Sargėnai (Kaukėnai) contained nearly 220 scrap pieces of bronze, a total of 5 kg. During the 11th century, wheel-thrown pottery comes into use in Lithuania. The glazes of wealthy men (merchants?) in the 11th-12th centuries contain scales and weights. Local currencies are used in the territory of Lithuania, for example, ingots weighing about 100 g were cast as money in the 11th century. Hoards of such ingots (over 30 find-spots) are found near the major Lithuanian centres of the 13th-14th centuries. In Vilnius (Rūdaičiai and Trakai) two hoards have been found, with a total mass of 67.5 kg. Early in the 2nd millennium, the diversity in the material and spiritual culture of separate Lithuanian tribes begins to diminish. Work-tools, weapons, ceramics and ornaments all become more uniform. From the late 12th - early 13th centuries, a common burial practice occurs throughout Lithuania in flat burial grounds. Very large hill-forts and even multiple hill-fort complexes (Kernavė, Vilnaite) begin to appear. Settlements associated with the large hill-forts occupied an area as large as several hectares (Apšuotis, Bliūnai, Grikūnai, Gindria, Kernavė, Vilnius).

The Paragaudis barrow cemetery is located on the left bank of the Jūra river, in Slakte district, Kuršėnai area. Excavations of the cemetery were started by Vilnius Pedagogical Institute in 1982, and continued by Vilnius University in 1985-1992. All of the preserved 60 burrows were excavated and a few trenches were made.

The earth piles of burrows were 0.5 to 1.6 m in height. Barrows were in the shape of a circle, a somewhat irregular circle, and in rare cases, an oval. The majority of burrows were 7-12 m in diameter. Stone rings, mostly in the shape of a circle, were found at the edges of barrows. In most cases, the stone rings had attachments of one or a few structures, semi-circular in shape. Some barrows had two stone rings, internal and an external one. The rings were constructed from stones of different size, with no spaces between the stones. Stone rings represented a magic borderline which separated the worlds of the living and the dead, and protected the buried individuals against evil forces. The buried individuals were not supposed to be protected by fine rituals, traces of which tiny charred particles and charcoal - can be seen at the bases of barrows. Adjacent barrows were sometimes connected with stone pavements and paths. Some barrows reached a maximum of 4 to 5 burial mounds. The first buried individual was laid on the bedrock under the barrow, while other burials are found in different places of the earth pile. The majority of buried individuals had been buried with their heads directed to the west, quite a number of burials lie exactly north-west, and a few - to the south. A total of 65 burials dating to the Roman period have been excavated at Paragaudis. The burials were supplied with grave goods, which were predetermined by the sex of the buried individual. Male burials include work tools (socketed axes or axes with a narrow blade and a blunt end, knives with a bent handle) bronze spiral disk temple ornaments, one spiral temple ornament, an enamelled necklace, neck-rings with trumpet-shaped terminals, eye brooches of the Old Prussian and the primary series, bracelets with a round cross-section as well as rectangular cross-section and rounded terminals, an iron pin with a spiral-shaped head. The earliest burials are attributed to the end of 1st period, i.e. the middle - to the third quarter of the 1st century A.D. The majority of burials come from period B2 (70-150 A.D.), the latest burials are dated to period B2C (1c 150-280 A.D.).