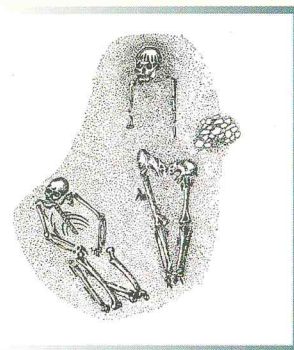


DOUBLE BURIAL OF A "SEER" FROM DONKALNIS

Adomas Butrimas

Donkalis is a cemetery and ritual complex of the Mesolithic and Neolithic periods, found and excavated in Telšiai district, Varniai area, Kalniškiai village, on a former island in the Biržuliai Lake, which turned into a low hillock in the course of land reclamation. An area of 1024 sq.m. 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 site of Stone Age rituals was found, and a double "seer's" 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 12-30 cm below the earth surface, a small heap of chipped stones sprinkled with red ochre was uncovered, which must have been a symbolic hearth. The buried individual, a 20-25 year-old male, was decorated with 57 pendants of perforated teeth of elk, boar 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 dated 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 Kulikauskienė

The Narkūnai hill-forts, - the Major, called Utenis' Castle, and the Minor, called Utenis' Grave, - are 3 km southwest 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 Kulikauskai 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 first 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 hearths inside had been built at the settlement. The whole settlement had been surrounded by a defensive barrier built of two rows of vertical poles woven over with branches. 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 metal melting 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 2 meter high rampart, which surrounded the hilltop 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.



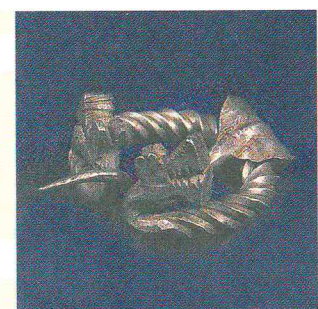
IRON AGE

Albinas Kuncevičius

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 became the primary 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 furs, leather, wax and amber -- known as "northern gold" to the Romans -- as well as some craft goods made by artisans. Archaeological artifacts 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 representing 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 Samibia standing out as a particularly distinctive region. Later written sources indicate it was the homeland of Sambian, Natangian and Varmian tribes. Another distinctive tribal unit is the western Balts of the Lithuanian coast, extending from the mouth of the Minija in 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 encircled 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 inhumated individuals in stone encircled 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 barrows, which had formed in the Old Iron Age, now broke into three smaller units: Samogitia, Semigallia and Selonja. Their burial patterns remained largely unchanged until the 11th-13th centuries, a time when their tribal names begin to appear in written sources.



Barrows dated to the 1st century found in Samogitia usually include one inhumation, sometimes later joined by several other inhumations.

During the 2nd to 4th centuries, cremation burials in cairns were practised in southern Lithuania (from the middle reaches of the Nemunas to the Mozurian lakes). These are the lands of the tribal union of the future Jatvingians, 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-Samogitians. This area includes the famous cemeteries of Eiguliai, Sargėnai and Veršvai (all in the present town of Kaunas), and which were excavated before World War II. Recent excavations in this region, at the Marvelė cemetery on the left bank of the Nemunas in Kaunas, have uncovered a unique cemetery with a continuous burial tradition of about one thousand years.

It is more difficult to identify distinct small tribal areas in eastern Lithuania and the eastern part of present Belarus, where the Stroked Ware 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 Stroked Ware Culture. The first such burial sites appear in the 3rd or 4th century, represented by barrows of two types: 1) earth piles with a stone circle at the foot, 2) with piles of earth and stones. Burial goods in the graves are rather poor.



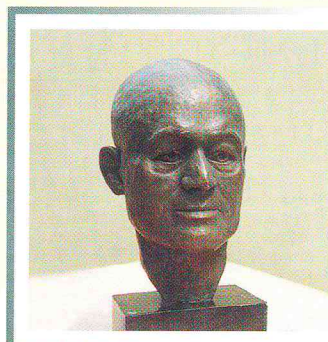
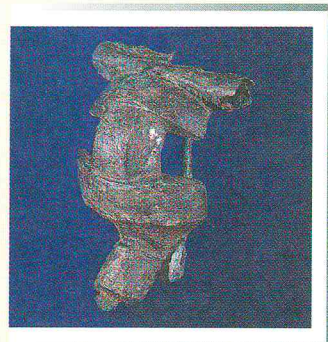
The cultural situation of Baltic lands in the Middle Iron Age (5th-9th centuries) takes a new turn. This is the result of both domestic and external factors. By the 5th century, the Roman Empire was collapsing, nomadic tribes were raging across Europe, and traditional economic and political centers were 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 Vidgiriai (District Šilutė). It features a symbolic offering of two horses, a grave with an atypical cross-section, and exotic grave wealth: a silver-decorated drinking horn, 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 arrowpoints have been found in two graves at the Plinkaigalis cemetery (District Kėdainiai) and at the hill-forts of Aukštadvaris, Kernavė, and Pajevonys.

Extensive socio-political changes also took place to the east and south of Baltic lands. In the east, the Slavic tribal units of Dregoviches and Kriviches formed and began to expand into the lands of the Eastern Balts, while Western Slavs were penetrating into Jatvingian territory and Old Prussians lands in the west. In the 6th-7th centuries, the Slavs reached the present



region of Pskov-Novgorod, gradually colonizing the Baltic Bancerovo and Tushemlja cultures. The Baltic tribes which had earlier dwelt in this large territory become "compressed" in the east. Linguistic data indicate that by the 6th-7th centuries the languages and dialects of individual Baltic tribes were formed. Anthropometric investigations suggest that at this time local inhabitants assimilated with newly arrived peoples, but that both groups represent Baltic anthropological types. Tribal consolidation is attested also by the new burial custom of cremation, coming from the south-east by about the 5th-6th centuries. It soon embraces the entire territory of the East Lithuanian Barrow Culture and then diffuses further westward. Cremation of the dead, however, was a practise not accepted by the Samogitians (lowland Lithuanians) until the 12th century, and it was never accepted by the Semigallians. Archaeologists maintain that the diffusion of cremation reflects the formation process of the Lithuanian nation, whose "homeland" core is found in the cultural area that later written sources named the Lithuanian land. Western Balts, i.e. the Old Prussians and closely related tribes, were the first to enter written sources. The name of the Prussians appears in historical sources as early as the 9th century (until then they were known as Aestii). Written sources of the German Order of Teutonic Knights refer to the Prussian lands as the territory between the Vistula and Nemunas. The following tribal lands had formed in Prussia before the 13th century: Pomesania (the western area of Prussian lands located at the Vistula), Pogesania (northeast of the Pomesanians to the Serija river), Varmia (bordering the Natangians and Bartans), Natangia (reaching the Prieglius and Alna rivers) Sambia (to the north of the Natangians, on the peninsula between the Aismariai and the Curonian Bay, and until the Deimena river in the east), Barta (southeast of Natangians and Varmians, in the basin of the left-side tributaries of the Alna), Galindia (south of the Bartans, in the basin of the Mozurian lake), Nadrovia (to the east of the Curonian Bay, covering all the higher reaches of Prieglius), Scalvia (between the Nadrovians and the Samogitians).

Western Balts included with the Jatvingian tribes, who lived to the east of the Old Prussians, between the middle reaches of the Nemunas, Šešupė and Narevo rivers, and the Mozurian Lakes. They are in several written sources. The Teutonic Order singles out Sudovia (to the east of the Galindians and Nadrovians, and extending up to the Lithuanians in the north), Russian sources of the 10th century mention Jatvingians, Polish written sources attribute Polesia, and other sources - the land of Dainava, to Jatvingians. This



confusion of names shows that reference is being made to one large tribal unit, which consists of the Sudovians, Jatvingians, Dainavians and Polesians.

Another large group of western Balts is represented by the Curonians. The Rimbert Chronicle, written in 873, mentions five areas and two "towns" (Seeburg and Apulia) ascribed to this tribe. Order sources of the 13th century mention 9 lands. Curonians dwelt in the northwestern part of Lithuania and in south-eastern Curonia (Latvia). The boundaries of their territory were dynamic, but archaeological evidence suggests that the northern border reached the mouth of the Venta river, and the southern border extended to the area of Klaipėda. During the 5th-8th centuries, the Klaipėda lands were the centre of the formation of Curonian culture. Here, the custom of encircling 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 careful decoration pattern. Cemeteries of this area occasionally yield finds of Scandinavian origin, and their influence on local artefacts is recognised. The remaining coastline of the eastern Curonian Bay is also ascribed to Curonians by some analysts. However but this area (southwards from Smiltelė, the present area of Priekulė, Švėkšna, Šilutė, Veiviržėnai), although related to the Curonians, is more reasonably assigned to the Scalvians.

In the lower reaches of the Nemunas, south of Lamata, were the lands of Scalvian tribes. Archaeologists have little knowledge of this culture. Recent excavations (at the Sodėnai and Vidgiriai cemeteries, Šilutė District) suggest that most of the finds from this area are similar to the archaeological material of Sambia as well as material from the cemeteries of the Lithuanian sea-coast and central Lithuania.

In the middle of Samogitia - between the rivers of Dubysa and Šušvė in the east, Jūra in the west and Venta in the north - unique Samogitian burial sites are evident by early as the 5th century. Samogitians lived to the east of the Curonians, and, according to excavation data, these tribes were separated by an extensive border of uninhabited desolate land or a "no man's land" (up to 40 km wide near Rietavas). Samogitians border Semigallians in the northeast, north of Šiauliai, upland Lithuanians in the east, at the Šušvė

river and Ariogala area, and Scalvians in the south, in Tauragė area. At the turn of the 4th-5th centuries, Samogitians were still burying their dead near the older barrows, and sometimes even dug them into an existing barrow. However, the practice of inhumation burial in flat graves soon became established and prevailed as late as the 13th century. Both male and female burials contain abundant bronze ornaments. The sexes are buried in opposing directions. Four hundred Samogitian burials from this period have been investigated. The male burials contain many weapons: spears, a long and wide battle knife, and, starting from the 9th-10th centuries, a sword, and fewer ornaments. It was also customary to deposit a horse's head and a portion of its legs in male graves, just above or beside the coffin. This custom is believed to have been adopted from the Scalvians. Female graves sometimes yield bronze headbands or remains of a head covering, and often silver-plated pins with long chains. Women usually attached an amber bead to these pins with a woolen thread, while men tied an amber bead-amulet to a brooch.

From the cultural point of view, the area inhabited by Samogitians is closely related to the territory of Semigallians, recognizable in the basin of the Mūša and Lielupė rivers from the 5th-6th century. Semigallians bordered Curonians in the west, extending as far as Riga Bay in the north, and neighbouring a Finnic tribe of Lybians at the Daugava, Selonians in the east, and Samogitians in the south. The cultural area inhabited by Semigallians is recognizable from the 4th-5th centuries, when the custom of barrow burials began to die out. Semigallians practised inhumation from the 5th century, with opposing orientation for men and

women. Initially, burials were without coffins, but from about the 10th century hollowed-out log coffins were used.

The eastern neighbors of the Semigallians were the Selonians - the most poorly known Baltic tribe. The Selonian territory is reconstructed on the basis of Mindaugas' Endowment Act of 1261. Selonian graves are distributed in north-eastern Lithuania and south-eastern Latvia (the northern boundary - the Daugava). Cremation was not practised by the Selonians. The dead were inhumed in barrows with burials in several layers, a tradition that lasted from the 2th-4th centuries to the 10th-12th centuries. The Latgalian tribe lived in north-east Latvia. Their name is first mentioned in the chronicles of Old Russia at the turn of the 11th-12th centuries. Barrows and flat burial grounds are found in the Latgalian territory, and include both cremation and inhumation. Opposite head orientation of men and women - east-west - is characteristic of inhumation. This tradition is known as early as the 8th century.

On the right bank of the Nemunas (the lower reaches of the Neris, Nevežis and Dubysa rivers) the former flat burial grounds in the 5th-6th centuries advanced to the north. This territory is distinguished from that of the Samogitians by the custom of cremation. Here, the burned bones of the individual were brought

from the funerary pyre and interred in a small cremation pit, with the grave-goods placed on top. Fourteenth century documents refer to the inhabitants of this territory as Aukštaičiai or the "upland Lithuanians".

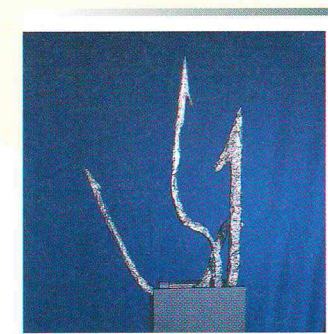
In east Lithuania and present-day north-west Belorussia, from the Šventoji river and the middle Nemunas in the west to Lakes Svyriai and Narutis in the east, the East Lithuanian Barrow culture made its appearance. The distribution of the funerary barrows - found in groups, from several to several dozen - indicates that eastern Lithuania was densely populated. East Lithuanian barrows dating to the 5th-6th centuries are earthen mounds about 5-6 to 12-15m wide and 1 to 1.5m high. In the 4th-6th centuries the burials are inhumations, while in the 5th-6th centuries cremations begin. By the 7th-8th centuries, the custom of cremation is firmly established, and the barrow is no longer encircled by a row of stones. Typically, a barrow contains several graves and grave-goods are few.

The general rise in population and better work tools raised the productivity of the average community. In the second half of the 1st millennium, farmers in Lithuania settled closer to their cultivated fields, and the majority of hill-forts were now used only for temporary refuge in times of danger. Some of the archaeologically investigated hill-forts in Lithuania contain few, if any,

artifact finds from the 5th-9th centuries, and only the remains of various fortifications are in evidence. At this time, unfortified foot settlements and unfortified settlements in open ground (so-called "open settlements") become widespread. In addition, firmly fortified hill-forts first appear in Lithuania (e.g. Babininkai,

Bežionys, Buivydony, Rokiškis, Lavoriškės). They have small fortifications (only 60-300 sq. m) with ramparts up to 5 m high. Settlements of 1-3 ha in size were situated below them. They are called "miniature hill-forts" and it is thought that they featured small wooden castles.

An evolutionary process is also observed in burial monuments: from the 5th-6th centuries there is a great increase in the wealth and diversity of grave-goods. In Lithuanian and Jatvingian lands there now appear graves of rich warriors, the so-called "ducal graves" (e.g. Krikštonys, District Lazdijai; Taurapilis, District Utena). The "dukes" are buried in larger barrows; their burials include a horse and many grave-goods: sword, spearheads, battle axe, shield boss, silver ornaments. During the 5th-6th centuries, heavy silver ornaments, such as 1, 5 - 2 kg neck-rings, are found in burials. From the 8th century, however, neither silver neck-rings nor bracelets are placed in graves. A possible explanation is that silver has taken on the status of a family heirloom, and is now inherited through family generations, rather than being "lost" as a burial good. At this time, the growth in population is accompanied by the standardization of Baltic material culture. For example, there is widespread use of a uniform amber bead, of crossbow fibulae and other ornaments. With the



amber bead, of crossbow fibulae and other ornaments. With the disappearance of Brushed or Stroked 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. - grublėtoji 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 to 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 Latvia, testify that the Dauguva 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, Hedeby and other sites. In the Baltic lands, the Vikings established colonies. At Viskiautai in Semba there is a Scandinavian barrow dating to the 9th-11th centuries. A similar colony was in Gruobinē (near Liepāja, Latvia), and a big settlement near Trus (Elblong, Poland). According to recent archaeological data, two sites in Lithuania - Palanga and a settlement in southern Klaipėda, Žardė - may be considered as international trade factories founded to serve 10th-11th century commercial expansion. Both of these settlements occupy an area of around 10-12 ha, both are found on the coast, and their social structure (on the basis of burial evidence) was not related to agriculture. The "Annales Quedlinburgenses" tells the story of the expedition and death of the missionary Bruno Bonifatio in 1009, and is the first mention of the name Lithuania (latin Lituae). The nucleus of the embryonic state was the tribal union of the Lithuanians and their western neighbours, the upland Lithuanians (Aukštaičiai). 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 Mindaugas formed the southern part of this territory. In this former territory of the East Lithuanian Barrow Culture, between the Nemunas and the Neris, are found the early historical power centres of Lithuania: Kernavė, Trakai, and Vilnius. It is believed that Lithuania's name originated from the river name "Lietauka", 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 three 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 Maišiagala, 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 Jatvingian land 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 90-96 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 helmets). German and Russian annals describe Lithuanian weapons as valuable war booty. Artisan homesteads are found in settlements adjacent to the large hill-forts (at Aukštadvaris, Eketė, Kernavė, Vilnius). Individual jeweller's graves have been identified. One grave at Sargėnai (Kaunas) 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 graves 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 gr were circulated 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 (Ribiškės and Trinapolis) 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 practise occurs throughout Lithuania in flat burial grounds. Very large hill-forts and even multiple hill-fort complexes (Kernavė, Vilnius) begin to appear. Settlements associated with the large hill-forts occupied an area as large as several hectares (Apuolė, Eketė, Imbarė, Jpiltis, Gondinga, Kernavė, Vilnius).

THE PARAGAUDIS BARROW CEMETERY Mykolas Michelbertas

The Paragaudis barrow cemetery is located on the left bank of the Jura river, in Silalė district, Kvedarna 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 40 barrows were excavated and a few trenches were made.

The earth piles of barrows 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 barrows 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, an 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 also supposed to be protected by fire rituals, traces of which - tiny charred particles and charcoal - can be seen at the basis of barrows. Adjacent barrows of Paragaudis were sometimes connected with stone pavements - paths.

One barrow yielded as many as 1 to 4 burials. 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 - to the north or exactly northwest, 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 back, awls, whetstones), weapons (spearheads), ornaments (bronze eye-type brooches of the Old Prussian series, less frequently - of the primary series, a Roman A69 type brooch, iron crook-like pins, bracelets with bud-shaped terminals, bracelets with a round cross-section, bracelets with a quadrangular cross-section and rounded terminals, a neck-ring with knob-shaped terminals). Particularly rich in grave goods was male burial No. 1 in barrow XX, which yielded 10 items.

Female burials sometimes include working tools (knives with a bent back, awls) and more numerous ornaments (bronze spiral-disk temple ornaments, one spiral temple ornament, an enamel 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 spool-shaped head). The earliest burials are attributed to the end of B1 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 B2/C1 (c 150-200 A.D.).

The Paragaudis barrow cemetery belongs to the extensive cultural-ethnic area of barrows of Samogitia and northern Lithuania - southern Latvia. Paragaudis is located in the western part of this area, where the chiefdom of Samogitia was later formed. The evidence of the cemetery reflects the trade and cultural relations that the Paragaudis community maintained with the Danube provinces of the Roman Empire, the Wielbark Culture, and the Prussians.

