

amber bead, of crossbow fibulae and other ornaments. With the disappearance of Brushed or Stoked 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 Liepaja, 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.

