

Characteristics of the end of the Roman Period according to material from Baitai grave site (near Klaipėda)

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Similarities or common factors found in the archaeological remains of discrete cultures encourage one to seek links between cultures which are geographically very far apart from one another. Close or similar artefacts found in two different ethnic regions can be explained by cultural domination of one group over another or by commercial interchange between equals, by direct military intervention or colonisation for economic ends, by the influence of the most vibrant regional culture or distant civilisation on comparative cultures. Often the results of recent local archaeological excavations or a closer familiarity with finds from neighbouring areas may serve to adjust established views. Therefore, the comments I shall make today represent more of an analysis of interregional cultural similarities in the late Roman period than an appreciation of that period in the light of one western Lithuanian grave site.

The Baitai grave site lies ten kilometres west of Klaipėda on the left bank of the Minija River (Fig.1) whose waters are enough to make for reasonable navigation. It belongs to the west Lithuanian stone circle graves culture, which was created by one of the western Baltic tribes. The population of the western Lithuanian coastlands was buried in this manner in the first six centuries A.D (Tautavičius 1996: 74-76). The dead were not cremated, but buried in lengthy oblong-ish pits, whose earthen infill was complemented with charred material and ashes, and the skeletons of the deceased have disintegrated. A variety of stone constructions above the tomb has been found in the Baitai site - from carefully laid out oval or oblong frames marking the grave site above ground to disorderly stone-floored pits or pits with a stone infill in its upper parts often reaching down to the bottom of the grave. This grave site which is known in Prussian archeology as Baiten has been discussed since the end of the nineteenth century, when finds made there were handed over to the Prussia Museum in Königsberg (Bezenberger 1893: 133; Bezenberger 1895: 250). In 1896 A. Bezenberger excavated the site for two days, publishing his finds without illustrations (Bezenberger 1900: 133-135. Tab. XVI:3). Bezenberger found analogies for his small number of finds among material from the Šernai grave site, which lies on the same bank of the Minija, some four kilometres to the south west of Baitai (Bezenberger 1892: 141-168. Tab. VI-XVI). A hundred years later, as a result of renewed excavations at

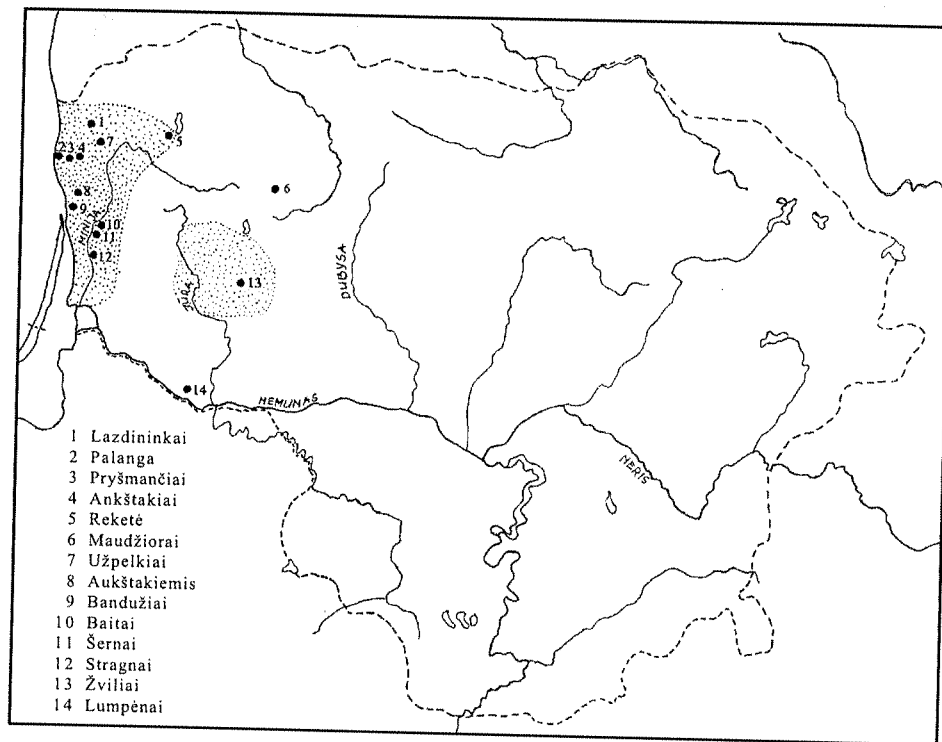


Fig. 1. Lithuanian grave sites noted in the text (1-14) and the territorial extent of West-Lithuanian stone circle grave sites in the late Roman Period.

Baitai 38 late Roman graves have been examined of which most date to the C3 period (AD 300-375 and later) with characteristics of the early D period (350-450) (Banytė 1990: 72-74; Banytė 1992: 70-73; Banytė 1994: 124-127; Banytė 1996: 95-98). I will survey jewelry and components of dress ornamentation found at Baitai, which bear witness to direct contacts with or ideological impulses from lands outside the region inhabited by the Baltic peoples on the periphery of the so-called barbarian world.

As regards Roman imports, compared with Germania Libera or Scandinavia, western Lithuania seems at first glance inferior (Michelbertas 1986: 216-222; Lund Hansen, 1987). Roman imports in Lithuania are represented almost exclusively by metal decorations (fibulae), or more frequently, glass beads and coins (Michelbertas 1972: 5-125). At Baitai no coins have been found thus far, but there are various glass beads which represent Roman imports. Metal decorations made in the region itself reveal how ideas from the Roman world reached the western Baltic domains at the end of the Roman period via "barbarians" dwelling in closer proximity to the Empire's borders. Decorative styles takes on aspects similar to those found in central, north and south-western Europe. On the other hand earlier Roman artefacts from 'pure' imported examples, for instance rosettes, developed in local production. In this way original local products were created.

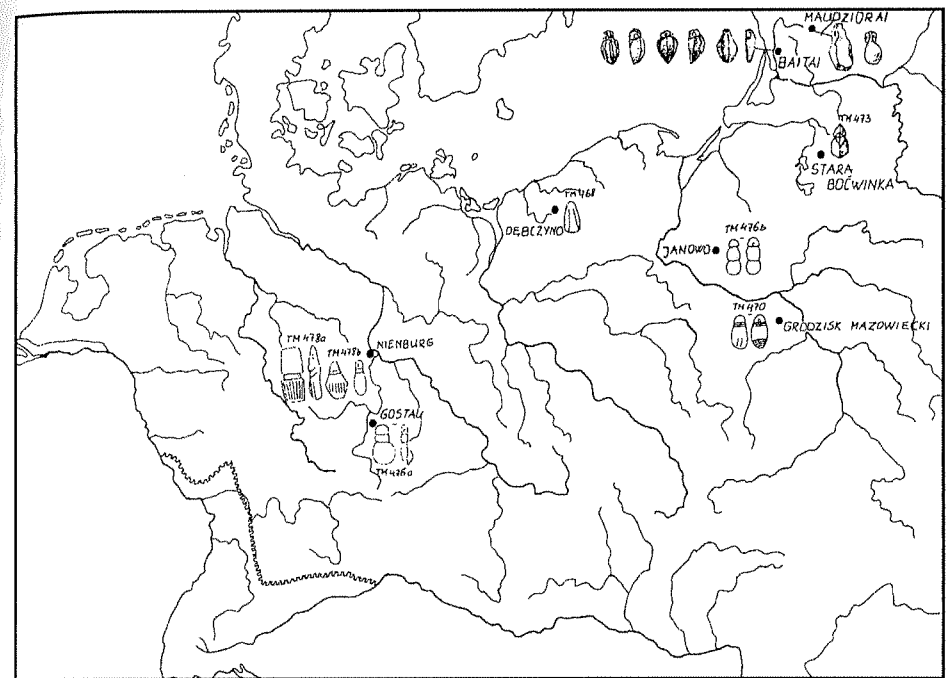


Fig. 2. The spread of beetle or beetle type amber pendants in the Barbaricum acc. to the data of M. Tempelmann-Maczyńska (1985, Tab. 18, 70) supplemented by finds from Lithuanian sites provided by the present Author (TM figures refer to amber beads classified by Tempelmann-Maczyńska as Type LV).

A considerable number of glass beads have been found at Baitai, either singly or strung together. Among these the most typical are round or long blue, polyhedral beads (Graves 2, 4, 18, 19, 22, 31, 31, 32, 37), small rounded cylindrical beads (Grave 4), four-edged (Grave 19), bordeaux coloured round beads (Grave 2, 5), large round bluey-greenish and yellow-greenish glass beads (grave numbers 1, 8, 22). In Lithuanian archaeological finds such beads are accompanied by material from the third and fourth centuries and a little later (Michelbertas 1972: 34-47. Fig. 11-13). Medium-sized round, flattened blue beads from Baitai (Fig. 3:9, 6:5, 7:44) can be attributed to Group II, types 30a and 30b, as classified by M. Tempelmann-Maczyńska [cited henceforth: TM II:30a and so on] (Tempelmann-Maczyńska 1985a: 29-30. Tab. 1, 24). The bordeaux beads (Fig. 3:1) are closer to MT I.3 type beads (Tempelmann-Maczyńska 1985a: 27-29. Tab. 1, 21). According to Tempelmann-Maczyńska's data the chronology of both group-types is broad, as indeed is the area over which they are found. The small blue beads from the string found in Grave 4 (Fig. 4:4-7) can be attributed to small beads of the same group type 18, which are found mostly in the area of the Elbe German and Wielbark culture during the B2-C1 period and late Roman Period (Tempelmann-Maczyńska 1985a: 28-29. Tab. 1, 23). The two four-sided cross-cut blue glass beads from the string found in Baitai Children's grave 19 belong to TM XI, which is spread through the Wielbark Culture area in C2 and later periods

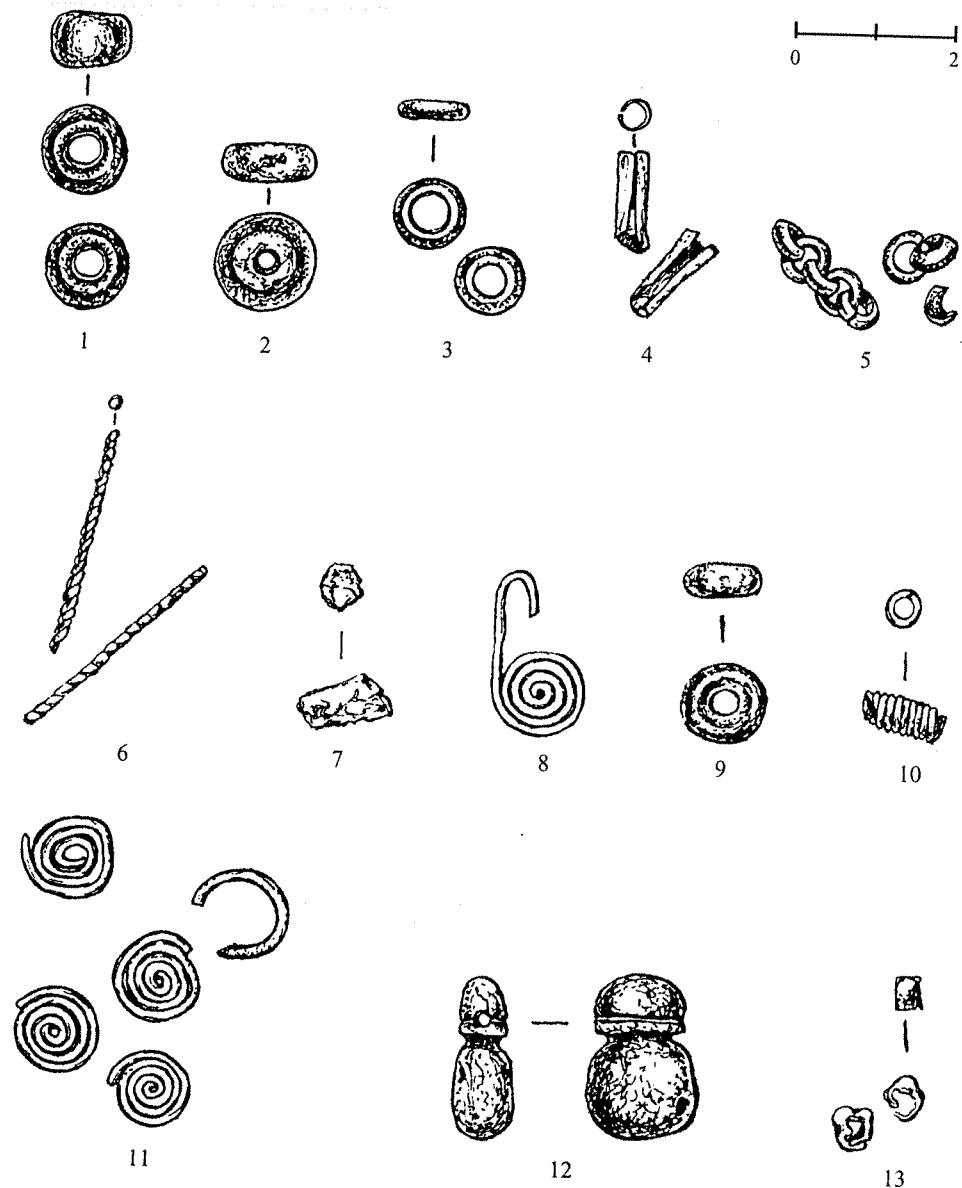


Fig. 3. Beads and elements of clothing decoration from Baitai woman's grave No. 2. Beads: 1-2 – bordeaux glass beads; 3 (2 examples) – grey-sandy coloured glass beads; 9 – blue (ultra-marine) glass beads; 12 – amber. Ornamentation: 4 – white metal (silver) cylinders decorating the edge of cloth (in all there may have been seven such cylinders); 5 – fragments of a bronze chain; 6 – bronze wires (2 examples); 8-11 – flat bronze spirals (5 exam-ples); 10 – bronze spiral; 13 – bronze studs.

(Tempelmann-Maczyńska 1985a: 34. Tab. 2, 32). The polyhedral beads of TM XIV:126 (e.g. Baitai Grave 31, fig. 7:47) are also mostly indicators of late Roman times and found widely in Germania Libera (Tempelmann-Maczyńska 1985a: 37-38. Tab. 2, 34). The polyhedral beads beloved of the Cherniakhov Culture can be

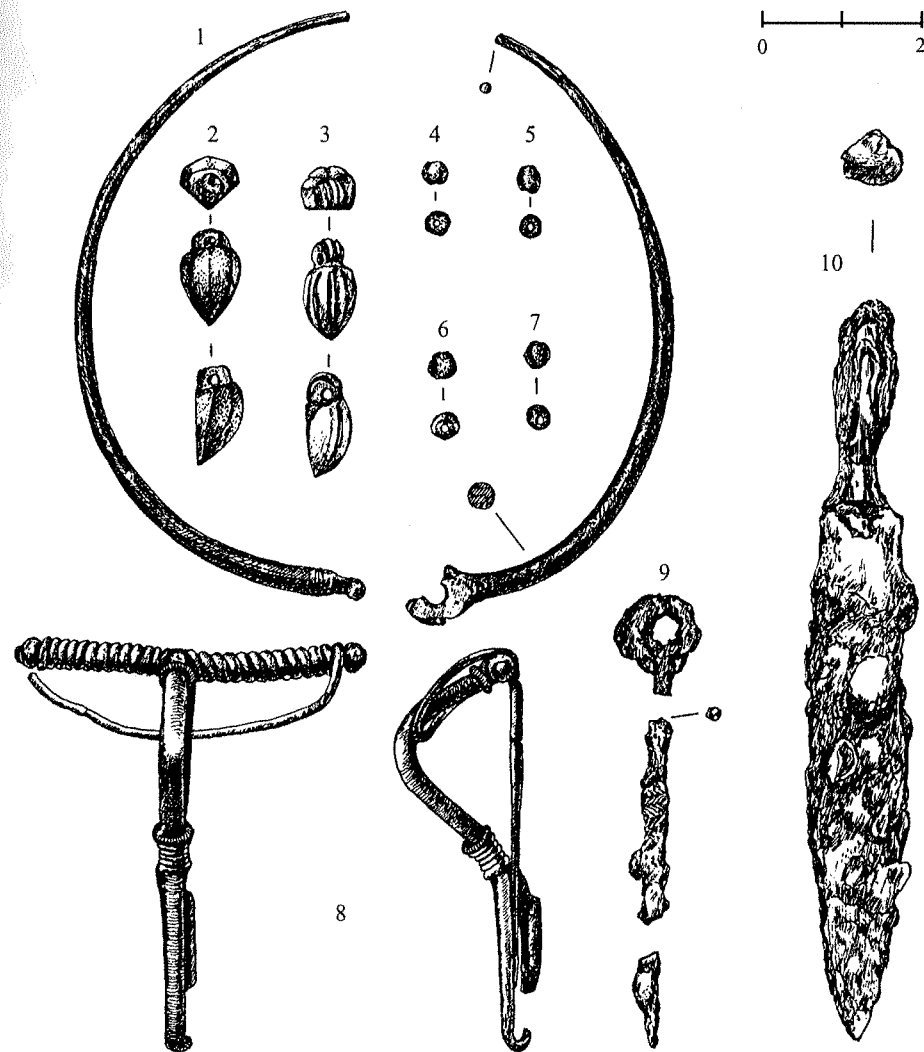


Fig. 4. Grave goods belonging to an adolescent male from Baitai Grave No. 4. 1 – bronze necklace; 2, 3 – amber pendants; 4-7 – blue glass beads; 8 – bronze crossbow brooch; 9 – iron crook-like pin; 10 – iron knife.

dated to the second half of the third and to the fourth century (Tempelmann-Maczyńska 1985a: 130-131; Lipking 1979: 11. Fig. 3; Magomedov 1979: 40, 41, 43, 47. Tab. X-XII, XIV; Simonovich 1979: 70, 80. Fig. 8, 12; Bazhan, Gei 1992: 126, 128. Ill. 2, 4; Sharov 1992: 176. Tab. IV). In Crimean "Gothic" graves these beads are dated to the fifth-seventh centuries (Magomedov 1979: 61). In a fourth-century grave excavated in Thuringia, in the area around Weimar (the confluence of the Elbe and Saal rivers) at Grossobringen three blue glass polyhedral beads and one elongated blue glass bead were found along with seven flattened round beads and two silver spirals (Dušek 1985: 169-178. Fig. 3). This string is very close stylistically to the small string found in Baitai children's grave 19.

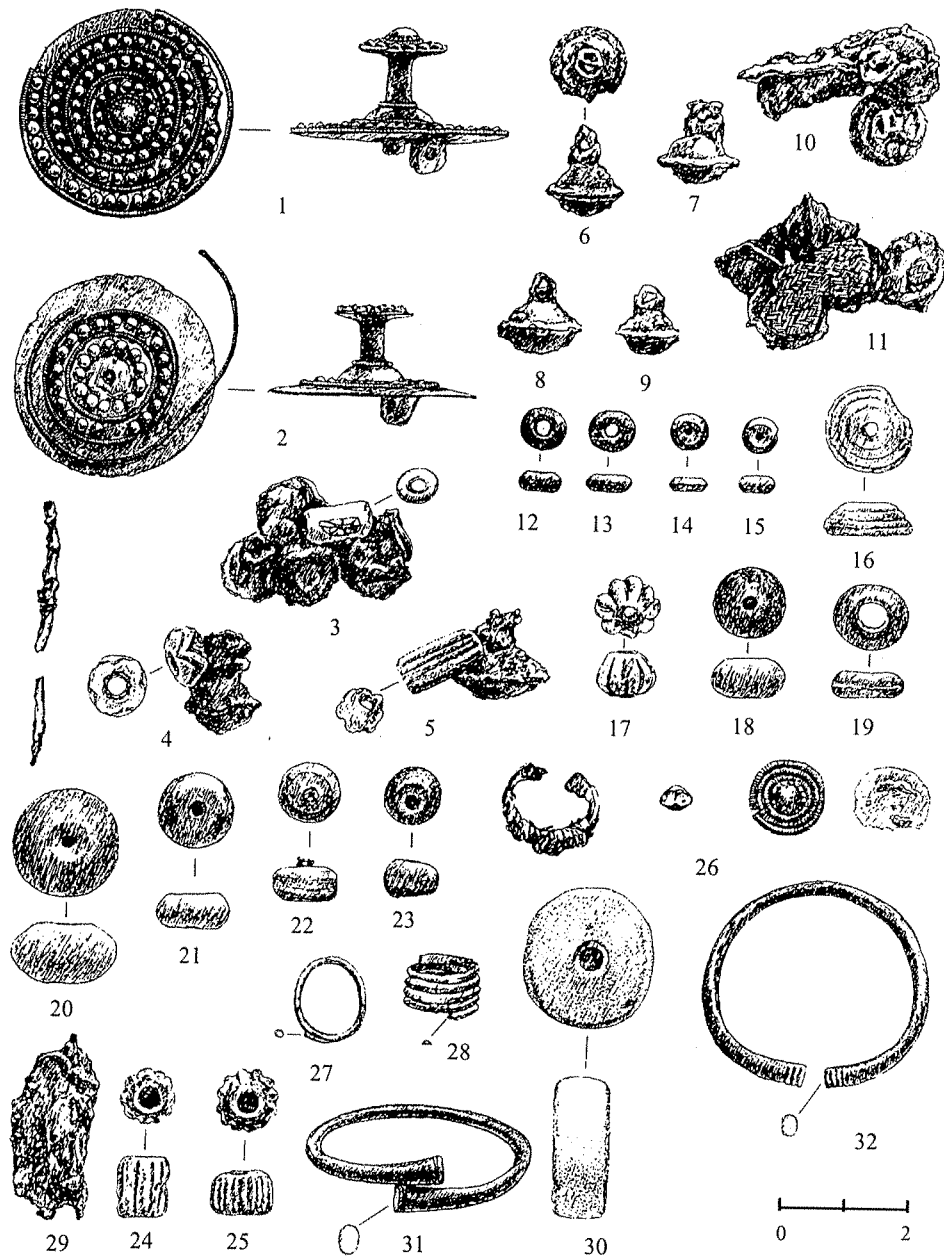


Fig. 5. Grave goods from Baitai woman's grave 8. 1-2 – bronze rosette pins with fragments of an iron fastener; 3-25 – parts of necklaces with beads and iron bell-shaped pendants: 3 – white enamel bead with a yellowish-red-brown eye, strung along with iron bell-shaped pendants; 4 – light greenish glass bead with brown and yellowish undulations, joined by two bells; 5 – greenish glass bead with a yellow bead through the middle; 6-11 – iron bell-shaped pendants; 12-13 – black glass beads; 14-15 – amber beads; 16-17 – greenish glass beads; 18 – bluish green glass bead; 19 – greenish glass bead with a yellow bead through the middle; 20-23 – amber beads; 24-25 – dark blue glass beads; 26 – four parts of a bronze rosette-eyed ring; 27 – bronze ring with overlapping terminals; 28 – bronze spiral ring; 29 – fragment of an iron knife; 30 – sandstone loom weight; 31-32 – bronze bracelets with slightly thickened terminals.

Large, flattened round TM II:42b type beads found singly in three Baitai graves (Nos. 1, 8, 22) also reflect the spread of this widely fashionable bead in the northern territory of the western Balts (Tempelmann-Maczyńska 1985a: 31. Tab. 1, 26). At Baitai in a woman's grave (nr 8) the most decorative object is a necklace of 19 bell-shaped pendants, 6 amber beads, 11 various glass beads (Fig. 5:3-25). The necklace is linked by two pins with rosette heads. Such necklaces are typical of fourth-century west-Lithuanian stone circle graves culture (Šernai grave nr 10 (Bezzenberger 1892: 147-150. Tab. VII), Bandužiai grave nr 85 (Stankus 1995: 115-117. Fig. 54)). Small iron bells threaded or found singly represent local fashion in west Baltic lands in the second half of the late Iron Age (Nowakowski 1996: 57-58; Tempelmann-Maczyńska 1985b: 75). Perhaps the bell-pendant trend as an amulet came along the trade routes from the south east (Michelbertas 1972: 70-72). A small bronze bell is known from Ruzyczanka grave site material (grave nr 19) in the Czerniachow cultural area (Vinokur 1979: 112-135. Fig. 19:6). I. Vinokur dated the bell to the fourth century/ first half of the fifth century (Vinokur 1979: 135) and O. Sharov dated the same grave complex to AD 280-310 (Sharov 1992: 182). In a report I found reference to another bell, decorated with triangular perforations *in azurite* which came from the so-called late-Sarmatian complex in the Lower Volga Region where, in addition to other finds there is are bronze vessels made in the western provinces of the Roman Empire and notched monochrome and multicoloured glass beads (Skripkin 1978: 77-81. Ill. 1). Finds from this complex are dated to the second century and the first half of the third century.

The notched glass melon-shaped TM XVIII beads from a necklace at Baitai (grave 8) (Fig. 5:17) represent a widely-spread type in the Roman period (Tempelmann-Maczyńska 1985a: 39-41. Tab. 3), while the notched cylindrical glass beads (Fig. 5: 5, 24, 25) and spiral beads of group TM XIX (Fig. 5: 16) are found most abundantly in the Wielbar Culture region and western Pomerania (Tempelmann-Maczyńska 1985a: 39-47. Tab. 3, 41,42). Two beads decorated respectively with a band (Fig. 5:19) and waves (Fig. 5:4) belong to the numerous multicoloured types of TM XXII, a large number of which are associated with the late Roman Period and D period (Tempelmann-Maczyńska 1985a: 52-53. Tab. 5). The most scarcely found type of bead found threaded at Baitai comes from TM XXIII mosaic type 363 b (Fig. 5:3) (Tempelmann-Maczyńska 1985a: 59. Tab. 11, 54). This opaque white glass bead in elongated and cylindrical in form with two rosette-sun sides. The middle of the suns is red, the background yellow and the rays brown. Tempelmann-Maczyńska gives only two locations for this type, one in northern Elbeland and the other at Białowieza in the Wielbark cultural region (Tempelmann-Maczyńska 1985a: 59. Tab. 54). Much more common are round beads with rosette ornamentation (type 362) more typical of the late Roman period. These are found mostly in Elbe Germanic territory and to a lesser degree in Wielbark and western Balt areas (Tempelmann-Maczyńska 1985a: 59). Round beads with a rosette are found on Bornholm in the Slusegård grave site (graves 61, 936 (Klindt-Jensen 1978: 45, 195. Fig. 32, 102)), which, according to J. Werner, are dated to the C2 period (second half of the third century) (Werner 1988: 241-286). Therefore, the necklace found in Baitai women's grave 8 is an example of panregional fashion comprising local and imported elements. Strung in the middle was a large loom-weight-sized amber bead (Fig. 5: 20). In the middle of a string

of beads of the same western Balt type found in Bandužiai Grave 85, spirals and bell-shaped pendants a feature is made by five vertically strung small bells (Stankus 1995: 59. Tab. 54). The marking of the centre of a bead necklace by a much larger glass or amber bead is typical of women's graves on Zealand and south-eastern Jutland in the third century (Lund Hansen 1993: 177-180); similarly strung beads come from the Koblev graves near Odessa which are dated to the third and fourth centuries (Simonovich 1979: 63-93. Fig. 8, 12).

The octagonal amber pendant found in Baitai women's grave 2 (Fig. 3: 12) also represents a panregional custom which is also typical of the western Balts. Such beads are spread over a wide area from the southern Crimea via the Dnepr and South Bug mesopotamian lands and the Dnepr region to the north west towards the middle reaches of the Vistula. Their concentration is greatest in Pomorze and southern Scandinavia; these pendants are found on the banks of the Elbe and Rhine (Shchukin 1977: 85; Tempelmann-Maczyńska 1985a: 81-86. Fig. 18, 70; Sidrys 1994: 69-70. Fig. 4). In Baden (south-west Germany) in the confluence of the Rhine and Main, these pendants were placed in women's graves during a rather short period during the first half of the fourth century, when they were mixed on necklaces with blue glass (Eckerle 1993: 158-159). Archaeological excavation during recent decades has expanded the list of finds of octagonal amber pendants on modern Lithuanian territory (Sidrys 1994: 69; Banytė 1995: 5-19. Fig. 1, 6). They have been found in eight grave sites, most of which have been uncovered in western Lithuania. In Lithuania octagonal pendants turn up mostly singly along with other beads. Only one string of (eight) such pendants is known - it was found in the Žviliai grave site (Vaitkunskienė 1992: 40. Fig. 1). The octagonal pendants found in Lithuania belong to the TM 465 and 471 types (Tempelmann-Maczyńska 1985a. Tab. 18). However, in Baitai adolescent grave 4, two amber pendants were discovered which were strung with four small blue beads (Fig. 4: 2, 3). These have a unique form which cannot be attributed directly to the aforementioned group. With slightly differently profiled upper parts both very naturalistically reproduce the form of a beetle. The length of these pendants (2.1; 2.2 cm) matches the octagonal pendant found at Baitai 2. R.V. Sidrys, who has researched Iron Age grave goods in Lithuania, in consultation with zoologists, paid great attention to the form of Grave 4's pendants and decided that it was an inexactly categorisable beetle of the genus Coleoptera (Sidrys 1994: 69-70). Primarily beetle-form pendants give rise to associations with Egyptian scarab amulets (Banytė 1995: 17) and it is possible that the pendants from Grave 4 were brought from the Black Sea or Mediterranean region (Sidrys, 1994: 70), but we see that the form of the Baitai pendants differs from that of Egyptian scarabs. The naturalism of the beetles from Grave 4 allows us to discern the significance of the form of the amber pendant found later in Baitai horse (and man?) grave 22 (Fig. 6: 3). The pendant from Grave 22 is almost identical to TM 468, but has a broader back (Tempelmann-Maczyńska, 1985a. Tab. 18). Two facets on the back of the pendant represent the beetle's wings or scales. An analogy for the Baitai pendants on Lithuanian territory can be made with two beetle-like pendants from the Maudžiorai grave site (Kelmė district) in graves from the fourth-early fifth centuries (Nos. 36, 69) (Valatka 1984: 17, 19. Fig. 12). One of these is close to the usual octagonal pendants of type 465, but the other has a more distinctly created beetle form, but once more it is difficult to ascribe it to any

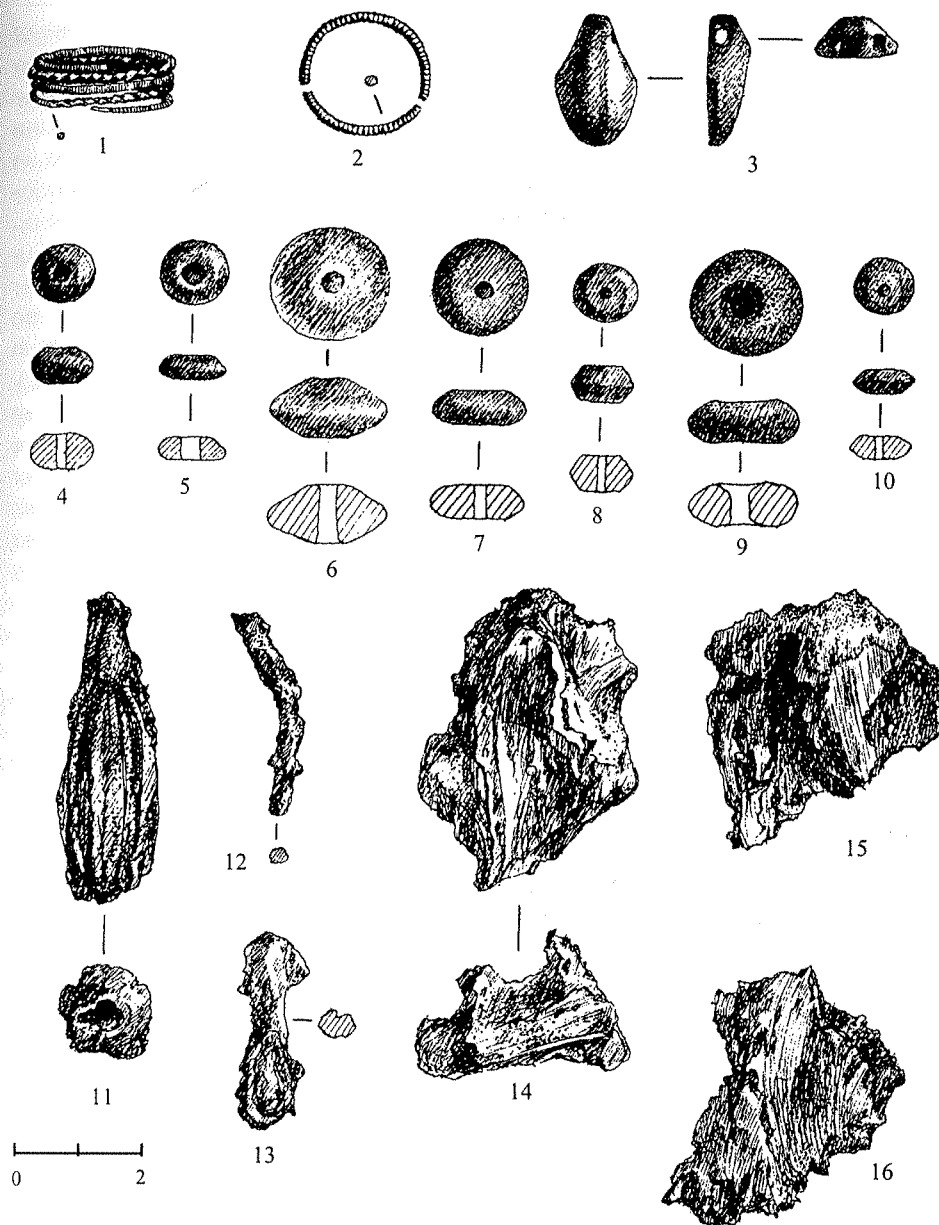


Fig. 6. Grave goods from Baitai Grave 22: 1 - silver spiral ring; 2 - bronze ring; 3 - amber beetle form pendant; 4 - dark blue glass bead; 5 - blue glass bead; 6 - yellowy-green glass bead; 7-10 - amber beads; 11-13 - remnants of an iron artefact (bridle bit?); 14-16 - uncertain combinations of iron and leather remnants.

definite type in Tempelmann-Maczyńska's classification. The second Maudžiorai pendant is rather crudely made and looks like an offcut. Perhaps such pendants were manufactured locally, although the first influences on the form may have come from abroad. Perhaps this is an expression of the metempsychose / trans-

migration of the soul belief of local religion in amulet form, although a survey of various peoples' mythologies reveals many common characteristics. In Egypt the dung-beetle/ scarab was not the only symbol of the soul - so was the bee, whose sanctity in certain regards was taken over later by Christianity, which regards the bee as a symbol of the Holy Ghost (Becker 1995: 39). In Lithuanian folklore, in stories about bees their sanctity is expressed on two levels. In stories of pseudo-evangelical motifs they are God's messengers on earth who help good to triumph over evil and mediate between God and Man (Padavimai apie bites, 1926: 450-457). This type of Lithuanian respect for insects is sometimes paid to another beetle - the ladybird, known as "God's little cow" (Dievo karvytė). The Lithuanian folklorist J. Balys notes widely known tales of "God's cows" or "little Mary", which is held in the hand and asked "in which little spot shall I die?" (Balys 1948: 172). In one version of a Lithuanian story we hear that when a man falls asleep a bee flies out of his mouth (Lietuvių tautosaka, 1967: 486. Nos 447). Thus, here the bee is a type of the soul which in other tales may appear as a bird, mouse, snake or grass-snake. The Lithuanian mythologist G. Beresnevičius writes that beliefs identical with or similar to those of the Lithuanians as regards soul types and their coming out of the soul are known throughout Europe and can be found in sources of the early Middle Ages (Beresnevičius 1991: 59-61). The bee symbol is used in Europe on amulets in the Viking Age, for two "bees" are carved on a cornelian found in a ninth-tenth-century grave at Birka (Arrhenius 1978: 17-23. Fig. 6). B. Arrhenius considers that the bee was adopted as a royal symbol from the east, as indicated by the depiction of bees on Viking-Age metal decorations from southern Rus' to Gotland. This is regarded as post-Assanid style which came to Birka via eastern merchants (Arrhenius 1978: 19). Arrhenius also asserts that the art of carving and engraving on stone in Europe dates back to classical times and is connected with figurative amber art (Arrhenius 1978: 12, 19). Thanks to analogies from folklore and archaeology we can distinguish pendants which express a beetle symbolism at Baitai 4, whose form in this case is not so important, from the so-called octagonal TM LV group pendants. I would assign types 468, 470, 478a, b, and perhaps types 473, 476 a, b, to a beetle form (Tempelmann-Maczyńska 1985a: 81-86. Tab. 18, 70). According to Tempelmann-Maczyńska's data, all of these types and subtypes of pendant are found singly in various cultural regions of Barbaricum (Tempelmann-Maczyńska 1985a. Tab. 70). Without wider data on the spread of beetle form pendants than those provided by Tempelmann-Maczyńska, it is difficult to say more of the source of this idea, but the discovery of four undeniably beetle-formed amber pendants in western Lithuania confirms that in the Later Roman Period, we notice not only the unification of dress-styles but also common features of belief and practice (Fig. 2) (Tempelmann-Maczyńska 1985b: 114).

The necklace in Baitai 8 links two rosette/-shaped pins, whose form revived province-made circular tutuli fibulae typical of the first half of the old Iron Age, a fashion prevalent at the end of the Roman period (Michelbertas 1972: 30-31. Fig. 9). These rosette pins and fibulae are often found in west Lithuanian stone circle culture graves and in graves along the lower reaches of the Nemunas in the second half of the old iron age and the early middle iron age (Ankštakiai 11 (Michelbertas 1968: 133. Fig. 3); Aukštakiemis (Tischler 1888: 18); Baitai 8, 18; Bandužiai 72, 85 (Stankus 1995: 115-117); Kurmaičiai 7 (Kulikauskas 1951: 334.

Fig. 2); Lazdininkai-Kalnalaukis 15 (Butkus, Sidrys, Kanarskas 1994: 142); Lumpėnai 2 (Bezenberger 1909: 133. Fig. 132); Palanga 17 (Tautavičius 1968: 131. Fig. 7: 3, 4); Reketė 29, 30 (Navickaitė-Kuncienė 1968: 176. Fig. 23: 1, 2, 4); Stragnai 4 (Varnas 1986: 80-82); Šernai 10, 22 (Bezenberger 1892: 147-152. Tab. VIII: 11, 12, 13). The decoration of late rosette pins - eyes, bobbles, little wires - strengthened at the top of the head by soldering and gluing. This reflects a common tendency in metalwork of the period, which is referred to as semi-barbarous, coming from southeastern Europe, at the same time as decorations were made in several layers and pressed out of plates of various types of metal (Almgren 1923: 125-126; Brønsted 1963: 193-195; Nowakowski 1996: 57, 83-87). The tips of peripheral western Baltic fashion products (rosette pins or brooches) were often decorated with a silver or white metal alloy (Baitai 18) or superficial silver decorations and blue glass eyes were inserted into the centre of the tutuli's tip (Baitai 8). The pair of rosette pins from Baitai 8 are stylistically complemented by a bronze ring with rosette top decorated with a blue eye of glass (Fig. 5: 26). It is interesting that tutuli-form brooches were popular in the C2-D periods in Germanic women's graves in Holland and north-west Germany and northern Gaul (Tempelmann-Maczyńska 1985b: 104).

At Baitai we found Germanic rosette decorations which reflect Almgren types 216, 217 and 234, 235 circular brooches (Almgren 1923. Tab. IX, X). This is a circular pressed silver rosette-formed stud (Fig. 7: 24) which is found among other silver and bronze ornaments in grave 31 where a man was buried with two horses. Most probably the stud had the same function as the latter, that is it was probably not part of a Germanic rosette brooch, but reflects a direct or indirect link with Germanic rosette (monstroese) brooch style. In the territory of the western Balts one example of this type of brooch is known from the Grebieten grave 177, which W. Nowakowski dates to the transfer from C2 to C3 (the turn of the third-fourth centuries) (Nowakowski 1996: 26. Tab. 107), and J. Werner to C2 (second half of the third century) (Werner, 1988: 249-251). The History Museum in Kaunas has a bronze brooch decorated with small silver plates which is attributed to Almgren Group VII type 216. This is the only example of this type of brooch found thus far on Lithuanian territory (the exact location of the find is unknown) (Michelbertas 1986: 223-224).

Yet another characteristic of Baitai grave goods are frequently found metal clothing decorations, usually bronze, more rarely of silver: bobbles with legs to fasten into cloth (Fig. 3: 13; similar bobbles which make up the headgear from Šernai 10 (Bezenberger 1892. Tab. XIII), double or single flat spirals (Fig. 3: 8, 11), chains (Fig. 3: 5), ordinary small spirals (Fig. 3: 10), wires - small rods (Fig. 3: 6; 7: 28-31), small cylinders to decorate the hems of cloth, fibulae-pins for cloth and leather (Fig. 3: 4). These tiny metal details are found scattered unevenly in the graves (Baitai 1, 2, 21, 24, 31), but preparing the pit for woman's grave 24 we managed to determine that the bronze bobbles were hooked into the dead woman's clothing both front and back. Decorative clothing sequins, such as those in fig. 7: 26, 27, are the finest expression of rosette decoration. In the middle of the buttons an eye was placed which was either pressed from the same type of metal or made of deep blue glass. It seems that metal clothing decorations were fashionable with men as well as with women, as is shown by the large number of such finds in grave 31 (Fig. 7) where a man was buried with two horses. In the

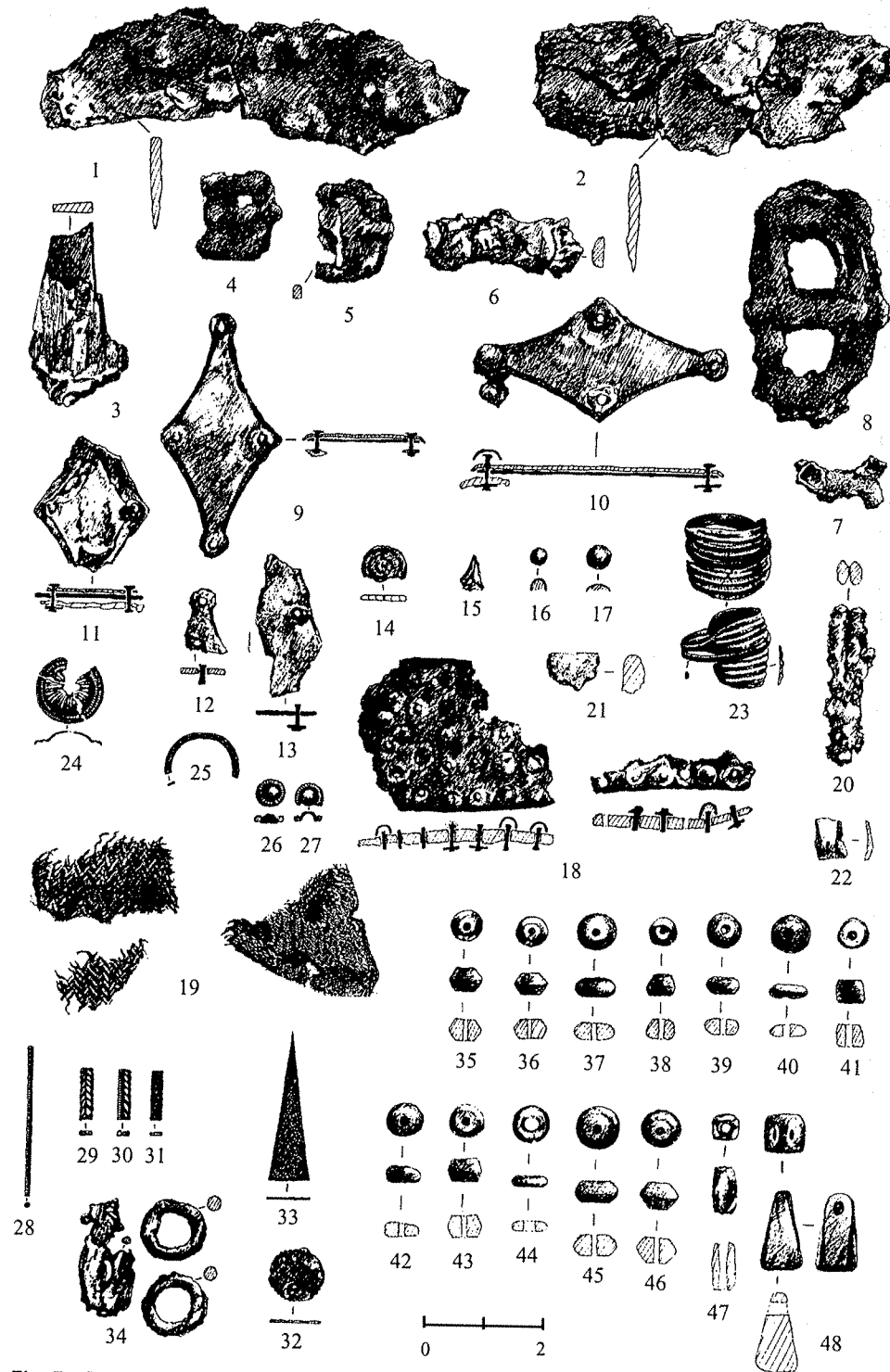


Fig. 7. Grave goods from Baitai Grave site, No. 31 (man with two horses). 1 – fragment of a small iron scythe; 2, 3 – fragments of an iron knife; 4 – iron buckle (from a horse's bridle); 5 – small

latter grave we found decorative remnants of a belt or bridle with a silver rhomboid plate and fibulae tacks (Fig. 7: 9-13, 18). Cylindrical clothing decorations are found in western Lithuania in the B2 period and become widespread in the C3-D period (Michelbertas 1986: 152-153). In her study of bronze clothing decorations, Z. Blumbergs provides a scheme, according to which studs, cylindrical and elongated spirals were taken in east Prussia and the eastern Baltic from western Germany (the area from the Rhine-Main mesopotamia to Mecklenburg) (Blumbergs, 1982: 15-24. Fig. 22). In east Prussia studs were common between the second half of the Roman Period and the beginning of the Great Migrations and this style spread further eastwards from western Balt territory (Blumbergs 1982: 27. Fig. 23). According to Blumbergs, clothing studs spread primarily from western Germany to Scandinavia, France and Switzerland (Blumbergs 1982: 24). The ornamentation found at Baitai is very similar to that found on Zealand at Torstorp Versterby in a woman's grave from the second half of the fourth century, where they appear alongside strings of amber and glass beads, a silver sheet brooch and a mid-fourth century Roman coin (Constantine II, 340-351) (Fonnesbech-Sandberg, 1993: 179). On Gotland, as in western Lithuania, stud-rivets for women's headgear were also used on hair bands and to decorate clothing and shoes (Tempelmann-Maczyńska 1985b: 117).

In certain Baitai graves (1, 2) decorative bobbles, rivets or other components are not common. It occurs to me that perhaps such small, individual components may have served a greater decorative purpose on such clothing. But a reconstruction of a later, fifth-six century Allemanic woman's apparel (from Basel-Kleinhüngen in Switzerland) reveals that one part or other of the clothing could be decorated in small areas (Burns 1991: 115-117. Fig. 2). This north-Germanic style of clothing decorated with Ostrogoth-type ornamentation, is seen in a woman's burial garb where the right sleeve was decorated with several lines of studs.

In Baitai 31 we found a silver spiral ring with flattened ends (Fig. 7: 23) which has only one analogy in Lithuania - a silver ring from Bandužiai woman's grave 74 which is dated to the third-fourth centuries (Stankus 1995: 74, 101. Pav. 61:17). It seems that a similar ring was found at Šernai, grave 67 (Bezenberger 1892: 160. Tab. IX:11). Two flattened spiral edges of the ring with a narrow middle spiral may be a distant echo of Scandinavian luxury snake's head bracelets or the spiral bracelet with flattened ends (Brønsted 1963: 194; Stenberger 1977: 292. Fig. 186). At Baitai Roman-period-style jewelry was found alongside artefacts connected with the middle iron age (the period of the Great Migrations) (Åberg 1919: 133-135. Fig. 184; Tautavičius 1996: 178, 250-252) - bracelets with delicately broadening

iron brooch belonging from the deceased's leather footgear; 8 – iron buckle from deceased's belt; 6, 7, 20 – uncertain fragments of iron artefacts; 9-11 – bronze-silver to decorate the deceased's breast or the binding of a horse's bridle; 12-13 – bronze fragments of belt binding; 14 – bronze flat spiral (2 examples); 15 – pellucid bluish glass chip; 16-17 – studs with silver heads and bronze legs to decorate leather; 17 – decorative brooches of white metal (silver?); 18 – decorative white metal (silver?) button to decorate cloth; 19 – fragments of woollen cloth; 21 – moulded potshard; 22 – flint chip; silver spiral ring with flattened ends; 23 – parts of a rosette silver plate; 25-33 – white metal (silver?) decorations; 25 – two pieces, 28-30 twelve pieces, 31 – four pieces; 32 – leather decoration from footgear (?) – three pieces; 33 – one piece, 26 – two pieces with blue glass 'eyes', 27 – twelve pieces; 34 – bronze rings on piece of leather; 35-43, 45-46 – amber beads; 44, 47 – blue glass beads; 48 – amber pendant.

ends (grave 8, fig. 5: 31, 32), a silver moulded ring (grave 22, fig. 6: 1), a fragment of a moulded necklace (grave 25). On this basis I date the graves excavated at Baitai to C3-early D (the fourth century). The transfer phase between C3 and D remains unclear in funerary goods from west Lithuanian graves. Perhaps further research into this region's monuments and their comparison with material from neighbouring lands will furnish us with better information.

Jewelry found in western Lithuania from the second half of the old iron age reveals this western Baltic region's links with its neighbours through more than examples of Roman imports. Artefacts from the territories of Germania Libera or Scandinavia have close analogues on the northern edge of the lands inhabited by the western Balts. At the present time we still cannot establish exactly in which ways cultural centres in the lower reaches of the Vistula and Samland or Mazovia and Suvalkia influenced contacts between those areas and western Lithuania by land, nor how far direct contact was maintained by sea. Nevertheless, in the late Roman period people from the west Lithuanian stone circle graves culture, dwelling alongside the route linking Scandinavia, Central Europe and the shores of the Black Sea, gained from their neighbours not only the odd provincial import but adapt stylistic ideas in their local produce. We may assert that sometimes those ideas came more or less directly to the western Balts from the peripheries of the Roman Empire and in other cases those ideas reach the Balts in adaptations made by Germanic and other neighbouring peoples before being adapted further in situ.

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Romėniškųjų laikų pabaigos bruožai Baitų kapinyno medžiagoje

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Santrauka

Straipsnyje apžvelgiami papuošalai ar drabužių puošybos elementai, rasti pastarajame dešimtmetyje tyrinėjant Baitų plokštinių kapinyną (Klaipėdos rajone) ir atspindi tiesioginius ar netiesioginius ryšius su kitų Europos *Barbaricum* regionų dėvėsenos stilistika romėniškųjų laikų pabaigoje. Baitų kapinynas priklauso Vakarų Lietuvos kapinynų su akmenų vainikais kultūrinei sričiai (1 pav.), o iki šiol

tyrinėjimų metu dauguma atidengtų kapų skirtini IV amžiui (C3 periodui, galbūt D periodo pačiai pradžia). Autorė peržvelgia, kokių *Barbaricum* paplitusių tipų (pagal M. Tempelmann-Maczyńskos klasifikaciją) įvežtiniai stiklo karoliai buvo rasti Baitų kapinyno kapuose pavieniui ar apvarose (3-7 pav.). Gintariniai vabalo formos kabučiai iš Baitų kapinyno kapų Nr. 4, 22 (4:2, 3 pav.; 6:3 pav.) bei iš Maudžiorų kapinyno (Kelmės r.) lyginami su M. Tempelmann-Maczyńskos LV grupės taip vadinamų aštuoniukės formos gintarinių karolių tipais. Baitų kapinyno rastų gintarinių kabučių forma labai natūralistiška, todėl nelieka abejonių, kad vaizduojamas vabalas. Tikėjimai, jog žmogaus siela iš kūno gali išeiti paukščio ar bitės pavidalu užfiksuoti ne tik lietuvių sakmėse, bet net ankstyvųjų viduramžių Europos rašytiniuose šaltiniuose. Egipte sielos simboliu laikytas ne tik mėšlavabalis – skarabėjas, bet ir bitė, kurios šventumas tam tikra prasme vėliau perimtas ir krikščionių mąstytojų, bitę laikant šventosios dvasios simboliu. Tautosakinių ir archeologinių analogijų dėka, galima iš įvairių aštuoniukės formos karolių tipų išskirti tuos, kurie kaip ir Baitų kapinyno kapų Nr. 4, 22 kabučiai išreikštų vabalo simbolį. Plastinė forma šiuo atveju ne taip svarbi. Vabalo išraiškai priskirtini M. Tempelmann-Maczyńskos tipai 468, 470, 478 a, b bei galbūt tipai 473, 476 a, b. Visų šių tipų ir potipių kabučių rasta po vieną egzempliorių skirtingose kultūrinėse *Barbaricum* srityse (2 pav.). Sunku ką nors spręsti apie šios formos gintarinių amuletų idėjos ištakas, tačiau jų dėjimas į kapus skirtingose *Germania Libera* žemių srityse liudija apie įvairių genčių tikėjimų ar apeigų bendrybes.

Baitų kapinyno moterų kapuose randami vėlyvesnės formos rozetiniai smeigtukai (pav. 5:1,2), būdingi visam vakarų Lietuvos regionui, yra vietinės rozetės ir tutuli formų. Jos pirmiausia pasirodė romėniško importo papuošalų pavyzdžiuose. Rozetės ornamentas kartojamas ir žiedų formose (pav. 5: 26), ir smulkiose drabužių puošybos detalėse (pav. 7:26, 27). Baitų kapinyno, kape Nr. 31, aptikta germaniškos rozetinės ornamentikos, kuri išreikšta Almgreno tipų 216, 217, 234, 235 segėse, detalė. Tai apskrita sidabrinė išpūsta rozetės formos skardelė (pav. 7:24), kuri rasta tarp kitų mirusiojo, palaidoto su dviem žirgais, sidabrinų ir žalvarinių puošybos detalių.

Dar viena Baitų kapinyno įkapių ypatybė – dažnai kapuose sutinkamos metalinės (žalvarinės, rečiau – sidabrinės) drabužių puošybos detalės: spurgeliai su kojėlėmis (pav. 3:13), dvigubos ar viengubos plokštinės įvijėlės (pav. 3: 8,11), grandelės (pav. 3:5), įprastos smulkios įvijėlės (pav. 3:10), vielutės-strypeliai (pav. 3:6; pav. 7:28-31), cilindriškai audinio kraštui puošti (pav. 3:4), sagutės-vinutės audiniui ir odai (pav. 7: 16,17,26,27). Rodos, jog puošti drabužius metalu buvo ne tik moterų, bet ir vyrų mada. Panašų stilių atspindi to pačio laikotarpio radiniai kapuose Gotlando ir Zelandos salose Skandinavijoje.

Baitų kapinyno medžiagoje tarp romėniškųjų laikų dirbinių yra tordiruoti lankeliu žiedas (pav. 6:1) bei tordiruotos antkaklės fragmentas. Tordiravimo technika Lietuvos archeologinėje medžiagoje labiau paplinta viduriniajame geležies amžiuje. Kape Nr. 31 rastas sidabrinis žiedas išplatintais galais (pav. 7:23), turi analogiją ir netolimame Bandužių kapinyno. Dvi išplatintos kraštinės žiedo įvijos su siaura vidurine įvija galėtų būti tolimas prabangių skandinaviškų „gyvatės galvų“ apyrankių ar įvijinių apyrankių išplatintais galais stiliaus aidas.

Autorė mano, jog Baitų kapinynas yra vienas iš tipingų romėniškojo laikotarpio pabaigos Vakarų Lietuvos laidojimo paminklų, kurio medžiaga liudija, kad

kapinynų su akmenų vainikais kultūros žmonės, gyvendami srauto Skandinavija-Vidurio Europa-Juodosios jūros pakrantės kaimynystėje, gauna iš jo ne tik pavienio importo pavyzdžių, bet perima ir stilistines idėjas savo vietiniams dirbiniams. Galima numatyti, kad kartais tos idėjos pas vakarų baltus ateina daugiau ar mažiau tiesiogiai iš Romos imperijos pakraščiu, o kitais atvejais baltus pasiekia jau savaip perkeistos germanų ar kitų kaimyninių genčių, o po to „pritaikomos“ vietoje.

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Einige jünger-kaiserzeitliche Beispiele überregionaler Trachtbeziehungen zwischen dem baltischen und germanischen Kulturbereich

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Die spätkaiserzeitlichen archäologischen Kulturen des Baltikums sind für deutsche Archäologen nur schwer zu bearbeiten und zu verstehen¹. Das archäologische Material findet nur wenig Anknüpfungspunkte bei den Funden, die den nord- oder westgermanischen Stämmen zugewiesen werden können. Neue Ansätze und wichtige Hinweise ergeben sich jedoch besonders aus den jüngeren Arbeiten von M. Kazanski (1992), M. Michelbertas (1990) und W. Nowakowski (1996), die in den letzten Jahren erneut die Aufmerksamkeit auch des deutschsprachigen Raumes auf die baltische Archäologie der jüngeren römischen Kaiserzeit gelenkt haben.

Mit den hier zur Diskussion gestellten baltischen Halsringen, Nadeln, Gürtelschnallen und Fingerringen der späten Kaiserzeit mit Glaseinlagen soll der Versuch unternommen werden, anhand eines sehr speziellen und relativ seltenen Materials einige Verbindungen zwischen den baltischen und den westlich davon gelegenen germanischen Kulturen aufzuzeigen, die vielleicht ansatzweise die Vorläufer der Verbindungen in der Völkerwanderungszeit (z.B. Taurapilis) darstellen.

Fremde Trachtgegenstände werden in den baltischen Kulturen schon seit der zweiten Hälfte des 1. Jahrhunderts adaptiert. Ein bekanntes und sicherlich wichtiges Beispiel sind die Flügelfibeln vom Typ A 238, die zuletzt von M. Michelbertas (1992) sowie V. Salač und Verf. (1994) zusammengestellt wurden. Die bronzenen Fibeln sind im Barbaricum in aller Regel in einem einzigen Exemplar in den Gräbern beigegeben. Schon J. Puzinas (1950, 195) hat darauf hingewiesen, daß diese provinzialrömischen Fibeln in litauischen Gräbern oftmals in Männergräbern zu finden sind, während sie in ihrem Ursprungsgebiet – Norikum und Pannonien – ausschließlich als Frauentrachtbestandteil verwendet wurden. Die provinzialrömischen Frauenfibeln werden damit zu baltischen Männerfibeln. Es kann festgehalten werden, daß die Flügelfibeln im baltischen Milieu umgedeutet

¹ Für zahlreiche Hinweise und Anmerkungen danke ich Rasa Banytė-Rowell (Klaipėda), Audronė Bliujienė, Vytautas Kazakevičius (beide Vilnius) und Wojciech Nowakowski (Warszawa).