

“Sudovia in qua Sudovitae” The new hypothesis about the origin of Sudovian Culture

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A Teutonic chronicler, Peter of Dusburg, mentions, among Prussian tribes, the Sudovians who lived in Sudovia. He writes about them: “Noble Sudovians not only surpassed others in nobleness but also dominated others with wealthness and power. For they had six thousand horsemen and almost countless number of other warriors” (Dusburg, 2004, p. 44). Most of researchers exploring Prussian territory, based on Peter of Dusburg’s chronicles and agreeably located Sudovia in the region stretching between the Land of Great Mazurian Lakes and the upper and middle Niemno river. In 1930’s this picture of medieval tribal divisions was brought to archaeology by Carl Engel. In his cultural division of Baltic lands in the period of Roman influences, Engel suggested to single out an Eastern Mazurian group, which he identified with the Sudovian tribe (Engel C., 1933, p. 276–278).

A huge growth in archaeological materials, from the previously poorly known Suwałki region, that is the effect of the Complex Yotvingian Expedition, created a need for a new look at the problem of cultural division of this part of Baltic lands. Such an attempt was made in 1976 by Marian Kaczyński, who allotted three groups in this area: the Suwałki group, the Goldap group and the Augustów group, which formed an archaeological unit under a working title of the Sudovian culture (Kaczyński, 1976, p. 254–289). According to his idea, the groups mentioned above were to form in the turn of the third century A.D. and continue through the whole Migration Period, declining in the period of the early Middle Ages. The working title „Sudovian culture” turned out to be one of the most durable notions used in the terminology of the Baltic archaeology to define very different cultural phenomena in the region of Suwałki and Eastern Mazury in the late Roman Period and the Migration Period¹.

¹ Anna Bitner-Wróblewska suggested to allot within the preceding culture two phases – Osowa phase for late Roman Period and Prudziszki phase for Migration Period (Bitner-Wróblewska, 1998, p. 308–309).

In 1983 in the area between the Pasłęka river and West Lithuanian Lake District, Wojciech Nowakowski allotted a new unit – the Bogaczewo culture (Nowakowski, 2006, in print; 1995, p. 18; 1996, p. 81–83). The introduction of this notion visualized problems concerning unequivocal definition of cultural adhesion of some sites from the basin of the Goldapa river and the Ełk Lake District as well as it brought forth an animated discussion on a detailed concept of the “Sudovian culture” and differentiation of characteristic sets of artefacts and burial forms in the Roman Period and the Migration Period. The disputes, more or less intense, over this issue have existed up to this day and has not brought a satisfactory solution yet.

The files of pre-war researchers studying Prussian lands, disclosed in the recent years, and the introduction to academic circulation of archival materials from museum collections, including the Prussia-Museum collection in Königsberg, considered as lost, allow to analyze the materials from the discussed area. They have been supplemented by excavation studies led since 2004 by Sudovian Expedition in the basin of the Goldapa River and the Borecka Forest. They allow to confront all the gained materials with older files accessible thanks to archives. We would like to present such an attempt.

The period from the end of the 1st century B.C. through the 1st century A.D. is the time of historical settlement transformations in the area of the Northeastern Poland. The decline of the West Baltic Barrow Culture in the area of Mazury, Warmia and the basin of Pregoła river can be observed along with the formation of new archaeological cultures (Okulicz, 1973, p. 353–356). One of the first cultures formed in the turn of the era in the Great Mazurian Lakes District is the Bogaczewo culture (Nowakowski, 1995, p. 7). Its oldest development period is represented by single items imported from the area of the Przeworsk culture, which are related to the attire and

equipment of the warriors (Nowakowski, 2002, p. 137–146). In the discussed area the earlier barrow cemeteries are replaced with necropolis of flat cremation graves without stone constructions. Only in the next archaeological period corresponding to the second part of the 1st century A.D. does the settlement of the Bogaczewo culture enter in the area of the Elk Lake District, the Węgorapa river, the Romincka Forest and the western part of the West Lithuanian Lake District (Fig. 1). During this time some characteristic for the Bogaczewo culture forms of pottery and jewellery (Pl. 1) appear as well as local transformations of imported articles (Iwanicki, 2006, in print). Moreover, in the archaeological material it is possible to notice some references to the West Mazurian group of the West Baltic Barrow Culture and some traces of influence of the Przeworsk culture from the West part of the Mazowsze region as well as of the Dollkeim-Kovrovo culture that was forming in this period on the Sambia Peninsula and the basin of the Pregola river (Nowakowski, 1994, p. 374–376; 1996).

In the next period, corresponding to the 2nd century A.D. (Pl. 2), the aggregation of settlements of the Bogaczewo culture takes place through founding new cemeteries. However, simultaneously, some important changes reach its West border line: from one side, Bogaczewo sites with their inhumation graves decline in the Romnicka Forest and the West Lithuanian Lake District and from the other side, first cemeteries of the Goldap group of the Sudovian culture with their graves of various stone constructions appear in the regions of the middle Goldap river (Fig. 2)². These are usually urn or pit graves under small mounds that covered round pavement. Frequently, these urns were additionally surrounded by stones. However there are no inhumation graves. The material shows strong influence of the Bogaczewo culture from the South and North, from the basin of the Pregola river and the areas under the influence of the Dollkeim-Kovrovo culture (Pl. 3; Rzeszotarska-Nowakiewicz, 2003, p. 116–123; 2004, p. 141–142; 2006, in print).

² The earliest archaeological materials of preceding group had been found in Obszarniki, district Goldap/Abschermeningen (Almenthal), Kr. Darkehmen (H. Jan-kuhn Nachlass, Abschermeningen; K. Voigtmann Kartei, Almenthal), Okrasin, district Goldap/Kettenberg, Kr. Goldap and Grunajki, district Goldap/Gruneiken, Kr. Darkehmen (J. Jaskanis, 1977, p. 275, 307).

During the next chronological period, corresponding to the last two decades of the 2nd century and the beginning of the 3rd century (Pl. 4, 5), some vital changes take place in the settlement structures of the Northeastern part of the Bogaczewo culture. In this time the cemeteries of the Bogaczewo culture gradually decline in the Borecka Forest³ while, at the same time or a bit earlier, new cemeteries of this culture appear in the Western part of the West Lithuanian Lake District⁴ and the Augustowska Plain (Iwanicki, 2004, p. 8–9). These transformations seem to be the result of a territorial spread of the Goldap group on the areas of the Borecka Forest, Szeskie mountains and up the Goldap river (Fig. 3). In the described group, the graves of stone construction still occur. Graves containing more than 1 or 2 burials under a common pavement seem to be a new element in the burial rite⁵.

Simultaneously, the first biritual cemeteries appear with flat and inhumation burials under a barrow and with no stone covering (Kaczyński, 1976, p. 263–265; 1981, p. 181). In the material and burial rite we can observe strong influence from the area of the Bogaczewo culture, the Dollkeim-Kovrovo culture and the Lithuanian areas (Pl. 6).

From the second quarter of the 3rd century A.D. (Pl. 7) a shift of the main centre of the Bogaczewo culture settlement takes place and reaches the areas of the Mragowo and Szczytno Lake Districts (Juga-Szymańska, 2004, p. 125). In the materials of the Bogaczewo culture from both territories and from the Great Mazurian Lake District we can observe a change in form of pottery (Szymański, 2000, p. 129) and metal objects (Godłowski, 1974, p. 65–69; Nowakowski, 2006, in print) as well as new elements in the burial rite. At the same time, in the Southern part of the Elk Lake District the contacts with the Western part of the Bogaczewo culture diminish and

³ Łażne, district Olecko/Haasznen, Kr. Olecko and Czerwony Dwór, site XV, district Olecko (Iwanicki, 2006, in print).

⁴ To this phase are dated the most significant materials from Przebród (Klewek, 2002) and Raczeki cemeteries, both district Suwałki (La Baume, Gronau, 1941, p. 59–61).

⁵ The basis of such observations are, i.a. the archaeological analysis of archival materials concerning the cemeteries at Grunajki/Gruneiken, Nowa Boćwinka, district Goldap/Neu-Bodschwingken, Kr. Goldap, Boćwinka, district Goldap/Alt-Bodschwingken, Kr. Goldap et al. (Rzeszotarska-Nowakiewicz, 2004; 2006, in print).

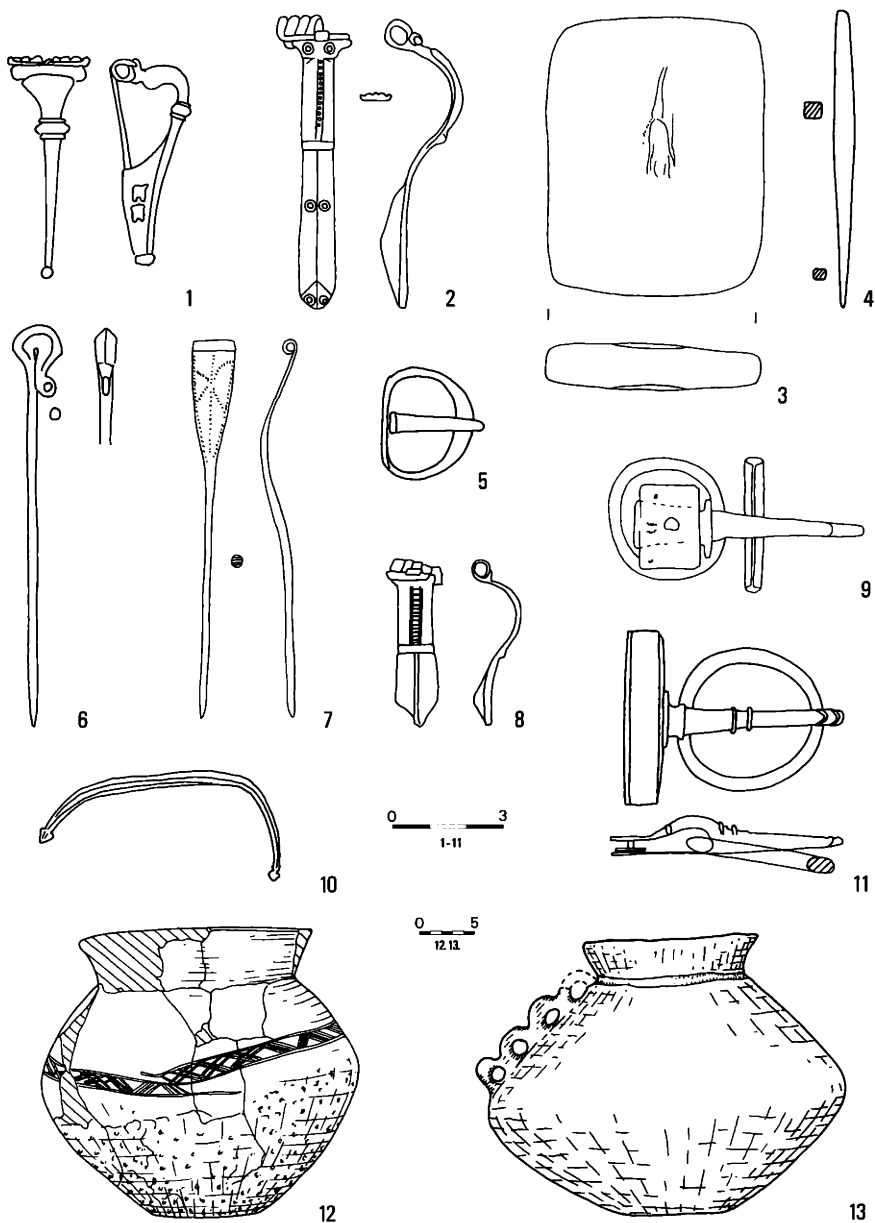


Plate I. Artefacts of Bogaczevo Culture from the second half of 1st c.: Lisy, grave 44 – 1., grave 52 – 4. 6.; Radziejce, grave 111 – 2.; Radużnoe, grave 2 – 3.; Stręgiel Wlk., site II, grave 1 – 5.; grave 81 – 7. 9.; grave 98 – 11; Trygort, grave 37 – 8.; Krukłanki, grave 2 – 10. 12.; Grzybowo, grave 9 – 13. (acc. to Jankuhn Archive; elaborated by P. Iwanicki).

I lentelė. 1 a. antrosios pusės Bogaczevo kultūros dirbiniai

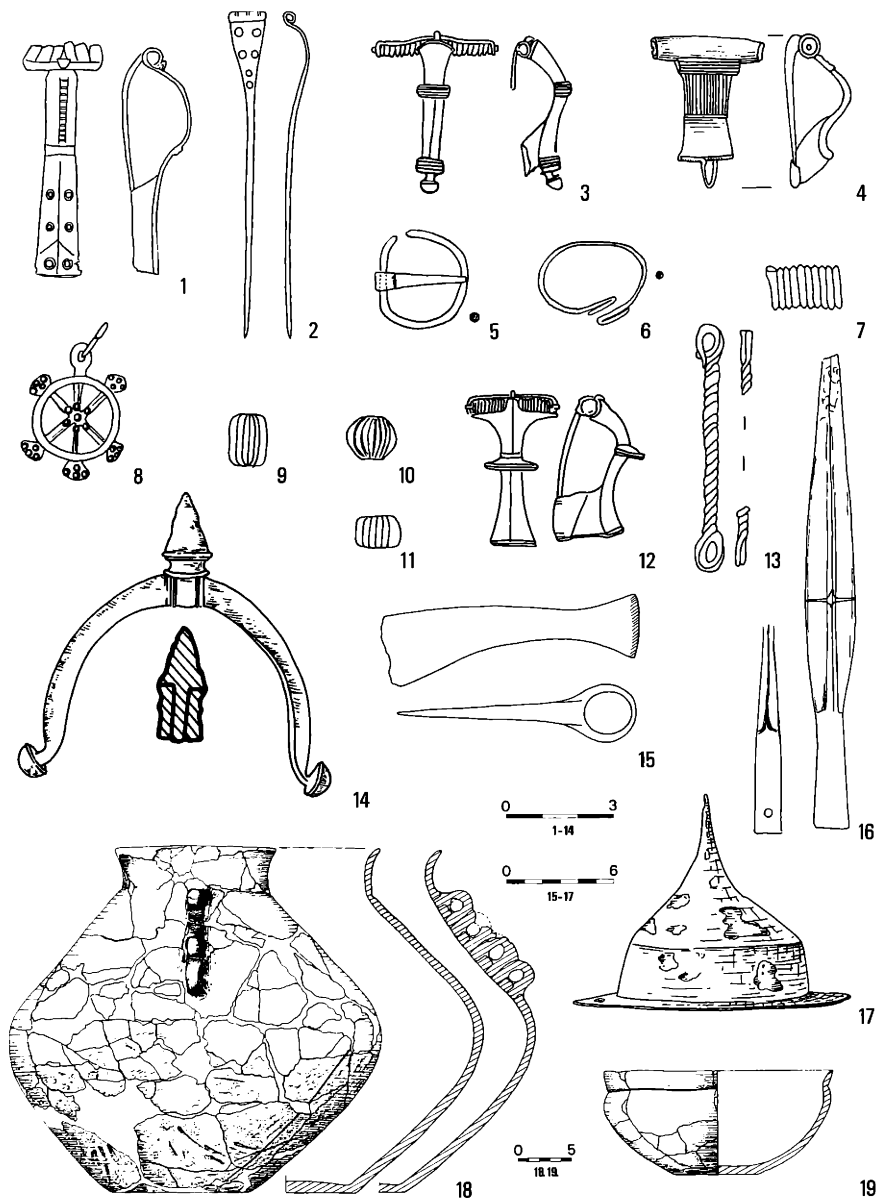


Plate II. Artefacts of Bogaczewo Culture from the 2nd c.: Leśniewo, grave 41 – 1., grave a – 8.; Łażne, grave 63 – 2., grave 37 – 7.; Koczek, site II, grave 96 – 3. 5.; Bogaczewo, grave 10 – 4., grave 290 – 14., loose find – 17.; Stręgiel Wlk., site II, grave 120 – 6.; Radzieję, grave 52 – 9–11.; Skrzypy, grave 23 – 12.; Radużnoe, grave f – 13, grave 1 – 15.; Woźnice, loose find – 16., Czerwony Dwór, site XV, grave 2 – 18. 19. (4. 14. 17. acc. to Okulicz, 1958; 18. 19. acc. to Iwanicki, Szymański, 2006; the rest acc. to Jankuhn Archive; elaborated by P. Iwanicki).

Il lentelė. II a. Bogačevo kultūros dirbiniai

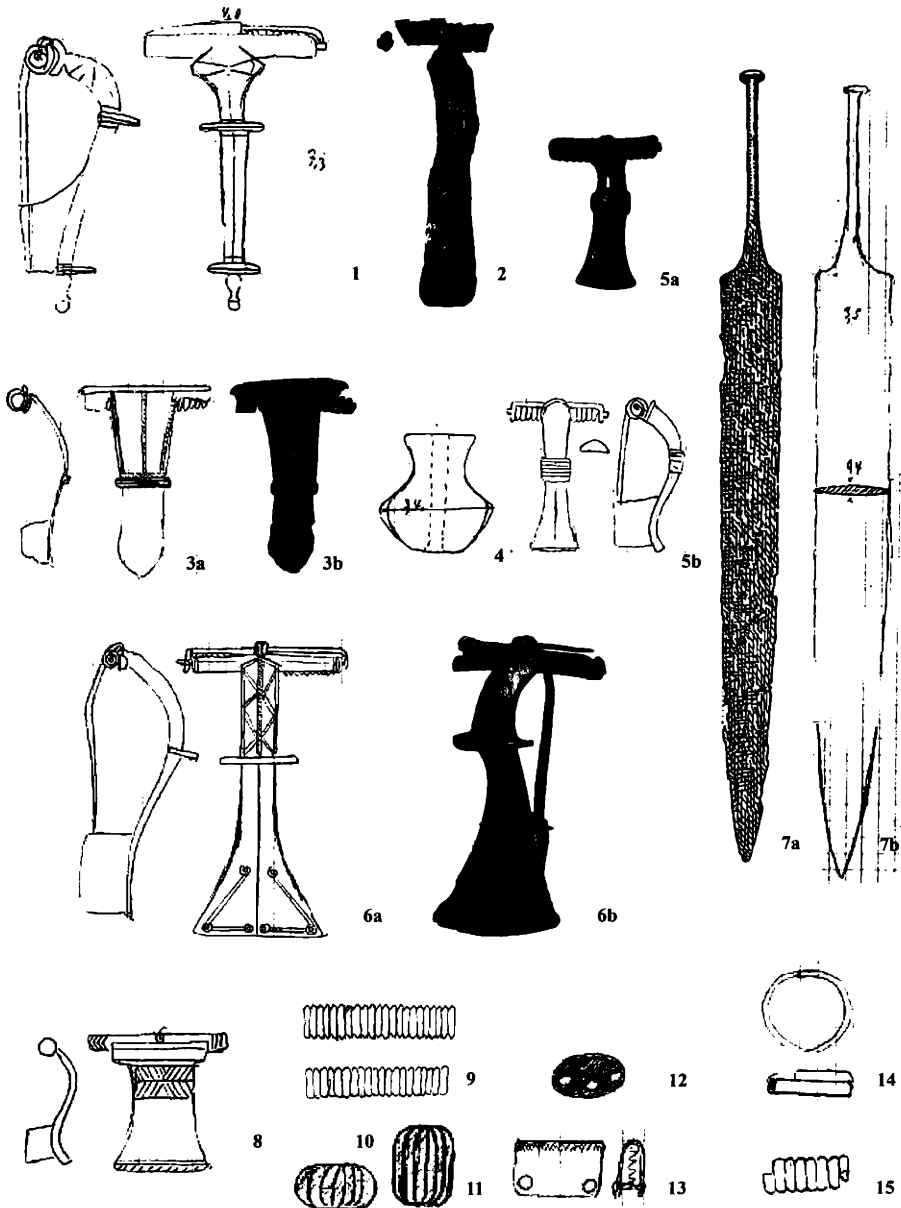


Plate III. Artefacts of Sudovian Culture from the 2nd c.: Obszarniki, grave 1 – 1., loose find – 2.; Grunajki, grave 12 – 3a. = 3b., grave 7 – 4., 5a. = 5b., loose finds – 6a. = 6b., 7a. = 7b., 8.; Okrasin, grave 2 – 9., 10., 11., 12., grave 3 – 13., grave 8 – 14., 15. (1. 3a. 4. 5b. 6a. 7b. 8. 9. 10. 11. 12. 13. 14. 15. acc. to Jankuhn Archive; 2. acc. to Voigtmann Archive; 3b. 5a. acc. to Grenz Archive; 6b. acc. to Berliner Album, 1880; 7a. acc. to Stadie, 1919a; elaborated by A. Rzeszotarska-Nowakiewicz).

III lentelė. II a. sūduvių kultūros dirbiniai

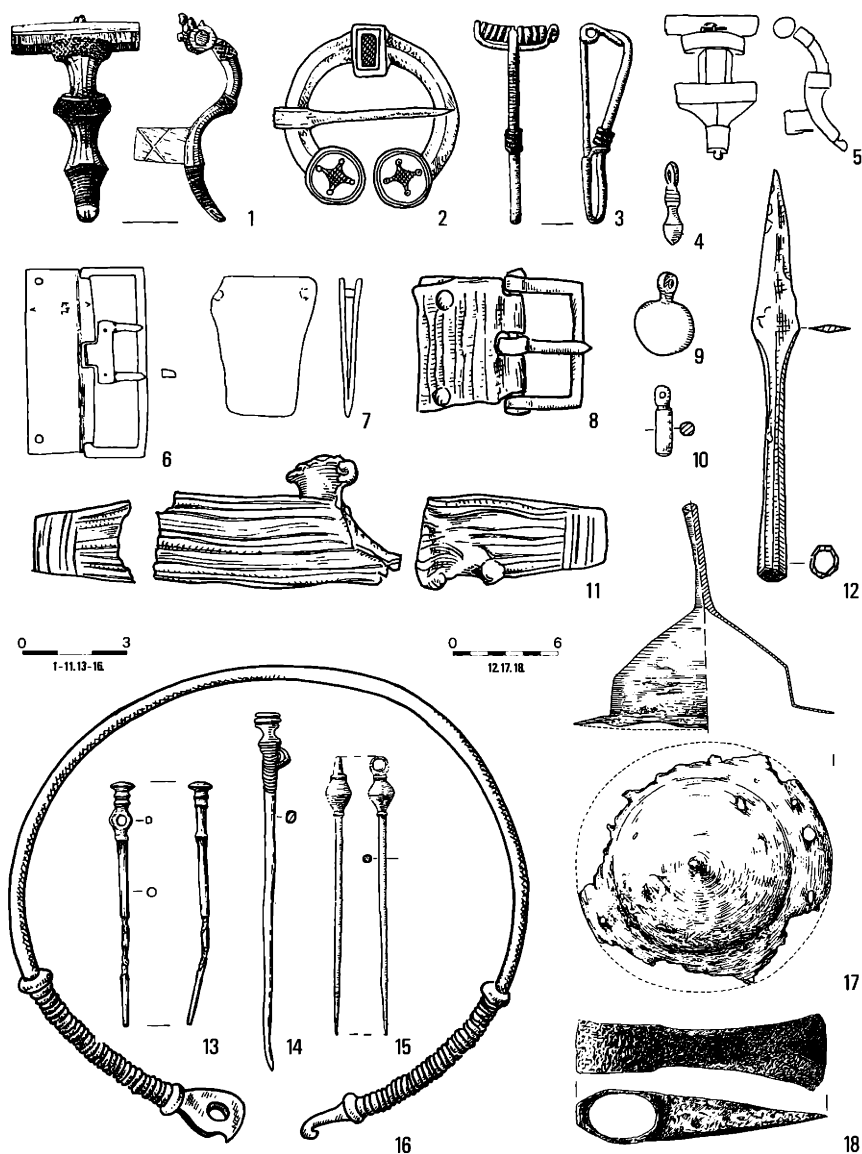


Plate IV. Artefacts of Bogaczewo Culture from the end of 2nd c. and the beginning of 3rd c.: Bogaczewo, grave 12 – 4., grave 41 – 15., loose find – 1. 3. 14.; Bargłów Dworny, site I, grave 4 – 2.; Pisz, loose find – 5.; Koczek, site II, grave 3 – 6.; Ruska Wieś, grave 4 – 7.; Bartlikowo, grave 70 – 8.; Babięta, loose find – 9.; Wyszembork, grave 30b – 10.; Przebród, grave 18 – 11.; Muntowo, grave 47 – 12.; Grodzisko, loose find – 13.; Wyszka, grave x – 16.; Paprotki Kolonia, site I, grave 72 – 17.; Judziki, grave 12 – 18. (5–7. acc. to Jankuhn Archive; 1. 3. 4. 14. 15. acc. to Okulicz, 1958; 13. 18. collection of State Archaeological Museum in Warsaw (PMA); 2. 10. 11. acc. to Nowakowski, 2006; 8. acc. to Kemke, 1900; 9. 12. acc. to Gaerte, 1929; 16. acc. to Bujack, 1890; 17. acc. to Bitner-Wróblewska, Karczewska, Karczewski, 2001; elaborated by P. Iwanicki).

IV lentelė. II a. pabaigos – III a. pradžios Bogačėvo kultūros dirbiniai

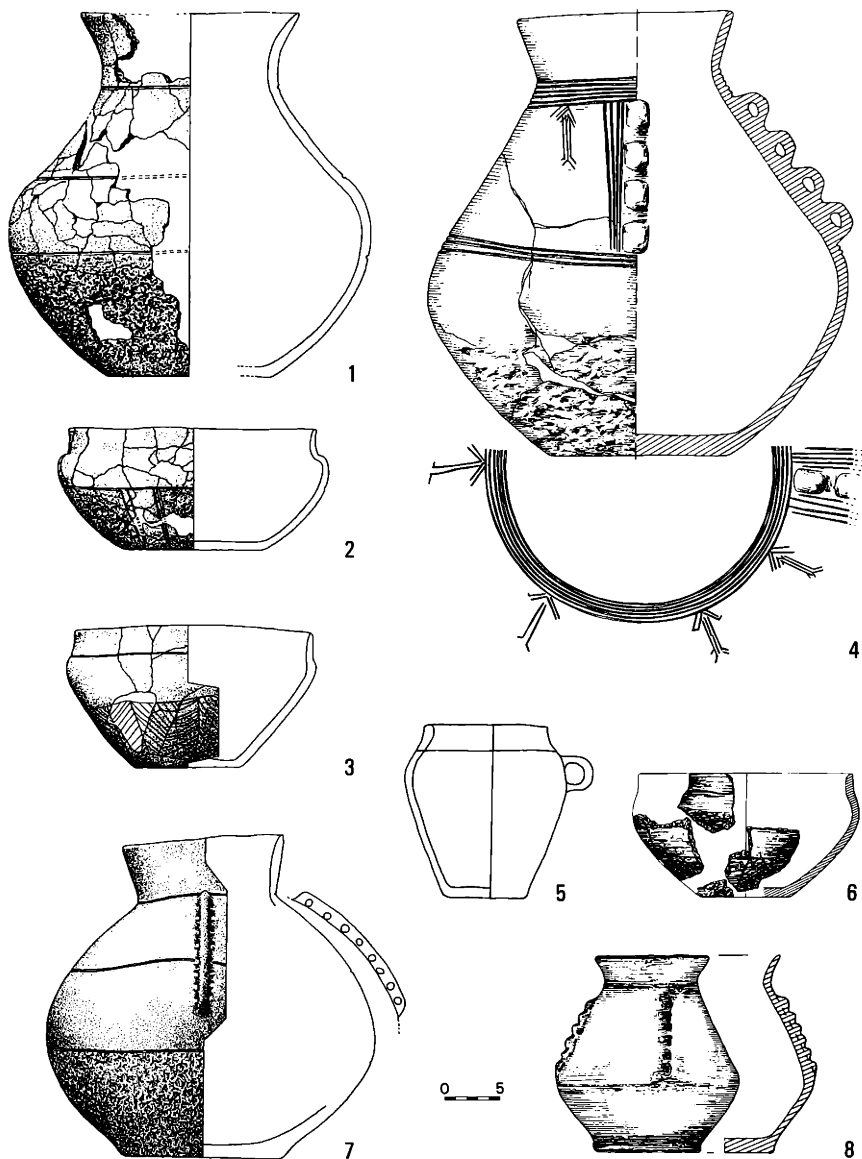


Plate V. Pottery of Bogaczevo Culture from the end of 2nd c. and the beginning of 3rd c.: Wyszembork, site IV, grave 233a – 1., grave 233f – 2., grave 21b – 3.; Paprotki Kolonia, site I, grave 72 – 4.; Łaźne, grave 54 – 5.; Podliszewo, grave 36a – 6. Judziki, loose find – 7.; Dręstwo, grave 2 – 8. (1–3. 7. acc. to Szymański, 2000; 4. acc. to Bitner-Wróblewska, Karczewska, Karczewski, 2001; 5. acc. to Jankuhn Archive; 6. acc. to Bitner-Wróblewska, Iwanicki, 2002; 8. acc. to Brzozowski, Szymański, 1999; elaborated by P. Iwanicki).

V lentelė. II a. pabaigos – III a. pradžios Bogačevo kultūros indai

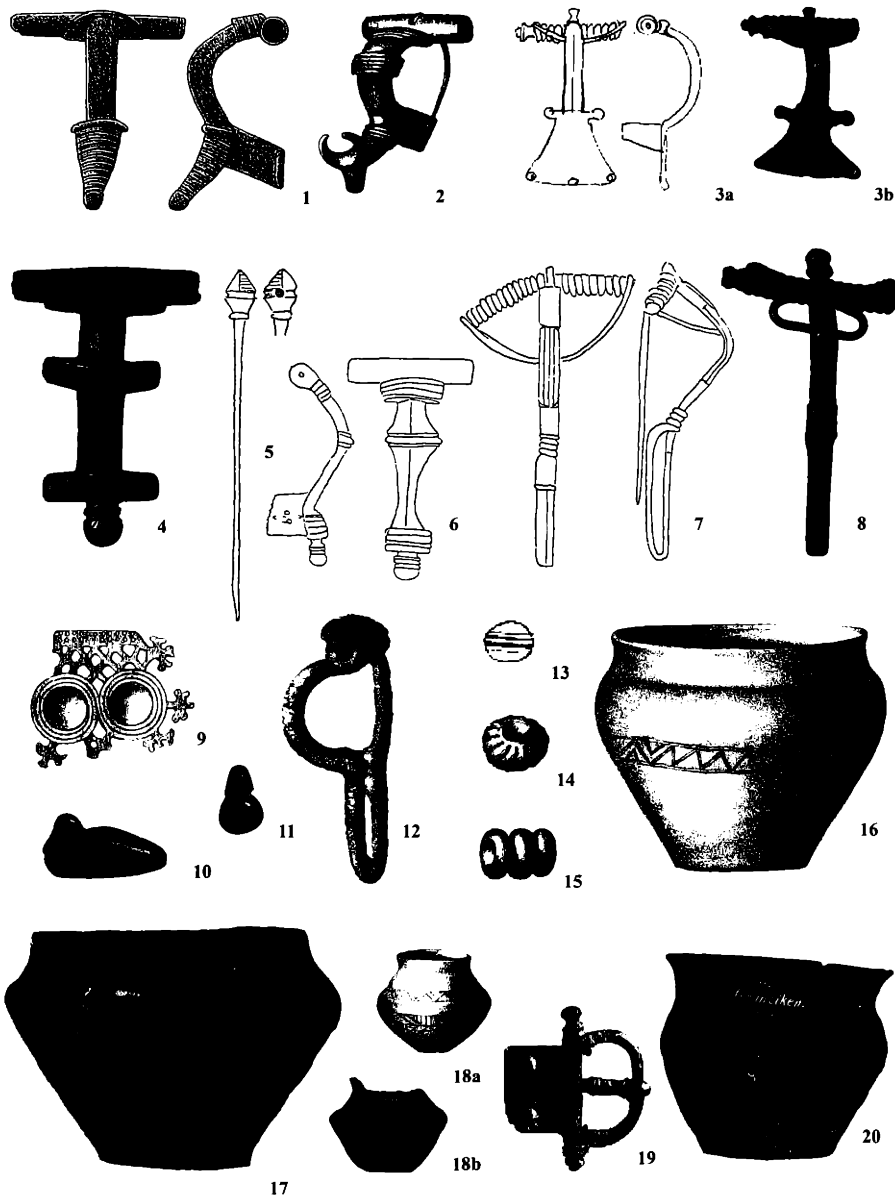


Plate VI. Artefacts of Sudovian Culture from the end of 2nd c. and the beginning of 3rd c.: Juchnajcie, loose find – 1.; Grunajki, grave 2, urn 1 – 8. 13. 16., urn 2 – 14. 15., grave 3, urn 2 – 17., urn 4 – 18a. = 18b., grave 8, urn 1 – 19. 20., loose finds – 2. 3a. = 3b., 4.; Nowa Boćwinka, grave 1 – 5. 6. 7.; Boćwinka, grave X – 9. 10. 11. 12. (1. acc. to Nowakowski, 1998; 2. 9. 12. 14. 15. 16. 18a. acc. to Tischler, 1879; 3a. 13. acc. to Jankuhn Archive; 3b. 4. 5. 6. 7. 8. 10. 11. 17. 18b. 20. acc. to Grenz Archive; 19. acc. to Berliner Album, 1880; elaborated by A. Rzeszotarska-Nowakiewicz).

VI lentelė. II a. pabaigos – III a. pradžios sūduvių kultūros dirbiniai

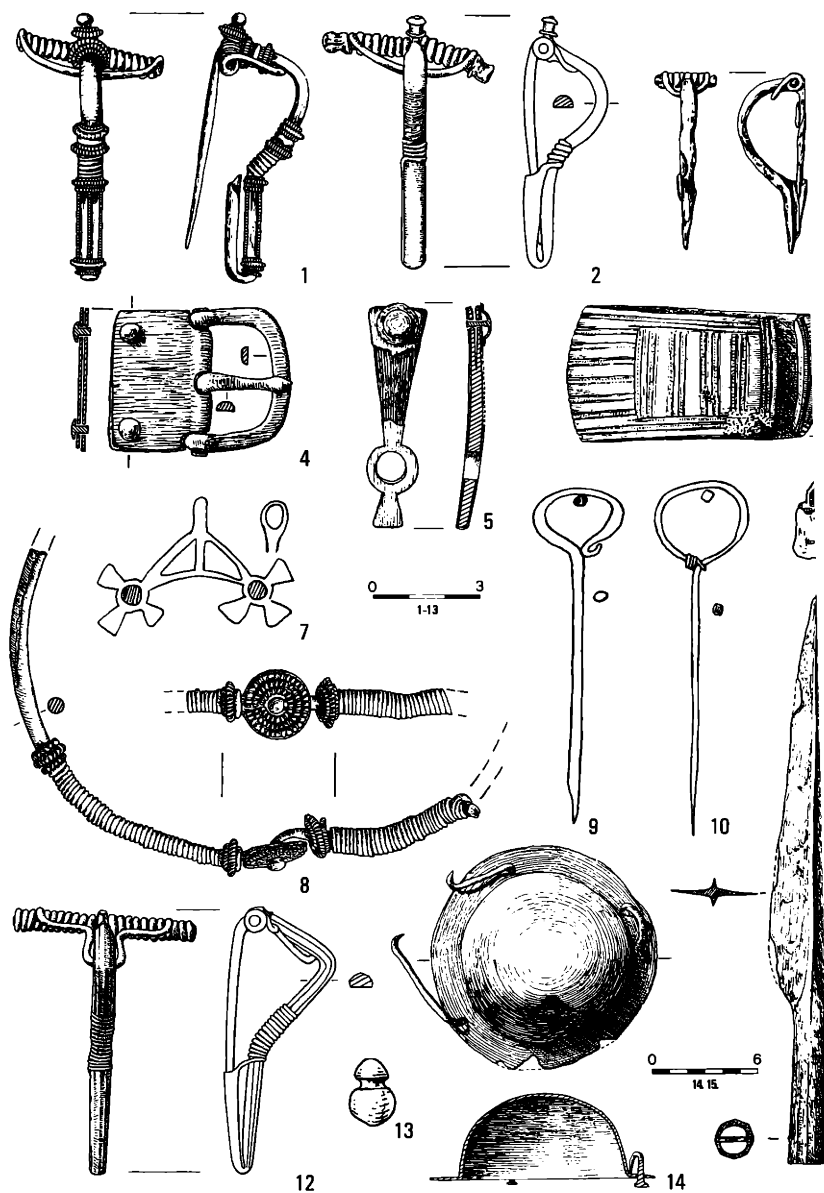


Plate VII. Artefacts of Bogaczevo Culture from the second half of 3rd c. and from 4th c.: Paprotki Kolonia, site I, g - 1. 3.; Netta, site I, grave 78 - 2. 4. 5., grave 31 - 8., grave 79 - 12. 14. 15.; Rajgród, loose find - 6.; Ruska Wieś, g Onufryjewe, grave - 9., grave - 10.; Łężany, grave 1 - 11.; Babięta, loose find - 13. (1. 3. collection of District IV Suwałki; 2. 4. 5. 8. 12. 14. 15. collection of PMA; 6. acc. to Jaskanis, 1970; 7. 9. 10. acc. to Jankuhn Archive; 11. acc. to 1892; 13. acc. to Gaerte, 1929; elaborated by P. Iwanicki).

VII lentelė. III a. antrosios pusės ir IV a. Bogačevo kultūros dirbiniai

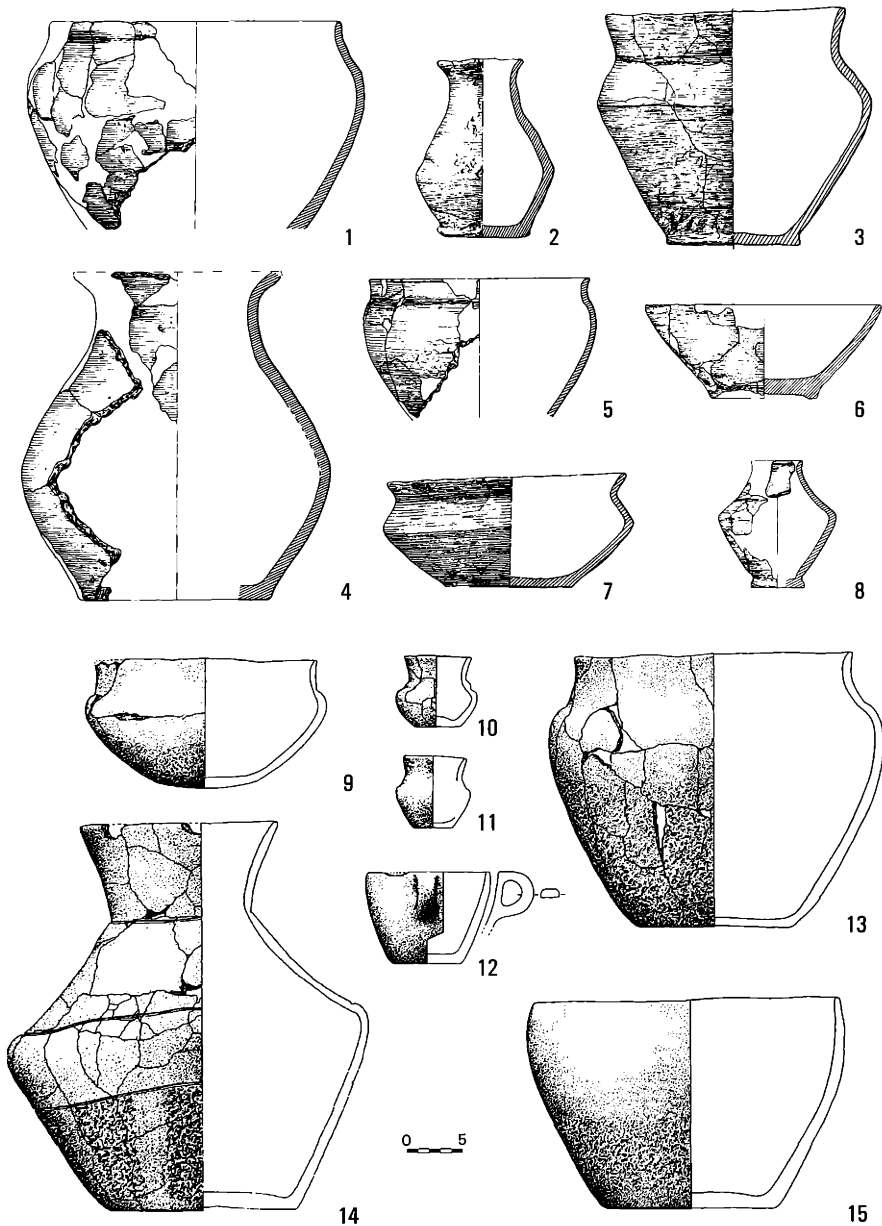


Plate VIII. Pottery of Bogaczevo Culture from the second half of 3rd c. and from 4th c.: Podliszewo, grave 15 – 1. 4. 5. 8.; Netta, site I, grave 78 – 2., grave 142 – 3., grave 138a – 7.; Woźna Wieś, grave 2 – 6.; Wyszembork, site IVa, grave 191b – 9., grave 201c – 10. 11. 13., grave 201 – 14.; Muntowo, loose find – 12.; Onufryjewo, grave 262 – 15. (1. 4. 5. 8. acc. to Bitner-Wróblewska, Iwanicki, 2002; 2. 3. 7. collection of PMA; 6. acc. to Iwanicki, 2001; 9–15. acc. to Szymański, 2000; elaborated by P. Iwanicki). VIII lentelė. III a. antrosios pusės ir IV a. Bogačevo kultūros indai

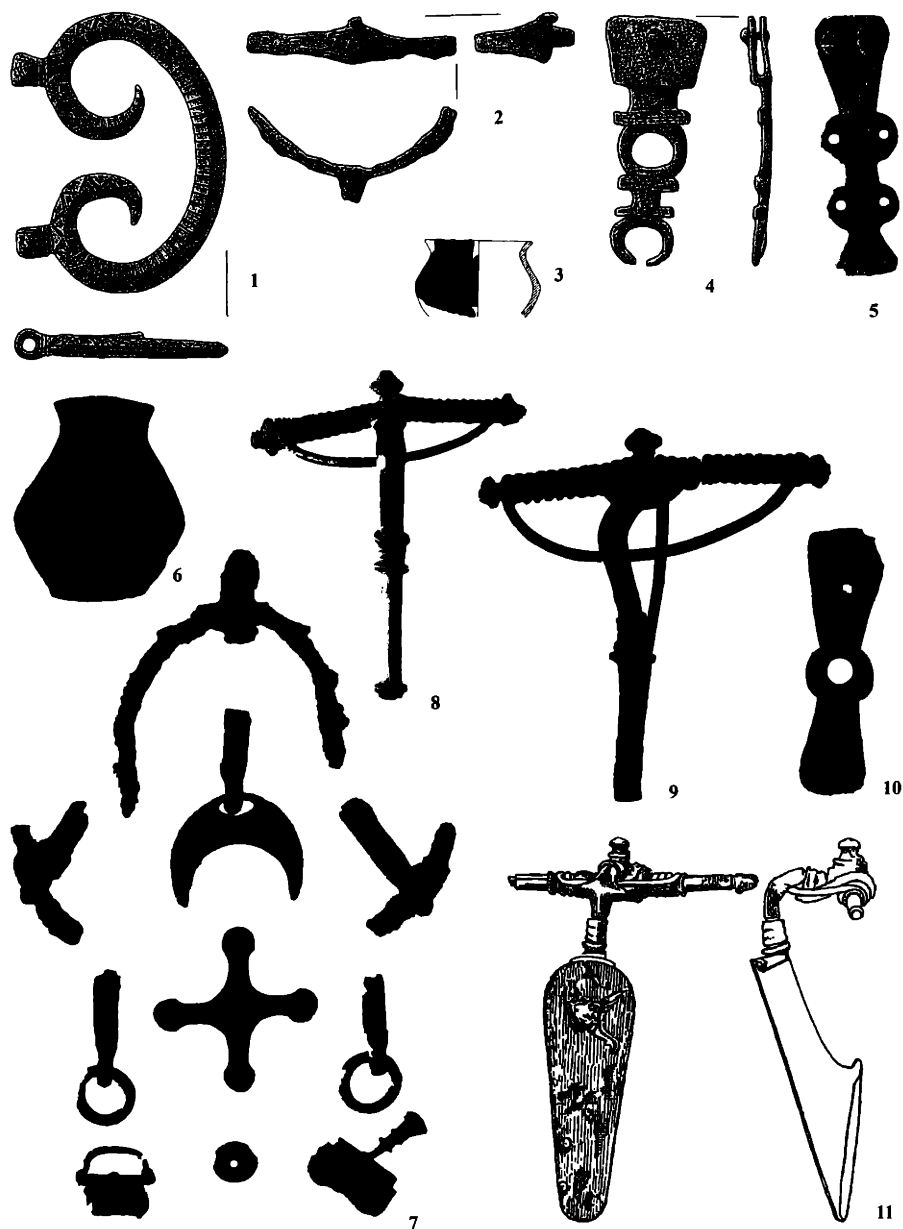


Plate IX. Artefacts of Sudovian Culture from the second half of 3rd c. and from 4th c.: Jasieniec, finds "in Urnen"- 1. 2. 3. 4.; Obszarniki, loose find - 5.; Grunajki, grave 13 - 6., grave D, urn 1 - 11., urn 5 - 9. 10.; Nowa Boćwinka, loose find - 8.; Audyniszki, loose find - 7. (1 - 4. acc. to Nowakowski, 1998; 5. 7 - 10. acc. to Voightmann Archive; 6. acc. to Grenz Archive; 11. acc. to Stadie, 1919a; elaborated by A. Rzeszotarska-Nowakiewicz).

IX lentelė. III a. antrosios pusės ir IV a. sūduvių kultūros dirbiniai

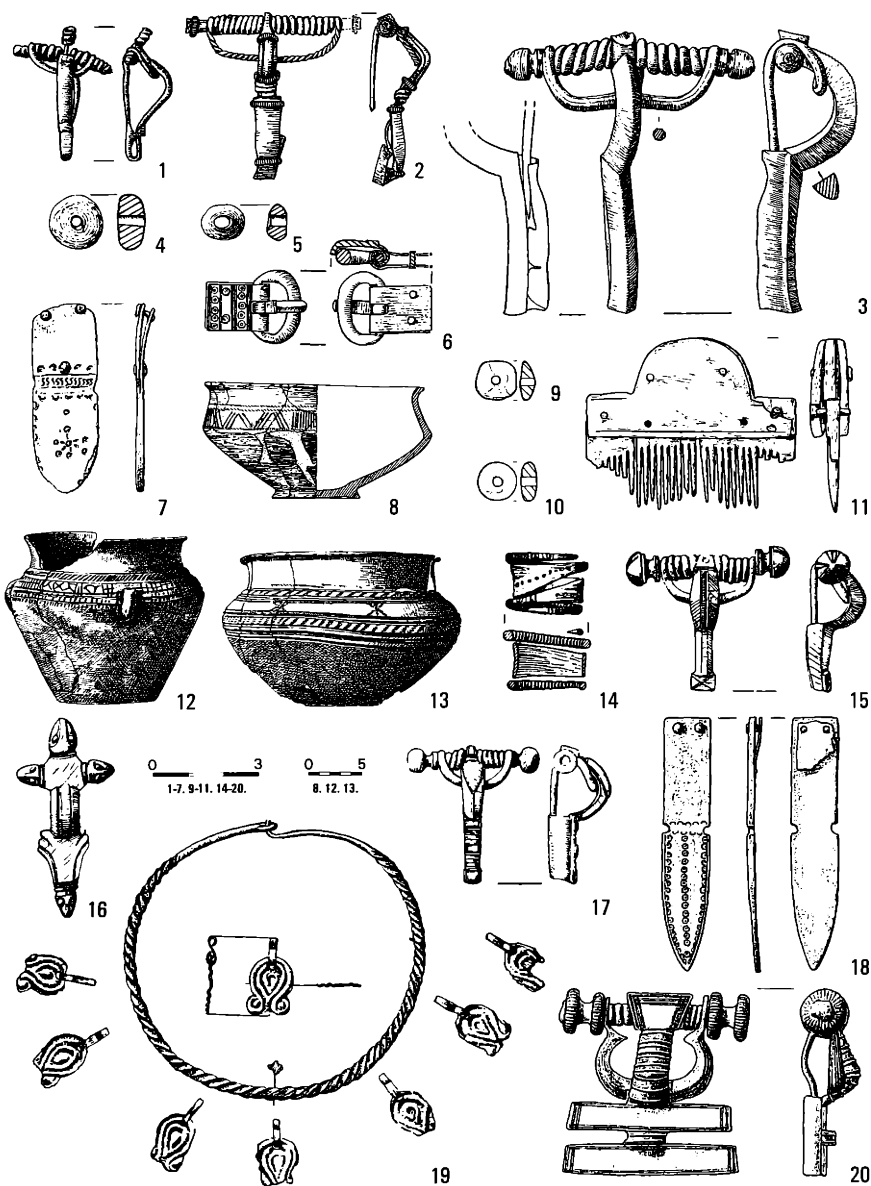


Plate X. Artefacts of Bogaczewo Culture from the end of 4th c. and from the beginning of 5th c. (1–11.) and artefacts of Olsztyn Group from 5th–7th c. (12–20.): Podliszewo, loose find – 1. 2.; Netta, site I, grave 42–3., grave 57–4. 5., barrow VI, grave 164–6., barrow V, grave 158b–8.; Spychówko, loose find – 7., Paprotki Kolonia, site I, grave 30–9–11.; Gašior, grave 23–12., grave 16–13.; Bogaczewo, grave 133–15., grave 86–19., loose find – 14. 16. 17.; Kosewo, grave 14–18, grave 26–20. (1. 2. acc. to Bitner-Wróblewska, Iwanicki, 2002; 7. 18. 20. acc. to Nowakowski, 1998; 12. 13. acc. to Gaerte, 1929; 14–17. 19. Okulicz, 1958; elaborated by P. Iwanicki).

X lentelė. IV a. pabaigos – V a. pradžios Bogačevo kultūros dirbiniai

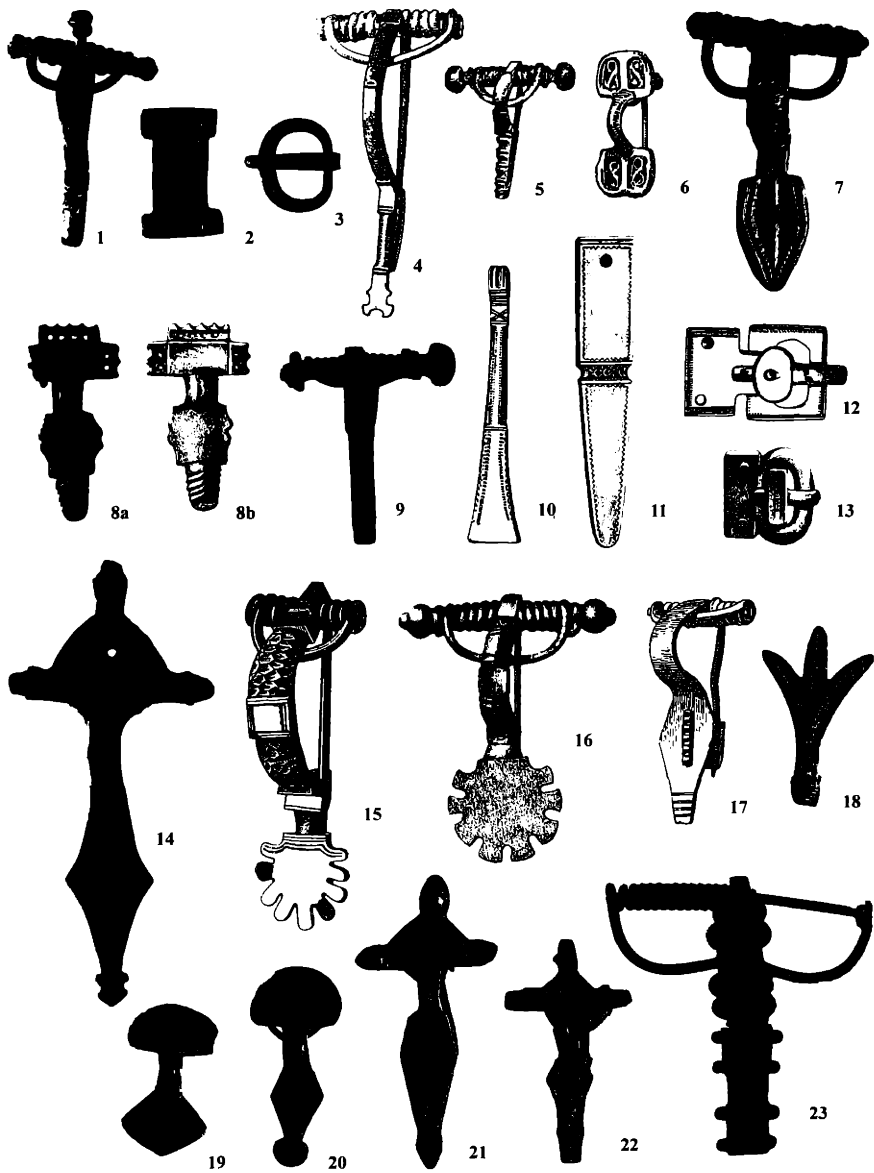


Plate XI. Artefacts of Sudovian Culture from the end of 4th c. and from 5th c.: Alt Uszblenken, grave II, urn 8 – 1. 2. 3.; Boćwinka, grave V, urn 2 – 4., grave XVIII, urn 1 – 5., grave XVI, urn 5 – 6., grave X, urn 2 – 7.; Nowa Boćwinka, loose find – 8a. = 8b.; Grunajki, grave 11, urn 5 – 9., urn 6 – 13., grave B, urn 6 – 10., loose finds – 12. 14. 15. 16. 17.; Czerwony Dwór, grave V, urn 6 – 18., urn 4 – 19., urn 8 – 20., urn 5 – 21., urn 10 – 22.; Goldap, loose find – 23. (1 – 3. 7. 14. 18 – 22. acc. to Grenz Archive; 4 – 6. 10. 12. 17. acc. to Stadie, 1919; 8a. 23. acc. to Voigtmann Archive; 8b. 11. 13. 16. acc. to Tischler, 1879; 9. acc. to Berliner Album, 1880; 15. acc. to Virchow, 1871; elaborated by A. Rzeszotarska-Nowakiewicz).

XI lentelė. IV a. pabaigos – V a. sūduvių kultūros dirbiniai

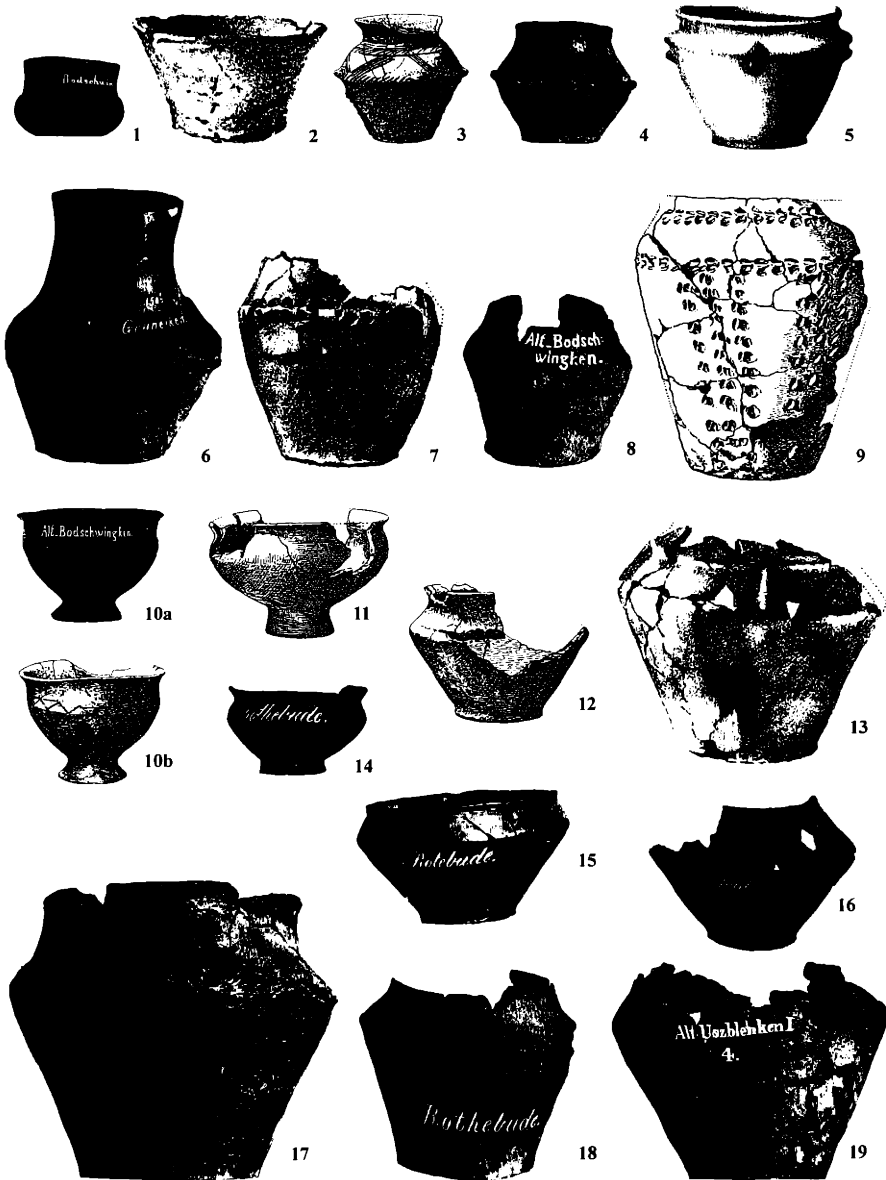


Plate XII. Pottery of Sudovian Culture from the end of 4th c. and from 5th c.: Nowa Boćwinka, grave 5, urn 5 – 1., grave A, urn 4 – 2., urn 6 – 3., urn 7 – 4.; Grunajki, grave 11, urn 1 – 5., grave 10 – 6., grave A – 7.; Boćwinka, grave I, urn 4 – 8., grave XV, urn 7 – 9., grave XVI, urn 5 – 10a. = 10b., urn 3 – 11., grave XVII, urn 2 – 12., urn 4 – 13.; Czerwony Dwór, grave – 14., grave IV, urn 3 – 15., grave – 16., grave IX, urn 3 – 17., grave – 18.; Alt Uszblenken, grave I, urn 4 – 19. (1. 6. 10a. 14. 17. 19. acc. to Grenz Archive; 2. 3. 7. 9. 10b. 11 – 13. acc. to Stadie, 1919; 4. 8. 15. 16 18. acc. to Voigtmann Archive; 5. acc. to Tischler, 1879; elaborated by A. Rzeszotarska-Nowakiewicz).

XII lentelė. IV a. pabaigos – V a. sūduvių kultūros indai

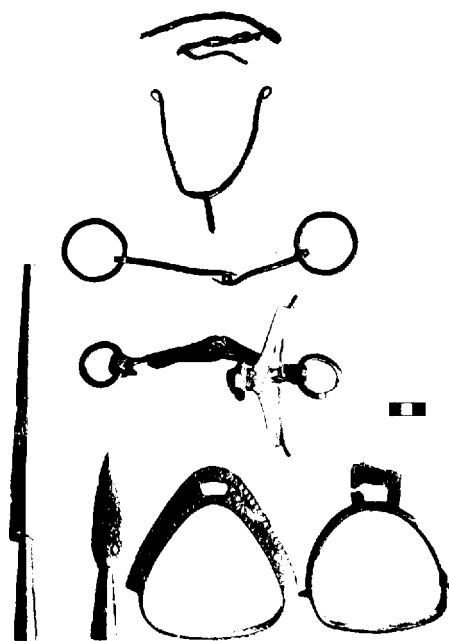
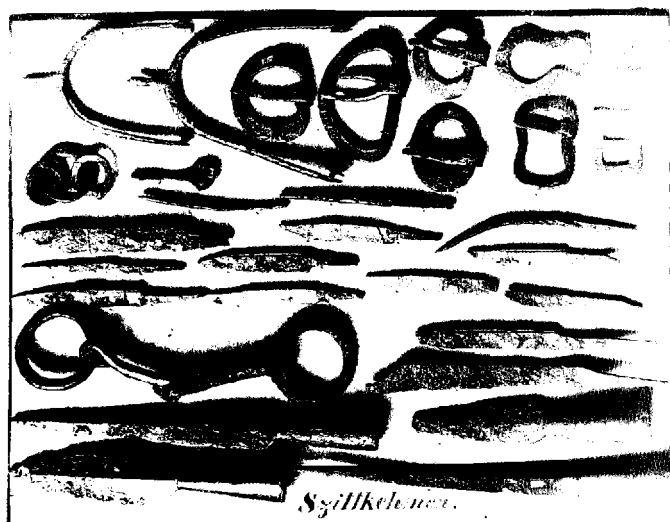


Plate XIII. Archival photos of artefacts from Early Medieval cemeteries: Żytkiejmy – 1.; Degucie – 2. (acc. to Grenz Archive; elaborated by M. Engel).

XIII lentelė. Dirbinių archyvinės nuotraukos iš ankstyvųjų viduramžių kapinių: 1 – Żytkiejmy, 2 – Degucie

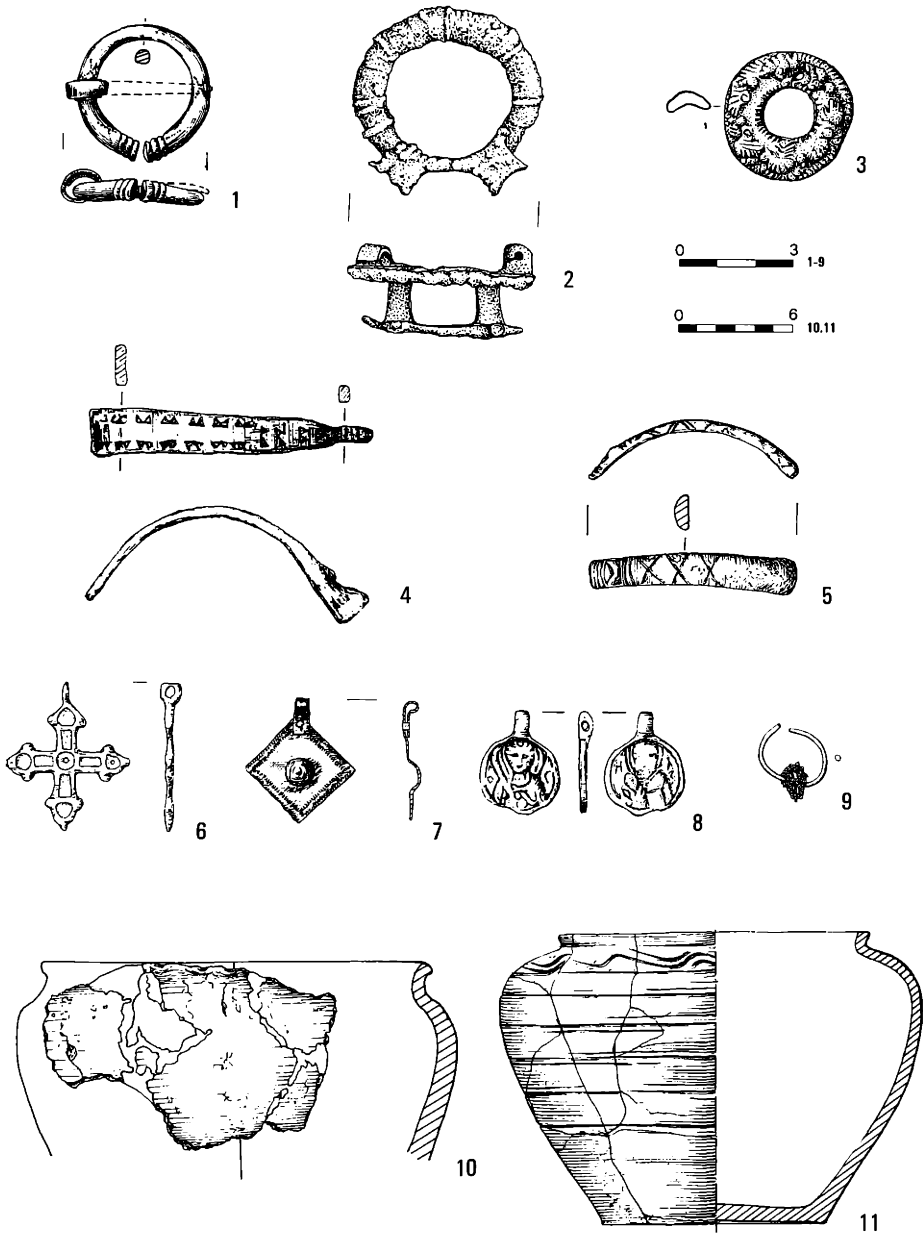


Plate XIV. Characteristic artefacts from Early Medieval Sudovia: Szurpity – 1–3, 5, 9.; Jegliniec – 4, 6–8.; Konikowo – 10.; Pólkoty – 11. (1, 5, 10 acc. to Engel, 2006; 4, 6–8 acc. to Iwanowska, Niemyjska, 2004; the rest unpublished; elaborated by M. Engel).

XIV lentelė. Sūduvos ankstyviesiems viduramžiams būdingi dirbiniai

the influence of the Sudovian culture grows. In the result, the previous forms of pottery gradually evolve and some new types of an indigenous character appear (Pl. 8), quite different from the pottery found in the Bogaczewo sites located further to the West (Iwanicki, 2004, p. 10–11; Bitner-Wróblewska, Iwanicki, 2002, p. 140).

In the period discussed, a further development of the settlement aggregation of the Sudovian culture can be noticed at the Goldap and Czarna Hańcza rivers. A set of pottery forms, characteristic for this culture, is being created as well as gradual divergence from the biritualism takes place in the Suwałki group (Kaczyński, 1976, p. 266–268). Multi-burial graves, characteristic for the later years of the Migration Period, are also more frequent. Maybe during this time, the settlement related to the Goldap aggregation enters also the Western part of the Borecka Forest and the North-East of the Great Mazurian Lakes District (Fig. 4). In this area some sites with burrow graves are registered, whose cultural adhesion in the light of the accessible material, is not entirely obvious (Pl. 9)⁶.

At the end of the 4th century A.D. in the area of the Bogaczewo culture and in the Southern part of the Elk Lake District, a visible settlement recourse can be observed (Pl. 10) because of the decreasing number of registered graves and finds (Nowakowski, 2006, in print). The process is probably connected with the movement of the Germanic tribes into the territory of the Roman Empire and gradual depopulation of the areas inhabited by the Przeworsk and Wielbark cultures. Interesting is the fact that the changes do not affect the lands occupied by the Sudovian culture (Fig. 5) entering the period of intensive development (cp. Bitner-Wróblewska, 1994, p. 224–228).

In the period between the end of the 4th century up to the mid-7th century, called the Migration Period, significant similarities can be observed in the Goldap and Suwałki groups. The most characteristic feature for both groups of the Sudovian culture are the barrows with only cremation multiburial graves, therewith the Goldap region keeps several local features like those visible in the material, strongly related to the Dollkeim-Kovrovo culture: smaller sizes of the stone covers of the family barrows and higher “saturation” of the imported items (Pl. 11, 12).

The contacts with the areas at the Pregoła river are favoured by a convenient geographical location – the area of

the Prussian Lowland, through the Węgorapa river’s valley, cuts in several kilometres to the South up to the place where the Goldapa river flows into the Węgorapa river, forming a sort of a “gate” to the hilly land of the Northeastern part of the Mazury. In the period discussed, the sites of the “Goldap” nature appear in bigger numbers in the Western part of the Borecka Forest and at the upper Rospuda river. Small quantity of materials causes difficulties in defining the character of settlement in the Southern part of the Elk Lake District in this period. The appearance of multiburial barrows at the cemetery in Netta seems to indicate the abandonment of this area by the people of the Bogaczewo culture or, which may be more probable, their acculturation and entrance in the Sudovian culture reach.

In the middle of the 7th century A.D. important changes take place in the settlement of the discussed area (Fig. 6). Above all, the tradition of burying the dead in the barrow cemeteries is abandoned. From this moment till the end of the 11th century, the burial rites in the discussed area are elusive (Jaskanis, 1981, p. 63–65; Iwanowska, 1991a, p. 87–89; Bitner-Wróblewska, 1998, p. 309). A question might be asked whether this situation is analogical to the one observed in the neighbouring Galindia. There, in the site of the settlement remains, the existence of cremation laminar burials under a pavement were confirmed (Okulicz, 1988, p. 108–109; Kowalski, 2000, p. 223–224).

It seems that during this time, the settlement network retreats from open settlements into places of natural defensive features. It is worth to mention that these settlements were not created on a bare land – taking Rostek as an example, we can see traces of further settlement and first fortifications on the settlements already used from the beginning of the late Roman influence period (Engel M., 2006).

The cultural continuity is confirmed here in untouched stratigraphic layout and in the development of stylistic forms of pottery (Pl. 14:10), perceptible in time (Engel M., 2004a; 2006).

It seems that in the Suwałki Region the processes mentioned above took place a little earlier.

The reasons of such violent changes in the settlement model and burial rituals are not thoroughly known. However, considering the confirmed settlement continuity, the thesis of abandonment of this area during the Migration Period should be rejected⁷.

⁶ The cemeteries at Jakunówko, district Giżycko/Jakunowken, Kr. Angerburg and Jasieniec, district Giżycko/Eschenort, Kr. Angerburg (Jaskanis, 1977, p. 281; Nowakowski, 1998, p. 29, 83, 123–125, pl. 24:499–506, pl. 27).

⁷ It had already been mentioned in literature of the possibility of synchronization of foregoing process with emergence of Slavs at Mazovia region in that time (Engel M., 2006).

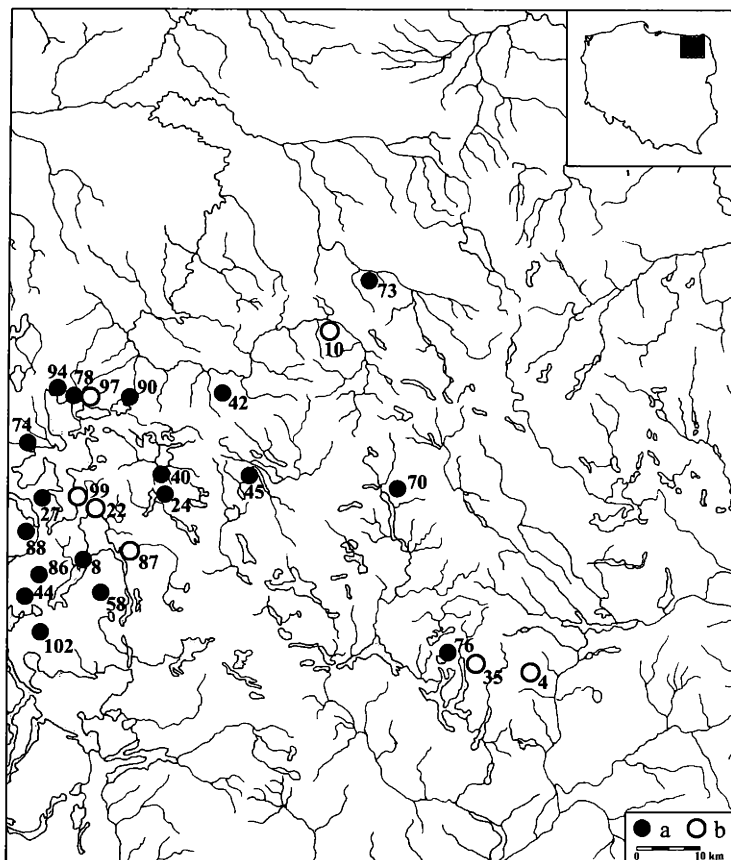


Fig. 1. Sites from eastern part of Bogaczewo Culture from the second half of 1st c. closed assemblage – a, loose finds – b.

1 pav. Bogačevo kultūros rytinės dalies paminklai iš I a. antrosios pusės

The period from the second part of the 7th century A.D. to the second part of the 8th century is poorly represented by metal finds, however recent research has confirmed the occurrence in this time of pottery stylistically rooted in the late Migration Period. Nevertheless its technological characteristics relate to the vessels of Prague type (Okulicz, 1988, p. 110, 113–114; Engel M., 2004a, p. 200, 204).

From the end of the 8th century A.D. to the middle of the 11th century A.D. (Fig. 7) we can observe a recourse manifested by lack of finds connected with the Scandinavian influence although they are present in the neighbouring areas of Mazury and the Sambia Peninsula. The only available material is pottery. These are S-shaped

and sharply profiled vessels adorned with stamps and etched with fluent lines and circular furrows. The vessels meet several analogies in the whole Baltic Sea basin (Engel M., 2004a, p. 206; 2004b, p. 87; 2006).

From the mid-11th century A.D. (Fig. 8) we can observe cultural renaissance on these lands, lasting up to the conquest of the Yotvingian lands in the end of the 13th century. Probably, during this time, the cemeteries in Żyt-kiejmy, district Gołdap/Szittkehmen, Kr. Gołdap (Tischler, 1878, p. 276–277), Degucie/ Dagutschen (Pl. 13; Hollack, 1908, p. 24; Engel, La Baume, 1937, p. 274), Babki-Żelazki, district Gołdap/Babken-Czielasken, Kr. Gołdap (Engel, La Baume, 1937, p. 274) and Stacze, district Olecko/ Statzen, Kr. Olecko (Tischler, 1878, p. 277) were estab-

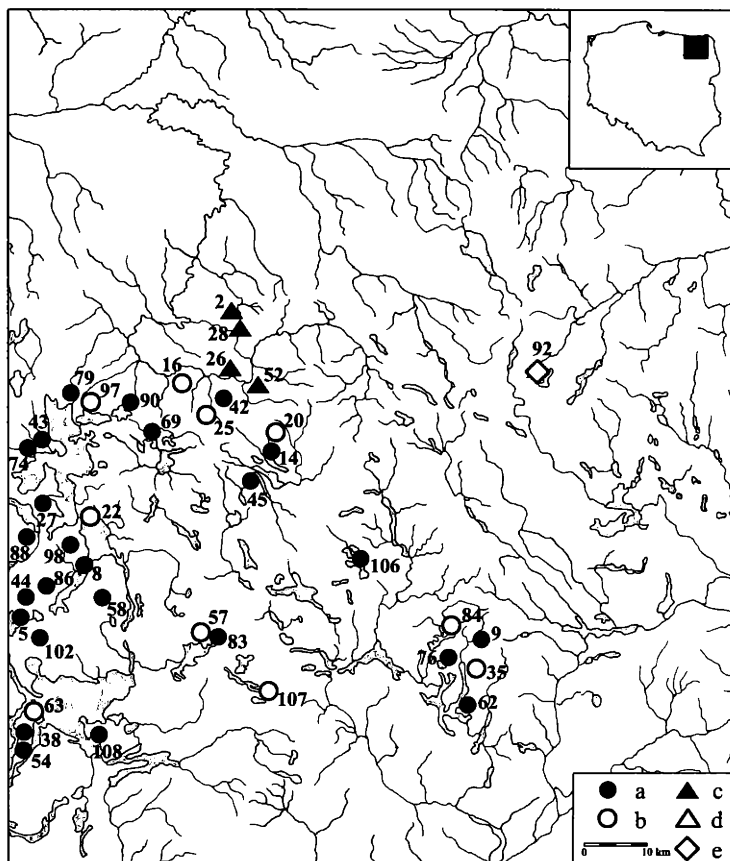


Fig. 2. Sites from eastern part of Bogaczewo Culture and from Sudovian Culture and Stroked Ware Pottery Culture from 2nd c. Closed assemblage – a. and loose finds – b. of Bogaczewo Culture. Closed assemblage – c. and loose finds – d. of Sudovian Culture. Loose finds – e. of Stroked Ware Pottery Culture.

2 pav. Bogačevo kultūros rytinės dalies, sūduvių kultūros ir brūkšniuotosios keramikos kultūros paminklai iš II a.

lished. Basing on the pieces of information from the German archaeologists, we can presume that these are cremation urn or laminar burials.

For this period are dated the finds characteristic for early medieval Yotvingian lands found in Jegliniec, district Sejny (Iwanowska, 1990; 1991b; Iwanowska, Niemyjska, 2004; Ejdulis, Iwanowska, 2002) and Szurpiły, district Suwałki (Pl. 14:1–9; Okulicz-Kozaryn, 1993) and several other loose finds. The artefacts show strong Sambian and West-Lithuanian influences as well as traces of contacts with Russian lands.

The end of this culture was marked by teutonic conquest, because we have no archaeological material of this period and that is why a hypothesis about depopulation of the old Sambian lands appeared. Some pottery forms from the settlements in Posejnie⁸ and Półkoty, both district Sejny (Pl. 14:11)⁹, suggest however a possibility of survival of island Yotvingian settlement in the late Middle Ages.

⁸ Unpublished materials from excavations of L. Le-narczyk, stored in District Museum in Suwałki.

⁹ Unpublished materials from excavations of M. Kaczyński stored in State Archaeological Museum in Warsaw.

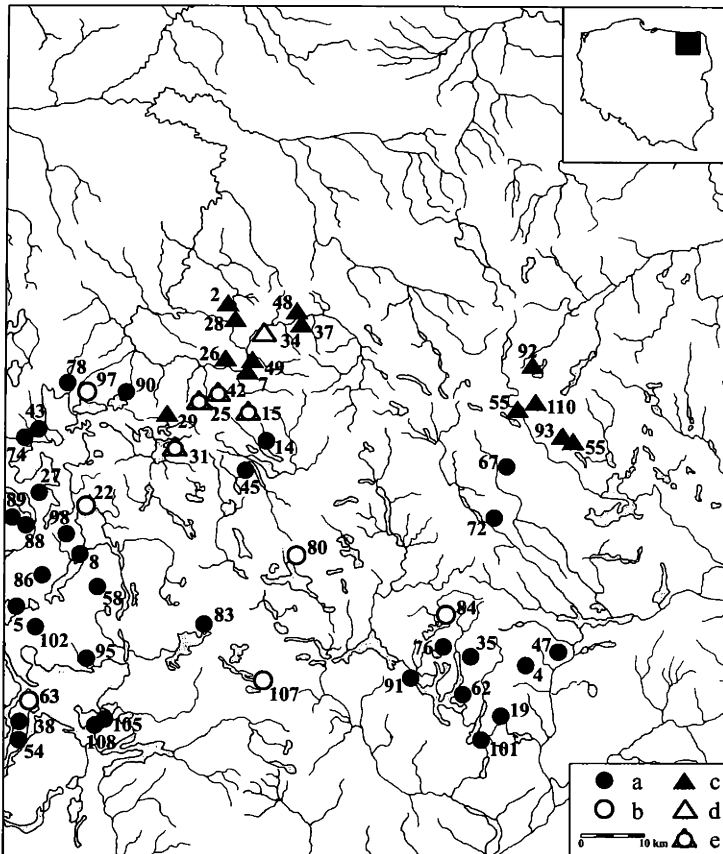


Fig. 3. Sites from eastern part of Bogaczewo Culture and from Sudovian Culture from the end of 2nd and from the beginning of 3rd c. Closed assemblage – a. and loose finds – b. of Bogaczewo Culture. Closed assemblage – c. and loose finds – d. of Sudovian Culture. Indefinite culture finds – e.

3 pav. Bogačevo kultūros rytinės dalies ir sūduvių kultūros II a. pab. – III a. pr. paminklai

The analysis of the materials presented above induces us to form a hypothesis that the centre of Sudovian culture formation was located between the upper Węgorapa river and the middle Gołdapa river. It emerged in the turn of the 1st and 2nd centuries on the local ground of the declining phase of the West-Baltic barrows with strong influence of the Bogaczewo culture from the South and the Dollkeim-Kovrovo culture from the North. The constancy of use of the same burial places and the tradition of burial rituals leads to an assumption that from the beginning of its existence till the declining phase of the Migra-

tion Period we can observe the same cultural model which is best defined by the expression, still existing in the literature – the Sudovian culture.

The basic element distinguishing this cultural unit from the neighbouring ones is the form of the grave with such characteristics as the stone mound, stone caskets and cremation. Nevertheless, it is difficult to indicate the characteristic forms of pottery and elements of attire because of insufficient state of the resource base. They are only visible in the decline of the late period of Roman influence and in the Migration Period. In the

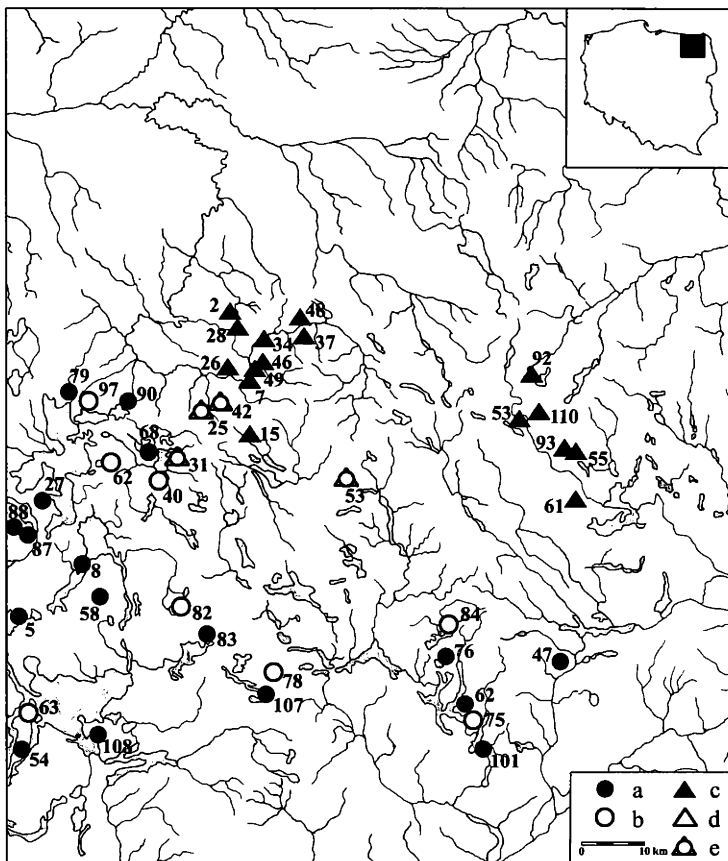


Fig. 4. Sites from eastern part of Bogaczewo Culture and from Sudovian Culture from the second half of 3rd and 4th c. Closed assemblage – a. and loose finds - b. of Bogaczewo Culture. Closed assemblage – c. and loose finds – d. of Sudovian Culture. Indefinite culture finds – e.

4 pav. Bogačevo kultūros rytinės dalies ir sūduvių kultūros III a. antrosios pusės – IV a. paminklai

early phases, in the discussed area, most of the artefacts are of an interregional character, the pottery then represents, as it seems, the forms close to Bogaczewo and Dollkeim-Kovrovo finds, tracing back to the same cultural tradition.

It seems that a bit later, in the turn of the 2nd and 3rd centuries, as a result of similar processes, a new cultural unit of mixed character appears in the valley of the Czarna Hańcza river. Among the material from the Suwałki region, several Bogaczewo, Dollkeim-Kovrovo, Lithuanian and Sudovian elements are clearly visible, the latter especially in the burial forms. It can be presumed that in the

later period of the Roman influence, the Sudovian influence increases leading, in the Migration Period, to unify the burial and pottery forms.

We think that the youngest is the Augustów group that was created as the result of acculturation of people from the Bogaczewo culture in the Southern part of the Elk Lake District. The process of its formation, as well as its range is still unclear because of the insufficient resource base.

The complete development of the Sudovian culture is dated for the height of the Migration Period, when it reaches the maximum territorial range. At the end of this

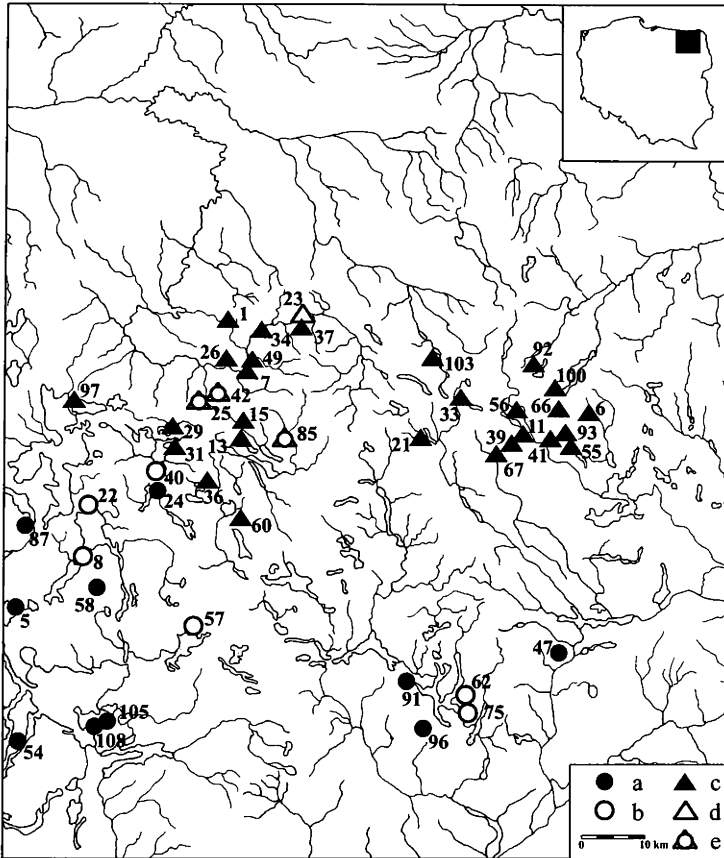


Fig. 5. Sites from eastern part of Bogaczewo Culture and from Olsztyn Group and Sudovian Culture from the end of 4th to 7th c. Closed assemblage – a. and loose finds – b. of Bogaczewo Culture and Olsztyn Group. Closed assemblage – c. and loose finds – d. of Sudovian Culture. Indefinite culture finds – e.

5 pav. Bogačevo kultūros rytinės dalies, Olsztyno grupės ir sūduvių kultūros IV a. pab. – VII a. paminklai

period a process of changes in the cultural model takes place in the area of Eastern Mazury and the Suwałki region which can be related to influences of early Slavic

cultures. In the early medieval times, basing on the Sudovian culture a new culture emerges for which we can accept a working title of Yotvingian culture.

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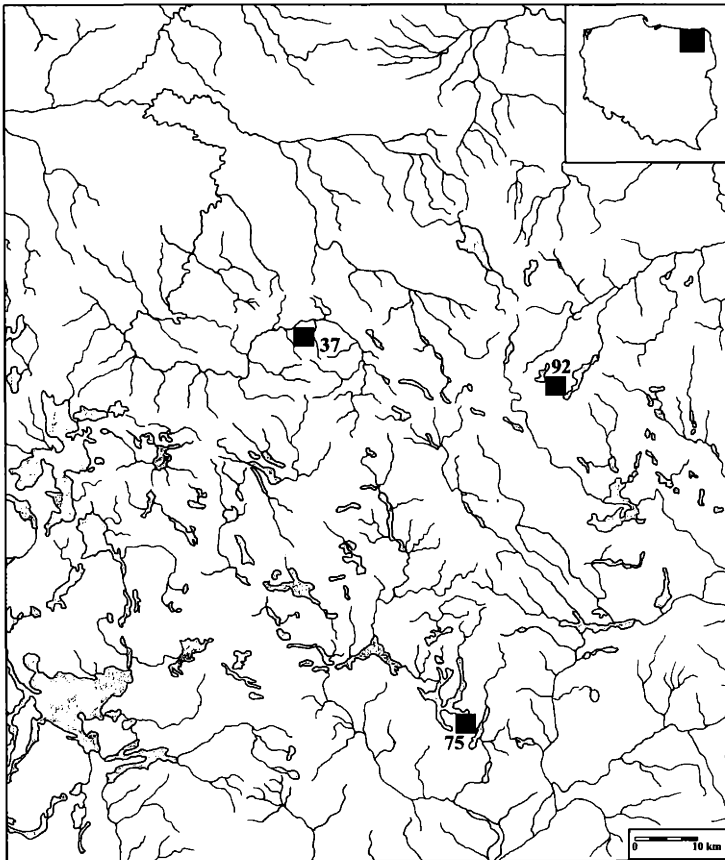


Fig. 6. Sites of Early Medieval Sudovia from 7th–8th c.
6 pav. Ankstyvųjų viduramžių Sūduvos (VII–VIII a.) paminklai

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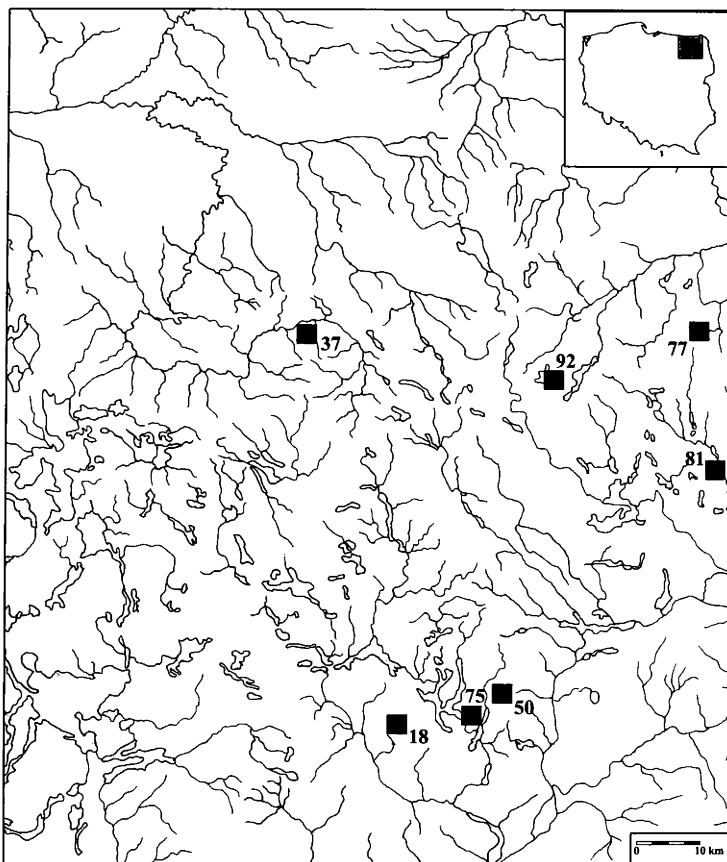


Fig. 7. Sites of Early Medieval Sudovia from 9th–10th c.
7 pav. Ankstyvųjų viduramžių Sūduvos (IX–X a.) paminklai

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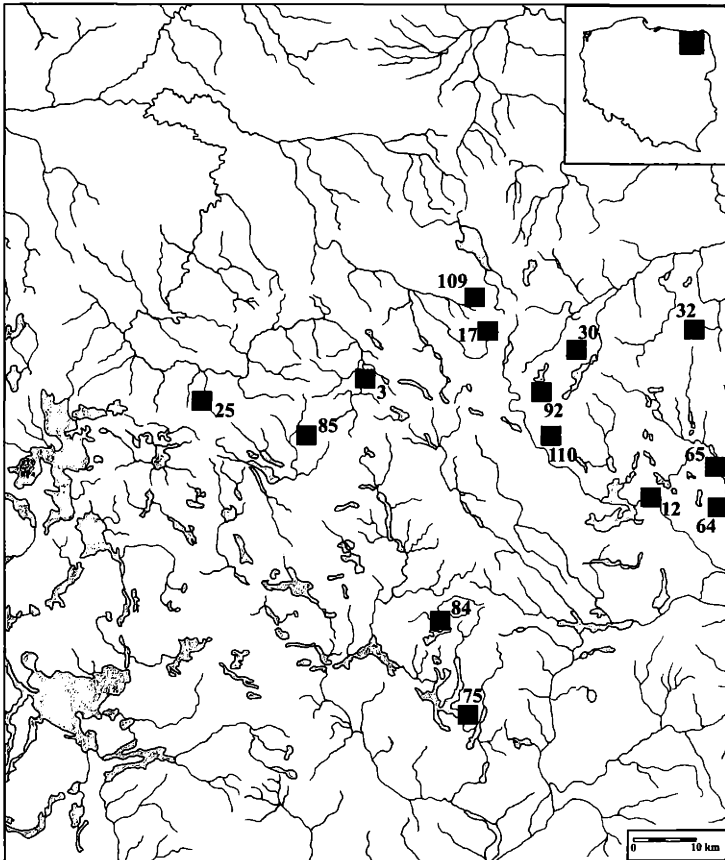


Fig. 8. Sites of Early Medieval Sudovia from 11th–13th c.
8 pav. Ankstyviųjų viduramžių Sūduvos (XI–XIII a.) paminklai

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2. Audyniszki, pow. Gołdap (Audinischken, Kr. Darkehmen)
3. Babki-Zelazki, pow. Gołdap (Babken-Szielasken, Kr. Gołdap)
4. Bargłów Dworny, st. I, pow. Augustów
5. Bartlikowo, pow. Giżycko (Bartlickshof, Kr. Lötzen)
6. Bilwinowo, pow. Suwałki
7. Boćwinka, pow. Gołdap (Alt-Bodschingen, Kr. Gołdap)
8. Bogaczewo-Kula, pow. Giżycko (Kullabrücke, Kr. Lötzen)
9. Borzimy, pow. Elk (Borschimen, Kr. Lyck)
10. Botkuny, pow. Gołdap (Butkuhnen, Kr. Gołdap)
11. Bród Nowy, pow. Suwałki
12. Burdyniszki, pow. Sejny
13. Czerwony Dwór, st. I, pow. Olecko (Rothebude, Kr. Gołdap)
14. Czerwony Dwór, st. XV, pow. Olecko
15. Czerwony Dwór, st. XXI, pow. Olecko
16. Dąbrówka Polska, pow. Gołdap (Polnische Dombrowken, Kr. Angerburg)
17. Degucie, pow. Gołdap (Dagutchen, Kr. Gołdap)
18. Długosze, pow. Elk (Dlugossen, Kr. Lyck)
19. Drefiństwo, pow. Augustów
20. Dunajek, pow. Gołdap (Duneyken, Kr. Gołdap)
21. Garbaś, pow. Suwałki
22. Giżycko-Góra Szubienicza, pow. loco (Lötzen-Galgenberg, Kr. Lötzen)
23. Gołdap, pow. loco (Goldap, Kr. loco)
24. Grądy Kruklaneckie, pow. Giżycko (Grunden, Kr. Angerburg)
25. Grodzisko, pow. Gołdap (Grodyzisko-Schlossberg, Kr. Angerburg)
26. Grunajki, pow. Gołdap (Gruneiken, Kr. Darkehmen)
27. Guty, pow. Giżycko (Gutten, Kr. Lötzen)
28. Jagoczany, pow. Gołdap (Jagotschen, Kr. Darkehmen)
29. Jakunówko, pow. Giżycko (Jakunowken, Kr. Angerburg)
30. Jałowo, pow. Suwałki
31. Jasieniec, pow. Giżycko (Eschenort, Kr. Angerburg)
32. Jegliniec, pow. Sejny
33. Jemieliste, pow. Suwałki
34. Juchnajcie, pow. Gołdap (Juckneitschen, Kr. Gołdap)
35. Judziki, st. I, pow. Augustów
36. Kamienna Struga, pow. Giżycko (Steinbach, Kr. Angerburg)
37. Konikowo, pow. Gołdap (Klein Wronken, Kr. Gołdap)
38. Kończewo, pow. Pisz (Konzewen, Kr. Johannisburg)
39. Korkliny, pow. Suwałki
40. Kruklanki, pow. Giżycko (Kruklanken, Kr. Angerburg)
41. Krzywółka, pow. Suwałki
42. Lisy, pow. Gołdap (Lyssen, Kr. Angerburg)
43. Łabapa, pow. Giżycko (Labab, Kr. Angerburg)
44. Ławki, st. IV, pow. Giżycko (Lawken, Kr. Lötzen)

45. Łażne, pow. Olecko (Hasznen, Kr. Olecko)
46. Mała Boćwinka, pow. Gołdap (Nowa Boćwinka; Klein Bodschwungen, Kr. Gołdap)
47. Netta, st. I, pow. Augustów
48. Niedrzwica, st. XVII, pow. Gołdap
49. Nowa Boćwinka, pow. Gołdap (Neu Bodschwungen, Kr. Gołdap)
50. Nowiny Bargłowskie, pow. Augustów
51. Obszarniki, pow. Gołdap (Abschermeningken, Kr. Darkehmen)
52. Okrasin, pow. Gołdap (Kettenberg, Kr. Gołdap)
53. Olszewo pow. Olecko (Olschöwen, Kr. Oletzko)
54. Onufryjowo, pow. Pisz (Onufriowen, Kr. Sensburg)
55. Osinki, pow. Suwałki
56. Osowa, pow. Suwałki
57. Ostrów, pow. Elk (Werder in Aryssee, Kr. Lyck)
58. Paprotki Kolonia, st. I, pow. Giżycko
59. Pieczarki, pow. Giżycko (Pietzarken, Kr. Angerburg)
60. Pietrasze, pow. Elk (Pietraschen, Kr. Lyck)
61. Płociczno, pow. Suwałki (Plociczno, Kr. Sudauen)
62. Podliszewo, pow. Grajewo
63. Popielno, pow. Pisz (Popiellnen, Kr. Sensburg)
64. Posejnele, st. 2, pow. Sejny
65. Półkoty, pow. Sejny
66. Prudziszki, pow. Suwałki
67. Przerbód, pow. Suwałki
68. Przerwanki, pow. Giżycko (Przerwanken, Kr. Angerburg)
69. Przytuły, pow. Giżycko (Przytullen, Kr. Angerburg)
70. Przytuły, pow. Olecko
71. Puńsk, pow. Sejny
72. Raczki, pow. Suwałki (Raczki, Kr. Sudauen)
73. Radużnoe, raj. Nesterov (Rominten, Kr. Gołdap)
74. Radziejewo, pow. Giżycko (Rosengarten, Kr. Angerburg)
75. Rajgród, pow. Grajewo
76. Romoty, pow. Elk
77. Rudamina, raj. Łazdijū
78. Ruska Wieś, pow. Elk (Reuschendorf, Kr. Lyck)
79. Ruska Wieś, pow. Giżycko (Reussen, Kr. Angerburg)
80. Sajzy, pow. Elk (Seysen, Kr. Lyck)
81. Sejny, pow. loco
82. Skomack Mały, pow. Giżycko (Klein Skomatzko, Kr. Lötzen)
83. Skomack Wielki, pow. Elk (Skomatzko, Kr. Lyck)
84. Skomentno, pow. Elk (Skomand See, Kr. Lyck)
85. Stacze, pow. Olecko (Statzen, Kr. Oletzko)
86. Stara Rudówka, pow. Giżycko (Rudowken, Kr. Lötzen)
87. Staświny, pow. Giżycko (Stasswinnen, Kr. Lötzen)
88. Sterławki Małe, pow. Giżycko (Klein Stürlack, Kr. Lötzen)
89. Sterławki Wielkie, pow. Giżycko
90. Stręgiel Wielki, st. II, pow. Giżycko (Gross Strengeln, Kr. Angerburg)
91. Sypitki, pow. Elk (Sypitken, Kr. Lyck)
92. Szurpiły, pow. Suwałki
93. Szwajcaria, pow. Suwałki
94. Trygort, pow. Olecko (Thiergarten, Kr. Angerburg)
95. Tuchlin, pow. Pisz
96. Tworki-Skrodzkie, pow. Grajewo
97. Węgorzewo Okolice, pow. Giżycko (Angerburg, Kr. loco, Pisanski Sammlung)
98. Wilkasy, pow. Giżycko (Willkassen, Kr. Lötzen)
99. Wojsak, pow. Giżycko (Woisak, Kr. Lötzen)
100. Wołownia, pow. Suwałki
101. Woźna Wieś, st. I, pow. Grajewo
102. Woźnice, pow. Mrągowo (Wosnitzen, Kr. Sensburg)
103. Wólka, pow. Suwałki
104. Wróbel, pow. Gołdap (Sperling, Kr. Angerburg)
105. Wyszka, pow. Pisz (Wiscka, Kr. Johannisburg)
106. Zabieline, pow. Olecko (Sabiellen, Kr. Treuburg)
107. Zdedy, pow. Elk (Sdeden, Kr. Lyck)
108. Zdory, pow. Pisz (Sdorren, Kr. Johannisburg)
109. Żytkiejmy, pow. Gołdap (Szitkehmen, Kr. Gołdap)
110. Żywa Woda, pow. Suwałki

„SUDOVIA IN QUA SUDOVITAE”. NAUJA HIPOTEZĖ APIE SŪDUVIŲ KULTŪROS KILMĖ

Marcin Engel, Piotr Iwanicki, Aleksandra Rzeszotarska-Nowakiewicz

Santrauka

Jau daugelį metų tarp archeologų, tyrinėjančių baltų teritorijos paminklus, vyksta diskusija dėl sūduvių kultūros, pirmą kartą išskirtos Mariano Kaczyńskiego, kilmės, raidos ir būdingiausių bruožų. Pastaraisiais metais, pradėjus naudoti mokslinėje apyvarčioje prieškarinių prūsų žemių tyrinėtojų kartotekas, archyvine medžiaga iš muziejaus fondų bei vėl surastus „Prussia“ muziejiaus Karaliaučiuje rinkinius, atsirado galimybė iš naujo analizuoti aptariamą srities medžiagą. Ją papildė sūduvių ekspedicijos 2004 m. tyrinėjimų medžiaga iš Geldapės baseino ir Borecko girios. Tyrinėjimai leidžia naują medžiagą palyginti su senesne, archyvine medžiaga. Todėl mėginame pažvelgti į sūduvių kultūrą iš naujos perspektyvos. Atsisakius „suvalkocentrinio“ požiūrio, „sūduvių“ teritorijoje pokyčių vaizdas atrodo vientisesnis ir logiškas.

Medžiagos analizė leidžia mums suformuluoti hipotezę, kad sūduvių kultūros kristalizacijos centras buvo srityje tarp

Węgorzapo aukštupio ir Geldapės vidurupio. Ji atsirado I ir II m. e. a. riboje vietinės vakarų baltų pilkapių vėlyviausio etapo kultūros pagrindu, stipriai veikiant iš pietų Bogačevio kultūrai ir iš šiaurės Dolkeimo-Kovrovo kultūrai. Ilgalaikis tų pačių laidojimo vietų naudojimas ir laidosenos tradicijos leidžia teigti, kad nuo kultūros pradžios iki tautų kraustymosi vėlyvojo etapo pabaigos turime tą patį kultūrinį modelį, kuriam labiausiai tinka literatūroje vartojamas terminas „sūduvių kultūra“. Svarbiausias elementas, skiriantis ją nuo aplinkinių kultūrų, yra kapo formos, apibūdinama tokiais bruožais kaip akmenų sampilas, akmenų dėžė ir mirusiųjų deginimas. Tačiau dėl šaltinių nepakankamumo sunku nurodyti būdingiausias keramikos formas ir nešiosenos elementus. Jie išryškėja tik vėlyvojo romėniškojo laikotarpio pabaigoje ir tautų kraustymosi laikotarpiu. Aptariamoje teritorijoje dauguma ankstyviausio laikotarpio radinių yra in-

terregioninio pobūdžio, keramika, atrodo, yra panaši į Bogačevo ir Dolkeimo-Kovrovo indų formas, susidariusias pagal tas pačias kultūrinės tradicijas. Šiek tiek vėliau, II ir III amžių sandūroje, veikiant panašioms procesams, Juodosios Ančios (Czarna Hancza) slėnyje susikuria nauja mišraus pobūdžio kultūrinė grupė. Suvalkijos medžiagoje pastebima gausių Bogačevo, Dolkeimo-Kovrovo, lietuviškų ir Geldapės centro elementų – pastarųjų pirmiausia kapų formose. Galima teigti, kad vėlyvajame romėniškajame laikotarpyje sūduvių įtaka sustiprėja, tautų kraustymosi laikotarpiu dėl jos suvienodėja kapų formos ir keramika.

Manome, kad vėlyviausia yra Augustavo grupė, kilusi iš Bogačevo kultūros Elko paežerio pietinės dalies gyventojų akulturacijos. Su visiškai susiformavusia sūduvių kultūra susiduriame išsivysčiusiame tautų kraustymosi etape, kada ji užima maksimalią teritoriją. Minėto laikotarpio pabaigoje Rytų Mozūrų ir Suvalkijos srityje prasideda kultūrinio modelio pokyčiai, kuriuos tikriausiai galima sieti su ankstyvųjų slavų kultūrine įtaka.

Sūduvių kultūros bazėje ankstyvaisiais viduramžiais susi-

formuoja nauja kultūra, kuriai galima suteikti darbinį pavadinimą – jotvingių kultūra.

Remiantis Ptolemajaus žinute iš II a. pradžios galima spręsti, kad sūduviai gyveno kažkur galindų kaimynystėje. Archeologinėje literatūroje įprastas galindų apgyvendinimas Mozūruose leidžia manyti, kad kalbama apie teritoriją, esančią kažkur į rytus nuo šios srities. Tuo laikotarpiu srityje tarp aukštutinės Węgorapės ir Geldapės vidurupio formavosi stipri kultūrinė grupė, kurios laidosena būdinga visai sūduvių kultūrai. Šis regionas sutampa su Petro Duisburgiečio kronikoje minimų sūduvių lokalizacija. Su tam tikra abejojimu galima teigti, jog galindų kristalizacijos centro nereikia ieškoti rytuose, tarp miškų zonos kultūrų, bet tiesioginėje galindų kaimynystėje, mūsų minėtoje vietoje. Šios hipotezės patvirtinimas būtų Jerzy'o Nalepos tyrimai, kuris, remdamasis istoriniais ir lingvistiniais šaltiniais, aprašė viduramžių Jotvingijos sritis: Sūduva, Poleksiją, pačią Jotvingiją ir Dainavą. Trys pirmosios, turinčios labiausiai argumentuotą lokalizaciją, sutampa su romėniškojo laikotarpio kultūrinių sričių teritorija, kuri tapo sūduvių kultūros lopšiu.

Iš lenkų kalbos vertė *M. Michelbertas*

[teikta 2006 m. spalio mėn.]