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BURIALS WITH BUCKETS AT THE OSTRIV THE 11th CENTURY CEMETERY IN THE MIDDLE DNIPRO REGION

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The article focuses on the analysis of the wooden buckets used in human burials of the Ostriv cemetery studied in 2017–2020. The discovery of dominant culture-defining artefacts, such as penannular and ring brooches, zoomorphic bracelets, and spiral neck-rings, suggest that this ancient population may be originated from the coastal part of the East Baltic region, including Sambian Peninsula, historical Curonia and Semigallia and the results of anthropological and paleogenetic studies reinforce this theory. One of the characteristic features of the burial rite of the Ostriv cemetery was the presence of sacrificial food stored in vessels (buckets). Remnants of buckets – in the form of bandings hoops, handle mounts, and forged handles – were found placed at the feet of the deceased. Taking into account the fact that buckets were not generally incorporated into the burial practices of the Baltic tribes of that time, the authors of the article suggest that this rite infiltrated into their society after migration to the Porossya region of Ukraine and was associated with the complex processes of the Christianization of the Baltic settlers.

Keywords: Old Rus', Western Balts, burial rites, buckets, Christianization, migration, Ukraine

Straipsnis yra skirtas 2017–2020 m. tirtų Ostrivo kapinyno žmonių kapų su mediniais kibirais analizei. Atsižvelgiant į dominuojančius kultūrą apibrėžiančius artefaktus, tokius kaip pasaginės ir žiedinės segės, zoomorfinės apyrankės ir spiralinės antkaklės, taip pat antropologinių ir paleogenetinių tyrimų rezultatus, ši populiacija gali būti kilusi iš Rytų Baltijos pakrantės regiono, įskaitant Sembos pusiasalį, istorinį Kuršą ir Žiemgalą.

Vienas būdingų Ostrivo kapinyno laidojimo apeigų bruožų buvo maisto ir indų jam laikyti (kibirų) aukojimas. Užfiksuoti tokie kibirų likučiai, kaip jungiamieji lankai, rankenų laikikliai ir kaltinės rankenos, kurie buvo rasti prie mirusiojo kojų. Atsižvelgdami į tai, kad kibirų naudojimas apskritai nebuvo įprastas to meto baltų genčių laidojimo papročiams, straipsnio autoriai kelia prielaidą, kad šios apeigos infiltracija įvyko šioms gentims persikėlus į Ukrainos Porosės sritį ir buvo susijusi su sudėtingais baltų naujakurių christianizacijos procesais.

Reikšminiai žodžiai: Senoji Rusia, Vakarų baltai, laidojimo apeigos, kibirai, christianizacija, migracija, Ukraina

INTRODUCTION

The Ostriv cemetery is located between the villages of Pugachivka and Ostriv of Rokytnyanskyi district in Kyiv region, on the right bank of the Ros' River,

one of the right-bank tributaries of the Dnipro River (Fig. 1). It occupies a large terrace of about 65 hectares in total above the floodplain, which is separated from the other part of the bank by a small ravine and goes down gradually towards the river. An Old



Fig. 1. Ostriv cemetery. Drawing by V. Baranov.
1 pav. Ostrivo kapinyas. V. Baranovo brėž.

Rus' hillfort in the Stari Sukholisy tract (Fig. 2–4) is situated 500 m from the cemetery on the opposite bank of the Ros' River, in its floodplain.

In 2017, the cemetery was discovered by an expedition of the Institute of Archeology of the National Academy of Sciences of Ukraine. From 2017 to 2020, an area of about 2,000 m² was investigated and 83 graves, preliminarily dated to the 11th century were excavated (Fig. 5, 6). We have already had an opportunity to publish the first results of the cemetery research (Івакін et al. 2018, 196; Івакін et al. 2019, 89–91; Івакін, Баранов 2020, 31–36; Івакін et al. 2020a, 87–90; Івакін et al. 2020b, 102–105; Shiroukhov et al. 2022), to analyze the distinctive features of its burial rite (Баранов et al. 2021, 279–293), separate

categories of weaponry and ornaments (Baranov, Івакін 2019, 99–127; Баранов, Івакін 2020, 300–320; Дяченко 2020, 311–318), and the option of using some natural scientific methods such as ¹⁴C-dating, stable isotopes and aDNA study analyzing Ostriv cemetery burials (Shiroukhov et al. 2020, 108–113; 2022).

However, many categories of grave goods still remain not considered to Ostriv researchers. These are penannular brooches and other ornaments, belt sets details, various household and other items, with the intention of analyzing and publishing this research in the future. The purpose of this article is to examine a category of finds rarely covered in archaeological publications – wooden buckets. Despite the fact

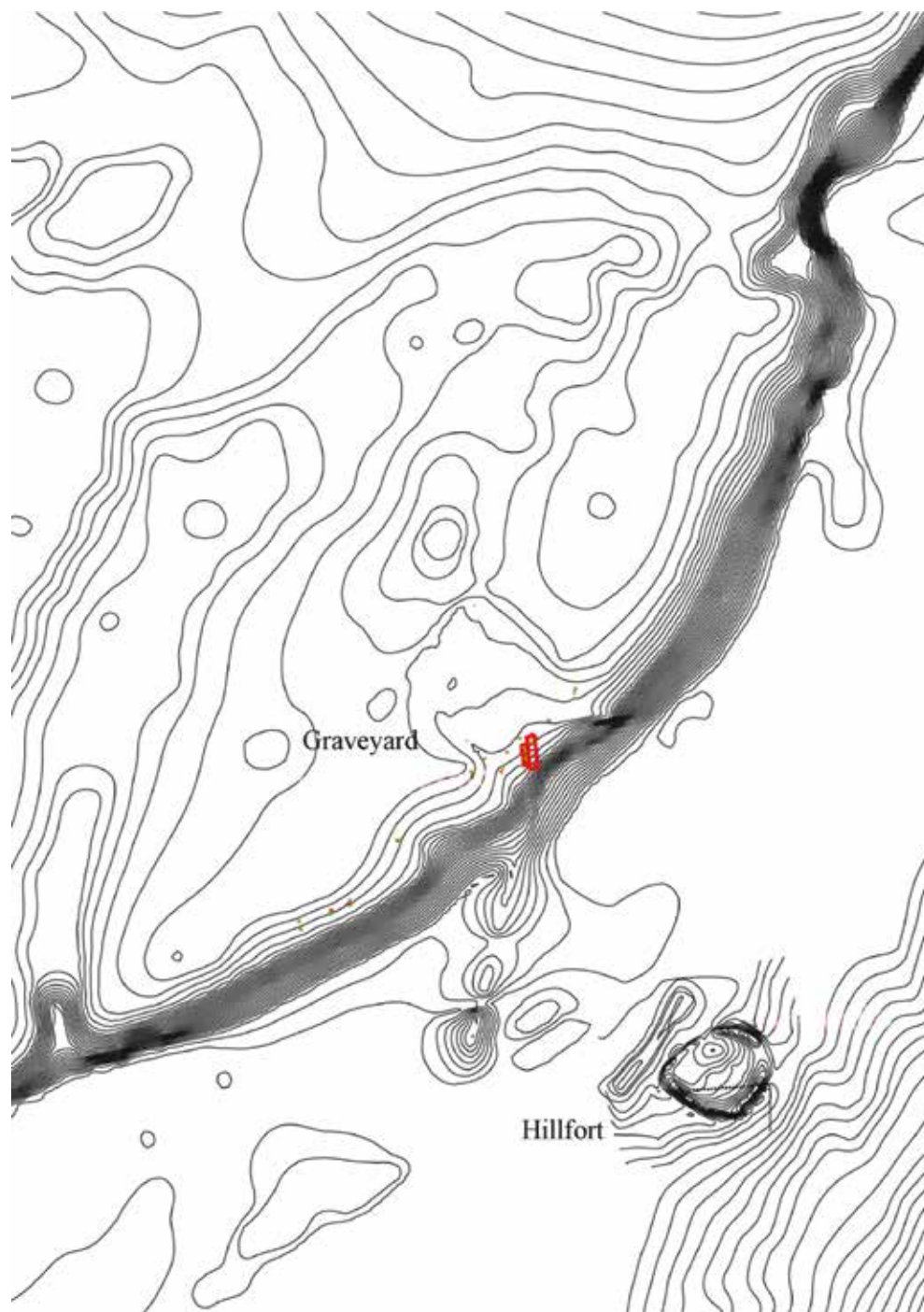


Fig. 2. Ostriv cemetery and ancient settlement in Stari Sukholisy tract. *Topographic mapping by Dr. O. Manihda.*
2 pav. Ostrivo kapinynas ir senovinė gyvenvietė Stari Sukholisy teritorijoje. *Dr. O. Manihdos topografinis žemėlapis.*



Fig. 3. Ostriv cemetery and ancient settlement in Stari Sukholisy tract. *Google satellite photo. Drawing by V. Baranov.*

3 pav. Ostrivo kapinynas ir senovinė gyvenvietė Stari Sukholisy teritorijoje. „Google“ palydovinė nuotrauka. V. Baranovo brėž.



Fig. 4. Ostriv cemetery and ancient settlement in Stari Sukholisy tract. *Photo from the drone by Dr. V. Hnera.*

4 pav. Ostrivo kapinynas ir senovinė gyvenvietė Stari Sukholisy teritorijoje. V. Hneros dronu daryta nuotr.

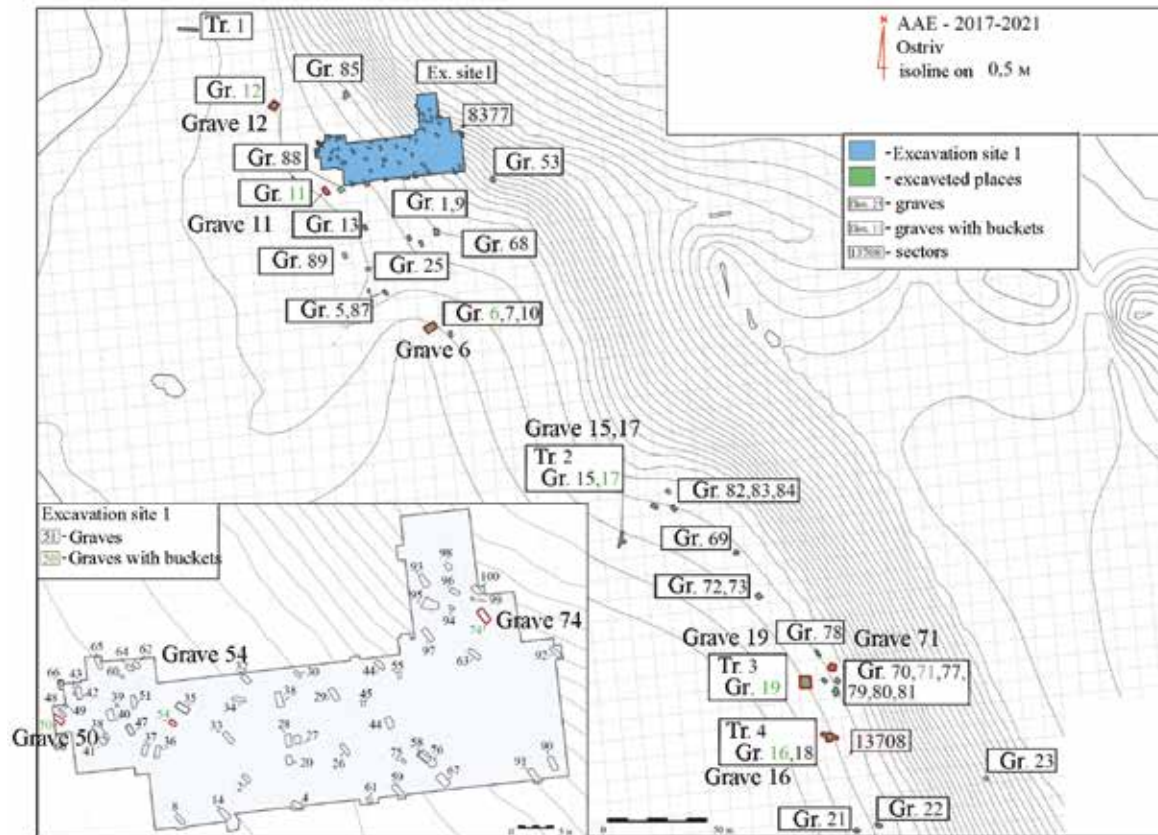


Fig. 5. Ostriv cemetery. Site plan. *Instrumental plan by M. Pelekhaty.*
 5 pav. Ostrivo kapinynas. Vietos planas. *M. Pelekhaty planas.*

that the buckets are not as aesthetically impressive as archaeological arms or ornaments, we believe that a detailed analysis of the buckets will enable us to highlight a feature of burial rites that usually remain unaddressed and are associated with religious views of the deceased rather than their social status and daily life.

In a brief summary of the burial rites of Ostriv, approximately one-third of the burials have traces of wooden constructions (coffins?) in the form of individual boards and nails. The deceased were laid supine, mostly with outstretched limbs. The majority of Ostriv burials are oriented with the head to the north or NW-NE, although some graves also face west and south.

Between 2017 and 2020, a total of 10 buckets were found in ten graves – 6, 11, 12, 15 (17), 16, 19, 50, 54, 71, and 74; that is, 12.04 % of the excavated burial complexes of the cemetery to date have contained buckets (Fig. 5). It should also be considered that almost half of the 83 Ostriv cemetery graves studied between 2017 and 2020 were completely or partially disturbed (Баранов et al. 2021, 279) with 22 graves (26.5 %) completely destroyed, and only separate bones were laying in the correct anatomical order in 19 graves (22.89 %). Thus, it can be surmised that the buckets may have been a more common category of goods for the Ostriv cemetery, which is proven by the discovery of their separate fragments, namely, banding hoops, in the arable and cultural layer.



Fig. 6. Ostriv cemetery. Excavation site. *Photos from the drone by Dr. V. Hnera.*
6 pav. Ostrivo kapinynas. Kasinėjimų vieta. *V. Hneros dronu darytos nuotr.*

OSTRIV BURIALS WITH BUCKETS AND THEIR GRAVE GOODS

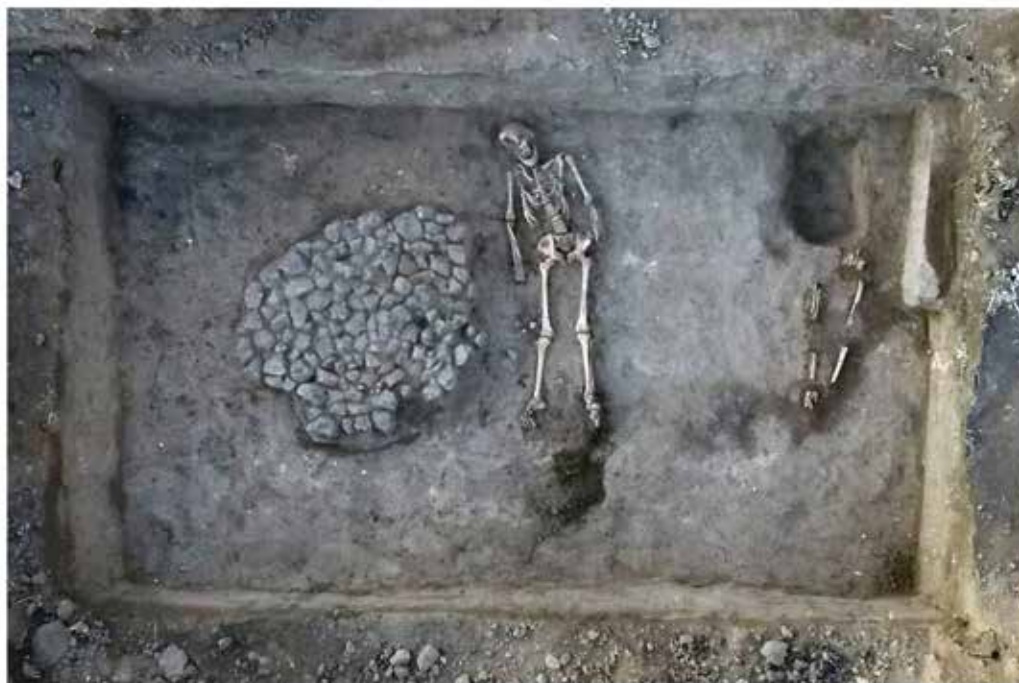
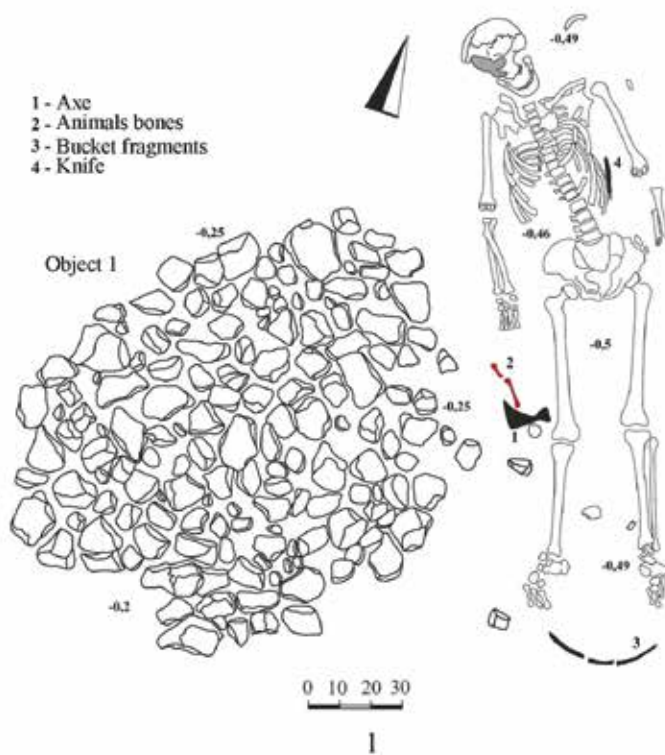
Grave 6. Investigated in 2017. This was discovered at a depth of about 0.5 m from the modern surface (Fig. 7). Stonework of irregular oval shape, elongated along the west-east axis and measuring 1.5×1.25 m, was found at 0.2 m westward from the skeleton, with fragments of a bucket banding hoop were found beneath the stonework, confirming its dating to the times of Old Rus'. A skeleton of a 25-30-year-old man¹ lay on its back with its head to the north and a slight deviation to the west. The arms are stretched out along the body. The upper part of the buried body was deliberately turned slightly to the right as if positioned around the stonework. A cautious assumption can be made that the stonework was a kind of altar, next to which the deceased was buried. A similar round platform 6 m in diameter was found and studied near the ancient hillfort of Imbare (Kretinga district, Lithuania), and the platform was paved with small split stones (Даугудис 1988, 13). Positioned near the right knee was an iron battle axe, placed with its handle angled upward, along with small chicken bones (Fig. 8:1–2), which were remains of sacrificial food (analysis of osteological materials was made by Dr. L. Horobets). A heavily fragmented iron knife was found under the left elbow, and two fragmented iron hoops indicating the remains of a bucket were recorded as being positioned at the feet of the deceased. The axe in the grave was of the most widespread design of the era, with a lowered blade, two side cheeks, and an elongated cut-out butt (type IV – according to A. Kirpichnikov, type Va – according to the typology of A. Nadolski) and dates from the 11th to 13th centuries (Nadolski 1954, 45, Tab. XVII: 2–3; Кирпичников 1966, 37, Fig. 6). Grave 6 is preliminary dated to the 11th century.

Grave 11. Investigated in 2017. It was discovered at a depth of 0.4 m from the modern surface and exhibited partial damage from robbery (Fig. 9:1–2). A skeleton of a 30-40-year-old man lay on its back, its head to the north with a slight deviation to the west. The hands are stretched out along the body, the feet are turned slightly apart as if the deceased hugs a bucket with his feet. An iron battle axe with a lowered blade was found (Fig. 9:3–4) lying slightly lower than the right knee, with the axe handle placed upward, and the remains of sacrificial food (chicken bones) recorded next to it. Iron banding hoops of a bucket about 0.3 m in diameter were recorded in the southern part of the grave (Fig. 9:5–6). Reconstructions of loads and the man's muscle and tendon injuries reinforce the assumption that a person was capable of using a two-handed axe (determined by Dr. O. Kozak).

The axe from grave 11 was a different type than the previous one: it has a narrow blade, cheeks, and an extended cut-out butt. It belongs to type III according to the classification of A. Kirpichnikov, dating from the 10th century to the 12th century and was widely distributed both within and beyond the territory of Kyivan Rus' (Кирпичников 1966, 35–36, Fig. 6). Thus, the grave preliminarily dates back to the 11th century.

Grave 12. Investigated in 2017. It was discovered at a depth of about 0.5 m from the modern surface (Fig. 7). A skeleton of a 25-30-year-old woman lay on its back in a wooden coffin (two longitudinal walls of which remained in the form of wooden dust). The arms and legs are outstretched along the body with its head to the north and a slight deviation to the west. The remains of a necklace of 36 cowrie shells were found under the skull (Fig. 10:3; 11:11) along with 11 medium gold glass beads (Fig. 11:9–10), five of which are cylindrical in shape, and six are bi-trapeze-shaped. A bronze cast single-spiral ring

¹ Anthropological research for all mentioned Ostriv human remain was provided by Dr. Oleksandra Kozak.



2

Fig. 7. Ostriv cemetery. Grave 6.1. General Plan by M. Pelekhaty; 2. Photo from the drone by Dr. V. Hnera.
7 pav. Ostrivo kapinyas. 6.1 kapas. M. Pelekhaty planas; 2. Dr. V. Hneros dronu darytos nuotr.

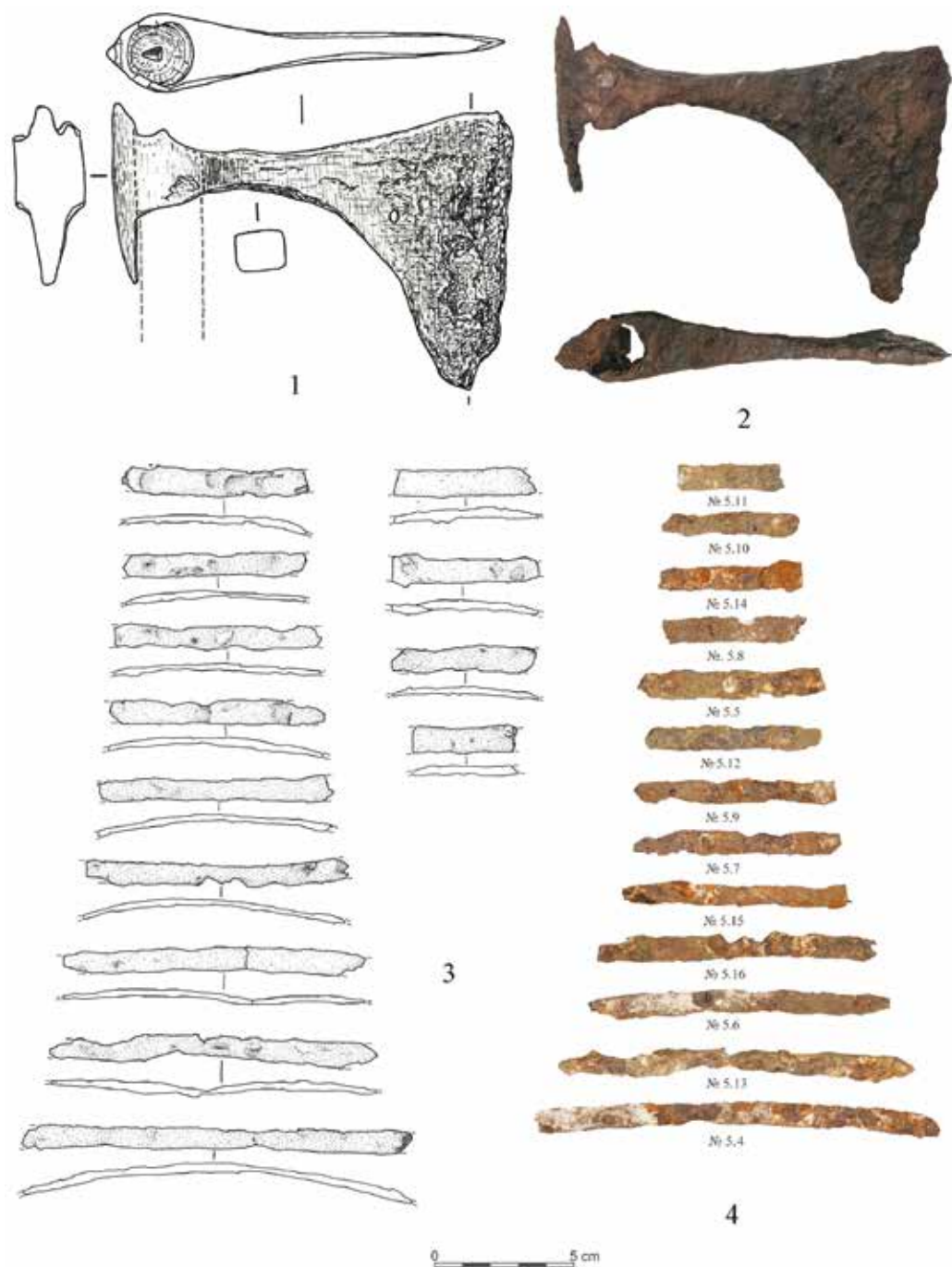


Fig. 8. Ostriv cemetery. Grave 6. Grave goods. *Drawing by O. Suprun and V. Baranov.*
8 pav. Ostrivo kapiny nas. 6 kapas. Įkapės. *O. Suprun ir V. Baranovo pieš.*

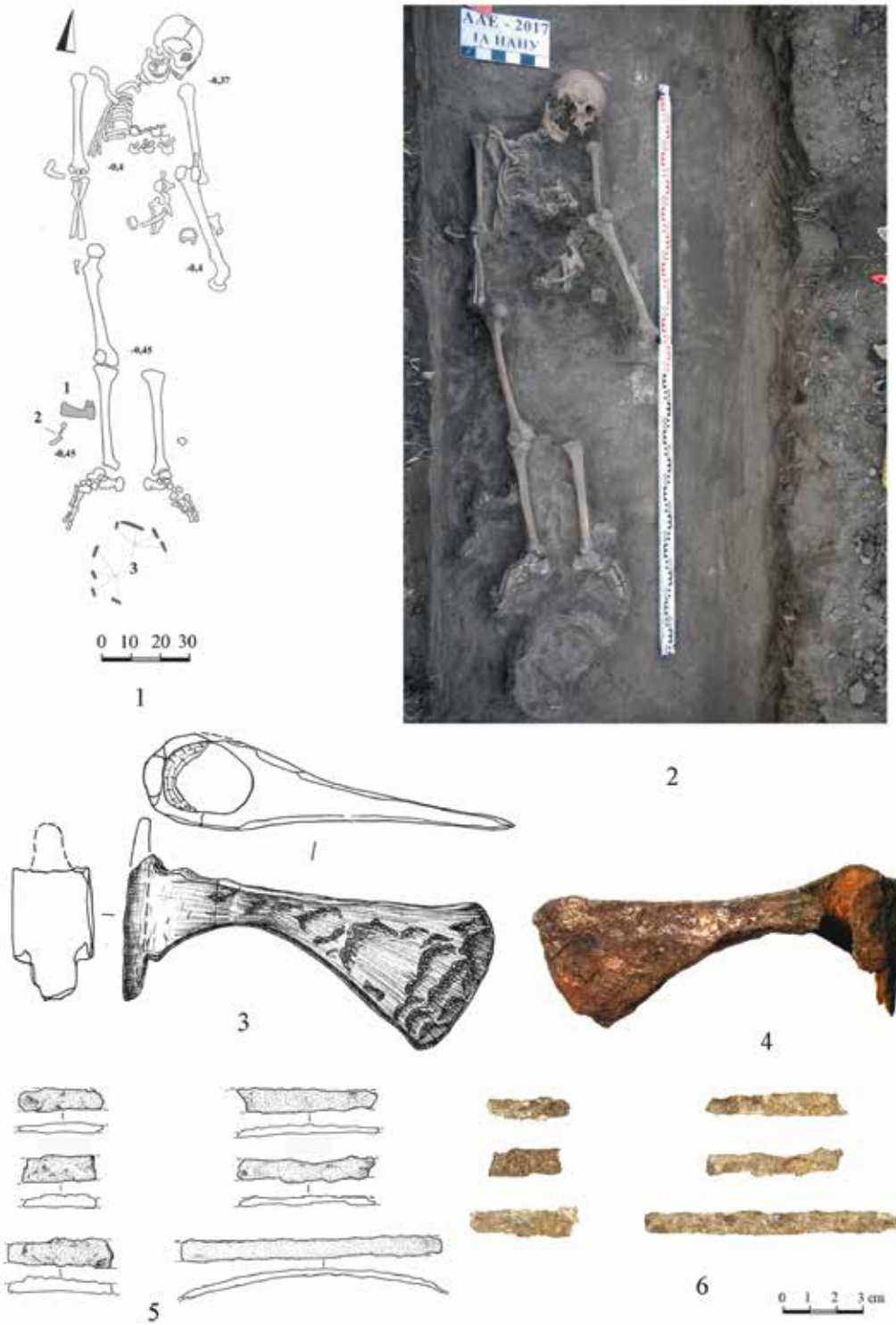


Fig. 9. Ostriv cemetery. Grave 11. 1 – General Plan by M. Pelekhaty; 2 – Photo by D. Bibikov; 3 – 6 grave goods by O. Suprun and V. Baranov.

9 pav. Ostrivo kapinynas. 11 kapas. 1 – M. Pelekhaty planas; 2 – D. Bibikovo nuotr.; 3–6 įkapės, O. Suprun ir V. Baranovo pieš.

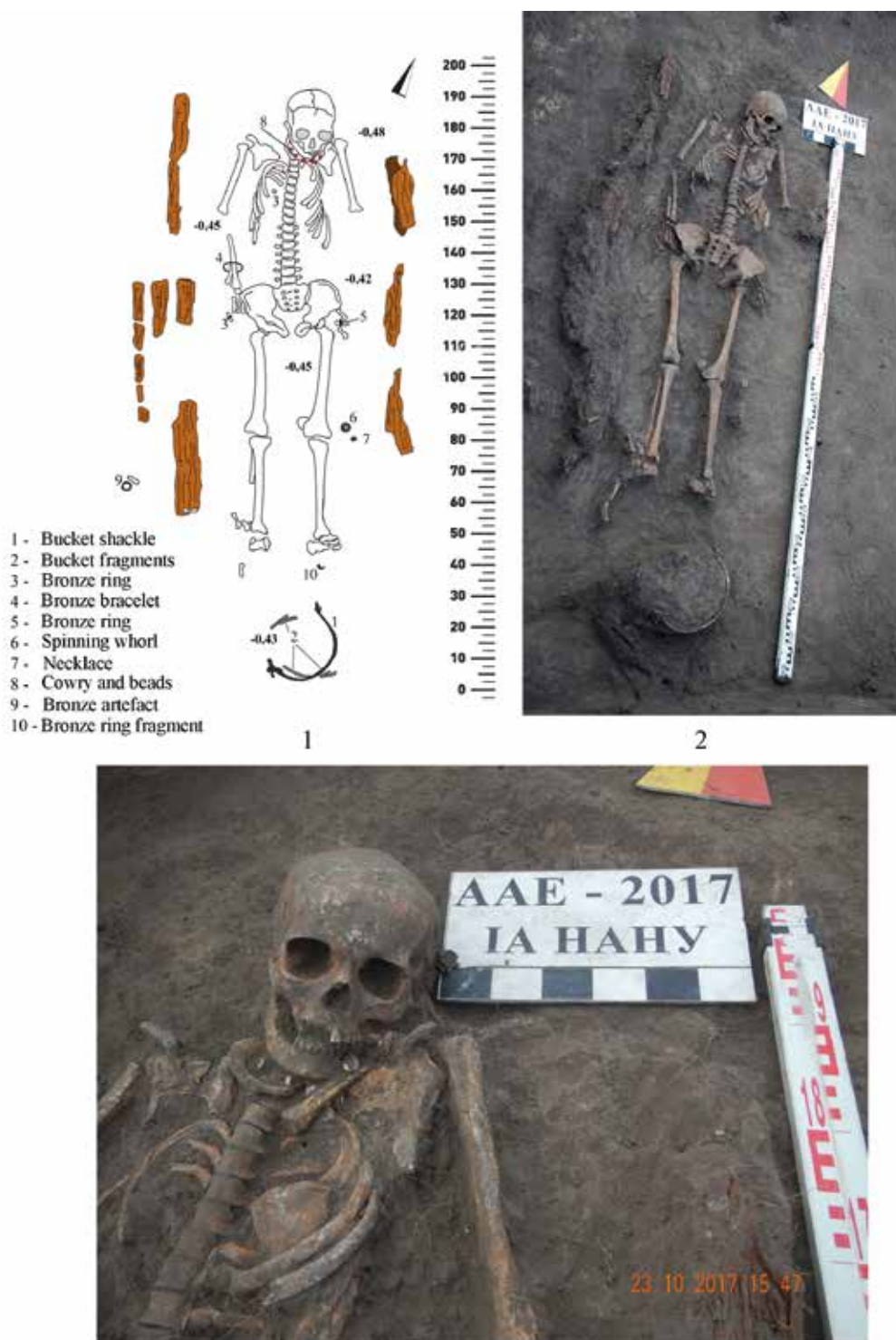


Fig. 10. Ostriv cemetery. Grave 12. 1 – General Plan by M. Pelekhaty; 2–3 – Photo by D. Bibikov.
10 pav. Ostrivo kapinynas. 12 kapas. 1 – M. Pelekhaty planas; 2–3 – D. Bibikovo nuotr.



Fig. 11. Ostriv cemetery. Grave 12. Grave goods by O. Suprun and V. Baranov.
 11 pav. Ostrivo kapinynas. 12 kapas. Įkapės. O. Suprun ir V. Baranovo pieš. ir nuotr.

with closed ends was found near the right shoulder blade (Fig. 11:4), an Ovruch slate spindle whorl was found near the left elbow (Fig. 11:8), with one more gold glass bead just below. A bronze twisted bracelet (Fig. 11:1–2) was found on the right hand, and several bronze single-spiral rings with open ends on the fingers were found on both hands. (Fig. 11:3). The remains of a bucket in the form of a handle, two handle mounts (Fig. 21:1; 22:1–3), and three iron hoops (Fig. 11:5,7) were recorded at the feet. Another bronze single-spiral ring with open ends was found in the robbers' dig-up (Fig. 11:3).

Twisted bracelets with ends tied on both sides are familiar items among Old Rus' antiquities, mainly in complexes of the 10th–11th centuries (Спицынъ 1903, 60, Tab. XXII:2; Арциховский 1930, 14, Fig. 7; Монгайт 1961, 118, Fig. 41:4; Даркевич 1974, 71, Fig. 47; Сергеева 1986, 81, Fig. 2: 5, 7; Макаров 1997, 120, 125–126, Tab. 130:135; Зайцева 2008, 117, Fig. 105:1; Зеленцова, Милованов 2015, 131, Fig. 8:6; Лопатин, Харлашов 2015, 49, Fig. 4:14; Плавинські 2017, 127, Fig. 110:3, 166:3; Никитина 2018, 33, Fig. 9:9–11, 50:7,15–16, 51:2). Similar bracelets were found in the territories of *Latgalia* (Latvia) but are considered to have been imported from the upper reaches of the Daugava and Dnipro (Мугуревич 1965, Tab. XXIV:11). V. Levashova classifies such artefacts as the type of twisted tied bracelets and dates them to the 10th–11th centuries, although some single items were also found in the 12th century (Левашева 1967, 219). G. Arkhipov attributed them to Type II of twisted bracelets and dated them to the 11th–12th centuries (Архипов 1986, 44, Fig. 27:17). M. Sedova dates of the most widespread use of such bracelets to the period of the 10th – 11th centuries but notes that they are also known in the 12th century (Седова 1997, 74, Tab. 57:12). According to N. Zhilina, the double knot appears on twisted bracelets at the beginning of the 10th century, and such bracelets already represent the majority of the treasures of the first half of the 11th century, compared to other types, while twisted and

braided bracelets with black-decorated tips prevail in the treasures of the second half of the 11th century (Жилина 2010, 180, 186, Fig. 4:2–3,7; 7:10–16). In general, it can be noted that such bracelets appear already in the late 10th – early 11th century. The first half of the 11th century is the time of their greatest distribution. It is more difficult to determine the date of their disappearance. Undoubtedly, they were still used in the second half of the 11th century, although their number was significantly reduced. In the 12th century, they seem to have already transferred to being a relic, at least no closed complexes are currently known to have such bracelets at this time period.

Cast bronze rings, similar to those are well known as eastern European antiquities of the Viking Age both in the territory of Old Rus' (including in the Middle Dnipro region) (Каргер 1950, 85, Fig. 60; Каргер 1958, Tab. XII: 7; Зайцева, Макаров 2007, 250, Fig. 214; Мурашева 2000, 74–75, Fig. 112–113), and in the East Baltic area (Griciuvienė, Buza 2009a, 147; Griciuvienė, Buza 2009b, 312; Mägi 2002, pl. 3; 28; Tvauri 2012, 168–169, Fig. 134:3–4; 138:1; Thunmark-Nylén 1995, Abb. 2:4; 11:6; 29:16). According to V. Murasheva, such rings were a distinctive feature of Baltic men's belts, as they were used to connect parts of the belt (Мурашева 2000, 74). Similar rings have been found in male graves, and could also be used to carry a battle axe (Салмин 2016, 468, Fig. 1:b, 2).

One of the most common categories of beads in Old Rus' included Byzantine cylindrical and bitrapeze-shaped gold glass beads with a trim (Львова 1959, 326–327; Фехнер 1959, 158; Артамонова 1963, 63, Fig. 50:2–5; Щапова 1972, 82–87; Щапова 2008, 141–147; Сафарова 1999, 77; Захаров 2004, 151; Захаров, Кузина 2008, 170, Fig. 160; Столярова 2008, 52, Fig. 1:3; Шмидт 2012, 93; Кузина 2015, 244, Fig. 2:16). They are known in Latvia (Мугуревич 1965, 74), in Poland (Шмонеvский, Сосновска 2015, 169, Fig. II:5), and on the island of Gotland (Thunmark-Nylén 1998, Taf. 314:6; 315:1). Researchers

date cylindrical gold glass beads from the end of the 10th to the middle of the 12th century (Львова 1959, 327; Фехнер 1959, 158; Шапова 1972, 83–84; Захаров 2004, 51; Столярова 2015, 13; Зеленцова, Милованов 2015, 131; Захаров, Кузина 2008, 197; Шмидт 2012, 93–94), from the 10th to the third quarter of the 12th century (Колчин 1982, 168, Fig. 6), 989 – 1161 (Лесман 1984, Tab. I:88), or even from the 10th century to the 13th century (Шуткова 2015, 37). In the territory of Latvia, they were widely distributed from the second half of the 11th century to the first half of the 12th century, mainly in the territories occupied by the *Livonians* (Мугуревич 1965, 74). We are extremely skeptical about attempts to date such beads to the second half of the 12th century, and, even more so, to the 13th century. Such dating is based on the materials from the Novgorod cultural layers, but it is not confirmed by the finds from other monuments. In general, it can be assumed that while the cylindrical gold glass beads appear in the 10th century, they are typical of the 11th century, and began gradually disappearing from the beginning of the 12th century, possibly due to the development of local production of beads in Old Rus'. Bitrapeze-shaped gold glass beads are attributed to the earliest types of beads with a metal spacer. They have been found Old Rus' monuments dating at the 10th – 11th centuries, and are more typical of cremation burials, although they are also found in inhumation graves (Фехнер 1959, 158; Шуткова 2015, 39).

Grave 12 also contained cowrie shells (*Cypraea moneta*), which originate from the Red Sea and the Indian Ocean. They are also found in Old Rus' monuments of the 10th – 13th centuries (Арциховский 1930, 100; Голубева 1949, 111; Воронин 1954, 179, Fig. 99:2; Артамонова 1963, 66, 748; Довженок, Гончаров, Юра 1966, Tab. XVII:12; Пивоваров 2006, 148; Возний 2017, 81; Готун, Казимир 2019, 151). According to V. Sedov, cowrie shell necklaces are common for the Finno-Ugric peoples, and they are rarely found in Old Rus' mound antiquities (Седов

1953, 196–198). The graves with such necklaces are known in the Saltovo-Majaki culture (Аксьонов 2022, 107, Fig. 5:15), in the Anglo-Saxon state, among the Franks, and in the Scandinavian antiquities of the Wendel and Viking ages (Johansson 2004, 100–110; Thedéen 2010, 106; Ashley 2016, 364). During the Viking Age, cowrie shell necklaces were widely distributed among the peoples of the south-eastern coast of the Baltic Sea, primarily in the area of *Latgallians* (Шноре 1961, 54; Мугуревич 1965, 54; Urtāns 1968; 76), but they are also known for the *Livonians*, *Selonians*, and *Semigallians* (Snore 1996, 121, Abb. 8:12; Urtāns 1968; 76; Griciuvienė, Buza 2007, 73, № 249; Griciuvienė, Zeiere 2007, 253, № 1223–1224; Banyte-Rowell, Buza 2005, 163, № 913–915). According to E. Mugurevich and E. Šnore, *Latgallian* and *East Latvian graves* dating from the 7th to the 10th centuries are characterized by the insignificant number of cowrie shells in necklaces, in most cases under a dozen, while this number increases significantly in the 11th–13th centuries (Мугуревич 1965, 54; Snore 1987, 76).

In addition, Grave 12 yielded one red slate (pyrophyllite) spindle whorl. Researchers attribute the beginning of pyrophyllite shale manufacturing in Ovruch and its environs to the middle of the 10th – middle of the 10th – 11th century (construction of the Desyatynna Church in Kyiv and other major construction projects of the first Christian princes), and its decline is dated towards the middle of the 13th century, corresponding with the catastrophic end of Old Rus' culture and the break of economic ties within the Old Rus' state (Рыбаков 1948, 195; Розенфельдт 1964, 221–222; Павленко 2010, 163). M. Braichevsky's attempt to date the beginning of production to an earlier time (Брайчевський 1950, 92–98) is not backed by substantial proof. The upper limit of spindle whorls manufactured from Ovruch pyrophyllite shale is more difficult to determine. Thus, at the settlement of Poyma (Shestovytsa) in Chernihiv Pollissia, four spindle whorls were found at

one location in a ground building of the 14th century, and one more was found at the same time at the settlement of Veremeyiv Riv (Веремейчик 2008, 361, 366, 374, Tab. 5). The spinning whorls from Ovruch pyrophyllite shale were also recorded in other monuments of post-Mongol time (Розенфельдт 1964, 222). The production of such spinning whorls probably continued at the very least in the 14th century.

In general, a set of grave goods allows us to date Grave 12 to the 11th century, perhaps closer to its middle, according to a combination of bitrapeze-shaped and cylindrical gold glass beads and a twisted bracelet with ends tied on both sides.

Grave 15 (17). Investigated in 2017. It was found at a depth of 0.45 m from the modern surface (Fig. 12:1–2). A skeleton of a 30–40 (45) year-old woman lay on its back with its head to the north and a deviation to the west, the legs and arms stretched out along the body. Four gold glass barrel-shaped beads were found under the skull.

Directly at the feet of the deceased in Grave 15, the remains of another grave (17) were discovered as a cluster of bones of a 30–50-year-old man that were not in anatomical order. Tubular bones and ribs are mostly represented, yet the skull and pelvis are missing. The iron banding hoops of a wooden bucket and a wand hole bucket handle were found among the bones (Fig. 12:3,6,7,9). It could be speculated that during the burial of a woman in Grave 15, the earlier grave of – a man in Grave 17 was discovered and was partially moved to the feet of the deceased woman. It is difficult to say now which grave originally included the bucket, but we believe it is more likely that the bucket was related to the female grave. The presence of barrel-shaped gold glass beads (Fig. 12:8) indicates that the female grave can be dated from the middle to the second half of the 11th century, while the male grave is dated earlier, in the first half of the 11th century.

Grave 16. Investigated in 2017. It was discovered at a depth of about 0.75 m from the modern surface

(Fig. 13:1–2). A skeleton of a 30–35-year-old woman lay on its back with its head to the northwest, the legs and right arm are stretched out along the body, and the left arm was probably resting on the stomach. A bronze single-turn ring with open ends was found on a finger of the right hand (Fig. 13:5). Another similar ring was found between the skull and the right collarbone (Fig. 13:5), and a little further – Ovruch slate spindle whorl (Fig. 13:3–4). The remains of sacrificial food – chicken bones – are recorded between the knees.

In a robbers' dig-up, a fragment of a bucket handle was found in the legs (Fig. 13:7–8), which was possibly placed at the feet of the deceased woman. Considering the general chronology of the burial ground, this grave can also be dated to the 11th century.

Grave 19. Investigated in 2017. It was discovered at a depth of about 0.65 m from the modern surface (Fig.14:1–3). Due to the fact that the burial complex was dug into the site of the Chernyakhiv time, it was possible to document the contours of the burial pit, which is rare for Ostriv. It had a rectangular shape measuring 2.35×1.2 m, and its long axis was oriented along the west-east axis. The pit was filled with light gray humus sandy loam – the cultural layer of the object of Chernyakhiv time. The remains of the coffin walls in the form of spots of wood dust are excavated to both sides of the skull and near the left shin.

A skeleton of a 55–70-year-old woman lay on its back with its head oriented to the northwest, the legs stretched out along the body, the right arm resting on the stomach, and the left arm – on the shoulder. The remains of a necklace of 17 cowrie shells were found near the lower jaw of the buried woman (Fig.14:2, 15:7 – 8) and three glass beads: two gold glass beads with a trim (Fig. 15:4,6), one of which was cylindrical-shaped and one was a bi-trapeze-shaped bead of translucent blue glass (Fig. 15:5). The remains of a wooden bucket were found in the form of iron handles (Fig. 21:2), handle mounts, and hoops (27 fragments in total) (Fig. 15:9–10) were found

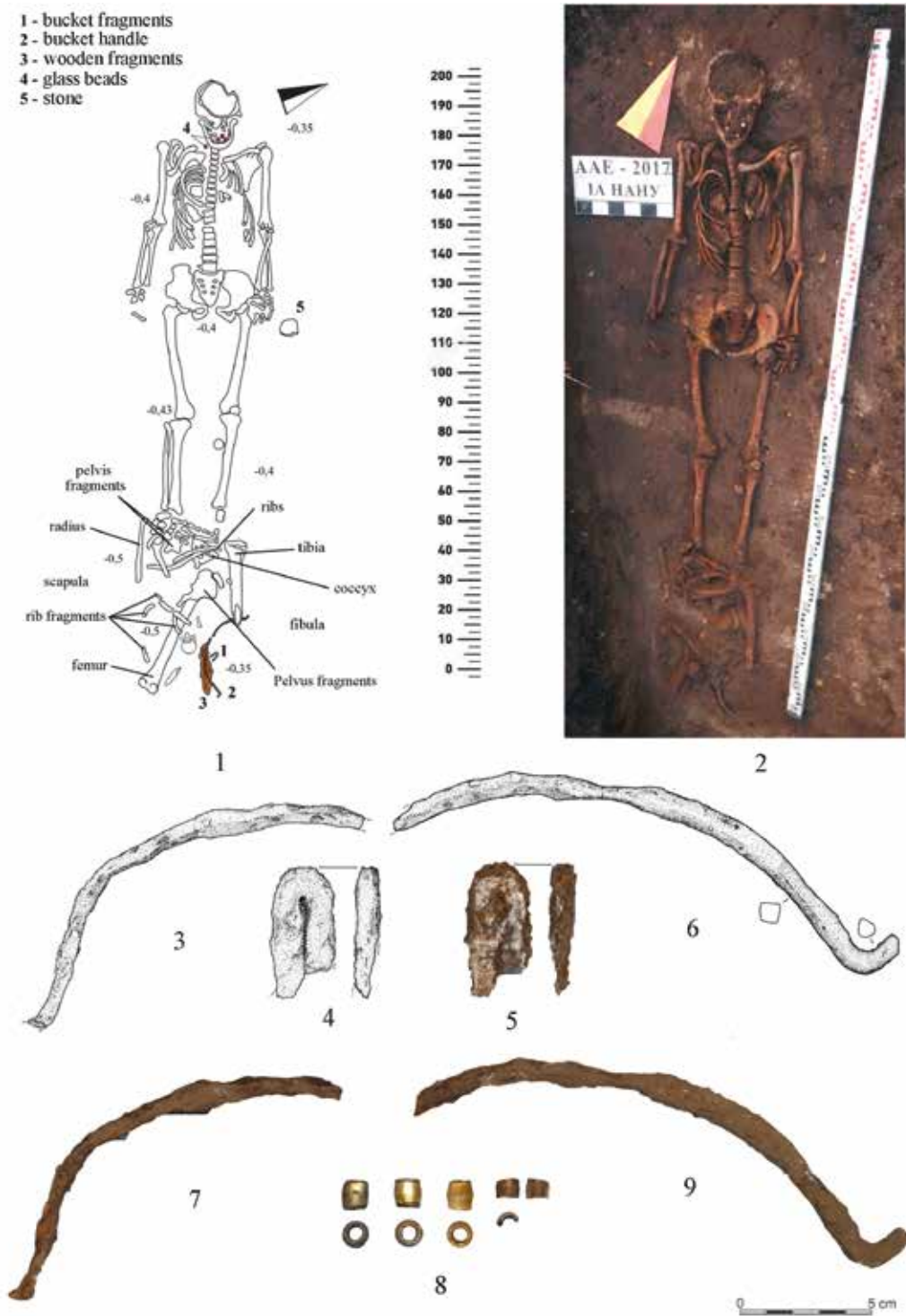


Fig. 12. Ostriv cemetery. Grave 15 (17). 1 – General Plan by M. Pelekhaty; 2 – Photo by D. Bibikov; 3–9 grave goods by O. Suprun and V. Baranov.

12 pav. Ostrivo kapinynas. 15 (17) kapas. 1 – M. Pelekhaty brėž; 2 – D. Bibikovo nuotr.; 3–9 įkapės. O. Suprun ir V. Baranovo pieš. ir nuotr.

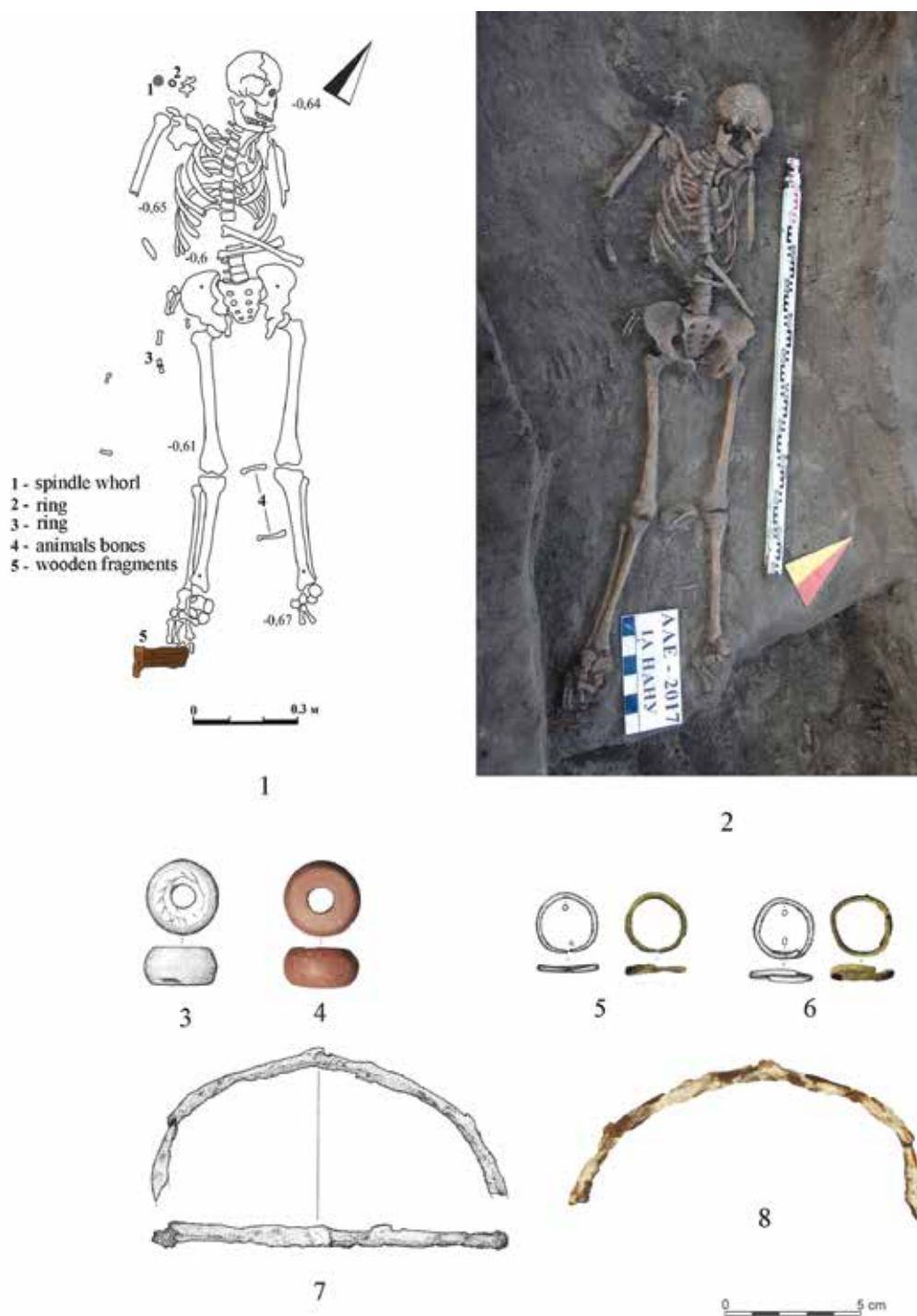


Fig. 13. Ostriv cemetery. Grave 16. 1 – General Plan by M. Pelekhaty; 2 – Photo by D. Bibikov; 3–8 grave goods by O. Suprun and V. Baranov.

13 pav. Ostrivo kapinynas. 16 kapas. 1 – M. Pelekhaty brėž.; 2 – D. Bibikovo nuotr.; 3–8 įkapės. O. Suprun ir V. Baranovo pieš. ir nuotr.

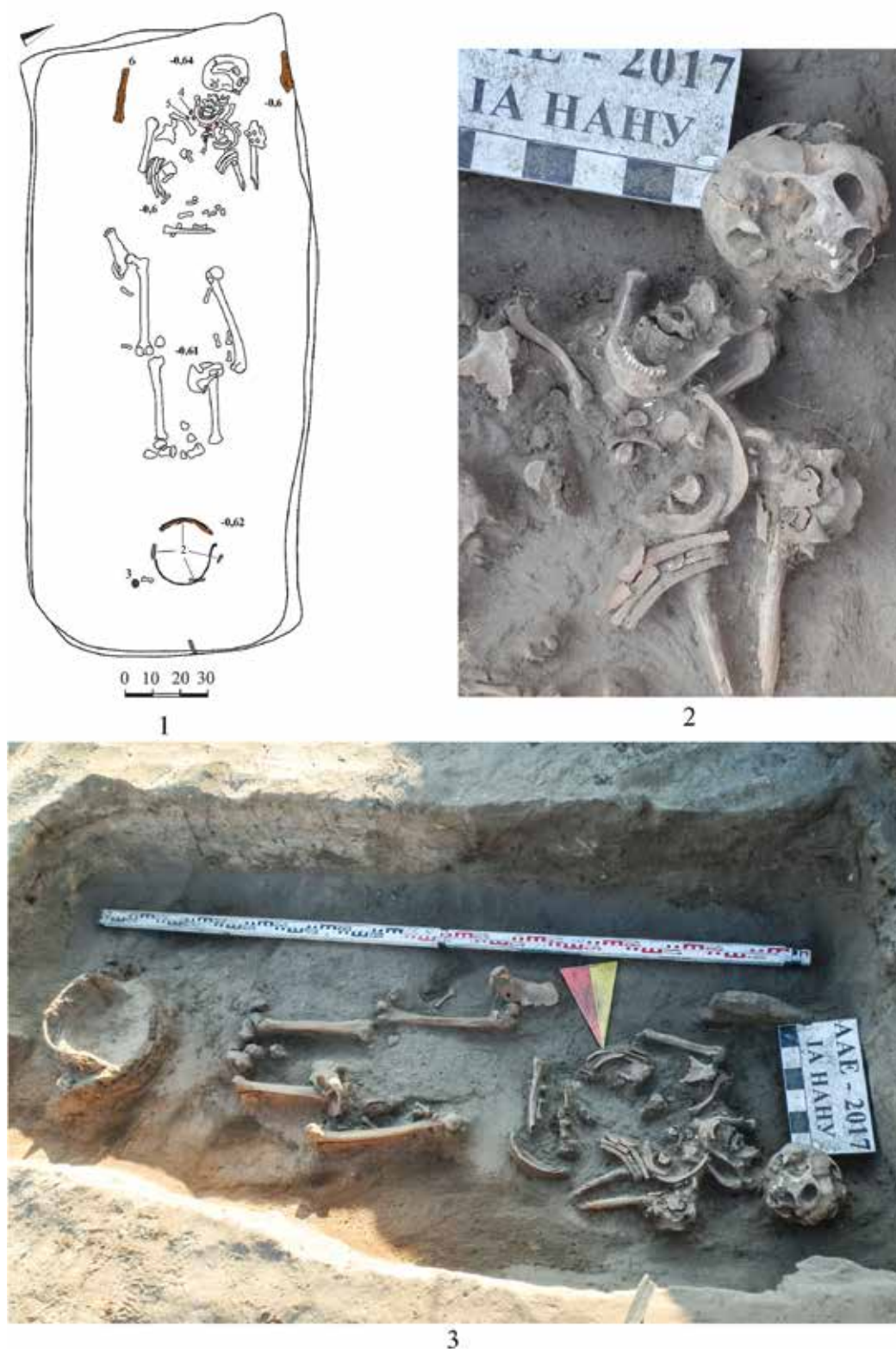


Fig. 14. Ostriv cemetery. Grave 19.1 – General Plan by M. Pelekhaty; 2–3 – Photo by D. Bibikov.
14 pav. Ostrivo kapinynas. 19.1 kapas – M. Pelekhaty planas; 2–3 – D. Bibikovo nuotr.



Fig. 15. Ostriv cemetery. Grave 19. Grave goods by O. Suprun and V. Baranov.
15 pav. Ostrivo kapinybas. 19 kapas. Įkapės. O. Suprun ir V. Baranovo pieš. ir nuotr.

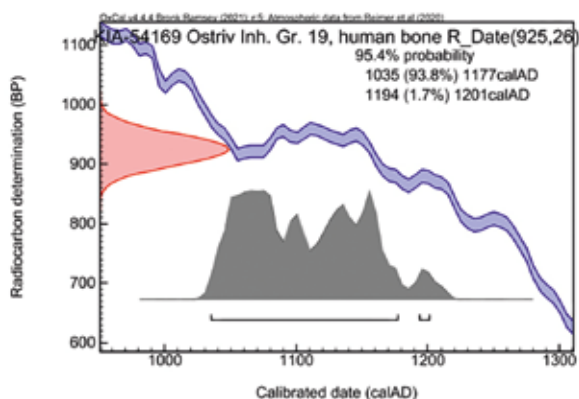


Fig. 16. Ostriv cemetery. Grave 19. AMS ^{14}C date. (Fig. R. Shiroukhov) by R. Shiroukhov.

16 pav. Ostrivo kapinynas. 19 kapas. Ostrivo kapinyno kapo 19 radioanglies datavimas. R. Shiroukhovo pav.

at the feet. A slate spindle whorl was found nearby (Fig. 15:1–2).

A bi-trapeze-shaped bead of translucent blue glass was made by glass winding on a solid base. Similar beads are frequently found in Old Rus' monuments (Щапова 1956, 169–170; Фехнер 1959, 171, Adj. 6:1; Львова 1959, 327; Львова 1968, 80; Захаров 2004, 145–146; Захаров, Кузина 2008, 151–152), they are found on the south-eastern coast of the Baltic Sea (Мугуревич 1965, 74) and in Poland (Шмонеvский, Сосновска 2015, 169, Fig. II: 2). The main periods of similar beads are usually dated to 11th – 13th century (Щапова 1956, 170; Львова 1959, 327; Фехнер 1959, 171, Adj. 6:1; Мугуревич 1965, 74; Колчин 1982, 168, Fig. 6; Лесман 1984, Tab. I:85; Макаров 1997, 125–128; Захаров 2004, 54). But the latest research suggests that beads with a resemblance can be dated from the second quarter of the 11th century to the last quarter of the 13th century (Столярова 2008, 57; Захаров, Кузина 2008, 151–152, 191–195, Tab. 86, №. 73).

Thus, due to the presence of blue translucent bi-trapeze-shaped beads, similar to those widely spread in the second half of the 11th century and in the 12th century (they appeared in the second quarter of the 11th century only), we may set a preliminary date

for Grave 19 at the middle – second half of the 11th century. This is also evidenced by the AMS ^{14}C date for this grave obtained at the Leibniz Laboratory of the Kiel University (Germany). According to the radiocarbon analysis, Grave 19 can be dated from 1035 to 1201 AD (95.4%), or by 1035–1177 AD (93,8%) (Shiroukhov et al. 2020, p. 109–111, Fig. 1: 2) (Fig.16).

Grave 50. Investigated in 2018. It was found at a depth of 0.83 m from the modern surface (Fig. 17:1–2). It was dug into an early Slavic semi-dugout with a stove – heater (5th–7th centuries AD), as a result of which the latter was almost completely destroyed. A skeleton of a 20–30-year-old man lay on its back with its head to the north and a deviation to the west, the legs stretched out along the body and the hands placed by the sides. A fragment of a lancet-shaped spearhead was found lying parallel to the right humerus bone in 5–7 cm (Fig. 17:3–4). A bronze lyre-shaped buckle was found near the sacrum bone (Fig. 17:8–9), with an iron buckle inlaid with bronze wire beside it (Fig. 17:10–11). A cast bronze ring with closed ends was found near the pelvic bones, on the right side. A bucket handle with two handle mounts and several iron banding hoops (Fig. 21:1; 22:3; 23:4) were found close to the right foot. A spur of Chernyakhiv epoque was found here, in the cultural layer overlying the burial (Fig.16:5–6), similar to the one found in Bila Tserkva, 20 km upstream the Ros river (Kokowski 1993, 342, Fig 8:c).

Lancet-shaped spearheads (rhombic in section, with a well-defined blade edge) were extremely widespread in the antiquities of Eastern and Northern Europe during the Viking Age. Spearheads found in Grave 50 are classified as the second variant of type I according to the typology of A. Kirpichnikov, which dates to the 10th – middle of the 11th century (Кирпичников 1966, 9, Fig. 1:1; Баранов, Ивакин 2020, 314). It usually correlates with type E according to J. Petersen (Перерсен 2005, 59–61, Fig. 12–13). M. Plavinsky attributed similar finds from the territory of Belarus to variant 2, type I, and dates

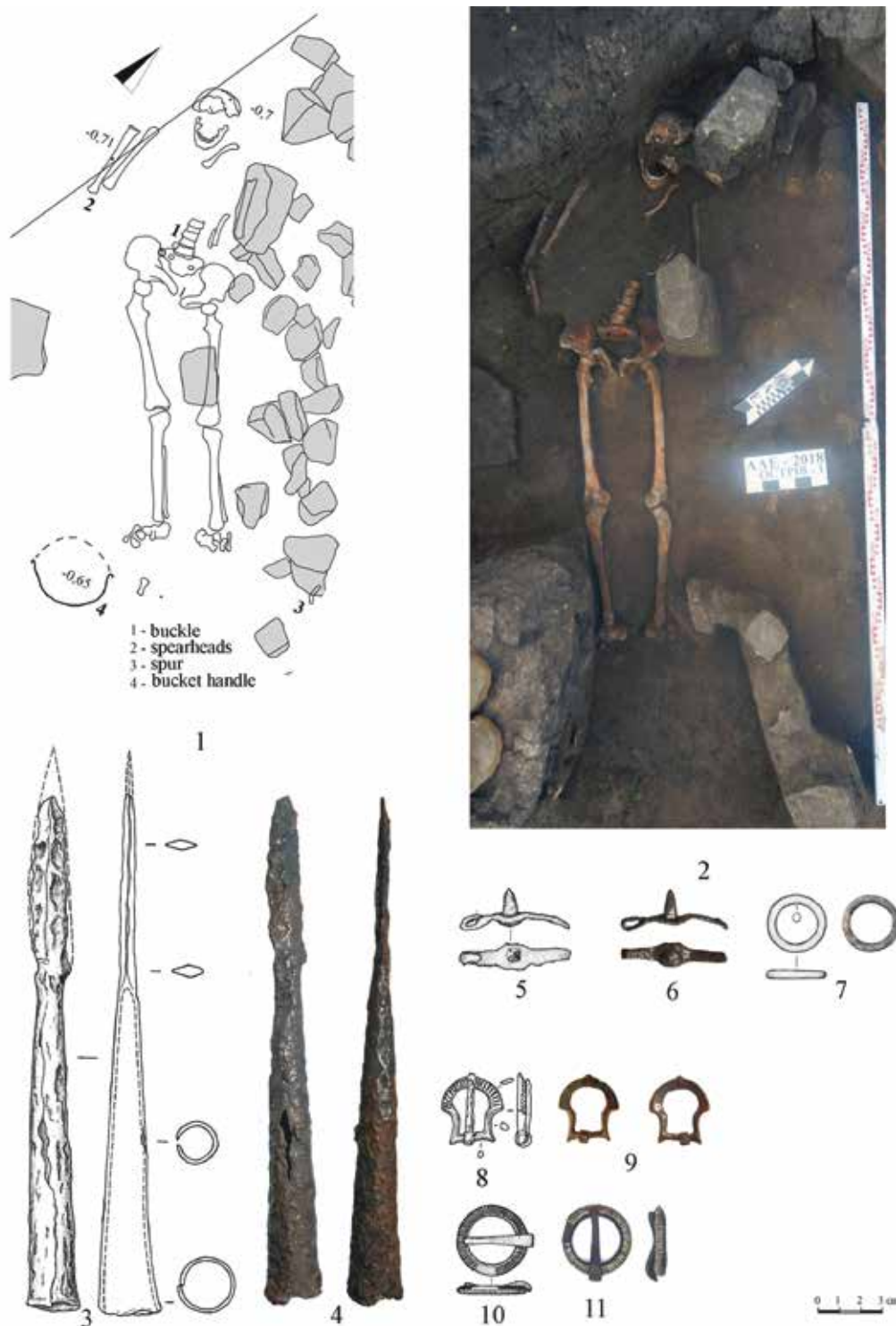


Fig. 17. Ostriv cemetery. Grave 50.1 – General Plan by M. Pelekhaty; 2 – Photo by I. Zotsenko; 3–11 grave goods by O. Suprun and V. Baranov.

17 pav. Ostrivo kapinynas. 50. 1 – M. Pelekhaty planas; 2 – I. Zotsenko nuotr.; 3–11 – O. Suprun ir V. Baranovo pieš. ir nuotr.

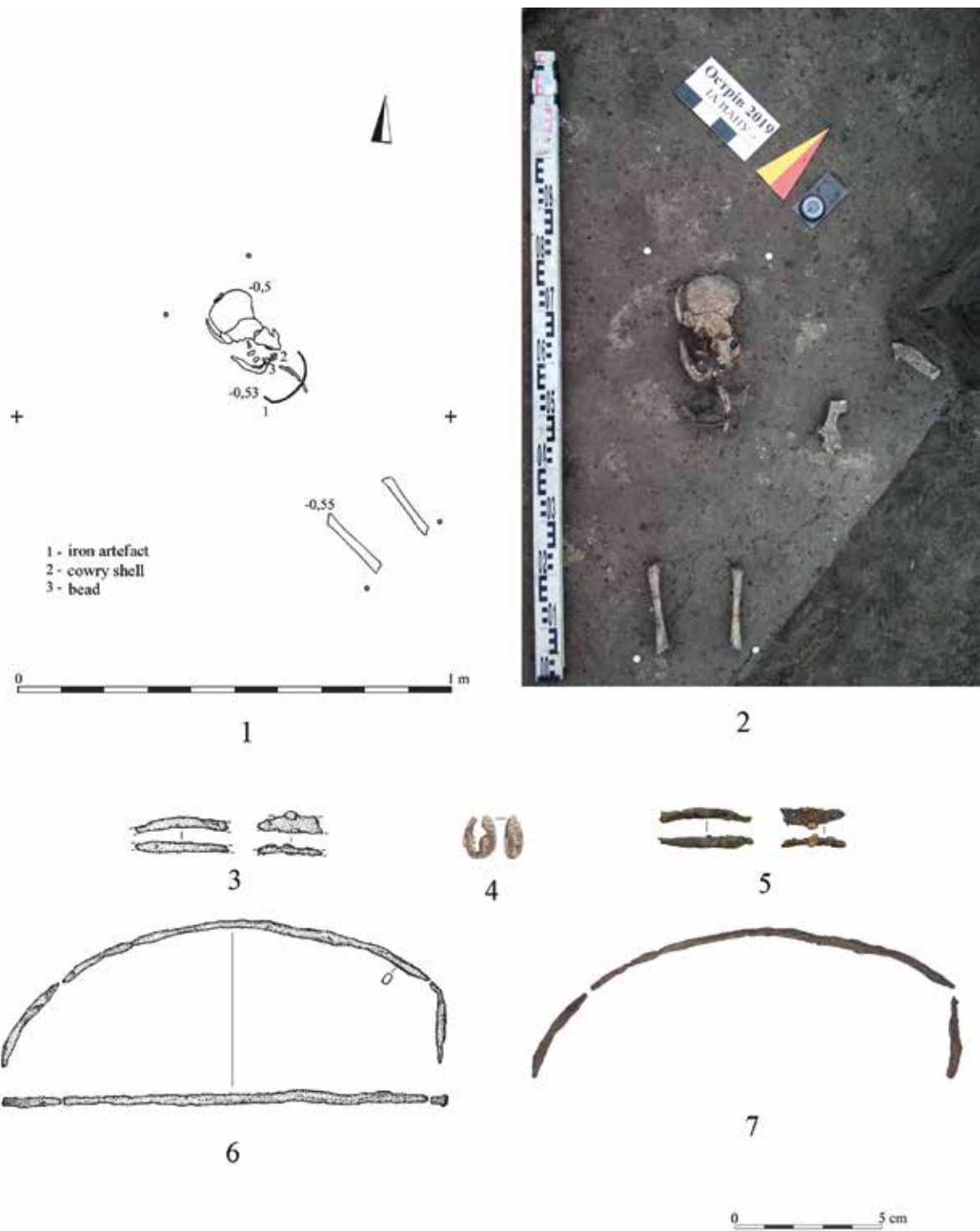


Fig. 18. Ostriv cemetery. Grave 54. 1 – General Plan by M. Pelekhaty; 2 – Photo by A. Sorokun; 3–11 grave goods by A. Sorokun and V. Baranov.

18 pav. Ostrivo kapinynas. 54 kapas. 1 – M. Pelekhaty planas; 2 – A. Sorokun nuotr.; 3–11 – A. Sorokun ir V. Baranovo pieš. ir nuotr.

them from the second half of the 10th to the first half of the 11th century. He regards them as local derivatives of Frankish and Scandinavian prototypes (Плавінські 2007, 161; Плавінські 2013, 45–48). A. Leontiev considers lancet-shaped spears with a short blade to be the products of local craftsmen (Леонтьев 1996, 115, Fig. 45:4). Now the upper date for the use of such pieces of weapons has been extended to the beginning or to the boundary between the first and second thirds of the 12th century (Лесман 2014, 66).

A cast bronze buckle with a lyre-shaped frame (without a buckle bar to fix a pin) is an example of a style of buckle in widespread use, especially in the territory of the Old Rus' state and its closest neighbors (Седова 1981, 144, Fig. 56:5; Cleve 1929, 251–252, Abb. 4; Gaerte 1935, 65–68, Abb. 1; Смирнов 1952, 204, Tab. LIII:3; Белавин, Крыласова 2008, 114–115, Fig. 77).

They appear no later than at the end of the 10th – beginning of the 11th century (as is shown by a lyre-shaped buckle with an imitation of an Arabic inscription on a frame from Schulstein (near Kaliningrad, Russian Federation) (Gaerte 1935, 65–68, Abb. 1), but they remain in use for a very long time, and similar buckles are quite a common find in the cultural layers at hillforts, settlements and cemeteries of the 11–12th century (Седова 1959, 258, Fig. 7:11; Седова 1981, 144, Fig. 56:5; Федоров-Давыдов 1966, 42–44, Fig. 7:A1; Архипов 1986, 47, Fig. 31:16; Зверуго 1989, 60, Fig. 31:15; Кулаков 1990, 26, Fig. 14:6; Белавин, Крыласова 2008, 406, Fig. 197:15; Жукова, Степанова 2010, Fig. 98:7; Ситий, Гребінь 2017, 141, Fig. 4:6;) or even of the 13th century (Кенько 2012, 40, Fig. 16:6–23).

Another extremely rare type of buckle was a round form buckle made of iron, flattened (segment-like) in a section with a flat iron tongue and inlaid with bronze wire along the frame. There is only one almost full analogy – from a nomadic grave of the 11th century near the village of Podillia of

Baryshivskiy district, Kyiv region, where it was found, like in Ostriv, in a complex with a lyre-shaped buckle (Орлов, Погорілий 1977, 87–89, Fig. 1:6).

Thus, we can date Grave 50 to the second half of the 11th century due to the presence of a local derivative of a lancet-shaped spear, a lyre-shaped buckle without a bar, and an iron ring buckle inlaid with bronze wire.

Grave 54. Investigated in 2019. It was found at a depth of 0.45 m from the modern surface (Fig. 18:1–2). The badly destroyed skeleton of a 4–5-year-old child lay on the back with its head to the north and a slight deviation to the west, the legs stretched out along the body; the arms were not preserved. Three fragments of a small buckle handle are excavated from the ribs below the neck. Its profile is rectangular in cross-section (Fig. 18:6–7). A necklace set of 4 cowrie shells (Fig. 18:4) and two poorly preserved beads of a light green glass was found on the left side of the lower jaw. Taking a bi-trapeze-shaped bead of light green glass into consideration, the complex should be preliminary dated to the second half of the 11th century.

Grave 71. Investigated in 2020. It was discovered at a depth of about 0.4 m from the modern surface (Fig. 19:1–2). A badly destroyed skeleton of a 50–60-year-old woman lay on its back with the head to the north and a slight deviation to the west, the legs stretched out straight from the body, and the hands crossed on the stomach. Eight glass beads were found around the lower jaw: six bi-trapeze-shaped gold glass beads (Fig. 19:5,7) and two zone beads of opaque red-brown glass with loop-shaped applied threads of white glass (Fig. 19:6,8). A bronze penannular brooch with stylized outward curved zoomorphic terminals was found between the right clavicle and the preserved ribs (Fig. 19:3–4). The remains of iron banding hoops from a wooden bucket were recorded at the feet of the deceased woman (Fig. 19:9).

Penannular brooches with stylized zoomorphic terminals are extremely rare in the territory of the Rus'. Two fibulae are known in Novgorod in the

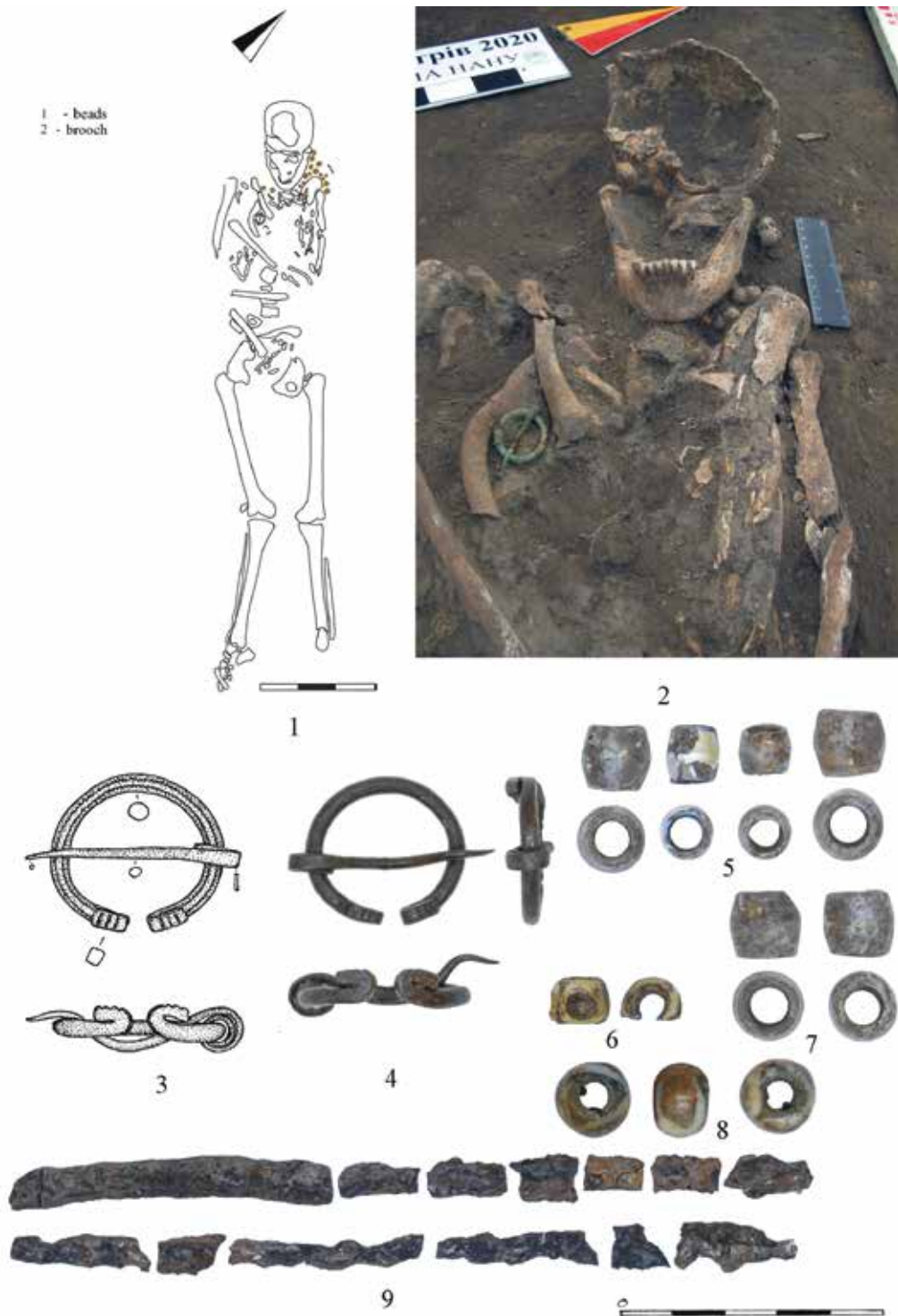


Fig. 19. Ostriv cemetery. Grave 71.1 – General Plan by M. Pelekhaty; 2 – Photo by D. Dyachenko; 3–9 grave goods by A. Sorokun and V. Baranov.

19 pav. Ostrivo kapinyas. 71. 1 – M. Pelekhaty planas; 2 – D. Dyachenko nuotr.; 3–9 – įkapės. A. Sorokun ir V. Baranovo pieš. ir nuotr.

layers of the late 10th and early 14th centuries (Седова 1981, 89). But they are typical of the population of the eastern coast of the Baltic Sea – Curonians, Prussians, Samogotians, Scalvians, Latgalians, Semigallians etc., where they appear in the 10th century and are intensively used until the 13th–15th centuries, and in *Samogitia* even until the 17th century (Engel, La Baume 1937, 192, Abb. 43; Brīvkalne 1974, 125–127, Att. 3; Vaitkunskienė 1978, 63–65; Bliujienė 1999, 131–133; Vaškevičiūtė 2004, 69–70, Pav. 59:7; Gričiuvienė, Buza 2009b, 243–246, Biermann et al. 2011, 255–257, Abb. 25, Taf. 12; Širouchov 2012, 30–31; Svetikas 2019, 206–209, Pav. 57:10–12); they are also known in the territory of modern Belarus, among the monuments that some researchers associate with *Jatvingian* antiquities (Квятковская 1998, 133, Fig. 51:1; photo 41). Similar fibulae are also known on the island of Gotland, a Scandinavian region with historical ties to *the Western Balts*, where they date between 900–1100 years AD (Thunmark-Nylén 1998, Taf. 115; Carlsson 1988, 70–74, 105) and in Birka (Arbman 1940, Taf. 48). According to B. Nerman, such prototypes of brooches are of Gotland origin (Nerman 1929, 141–142, Fig. 151–152), but this thesis seems insufficiently grounded. L. Thunmark-Nylén believes that brooches with animal heads turned in different directions could be produced in the territories of the Balts (Thunmark-Nylén 2000, 173).

Beads with applied threads of glass are not common in Old Rus' monuments (Захаров, Кузина 2008, 164, Fig. 150). Such beads were made by the winding technique, mainly from opaque glass, and were decorated by superimposing threads of colored glass onto the surface of the bead. According to the materials of the Mininskyi archaeological complex (Vologda region, Russian Federation), such beads date to the first half of the 12th century and the middle of the 12th – 13th centuries (Захаров, Кузина 2008, Tab. 86:III–17, 103; 87:III–17). In the Izbrizhsky necropolis (Tver region, Russian Federation), similar beads

are found in late complexes – late 11th – early 12th centuries (Сафарова 1999, 69–71, Tab. 7:8). It should be noted that the vast majority of beads decorated with applied glass threads date to the 12th – 13th centuries, although similar beads made of red-brown glass may also be typical of the 11th century (Захаров, Кузина 2008, 197), which is confirmed by this grave. In general, when considering the presence of gold glass bitrapeze-shaped beads and zone beads with applied threads in the complex, we surmise that this burial should be dated to the middle – second half of the 11th century.

Grave 74. Investigated in 2020. It was discovered at a depth of about 0.4 m from the modern surface (Fig. 20:1–2). A woman's badly broken skeleton lay on the back with the legs outstretched, the head to the north with a slight deviation to the west. A penannular brooch with connected star-shaped terminals with a segment-like body in section with six ribs, and a needle fixed with hinges was found next to the right of the lower jaw. Around and under the lower jaw and cervical vertebrae, a necklace was found (Fig. 20:7–9, 11, 13) consisting of 27 cowrie shells, seven ribbed cylindrical beads of blue transparent glass (Fig. 20:12), one silver glass ribbed (Fig. 20:10) and five gold glass beads (Fig. 20:10). The remains of a wooden bucket in the form of four whole iron banding hoops and a well-preserved handle with handle mounts (Fig. 21:2; 22:4) were positioned at the feet of the deceased woman.

Fibulae with connected star-shaped terminals are almost unknown in the territory of Rus'; one item comes from Grodno (Belarus) and, according to Ya. Zverugo, is imported from the eastern Baltic coast (Зверуго 1989, 17–18, Fig. 2:10), one from Pskov, and the other two from Novgorod (Седова 1997, 72, Tab. 56:4). This type is well known among the antiquities of the Western Balts, mainly *Prussians* and *Curonians* and their closest neighbors – *Semigallians* and *Livs* and also on Gotland, and is usually dated to the middle of the 11th–12th centuries, although they

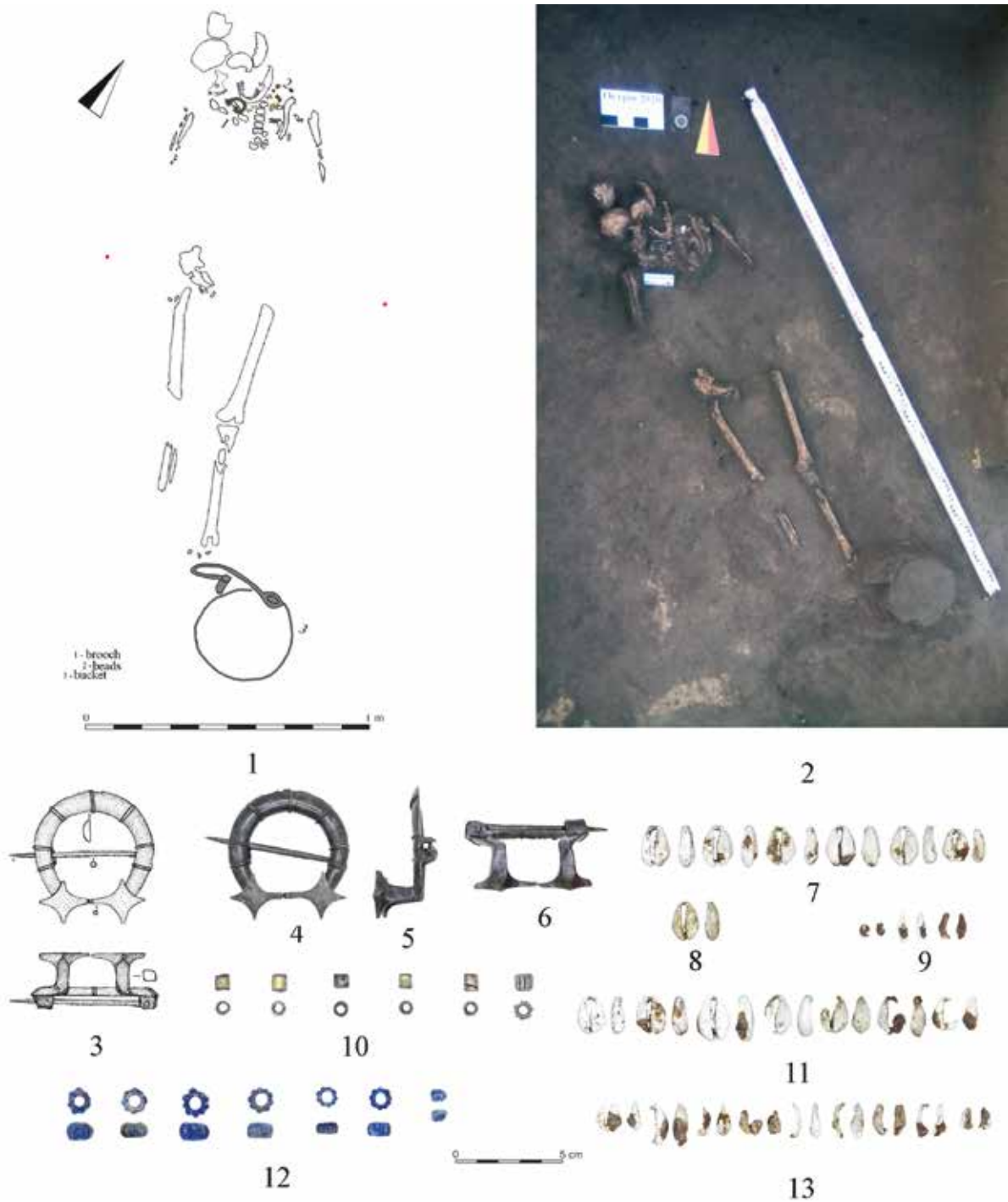


Fig. 20. Ostriv cemetery. Grave 74.1 – General Plan by M. Pelekhaty; 2 – Photo by D. Dyachenko; 3–13 grave goods by A. Sorokun and V. Baranov.

20 pav. Ostrivo kapinyas. 74. 1 – M. Pelekhaty planas; 2 – D. Dyachenko nuotr.; 3–13 – įkapės. A. Sorokun ir V. Baranovo pieš. ir nuotr.



1



2

Fig. 21. Ostriv cemetery. Buckets. 1 – Grave 50; 2 – Grave 74. Photo by I. Zotsenko and D. Dyachenko.
21 pav. Ostrivo kapinyas. Kibirai. 1 – 50 kapas; 2 – 74 kapas. I. Zotsenko ir D. Dyachenko nuotr.

are also found in the 13th–14th centuries (Carlsson 1988, 29, 75; Thunmark-Nylén 1998, Taf. 98:3–4; Širouchov 2012, 23–26, Pav. 5: 8–9). According to V. Zhulkus, such fibulae prototypes were produced in the South Curonian lands and found their way from there to Sambia (Жулкус 2004, 157–158). According to R. Shiroukhov, similar fibulae are typical of male Prussian equestrian graves and may be associated with «družhyna» (military force) antiquities (Широухов 2017, 135). However, it should be noted that all finds of similar fibulae from the Ostriv cemetery come exclusively from women's graves.

Ribbed cylindrical beads made of blue transparent glass are known among the antiquities of Rus', although they are not particularly widespread. They are found in Novgorod, in layers of the 11th–13th centuries (Щапова 1956, 175). In the Mininskyi complex, they are classified as the third chronological group dating within the entire 11th century (Захаров, Кузина 2008, 154, 196–197, Fig. 142:13–15). They date to the second half of the 11th century – 12th century from the Izbrizh necropolis, (Сафарова 1999, 69, Tab. 7:56).

A ribbed wound silver glass bead from the complex can be dated to the same time. Like the abovementioned gold glass beads, such beads were produced in Byzantine workshops by applying winding technology and are generally synchronous with them, and can be found within the 11th (or even the end of the 10th) – the first half of the 12th century. (Захаров, Кузина 2008, 172, Fig.161:11–12, Tab. 86:47; Сафарова 1999, 69, Tab.7:21), although they are also found in burial complexes of the second half of the 12th century, obviously as an evident holdover (Кузина 2017, 267). In general, summing up the above facts, this grave can be dated to the middle – second half of the 11th century.

INTERPRETATION

As noted above, buckets were found in ten graves, but in two it is hard to state whether the bucket belonged to the grave being researched. The bucket found in grave 15 (17) could relate both to a female grave of a later period or to a male grave of an earlier period, whose bones were piled at the feet of the female grave. In the child's Grave 54, fragments of the handle were recorded near the neck. It is doubtful that it was placed here during the burial, and far more likely that the was displaced to this position later as a result of agricultural activities. And the extremely poor condition of the grave – as it was almost completely destroyed – does not give us grounds to be certain that this bucket related to this particular grave. In other cases, the buckets were placed exclusively at the feet of the deceased. Only in Grave 16, the bucket was found in the robbers' dig-up, although it is most likely that the bucket was initially placed at the feet.

The handles of all excavated buckets are of the same type and represent a forged curved wire of square or rectangular shaped 0.75–1.0 sm cross-section that was bent at the point where it was attached to the handle mounts. This type of handle was widely used in the Old Rus' antiquities of Eastern Europe of the 10th – 13th centuries (Arbman 1940, Taf. 206,1; 208,2a; 211; 212,1–10; Капреп 1950, 88, 126, Fig. 66; 90; 1958, 502, Fig. 139; Arwidsson, Holmquist 1984, 238; Ивакин 2005, 290, Fig. 11:18; Ивакин 2011, 26–27, Fig. 36; Жукова, Степанова 2010, 127–128, Fig. 75:1; Чайка 2009, 52, Fig. 33:5). Handle mounts differ clearly enough from each other and can be divided into three types according to their shape. The first category includes the simplest mounts in the form of forged bent wire, the ends of which go widely apart outward (Fig. 22:1–2; 23:2–3). They were probably fastened to the bucket using a separate wire bracket, which was inserted into a special hole in the bucket (a direct analogy is a bucket discovered

during excavations by Yu. Sytyi in Chernihiv suburb (Черенько 2003, 108, Fig. 3), or by iron hoops that held the bucket planks together (Зайкоўскі 2018, Fig. 3:4). A bucket with a similar mount system was found in Mound 74 of the Gniozdovo mound cemetery (Спицынъ 1905, 30, 44–45, Fig. 85) and in Grave 523 of Birka (where they were fixed from the outside) (Arbman 1943, 159–160, Abb. 109; Arwidsson, Holmquist 1984, 238). Similarly, (but from the outside), handle mounts were attached to the Hedeby cauldron (Schietzel 2018, 275). Judging by the materials available today, this type of hinge is the most common on the Ostriv cemetery.

Hinges of the second type are more complex in their shape and manufacturing process, repeating the technique of fastening to the bucket in the same manner as the hinges of the first type. They represent the same forged curved wire, the end of which go apart widely outward, although these brackets were forged immediately with a hinge (Fig. 22:1; 23:1). They were found only in Grave 12, and in this case, two types of hinges are fixed on one handle at the same time. Initially, the bucket might have had handle mounts of the second type, but one of the handle mounts was lost during the bucket use and was replaced with a mount of the first type, less reliable in the use, but easier to produce and more repairable.

The handle mounts of the third type have a fundamentally different way of fastening to the bucket. They were made of a wide iron plate with an aperture where the handle was inserted, and the plate itself was fastened to the bucket (Fig. 21:1; 22:3–4; 23:4). It is likely that the plate was placed vertically, and its lower edge went under the hoop that held the bucket planks together, as seen in a number of buckets from burials in Belarus (Дучыц 1994, Fig. 2: 3,5), Poland (Kurasinski 2015, Fig. 3:A, j; Зайкоўскі 2018, Fig. 2:3,5,12; 3:2–3; Krzyszowski 2014, rys. 11:2) and the Scandinavian countries (Arwidsson, Holmquist 1984, 238).

Buckets were found in both male (3) and female (5) graves, so gender is not a determining factor here. Their presence in the graves cannot be associated with the social status of the buried people either as they are found both in wealthier graves along with those containing a small number of goods. For example, Grave 6, a man's grave, contained only an axe and a knife in addition to the bucket and Grave 11 – also a man's grave – contained only one axe. In both burials, the deceased was evidently not rich as there are no ornaments and the goods are limited to weapons. However, in the man's Grave 50, a spearhead, bronze cast belt rings, and two buckles – a bronze lyre-shaped and round iron inlaid with bronze wire – were recorded in addition to the bucket. A similar trend can be identified in women's burials. In Grave 16, only an Ovruch slate spindle whorl and a single-turn ring on a finger were found, in addition to the bucket, and Grave 71 only contained eight glass beads and a zoomorphic brooch. Grave 19 looks a bit richer, as three glass beads, a spinning whorl and 17 cowrie shells were found in this grave in addition to a bucket. Even more grave goods were found in Grave 74, where in addition to the bucket, a fibula, 13 glass beads, and 27 cowrie shells were recorded. And Grave 12 looks much richer, as in addition to the bucket, 11 glass beads, 36 cowrie shells, a bronze twisted bracelet, rings on fingers, and cast rings from clothing/belt sets were found.

A connection between the presence of a bucket in the grave and the burial's chronology seems more probable. In the Ostriv cemetery to date, no buckets have been discovered in any complex of the first half of the 11th century, but only in those dating to the second half of the 11th century or generally within the 11th century.

The availability of buckets in medieval burials of European peoples is undoubtedly a kind of continuation of the ancient barbaric tradition since the 3rd – 1st centuries BC. (Zeman 1956; Becker 2006; Krzyszowski 2014, 151; Зайкоўскі 2018,

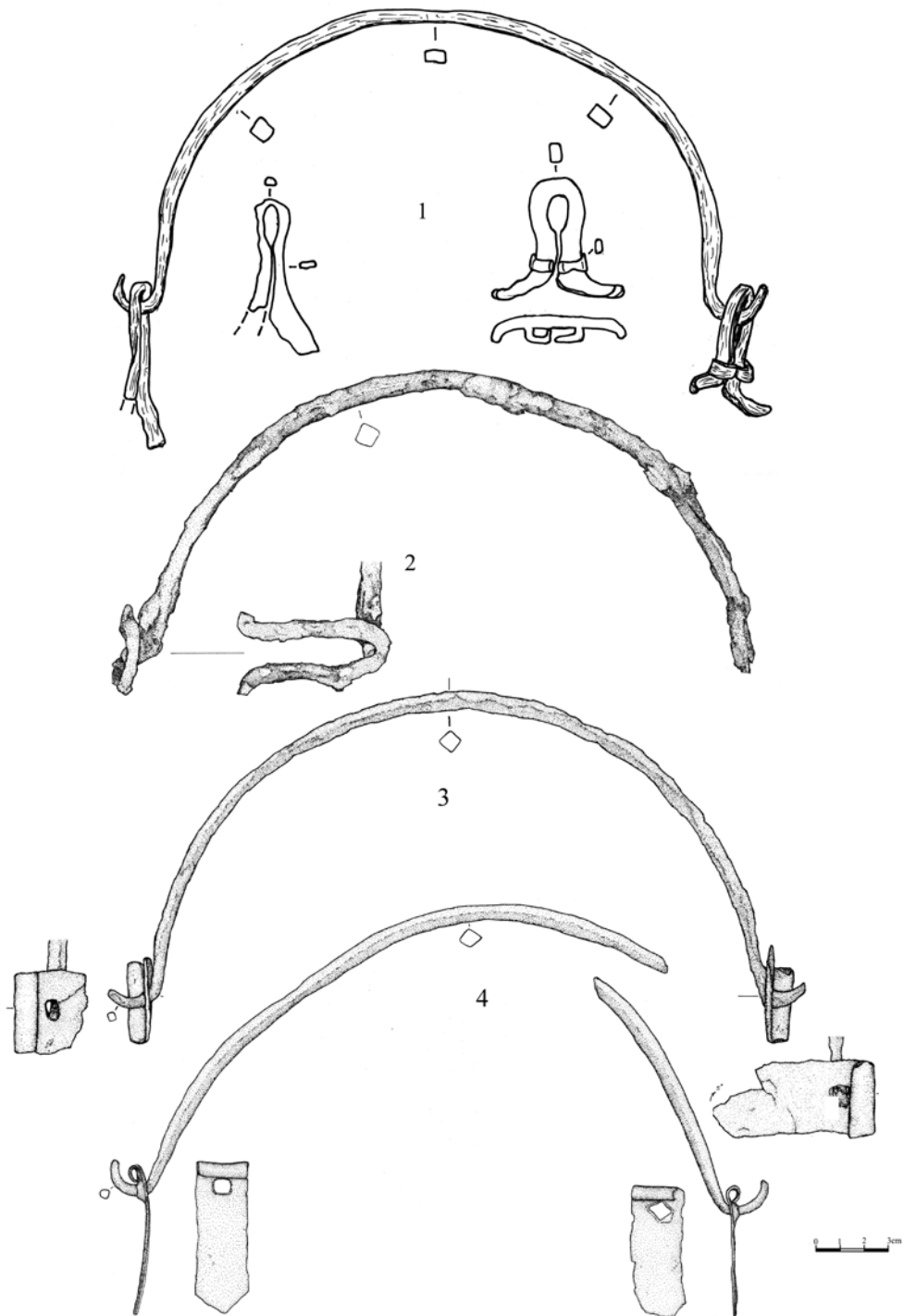


Fig. 22. Ostriv cemetery. Bucket handles. 1 – Grave 12; 2 – Grave 19; 3 – Grave 50; 4 – Grave 74. Drawing by O. Suprun, A. Sorokun and V. Baranov.

22 pav. Ostrivo kapinynas. Kibiro rankenos. 1 – 12 kapas; 2 – 19 kapas; 3 – 50 kapas; 4 – 74 kapas. O. Suprun, A. Sorokun ir V. Baranovo pieš.

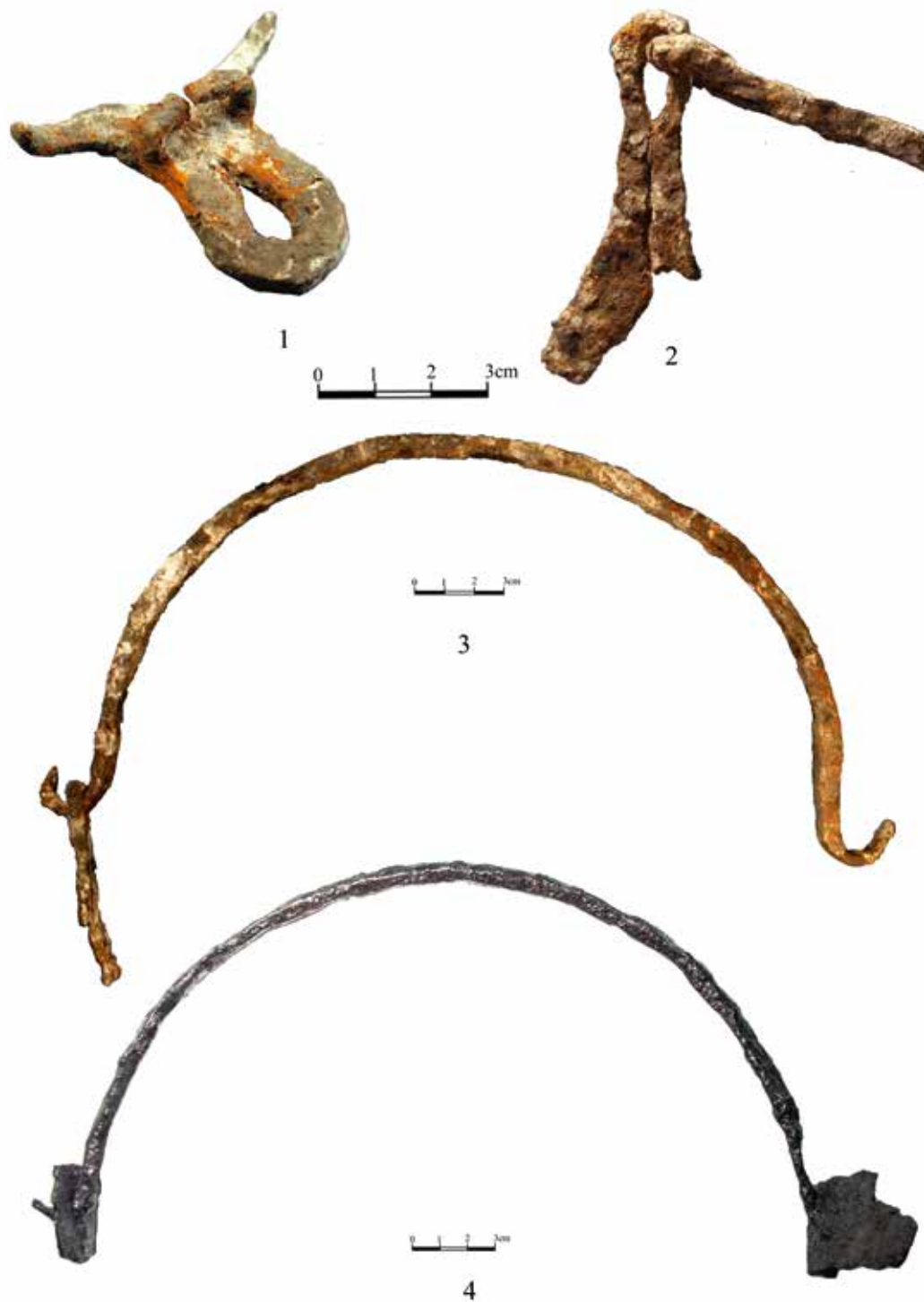


Fig. 23. Ostriv cemetery. Bucket handles and handle mounts. 1–3 – Grave 12; 4 – Grave 50. Photo by I. Zotsenko and D. Dyachenko.
23 pav. Ostrivo kapinynas. Kibiro rankenos ir rankenų laikikliai. 1–3 – 12 kapas; 4 – 50 kapas. I. Zotsenko ir D. Dyachenko nuotr.

142–144;). Buckets are known in the burials of the Przeworsk and Wielbark cultures (Зайкоўскі 2018, 143), Merovingian time (Freeden 2018, 89–100), and are widely spread in Anglo-Saxon burials (Lee 2007, 72–86) and are known in Avar burials in the Danube Region (Szatmári 1980). The tradition of using buckets in burial rites was particularly widespread in Viking-age antiquities in central, northern, and Eastern Europe. Buckets are known in both male and female burials in the territory of the Czech Republic and Slovakia (Tocik 1971, 135–214, Taf. XXXI:28; XXXIV:16; Tomková 2013, 44, Abb. 4).

Buckets are widely present in Scandinavian burial complexes of the Viking Age. There are at least 75 graves with buckets in the Birka cemetery alone (Arwidsson, Holmquist 1984, 237–240), but such graves are known throughout the entire area of the Scandinavian world (Brøndsted 1936, Fig. 39; 63; 68; Janowski 2011, 261–262, Fig. 7; Андрощук, Зоценко 2012, 88, 169, 219, Fig. 53; 157; Камене́цкая 1991, 137, 171, Adj. II). Despite the lack of monographies and general works on topic, there is a perception that graves with buckets are found both in men's and women's burials, but are more common in burial complexes of higher social status, which distinguishes Scandinavian burials with buckets from synchronous Central European burials.

In the territory of Poland, buckets are more often found in men's graves, although they are also known in women's and children's graves. They are found in both rich and poor burials and are typical of the 10th–13th centuries (Kurasinski 2015, 142, 155; Krzyszowski 2014, 147).

Burials with buckets are also found in the territory of Old Rus', but here the finds are located irregularly. Finds of wooden buckets are known in the territory of modern Belarus (Дучыц 1994, 49; Зайкоўскі 2018, 136), where they are typical both for complexes of different gender identities for the 11th–12th centuries and mostly for burials with rich grave goods (Дучыц 1994, 49–53). Such burials are also known in the

territory of the Ukrainian Polissia, in the so-called "Polyanian" mounds in Volyn' and in Zhytomyr regions (Русанова 1966, 29–32); in the cemeteries of Kyiv, they are found mostly in chamber burials (Капреп 1958, 175–206; Андрощук, Зоценко 2012, 62, 82, 88; Ивакин 2011, 27;), but they have been also found in subsoil burials (Максимов, Орлов 1982, 64, Fig. 4). Burials with buckets are also known in other regions of Rus', although they are mainly related to Scandinavian chamber tombs of the 10th – first half of the 11th century (Рыбаков 1949, 42; Камене́цкая 1991, 173, Adj. II; Андрощук, Зоценко 2012, 169, 203, 287; Liwoch, Müller-Wille 2012, 423–429, Fig. 3; 7; Яковлева 2016, 65, Fig. 78), and are not known in the territories without any association with the presence of Scandinavian Rusians. Buckets are not found in Old Rus' graves of the second half of the 11th century.

In the territory of the Balts, mainly – Prussians, the buckets are usually found in burials associated with Scandinavian immigrants. For example at the cemetery of Кауп-Wiskiauten, represented by a bi-ritual necropolis, where local Prussians made contact with Scandinavians, buckets and their fragments were found both in rich Scandinavian burials (Mühlen v. z. 1975, 127–132, Taf. 26, 27, 30, 31, 33, 40, 41, 42), but also in simpler graves, which show no real Scandinavian elements, like Grave 170b, (Mühlen v. z. 1975, 138, № 74). The same as in case of typical double layer cremation graves with horses sacrifices as in case of Klinckovka-1 Grave 16 cemetery (Кулаков 1999, 222).

In general, Central, Eastern, and Northern Europe seem to have two independent traditions of buckets usage in their burial practice. The first tradition was related to the Scandinavian influence on these lands, while the local Slavs' tradition was spread mainly through Central, Central-East Europe.

The question of what exactly the buckets were used for in burials is not much easier. Researchers usually consider the possibility that the buckets were

used as containers for some kind of bulk or liquid food and drink – porridge, milk, honey, beer, wine, etc. (Рыбаков 1949, 42; Ивакин 2011, 27; Kurasinski 2015, 152–153, 160–161). In Grave 161 in the Poznan-Srudka necropolis (Poland), the lower jaw of a pig was found near /in the bucket (Kurasinski 2015, 152). In three graves of the Sovinka necropolis (Poland), chemical analyses revealed the remains of an organic substance of animal origin (Krzyszowski 2014, 145). These buckets could possibly contain some liquid food, like soup or meat broth. Chemical analysis of the remains of the bucket contents in most graves in the Sovinka necropolis revealed that the buckets might have contained water, or may have been empty at all (Krzyszowski 2014, 140), although grains or oilseeds remains were found in one bucket (Krzyszowski 2014, 149).

The role of alcoholic beverages in the funeral tradition of the Slavic, Baltic, and Germanic peoples has been repeatedly mentioned by researchers (Kurasinski 2015, 161). According to M. Dzik, empty buckets could be placed in the grave for the deceased to use as tableware in the afterlife (Dzik 2006, 89).

But the availability of buckets with food or drinks was not necessarily provided under pagan ideas about providing the deceased with the necessities in the afterlife. Some researchers associate the presence of a bucket in the grave with a new Christian ideology (Krzyszowski 2014, 140; Kurasinski 2015, 164–165). In this context, the bucket might have been a part of the so-called “*Arma Christi*”, instruments of the Lord’s Passion, one of the tools to fight Satan, along with a spear, nails, and a crown of thorns, or alternately, it could be used to wash the deceased (Koperkiewicz 2005, 305–306, Rys. 123).

The original interpretation of the semantics of buckets in graves was proposed by the Belarusian researcher E. Zaikovskiy, who associates buckets with marriage and sexual symbols and the wedding ceremony of the deceased (Зайковский 2018, 146–148), this interpretation, however, lacks substantiation

and contradicts the specific archaeological materials referred to above.

The vast majority of artefacts found in the Ostriv cemetery are related to the Western Balts (Баранов et al. 2021, 288), although, as we noted above, the use of buckets in burial practices was not typical at most for the East Baltic people of the time. Taking into account that buckets are not recorded in the earliest burials of the cemetery (which date to the end – first third of the 11th century), it can be assumed that the infiltration of this rite occurred after the migration to the Porossya region and was associated with the complex processes of Christianization of the Baltic settlers. In this respect, the fact that it is the Poles who were resettled by Yaroslav in the Porossya region in 1031 after the campaign against the Chervenskie grads, thus becoming the actual neighbors of the Balts in the Porossya region (Повесть временных лет / The Tale of Bygone Years, 1950, 101; PSRL 1923, 136; Кучера, Иванченко 1987, 70–71, Fig. 3:44–51), becomes of special interest. It is likely that it was through the Polish «neighbors» in the Porossya region that Christianity penetrated to the mixed society of Baltic immigrants, just as the new feature of the burial rite has also penetrated the funeral practice at Ostriv in particular: the use of buckets.

CONCLUSIONS

Despite the fact that buckets were household utensils associated with everyday life, their presence in the burials may indicate the religious beliefs of the deceased. All the buckets took the same form, consisting of wooden boards fastened with iron hoops, iron hinges and an iron bracket of rectangular shape. The brackets divided into three types by design and method of fastening.

In total, in 2017–2020, the remains of 10 buckets were found. Buckets were found in both male (3) and female (5) burials, mainly positioned in the legs area. Accordingly, their presence in the burial was not

related to the gender of the buried. Similarly, there is no connection with their social status (in contrast to synchronous burials of Scandinavian origin) – at the Ostriv cemetery, buckets are recorded both in burials with poor grave goods (6, 11, 16, 71) and with rich ones (12, 19, 50, 74), which suggests another purpose for them in this burial rite.

The relationship between the presence of a bucket and the date of burial is more or less identified. Not a single bucket was found yet in the graves that date back to the first half of the 11th century – the time of appearance and the first decades of functioning of the Ostriv necropolis. This, on the one hand, correlates well with the almost complete absence of buckets in the Baltic complexes of the South-eastern Baltic Sea coast (except for those connected with the Scandinavians or influenced by them), and on the other hand, suggests that this element of the funeral rite penetrated the environment of the Baltic settlers already in Porossya. Other materials found at the Ostriv cemetery enable us to connect it with the migration of the Western Balts group of population to the territory of Porossya in the late tenth – first half of the eleventh century.

The tradition of using buckets as an element of funeral rites in European antiquities dates back to the 3rd–1st centuries BC. During the Viking Age in Eastern, Central and Northern Europe this element became quite widespread. It seems that at this time there were two independent traditions of using buckets in funeral rites – one was associated with the Scandinavian world (and the presence of a bucket was probably a sign of the social status of the buried), and the other – with the Slavs of Central and Central-Eastern Europe.

It is obvious that the question of the functionality of buckets in a burial context is rather complicated. Most researchers consider the buckets to be a kind of containers for liquid food and drink (porridge, milk, honey, beer, wine), but the connection of the buried with paganism was not necessary. On the contrary,

the appearance of the bucket in the burial can be explained by the influence of the new Christianity, by which buckets are considered as an integral part of the Arma Cristi – sacred objects for the fight against Satan, along with a spear, nails, crown of thorns, etc. Also, a blessed water could theoretically be stored in the buckets, to be used in the funeral process.

Buckets already penetrate the funeral rites of the Ostriv population already in the middle – second half of the 11th century. It is likely that this process was associated with the gradual Christianization of the Baltic population of Porossya, which is also recorded due to the presence of objects of personal piety – pectoral crosses in the burials. The intensity of this process may have been influenced by other Christian immigrants who appeared in Porossya after the 1030s: the Lyakhs, who were captured by Yaroslav the Wise during his campaign to Cherven Cities, but this thesis requires new archaeological research on the other archaeological sites of Porossya.

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PALAI DOJIMAI SU KIBIR AIS OSTRIVO XI A. KAPINYNE VIDURIO DNI EPRO SRITYJE

Baranov Vyacheslav, Ivakin Vsevolod, Shiroukhov Roman

Santrauka

Ostrivo kapinynas yra dešiniajame Rosės, vieno iš dešiniųjų Dniepro intakų, krante, didelėje virš salpos esančioje laukymėje, kurios plotas viršija 65 hektarus. Šiame apie 2000 kv. m plote nuo 2017 m. iki 2020 m. buvo atkasti 83 kapai, preliminariai datuojami XI a. Šiame straipsnyje aptariame archeologiniuose leidiniuose retai diskutuojamą radinių kategoriją – medinius kibirus. Išsami jų analizė leidžia išryškinti laidojimo apeigų ypatybes, kurios dažniausiai lieka nenagrinėtos ir yra labiau susijusios su religinėmis palaidotųjų pažiūromis, o ne su jų socialine padėtimi ir kasdieniu gyvenimu.

2017–2020 m. dešimtyje kapų rasta dešimt kibirų (12,04 proc. kasinėtų laidojimo kompleksų). Kibirai buvo rasti vyrų (3), moterų (5) kapuose, daugiausia – prie mirusiųjų kojų. Jų buvimo kapuose negalima sieti ir su palaidotųjų socialine padėtimi, nes jie randami tiek kapuose su mažu įkapių kiekiu, tiek turtingesniuose kapuose. Ryšys tarp kibiro kape ir laidojimo chronologijos atrodo labiau tikėtinas. Iki šiol Ostrivo kapinyne kibirų neaptikta nė viename XI amžiaus pirmos pusės komplekse, o tik tuose, kurie datuojami XI a. antra puse arba XI a. apskritai.

Visų kibirų rankenos yra to paties tipo: naudota kalta lenkta kvadrato arba stačiakampio formos skerspjuvio viela. Rankenos laikiklius pagal formą galima suskirstyti į tris tipus. Pirmajam tipui priskiriami paprasčiausi kaltinės lenktos vielos pavidalo laikikliai, kurių galai plačiai išsiskiria į išorę. Tikėtina, kad jie buvo tvirtinami prie kibiro, naudojant atskirą vielinį laikiklį, kuris buvo įkištas į specialią kibiro angą, arba geležiniais lankais, laikančiais kibiro lentas.

Antrojo tipo laikikliai yra sudėtingesni savo forma ir gamybos procesu, tačiau iš esmės yra naudojama ta pati kaltinė lenkta viela, kurios galai plačiai išsiskiria į išorę, tačiau šie laikikliai buvo nukalti su vyriais.

Trečiojo tipo rankenų laikikliai yra kitokie, nei pirmo ir antro tipo. Jie buvo pagaminti iš plačios geležinės plokštės su anga, į kurią buvo įkišta rankena, o pati plokštė buvo pritvirtinta prie kibiro. Tikėtina, kad plokštė buvo dedama vertikaliai, o jos apatinis kraštas patekdavo po lanku, laikančiu kibiro lentas.

Kibirų dėjimas į viduramžių Europos kapus neabejotinai yra savotiška barbariškos senovės tradicijos tąsa III a. – I a. pr. Kr. Vikingų ir postvikingų

laikotarpiais jų laidojimo papročiuose Vidurio, Rytų ir Šiaurės Europoje buvo dvi nepriklausomos kibirų naudojimo tradicijos. Pirmoji tradicija buvo susijusi su skandinavų įtaka šioms žemėms, o vietinių slavų tradicija buvo išplitusi daugiausia Vidurio ir Vidurio rytų Europoje.

Sudėtinga atsakyti į klausimą, kodėl kibirai buvo dedami į kapus. Dažniausiai pasitaikanti nuomonė yra ta, kad kibirai buvo naudojami kaip indas buriems ar skystiems maisto produktams ir gėrimams – košei, pienui, medui, alui, vynui ir kt. Kai kurie mokslininkai šį reiškinį interpretuoja nauja krikščioniškąja ideologija. Šiame kontekste kibiras galėjo būti vadinamųjų *arma Cristi*, Viešpaties kančios priemonių, t. y. kovos su šėtonu, įrankių dalis, su ietimi, vinimis ir erškėčių vainiku; jis galėjo būti naudojamas mirusiajam nuplauti. Atsižvelgiant į tai, kad ankstyviausiuose kapinynuose (kurie datuojami iki XI a. pirmo trečdaliao) kibirai nėra randami, galima daryti prielaidą, kad šios apeigos infiltracija įvyko po migracijos į Porosės sritį ir buvo susijusi su sudėtingais Baltijos regiono naujakurių krikščionizacijos procesais.

BURIALS FEATURING BUCKETS AT THE 11th-CENTURY OSTRIV CEMETERY IN THE MID-DNIPRO REGION

Baranov Vyacheslav, Ivakin Vsevolod, Shiroukhov Roman

Summary

The Ostriv cemetery is located on the right bank of the Ros' River, one of the right-bank tributaries of the Dnieper River on a large terrace of about 65 hectares in total above the floodplain. 83 graves, preliminarily dated to the 11th century, were excavated here from 2017 to 2020 on an area of about 2,000 m².

This article will go over a category of finds rarely covered in archaeological publications, wooden

buckets. Detailed analysis of the buckets allows us to highlight the burial ritual features that usually remain unaddressed, and are associated with the religious views of the buried rather than their social status and daily life.

Ten buckets were found in ten graves between 2017–2020 (12.04% of the excavated burial complexes). Buckets were found in both male (3) and female

(5) graves, mostly at the feet of the deceased. The presence of buckets in graves cannot be associated with the social status of the buried people because buckets are found in graves with a small number of goods and in richer graves alike.

An informative link between the presence of buckets in graves and the chronology of burials seems more probable. To date, buckets have not been discovered in any complex of the first half of the 11th century at the Ostriv Cemetery, but only in those dating to either first third – the second half of the 11th century or generally within the 11th century

The handles of all excavated buckets are of the same type and represent a forged curved wire of square or rectangular shaped cross-section. Handle mounts can be divided into three types by their shape. The first type includes the simplest mounts in the form of forged bent wire, the ends of which go widely apart and outwards. They were probably fastened to the bucket using a separate wire bracket, which was inserted into a special hole in the bucket or by iron hoops that held the bucket planks together.

Hinges of the second type are more complex in their shape and manufacturing process, but represent the same forged curved wire, the ends of which go apart widely and outwards, but the brackets here were forged immediately with a hinge.

The handle mounts of the third type are different, in that they were made of a wide iron plate with an aperture where the handle was inserted, and the plate itself was fastened to the bucket. It is likely that the

plate was placed vertically, and its lower edge went under the hoop that held the bucket planks together.

The availability of buckets in medieval burials of European peoples is undoubtedly a kind of continuation of the barbaric ancient tradition since the 3rd – 1st centuries BC. In the Viking and post-Viking age in Central, Eastern, and Northern Europe, there were generally two independent traditions of buckets usage in the course of burial practice. The first tradition was related to the Scandinavian influence on these lands, while the local Slavic tradition was mainly spread through Central and Central-East Europe.

The precise utility of these buckets is very difficult to ascertain. Researchers usually consider the prospect of using these buckets as containers for bulk items or liquid foods and beverages such as porridge, milk, honey, beer, wine, etc. Some researchers explain the presence of buckets in graves by making reference to new Christian ideology.

In that regard, buckets might have been a part of the so-called *arma Cristi* instruments of the Lord's Passion, a part of tools to fight Satan, along with a spear, nails, and a crown of thorns. Buckets may have also been used to wash the deceased. Considering that buckets are not recorded in the earliest burials of the cemetery (which date to the first third through to the end of the 11th century), it can be assumed that this rite became commonplace after the migration of Balts to the Porossya region and was associated with the complex processes of Christianizing the Baltic settlers.

THE MONSTROUS (MONSTRUOSO) FIBULA FROM THE DNIPRO RIVER REGION

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In 2021, illegal antiquities seekers destroyed a Chernyakhiv Culture burial near the village of Lebedyn. Some of the items and succinct information about their provenance were given to the Cherkasy City Archaeological Museum of the Middle Dnipro Region. An examination of the items and an additional investigation of the find spot allowed for the conclusion that the items came from a Chernyakhiv Culture cremation. The grave goods included artefacts of Roman and Barbarian origin as well as hand-built pottery with direct analogies to the Wielbark Culture. It can be asserted that this was the burial of an East Goth woman of high social rank from the late 3rd – early 4th century, probably the early phase of Stage C₃.

Keywords: Late Roman period, Chernyakhiv Culture, cremation, Roman imports, rosette fibula (monstruoso), Wielbark Culture, Goths.

2021 metais „juodieji archeologai“ sunaikino Černiachovo kultūros kapą netoli Lebedyno kaimo. Kai kurie daiktai ir trumpa informacija apie jų kilmę buvo perkelti į Čerkasų miesto Vidurio Dniepro regiono archeologijos muziejų. Daiktų tyrimas ir papildomas vietos žvalgymas leido padaryti išvadą, kad jie yra iš Černiachovo kultūros degintinio kapo. Tarp įkapių buvo romėnų ir barbarų pagamintų daiktų. Lipdytinė keramika turėjo tiesioginių analogijų su Velbarko kultūra. Galima teigti, kad kapas priklausė aukšto socialinio rango moteriai, kilusiai iš Rytų germanų gotų genties. Kapas datuojamas III a. pabaiga – IV a. pradžia, tikriausiai ankstyvąja C₃ etapo faze.

Reikšminiai žodžiai: vėlyvasis Romos laikotarpis, Černiachovo kultūra, kremavimas, Romos kultūros importas, rozetės formos segė (*monstriozinė*), Velbarko kultūra, gotai.

In 2021, local residents handed over a collection of Late Roman period items to the Cherkasy City Archaeological Museum of the Middle Dnipro Region. Subsequently, the same year, Mykhaylo Syvolap investigated the find spot to determine the archaeological context, revealing that the items came from a cremation in a Chernyakhiv Culture cemetery near the village of Lebedyn / Лебедин (Zvenyhorodskyi Raion, Cherkasy Oblast) (Fig. 1).

The items given to the museum included fragments of thrown and hand-built pottery, a fibula, a bronze cauldron, a silver spoon, jewellery box parts, a buckle, and a glass cup, all of which had been damaged during the cremation and illegal amateur exploration of the burial site. Currently, the items are being restored and a complete publication of the items obtained by the museum is being prepared¹.

¹ The authors would like to express their gratitude to Yuri But, an artist and metal artefact restorer at the National Museum of the History of Ukraine (*Національний музей історії України*) for his restoration of the metal artefacts from Lebedyn.

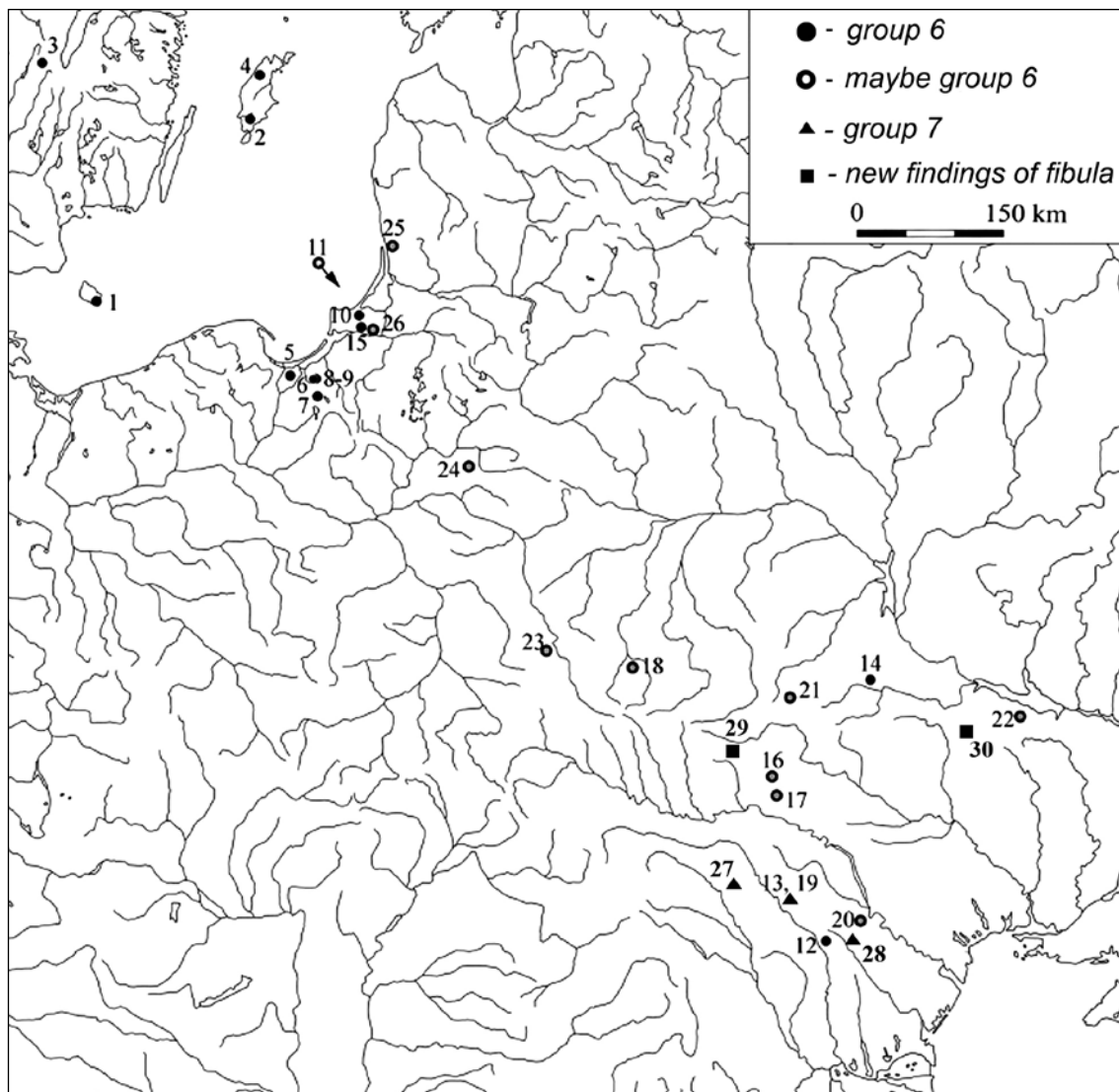


Fig. 1. A distribution map of the Group 6 and 9 rosette fibulae according to Lund-Hansen and Przybyła (Nos. 1–27, Lund Hansen, Przybyła 2010, Abb. 36, 38) with additions made by the authors (Nos. 29–30).

1 – Slusegård; 2 – Svie; 3 – Ryet; 4 – Havor; 5 – Lubieszewo; 6 – Myślęcín; 7 – Połowite / Pollwitten; 8–9 – Weklíce (Wöklitz); 10 – Grebieten; 11 – West Lithuania; 12– Vasilica; 13, 19 – Dănceni; 14 – Malopolovetske / Малополовецьке; 15 – Bol'shoe Isakovo / Большое Исаково (Lauth); 16 – Andriivka / Андріївка; 17 – Sharhorodskiy Raion / Шаргородський район; 18 – Smordva / Сморгда; 20 – Budești; 21 – Petrykivtsi / Петриківці; 22 – Medvedivka / Медведівка; 23 – Masłomęcz; 24 – Dmochy-Rodzonki; 25 – Baitai / Baiten; 26 – Ushakovo / Ушаково (Brandenburg); 27 – Todireni; 28 – Hansca; 29 – Balamutivka / Баламутівка; 30 – Lebedyn / Лебедин.

1 pav. 6 ir 7 grupių rozetės formos segių paplitimo žemėlapis pagal U. Lund-Hansen ir M. Przybyłos (Nr. 1–27, Lund Hansen, Przybyła 2010, pav. 36, 38) su autorių atliktais papildymais (Nr. 29–30).

1 – Slusegård; 2 – Svie; 3 – Ryet; 4 – Havor; 5 – Lubieszewo; 6 – Myślęcín; 7 – Połowite / Pollwitten; 8–9 – Weklíce (Wöklitz); 10 – Grebieten; 11 – Vakarų Lietuva; 12– Vasilica; 13, 19 – Dănceni; 14 – Malopolovetske / Малополовецьке; 15 – Большое Исаково / Isakovo (Lauth); 16 – Andriivka / Андріївка; 17 – Sharhorodskiy rajonas / Шаргородський район; 18 – Smordva / Сморгда; 20 – Budești; 21 – Petrykivtsi / Петриківці; 22 – Medvedivka / Медведівка; 23 – Masłomęcz; 24 – Dmochy – Rodzonki; 25 – Baitai / Baiten; 26 – Ушаково (Brandenburg); 27 – Todireni; 28 – Hanska; 29 – Balamutivka / Баламутівка; 30 – Lebedyn / Лебедин.

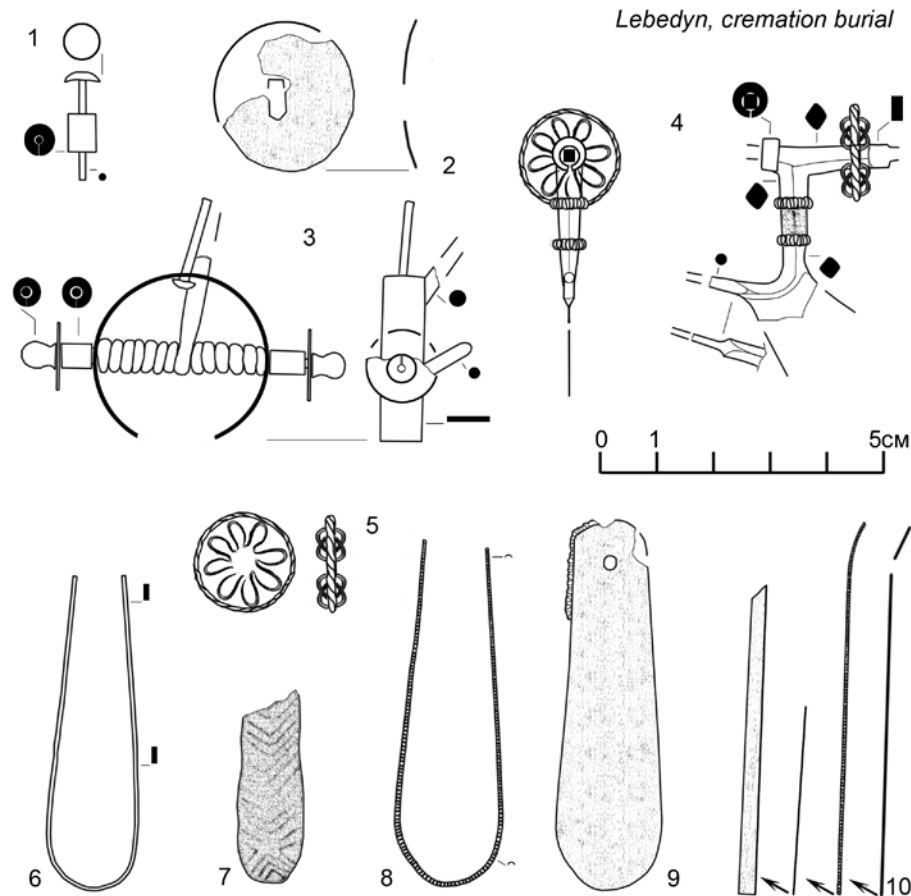


Fig. 2. Drawings of the fibulae's surviving parts. Fibula 2: front and side views of the surviving pin (1); Fibula 1: the head/spring: front and side views of the cover plate (2) and the complete unit (3); front and side views of the bow and foot (4); front and side views of the bow's filigree ring (5); and front (6–9) and side (10) views of the foot plate elements. *Drawings by O. Petrauskas.*

2 pav. Išlikusios segių dalys (1–4), tam tikros detalės (5–9), plokštelės dalių tvirtinimo prie lizdo sekos schema (10). *O. Petrausko brėž.*

The number of detector finds obtained by Ukrainian museums over the last decade has increased considerably. Based on the context of their provenance and the level of the connected information, detector finds from investigated sites can be divided into three groups: closed assemblages; conditionally closed assemblages, and chance finds (Petrauskas 2021, 238)². Given the

circumstances, the Lebedyn find can be attributed to the second group of conditionally closed assemblages.

Among the items obtained from this assemblage, the monstrous fibula is of particular interest and worthy of a separate article for a number of reasons, i.e., due to its being relatively well preserved, the first such find in Ukraine from an assemblage,

² A fourth find group should possibly also be identified, namely so-called 'virtual' items where various internet auctions are the only information source. The monitoring of such sources has shown that most such items are really ancient artefacts but their provenance, composition, future, and other details remain unknown.

an example of the high jewellery skills of the barbarians, and an important historical artefact.

The surviving parts of the Lebedyn fibula are made of silver decorated with a gold panel inset and gilding. The extensive damage has made the restoration of some of its parts difficult. The bow is decorated with three donut-shaped rings: two solid and one filigree. The catch plate, most of which is missing, was covered by an elongated lachrymiform plate decorated with edging, a raised border, and gold panel inset bearing an embossed design. A separate pin was apparently once used to attach a head knob to the annular plate skirting the rosette that covered the spring. Each spring axis (arm) terminal was decorated with a cylindrical bead, a disc bead, and a mushroom-shaped knob (Figs. 2:2–10; 3:3). The handed-over items also included another pin with a cylindrical bead, the size, shape, and decoration of which are absolutely identical to the fibula's head knob pin. The authors believe it to be part of a second similar fibula (Fig. 2:1; 3:1). In most cases, burials contained pairs of monstrous fibulae, usually identical. Thus, a pair likely also existed at Lebedyn. A detailed description of the surviving fibula parts and a possible reconstruction are provided in the Appendix (Figs. 3, 4, 5).

By its characteristics, the surviving fibula certainly belongs to the unique group of monstrous fibulae from Roman-era Barbarian Europe. Oscar Almgren was the first to distinguish this brooch type among the numerous Group VII fibulae, which have a high catch plate. The additional fibula decoration, sometimes of truly monstrously large proportions, was the basis for this distinction as well as for its other name: fibula with a 'monstrously developed form' (*monströs entwickelte Formen*) This decoration was created by adding new

elements to the fibula body: knobs, rings, rosettes, plates, insets, etc.³, which required changes be made to the body shape traditional for Group VII fibulae: the expansion of the foot, the alteration of the catch's shape and length, the addition of a stud atop the knee to hold a decorative foot plate and rosette, the concealment of the spring under a skirted plate, the addition of knobs to the spring axis terminals and the rosette skirting, etc. Both the body and the decorative elements were made of precious metals (silver and gold) and coloured glass. Almgren categorised these fibulae as Series 4, which consisted of Types 208–209, 211–212, and 216–221, and placed them within the general dates for Group VII, i.e., the 3rd century, the early stage of the Late Roman period (Almgren 1923, 96–98).

In time, other ideas regarding the typology, chronology, ethnicity, and social status of these items were developed in other works (Werner 1967, 1–47; Lund Hansen 1995; Ethelberg 2000; Гороховский, Гопкало 2004, 103–130; Кулаков 2009, 94–105, Скворцов 2020, 347–354, etc.).

Ulla Lund Hansen's and Marzena Przybyła's recent study of most of such discovered fibulae (Lund Hansen, Przybyła 2010, 241–286) was used in analysing this fibula. A later, improved and more detailed version of this study was presented in M. Przybyła's monograph (Przybyła 2018, 29–136). The term, 'rosette fibulae' (*Rosettenfibeln*), which is used in the cited works, is the most accurate term to define this item since some monstrous fibulae lack attached rosette plates. According to the authors of the aforementioned typology, 'the present effort to classify rosette fibulae reveals a very strong differentiation within the entire group.' Each fibula in this group is unique, making their range difficult to classify formally. They assert that

³The body's excessive decoration made them too fragile for everyday use, an issue already addressed by researchers (Кулаков 2009, 116) and an additional indication of their symbolic use as an attribute of a certain social, ethnic, and/or gender status. The items were intended for special events, like initiations, weddings, funerals, and other significant/representative social events (religious rituals(?), feasts(?), delegations).

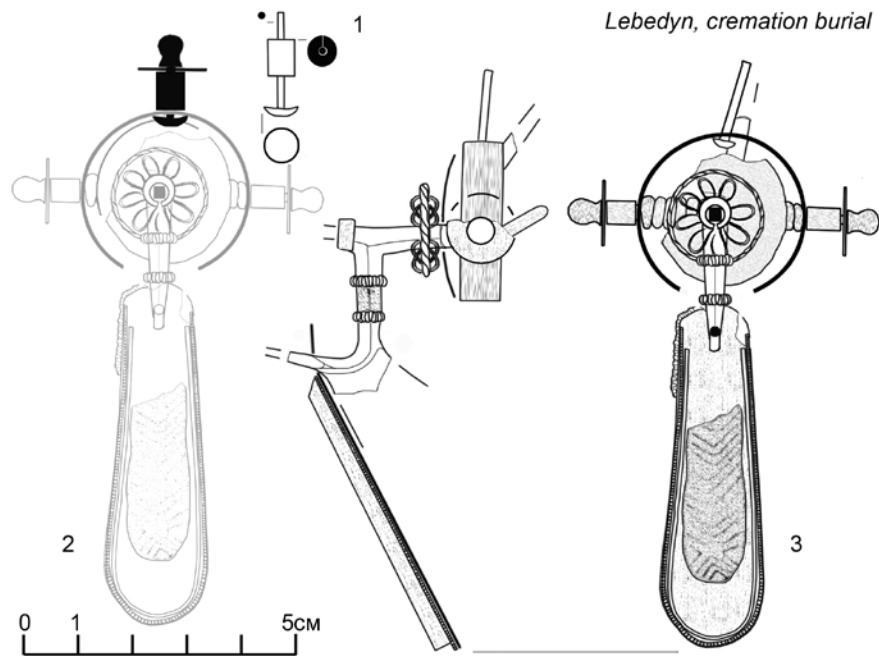


Fig. 3. A graphic reconstruction of the Lebedyn fibulae based on the surviving parts: the surviving pin (1) of fibula 2 (2) and fibula 1, side and front views (3). *Drawings by O. Petrauskas.*

3 pav. Grafinės segių iš kapo rekonstrukcija: segės 2 (2) adata (1) ir segės 1 profilis bei vaizdas iš viršaus (3). *O. Petrausko brėž.*

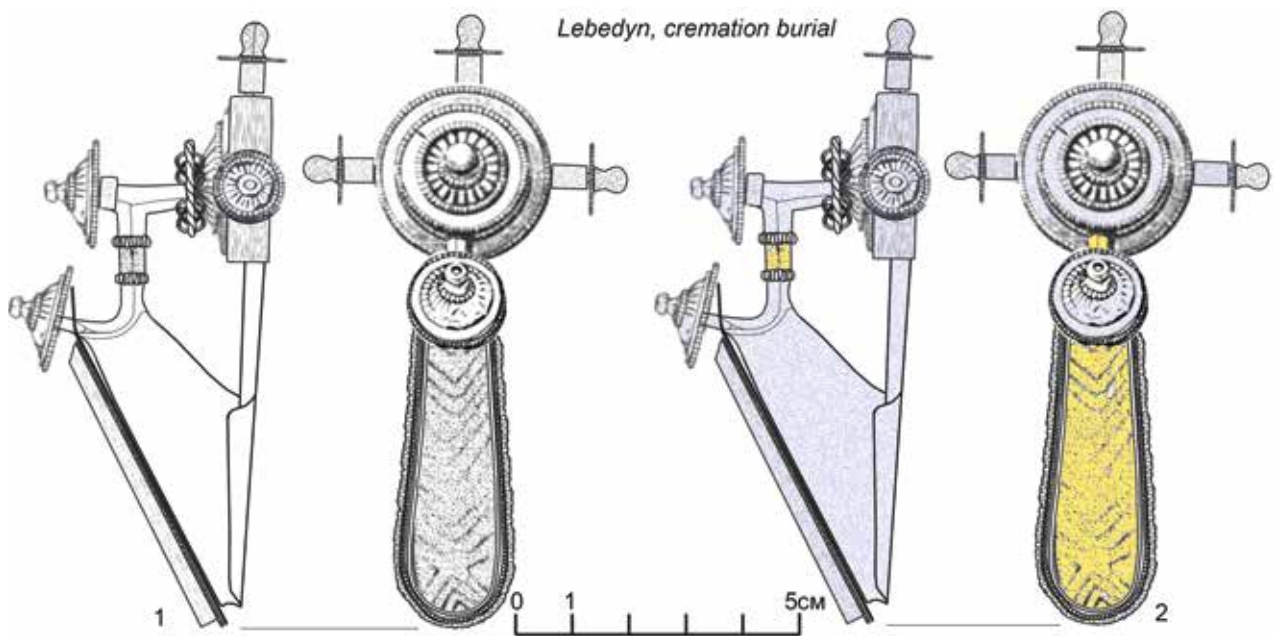


Fig. 4. A possible reconstruction of complete fibula 1 based on analogous fibulae. Black and white (1) and highlighting the gold elements (2). *Drawing by O. Petrauskas.*

4 pav. Segės 1 rekonstrukcija. Geltona spalva (2) žymi auksą. *O. Petrausko brėž.*

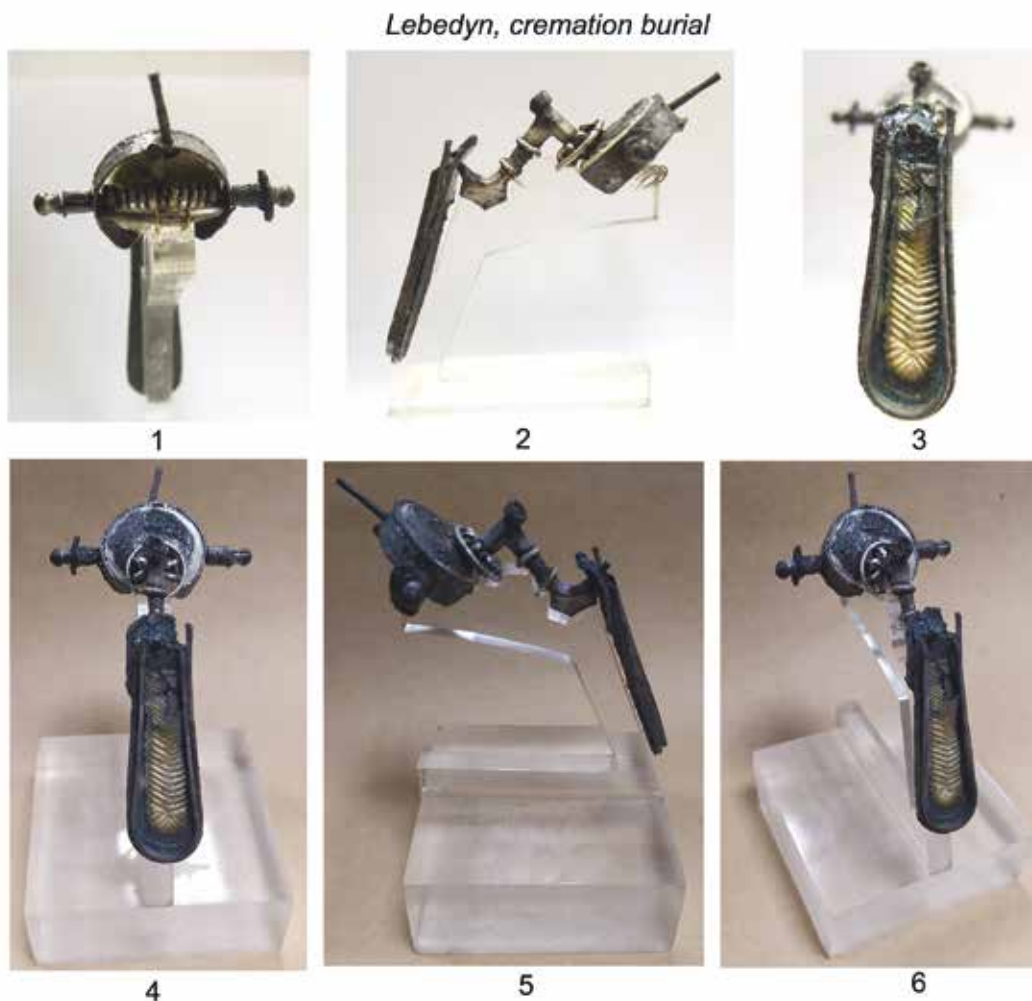


Fig. 5. Photos of the assembled surviving parts of fibula 1: rear and side views of the entire fibula after restoration (1-2); a close-up of the foot plate (6) ; and front, side, and $\frac{3}{4}$ views of the entire fibula prior to restoration (4-6). *Photos by Y. But.*
 5 pav. Išlikusių dalių nuotraukos (1-3) ir galimas segės atkūrimo variantas (4-6). *Y. Buto nuotraukos.*

the various rosette fibula groups reflect different manufacturing traditions (Lund Hansen, Przybyła 2010, 269-270).

In general, size is customarily used to distinguish two fibula types: small (up to 6 cm) and large (over 6 cm, on average 10 cm) (Ethelberg 2000, 50). The Lebedyn fibula's roughly 11 cm overall length places it in the latter. In terms of design, it is closest to Groups 6 and 7 (Lund Hansen, Przybyła 2010, 262-270; Przybyła 2018, 101-117); in terms of its basic structural elements, it is closest

to Group 6, but some elements have analogies in Group 7 (Fig. 6).

According to their data, Group 6 includes fibulae with a foot plate, filigree decoration, rosettes, springs covered by a domed plate, and bows with knees, facets, and studs for affixing rosettes (similar to Zealand Group 3, Variant A fibulae). The rosettes consist of a round plate surmounted by a conical panel. Most of this group's brooches have an elongated foot covered by an elongated lachrymiform or triangular plate with a hole at one end for receiving the stud on



Fig. 6. The Lebedyn fibula and some other examples of Group 6 and 7 rosette fibulae.

1 – Lebedyn / Лебедин; 2 – Slusegård, burial 600; 3 – West Lithuania; 4 – Dančeni, burial 371; 5 – Todireni, burial 4; 6 – Grebieten, burial 177; 7 – Lubieszewo, burial 10; 8 – Havnelev; 9 – Vasilica (according to Lund Hansen, Przybyła 2010, Abb. 34, 37).

6 pav. Lebedyno segė ir kai kurie 6 ir 7 grupių rozetės formos segių pavyzdžiai.

1 – Lebedyn / Лебедин; 2 – Slusegård, 600 kapas; 3 – Vakarų Lietuva; 4 – Dančeni, 371 kapas; 5 – Todireni, 4 kapas; 6 – Grebieten, 177 kapas; 7 – Lubieszewo, 10 grave; 8 – Havnelev; 9 – Vasilica (pagal Lund Hansen, Przybyła 2010, pav. 34, 37).

the foot. These fibulae only have embossed panels with an anthropomorphic image ('masks'), but in one case, a bird image. The authors attributed 18 items to Group 6, which is mainly associated with the Wielbark Culture, only four finds coming from Sambian-Natangian Culture (or Dollkeim-Kovrovo Culture) sites. Some are known from Bornholm (Denmark), Gotland (Sweden), and Västergötland (Sweden), three from the Moldavian Plateau and the Middle Dnipro Region. Group 7 fibulae, while very similar in terms of their features (Lund Hansen, Przybyła 2010, 267 et seq.) and find spots: the Moldavian Plateau (Dănceni, Todireni, and Hansca), differ slightly in terms of the manufacturing technology. They have an S-shaped bow, a foot plate, no decorative plate atop the bow, a stud on the head for attaching various decorative elements, and a head design generally similar to that of Group 6, but the Dănceni fibulae have a semicircular plate covering the spring and a foot plate attached via a hole. It is possible a special regional group formed under the influence of the Group 6 fibulae.

According to Lund Hansen and Przybyła, it is very likely that the Group 6 brooches were made in the territory of the Wielbark and Sambian Cultures, Zealand Group 3, Variant A, being the prototype. Sometime later, their production possibly began in the Chernyakhiv Culture. According to Максим Левада, several semi-finished rosette fibulae, probably Group 6, are known from this latter area (Lund Hansen, Przybyła 2010, 270).

These authors suggest the following dating for rosette fibulae. They appear in northern Barbaricum in Stage C1b and in the Chernyakhiv Culture in Stage C₂ (Werner 1988, 247; Kokowski 2001, 208). Based on the dated assemblages, they should be limited to Stages C_{1b} and C₂ (Lund Hansen, Przybyła 2010, 270; Przybyła 2018, 134–136)⁴.

The first list of monstrous fibulae from Southeast Europe, namely, from the territory of the Chernyakhiv Culture, was made by Joachim Werner and Mark Shchukin, who dated these items to Stages C₁ and C₂. They also drew the important conclusions that these fibulae have a North European / Scandinavian origin and were worn ceremonially by rich females (Werner 1966, 28, 41–42; 1988, 247; Щукин, Щербакова 1986, 184–185). Evgen Horokhovskii and Oxana Hopkalo proposed recognising monstrous fibulae as Almgren Group VII, Series 5, divided in turn into three variants based on bow shape: arch, knee, and S. They also suggested that, while the fibulae from Budești, Vasilica, and Dănceni have Scandinavian and western Baltic analogies, the unique items from Todireni and Hansca could have been produced by the Chernyakhiv Culture (Гороховский, Гопкало 2004, 119, 124, Fig. 8). Maxim Levada later augmented the group of rosette fibulae from Southeast Europe with chance finds and archival material (Левада 2006, 194–251). The information about semi-finished artefacts discovered in Smordva / Сморгва, Andriivka / Андріївка, and Sharhorodskyi Raion / Шаргородський район has become vitally important as it supports the assumption that these fibulae were manufactured in the Chernyakhiv or Wielbark Cultures.

Monstrous fibulae are rarely found in Ukrainian territory or in the Sântana de Mureș – Chernyakhiv Culture in general. Almost all of them have a Chernyakhiv context but, unfortunately, come from a cultural layer: Dănceni, Hansca, Malopolovetske-2 / Малополовецьке-2, Petrykivtsi / Петриківці, or Budești (Рафалович 1986, Table LIX, 4; Щербакова 1989, 75–87; Шишкін, Петраускас 1999, 162; Магомедов, Левада 1993, Fig. 39:5; Vornic 2006, Fig. 119:1–3) or

⁴ According to Ethelberg, Zealand's rosette fibulae mainly date to Stage C₁ but also to early C₂, but Skovgårde's to only C₁ (Ethelberg 2000, 48–50).

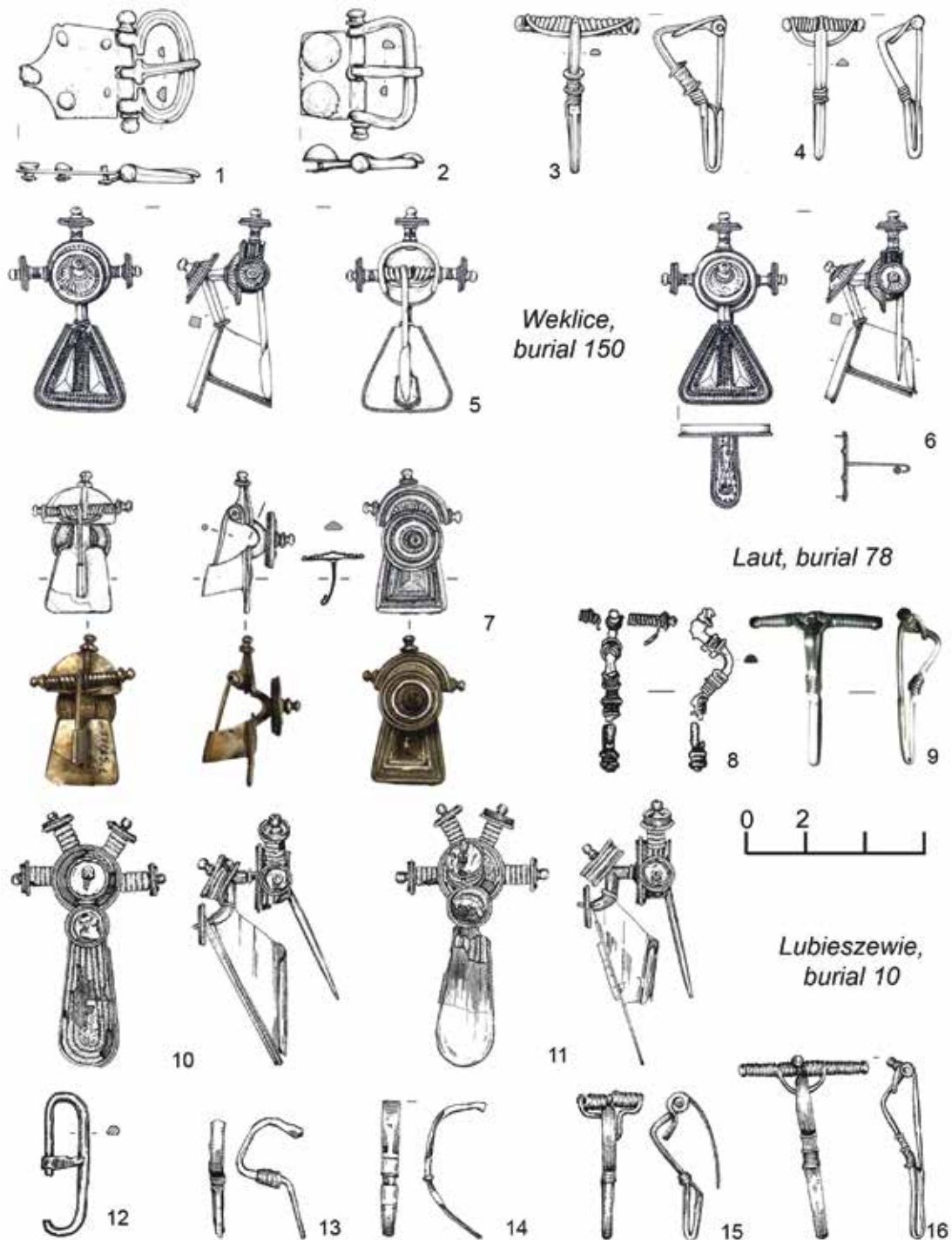


Fig. 7. Some Lund-Hansen/Przybyła assemblages with Group 6–7 and Almgren 161–162 fibulae: 1–6 Weklice, burial 150 (Natuńiewicz-Sekuła, Okulicz-Kozaryń 2011, Pl. LVIII–LXI); 7–9 – Bol’shoe Isakovo / Большое Исаково (Lauth), burial 78 (Skvortsov 2020, Fig. 2); 10 – 16 Lubieszewo, burial 10 (Jonakowski 2001, Fig. 2).

7 pav. Kai kurie kompleksai su Lund-Hansen ir Przybyłos 6–7 ir Almgren 161–162 grupių segėmis: 1–6 – Weklice, 150 kapas (Natuńiewicz-Sekuła, Okulicz-Kozaryń 2011, Pl. LVIII–LXI); 7–9 – Большое Исаково / Lauth, kapas 78 (Skvortsov 2020, pav. 2); 10–16 – Lubieszewo, 10 kapas (Jonakowski 2001, pav. 2).

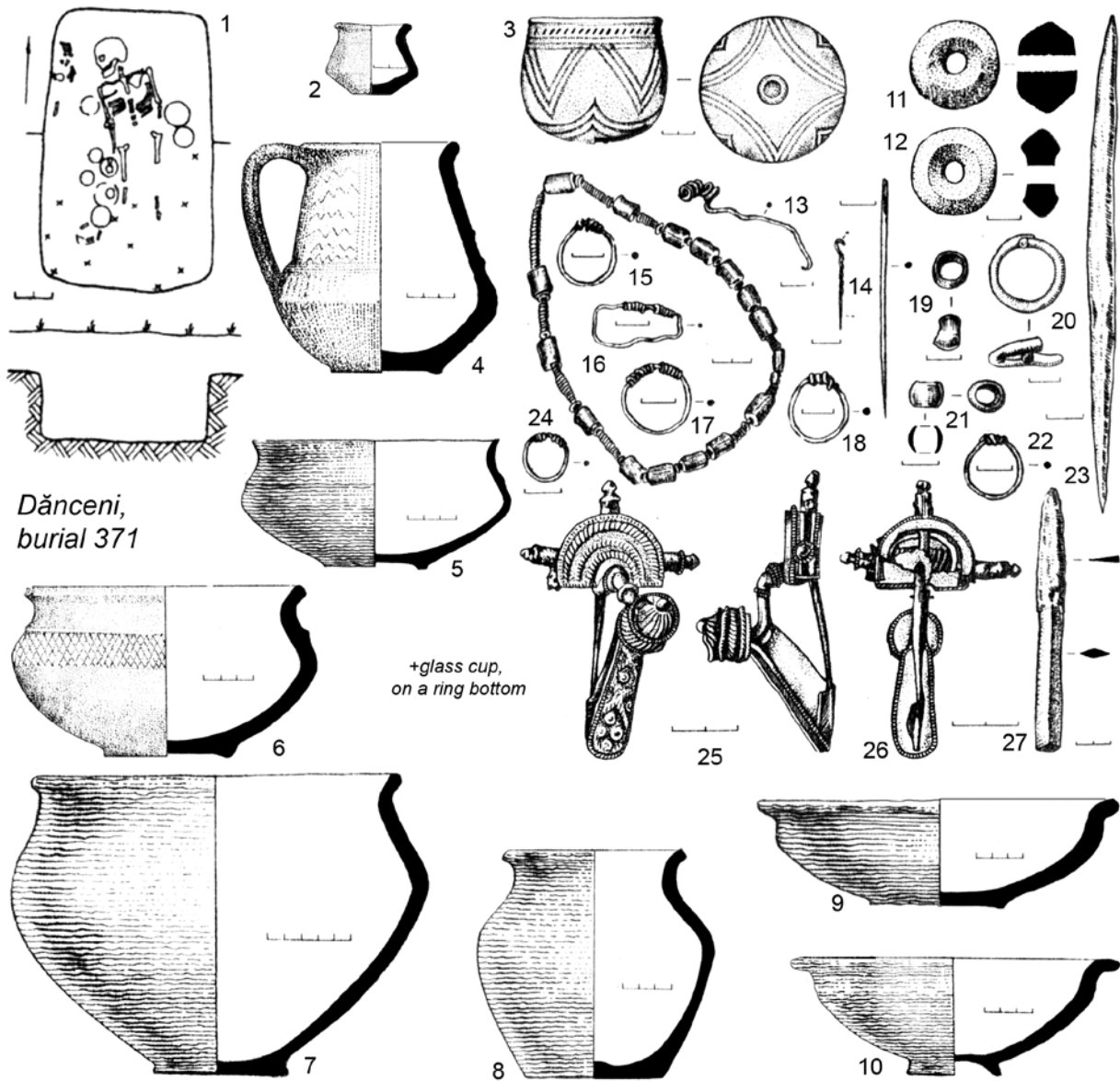


Fig. 8. Dănceni, burial 371. The burial plan and grave goods (Рафалович 1986, Table. LVII–LVIII).
8 pav. Dănceni, 371 kapas. Kapo planas ir įkapės (Rafalovich 1986, lent. LVII–LVIII).

an assemblage: Medvedivka / Медведівка (Левада, Строкова 1998, 27–28) with questionable dating.

Rosette fibulae have been found in closed assemblages in Todireni and Dănceni (Ioniță 1982, 92–93, Abb. 30; Рафалович 1986, 109–111, Tables LVII, LVIII). A plate very likely from a similar fibula comes from a conditionally closed

cremation assemblage in Balamutivka / Баламутівка (Petrauskas 2021, Abb. 7). Traditionally, Type 6 and 7 fibulae, as mentioned above, are regarded in the Chernyakhiv Culture as indicators of Stage C₂.

This dating is quite acceptable, although some circumstances should be noted. The number of closed assemblages, both Chernyakhiv and

Northern European, is definitely limited, but the accompanying material from these burials point to late Stage C₂ or early Stage C₃. Thus, Group 6 and 7 fibulae, especially Almgren Types 161–162, from the south Baltic coast are found in assemblages with later items than other types of rosette fibulae (Fig. 7:8, 9, 13–16). The fibulae from Bol'shoe Isakovo / Большое Исаково (Lauth) Burial 78 (Скворцов 2020, Fig. 2:17) and from Lubieszewo have faceted bodies, which very likely indicates late Stage C₂ or early Stage C₃ since such fibulae were widespread precisely in Stage C₃ (Godłowski 1970, Pl. VII:1–3. Гороховский 1988, 43–45; Petrauskas 2017, Taf. I, IV; Mączyńska 2019, Abb. 7:4, 7)⁵. The faceted fibulae from Lubieszewo Burial 10 had a ribbon-shaped body (Jonakowski 2001, Fig. 2:2, 3, 6), a common feature of such fibulae, which were used in only the 4th century. This burial also contained a large oval buckle with a faceted oval frame, which is not at all traditional for Stage C₂ European barbarian sites (Godłowski 1970, Pl. III:10, V:56), and is closer in shape to Stage C₃ buckles, for example, from the Wielbark or Chernyakhiv Cultures (Mączyńska 2019, Abb. 8:4; Petrauskas 2003, 247, 265). Among Chernyakhiv sites, Dănceni Burial 371 (Fig. 8) is of special importance due to a rosette fibula being found with many other items that were very common in Stage C₃ including a ceramic pot with a flat bottom and a glass cup with a circular foot, which point to the transitional period between Stages C₂ and C₃ (Рафалович 1986, 109–111; Петраускас, Петраускас 2008, 53–97; Petrauskas 2017, 123–154). A square buckle with a chape from the destroyed burial in Balamutivka is characteristic of late Stage C₂ / early Stage C₃ (Fig. 9) (Петраускас 2020, 259; 2021, Abb. 7:2).

Thus, the Lebedyn fibula, currently one of the best-preserved items from Ukrainian territory, is a late (late 3rd – early 4th-century) rosette fibula variant. Besides the fibula, the grave goods included other Stage B₂ / C₃ artefacts: a bronze Eggers Type 63 cauldron (Eggers 1951, Taf. 12:63); a Madyda-Legutko / Group G, Type 1 buckle (Madyda-Legutko 1986, 46, Taf. 13); and a Sigersted-Ganzkow type glass cup (Rau 1972, 164). Based on the latest date among these items, i.e., for the glass cup, the burial and its rosette fibula date to the late 3rd – early 4th century. The chronology of the other grave goods: the spoon, the box, and the thrown and hand-built pottery, does not contradict this date.

Thus, the information about the discovery of prestigious Barbarian and provincial Roman artefacts near the village of Lebedyn in the Middle Dnipro Region allows for some cultural and historical observations and conclusions.

The items come from a Chernyakhiv Culture burial made in accordance with their cremation custom of placing all of the grave goods in the funeral pyre, some, like the metal cauldron, having been deliberately deformed during the ceremony.

The grave goods from Lebedyn consist of barbarian-produced (the fibula as well as the thrown and hand-built pottery) and Roman-produced items (the cauldron, the spoon, the glass cup, the buckle, and possibly the chest). The rosette or monstrous fibula, a thing of luxury in the Barbarian world, of course had a certain symbolic value. Such fibulae are considered an attribute of formal female attire, a burial of a German woman containing at least two, usually paired fibulae, one per shoulder (Werner 1988, 247–253; Ethelberg 2000, 60; Lund Hansen 1995, 212–214). Among this group's fibulae, Dănceni Burial 371 clearly contained paired fibulae

⁵Burial 150 in Weklisce is indicative of the development of crossbow fibulae as its examples have smooth, multifaceted bodies and triangular bows (Fig. 7:1-4). Based on these features, the burial must have predated those in Bol'shoe Isakovo and Lubieszewo, a date further supported by the two buckles with chapes, which mainly date to Stages C₁ and C₂ (Natuniewicz-Sekuła, Okulicz-Kozaryn 2011, Pl. VIII:1, 2; LXI:5, 6).

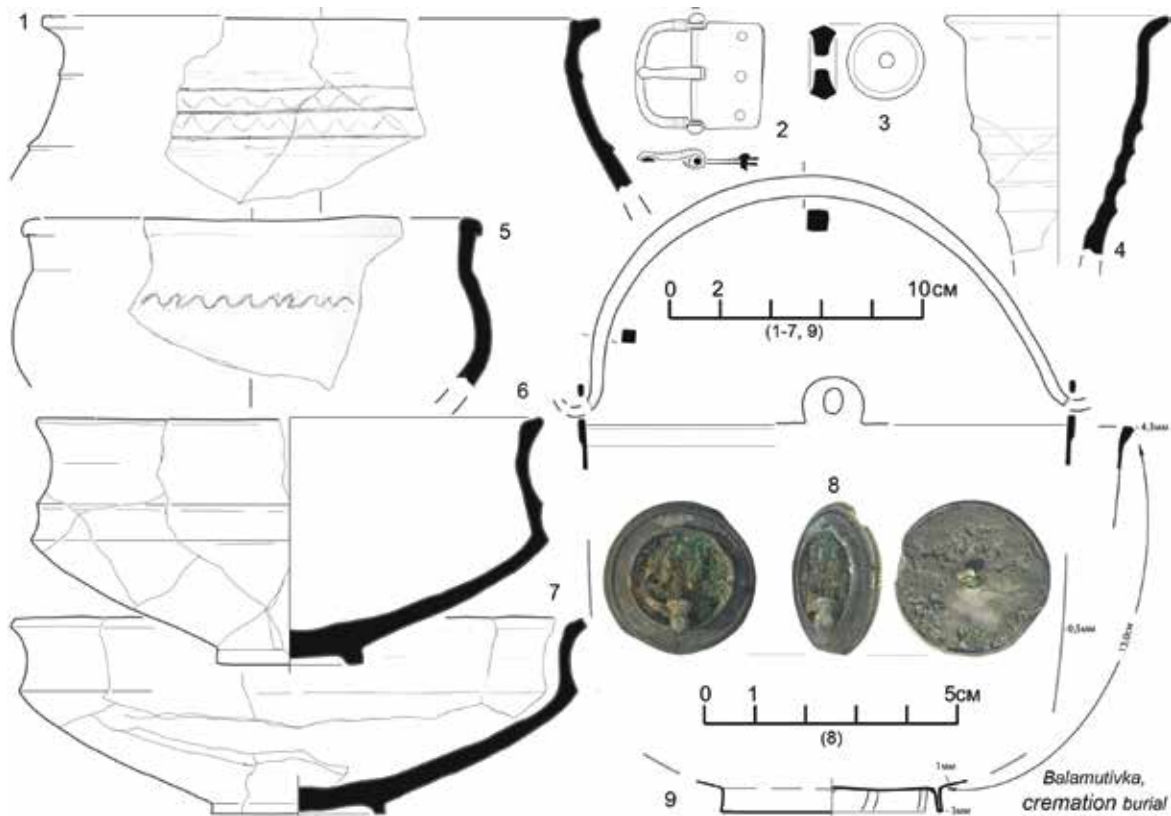


Fig. 9. Balamutivka-Brid, complex 2 / Баламутівка-Брід. (Petrauskas 2021, Abb. 7:2)

9 pav. Balamutivka – Brid, kompleksas 2 / Баламутівка – Брід. (Petrauskas 2021, pav. 7: 2)

(Fig. 8:25, 26) and the Dnipro river valley burial also definitely had two (Figs. 2, 3). The individual's Germanic identity was also proven by the hand-built pottery, all of which has direct analogies in the Wielbark and Goth-Gepid Cultures: bowls with attached bases and a vase with combination surface finishing.

The occurrence of rosette fibulae in the Chernyakhiv Culture, however, looks like an anomaly in the Gothic ethno-cultural environment as their origin and distribution centre is in northern Europe, i.e., outside the territory of the Wielbark Culture, which is firmly identified with the Goths and Gepids. The Group 6 and 7 fibulae only partially overlap with Goth geographical areas (cf. the maps in Lund Hansen, Przybyła 2010). Werner

considered southern European monstrous fibulae to be amulets brought by pilgrims (Goths, Gepids) from pan-German sacred centres in northern Europe like Brangstrup (Werner 1988, 281). He considered those areas with concentrations of rosette fibulae with other items (Roman imports: aurei, non-ferrous metal, ceramic, glass, etc. vessels, hoards, etc.), like Denmark and nearby island groups, to be Germanic religious and power centres, i.e., *Reichtumszentren* (Werner 1988, Abb. 5). According to him, that is where rosette fibulae were produced and used. The further search for the reasons why 'Scandinavian' items appear in the Black Sea region, including the Chernyakhiv Culture, led to attempts to connect Scandinavia with the ancestral homeland of the 'other Germans'

(*другие германцы*), i.e., the ‘Borans’ (Левада 2006, 194–251). The number of such fibulae in the Chernyakhiv Culture is clearly insignificant but it is too early to draw any final conclusions or to criticize any voiced opinions. However, certain circumstances should be noted. Rosette fibulae were ethnicity-defining objects in the Germanic world and definitely an element of upper-class female attire, which has been absolutely proven by late Roman archaeology in northern Europe. They were common in the ‘power centres’ that arose there in Stage C₁. Goth history in Stage C_{1b} – early C₂ is a period of the acquisition of new lands, a new homeland: resettlement, war, a search for a settled existence, etc. The late 3rd century saw the attainment of territorial stability, the accumulation of material resources, the start of a new social and property structure, etc., the latter possibly helping to explain how they came to adopt monstrous fibulae as an element of upper class attire from ethnically-close German centres, where such social groups had formed earlier and already had such attributes. Wealthy Goth families of the ruling elite were copying Scandinavian female attire. Thus, the production of such items in the Chernyakhiv Culture area is possible. The map of Group 6 and 7 fibulae shows roughly equal numbers in three centres: Bornholm/Gotland; Gdańsk Bay; and Prut/Dnipro (Lund Hansen, Przybyła 2010, Abb. 36, 38), i.e., seemingly not favouring the idea of Scandinavian production centres, reinforced by their distinct variety in Ukraine and the number of unfinished artefacts discovered there, which indicate that such fibulae could have actually been produced in the Chernyakhiv Culture area (Гороховский, Гопкало 2004, 124; Lund Hansen,

Przybyła 2010, 270, Abb. 36, 38). The presence of faceted fibulae on the Baltic coast (Bol’shoe Isakovo and Lubieszewo), especially in the 4th century (Гороховский 1988, 43–45), may reveal an inverse relationship between the ‘power centres’ on the Baltic and Black Seas in the late Roman period.

Finally, let us examine the specific archaeological context of the southern rosette fibulae. Monstrous fibulae come from cremations at only Chernyakhiv Culture sites: Balamutivka complex 2 and Lebedyn⁶. While the fibula fragments from Budești and Dănceni were discovered in the cultural layer, their association with cremation rites can be also assumed since the cultural layer at these cemeteries was mainly formed as a result of such ceremonies (Петраускас 1993, 36–51). Female grave good assemblages could also include chests where personal jewellery and everyday items were kept, but this item is found nearly equally in both male and female burials, with the latter prevailing only slightly (Гопкало 2011, Table 2). The absence of weapons, gambling accessories, etc. points to a female burial in Lebedyn. Items of undeniably Roman origin, namely, the cauldron, somewhat challenge the prevailing male-oriented import ‘statistics’ as Hammoor-type bronze cauldrons actually come from male burials not only in the Chernyakhiv Culture (Rudka / Рудка, Hansca-Luteria, Poberezhne / Побережне), but also in Barbaricum and the provinces (Kulov 1999, 61–69; Becker 2010, Beilage 1; Petrauskas 2021, Abb. 8, 9, 11)⁷. In the late Roman period, imported items could reach the tribes of the Chernyakhiv Culture in various ways: as a trade item, plunder, a gift, etc. Currently, the assemblages from Lebedyn and neighbouring Zhuravka / Журавка (Магомедов,

⁶ In addition to a disc bead from a rosette fibula, Balamutivka also yielded a clay spindle whorl, a grave good specific to mainly female burials (Petrauskas 2021, Abb. 7).

⁷ The Panticaepum grave with its ‘gold mask’, which recent studies identify as a female burial, is very problematic due to the complexity of the gender attributes: the reliability of its composition, the presence of both female and male items, the death mask’s male/female ambiguity, etc. (Шаров 2009, 96–100; 2014, 158–175).

Діденко 2020, 131–138) belong to the easternmost distribution area of documented finds of Hammoor-type cauldrons in Ukraine (Petrauskas 2021, Abb. 2). The array of Roman bronze cauldrons discovered in Ukrainian territory is deemed by one of this article's authors to be gear brought back by barbarians who had served in Roman units, meaning that veterans must have been a major source of cauldrons (Petrauskas, Didenko – in print). But new material from Lebedyn seems to refute this assumption. If the burial is that of a female, then she could have acquired the cauldron through kinship (as a paternal inheritance) or matrimony (marital property). It could have been amongst her deceased husband/father/son's possessions brought to her by his former comrades. But also note the account of Flavius Vopiscus of Syracuse, the biographer of Aurelian (270–275), who writes expressly about the participation of Goth women-warriors in a triumphal procession in Rome: 'Ten women, who had fought in men's clothing amongst the Goths and been captured, while many of their female comrades had been killed (*also warriors?* – OP, MS), were also exhibited; the placard they carried indicating that they were Amazons and giving the name of their tribe' (SHA vita Aurel., XXVI, 1).

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APPENDIX

A Description of the Pair of Fibulae.

1. *Fibula with a high catch-plate, rosette type* (Fig. 2:2–10; 3:3). The body, spring, and decorative elements are made of silver, the thin panel inset applied to the foot plate, of gold. The fibula was damaged and deformed by a fire; its oxidized layers contain visible charcoal particles. The surviving elements are: a long plate attachable to the foot; a decorative panel for said plate; the body less the catch-plate and the knee stud for a rosette; the spring less part of the pin; an annular plate with a decorative

pin (knob element) attachable to the head's edge; and part of the domed plate covering the head.

The *elongated lachrymiform plate* attachable to the foot consists of at least four elements: a base plate, ribbed edging, a raised border, and a panel inset.

The 65x19–12 mm, 0.9 mm thick base plate is flat with straight sides and rounded ends and has a 2–3 mm diameter hole at the narrow end for affixing it to the top of the foot via a stud. Ribbed edging has been partially preserved along the plate's top edge, but it is difficult to say whether this was the plate's corrugated edge or a separate element (silver thread) since it was severely damaged by the fire and is partially concealed by oxidation. (Fig. 2:9)

The 1.5–2 mm wide attached ribbed edging follows the base plate's contours and, while it is slightly smaller in size, its ends coincide with those of the base plate. The edging was made from a thin silver plate with a rectangular cross-section. The edging abuts the outside of the raised border. (Fig. 2:8).

The raised border is made of a long silver strip with a 1.1x3 mm rectangular cross-section. It also follows the base plate's contours. Although it is slightly smaller in size, both ends (obliquely cut) do not reach the plate's edges. (Fig. 2:6)

Decorative panel inset. A thin (<1 mm thick) panel made of yellow metal (gold?) with an embossed herringbone pattern design was set inside the aforementioned raised border. (Fig. 2:7).

The cast *fibula body* has a knee-shaped bow with a diamond cross-section (Fig. 2:4). The top of the foot has a pointed stud for attaching the aforementioned foot plate. Towards the foot, the bow is decorated with two silver, open-ended, ribbed rings, which might have held an intervening thin decorative gold sheet (foil) against the shaft. The knee has a socket that may have held a stud for attaching a rosette. Near the head, the bow is decorated with a filigree, donut-shaped ring, which consists of a circle of twisted silver wire, inside

which a spiral of the same wire was soldered (Fig. 2:5). The bow ended in a pierced square bar for attaching the spring axis but has survived only partially. A removable disc plate (silver or bronze) was placed between the filigree ring and the spring since the dimensions of the slot in the centre of the recovered plate (Fig. 2:2) match those of this bar (bow terminal). The body had a total height of 25 mm, the bow a maximum cross-section of 4x5 mm, the catch plate a possible length of 56 mm, the filigree ring a diameter of 18 mm, the silver wire a diameter of roughly 1 mm, and the disc panel covering the head a diameter of 25 mm and a thickness of 0.5 mm.

The *head/spring unit* consists of a spring axis terminating at each end in a cylindrical bead, a disc bead, and a mushroom-shaped knob (Fig. 2:3). The cylindrical beads and knobs have a longitudinal break. The bilateral spring is made of thick silver wire with five turns per side and a rear chord. Part of the pin is missing. The spring was covered around the sides by an open annular ribbon plate / skirt with three holes: two for the axis and one for a dome-headed pin, which could have been used to attach beads and a knob similar to those on the axis. The skirt is 30 mm in diameter, 7 mm wide, and 1 mm thick, the axis with its attachments 57 mm long, the disc beads 13 mm in diameter and 0.5 mm thick, the cylindrical beads 5 mm in diameter and 6 mm long, and the pin 19 mm long.

2. *Fibula, rosette type?* (Fig. 2:1; 3:1). A surviving decorative pin and cylindrical bead are, in terms of size, shape, and decoration, completely identical to components of the aforementioned fibula. Therefore, the assumption may be made that they are part of a second similar matching fibula.

A possible reconstruction of the complete fibula (Fig. 4).

A rosette fibula with a high catch

Material and dimensions: the body, spring, and decorative elements are made of silver, the panel inset and the plating between the rings on the bow, of gold. The fibula is about 11 cm from head to foot, 5.5–6 cm from axis terminal to axis terminal.

The composite elongated *lachrymiform plate*, which attached to the foot via a hole in its upper narrow end, consisted of a base plate, a ribbed outer edge, a raised border, and a thin gold panel inset with an embossed herringbone design that had all been attached by soldering.⁸ This plate can be considered complete since other known plates have precisely this 4-element composition.

The *fibula body* has a knee-shaped bow and a pointed stud at the top of the foot for attaching the aforementioned plate. The stud's length, even in its broken condition, allows one to speak of the possibility of a rosette⁹ with a concentric or radial¹⁰ design and probably a conical shape, like most Group 6 and 7 fibulae, which are not known for flat discs. The rosette would have been attached using a mushroom-shaped knob, similar to those on the spring, but possibly smaller.

The bow between the foot and the knee was decorated with two silver, ribbed rings, which held an intervening thin gold plate against the shaft.¹¹ The stud cast on the knee could have had its own attached rosette, similar to the aforementioned one and separated from the body by a massive cylindrical bead similar to the ones on the spring axis. Please note that such beads are found on only Chernyakhiv monstrous fibulae (Dănceni,

⁸ All of the rosette fibula plates were made in that fashion.

⁹ No other forms are known.

¹⁰ No other compositions are known.

¹¹ A common technique used in various types of fibulae by Roman-era Germanic jewellers.

Vasilica); northern variants lack them. The bow had a filigree donut-shaped ring decoration, which consisted of a circle of twisted silver wire with a spiral of the same wire soldered inside. A domed plate was placed between the filigree ring and the spring, which latter could be decorated with soldered wire, pearls, etc.

The *spring unit* consists of an axis, a bilateral spring, an annular plate / skirt, and a decorative pin. Mushroom-shaped knobs kept the disc and cylindrical beads on the axis terminals and on the pin at the top of the skirt. The disc beads could have had additional designs similar to the ones on all of the other known Group 6 and 7 fibulae.

MONSTRIOZINĖ SEGĖ, APTIKTA DNIEPRO REGIONE

Oleg Petrauskas, Mykhaylo Syvolap

Santrauka

2021 m. į Čerkasų miesto kraštotyros muziejų pateko archeologiniai vėlyvojo romėniškojo laikotarpio objektai, rasti „juodųjų archeologų“. Straipsnio autoriai ištyrė jų radimo vietą šalia Lebedyno miestelio ir nustatė, kad čia būta degintinio Černiachovo kultūros kapinyno. Šioje vietoje rasta žiestosios ir lipdytinės keramikos fragmentų, segė, žalvarinis katilas, sidabrinis šaukštas, papuošalų dėžutės dalys, sagtis ir stiklinė taurė.

Tarp šio rinkinio objektų ypač svarbi vadina moji monstriozinė segė (it. *mostruoso*). Išlikusios segės dalys pagamintos iš sidabro, puošto aukso plokštės intarpu ir auksavimu. Pagal bruožus segė yra artimiausia 6-os grupės segėms, o kai kurie elementai turi panašumų su 7-os grupės pagal Lund Hansen–Przybyłos tipologiją.

Be segės, kapinyne rasti B₂/C₃ periodo dirbiniai: žalvarinis Eggerio tipo/63 katilas; sagtis (Madyda–Legutko /G grupė, 1-o tipo; Rau/Sigersted – Ganzkow tipo stiklinė taurė ir Martin/B₂ tipo šaukštas. Kapinynas datuojamas III a. pabaiga – IV a. pradžia.

Lebedyno kapinyno radiniai yra barbariškosios ir romėniškosios kilmės. Rozetinė segė – prabangos dirbinyje barbarikume – turėjo tam tikrą simbolinę reikšmę ir buvo svarbi germanių aprangos detalė. Jos buvo laidojamos su dviem segių poromis – po vieną

porą ant kiekvieno peties. Rozetinių segių paplitimas Černiachovo kultūroje yra keistas fenomenas etnokultūrinėje gotų aplinkoje. Pasak J. Wernerio, monstriozinės Pietų Europos segės kaip amuletai į Šiaurės Europą galėjo būti atneštos piligrimų (gotų, gepidų). Jo manymu, srityse, kuriose gausu rozetinių segių, būta germanų religinių ir galios centrų.

Atkreiptinas dėmesys, kad rozetinės segės buvo aukštesnio socialinio sluoksnio germanių aprangos elementas – tai patvirtina romėnų archeologijos duomenys Šiaurės Europoje. Jos buvo paplitusios C_{1b} periode atsiradusiuose centruose. Gotų istorijoje C_{1b}–C₂ periodo pradžioje vyko didžiulės permainos persikeliant į naujas žemes, kariaujant ir bandant įsitvirtinti. Vėlyvajame III a. buvo pasiektas teritorinis stabilumas, pradėti kaupti materialiniai ištekliai, formavosi naujos socialinės struktūros ir pan.

Tikriausiai taip galima paaiškinti, kodėl gotai pradėjo nešioti aukšto socialinio sluoksnio germanių mėgstamas monstrioazines seges, paplitusias etniškai artimuose germaniškuose centruose. Turtingos gotų šeimos, priklausančios valdančiajam elitui, kopijavo skandinavų aprangą, todėl tikėtina, kad jų kopijos buvo gamintos ir Černiachovo kultūros srityje.

THE MONSTROUS (MONSTRUOSO) FIBULA FROM THE DNIPRO RIVER REGION

Oleg Petrauskas, Mykhaylo Syvolap

Summary

In 2021, the museum in the city of Cherkasy received a collection of Late Roman period items. The authors of the article investigated the find spot to determine the archeological context, revealing that the items came from a cremation in a Chernyakhiv culture cemetery near the village of Lebedyn. The items handed over to the museum included: fragments of thrown and hand-built pottery, a fibula, a bronze cauldron, a silver spoon, jewellery box parts, a buckle, and a glass cup, all of which had been damaged during the cremation and illegal amateur exploration of the burial site.

Among the items obtained from this assemblage, the monstrous fibula (“monstruoso”) is of particular interest for a number of reasons, i. e., the surviving parts of the fibula are made of silver decorated with a gold panel inset and gilding. By the features, the fibulae are closest to Group 6, while some elements have analogues in Group 7 according to Ulla Lund Hansen and Marzena Przybyła. Besides the fibula, the grave goods included Stages B₂ / C₃ artefacts: a bronze Egger Type / 63 cauldron; buckle (Madyda – Legutko / Group G, type 1; a Rau / Sigersted – Ganzkow type glass cup; a Martin / B₂ type spoon. Based on the latest date among these items, i.e., for the glass cup, the burial and the rosette fibula date to the late 3rd – early 4th century.

The assemblage of the burial in Lebedyn consists of the articles of Barbarian and Roman production. The rosette fibula, a piece of luxury for the Barbarian world, had a certain symbolic value. Such fibulae are considered an attribute of formal female attire of German women, a burial containing at least two, usually paired fibulae, one

per shoulder. The occurrence of rosette fibulae in the Chernyakhiv culture looks like an anomaly in the Gothic ethnic-cultural environment. Werner considered southern European monstrous fibulae to be amulets brought by pilgrims (Goths, Gepids) from sacral centers in northern Europe. He considered those areas of concentration of rosette fibulae with other items to be Germanic religious and power centers. However, certain circumstances should be noted. Rosette fibulae are evidently an element of upper-class German women attire widely used in the “centers of power”. Goth history in Stage C_{1b} – early C₂ is a period of the acquisition of new lands, a new homeland: resettlement, war, a search for a settled existence, etc. The late 3rd century saw the attainment of territorial stability, the accumulation of material resources, the start of a new social and property structure, etc., the latter possibly helping to explain how they came to adopt monstrous fibulae as an element of upper-class attire from ethnically-close German centres. Wealthy Goth families of the ruling elite were copying Scandinavian female attire. Thus, the production of such items in the Chernyakhiv Culture area is possible.

However, certain circumstances should be noted. Rosette fibulae were ethnicity-defining objects in the Germanic world and definitely an element of upper-class female attire, which has been absolutely proven by late Roman archaeology in northern Europe. They were common in the ‘power centres’ that arose there in Stage C₁. Goth history in Stage C_{1b} – early C₂ is a period of the acquisition of new lands, a new homeland: resettlement, conflict,

a search for a settled existence, etc. The late 3rd century saw the attainment of territorial stability, the accumulation of material resources, the start of a new social and property structure, etc., which last might help to explain how they came to adopt monstrous fibulae as an element of upper-class

attire from ethnically-close German centres, where such social groups had formed earlier and already had such attributes. Wealthy Goth families of the ruling elite were copying Scandinavian female attire. Thus, the production of such items in the Chernyakhiv Culture area is possible.

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