

International Scientific Conference

FROM PAGANISM TO CHRISTIANITY. BURIAL RITES DURING THE TRANSITION PERIOD

11–12 October 2021,

Lithuanian Institute of History (LIH), Tilto St. 17¹, Vilnius

The conference will be held in a 3rd-floor conference room,
room 320, at the LIH.

The conference will be both live and remote.

(<https://uso6web.zoom.us/j/89341825895>; Meeting ID: 893 4182 5895)

¹ Please note that
the address of the
Lithuanian Institute
of History has
changed.



PROGRAMME

DAY I

11 October

8:30–9:00 *Participant registration*

9:00–9:10 **Welcoming speech**

I. BETWEEN PAGANISM AND CHRISTIANITY

Moderator Rytis Jonaitis

9:10–9:30 **RYTIS JONAITIS** (Lithuanian Institute of History)
Christians in a pagan environment. Medieval urban cemeteries in Lithuania

9:30–9:50 **STANISLAV BELSKI** (Peter the Great Museum of Anthropology and Ethnography (Kunstkamera))
The Christianisation of Karelia – archaeological criteria

9:50–10:10 **IRMA KAPLŪNAITĖ** (Lithuanian Institute of History)
The earliest Catholic burial sites in Medieval Vilnius

10:10–10:30 **DMITRO BIBIKOV** (NAS of Ukraine Institute of Archaeology)
Between paganism and Christianity: about some deviant forms of 10th–11th-century burial rites in Southern Ruthenia

10:30–10:50 **MARIUS ŠČAVINSKAS** (Institute of Baltic Region History and Archaeology, Klaipėda University)
Ritus paganorum in Christian cemeteries: the sources and their interpretation (13th–15th centuries)

10:50–11:10 *Coffee break*

II. CHANGES IN BURIAL RITE FEATURES

Moderator Vsevolod Ivakin

11:10–11:30 **MIKALAI PLAVINSKI** (NAS of Belarus Institute of History)
The main phases in the development of the burial rites of the late 1st millennium – early 2nd millennium Slavic population of the Upper Neris

- 11:30–11:50** **VIKTORIJA TARASEVIČ** (Belarusian National History Museum)
The Smolensk–Polotsk Long Barrow Culture during the last phase of its existence (late 10th – first half – mid-11th century)
- 11:50–12:10** **VLADISLAV SOBOLEV** (Saint Petersburg State University)
Singular burial rite features of the Ruthenian population of Novgorod Land
- 12:10–12:30** **YAUHEN ULASAVETS** (independent researcher)
On the discovery of inhumation cemeteries in the territory of Chronicle Lithuania (based on cemetery material from Ashmyany District in the Republic of Belarus)
- 12:30–13:00** Discussion
- 13:00–14:00** Lunch

III. BURIAL RITES OF THE ELITE

- Moderator** Paulius Bugys
- 14:00–14:20** **PAULIUS BUGYS** (National Museum – Palace of the Grand Dukes of Lithuania)
Unknown equestrians. What the late Lithuanian cremation burials are silent about
- 14:20–14:40** **NATALIA KHAMAİKO** (NAS of Ukraine Institute of Archaeology)
Horses in chamber graves as a marker of cultural dynamics in Early Rus'
- 14:40–15:00** **GEDIMINAS PETRAUSKAS** (Lithuanian National Museum, Klaipėda University Institute of Baltic Region History and Archaeology)
Bedugnė Cemetery: reflections of the burial rites of Lithuania's 14th-century military elite
- 15:00–15:20** **IWONA LEWOC^{1,2}, SŁAWOMIR MIŁEK³, TOMASZ NOWAKIEWICZ¹, DAVID REMBECKI¹** (¹University of Warsaw Faculty of Archaeology; ²Museum of the Augustów Region; ³Ab Terra Foundation)
The unknown radiance of Sudovia: newly discovered Yotvingian elite cemetery sites near the Szczeberka
- 15:20–15:40** **KIRILL MICHAILOV** (Institute of History of Material Culture of the Russian Academy of Sciences)
The last Vikings or Christian elite? Old Ruthenian burial rites in large burial pits in the late 10th–11th centuries
- 15:40–16:00** Discussion

12 October

IV. CEMETERY INVESTIGATIONS

Moderator Mikalai Plavinski

9:00–9:20 **VSEVOLOD IVAKIN¹, VYACHESLAV BARANOV¹, DMITRIJ DJACHENKO¹, ROMAN SHIROUKHOV²** (NAS of Ukraine Institute of Archaeology; ²Centre for Baltic and Scandinavian Archaeology, Schleswig)

The Baltic cemetery at Ostriv on the Ros: the main investigation conclusions from the first five years

9:20 – 9:40 **JUSTINAS RAČAS** (Cultural Heritage Preservation Force, PE)

Burial rites in 15th–17th-century Punžionys Cemetery

9:40–10:00 **SERGEJ SALMIN^{1,2}, JELENA SALMINA^{2,3}** (¹Pskov archaeological Centre, ²Archaeological Centre of Pskov Region; ³Pskov State University)

The necropolitan space of 10th–11th-century Pskov (2013–2014 and 2017–2020 investigations): territory, history, zoning

10:00–10:20 **ANDREJ VOITECHOVIČ** (NAS of Belarus Institute of History)

Singular cremation and inhumation features of Biruli Cemetery on the Upper Berezina, a Dnieper tributary

10:20–10:40 **VIACHESLAV SKOROCHOD** (NAS of Ukraine Institute of Archaeology)

The new investigation of the 10th – early 11th-century necropolis of a suburb of Chronicle Chernihiv

10:40–11:00 *Coffee break*

V. GRAVE GOODS

Moderator Viačeslav Baranov

11:00–11:20 **IRYNA LUTSYK** (NAS of Ukraine, I. Kryp'yakevych Institute of Ukrainian Studies, Department of Archaeology)

Women's headdresses in the Middle Ages (based on finds discovered at a Christian burial site in the lands of Galicia-Volhynia)

11:20–11:40 **JELENA SALMINA^{2,3}, SERGEI SALMIN^{1,2}, MICHAIL VASILIEV^{1,2}, KRISTINA KOSOVETS^{1,2}, TATJANA SČIUKINA^{1,2}** (¹Pskov archaeological Centre, ²Archaeological Centre of Pskov Region; ³Pskov State University)

A new area of the Pskov necropolis (2017–2020 investigation): features and a burial inventory

11:40–12:00 **BARTŁOMIEJ BARTECKI¹, BEATA BOROWSKA², TOMASZ DZIEŃKOVSKI³, IRKA HAJDAS⁴, ANNA HYRCHAŁA¹, MARCIN WOŁOŚYŃ⁵** (¹Museum in Hrubieszowie; ²University of Lodz, Faculty of Biology and Environmental Protection, Department of Anthropology; ³Institute of Archaeology of the Maria Curie-Skłodowska University; ⁴Laboratory of Ion Beam Physics ETH, Zurich; ⁵University of Rzeszów, Leibniz Institute for the History and Culture of Eastern Europe – GWZO)
New cemetery finds from Gródek on the Western Bug

12:00–12:30 **Discussion**

12:30–13:30 *Lunch*

VI. THE ANTHROPOLOGICAL INVESTIGATION OF CEMETERIES

Moderator **Aleksandra Kozak**

13:30–13:50 **VIKTORIJA MAKOVSKAJA** (Belarusian State Museum of Folk Architecture and Rural Lifestyle)

Singular inventory features of the child inhumations in the lands of Polotsk

13:50–14:10 **ROBERTAS SPIRGIS** (independent researcher)

Child burial material from Ogresgala Čabas Cemetery in the context of the spread of Christianity in the lower Daugava in the 11th–13th centuries

14:10–14:30 **ŽYDRŪNĖ MILIAUSKIENĖ** (VU Faculty of Medicine Institute of Biomedical Sciences, Department of Anatomy, Histology, and anthropology)

The dental condition and diseases of the inhabitants of Old Vilnius

14:30–14:50 **ALEKSANDRA KOZAK** (NAS of Ukraine Institute of Archaeology, Bioarcheology Department)

The anthropology of an 11th–12th-century Baltic cemetery on the Ros. The effect of migration

14:50 **Discussion**

Closing remarks

Organisation Committee

Rytis Jonaitis, Chairman (Lithuanian Institute of History)

Irma Kaplūnaitė (Lithuanian Institute of History)

Saulius Sarcevičius (Lithuanian Institute of History)

Marius Ščavinskas (Klaipėda University)

Gintautas Vėlius (Vilnius University)

Mikalai Plavinski (NAS of Belarus Institute of History)

Vladislav Sobolev (Saint Petersburg State University, Russia)

Kirill Mikhailov (Institute of History of Material Culture, Saint Petersburg, Russia)

Vsevolod Ivakin (Institute of Archaeology, Kiev, Ukraine)

ANNOTATIONS

JUSTINAS RAČAS

BURIAL RITES IN 15TH–17TH-CENTURY PUNŽIONYS CEMETERY (ŠVENČIONYS DIST. MUN.)

In 2017–2018, Punžionys (Švenčionys District Municipality) Cemetery was investigated. The cemetery's existence had not been known until then, only being discovered during a road's resurfacing. Part of the cemetery was destroyed during the work, the rest, which lay at a future road site, was fully investigated. A total of 710 m² were excavated and 286 burials as well as many isolated human bones were recorded. The dead had been buried on the west part of a hill during the 15th–17th centuries. Although the cemetery dates to the Christian period, the dead were mostly buried with their head to the west and the pagan custom of placing grave goods: weapons, everyday items, and coins, also existed. Some of the grave goods: mini axes and spears were classified as symbolic. Many isolated finds were also found, some of which are actually offerings not attributable to a specific burial. The cemetery's material and information are very interesting for investigating the transition period from paganism to Christianity when features of pagan burial rites have been recorded up until the turn of the 17th century in a region that was not peripheral at all, being just 40 km from Vilnius.

IRMA KAPLŪNAITĖ

THE EARLIEST CATHOLIC BURIAL SITES IN MEDIEVAL VILNIUS

The earliest Catholic community in Vilnius began to form at the turn of the 14th century, almost a century before the country's official Catholic baptism. The location of the city's oldest Catholic cemetery has yet to be determined. In the territory of the Vilnius castles, the earliest graves are associated with the Church of St Anne, which was built after the 1387 baptism. A Catholic cemetery must have existed in present-day Old Town near the Church of St Nicholas as its churchyard is even mentioned in Jogaila's 1387 privilege. Accumulations of human bones have also been found during archaeological excavations near the parish Church of St John. After 1387, a cemetery operated next to the Franciscan church and monastery. This paper examines such likely 14th-century burial sites, where the first representatives of the Catholic community in Vilnius might have buried their dead. While the few written sources are presented, more attention is paid to the archaeological material.

MARIUS ŠČAVINSKAS

RITUS PAGANORUM IN CHRISTIAN CEMETERIES: THE SOURCES AND THEIR INTERPRETATION (13TH–15TH CENT.)

This paper, based on written sources that discuss the Christian burial of converts in Lithuanian, Prussian, and other Baltic societies during the 13th–15th centuries, will examine why the burial of converts in unenclosed, pre-Christian, unregulated burial sites, funeral feasts, wailing, and/or the placement of certain items in the grave (coffin) were considered pagan customs (*ritus paganorum*) and to what extent this funeral rite content was actually pagan and to what extent Christian. At the same time, it raises the question as to whether the aforementioned customs are related to the old, pagan image of the afterlife and whether they contributed to the establishment of a new, Christian image of the afterlife.

PAULIUS BUGYS

UNKNOWN EQUESTRIANS. WHAT THE LATE LITHUANIAN CREMATION BURIALS ARE SILENT ABOUT

The discussions about the formation of Lithuanian cavalry have not yet subsided. The historical sources do not provide a clear answer as to when and in what way Lithuanians began mounted warfare nor is it clear what Lithuanian medieval cavalry looked like or whether it is even possible to use this term for Lithuanian mounted warriors. The answer to these questions can be found not only in historical sources but also in archaeological material. This paper seeks to focus researchers' attention on a poorly investigated archaeological artefact group: elements of horse and rider gear, to ascertain what is known and can be learned from their correct analysis, and to discuss the main problems hindering the qualitative analysis of this material.

GEDIMINAS PETRAUSKAS

BEDUGNĖ CEMETERY: REFLECTIONS OF THE BURIAL RITES OF LITHUANIA'S 14TH-CENTURY MILITARY ELITE

The burial customs of the Lithuanian state's pre-Christian period (mid-13th–14th centuries) are of great interest to researchers. The latest research shows that in ethnic Lithuania, except in the cities, the state's centres, and in individual Eastern Lithuanian communities, the practice of cremation predominated until the state's 1387 baptism. Among these investigations, the recent discoveries in Bedugnė (Trakai District) deserve special attention. Unlike in many 13th–14th-century cremation cemeteries, the finds from this cemetery are distinguished by an abundance of armour, weaponry, and silver-plated rider and horse gear. Given the nature, rarity, and richness of the Bedugnė grave goods, the cemetery is considered a burial place for elite soldiers and, in this context, the short distance between the burial site and Old Trakai, the old capital of the Grand Duchy of Lithuania, further contributes to the interest. This paper presents the results of the investigation of Bedugnė Cemetery and examines significant issues in the 14th-century burial rites of Lithuania's military elite and the early history of the Lithuanian state.

ŽYDRŪNĖ MILIAUSKIENĖ

THE DENTAL CONDITION AND DISEASES OF THE INHABITANTS OF OLD VILNIUS

Dental disease investigations are an important area of bioarchaeological research that allows an assessment to be made of what food people ate in the past and what specific features of dental hygiene and treatment existed. As the lifestyle changes, so may eating habits and the consumption frequency of certain foods. If these changes are sufficiently distinct, they will also be reflected in human biology. This paper reviews the condition of the teeth the residents of old Vilnius had based on data from selected burials in the 13th–15th-century old burial ground at Bokšto St. 6 and the 16th–17th-century cemetery at Subačiaus St. 7. It investigates the most common dental diseases that affected Vilnius residents: caries, premature tooth loss, tooth wear, and periodontal diseases and discusses the singular features of the condition of men's and women's teeth. It was observed that the condition of the teeth of Vilnius residents living in different periods differed, but the interpretation of the results is not unambiguous: not only the eating habits, but also the general condition of the population's health may have influenced the results.

RYTIS JONAITIS

CHRISTIANS IN A PAGAN ENVIRONMENT. MEDIEVAL URBAN CEMETERIES IN LITHUANIA

Medieval inhumation cemeteries characterized by Christian burial features have been discovered in Kernavė and Vilnius and have raised several important issues: how could cemeteries with Christian features have emerged in pagan cities and what community buried its members there? Another Vilnius cemetery, the one on Latako St., which has already been connected with the churchyard graves of the Church of St Nicholas, should also be mentioned. Did any connection exist between these cemeteries and the one on Воклыто Street; were these burial sites contemporaneous; and could the same community have buried their dead in more than one? This paper presents possible answers to these and other questions.

YAUHEN ULASAVETS

ON THE DISCOVERY OF INHUMATION CEMETERIES IN THE TERRITORY OF CHRONICLE LITHUANIA (BASED ON CEMETERY MATERIAL FROM ASHMYANY DISTRICT IN THE REPUBLIC OF BELARUS)

Cremation was the predominant burial method for almost a millennium in East Lithuania and the neighbouring lands of Northwest Belarus, i.e. in territories later known as 'Chronicle Lithuania'. The transition from tribal to early state structures is connected with the formation process of the Grand Duchy of Lithuania in these lands and caused several fundamental changes in all spheres of local community life, one of which was the emergence of inhumation, a new burial method for this area. The process of inhumation's emergence, its coexistence with cremation, and the latter's complete displacement are well illustrated by the cemeteries found in Ashmyany District, Hrodna Region, Republic of Belarus. The cemeteries of greatest interest are in Halshany, Markinaty, and Telezhishki as they contain both cremations and inhumations. At the same time, the inhumation grave pit fill contains finds and calcined bones from destroyed cremations from the second half of the 13th–14th centuries, which indicates a certain chronological interval between these two modes of burial. At the same time, an analysis of the grave goods allows the conclusion to be made that this chronological interval was insignificant. In many cases, it may not have existed at all and so the assumption can be made that the latest cremations may have coexisted with the earliest inhumations throughout the second half of the 14th century.

ANDREJ VOITECHOVIČ

SINGULAR CREMATION AND INHUMATION FEATURES OF BIRULI CEMETERY ON THE UPPER BEREZINA, A DNEIPER TRIBUTARY

A trade and craft-related settlement was founded on the Upper Berezina, a Dnieper tributary, in the 10th century. To date, 55 barrows have been excavated in the settlement's barrow cemetery (in the modern village of Biruli, Dokshitsy District). In most of them, the dead had been cremated. The 10th-century burials had high mounds. The inventory of female burials mostly corresponded to Baltic burial traditions. In the late 10th – early 11th centuries, the burials were at the level of the former original surface and the burial inventory acquired old Ruthenian features. In the first half of the 11th century inhumations appeared, also located at the level of the former original surface. The male burials contain weapons. In the mid-11th century, the settlement's activities ceased and the cemetery seems to not have functioned until the mid-12th century. During the 12th–13th centuries, the inhumations were in the grave pits and stones were used in the burial rites.

MIKALAI PLAVINSKI

THE MAIN PHASES IN THE DEVELOPMENT OF THE BURIAL RITES OF THE LATE 1ST MILLENNIUM – EARLY 2ND MILLENNIUM SLAVIC POPULATION OF THE UPPER NERIS

This paper will examine the main stages in the transformation of Slavic burial features in the Upper Neris (present-day Lahoyks, Myadzyel, and Vileyka Districts, Minsk Region). In the last centuries of the first millennium AD, this territory became one of the westernmost Slav-inhabited regions between the Daugava and Nemunas and from the turn of the second millennium the Upper Neris is part of the Principality of Polotsk, becoming its western border.

This paper examines two main topics:

- 1) Singular features of the evolution and transformation of Slavic burial features in the Upper Neris in the last centuries of the first millennium – first centuries of the second millennium, and problems related to the transition from cremation to inhumation;
- 2) Possibilities of identifying the Slavic-Baltic border sites with Slavic burial rites, which appeared within the range of the neighbouring Balt (East Lithuania) population, burial rite features, and grave inventories (for example, of the Upper Neris).

VIKTORIJA MAKOVSKAJA

SINGULAR INVENTORY FEATURES OF THE CHILD INHUMATIONS IN THE LANDS OF POLOTSK

It is possible, in general, to say that in the land of Polotsk, the inventory of child burials is poorer than that of adults. Artefacts that could be markers of a child burial include especially simple types of miniature ornaments, undefined types of primitive ornaments, and reused costume elements (converted to 'child' size by damaging them). Some categories of pendants and amulets: crosses, crotals, and animal tooth amulets can also be ascribed to the objects that are very frequently discovered in child burials and have a symbolic meaning, but are not markers.

VIKTORIJA TARASEVIČ

THE SMOLENSK–POLOTSK LONG BARROW CULTURE DURING THE LAST PHASE OF ITS EXISTENCE (LATE 10TH – FIRST HALF – MID-11TH CENTURY)

This paper will examine several Smolensk-Polotsk Long Barrow Culture (SPLBC) burials found in necropolises where inhumations prevailed. The culture developed in the Smolensk Dnieper region and possibly in the northeast regions of Belarus no later than the 8th century and is fairly certainly associated with the Krivichs, who are mentioned in the Lithuanian Chronicles. The upper date of the culture's existence in its western range is currently set at the late 10th – mid-11th century. The SPLBC was characterized by cremation of the dead beside a barrow, certain grave inventory, and pottery 'with a shoulder'. The paper will emphasize a possible evolution of changes that occurred in the Krivich material culture in the final stage of its existence during the 'fusion' of the Krivich and Old Ruthenian traditions.

ROBERT SPIRĠIS

CHILD BURIAL MATERIAL FROM OGRESGALA ČABAS CEMETERY IN THE CONTEXT OF THE SPREAD OF CHRISTIANITY IN THE LOWER DAUGAVA IN THE 11TH–13TH CENTURIES

This paper will present the child burials excavated at Ogresgala Caba Cemetery. The remains of children aged 1.5 to 13 years were found in 9 of the 38 burials excavated at the site. They were buried supine, mostly with the head to the

north or northwest. The excavations revealed vanished barrow mounds. It is possible to distinguish three barrows with the remains of two children or an adult woman and a child. The children were buried with festive sacred clothing and miniature items appropriate to their age. The paper proposes discussing, against the background of the Liv Christianisation process, the transition from cremation to inhumation in wooden coffins and the prevalence of items of personal piety among children. Investigators have already noted that no child burials exist among the 10th-century cremations of the early pagan Livs. The paper proposes to evaluate the change in the society's attitude towards children and the resulting appearance of large numbers of child inhumations in the context of the Christian cult of the Massacre of the Innocents of Bethlehem by Herod the Great.

SERGEJ SALMIN, JELENA SALMINA

THE NECROPOLITAN SPACE OF 10TH–11TH-CENTURY PSKOV (2013–2014 AND 2017–2020 INVESTIGATIONS): TERRITORY, HISTORY, ZONING

An early medieval necropolis has been excavated in Pskov for over 40 years and is one of the city's main archaeological sites. Based on the latest research, the authors present a version of the functioning of this burial complex and its place in the development of early medieval Pskov. They also discuss an assessment of the urban development possibilities resulting from the desacralisation of this area after the necropolis ceased to function during the Christianisation period.

JELENA SALMINA, SERGEJ SALMIN, MICHAIL VASILJEV, KRISTINA KOSOVETS, TATJANA ŠČIUKINA

A NEW AREA OF THE PSKOV NECROPOLIS (2017–2020 INVESTIGATION): FEATURES AND THE BURIAL INVENTORY

A previously unknown Pskov 10th–11th-century barrow cemetery site was excavated during the 2017–2020 investigation of the Mstislavsky and Velikouletsky trenches. The wide variety of burial features and the representativeness of the discovered material provide an opportunity to substantially refine the knowledge about the formation of the 'great' Pskov necropolis. Finds clearly related to the necropolis, but already recorded in the city's later cultural layers, will also be presented.

STANISLAV BELSKI

THE CHRISTIANISATION OF KARELIA – ARCHAEOLOGICAL CRITERIA

The results of the current investigation of burial sites on the Karelian Isthmus and Lake Ladoga's northwest shore use archaeological data to provide a new perspective on the region's Christianization processes. The paper examines two aspects: the burial rites of the cremated and uncremated dead (chronology and a correlation problem) and items of personal piety in burial complexes (the time of their appearance and the chronology of their use). The tradition of burying uncremated dead in flat cemeteries was an obvious novelty with no roots in the previous period and absolutely no evolution from it. At the same time, the archaeological sources provide no basis for making assumptions about the appearance of a new population or a demographic change. The dates of the early inhumations do not 'go past' the 13th century, most of them dating to the second half – late 13th century. They also contain items of personal piety: large silver or bronze cruciform pendants. But they are completely absent in the 14th–16th century complexes which definitely belonged to the (Orthodox) Christians. The paper presents several possible explanations for this phenomenon.

KIRILL MICHAILOV

THE LAST VIKINGS OR CHRISTIAN ELITE? OLD RUTHENIAN BURIAL RITES IN LARGE BURIAL PITS IN THE LATE 10TH–11TH CENTURIES

This paper is devoted to burial rites in large burial pits in barrows and flat cemeteries, which were widespread in Eastern Europe in the 10th–11th centuries. Investigators have discovered burials in large grave pits throughout the early space of Old Russia: in the necropolises of cities and villages from Suzdal and Shokshov in northeast Ruthenia to the Rapti-Navolok and Zalachta cemeteries in the northwest, and from Braslaw Poozerye Cemetery in West Belarus to Padysonia and Chernihiv in the south. The 10th–11th-century large burial pits often correspond in size to the dimensions of the pits in 'burial chambers'. This external resemblance of some sizes of the two burial types and the territorial and chronological intersection of these, in the author's opinion, different burial traditions, has forced some Russian investigators to attribute these burials in large pits to the burials of a different, earlier cultural sphere, i.e. to burials in chambers. However, these are, of course, two different types of burial, which differ in their chronology, their construction features, and, in the symbolic sense, the burial rites themselves. A contrast between the poor grave goods and the large size of the burial structure unites the burial rites of burials in large pits. The forerunner of its spread may have been the newly converted Christian elite, who, as has been shown by investigations in Novgorod, Suzdal, and Chernihiv, copied the burial rite features of the first Christian communities in old Ruthenian cities.

VLADISLAV SOBOLEV

SINGULAR BURIAL RITE FEATURES OF THE RUTHENIAN POPULATION OF NOVGOROD LAND

The baptism of Novgorod Land and the prevalence of items of personal piety (IPD) in Old Ruthenian tombs: 1. The appearance of IPD in cultural layers in the first half of the 11th century, the absence of Novgorod burials – the absence of a 'standard'; 2. The spread of inhumation burial rites in Novgorod Land and the number of IPD in the early, middle, and late stages of Old Ruthenian culture; 3. Possible IPD 'substitutes'; 4. Burials with IPD – what are they? 5. A comparison of the situation in Novgorod Land and Ruthenia as a whole.

NATALIA KHAMAİKO

HORSES IN CHAMBER GRAVES AS A MARKER OF CULTURAL DYNAMICS IN EARLY RUS'

Among the finds of pre-Christian Rus', burials with horses are well-known. Inhumation chambers with horses are especially distinguishable by the richness of their features and grave goods. Such complexes allow them to be analyzed in detail and answer the question: what is the role of these animals in the burials? The burial rites in chamber graves are associated with the so-called military 'brotherhood' or 'druzhyna' culture, which primarily reflects a Scandinavian influence, both in the elements of the features and in the grave goods accompanying the dead. However, an analysis of such complexes allows at least two well-distinguished types to be identified: those with draught horses and those with riding horses. The one of them are connected respectively with the Nordic culture, the other one with the influence of steppe culture and the formation of an equestrian culture, which is also reflected in the features of the burial rites.

ALEKSANDRA KOZAK

THE ANTHROPOLOGY OF AN 11TH–12TH-CENTURY BALTIC CEMETERY ON THE ROS. THE EFFECT OF MIGRATION

80 burials have been anthropologically excavated in the Ostrov Baltic Cemetery, which was discovered in 2017. Morphologically, the group is homogeneous and distinct from the inhabitants of the surrounding areas. Male burials predominate, child burials comprising about a third of the number. The high mortality for children under the age of 6 as well as for 18–30-year-old males and females should be noted. The absence of perimortal injuries and the frequent detection of occupational attributes and the consequences of domestic injuries are characteristic of this peaceful population, which was mainly engaged in agriculture. The high rate of metabolic disorders in the children and the high incidence of infectious diseases in the adults probably reflect adaptive post-migration stress. Unilateral or bilateral exostosis of the external ear canal has been identified in most of the adults. This symptom was not detected in the children or adolescents. It is typical of populations living on a coast. Along the Ros and in the Lower Transnistria, this symptom is detected in only isolated cases. It is likely that some of the cemetery's burials belong to the representatives of the first wave of migrants from the Baltic Sea coast. Historical, archaeological, and biomolecular studies have confirmed their origin.

DMITRO BIBIKOV

BETWEEN PAGANISM AND CHRISTIANITY: ABOUT SOME DEVIANT FORMS OF 10TH–11TH-CENTURY BURIAL RITES IN SOUTHERN RUTHENIA

At the turn of the millennium, one of the most important and relevant problems in the study of Eastern European burial rites is the determination of the religious affiliation of a burial group. Complexes with incomplete or partial cremations stand out among the burial sites of South Ruthenia due to their burial rite features. Unlike in conventional cremations, the skeletons are charred (sometimes cracked) due to the effects of high temperatures, but intact. The small percentage of partial cremations in each cemetery (3–7%) indicates that this method did not last long. The position of the hands and the presence of coffin remnants attest that the inhabitants who practiced this burial method considered themselves Christians. A semantically similar burial rite feature is where, in burying an uncremated individual, the coffin was set on fire from the outside or the inside. Such burials have been found not only in barrow cemeteries, but also in urban flat cemeteries. Sometimes the bones near the charred boards were partially calcined. Both burial rite features can be classified as 'transitional' and associated with a fear of the uncremated dead, widely known in European folklore.

VIACHESLAV SKOROCHOD

THE NEW INVESTIGATION OF THE 10TH – EARLY 11TH-CENTURY NECROPOLIS OF A SUBURB OF CHRONICLE CHERNIHIV

In 2018–2019 archaeological excavations were conducted at Chernyshevsky St. 33 on the bank of the river Stryzhen in a suburb of Chernihiv, a city mentioned in the Lithuanian Chronicle, revealing the remains of 10th – early 11th-century barrow and flat cemeteries.

More barrows from the second half – late 10th century are known in this part of the suburb; they are identical to the newly discovered ones in terms of shape, enclosure size, and ditches as well as the grave goods. Barrow and flat cemeteries appeared there periodically from the 10th century and ceased to exist when the city began to approach them in the 11th century.

The new investigation revealed 3 barrows and one inhumation. Two female burials in pits were excavated in two

barrows. In the third, the barrow's location could only be identified by the ditches, the burial having been destroyed by later earthwork.

One child burial, which was ascribed to the flat cemetery, contained fairly rich grave goods (a gold pendant, silver granular earrings, a knife, a bucket, and a pot).

The investigation of the 10th–11th-century cemetery at this location has significantly expanded the territory of the old Ruthenian Chernihiv Barrow Cemetery and clarified the development chronology of the town that arose there.

VSEVOLOD IVAKIN, VYACHESLAV BARANOV, DMITRIJ DJACHENKO, ROMAN SHIROUKHOV

THE BALTIC CEMETERY AT OSTRIV ON THE ROS: THE MAIN INVESTIGATION CONCLUSIONS FROM THE FIRST FIVE YEARS

Since 2017, the NAS of Ukraine Institute of Archaeology has continued the investigation in Rokytno Raion, Kiev Oblast, of Ostriv Cemetery, a unique site for the territory of Ukraine as it is an East Balt migrant cemetery. To date, 99 burials have been excavated. For the most part, the burials are oriented with the head to the north, including with deviations. The burial rites are characterized by food sacrifice, fragments of chicken bones and wooden buckets having been found.

Fragments of belt sets, penannular brooches, rings, fire strikers, etc. are found in male burials. Weapons: axes, spears, and single-edged swords are also found in most of them. Female burials are more interesting as they contain flat crossbow brooches, penannular brooches, bracelets with zoomorphic terminals, chains, temple ornaments and rings, and necklaces made of glass beads and cowry shells. Slate spindles are found in both male and female burials.

In 2019–2020 University of Kiel laboratories, in a pilot project between the Centre for Baltic and Scandinavian Archaeology (Schleswig) and the NASU Institute of Archaeology, conducted ¹⁴C (AMS) dating, stable isotope analyses, and aDNA testing on the remains of the first 8 individuals as well as on material from contemporary cemeteries in Lithuania and Latvia.

The radiocarbon method dated the cemetery to the late 10th–12th centuries, emphasizing the years 980–1040. A comparative stable isotope analysis of the Ostriv and East Balt cemeteries showed the individuals had similar diets. An aDNA analysis of the Ostriv remains showed their genetic proximity to the populations of Iceland, Estonia, and Lithuania.

The laboratory data and the anthropological analysis results confirm the hypothesis of Ostriv Cemetery as a multicultural necropolis of migrants from the East Baltic region.

IRYNA LUTSYK

WOMEN'S HEADRESSES IN THE MIDDLE AGES (BASED ON FINDS DISCOVERED AT A CHRISTIAN BURIAL SITE IN THE LANDS OF GALICIA-VOLHYNIA)

The paper's proposed topic is the female headdresses, which have been found at various times at medieval Christian burial sites in the lands of Galicia-Volhynia. Based on the collected material, several types of jewellery were identified, namely headbands, including embroidered items, ones with sewn-on plates and beads, various types of temple ornaments, kolts, etc. Their main features are distinguished and described. The determination of the age and marital status of the individuals is proposed on the basis of the discovered headdresses. At the same time, the examination of this topic involves drawing parallels and comparing them with other similar finds discovered elsewhere, including outside of burials. Based on the archaeological finds, several reconstructions of some of the headdresses are planned.

BARTŁOMIEJ BARTECKI, BEATA BOROWSKA, TOMASZ DZIEŃKOWSKI,
IRKA HAJDAS, ANNA HYRCHAŁA, MARCIN WOŁOSZYN

NEW CEMETERY FINDS FROM GRÓDEK ON THE WESTERN BUG

One of the most important archaeological sites on the Polish-Ruthenian border is the settlement complex in Gródek, located near the place where the Khuchva (Huczwa) flows into the Bug. In the Middle Ages, the citadel was called the Volyn Fortress. During Boleslaw I Brave's campaign against Kiev, the Polish and Ruthenian armies fought the famous 1018 Battle of the River Bug at its foot. In recent years, researchers have worked intensively to publish the results of previous Gródek archaeological research (1952–1955) and to begin new excavations.

Our excavations yielded interesting finds, some related to this settlement complex's cemetery. One of the greatest discoveries was burials with silk fabrics (previously excavated in the 1950s).

The paper will present finds from the oldest Gródek burial which dates to the late first millennium.

IWONA LEWOC, SŁAWOMIR MIŁEK, TOMASZ NOWAKIEWICZ,
DAWID REMBECKI

THE UNKNOWN RADIANCE OF SUDOVIA: NEWLY DISCOVERED YOTVINGIAN ELITE CEMETERY SITES NEAR THE SZCZEBERKA

2020 yielded many discoveries that have changed the image of Baltic archaeology in Poland. A group of closely spaced, more richly equipped early medieval cremation cemeteries were discovered in a hard-to-reach area on land of the former Yotvingian / Sūduvian tribes. A group of such sites forms a separate burial zone, which operated there during the last stage of the Yotvingian tribe's existence (12th–13th centuries). Its discovery posed major challenges in various fields of scientific research: methodological (class cemeteries similar in nature to those at Aschenplätze, but far from a typical example of such a necropolis), material (the largest collection of Baltic artefacts in Polish archaeological history to date), and interpretive (related to the settlement's topography, the funeral rite forms, Yotvingian-Prussian and Yotvingian-Lithuanian relations, etc.). The paper discusses the features of this phenomenon, the current state of the research, and the initial conclusions and presents a list of questions and statements made during the research.
