

FOLLOWING THE TRACES OF THE LOST ĖGLIŠKIAI-ANDULIAI CURONIAN CEMETERY

ANNA BITNER-WRÓBLEWSKA, AUDRONĖ BLIUJENĖ AND
WOJCIECH WRÓBLEWSKI

Abstract

The Ėgliškiai-Anduliai cemetery is the largest Curonian burial site ever researched. However, during the Second World War this cemetery's artefacts and archival material were scattered throughout museums, archives and various institutions in several countries. In this article, the authors present an intricate reconstruction of this burial monument based only on the surviving archival material of the research by German archaeologists, and only on a small collection of artefacts, as well as the research by Lithuanian archaeologists in recent years.

Key words: Ėgliškiai-Anduliai cemetery, Curonians, west Lithuania, archives.

Introduction

Lithuania has archaeological sites whose fate, for many different reasons, oscillates between grandeur and merciless loss. One such site is the Ėgliškiai-Anduliai (Kretinga district) cemetery¹, better known in Lithuanian and other countries' historiographies as the Anduliai, Anduln, Andullen or Zeipen Gorge cemetery. This burial site is also known as the Stanz-Schlaudern (currently Toliai) or Eglin Niclau, Eglischken (currently Ėgliškės) cemetery.

The exceptional nature of the Ėgliškiai-Anduliai cemetery is determined by the significance of its material both to the Lithuanian coast and to the entire east Baltic region. In the opinion of some researchers of the first half of the 20th century, the so-called Memel Kultur is impossible to fully comprehend due to the fragmentary publication of its sites and the unpublished material of the Anduliai cemetery (Spicyn 1925: p.142). Even today, this burial site is the largest ever researched West Lithuanian Stone Circle Grave Culture area and Curonian burial monument, which was used continuously for burials for more than 1,000 years. The earliest

known graves in the cemetery are dated to the end of the second century, while the very last Curonian cremations reach the first half of the 13th century. Since the end of the 19th century, including also the 2002 excavations, approximately 800 graves in the Ėgliškiai-Anduliai cemetery have been excavated. However, we will never find out the exact number of excavated graves, since apparently the unpublished research material of Adalbert Bezzenberger² and Georg Reinhold Frölich, as well as the isolated finds that made their way to the Memel Landesmuseum (Klaipėda Land Museum from 1924, now the Lithuanian Minor History Museum) have been lost forever (Tables 1, 2).

It is as if the Ėgliškiai-Anduliai cemetery has been marked by fate for a whole series of losses, some of which are irreversible. Evidently, the Prussia Museum's material that had been in Königsberg (now Kaliningrad) is among these permanent losses. About 7,000 items from this burial site were housed in the ethnology museum in Berlin (Königlichen Museum für Völkerkunde); all of the material was taken to Moscow in 1945 as a consequence of the war, and is currently preserved in the State Historical Museum, Moscow (Bertram 2007: p.264). While it is a true pity, the political realities of Europe today block the way to researching or at least becoming acquainted with the material from this burial site in Moscow. The fate of the Insterburg (now Cherniakhovsk) Museum material is unclear. The reference points used by earlier researchers have disappeared in the unfamiliar and

¹ The authors of this article are preparing to publish the material from the Ėgliškiai-Anduliai cemetery, basing their publication on the remaining archives and several dozen prewar artefacts, as well as on research by Lithuanian archaeologists. The research into the cemetery's material and the publication are a part of the international project "The Returning History of the Ėgliškiai-Anduliai Cemetery", initiated by the Kommission zur Erforschung von Sammlungen Archäologischer Funde und Unterlagen aus dem Nordöstlichen Mitteleuropa (KAFU). The surviving Ėgliškiai-Anduliai material (63 artefacts), inventory books, and archive are housed in the Museum für Vor- und Frühgeschichte Staatliche Museen zu Berlin (henceforth referred to as MVF; formerly known as Königlichen Museum für Völkerkunde).

² Only a small portion of Bezzenberger's research material has survived in the Kaliningrad Region History and Art Museum. Unfortunately, the Ėgliškiai-Anduliai cemetery material was not found among the artefacts of Kaliningrad Fort III (Quednau). It could be that this material virtually cannot be identified any more.

changed surroundings. Thus, today scientists have a great many problems relating known archival data with the newest investigations. However, we would like to emphasise that successive work and our kind colleagues V. Vaitkevičius and J. Žikulinas³ have helped us to eventually connect all archive data, to locate plots excavated by Alfred Götze and Michel Martin Blyze, the owner of the land (except the plots investigated by A. Bezzenberger), and to lay it out in a totally shifting landscape (Plate VIII:1).

Investigations and losses

The Ėgliškiai-Anduliai cemetery was on the border between two states, first between Germany and Russia, and then between Lithuania and Germany. This fact has determined its research material's placement in the mentioned Berlin Museum as well as the Königsberg Prussia and Insterburg museums (Table 2). The cemetery is on the left bank of the River Akmena, on a scenic hill between the right bank of the Kāpupis rivulet and the left bank of the Šaltupis rivulet. The etymology of Kāpupis⁴ is associated with the cult river name of an environment touched by humans (Pēteraitis 1992 p.103, 237, Plate VIII:1). It is obvious that the river's name is related to the words *kāpas* (which means "grave") and *kāpai* (graves) and originated from the area's consistent use for cemeteries. To the north, the cemetery is adjacent to Early Iron Age cremation graves in urns, encircled by interconnected stone circles, and, apparently, by barrows that had been on the Šaltupis. To the south, the cemetery comes close to the Anduliai hill-fort, which twists around in a southeast direction. The hill-fort was called Sweden-Shancz or Alte Schanze at the end of the 19th and the beginning of the 20th centuries, and is now known as Pilalė. The eastern boundary of the cemetery so far remains uncertain (Plate VIII:1). In the west, the Ėgliškiai-Anduliai cemetery's boundary ought to coincide with the slope of the terrace of the Akmena (Plate VIII:1; Fig. 1; Plate VIII:2). A natural protuberance known as a sacrificial hill (*alkakalnis*) is also part of the Ėgliškiai-Anduliai site complex. This hill is called Thunder

Hill (Perkūno kalnas in Lithuanian, Donnersberg in German) (Tautavičius 1963: pp.4-6). As is appropriate for sites established along the Kāpupis stream, this archaeological complex's history concludes with the Ėgliškiai village's Evangelical Lutheran graveyard that was used up until 1950; the graveyard was called "the red one" after the red clay that was found while digging graves for the dead. Based on the stories of relatives, Michel Martin Blyze (1862–1927), a researcher into the Anduliai cemetery, is also buried here.

As has been mentioned, the cemetery was on the land of three villages: Anduliai, Ėgliškiai and Stanz-Schlaudern (Tahlen, Thaluten-Stanz). This circumstance was the cause not only of the cemetery's abundance of names in archaeological literature, but also of some confusion (Plate VIII:1; Fig. 1). On top of that, an annoying spelling error introduced another point of confusion for the Ėgliškiai-Anduliai cemetery, because the part of the cemetery that was in the Stanz-Schlaudern village's fields began to be called the Stranz-Schlaudern cemetery in archaeological literature (Moora 1938 p.100, 187, pp.235-296, 309, 311, 381, 382, 447, Figs. 29. 8, 30. 8, 9, 10, 13). That the Stanz-Schlaudern cemetery is the same as the Anduliai cemetery was mentioned by Joachim Hoffmann in 1941 (Hoffmann 1941 p.149).

Thus we have three villages and one cemetery. While implementing administrative-territorial reform around 1896, the village's name of Zeipen Gorge (Gerge, Kaulen-Gorge, Kiaul-Urban), which was known since at least 1785, was changed to Anduliai (LVIA, Fund 1417, inventory 1, file 51; Gause 1935 p.120; Pēteraitis, Purvinas 2000 p.56). The Anduliai village does not exist any more (Noreika, Stravinskas 1976 p.9). Not only did the cemetery border three villages, but its huge territory was also under the domain of three landowners. The main part of the cemetery apparently belonged to Blyze; he researched it extensively for a high fee⁵ and sent the excavated grave artefacts and so-called "excavated plot plans or schemes" to Berlin's Königlischen Museum für Völkerkunde (Fig. 2, Table 1). Blyze clearly did not write research reports, so the only source of his research is the mentioned excavated plot plans, in which the graves' numbers are not always indicated. In his plans, Blyze always indicates the pathway in the north of this estate (Fig. 4). The scientific processing of the material Blyze sent (summarised grave inventories, schematic artefact drawings, a file) was done in the museum. When sending the excavated grave material to Berlin, Blyze usually indicated that these were graves found in the village of Anduln. Sometimes he would write that his researched material was from Eglin Niklau, and at other times that the graves were from the

³ We would like to express our gratitude to our colleagues V. Vaitkevičius PhD and I. Žikulinas for access to archive data and for the map. See Fig. 1.

⁴ The Kāpupis rivulet is fading from maps recently published in Lithuania, because the Šaltupis is indicated as the Kāpupis. It is a pity that this hydronym has totally vanished from people's memory as a result of the change of population. The Šaltupis rivulet disappeared after land reclamation, but its name went to the nearby river, the Kāpupis. Unconverted names of both rivulets are indicated in 19th-century maps, in Pēteraitis' study (Pēteraitis 1992, p. 03, 237, Fig. 1), and in the maps prepared by specialists at the Lithuanian Heritage Protection Department.

⁵ Blyze received approximately 3,000 marks for his investigations.

village of Eglischken. Now it is no longer possible to say whether this was related to the adjoining villages' boundaries or to some other reason. However, Blyze excavated almost the entire land around his farmstead. He also investigated the area between the three buildings comprising the farmstead. Judging from the archive, Blyze excavated 4,597 square metres and found 341 graves. Alfred Götze mentions the material from 533 graves in the Berlin museum (Götze 1908 p.489)⁶. Evidently, in seeing the excavations by German archaeologists, Blyze also dug rather regular plots in which he would mark the number of graves (Fig. 2). In addition, judging from the MVF inventory book, Blyze distinguished the grave complexes well. But in placing Blyze's schematic plot plans next to each other, it is clear that some of the marked plots overlap each other. Although Blyze indicates certain distances between the situational schemes, they do not have linear scales. The most important point, however, is that today his chosen reference points are no longer clear. Not a single one of the former landowners' farmsteads or smaller field roads or larger roads that had connected the villages has survived (Plate VIII:1; Plate VIII:2). In 1970, the cemetery's hill was altered, which changed unrecognisably the former surroundings. Due to the sketchiness of the recorded plots, it was not easy to coordinate them with each other or to tie them to the relief of the totally changed landscape.

It would appear that in 1906, Blyze finished his investigations of the cemetery. However, isolated artefacts were also found in the 1920s while either ploughing the land or carrying out research, since it is known that a farmer from Ėgliškiai called M. Blyžė (apparently the cemetery's investigator's son) sold several ornaments found in this burial site to the Memel Landesmuseum (inventory book No 5583/1411-1414) (Table 2).

We know from the investigations by the famous German archaeologist Alfred Götze (1865–1948) that the cemetery's western part belonged to the least distinguished person in this burial site's excavations, Janis Esins from the village of Ėgliškiai. But in 1895, the farmer Michel Broszeitis, whose land or a part of it was in the fields of Stanz-Schlaudern or the current village of Toliai, began researching the Ėgliškiai-Anduliai cemetery. Neither Esins nor Broszeitis drew plans of their research, nor did they write or send to Berlin any information, so the areas they excavated are

totally unclear. They simply excavated and collected artefacts, which they sent to Berlin for a fee. Broszeitis was the first of the landowners to send various artefacts to the Königlischen Museum für Völkerkunde from the village of Stanz-Schlaudern (MVF Acta I a 1295, 1471/95). The artefacts he sent so interested the museum's assistant director Alfred Götze that he decided to go to Anduliai and start researching the cemetery. On 23–28 September 1895, Götze excavated the cemetery that so interested him, as well as one of the burial mounds in the barrow cemetery of Ėgliškiai that was closest to the Ėgliškiai-Anduliai cemetery (Götze 1914: pp.85-87). Elena Grigalavičienė finished excavating the barrow that Götze started (Grigalavičienė 1979: p.22, Fig. 30), while the last of the Ėgliškiai barrows were investigated by Ignas Jablonskis (Jablonskis 1980, 1981).

A 180-square-metre plot of Ėgliškiai-Anduliai was excavated in 1895, and 19 graves were discovered (MVF, Acta I a 1337/95; Götze 1908: p.489). Götze excavated the southeast of the cemetery, where he found seven Roman Period C phase graves (Fig. 5)⁷. While investigating the northern part of the cemetery, he discovered inhumation and cremation graves of the E-H phases (MVF, Acta I a 1337/95, sheets 48-50). It is clear from Götze's excavated plots that these were only archaeological survey investigations, by which he wanted to establish the cemetery's boundaries, chronology and cultural affiliation.

Evidently, the Prussia Museum and the Königlischen Museum für Völkerkunde were engaged in competition, trying to outdo each other in the accumulation of Memellgebiet collections. Such a presumption can be made by several facts related to this burial site. In 1895, as soon as Götze's investigations were finished, A. Bezzenberger visited Berlin, where he examined the Anduln cemetery finds. In a letter to his assistant, Hugo Scheu, the Lėbartai estate owner (now within the city limits of Šilutė), he wrote that, as he had suspected, the things he had brought from the Zeipen-Görge cemetery were more characteristic of Memel Kultur and more attractive than the ones he had seen in Berlin (MAB RS, Fund 12-1239, sheet 14). Thus it is no surprise that Bezzenberger himself excavated the Ėgliškiai-Anduliai cemetery for a few years, although his investigations never lasted long (Tamulynas 1998: 267) (Table 1). Bezzenberger did not publish his investigations of the Ėgliškiai-Anduliai cemetery in a more extensive article, which is strange and not characteristic of him. However, the biggest problem is that Bezzenberger's

⁶ A well-prepared excavation report by Götze is preserved in the MVF (excavated plot plans with a layout of the graves and artefacts within them, and drawings of separate graves). However, the general locality map is schematic, without a linear scale. Götze, as well as Blyze, marks pathways north of the estate, and some other small pathways, which do not exist today, but are marked on the map published in 1912.

⁷ Thirty-three Roman coins were found in the cemetery, the earliest of which was of the Emperor Hadrian (117–138), and the latest Philip I (244–249). See MVF Acta Ia 1337/90, sheets 50–51.

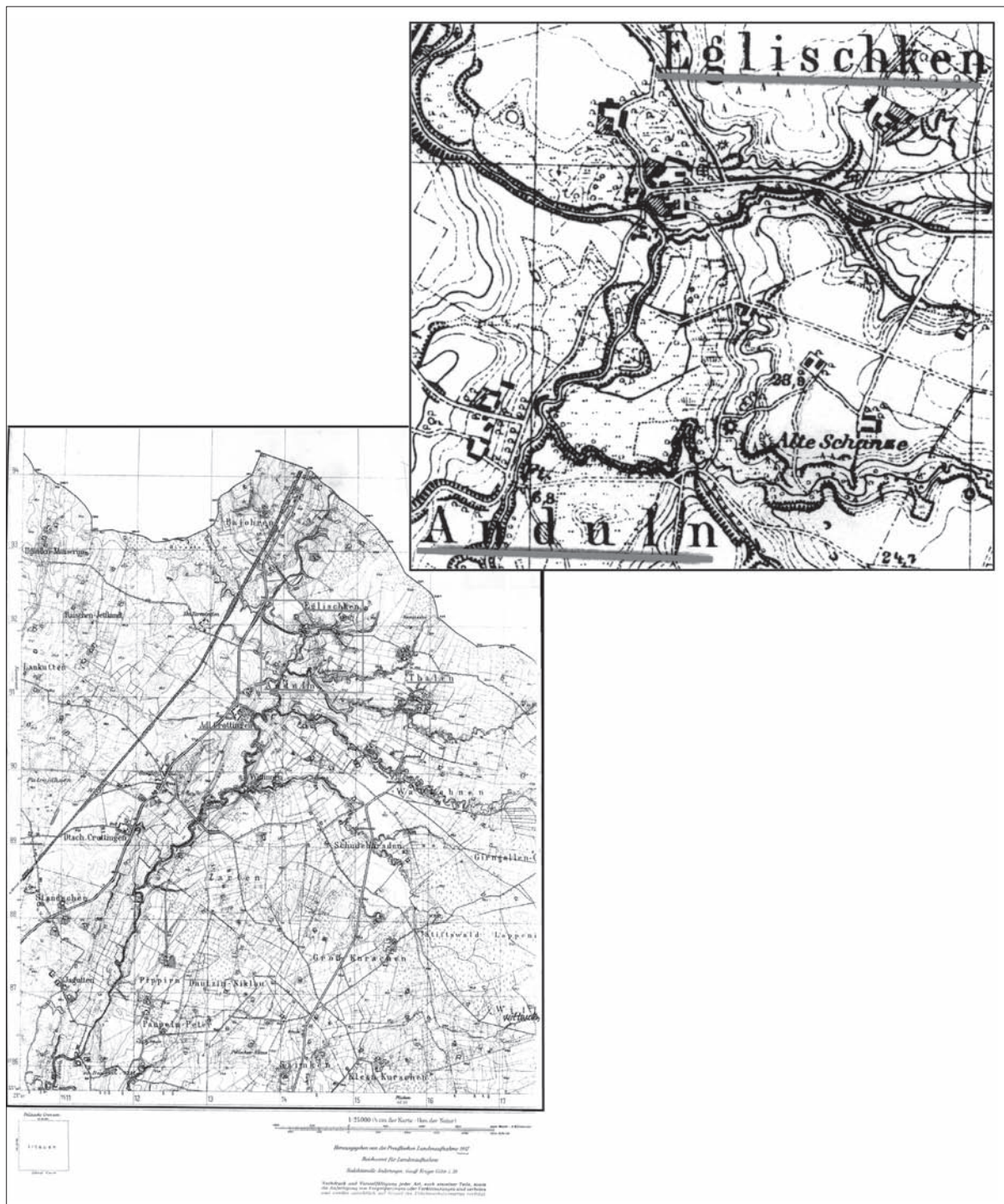


Fig. 1. A detail of a map published in 1912: Anduliai and Ėgliškės villages, the hill-fort (*Alte Schanze*) and the estates of Michel Martin Blyze and Michel Broszeitis.

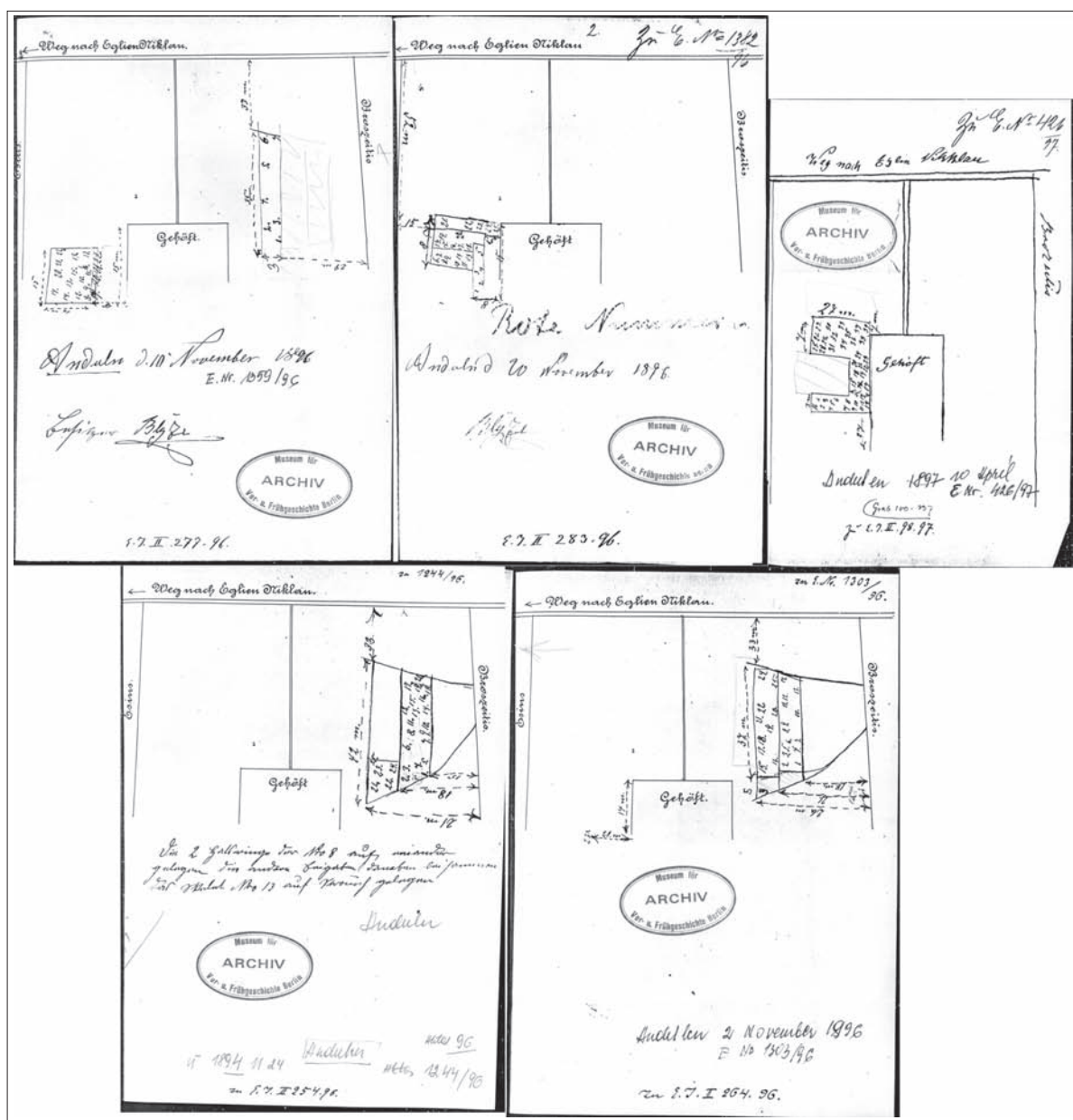


Fig. 2. Plots excavated by the landowner M.M. Blyze in Anduliai cemetery (after the MVF archive).

research material and archive did not survive. Judging by hints in the archaeological literature, Bezzenberger could have found at least 106 graves, or perhaps even close to 200 graves (Hoffmann 1941: pp.149-160, 167-170, 175-177, 181-182; Lietuvos 1977: p.21). Based on Joachim Hoffmann's publication, most of the graves excavated by Bezzenberger were Viking Age inhumation or cremation burials. But Hoffmann's own interest was a characterisation of Late Curonian Culture. Thus, it is possible that he simply did not incorporate the graves from other periods that Bezzenberger had found into his monograph and appendices.

E.F. Frölich from Insterburg investigated several more graves from the Migration Period, as well as about four cremation graves and several inhumation Curonian

graves (Jahresbericht 1902: pp.8-9; Festschrift 1905, Plates X and XI) (Tables 1, 2).

We know very little about the Ēgliškiai-Anduliai cemetery up to the sixth and seventh decades of the 20th century. The cemetery was cultivated up until 1959 (Kretinga Museum archives). However, it was Blyze himself who began to plough the burial site, since his farmstead, as his relatives recount, burned down before the Second World War and was never rebuilt. It could also be that he investigated all of the graves that had been on his land. Only in 1963 did a Lithuanian History Institute archaeological expedition visit the Ēgliškiai-Anduliai cemetery, at which time several artefacts were found on the surface and the site boundaries were established. But artefacts were found even further in

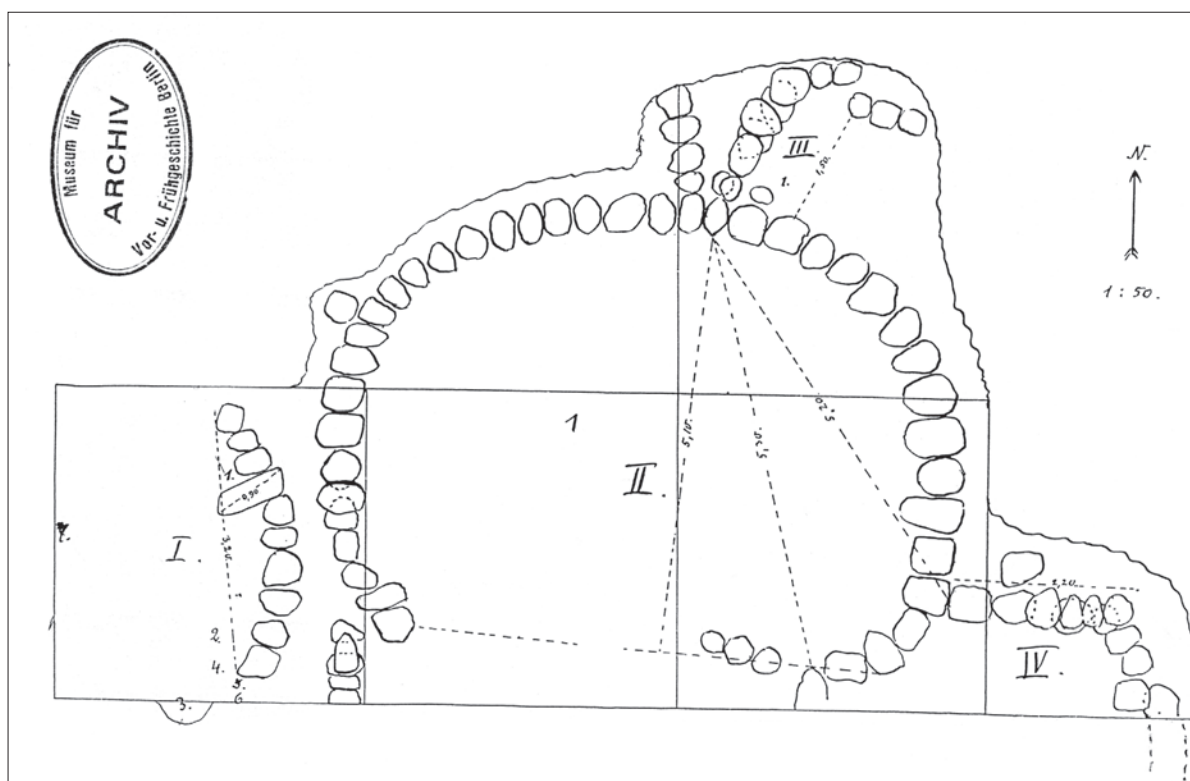


Fig. 3. Plots excavated by in 1895 by A. Götze. graves surrounded by stone circles (after the MVF archive).

and around the cemetery's area. Some of the artefacts made their way to the Kretinga Museum, while several single finds ended up in the Lithuanian Art Museum and the Lithuanian National Museum (Table 2). The prominent local ethnographer and archaeologist Ignas Jablonskis submitted the grave goods from a Roman Period grave that was discovered in unclear circumstances. Among the artefacts that he submitted in 1987 is a unique woman's breast ornament from the Roman Period, made out of bronze pendants, a portion of which are decorated with red enamel (Bitner-Wróblewska, Bliujienė 2003: pp.121-132). In 1972 a gas pipeline cut through the northern part of the cemetery, at which time approximately 20 mid-tenth to 12th-century cremation graves and one inhumation grave were destroyed (Jablonskis 1974: pp.82-86). After the catastrophic destruction, the Kretinga ethnographer Ignas Jablonskis managed to record only the preserved graves or their remains.

In 1988, Jablonskis, together with Donatas Butkus and Julius Kanarskas, returned once again to the investigation of the Ėgliškiai-Anduliai cemetery. At that time they excavated the northeast part of the cemetery. In a small, only 16.7-square-metre excavated plot, a late 11th-century inhumation grave was found covered in four layers by 22 11th to 13th-century cremation graves (Kanarskas 1988). The dead that were buried there in several layers not only justify the origin of the name of the River Kāpupis on whose bank the cemetery was

founded, but also show that the communities of the Anduliai environs buried their fellow countrymen at this burial site.

While researching and preparing the Ėgliškiai-Anduliai cemetery material for publication, it became clear to this article's authors that information concerning the Roman Period's graves with stone circles is lacking among the known material. Thus, an effort was made to find the location of Götze's excavated Roman Period plots based on the known archival material (Fig. 3). On his map, Götze also marked excavated plots, the boundaries of former landowners' lands, field roads, and a hill-fort. Great success accompanied the excavations of 2002, since graves with stone circles dated to the turn of the third century were found further to the east of Götze's excavated plots (Bliujienė 2005, pp.93-96, Fig. 36) (Plate VIII:3).

The old research results and possibilities for new interpretations

Since a sizeable portion of the Ėgliškiai-Anduliai cemetery's artefacts was given over to the Königlischen Museum für Völkerkunde in Berlin, it became accessible to many researchers. The large number of investigated graves, based upon which generalisations can be made characterising the entire culture, as well as the material's interregionality, attracted researchers to the Ėgliškiai-Anduliai cemetery material. That is why in

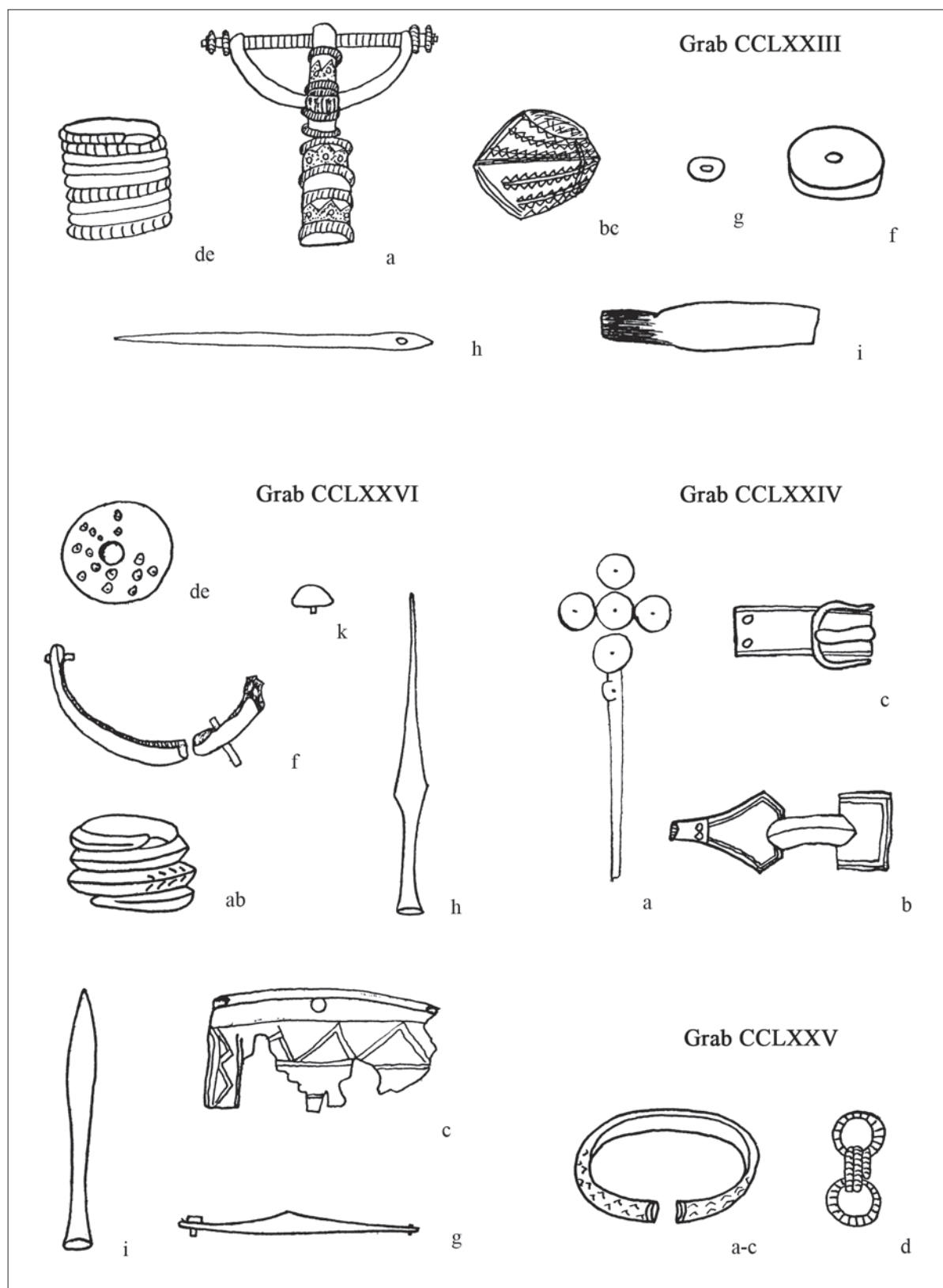


Fig. 4. The Ēglišķiai-Andulīai cemetery: grave goods of graves CCLXXII, CCLXXIV–CCLXXVI (after the MVF archive).

the first half of the 20th century, this Curonian burial site material, and Curonian Culture itself, till now, was mostly known through the burial site material (Götze 1908, pp.481-500; Oxenstierna 1940, pp.249-252; Åberg 1919, pp.147-149, Figs. 201, 203; Kühn 1974, pp.878-889; Arwidsson 1977, pp.70-71; Bitner-Wróblewska, Wróblewski 2001, pp.19-33; Bitner-Wróblewska, Bliujienė, Wróblewski 2003, pp.185-210). The Baltic archaeologists Harri Moora, Marta Schmie-dehelm, Feliks Jākobson and Jonas Puzinas were also interested in the Ėgliškiai-Anduliai cemetery (Table 3). Material on this significant site is in Nils Åberg's and Herbert Jankuhn's archival legacy (Table 3).

Although only 20 Roman Period graves have been found, the period's graves could be one of the corner-stone reasons to return once again to the more than once analysed West Lithuanian Stone Circle Grave Culture area's source (Michelbertas 1986, pp.29-30; Žulkus 1995, pp.80-88). One of the main origin theories in Lithuania of the West Lithuanian Stone Circle Grave Culture area is the culture's appearance from the Early Iron Age's flattened barrows (Michelbertas 1986, p.30). Still, despite the stone circles linking both chronological phases, and even the survival of single flattened barrows (Kašučiai and Padvariai) or the usage of Early Iron Age barrows to bury the deceased in the second half of the first century (Padvariai), in the second half of the first century to the end of the second century of the Roman Period, flat burial grounds with interconnected stone circles and inhumation burials of mostly northern orientation graves, and with constantly increasing grave goods, differ greatly from the earlier ones. Indeed, some Roman Period cemeteries were formed alongside previous barrows with cremation graves. But at the end of the second to the beginning of the third century (B_2/C_1 phase), a large number of cemeteries were formed in altogether new places (Aukštkiemiai, Bandužiai, Rūdaičiai II, Mazkatuži in Latvia, and others). The community that formed the Ėgliškiai-Anduliai cemetery's Roman Period B_2/C_1 phase cemetery started burying its dead at the opposite end of the hill, closer to the hill-fort, as if emphasising the non-existence of continuity with the earlier cremation graves. There is no doubt that the new cemeteries show an extensive expansion of coastal settlement. However, the Roman Period's material culture and elements of burial rites have almost no connections with the heritage left in the last centuries BC and first decades AD. The appearance of male graves with riding horses, especially wealthy women's graves of an inter-regional character, and miniature ceramics, as well as the types of weapons and armament, riding gear, and ornaments, would show the connections of the people who left them with Dollkeim-Kovrovo Culture,

Gotland, and other southeast Baltic Sea regions, rather than relations or a continuity with the former Early Iron Age Barrow Culture. On the other hand, the appearance of new cemeteries, changes in burial rites, and the rapid development of material culture could have been determined by the more extensive West Balts' cultural ties with Central and northern Europe.

Till now the Ėgliškiai-Anduliai cemetery's horizontal stratigraphy does not allow for the determination of where the Roman Period graves end, and where the Migration Period graves and Late Curonian burials begin. But the sketchy plans left by researchers give the impression that the cemetery consistently spread from south to north. The smallest number of graves in the Ėgliškiai-Anduliai cemetery belonged to the Migration Period (Fig. 4). Judging by the material that was published in several tables, there was material from the Migration Period among the graves excavated by Frölich and Bezenberger (Zeitschrift 1905, Plate X.37; Herbert Jankuhn's archive is kept in the Land Museum of Schleswig-Holstein), but the more precise quantity is unknown. Thus, in this respect, the Ėgliškiai-Anduliai cemetery, just like a large portion of southern Curonian burial sites, reflects the period's demographic crisis. However, the number of graves in the cemetery greatly increases in the first half of the seventh century (Fig. 5). At that time, Ėgliškiai-Anduliai, just like Lazdininkai (Kalnalaukis), Palanga, Genčiai and Kašučiai, all become a part of the forming Curonians' Mėguva lands, as well as certain, perhaps not of equal importance, concentrations of power, and trade and commerce centres. The centres had ties with central Scandinavia and Gotland, as well as the people of Olsztyn groups (Bitner-Wróblewska, Wróblewski 2001, pp.26-27, Figs. 3, 4; Bliujienė, Butkus 2001, pp.83-95; Bliujienė, Butkus 2006, pp.13-17, Figs. 1-7) (Fig. 6).

The chronological problems of these days in Lithuanian archaeology remain among the most serious. Although in the last few decades more than one Curonian cemetery has been published, chronological problems are still analysed only in this culture's context, with no effort to synchronize them with the material of their closest or most distant neighbours. The huge extent of the Ėgliškiai-Anduliai cemetery's material and the grave complexes with unique material culture elements allow us not only to consider more seriously the chronological problems, but also to try to solve them.

Several graves, interesting chronologically and culturally for their sets of grave goods, have been found in the cemetery. One such grave is grave CCLXXIV that connects, in an archaeological sense, female (a cruciform pin of Group III, traditionally dated to the



Fig. 5. The Ēglišķiai-Andulīai cemetery: grave goods of graves CCCXV, CCXVII (after the MVF archive).

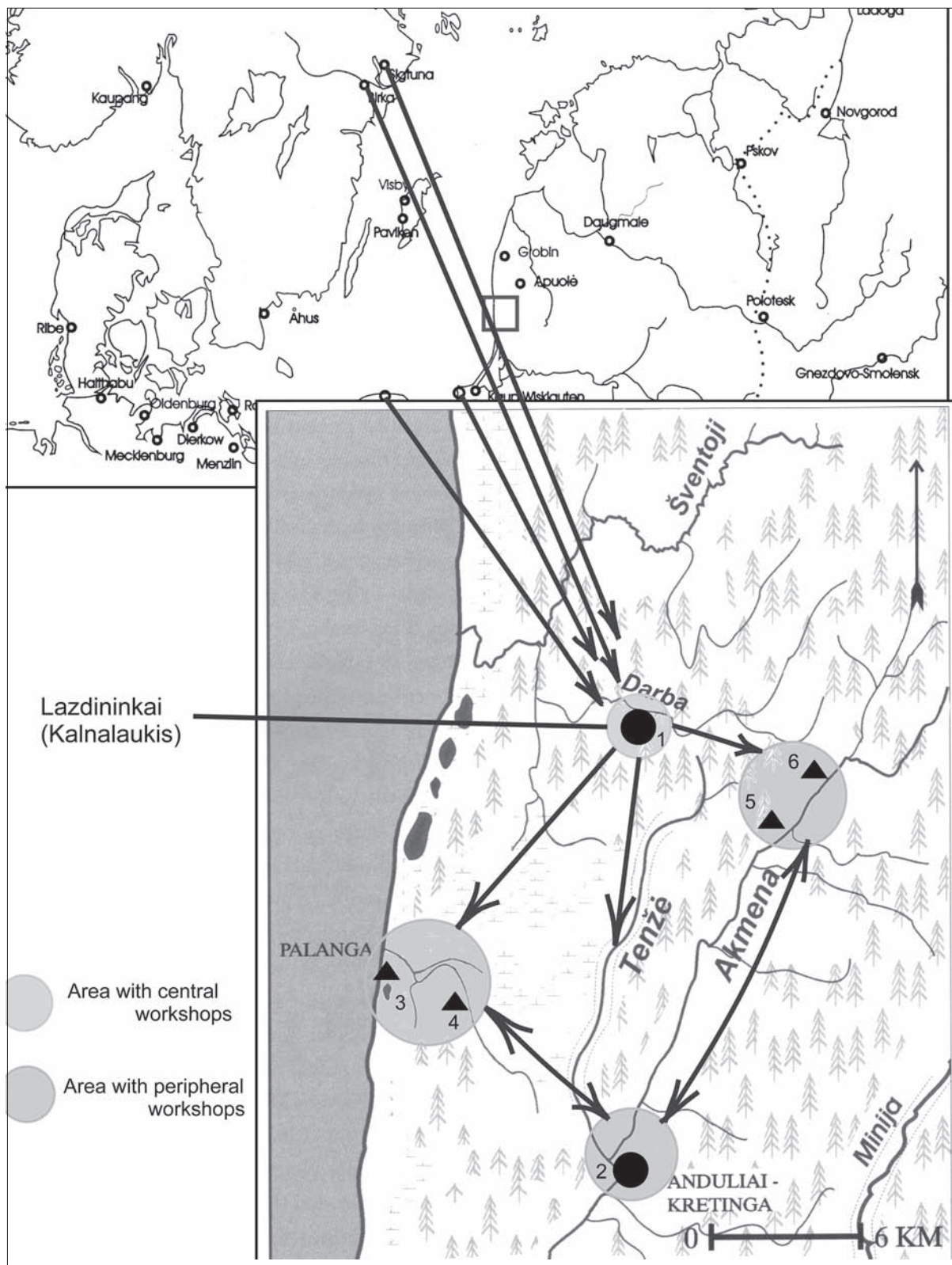


Fig. 6. Lazdininkai (Kalnalaukis) (1), Ēglišķiai-Andulīai (2), Palanga (3), Pryšmančiai (4), Genčiai (5) and Kašučiai (6) sites, their internecine relations and connections with central Scandinavia (after V. Žulkus 2004 and A. Bluijienė).

ninth and tenth century [Kuncienė 1978, p.84, Map 49.3] and male (a square belt buckle with a square belt plate, traditionally dated to the eighth to 12th century [Butėnas 1999, p.48; Gintautaitė-Butėnienė, Butėnas 2002, pp.50-52, Figs. 42-44]) grave goods, and most likely male grave goods (the only “Monsheim” type brooch known in Curonian lands so far, dated to the second half of the sixth century [Kühn 1974, pp.885-897, Fig. 37]) (Fig. 7). Today it is difficult to answer why Blyze sent precisely this grave good complex of grave CCLXXIV to Berlin. It could be that artefacts from cremation graves that had been above the earlier inhumation graves got “mixed up” in this complex. It is exactly multi-layered graves, where cremation graves from several different chronological phases covered an inhumation grave, that were discovered in 1988 in the Ėgliškiai-Anduliai cemetery (Kanarskas 1988, p.4, Fig. 47). The investigation of Curonian cremation graves is a difficult nut to crack even for today’s archaeologists, because this many-layered and multi-aspect nature of burial rites has not been researched much (Žulkus 2004, p.161-179; Bliujienė 2005a, pp.147-162). Curonian cremation graves could also have been too difficult to crack for Blyze, an amateur archaeologist. But it could also be that the chronology of the grave good complex of grave CCLXXIV and the dating of the cruciform pin will be adjusted without analysing all the known material of the Ėgliškiai-Anduliai cemetery.

Based on Jablonskis’ research, the people who left the Ėgliškiai-Anduliai cemetery always lived close by (Jablonskis 1982). The small plot excavated in the hill-fort allows for a date of not earlier than the beginning of the second millennium (Švelniūtė 2005, p.51). So what was on the protuberance on the bank of the Kāpupis up until the hill’s use as a habitation or more likely a defensive area associated with the Kretinga castle mentioned in 1253 and burned down by the Livonian Order in 1263 (Livlaendisches 1853, pp.319-320, 416-417; Baubonis, Zabiela 2005, p.438). It could be that the protuberance that had been on the bank of the Kāpupis in one way or another was related to burial rituals such as cremation and other pagan rites. The sacrificial hill called Thunderer Hill indirectly bears testimony to such former rites (Tautavičius 1963, p.5; Vaitkevičius 2003, p.50).

Conclusions

The main question that the authors of this article have raised more than once is, is it worth putting so much effort into researching a cemetery when one has only 63 artefacts that survived from pre-Second World War research, inventorial books, a file with a description of the graves and schematic artefact drawings from

the turn of the 20th century, an archive, fragmentary data from recent years, and till now not easy to access artefacts of pre-war research. This article’s authors think that, despite the fragmentary descriptions of graves and schematic artefact drawings, the recorded material corresponds to past reality, which can be adjusted when relating it to the artefacts that have survived (Bitner-Wróblewska, Wróblewski 2001, Fig. 4. a, c, f). Since the Second World War, similar coastal sites with long chronologies have been researched in Lithuania; in one way or another these sites supplement the more difficult to understand burial rite features and grave complexes, or even separate artefacts of the Ėgliškiai-Anduliai cemetery. With its archives scattered throughout various institutions, the notes of various researchers supplement each other. Thus, the Ėgliškiai-Anduliai cemetery material is slowly turning into a whole from being a mosaic. Based on the most varied archival material, step by step, 500 graves with full summaries and sketchy but understandable illustrations have been reconstructed (Figs. 4, 5). This database is further supplemented by material from Lithuanian archaeological investigations at this burial site. This article’s authors believe that in the coordination of all known data, including bioanthropological and palaeozoological (Lithuanian archaeological research) with nondestructive research methods, the set goal will be accomplished: to reconstruct the Ėgliškiai-Anduliai cemetery material and, based on this data, to examine the community that changed over 1,000 years and that left it behind.

Translated by Indrė Antanaitis-Jacobs

Table 1. Researchers of the Ėgliškiai-Anduliai cemetery

Year	Researchers
1895-1908; until 1945?	Landowners: Michel Broszeitis, Michel Martin Blyze, Janis Esins
1895, 1903?	Dr Alfred Götz, Berlin
1897, 1899, 1902	Georg Reinhold Frölich, Insterburg
1895, 1901, 1903, 1906-1908	Adalbert Bezenberger, Königsberg
1896-1901, 1903, 1905, 1906	Landowner Michel Martin Blyze
1963	Lithuanian History Institute archaeological surveys
1972	Ignas Jablonskis
1987	Lithuanian Art Museum surveys
1988	Ignas Jablonskis, Donatas Butkus and Julius Kanarskas
1963-1990 and later	Isolated artefacts found on the surface
2002	Audronė Bliujienė
2006	Geoprospecting of a part of the cemetery by Dr Immo Heske and Martin Prosselt, Germany

Table 2. Ėgliškiai-Anduliai cemetery artefacts and their survival

Artefacts	Surviving artefacts and place curated
MVF (former Königlichen Museum für Völkerkunde), Berlin	About 63 artefacts, inventorial books with illustrations and inventories, file, archive
Insterburg (now Cherniahovsk, Kaliningrad region) Museum	A portion of the artefacts might have survived at Halle University's Prehistory Institute (Germany)
Prussia Museum (Königsberg)	Kaliningrad: no data (did not survive?); 1 artefact in Berlin
Landesmuseum Memel (Klaipėda Land Museum from 1924; now Lithuanian Minor History Museum)	Did not survive
State Historical Museum in Moscow	Anduln material more than 7,000 catalogue entries, except 63 artefacts, from MVF were displaced to the State Historical Museum in Moscow as a consequence of war
Kretinga Museum	Kr. M GEK 10820/1-57; Kr.M LS 1876/1-295
Lithuanian Art Museum	LDM ED 132124; PGM PMAp 4859-4861; 5401
Lithuanian National Museum	LNM GRD 25487/1-2

Table 3. Archives into which documents and artefact illustrations from the Ėgliškiai-Anduliai cemetery were placed

Institution	Place curated
Museum für Vor- und Frühgeschichte archive	MVF Berlin
Prussia Museum archive	MVF Berlin (1 sheet)
Feliks Jākobson's archive	National History Museum of Latvia; Riga, Latvia
Herbert Jankuhn's archive	Museum of the Land of Schleswig-Holstein; Schleswig, Germany (1sheet)
Nils Åberg's archive	National Heritage Council, Antiquarian Archive, Stockholm, Sweden
Jonas Puzinas' archive	Lithuanian National M. Mažvydas Library
Lithuanian museums	Klaipėda, Kretinga, Palanga, Vilnius, Kaunas
Lithuanian History Institute	Vilnius
Estonian History Institute	Tallinn

Abbreviations

Jahresbericht – Jahresbericht der Altertumsgesellschaft zu Insterburg für das Vereinsjahr 1902, Insterburg, 1902

Festschrift – Festschrift zum 25-jährigen Jubiläum der Altertumsgesellschaft Insterburg, Insterburg, 1905

Livlaendisches Urkundeuch, Reval, I. Reval, 1853

LVIA – The Lithuanian State History Archive, Vilnius

Lietuvos – *Lietuvos TSR archeologijos atlasas*, Vilnius, 1977

MAB RS – Lithuanian Academy of Sciences, Department of Rare Publications, Vilnius

MVF – Museum für Vor- und Frühgeschichte Staatliche Museen zu Berlin (formerly Königlichen Museum für Völkerkunde), Berlin

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Anna Bitner-Wróblewska
State Archaeological Museum
Długa 52
Warsaw
POLAND
a.bitner@pma.pl

Audronė Bliujienė
Institute of Baltic Sea Region History and Archaeology
Klaipėda University
Tilžės g. 13
LT-91251 Klaipėda
LITHUANIA
audrone.bliujiene@gmail.com

Wojciech Wróblewski
Institute of Archaeology
Warsaw University
Krakowskie Przedmiescie 26/28
00-927 Warsaw
POLAND
wojciech_wroblewski@hotmail.com

SEKANT PRARASTO KURŠIŲ ĖGLIŠKIŲ-ANDULIŲ KAPINYNŲ PĖDSAKAIS

**Anna Bitner-Wróblewska,
Audronė Bliujienė,
Wojciech Wróblewski**

Santrumpa

Ėgliškių-Andulių kapinyno išskirtinumas nulemtas medžiagos svarbos tiek Lietuvos pajūriui, tiek visam Rytų Baltijos jūros regionui. Kai kurių XX a. pirmosios pusės tyrinėtojų nuomone, Klaipėdos krašto kultūros (Memel Kultur) dėl fragmentiško jos paminklų paskelbimo ir nepaskelbtos Ėgliškių-Andulių kapinyno medžiagos neįmanoma visavertiškai suprasti. Šis laidojimo paminklas ir šiandien yra didžiausiais bet kada tyrinėtas Vakarų Lietuvos kapų su akmenų vainikais kultūrinės srities ir kuršių laidojimo paminklas, kuriame nenutrūkstamai laidota daugiau kaip 1000 metų. Pirmieji kapinyno kapai datuojami II a. pabaiga, vėlyviausieji degintiniai kuršių kapai siekia XIII a. pradžią ar net pirmąją jo pusę. Ėgliškių-Andulių kapinyne ištirta apie 800 kapų. Tačiau tikslaus tyrinėtų kapų skaičiaus nebesužinosime, nes, matyt, amžiams prarasta neskelbta Adalberto Bezzenbergerio ir Georgo Reinholdo Fröhlichio tyrinėjimų medžiaga bei pavieniai radiniai, patekę į Klaipėdos krašto muziejų (1–2 lent.).

Ėgliškių-Andulių kapinynas yra lyg paženklintas lemties ženklų, lemiančių daugelį praradimų, kurių dalis yra negrįžtami. Matyt, negrįžtamai dingio „Prussia“ muziejaus medžiaga, buvusi Karaliaučiuje. Tautotyros muziejuje (Königlichen Museum für Völkerkunde) Berlyne buvo saugota apie 7000 šio laidojimo paminklo dirbinių. 1945 m. visa ši medžiaga buvo išvežta į Maskvą ir šiuo metu saugoma Valstybiniame istorijos muziejuje. Neaiškus Įsručio muziejuje buvusios medžiagos likimas. Kad ir kaip būtų gaila, bet šių dienų politinės Europos realijos kol kas užkerta kelią tyrinėti ar bent susipažinti su šio laidojimo paminklo medžiaga, esančia Maskvoje. Neatpažįstamai pasikeitusioje aplinkoje pradingo orientyrai, naudoti ankstesnių tyrinėtojų. Todėl šiandien mokslininkams kyla ypač daug problemų turimus archyvinis duomenis, bandant susieti su naujausiais tyrinėjimais, kurių vieną vis dėlto pavyko išspręsti: lokalizuoti visų (išskyrus A. Bezzenbergerio) tyrinėtojų tyrinėtus plotus ir juos pažymėti visiškai pasikeitusioje aplinkoje (Plate VIII:1; Plate VIII:1).

1895–1906 metais žemės savininkas M. M. Blyze tyrinėjo Ėgliškių-Andulių kapiną (1 lent.). Jis ištyrė apie 4597 m² ir, matyt, surado 341 kapus (2; 4; 5 pav.;

1 lent.). Tačiau 1908 m. Alfredas Götze, Berlyno Tautotyros muziejaus direktorius, mini jau 522 kapus. Jis nutarė atvykti į Andulius ir pradėti kapinyno tyrinėjimus. 1895 m. rugsėjo 23–28 d. A. Götze tyrinėjo jį sudominusį kapiną ir vieną Ėgliškių pilkapyno pilkapį, buvusį arčiausiai kapinyno. A. Götze's pradėtą tyrinėti pilkapį baigė tirti Elena Grigalavičienė, o paskutinius Ėgliškių pilkapius ištyrė Ignas Jablonskis. 1895 m. buvo ištirtas 180 m² Ėgliškių-Andulių plotas ir rasta 19 kapų. A. Götze tyrinėjo pietrytinėje kapinyno dalyje, kur jis akmenų vainikuose aptiko 7 romėniškojo laikotarpio, C periodo kapus (3 pav.). Tyrinėdamas šiaurinėje kapinyno dalyje jis aptiko griautinių ir degintinių E–H periodų kapų. Iš A. Götze's tirtų plotų akivaizdu, kad tai buvo tik žvalgomieji archeologiniai tyrinėjimai, kuriais jis norėjo išsiaiškinti kapinyno ribas, chronologiją ir kultūrinę priklausomybę.

Šį kapiną taip pat tyrinėjo Georgas Reinholdas Fröhlichas, Įsručio „Altertumsgesellschaft Instenburg“ draugijos pirmininkas. Jo tyrinėjimo medžiaga pateko į šios draugijos muziejų. Jis publikavo 4 degintinių ir keleto griautinių kuršių kapų (1–2 lent.) tyrinėjimus.

Šį laidojimo paminklą taip pat tyrinėjo Adalbertas Bezzenbergeris. Jo tyrinėjimų medžiaga, nuo 106 iki 200 kapų, pateko į „Prussia“ muziejų Karaliaučiuje (1 lent.). Tačiau A. Bezzenbergerio medžiaga, matyt, neišliko, nes jos nėra nei Berlyne, nei kituose autoriams žinomuose muziejuose ar archyvuose. Jo tyrinėjimų medžiaga nebuvo rasta ir tyrinėjant Kaliningrado III (Quednau) fortą.

Ignas Jablonskis Kretingos muziejui perdavė neaiškio- mis aplinkybėmis rasto suardyto romėniškojo periodo kapo įkapes. Tarp jo 1987 m. muziejui perduotų radinių yra unikalūs romėniškojo laikotarpio moters krūtinės papuošalas, sukomponuotas iš žalvarinių kabučių, kurių dalis puošta raudonu emaliu. 1972 m. šiaurinę Ėgliškių-Andulių kapinyno dalį perkirto dujotiekio trasa, tuomet buvo suardyta apie dvidešimt X a. vidurio – XII a. sudegintų ir vieno nedeginto mirusiojo kapas. Kretingos kraštotyrininkui I. Jablonskiui po katastrofiško suardymo pavyko užfiksuoti tik išlikusius kapus ar jų liekanas.

1988 metais I. Jablonskis kartu su Donatu Butkumi ir Juliumi Kanarsku dar kartą tyrė Ėgliškių-Andulių kapiną. Tuomet buvo tyrinėjama šiaurinėje kapinyno dalyje. Nedideliame, tik 16,7 m² dydžio, tyrinėtame plote vėlyvąjį XI a. nedeginto mirusiojo kapą keturiais sluoksniais dengė dvidešimt du XI–XIII a. pirmosios pusės sudegintų mirusiųjų kapai. Keliais sluoksniais palaidoti mirusieji ne tik pateisina vandenvardžio, kurio krante buvo įkurtas kapinynas, kilmę, bet ir rodo, kad šiame laidojimo paminkle savo gentainius laidojo Andulių apylinkių bendruomenės.

Šio straipsnio autoriams tyrinėjant ir rengiant publikacijai Ėgliškių-Andulių kapinyno medžiagą tapo akivaizdu, kad tarp turimos medžiagos trūksta žinių apie šio laidojimo paminklo romėniškojo laikotarpio kapus su akmenų vainikais. Todėl remiantis turima archyvine medžiaga buvo bandyta surasti A. Götze's tyrinėtus romėniškojo laikotarpio perkasų vietas (5 pav.). Nors to padaryti nepavyko, bet 2002 metų tyrinėjimus lydėjo nemenka sėkmė, nes dar toliau į rytus nuo A. Götze's tirtų plotų buvo rasta kapų su akmenų vainikais, datuojamų II a. pabaiga – III a. pradžia (Plate VIII:3).

Šio straipsnio autoriai tyrinėja Ėgliškių-Andulių kapinyno medžiagą, surinktą iki 1945 metų, remdamiesi archyvine medžiaga ir nedidele dalimi išlikusių radinių (4–5 pav.).