

**Министерство образования и науки Украины**

**Одесский национальный университет имени И.И. Мечникова  
Кафедра истории древнего мира и средних веков**

**Одесский Археологический музей Национальной Академии Наук  
Украины**

**Отдел археологии Северо-Западного Причерноморья Национальной  
Академии Наук Украины**

# **ДРЕВНЕЕ ПРИЧЕРНОМОРЬЕ**

**Выпуск VIII**

**Одесса  
ФЛП «Фридман А.С.»  
2008**

ББК 63.3(237Ук,7)  
УДК 902/904  
Д73

*Рекомендовано к печати Ученым Советом исторического факультета Одесского национального университета имени И.И. Мечникова. Протокол №5 от 12 февраля 2008 г.*

**Древнее Причерноморье.** Выпуск VIII / Под ред. И.В. Немченко и др. – Одесса: ФЛП «Фридман А.С.», 2008. – 392 с.

Сборник «Древнее Причерноморье» составлен на основании материалов VIII Чтений памяти профессора П.О. Карышковского, международной конференции, которая состоялась в ОНУ имени И.И. Мечникова 12-14 марта 2008 г. Выпуск включает статьи, посвященные проблемам нумизматики, эпиграфики, археологии Северного Причерноморья, античной и средневековой истории, византиноведения, истории Европы раннего нового времени, историографии и т.д.

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*Издание осуществлено при финансовой помощи **Владимира Владимировича Левчука**, председателя Овидиопольского районного совета.*

ISBN 966-96181-5-0

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*A.Kurpiewski (Toruń, Poland)*

**ELEMENTS OF THE BLACK SEA AREA PROVENIENCE IN  
WIELBARK CULTURE TUMULI.  
CONCERNING THE RELATIONS OF THE WIELBARK CULTURE  
WITH THE NORTHERN BLACK SEA COAST<sup>1</sup>**

At the start, it should be explained that using the term – elements of the Black Sea area origin – found in the title, the author meant objects that came to territories occupied by the Wielbark culture from regions located on the northern Black Sea coast and from areas connected with it. It is not about the valuables made in cities such as Olbia, Tyras, Kertch or Tanais, but about the fact that those cities were important centres of trade. The artefacts, which will be discussed in the presented work, were distributed by means of these

trade centres. From Asia Minor or even Egypt, they reached far north to Scandinavia, coming through the land of modern time Poland<sup>2</sup>.

In what way did those materials covers such great distance? Port Tyras was a start point of the so-called Pontic route that run along Dniester River, and then further north through Bug and Wieprz or San river valleys. Another route starts in Olbia, it runs along the Buh River valley, passes through Upper Bug River basin, region occupied by the Masłomęcz group<sup>3</sup>, and further on travelling along the Vistula River it reaches Baltic Sea. Asides of the so-called main routs there were also inland routs, which went up the Wkra and Narew Rivers. In years 166-180, regions along the middle course of Danube River become a scene of the Marcomanni Wars. Before these wars, Italic and Gallic workshops were dominant, after them eastern routs became more active to reach the peak of importance in third and forth centuries<sup>4</sup>.

At the beginning of the first century the Wielbark culture was spread on East Pomerania the adjacent Chełmno Land and westwards along a strip of Baltic Sea coast up to the area of Drawa and Rega Rivers upper course. Towards the end of the first century "Wielbark" settlements spread to Central Pomerania with Kaszuby Lakeland and Krajna Lakeland as well as to northern parts of Great Poland<sup>5</sup>.

In the second half of the second century, the culture relocates to a significant degree. Former sites in West and Central Pomerania, northern Great Poland and Krajna are being left and the Wielbark culture moves southeastwards. In its new reach, it extends on Mazovia, Podlasie, Polesie, as well as on Lublin and Volhynian Uplands<sup>6</sup>. The maximum southeastern reach of the culture is marked by sites in areas of middle Dniester course and upper course of Buh, possibly further. In those areas, the Wielbark materials are found along Chernyakhov culture features, and it is very difficult to tell those cultures apart in archaeological source materials<sup>7</sup>.

Relocation of the Wielbark culture along with a new archaeological phenomenon observed on vast areas of modern time Ukraine – the Chernyakhov culture (present as a fully developed entity starting of the second half of the third century – phase C2a), had a significant influence on revitalisation of "Pontic routes". In the second half of the third century (phase C2b) the Sântana de Mures culture is formed, which occupies Pruth and Sereth river basins, it crosses eastern Carpathians and covers the Transylvanian uplands, moving along the course of Aluta River, and further along Danube. In the east around Prokhory it extends a little across the lower Dnieper.

At the present state of knowledge, the relationship of Wielbark, Chernyakhov and Sântana de Mures cultures is clear. All of the cultures mentioned above, along with Masłomęcz group form the so-called "Gothic cultures range".

Tradition of erecting monumental tumuli, often complex in construction, is one of the characteristic traits of the Wielbarsk culture. The

author of this study has registered ninety sites with burials under mounds within the territory of Wielbark culture. Four hundred tumuli were registered on these sites, two hundred and fifty of which have been excavated. Artefacts that origin from northern Black Sea coast were uncovered in many graves of this type that are found in the lands of modern Poland.

Having answered the question concerning ways in which contacts were maintained with the Baltic Sea basin, the next question is obvious – what “travelled” northwestwards?

The most numerous group of artefacts that were imported by Wielbark culture people from northern Black Sea coast were glass beads of all sorts<sup>8</sup>. One of the bead types were the mosaic beads. According to Stawiarska<sup>9</sup> they origin from Egypt, Alekseeva<sup>10</sup> suggests that they could have been made in Phoenician or Syrian workshops, or in later periods in Tanais on Crimea which is proved by glass workshops uncovered there. Another kind, widely spread on Crimea and in the Black Sea basin, were the nontransparent glass beads decorated with stripes, dots and other inserts<sup>11</sup>.

Considering the narrow interest area of this study, and waste numbers of finds of this type, they will not be discussed here. A number of works concerning this topic exists that can be checked for more information<sup>12</sup>.

Another kind of artefacts are the so called slantwise grooved cauldrons (E 44-48), which according to some scientists are of eastern origin. They can be found even in Denmark and in areas over lower Vistula River, where there are densest concentrations of their finds, and they probably travelled via Dniester and Bug<sup>13</sup>. Ekholm suggests a different theory concerning their provenience<sup>14</sup>. Those options require further study, which with any luck will resolve the problem in the future.

Glass vessels are another group of artefacts, which were probably, imported from areas of northern Black Sea coasts.

In Poland, glass vessels (or their fragments) were documented on around a hundred and seventy sites. Fifty-nine of these are sites in regions of Wielbark culture, on which around a hundred and thirty-five vessels were acquired. Of this number, seventy-two vessels can be typologically classified<sup>15</sup>.

A number of works were written, concerning glassware of Barbaricum. They concentrate on trials of typologisation, origin, spreading of glassware, or technology studies, there are also some catalogues<sup>16</sup>.

Existence of glass workshop in Komarowo over middle Dniester is one of the arguments confirming the thesis of glassware imports from the coasts of Black Sea. Possibly, big interest of Wielbark culture people in such products and opportunity to “save” on transport costs was the reason for creation of a workshop closer to such absorbent market. As A. Kokowski proves, the mentioned “glassworks” produced for “export” rather than for domestic “Chernyakhov” market. Many assumptions suggest that Masłomęcz group could have been one of big receivers of Komarowo products<sup>17</sup>.

Within region occupied by Wielbark culture, glassware are the most common form of alien origin vessels, fourteen examples of these were documented on eight tumuli cemeteries<sup>18</sup>. State of preservation of ten of them allowed determining their type.

Four of the vessels are of E-189-192 type; they are footed goblets. According to R. Wołagiewicz “they set a distinct time horizon in phases B2/C1 and C1b, with limited range of occurrence”<sup>19</sup>. Glass string decorated vessels of this type and drinking horns, E-246/247 (one artefact of this type was uncovered in Rostół; tumulus no. 4)<sup>20</sup>, should probably be associated with Rheinland workshops<sup>21</sup>. Cylindrical, thin walled, painted drinking bowls, E-209 are known from two of the Rostół tumuli. Chemical and stylistical analyses also testify their Rheinland origin<sup>22</sup>.

Goblet decorated with spiral carvings circling the vessel, often called “optic” ornament, E-193 was uncovered in tumulus VII in Mściszewice. Decorations of this type are found on vessels from Syria, Palestine, Black Sea basin as well as Gallia and Rheinland. Syrian craftsmen probably invented the technique. They started to utilise it in the second half of the second century and it was most common between the second half of the third century and forth century. During this time, vessels with “optic” ornament were popular in Rhein River basin, but they are also known from Chernyakhov culture cemeteries.<sup>23</sup> According to Sorokina, vessels of a similar type found in cities located in the area of northern Black Sea coast, come from the brink of the third century at earliest<sup>24</sup>. The Mściszewice burial is dated to phase B2/C1-C1a, and the question of its provenance is yet undetermined. A drinking bowl of E-216 type, dated to phase C2, was uncovered in Pielgrzymowo, tumulus 1. Vessels of this type could have been produced in different regions. They were produced in the east, possibly in Tanais, but also in Cologne. There are numerous finds of E-216 type drinking bowls on such sites as Olbia or Tanais where they were supposedly produced<sup>25</sup>. The E-237 thick walled, cone-shaped goblets are most probably of eastern origin. One of them was found in tumulus in Kitki. Vessels of this type of the Wielbark culture are dated to phase C2-C3/D1. They were very popular in Gothic cultures range, there are almost twenty examples known of the areas of Wielbark culture. On Chernyakhov culture sites, similar numbers were documented. Some of them have Greek inscriptions, such as “Drink and be happy in your house”<sup>26</sup>.

It should be emphasized, that trade worked both ways. Finds on North-Western provenience, such as Monstruozo type fibulae, in Chernyakhov culture inventory are a proof of that<sup>27</sup>. The routes mentioned, served not only the purpose of goods transfer, they also conveyed (or perhaps mainly) information and ideology.

The issues presented, can only be considered an introduction to further investigations, which should be conducted not only by archaeologists, but also by historians, linguists and representatives of other science branches. Thus

enhancing the efficiency of analysis of Wielbark culture contacts with Black Sea basin issue.

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<sup>1</sup> It should be explained, that the presented work is only a small fragment of a study concerning relations of the Wielbark culture with coastal areas of the northern Black Sea.

<sup>2</sup> Treasure of Alexandria coins from around Chełm, is one of proves confirming the existence of route via which the Near East products were imported: *Prahistoria Ziem Polskich* / Ed. J. Wielowiejski. – T. 5. – 1981. – S. 391; Kunisz A. Katalog skarbów monet rzymskich odkrytych na ziemiach polskich // *Materiały do prahistorii ziem polski*, cz. V, Epoka żelaza, z. 5, Okres rzymski. – Warszawa, 1973. – S. 20.

<sup>3</sup> Which is visible in number of glass vessels found in this region, compare Kokowski A. Grupa Masłomęcka. Z badań nad przemianami kultury gotów w młodszym okresie rzymskim. – Lublin, 1995.

<sup>4</sup> *Prahistoria Ziem Polskich*. – S. 391; Wołagiewicz R. Napływ importów rzymskich do Europy na północ od środkowego Dunaju // *Archeologia Polski*, t. XV. – 1970. – P. 224

<sup>5</sup> The so-called C zone of settlement, according to Wołagiewicz R. *Kultura Wielbarska* // *Prahistoria Ziem Polskich*, t. 5. – 1981. – P. 154.

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<sup>7</sup> Dąbrowski T. *Kultura czernichowska* // *Prahistoria Ziem Polskich*, t. 5. – 1981. – P. 278-279.

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<sup>9</sup> Stawiarska T. Paciorki szklane z okresu wpływów rzymskich występujące w kulturze zachodniobałtyjskiej // *Archeologia Polski*, t. 19, z. 1, 1974. – P. 219, 222.

<sup>10</sup> Алексеева Е.М. Предметы из египетского фаянса VI в до н.э. – IV в. н.э. в Северного Причерноморье // *Краткие Сообщения*. – 1972. – С. 5.

<sup>11</sup> Алексеева Е.М. Античные бусы северного Причерноморья // *Археология СССР* Г 1-12. – М., 1975, 1978; Kokowski A. Prowienienca szkieł antycznych w aspekcie analizy typologicznej na przykładzie materiałów z cmentarzyska w Masłomęczu // *AUNC*, XII. – 1987. – P. 59, Stawiarska T. – 1985. – P. 130-131.

<sup>12</sup> Most significant studies concerning glass beads –Mączyńska M. *Op. cit.* – 1985; Stawiarska T. Paciorki szklane... – 1985, and works concerning beads of the northern Black Sea coast – Алексеева Е.М. Античные бусы...

<sup>13</sup> Eggers H.J. *Der römische Import im freien Germanien*. – Hamburg, 1951. – P. 55; Majewski K. Importy rzymskie w Polsce. Wybór źródeł archeologicznych do dziejów kontaktów ludności ziem Polski z Imperium Rzymskim. – Warszawa, 1960.

<sup>14</sup> Ekholm G.A. Orientalisch gläser in Scandinavien // *Acta Archaeologia*, vol. 27. – 1958. – P. 24, fig. 1 a-c, e.

<sup>15</sup> Obviously, not all of the glassware mentioned origin from the Black Sea basin, Stawiarska T. *Naczynia szklane okresu rzymskiego z terenów Polski*. – Warszawa,

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<sup>16</sup> Eggers H.J. Zur absoluten Chronologie der Römischen Kaiserzeit im freien Germanien // Jahrbuch des Römisch-Germanischen Zentralmuseum Mainz, 2. – 1955. – P. 196-244; Mączyńska M. Op. cit.; Majewski K. Op. cit.; Stawiarska T. Naczynia szklane...; Rau H.G. Körpergräber mit Glasbeigaben des 4. nachchristlichen Jahrhunderts im Oder-Weichsel-Raum // Acta Praehistorica et Archaeologica. t. 3. – 1972. – P. 109-214; Wielowiejski J. Kontakty Noricum i Panonii z ludami północy. – Wrocław-Warszawa-Kraków, 1970. – P. 62-68; Wołągiewicz R. Ceramika kultury wielbarskiej... – P. 33-35, 141-145.

<sup>17</sup> compare Kokowski A. Zagadnienie dyspersji szklanych pucharów ze „szlifowanymi owalami” i naczyń cienkościenne w świetle materiałów z Komarowa nad Dniestrem // Acta Universitatis Nicolai Copernici, t. XVIII. – 1991. – P. 209-218.

<sup>18</sup> Buszkowo, Gronowo, Kitki, Łukawica, Mściszewice, Pielgrzymowo, Rostoly, Skiwy Małe. Glassware was also uncovered on four other sites with tumuli, but they were found in regular burials. (Cecele, Drozdowo, Kozłówek, Leśno).

<sup>19</sup> Wołągiewicz R. Ceramika kultury wielbarskiej... – P. 33.

<sup>20</sup> Jaskanis J. Kurhany typu rostoleckiego. Z badań nad kulturą wschodniopomorsko-mazowiecką z późnego podokresu rzymskiego we wschodniej Polsce // Prace Archeologiczne, Z. 22, Zeszyty Naukowe Uniwersytetu Jagiellońskiego. – 1976. – P. 236-237, fig. 14.

<sup>21</sup> Stawiarska T. Naczynia szklane... – P. 118.

<sup>22</sup> Ibid., p. 124-125.

<sup>23</sup> Ibid., p. 118-119.

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<sup>25</sup> Stawiarska T. Naczynia szklane... – P. 126.

<sup>26</sup> Kokowski A. Goci. Od Skandzy do Campi Gothorum. – Warsaw, 2007. – P. 208.

<sup>27</sup> Szczukin M.B. Zabytki Wielbarskie a kultura czernichowska // Problemy kultury wielbarskiej, T. Malinowski (editorship). – Słupsk, 1981. – P. 150.

*Ю.Ю. Куценко (Херсон, Україна)*

### **М. ДРАГОМАНОВ ЯК ІСТОРИК-АНТИЧНИК: ОБРАЗ ІСТОРИКА В ІСТОРІОГРАФІЇ**

Починаючи з кінця XVIII ст., часу оформлення історії як наукової дисципліни, розвиток української історичної науки є досить бурхливим та багатограним. Центральною в історичних дослідженнях в Україні була і залишається суто українська історична проблематика. Втім, вчені в Україні ніколи не обмежувалися лише вивченням української історії. Підтвердженням цього є існування в класичних навчальних закладах України наукових шкіл з дослідження проблем всесвітньо-історичного характеру, що мають глибокі традиції та серйозну науково-дослідну базу.