A microregion between Šilutė–Priekulė and Švėkšna in western Lithuania, or alternatively the Lamata land according to archaeological data

Audronė Bliujienė

A microregion between Šilutė–Priekulė and Švėkšna in western Lithuania, or alternatively the Lamata land, as a separate ethnic group was first described by Adolphas Tautavičius on the basis of archaeological data and historical sources more than thirty years ago. A. Tautavičius supposed that a separate ethnic group, or the Lamata land, should be distinguished between the territory of Šilutė (Heydekrug)–Priekulė and Švėkšna (Fig. 1; Table 1; Tautavičius, 1968, p. 10–11; 1977, p. 17–18; 1996, p. 77–81). Thirty years is not a very long time for research. Therefore even today the Lamata land looks mysterious due to almost unpublished and badly survived archaeological material from previous excavations by German scholars. However, there are about 30 cemeteries and 36–38 settlements in this small territory (Table 1; Žulkus, 1998, p. 21–26, Fig. 8). Hill-forts have not yet been excavated in the Lamata land. Archaeological material of such cemeteries as Stragnai, Šilutė, Vėžaičiai and Vilkyčiai¹ is not published and the fate of archaeological material is not clear after World War II.

Swamps and lowlands at the reaches of the Minija and Nemunas rivers as geographical peculiarities added to the mysteriousness of the Lamata land. The tributaries of the Minija and small rivulets cover the Lamata land like a spider’s web. Lamata was bounded by forest-belts, swampy valleys of rivers from the north, east and south-east. However, at Veiviržėnai, Švėkšna, Šilutė, Priekulė and Skomantai there are several altitudes, which are suitable for settling. There are some concentrations of cemeteries and settlements at these altitudes (Žulkus, 1998, p. 21–26, Fig. 8). Anyway, the microregion between Šilutė–Priekulė and Švėkšna in western Lithuania, or the Lamata land, occupies about 500 km² (Žulkus, 1998, p. 22).

Some of Lithuanian scholars agreed and supported the idea that this separate ethnic group really existed in the mentioned territory and with A. Tautavičius’ description of the most important features of the Lamata land. Vladas Žulkas was one of those archaeologists who supported and developed investigations of the Lamata land (Žulkas, 1998, p. 21–24). Marija Gimbutienė (Gimbutas), Regina Volkaitė-Kulikauskienė, Laima Vaitkunskienė and Gintautas Zabiela denied A. Tautavičius’ opinion and attributed the Lamata land to Scalvians or western Samogitians (Gimbutienė, 1985, Fig. 1; Volkaitė-Kulikauskienė, 1970, p. 38–40, Fig. 1; 1978, p. 2–22; 1987, p. 190–191, Fig. 28; 2001, p. 130–134; Nakaite, 1972, p. 119; Zabiela, 1997, p. 211–215). The mentioned scholars did not see any difference between Lamanatian and Scalvian or in some cases even Samogitian archaeological material.

German scholars attribute material from a huge territory between Kretinė–Šilutė and Tilsit (now Sovietsk, Kaliningrad region) to Memelkultur or Memel-Gruppe. From the ethnic point of view, German scientists ascribed people that lived between Kretinė–Šilutė and Tilsit to Curonians or Curonians and Scalvians (Engel, 1931a, S. 327; 1931b, S. 42–43, 81, 100–101, Abb. 10, 15, 46, 54; 1933, Karte IV–V; Engel, La Baume, 1937, S. 149–151; Abb. 32, Karte 11–12; Gaerte, 1929, S. 260–319; Hoffman, 1941, Karte). Regardless of the fact that German scholars described the sites of Memelkultur or Memel-Gruppe as a rather compact Curonian or Curonian and Scalvian territory, in Curonian and Scalvian sites a separate accumulation of hill-forts, settlements and cemeteries should be discerned. These sites, not mentioned by German scholars, sites are located exactly in the territory between Šilutė–Priekulė and Švėkšna (Fig. 1).

The Lamata land (terra Lamotina; Lammato) was several times mentioned in written sources. Lamata as terra

¹ Part of archaeological material from Vėžaičiai and Vilkyčiai now is stored at MVFB.
Table 1. Cemeteries of the microregion between Šilutė–Priekulė and Švėkšna in western Lithuania (Lamata land)

<table>
<thead>
<tr>
<th>Cemetery, time of excavation and general chronology</th>
<th>County</th>
<th>chronology</th>
<th>Number of researched graves</th>
<th>References and museums</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>7th–8th c.</td>
<td>9th–10th c.</td>
<td></td>
</tr>
<tr>
<td>1 Akmeniškiai</td>
<td>Šilutė</td>
<td>?</td>
<td>?</td>
<td>Žulkus, 1989</td>
</tr>
<tr>
<td>2 Bareikia</td>
<td>Klaipėda</td>
<td>7–8</td>
<td>9–10</td>
<td>Loose finds; MLIM; SVM</td>
</tr>
<tr>
<td>3 Barvai (former Barwen), 1898, 1899, 1901–1903.</td>
<td>Šilutė</td>
<td>6–8</td>
<td>9–13</td>
<td>Sb. Prussia 1900, H. 21; 1909, H. 22; Bezenbenager, 1904; Tamulyunas, 1998; Prussia Museum</td>
</tr>
<tr>
<td>4 Bružai (former Bruschen)</td>
<td>Šilutė</td>
<td>10–3</td>
<td>?</td>
<td>Hoffmann 1941; Prussia Museum</td>
</tr>
<tr>
<td>5 Daunkai iai</td>
<td>Klaipėda</td>
<td>9–12</td>
<td>?</td>
<td>MLIM; LDM; SVM</td>
</tr>
<tr>
<td>6 Diegliai (former Deegeln, Deggeln bei Pökul)</td>
<td>Klaipėda</td>
<td>8–9</td>
<td>?</td>
<td>Åberg, 1919: Abb. 166; Prussia Museum</td>
</tr>
<tr>
<td>7 Dreiziai</td>
<td>Klaipėda</td>
<td>6–8</td>
<td>?</td>
<td>VDKM; SM</td>
</tr>
<tr>
<td>8 Dvyliai (Dwelen, Stolzentlentz), 1906</td>
<td>Klaipėda</td>
<td>6–8</td>
<td>9–12</td>
<td>In 2002, 2 graves of the 6–7 c. were found</td>
</tr>
<tr>
<td>9 Grabupiai (former Klein Grabuppen), 1900</td>
<td>Šilutė</td>
<td>10–13</td>
<td>?</td>
<td>Bezzenberger, 1914; Hoffmann, 1941; Engell, 1931; Tamulyunas, 1998; Prussia Museum</td>
</tr>
<tr>
<td>10 Jurgačiai (Jomantai), 1967</td>
<td>Šilutė</td>
<td>7–9</td>
<td>22 human inhumations, 1 cremation, 5 horses</td>
<td>Nakaiti, 1971, 1972; LDM, LNM</td>
</tr>
<tr>
<td>11 Jurkiškiai</td>
<td>Šilutė</td>
<td>10–11</td>
<td>?</td>
<td>VDKM; SAM</td>
</tr>
<tr>
<td>13 Mandvydiai</td>
<td>Šilutė</td>
<td>9</td>
<td>?</td>
<td>Engell, 1931; MVFB</td>
</tr>
<tr>
<td>15 Mažiai (Massen, Muschen)</td>
<td>Šilutė</td>
<td>9–13</td>
<td>?</td>
<td>Engel, 1931; Hoffman, 1941; Prussia Museum</td>
</tr>
<tr>
<td>16 Mietėkiai</td>
<td>Šilutė</td>
<td>7–8</td>
<td>9–13</td>
<td>Katalog, 1897; Aberg, 1919; Hoffmann, 1941; Prussia Museum</td>
</tr>
<tr>
<td>17 Miesteliai [end of the 2nd–8 the]</td>
<td>Šilutė</td>
<td>7–8</td>
<td>loose finds</td>
<td>Tamulyunas, 2001</td>
</tr>
<tr>
<td>18 Mockai iai iai 1904, 1909</td>
<td>Klaipėda</td>
<td>7–8</td>
<td>9–13</td>
<td>?</td>
</tr>
<tr>
<td>19 Nikelai, 1936 [end of the 2nd–6th c., 9th–12th c.]</td>
<td>Šilutė</td>
<td>9–12</td>
<td>3 human inhumations and 1 horse grave</td>
<td>Puzinas, 1938; LDM; SVM; TKM; VDKM</td>
</tr>
<tr>
<td>20 Obstrains (Obsteinen) [2nd c., 9th–15th c.]</td>
<td>Šilutė</td>
<td>9–13</td>
<td>?</td>
<td>Engell, 1931; Prussia Museum</td>
</tr>
<tr>
<td>21 Paulaičiai, 1936 [1st–3rd c., 8th–13th c., and loose finds of the 14th–16th c.]</td>
<td>Šilutė</td>
<td>8</td>
<td>9–12 Several destroyed human graves</td>
<td>Puzinas, 1938; LDM; LNM; VDKM</td>
</tr>
<tr>
<td>22 Pežaičiai</td>
<td>Klaipėda</td>
<td>6–7</td>
<td>2 graves</td>
<td>Tamulyunas, 2001</td>
</tr>
<tr>
<td>23 Pociai</td>
<td>Šilutė</td>
<td>8–9</td>
<td>10–12</td>
<td>3 human cremations and destroyed inhumations</td>
</tr>
<tr>
<td>24 Skomantai (Papiliai), 1909</td>
<td>Klaipėda</td>
<td>7–8?</td>
<td>11–13</td>
<td>3 human cremations, 2 inhumations</td>
</tr>
<tr>
<td>25 Stragniai (Sköören, Spirken), 1902, 1911, 1985</td>
<td>Klaipėda</td>
<td>7–8</td>
<td>9–12</td>
<td>Cremations and inhumations, the number of graves not unknown</td>
</tr>
</tbody>
</table>
Fig. 1. Cemeteries of the microregion between Šilutė–Priekulė and Švėkšna in western Lithuania or alternatively the Lamata land (numbers of the sites according to Table 1).

1 pav. Mikroregiono tarp Šilutės ir Priekulės bei Švėkšnos arba Lamatos žemės kapinynai (kapinynų numeriai atitinka nurodytas 1 lentelė).
Lamotina is mentioned in a Danish book of debts as a land that was paying a tribute to the Danish king (Scriptores, 1861, S. 737). In Scriptores rerum Prussicarum, the Lamata land is mentioned as a territory between Curonia and Scalva in the middle of the 13th century. Peter from Duisburg names this land as terra Lamotina late in the 13th and early in the 14th century (Duisburgietis, 1985, p. 233–234, map).

Formation of a separate ethnic group in the territory of Šilutė–Priekulė and Švėkšna happened after a split and transformation of the cultural area of west Lithuanian Stone-Circle graves (Tautavičius, 1996, p. 76). It seems that this split occurred for internal and external reasons provoked by the processes of the Great Migration Period. The West Lithuanian cultural area of Stone-Circle graves resolved into two areas, the northern – Curonian and the southern – Lamatian, in the second half of the 6th century. The territory of the lower reaches of the Nemunas River influenced the process of formation of the Lamata land. The ethnic and cultural situation in the west Lithuanian cultural area of Stone-Circle graves and especially at the lower reaches of the Nemunas River was influenced by the processes of the Great Migration Period of the second half of the 5th and of the 6th century (Okulicz-Kozaryn, 2000, p. 120–123; Šimėnas, 1994, p. 10–19; Žulkus, 2000, p. 89–108). Internal migration of the Baltic tribes was raised by migration of the Germanic and Hunnish tribes. It is possible that a polyethnic group with some nomadic features settled in the lower reaches of the Nemunas River in the second half of the 5th – beginning of the 6th century (Šimėnas, 1994, p. 10–19).

Anyhow, the microregion between Šilutė–Priekulė and Švėkšna was populated by Baltic tribes with some alien aspects in their culture. Archaeological material shows clearly enough that the territory of Šilutė–Priekulė and Švėkšna should be treated as a separate ethnic group since the end of the 6th – beginning of the 7th century. The specific features of the microregion, or of the so-called Lamata land, are especially distinctly visible in the 7th and 8th centuries. Archaeological material of Lamatian cemeteries is rather different from that of Curonian and Scalvian ones in the 7th century. There are known 15–16 cemeteries in the Lamata land dated to the 7th–8th centuries (Table 1), whereas there is considerably less archaeological material dated to the 6th–7th centuries from Curonia. Such famous Curonian cemeteries as Aukškščiemiai (Oberhof, Klaipėda distr.), Egliškiai–Anduliai, Lazdininkai (both in Kretinga distr.) lack archaeological material from the 6th–7th centuries.

The Lamata land is located at the crossroad from Sambian Peninsula and Mazurian Lakeland to Curonia, Samogitia and to other Baltic tribes (Genys, 1997, p. 141–154). There is some accumulation of imports in the Lamata land in the 6–7th centuries. Several specific artefacts imported from the middle Danubian region and northern shores of the Black Sea and dating from the 6th–7th centuries have been found in the Lamata land and in Scalva. A gilded silver belt buckle and a plaque with the animal-shaped terminal were found at the Vilkyčiai cemetery with the material of the 6th century (Åberg, 1919, p. 108). This magnificent piece of art was produced in chip carving technique and decorated with scrolls and acanthus leaf motif (Fig. 2). The belt buckle and the plaque have good analogues in Ostrogothic and Gepidic material from the 5th or 6th centuries (Åberg, 1919, p. 118–119; Brown Reynolds, 1995, p. 8–9, Fig. 6).

Fibulae with digits and a human face or human mask on their feet are known from Linkūnai (grave 201a; now Řžhevskoje, near Sovetsk, Kaliningrad region) and Schreitlauks (Schreitlauken, Šilutė distr.). Analogies to both fibulae are known from Germanic or Slavonic material of the 7th century (Voigtmann, 1939, p. 114–115, Abb. 2–3; Šimonoja, 1970, c. 75–79). An analogous fibula with digits was found at Vecel Chundjar in Rumania in 1875 (Voigtmann, 1939, Abb. 1; Šimonoja, 1970, Fig. 1). However, a human mask is known from square-headed bow fibulae. Part of this type fibulae have feet terminating in a human mask. This motif originated in Scandinavia and later became popular among Franks, Alemanni, and Anglo-Saxons (Brown Reynolds, 1995, p. 42, Fig. 60).

Fibulae with two semicircular plates at each terminus (or equal-armed brooches) were found in Jurgaicių and Miestelis (Tautavičius, 1970, 146, Fig. 18; Tamulynas, 2001). These brooches date to the late 6th or to the 7th century. Both mentioned fibulae have parallels in Franks’ material (Tautavičius, 1972, p. 146, Fig. 18; Neumayer, 1995, p. 77, Tafel 57).

Ornaments are the best indicators of ethnicity. The second feature revealing the peculiarities of an ethnic group is a characteristic way of wearing ornaments. The third feature is that these ethnic peculiarities are mostly reflected in women’s ornaments. The distribution of Lamatian women’s ornaments such as head pins, head-dress adornments, open-worked pendants-amulets gives perfect evidence that the microregion between Šilutė–Priekulė and Švėkšna in western Lithuania, or the Lamata land really existed.
Pelta or heart-shaped pendants are typical ornaments of Lamatian women. Such pendants adorned caps or were peculiar to headbands of this land (Fig. 3: 5, 7; 4; Waetzoldt, 1939, p. 119; LLM, 1958, Fig. 361, 363; Nakaité, 1971, p. 126–128). This type of pendants is known only from Lamata. However, pelta (or heart-shaped) motifs as well as chip-carving technique based on different spirals are of the Late Roman origin and were common in provincial Roman art (Holmqvist, 1955, p. 14, Figs. 3, 4). Various Germanic, Sarmatian and Hunnish tribes started to use different spirals following the tradition of Late Romans in the 5th–6th centuries (Brown Reynolds, 1995: 7–8, Figs. 5, 6). It should be noted that heart-shaped pendants in their form greatly differ from the other Baltic ornaments. Stylistically these ornaments are close to open worked pendants-amulets of Lamatian women.

Heart-shaped pendants might have stylistic similarities with small silver heard-shaped pendants from cemeteries of Mazurian Lakeland (Olsztyn group of cemeteries). A small (3.5 cm long) silver pelta pendant is known from Kielary, Leszki graves of the 6th–7th centuries (Gaerté, 1929, S. 290, Abb. 238: h, j; Okulicz, 1973; 480–481, Fig. 246: b, f). The latter pendants number from one to sixth in the graves.

Pelta pendants were found at the Jurgaièiai, Stragnai, Vëþaièiai cemeteries in women’s graves of the 7th–8th centuries (Waetzoldt, 1939, S. 119, Abb 6; Nakaité, 1972, 108–109, Fig. 8: 1–50). From six to ten heart-shaped pendants and a small round pendant were found at the head of a deceased woman. Heart-shaped pendants were made from thin silver plates decorated with geometrical patterns (Fig. 3: 1–6, 8; 4). Sometimes these pendants were adorned with pieces of blue glass or glass imitation stamped in embossed foil technique. On occasion these pendants had been worn as amulets. Also, heart-shaped pendants were found by a deceased woman’s waist, usually on the left side (Nakaité, 1972, p. 109). It should be noted that heart-shaped pendants in their form greatly differ from the other Baltic ornaments. Stylistically these ornaments are close to open worked pendants-amulets of Lamatian women.

Long bronze head pins with a rhombic head (or knitting-needle-shaped) are typical of Lamatian and Scalvian women in sites of the 7th–8th centuries (Kunciené, 1978, p. 10, map 4: 5). These pins should be hair or cap fasteners. Such pins where found in Barvai, Dvyliai, Jurgaièiai, Linkûnai, Mataièiai, Bikavënai, Pociai, Stragnai, Švëkûna, Vëþaièiai and Vilko kampas cemeteries (Figs. 5, 6: 1). The length of pins with the rhombic head is about 21.5–34.5 or even 40 cm. These head pins are decorated with geometrical patterns, which are identical on the both sides (Fig. 5: 3–6). Only few Baltic ornaments have are decorated on the both sides. Most of the ornaments decorated in such a way come from the Lamata land (pendants-amulets). Head pins with a rhombic head are of two types: with a small heart or a small lozenge.

2 I would like to express my gratitude to Rasa Banytë-Rowell for information on a pendant from Stragnai (LNM AR 38: 1844).

3 In Scalva, bronze head pins with rhombic heads are found at the Barzûnai (grave 33), Kreivëniai (graves 18, 22), Linkûnai (grave 52), Vidgiriai (graves 11, 16, 17, 54) cemeteries. All these sites are in Šilutë district.

4 Head-dress pin from Bikavënai (Pajûrëškiai; Šilutë dist.) cemetery belongs to Samogitians. Loose find (SM 3945: 13).
Fig. 3. Silver pelta or heart-shaped pendants from Lamatian sites. Reconstruction of wearing
(1, 6 – Jurgaičiai, grave 4; 2 – Jurgaičiai, grave 7; 3 – Jurgaičiai, grave 10; 4 – grave 1; 5 – after D. Waetzoldt, 1939; 7 – after LLM, 1958, fig. 363; 8 – Stragnai, LNM AR 38: 1844). 1–4, 6, 8 – drawings by Audronë Ruzienë).

3 pav. Sidabriniai peltos formos ar širdies pavidalio kabučiai iš Lamatos kapinyų.
Rekonstrukciniai kabučių nešiøjimo piešiniai
(1, 6 – Jurgaičiai, kapas 4; 2 – Jurgaičiai, kapas 7; 3 – Jurgaičiai, kapas 10; 4 – kapas 1; 5 – pagal D. Waetzoldt, 1939; 7 – pagal LLM, 1958, fig. 363; 8 – Stragnai, LNM AR 38: 1844). (1–4, 6, 8 – Audronës Ruzienës piešiniai).
hole in the centre of the head (type I; Fig. 6: 1) and without the hole (type II; Fig. 5: 1–7). Head pins of the second type are much more massive and perhaps chronologically younger. Sometimes several amber beads are bound to the pins of the first type (Fig. 6: 1, 2).

Wilhelm Gaerte and Carl Engel supposed that mentioned above head pins is typical ornament of Memel culture. (Gaerte, 1929, p. 312, Abb. 258: a; Engel, 1931a p. 317, 324). However, Curonian women have used other types of head pins and even crossbow fibulae decorated with ringlets to fix their head dress (Table 2; Kuncienė, 1978, p. 9, map 4: 1–3). Samogitians women wore metal headbands at this moment (Vaškevičiūtė, 1992, p. 128–130).

Head pins with a rhombic heads have parallels in the Germanic material of the late 5th–7th centuries. Turingian, Bavarian and Langobardian women wore stylistically similar head pins (Kühn, 1940, S. 22, Abb. 86; Menghin, 1995, S. 20–21, Abb. 19; Neumayer, 1995, S. 78–79, Tafel 59).

A lot of amber beads and necklaces come from Lamatian women graves of the 7th–9th centuries. There is a huge amount of lathed and semi-lathed amber beads, spindle whorls (Fig. 6: 4, 8: 7). Lamatian sites vastly out-run Curonian sites by the quantity of amber. The territory of Lamata had no direct access to the Baltic Sea. Amber trade was maintained in the lower Nemunas region in the Great Migration Period and perhaps later (Nowakowski, 1997, p. 99–103; Bluijenė, 2001, map 1). Abundance of amber beads is a characteristic feature of Lamatian women’s costume of the 7th–8th centuries. Lamatian women used to wear necklace strings of 5–15 amber beads and bronze spirals (Fig. 6: 8). These necklace mostly were attached to the brooches and were used as breast ornaments (Fig. 6: 5, 8). The custom to attach strings of glass and amber beads to brooches is more or less com-
Fig. 5. Lamatian head pins with rhombic heads

5 pav. Lamatiečių smeigtukai rombo pavidalo galvute galvos apdangalui pritvirtinti
mon to the cultural area of west Lithuanian Stone-Circle graves in the Late Roman Iron Age (Blužijiené, 2002, in print). The same way of wearing necklaces is known on the continent and Scandinavia (Jørgensen, 1994, Abb. 121; Pietrzak, 1997, Tafel XXXVII; LIV; Stjernquist, 2002, p.104–106, Fig. 11). Other Baltic tribes used to wear bead strings as neck ornaments in the Late Migration and Merovingian Periods.

Lamatian amber beads have a specific shape (Figs. 6: 2, 8; 7: 1–9). Most of Lamatian amber beads are truncated biconical (Figs. 6: 8; 7: 1–4). Lamatian truncated biconical amber beads are prototypes of group XXXII, types 395–396a according to the classification proposed by Magdalena Tempelmann-Mączyńska (Tempelmann-Mączyńska, 1985, S. 75, Tafel 16: 433–434; 67). Part of biconical beads are big and low (Ø from 2.6 to 3.6 cm; Fig. 7: 1, 2). Other truncated biconical beads are of various size (Fig. 6: 8; 7: 3–5). Part of amber beads are long truncated biconical with a medial bulge (Fig. 7: 6–8). Amber beads of this type sometimes are even 2–5 cm long (Fig. 7: 8). Big low biconical and biconical amber beads with a medial bulge are known only from the Lamata land. However, truncated biconical amber beads with a medial bulge have their prototypes in the types of glass beads of the Late Roman Iron Age. Similarly shaped glass beads are known from the lower Vistula River region (Tempelmann-Mączyńska, 1985, Tafel 1: 60, 72–73; 28). There is a group of oblong oval amber beads in Lamatian strings (Fig. 7: 9). This type of amber beads is close to group XLIX, type 447 after M. Tempelmann-Mączyńska (Tempelmann-Mączyńska, 1985, S. 79, Tafel 17: 447; 68).

One of the ornaments used by Lamatian women are large and sometimes huge and massive crossbow brooches with a cast catch plate and a long narrow somewhat broadened foot at the end (Fig. 8). These bronze ornaments have a small crosspiece between the foot and the bow and a large trapeze-shaped metope plate (Fig. 8: 5; 8). This type of fibulae is a characteristic ornament of the 7th–8th centuries. Anna Bitner-Wróblewska named this type of brooches as Dollkeim/Kovrovo type, Lithuanian variant (Bitner-Wróblewska, p. 48–50, Fig. 9). Nils Åberg called this type of fibulae Armbrostfibeln mit umgeschlagenem Fuss (Åberg, 1919, p. 166–167, Abb. 57–61, Karte III). Brooches of this type are known from Lamata and Scalva. More Dollkeim/Kovrovo brooches are known from Lamata than from Scalva or the lower Nemunas group (Bitner-Wróblewska, 2001, Fig. 9, Appendix E). Dollkeim/Kovrovo brooches of Lithuanian variant are of different proportions: their spring is nearly as long as the whole length. These brooches are about 14–18 cm long and have a spring (axis) 17–19 cm wide. Brooches are decorated with stamped or engraved geometrical patterns (Fig. 6: 5; 8). The fashion to wear these large brooches did not extend beyond Lithuania. Very few of these brooches are known outside the Lamata land (Tautavičius, 1996, p. 193, Fig. 81: 1; Bitner-Wróblewska, 2001, p. 48–50, Fig. 9, Appendix E). Curonian women did not wear fibulae of such type. For fastening their clothes they used different bronze pins (Table 2).

The ornaments of neighbouring tribes might have similar features in shape or décor, but amulets are individual ornaments or are common to a particular social stratum of the tribe. Lamata might be distinguished from Curonia and Scalva because of the typical Lamatian woman’s amulets of the 7th–8th centuries (Tautavičius, 1996, p. 246, Fig. 117; Blužijiené, 1998, p. 66–87). Lamatian women had oval openwork pendant amulets slightly resembling huge peltas (Fig. 9). Perhaps in the shape of these ornaments it is possible to envisage a transformed shape of a lunula as well. Two openings in the shape of a lunula are integrated inside the ornaments (Fig. 9). Oval pendants consist of two separate pieces. One is oval in shape, openwork, cast of bronze and decorated with geometrical patterns mostly on both sides. The other is rectangular. Both pendants are connected with a short chan. A completed ornament was about 21–24 cm long. These pendants are found only in Lamatian women’s
Fig. 7. Main types of the Lamatian amber beads
1–5 – biconical; 6–8 – with a medial bulge; 9 – oblong oval (drawing by Virgilijus Truklickas).

7 pav. Pagrindiniai Lamatos žemės karolių tipai
1–5 – dvigubo nupjauto kūgio formos; 6–8 – su aptakia briaunele; 9 – ovalūs (Virgilijaus Truklicko piešinys).

Fig. 8. Massive bronze crossbow brooche with cast catch plate and long somewhat broadening foot from Dvyliei cemetery (loose find LDM PMAp 5177) (drawing by Virgilijus Truklickas).

8 pav. Masyvi žalvarinė lankinė segė lieta užkaba ir ilga truputi platėjančia kojele iš Dvyliei kapinyno (atsitikinis radinys LDM PMAp 5177) (Virgilijaus Truklicko piešinys).
Inhumations of the 7th–8th centuries (Barvai, Dryliai, Jurgiaiciai, Mockaiici, Pociai, Stragnai, Silininkai, Sveksna, Vezaici). Oval pendants are usually found at the woman’s waist in the centre or the left side. Lamatian women these pendants wore hanged out to the sash or belt. The position of these ornaments found in the graves allows to interpret them as amulets. Their place on the waist is symbolic. These amulets might protect the woman’s womb. The amulets are related to woman’s fecundity.

Scalvian women used to wear another type of amulets in the 7th–8th centuries. Their amulets were of several types (Table 2). In the end of the 8th–9th centuries Curonian women wore round silver-plated pendants-amulets adorned with blue glass (Bliujienë, 1995, p. 39–72). Lamatian, Scalvian and Curonian women’s pendants-amulets were found in the inhumations of the 7th–9th centuries. Baltic women’s pendants-amulets have parallels in the Germanic world on the continent and on Gotland (Nerman, 1969, Tafel 113: 979–989; 175: 1457–1460–1464; 228: 1880–1882; Renner, 1970; Bliujienë, 1998, p. 75–77). In the second half of the 6th–7th century women of Germanic tribes (Franks, Alamannes, Bawarens) wore round openwork pendants (Renner, 1970). These pen-
dants were hanged out to the belt on the left side (Engemann, Rüger, 1991, S. 208, Abb. 151).

Thus, the costume characteristic of Lamatian women of the 7th–8th centuries has some stylistic differences in the shape of ornaments and decoration. The Lamatian women’s costume is quite different from the neighbouring Baltic tribes (Table 2). On the other hand, all ornaments have a Baltic character and are typical of one of the Baltic areas – the Lamata land. Perhaps Lamatian ornaments were slight by influenced by Germanic fashions.

Abbreviations

Scriptores, 1861. Scriptores rerum Prussicarum. Leipzig

References

Engel C., 1933. Führer durch die Sammlung des Dommuseums. Riga.
MIKROREGIONAS TARP ŠILUTĖS IR PRIEKULĖS BEI ŠVĖKŠNOS ARBA LAMATOS ŽEMĖ ARCHEOLOGINIAIS DUOMENIMIS

Audronė Bliujienė

Mikroregiona, trečiosios Lietuvos žemės archeologijos vietoje, įlį – 21,5–34,5 cm ar net 40 cm ilgio (5; 6: 1 pav.). Pažymėta, kad tai vieni iš nedaugelio baltų papuošalų, sudėtingomis geometrinėmis kompozicijomis ornamentuoti abipus (5: 3–6 pav.). Tai rodo, kad šio ilgo abipus identiškai dekoruoto smeigtukalo galvutė būdavo matoma iš abiejų pusų.

segūs su kryžma tarp kojelės ir liemenėlio yra žalvarinės, turi 14–18 cm ilgio ir 17–19 cm pločio ţvįją. Segūs kojelė šiek tiek plėtėjanti, dažnai ornamentuojama tik apačioje skersinių šakų grupė (6: 5; 8 pav.).


Šalimais gyvenančių artimų materialinė ir kultūrine prasmė gentinių junginių papuošalai gali turėti bendrų bruožų, būti tarpinių formų, identiško dekoru, aš amuletai yra individualūs ar būdingi tik tam tikro gentinio junginio bendruomeniui ar jos daliai.


Taigi apibūdinant VII–VIII a. lamonių kostiumą reikia atkreipti dėmesį į skirtinę papuošalų stilistiką, suformuotą, matyt, ne be geriškos medos išmanymo Nors visi Lamanos moterų amuletai yra baltių formų ir dekoru, prikaityti baltiškam skoniui, bet kartu yra ir savoti, būdingi tik šiai sričiai.

Lamanos žemė, turinti gerą kelią, gyvenviečių ir, matyt, prekyviečių sistemą, išlieka. Taičiau ją detaliai apibūdinti trūksta duomenų. Be to, vėlyvajame geležinė amžiuje atšaukė išsilaikė ir šios žemės administracinių priklausomybės klausimas.