

FROM TRANSYLVANIA TO SILESIA – EXCHANGE OR ESCAPE

Tomasz GRALAK
Wrocław University

In the Roman Period the region of Silesia in SW Poland was occupied by population of the Przeworsk culture¹. Despite of successive transformation of the culture's features, it seems that from the turn of the eras we can deal with basic continuation of settlement. The situation began to change at the end of the Roman Period and at the beginning of the Migration Period. During phase C in the areas of the Przeworsk culture are abandoned earlier used cremation burial grounds, and in phase C2 in Silesia there are very few single inhumation graves². From phase D1 – the beginning of the Migration Period, come instead three newly established burial grounds: Żereniki Wielkie, Wrocław district³, Grodzieszowice, Oława district⁴, Tyniec nad Ślężą, Wrocław district⁵. They are situated close to each other – within a circle with a diameter of 25 km. They are located in the central part of Lower Silesia, south of Wrocław. All of them are characterized by inhumation burial rites and grave goods completely different than earlier cremation graves of the Przeworsk culture⁶. Forms of artefacts and graves discovered there show multidirectional relations which often can be linked with so-called post-Chernyakhov horizon⁷. In this article, however, I would like above all to stress connections of these sites with the Lower Danube and Pontic areas, especially with the Chernyakhov culture and the Sântana de Mureş group. The unique similarity concerns in particular the burial grounds in Żerniki Wielkie and Fântânele – 'Rîț' in Transylvania, which was already pointed out⁸. The similarities show clearly that between these areas intensive contacts occurred. The analysis started from presenting similarities in forms of burial rites.

In Żerniki Wielkie were excavated 65 graves, of which 15 were completely or partially destroyed. It is believed that their original number could be approximately 120⁹. Skeletons lying on back along the line SN with head in the direction N, with smaller or larger deviations, occurred in 12 graves. Such an arrangement consists approximately 80% of inhumation burials

¹ Pazda 1980.

² Błażejowski 1998, p. 113–115.

³ Zoltz 1935.

⁴ Jahn 1926, p. 233–241, Figs. 1–10.

⁵ Gralak/Waniek 2015.

⁶ Kokowski 2005, p. 510–511.

⁷ Gralak 2008, 2010, 2012, p. 178–182; Gralak/Waniek 2015.

⁸ Tejral 1992, p. 242–243, Figs. 9: 2, 4–9, 11, 12, 2000, p. 6–8.

⁹ Pazda 1980, p. 191–192.

of the Chernyakhov culture¹⁰. In graves 7, 17, 18, 29I, instead, heads were directed to S. This arrangement is typical of burial ground in Fântânele in Transylvania¹¹.

In Żerniki Wielkie in grave 9 the skeleton was characterized by crossed legs (Fig. 1: 3), while in grave 51 by crossed feet¹². This way of the deceased positioning is known in the circle of Sarmatian cultures, and is especially characteristic of the Alans tribe¹³. Skeletons with crossed legs were also recorded in graves 14 (Fig. 3: 4), 28 and 34 on the burial ground of the Sântana de Mureş group in Leţcani, Iaşi district¹⁴. It seems that with this environment should be linked the origin of such rites in the Masłomecz group. They were recorded on burial grounds in Masłomecz in grave 44 and in Gródek nad Bugiem in grave 58. On the latter site in grave 19 the skeleton lying on back was characterized by mixed foot bones which indicate that originally they could be crossed¹⁵.

Grave No. 21 from Żerniki Wielkie constituting burial of two individuals laid on back (Fig. 2: 1)¹⁶ meets its equivalent in grave 69 from Tîrgşor in Muntenia (Fig. 2: 2)¹⁷. Cases of decapitation known from graves 11 (Fig. 1: 5) and 51¹⁸ meet the analogy in a burial from cemetery in Izvorul in Muntenia¹⁹.

In Tyniec nad Ślężą 10 burials were recorded. All graves were placed (more or less consistently) along the NWW-ESS direction, which constituted a clear space organization dominant. All pit graves, instead, had longer axis ran along the WSS-ENN line. The only exception was pit No. 8 oriented along the WS-EN line. In burials with articulated skeletons skull were always directed to WSS, and in grave 8 to WS. In Żerniki Wielkie occurred only 5 grave pits arranged along the WE line with larger or smaller deviations²⁰. Skeleton orientation along the W-E line in the Chernyakhov culture and the Sântana de Mureş group occurs most frequently in the Black Sea zone and in central Ukraine²¹, which is associated with the post-Scythian population. Besides, in this region such graves are the oldest – they occur already in the late Roman Period²².

In Tyniec nad Ślężą in graves 2, 6 (Fig. 3: 1), 8, 11 skeletons lay on back with skulls in part W. their bottom parts were recorded clear ditch-like depressions where the dead were placed. In Żerniki such formed bottoms were recorded in graves 8 and 38²³. This form of grave meets numerous analogies in the Chernyakhov culture assemblages (Fig. 3: 2). It is pointed out that these depressions were covered with laths²⁴.

In Tyniec nad Ślężą in grave 1 an unworked boulder was found, while pit of grave 12 was covered by horizontally arranged stela (Fig. 3: 3). Another stela lay stray on the surface of the site. It is difficult to link it with a specific grave. In Żerniki Wielkie in grave 39 bones of the skull were covered with a large boulder²⁵. Practices of this type are also known in the Chernyakhov culture²⁶. In

¹⁰ Magomedov 2001, p. 27.

¹¹ Mărinescu/Gaiu 1989, p. 143.

¹² Zoltz 1935, Fig. 35, Tabl. IX.

¹³ Sulimirski 1979, p. 126, Fig. 44.

¹⁴ Bloşiu 1975, Figs. 13: 1, 24: 7, 29: 1.

¹⁵ Kokowski 1986, Fig. 2: d, 1993a, p. 20–21, 43–44, 1993 b, Figs. 13 A, 45A.

¹⁶ Zoltz 1935, Tabl. V.

¹⁷ Diaconu 1965, p. 56, Tabl. LXXXI.

¹⁸ Zoltz 1935, Fig. 36, Tabl. IX.

¹⁹ Mitrea/Preda 1966, Fig. 198.

²⁰ Zoltz 1935, Fig. 45.

²¹ Magomedov 2001, p. 27.

²² Magomedov 2001, p. 42.

²³ Zoltz 1935, 76–77, Figs. 1: 8, 41

²⁴ Magomedov 2001, p. 26, Figs. 18, 21, 22, 23: 3–6.

²⁵ Zoltz 1935, Tabl. VIII.

²⁶ Błażejowski 1998, p. 134.

the Sântana de Mureş group in the cemetery in Tîrgşor it was established that skeletons in graves 33 (Fig. 3: 4), 42 (Fig. 3: 5), 76, 107 were covered with stones of different size²⁷. It can not be ruled out that this tradition dates back to the Wielbark culture and the Roman Period in Pomerania. Features of this type were then characteristic of burial rites²⁸.

In Tyniec nad Ślężą in graves 1, 9 and 12 (Fig. 2: 3) partial, disarticulated burials were discovered. Lack of traces of secondary cuts indicates that they were deposited in grave in this manner. Skeletons found there were incomplete, hence the bodies were fragmented. Probably also before deposition in grave they were already largely (or entirely) deprived of soft tissues.

In the case of the grave 12 a certain order of remains' deposition can be observed. Long bones of lower limbs were placed clearly in pairs. In section of the grave pit No. 2 fill clear traces of secondary cuts were observed. One of them was marked as feature 3. They did not damage the skeleton though.

Mixed bones were also recorded in graves 12, 28II, 30, 40, 45 in Żerniki Wielkie. The arrangement of human remains, as well as traces of secondary cuts suggests re-opening of grave pits²⁹. This phenomenon occurs in the Masłomęcz group, in the Chernyakhov culture, but mainly in the Sântana de Mureş group in Moldavia and in the Lower Danube area (Fig. 2: 4)³⁰. In advanced stages of the Migration Period such practices widespread in vast areas of Barbaricum³¹. Probably these rites originated from the tradition of nomadic peoples living on coasts of the Black Sea and the Caspian Sea³². In this environment there are known numerous finds that may indicate their presence, although they are usually interpreted as evidence of graves' looting. In the early Roman Period disarticulated skeletons are found in so-called late Scythian graves in the Lower Dnieper River zone³³. In the late Roman Period they occur in Sarmatian assemblages at the Sea of Azov³⁴. During the Roman Period and the Migration Period they are also found in large numbers in the cemetery associated with Alans in Brut in Ciscaucasia³⁵.

In grave 30 in Żerniki Wielkie the secondary cut was dug at the height of head and torso of the deceased. This is indicated by mixed bones of trunk and skull turned face down (Fig. 1: 1). It seems the latter action was the main goal of the grave re-opening. Traces of exactly the same rites were recorded in graves 4 (Fig. 1: 2) and 18 from the cemetery in Leţcani associated with the Sântana de Mureş group³⁶.

In Grodzieszowice systematically excavated were only two burials, although it is believed that there were originally about 40 inhumation graves³⁷. In both cases, the dead were laid along the NS axis on the right side in contracted position and hands under heads, which were directed to S. In Żerniki Wielkie in turn were found 17 skeletons with angled legs arranged along the NS line, laid on left or right side. Of these, eight had heads directed to S, and the others in the opposite direction³⁸. After legs arrangement they can be described as crouched and contracted inhumations (Fig. 1: 5). Such burials have counterparts on the Chernyakhov culture and the

²⁷ Diaconu 1965, Tabl. LXXVIII, LXXIX, LXXXIII, XCIII.

²⁸ Wołagiewicz 1981, p. 152.

²⁹ Zolt 1935, Figs. 42, 43, Tabl. VI; Pazda 1980, p. 191; Błażejowski 1998, p. 122; Gralak 2008, p. 369.

³⁰ Kokowski 1995, p. 60; Magomedov 2001, p. 29; Oblomskij 2003, p. 46.

³¹ Droberjar 2002, p. 137, 366.

³² Kokowski 1992, p. 123.

³³ Gey 1987, p. 57, Fig. 4: 2.

³⁴ Shepko 1987, p. 164–168, Figs. 5: 2, 4.

³⁵ Gabuev/Malashev 2009, Figs. 7, 20, 33, 56, 82, 86, 89, 101, 124.

³⁶ Bloşiu 1975, ryc. 8: 1, 16: 4.

³⁷ Pazda 1980, p. 120.

³⁸ Zolt 1935, 113–115; Błażejowski 1998, 120.

Sântana de Mureş group cemeteries from Romania in Spanţow, Izworul, Tîrgşor (Fig. 1: 6)³⁹. In general, however, such an arrangement in the Chernyakhov culture is relatively rare – it consists 9.8% of inhumation burials⁴⁰. It is characteristic, however, of a group of Transylvanian cemeteries (Archiud, Budeşti, Ocînţa ‘Pe Dric’), where are also often found irregular remains’ arrangements, with heads usually directed to N⁴¹.

Very characteristic are also finds from graves from the aforementioned cemeteries. In Żerniki Wielkie grave goods occurred in the half of graves, of which only in 9 pottery was recorded⁴². In six graves were found weapons (sword, heads of staff weapons and axes), while commonly occurred iron knives⁴³. In Grodzieszowice was found an iron javelin head and two pottery vessels⁴⁴. In no grave in Tyniec weapon was found. Also pottery occurs in a very small number – its presence (several forms) was observed only in graves 4 and 7. Numerous, instead, were iron knives. Hence, on no one of these cemeteries the taboo typical of the Chernyakhov culture prohibiting deposition with the dead iron items and weapons was observed. This phenomenon occurs in small numbers at the end of this culture in Transylvania⁴⁵. Modest pottery grave goods and lack of weapons is characteristic, however, in the Black Sea zone and in central Ukraine⁴⁶. Of this tradition is also typical orientation of the skeleton along the W-E line⁴⁷.

In Żerniki Wielkie in graves 46, 52 battle axes were found (Fig. 4: 1–2)⁴⁸. In Fântânele a battle axe as a grave good was also recorded (Fig. 4: 3). Analogous artefacts occurred also on other Transylvanian cemeteries – Tîrgşor and Ciumbrund⁴⁹. It is pointed out that such weapons amongst the Sarmatian population of the Chernyakhov culture could occur as a result of influence of nomads from Ciscaucasia⁵⁰.

In Żerniki Wielkie knives were found in graves 7, 9, 12, 16, 30, 37, 48 (Fig 4:5–7)⁵¹. In Tyniec nad Ślężą in turn in graves 2, 4, 5, 6, 7, 8 (Fig. 4: 4), 9, 11. Length of some of them exceeded 10 cm (graves 4, 7, 9, 11). This suggests that they could also be used as a weapon. A knife comes also from Grodzieszowice⁵². Such items such are occasionally found on cemeteries of the Goths circle. They occur in the Wielbark culture, but not in all settlement zones, while they are more numerous in the Lower Danube and Pontic areas⁵³. They were recorded on burial grounds of the Chernyakhov culture population⁵⁴. They are the most characteristic; instead, of the Sântana de Mureş group cemeteries in Romania and Moldavia (Fig. 8: 9)⁵⁵.

In Żerniki Wielkie were found four iron piston-like objects with a solid tip. They come from graves 12, 16, 35, 48 (Fig. 5: 1–3)⁵⁶. Their function has not been clearly defined; however, they may

³⁹ Diaconu 1965, Tabl. XCIV; Mitrea/Preda 1966, ryc. 59, 189, 200, 236: 1, 240.

⁴⁰ Magomedov 2001, 27.

⁴¹ Tejral 2000, 8.

⁴² Pazda 1980, p. 191–192.

⁴³ Zotz 1935, p. 21–22.

⁴⁴ Jahn 1926, p. 238–238, Figs. 7, 9.

⁴⁵ Mărinescu/Gaiu 1989, p. 143.

⁴⁶ Magomedov 2004, p. 305.

⁴⁷ Magomedov 2001, p. 27.

⁴⁸ Zotz 1935, Figs. 19, 23: 6.

⁴⁹ Mărinescu/Gaiu 1989, p. 143, Fig. 5B: 2.

⁵⁰ Magomedov 2004, 306.

⁵¹ Zotz 1935, Figs. 7: 8, 13: 11, 10: 7, 7: 7, 20: 6, 15: 5, 6: 7.

⁵² Jahn 1926, p. 237, Fig. 6.

⁵³ Kokowski 1995, p. 58, Fig. 78, mapa 60.

⁵⁴ Magomedov 2001, p. 83, Fig. 76.

⁵⁵ Diaconu 1965, p. 88; Mitrea/Preda 1966, Figs. 14: 6, 87: 4, 158: 12; Bloşiu 1975, p. 222; Mărinescu/Gaiu 1989, p. 142.

⁵⁶ Zotz 1935, Fig. 10: 6, 20: 7, 7: 3, 6: 9.

constitute javelins' shaft mounts. Such items may originate from Pontic areas and they are abundant in the Middle Danube areas⁵⁷. They are also known from the Sântana de Mureş group (Fig. 5: 4)⁵⁸.

In grave 7 from Żerniki Wielkie was found a single piece brooch with lozenge-like foot and band-like bow (Fig. 5: 5)⁵⁹. Analogous specimens are known from the burial ground in Fântânele – 'Rit' (Fig. 5: 7)⁶⁰. Exceptionally strong resemblance was observed in the case of two specimens from grave 2 (Fig. 5: 6). On band-like bows there are visible traces of two lines analogous to Żerniki Wielkie brooch in the form of two rows made by stamp. Similar brooches occur also in the Sântana de Mureş group (Fig. 5: 8) and with this their origins should be linked⁶¹. In the Chernyakhov culture and in the Sântana de Mureş group the most numerous analogies meets also crossbow brooch with an elongated spring and curved foot coming from grave 8 in Żerniki Wielkie (Fig. 5: 9)⁶².

In Żerniki Wielkie were also recorded belt buckles which meet analogies in the territory occupied by the Sântana de Mureş population. This concerns forms with oval thickened bow and oval or circular mounts (Fig. 6: 1–7)⁶³. In graves 16, 30, 35, 43, 46, instead, were found iron rings⁶⁴ which could also be used for belt fastening (Fig. 6: 9, 10, 13). Generally, such items are believed to derive from Sarmatian cultures⁶⁵. Their presence, therefore, also indicates cultural ties with the Danube zone. They are also known from the Chernyakhov culture and the Sântana de Mureş group assemblages (Fig. 6: 8)⁶⁶.

As a buckle should be also treated a ring made of bronze and decorated with knobs provided with a pin from grave 5 in Tyniec nad Ślęzą (Fig. 6: 16). Analogous specimens, but without pins, are known from the beginning of the Migration Period in the Danube zone (Fig. 6: 11–12)⁶⁷. It appears that these artefacts also served as buckles, which suggests frequent use of metal rings for this purpose⁶⁸. It is pointed out that such items appear in phase D1 and genesis of these forms may be associated with Sarmatian cultures in Pontic area⁶⁹.

In grave 6 in Tyniec nad Ślęzą were found 5 bronze rectangular plates forming belt mounts (Fig. 6: 14). Analogous artefacts dated to the end of the late Roman Period and the early Migrations Period is known from burials in the Sântana de Mureş culture. They were found in Tîrgşor (Fig. 6: 15)⁷⁰ and in grave 337 in Dančeny in Moldavia⁷¹.

In Grodzieszowice was found an 8-shaped amber pendant⁷². In Żerniki Wielkie such jewellery come from graves 14 and 22 (Fig. 7: 8)⁷³. Their presence is also a specific feature of burial ground in Fântânele (Fig. 7: 9)⁷⁴. In Żerniki Wielkie in grave 14⁷⁵ and in Fântânele in grave 1⁷⁶

⁵⁷ Tejral 1986, p. 200, 205, 207, 210, Figs. 8: 19, 10: 16–17, 11: 11, 12: 19.

⁵⁸ Diaconu 1965, Tabl. LXXXV: 6–9.

⁵⁹ Zotz 1935, Fig. 4: 2.

⁶⁰ Mărinescu/Gaiu 1989, p. 139, 143, Figs. 3A: 1, 2, 3B: 2; Tejral 1992, p. 242–243.

⁶¹ Kokowski 1993 b, p. 24, Fig. 106: e, f, 1995, p. 55–56.

⁶² Zotz 1935, p. 9, Fig. 5: 2; Kokowski 1993b, 81–82.

⁶³ Zotz 1935, Figs. 6: 3, 6, 8: 2, 7: 1, 18: 9, 20: 5.

⁶⁴ Zotz 1935, Figs. 20: 4, 15: 4, 7: 2, 16: 4, 23: 3.

⁶⁵ Madyda 1977, p. 379–380.

⁶⁶ Magomedov 2001, p. 69, Fig. 73: 8–9.

⁶⁷ Godłowski 1977, p. 49, Tabl. II: 3; Szydlowski, 1977, p. 52.

⁶⁸ Madyda 1977, p. 379–380; Magomedov 2001, p. 69, Figs. 73: 8–9; Gralak 2012, p. 181.

⁶⁹ Tejral 1986, p. 197, 203, 210–211; Gralak 2012, p. 173.

⁷⁰ Diaconu 1965, Tabl. XCIV: 9, CLXII: 11–13.

⁷¹ Rafalovič 1986, p. 95–97, Tabl. 50: 9.

⁷² Jahn 1926, p. 237, Fig. 4.

⁷³ Zotz 1935, Figs. 6: 1, 22: 3.

⁷⁴ Mărinescu/Gaiu 1989, p. 143, Figs. 6B: 4, 8B: 1.

⁷⁵ Zotz 1935, Fig. 6: 2.

⁷⁶ Mărinescu/Gaiu 1989, Figs. 2A: 11, 12.

were also found similarly formed wire rings with overlapping ends (Fig. 7: 4, 5). In graves 7 and 43 in Żerniki Wielkie were found ring-shaped bronze beads with strung amber beads (Fig. 7: 1, 3)⁷⁷. Jewellery constructed in this manner from the late Roman period clearly concentrates in the area of the Wielbark culture and the Sîntana de Mureş group. It should be noted that amber beads are known only from the Masłomęcz group from Gródek nad Bugiem⁷⁸, the Chernyakhov culture from Romanove Selo⁷⁹ and from burial ground Fântânele – ‘Rît’ (Fig. 7: 2)⁸⁰.

Noteworthy is find of bone circular pendant from grave 25 in Żernik Wielkie (Fig. 7: 6)⁸¹. Similar products are found in Scythian-Sarmatian cultures and in the Chernyakhov culture⁸². Interesting is also bone pendant from grave 7 (Fig. 7: 7)⁸³. It is characterized by irregular hammer-like shape. Two similar artefacts are known. The first was recorded on the Elbe River circle burial ground in Pritzler in Germany in grave 635, while the second one in the Sîntana de Mureş group in Miorcani, in Moldavia in grave 78⁸⁴.

In grave 6 in Tyniec nad Ślężą a shell of freshwater mollusc was found (Fig. 7: 10). In its upper part there was a drilled hole, which indicates that the item was used as pendant. This find meets numerous analogies in the late Roman Period and the beginning of the Migration Period in the Chernyakhov culture and in Sântana de Mureş group⁸⁵. In these burials were found, however, shells of various sea snails (Fig. 7: 11).

In grave 4 in Tyniec nad Ślężą was found a wheel-thrown tulip-shaped mug (Fig. 8: 1). This vessel has many analogies. At the beginning of the Migration Period there appear various forms of thin-walled beakers imitating specimens made of glass (Fig. 8: 2), which origins may be seek in the Chernyakhov culture and in Sântana de Mureş group (Fig. 8: 3) and in the Carpathian Basin⁸⁶. Similar specimens are known in the late Sarmatian culture in eastern Hungary⁸⁷. It is pointed out that they originated as imitation of glass vessels, perhaps of types E 189 and E 196⁸⁸.

In grave No. 7 in Tyniec nad Ślężą was found a hand made vessel in the form of pot (Fig. 8: 4). It is characterized by S-shaped profile, separated base and folded rim. It was fired in variable atmosphere. To the clay paste was added an admixture of quartz sand. The specific shape of the vessel (including folded rim) does not seem accidental. Such forms are also known from the Sântana de Mureş group. Specimens of this type were found in: Spanţov, grave 1, grave 17, grave 22, grave 64; Independenţa, grave 4, grave 7, grave 13, grave 32; Izvorul, grave 14⁸⁹; Dančeny grave 5, grave 285⁹⁰; Tîrgşor, grave 242 (Fig. 8: 5)⁹¹. and Alte Necropole (Fig. 8: 6)⁹² Their genetic relationship with Geto-Dacian assemblages is suggested⁹³.

⁷⁷ Zolt 1935, pp. 62–63, 79, Figs. 7: 3, 7: 6, 16: 1.

⁷⁸ Kokowski 1995, 54.

⁷⁹ Magomedov 2001, p. 71–72, Fig. 75: 2

⁸⁰ Mărinescu/Gaiu 1989, p. 127, Fig. 2A 14–15.

⁸¹ Zolt 1935, p. 72, Fig. 14: 1.

⁸² Rogatko 1994, p. 346.

⁸³ Zolt 1935, p. 62, Fig. 4: 5.

⁸⁴ Rogatko 1994, 347.

⁸⁵ Kokowski 1995, p. 46, Fig. 72, mapa 72.

⁸⁶ Rodzińska-Nowak 2005, p. 268, Fig. 1: 4–12.

⁸⁷ Dobrzańska 1980, p. 120–121, Fig. 13: 1.

⁸⁸ Godłowski 1977, p. 120, 172, Fig. 13: d.

⁸⁹ Mitrea/Preda 1966, Figs. 5: 2; 33: 4, 39: 2; 89: 6, 110: 1; 116: 1, 121: 2; 146: 5, 187: 2, 253: 3.

⁹⁰ Rafalovič 1986, Tabl. 16:4, 44: 8.

⁹¹ Diaconu 1965, Tabl. LXV: 4.

⁹² Diaconu 1965, Tabl. LXV: 4.

⁹³ Magomedov 2001, p. 46.

Summing up, within burial grounds of Żerniki Wielkie type are perceptible very strong links with the Lower Danube and the Middle Danube areas. Because the discussed finds are associated with specific ritual issues, it seems that they are not traces of trade relations but of migrations. Hence, it seems likely that burial grounds in Żerniki Wielkie, Grodzieszowice and Tyniec nad Ślężą were established by groups of immigrants, with strong ties with the Lower Danube area and Pontic zone, especially with Chernyakhov culture and the Sîntana de Mureş group. Seeking their origins, attention should be paid to dynamic political and cultural transformations taking place at the beginning of the Migration Period throughout Barbaricum. The catalyst of these changes was the emergence of the Huns in Europe in 375⁹⁴. This people during the migration attacked tribes living along the way. In this manner they provoked so-called avalanche of peoples, which mechanism was explained by St Ambrosius: ‘... *the Huns attacked the Alans, the Alans attacked the Gots, the Gots attacked the Taifals and Sarmatians*’⁹⁵. This phenomenon is reflected in archaeology and is referred to as so-called post-Chernyakhov horizon, dated to phase D1 of the Migration Period⁹⁶. Generally, in wide areas of the Danube zone appear finds typical of the Goths identified with the Chernyakhov culture as well as elements of the Sarmatians and the other nomadic people culture. This horizon is also perceptible in southern Poland. Determinants of these processes are metal and pottery artefacts as well as burial rites. Their accumulation is clearly visible mainly in Silesia and Western Lesser Poland Province⁹⁷.

In the context of relatively precise chronology and cultural links with the group of burial grounds of Fântânele type, an attempt of correlation of Silesian cemeteries’ origins with historical events becomes possible. The fall of Athanaric’s Visigoths at the Danube in confrontation with the Huns takes place in 376. Some part of population crosses Roman border, the rest is dispersed. After expulsion of undetermined unit of the Sarmatians, the group loyal to Athanaric settles in Caucaland⁹⁸ localized in Transylvania⁹⁹. Due to the location and chronology, linking it with burial grounds of Fântânele type from phase D1 seems to be very likely. Given the similarities of the material culture identification of the population using burial grounds of Żerniki Wielkie type with human groups fleeing from the Huns seems completely justified. It should be emphasized that some elements of burial rites on burial grounds of Żerniki Wielkie type are of eastern, i.e. of Scytho-Sarmatian origins. This shows that immigrating groups could have consisted of a conglomerate of various ethnic groups.

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⁹⁴ Tyszkiewicz 2004, p. 55.

⁹⁵ Ambrosius, *Expositio*, X: 10.

⁹⁶ Tejral 1986, 1987, 1988.

⁹⁷ Galak 2010, p. 42–63, 2012, p. 171–185.

⁹⁸ Ammianus Marcellinus, XXXI, 4, 7, 12.

⁹⁹ Wolfram 2003, p. 91–93.

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FROM TRANSYLVANIA TO SILESIA – EXCHANGE OR ESCAPE

(Abstract)

From Silesia in SW Poland three burial grounds from the beginning of the Migration Period are known (so-called Żerniki Wielkie type). All of them are characterized by inhumation burials and grave goods completely different than the ones from earlier cremation graves of the Przeworsk culture. This raises the question of origins and cause of such a radical change. These burial grounds have many analogies within the Chernyakhov culture, Sântana de Mureş culture and especially in the group of cemeteries from phase D1 in Transylvania (especially the site Fântânele – “Rît”). The similarities show clearly that between these areas intensive contacts occurred. Their character, however, remains unclear.

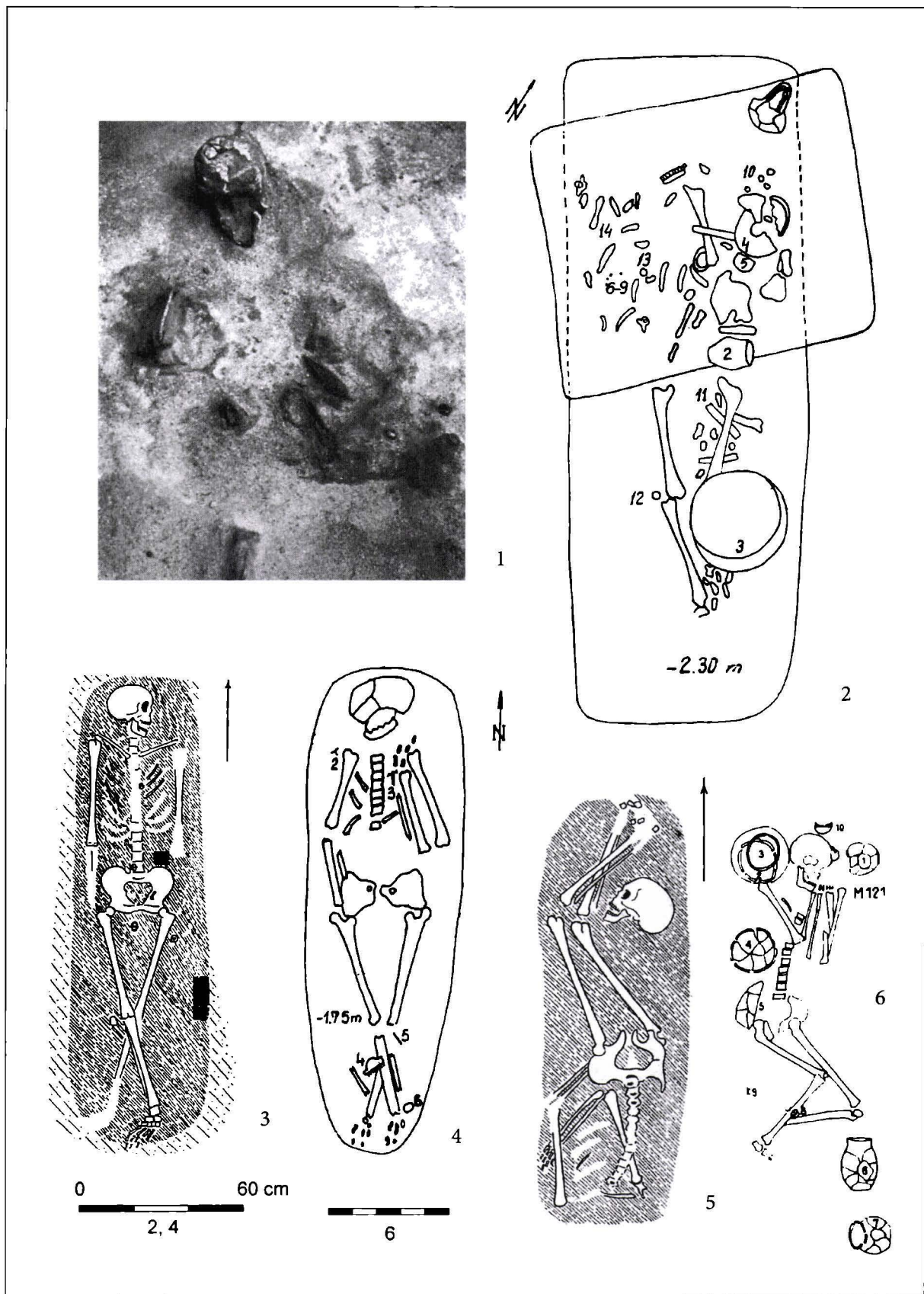
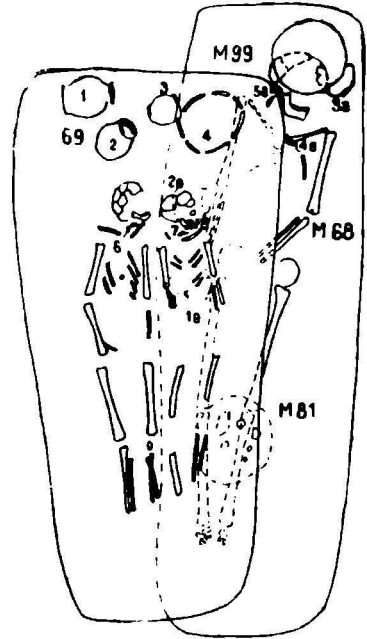


Fig 1. 1 Żerniki Wielkie, Wrocław district, grave 30; 2 Tîrgșor, Prahova district, grave 4; 3 Żerniki Wielkie, Wrocław district, grave 9; 4 Lețcani, Iași district, grave 14; 5 Żerniki Wielkie, Wrocław district, grave 11; 6 – Tîrgșor, Prahova district, grave 121. Scale 3, 5 cca 1: 20. 1, 5 after Zotz 1935, 4 after Bloșiu 1975, 2, 6 after Diaconu 1965.



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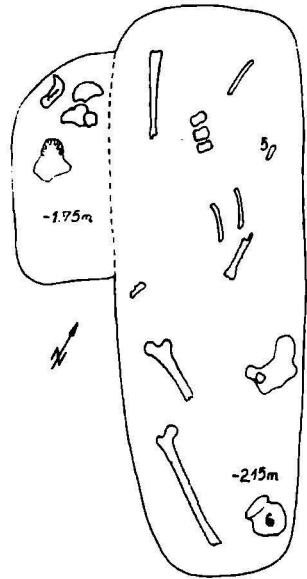
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Fig 2. 1 Żerniki Wielkie, Wrocław district, grave 21; 2 Tîrghsor, Prahova district, grave 69; 3 Tyniec nad Ślęzą, Wrocław district, grave 12; 4 Lețcani, Iași district, grave 18. 1 after Zotz 1935; 2 after Diaconu 1965; 4 after Bloșiu 1975.

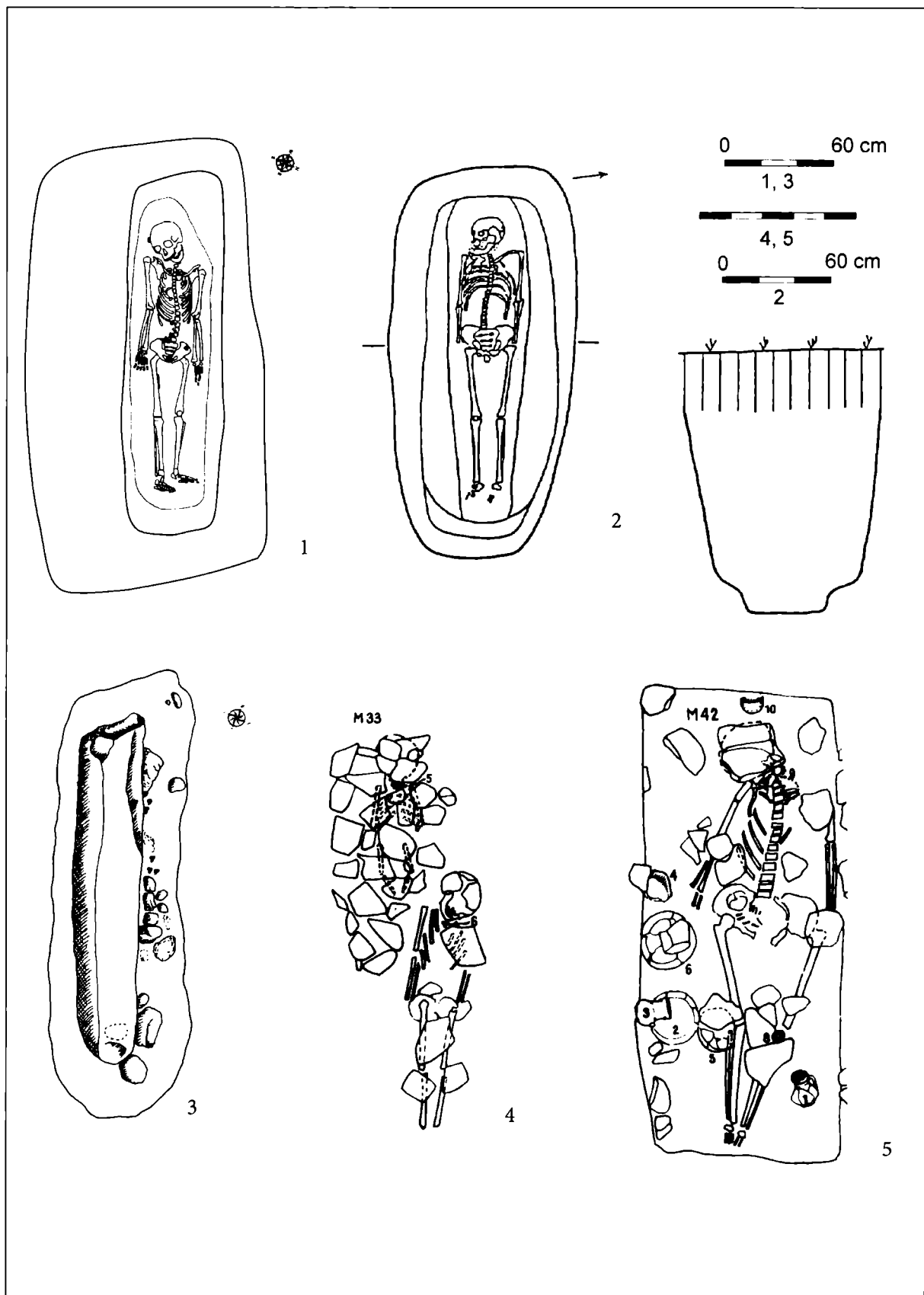


Fig. 3. 1 Tynec nad Slezą, Wrocław district, grave 6; 2 Kurniki, Vinnica district, grave 6; 3 Tynec nad Slezą, Wrocław district, grave 12; 4 Tirgşor, Prahova district, grave 33, 5 Tirgşor, Prahova district, grave 42. 1, 3 after Gralak/Waniek 2015; 2 after Magomedov 2001; 4, 5 after Diaconu 1965.

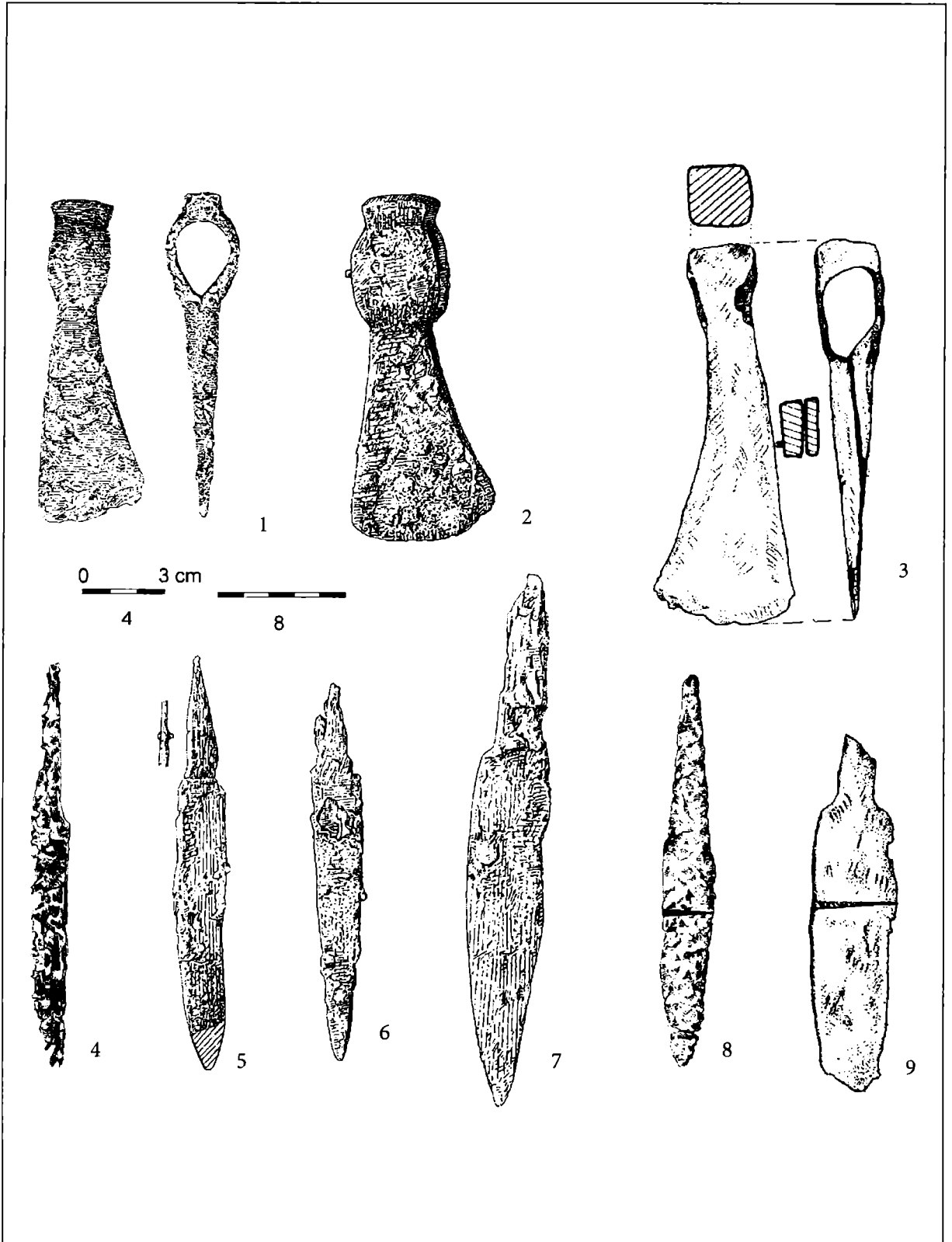


Fig 4. 1 Żerniki Wielkie, Wrocław district, grave 52; 2 Żerniki Wielkie, Wrocław district, grave 46; 3 Fântânele – „Rit”, Bistrița district, grave 8; 4 Tyniec nad Słężą, Wrocław district, grave 8; 5 Żerniki Wielkie, Wrocław district, grave 30; 6 Żerniki Wielkie, Wrocław district, grave 9; 7 Żerniki Wielkie, Wrocław district, grave 7; 8 Tîrgșor, Prahova district, grave 43, 9 Fintinele – „Rit”, Bistrița district, grave 4. Scale: 1, 2 cca 1: 3; 5, 6, 9 cca 1: 2, 7 cca 2: 3. 1–2, 5–7 after Zotz 1935; 4 after Gralak/Waniek 2015; 8 Diaconu 1965; 9 after Mărinescu/Gaiu 1989.

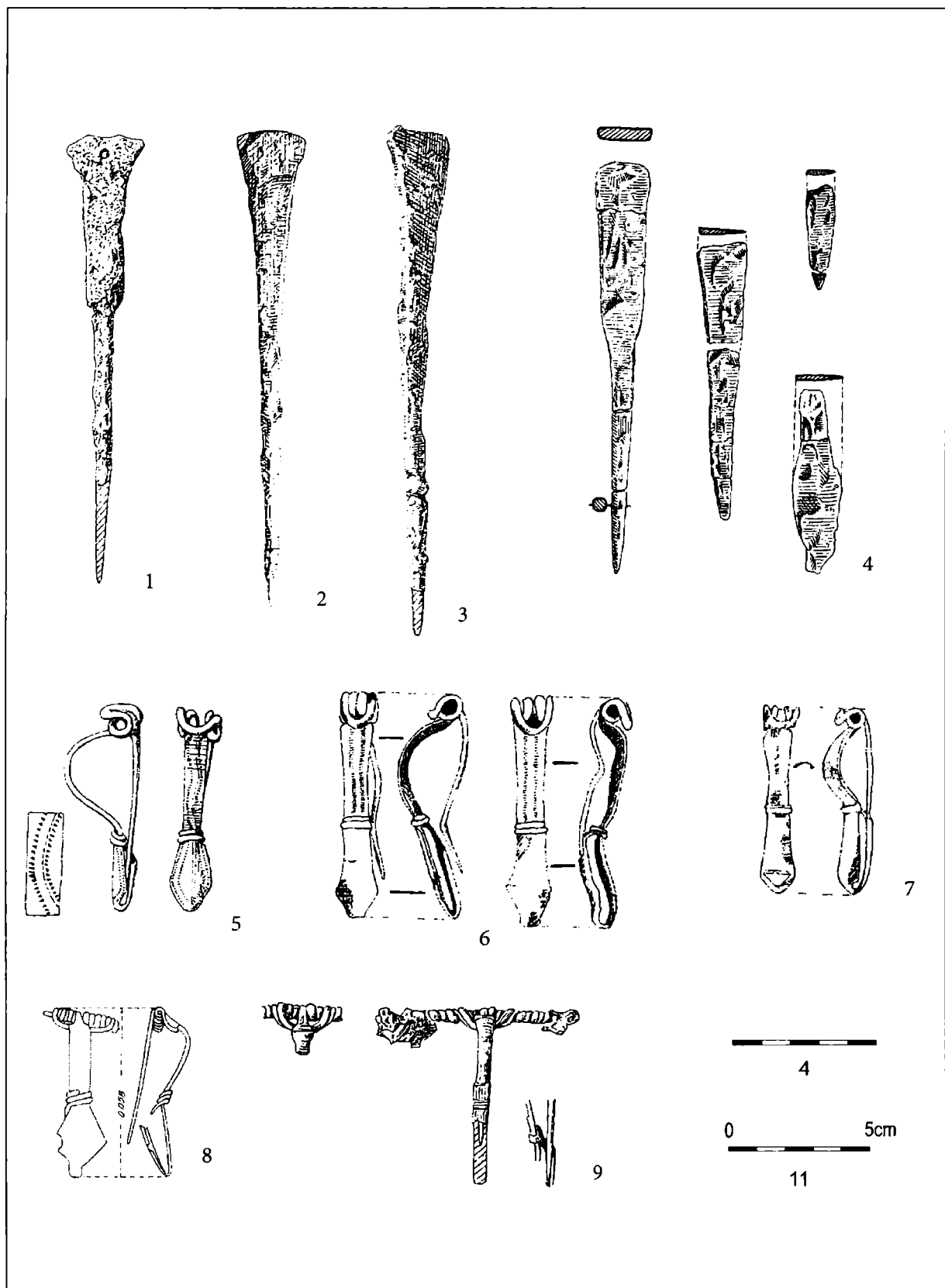


Fig. 5. 1 Żerniki Wielkie, Wrocław district, grave 35; 2 Żerniki Wielkie, Wrocław district, grave 16; 3 Żerniki Wielkie, Wrocław district, grave 12; 4 Tîrgșor, Prahova district, grave 79, 5 Żerniki Wielkie, Wrocław district, grave 7; 6 Fîntinele „Rit”, grave 2; 7 Fîntinele „Rit”, Bistrița district, grave 3; 8 Lețcani, Iași district, grave 9; 9 Żerniki Wielkie, Wrocław district, grave 8. Scale: 1–4 cca 1: 1; 5 cca 1: 3, 6, 7; 9 cca 1: 2. 1–3, 5, 9 after Zotz 1935; 4 after Diaconu 1965; 6, 7 after Mărinescu/Gaiu 1989; 8 after Bloșiu 1975.

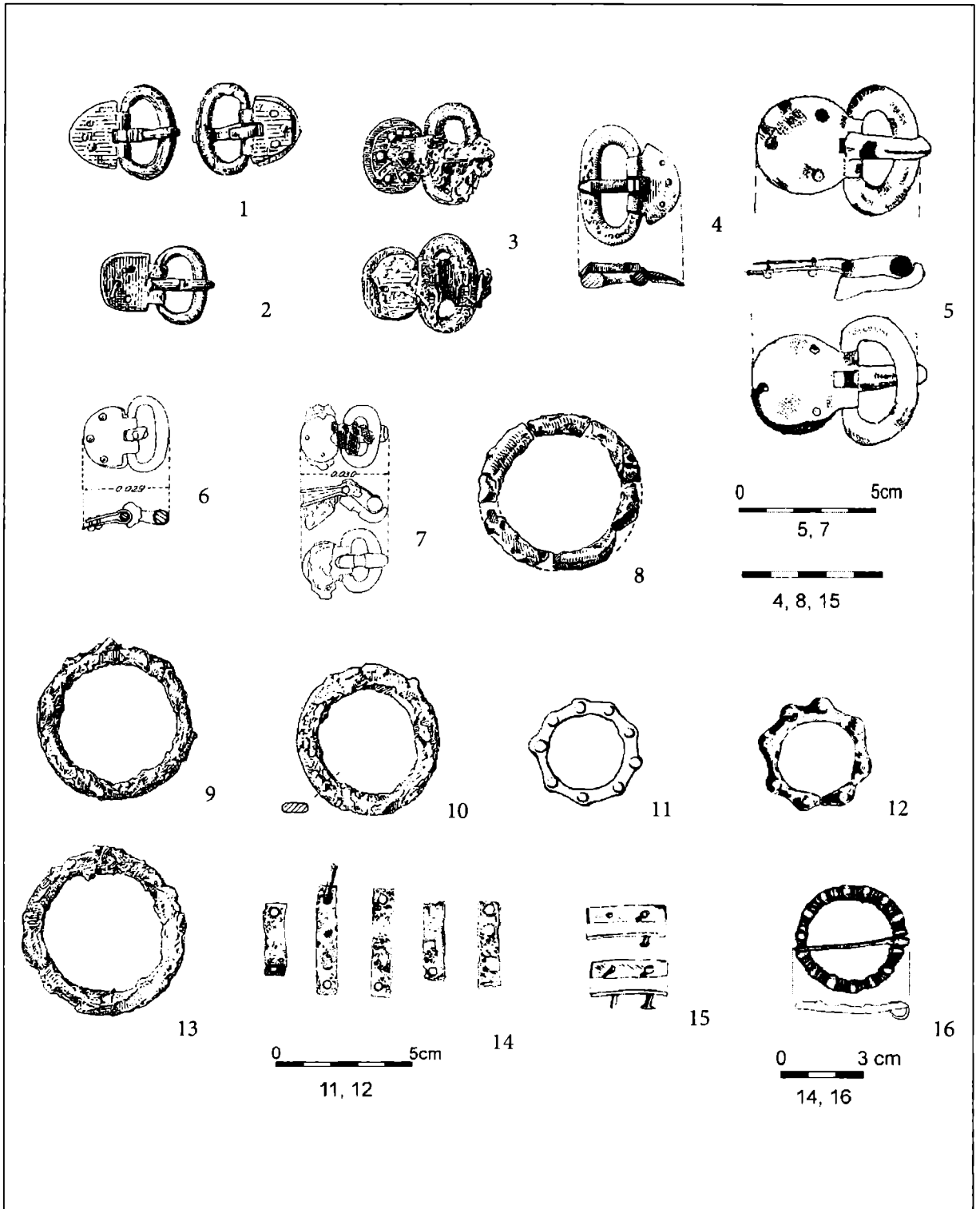


Fig. 6. 1 Żerniki Wielkie, Wrocław district, grave 40; 2 Żerniki Wielkie, Wrocław district, grave 14; 3 Żerniki Wielkie, Wrocław district, grave 38; 4 Tîrșor, Prahova district, grave 129; 5 Fîntinele „Rit”, Bistrița district, grave 1, 6 Lețcani, Iași district, grave 34; 7 Lețcani, Iași district, grave 4; 8 Tîrșor, Prahova district, grave 79, 9 Żerniki Wielkie, Wrocław district, grave 37; 10 Żerniki Wielkie, Wrocław district, grave 43; 11 Očkov, Slovakia, grave 47; 12 Dobrodzień-Řędzina, Olesko district; 13 Żerniki Wielkie, Wrocław district, grave 46; 14 Tyniec nad Ślężą, Wrocław district, grave 6; 15 Tîrșor, Prahova district, grave 129; 16 Tyniec nad Ślężą, Wrocław district, grave 5. Scale: 1–3, cca 1: 2; 9, 10, 13 cca 1: 2.

1, 2, 3, 9, 10, 13 after Zotz 1935; 4, 8, 15 after Diaconu 1965; 5 after Mărinescu/Gaiu 1989; 11 after Tejral 1986; 12 after Szydłowski 1977; 14, 16 after Gralak/Waniek 2015.

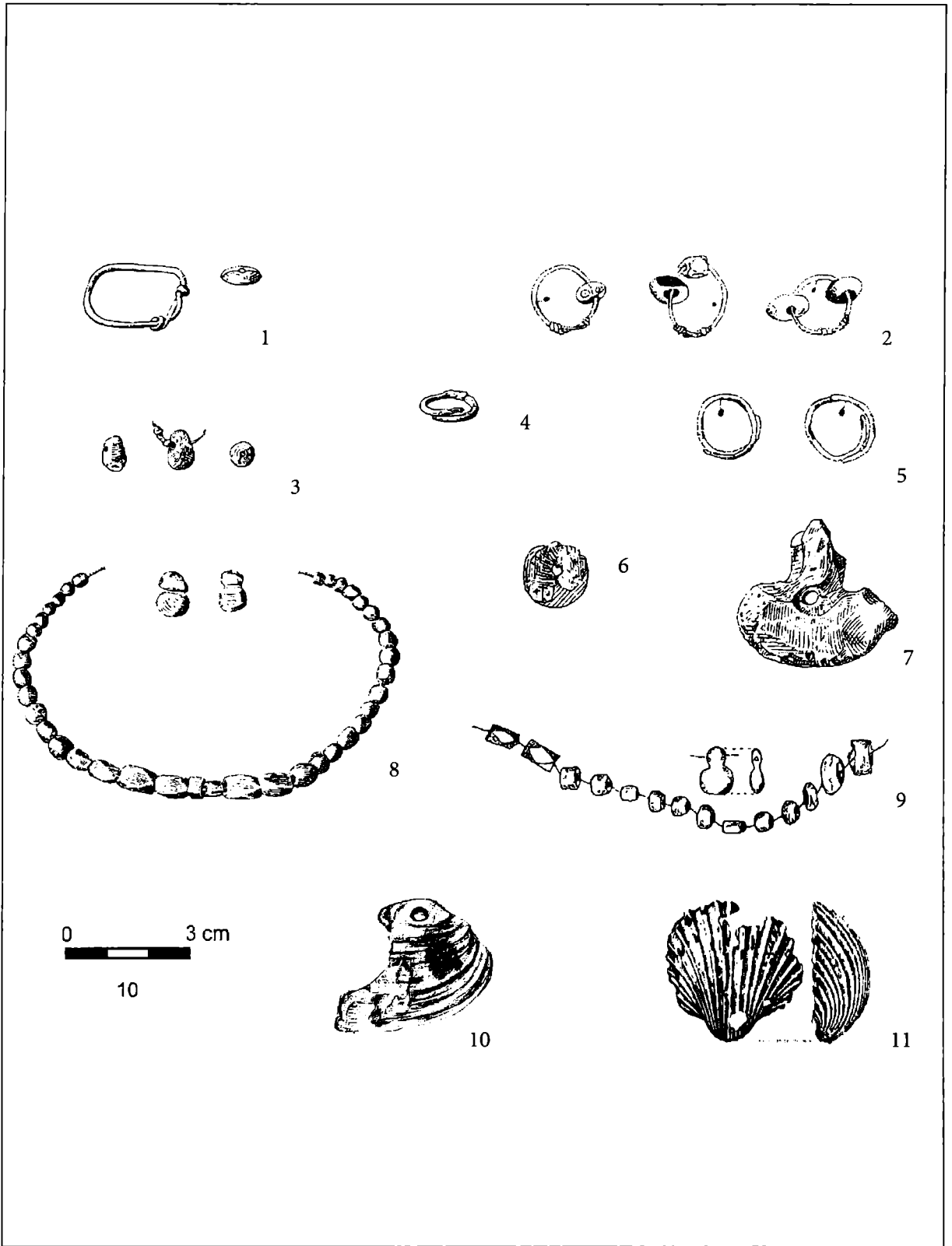


Fig. 7. 1, 7 Żerniki Wielkie, Wrocław district, grave 7; 2, 5 Fintinele – „Rit”, Bistrița district, grave 1; 3 Żerniki Wielkie, Wrocław district, grave 43; 4 Żerniki Wielkie, Wrocław district, grave 14; 6 Żerniki Wielkie, Wrocław district, grave 25; 8 Żerniki Wielkie, Wrocław district, grave 22; 9 Fintinele – „Rit”, Bistrița district, grave 11; 10 Tyniec nad Ślężą, Wrocław district, grave 6; 11 Independența, Călărași district, grave 3. Scale: 2–5, 6, 8, 9 cca 1: 2; 1, 7 cca 2: 3. 1, 3, 4, 6, 7, 8 after Zotz 1935; 2, 5, 9 Mărinescu/Gaiu 1989; 10 after Gralak/Waniek 2015; 11 after Mitrea/Preda 1966.

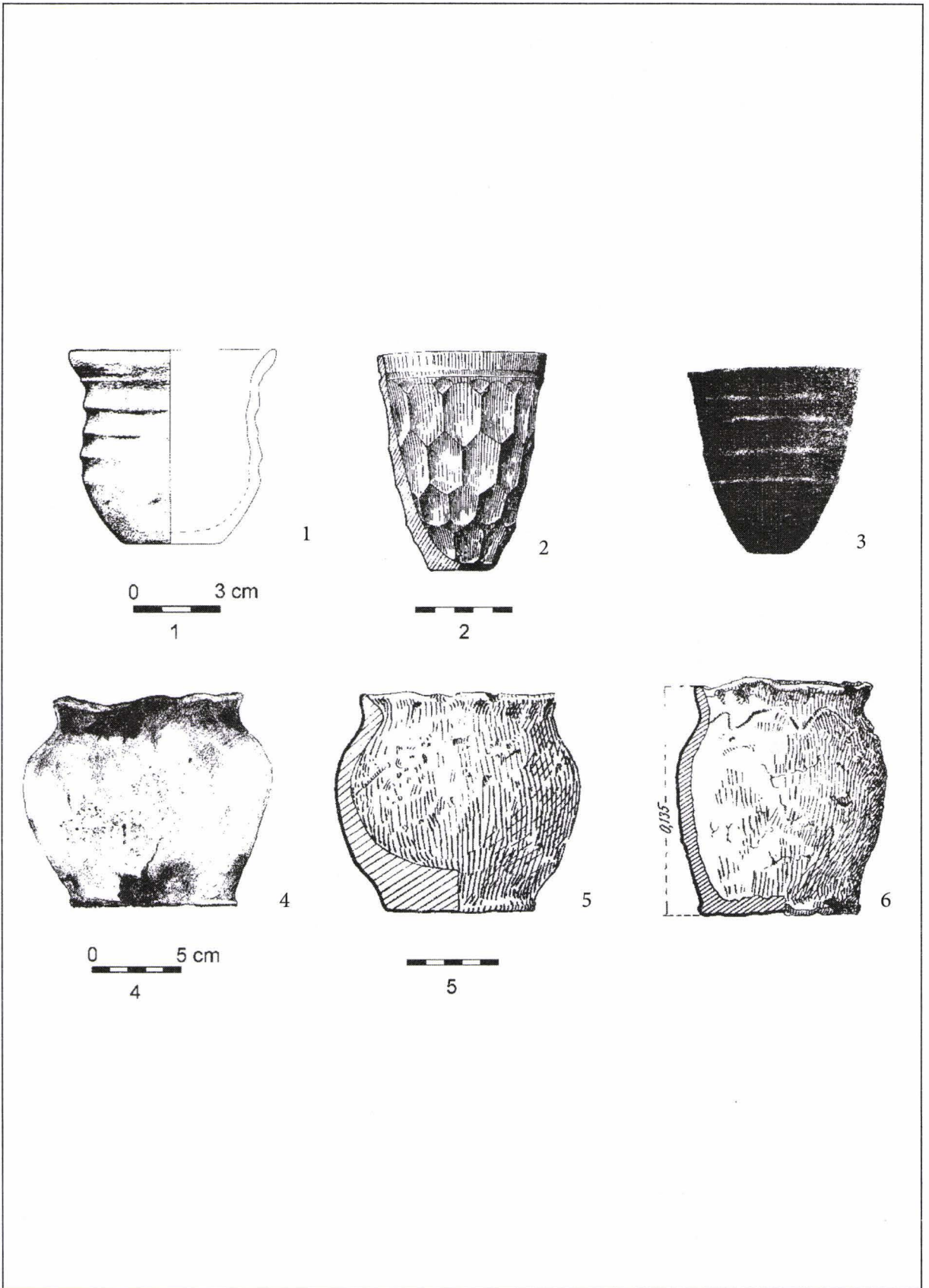


Fig. 8. 1 Tyniec nad Ślężą, Wrocław district, grave 4; 2 Tîrșor, Prahova district, grave 179, 3 Spantov, Oltenița district, grave 18; 4 Tyniec nad Ślężą, Wrocław district, grave 7; 5 Tîrșor, Prahova district, grave 242; 6 Spantov, Oltenița district, grave 17. 1, 4 after Gralak/Waniek 2015; 2, 5 after Diaconu 1965; 3, 6 after Mitrea/Preda 1966.