

Studies on cultural changes in Pomerania in the period from the second half of the 1st century BC until the turn of the 1st and 2nd centuries AD. Genesis of Wielbark culture

The area of my research includes Eastern Pomerania, West Pomerania and the Chełmno Land, where functioned the Okseywie culture in the second half of 1st century BC (A3 phase of the younger pre-Roman period), and crystallized Wielbark culture at the 1st century AD (B1 phase of the Roman Period). My research goal is to thoroughly investigate the processes that took place in the material and spiritual tradition of the Okseywie culture, leading to develop of the Wielbark culture.

During the A3 phase in Pomerania, there was decrease in the number of cremation pit graves with ash-remains in favor of cremation graves without urns. Some scientists associate this occurrence with migration of the Bornholm people who practiced other burial habits. At the same time, the presence of weapons in graves, characteristic feature of the Okseywie culture, also undergone a gradual reduction. On the other hand, Wielbark culture is poor in weapons and is characterized by biritual funeral rite - the participation of inhumation and cremation graves, in which burials without ashtrays were prevailed. The genesis of the inhumation funeral rite in Pomerania is currently unreadable, although the earliest skeleton graves are dated with broches typical of phase A3 (M and N type broches according to J. Kostrzewski). A bit later, in horizon of late variants of N and O type broches according to J. Kostrzewski, inhumation also appeared on the Elbe region and in Scandinavia. The first burial graves in Pomerania are ahead of spread of new cultural patterns in phase B1. The early chronology of skeleton graves in Pomerania also excludes joining a new funeral rite with skeletal and unarmed burials in the “princely” graves in Lubieszewo. A gradual reduction in the share of ferrous objects in favor of non-ferrous metals is also registered in phase B1. The occurrence of iron products, typical for the previous period, in the graves of the Wielbark culture population testifies about survived some patterns of Okseywie culture. The co-occurrence of pre-Roman tradition things (eg. weapon and ceramics) with the chronological determinants of phase B1 is interpreted in the same way. The pottery tradition of the Wielbark Culture manifests some references to vessels of the Okseywie culture, and the ceramics of both cultures have North European connotation.

At the beginning of 20th century AD, the contrast between the materials of the Okseywie and Wielbark cultures was connected with the migration from Scandinavia, and the issue of the coexistence burials of both cultures at the same cemeteries, was explained by respect, expressed by the not destroying earlier graves by the newcomers. However, many of the settlements and

cemeteries from Pomerania, were used continuously from the younger pre-Roman period to the end of Roman Period. The mentioned North European influences on the Oksywie culture indicate contacts and potential migrations of small groups from the north. Also the appearance at the turn of the 1st and 2nd centuries AD in Pomerania stone-circles cemeteries with Scandinavian analogies are interpreted as a result of migration some population from North.

Currently, I am a Phd student at the Faculty of History of the University of Warsaw under the supervision of Dr hab. Adam Cieśliński. An important part of my research will focus on studies on mutual contacts between Pomerania and North Europe at the turn of the era. I think that the academic stay at ALM, Center for Baltic and Scandinavian Archeology in Schleswig and at the Albrecht-University in Kiel would allow me to broaden my knowledge and consult with reputable specialists in the field of northern archeology, such as Prof Dr Claus von Carnap-Bornheim, Dr Ruth Blankenfeld, Dr Nina Lau and Dr Andreas Rau.