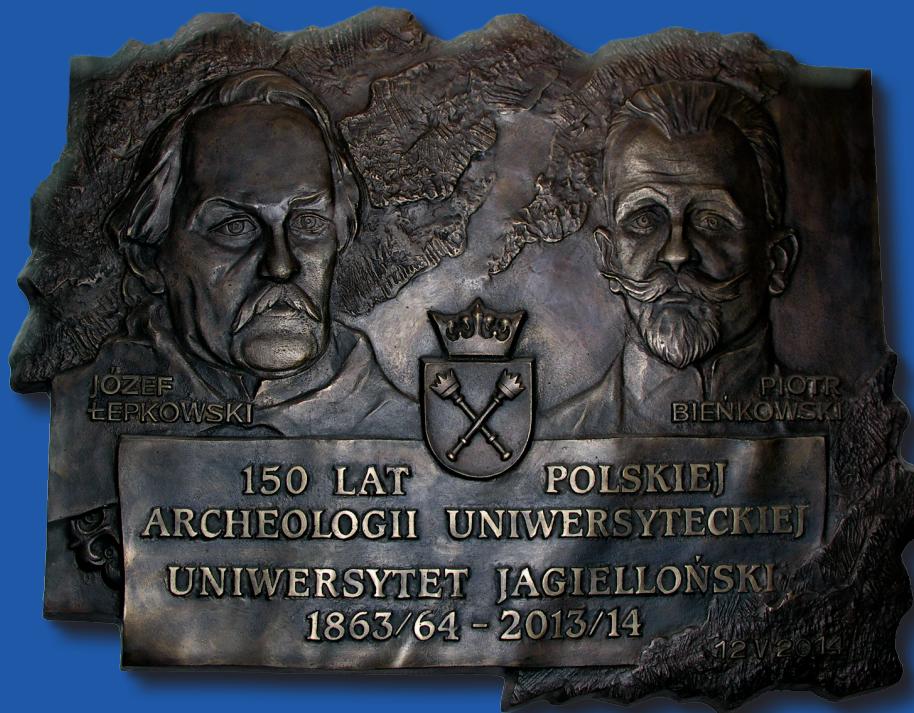


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RECHERCHES ARCHÉOLOGIQUES



L'INSTITUT D'ARCHÉOLOGIE DE L'UNIVERSITÉ JAGELLONNE DE CRACOVIE

**RECHERCHES ARCHÉOLOGIQUES
NOUVELLE SERIE**

**L'INSTITUT D'ARCHÉOLOGIE
DE L'UNIVERSITÉ JAGELLONNE DE CRACOVIE**

**RECHERCHES ARCHÉOLOGIQUES
NOUVELLE SÉRIE 7**

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Bartłomiej Rogalski¹

The Roman Period in the Lower Oder region – – issues of the Lubusz group

Abstract: The researches carried out in the last decade allow to verify the current status on the Lubusz group in the literature on the subject. The Wkra (*Uecker*) Land should be incorporated into the borders of this group changing radically its western scope. The eastern scope is established by the enigmatic and still unrecognized Pyrzyce group, whereas the north-eastern edge by the Ina and Płonia rivers. The southern edge is determined by the Warta river due to the poor state of the research of regions to the south of the river. Thanks to the recent research on a cemetery in Czelin, Gryfino County, site 23 it was possible to verify the cultural content of the Lubusz group. The cemetery was used from phase A₃ of the younger Pre-Roman Iron Age until phase C_{1b} of the Roman Period. The main component of the cultural tradition is tradition of the Lower Elbe region expressed in the funerary rite (urn burials are in majority), pottery (the Lower Elbe shapes) and fibulae (Almgren 10–14, 136). Next comes the tradition of the Przeworsk culture noticeable mainly in the funerary rite (weapon deposits, cremated burials in pits), pottery shapes and weapons. The third element is the Wielbark tradition present in pottery shapes. The fourth element is the Scandinavian tradition recorded in metal objects including weapons (umbo Ilkjær 5/Jahn 8, sword of Vimose-Illerup type). The last one is the Roman provincial tradition (situla: Eggers 20-21, fibulae: Almgren 68 and 236, gladius of Pompeii type). The results of the research conducted in Czelin allow to consider the cemetery as eponymous site for the group (Czelin group), especially that the term “Lubusz group” does not match its western and southern scope.

Keywords: Roman Period, Lower Oder Region, Lubusz Group, Scandinavian influences, Roman influences, Przeworsk influences, Elbe Germanic influences

1. Introduction

To begin with, the analysis of the Lubusz group in the Lower Oder region (Fig. 1; 2) in the Roman Period should include the origin of its name. The term “the Lubusz group” has been introduced into archaeological literature by Ryszard Wołgiewicz based on its assumed territory, which is also a very problematic issue on its own (Wołgiewicz 1981, 205). The argument for

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applying the term “the Lubusz group”, as Ryszard Wołagiewicz emphasized, was dearth of an archaeological site that could function as an eponymous site for this group.

The aforementioned origin of the term is the best proof of the present state of research, which still remains in the initial stage. The long-standing stagnation of the research on the Roman Period concerns the whole Lower Oder region, which has been unanimously highlighted in the literature on the subject by researchers (Domański 1996, 154; Schultze 1996, 143; 2000, 104; Schuster 2007, 434; Leube 2011, 91–115). Because of this, each issue concerning the Lubusz group presented below: history of the research, covered territory, chronology, roles of the particular cultural elements, origin, could be a subject of a separate, vast paper. Thus, they will be presented briefly in order to include all of them in one article. Also, possible further research directions will be proposed, remembering that each presented issue belongs to a different stream of research. First, we should start with a brief synthesis of the present state of research.

2. State of research before 1945

The history of research on prehistory of the Neumark since the 17th century, the development of research establishments and organizations that conducted research in the region, the profiles of particular scholars together with the literature on the subject – all these have been thoroughly presented in a monograph by Armin Volkmann (2007), preceded by Klaus Raddatz (1989) and also by many other authors in prefaces to their monographs (Laser 1971, 22–23; Leube 1975, 178–180). In order not to repeat information previously published, the only piece of information necessary to include is that the history of research before the year 1945 can be divided into three main stages:

– before the year 1874 – a period of research conducted by amateurs that was associated with the work of local enthusiasts (e.g. M. G. Treuern’s studies from 1688, A. Kehrberg’s from 1725 and J. C. C. Oelrichs’s from 1785) and the development of research establishments, especially *Königliches Museum Vaterländischer Altertümer* in 1830 (Volkmann 2007, 176–177);

– initiating professional research on the Neumark area since 1874, i.e. when Märkisches Provinzial-Museum was established in Berlin, which resulted in the development of regional establishments e.g. *Das Heimatmuseum des Kreises Soldin* (Myślibórz) and *Heimatmuseum in Landsberg* (Gorzów Wielkopolski) as well as research circles (among other things, *Gesellschaft für Heimatkunde der Provinz Brandenburgia* and *Verein für die Geschichte der Neumark*, both established in 1892) inspired by this new trend in research;

– in the period between the end of the 19th c. and 1945, the Neumark, the Wkra (*Uecker*) Land, the Myślibórz Lake District and the Lubusz Land finally became a subject of a number of mostly short papers presenting the prehistory of the region. It is crucial to note here that by the term “the Wkra Land” I mean the following physiographic units: the Myślibórz Lake District, the Randow Valley and Wkra Hills (Walczak 1970, 259–261, pl. II). In the German studies the western scope of the Wkra Land (*Ueckermark*) does not cross the Oder (Leube 1996, 136; Leube, Schuster 2002, 155). It is necessary to define the boundaries of the Wkra Land as there is a separate paragraph devoted to this region.

The mentioned publications often presented prehistory at the county level (Dorka 1939; Götze 1897; 1920; 1934; Hucke 1934; Kiekebusch 1921; 1924; Lineau 1927a; 1934; Petzsch 1930; 1935; Schumann 1897). In these publications, the Roman Period in the Lower and Middle Oder region was usually presented to the reader as one out of several sections of the region’s prehistory. However, the first works emerged that attempted to synthesize the state of research

at the time. In addition to the works that are nowadays commonly known to archaeologists, those of Hugo Schumann (1897), Alfred Götze (1897), Alberta Kiekebusch (1924) and Erich Blume (1912/1915), Michael M. Lineau's work (1927a) on the Middle Oder region should be mentioned. Despite its small volume, it includes information on the recorded Roman Period finds, among other things, in Słubice (Frankfurt Ostmark-Stadion²), Świeck (Schwetig a. O.) and in Laski Lubuskie (Laessig) and Rąpice (Rampiz) in Słubice County (Lineau 1927a, 6–7). Lineau together with A. Götze and A. Kiekebusch are the authors of a number of still important publications on the Roman Period in the region of our interest (Leube 1975, 178–180, see there for further bibliography on the subject). Another crucial work at that time was a typological analysis of vessel forms in Mecklenburg in the Roman Period written by Wolfgang Asmus (1938). To conclude this brief review of the literature on the subject from the period before 1945, 1940 work by D. Bohnsack should be mentioned, where, in one of subsections, the Oder region is discussed in the context of the research on the history of the Burgundians (Bohnsack 1940, 1033–1148). According to cited author, these people, who were the creators of the Oksywie culture in the early Pre-Roman Iron Age, after its disappearance, migrated south and occupied areas by the bend in the Oder, which was to be proven by materials found at the cemetery in Prądno (Rahmhütte), Myślibórz County (Bohnsack 1940, 1078). The explanation for the still emphasized intensification of population by the bend in the Oder from phase B2 is migrations of human groups from west and east (Domański 1973, 130–134; Leube *et al.* 2002, 297; Kokowski 2003, 377–385).

Publications of that time are mainly evidence of the very poor state of the archaeological reconnaissance of the Oder region, especially north of the Warta, which has been nowadays associated with the Lubusz group. Essentially, no Roman Period sites east of the Oder have been excavated. However, there are a few exceptions: a cemetery in Prądno (Ramhütte) in Myślibórz County – an excavation carried out by Götze in 1904–1913 (Hauptmann 2002, 13–15), a cemetery in Stare Łysogórki (Alt Lietzegöricke) in Gryfino County – a rescue excavation conducted by Carl Umbreit in 1942 (Hauptmann 2001, 252), and a settlement excavated in 1913–1914 by A. Kiekebusch in the then village of *Lagardesmühlen*, which is today part of the eastern periphery of the city of Kostrzyń (Kiekebusch 1914; Tron 2003). The materials cited in pre-war literature on the subject, which are nowadays associated with the Lubusz group east of the Oder and north of the Warta, have come primarily from individual findings or accidentally found assemblages (Weigl 1892, 5–6; Hindenburg 1908, 772–775; Kossinna 1905, 395; Almgren 1923, 156; Lineau 1927b, 66–78; Kossinna 1933, 20, section 110; Lineau 1934, 232–241; Hołowińska 1948/1949, 73–74, see there for further bibliography on the subject; von Müller 1957, 127). However, a number of settlements from the Roman Period located west of the Oder have been excavated. These sites were located in towns between Berlin and Frankfurt/O. and below the mouth of the Warta, such as Frankfurt-Kliestow, Fuchtenau and Langewahl, Lkr. Oder-Spree, as well as Königs Wusterhusen, Lkr. Dahme-Spreewald (Leube 1971, 57–70; Marschalleck 1939, 253–307). It seems that this resulted from the close location of research centres and institutions interested in doing research in Berlin and Frankfurt (*Verein für Historischer Heimatkunde zu Frankfurt an der Oder*). Ryszard Wołagiewicz associated materials from these settlements (as well as cemetery findings known from the sites in their vicinity) with the Lubusz group (Wołagiewicz 1981, 208–209). Nevertheless, one should be skeptical while analyzing the materials of this group – more on that below.

² German forms of the town names in the former German territories which functioned in German literature before 1945 are put in brackets.

3. State of research after 1945 – issue of the Lubusz group scope

In the post-war period, significant progress took place in the form of a series of works that synthesized the state of research on the Roman Period in the Oder region. In the first place, Adriaan von Müller's publication (1957) should be mentioned, as well as works by Kazimierz Godłowski (1970), Helga Schach-Dörges (1970), Grzegorz Domański (1973) and Achim Leube (1975, 60–63). In 1963 Ryszard Wołagiewicz published results of research conducted at a settlement in Cedynia, Gryfino County, site 9 and at a nearby cemetery – site 15 (Wołagiewicz 1963). The analysis of ceramic material in this publication is the first so extensive a discussion in Polish literature on cultural relations in the Lower Oder region which were determined by two major cultural traditions: of the Lower Elbe region and the Przeworsk culture. Wołagiewicz together with Maria Danuta Wołagiewicz published in 1964 a monograph on weaponry in Western Pomerania, partly Hither Pomerania and in the Lower Oder region at the turn of the early Pre-Roman Iron Age and Roman Period (Wołagiewiczowie 1964). This work set the tone for future thoughts on the role of weaponry in funerary rites as a sign of influence of the Przeworsk culture in the Oder region (Wołagiewiczowie 1964, 75; Wołagiewicz 1986, 309; Schultze 1987, 98; 1996, 148; Machajewski 2010a, 109).

The above-mentioned researchers differed in opinions on the cultural division of the lower and middle Oder regions. K. Godłowski distinguished "the Lubusz-Lusatian group", its name defining its scope, which had existed in this area from phase B2/C1 (Godłowski 1970, 28, fig. 1); G. Domański presented his own trifurcation, which generally started from phase B2, and he distinguished within it: "zone 2: part of Brandenburg and the Lubusz Land" (Domański 1973, 151). In 1976, the same author, while elaborating on the Roman Period in the Oder Basin, distinguished on presented maps "the Lubusz group" also west of the Oder. However, in the text, there was only its brief description which lacked, among other things, the role of weaponry in funerary rites (Domański 1976, 119–121, 125, figs. 2, 3). In 1975 A. Leube also distinguished a cultural unit called "the Lubusz group" ("Lebuser Gruppe") which covered the region by the bend in the Oder and riverside areas of the two lake districts: Barnim (Barnim Platte) and Lubusz (Lebuser Platte) (Leube 1975, 60). The author included also the Myślibórz Lake District in the scope of the Lubusz group, based on the analysis of findings from the cemetery in Prądno, Myślibórz County. A. Leube's work was discussed and reviewed by R. Wołagiewicz (1978). The review itself, apart from a number of polemic remarks which are worth referring to, includes a separate elaboration on the materials of the Lubusz group, which is why it should be quoted here. In terms of the Lubusz group chronology, Wołagiewicz had the biggest concerns about excluding the Wkra Land from its scope. The Wkra Land together with the territory of the Gustow group were classified as a separate cultural unit: "the Wkra group" (*Uckermärkische Gruppe*), and at the same time, the influence of the Przeworsk culture, which manifested itself in the form of weapons in graves, was minimized (Wołagiewicz 1978, 383; see Machajewski 2010a, 109). What made this polemic important is the fact that its repercussions are still present in the literature on the subject. In 1981 R. Wołagiewicz presented a short synthesis of the Lubusz group in the 5th volume of the series entitled *Prahistoryja Ziem Polskich* (Wołagiewicz 1981). This just five-page long discussion is the only monograph of the group to this day. The same author devoted to the Lubusz group only one paragraph in a publication from 1986 on the state of research on the Roman Period in Pomerania (Wołagiewicz 1986, 309). Based on his presumptions and research results, in 1981, Wołagiewicz defined its boundaries on the basis of clearances in settlement in natural regions such as the Wkra and Goleniów Forests to the north (with a demand for incorporating the Wkra Land into the

Lubusz group), doab of the Bóbr and Neisse rivers to the south, and Lubusz Upland to the east (Wołagiewicz 1981, 205–208). Only the north-east edge was based on the line of Płonia and Ina rivers, due to the presence of the far more recognized Wielbark culture in this area. Wołagiewicz had also reservations about including the Pyrzycy Land in the territory of the Lubusz group. Essentially, the question of the area of this group still remains open and the discussion presented below is only a draft.

With a reference to **the western scope** of the Lubusz group, in more recent German works (such as A. Leube's newer works), the Wkra Land (*Uckermark*) is sometimes still discussed as a separate cultural unit, perceived from the perspective of the early Pre-Roman Iron Age settlement (Leube 1996, 136; Leube, Schuster 2002, 155; Leube *et al.* 2002, 296; cf. Machajewski 2012a, 404).

Maps with the scope of the Lubusz group included in more recent works (Fig. 1) limit the scope to the line of the Oder (Domański 1996, 153, map II; Schultze 2000, 108, fig. 3a; Machajewski 2010a, 109–110, fig. 3; Schuster 2010, 208, fig. 83). At the same time, the above-mentioned presence of elements of Przeworsk culture (weaponry and pottery decoration) west of the Oder and its role in developing a different cultural situation of this region are emphasized (Wołagiewicz 1961, 119–124; 1979, 87, fig. 2.13; 1981, 205; Schultze 1987, 98; 1996, 147; Machajewski 2010a, 109).

This difference in cultural classification of the areas beyond the Oder as either remaining in the stylistics of the Lubusz group or having their own cultural meaning results from different perspectives in their analysis.

From A. Leube's perspective, clear concentrations of archaeological sites are being determined on maps, which are identified as separate settlement zones with their own cultural character. In this perspective, the Wkra Land is characterized by a continuity of settlement from the early Pre-Roman Iron Age, that is from a phase of the Jastorf settlement which is not present on the left bank of the Oder (Leube 1975, 60; 1996, 136; Leube, Schuster 2002, 155; Leube *et al.* 2002, 296 – see Wołagiewicz's commentary 1978, 383, see there for further bibliography on the subject).

Horst Keiling's work (2011) is an example of adopting this method in the more recent literature on the subject. While analyzing concentrations of sites on settlement maps of Mecklenburg and Western Pomerania, he distinguished a new „Plöwener Gruppe” in the Wkra Land which had functioned there from phase B1 to C1 of the Roman Period and had been under a strong influence of the Przeworsk culture in funerary rites (Keiling 2011, 90–94, figs. 3, 4). The author mentioned only the presence of weapons in the assemblages of the Wkra Land without explaining the phenomenon (Keiling 2011, 94).

The analysis of settlement maps in the Roman Period in the Lower Oder region is undoubtedly necessary and recommended. However, it should be noted that authors often identify distinguished settlement concentrations with particular German ethnoses, such as H. Keiling, who quite explicitly identified „Plöwener Gruppe” with the Lemovians (Keiling 2011, 94), whereas A. Leube located, after G. Domański, the Burgundians in the Lower Oder region (Leube 1975, 62–63, see there for further bibliography on the subject). Such actions are highly hypothetical, which has been emphasized many times in the literature on the subject.

Such treatment, based on categories of settlement archaeology, is difficult to combine with a more abstract term of archaeological culture, which is understood as a cultural tradition related to a specified territory. Under so-understood a term, sites concentrations are not the strongest taxonomic argument, even if they were a trace of a presence of groups of people antagonistic towards each other; they just represent the same cultural model (see Dąbrowska 2002, 153–154, see there for further bibliography on the subject). It is one of the reasons for differences in defining cultural characteristics of the Wkra Land in Polish and German literature on the subject.

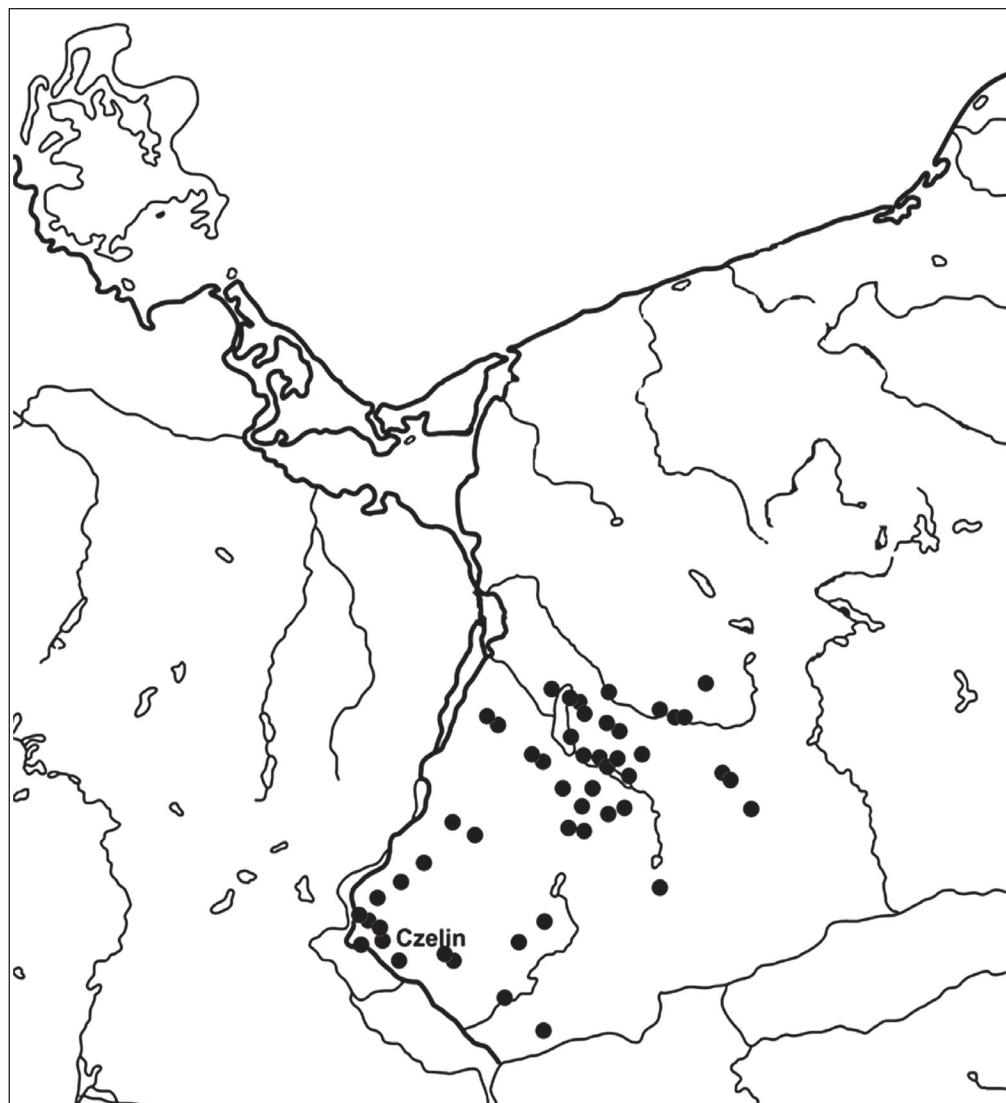


Fig. 1. Currently accepted scope of the Lubusz group (according to J. Schuster 2010)

However, the results of recent research at the Święte 10 settlement in Stargard Szczeciński County, proved that the stylistics of the Lubusz group was formed also in the Jastorf tradition. Because of that, the importance of the presence or absence of this cultural element as a taxonomic criterion can be minimalized (Jaszewska *et al.* 2009). From the second perspective (by Wołagiewicz), the presence of the Przeworsk tradition is accepted as the main defining element, which is manifested mainly in the presence of weaponry and also in the funerary rites and stylistics of pottery (Wołagiewicz 1961, 119–124; 1978, 383; 1981, 205–208; 1986, 309). All these elements are well-confirmed by the materials from graveyards as well as from settlements west of the Oder (Laser 1971, 58–61, 63; Schultze 1987, 98; 1996, 147; Wołagiewicz 1961, 119–124). However, it should be noted that elements having pure early Roman stylistics

are present west of the Oder also from phase B1 of the Roman Period; it could be a proof of transformation of the cultural model, not exchange of people (Wołagiewicz 1981, 206–207, see there for further bibliography on the subject; Machajewski 2012a, 109).

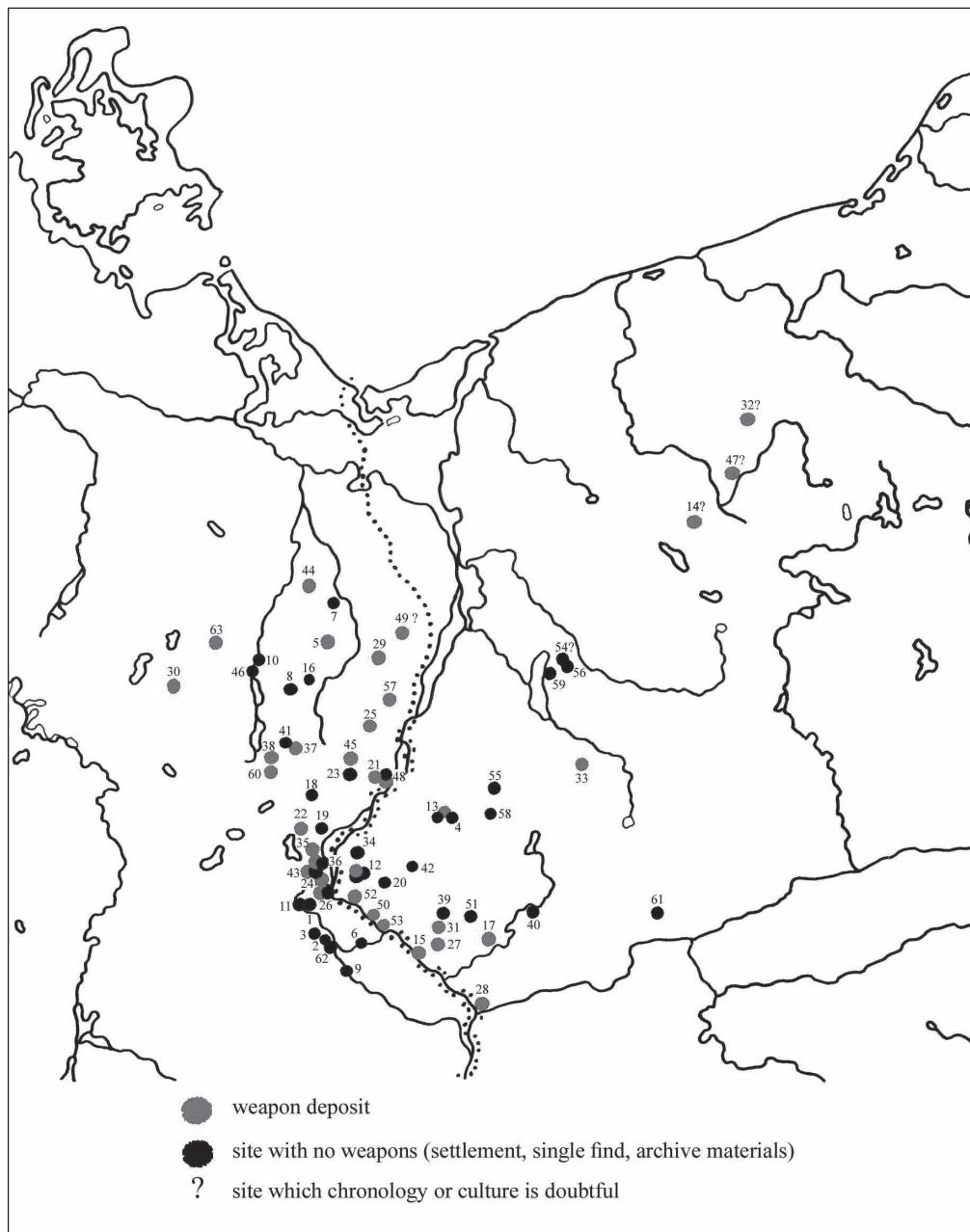
In the current state of research, especially the presence of weaponry in graves, as the characteristic element of the Lubusz group against the context of the Elbe Region, speaks for incorporating the Wkra Land into the borders of this group (Fig. 2). Perhaps future research will verify this hypothesis.

The issue of **the eastern and north-eastern scope** of the Lubusz group has also been intensively discussed in the literature on the subject. In 1979 W. Wołagiewicz explicitly included the Pyrzycy Land into the Lubusz group, only to distance himself more and more from this opinion in the following years, due to clear differences in the stylistics of materials from Prądno (Wołagiewicz 1961, 87, fig. 2.13; 1981, 205, 208; 1986, 309). Then the doubts were shared also by other researchers (Domański 1996, 154). A publication on the Prądno cemetery fully confirmed the above-mentioned concerns (Hauptmann 2002, 52–61, 70–71). Nowadays, “the Pyrzycy group” already functions in the literature on the subject (Machajewski 1999, 244; Schuster 2010, 208, fig. 83; Machajewski 2010a, 110–111, fig. 3; 2012a, 404) as a separate cultural unit, although there is still no precise definition of this group. Published materials from a settlement in Choszczno-Kwiatowo, site 5, are worth mentioning, where probably the typical mix of features occurred: vessels of Wielbark forms accompanying pottery with rouletting (Wołagiewicz 1961, 88, 93, 94, pls. III: 1–4; IV: 4). It is interesting that the latter is absent in Prądno materials. In the present state of research the south-eastern edge is determined by the Ina and Płonia Rivers, whereas to the east, there is an area at the level of the upper reaches of the Płonia where the elements of the Lubusz and Pyrzycy groups mix with each other (Fig. 2).

Determining **the southern scope** of the Lubusz group is the most complex issue. Despite the very poor state of research on the Roman Period settlement in this part of the Lubusz Land (especially in the Counties of interest, i.e.: Gorzów Wielkopolski, Sulęcin, Międzyrzecze and Strzelce Krajeńskie-Drezdenko), it should be reminded that the Lubusz part of the Warta valley, especially south of the river, is characterized by very complex dynamics of cultural transformations in the Roman Period (Domański 2010, 242–243). As it was previously mentioned, R. Wołagiewicz based the southern edge of the Lubusz group on areas that had not been settled in a doab of the Bóbr and Lusatian Neisse rivers. However, the maps that can be found in more recent publications limit the southern part of the Lubusz group to the line of the Warta River; it might have been a result of a very well understood caution of the authors towards the ambiguous settlement situation south of the river (Machajewski 2010a, 110, fig. 3; Schuster 2010, 208, fig. 83). The current state of research demands to share this caution³. Recently published materials from the Lubusz group settlements in Marwice in Gorzów Wielkopolski County, sites 5 and 13, are basically dated to the period from phase B2 to phase B2/C1 (Machajewski 2010a, 43, 81). A cemetery of the Wielbark culture in the nearby Kłodawa in Gorzów Wielkopolski County, site 92, has a similar chronology (Sinkowski, Teske 2012, 239–248). These sites are located north of the Warta River, whereas the settlement south of the river is far more complicated. The chronology of a settlement in Kostrzyn (former *Lagardeßmühlen* near Küstrin) also

³ J. Lewczuk (1998) mentions in the discussed area a series of the Lubusz group sites in phases B1–B2 presenting specific maps (1998, 130–131, 139–140, Figs. 2; 3). At the same time, he mentions a series of sites that were explicitly classified as belonging to the Lubusz culture by G. Domański (1979, 246, 250, 253), such as Osiecznica (Güntersberg) in Krosno Odrzańskie County, Rapice (Rampitz) in Słubice County or Słońsk (Sonnenburg) in Sulęcin county. Because of this, I omitted this publication in this work.

matches the section B2 – C1, although there are more elements of the Lower Elbe origin in the pottery without the Wielbark stylistics – at least this can be inferred from the published material (Kiekebusch 1914, 323). However, recent research at site 20 in Górzycza, Ślubice County, has revealed a Lubusz group cemetery dating back as early as phase B1 to phase C1 and a cemetery of the Wielbark culture from phases B2-C1 (Socha, Sujkowska-Socha 2012, 225–227).



Research that was conducted in the years 1994–1997 on the route of a gas pipeline at Górzycza, Ośno Lubuskie, Sulęcin, and Międzyrzecz gave a small number of Roman Period materials in a section stretching from the Oder itself to Nowa Wieś in Międzyrzecz County. These are small series of fairly characteristic settlement pottery, associated by monographs authors with the Przeworsk culture, from Górzycza, *loco* commune, site 17; and Żubrowo, Sulęcin commune, site 1 (Szamałek 1998; Szamałek, Sawiccy 1998). The settlement in Nowa Wieś in Międzyrzecz County, sites 1 and 12, which is the most westward site on this route, provided a great amount of material associated with the Przeworsk culture, dating to the period from the early Pre-Roman Iron Age to the Migration Period (Dzieduszycki *et al.* 1998, 138–159).

In phases B2-C1, the Lubusz Land and the southern part of the lower Oder region were subject to intensive penetration of the Wielbark culture societies which accidentally reached the Oder in the north and the Neisse in the south (Schuster 2007, 436; Machajewski 2012a, 411). This issue has been a subject of separate studies and it has its own literature which is worth referring to (Schuster 1996; 2007; 2011, see there for further bibliography on the subject). However, materials from the settlement concentrations in the area of Frankfurt/O. and Lebus, such as Wüste Kunersdorf and Frankfurt-Kliestow, require at least a short commentary (Marschalleck 1939; Laser 1971; Leube 1975, 100–103). The former, dating from the early Pre-Roman Iron Age to phase C2 of the Roman Period, provided materials of the Lower Elbe



Fig. 2. Suggested scope of the sites that are culturally identical with the Czelin cemetery (“Czelin group”):
1. Altglietzen, district of Märkisch-Oderland; 2. Altranft, district of Märkisch-Oderland; 3. Bad Freienwalde, district of Märkisch-Oderland; 4. Barnkowo, Gryfino County; 5. Battin, district of Uckermark; 6. Beauregard, district of Märkisch-Oderland; 7. Bergolz, district of Vorpommern-Greifswald; 8. Bietikow district of Uckermark; 9. Bliesdorf, district of Märkisch-Oderland; 10. Blindow, district of Uckermark; 11. Bralitz, district of Märkisch-Oderland; 12. Cedynia Gryfino County – weapon deposit and site with no weapons; 13. Chojna Gryfino County – weapon deposit and sites with no weapons; 14. Chwarstno, Łobez County; 15. Czelin, Gryfino County; 16. Damme, district of Uckermark; 17. Dębno, Myślibórz County; 18. Dobberzin, district of Uckermark; 19. Gellmersdorf, district of Uckermark; 20. Golice, Gryfino County; 21. Heinersdorf, district of Uckermark; 22. Herzsprung, district of Uckermark; 23. Hohenlandin, district of Uckermark; 24. Hohensaaten, district of Märkisch-Oderland; 25. Hohenselchow, district of Uckermark; 26. Hohenwutzen, district of Märkisch-Oderland; 27. Kłosów, Gryfino County; 28. Kostrzyń, Gorzów Wielkopolski County; 29. Krackow, district of Vorpommern-Greifswald; 30. Krewitz district of Uckermark; 31. Kurzycko Gryfino County; 32. Lekowo, Świdwin County; 33. Letnin, Pyrzyce County; 34. Lubiechów Dolny, Gryfino County; 35. Ludersdorf, district of Barnim; 36. Lunow, district of Barnim – weapon deposit and site with no weapons; 37. Meichow district of Uckermark; 38. Melzow, district of Uckermark; 39. Mieszkowice, Gryfino County; 40. Mystki, Gorzów Wielkopolski County; 41. Neu-meichow, district of Uckermark; 42. Nowe Objezierze, Gryfino County; 43. Oderberg, district of Barnim County – weapon deposit and site with no weapons; 44. Pasewalk, district of Vorpommern-Greifswald; 45. Passow, district of Uckermark; 46. Prenzlau, district of Uckermark; 47. Prusinowo, Gryfice County; 48. Schwedt, district of Uckermark – weapon deposit and site with no weapons; 49. Schwennenz, district of Vorpommern-Greifswald; 50. Siekierki, Gryfino County; 51. Smolnica, Gryfino County; 52. Stara Rudnica, Gryfino County; 53. Stare Lysogórki, Gryfino County; 54. Stargard Szczeciński, *loco* County; 55. Swobnica, Gryfino County; 56. Święte, Stargard Szczeciński County; 57. Tantow, district of Uckermark; 58. Trzcińsko Zdrój, Gryfino County; 59. Wierzchłąd, Stargard Szczeciński County; 60. Wilmersdorf, district of Uckermark; 61. Wojcieszycze, Gorzów Wielkopolski County; 62. Wriezen, district of Märkisch-Oderland; 63. Zernickow, district of Märkisch-Oderland

features, whereas in phases B1–B2 there are present elements of the Przeworsk tradition, only to disappear in phases C1 and C2, as the author claims (Laser 1971, 58, 84, pl. 9: 7). However, the Wielbark influence in pottery is apparent from B2/C1 (Schuster 2007, 436, 446, fig. 7: 2, 3, 5, 7.). The other settlement, set up in the early Roman Period, shows similar dynamics of the influx of cultural patterns, including the Wielbark stylistics (Marschalleck 1939, 287–289, 305–306, figs. 24: d, e; 25). As it has been previously stated, from phase B2 the area had been under a considerable influence of the Wielbark culture, which after a little time (C1–C2) was toned down, probably by the expansion of the Przeworsk culture (Tyszler 2010, 820, see there for further bibliography on the subject). Eastward migrations of people of this culture from the region between the Warta and Oder to the Lower Elbe region (or/and adopting the Przeworsk cultural model there) can be seen in the archaeological material already in the early Pre-Roman Iron Age and it became a subject of separate studies (Meyer 2011; see Wołagiewicz 1961, 144, see there for further literature on the migrations over the Oder near Frankfurt and Słubice). In conclusion, I would like to point out again that the problematic issue of associating the area between Frankfurt and Gorzów Wielkopolski (including sites such as the above-mentioned settlements at Wüste Kunersdorf) culturally with the Lubusz group and the Luboszyce culture has already been presented by G. Domański (1989, 130–131).

Another still not raised issue of the southern scope of the Lubusz group is the question of the group's role in the emergence of the Luboszyce culture settlement south of the Warta. A major obstacle in the study of this issue is, again, the weak state of research in the region (Domański 2010, 242–423). As the creator of the Luboszyce culture, G. Domański, stated that the earliest recorded sites from phase B2 (Domański 1979, 210–211) are located between the mouth of the Warta to the Oder and Lusatian Neisse (see the critical comments to that in Schuster 2005). This area is omitted in the cartographic presentations of the scope of the Lubusz group due to, among other things, a complex issue of the relations of this group's settlement with the Luboszyce culture settlement. The complex nature of this problem was caused by the insufficient state of recognition of the settlement of both cultural units south of the Warta. Discovering sites in this region of a younger than B2 chronology causes enormous difficulties in unequivocal cultural classification, which is often not feasible due to the above-mentioned state of research, e.g. Deszczno in Gorzów Wielkopolski County, site 14 (Domański 1989, 129; Tyszler 2010, 820).

Taking into consideration the present state of research, it is impossible to formulate any categorical syntheses on the southern scope of the Lubusz group, or in more general, present cultural nature of the areas south of the Warta in phases B1–C1. For the time being, it is also impossible to unequivocally identify the role of these areas in the formation of the stylistics of the Lubusz group. Right now it can only be stated that the cultural nature of these areas might have been shaped by the intense expansion of the population of the Wielbark and Przeworsk culture towards the Lower Elbe region, as well as absorption of its elements east of the Oder (Fig. 2). This phenomenon might have also included the expansion of the population of the Lubusz group to the south along the Oder (e.g. a cemetery in Górzycza, site 20), which has been suggested in the literature on the subject (Domański 1989, 131). As a result of the intensive expansion of the above-mentioned archaeological cultures, the heterogeneous cultural nature of the areas south of the Warta located in the Lubusz Land was created. The occurrence of the elements of particular archaeological cultures at sites has different dynamism here, both to one another in various micro-regions and generally on the timeline, which I tried to demonstrate above.

Following this course of thought on the scope of the Lubusz group, a question should be asked on the role of the area located by the bend in the Oder, i.e. communes: Chojna, Cedynia, Moryń, and also partly Gryfino and Stargard Szczeciński Counties, in generating the

characteristics of the Lubusz group. So far, the Lubusz group sites have been recorded from phase A3 of the younger Pre-Roman Iron Age in this particular area (Czelin in Gryfino County, site 23; Święte in Stargard Szczeciński County, site 10), and essentially of phase B1a of the Roman Period; however, the stylistics elements of phase A3 of the early Pre-Roman Iron Age are still visible in the materials from the Roman Period, e.g. in the materials of the settlement at Cedynia, site 9 (Wołagiewicz 1961, 122; Jaszewska *et al.* 2009; Rogalski 2013, 14). However, after 1945, excavation research east of the Oder has only been conducted at the above-mentioned sites 9 and 15 in Cedynia. However, also a number of interesting sites from the Roman Period have been registered in the vicinity of Cedynia due to intensive prospections, e.g. a vast complex of settlements around Stara Rudnica (Alt Rüdnitz) and cemeteries at Lubiechów Dolny and Mętno Małe (Siuchniński 1959, 460–461, fig 3: b–f; Wołagiewicz 1959, 464, 467, pl. III: a–d). The latter site may be still dated to the early Pre-Roman Iron Age. The above-mentioned extensive settlement by the bend in the Oder went hand in hand with the intensive development of the local communities. It is reflected in the development of local elites from phase B1a of the Roman Period as shown by the skeleton burial from Golice, equipped with Roman imports (Wołagiewicz 1978, 381; Schuster 2010, 228, fig. 91).

An essential element that defines the stylistics of the Lubusz group east of the Oder is, as previously noted, the presence of weapons in graves (the Przeworsk tradition). Weaponry appears sporadically in areas beyond the Oder already in phase A3 of the early Pre-Roman Iron Age, e.g. Schwedt, Lkr. Ueckermark (Wołagiewiczowie 1964, 73, 115). The earliest phase to which such sites are dated, at least according to the current state of research, is phase B1a of the Roman Period (e.g. Oderberg, Lkr. Barnim, site 7; Pasewalk, Lkr. Vorpommern-Greifswald, site 27) and their number grew jerkily since phase B2 (Fig. 2, e.g. Hohenselchow, Lkr. Ueckermark; Hohenwutzen, Lkr. Märkisch-Oderland; Lüdersdorf, Lkr. Barnim).

Analyzing the distribution of the Lubusz group sites (visible in the dispersion of weapons) in the area of the bend in the Oder and further towards the north-west to the Wkra Land, it can be noticed that the distribution could confirm the migration of the cultural tradition, meaning probably the communities, towards Jutland (see Wołagiewicz 1961, 144).

4. The issue of the stylistics traditions present in the material of the Lubusz group

Another equally important issue that requires study is to clarify a definition of the cultural content of the Lubusz group and the stylistics traditions that are present in its material. The Lubusz group has long been considered to be a cultural unit of a thoroughly heterogeneous nature (Rogalski 2013, 15, see there for further bibliography on the subject). Currently, the presence of two essential cultural components is widely considered to be the criterion for distinguishing assemblages of the Lubusz group: the elements of the Lower Elbe and the Przeworsk culture origin in ceramics and the Przeworsk culture in weaponry, or rather the presence of weapons in the assemblages as part of the Przeworsk tradition; and the third one is the Wielbark component (Wołagiewicz 1981, 205; 1986, 309; Schultze 1996, 148–149). In case of the first cultural tradition, what is first mentioned is the presence of roulette ornamentation of pottery, which has long been genetically identified in ceramics with the Lower Elbe region (Schwantes 1915, 45–188; Hołowińska 1948/1949, 73–82; Wołagiewicz 1961, 127, 137, 141; Schuster 2010, 214, fig. 83; Rogalski 2013, 15). In the second place are vessel forms of the Lower Elbe provenance, mainly vessels defined by A. von Müller as the “Elbe-Germanic vases” (Wołagiewicz 1961, 126–127; Rogalski 2013, 15; see also Hauptmann 2001, 258–259); also a plastic ornament in the form of snails on a vessel from the settlement at Cedynia (Wołagiewicz 1961, 115, 141, fig. 10).

In order to proceed with presenting the issue of other cultural trends in the Lubusz group, I will refer to the results of the research conducted at a cemetery in Czelin, Gryfino County, site 23 (Figs. 3–9). The site (Fig. 3) was excavated during five seasons (2004–2006, 2012–2013). The total area of approximately 30.5 ares was excavated and 106 archaeological features were recorded: one skeleton burial; 31 urn burials; 24 cremated burials in pits; 45 features that are not graves, but are functionally associated with the graveyard; 1 Neolithic feature and 4 modern features (Fig. 4). Unfortunately, the graveyard has been largely destroyed (due to a gravel pit), but nevertheless, it is currently the largest, in terms of the number of features, known necropolis of the Lubusz group. Materials from the excavations in Czelin that have been obtained to this day are typologically the richest series of findings of the Lubusz group: ceramics as well as weapons and outfit decorations. Moreover, these objects represent all cultural traditions that occur in the Lubusz group. Finally, the cemetery is characterized by the broadest chronology out of all the Lubusz group sites, i.e. from phase A3 of the early Pre-Roman Iron Age to phase C1b of the Roman Period. For these reasons, materials from the cemetery in Czelin are the most appropriate scale of reference when discussing the issue of the presence of various cultural trends in the Lubusz group and coexistence of different traditions in assemblages of this group.

The cultural traditions visible in materials from Czelin have been discussed in a separate article to which I refer in details and the footnotes (Rogalski 2013). I only mention here that the following traditions have been identified in the findings from the Czelin graveyard: the Lower Elbe, Przeworsk, Wielbark, Scandinavian and Roman provincial.

Taking into consideration the current state of research, it is **the stylistics from the Elbe region** that should be considered the fundamental tradition (Rogalski 2013, 15–16, 23, figs.

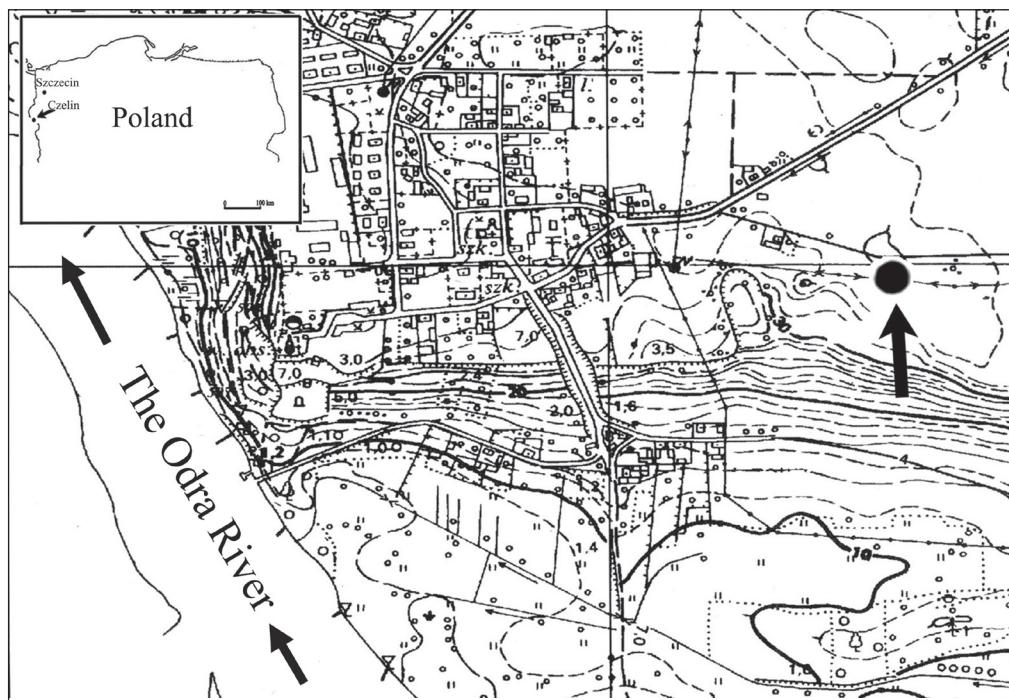


Fig. 3. Czelin, Gryfino County, site 23 (AZP 45-04/5). Location of the site (drawn by B. Rogalski)

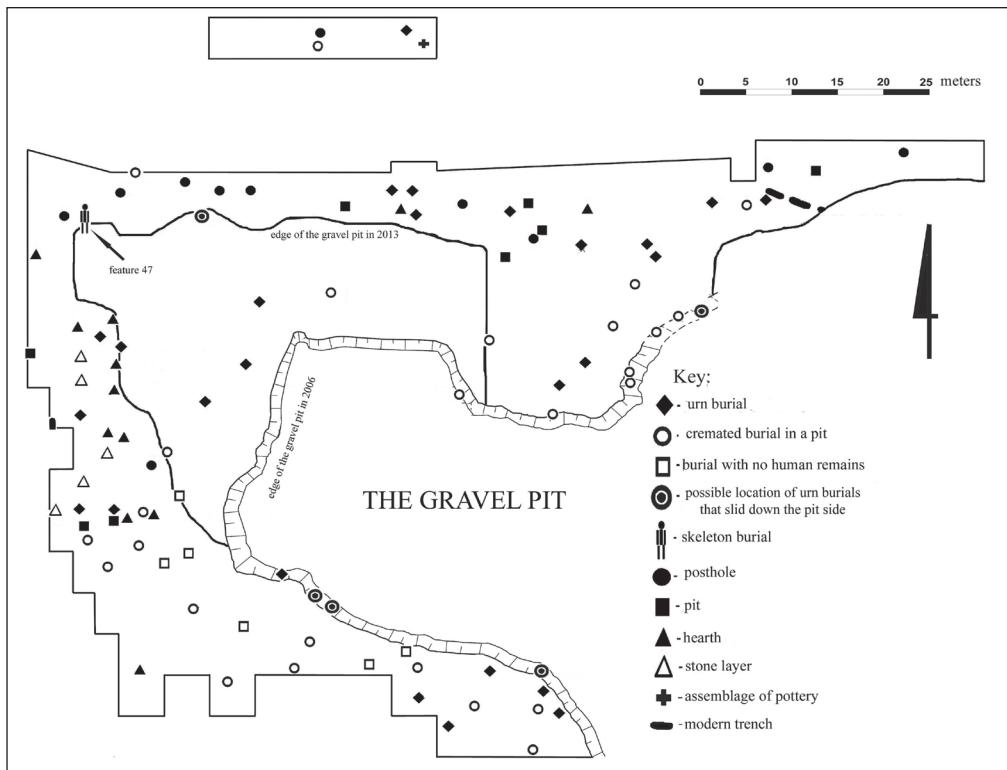


Fig. 4. Czelin, Gryfino County, site 23. Plan of the site (drawn by M. Przybytek and B. Rogalski)

3: 1, 3–4, 6–7, 25; 5: 2–4, 6–7). It is expressed in the funerary rite: 2/3 graves are urn burials (Fig. 4; von Müller 1957, 3–4; Wołagiewicz 1981, 206; Hauptmann 2001, 256–257), and in the ceramics: the vast majority of vessels generally correspond to forms A.4 and A.1.2, which means the above-mentioned “Elbe-Germanic” and “East Germanic” vases in A. von Müller’s perspective (Fig. 5: 1, 3, 6, 7; von Müller 1957, 6–8; Rogalski 2013, 15; see also Hauptmann 2001, 258–259), and also a permanent presence of the roulette ornament of pottery (Fig. 5: 1, 3–4, 6–7; Wołagiewicz 1961, 127; Schuster 2010, 214, fig. 86; Rogalski 2013, 15). The presence of fibulae of Almgren type 10–14 and 136 in Czelin assemblages is also a testimony to interactions with the Lower Elbe region (Fig. 6: 2–3; Grasselt 1998, 29–38; Gupte 1998, 205, fig. 1). Fibulae of Almgren types 77, 78 and 110 registered in the assemblages could also be linked to the tradition of the Lower Elbe region (Fig. 6: 6–7; Almgren 1923, 56; von Müller 1957, 24; Hauptmann 2001, 260, see there for further bibliography on the subject).

These materials do not contribute any new information to the state of research on the Lubusz group. The component of the Lower Elbe origin has been considered the essential element of this cultural unit since the beginning of the study on this group (Wołagiewicz 1961, 126–127; 1981, 205, 208; 1986, 309; Hauptmann 2001, 258–259; Rogalski 2013, 15, see there for further bibliography on the subject). In Czelin, the Lower Elbe tradition dates back to the section B1–C1a of the Roman Period.

The second cultural tradition registered in the Czelin materials is **the element of the Przeworsk culture** which can be observed in funerary rites, pieces of pottery, weaponry, and, to a

lesser extent in a range of everyday objects. Among the characteristics of the funerary rite, in the first place are numerous cremated burials in pits which constitute one third of the burials in Czelin (Fig. 4). In the German literature on the subject, the cremated burials in pits in the post-Jastorf environment, especially west of the Oder, are interpreted as a clear influence of the Przeworsk culture, alternatively the Oksywie culture (von Müller 1957, 4; Hauptmann 2001, 257–258; Keiling 2011, 90, 97, 104; Leube 2011, 92–93; Meyer 2011, 66–67). Another unusual type of funerary rites is represented in feature 80 (Fig. 7). An urn was covered with at least four partially burned vessels and burned material. Such a grave construction is characteristic of the Przeworsk culture (Godłowski 1981, 110). It is interesting that both the urn and the accompanying vessels were made according to the tradition of the Lower Elbe (Fig. 5: 6). Another interesting grave is feature 82 (Rogalski 2014a). It is an urn burial, covered with burned material and a stone (Fig. 8: 13). The urn's form corresponds to vases A.1.2 as depicted by A. von Müller (1957, 6). In addition, the grave was equipped with an iron shield grip of type 6 by Martin Jahn, an iron shield boss of type 5 by M. Jahn, and also a spearhead and a belt buckle. This set of weaponry is

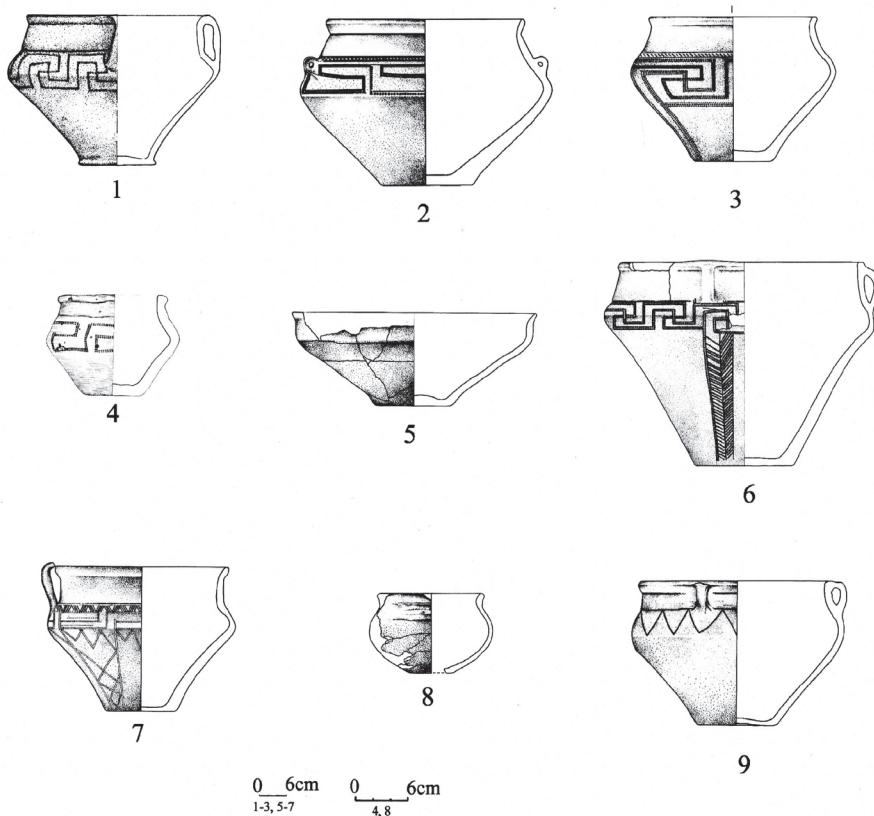


Fig. 5. Czelin, Gryfino County, site 23. Pottery found in the cemetery. 1: feature 1; 2: feature 84; 3: feature 65; 4: feature 34; 5: feature 56; 6: feature 80; 7: feature 77; 8: feature 47; 9: feature 104 (drawn by A. Ryś and I. Sukienicka)

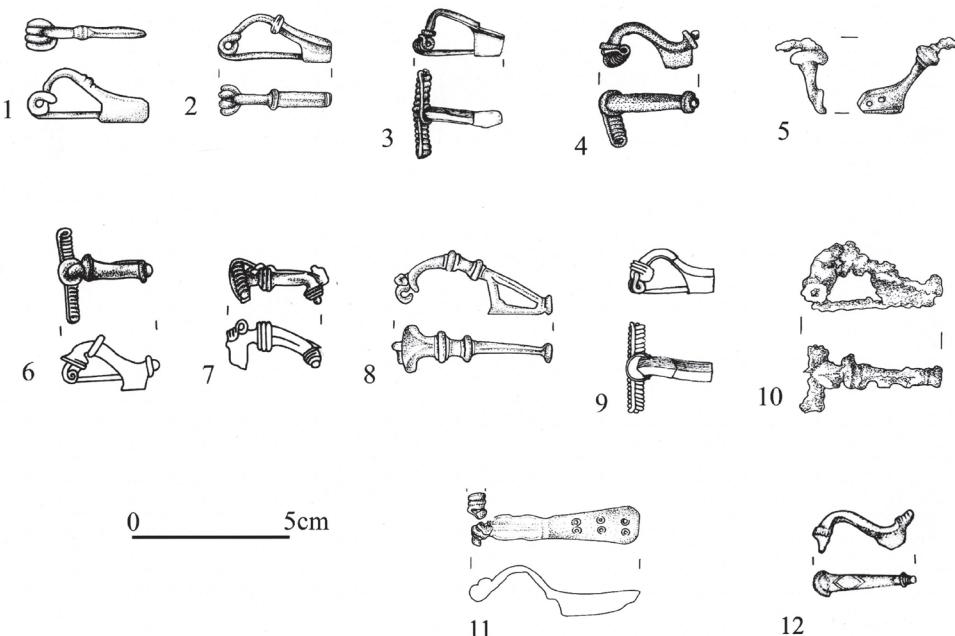


Fig. 6. Czelin, Gryfino County, site 23. Fibulae found in the cemetery. 1: feature 47; 2, 8: feature 41; 3 and 4: feature 10/I; 5: layer; 6 and 7: feature 56; 9: feature 27; 10: feature 84; 11: feature 104; 12: feature 80. No. 1–8, 11–12: bronze, no. 9–10: iron (drawn by A. Ryś and I. Sukiennicka)

very common in Czelin. Generally, the feature should be dated to phase B1 of the Roman Period (Godłowski 1981, 82–83, pl. X). The set consisting of a spearhead and an shield boss is typical of warriors' graves in Czelin and it covers two thirds of burials with weapons. In feature 82, some weapons were on the roof of the urn, and the spearhead was stuck upright in it (Fig. 8: 13). The tradition of intentionally driving weapons into graves of the Przeworsk culture, mostly spearhead tips, has been discussed in the literature on the subject several times (Liana 1968; Skowron 2005; 2007, 202–204; 2008, 143; Ciesielski, Gardeła 2012). Numerous examples of this form of funerary rites can be seen in the Przeworsk culture, whereas in the Lubusz group, grave 3 from a cemetery at Górzycę in Ślubice County, site 20, could be an analogy, where a tip was stuck vertically under an urn (Socha, Sójkowska-Socha 2012, 235, figs. 8–9). A direct analogy to the Przeworsk culture is grave 146 in Młodzikowo in Środa Wielkopolska County (Ciesielski, Gardeła, 2012, 56, fig. 3, see there for further bibliography on the subject).

This rite was usually explained in the literature on the subject as part of the resurrection magic, and more recently also as a sign of the warrior's eternal sleep (Skowron 2005, 264–265; 2008, 143). The presence of burials of this type at Czelin and Górzycę indicates that the population of the Lubusz group adopted from the Przeworsk culture the habit of depositing weapons in graves as well as an extensive range of accompanying funerary rites: from practices common in the Przeworsk culture, such as the ritual destruction of weapons deposited in a grave (Fig. 9: 1–2, 4–5), to special procedures like the above-mentioned rite of driving tips into a grave-pit. This shows the unusual intensity of the influence of the Przeworsk culture. These influences are also visible in funerary rites in Hither Pomerania, i.e. in the presence of the above-mentioned



Fig. 7. Czelin, Gryfino County, site 23. Feature 80 during the exploration. The urn was covered with burned vessels and burned material what indicates the influence of the Przeworsk funerary rites (photo by B. Rogalski)

cremation burials in pits (Keiling 2011, 90, 97, 104). It seems, however, that the impact of the Przeworsk tradition was toned down here, at least in the area of the Gustow group by a strong influence of the Wielbark culture. It was intense and stable enough (see Schuster 2007, 434 – with a postulate that both cultural units should be combined) to substantially reduce the influx of the Przeworsk elements as evidenced by the lack of weapons in graves.

Only one skeleton burial, feature 47, has been discovered so far in Czelin (Figs. 4; 9). This was a male, about 20 years old. The skeleton lay straight with the head north and face turned west (Fig. 9). Arms rested at his side with palms on his hips. The grave-pit was surrounded with a stone circle and covered with a layer of stones at the level of his chest. The grave was poorly equipped with one 4cm-long bronze fibula of N variant by Józef Kostrzewski (Figs. 6: 1; 9: 2). It represents the early N-a variant, defined by Thomas Völling (1995, 199–200). The fibula lay at the level of the right clavicle. Furthermore, fragments of a small pottery vessel have been found in this grave (Figs. 5: 8; 9: 3). In terms of its morphology and characteristics of technology, this vessel generally corresponds to the ceramics of the Przeworsk culture (see Godłowski

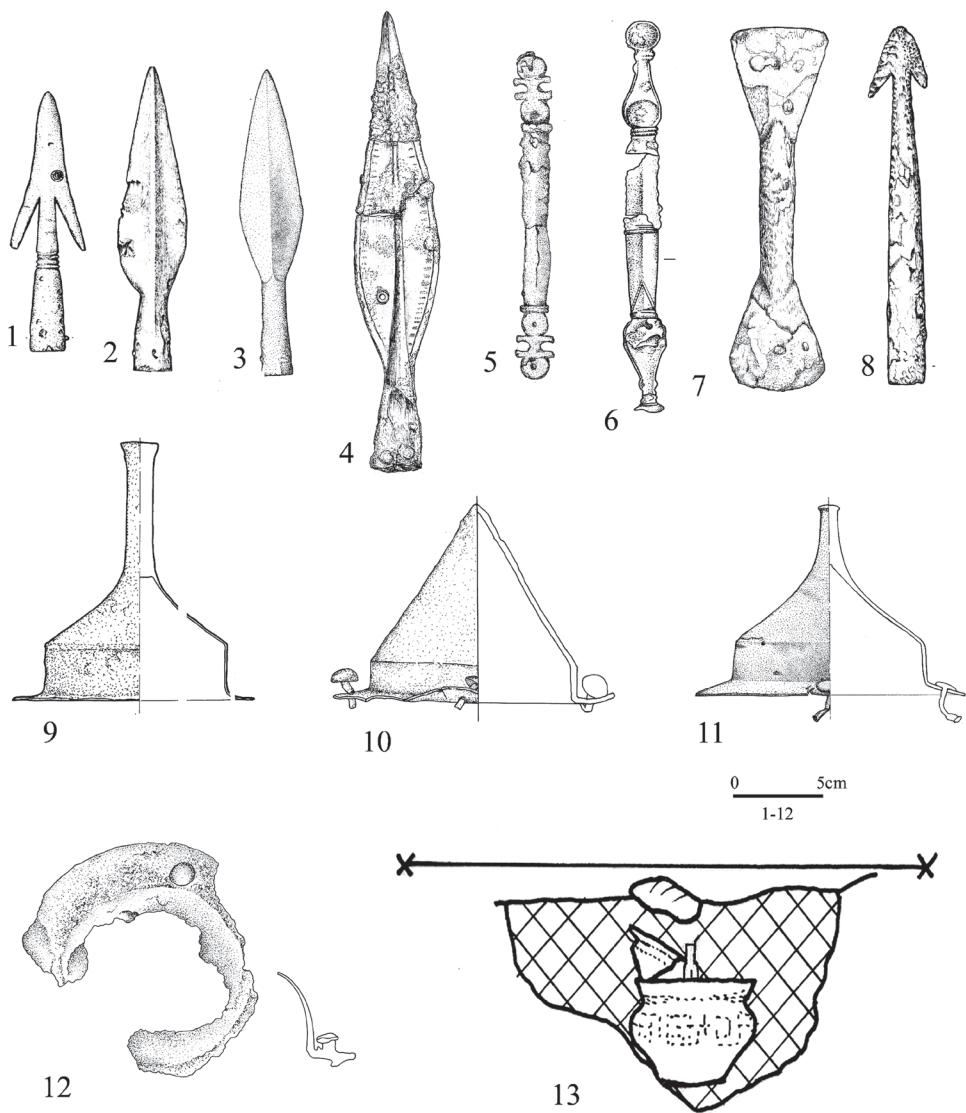


Fig. 8. Czelin, Gryfino County, site 23. Weaponry found in the cemetery. 1: feature 40; 2: feature 13; 3 and 11: feature 9; 4–5: feature 31; 6: feature 42; 7: feature 4; 8 and 12: layer; 9: feature 3; 10: feature 84; 13: feature 82 in a cross-section (drawn by A. Ryś and I. Sukiennicka)

1977, 170; Meyer 2011, 64, note 4). However, the shape of the vase's rim is part of the stylistics of the older Pre-Roman Iron Age in West Pomerania (Rogalski 2010, 202, see there for further bibliography on the subject).

The phenomenon of the emergence of inhumation rite in Pomerania has been discussed several times in the literature on the subject. Phase B1 has been widely accepted as the moment of emergence of this phenomenon in Pomerania (Wołągiewicz 1981, 205; Machajewski

1999, 243). However, its genesis derives from different cultural backgrounds: Wielbark, Przeworsk, Scandinavian, and, finally, Celtic tradition which was preserved in Kujawy, Silesia and the Czech Basin (von Müller 1957, 5; Walenta 1976, 19; Wołagiewicz 1981, 208; Tuszyńska 1992; Błażejewski 1998, 34; Margos 2000; Hauptmann 2001, 257; Machajewski 2010b, 361; Schuster 2010, 326; Leube 2011, 101, 107). However, in case of the lower Oder region, the Przeworsk culture is generally shown as a cultural model (Leube 2011, 101, see there for further bibliography on the subject).

On the basis of this assemblage, it was possible to set the chronology of the cemetery in Czelin from phase A3 of the early Pre-Roman Iron Age. Such early dating of the Lubusz group materials is fully supported by the results of research at the settlement in Święte, Stargard Szczeciński County, site 8 (Jaszewska *et al.* 2009). This site is characterized by the fact that it had been continuously settled in the span between the early Pre-Roman Iron Age and the Roman Period. The settlement at Święte, site 8, was occupied by people of the Jastorf culture who adopted cultural traits of the Lubusz group in phase B1 of the Roman Period. The research results of the Święte settlement put a question of the genesis of the Lubusz group in a new light, especially in the context of the aforementioned differences between the left and right bank of the Oder.

As it has been mentioned above, there is an opinion in the literature on the subject on the presence of the Przeworsk style of ornamentation in the ceramics of the Lubusz group (Wołagiewicz 1981, 209; Rogalski 2013, 16). It manifests itself in several variants of meander ornament, especially pricked and double shifted weft, creating in effect an ornament of swastikas (Fig. 5: 1, 3, 6; von Müller 1957, 16–17; Wołagiewicz 1961, 125; 1993, 39; Hauptmann 2001, 259). However, it should be noted that this ornament is common also in the Wielbark culture (Wołagiewicz 1993, pls. 39–42), while a polished black vase from feature 84 (Fig. 5: 2, see Godłowski 1981, 63, pl. II: 9) corresponds directly to vessel forms from the Przeworsk culture of phase B1 of the Roman Period. Such chronology is confirmed by a fibula of variant 68/69 by Almgren from this assemblage (Fig. 6: 10). Analogical pottery of Przeworsk characteristics is known from the Lubusz group assemblages (Wołagiewicz 1981, 208).

A pair of iron prick spurs from the richly equipped feature 41 can be associated with the Przeworsk tradition (Fig. 10: 3–4). In the areas beyond the Oder, they are considered to be of eastern provenance (von Müller 1957, 69). The spurs from Czelin are difficult to classify typologically. A fixed width of a yoke differentiates them from the closest F1 sub-group in J. Ginalska's systematics (Ginalska 1991, 64–65, fig. 13).

In the same assemblage, there was also an iron single-edged sword which is morphologically close to a very rare type B, variety 1 by Marcin Biborski⁴ (Fig. 11: 4). These swords are generally dated to phase B1 of the Roman Period (Biborski 1978, 121). Such chronology is confirmed by the Roman provincial fibula of Almgren type 236 from the same assemblage (Fig. 6: 8). The sword from Czelin was wrapped around a bronze situla which functioned as an urn (Fig. 10: 11). It corresponds to a Przeworsk custom of putting ritually destroyed weapons into a grave. Whereas the second example of a single-edged sword from feature 104 (Fig. 11: 1) may be classified as type D, variant 1 by M. Biborski (Biborski 1978, 127–128), this variety is dated to B2-C1a of the Roman Period (Biborski 1978, 128), which, in case of the specimen from Czelin, is confirmed by fibulae from feature 104 (Fig. 6: 11). Both types of the single-edged swords are typical of the Przeworsk culture (Biborski 1978, 122, figs. 66: 128; 73).

⁴ I wrongly identified this sword as type B, variant 3 in the publication from 2013 (Rogalski 2013, 17).

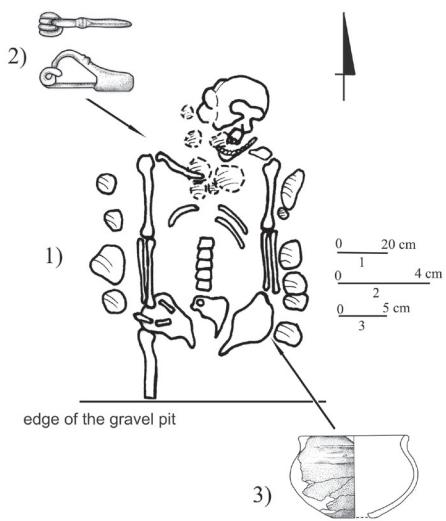


Fig. 9. Czelin, Gryfino County, site 23. Feature 47 – the only skeleton burial found in the cemetery so far. It is also the oldest burial on the site (photo by B. Rogalski; drawn by A. Ryś and I. Sukiennicka)

In the early Roman Period, single-edged swords grew in popularity in the Przeworsk culture (Godłowski 1981, 83), whereas in the Lubusz group, they are recorded occasionally (Wołagiewiczowie 1964, 62–63; Leube 1975, 38), hence the additional value of the materials from Czelin.

A double-edged sword should be also associated with the Przeworsk tradition (Fig. 11: 3). Unfortunately, only a blade has remained. This sword was found in a layer out of context. This specimen morphologically refers to the variety 2 of the Lachmirowice-Apa type (Biborski, Ilkiær 2006, 185–193, fig. 129). This type is dated to B2–C1a of the Roman Period (Biborski, Ilkiær 2006, 185). In *Barbaricum*, these swords occur most frequently in the area of the Przeworsk culture, whereas in the Lubusz group it is the second example of this type (see Biborski, Ilkiær 2006, 194, fig. 131). In this case, the only analogy is a sword from Stendell, Lkr. Ueckermärk, unfortunately known only from literature as an accidental discovery (Leube 1975, 74, see there for further bibliography on the subject). The swords from features 41 and 104 were ritually bent before putting into the grave, which is in keeping with the rites of the Przeworsk culture (Fig. 11: 1, 4).

In addition to these swords, a large series of weapons of other types that can be linked to the Przeworsk tradition have been found in the course of the recent research. Tips of pole weapons are characterized by diverse morphologies, but at the same time it is impossible to choose a leading form. One specimen has barbs, another can be defined as a tip of a djerid. Three specimens of tips, including the one with the barbs are ornamented. The specimen with the barbs from feature 40 is ornamented on the sleeve and the leaf (Fig. 8: 1). It can be

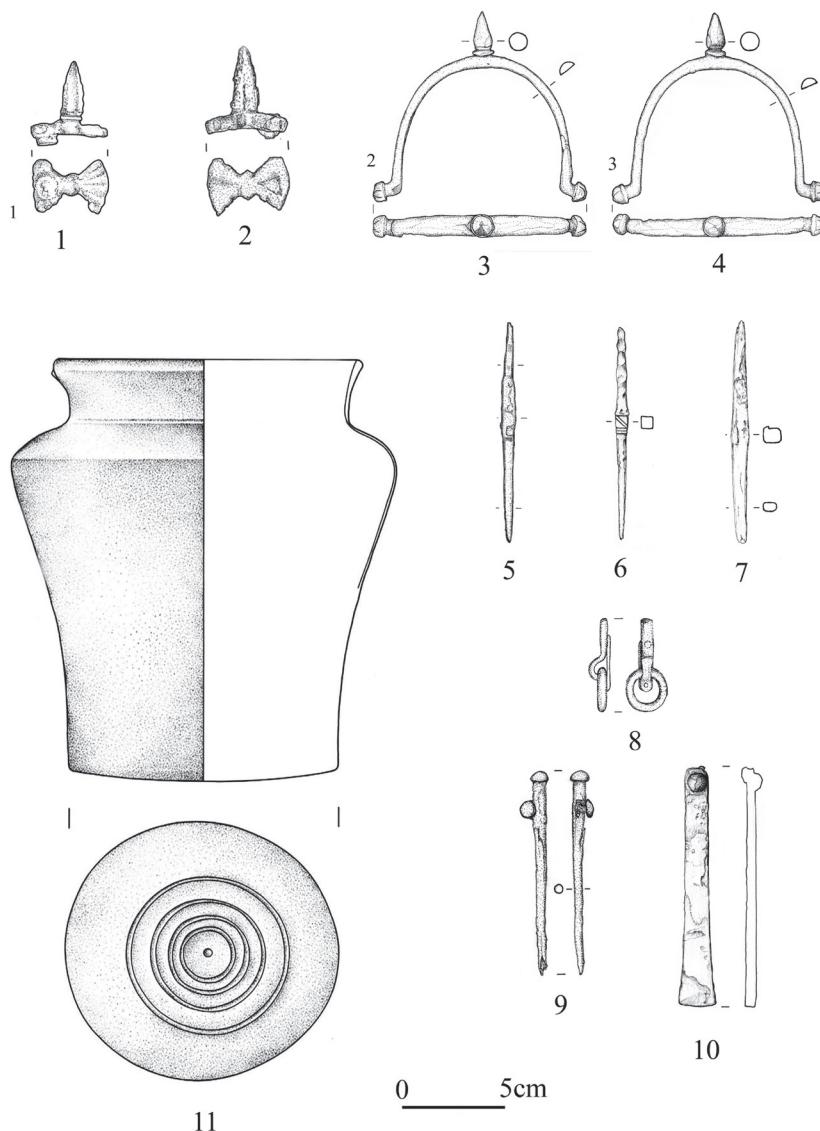


Fig. 10. Czelin, Gryfino County, site 23. Selected artefacts found in the cemetery. 1: feature 79; 2: layer; 3-4, 11: feature 41; 5: feature 80; 6: feature 9; 7: feature 1; 8-10: feature 3. No. 1-10: iron, no. 11: bronze (drawn by A. Ryś and I. Sukiennicka)

classified typologically under the variety A.1 by Piotr Kaczanowski and having analogies in the Przeworsk culture dating to B1 of the Roman Period (Kaczanowski 1995, 29, 70, pl. XVI: 1). The tip is decorated with a circle motif which is interpreted as a solar symbol (Kontry 2006, 65). The second specimen from feature 31 (Fig. 8: 4), richly ornamented, is also decorated with, among other things, a theme of the circle. The tip has parallels in the Przeworsk culture,

e.g. at the cemetery in Nowe Miasto, Radom County (Kaczanowski 1988, 56, fig. 2: 1). The question of the origin of the custom of decorating spearhead tips in the Baltic zone of *Barbaricum* is basically still open. Both Sarmatian and Scandinavian influences are being indicated (Kontny 2006, 65; Czarnecka, Kontny 2008, 37–38), while A. von Müller clearly interpreted this custom in the lower Odra region as the impact of the Przeworsk culture (von Müller 1957, 61, see Wołagiewiczowie 1964, 61, see there for further bibliography on the subject). In the case of Czelin, this argument seems to be the most likely due to the above-cited analogies as well as the location of the cemetery on the map showing the occurrence of decorated tips in the northern *Barbaricum* (Kaczanowski 1988, 52, fig. 1). Elements of shield in the Czelin materials are represented by iron shield bosses which refer to the Przeworsk stylistics and correspond typologically to types 5–7 by M. Jahn (Fig. 8: 9–11), as well as iron grips (Jahn types 6, 7, 9; Fig. 8: 5–7).

Finally, ingot fire strikers from Czelin should be mentioned, which, according to the literature, come from the areas south of the Baltic Sea (Ilkiær 2007, 58), and in particular, a specific set of items for striking fire found along weapons in feature 3 (Fig. 10: 8–10). These sets have been discussed by Ivan Peškař (1967). He indicated that they originated from Silesia and Greater Poland, which were settled by people from the Przeworsk culture (Peškař 1967, 362, 365, fig. 119). The Przeworsk tradition, especially the presence of weapons, has long been considered in the literature on the subject as a defining element of the Lubusz group (Wołagiewicz 1961, 141–142; 1981, 205–209; 1986, 309; Machajewski 2010a, 109; Rogalski 2013, 15, see there for further bibliography on the subject). The Przeworsk tradition was present in Czelin starting from phase A3 of the early Pre-Roman Iron Age to at least phase B2 of the Roman Period.

Another stylistics tradition that has been recorded in Czelin materials is **the tradition of the Wielbark culture**. It is visible only in two assemblages out of 106 graves discovered so far. In feature 56 there was a bowl type XaA according to R. Wołagiewicz's typology of the Wielbark culture ceramics (Fig. 5: 5) (Wołagiewicz 1993, 17). Fibulae of Almgren variants 77 and 78 from feature 56 (Fig. 6: 6–7) date the assemblage, including the above-mentioned bowl, to phases B1b–B2 of the Roman Period. Ceramics of this form that occur west of the Oder are interpreted in the literature on the subject clearly as the impact of the Wielbark culture (Schuster 2007, 438, 450, fig. 13). A similar bowl has been known in the literature, e.g. from Stare Łysogórki, which was said to be of Wielbark provenance, or possibly Przeworsk one (Hauptmann 2001, 259–260, 278, pl. 5: 19 c).

The second assemblage that provided findings of the Wielbark stylistics is feature 104. Grave goods included a coarse urn decorated with a typical ornament of the Wielbark culture of polished triangles (Fig. 5: 9; Wołagiewicz 1993, 21, pl. 60: 1). The vessel is considered to be the new quality in the issues of the influence of the Wielbark tradition in the Oder region. Apart from the urn with the Wielbark features, the assemblage comprised a long series of artifacts: two damaged eye fibulae of Prussian series, corresponding to Almgren variants 57–60 (Fig. 6: 11); a damaged bronze buckle corresponding to group B, type 1 by Renata Madyda-Legutko; an iron shield boss of type 6 by Jahn and an iron shield grip of type 6 by Jahn. The set of weaponry from the grave is completed by the above-mentioned iron single-edged sword with a set of clasps of a scabbard. Based on the fibulae, the assemblage should be dated to phase B2 of the Roman Period, therefore, in accordance with the chronology of the Wielbark tradition in Czelin. Feature 104 from Czelin shows a strong influence of the Wielbark culture on the stylistics of the burial pottery which at the same time does not affect the burial rite itself. It is interesting that the grave goods of this feature included a vessel ornamented with rouletting in accordance with the canons of the stylistics of the Lower Elbe region. After all, it should be noted that among the materials from the settlement at

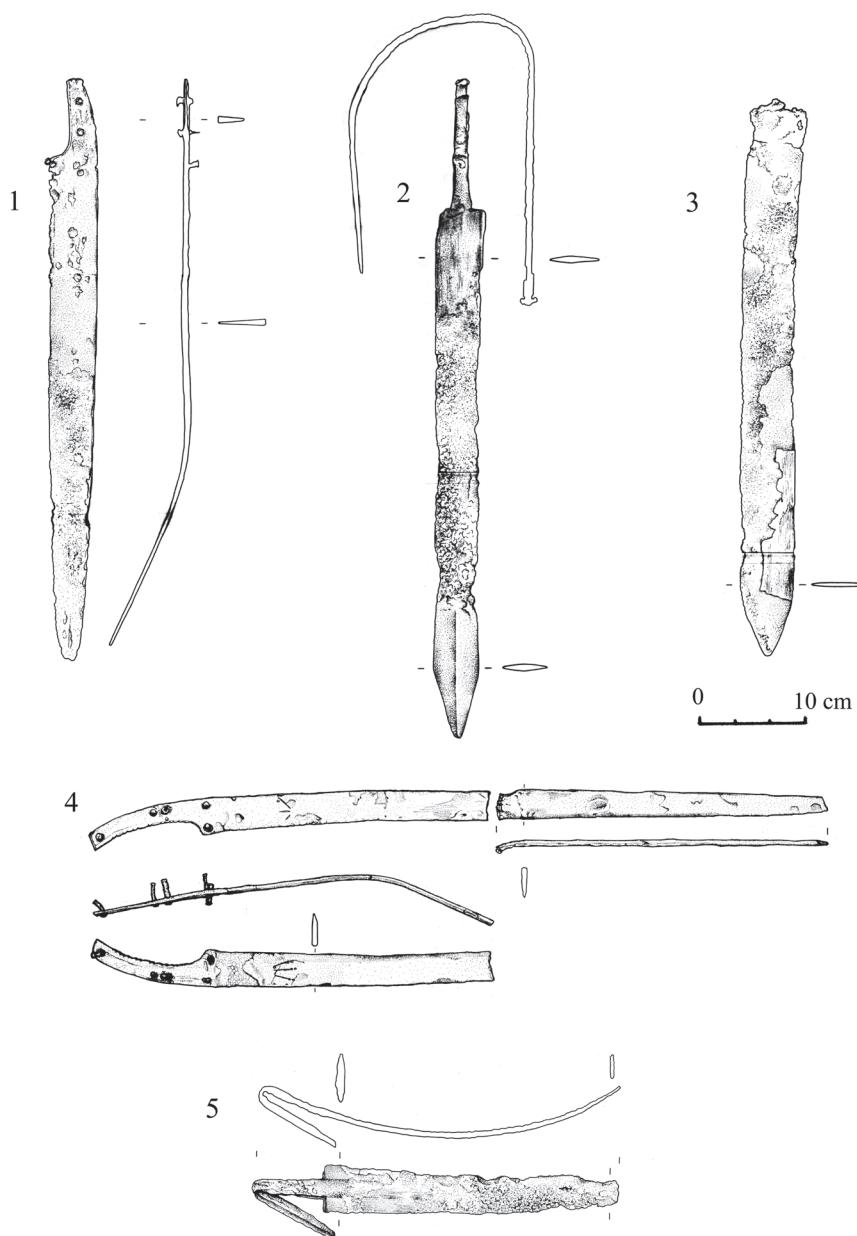


Fig. 11. Czelin, Gryfino County, site 23. Swords found in the cemetery in Czelin. 1: feature 104; 2: feature 80; 4: feature 41; 3 and 5: layer. 1–5: iron (drawn by A. Ryś and I. Sukiennicka)

Święte, site 10, ceramics decorated with polished triangles on the coarse background have been also recorded. In this case, however, the coarse body of the vessel had the nature of metope fields which is a typical technique of decoration in Mecklenburg in the earlier Pre-Roman Iron Age and in the Roman Period (Jaszewska *et al.* 2009, 132, pl. XLII: 4–6, see there for further bibliography

on the subject). In the case of the urn from feature 104, after all, we can observe a typical ornament of the Wielbark culture of a band of polished triangles on a wholly coarse body. The stylistics of a pair of fibulae (Fig. 6: 11) from this assemblage (“east-Prussian”) is sometimes thought to come from the tradition of the Wielbark culture (Pfeiffer-Frohnert 1998, 127–129, figs. 1–2).

At this point it should be noted that as a testimony of the impact of the Wielbark culture in the cemetery at Stare Łysogórki, T. Hauptmann mentioned the presence of the inhumations in this necropolis (Hauptmann 2001, 257). Such claim seems to be incorrect in the light of the above quoted opinions from the literature on the subject. In the case of Czelin and Stare Łysogórki, the most apt concept seems to be the one of deriving the emergence of inhumation in the lower Odra region from the Przeworsk culture area, as mentioned above, or the influence from the south in general. An argument for this claim, unfortunately known only from the literature on the subject, can be a skeleton burial from Golice (Grüneberg) near Cedynia, equipped with a fibula of Almgren typ 68, fittings of two drinking horns, sausepan type Eggers 131 and bronze situla type E 18 (Wołagiewicz 1978, 381; Schuster 2010, 228, fig. 91).

The impact of the Wielbark culture on the Lubusz group is a well-known fact in the literature on the subject (Wołagiewicz 1981, 205). In the case of the presented materials from Czelin, the emergence of the elements of the Wielbark culture in phase B2 of the Roman Period should be emphasized. At the current state of research, the Wielbark trend should be considered as episodic. As it has been mentioned earlier, phase B2 should be considered as a moment of cultural expansion of the Wielbark culture on the Lubusz Land towards the Oder, which is evidenced by the emergence of a number of cemeteries of this culture and ceramics from the settlements in the Wielbark style. To the north, the contact zone of the Lubusz group settlement with the Wielbark culture reaches, as mentioned above, the Płonia and Ina river line, while in the transition zone in the Myślibórz Lake District, the Pyrzyce group emerges having mixed features. In the Gustow group, which was adjacent to the Lubusz group from the north, the Wielbark elements are so evident that voices have been recently raised that this group should be identified as a cultural periphery of the Wielbark culture (Schuster 2007, 434).

Another cultural tradition visible in the stylistics of the Czelin materials is the **Scandinavian tradition** (Rogalski 2013, 19, 33, figs. 13–14). The largest series of objects are fire steels (Fig. 10: 5–7), which are considered in the literature on the subject to be strictly of Scandinavian origin (Dąbrowska 1996; 1997, 97; Pietrzak 1999; Ilkiær 2007, 56–59; Heidemann Lutz 2010, 223–225; Machajewski 2012b, 260). They are also found west of the Oder, e.g. Lunow, Lkr. Barnim, site 5 (Schmook, Schultze 1990, 75, fig. 3: a). In Czelin these fire strikers are often grave-goods in burials with weapons, such as iron shield grip of type 7 by Jahn and shield boss of type 6 by Jahn. Therefore, they came into use in Czelin at least in phase B1b of the Roman Period. The poor state of their preservation makes their identification difficult. Fire steels of this form are known, e.g. from the cemetery in the neighbouring town of Stare Łysogórki (Hauptmann 2001, pls. 4: Grab 14a; 6: Grab 25e; 8: Grab 36k), although in the monograph on the site, they are referred to as iron stitching awls (Hauptmann 2001, 262).

The research in Czelin also provided two iron chair-shaped spurs from feature 79 and from a layer (Fig. 10: 1–2). The stylistics of these spurs is sometimes genetically linked, especially in the older literature on the subject, to Jutland and Bornholm (Jahn 1921, 32), or to the Elbe region (Bochnak 2004, 22). This type of spurs has not been previously recorded in the Lubusz group and thus represents a new category of materials (Wołagiewicz 1981, 209). It is interesting that the specimen from feature 79 occurred individually (Fig. 10: 1). Burials equipped with only one spur are quite commonly found in the Przeworsk culture starting from the earlier Pre-Roman Iron Age. This phenomenon has been discussed in the literature on the subject

several times; however, the authors indicated different sources of this custom: beginning with apotropaic magic to circumstances because of the horse riding tactics typical of Germanic people (Gawroński 1998, 40–42; Kontny 2002, 60; Bochnak 2004, 27–28). Not opposing to either of sides, perhaps it would be worth conducting research on whether this custom in the Lubusz group is also of the Przeworsk provenance.

A semi-circular iron shield boss of type 5 by J. Ilkjær, or alternatively type 8 by M. Jahn, is also of Scandinavian origin (Fig. 8: 12). Shield bosses of this form are regarded as barbarian imitations of Roman shield bosses (Kokowski 1994, 377–385; Schultze 1994, 358). They are especially numerous in the region of the Oslofjord, rarely on Danish islands and in the Elbe region (Fig. 12; Kokowski 1994, 372–373, fig. 2; Ilkjær 2001, 298, fig. 290). They are dated to phase C1b of the Roman Period (Kokowski 1994, 369).

Finally, double-edged iron sword needs to be mentioned which can be generally classified as type Vimose-Illerup (Fig. 11: 5) without indicating a subtype due to the poor state of preservation (Biborski, Ilkjær 2006, 217–236). Unfortunately, this sword, like the above-mentioned shield boss, was found without context, in the layer. Swords of this type are occasionally found south of the Baltic Sea, while they occur often in Jutland and near the Oslofjord, whereas cemeteries of the Przeworsk culture in Gać and Lachmirowice constitute the eastern edge of their presence (Biborski, Ilkjær 2006, 237, fig. 147). The closest known analogy to the specimen from Czelin is the one from Pasewalk (Biborski 1994, 122, fig. 5a: 6; Biborski, Ilkjær 2006, 236). Swords of Vimose-Illerup type come into use in phase C1a and are the most popular in C1b of the Roman Period (Biborski, Ilkjær 2006, 217). The specimen from Czelin was ritually bent before depositing in grave in accordance with the rites of the Przeworsk culture (Fig. 11: 5).

This sword is mentioned last because it combines the Scandinavian tradition with another that is discussed next, the so-called Roman provincial tradition. Metallographic examination of the sword showed that the blade was damascened and it might have been covered with copper incrustations as indicated by traces of this metal⁵ on the blade of the sword. Therefore, it was a high quality product which could be made only in a specialized Roman workshop (Piaskowski 1965, 36–39; Biborski *et al.* 1982, 130–131; Kaczanowski 1992, 13–15; Godłowski, Wichman 1998, 58–59). The mix of these two features, i.e. damascened blade and incrustation (armourer's sign?) is known in the literature on the subject, e.g. swords from cemeteries in Gać, Przeworsk commune and Chmielów Podlaski, Tarnobrzeg County (Biborski *et al.* 1982, 130–131). Recently, a separate monograph has been published on swords of the Vimose-Illerup type in the area of the Luboszyce culture, which was adjacent to the Lubusz group from the south, from phase B2 (Demkowicz 2012). These swords in the area of the Luboszyce culture have also been identified as clearly of Scandinavian provenance, despite being products of the Roman craft (Demkowicz 2012, 23–24). The specimen from Czelin should be considered as an effect of secondary distribution of the weapons to the lower Oder region which had been made for a Scandinavian client. The presence of the Scandinavian stylistics in weaponry in the middle Oder region is evident from phase C1 (Godłowski 1994, 172).

The Scandinavian stylistics had not been mentioned in the range of the cultural characteristics of the Lubusz group, despite emphasizing its heterogeneous character, until the discovery in Czelin. For the state of research on the Lubusz group it is a completely new quality, although the presence of the Scandinavian tradition was recorded in the lower Oder region in the materials of the adjacent Gustow group (Leube 2011, 107, see there for further bibliography on the

⁵ The analyses and conservation of the aforementioned swords have been carried out in Restoration of Archaeological Artifacts and Handicraft Workshop, under Ph.D. Marcin Biborski's direction.

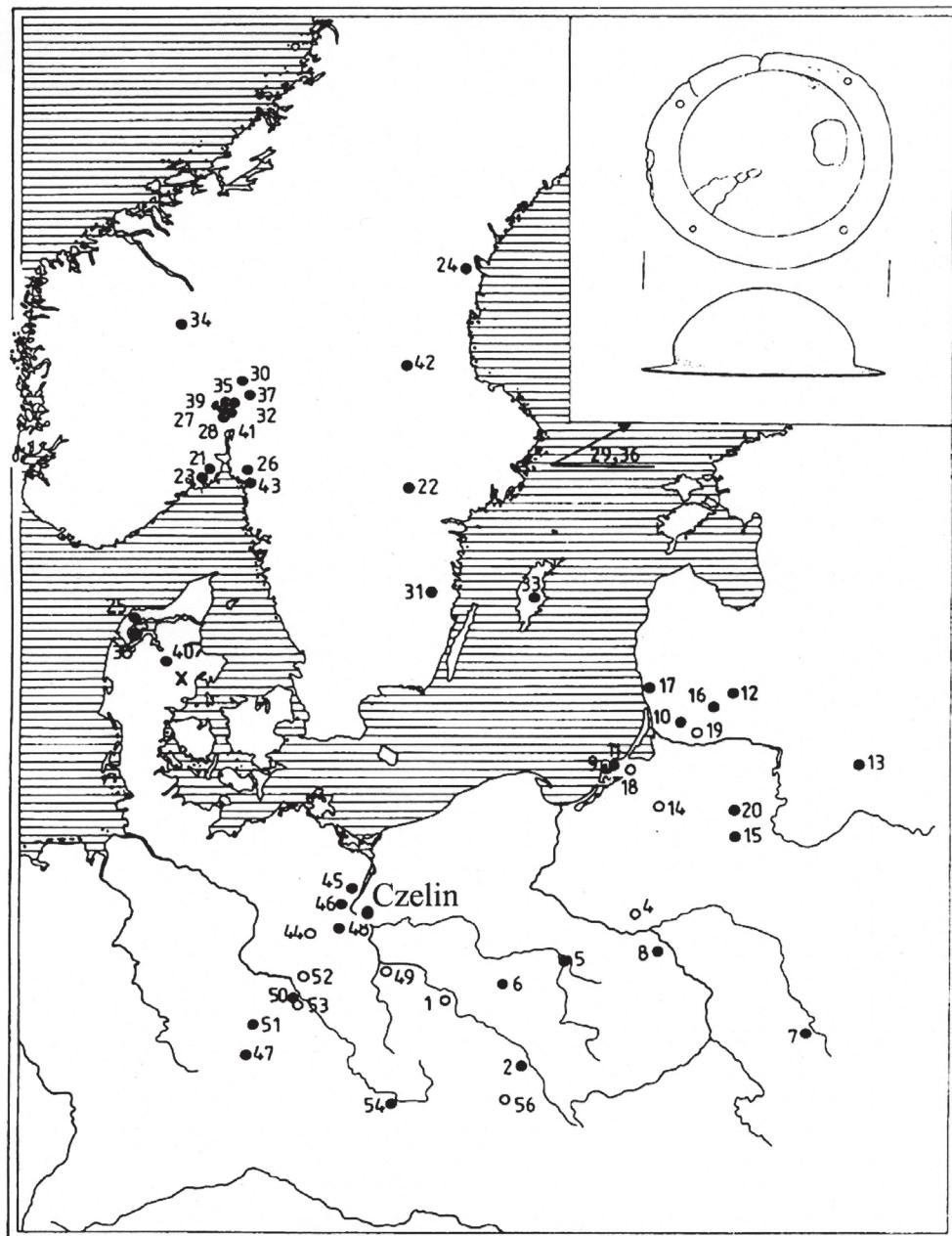


Fig. 12. Scope of the shield bosses type 8 by Jahn / 5 by Ilkjær (according to A. Kokowski 1994)

subject; Machajewski 2012a, 411). In the case of the Lubusz group, the Scandinavian trend is only visible in metal items (weapons, tools), whereas the tradition has not yet been found in the stylistics of pottery. The Scandinavian tradition in the materials from Czelin is dated back to phase B1b–C1b of the Roman Period.

The last cultural tradition which occurs in materials from Czelin is the **Roman provincial tradition** dating back to B1a–C1a (Rogalski 2013, 20–21, 25, figs. 5: 5, 8, 10, 26; 4: 30; 10 – see there for further bibliography on the subject). The largest series of Roman imports from one site of the Lubusz group has been discovered in Czelin. The above-mentioned feature 41, apart from the single-edged sword and the pair of the prick spurs also included a fibula of Almgren 236 variant dated to phase B1 (Fig. 6: 8; Wołagiewicz 1970, 215; Andrzejowski 1998, 72–73). A unique fibula formally corresponding to Almgren 68/69 variant was found in feature 84 (Fig. 6: 10). Contrary to the already known fibulae, this one was made of iron(!). Perhaps we are again dealing with the impact of the Przeworsk cultural traditions in terms of preferences of raw materials, which might have been true as pottery of Przeworsk form was found along with the fibula (Fig. 5: 2), or the fibula might have been a local imitation (Andrzejowski 1998, 75). In addition, a bronze fibula bow of Almgren 68 type was found in the layer (Fig. 6: 5). The last is a fibula of Almgren 120 type from feature 27 (Fig. 6: 9). According to H. Machajewski, the form of these fibulae refers to the stylistics of the Nordic-Pannonian bronze workshops during phase B2 of the Roman Period (Machajewski 1998, 193).

The already mentioned feature 41 also contained a bronze situla (Fig. 10: 11) corresponding to type E 20-21 in H.-J. Eggers typology (Eggers 1951, pl. 4: 21). The situla has damaged iron attachments, an iron shield grip and traces of soldering on the inner side of the bottom. This type of situlae is argued to come from a casting centre of Capua (Eggers 1951, 40), although workshops that supplied the north European *Barbaricum* with bronze vessels were also in Gaul (Niewęglowski 1991, 293). The aforementioned situla from feature 41 functioned as an urn. It is a rare cultural phenomenon, yet a well-known throughout the *Barbaricum* (Machajewski 2006, 87).

A Roman *gladius* found in feature 80 (Fig. 11: 2), representing the Pompeii type, is noteworthy (Ulbert 1969, 119–125). This is the first weaponry import of this type in the Lubusz group. Moreover, it is a very rare find also in the neighbouring areas (Kaczanowski 1992, 26). There is probably a single analogy in the Przeworsk culture from the cemetery in Gać, Przeworsk commune (Biborski *et al.* 1982, 110, fig. 5c). No artefacts have been found that could be identified with the remains of this sword scabbard. The ending of a tang of the sword's hilt in the form of riveted flat piece of metal dates the sword back to B2–C1a of the Roman Period (Ilkiær, Biborski 2006, 161, fig. 114). Owing to the fact that a fibula of series 7, Almgren group V (Fig. 6: 12) and a belt buckle of group C, type 15 by R. Madyda-Legutko were found in the feature, the chronology could be set to phase B2 (Madyda-Legutko 1986, 20; Schuster 2010, 99–102). This find is extremely valuable. Generally, sites with imported Roman weaponry are rare in West Pomerania and Hither Pomerania (Kaczanowski 1994, 211; Voß 1994, 267). It is a characteristic fact that R. Wołagiewicz in his fundamental work on the inflow of Roman imports to Pomerania (Wołagiewicz 1970, 245–246) does not mention weapons at all. Also the *gladius* from Czelin was ritually bent before depositing in the grave in accordance with the rites of the Przeworsk culture (Fig. 11: 2).

Lastly, it is important to mention a glass chip for board games from feature 55, deposited, among other things, with the shield boss of type Jahn 6 and the shield grip of type Jahn 6. Chips are not of big chronologic value (Rudnicki 2007, 106–107, see there for further bibliography on the subject).

The presence of imported Roman luxury goods and weapons in Czelin proves the involvement of the community who used the graveyard in the transfer of goods, starting from the so-called Czech wave of this phenomenon. The numerous series of the aforementioned imports are interesting considering their absence in the cemetery of the Lubusz group in the nearby town of Stare Łysogórki. It seems that in Czelin happened the same phenomenon as in Lubieszewo

(Schuster 2010, 336–337), though not on the same scale, of the crystallization of tribal elite (Wołagiewicz 1970, 239–240), which is shown by the above-mentioned feature 41 with imports. The southern tradition: Roman provincial, can be dated in Czelin from phase B1a to phase C1a of the Roman Period.

Owing to a cartographic presentation of sites with Roman imports, the population of the Lubusz group can be perceived as an important receptor of the “Czech” and “Slovak waves” of these imports (Wołagiewicz 1970). At the same time, what draws attention is a striking clash in the dispersion of imports in areas on the left and right side of the Oder around its bend (Leube *et al.* 2002, 300–301, fig. 129). The aforementioned stagnation of the state of research (especially in the face of the quoted results of recent research in Czelin) also seems in this case to explain the situation. Such presumption is confirmed, for instance, by many imports from the area near Cedynia which have been mentioned in the archives and the literature on the subject: the already mentioned assemblage from Golice (bronze situla, scoop, fibula Almgren 68), fibula Almgren 68 from Stara Rudnica and a virtually unknown Roman coin from Orzechowo (Almgren 1923, 156; Kossinna 1933, 20, Item No. 110; Karpowicz 1957, 137; Wołagiewicz 1978, 381; File No. 3265 *Golice* in the Archives of the Department of Archaeology, National Museum in Szczecin). The issue of Roman imports in the lower Odra region finally has its own literature as well, to which I refer (Laser, Voß 1994, 72–77; Leube *et al.* 2002, 300–301, fig. 129; Rogalski 2013, 20, see there for further bibliography on the subject).

To close the topic of the presence of the Roman provincial tradition in Czelin as well as in the Lubusz group, attention should be paid to the clear location of sites of this type along the Oder Valley on both sides of the Oder (e.g. coins, bronze vessels and glass known from, among other things, Herzsprung and Stolpe, Lkr. Uckermark; Altglietzen and Hohenwutzen, Lkr. Märkisch-Oderland or Czelin and Golice, Gryfino County), which might confirm the route of their inflow (Filipowiak 1992, 74–75, Fig. 5; Laser, Voß 1994, supplement 1; Leube *et al.* 2002, 300–301, fig. 129).

Materials from Czelin also include artefacts whose provenance is difficult to determine. An example of this is a small bronze fibula from feature 80 which belongs to a rather enigmatic Almgren series 7 Group V (Fig. 6: 12). These fibulae were originally described as embedded in the stylistics of the North Elbe region (von Müller 1957, 24); however, according to the more recent studies, this view needs to be rejected and these fibulae need to be seen as a general form typical of the southern Baltic zone (Schuster 2010, 98, fig. 33, 99).

The dynamics of the traditions and cultural influences presented in the previous chapter have been showed in Fig. 13. While closing the chapter on the stylistics traditions in Czelin, it is worth stressing their merging – the artefacts that have been identified as belonging to one of these stylistics traditions do not form separate deposits but co-exist with each other in the assemblages (e.g. the above-mentioned features 41, 80 and 104). The tradition of ritually destroying weapons before depositing them in graves in Czelin also covered imported swords (Fig. 11: 2, 5).

5. Issue of the origin of the Lubusz group

The problem of the origin of the Lubusz group has been discussed in the literature on the subject most intensely in the form of the polemic between A. Leube and R. Wołagiewicz based on the above-mentioned publication by the first author and its review (Leube 1975; Wołagiewicz 1978). The polemic has been presented above and I refer to its full text in the notes. I will just recall that apart from the issue of adopting the Przeworsk tradition of depositing weapons in graves as a factor generating origin of the stylistics of the Lubusz group (especially on the

Wkra Land – Fig. 2), the presence of the Jastorf stage of settlement appeared also to be crucial, which, as pointed out, was absent on the left bank of the Oder (Leube 1975, 60; 1996, 136; Leube, Schuster 2002, 155; Leube *et al.* 2002, 296; cf. Wołagiewicz 1978, 383, see there for further bibliography on the subject). However, the results of the research on the settlement at Święte, Stargard Szcz. County, site 10 (Jaszewska *et al.* 2009, 135) show also the presence of the Jastorf component in the process of forming the Lubusz group on the left bank of the Oder. This settlement is dated from phase A3 of the earlier Pre-Roman Iron Age (Jaszewska *et al.* 2009, 135). A similar time of establishing characterizes a cemetery in Czelin, Gryfino County, site 23 (Rogalski 2013, 14). However here, as it has been mentioned above, the horizon is, at least partially, of the Przeworsk character.

Evidences for forming the Lubusz group on the native ground allow also to distance ourselves from the view quoted in the literature, even in a critical tone, that the role of migration, also from Pomerania (after the fall of the Oksywie culture), was the main factor that stimulated development of the group's style. This view was repeatedly presented after the older literature by G. Domański in his works together with a critical commentary in the context of migration of the Burgundians (Domański 1973, 130–133; 1978, 414, 423, see there for further bibliography on the subject; 1989, 127; Leube *et al.* 2002, 297; see also Leube 1975, 62–63). It rather seems that such migration might have played a secondary role, while adopting the new early-Roman cultural model by the local communities was of vital importance.

The above-mentioned phenomenon of the expansion of the Przeworsk tradition, and probably human groups northwestward, as well as the adaptation of Scandinavian elements in the opposite direction, determined the final specifics of the cultural model in the case of the Lubusz group. The expansion of the Przeworsk tradition from the mother land headed first west along the Warta valley, next north along the Oder valley towards the bend in the river. After crossing the Oder near the town of Cedynia (Wołagiewicz 1961, 144), the expansion moved further north along the Wkra and Randow valley towards the Szczecin Lagoon and eventually Scandinavia (Machajewski 2012a, 411). The mutual flow of cultural elements on this route is demonstrated by the discussed above Scandinavian materials from Czelin, and weaponry from the Luboszyce culture from at least phase C1 which has evidently Scandinavian character (Godłowski 1994, 172). This issue requires further studies. It is worth recalling Jes Martens's findings here (2002). He found that the ritual of depositing weapons in graves occurred in the southern Scandinavia already in phase A3 of the early Pre-Roman Iron Age, and is sometimes referred to in the literature on the subject as the "Przeworsk wave" of the inflow of the weaponry (Martens 2002, 257).

6. Conclusions

Thanks to the excavation research conducted at Święte, Stargard Szcz. County, site 10 and at Czelin, Gryfino County, site 23, it was possible to radically verify the former approach to the origins of the Lubusz group and its cultural content. Furthermore, the results of the research in Czelin negate the sense of the further use of the term "the Lubusz group" in the literature which manifests the lack of an eponymous cemetery (Wołagiewicz 1981, 205). At the same time, the adjective "Lubusz", which refers to the assumed range of this group, becomes inadequate due to the demand for including within its range the Wkra Land and excluding from it, at least until the database is broadened, the area located south of the Warta, i.e. the proper Lubusz land (*terra Lubus*). Looking at the example of the Gustow group (R. Wołagiewicz 1978, 383, note 17), I suggest introducing the term "Czelin group" (cf. Rogalski 2014b; 2014c). This graveyard currently

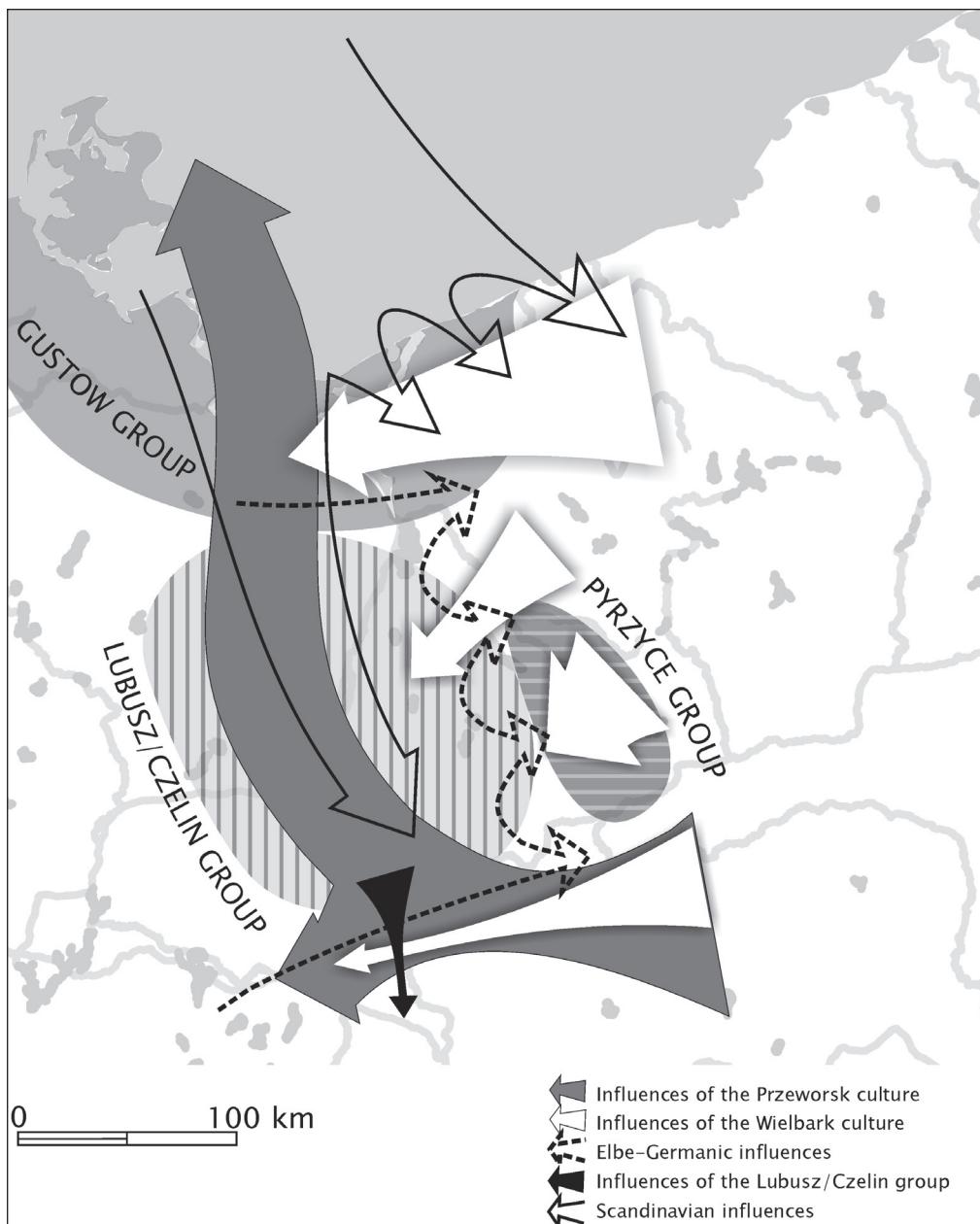


Fig. 13. Cultural influences in the Lower Oder region from phase B1 to C1 of the Roman Period

constitutes the most complete reference scale for materials from the bend in the Oder and the Wkra Land in phases A3–C1b and meets, in my opinion, all criteria of the eponymous site.

Translated by M. Witek

Okrus wpływów rzymskich na dolnym Nadodrzu – kwestia grupy lubuskiej

Badania prowadzone w ostatniej dekadzie na dolnym Nadodrzu pozwalają zasadniczo zweryfikować zasięg i status kulturowy grupy lubuskiej, jaki znamy z dotychczasowej literatury (por. ryc. 1 i 13; Wołagiewicz 1981, 205–209). Na podstawie obecności depozytów uzbrojenia (ryc. 2) Ziemię Wkrzańską (*Uckermark*) należy włączyć w obszar osadnictwa grupy lubuskiej zmieniając tym samym zasadniczo jej zachodni zasięg (por. Wołagiewicz 1961, 119–124). Od wschodu grupa lubuska sąsiaduje z „grupą pyrzycką”. Jest to jednostka o wciąż niejasno zdefiniowanych kryteriach wyróżnienia (Wołagiewicz 1986), zatem także granica pomiędzy obiema grupami kulturowymi pozostała enigmatyczna. Na północnym wschodzie zasięg grupy lubuskiej opiera się na linii rzek Płoni i Iny. Zasięg południowy grupy lubuskiej wyznacza na obecnym stanie badań rzeka Warta ze względu na nie wystarczający stan badań obszarów położonych dalej na południe. Badania cmentarzyska w Czelinie, pow. Gryfino, stan. 23 (ryc. 3–4) pozwoliły zweryfikować treść kulturową materiałów grupy lubuskiej (Rogalski 2013). Nekropolia funkcjonowała od fazy A₃ młodszego okresu przedrzymskiego do fazy C₁b okresu wpływów rzymskich. Do roku 2013 przebadano 30,5 ara powierzchni stanowiska rejestrując 106 obiektów archeologicznych: 31 grobów popielnicowych, 24 groby jamowe, 45 obiektów nie będących pochówkami. Pozostałe obiekty datowane są na neolit i nowożytność. Podstawowy nurt kulturowy obecny w materiałach z Czelina stanowi tradycja nadłabska, czytelna w obrządku pogrzebowym (przewaga grobów popielnicowych; ryc. 4), stylistyce ceramiki (zdobienie kółkiem, formy nadłabskie; ryc. 5:1, 3–4, 6–7, 9) i zapinek (m.in. Almgren 10–14, 136; ryc. 6:2–3). Następnym nurtem kulturowym jest tradycja kultury przeworskiej obecna w stylistyce uzbrojenia (ryc. 8:1–11; 11:1, 3–4), ceramiki (ryc. 5:2, 8) i w obrządku pogrzebowym (groby jamowe). Trzecim elementem kulturowym jest tradycja kultury wielbarskiej manifestująca się w formach naczyń (ryc. 5:5). Czwarty nurt tworzy tradycja skandynawska czytelna w uzbrojeniu (umbo Ilkiær 5/Jahn 8, miecz typu Vimose-Illerup; ryc. 8:12; 11:5) i obecności krzesiw iglicowych (ryc. 10:5–7). Ostatni nurt, prowincjalno-rzymski, definiuje obecność przedmiotów importowanych: situli typu Eggers 20–21, zapinek Almgren 68, 236 oraz gladiusa typu Pompeje (ryc. 6:5, 8, 10; 10:11; 11:2). Cmentarzysko w Czelinie jest obecnie najdłużej badanym metodycznie i najbogatszym stanowiskiem tzw. „grupy lubuskiej”. Można je zatem uznać za eponimiczne dla „grupy czelińskiej” zwłaszcza, że termin „lubuska” okazuje się całkowicie nieadekwatny w świetle weryfikacji zasięgu zachodniego i południowego tejże jednostki kulturowej.

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