FOLLOWING THE TRACES OF THE LOST ĖGLIŠKIAI-ANDULIAI CURONIAN CEMETERY

ANNA BITNER-WRÓBLEWSKA, AUDRONĖ BLIUJIENĖ AND WOJCIECH WRÓBLEWSKI

Abstract

The Ėgliškiai-Anduliai cemetery is the largest Curonian burial site ever researched. However, during the Second World War this cemetery’s artefacts and archival material were scattered throughout museums, archives and various institutions in several countries. In this article, the authors present an intricate reconstruction of this burial monument based only on the surviving archival material of the research by German archaeologists, and only on a small collection of artefacts, as well as the research by Lithuanian archaeologists in recent years.

Key words: Ėgliškiai-Anduliai cemetery, Curonians, west Lithuania, archives.

Introduction

Lithuania has archaeological sites whose fate, for many different reasons, oscillates between grandeur and merciless loss. One such site is the Ėgliškiai-Anduliai (Kretinga district) cemetery1, better known in Lithuanian and other countries’ historiographies as the Anduliai, Anduln, Andullen or Zeipen G órgão cemetery. This burial site is also known as the Stanz-Schlaudern (currently Toliai) or Eglin Niclau, Eglischken (currently Ėgliškės) cemetery.

The exceptional nature of the Ėgliškiai-Anduliai cemetery is determined by the significance of its material both to the Lithuanian coast and to the entire east Baltic region. In the opinion of some researchers of the first half of the 20th century, the so-called Memel Kultur is impossible to fully comprehend due to the fragmentary publication of its sites and the unpublished material of the Anduliai cemetery (Spicyn 1925: p.142). Even today, this burial site is the largest ever researched West Lithuanian Stone Circle Grave Culture area and Curonian burial monument, which was used continuously for burials for more than 1,000 years. The earliest known graves in the cemetery are dated to the end of the second century, while the very last Curonian cremations reach the first half of the 13th century. Since the end of the 19th century, including also the 2002 excavations, approximately 800 graves in the Ėgliškiai-Anduliai cemetery have been excavated. However, we will never find out the exact number of excavated graves, since apparently the unpublished research material of Adalbert Bezzenberger2 and Georg Reinhold Frölich, as well as the isolated finds that made their way to the Memel Landesmuseum (Klaipėda Land Museum from 1924, now the Lithuanian Minor History Museum) have been lost forever (Tables 1, 2).

It is as if the Ėgliškiai-Anduliai cemetery has been marked by fate for a whole series of losses, some of which are irreversible. Evidently, the Prussia Museum’s material that had been in Königsberg (now Kaliningrad) is among these permanent losses. About 7,000 items from this burial site were housed in the ethnology museum in Berlin (Königlichen Museum für Völkerkunde); all of the material was taken to Moscow in 1945 as a consequence of the war, and is currently preserved in the State Historical Museum, Moscow (Bertram 2007: p.264). While it is a true pity, the political realities of Europe today block the way to researching or at least becoming acquainted with the material from this burial site in Moscow. The fate of the Insterburg (now Cherniakhovsk) Museum material is unclear. The reference points used by earlier researchers have disappeared in the unfamiliar and unknown.

1 The authors of this article are preparing to publish the material from the Ėgliškiai-Anduliai cemetery, basing their publication on the remaining archives and several dozen prewar artefacts, as well as on research by Lithuanian archaeologists. The research into the cemetery’s material and the publication are a part of the international project “The Returning History of the Ėgliškiai-Anduliai Cemetery”, initiated by the Kommission zur Erforschung von Sammlungen Archäologischer Funde und Unterlagen aus dem Nordöstlichen Mitteleuropa (KAFU). The surviving Ėgliškiai-Anduliai material (63 artefacts), inventory books, and archive are housed in the Museum für Vor- und Frügeschichte Staatliche Museum zu Berlin (henceforth referred to as MVF; formerly known as Königlichen Museum für Völkerkunde).

2 Only a small portion of Bezzenberger’s research material has survived in the Kaliningrad Region History and Art Museum. Unfortunately, the Ėgliškiai-Anduliai cemetery material was not found among the artefacts of Kaliningrad Fort III (Quednau). It could be that this material virtually cannot be identified any more.
changed surroundings. Thus, today scientists have a great many problems relating known archival data with the newest investigations. However, we would like to emphasise that successive work and our kind colleagues V. Vaitkevičius and J. Žikulinas have helped us to eventually connect all archive data, to locate plots excavated by Alfred Götze and Michel Martin Blyze, the owner of the land (except the plots investigated by A. Bezenberger), and to lay it out in a totally shifting landscape (Plate VIII: 1).

Investigations and losses

The Ėgliškiai-Anduliai cemetery was on the border between two states, first between Germany and Russia, and then between Lithuania and Germany. This fact has determined its research material’s placement in the mentioned Berlin Museum as well as the Königsberg Prussia and Insterburg museums (Table 2). The cemetery is on the left bank of the River Akmena, on a scenic hill between the right bank of the Kąpu pis rivulet and the left bank of the Šaltupis rivulet. The etymology of Kąpu pis is associated with the cult river name of an environment touched by humans (Pėteraitis 1992 p.103, 237, Plate VIII: 1). It is obvious that the river’s name is related to the words kąpas (which means “grave”) and kąpai (graves) and originated from the area’s consistent use for cemeteries. To the north, the cemetery is adjacent to Early Iron Age cremation graves in urns, encircled by interconnected stone circles, and, apparently, by barrows that had been on the Šaltupis. To the south, the cemetery comes close to the Anduliai hill-fort, which twists around in a southeast direction. The hill-fort was called Scweden-Shancz or Alte Schanze at the end of the 19th and the beginning of the 20th centuries, and is now known as Pilalė. The eastern boundary of the cemetery so far remains uncertain (Plate VIII:1). In the west, the Ėgliškiai-Anduliai cemetery’s boundary ought to coincide with the slope of the terrace of the Akmena (Fig. 1; Plate VIII:2). A natural protuberance known as a sacrificial hill (alkakalnis) is also part of the Ėgliškiai-Anduliai site complex. This hill is called Thunder Hill (Perkūno kalnas in Lithuanian, Donnersberg in German) (Tautavičius 1963: pp.4-6). As is appropriate for sites established along the Kąpu pis stream, this archaeological complex’s history concludes with the Ėgliškiai village’s Evangelical Lutheran graveyard that was used up until 1950; the graveyard was called “the red one” after the red clay that was found while digging graves for the dead. Based on the stories of relatives, Michel Martin Blyze (1862–1927), a researcher into the Anduliai cemetery, is also buried here.

As has been mentioned, the cemetery was on the land of three villages: Anduliai, Ėgliškiai and Stanz-Schlaudern (Tahlen, Taluten-Stanz). This circumstance was the cause not only of the cemetery’s abundance of names in archaeological literature, but also of some confusion (Plate VIII:1; Fig. 1). On top of that, an annoying spelling error introduced another point of confusion for the Ėgliškiai-Anduliai cemetery, because the part of the cemetery that was in the Stanz-Schlaudern village’s fields began to be called the Stranz-Schlaudern cemetery in archaeological literature (Moora 1938 p.100, 187, pp.235-296, 309, 311, 381, 382, 447, Figs. 29. 8, 30. 8, 9, 10, 13). That the Stanz-Schlaudern cemetery is the same as the Anduliai cemetery was mentioned by Joachim Hoffmann in 1941 (Hoffmann 1941 p.149).

Thus we have three villages and one cemetery. While implementing administrative-territorial reform around 1896, the village’s name of Zeipen Görge (Gerge, Kaulen-Görge, Kiaul-Urban), which was known since at least 1785, was changed to Anduliai (LVIA, Fund 1417, inventory 1, file 51; Gause 1935 p.120; Pėteraitis, Purvinas 2000 p.56). The Anduliai village does not exist any more (Noreika, Stravinskas 1976 p.9). Not only did the cemetery border three villages, but its huge territory was also under the domain of three landowners. The main part of the cemetery apparently belonged to Blyze; he researched it extensively for a high fee and sent the excavated grave artefacts and so-called “excavated plot plans or schemes” to Berlin’s Königlichen Museum für Völkerkunde (Fig. 2, Table 1). Blyze clearly did not write research reports, so the only source of his research is the mentioned excavated plot plans, in which the graves’ numbers are not always indicated. In his plans, Blyze always indicates the pathway in the north of this estate (Fig. 4). The scientific processing of the material Blyze sent (summarised grave inventories, schematic artefact drawings, a file) was done in the museum. When sending the excavated grave material to Berlin, Blyze usually indicated that these were graves found in the village of Anduln. Sometimes he would write that his researched material was from Eglin Niklau, and at other times that the graves were from the

5 Blyze received approximately 3,000 marks for his investigations.

3 We would like to express our gratitude to our colleagues V. Vaitkevičius PhD and I. Žikulinas for access to archive data and for the map. See Fig. 1.

4 The Kąpu pis rivulet is fading from maps recently published in Lithuania, because the Šaltupis is indicated as the Kąpu pis. It is a pity that this hydronym has totally vanished from people’s memory as a result of the change of population. The Šaltupis rivulet disappeared after land reclamation, but its name went to the nearby river, the Kąpu pis. Unconverted names of both rivulets are indicated in the maps prepared by specialists at the Lithuanian Heritage Protection Department.
6 A well-prepared excavation report by Götzte is preserved in the MVF (excavated plot plans with a layout of the graves and artefacts within them, and drawings of separate graves). However, the general locality map is schematic, without a linear scale. Götzte, as well as Blyze, marks pathways north of the estate, and some other small pathways, which do not exist today, but are marked on the map published in 1912.

7 Thirty-three Roman coins were found in the cemetery, the earliest of which was of the Emperor Hadrian (117–138), and the latest Philip I (244–249). See MVF Acta Ia 1337/90, sheets 50–51.
Fig. 1. A detail of a map published in 1912: Andulai and Šgliškės villages, the hill-fort (*Alte Schanze*) and the estates of Michel Martin Blyze and Michel Broszeitis.
research material and archive did not survive. Judging by hints in the archaeological literature, Bezzenberger could have found at least 106 graves, or perhaps even close to 200 graves (Hoffmann 1941: pp.149-160, 167-170, 175-177, 181-182; Lietuvos 1977: p.21). Based on Joachim Hoffmann’s publication, most of the graves excavated by Bezzenberger were Viking Age inhumation or cremation burials. But Hoffmann’s own interest was a characterisation of Late Curonian Culture. Thus, it is possible that he simply did not incorporate the graves from other periods that Bezzenberger had found into his monograph and appendices.

E.F. Frölich from Insterburg investigated several more graves from the Migration Period, as well as about four cremation graves and several inhumation Curonian graves (Jahresbericht 1902: pp.8-9; Festschrift 1905, Plates X and XI) (Tables 1, 2).

We know very little about the Ėgliškiai-Anduliai cemetery up to the sixth and seventh decades of the 20th century. The cemetery was cultivated up until 1959 (Kretina Museum archives). However, it was Blyze himself who began to plough the burial site, since his farmstead, as his relatives recount, burned down before the Second World War and was never rebuilt. It could also be that he investigated all of the graves that had been on his land. Only in 1963 did a Lithuanian History Institute archaeological expedition visit the Ėgliškiai-Anduliai cemetery, at which time several artefacts were found on the surface and the site boundaries were established. But artefacts were found even further in
and around the cemetery’s area. Some of the artefacts made their way to the Kretinga Museum, while several single finds ended up in the Lithuanian Art Museum and the Lithuanian National Museum (Table 2). The prominent local ethnographer and archaeologist Ignas Jablonskis submitted the grave goods from a Roman Period grave that was discovered in unclear circumstances. Among the artefacts that he submitted in 1987 is a unique woman’s breast ornament from the Roman Period, made out of bronze pendants, a portion of which are decorated with red enamel (Bitner-Wróblewska, Bliujienė 2003: pp.121-132). In 1972 a gas pipeline cut through the northern part of the cemetery, at which time approximately 20 mid-tenth to 12th-century cremation graves and one inhumation grave were destroyed (Jablonskis 1974: pp.82-86). After the catastrophic destruction, the Kretinga ethnographer Ignas Jablonskis managed to record only the preserved graves or their remains.

In 1988, Jablonskis, together with Donatas Butkus and Julius Kanarskas, returned once again to the investigation of the Ėgliškiai-Anduliai cemetery. At that time they excavated the northeast part of the cemetery. In a small, only 16.7-square-metre excavated plot, a late 11th-century inhumation grave was found covered in four layers by 22 11th to 13th-century cremation graves (Kanarskas 1988). The dead that were buried there in several layers not only justify the origin of the name of the River Kãpupis on whose bank the cemetery was founded, but also show that the communities of the Anduliai environs buried their fellow countrymen at this burial site.

While researching and preparing the Ėgliškiai-Anduliai cemetery material for publication, it became clear to this article’s authors that information concerning the Roman Period’s graves with stone circles is lacking among the known material. Thus, an effort was made to find the location of Götze’s excavated Roman Period plots based on the known archival material (Fig. 3). On his map, Götze also marked excavated plots, the boundaries of former landowners’ lands, field roads, and a hill-fort. Great success accompanied the excavations of 2002, since graves with stone circles dated to the turn of the third century were found further to the east of Götze’s excavated plots (Bliujienė 2005, pp.93-96, Fig. 36) (Plate VIII:3).

The old research results and possibilities for new interpretations

Since a sizeable portion of the Ėgliškiai-Anduliai cemetery’s artefacts was given over to the Königlischen Museum für Völkerkunde in Berlin, it became accessible to many researchers. The large number of investigated graves, based upon which generalisations can be made characterising the entire culture, as well as the material’s interregionality, attracted researchers to the Ėgliškiai-Anduliai cemetery material. That is why in

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**Fig. 3.** Plots excavated by in 1895 by A. Götze, graves surrounded by stone circles (after the MVF archive).
Fig. 4. The Ėgliškiai-Anduliai cemetery: grave goods of graves CCLXXII, CCLXXIV–CCLXXVI (after the MVF archive).
the first half of the 20th century, this Curonian burial site material, and Curonian Culture itself, till now, was mostly known through the burial site material (Götze 1908, pp.481-500; Oxenstierna 1940, pp.249-252; Åberg 1919, pp.147-149, Figs. 201, 203; Kühn 1974, pp.878-889; Arwidsson 1977, pp.70-71; Bitner-Wróblewska, Wróblewski 2001, pp.19-33; Bitner-Wróblewska, Blujiūnienė, Wróblewski 2003, pp.185-210). The Baltic archaeologists Harri Moora, Marta Schmiedehelm, Feliks Jakobson and Jonas Puzinas were also interested in the Ėgliškiai-Anduliai cemetery (Table 3). Material on this significant site is in Nils Åberg’s and Herbert Jankuhn’s archival legacy (Table 3).

Although only 20 Roman Period graves have been found, the period’s graves could be one of the cornerstones to return once again to the more than once analysed West Lithuanian Stone Circle Grave Culture area’s source (Michelbertas 1986, pp.29-30; Žulkus 1995, pp.80-88). One of the main origin theories in Lithuania of the West Lithuanian Stone Circle Grave Culture area is the culture’s appearance from the Early Iron Age’s flattened barrows (Michelbertas 1986, p.30). Still, despite the stone circles linking both chronological phases, and even the survival of single flattened barrows (Kašučiai and Padvariai) or the usage of Early Iron Age barrows to bury the deceased in the second half of the first century (Padvariai), in the second half of the first century to the end of the second century of the Roman Period, flat burial grounds with interconnected stone circles and inhumation burials of mostly northern orientation graves, and with constantly increasing grave goods, differ greatly from the earlier ones. Indeed, some Roman Period cemeteries were formed alongside previous barrows with cremation graves. But at the end of the second to the beginning of the third century (B1/C1 phase), a large number of cemeteries were formed in altogether new places (Aukštškiemai, Bandužiai, Rūdaičiai II, Mazkatuži in Latvia, and others). The community that formed the Ėgliškiai-Anduliai cemetery’s Roman Period B1/C1 phase cemetery started burying its dead at the opposite end of the hill, closer to the hill-fort, as if emphasising the non-existence of continuity with the earlier cremation graves. There is no doubt that the new cemeteries show an extensive expansion of coastal settlement. However, the Roman Period’s material culture and elements of burial rites have almost no connections with the heritage left in the last centuries BC and first decades AD. The appearance of male graves with riding horses, especially wealthy women’s graves of an inter-regional character, and miniature ceramics, as well as the types of weapons and armament, riding gear, and ornaments, would show the connections of the people who left them with Dollkeim-Kovrovo Culture, Gotland, and other southeast Baltic Sea regions, rather than relations or a continuity with the former Early Iron Age Barrow Culture. On the other hand, the appearance of new cemeteries, changes in burial rites, and the rapid development of material culture could have been determined by the more extensive West Balts’ cultural ties with Central and northern Europe.

Till now the Ėgliškiai-Anduliai cemetery’s horizontal stratigraphy does not allow for the determination of where the Roman Period graves end, and where the Migration Period graves and Late Curonian burials begin. But the sketchy plans left by researchers give the impression that the cemetery consistently spread from south to north. The smallest number of graves in the Ėgliškiai-Anduliai cemetery belonged to the Migration Period (Fig. 4). Judging by the material that was published in several tables, there was material from the Migration Period among the graves excavated by Frölich and Bezzenberger (Zeitschrift 1905, Plate X.37; Herbert Jankuhn’s archive is kept in the Land Museum of Schleswig-Holstein), but the more precise quantity is unknown. Thus, in this respect, the Ėgliškiai-Anduliai cemetery, just like a large portion of southern Curonian burial sites, reflects the period’s demographic crisis. However, the number of graves in the cemetery greatly increases in the first half of the seventh century (Fig. 5). At that time, Ėgliškiai-Anduliai, just like Lazdininkai (Kalmalaukis), Palanga, Genčai and Kašučiai, all become a part of the forming Curonians’ Męguva lands, as well as certain, perhaps not of equal importance, concentrations of power, and trade and commerce centres. The centres had ties with central Scandinavia and Gotland, as well as the people of Olsztyn groups (Bitner-Wróblewska, Wróblewski 2001, pp.26-27, Figs. 3, 4; Blujiūnienė, Butkus 2001, pp.83-95; Blujiūnienė, Butkus 2006, pp.13-17, Figs. 1-7) (Fig. 6).

The chronological problems of these days in Lithuanian archaeology remain among the most serious. Although in the last few decades more than one Curonian cemetery has been published, chronological problems are still analysed only in this culture’s context, with no effort to synchronize them with the material of their closest or most distant neighbours. The huge extent of the Ėgliškiai-Anduliai cemetery’s material and the grave complexes with unique material culture elements allow us not only to consider more seriously the chronological problems, but also to try to solve them. Several graves, interesting chronologically and culturally for their sets of grave goods, have been found in the cemetery. One such grave is grave CCLXXIV that connects, in an archaeological sense, female (a cruciform pin of Group III, traditionally dated to the
Fig. 5. The Ėgliškiai-Anduliai cemetery: grave goods of graves CCCXV, CCXVII (after the MVF archive).
Fig. 6. Lazdininkai (Kalnaukis) (1), Ėgliškiai-Anduliai (2), Palanga (3), Prišmančiai (4), Genčai (5) and Kašučiai (6) sites, their internecine relations and connections with central Scandinavia (after V. Žulkus 2004 and A. Bliujienė).
ninth and tenth century [Kuncienė 1978, p.84, Map 49.3] and male (a square belt buckle with a square belt plate, traditionally dated to the eighth to 12th century [Butenas 1999, p.48; Gintautaitė-Butėnienė, Butenas 2002, pp.50-52, Figs. 42-44]) grave goods, and most likely male grave goods (the only “Monsheim” type brooch known in Curonian lands so far, dated to the second half of the sixth century [Kühn 1974, pp.885-897, Fig. 37]) (Fig. 7). Today it is difficult to answer why Blyze sent precisely this grave good complex of grave CCLXXIV to Berlin. It could be that artefacts from cremation graves that had been above the earlier inhumation graves got “mixed up” in this complex. It is exactly multi-layered graves, where cremation graves from several different chronological phases covered an inhumation grave, that were discovered in 1988 in the Ėgliškiai-Anduliai cemetery (Kanarskas 1988, p.4, Fig. 47). The investigation of Curonian cremation graves is a difficult nut to crack even for today’s archaeologists, because this many-layered and multi-aspect nature of burial rites has not been researched much (Žulkus 2004, p.161-179; Blujiųienė 2005a, pp.147-162). Curonian cremation graves could also have been too difficult to crack for Blyze, an amateur archaeologist. But it could also be that the chronology of the grave good complex of grave CCLXXIV and the dating of the cruciform pin will be adjusted when relating it to the artefacts that have survived (Bitner-Wróblewska, Wróblewski 2001, Fig. 4, a, c, f). Since the Second World War, similar coastal sites with long chronologies have been researched in Lithuania; in one way or another these sites supplement the more difficult to understand burial rite features and grave complexes, or even separate artefacts of the Ėgliškiai-Anduliai cemetery. With its archives scattered throughout various institutions, the notes of various researchers supplement each other. Thus, the Ėgliškiai-Anduliai cemetery material is slowly turning into a whole from being a mosaic. Based on the most varied archival material, step by step, 500 graves with full summaries and sketchy but understandable illustrations have been reconstructed (Figs. 4, 5). This database is further supplemented by material from Lithuanian archaeological investigations at this burial site. This article’s authors believe that in the coordination of all known data, including bioanthropological and palaeozoological (Lithuanian archaeological research) with nondestructive research methods, the set goal will be accomplished: to reconstruct the Ėgliškiai-Anduliai cemetery material and, based on this data, to examine the community that changed over 1,000 years and that left it behind.

Transcribed by Indrė Antanaitis-Jacobs

Table 1. Researchers of the Ėgliškiai-Anduliai cemetery

<table>
<thead>
<tr>
<th>Year</th>
<th>Researchers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1895-1908; until 1945?</td>
<td>Landowners: Michel Broszeitis, Michel Martin Blyže, Janis Esins</td>
</tr>
<tr>
<td>1895, 1903?</td>
<td>Dr Alfred Götzke, Berlin</td>
</tr>
<tr>
<td>1897, 1899, 1902</td>
<td>Georg Reinhold FrÖlich, Insterburg</td>
</tr>
<tr>
<td>1895, 1901, 1903, 1906-1908</td>
<td>Adalbert Bezzenberger, Königsberg</td>
</tr>
<tr>
<td>1896-1901, 1903, 1905, 1906</td>
<td>Landowner Michel Martin Blyže</td>
</tr>
<tr>
<td>1963</td>
<td>Lithuanian History Institute archaeological surveys</td>
</tr>
<tr>
<td>1972</td>
<td>Ignas Jablonskis</td>
</tr>
<tr>
<td>1987</td>
<td>Lithuanian Art Museum surveys</td>
</tr>
<tr>
<td>1988</td>
<td>Ignas Jablonskis, Donatas Butkus and Julius Kanarskas</td>
</tr>
<tr>
<td>1963-1990 and later</td>
<td>Isolated artefacts found on the surface</td>
</tr>
<tr>
<td>2002</td>
<td>Audrönė Blujiųienė</td>
</tr>
<tr>
<td>2006</td>
<td>Geoprospecting of a part of the cemetery by Dr Immo Heske and Martin Prosselt, Germany</td>
</tr>
</tbody>
</table>

Conclusions

The main question that the authors of this article have raised more than once is, is it worth putting so much effort into researching a cemetery when one has only 63 artefacts that survived from pre-Second World War research, inventorial books, a file with a description of the graves and schematic artefact drawings from the turn of the 20th century, an archive, fragmentary data from recent years, and till now not easy to access artefacts of pre-war research. This article’s authors think that, despite the fragmentary descriptions of graves and schematic artefact drawings, the recorded material corresponds to past reality, which can be adjusted when relating it to the artefacts that have survived (Bitner-Wróblewska, Wróblewski 2001, Fig. 4, a, c, f). Since the Second World War, similar coastal sites with long chronologies have been researched in Lithuania; in one way or another these sites supplement the more difficult to understand burial rite features and grave complexes, or even separate artefacts of the Ėgliškiai-Anduliai cemetery. With its archives scattered throughout various institutions, the notes of various researchers supplement each other. Thus, the Ėgliškiai-Anduliai cemetery material is slowly turning into a whole from being a mosaic. Based on the most varied archival material, step by step, 500 graves with full summaries and sketchy but understandable illustrations have been reconstructed (Figs. 4, 5). This database is further supplemented by material from Lithuanian archaeological investigations at this burial site. This article’s authors believe that in the coordination of all known data, including bioanthropological and palaeozoological (Lithuanian archaeological research) with nondestructive research methods, the set goal will be accomplished: to reconstruct the Ėgliškiai-Anduliai cemetery material and, based on this data, to examine the community that changed over 1,000 years and that left it behind.

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Table 2. Ėgliškiai-Anduliai cemetery artefacts and their survival

<table>
<thead>
<tr>
<th>Artefacts</th>
<th>Surviving artefacts and place curated</th>
</tr>
</thead>
<tbody>
<tr>
<td>MVF (former Königlichen Museum für Völkerkunde, Berlin)</td>
<td>About 63 artefacts, inventorials books with illustrations and inventories, file, archive</td>
</tr>
<tr>
<td>Insterburg (now Cherniahovsk, Kaliningrad region) Museum</td>
<td>A portion of the artefacts might have survived at Halle University’s Prehistory Institute (Germany)</td>
</tr>
<tr>
<td>Prussia Museum (Königsberg)</td>
<td>Kaliningrad: no data (did not survive?); 1 artefact in Berlin</td>
</tr>
<tr>
<td>Landesmuseum Memel (Klaipėda Land Museum from 1924; now Lithuanian Minor History Museum)</td>
<td>Did not survive</td>
</tr>
<tr>
<td>State Historical Museum in Moscow</td>
<td>Anduln material more than 7,000 catalogue entries, except 63 artefacts, from MVF were displaced to the State Historical Museum in Moscow as a consequence of war</td>
</tr>
<tr>
<td>Kretinga Museum</td>
<td>Kr. M GEK 10820/1-57; Kr. M LS 1876/1-295</td>
</tr>
<tr>
<td>Lithuanian Art Museum</td>
<td>LDM ED 132124; PGM PMAp 4859-4861; 5401</td>
</tr>
<tr>
<td>Lithuanian National Museum</td>
<td>LNM GRD 25487/1-2</td>
</tr>
</tbody>
</table>

Table 3. Archives into which documents and artefact illustrations from the Ėgliškiai-Anduliai cemetery were placed

<table>
<thead>
<tr>
<th>Institution</th>
<th>Place curated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Museum für Vor- und Frügeschichte archive</td>
<td>MVF Berlin</td>
</tr>
<tr>
<td>Prussia Museum archive</td>
<td>MVF Berlin (1 sheet)</td>
</tr>
<tr>
<td>Feliks Jākobson’s archive</td>
<td>National History Museum of Latvia; Riga, Latvia</td>
</tr>
<tr>
<td>Herbert Jankuhn’s archive</td>
<td>Museum of the Land of Schleswig-Holstein; Schleswig, Germany (1sheet)</td>
</tr>
<tr>
<td>Nils Åberg’s archive</td>
<td>National Heritage Council, Antiquarian Archive, Stockholm, Sweden</td>
</tr>
<tr>
<td>Jonas Puzinas’ archive</td>
<td>Lithuanian National M. Mažvydas Library</td>
</tr>
<tr>
<td>Lithuanian museums</td>
<td>Klaipėda, Kretinga, Palanga, Vilnius, Kaunas</td>
</tr>
<tr>
<td>Lithuanian History Institute</td>
<td>Vilnius</td>
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<td>Estonian History Institute</td>
<td>Tallinn</td>
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Abbreviations

Jahresbericht – Jahresbericht der Altertumsgesellschaft zu Insterburg für das Vereinsjahr 1902, Insterburg, 1902
Festschrift – Festschrift zum 25-jährigen Jubiläum der Altertums gesellschaft Insterburg, Insterburg, 1905
Livlaendisches Urkundebuch, Reval, I. Reval, 1853
LVIA – The Lithuanian State History Archive, Vilnius
Lietuvos – Lietuvos TSR archeologijos atlasas, Vilnius, 1977
MAB RS – Lithuanian Academy of Sciences, Department of Rare Publications, Vilnius
MVF – Museum für Vor- und Frügeschichte Staatliche Museen zu Berlin (formerly Königlichen Museum für Völkerkunde), Berlin

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MAB RS – A. Bezenberger’s letters to H. Scheu and other Lithuanian philological material 1895. In: Lithuanian Academy of Sciences, Department of Rare Publications, MAB RS, Fund 12-1239.

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Šį kapinyną taip pat tyrinėjo Georgas Reinholds Fröhlichas. 
Iš A. Götze’s tirtų plotų akivaizdu, kad tai buvo tik žvalgomieji archeologiniai tyrinėjimai, kuriais jis nėrėjo išsiaiškinti kapinyno rišias, chronologiją ir kultūrinę priklausomybę.


**SEKANT PRARASTO KURŠIŲ ĖGLIŠKIŲ–ANDULIŲ KAPINYNO PĖDSAKAIS**

Anna Bitner-Wróblewska, Audronė Blujiienė, Wojciech Wróblewski

**Santrumpa**

Ėgliškių–Andulių kapinyno išskirtinumas nulemtas medžiagos svarbos tiek Lietuvos pajūriui, tiek visam Rytų Europos regionui. Kai kurių XX a. pirmosios dalykų likimas. kad šiame laidojimo paminkle savo gentainius laidojo pirmąją jo pusę. Ėgliškių–Andulių kapinyne ištirta apie 180 kapų, pateko į Prussia muziejų Karaliaučiuje (1 lent.). Tačiau A. Götze, matyt, pradėjo tyrinėti Ėgliškių kapinyną, kuriame nenukentėjo apie 7000 šio laidojimo pamin-
Šio straipsnio autoriams tyrinėjant ir rengiant publikacijai Ėgliškių-Andulių kapinyno medžiagą tapo akivaizdu, kad tarp turimos medžiagos trūksta žinių apie šio laidojimo paminklo romėniškojo laikotarpio kapus su akmenų vainikais. Todėl remiantis turima archyvine medžiaga buvo bandyta surasti A. Götze’s tyrinėtas romėniškojo laikotarpio perkasų vietas (5 pav.). Nors to padaryti nepavyko, bet 2002 metų tyrinėjimus lydėjo nemenka sėkmė, nes dar toliau į rytus nuo A. Götze’s tirtų plotų buvo rasta kapų su akmenų vainikais, datuojamų II a. pabaiga – III a. pradžia (Plate VIII:3).

Šio straipsnio autoriai tyrinėja Ėgliškių-Andulių kapinyno medžiagą, surinktą iki 1945 metų, remdamiesi archyvine medžiaga ir nedidele dalimi išlikusių radinių (4–5 pav.).