

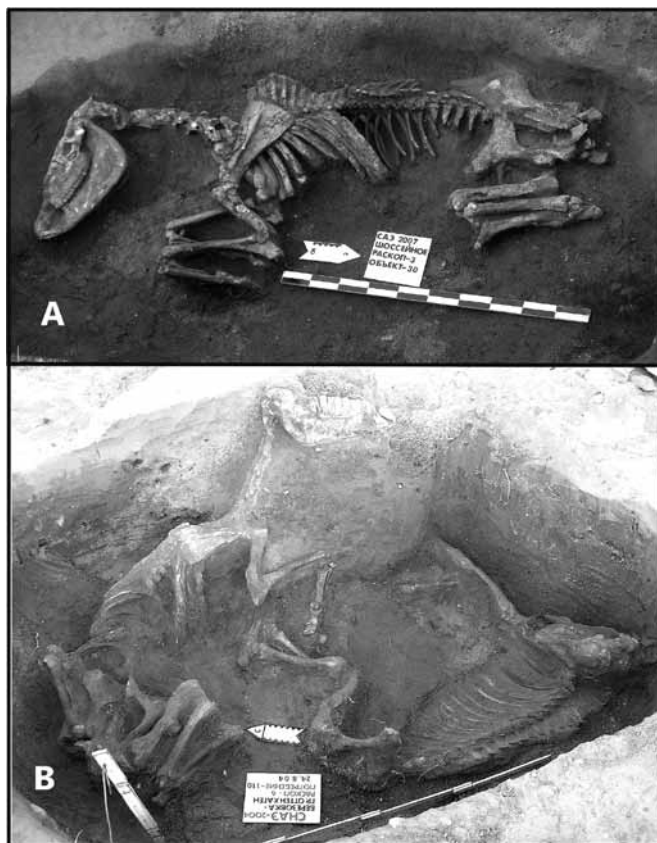
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**HORSE BURIALS IN BALTIC REGION:  
POTENTIALS FOR ARCHAEO TOURISM**

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Archaeotourism as a form of cultural tourism becomes increasingly popular in recent years. Aimed to promote the public interest in archaeology and conservation of historical sites, it is often associated with concrete archaeological sites and objects of particular historical importance. Horse burials are among such objects in the continuous area of the Baltic region. They made their appearance in the period of Roman influence (2<sup>nd</sup>-4<sup>th</sup> centuries AD) [1-3]. Numerous works on horse burials, connected rituals and horse physical appearance exist for the area of Baltic tribes and adjacent territories (for the literature review see [4]). This makes the coherent grouping of cultic equestrian burials possible, despite the complex history of the region. Reconstructed in timely evolution in relation to the ethnic and social history horse burials constitute important objects of cultural heritage in Baltic region.

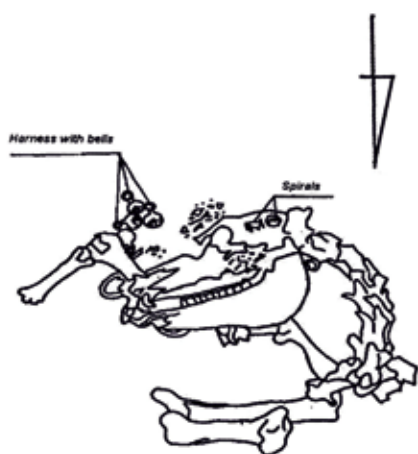


*Figure 1. Single and double horse burials. 2nd century AD: A – Schosseinyi (Dorf Warten Kreis Königsberg); B – Berezovka (Groß Ottenhagen). Photos courtesy K. Skvortsov*

Whole horse burials are among the most attractive and frequent types of horse burials. Single (fig. 1A), less frequently two (fig. 1B) and rarely three horses are buried in a tight pit to the west from the human inhumation or on the bottom of it [3, 4]. Bridle bits often associated with skeletons as well as the absence of mutilation traces suggest the practice of burying horses alive. The tightness of the pit, when horse (horses) were forced there with legs flexed under the stomach, has made the escape of still living animal impossible. Literature sources can be added as an entertaining supplement to the illustration of this ritual. Vulfstan's stories in King Alfred's edition of Orosius' History of the World (9<sup>th</sup> century) and even later works (13-14 centuries) such as

those by von Dusburg record the habit of Prussians and Lithuanians to 'run the horses off their feet to such an extent, that the animals can hardly keep stand'. Then they could be easily stuffed into the pit. The ritual character of such a burial is displayed by a special

position of the horse in the pit. The head of it is frequently positioned in a special niche lower [6] or higher of the croup level [7]. Although there seems to be no actual preferences to the age of buried or sacrificed animals, some of the burial grounds show the prevalence of young horses (3.5 – 4 years old). The preference is only traceable in the sex of animals – most of them are stallions, highly praised as riding animals in European tradition [8]. The entirety of the buried horses indicates the death, which would hardly have been swift, displaying more ceremonial rather practical goal of the tradition [2].



*Figure 2. Example of horse burial (head with forelegs). Marvelė burial ground, Lithuania. After [6]*

Head of the head with forelegs appear somewhat later than the previous type (around 5<sup>th</sup> century AD). This type of burial is known for the entire Baltic region [9, 10] and in some burial grounds of Lithuania constitutes 14-15 % of all horse graves [6] (fig. 2). Presence in the burial equine parts, often with the skin, shows sacrificial character of this type of burial. Historical reports could be instructive in understanding of this type of burial. Besides the report of Adam of Bremen of horse sacrifice in Sweden, when heads were cut from the bodies of sacrificial animals and men, a Moorish Arab Ibrahim At-Tartushi presented an interesting account. On his visit of Danish town Hedeby he witnessed the habit of placing sacrificial beasts on the pole as an offering to god. Often the body was eaten, thus only head and legs were places on the pole. Travelers of the Viking period also

wrote of a custom in southern Russia where the horse's skin, feet and head were placed on a pole over the grave of a dead man' [11].

Scattered and often burned horse remains are also common and better described for Lithuania [6], old Prussian burial grounds [12] and north of Russia [13]. Horses were definitely chopped into pieces as ritual offering (fig. 3). Was this offering consumed by the participants of the ritual or destined as food for the buried individual or gods is not always clear. This offering was often accompanied by the sacrificial chopping of other animals, such as dogs, goats and chicken. Arabic traveler Ibn Fadlan reported as an eyewitness, that the funeral of noble Rus was accompanied among others by chopping with swords of one dog and two horses. All of them, along with the boat, slave girl and other belongings were burned and secured under the barrow.

Burials with no horse bones, containing only bridle bits and / or sickle, appear late in the region and traditionally linked to the onset of Christianity around the turn of the millennium [14].

A good companion, since the early time of domestication the horse has been treated as ritual and sacrificial animal. Either destined to follow the proprietor to the afterlife as a mediator or part of valuable property, or serving as food during the ceremonial funeral feast, horse deeply entered in antique and medieval culture of tribes in Baltic region. Thus the potentials of horse burials, revealing the significant cultural layer of Baltic tribes, are among the highest in archaeological tourism.



Figure 3. Scattered horse remains from the grave No. 164. Marvelė burial ground, Lithuania. After [6]

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## **ГЕОМОРФОЛОГИЧЕСКОЕ ПОЛОЖЕНИЕ ГОРОДИЩ РАННЕГО ЖЕЛЕЗНОГО ВЕКА НА ПРАВОБЕРЕЖЬЕ Р. КАМА**

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Пристальное внимание к интегративным возможностям научного знания все чаще становится неотъемлемой частью археологии. Наш небольшой опыт совместных археолого-геоморфологических исследований в прикамских районах Удмуртии позволяет обменяться некоторыми наблюдениями и размышлениями. Правобережье Камы, ввиду весьма благоприятных условий для оседлого проживания, осваивалось на территории современной Удмуртии одним из первых. Наибольшую плотность древние поселения имеют в нижнем течении этой водной артерии, на территории Каракулинского района. Хорошо известны поселения бронзового века, но особую известность получили городища начальной поры железного века. Именно освоение нового сырья – железа – способствовало быстрому развитию производящей экономики у местного населения и, как следствие, росту народонаселения. В ананьинское время (VI–III вв. до н.э.) на рассматриваемой территории резко увеличивается количество поселений, появляются городища. Из 30 известных сегодня в пределах района городищ, на 22 выявлены культурные слои и находки ананьинской и чегандинской (II в. до н.э. – V в. н.э.) культур. Одним из руководящих факторов размещения поселений, особенно городищ, безусловно, является рельеф. От того, насколько удачным будет выбор площадки для проживания, зависит его долговременность, степень защищенности.

Каракулинское Прикамье находится в восточной части Восточно-Европейской (Русской) равнины, интенсивно расчлененной эрозионной сетью. Главной водной артерией среднего Предуралья и базисом эрозии является р. Кама. С ней связаны многочисленные малые реки и густая овражно-балочная сеть. Камская долина резко асимметрична: правый склон преимущественно коренной, левый – террасированный. Долина Камы разрезает Сарапульскую возвышенность, что обуславливает значительную крутизну склонов, а при низкой залесенности (в настоящее время 8 %) вызывает интенсивное протекание склоновых процессов.