

BURIAL SITES IN ZÁHORIE (MIDDLE AND LOWER MORAVA REGION) IN ROMAN TIMES AND IN THE EARLY MIDDLE AGES

Considering the Causes of Formal and Spatial Dynamics of the Burial Rite – Ethnicity, Religion or Socio-Economic Development?

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In this paper, the authors are considering the causes of changes in the burial rite in the middle and lower Morava River region in the first millennium AD. Their considerations are based on the fact that the settlement activities of several 'ethnic' groups are documented in the studied area during the first millennium AD. The authors discuss important phenomena associated with the burial rite of Germans and Slavs, such as the change from cremation to inhumation, coexistence or continuity of these rites or continuity or discontinuity of burial sites during the first millennium AD in Záhorie. The authors conclude that the primary determinant of changes in the burial rite was ethnicity, but in synergy with religion and socio-economic development.

Keywords: SW-Slovakia, Roman and Migration Period, Early Middle Age, cremation, inhumation, ethnicity.

INTRODUCTION

The geographical area of the middle and lower course of the Morava River (Fig. 1: A), which produced archaeological sources that are discussed in this paper and used to demonstrate some aspects of changes in the burial rite, developed dynamically in the first millennium AD (Hladík 2020; Pollak 1980; 2009; Tamaškovič 2016; Vlach 2018).¹ We will begin the discussion at the start of the 1st century and our youngest sources date back to the first half of the 10th century.²

Since the start of the 1st century, events in the studied area of the middle and lower course of the Morava River were accompanied by processes resulting in the origin and stabilisation of medieval state units (Vlach 2018). This trend may be observed across Europe in regions originally located on the border of the Roman Empire (e. g. Noble ed. 2006). One of our objectives is to analyse the relationship between changes in the burial rite and geographical space. During the 1st millennium, settlement activities of several 'ethnic' (tribal) groups were documented in the studied area, which left traces of their presence in archaeological sources. Therefore, it is possible to analyse changes in the burial rite in relation to the ethnic and geopolitical situation.

Of course, our considerations, aimed primarily at causes of the formal and spatial dynamics of the burial rite, constantly reflect on the relationship between archaeological sources and specific ethnic groups (e. g. Noble ed. 2006).

GERMANIC CREMATION BURIAL SITES IN ZÁHORIE

In Záhorie, most Germanic burial sites have been researched fragmentarily (Fig. 1: B). Systematic research was an exception in this area; their identification was often made possible by accidental finds from one to two cremation graves (Hladíková 2020, *in print*). Recently, two sites have been added to the total number of identified burial sites: a burial site in Sekule from the 2nd half of the 1st but mainly 2nd century – stages B2/C1 (Iván/Ůlvecký/Rajtár 2019) and a burial site in Závod used during the whole Roman period (predominantly in the 2nd–1st half of the 3rd century) destroyed by forestry activities (Bazovský et al. 2019). On these burial grounds there are documented influences from *Elbe-Germanic territory* and the northern regions of the Przeworsk culture (hypothesis of possible immigration of population groups) and, in which, however, cremation was

¹ Our conclusions in this paper are based primarily on data from Záhorie (i. e. the left bank of the middle and lower course of the Morava River). This area has been subject to our long-term research. The archaeological sources we find here have great information potential for the issues addressed in this study. However, we are aware of the historical ties between this region and the surrounding geographical units, especially the whole area of lower and middle course of the Morava River. Therefore, our logical deductions also take into account the finds from this wider geographical area.

² The paper was written with the help of institutional support RVO: 68081758 – The Czech Academy of Sciences, Institute of Archaeology, Brno and by the scholarship AÖSK Stipendien für Postdoktoranden No. ICM-2019-16139 realized in 2020.

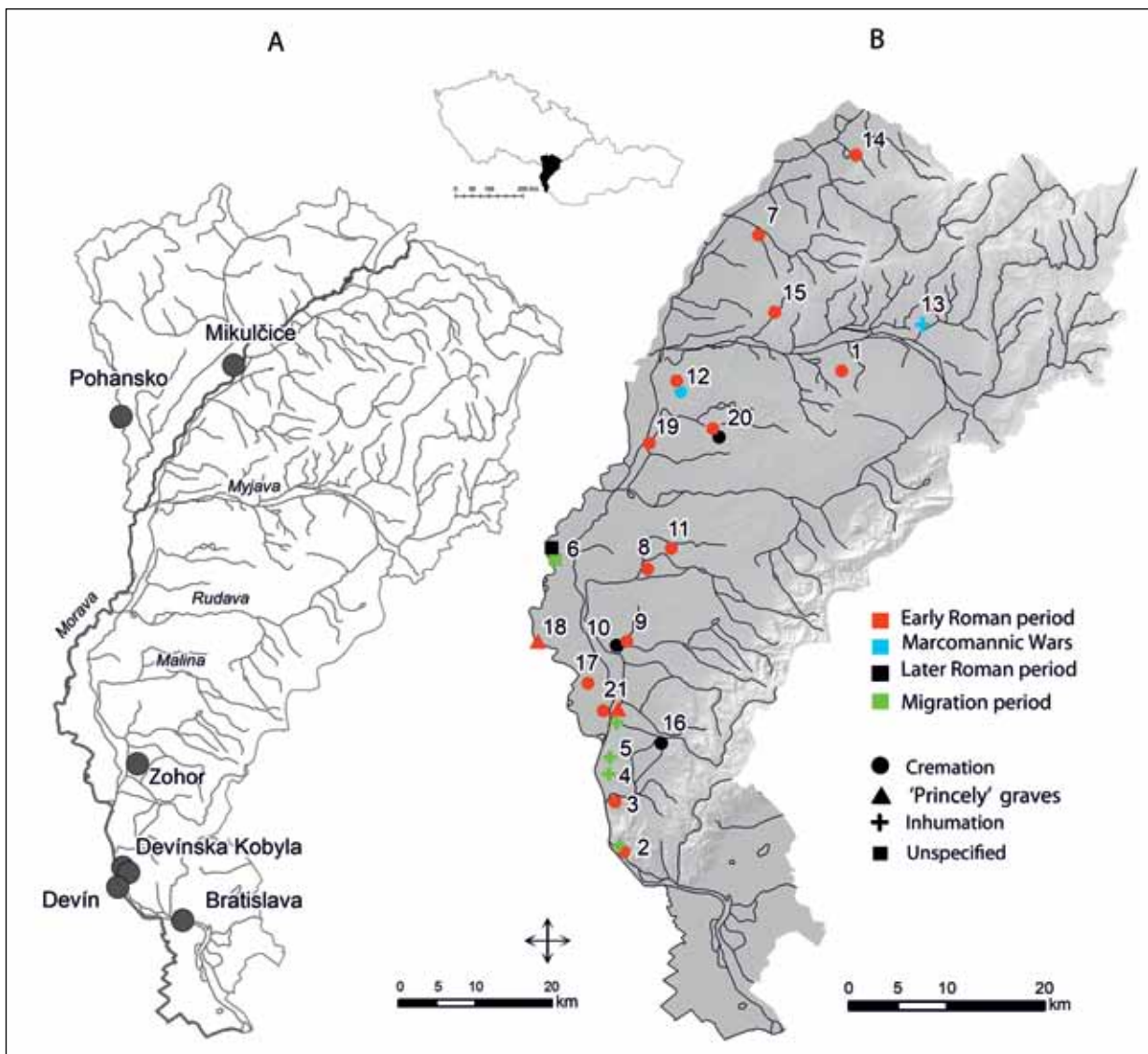


Fig. 1. The studied area of the middle and lower reaches of the Morava River in the territory of Slovakia and the Czech Republic (A) and spatial distribution of Germanic burial sites in Záhorie (B). 1 – Borský Mikuláš, časť Borský Peter-Hliníky; 2 – Devín-Farská roľa; 3 – Devínska Nová Ves-Na vyhlíadke (Slnečná ulica); 4 – Devínske jazero-pri železničnej stanici; 5 – Devínske jazero-Ďalšie Topolité; 6 – Gajary-Stolička; 7 – Gbely-Pri sýpke; 8 – Kostolište-Niva; 9 – Láb-U sv. Vendelína; 10 – Láb-Na výhoni; 11 – Malacky-Od Husára Dzile; 12 – Sekule-Pláňava; 13 – Senica-Čáčov; 14 – Skalica; 15 – Smolinské; 16 – Stupava-intravilán; 17 – Vysoká pri Morave-Jelení hrb; 18 – Vysoká pri Morave-Veľký hrúd; 19 – Závod-Na dieloch; 20 – Závod-Priečne; 21 – Zohor-Piesky.

also the dominant burial rite (*Iván/Ölvecký/Rajtár 2019, 253*). The picture of the Germanic burial rite in Záhorie is complemented by the excavated burial site in Stupava (*Turčan/Šefčáková 2011*), where only four graves dating to the first half of the 3rd century and a partially published cremation burial site in Zohor dated approximately to 1st-2nd century were uncovered (*Elschek 2014, 48*). The burial site in Zohor dated to the 1st-2nd century belonged to a central settlement dated mainly to the 2nd-3rd century, while the oldest evidence of settlement was dated to the 1st third of

the 1st century (*Elschek 2014, 114, 115*). This settlement was located 14 km from *Limes Romanus*. The relatively low number of identified burial sites is largely related to the current state of research.

The development of the burial rite in this oldest period entailed several remarkable phenomena. The stage B1 is characterised by a relatively high number of warrior graves. This phenomenon is also documented at burial sites in Záhorie (e. g. Malacky, Láb, Bratislava-Devín). After the stage B1, the general trend is a decrease in the occurrence of

weapons in graves or disappearance of this type of graves. The evidence from Záhorie correlates with this situation. However, there are few graves with weapons on the middle course of the Morava River, today's Moravia (*Droberjar/Peška 1994*).

The oldest graves from the Slovak lower Morava River region include grave units from Bratislava-Devín (*Kolník 1991*) and Bratislava-Devínska Nová Ves (*Kraskovská 1977*), and unpublished graves at Zohor. Surface finds hint the existence of a burial site at Zohor at the latest at the turn of the stages B1a/B1b (*Elschek 2017, 12*). The existence of burial sites from this period could be proven by the presumed burial site at Kostolište dated to the first half of the 1st century.³ Burial sites from the first half of the 1st century were also located in Láb (*Eisner 1928*) and probably in Vysoká pri Morave (*Bartík/Turčan 1992*). Overall, given that the information is fragmented, the identified burial sites may be dated predominantly to the early Roman period; although the oldest horizon has not yet been documented with certainty, it can be expected in this area (e. g. *Droberjar 2014, 257*). This also applies to burial sites on the opposite side of the Morava River in Lower Austria. The oldest documented burial sites are roughly dated to the 1st century, with the beginning of burying in the stages B1a–B1b. The burial sites include Mannersdorf an der March, Marchegg, Baumgarten an der March (*Pollak 2009*). A similar situation is documented in central Moravia, where *T. Zeman (2017b, 281)* assumes the beginning of burials at some burial sites in the stages B1a–B1b. The adjacent southern Moravia has a larger number of mainly younger dated burial sites and settlement in the stage B1a has not yet been documented (*Zeman 2017b, 281*).

This is how the spatial distribution of Germanic burial sites from the first centuries AD documented in the sources represents a basis for the interpretation of the spatial development (dynamics of movement – intensity and direction) of the Germanic settlement in the Morava River region. Intensive settlement was concentrated in the area of the Bratislava Gate and its wider hinterland (the area around Zohor with a central settlement and princely graves) in the first two centuries AD (the described situation of burial sites correlates with settlements). With a certain degree of uncertainty, it is possible to assume that the Germanic settlement penetrated into the area of the lower and middle Morava River region in the first centuries AD largely from the south, from the Danube. In this respect,

archaeological sources from Záhorie correlate with written sources. Záhorie lay in the vicinity or on the edge of the Kingdom of Vannius, whose core is traditionally located in the region east of the Little and White Carpathians (compare *Zeman 2017a, 197*).

From the stage B1c (second half of the 1st century), there is an increase in settlement areas. A denser settlement in the Late Roman period is related to the stabilised situation after the Marcomannic Wars. This trend is general across south-western Slovakia, including Záhorie. Similarly, in the middle and southern Morava River region of Lower Austria and Czech Republic, there was a gradual increase in settlement until the middle of the 2nd century (*Lauermann 2017, 236; Pollak 2009, 161; Vlach 2018, 50; Zeman 2017a; 2017b*). This increase in settlement is associated with a new wave of immigrants during the stages B1c–B2 (*Lauermann 2017, 254*).

Burial sites from the Late Roman period in Záhorie are rare with cremation persisting in the burial rite (Záhorská Bystrica: *Kraskovská 1965; Stupava: Turčan/Šefčáková 2011; Láb, the Výhoň site: Eisner 1928; Závod: Bazovský et al. 2019; Smolinské: Prohászka 2014*). In Záhorie, there are no cremation burial sites from the end of the Roman period, which are tied to the Zlechow type (330–400/410) settlement components in the area of the middle Danube region (*Zeman 2008*).

INHUMATION BY GERMANS IN ZÁHORIE

Skeletal graves from early and later Roman period, with the exception of 'princely' graves and a few rare finds (Zohor: *Elschek 2017*), a problematic grave in Bratislava-Devínska Nová Ves (*Pichlerová 1961*), are basically absent in Záhorie (Fig. 1: B). This may be largely due to the state of research, as rare skeletal graves dated to early Roman period have been documented in the adjacent Lower Austria (e. g. Baumgarten, Mistelbach, Drösing: *Pollak 1980*). 'Princely' graves come from Zohor and from Vysoká pri Morave. The graves belong to the Lubieszewo (Lübsow) group, which dates back to the early Roman period (B1–B2; *Elschek 2017*) and the rite of inhumation is usually in this period connected to the social status. Besides social status the inhumation was probably the result of acculturation and migration process (*Droberjar 2011; Krekovič 1996*).

Except for 'princely graves' in later Roman period, the skeletal burial rite begins to appear alongside the dominant cremation rite at the end of the Ro-

³ The geophysical survey realized by Department of Archaeology in Bratislava did not detect any traces of the presumed burial site. It was probably destroyed by agricultural activities. The material evidence from the site is deposited in Archaeological Institute of SAS in Nitra.

man period in the transitional horizon between the Roman period and the Migration Period (horizon C3/D1).⁴ Although graves from this horizon have not been documented directly in Záhorie, they have been documented on the opposite bank of the Morava River in Lower Austria, e. g. in Drösing, Jedenspeigen (*Pollak 1980*). Inhumation likely appeared in Záhorie during the Migration Period and became dominant at the turn of the 4th and 5th century (*Brather 2005*, 159–164; *Droberjar 2005*, 105, 106). Graves of the next development stage of the Migration Period, associated with the horizon of rich graves of the Untersiebenbrunn (stage D2) type or the stage D3 have not yet been identified in Záhorie, but on the other side of Morava River (e. g. Marchegg; *Pollak 2009*). One of the few proofs of the skeletal burial rite in Záhorie is a double grave from Bratislava-Devín, dated to the 5th century (*Kolník et al. 1993*, 265–267).

The final phase of the Migration Period, the ‘Longobard phase’ (Moravia, Bohemia – stage E/E2), is also represented only by a low number of burial sites in the southern Záhorie micro-region, which was probably a part of the Lower Austrian–South Moravian enclave (*Pieta 2002b*, 21). The E/E2 stage is associated with the presence of Longobards in the Central Danube area, who probably brought with them a new form of burial – skeletal burial rite. The change was apparently related to the influx of new inhabitants with different ideas about the afterlife. The Longobards are associated with finds from two adjacent burial sites in Devínska Nová Ves-Devínske Jazero (*Kraskovská 1963; 1968*). Both burial sites were dated to the first half of the 6th century. Further evidence of settlement from the Migration Period in Záhorie is rare (*Zohor, Gajary: Tejral 1975*). We could mention only isolated artefacts from surface surveys in Závod (*Turčan 2008; 2014*), Stupava and Moravský Svätý Ján (*Hladíková, in print*).

Due to the presence of the Longobards at the Bratislava Gate in a narrow belt along the eastern bank of the Morava River (Devínske Jazero, Zohor, Gajary, Bratislava-Devínska Nová Ves: *Tejral 1975*), it is likely that the oldest Slavic population came into contact with the Longobards at the turn of the Migration Period and the early Middle Ages. The exact dating of the Longobard and early Slavic settlement of Záhorie is currently uncertain (*Curta, in print; Fusek/Zábojník 2010*).⁵ At the area of Bratislava Gate, however, there were probably contacts between Slavic and Longobard settlements. These contacts are documented by several authors mainly by mate-

rial culture, primarily on changes in the decoration of ‘Slavic’ ceramics (*Štefanovičová 2012*, 299).

THE BEGINNINGS OF INHUMATION BY SLAVS

The search for the causes of the change in the burial rite in early medieval Europe has been subject to debate for several decades (*Štefan 2007; Ungerman 2006*). In addressing this question in older literature, all researchers leaned towards one of three explanations for the onset of inhumation: 1. The influence of the Avars; 2. Christianisation; and 3. Socio-economic causes. In this context, dating the oldest (‘first’) skeletal graves (e. g. *Ungerman 2006*, 361) as accurately as possible is essential for identifying the cause of the change in the burial rite. However, the problem is that even precise dating of the ‘first’ skeletal graves cannot be simply matched with the beginning of Christianisation. In the areas where the beginnings of Christianisation are historically much better documented, this process is reflected in burial sites only very vaguely and certain archaeological evidence appears only with a significant delay compared to written sources (*Schülke 1997*).

There was a switch from cremation to inhumation during the early Middle Ages in the large area of Central, Western and Northern Europe. This process had different forms and dynamics. In the process of change, however, it turns out to be an important fact that abandoning cremation was the first moment, which was followed by other changes in the burial rite in longer term, such as the extinction of the custom of placing objects in graves or burying the deceased near church buildings (*Štefan 2007*, 824). The adoption of a new form of burial rite in the middle and lower Morava River region could have resulted from the imitation of elites from Bavaria, Austria and, for southern Slovakia, the Avar elites; alternatively, the situation on the Avar-Slavic border could indicate the adoption of cultural patterns by Slavs. This process could have resulted in a ‘hybrid’ form of the rite (*Štefan 2007*, 825–829; *Hanuliak 2004*, 26; *Zábojník 2004*).

The second issue worth attention is related to the external appearance of burial sites, i. e. the transformation of Slavic burial sites from mound burial sites to ‘flat’ burial sites. There are several large mound and flat burial sites in the studied area of the lower and middle Morava River region. The mound site at Skalica-Kopečnica was subject

⁴ Single find dated to stages the B2/C1 presents the inhumation grave from Senica-Čáčov (*Pieta 2002a*).

⁵ In his latest work, F. Curta questions the ethnic attribution of some ceramic finds from Záhorie dated to the 5th or 6th century to the Slavs. For example, he discusses the ethnicity of settlement finds (kiln, ceramics and ornamental bronze disc) from Suchohrad (*Curta, in print*, 69). His polemic concerns the possible interpretation of the finds as traces of the Longobards.

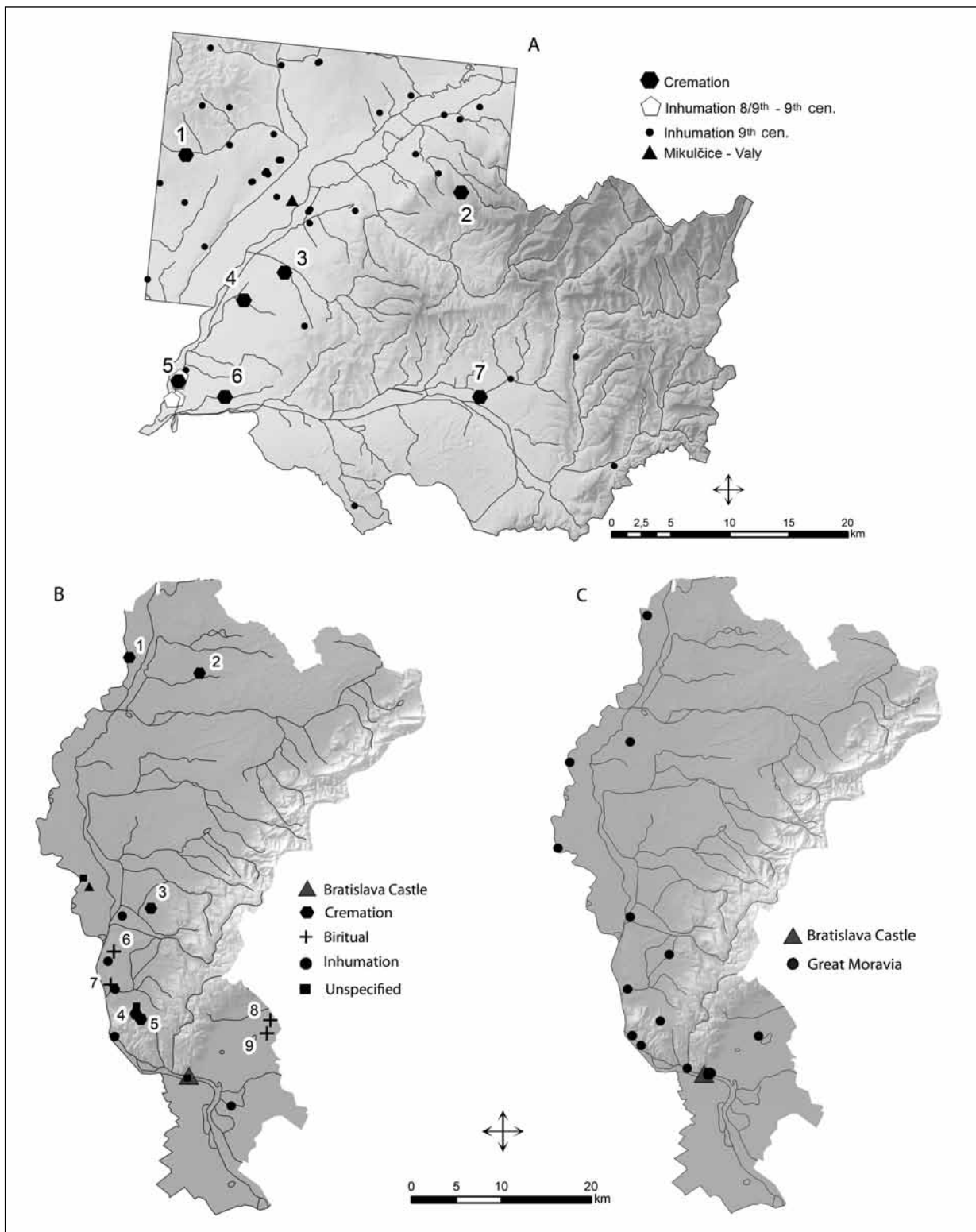


Fig. 2. Unequal archaeological recording of cremation from the Early Slavonic Period/RS1 and the Old Hillfort Period/RS2 and inhumation burial places from Great Moravia Period/RS3 (A). 1 – Prušánky-Podsedky; 2 – Skalica-Kopečnica; 3 – Gbely-Kojatín; 4 – Gbely-Adamov Dvor; 5 – Kúty-Sigeca I; 6 – Kúty-Borníky; 7 – Senica-Beňovského mlyn (after Hladík 2020, fig. 211). Spatial distribution of pre-Great Moravian burial sites from the Early Slavonic Period/RS1 and from the Old Hillfort Period/RS2 in southern Záhorie (B). 1 – Moravský sv. Ján-Borová; 2 – Závod-Dielce; 3 – Stupava-Vývejská; 4 – Bratislava Dúbravka-Veľká lúka (RS1); 5 – Bratislava Dúbravka-Veľká lúka (RS2); 6 – Bratislava Záhorská Bystrica-Devínske jazero-Lokvy pri Morave; 7 – Devínska Nová Ves-Pri tehelni; 8 – Bratislava Vajnory-Pod krížom; 9 – Bratislava Vajnory-železničná stanica. Spatial distribution of Great Moravian (RS3) burial sites in southern Záhorie (C).

to the most extensive and comprehensive research (Bisták *et al.* 2019; Hladík 2020). Other mound sites are located in the hinterland of two important central locations. Mound sites Gbely-Kojatín and Gbely-Adamov Dvor lie in the Mikulčice hinterland (Fig. 2: A; Hladík 2020). However, they were not studied as intensively as the Skalica mound site. In the 1950s, the Gbely mound sites were surveyed and partially researched by V. Budinský-Krička and L. Kraskovská. At the Gbely-Kojatín location, V. Budinský-Krička recorded 17 elevations, which could be relics of early medieval mounds, and partially researched two of them (Hladík 2020). The same number of elevations is also visible on the elevation model calculated from ALS data (Hladík/Mazuch/Poláček 2020, 82). The Bernhardsthal-Föhrenwald mound site lies in the hinterland of Pohansko. The mound site has been discovered and researched only recently (Macháček/Milo 2019). This mound site was discovered in 2011 by an analysis of ALS data. The digital model identified 41 mounds.

Although the research is not comprehensive, the existence of these mound burial sites provides us with a basis for considerations about the change of mound burial sites to flat burial sites. In this context, two facts are particularly important: the dating of the individual mound sites and the rite associated with them. The Skalica mound site is dominated by inhumation, but the other mound sites are dominated by cremation. Differences in the burial rite correlate with differences in dating. The oldest dated mound site is Bernhardsthal-Föhrenwald, where the authors of research assume burials in the first two thirds of the 7th century. This mound site is followed by the Gbely mound site, dated by the authors of research to the 8th century. The latest evidence of burial from the 9th century comes from Skalica-Kopečnica. The example of these sites shows that the mound burial persists even after the change from cremation to inhumation.

CONTINUITY OR DISCONTINUITY OF CREMATION AND SKELETAL BURIAL SITES

Our dealing with the issue of continuity of cremation and skeletal burial sites in the studied area is limited by the almost complete absence of cremation necropolises. We addressed the situation on the middle course of the Morava River in the wider hinterland of the Mikulčice agglomeration in works from 2014 and 2020 (Hladík 2020). While there are 42 skeletal burials from the Great Moravian period in this area, there are only seven instances of cremation burial (Fig. 2: A). They are concentrated in Záhorie,

except for the Prušánky burial site. However, the unambiguous interpretation of the discovered find situations as cremation graves is problematic at the Prušánky burial site. They are probably burnt animal remains (Mazuch/Hladík/Skopal 2017, 36). There are three mound sites in northern Záhorie, as discussed above: Skalica-Kopečnica, Gbely-Kojatín, Gbely-Adamov Dvor, a partially researched burial site at Kúty-Sigeca I, and accidental finds at Kúty-Borníky and Senica-Beňovského mlyn. This picture of the density of cremation burial sites does not correspond to the assumed population density, especially at the turn of the pre-Great Moravian and Great Moravian period in southern Moravia and south-western Slovakia. It seems that the almost complete absence of cremation necropolises in the studied area cannot be explained by the state of research, but rather it is a consequence of forms of burial that are difficult to identify (similar conclusions exist for Central Bohemia: Štefan 2007, 808).

Archaeological sources from the studied area of south-eastern Moravia and northern Záhorie lead us to the conclusion that the fundamental changes in the burial rite in the region, which was soon to become the core of Great Moravia, most likely took place during the first half of the 9th century at the latest. They do not confirm (or definitely refute) the coexistence of cremation and inhumation (Hladík 2020; Štefan 2007; Ungerman 2006).

The situation is more complicated on the lower course of the Morava River (southern Záhorie). There are 27 skeletal burial sites from the Great Moravian period in this area (Fig. 2: C; Tamašková 2016). There are 18 pre-Great Moravian burial sites in southern Záhorie (Fig. 2: B). The majority of pre-Great Moravian burial sites are concentrated in the wider vicinity of the Bratislava Gate (south of the Vysoká pri Morave – Stupava line). As this is a space of contact between the Slavic and Avar ethnic groups (Zábojník 2009, 24), the mentioned phenomenon of the adoption of cultural patterns by the Slavs enters the research into the change and continuity or discontinuity of burial rites in the 8th century. Cremation burial is documented in nine burial sites, four of which had both rites (Fig. 2: B). Cremation burial sites without evidence of inhumation come from the first two phases of the early Middle Ages (RS1, RS2), i. e. they are dated from the 6th to the 8th century. Burial sites with both rites are younger. The oldest one (Devínska Nová Ves-Pri tehelni, Záhorská Bystrica-Lokvy pri Morave) is dated to the second half of the 7th century. However, most burials at these burial sites are from the 8th century.

In southern Záhorie, especially at the Bratislava Gate, there are stronger links between cremation and inhumation than in the more northern areas on

the middle course of the Morava River. Although we currently have very limited source material, it is a very likely scenario that there was continuity of cremation and inhumation, even within the space of one burial site. The coexistence of both rites is also likely. We assume that the transition from cremation to inhumation could have taken place under the influence of the Avars since the turn of the 7th and 8th century. However, inhumation did not prevail until the 9th century, when Christianity entered the process of transformation of religious ideas and the associated rituals.

CONCLUSION

We discussed certain aspects of the change of the burial rite during the Roman period and the early Middle Ages on the middle and lower course of the Morava River (Slovakia). The research of key periods, in which fundamental social changes took place (not only spiritual ones), is significantly limited by the quality or absence of archaeological and historical sources (with a certain degree of simplification, we mean the 1st–6th and 8th century). Nevertheless, we are able to define certain assumptions or hypotheses. However, they need to be tested further. This uncertainty leads us to believe that to improve the chronology and answer the questions related to the change of the burial rite in the Roman period and in early Middle Ages, it will be necessary to expand the methodological repertoire with more exact scientific analyses (Unger 2013) and more comprehensive mathematical models (e. g. Mazuch/Hladík/Skopál 2017). In our opinion, this is the only way to supplement and test the currently somewhat exhausted and often very vague, comparative and chronological-typological analyses of grave equipment.

The current discussion shows the limited information potential of sources in the application of basic chronological-typological research methodology. Therefore, if we are to advance our knowledge of issues such as the link between archaeological sources and ethnicity (e. g. the Slavic nature of Prague-type ceramics: Curta, *in print*) or if we are to study directly the migration of individual populations and its impact on less significant aspects of the burial rite (e. g. hypothesis of possible immigration of population groups from Przeworsk culture at the burial sites in Sekule or Závod: Bazovský *et al.* 2019; Iván/Ölvecký/Rajtár 2019), we must expand our methodological repertoire pragmatically (Hladík 2019).

Given the state of research on the lower and middle course of the Morava River in the 1st millennium

AD, the primary cause of the fundamental changes in the burial rite seems to always be the change in the population inhabiting the given area. It should be noted that this fact is not affected by uncertainty in the search for the origin of ethnic groups (e. g. discussion of the autochthonic or migrationist conception of the development of the Longobards or Slavs: Curta, *in print*; Tejral 2012). There is an obvious correlation between changes in the burial rite and the movement of inhabitants. It is also remarkable that in Roman period and Migration period skeletal graves appeared in certain periods, or there was a coexistence of both rites or repeated changes in the burial rite. In the early Middle Ages, however, there was a more or less smooth transition from cremation to inhumation. This fact could also be explained by the above-mentioned correlation of changes in the burial rite with the movement of the population. Dynamic population changes during Roman and Migration period caused non-linear changes in the burial rite, while in the early Middle Ages there was one dominant interaction of the Avar and Slavic ethnic groups, which resulted in one linear change in the burial rite.

It is impossible to quantify more exactly to what extent these processes were accelerated by changes in the religious and socio-economic sphere. However, as in many other cases, there was likely a synergistic effect and the burial rite process depended on several determinants. All in all, ethnicity resp. 'tribal variability' of population appears to be the primary factor on the middle and lower reaches of the Morava River especially for Migration Period and early Middle Ages.

Of course, it is more than likely that especially in the case of some Germanic skeletal graves in Roman period, the rite was characteristic of elite members (Krekovič 1996, 37). The coexistence of these diametrically opposed rites depended more on social than ethnic factors. Therefore, our emphasis on the importance of population changes in the studied area in relation to changes in the burial rite, i. e. the importance of ethnicity, does not mean a hypothesis that ethnicity is the primary cause of changes in the burial rite in general. In general, we agree with the statement that the issue of stability or changes in the burial rite should be assessed in the specific conditions of the studied society, and that the burial rite reflects a wide social differentiation and a diverse range of social relationships (Pearson 2005). Therefore, our conclusion about the relationship between population movement and the change in the burial rite applies to the defined geographical area of Záhorie.

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Manuscript accepted 19. 8. 2020

Translated by Matúš Benkovič

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Pohrebiská na Záhorí (stredné a dolné Pomoravie) v dobe rímskej a vo včasnom stredoveku

Príčiny formálnej a priestorovej dynamiky pohrebného rítu – etnicita, náboženstvo alebo socio-ekonomický vývoj?

Marek Hladík – Katarína Hladíková

SÚHRN

V práci sa autori zaoberajú niektorými aspektami problematiky zmeny pohrebného rítu, v prvom tisícročí po Kristovi v priestore stredného a dolného toku rieky Morava. Cieľom práce je analyzovať vzťah medzi zmenami v pohrebnom ríte a geografickým priestorom. V priebehu prvého tisícročia je v sledovanom priestore doložená sídelná aktivita viacerých „etnických“ („kmeňových“) zoskupení. Táto skutočnosť autorom umožnila analyzovať zmeny v pohrebnom ríte aj vo vzťahu k etnickej a geopolitickej situácii.

Autori v chronologickom slede diskutujú problematiku žiarových germánskych pohrebísk, ďalej problematiku inhumácie u Germánov, následne venujú pozornosť počiatkom inhumácie u Slovanov a ako poslednú diskutujú otázku kontinuity či diskontinuity včasnostredovekých žiarových a kostrových pohrebísk.

Za daného stavu výskumu v priestore dolného a stredného Pomoravia v prvom tisícročí po Kristovi sa

ako primárna príčina spôsobujúca najzásadnejšie zmeny v pohrebnom ríte ukazuje vždy zmena v populácii sídliacej na danom území. Pozoruhodná je tiež skutočnosť, že zatiaľ čo v dobe rímskej pozorujeme kumulatívny výskyt kostrových hrobov v istých časových úsekoch, vo včasnom stredoveku môžeme hovoriť o plynulom lineárnom prechode od kremácie k inhumácii. Dynamické zmeny obyvateľstva v dobe rímskej spôsobili nelineárne zmeny v pohrebnom ríte. Zatiaľ čo vo včasnom stredoveku došlo k jednej dominantnej interakcii avarského a slovanského etnika, čo sa prejavilo v pohrebnom ríte v jednej lineárnej zmene. V prípade niektorých germánskych kostrových hrobov v dobe rímskej išlo o rítus charakteristický pre elitné skupiny obyvateľov. Koexistencia týchto diametrálne odlišných rítov bola podmienená viac spoločenskými ako etnickými faktormi.