

## OLEG PETRAUSKAS

National Academy of Sciences of Ukraine  
oleg\_petrauskas@iananu.org.ua  
ORCID: 0000-0001-9117-4265

## ALEKSANDRA RZESZOTARSKA-NOWAKIEWICZ

Institute of Archaeology and Ethnology, Polish Academy of Sciences  
a.rzeszotarska@iaepan.edu.pl  
ORCID: 0000-0001-7036-3569

## YEVHEN SYNITSIA

Faculty of History, Taras Shevchenko National University of Kyiv  
synitsya74@gmail.com  
ORCID: 0009-0001-7375-7851

# THE SLAVIC COMPONENT OF THE CHERNIAKHIV CULTURE SETTLEMENT IN KOMARIV

## ABSTRACT

This article analyses the formation of residential and settlement structures that are characteristic of early Slavic culture. The analysis is based on archaeological discoveries from the Cherniakhiv culture settlement at Komariv, Ukraine. Emphasising the multi-ethnic character of the settlement, the article notes the coexistence of East Germanic, Proto-Slavic, Geto-Dacian,

late Scythian-Sarmatian and Roman elements, while highlighting the clear presence of a Proto-Slavic component evident in pottery and building types. The article concludes that Komariv represents a key site for investigating the southward and eastward expansion of the early Slavic cultural model from the territory of the earlier Cherniakhiv culture.

**Keywords:** Cherniakhiv culture, early Slavic culture, settlement in Komariv, semi-dugout dwellings, stone ovens, Late Roman period, Late Antiquity

## Introduction

This study contributes to the ongoing discussion on the formation of residential and settlement structures, widely regarded as characteristic of the early stages of the development of the early Slavic cultural model. Although it does not directly address questions of ethnogenesis, ethnic identification or Slavic migration patterns, the study engages with these debates by drawing on well-documented discoveries at the Cherniakhiv culture settlement in Komariv, in the Dnistrivskij district of the Chernivtsi region of Ukraine.

The early Slavic cultural model was first defined several decades ago. The basic features of this model have generally been confirmed by numerous archaeological materials, with differences in relation to late Roman cultures in Central and Eastern Europe often being emphasised.<sup>1</sup> Scholars have also emphasised regional diversity and the existence of so-called 'provincial' areas in relation to core settlement zones. However, this issue is complex, and the ethnic identification of the population referred to as Slavic is still a matter of debate. The early Slavic settlement model was defined, among others, based on characteristics typical of settlements, such as unfortified

---

<sup>1</sup> Baran 1981, 163-177.

rural settlements and the residential and utility structures found within them. These structures included sunken residential dwellings with square plans and heating devices in the form of stone ovens.<sup>2</sup>

Rectangular (often nearly square) pit houses with a single room, partially sunken, and with superstructures built using various techniques, but always timber-based, were the predominant type of dwelling in a vast area stretching from the Dnieper to the Elbe, as well as in the Carpathian Basin and the Lower Danube region, throughout the entire Early Medieval period.<sup>3</sup> Classification criteria and possibilities were sometimes discussed from different perspectives. For example, there was an attempt to differentiate sunken dwellings according to the typology or internal position of the fire installation or based on the number of structural supporting posts, which supposedly indicated the construction of the walls and roof. However, archaeological investigations revealed the common presence of certain models and construction techniques.<sup>4</sup>

It is worth mentioning how these issues are currently described for sites in Poland. It is believed that the early Slavic cultural model spread to eastern Poland around the second half of the 5<sup>th</sup> century.<sup>5</sup> The first stage of this development is well documented in settlements in the Upper Vistula River Basin in the 6<sup>th</sup> century. The transformation of this model during the 7<sup>th</sup> century resulted in a pattern that is characteristic of the so-called tribal period in Polish history.<sup>6</sup> Classic square semi-dugouts equipped with stone ovens are a typical form of early Slavic dwelling in Poland from the 5<sup>th</sup>/6<sup>th</sup> century to the end of the 7<sup>th</sup> century, and are associated with the Prague culture settlement.<sup>7</sup> These structures represent early Slavic culture, which, from the 5<sup>th</sup>/6<sup>th</sup> to the 7<sup>th</sup> century, covered Lesser Poland, the Lublin region, and probably eastern Mazovia. This area was on the periphery of a culture that, in the mid-6<sup>th</sup> century, stretched from the middle Dnieper and Pripjat to the upper Vistula, the lower Danube, and Moravia.<sup>8</sup> Similar structures occur in Ukraine, Romania, Slovakia, the Czech Republic,

Moravia and Lower Austria, extending to the middle Elbe region.<sup>9</sup>

### *The cultural context*

The Sintana de Mureş–Cherniakhiv (SMCHK) culture, well documented archaeologically at the Komariv site, represents a polyethnic formation. This is the consensus among contemporary researchers of this phenomenon. The ethnocultural components of this community include Eastern Germanic groups (such as the Goths), Proto-Slavs, Geto-Dacians, late Scythians, Sarmatians, and populations originating from Roman provinces. However, scholars differ in their assessments of the relative contribution and role of each of these communities.<sup>10</sup>

The SMCHK appears externally monolithic and homogeneous, while remaining internally diverse and structurally differentiated. It is monolithic due to features such as the choice of location and way of life (black earth forest-steppe landscapes and open settlements), the significant influence of late antique centres through the import of goods (coins, ceramics, metal and glass vessels), adopted practices such as crafts and construction, and active socio-political contacts between the Roman Empire and the Barbarian world (captives, representatives of the administration, military activities and mercenaries). Its material culture is likewise characterised by specialised craft production, including pottery, jewellery and metalworking, and funeral rites (bi-ritualism, burial and cremation standards). These features connect countless sites from the Danube to the Siverskyi Donets.<sup>11</sup>

In our view, these unifying features are primarily rooted in economic factors, such as agriculture and craft production, as well as in social mechanisms related to neighbouring communities. These mechanisms encompassed forms of land ownership, vertically structured social relations, and a degree of religious autonomy.

Diversity is evident in residential architecture, ceramic assemblages, burial constructions, elements of dress, among others. It is rooted in ethnocultural

<sup>2</sup> Godłowski 1979; 1980; 2005a; 2005b; 2005c; Baran 1988, 56–79; Baran (ed.) 1990, 335–355; Terpilovs'kij 2004, 15–17, 59–72.

<sup>3</sup> The vast areas within the Central European Lowlands are also notable for the occurrence of the bathtub-shaped features (Polish: obiekty wannowate; cf. Cygan 2006; Ciesielski 2008; Szmoniewski 2016).

<sup>4</sup> Parczewski 1993; 2004; 2011; Cygan 2006; Szmoniewski 2016; Stanciu 2023a; 2023b.

<sup>5</sup> For instance, the results of the radiocarbon dating of the early structures examined at site 1 of the settlement on the San River in Jabłonica Ruska are approximately 430–600 AD (structure 107). Semi-dugouts from this settlement are generally dated to the 5<sup>th</sup>/6<sup>th</sup>–6<sup>th</sup>/7<sup>th</sup> centuries (Parczewski 2022, 200, 208).

<sup>6</sup> Parczewski 1988; 1993; 2002; 2022; Godłowski 2000; 2005a, 2005b; 2005c.

<sup>7</sup> Parczewski 1998; 1993; Cygan 2006.

<sup>8</sup> Parczewski 1993; 2003; 2004; 2011; Godłowski 2005a; 2005b; 2005c; Cygan 2006; Dulinicz *et al.* 2013; Szmoniewski 2016; Jędrzejewska 2019.

<sup>9</sup> Fusek 1994; 2008; Kuna, Profantová 2005; Cygan 2006; Brather 2008; Fusek, Zábojník 2010; Stanciu 2011; 2013, 2022; 2023a; 2023b; Nowotny 2016; Botár 2018.

<sup>10</sup> cf. Bierbrauer 1999, 211–238; Magomedov 2001, 91–102; Petrauskas 2003, 300; Baran 2004, 91–102.

<sup>11</sup> According to preliminary estimates, there are approximately 3,000 known sites in Ukraine alone. See: Magomedov 2001; Magomedov, Petrauskas 2024, 10–31.

characteristics. This is evident from the concentration of these characteristics in specific regions where compact settlements of fairly homogeneous groups are found. As noted by Boris Magomedov, this diversity is exemplified by the combination of three features in the local variant of the Cherniakhiv culture in the Black Sea region. This region is characterised by material culture features that are not typical of other cultural regions, such as stone construction, burials in pits with longitudinal-axis supports (Ukrainian: *яма з заплічками*; German: *Stufengrab*) and catacombs, and late Scythian-Sarmatian handmade pottery.<sup>12</sup> A key analytical challenge lies in determining the role of each ethnocultural component in the formation of the SMCHK model, and its place within an existing cultural organism.<sup>13</sup>

### The Archaeological Context: the Settlement

The settlement at Komariv provides a valuable case study for analysing the ethnocultural structure at a microscale level, as its inhabitants appear to have formed a distinct community.

A settlement dated to the second half of the 5<sup>th</sup> century AD was discovered by Oleksandr Černyš in 1950 near the village of Komariv (Ukrainian: *Комарів*) in the Kelmentsi district of the Chernivtsi region of Ukraine (Fig. 1:1). Excavations were conducted at the site between 1956 and 1957 and subsequently in 1962, 1965, and 1969 under the direction of Markian Smiško.<sup>14</sup> In 1974, Julia Šapova conducted research at the site.<sup>15</sup> In 2012, the Department of Early Slavic Archaeology and the NDC of the Archaeological Rescue Service of the Institute of Archaeology of the National Academy

of Sciences of Ukraine resumed research at this site. Since 2013, the project has had an international focus, with the participation of colleagues from Western Europe and Poland<sup>16</sup> being key to this.<sup>17</sup>

The late Roman glass-production complex near Komariv consists of a settlement (Komariv) and an associated cemetery (Komariv 1). It is located 2.5 km south of the modern village of Komariv. The settlement's cultural layer extends across two slopes (southern and northern) that descend to a small, unnamed river. After flowing for 5 km, this river joins the Dniester on the right. Finds from the Late Roman period on the northern slope were recorded over a distance of 800–900 metres and a width of up to 200 metres (Fig. 1:2).

The western boundary of the settlement on the river's right bank is defined by a limestone outcrop locally known as a *govda* or *grjada*. To the east, the settlement is bordered by the valley of a dried-up stream. The cultural layer on the southern (left) riverbank is also bordered by the valleys of two small streams. The finds are scattered over an area approximately 600–700 m wide and 200 m long. The total area of the Late Roman settlement is therefore estimated at 30–35 ha. A cemetery dating to the same period as the settlement is located on the southern bank of the stream and occupies a promontory formed by the valleys of two small streams. This means that it is completely isolated from the settlement zone by the terrain.

Long-term research has demonstrated that the site contains artefacts from multiple cultural and chronological periods. Permanent structures and artefacts from the Palaeolithic, the Bronze Age (2<sup>nd</sup> millennium BC) and the Early Iron Age (8<sup>th</sup>–6<sup>th</sup> centuries BC) have been found here. Notably, M. Smiško's 1962 research re-

<sup>12</sup> Magomedov 1987, 96.

<sup>13</sup> Bierbrauer 1989, 39–106; Petrauskas 2003, 298–300; Baran 2004, 91–92; Quast 2021, 303–324.

<sup>14</sup> Smiško 1964, 67–80.

<sup>15</sup> Šapova 1978, 230–242.

<sup>16</sup> Petrauskas 2014a, 165–184; Petrauskas, Osaul'čuk 2023, 28–56.

<sup>17</sup> From 2014 to 2017, work was carried out in collaboration with the Free University of Berlin (Freie Universität Berlin, Germany). In 2017, the Institute of Archaeology of the National Academy of Sciences of Ukraine and the Department of Prehistory and Early History of the G. Schliemann Institute of Antiquities at the University of Rostock (Germany) signed an international agreement on joint participation in the project. The project leaders on the German side are Prof. Dr Hans-Jörg Karlsen and Dr Morten Hegewisch. Specialists from various research centres in Ukraine and Europe (Berlin, Rostock, Warsaw, Poznań and Leipzig) were also involved in the project.

In 2024, research in Komariv was co-financed through Polish-Ukrainian cooperation as part of a project funded by the Polish-American Freedom Foundation as part of the RITA – Region in Transition Programme, implemented by the Education for Democracy Foundation. Dr Aleksandra Rzeszotarska-Nowakiewicz from the Institute of Archaeology and Ethnology of the Polish Academy of Sciences in Warsaw represented the Polish side. Dr Rzeszotarska-Nowakiewicz and Dr Oleg Petrauskas led the project entitled 'Polish-Ukrainian Summer School "Common Heritage" / "Польсько-українська літня школа "Спільна спадщина"'. The project also involved the Laboratory of Eastern European Archaeology of the Faculty of Archaeology at the University of Warsaw, which was represented by Dr Kyrylo Myzgin. This is an example of international archaeological cooperation that took place during field research in Ukraine in 2025, amid the war triggered by Russia's attack on the Ukrainian state. The project proposes supporting this kind of solidarity and cooperation more intensively in the future through institutional tools.



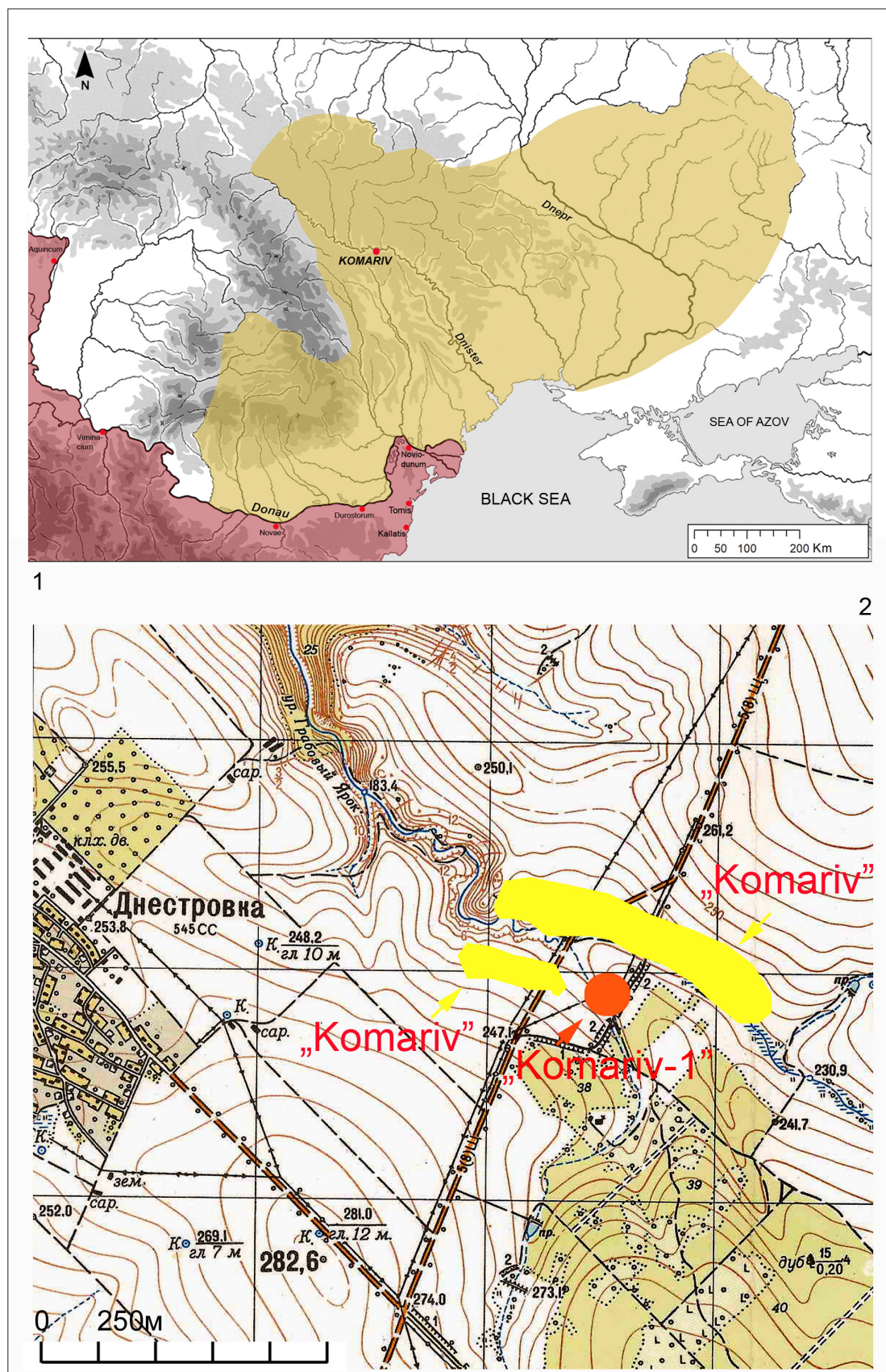


Fig. 1. Map of the Sintana de Mureș-Cherniakhiv culture with the location of the Komariv site (1), and a topographical plan of the Komariv settlement and the Komariv-1 burial ground (2) (compiled by O. Petrauskas).



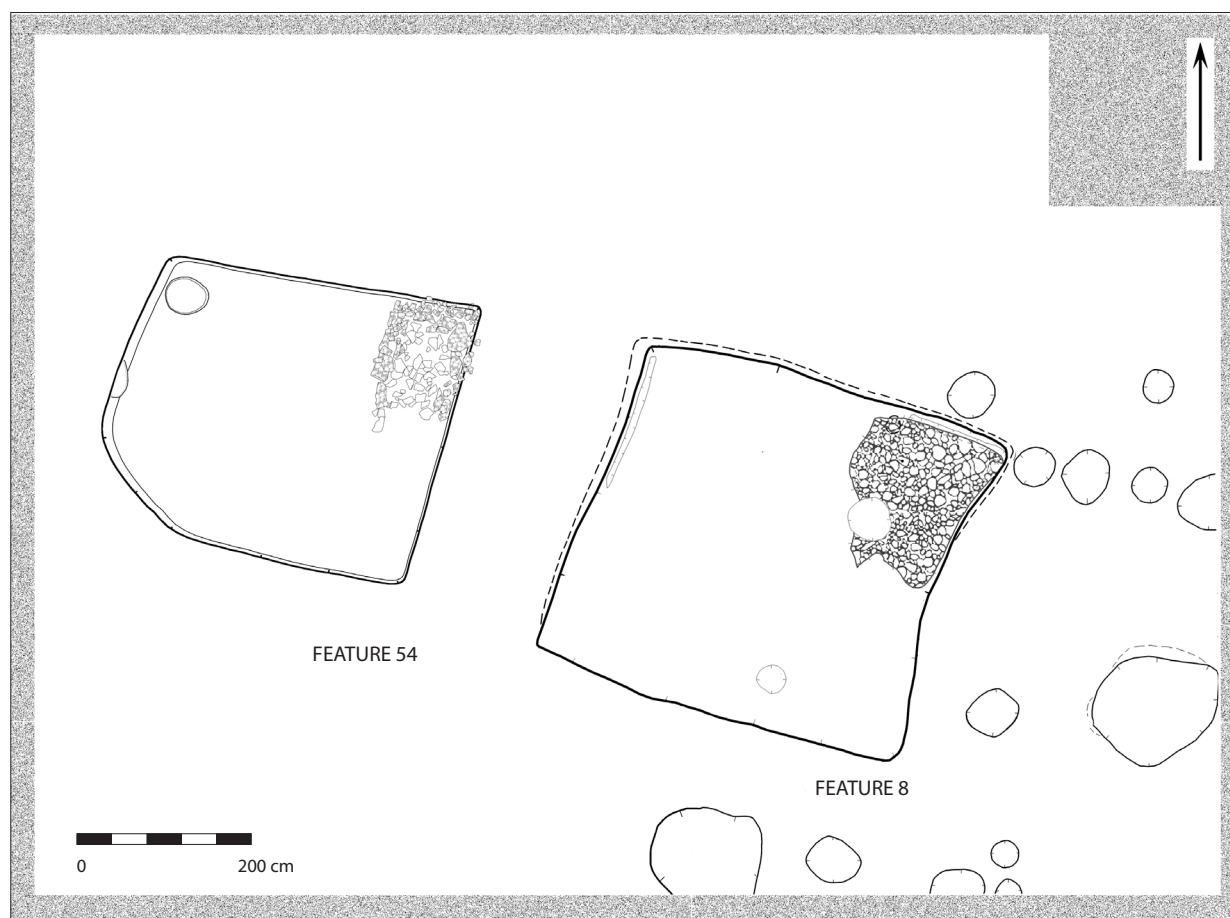


Fig. 2. Komariv, the southern part of the settlement. Plan of the excavated area and the location of dwellings with stone ovens (drawing O. Petrauskas).

port discusses three structures from the Early Iron Age, though he does not provide specific cultural or chronological details.<sup>18</sup> Between 2023 and 2024, our expedition investigated the above-ground structures of the Poienestî-Lukašivka culture (2<sup>nd</sup> century BC–1<sup>st</sup> century AD) and discovered Trypillia culture buildings (5<sup>th</sup>–4<sup>th</sup> millennium BC) in the southern part of the settlement. During the same period, a burial mound belonging to the Western Podolian group from the Scythian period (7<sup>th</sup>–6<sup>th</sup> centuries BC) and structures dating to the turn of the 4<sup>th</sup>–3<sup>rd</sup> century BC were investigated in the area of the modern late Roman burial ground (Komariv 1).<sup>19</sup> However, these are isolated complexes and individual finds. A significant proportion of the archaeological material dates from the Late Roman period (3<sup>rd</sup>–mid-5<sup>th</sup>

century). As of 2024, 93 of the 97 documented stationary features at the settlement have been dated to this period.<sup>20</sup>

Data obtained from geophysical surveys and archaeological excavations confirm that the settlement was divided into two main zones: one used for production and one for residential purposes.<sup>21</sup> The northern part of the settlement is evenly covered with permanent archaeological structures. These include production facilities, such as pottery and smelting kilns and workshops, which are located along the slope of the stream and slightly higher up than the residential buildings.<sup>22</sup> By contrast, the southern part of the settlement shows no evidence of production processes, with the vast majority of finds being utilitarian in nature (Fig. 2). Both Smiško's

<sup>18</sup> Smiško 1962.

<sup>19</sup> Petrauskas *et al.* 2023; Petrauskas, Šiškin 2024b, 135–138.

<sup>20</sup> Smiško 1964, 67–80; Petrauskas 2014a, 87–116; Petrauskas 2014b; Petrauskas, Osaul'čuk 2023, 28–56

<sup>21</sup> A map of geomagnetic anomalies, covering an area of over 15 hectares, was compiled by a research group led by Kseniia M.

Bondar (Institute of Geophysics, Polish Academy of Sciences), and U. Burkart (Eastern Atlas GmbH & Co. KG, Berlin, Germany). The map covers the period 2012–2024.

<sup>22</sup> Bondar *et al.* 2022, 29–52, 374–376

excavations and the recent fieldwork were carried out in the northern part of the settlement.<sup>23</sup>

The multi-ethnic structure of the Komariv settlement can be reconstructed based on an analysis of its material culture. The following ethnocultural components can be distinguished: East Germanic, Late Scythian-Sarmatian, Proto-Slavic, Geta-Dacian, and Provincial Roman.<sup>24</sup> The first four components are clearly reflected in handmade pottery, the dwellings' structural features, and the graves' construction and furnishings. Notably, the late Scythian-Sarmatian component is exemplified by handmade pottery, particularly round vessels with elongated, outwardly curved rims, as well as burials in pits with longitudinal-axis supports (Ukrainian: *яма з запліччаму*; German: *Stufengrab*). The East Germanic element is represented by distinctive pottery shapes and a characteristic outer vessel finish. Furthermore, some of the so-called 'great houses' with clay walls, investigated by M. Smiško, may plausibly be associated with the Gothic tribes. Early forms of combs and certain types of crossbow tendril brooches can also be linked to this ethnic group. The Dacian element is represented by hand-formed pottery, particularly bowls with handles and pots with applied clay rollers. The presence of individuals originating from Roman provinces at this site, at least during the trading post's early stages, is inferred from evidence of glass-production technology displaying distinctly Roman characteristics. This assumption was first expressed in the early stages of Komariv's research.<sup>25</sup> This interpretation has recently been supported by ancient DNA analyses of skeletal remains from two burials. It has been established that the young woman buried in grave no. 2 originated from the eastern Mediterranean region.<sup>26</sup>

Overall, the available evidence indicates that the Komariv settlement complex was inhabited by a multi-ethnic population and, based on our current knowledge, it appears to be a mixed and heterogeneous SMCHK site.<sup>27</sup> The Proto-Slavic component, which is the focus of the present study, is also clearly attested here. This is most evident in the handmade pottery and the distinctive features of the residential buildings.

Based on current data, four dwellings and individual finds from the cultural layer of the settlement can be

classified as exhibiting Slavic features.<sup>28</sup> These finds are briefly described below.

The first examples of pottery made in the Proto-Slavic tradition were found during excavations conducted by M. Smiško at the Cherniakhiv culture settlement in Komariv. Information on this subject can be found in the researcher's reports. In particular, some drawings of complete vessels or individual fragments, along with brief descriptions, fully correspond to the characteristics of vessels from this ethnocultural group. In the tables for the 1956–57 excavations, Smiško noted three complete forms of clay pots.<sup>29</sup> However, the text of the report does not indicate which objects they can be associated with. It only briefly mentions that handmade pots were found in the cultural layer associated with the building in excavation II-1957, where a house on a stone foundation and part of a glassmaker's workshop were examined.<sup>30</sup> Two of these were most likely made in accordance with the Slavic tradition (Fig. 3: 7, 9). Another has features of hand-made late Scythian-Sarmatian vessels.<sup>31</sup> Several other fragments of handmade vessels, which, we believe, have features characteristic of the Slavic manufacturing tradition, were found in the 1962 excavations (Fig. 3: 3, 4, 6). It should be noted that M. Smiško attributed most of the handmade vessels to the Early Iron Age in his reports. However, an analysis of the drawings indicates that, alongside vessels from this period, there are also East Germanic<sup>32</sup> and Slavic<sup>33</sup> forms.

## The Settlement Structures

Fieldwork conducted by the Institute of Archaeology of the National Academy of Sciences of Ukraine resulted in the identification of new features and artefacts related to the Proto-Slavic inhabitants of the Komariv settlement. These include residential structures, farm buildings, production facilities, and individual artefacts from the cultural layer. A brief overview of these features is provided below.<sup>34</sup>

*A semi-dugout dwelling with a stone oven* (feature 8).<sup>35</sup> The dwelling was nearly square in plan, measuring 3.8 × 4.2 metres (area of 16 m<sup>2</sup>; Fig. 2), and the walls were oriented according to the cardinal directions. The floor lay 0.40–0.60 m below the contemporary ground sur-

<sup>23</sup> Petrauskas 2014b, Pl. II.

<sup>24</sup> Petrauskas 2014a, 178.

<sup>25</sup> Petrauskas 2014a, 178.

<sup>26</sup> Saag *et al.* 2025, 15.

<sup>27</sup> Petrauskas, Šiškin 1999, 217–230; 2009.

<sup>28</sup> Two dwellings containing stone ovens and a pit exhibit a clear predominance of Proto-Slavic features. One dwelling and a potter's kiln contained a mixture of ethnocultural material culture components.

<sup>29</sup> Smiško 1957, Table I: 1; Table III: 1, 2.

<sup>30</sup> Smiško 1964, 67–80; Petrauskas, Šiškin 2024a, 61–86.

<sup>31</sup> Smiško 1957, Table III: 1.

<sup>32</sup> Smiško 1962, Table IV, 8 and 10.

<sup>33</sup> Smiško 1962, Table III, 9; IV, 7, 11.

<sup>34</sup> Descriptions of objects that have already been published are given in a condensed form, whereas new materials are described in greater detail.

<sup>35</sup> The numbering of the features introduced at the beginning of our 2012 excavations is given here and below.

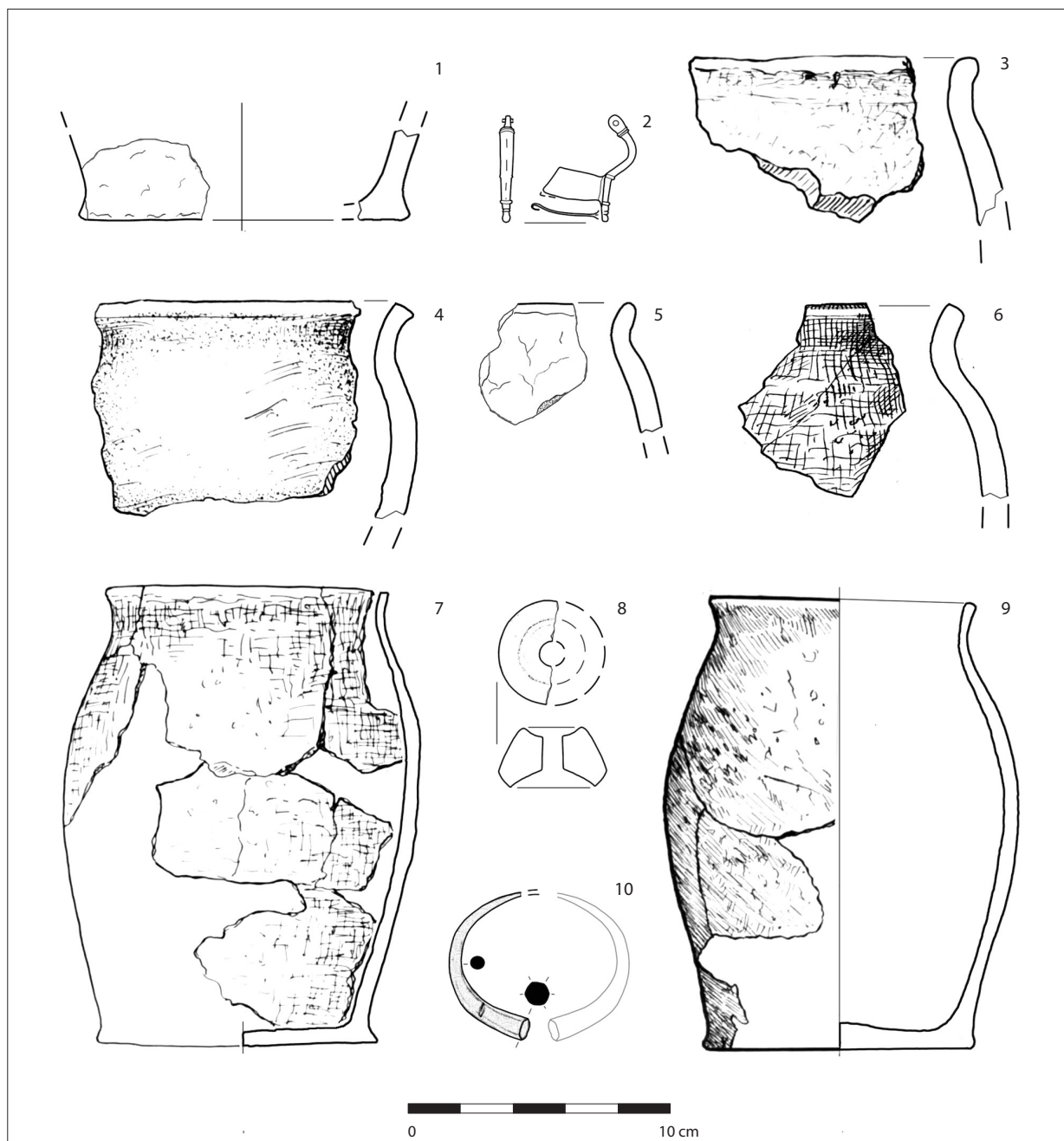


Fig. 3. Komariv, cultural layer of the settlement. Finds related to the Proto-Slavic component: hand-made pottery (1, 3–7, 9), fibula (2), spindle whorl (8), bracelet (10; 2, 10 – bronze; other – clay; 3, 4, 6, 9 – excavations by M. Smiško; other – excavations by O. Petrauskas).

face and was even, with two small sunken spots parallel to the eastern wall. Along the western wall of the excavation, remains of wooden wall structures in the form of grooves in the floor were recorded.

In the north-eastern corner of the dwelling, the remains of a stone oven were found. It was built on a base measuring  $1.0 \times 1.2$  metres, and the relic's dimensions most likely correspond to those of the original oven.

In the centre of the remains, a  $0.60 \times 0.86$  m clay layer, 0.05–0.08 m thick, was noted. The upper part of the furnace was a compact, roughly rectangular cluster of stones measuring  $1.50 \times 1.80$  m and up to 0.4 m high. The furnace's outlet faces south, i.e. towards the centre of the dwelling (Figs. 4: 34; 5). The dwelling contained many fragments of handmade pottery (43%), pottery typical of the Cherniakhiv culture (57%), a clay spindle



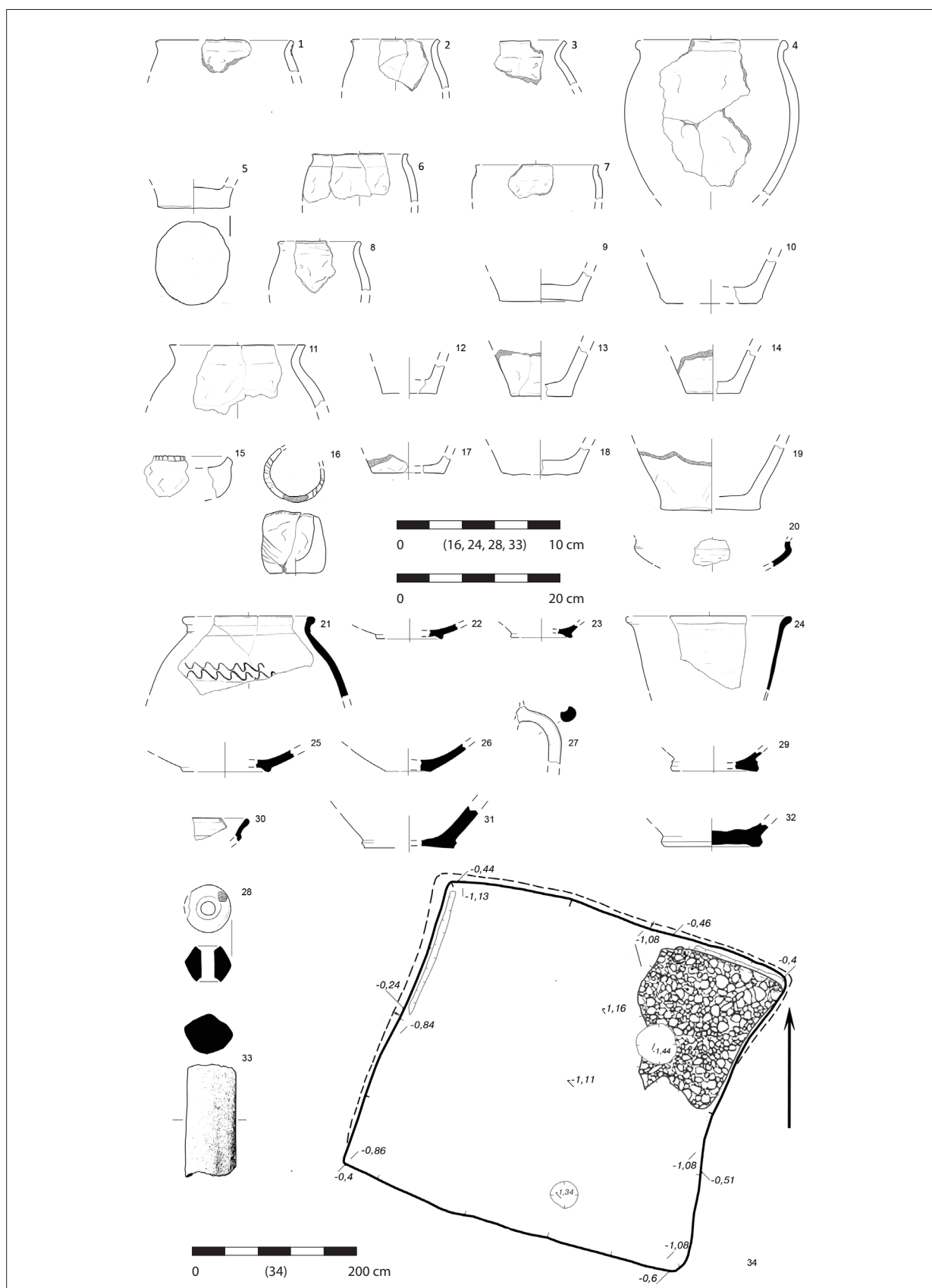


Fig. 4. Komariv, feature 8 – semi-dugout with a stone oven. Plan of the structure (34) and finds from the fill: hand-made (1–19) and wheel-made pottery (20–23, 25–27, 29–32) vessels, glass cup (24), spindle whorl (28), and fragment of an amphora handle (33; 24 – glass; other – ceramics; after: Petrauskas, Koval' 2016).



1



2



3

Fig. 5. Komariv, feature 8 – semi-dugout with a stone oven. Views of the feature from different angles (photo by O. Koval').



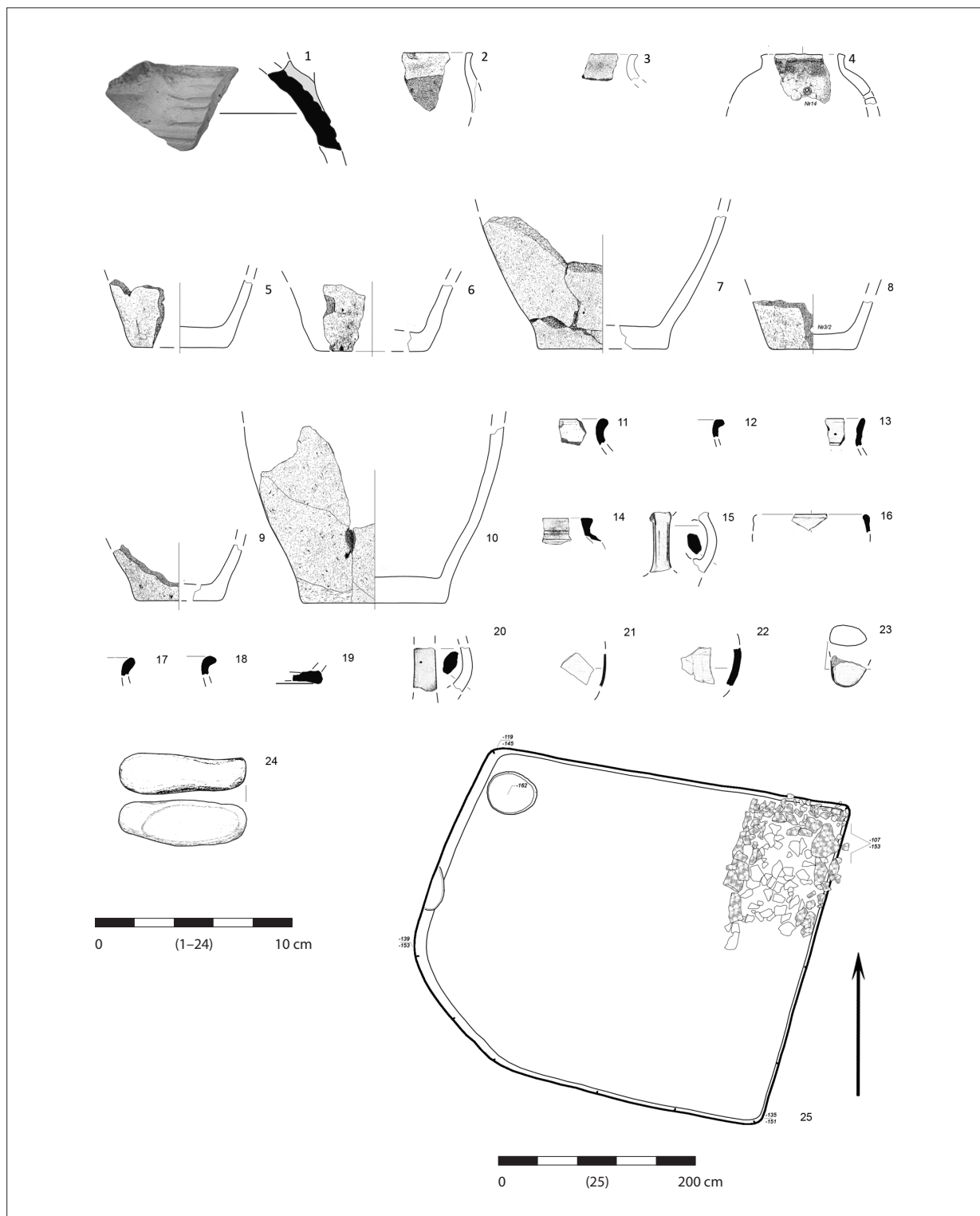


Fig. 6. Komariv, feature 54 – semi-dugout with a stone oven. Plan of the structure (25) and finds from the fill: hand-made (2–10) and wheel-made pottery (11–20) vessels, glass vessels (21, 22), grinding stones (23, 24) and a fragment of an amphora (1; 21, 22 – glass; everything else – clay; drawings by Y. Synytsia, O. Petrauskas).





1



2

Fig. 7. Komariv, feature 54 – semi-dugout with a stone oven. Views of the feature from different angles (photo by W.Tomaševs'kyj).





Fig. 8. Komariv, feature 54 – semi-dugout with a stone oven. Different angles of view of the oven: upper contour (4), after final cleaning (1–3) (photo by W.Tomaševs'kyj).



whorl, four fragments of glassware, and three fragments of Late Roman amphorae (Fig. 4: 1–33, 35). Based on these finds, the dwelling can be dated to the mid-4<sup>th</sup>–mid-5<sup>th</sup> century.<sup>36</sup>

*A semi-dugout containing a stone oven* (feature 54; Fig. 2). The rectangular pit measuring 3.2 × 3.5 m (c. 11 m<sup>2</sup>) was oriented along a north-west–south-east axis. The structure's floor was located 0.15–0.3 m below the upper edge. In the north-eastern corner, a dry-stone-walled oven constructed from sandstone blocks of varying sizes was discovered, erected at the level of the building floor. The rear (northern) and side (eastern) walls of the furnace are adjacent to the walls of the structure in their matrix part, and the outlet of the hearth is oriented to the south-west (towards the interior of the dwelling). The outer perimeter of the furnace measured 1.0 × 1.2 m, and the height of the best-preserved stone structure was approximately 0.4 m. The furnace chamber measured 0.6 × 0.8 m and was up to 0.05 m thick. Two post holes were noted within the structure, one in the north-western corner and one next to the north-western wall (Figs. 6: 25; 7, 8).

The floor layer of the dwelling contained fragments of hand-formed (32%) and wheel-made (60%) pottery, along with fragments of Roman amphorae (8%). Several fragments of glass were also found among the other materials. Based on the amphora fragments, the building can be dated to the 4<sup>th</sup>–early 5<sup>th</sup> centuries.

The hand-formed vessels are fairly uniform in terms of clay composition, surface treatment, firing method, and form (Fig. 6: 2–10). They bear a clear resemblance to Proto-Slavic vessels from the Late Roman period.

*Dwelling* (feature 19). The structure was sunken 0.22–0.28 m below ground level and oriented with its long axis running east–west and measured 2.8–3.2 × 4.8–5 m (c. 15 m<sup>2</sup>). Four post holes were recorded along the western wall, with an additional post hole in the centre of the structure. Single finds discovered in the structure include glass vessels, metal objects associated with fishing (e.g. a hook), a bone awl, and fragments of ancient pottery (16%), Cherniakhiv pottery (75%), and handmade vessels (9%).

Due to their shape, execution, and clay composition, two ethnocultural traditions can be distinguished within the set of handmade pottery. North-western vessel types are represented by fragments of the upper parts of ovoid pots. Several pot bases can also be included in this group. Early Slavic vessels are represented by fragments of poorly profiled, hand-made pots (Fig. 9: 1–13). The structure dates back to the second half of the 3<sup>rd</sup> century.

*The pottery kiln* (feature 2) was a two-level structure comprising a firebox and a heating chamber, supported by a central pillar. A pit was located in front of the chamber. This structure dates back to the beginning of the fourth century.<sup>37</sup> In addition to Cherniakhiv pottery (79%) and late antique pottery (6%), the site contained a significant amount of handmade vessels (15%). These vessels represent two ethnocultural traditions: Late Scythian-Sarmatian<sup>38</sup> and Early Slavic (Fig. 9: 14–21). The latter clearly predominates. The fragments derive from pots with poorly defined shapes. Their surfaces are yellow-brown and uneven, and are sometimes smoothed, with admixtures of chamotte or, less frequently, gravel. The closest analogues of this type of pottery can be found among artefacts from the Cherniakhiv sites in the Dniester basin, known as the 'Cherepin type'.

*Waste pit* (feature 14), circular in plan, measuring approximately 1.2 m in diameter and 0.35 m deep from the surface. The pit's profile is lens-shaped. The fill consisted of black-brown clay, containing a continuous, lens-shaped layer of large, burnt clay fragments, 0.25–0.3 m thick, in the central part of the feature. Imprints of wooden structural elements (likely poles) were clearly visible on the heavily burnt clay fragments. Underneath the clay layer, broken thick-walled vessels and several fragments of hand-made and wheel-made ceramic vessels belonging to the Cherniakhiv culture were found. Additionally, single fragments of ancient amphorae were found in the pit. To the south of this object, two round post holes with diameters of 0.3 and 0.5 metres were noted, which may be the remains of a ceiling structure (Fig. 10: 4).

The assemblage consisted exclusively of ceramic vessel fragments: Roman amphorae (11%), wheel-made Cherniakhiv ceramics (16%), and hand-formed vessels (73%). Of particular interest are the tall pots with rounded walls and curved edges (Fig. 10: 1, 2). Their surface is thickly finished, smoothed and reddish-brown. The ceramic mass is dense with an admixture of chamotte. Additionally, a small hand-formed vessel was found (Fig. 10: 3). These vessels exhibit the distinctive characteristics of hand-formed pottery associated with the early Slavic tradition in the Dniester region during the late Roman period. Based on fragments of amphorae, the feature can be dated to the 4<sup>th</sup> century.

Fieldwork conducted between 2012 and 2024 also yielded a number of artefacts recovered outside the excavation site that can be linked to the Proto-Slavic population of Komariv. These finds consist primarily of fragments of hand-formed pottery with similar characteristics to the vessels described above (Fig. 3: 1, 3, 5). This ethno-

<sup>36</sup> Petrauskas, Koval' 2016, 41–57.

<sup>37</sup> Petrauskas *et al.*, 2017, 107–158.

<sup>38</sup> Petrauskas *et al.* 2017, Figs. 17:1, 3; 18:3, 7, 8.



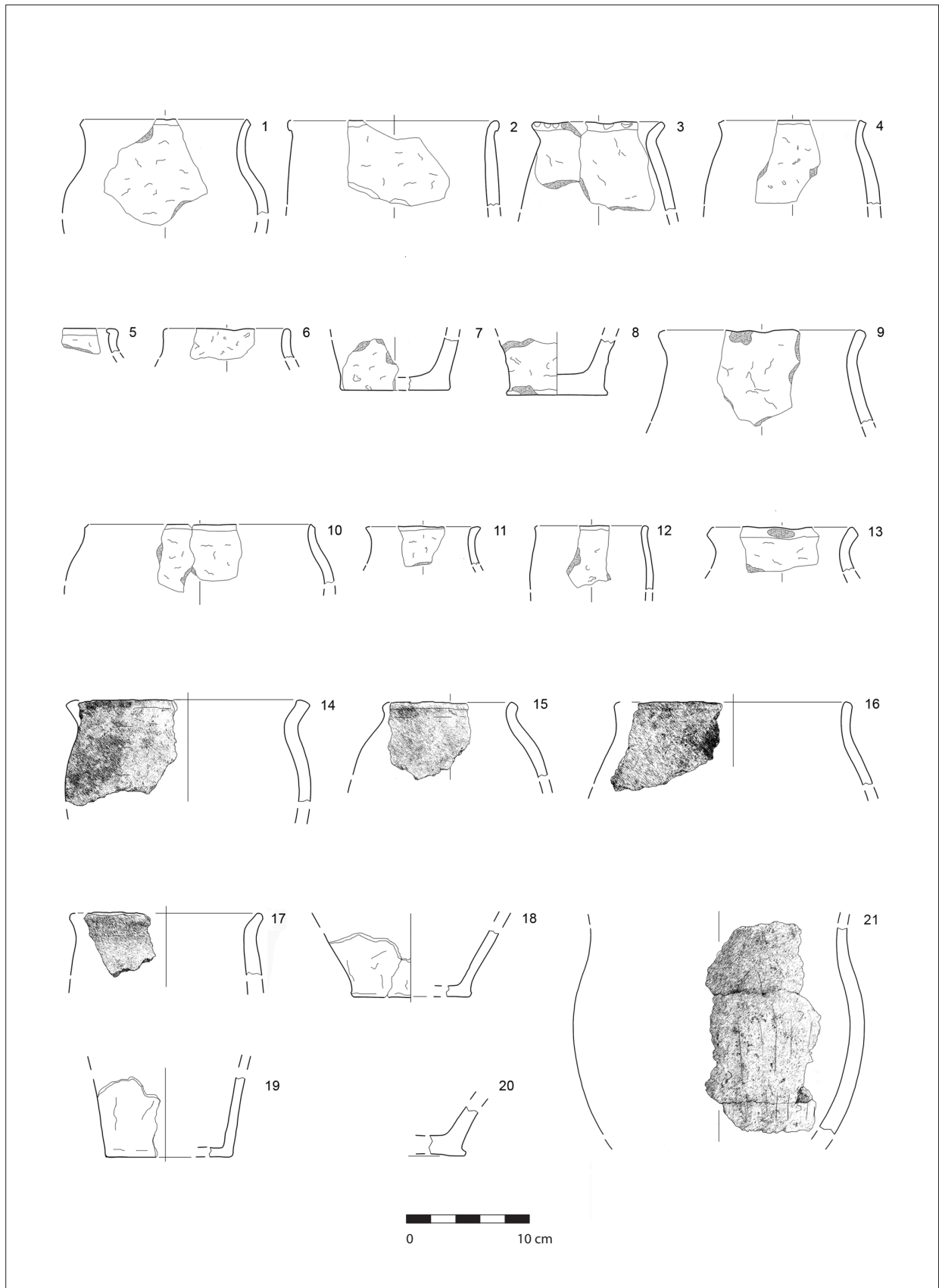


Fig. 9. Komariv, features 2 (14–21), and 19 (1–13). Examples of hand-made pottery made in the Proto-Slavic tradition (1–13 drawings by O. Koval'; 14–21 after: Petrauskas *et al.* 2017).

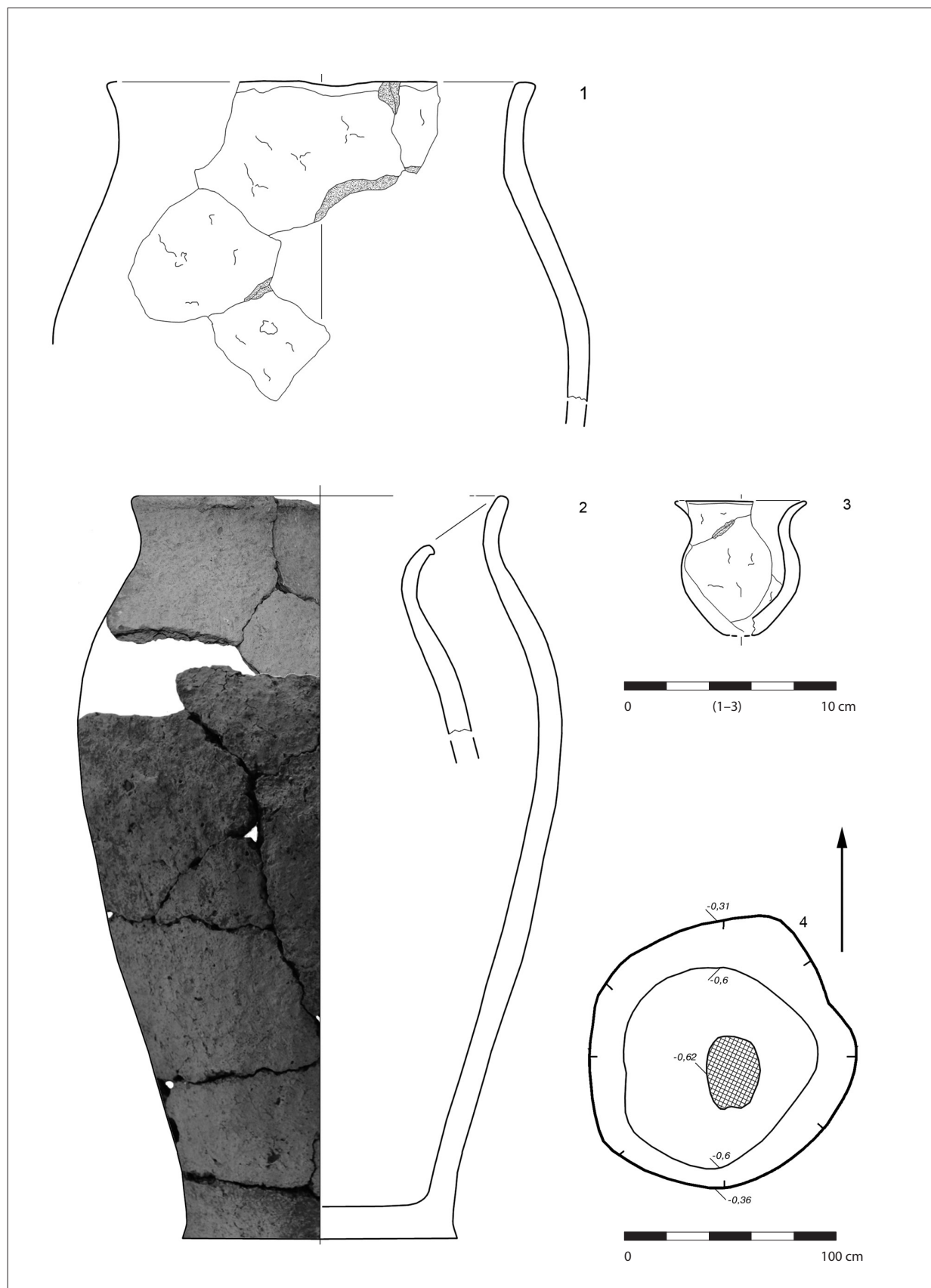


Fig. 10. Komariv, feature 14 – waste pit. Plan of the feature (4), and hand-made clay pottery (1–3) (compiled by O. Petrauskas).

cultural group may have been represented by double-conical, asymmetrical spindle whorls (Type B213)<sup>39</sup> and fibulae with a high catch plate (referred to as ‘Sarmatian’ or Group VII).<sup>40</sup> Within the Cherniakhiv cultural context, such fibulae and spindle whorls are characteristic of sites with a Proto-Slavic substrate (Fig. 3: 2, 8).<sup>41</sup> This includes Dniester settlement sites of the Cherepin/Teremtsy type,<sup>42</sup> Central Dnieper sites of the Zhuravka/Hlopkiiv type,<sup>43</sup> and Boromla/Ridny Krai sites on the left bank of the Dnieper.<sup>44</sup> Of particular significance is a fragment of a bronze bracelet with extended terminals recovered from the upper layer of the settlement (Fig. 3: 10). Such items are not characteristic of the SMCHK, but are associated with the next stage of Slavic development. In the Dniester region, this stage is linked to Prague-type sites. Nevertheless, it may be considered evidence of continued presence of Slavic groups at the Komariv settlement during the 5<sup>th</sup> century.

### The Cultural and Historical Context

The archaeological context of the Proto-Slavic component identified at the late Roman craft-production complex near Komariv can therefore be summarised as follows: The principal archaeological indicators include hand-made pottery, sunken dwellings, farm buildings, production buildings, everyday objects such as spindle whorls, and possibly items of personal adornment, such as fibulae. Notably, in the Komariv buildings, hand-formed Proto-Slavic pottery may be the only type found in a dwelling, or it may occur alongside East Germanic or late Scythian-Sarmatian pottery in clusters. It should be noted that, in Komariv, only features containing Slavic pottery are culturally homogeneous. No late Roman buildings containing exclusively East Germanic or Late Scythian-Sarmatian pottery have been found. The finds of the Proto-Slavic residential complex are spatially con-

centrated in the southern part of the settlement, with most of them located in the north-western quarter. At the current stage of research, the chronology of objects with Proto-Slavic features can be placed between the turn of the 3<sup>rd</sup>/4<sup>th</sup> century and the early 5<sup>th</sup> century.

The cultural and historical context of the Proto-Slavic settlement in Komariv can therefore be characterised as follows:

The Proto-Slavic component of the Cherniakhiv culture is attested across several regions, most evidently within the northern forest-steppe zone.<sup>45</sup> Currently, three regions can be distinguished based on characteristic site types: The Cherepin/Teremtsy type in the Upper and Middle Dniester,<sup>46</sup> the Glevacha/Zhuravka/Chlopkiiv type on the Middle Dnieper,<sup>47</sup> and the Boromla/Ridny Krai 3 region, located between the Vorskla and Siverskyi Donets rivers.<sup>48</sup> According to Volodymyr Baran, the assemblage of features and finds from Komariv with Proto-Slavic features belongs to the Cherepin/Demianiv/Teremtsy horizon of the Cherniakhiv culture. These sites are widespread in the upper and middle reaches of the Dniester. Their estimated period of existence is between the middle of the 3<sup>rd</sup> and the middle of the 5<sup>th</sup> century. These sites are characterised by specific types of buildings and complexes containing hand-formed pottery. Residential buildings of this group are predominantly semi-dugouts, which were heated using clay or stone ovens.<sup>49</sup> Rectangular residential buildings with stone ovens have traditionally been regarded as atypical of the Cherniakhiv culture, and this is usually one of the main arguments for classifying such complexes as part of the Prague culture. However, semi-dugouts with stone ovens are well documented at numerous Cherniakhiv settlements, including the sites of Cherepin,<sup>50</sup> Bakota,<sup>51</sup> Sokil-Ostriv,<sup>52</sup> Teremtsy,<sup>53</sup> Bernashivka<sup>54</sup> and others. Not all of these objects can be unambiguously dated to the Late Roman period. Nevertheless, despite the issue of ‘mechanical’

<sup>39</sup> Magomedov; 2015, 21–24, Scheme 4.

<sup>40</sup> Almgren 1897; Mączyńska 1999, 87–111; Fig. 2: 2, 8.

<sup>41</sup> Baran 1981, Tabl. XXV: 1–2; XXX: 17, 18; XXXI: 9, XXXV: 10, XXXVII: 17, 18; XXXVIII: 16, LXV: 29; Baran, Gopkalo 2005, Fig. 14: 14–17; Nekrasova 2006, Fig. 24: 7, 33: 5.

<sup>42</sup> Baran 1988, 75.

<sup>43</sup> Nekrasova 1988; Oblomskij 2010.

<sup>44</sup> Nekrasova 1990a, 150–151; Nekrasova 1990b, 62–66.

<sup>45</sup> The cultural identification of Late Roman artefacts from the middle Dnieper and Vorskla-Siverska interfluvial area poses a challenge. Researchers disagree on whether they belong to the Cherniakhiv, Kyiv or Pen'kivka cultures. Experts in this field are aware that only one list is sufficiently comprehensive: Glevacha, Chlopkiiv, Boromlia, Ridny Krai 3, Chochlovo, Snagost, Viitenki 2, and so on (Terpilovskij 1999, 95–107;

Kropotkin, Oblomskij 1991, 75–89; Lûbičev 2008, 44–67; Prihodnûk 1998, 72). This article does not continue that discussion; the authors simply share the views expressed and justified in previous works, providing relevant references to these in the text.

<sup>46</sup> Baran 1961; 2004, 91–102.

<sup>47</sup> Nekrasova 1988, 147–159; Petrauskas, Šiškin 1999, 217–230; Oblomskij 2010, 144–260.

<sup>48</sup> Nekrasova 1990a, 150–151; Nekrasova 1990b, 62–66.

<sup>49</sup> Baran 2004, 91–102.

<sup>50</sup> Baran 1961, 33–38, 45, Fig. 23.

<sup>51</sup> Vinokur, Gorišnij 1994, 51–52.

<sup>52</sup> Vakulenko, Prihodnûk 1984, Fig. 9; 23.

<sup>53</sup> Baran 2008, Pl. 30–32.

<sup>54</sup> Vinokur 1983, 105–135.



mixing of context layers, several complexes quite reliably indicate that some semi-dugouts with stone ovens belong chronologically to the Late Roman period, i.e. the Cherniakhiv culture. Apart from the Komariv settlements, some of the aforementioned sites, provide clear evidence for dating the complexes to the fourth – first half of the fifth century. These include Bakota dwelling 65, Bernashivka dwelling 20,<sup>55</sup> Cherepin dwelling 8,<sup>56</sup> and Teremtsy dwelling 14,<sup>57</sup> among others. Recent research demonstrates that this type of heating installation, such as stone stoves in semi-dugouts, originated earlier. This refers to houses No. 9 and No. 20 in Sokil-Ostriv.<sup>58</sup> A series of chronologically obvious objects, including combs, hand-formed and wheel-made vessels, and especially amphorae, allow the introduction of stone ovens into domestic contexts to be dated securely to the 3<sup>rd</sup> century.<sup>59</sup>

The co-occurrence of wheel-made and hand-formed pottery in the structures of the Dniester group of the Cherniakhiv culture is quite well justified. The types of dwellings that have become a cultural marker for the Prague culture, namely, rectangular semi-dugouts with stone ovens, are a subject of debate. However, based on the materials from Sokil, Komariv and the other aforementioned sites, it is clear that the stone heating structures originate from the Cherniakhiv culture.<sup>60</sup>

V. Baran and several other researchers argue that the Prague culture emerged within the Cherniakhiv culture on the Dniester River. In any case, the culture is characterised by rectangular semi-dugouts with stone ovens and distinctive hand-formed pottery.<sup>61</sup> However, I. O. Gavritukhin disagrees, arguing that the appearance of Prague artefacts in the Bug-Dniester region was due to migration from northern territories.<sup>62</sup> These conclusions are based in particular on materials from the Ostrov settlement in Belarus.<sup>63</sup> However, it is difficult to fully accept such conclusions.<sup>64</sup> I. O. Gavritukhin presents another argument in favour of the thesis that Transnistria was excluded from the formation of the early Slavs, referring to a map of Prague culture complexes of established dating.<sup>65</sup> However, disregarding the dated complexes from the end of the 4<sup>th</sup>–5<sup>th</sup> centuries presented in the re-

searcher's work and on his map only reinforces the thesis of the Dniester centre of the formation of the Prague culture. It should be noted that maps of artefacts from the 4<sup>th</sup>–5<sup>th</sup> centuries transitional period appear repeatedly in the works of V. Baran and other researchers.<sup>66</sup>

This does not imply that the Dniester region was the only place where the Prague culture developed. Here, we are talking about different views – both factual and theoretical. The existence of several centres of development of a single ethnocultural community located far apart is entirely possible and acceptable in the formation process. In this respect, the emergence of several centres of the Proto-Slavic community in the forest-steppe zone of Southeastern Europe during Roman times is quite plausible.<sup>67</sup> However, the Dniester region is currently the most convincing and coherent territory in which to trace the formation of the Proto-Slavic cultural meta-complex.

### The Final Remarks

Analysis of the materials permits the formulation of several preliminary conclusions.

At Komariv, the Proto-Slavic complex constitutes the dominant ethnocultural component of the Cherniakhiv settlement. This is particularly evident in pottery and types of dwellings.

During the earlier phases (the 3<sup>rd</sup> to early 4<sup>th</sup> century), handmade pottery made according to Slavic tradition occurs sporadically, either as a single object or alongside pottery from other traditions. Its appearance in sets is more characteristic of the late stages of the settlement's development and functioning (4<sup>th</sup>–early 5<sup>th</sup> centuries).

While the fate of the Proto-Slavic element within the Komariv Cherniakhiv culture and the Transnistrian region is relatively clear, the origins and emergence of this element within the Cherniakhiv culture remain unclear. Currently, Ukrainian (Eastern European) Slavic archaeology is strongly influenced by the 'Zarubincy' model of the emergence and formation of Proto-Slavic and Early Slavic cultures.<sup>68</sup> While this hypothesis is well-founded

<sup>55</sup> Gavritukhin 2005, 405.

<sup>56</sup> Baran 1981, 137.

<sup>57</sup> Baran 2008, 31–32.

<sup>58</sup> Vakulenko, Prihodnuk 1984, 30–32, Figs. 5, 7.

<sup>59</sup> Vakulenko, Skiba 2016, 7–28; Didenko 2016, 29–40.

<sup>60</sup> The literature mentions sunken huts containing stone ovens at sites of the Abidnya culture. The 'Abidnya' culture is the Belarusian term for sites associated with the Kyiv culture, which were first identified in Ukraine in the 1950s. However, the dwellings of the Kyiv culture, including those in Belarus, do

not have stone ovens. Instead, they have hearths made of stone or clay, and occasionally, stoves built into the walls.

<sup>61</sup> Baran 1988, 57ff; Terpilovs'kij 2004, 67–69.

<sup>62</sup> Gavritukhin 2005, 434–439.

<sup>63</sup> Egorejčenko 1991, 61–82.

<sup>64</sup> Petrauskas, Koval' 2016, 54–55.

<sup>65</sup> Gavritukhin 2005, Fig. 27A.

<sup>66</sup> Baran 1983, Fig. 1; 1988, Fig. 23.

<sup>67</sup> Baran, Kozak, Terpilovs'kij 1991, 43–61.

<sup>68</sup> Baran (ed.) 1990.

for the Dnieper region, in the case of the Bug-Dniester region, it remains ambiguous. Denis Kozak attempted to extend the 'Zarubincy' culture influence to western Ukraine by justifying the Zubrytsia culture (2<sup>nd</sup>–3<sup>rd</sup> centuries), which he believed was strongly influenced by the 'Zarubincy' culture.<sup>69</sup> However, the reasoning and the distinction of this culture in the literature are ambiguous.<sup>70</sup> We believe that sites in this region dating to the post-Lukašivka period should not be excluded from the formation of the Proto-Slavic component on the Dniester.

\*\*\*

As mentioned at the beginning, sunken structures with a more or less regular planimetry, sometimes with a hearth inside, have been known in eastern, south-eastern and central Europe since prehistoric times. Some researchers observed a long time ago that sunken dwellings with a similar planimetry and a fire installation (initially

ovens) set up in one corner only appeared in the region between the Upper Bug and the Dniester from the 4<sup>th</sup> century onwards, primarily in the second half of the 5<sup>th</sup> century. The following were considered regarding the origin of this dwelling model, which was preserved throughout the second half of the first millennium, and for an even longer period in some regions: the Zarubincy culture (then the Kyiv culture), the Przeworsk culture, the northern periphery of the Cherniakhiv culture and the late phase of the Carpathian Tumuli culture.<sup>71</sup>

The residential structures discovered in Komariv are among the earliest of their kind found in the context of the Late Antique local archaeological cultures, in this case the Cherniakhiv culture. Further research will certainly verify whether this area can be considered one of the starting points for the expansion of this early Slavic cultural model to the south and west of the Cherniakhiv culture. Nevertheless, the results obtained so far seem to support this thesis.<sup>72</sup>

## Bibliography:

- Almgren O. 1897 *Studien über nordeuropäische Fibelformen der ersten nachchristlichen Jahrhunderte mit Berücksichtigung der provincialrömischen und südrussischen Formen*, Stockholm.
- Baran V. D. 1961, *Poseleonnâ peršyh stolit' našoi eri bilâ sela Čerepin*, Kyiv.
- Baran V. D. 1981, *Černâhivs'ka kul'tura: za materialami verhn'ogo Dnistra i Zahidnogo Bugu*, Kyiv.
- Baran V. D. 1988, *Pražskaâ kul'tura Podnestrov'â (po materialam poselenij u s. Raškov)*, Kyiv.
- Baran V. D. 2004, Černâhivs'ka kul'tura – polietnične utvorennâ na teritorii Pivdenno–Shidnoi Ėvropi, in D.N. Kozak (ed.), *Arheologîâ davnih slov'an. Doslidžennâ i materialî*, Kyiv, 91–102.
- Baran V. D. 2008, *Slov'âns'ke poseleonnâ seredini I tisâčolittâ našoi eri bilâ sela Teremci na Dnistri*, Kyiv.
- Baran V. D. (ed.) 1990, *Slavâne Ŭgo–Vostočnoj Evropy v predgosudarstvennyj period*, Kyiv.
- Baran V. D., Gopkalo O. V. 2005, *Černâhivs'ki poseleonnâ basejnu Gnîloj Lîpi*, Kyiv.
- Baran V., Kozak D., Terpilovs'kij R. 1991, *Pohodžennâ slov'an*, Kyiv.

<sup>69</sup> Kozak 1992, 30–69.

<sup>70</sup> Vakulenko 2024, 27–30.

<sup>71</sup> Parczewski 1993.

<sup>72</sup> During the 5<sup>th</sup> century, the original territory of the Early Slavic culture significantly expanded to include areas in the Forest-Steppe Belt. It was during this period that the Prague, Pen'kivka and Kolochin cultures emerged. These cultures are sometimes associated with Slavic ethnicity, as is the Tushemla-Bantserovshchina culture, which is also thought to belong to this group. The northernmost areas of Early Slavic settlements reached as far as the upper sections of the Neman and Daugava rivers. Many researchers believe that this territory was the starting point for the multi-stage Slavic migration westwards and southwards, encompassing an area of at least 300,000 square kilometres. Opponents of this theory argue that the suggested territory of origin of the supposed Slavic expan-

sion would be too small. They find it hard to believe that such a rapid spread of Slavic settlement activity could have occurred in these allegedly depopulated, vast areas of Central Europe by relatively small groups. In recent years, new tendencies have emerged in interpreting the issue of Slavic ethnogenesis, accentuating the impossibility of researching the relationship between ethnicity/folk and culture in an archaeological sense (Szmoniewski 2016, 2020; cf. Curta 2017, 2019; Stanciu 2003b; Urbańczyk 2023; further literature there). This comprehensive and interesting new work, which draws global conclusions about migration and the ancestral homeland of the Slavs, does not cite any researchers, views or materials from Eastern Europe (Gretzinger *et al.*, 2025). There is also a communication problem between the 'Eastern' and 'Western' worlds of Slavic archaeology. In the authors' opinion, this needs to change. However, this is a topic that goes beyond the scope of this text.

- Bierbrauer V. 1989, Ostgermanische Oberschichtgräber der römischen Kaiserzeit und des frühen Mittelalters, *Peregrinatio Gothica* 8 (AB), 39–106.
- Bierbrauer V. 1999, Die ethnische Interpretation der Sintana de Mureș–Černjachov–Kultur, in: G. Gomolka-Fuchs (ed.), *Die Sintana de Mureș–Černjachov–Kultur. Akten des Internationalen Kolloquiums in Caput vom 20. bis 24. Oktober 1995*, Bonn, 211–238.
- Bondar K. M., Petrauskas O. V., Homenko R. V., Popov S. A. 2022, Geomagnitne znmannâ ta petromagnitna charakteristika g'runtiv ta arheologičnijh ob'ektiv pam'atok piz'norims'kogo času bilâ Komarova u Sredn'omu Podnistrov'i. *Geofizičnij žurnal* 2 (44), 29–52.
- Botár I. 2018, Finally, Slavs! Early Slavic infiltration into Eastern Carpathians. *Hungarian Archaeology E-Journal* 2018, 30–35.
- Brather S. 2008, *Archäologie der westlichen Slawen. Siedlung, Wirtschaft und Gesellschaft im früh- und hochmittelalterlichen Ostmitteleuropa. 2. überarbeitete und erweiterte Auflage*, Berlin–New York.
- Ciesielski M. 2008, Przyczynek do badań nad wczesnośredniowiecznymi tak zwanymi owalnymi obiektami nieckowatymi. in: B. Gruszka (ed.), *Ad Oderam fluvium. Księga dedykowana pamięci Edwarda Dąbrowskiego*, Zielona Góra, 285–292.
- Curta F. 2017, Social identity on the platter. Clay pans in 6<sup>th</sup>- to 7<sup>th</sup>-century ceramic assemblages, in: J. López Quiroga, M. Kazanski, V. Ivanišević (eds), *Entangled Identities and Otherness in Late Antique and Early Medieval Europe. Historical, Archaeological and Bioarchaeological Approaches*, BAR International Series 2852, Oxford, 132–177.
- Curta F. 2019, *Eastern Europe in the Middle Ages (500–1300)*, Brill's Companions to European History 19, Leiden–Boston.
- Cygan S. 2006, *Wczesnosłowiańskie półziemianki kwadratowe na terenie Polski, Czech, Słowacji, wschodnich Niemiec i Dolnej Austrii*, Collectio Archaeologica Resoviensis 3, Rzeszów.
- Didenko S. V. 2016, Antičnij keramičnij import z poselennâ piz'norims'kogo času bilâ s. Sokil na sredn'omu Dnistri, *In Sclavenia terra* 1, 29–40.
- Dulinicz M., Dzieńkowski T., Gołub S. 2013, Horodysko bei Chełm (Ostpolen). Eine frühslawische Siedlung mit 14C-und Thermolumineszenz datierung, in: M. Dulinicz, S. Moździoch (eds), *The early Slavic settlement in Central Europe in the light of new dating evidence*, Interdisciplinary Medieval Studies 3, Wrocław, 23–40.
- Egorejčenko A. A. 1991, Poselenie u d. Ostrov Pinskogo r-na Brestskoj oblasti, *Archaeoslavica* 1, 61–82.
- Fusek G. 1994, *Slovensko vo včasnოსlovanskom období*, Archaeologica Slovaca Monographiae 3, Nitra.
- Fusek G. 2008, Frühe Slawen im Mitteldonauegebiet, in: J. Bemann, M. Schmauder (eds), *Kulturwandel in Mitteleuropa. Langobarden – Awaren – Slawen. Akten der Internat. Tagung in Bonn vom 25. bis 28. Februar 2008*, Kolloquien zur Vor- und Frühgeschichte 11, Bonn, 645–656.
- Fusek G., Zábojník J. 2010, Frühslawisches Siedlungsobjekt aus Suchohrad. Zur Problematik der langobardisch-slawischen Beziehungen, in: J. Beljak, G. Březinová, V. Varsik (eds), *Archeológia Barbarov. Sídliškové a ekonomické štruktúry od neskorej doby laténskej po včasný stredovek. Zborník referátov z V. protohistorickej konferencie Nitra, 21.–25. septembra 2009*, Archaeologica Slovaca Monographiae, Communicationes 10, Nitra, 155–180.
- Gavrituhin I. O. 2005, Kompleksy pražskoj kul'tury s datiruišimi vešami, in: P. Kaczanowski, M. Parczewski (eds), *Archeologia o początkach Słowian*, Kraków, 403–461.
- Godłowski K. 1979, Die Frage der slawischen Einwanderung ins östliche Mitteleuropa, *Zeitschrift für Ostforschung* 28 (3), 416–447.
- Godłowski K. 1980, Przemiany zasiedlenia na Wyżynie Głubczyckiej i w dorzeczu Liswarty w okresie lateńskim, rzymskim i początkach wczesnego średniowiecza, *Archeologia Polski* 25, 131–162.
- Godłowski K. 2000, *Pierwotne siedziby Słowian. Wybór pism*, M. Parczewski (ed.), Kraków.
- Godłowski K. 2005a, Der Streit über die Slawen, in: J. Bemann, M. Parczewski (eds.), *Frühe Slawen in Mitteleuropa. Schriften von Kazimierz Godłowski*, Studien zur Siedlungsgeschichte und Archäologie der Ostseegebiete 6, Neumünster, 247–261.
- Godłowski K. 2005b, Über die Forschungen zur Ausbreitung der Slawen im 5.–7. Jahrhundert n. Chr., in: J. Bemann, M. Parczewski (eds.), *Frühe Slawen in Mitteleuropa. Schriften von Kazimierz Godłowski*, Studien zur Siedlungsgeschichte und Archäologie der Ostseegebiete 6, Neumünster, 85–121.
- Godłowski K. 2005c, Zur Bedeutung der Keramik für die Untersuchungen zu den ursprünglichen Sitzen der Slawen, in: J. Bemann, M. Parczewski (eds.), *Frühe Slawen in Mitteleuropa. Schriften von Kazimierz Godłowski*, Studien zur Siedlungsgeschichte und Archäologie der Ostseegebiete 6, Neumünster, 77–83.



- Gretzinger J., Biermann F., Mager H., King B., Zlámálová D., Traverso L., Gnechi Ruscone G. A., Peltola S., Salmela E., Neumann G. U., Radzeviciute R., Ingrová P., Liwoch R., Wronka I., Jurić R., Hyrčala A., Niezabitowska-Wisniewska B., Bartecki B., Borowska B., Dzieńkowski T., Wołoszyn M., Wojenka M., Wilczyński J., Kot M., Müller E., Orschiedt J., Zariņa G., Onkamo P., Daim F., Muhl A., Schwarz R., Majer M., McCormick M., Květina J., Vida T., Geary P. J., Macháček J., Šlaus M., Meller H., Pohl W., Hofmanová Z., Krause J. 2025, Ancient DNA connects large-scale migration with the spread of Slavs. *Nature* 646, 384–393.
- Jędrzejewska S. 2019, Południowo-wschodnia strefa osadnictwa wczesnosłowiańskiego w Polsce. Stan rozpoznania źródeł archeologicznych, in: A. Janeczek, M. Dzik, M. Parczewski (eds), *Pogranicza w polskich badaniach mediewistycznych*, Materiały V Kongresu Mediewistów Polskich 3, Rzeszów, 13–53.
- Kozak D. N. 1992, *Etnokulturna istoriâ Volinî (I st. do n.e. – IV st. n.e.)*, Kyiv.
- Kropotkin A. V., Oblomskij A. M. 1991, Pro etnokulturnu situaciû u rajoni vododilu Dnîpra ta Donu, *Arheologîâ* 1, 75–89.
- Kuna M., Profantová N. 2005, *Počátky raného středověku v Čechách. Archeologický výzkum sídelní aglomerace kultury pražského typu v Roztokách*, Praha.
- Lûbičev M. V. 2008, Kievo – černâhovskie kontakty stupenej S1b–S2 na territorii dnepro-doneckoj lesostepi v svete vydeleniâ «gorizonta Boromlâ», in: C. von Carnap-Bornheim (ed.), *Germania–Sarmatia. Drevnosti Central'noj i Vostočnoj Evropy èpohi rimskogo vlijaniâ i pereseleniâ narodov*, Kaliningrad, 44–67.
- Magomedov B. V. 1987, *Černâhovskaâ kul'tura Severo–Zapadnogo Pričernomor'â*, Kyiv.
- Magomedov B. V. 2001, *Černâhovskaâ kul'tura. Problema ètnosa*, Lublin.
- Magomedov B. V. 2015, *Keramičeskie prâslica černâhovskoj kul'tury*, Kyiv.
- Magomedov B. V., Petrauskas O. V. 2024, *Pam'âtki černâhivs'koï i vel'bars'koï kul'tur Volins'koï, Žitomir's'koï ta Rivnens'koï oblastej*, Kyiv.
- Maczyńska M. 1999, O tak nazyvaemyh “sarmatskih” fibulah v Srednej i Vostočnoj Evrope, in: E. M. Levada (ed.), *Sto let Černâhovskoj kul'ture*, Kyiv, 87–111.
- Nekrasova G. M. 1988, Poselennâ černâhivs'koï kul'turi Hlopktiv I na Kïivšini, *Arheologîâ* 62, 147–159.
- Nekrasova A. N. 1990a, K voprosu o načal'nom ètape rasprostraneniâ černâhovskih drevnostej v Dneprovskom lesostepnom Levoberež'e, in: *Ohopona i doslidžennâ pam'âtok arheologii Poltavšini*, Poltava, 150–151.
- Nekrasova A. N. 1990b, O hronologičeskikh različiâh černâhovskih drevnostej v Dneprovskom lesostepnom Levoberež'e, in: *VI Meždunarodnyj kongress slavânskoj arheologii. Tezisy dokladov sovetskoj delegacii*, Moskva, 62–64.
- Nekrasova A. N. 2006, *Pamâtniki černâhovskoj kul'tury Dneprovskogo Levoberež'â*. Biblioteka Vita Antiqua (Goty i Rim), Kyiv, 87–200.
- Nowotny E. 2016, The archaeology of early Slavic settlements, in: F. Biermann, Th. Kersting, A. Klammt (eds), *Lower Austria in Die frühen Slawen – von der Expansion zu gentes und nations*, Beiträge zur Ur- und Frühgeschichte Mitteleuropas 81(1), Langenweißbach, 171–180.
- Parczewski M. 1988, *Najstarsza faza kultury wczesnosłowiańskiej w Polsce*, Dissertation, Rozprawy habilitacyjne UJ 141, Kraków.
- Parczewski M. 1993, *Die Anfänge der frühslawischen Kultur in Polen*, Veröffentlichungen der Österreichischen Gesellschaft für Ur- und Frühgeschichte 17, Wien.
- Parczewski M. 2003, Wczesnosłowiańskie odkrycia w Bachórze, pow. Rzeszów, in: Z. Woźniak, J. Gancarski (eds), *Polonia Minor Medii Aevi*, Kraków-Krosno, 191–209.
- Parczewski M. 2004, Ein Wort zur Diskussion über frühmittelalterliche slawische Häuser, *Acta Archaeologica Carpathica* 39, 135–151.
- Parczewski M. 2011, Osady wczesnosłowiańskie (V/VI–VII w.) na trasie autostrady A4 w południowo-wschodniej Polsce, in: S. Czopek (ed.), *Autostradą w przeszłość. Katalog wystawy*, Rzeszów, 97–108.
- Parczewski M. 2022, Osada z zarania wczesnego średniowiecza. Okres wczesnosłowiański (V/VI–VII w.) w Jabłonicy Ruskiej, stanowisko 1, in: M. Mazurek, A. Sznajdrowska-Pondel (eds), *Jabłonica Ruska I – wielokulturowe stanowisko w dorzeczu górnego Sanu*, Rzeszów, 189–224.

- Petrauskas O. V. 2003, Die Gräberfelder der Černjachov Kultur von Kosanovo und Gavrilovka – eine vergleichende Studie zu Chronologie, Bestattungssitten und ethnokulturellen Besonderheiten. *Bericht der Römisch–Germanischen Kommission* 83, 224–351.
- Petrauskas O. V. 2014a, Deàki pidsumki doslidžen' kompleksu pam'atok piz' norims'kogo času bilà s. Komariv, *Oium* 4, 165–184.
- Petrauskas O.V. 2014b, Komariv – ein Werkstattzentrum barbarischen Europas aus spätrömischer Zeit (Forschungsgeschichte, einige Ergebnisse und mögliche Perspektiven). *Ephemeris Napocensis* 24, 87–116.
- Petrauskas O. V., Koval' O. A. 2016, Žitlo z rann'oslov'ans'kimi elementami na černàhivs'komu poselenni bilà Komarovaù, *In Slavienia terra* 1, 41–57.
- Petrauskas O., Osaul'čuk O. 2023, Desàt' rokiv doslidžen' v Komarovì: pidsumki ta perspektivi, in: *Zbìrnik naukovih statej «Gots'kij šlàh: spil'na istorična rekonstrukcià ta virtual'na podorož v minule»*, Volodimir, 28–56.
- Petrauskas O. V., Šiškin R. G. 1999, *Pro černàhivs'ki pam'atki "zmišanogo tipu" na Pravoberežžì Kiivs'kogo Podnìprov'â. Etnokul'turni procesi v Pivdenno-Shidnij Èvropì v I tisàčolittì n.e.*, Kyiv–Lviv, 217–230.
- Petrauskas O. V., Šiškin R. G. 2009, Nekotorye rezul'taty issledovanià poselenià černàhovskoj kul'tury Velikaà Bugaevka–1, *Vita Antiqua* 7–8, 201–226.
- Petrauskas O. V., Šiškin R. 2024a, Glass–production Workshop of the Hunnic Times Near Komariv on the Dnister River. *Archaeologia Polona* 62, 61–86.
- Petrauskas O. V., Šiškin R. 2024b, Poperedni pidsumki doslidžen' na teritorii mogil'nika černàhivs'koì kul'turi Komariv 1 v 2024 r. Arheologìà Bukovini: zdobutki ta perspektivi, in: *Tezi dopovidej VÌÌ mižnarodnogo naukovogo seminaru (m. Černivci, 6 grudnà 2024 r.)*, Černivci, 135–138.
- Petrauskas O. V., Koval' O. A., Milàn T. R., Avramenko M. O. 2017, Gorni piz' norims'kogo času z Komarova (arheologìčni materiali, osoblivosti pobudovi ta ekspluatacij), in: Skiba A.V., Gorbanenko S.A. (eds), *Èvropejs'ka arheologìà I tisàčolittà n.e.*, Zbìrnik naukovih prac' na čest' L.V. Vakulenko, Kyiv, 107–158.
- Petrauskas O. V., Mostovij D., Rejda R., Mogilov O. 2023, *Zvit pro arheologìčni doslidžennà bilà s. Komariv (Dnistrov'skij r–n, Černivec'ka obl.) u 2023 r.*, Naukovij arhiv IÀ NANU, Kyiv.
- Prihodnùk O. M. 1998, *Pen'kovskaà kul'tura*, Voronež.
- Oblomskij A. M. 2010, Materialy poselenià Žuravka Ol'sanskaà, *Rannelslavànskij mir* 13, 144–260.
- Quast D. 2021, A comment on the organisation of social power in the Sintana–de–Mureș–Černàhov Culture, in: R. Ciolek, R. Chowanec (eds), *Aleksandria: studies on items, ideas and history dedicated to Professor Aleksander Bursche on the occasion of his 65th birthday*, Wiesbaden, 303–324.
- Saag L., Utevska O., Zadnikov S., Shramko I., Gorbenko K., Bandrivskiy M., Pavliv D., Bruyako I., Grechko D., Okatenko V., Toshev G., Andrukh S., Radziyevska V., Buynov Y., Kotenko V., Smyrnov O., Petrauskas O., Magomedov B., Didenko S., Heiko A., Reid R., Sapiehin S., Aksonov V., Laptiev O., Terskyi S., Skorokhod V., Zhyhola V., Sytyi Y., Järve M., Lyn Scheib Ch., Anastasiadou K., Kelly M., Williams M., Silva M., Barrington Ch., Gilardet A., Macleod R., Skoglund P., Thomas M. G. 2025, North Pontic crossroads: Mobility in Ukraine from the Bronze Age to the early modern period, *Science Advances* 11, eadr0695, 1–28.
- Smiško M. Ŭ. 1957, *Zviti pro rozkopki na poselenni III–IV st. n.e. bilà s. Komariv Černivec'koì obl. u 1956–1957 rr.*, Naukovij arhiv IÀ NANU, №1957\37, f.o. 3583–3584, Kyiv.
- Smiško M. Ŭ. 1962, *Zvit pro doslidžennà poselennà 3–4 st. z sklànou majsterneù bilà s. Komarove Černivec'koì obl. v 1962 r.*, Naukovij arhiv IÀ NANU, №1962\61, Kyiv.
- Smiško M. Ŭ. 1964, Poselennà III–IV st. n.e. iz slidami skliànogo virobnictva bilà s. Komariv Černivec'koì oblastì, *Materiali i doslidžennà z arheologii Prikarpatà ta Volini* 5, 67–80.
- Stanciu I. 2011, *Locuirea teritoriului nord-vestic al României între antichitatea târzie și perioada de început a epocii medieval timpurii (mijlocul sec. V – sec. VII timpuriu)*, Patrimonium Archaeologicum Transylvanicum 8, Cluj-Napoca.
- Stanciu I. 2013, The Problem of the Earliest Slavs in Intra-Carpathian Romania (Transylvania and the North-West Vicinity), *Slovenská Archeológia* 61 (2), 323–370.
- Stanciu I. 2022, The Lazuri–Lubi tag settlement (north-western Romania). Examples of non-residential structures in the Barbaricum located in the vicinity of Dacia Porolissensis, in: S. Nemeti, I. Nemeti, Fl.-Gh. Fodorean, S. Cociș (eds), *Est Modus in Rebus. Essays presented to professor Mihai Bărbulescu at his 75th anniversary*, Cluj-Napoca, 377–418.

- Stanciu I. 2023a, Early Slavs' production and subsistence activities case study – the area of the upper Tisza river basin (ca. second half of the 6<sup>th</sup> century – first half of the 7<sup>th</sup> century AD), *Journal of Ancient History and Archaeology* 10.1, 68–117.
- Stanciu I. 2023b, Settlements from the northwestern part of Romania (second half of the 6<sup>th</sup> century – first half of the 7<sup>th</sup> century AD). Specific aspects of dwellings, *Mousaios* XXVI, 281–311.
- Szmoniewski B. Sz. 2016, Early-Slavic culture, in: M. Trzeciecki, P. Urbańczyk (eds), *The Past Societies 5. Polish lands from the first evidence of human presence to the early Middle Ages. 500 AD–1000 AD*, Warszawa, 22–73.
- Szmoniewski B. Sz. 2020, Ethnogenesis of Slavs Viewed from Polish Perspective, *Soka University Society of Russian and Slavic Studies* 12, 23–47.
- Šapova Ū. L. 1978, Masterskaâ po proizvodstvu stekla u s. Komarovo (III—IV vv.), *Sovetskaâ arheologiâ* 3, 230–242.
- Terpilov's'kij R. V. 1999, Kiivs'kij gorizont poselennâ Glevaha, *Arheologiâ* 4, 95–107.
- Terpilov's'kij R. V. 2004, *Slavâne Podneprov'â v pervoj polovine I tysâčetiâ*, Lublin.
- Urbańczyk P. 2023, Słowianie byli “produktem” przypadku historycznego!?, *Archeologia Polski* 68, 285–315.
- Vakulenko L. V. 2021, Zubric'ka kul'tura i starozhitnost' persih stolit' n.e., in: O.V. Dobrzhans'kij, (ed.), *Arheologiâ Bukovini: zdobut'ki ta perspektivi: Tezi dopovidej VIII mižnarodnogo naukowego seminaru (m. Černivci, 10 grudnâ 2021 r.)*, Černivci, 27–30.
- Vakulenko L. V., Prihodnûk O. M. 1984, *Slavânskie poseleniâ I tys. n. è. u s. Sokol na Srednem Dnestre*, Kyiv.
- Vakulenko L. V., Skiba A. V. 2016, Černâhivs'kî žitla z pečami – kam'ânkami, *In Sclavienia terra* 1, 7–28.
- Vinokur I. S. 1983, Černâhovskie plemena na Dnestre i Dunae, in: V. D. Baran (ed.), *Slavâne na Dnestre i Dunae*, Kyiv, 105–135.
- Vinokur I. S., Gorišnij P. A. 1994, *Bakota. Stolicâ davn'oruskogo Poniz'â, Kam'âneč' Podil's'kij*.