

FR JUOZAPAS ŽIOGAS: ARCHAEOLOGIST AND PRIEST

VIRGINIJA OSTAŠENKOVIENĖ

Abstract

In the late 19th and early 20th centuries, during the Lithuanian national liberation movement, interest in the history of old Lithuania and its monuments peaked. Amateurs investigated hill-forts and cemeteries. These amateurs rarely saved artefacts or data from their excavations. One exception was the priest Juozapas Žiogas, who investigated over ten archaeological sites. Fr Žiogas formed an extensive archaeological collection, which is now held in the Aušra Museum in Šiauliai.

Key words: Juozapas Žiogas, archaeological excavations, archaeological collection, Aušra Museum.

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Biographical overview

Not a lot of information about Fr Juozapas Žiogas (1868–1935) has survived, and even what we know may be inexact. Encyclopaedias specify that he was born in the village of Rubežninkai, in the parish of Joniškis, in the district of Šiauliai (Fig. 1). His date of birth is sometimes inaccurately given as 1869 (Mažiulis, Matulis, 1966, p.357, Tautavičius, 1988, p.680-681). However, a notebook of his has survived in the Aušra Museum in Šiauliai, along with his archaeological collection, in which he wrote down his birthday as 3 March 1868 (ŠAM GEK 1226/72). There is not much information about his family. Documents that have survived state that he had two sisters, whom he took care of after he became a priest. In 1878, he went to a boys' school in Šiauliai, where he completed five years. The same notebook in the Aušra Museum has the entire class list of pupils, the lessons he learnt, and his school timetable. This tendency towards thoroughness and pedantry was very useful to him when he started collecting and managing artefacts. After leaving school, he studied at the Žiemaičiai seminary in Kaunas, and in 1893 (according to some sources 1891), he was ordained a priest ('*Bibliografijos žinios*' 1935a, p.192; '*Tiesos kelias*' 1935b, p.87ff.; Dangerutis 1936). At the beginning, Žiogas was a priest at Alūksne (in the Alūksne district, Latvia), later he worked as an administrator at Elerne (Daugavpils district, Latvia), and later as a visiting priest at Kalnalis in the Kretinga district. This must have been where he became interested in local history, and began his first archaeological excavations (Fig. 2). From Žemaitija he was transferred in 1899 to Gaidė in east Lithuania (Ignalina district). Žiogas stayed in Gaidė until 1904, and was then transferred to Rageliai in northeast Lithuania (Rokiškis district). His rather frequent transfers can be explained by his activ-

ity in the national movement. When he was studying at the seminary, he read the newspaper Aušra and other banned Lithuanian publications, and resented the colonisation of Lithuanians (LLTI, F2-1584 (1906.03.09); VUB RS, F1-D271, p.3 and 5). He stayed in Rageliai for four years. From there, he was moved to Žemaitija again, and lived in Medingėnai (Rietavas municipality). Afterwards, he served as a priest in Užventis (Kelmė district), Šiaudinė (Akmenė district) and Joniškis (northern Lithuania). From 1929, he was moved again to Rudiškiai (Joniškis district), where on 21 September 1935 he died (*Lietuvos Aidas* 1935).

Žiogas was known during his lifetime as an amateur archaeologist and ethnographer, and for his study of local history. He was also interested in old musical instruments, had an extensive collection of old horns, and recorded old folk songs (Žiogas 1911a, p.110-118; Žiogas 1911b, p.108-110). Another interest of his was photography. He took photographs of churches, metal crosses, chapels and roadside shrines, and spinning wheel distaffs, and also photographed his own archaeological collection. The Aušra Museum holds 138 of his photographic negatives. He was most active in the field of archaeology. He excavated sites in Žemaitija and northeast Lithuania (Kulikauskas, Zabiela 1999, p.143-147). He also published articles about his finds, and formed an extensive archaeological collection (Ramanauskaitė, 1999, p.8-13).

Archaeological activity in the Lithuanian Scientific Society

It is hard to say exactly when Fr Žiogas became interested in Lithuanian history and started collecting artefacts. Undoubtedly, joining the priesthood and living in various remote areas created favourable conditions for

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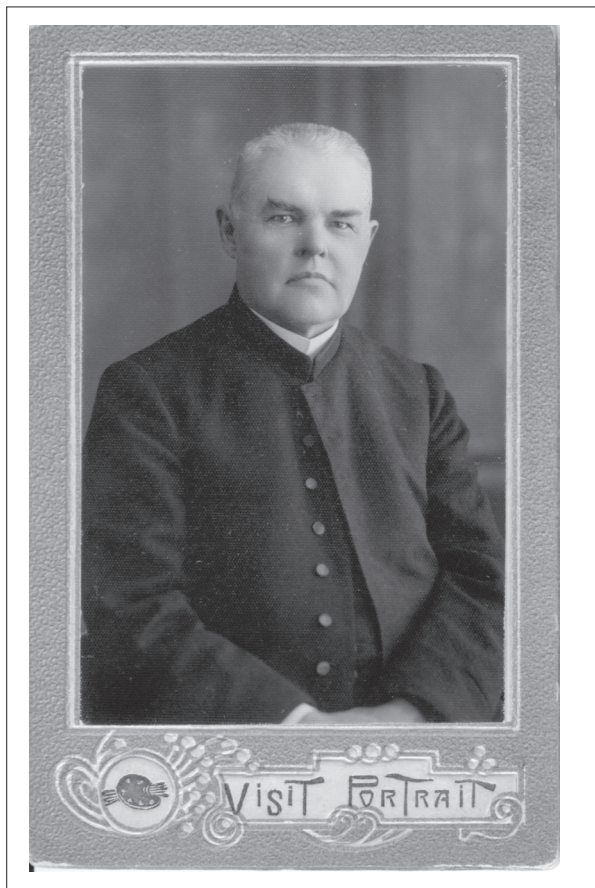


Fig. 1. Fr Juozapas Žiogas (1868–1935)
(ŠAM Neg. No. 3812).

immersing himself in local history and excavating archaeological sites. He read and collected data on Lithuanian and European archaeological excavations. The cover of his notebook in the Aušra Museum has the inscription 'Archaeology' and the date '1899' (Figs. 3–4). The notebook has cuttings from papers such as *Gazeta Polska* and *Новое время* (The New Time), with articles about archaeological excavations in Cartagena, Greece, Rome and other locations, as well as announcements about archaeologists' and historians' congresses. The notebook also has records about cleaning coins and other useful information (ŠAM GEK 1226/73). In addition, Žiogas tried to familiarise himself with archaeological and historical literature. His library had *Материалы по археологии России (1888–1901)*, five books of *Swiatowi*?, and articles and studies by Tadas Daugirdas (Tadeusz Dowgird 1852–1919), Wandalin Szukiewicz (1852–1919), Jonas Basanavičius (1851–1927) and other authors (KPD archive, fund 1, corpus 1, file 122, 1.43).

Even though Žiogas lived quite a long way from large cultural and scientific centres, he kept in touch with public figures of his time. He corresponded with Juozas Tumas-Vaižgantas (1869–1933), Adomas Dambrauskas-Jakštas (1860–1938) and Basanavičius on

issues of archaeology and local history (VUB RS, F1-F49[8]). He also started corresponding with Konstantin Gukovskii (Константин Гуковский, 1857–1906), the founder of Kaunas City Museum. At Gukovskii's request, he donated a few artefacts from his collection (VUB RS, F1-D271, p.1). The artefacts he donated, one flint and six stone hafted axes that he found in the Telšiai and Zarasai districts, are probably the same finds as the ones that are now kept in the Vytautas the Great War Museum in Kaunas (KVDKM, inv. Nos. 105:3, 107:1-6).

After the Lithuanian Scientific Society was created, bringing together scientists from various fields, Žiogas had an opportunity to join the Society and participate in scientific activities. On 7 April 1907, he participated in the first meeting of the Society as a founding member. He gave 18 volumes of books to its library, and later he sent it a collection of songs that he had recorded in the Gaidė parish (Krištopaitė 1969, p.57). In October 1907, the museum of the Lithuanian Scientific Society was founded, to which he immediately donated some of his photographs (Valaitis 1932, p.13), and in 1910 he donated some prehistoric grindstones (LLTI, F22-605). Žiogas wanted to donate all his archaeological collection to the museum of the Lithuanian Scientific Society (LLTI, F2-1584 [1911.09.15, 1913.12.14]). Unfortunately, the museum never received the collection, as it took some time to arrange.

The Lithuanian Scientific Society heard various scientific reports at its annual meetings. In 1908, Basanavičius, the chairman of the Society, invited Žiogas to read a paper about his archaeological excavations and his archaeological collection. Žiogas knew that serious archaeological excavations needed good preparation and knowledge. Therefore, as an amateur, he was cautious about making broad scientific generalisations (LLTI, F2-1584[1908.05]). Nevertheless, he read the paper 'Lapušiškės Cemetery and its Artefacts' on 18 August 1908 to the Society's annual meeting. An abstract of it was later published in the volume *Lietuvių tauta* (Žiogas 1909a, p.313ff.). After his report and its publication, his archaeological excavations and artefact collection became known to wider society. Other researchers took an interest in his work. Žiogas started collaborating with Professor Eduardas Volteris (1856–1941), who asked him to provide photographs (LLTI, F2-1584 [1910. 05.19]). Basanavičius also took an interest the collection. He wanted to visit Žiogas in Medingėnai to see it. But it seems that he never got the chance (LLTI, F2-1584 [1909.11.23]). Žiogas prepared to read a paper to the fourth annual meeting of the Society in 1910, about his archaeological excavations in the Imbarė cemetery (Kretinga district, excavated in 1898). He probably did not succeed in finishing it

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Fig. 4. Fr Žiogas' notebook, with a list of spindle-whorls and beads (ŠAM GEK 1226/73).

in time to read it to the meeting, and therefore read it to the fifth annual meeting in 1911. The abstract was called ‘Graves at Imbarė, Telšiai Powiat, in the Province of Kaunas’. Like his paper about the Lapušiškės cemetery, the second paper was also prepared for publication, but it never saw the light of day.

Another paper by Žiogas called ‘The Ancient Cemeteries of Norkūnai, Radiškės and Mičiūnai’ was to be read to the sixth annual meeting of the Lithuanian Scientific Society in 1912, but for some reason he never attended the meeting, and therefore the paper was never published. He was also concerned about the fate of prehistoric sites. He published interesting data about monuments in the local press of the surrounding areas, and made sure that the sites were not destroyed (Žiogas 1925). In 1909, he publicly complained that ‘Barbarian villagers’ blew up a sacred stone, in Lithuanian called *altarinis* (altar) in the Švenčionys district (Žiogas 1909b). He tried to provide information about his excavations to other local intellectuals. Therefore, he asked Basanavičius to send him publications about barrows in Lapušiškės. He wanted to give these publications to the landowners where he was excavating, and also to priests, landlords and other educated people (LLTI, F2-1584[1908.05]).

During his many years of collecting and taking care of his archaeological collection, Žiogas gained experience in maintaining and preserving his archaeological finds. He also gave advice to Basanavičius on how to manage the archaeological material of the Lithuanian Scientific Society Museum (LLTI, F2-1584 [1911.09.15]). In 1912, he gave up his public activities. He stopped excavating, and did not publish any research material, or participate in meetings of the Lithuanian Scientific Society. He told Basanavičius that he could not continue his research, due to a lack of money and issues with the Church (LLTI, F2-1584 [1912.04.18]). He spent his last two decades managing his collection: cleaning the artefacts, taking photographs of them, and writing descriptions.

In 1925, Tumas-Vaižgantas invited him to join the Local History Society, and to manage the Užventis section of the Society. He declined, citing various reasons, such as poor health, financial difficulties and daily concerns (KPD archive, fund 1, corpus 1, file 20, p.240ff.; VUB RS, F1-F49). He also declined an offer to join the Šiauliai History Society, even though in the summer of 1933 he visited the Aušra Museum, which was run by the society. The priest learned about the museum’s collections (Šiaulių 1998, p.41). The most active years of his public and archaeological activities are considered to be 1907 to 1911, when he participated in events, read papers to annual meetings of the Lithuanian Scientific Society, and prepared publications.

Articles on archaeology

At the same time that Fr Žiogas started to investigate archaeological sites, he also made sure that news on the finds was published. In one of his letters to A. Dambrauskas-Jakštas from Kalnalis, dated 15 January 1899, he wrote that he had excavated some graveyards during the summer and autumn, in order to find archaeological artefacts; furthermore, he had found so many that he could now publish articles about them. He probably wanted to publish the archaeological material he found during his investigations in the journal *Wiadomości Numizmatyczno-Archeologiczne* (Krakow) (VUB RS, F1-D271, p.1). But his first publication came out in 1900, in a volume called *Pamiatnaia knizhka Kovenskoj gubernii na 1901 god* (Informational Book of the Kovno Gubernia) (Žiogas 1900, pp.33-49). The article was about archaeological sites investigated around Telšiai: the Tinteliai-Švedkapis, Sakuočiai, Šateikiai-Rūdaičiai and Kūlsodžiai cemeteries, as well as Imbarė hill-fort and the cemetery beside it. Although the excavations were small in scale, the material collected (site plans, cultural layers, artefacts, people’s stories and legends) were comprehensively recounted. He also tried to refine the data on the Imbarė hill-fort previously dealt with by Daugirdas. Later, in 1909, Žiogas admitted to Basanavičius that he hoped to become a member of the Imperial Russian Archaeological Society with this article; but, it seems, he was not satisfied with it (LLTI, F2-1584 [1909.05.16]).

He started to prepare his material for publication after he moved to Rageliai. In 1905, he promised to send a couple of articles about his excavations at Imbarė, Lapušiškės, Radišiai and Norkūnai to Basanavičius for the anticipated *Archaeological-Ethnographic Lithuanian Newspaper* (LLTI, F2-1584 [1905.10.01]). However, his article ‘Archaeological Explorations in the Parish of Gaidė’ was published instead in *Lietuvių tauta* (The Lithuanian Nation) (Žiogas 1909a, p.313ff.). While he was preparing the article, he collaborated with Basanavičius, who urged him to publish more of his material. The article took a while to finish, as he tried to include as much data as possible. He was convinced that archaeological publications should have maps, schemes and illustrations of the artefacts (LLTI, F2-1584 [1908.03.16]). The Institute of Lithuanian Literature and Folklore still has a manuscript by Žiogas edited by Basanavičius (LLTI, F2-81). His article ‘Archaeological Explorations in the Parish of Gaidė’ has comprehensive descriptions on monuments in northeast Lithuania, such as Lapušiškės, Pasamanė and Visaginas barrow cemeteries, the hill at Niurvėnai, and Čeberakai hill-fort. It is illustrated with maps, barrow schemes, drawings of artefacts, and photographs.

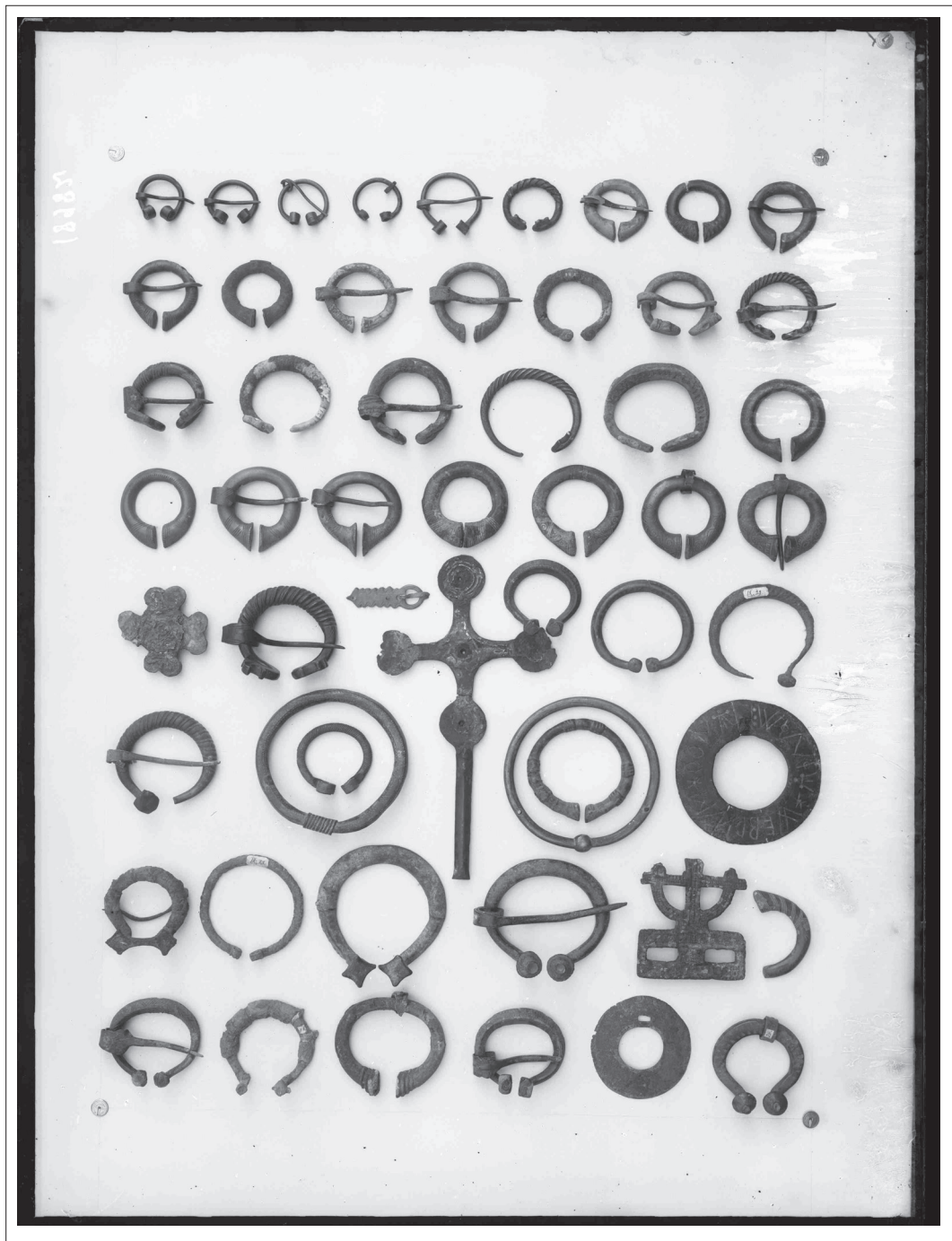


Fig. 5. Artefacts found in the Imbarė cemetery. Photograph by J. Žiogas (ŠAM Neg. No. 18982).

He also published an article on the surroundings of Lake Drūkšiai. When describing various archaeological sites, Žiogas tried to supply related names, legends and place names. But as he himself indicated, the published article did not have all the archaeological material he had collected on Gaidė parish (LLTI, F2-1584 [1909.05.16]).

From his correspondence with Basanavičius, it seems that Žiogas wanted to publish an article about the Imbarė cemetery. In 1911, he read an abstract about it to the Lithuanian Scientific Society, but the article took some time to prepare for publication. As can be

seen from his letters, the article on Imbarė cemetery was prepared as thoroughly as possible (LLTI, F2-1584[1912.04.18]). It seems that it was prepared in 1913, and was sent to Basanavičius to edit (LLTI, F1-1584[1913.12.14]). Unfortunately, the preparations were protracted, and the article was never published.

In 1960, two of his manuscripts in Polish, 'Miczunski Kurhan' and 'O grobach na cmentarzysku Imbary, na Żmudzi, w powiecie Telszewskim, gubernii Kowieskiej, poszukiwanie dokonane w m. sierpniu 1898 roku', with an excavation plan of Imbarė (ŠAM GEK 1226/72) and an unfinished article on the Mičiūnai

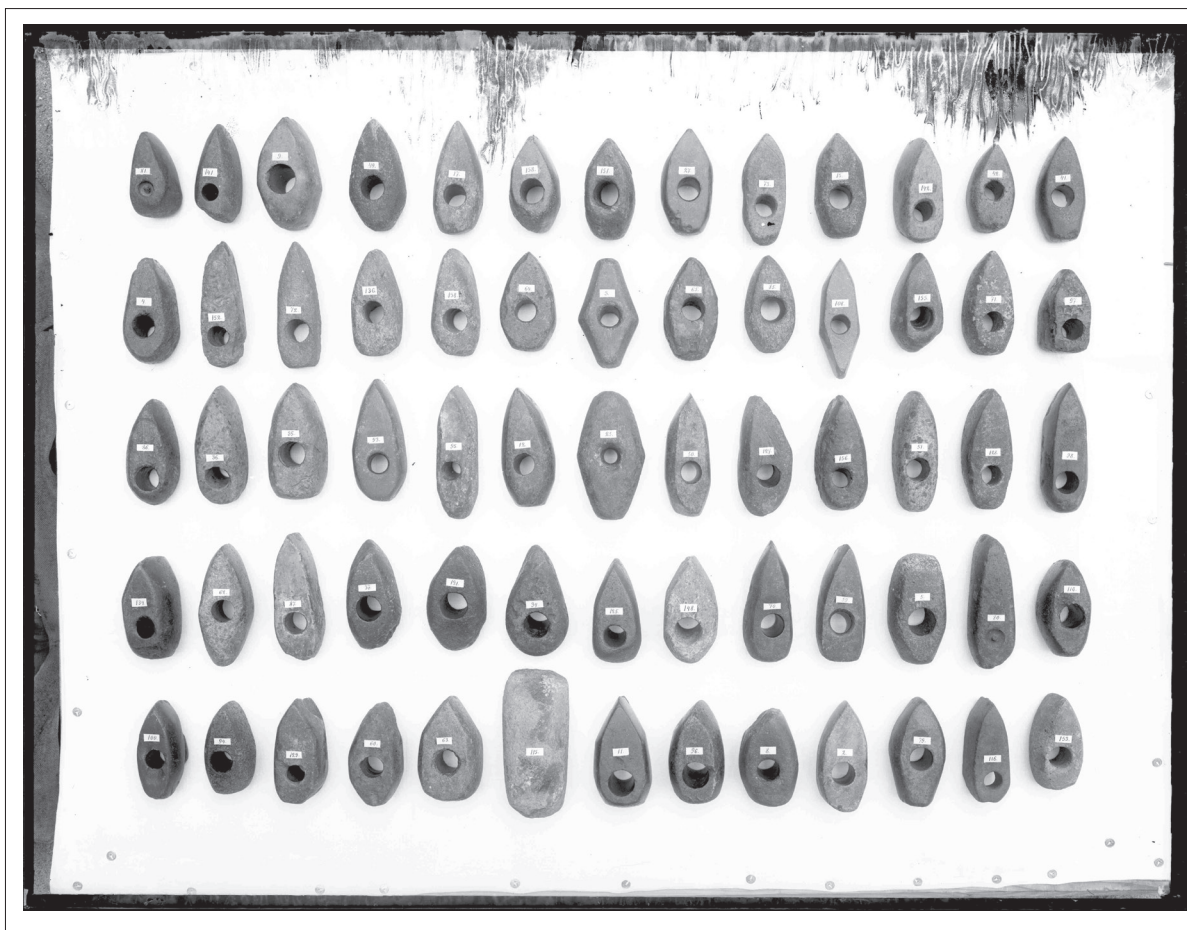


Fig. 6. Stone hafted axes from Žiogas' collection. Photograph by J. Žiogas (ŠAM Neg. No. 18979).

barrow, arrived in the Aušra Museum, together with his archaeological collection. Unfortunately, we could not find these manuscripts in the museum, but luckily in 1958–1960, the archaeologist Adolfas Tautavičius (1925–2006), from the Lithuanian Institute of History, made transcriptions of them. Later, the manuscript on Imbarė cemetery was discovered in the museum in Kretinga.

The first article by Žiogas, 'Miczunski Kurhan' (the transcription made by Tautavičius in 1960), is not very informative. Only the situation of the barrow is described, the appearance of the barrows, and the beginning of a description of a single grave (ŠAM Archive of Archaeological Department, 1A). The transcription of the other manuscript 'O grobach na cmentarzysku Imbary ...' was made between 1958 and 1960 (Žiogas 1898). The description of Imbarė hill-fort and its cemetery in this article is quite informative. The article contains mostly descriptions of the cemetery: each of the 33 graves is described separately, it includes a description of each grave's shroud, and extensive descriptions of the more important artefacts (Fig. 5).

Žiogas' written legacy is not huge, but it is noteworthy. All of his articles are very comprehensive: they sup-

ply information on the situation of sites in the landscape, the structure of layers in the excavated trenches, individual graves, and descriptions of grave goods; furthermore, the priest quoted folklore and linguistic data. As an amateur archaeologist, Žiogas did not try to make wide generalisations, and did not pursue cultural attribution or dating issues. References to articles by Eustachy Tyszkiewicz (1814–1873) and Tadas Daugirdas show that he was familiar with the archaeological literature of his time; he took an interest in the work of other archaeologists, and compared his findings with what was published by others. His publications are also valuable because they are the only surviving sources on some destroyed archaeological monuments, such as Kūlsodis cemetery in the Kretinga district, and Lapušiškės barrow cemetery in the Ignalina district.

Archaeological excavations

Žiogas' excavations were not done on a large scale, but his work and the material he collected are worth a separate discussion. All of his archaeological sites are concentrated in two areas: Žemaitija (the Kretinga and Plungė districts) and northeast Lithuania (the Ignalina and Rokiškis districts).

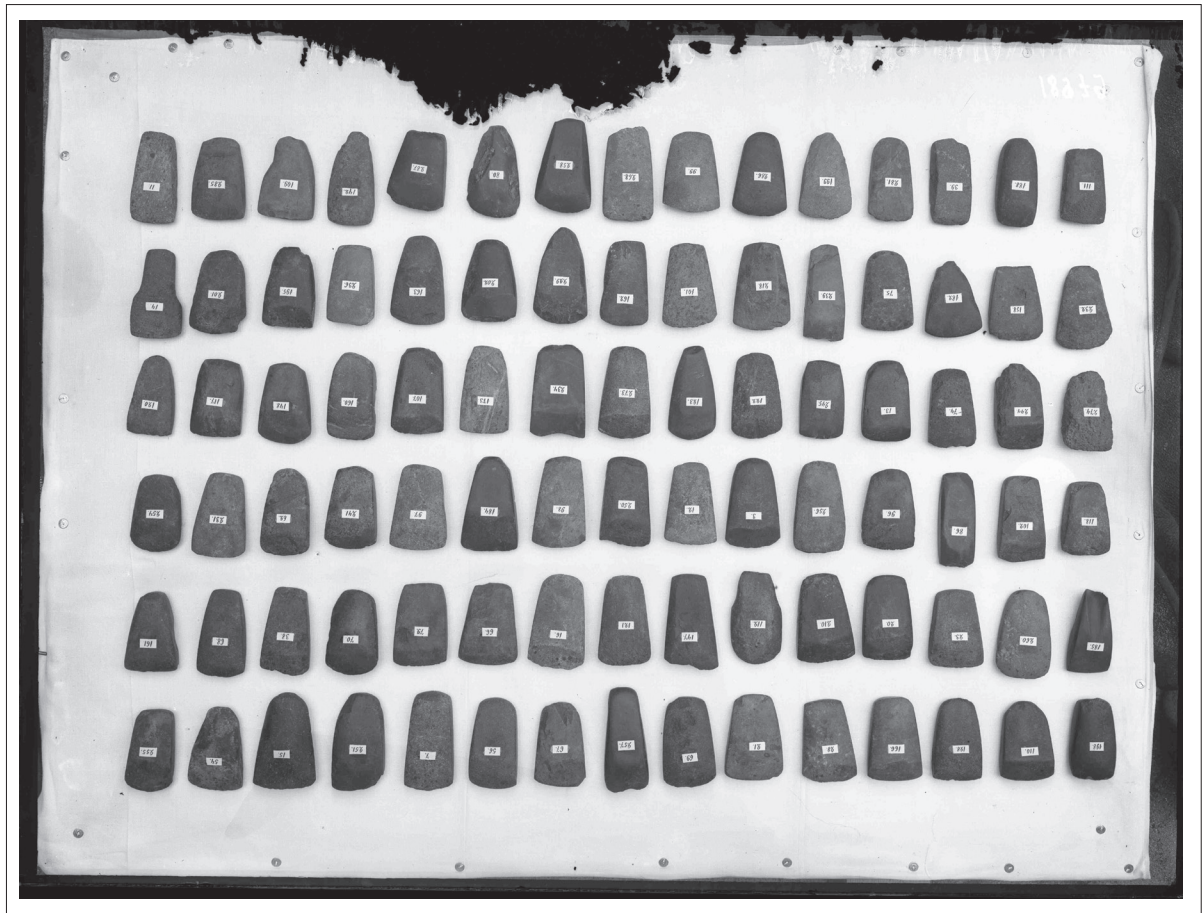


Fig. 7. Stone shaft-hole axes from Žiogas' collection. Photograph by J. Žiogas (ŠAM Neg. No. 18985).

It is hard to say exactly when he started his excavations. The first known date is 1898, when he excavated the hill-fort and cemetery at Imbarė. Probably in 1899, while he was the priest in Kalnalis, he excavated other archaeological monuments in Žemaitija, such as Tinteliai, Sakuočiai, Kūlsodžiai and Šateikiai-Rūdaičiai cemeteries. In 1899, when he moved to Gaidė, and later in 1904, when he moved to Rageliai, he excavated sites in northeast Lithuania, such as Lapušiškės, Pasamanė, Visaginas, Mičiūnai, Radišiai (Kubiliškis) and Norkūnai, and attempted to excavate Niurvėnai and Lapušiškės hill-forts. Consequently, during one decade (1898–1908), he investigated three hill-forts and five Žemaitijan cemeteries, and six northeast Lithuanian barrow cemeteries.

Not a lot of material on his archaeological excavations has survived. The most comprehensive source of data is his publications (Zhogas 1900, pp.33-49; Žiogas 1909a, p.313ff.) and his manuscript on Imbarė cemetery (Žiogas 1898). His letters provide brief hints about his explorations (LLTI F2-1584; VUB RS, F1-D271). Unfortunately, there is not enough data to understand the archaeological methods he used in his research.

The archaeological collection

Probably Žiogas' most important legacy is his collection of archaeological artefacts, which is now in the Aušra Museum in Šiauliai. The collection has more than 1,000 pieces.

He started collecting artefacts before he started his excavations. He collected and looked after his collection up to his death. He was very thorough, and tried to record data on each artefact. He often rearranged them: he cleaned them, preserved them, rewrote catalogues, and took new photographs. He wrote to Basanavičius about his reordering (LLTI, F2-1584 [1911.09.15, 1913.01.25]). In trying to arrange his collection in an academic way, he followed archaeological literature, and he compared his exhibits with artefacts described in literature. Balys Tarvydas (1897–1980), who saw his collection, indicated that the priest's catalogues had notes on where similar artefacts had been found, and where he had found descriptions of other artefacts (Tarvydas 1935, p.392ff.).

It is not surprising that the extensive and carefully managed collection attracted the attention of other researchers. In 1904, Michał Eustachy Brensztejn

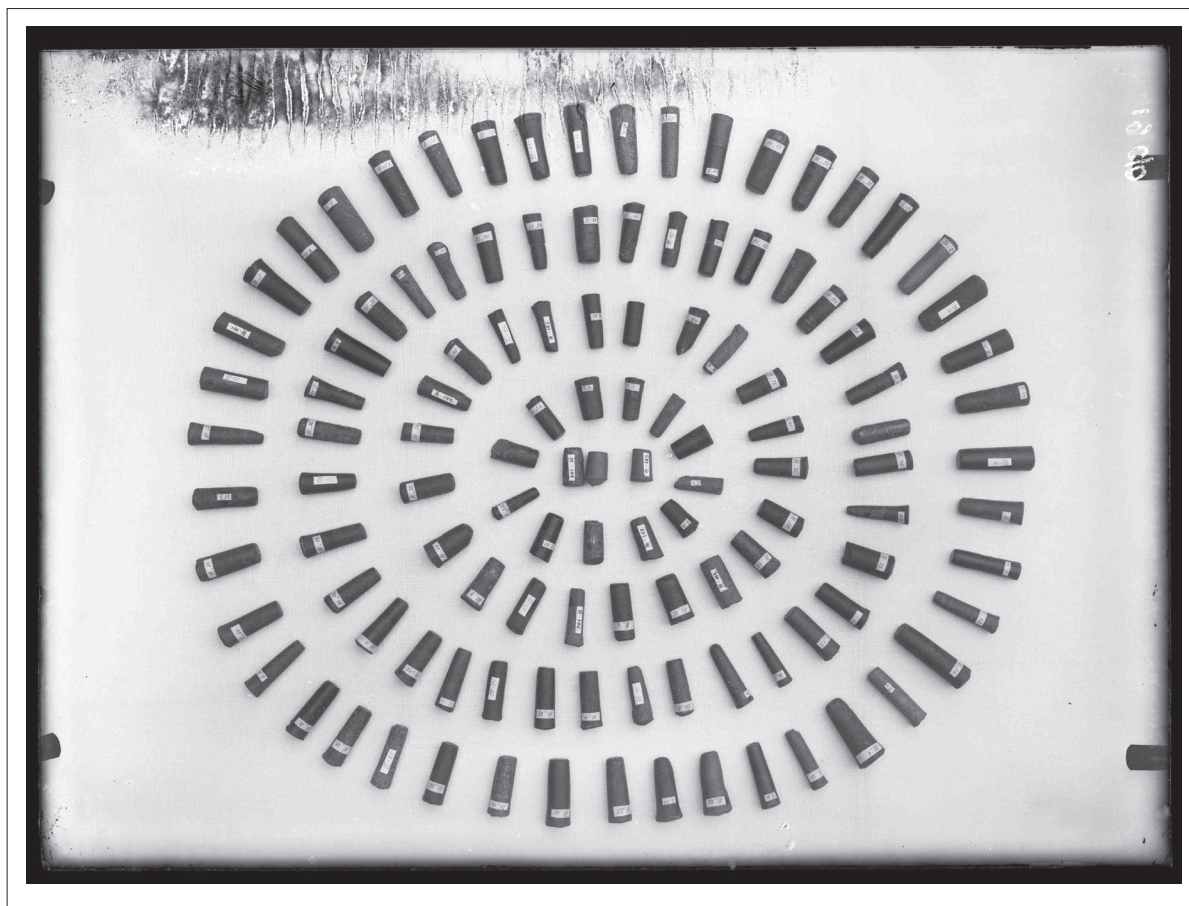


Fig. 8. Bore pegs of stone shaft-hole axes from Žiogas' collection. Photograph by J. Žiogas (ŠAM Neg. No. 19010).

(1874–1938) familiarised himself with the collection. At that time, it had 1,228 artefacts, most of which were found in the Kaunas province. According to Brensztejn, Žiogas' collection included 281 stone hafted and 145 stone shaft-hole axes, 65 fragments of hafted stone axes, 99 stone axe bore pegs, 51 whetstones, 106 clay, stone and amber spindle-whorls, 32 sling stones with holes (probably stone club-heads), 44 stone artefacts of unknown purpose, 24 stone and metal bullets, 17 iron swords and sabres, 17 iron knives, 11 sickles, 22 spearheads, 21 iron axes, 13 stirrups, clubs and fire steels, 41 fragments of metal belts and belt buckles, 97 bronze brooches, 29 bronze bracelets, 42 bronze finger-rings, and one silver bracelet (Butrimas 1987, p.13) (Figs. 5–9). According to Brensztejn, in 1904 Žiogas' archaeological collection, which he kept in Medingėnai, was the second largest collection in Žemaitijan manors. The biggest collection at that time was Tadas Daugirdas' in the Plemberg manor in the Raseiniai district. That collection had 2,000 artefacts (Butrimas 1987, p.12ff.).

In 1912, Volteris described Žiogas' archaeological collection. According to him, it had more than 1,000 artefacts, mostly collected in the Kaunas district, and in the Courland district around Elna, and the Vitebsk (in Belarus) and Vilnius districts. He published a short

account of Žiogas' catalogue (Volter 1912). Most of the collection was made up of stone artefacts (axes and bore pegs, whetstones and other items). The collection also had non-archaeological exhibits (*belemnoida* in Latin, crosses, medals and other items). Volteris valued the whole collection at 1,500 roubles. Interest in it continued even after he gave up his public activities. In 1935, the famous pre-war archaeologist Vladas Nagevičius (1880–1954) published two stone moulds from Žiogas' collection (Nagevičius 1935, p.80ff.), one of which has now vanished.

The State Archaeological Commission was interested in Žiogas' collection, and wanted to buy it. In 1924, Augustinas Janulaitis, the State Archaeological Commission's chairman, allocated 20,000 litas to buy various archaeological collections. Žiogas' was one of those that the Commission wanted to buy (KPD archive, fund 1, corpus 1, file 117, p.263), but it seems that it never purchased the collection.

In his will, written in 1935, Žiogas left all of his archaeological collection, together with his library, to the Vytautas the Great Culture Museum (ŠAM GEK 1226/73). However, on 13 September 1935, just before his death, he changed his mind, and gave his whole collection to the priest Konstantinas Kuprys-Kuprevičius

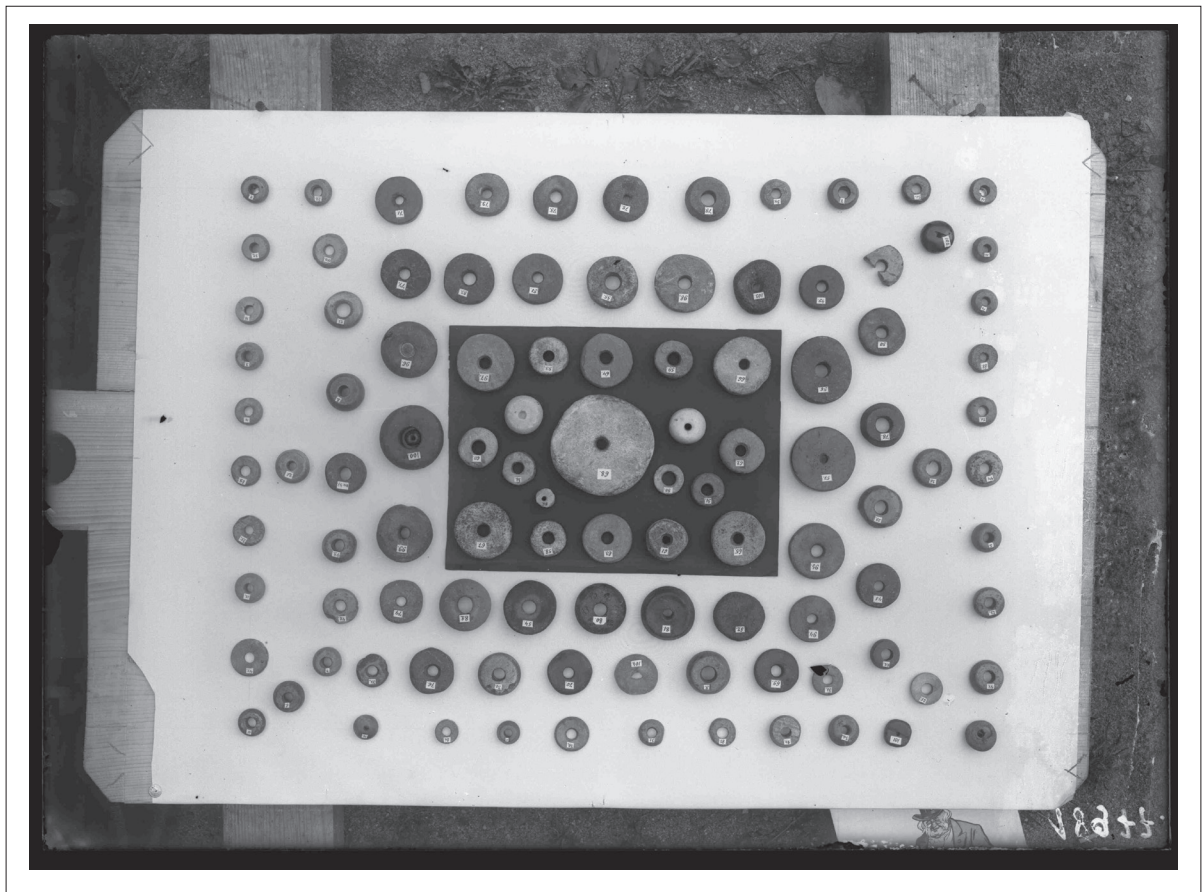


Fig. 9. Spindle-whorls from Žiogas' collection. Photograph by J. Žiogas (ŠAM Neg. No.18977).

(1874–1947)¹. The next day, Fr Kuprys-Kuprevičius took it to Kretinga. Žiogas died on 21 September 1935. His will was left unchanged. Referring to the will, the State Archaeological Commission started procedures to claim the collection for the Vytautas the Great Museum. To this end, in January 1936, Vladas Pryšmantas (1895–1960), the chairman of the State Archaeological Commission, went to Kretinga, where a joint exhibition of the work of Fr Žiogas and Fr Kuprys-Kuprevičius was being held in a monastery (*Gimtasai Kraštas* 1936, p.62ff.). On 10 January, Pryšmantas and Tarvydas, his colleague at the State Archaeological Commission, reviewed Žiogas' archaeological collection. They decided to take it over from Fr Kuprys-Kuprevičius. It was all described and packed into seven boxes. The boxes were sealed, and left for Kuprys-Kuprevičius to look after (KPD archive, fund 1, corpus 1, file 122, pp.18-31).

However, not all of Žiogas' property went to Kretinga after his death. On 24 September 1935, Pelikšas Bugailiškis (1883–1967), the chairman of the Lithuanian History Society, took some of Žiogas' archaeological and historical literature from Rudiškės, and

gave it to the Aušra Museum (KPD archive, fund 1, corpus 1, file 122, p.183). The fate of the archaeological collection was also covered by the press, which was concerned that it might be dispersed or taken abroad (*Lietuvos Aidas* 1935; *Šventadienis* 1935; *Gimtasai Kraštas* 1936, p.63). In July 1937, the archaeologist Jonas Puzinas (1905–1978), the head of the Prehistory Department at the Vytautas the Great Culture Museum, examined Žiogas' collection, and passed it on to Kuprys-Kuprevičius (KPD archive, fund 1, corpus 1, file 122, p.5).

The later fate of Žiogas' collection is unclear. It came to the Aušra Museum from a couple of places. On 29 May 1959, half of the collection (two boxes of stone axes) was given to the Aušra Museum by the Papilė parish priest Stanislovas Pupaleigis (1887–1967). On 25 June 1961, the other half (bronze and iron artefacts, and a couple of documents from Žiogas' personal papers) was bought from Kuprys-Kuprevičius' relative Jadvyga Žilinskaitė, who lived in Baisogala. A few artefacts from the collection are still kept in the Kretinga Museum. They are two stone axe bore pegs, found in the Elna parish, and a flint artefact, found near Gaidė (KM corpus 2, file 3, Nos. 814-816), which Kuprys-Kuprevičius took from Žiogas' collection in 1938 and

¹ About Fr K. Kuprys-Kuprevičius and his collection see article by Donatas Butkus and Audronė Bliujienė in this volume.

donated to the museum. As is mentioned above, a few more artefacts now are kept in the Vytautas the Great War Museum.

It was believed that the archaeological collection came to the Aušra Museum without any catalogues or inventories. In 2005, Žiogas' notebook and a couple of separate pages with notes on his archaeological collection were found in the museum (ŠAM GEK 1226/73). He started writing the notebook in 1901 in Gaidė. The exhibits in the collection were divided into sections according to type: hafted axes, axes with shaft-holes, bore pegs, whetstones and flint ware, brooches, iron artefacts, and others. Each section had notes on where each artefact was found (the region, district and village), as well as how much each artefact cost (Figs. 2–3). Descriptions were made later on loose pages, as the notes did not have information on the prices paid for artefacts. Instead, he wrote down the measurements of the artefacts (spindle-whorls, whetstones, fire steels): their length, width, and the diameter of the hole (Fig. 3).

Today, the Aušra Museum has 1,106 archaeological artefacts from Žiogas' collection. Most are stone artefacts (three fifths of all the collection): axes (257 hafted, 120 shaft-hole, and 31 stone axe fragments), five clubs, 49 whetstones, 21 fire steels, and 90 spindle-whorls. Only about 300 artefacts are made from bronze or iron. Without doubt, most of the artefacts were collected during archaeological excavations. There are iron axes (six with a narrow blade, three with a wide blade, and seven miniature axes), 24 spearheads, 11 knives, seven scythes, three sickles and others. There is a large brass group: six temple rings, four neck rings, and 12 parts of neck rings, two pins, three claddings of drinking horns, 96 brass brooches (89 of them penannular), and 51 bracelets. A lot of the artefacts have notes in red pencil, or notes with numbers that coincide with Žiogas' catalogue numbers that record data on each item.

Based on Žiogas' manuscript about the Imbarė cemetery (Žiogas 1898) and his publications (Žiogas 1909a. p.313ff., Žiogas 1900, pp.33-49), it was possible to find some of the exact find spots of the artefacts. Bronze and iron artefacts were found in the Imbarė hill-fort and cemetery (Kretinga district), the Lapušiškės barrow cemetery (Ignalina district), and the Sakuočiai and Šateikiai-Rūdaičiai cemeteries (Kretinga district). The find spots of other artefacts, such as stone axes, bore pegs, whetstones, fire steels and spindle-whorls, can be traced using Žiogas' descriptions and photographs (Figs. 5–9). For example, out of 257 stone hafted axes, we could track down the find spots of 200 artefacts (Fig. 7). They were locations that at that time were

in the Russian Empire, in the Courland and Vitebsk provinces. Most stone artefacts were found in quite a small area. Nowadays, it includes northeast Lithuania (the Ignalina, Zarasai and Rokiškis districts), southeast Latvia (Daugpilis, Dagda and Kraslava parishes), and northeast Belarus (around Breslauja and Drysviatai). They were collected when Žiogas was a priest in Gaidė and Rageliai).

Even though Žiogas' archaeological work was not done on a large scale, it is nevertheless very important. He contributed to the beginnings of Lithuanian archaeology, along with other late 19th and early 20th-century amateur archaeologists, local historians and collectors.

Conclusion

Fr Juozapas Žiogas was known to Lithuanian society at the beginning of the 20th century as a local historian, amateur archaeologist and ethnographer. He was most active in archaeology. He excavated sites, published articles on his findings, and amassed a large archaeological collection.

The priest's excavations were not large-scale, and he did not excavate many objects. Between 1898 and 1908, he explored three hill-forts (Imbarė, Sakuočiai and Niurvėnai), five cemeteries in Žemaitija (Imbarė, Sakuočiai, Kūlsodis, Šateikiai-Rūdaičiai, Tinteliai-Švedkapiai), and six northeast Lithuanian barrow cemeteries (Lapušiškės, Visaginas, Pasamanė, Mičiūnai, Kubiliškis [Radišiai] and Norkūnai). The excavations were not large-scale, only small trenches were dug in the hill-forts (Imbarė, Lapušiškės), a few barrows were dug (Visaginas, Pasamanė, Mičiūnai), and graves were explored in small plots (Sakuočiai, Kūlsodis, Šateikiai-Rūdaičiai). Exceptions were the Imbarė cemetery and Lapušiškės barrow excavations. In the Imbarė cemetery, 33 burnt graves were uncovered; while at Lapušiškės all the barrows were explored. Unlike other amateur archaeologists who explored barrows, Žiogas used the 'trench-pit' method of digging a barrow mound, recorded the layers of earth, and drew sections of the barrows.

Abbreviations

LII R – Lietuvos istorijos institutas, Archyvas (Lithuanian Institute of History, Archive), Vilnius.

KPD archive – Kultūros paveldo departamento Kultūros paveldo centras, Archive (Department of the Cultural Heritage, Cultural Heritage Centre), Vilnius.

LLTI – Lietuvių literatūros ir tautosakos institutas, Archive (Institute of Lithuanian Literature and Folklore), Vilnius.

VAK – Valstybės archeologijos komisija (State Archaeological Commission)

KM – Kretingos muziejus (Kretinga Museum).

KVDKM – Kauno Vytauto Didžiojo karo muziejus (Vytautas the Great War Museum) Kaunas

ŠAM – Šiaulių „Aušros“ muziejus (Aušra Museum in Šiauliai).

VUBRS – Vilniaus universiteto bibliotekos Rankraščių skyrius (Vilnius University Library, Manuscript Department).

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Virginija Ostašenkoviėnė
 Archeologijos skyrius
 Šiaulių „Aušros“ muziejus
 Vilniaus g. 74, LT-76283 Šiauliai, Lithuania

ARCHEOLOGAS KUNIGAS
 JUOZAPAS ŽIOGAS

VIRGINIJA OSTAŠENKOVIENĖ

Santrauka

Kunigas Juozapas Žiogas yra vienas aktyviausių iš XIX a. pabaigoje – XX a. pradžioje Lietuvoje dirbusių

neprofesionalių archeologų. J. Žiogas gimė 1868 m. kovo 3 d. Rubežninkų km., Jonišio valsčiuje, Šiaulių apskrityje. 1878 m. įstojo į Šiaulių berniukų gimnaziją ir baigė čia penkias klases. Vėliau J. Žiogas studijavo Žemaičių dvasinėje seminarijoje ir 1893 m. buvo įšventintas kunigu (1 pav.). Kunigauti jam teko įvairiose Lietuvos vietose: Kalnalyje (Kretingos r.), Gaidėje (Ignalinos r.), Rageliuose (Rokiškio r.), Medingėnuose (Plungės r.), Užventyje (Kelmės r.), Šiaudinėje (Akmenės r.), Joniškyje. Nuo 1929 m. J. Žiogas gyveno ir dirbo Rudiškiuose (Jonišio r.), kur 1935 m. rugsėjo 21 d. mirė.

J. Žiogas yra žinomas kaip aktyvus kraštotyrininkas, archeologas mėgėjas ir etnografas. Domėjosi senoviniais liaudies muzikos instrumentais, turėjo sukaukęs nemažą senųjų raginių indų kolekciją, užrašinėjo liaudies dainas, pats fotografavo. Tačiau aktyviausiai J. Žiogo dirbta archeologijos srityje. 1907 m., įsikūrus Lietuvos mokslo draugijai, J. Žiogas aktyviai įsitraukė į visuomeninę ir mokslinę veiklą. Draugijos suvažiavimuose jis skaitė pranešimus apie savo archeologinius tyrinėjimus Lapušiškėje ir Imbarėje, bibliotekai padovanavo 18 tomų knygų, nusiuntė dainų rinkinį. Tačiau 1912 m. J. Žiogas pradėjo atitolti nuo visuomeninės veiklos ir paskutinius dvejus savo gyvenimo dešimtmečius užsiėmė tik savo senienų kolekcijos tvarkymu (2–3 pav.).

J. Žiogo archeologiniai tyrinėjimai nebuvo labai plataus masto, ir jo kasinėtų objektų nėra daug. Per dešimtį metų – nuo 1898 iki 1908 m. – J. Žiogas tyrinėjo tris piliakalnius (Imbarė, Lapušiškė, Niurvėnai), penkis Žemaitijos senkapius (Imbarė, Sakuočiai, Kūlsodis, Šateikiai-Rūdaičiai, Tinteliai (Švedkapiai)) ir šešis Šiaurės rytų Lietuvos pilkapynus (Lapušiškė, Visaginas, Pasamanė, Mičiūnai, Kubiliškis (Radišiai), Norkūnai). Šie tyrinėjimai dažniausiai nebuvo didelės apimties – piliakalniuose iškasamos mažos perkasėlės (Imbarė, Lapušiškė), perkasami keli pilkapiai (Visaginas, Pasamanė, Mičiūnai) ar ištiriami nedideliame plote atidengti kapai (Sakuočiai, Kūlsodis, Šateikiai-Rūdaičiai). Išimtimi čia laikytini tik Imbarės kapinyno ir Lapušiškės pilkapyno tyrinėjimai, kai pirmajame buvo ištirti net 33 degintiniai kapai, o pilkapynė perkasti beveik visi ten buvę pilkapiai (4 pav.). J. Žiogas, skirtingai nuo kitų to meto archeologų mėgėjų, tyrinėjusių pilkapius „šurfiniu-duobiniu“ metodu, nukasdavo visą pilkapio sampilą, fiksuodavo žemės sluoksnius ir braižydavo pilkapių pjūvius.

Pradėjęs tyrinėti archeologijos paminklus ir kaupti senienų rinkinį, J. Žiogas ėmė rūpintis tų radinių paskelbimu spaudoje (5–9 pav.). Tačiau jo publikacijų archeologine tematika nėra daug. Visiems J. Žiogo

straipsniams būdingas gana išsamus surinktos archeologinės medžiagos išdėstymas: pateikiama paminklo situacija, tyrinėtų vietų žemės sluoksnių struktūra, atskirų kapų ir juose surinktų radinių aprašymas. J. Žiogas, būdamas archeologas mėgėjas, nesistengė daryti plačių mokslinių apibendrinimų, nesprendė kultūrinės priklausomybės ar datavimo klausimų. Jo publikacijų išliekamąją vertę didina tai, kad neretai jos yra vieninteliai informacijos šaltiniai apie kai kuriuos dabar jau sunaikintus archeologijos paminklus (Kūlsodis, Lapušiškė).

Bene svarbiausia J. Žiogo archeologinio palikimo dalis – jo senienų rinkinys, kuris dabar yra saugomas trijose vietose: Kretingos muziejuje (3 eksponatai), Kauno Vytauto Didžiojo karo muziejuje (7 eksponatai) ir didžioji dalis (1 106 eksponatai) – Šiaulių „Aušros“ muziejuje. Ilgą laiką buvo manoma, kad J. Žiogo archeologinis rinkinys į Šiaulių „Aušros“ muziejų pateko be jokių katalogų ar metrikų. 2005 m. muziejaus Istorijos skyriaus fonduose buvo rasta be apskaitos buvusi J. Žiogo rašyta užrašų knygelė ir sąsiuvinio lapai su jo archeologinio rinkinio aprašais (2, 3 pav.). Užrašų knygelėje, kuri pradėta rašyti Gaidėje 1901 m., rinkinio eksponatai suskirstyti į atskirus skyrius pagal dirbinių tipą: įtveriamieji kirveliai, kirviai su skylė kotui, išgražos, galastuvai ir titnaginiai dirbiniai, segės, geležiniai dirbiniai ir kt. Kiekviename skyriuje įrašytos to tipo dirbinių radimo vietos (gubernija, apskritis, kaimas) ir kaina, už kurią eksponatas įsigytas. Aprašai sąsiuvinio lapuose greičiausiai daryti vėliau, nes juose nebėra nurodytos kainos, mokėtos už radinį, bet pateikiami eksponatų (verpstukų, galastuvų, skiltuvų) matmenys – jų ilgis, plotis, storis, skylės skersmuo.

Šiuo metu Šiaulių „Aušros“ muziejuje saugomame J. Žiogo archeologiniame rinkinyje yra 1 106 dirbiniai. Didžiąją J. Žiogo kolekcijos dalį sudaro akmeniniai dirbiniai (3/5 viso rinkinio) – tai kirveliai (257 įtveriamieji ir 120 įmovinių bei 31 akmeninio kirvelio fragmentas), 5 buožės, 49 galastuvai, 21 skiltuvai, 90 verpstukų. Žalvarinių ir geležinių dirbinių čia kur kas mažiau – tik apie 300. Be abejonės, dauguma jų surinkta paties J. Žiogo archeologinių kasinėjimų metu.

J. Žiogo nuveikti darbai archeologijos srityje nebuvo labai plataus masto, tačiau vis tiek išlieka reikšmingi. Jis kartu su kitais XIX a. pabaigoje – XX a. pradžioje dirbusiais archeologais mėgėjais, kraštotyrininkais ir kolekcininkais prisidėjo prie Lietuvos archeologijos mokslo kūrimosi.