

## **DESCRIPTION FOR THE GENERAL PUBLIC**

In the first three centuries AD large parts of northern Poland were occupied by the Wielbark culture. Studies on dress of its community members are possible because of biritual burial practises. This means that the dead were buried in cemeteries after cremation or in inhumations. Inhumations burials provide a huge amount of informations how ornaments were weared and what they consist of. Among its elements dominate glass and amber beads of various shapes, colors and production techniques creating eye-catching combinations. Straps of beads and necklaces are conventionally called unequivocal, what hasn't to be necessarily so. Bead fashion has to be considered at several levels. Firstly, the appearance of the necklace in variants can be considered as characteristic elements of a social groups and age. Secondly, the repeatability of the system in micro-regions of Wielbark culture settlement allows to fix the a regional outfit. Thirdly, embedding these changes in space and time will enable the award of specific sets of necklaces serving as a decorative but also being a carrier of tradition. In addition, a relationship of coexistence outstanding individual (especially glass) types of beads at an issue imported from the territory of the Roman Empire has to be studied. The results of these observations will help to study long-distance contacts of the Wielbark culture people within the framework of the North and Central Barbaricum and far-reaching contacts with the Roman Empire. Studies on whole sets of beads discovered in the Wielbark graves contribute to a more accurate indication of the relationship between age, sex, social status of the deceased. Tracing these changes can unequivocally confirm that the necklace was changing under the influence of fashion and also belonged to the element of an local ethnic costume. The particular arrangement of beads in a necklace may allow for the recognition of family ties are buried in the cemetery.

Based on the collected material will be created a database containing a description of each necklace. Studies involving necklace sets in the Wielbark culture not received a monographic study. An analysis of strands of beads from inhumation graves from southern Scandinavia brought surprising results. Their comparison with the Wielbark culture materials contribute to verify the functioning of hypotheses discuss: the genesis of this phenomenon, morphological variability during the individual elements, it centers producing, distributing, social status is most feasible.