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Excavations of the destroyed grave at Harni

Kaevamised hävinud Harni kalmel

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Esi- ja tagakaas: 2001. aastal Haapsalust leitud ahjukahlid. 16. saj. esimene pool.
Cover and back cover: Stove-tiles found from Haapsalu in 2001. The first half of the 16th century.

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TARTU ÜLIKOOLI
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ARCHAEOLOGICAL EXCAVATIONS IN THE CATHEDRAL RUINS OF TARTU

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The conservation project of the western towers of the Cathedral Ruins of Tartu, started in 2001, included the construction of a drainage pipeline both inside and outside the church, with the aim of collecting precipitation water into the town's general sewerage system. In September and October 2001, the first stage of the rescue work was carried out.

The 19 x 1 m trench (slightly narrower in its lower part) was situated in the westernmost part of the church, transverse to its main axis (Fig. 1). A 3 metre part of the excavation lay in the churchyard, the rest crossed the chapels and the southern aisle of the church, and ended in the central part of the nave.

Of the earlier investigations, the results of the fieldwork of Otto Freymuth inside the church in 1924–1926 (Freymuth 1926; 1927), and of Heiki Valk in the churchyard in 1987 (Valk 1995) have been published. The latter article contains a summary of the work carried out until then. Kaur Altoa has published the results of architectural investigations (Altoa 1980; 1992). In spite of the numerous excavations inside the church, only 37 burials had been properly documented, although the overall number should have been greater (Valk 1995, 70). During the investigations of 2001, 44 burials were identified – 39 inside the church, and 5 in the churchyard. In addition, bones of at least 55 individuals were obtained from the mixed layer (Kalling 2002). The profiles of the excavation plot (Fig. 4) allow connecting different constructional stages with the layers in the churchyard. A prehistoric cultural layer was preserved outside the church; inside it, only a few surviving traces of that layer were found.

THE EARLIEST SETTLEMENT TRACES AND CONSTRUCTION ACTIVITIES OF THE CHURCH

The existence of a black, sandy prehistoric cultural layer, usually destroyed with the burials in the central part of the cemetery next to the Cathedral, was recorded in 1987 (Valk 1995, 63–65). The excavations of 2001 once again showed the existence of that layer (Fig. 4: 4) near the southern tower of the church. In spite of the four intrusions, the level of preservation of the layer could be termed “good”. Inside the church that was not the case; although the ground disturbed

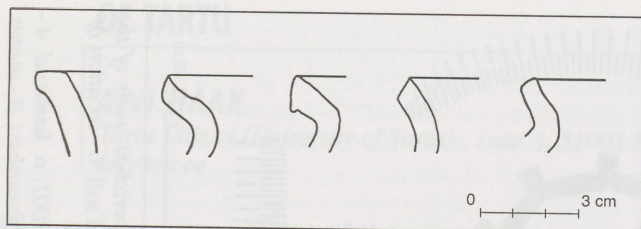


Fig. 2. Wheel-thrown pottery from the prehistoric cultural layer. (TLM A 119: 10, 7, 406, 153, 309.)

Joon. 2. Kedrakeraamikat muinaskihist.

ware types 1 and especially 2 was numerous (Fig. 2). It can be dated to the 11th or the first half of the 12th century AD (Tvauri 2000, 97–100). A small bronze penannular brooch (Fig. 3), found from the undisturbed layer in the churchyard, could be dated to the 11th century (Pauts 1995, 27–29). The formation of the layer could most likely be associated with the 11th century (see also Tvauri 2001, 169–173). As there are no finds that could be associated with the second half of the 12th and the beginning of the 13th century, intensive habitation must have come to an end long before the construction of the church.

When the foundation trench of the original outer wall of the church (Fig. 4: 7) was dug, the soil from the trench was in all likelihood left in the churchyard, currently recorded as a mixed prehistoric cultural layer (Fig. 4: 6). In addition to black soil originating from the prehistoric cultural layer (Fig. 4: 4), red and yellow sand, both of which exist in the undisturbed ground (Fig. 4: 1 and 3 respectively), could be seen in the mixed layer. In the profile, strata of different colours were visible inside the described layer. No medieval finds could be recorded, the pottery found resembles that from the prehistoric layer.

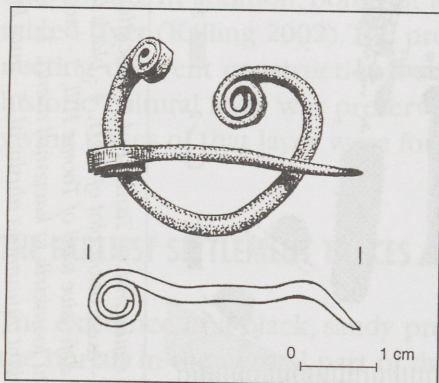


Fig. 3. Penannular brooch with rolled endings from the prehistoric cultural layer. (TLM A 119: 29.)

Joon. 3. Rullotstega hoburaudsõlg muinaskihist.

by the burials yielded finds typical to the prehistoric cultural layer (similar pottery and bronze slag), the layer had been preserved undisturbed in an area smaller than 0,5 m².

Of the finds, pottery belonging to the so-called Pskov

The 3,3-metre-wide foundation part of the southern wall of the original church (Fig. 4: 7) extended to a depth of 95 cm from the upper edge of the preserved prehistoric cultural layer. Its lower part was of granite stones packed with soil. At the elevation of the preserved prehistoric cultural layer (Fig. 4: 4), the foundation retreats for 30 cm in the outer and for 15 cm in the inner side. The upper part of the foundation was built of granite stones, connected with lime mortar,

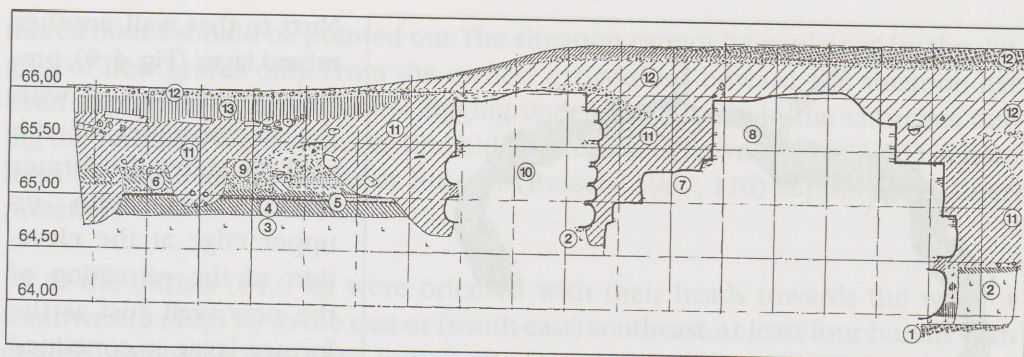


Fig. 4. Profile of the southern part of the excavation plot. 1 - virgin sandy loam, 2 - unmixed red sand, 3 - unmixed yellow sand, 4 - pre-historic cultural layer, 5- brownish strata above prehistoric cultural layer, 6 - ground dug out of the foundation trench of the original outer wall of the church, a mixture of layers 2, 3 and 4, 7 - foundation of the original outer wall of the Cathedral, 8 - sokle part of the original outer wall of the church, 9 - ground dug out of the foundation trench of the new outer wall of the Cathedral, 10 - foundation part of the new outer wall of the Cathedral, 11 - layer mixed with burials, 12 - debris layer, 13 - a layer of soil for greenery, contains concrete blocks of pavement.

Joon. 4. Kaevandi lõunaosa profiil. 1 - looduslik saviliiv, 2 - looduslik devoni liiv, 3 - looduslik kollane liiv, 4 - muinasaegne kultuurkiht, 5- pruunikas viirg muinaskihi kohal, 6 - kiriku esialgse välismüüri vundamendikraavist välja visatud kiht, kihtide 2, 3 ja 4 segu, 7 - kiriku esialgse välismüüri vundament, 8 - kiriku esialgse välismüüri sokliosa, 9 - kiriku uue välismüüri vundamendikraavist välja visatud kiht, 10 - kiriku uue välismüüri vundament, 11 - matustega segatud kiht, 12 - rusukihit, 13 - haljastusmulla kiht, sisaldab betoonist kõnniteeplaate.

and its upper rim was finished with bricks, some of which were situated edgewise. Above it, the brick sokle (Fig. 4: 8) started, the bricks were of dimensions 30 x 14-14,5 x 8,5 cm. The joints had been painted; traces of paint had fallen down the wall and are still visible both in the inner and the outer side of the wall. The floor of the original church was presumably situated at the elevation of the upper edge of the foundation (Alttoa 1980, 80). According to Alttoa, this elevation was the planned ground level outside the church as well. Thus, the mixed cultural layer (Fig. 4: 6) was most likely heaped against the outer side of the wall.

Somewhat later, the new outer wall of the church (Fig. 4: 10) was built. The foundation of that wall was much weaker - it had the height of 2-3 rows of stones (60 cm), and was ca. 150 cm wide. In addition to granite stones, some bricks were used; these lay diagonally between the granite stones. The whole foundation unearthed was packed with sand. At the height of the ground level of that period, the wall retreated for a few centimetres and the higher stones were connected with lime mortar. Above a row of granite stones, the brick wall started. The surviving bricks were mostly situated edgewise and were of dimensions 28 x 15 x 9 cm, as well as 31 x 13 x 10 cm.

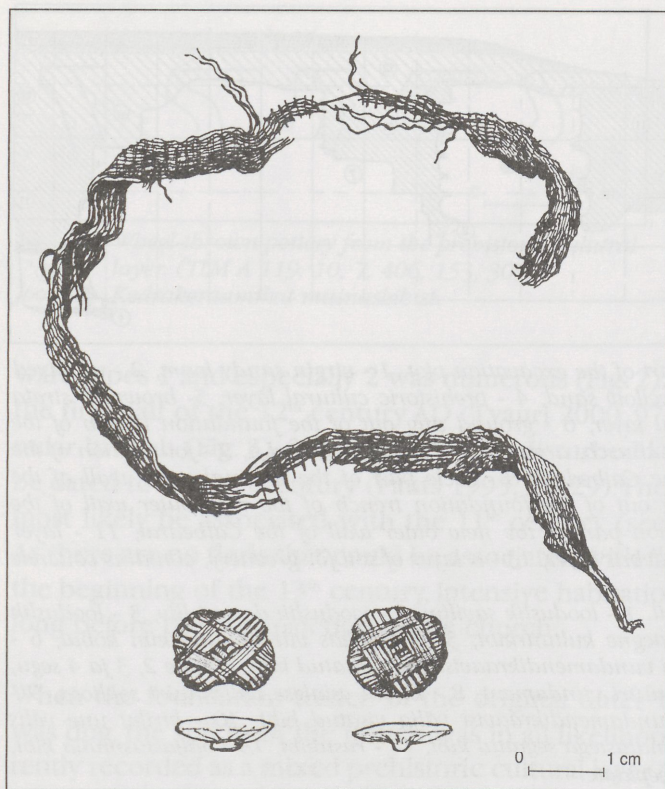


Fig. 5. Neckpiece with two buttons. (TLM A 119: 97.)
 Joon. 5. Kabe nööbiga kaelusepaal.

Next to that wall, another mixed layer (Fig. 4: 9), presumably connected with the construction of the wall, lay above the former mixed layer, with its upper edge at the elevation of the retreating of the new wall. Just as the former layer, it contained black, yellow and red particles, but the profile was mixed up as well, not stratified, as had been the case with the lower layer (Fig. 4: 6). As this layer also filled the foundation trench of the new outer wall, it had formed during the construction period of the chapels, dated later than the construction of the original church, yet much earlier than the second half of the 15th century

ry (Alttoa 1980, 93–94). The upper layers in the churchyard (Fig. 4: 11) contained many brick fragments and lime mortar, but yielded no evident chronological differences. The upper layer of soil (Fig. 4: 13) contained concrete blocks of pavement.

THE BURIALS

For inside the church, data existed for about 37 burials before the excavations of 2001. The earliest burials preceded the construction of the stone church; the latest were dated to the 17th century, i. e. to the period when the church was already in ruins (Valk 1995, 70–72).

During the current excavations, 39 burials were documented (bones lying in a disturbed position are not counted as “burials” here). The great proportion of

mixed bones should be pointed out. The situation cannot be explained by the digging of new graves only. From the earliest excavations onward, the situation has been explained by the Russians digging under gravestones in the churches during the Livonian War in order to find hidden treasures (Freymuth 1923, 53). A note from the chronicle of Balthasar Russow (Russow 1967, 116) supports this interpretation.

33 of the burials (84,6 %) were oriented with their heads towards the west or southwest, 5 (12,8 %) to the east or (south-east) southeast. At least four burials with eastern orientation have been documented previously (Freymuth 1926, 23; Tiirmaa 1978). All the three coin-dated burials originated from the 17th century. In 20 cases, the remains of a coffin, either in the form of wood remains, or coffin nails, could be identified. Most of the medieval burials yielded no signs of a coffin. On basis of the existence of construction debris and broken glass in the graves, and the level of the coin-dated burials, 25 of the burials excavated should be dated to the period after the beginning of the Livonian War, which left the church in ruins. It should be pointed out that beside those dated by coins, only three burials contained grave goods – in all cases fragments of clothing. Their position at the lowest layer of burials, i. e. they were dug into the virgin soil, should allow dating them to the early medieval period, most likely 13th century. In one case, a burial (no. 41) was probably partially disturbed by the foundation trench of the original church. Below the burial, small fragments of textile with golden decoration had survived. This should be viewed in the context of two other early burials, excavated in 1977 (Tiirmaa 1978, Fig. 7). In two other cases, fragments of textile had survived. In one case, textile with golden threads (burial no. 33); in another case, a neck-piece with two textile buttons (burial no. 42, Fig. 5) was found. The latter burials were situated in graves dug into undisturbed sand.

Of special interest was a burial (no. 30), unearthed approximately 80 cm below the assumed floor level of the church. The direction of its head, together with six vertebrae of the neck, was different from that of the main body, so that the mandible was situated just next to the prominent vertebra. The sixth and seventh vertebrae revealed cutmarks. Thus, in all likelihood, the person was beheaded. On cranial bones, remains of textile were visible. According to anthropological data, the person was male, and over 40 years of age (Kalling 2002).

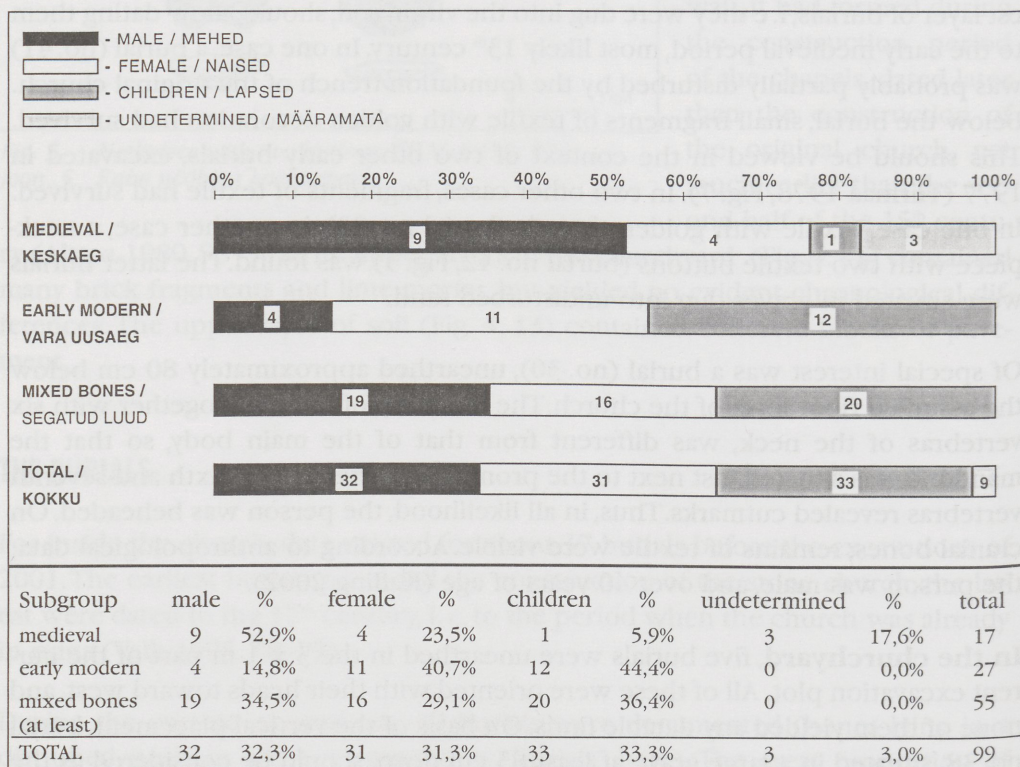
In the churchyard, five burials were unearthed in the 3 x 1 m part of the current excavation plot. All of these were oriented with their heads toward west, and none of them yielded any datable finds. On basis of the vertical placement, burial no. 38, situated in a large grave at least 85 cm deep, should be considered as the

oldest. Graves with similar form were documented in the excavation of 1987 as well (Valk 1995, 72). According to the stratigraphical situation, the grave considered should belong to the period after the construction of the new southern wall of the church. Two more graves were dug into the prehistoric cultural layer. According to the pottery found in the grave, they cannot be dated earlier than the 15th century. Two higher-situated graves should belong to the usage of the churchyard after the Livonian War.

The **determination of the sex** of the burials, carried out by the anthropologist Ken Kalling (Kalling 2002) showed clear signs of a change in the usage of the church as a place for burials (Table). Of the 17 burials dated as "medieval", 9 were male, 4 female, and only one child burial could be traced. Of the 27 post-medieval burials, 11 were children and 10 female, thus the proportion of male burials was only 15%. The overall picture, however, shows equal proportions of male, female and child burials.

Table. The sex of the burials unearthed in 2001.

Tabel. 2001. aasta kaevandis asunud matuste määrangud.



Of the **finds** gathered from the ground mixed with burials, pottery was most numerous. Sherds of wheel-thrown vessels were in absolute majority. These vessels belong to the Pskov ware types 1 and 2, but ware types 3: 1 and 3: 2, typical to the late 12th and 13th centuries, could not be found. Of the few imported vessels, the products of Siegburg could be distinguished. The few medieval sherds were gathered from the churchyard only; almost all the pottery found inside the church originated from the prehistoric cultural layer. The same is true of the bronze slag, collected from the area of the church.

Of the 14 coins found, 9 belong to the 17th century (Swedish 1/4 and 1/6 öre, Livonian and Riga shillings), 1 to the 18th, 1 to the 16th (Swedish 1/2 öre, 1592) and 3 to the 14th century. The latter were an artig of Johann Vyffhusen, Bishop of Tartu, minted between 1364/65–1373, a penny(?) of Dietrich III Damerow, Bishop of Tartu in 1379–1400, and a penny coined in Lübeck in the first half(?) of the 14th century¹. Only five of the 17th century coins were found together with burials, others were stray finds.

Coffin nails (114) were among the most common finds. As many as 12 nails were found from one coffin (burial no. 29). Usually, the number of finds was 4–5. However, it should be kept in mind that none of the adult coffins was unearthed in its full length with the 1 metre trench. The existence of coffins can largely be connected with 16th–17th century burials. Most of the medieval burials yielded neither coffin nails nor fragments of wood. In one case, the exact construction of one end of a coffin could be observed.

Fragments of textile, identified as clothing, were observed in the three graves described above. Thus, not all of the dead were buried naked, as has been common in medieval Europe (compare: Valk 1995, 72 and the sources cited there). Against the interpretation of clergymen buried in their official dress is the fact that one of the burials with remains of textile with golden threads (no. 41) was identified as female (Kalling 2002). In addition to that, the textile remains on the head of the burial with beheading should be mentioned once again.

During the current excavations, two fragments of gravestones were unearthed. One of them was situated edgewise, next to a complex of mixed bones, identified as remains of at least two burials (Kalling 2002). The engraved text is hardly visible. The other corner does not have text, but part of an arced line can be seen. Both fragments are made of limestone.

¹Identified by Mauri Kludsoo (AI).

SUMMARY

The excavations of 2001 yielded new data about the burials in the Cathedral and, to a lesser extent, the cemetery around it. The 44 burials excavated can be divided into two larger subgroups: medieval and post-medieval. The former were usually buried without a coffin, without any grave goods with their head towards the west under the church floor or in the churchyard. The existence of remains of clothing among the oldest burials shows that not all of them were buried naked. However, male burials dominated in the Middle Ages. The more numerous post-medieval burials were usually situated in a wooden coffin, and sometimes a coin was placed in the grave. According to anthropological data, the majority of those buried in the ruins of the Cathedral were women and children. On basis of numerous coin finds, the cemetery was in active use at the end of the 17th century, and probably also the beginning of the 18th century. Most of the burials of that period took place inside the church.

The intensive usage of the church as a cemetery has totally destroyed the pre-historic cultural layer inside the church. Outside the building, it is approximately 15 cm thick and can be dated to the 11th century on basis of the finds. It points to intensive habitation and bronze casting activities in this area. Two major stages of church construction can be distinguished in the cultural layer (Figs. 4; 6; 9), but the excavations could not amend their former dating based on architectural data.

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ARHEOLOOGILISED KAEVAMISED TARTU TOOMKIRIKU VAREMETES

Arvi HAAK

2001. aastal asuti konserveerima Tartu toomkiriku läänetorne, millega kaasnes vihmavee ärajuhitmine kiriku alalt kanalisatsiooni. Seetõttu toimusid päästekaevamised toomkiriku läänepoolseimas võlvikus. Trass algas kesklöövi keskosas ning kulges kiriku teljega risti, läbi lõunalöövi ja lõunapoolse kabellöövi kirikaeda (joon. 1).

Hoolimata varasematest arvukatest ehitisarheoloogilistest kaevamistest kiriku sisemuses oli seni ülestähendusi tehtud vaid 37 luustiku kohta. 2001. a. kaevamistega fikseeriti 44 luustikku, neist 39 kiriku sees ja 5 kirikaias. Antropoloogiliste määrangute põhjal kuuluvad segatud luud vähemalt 55-le luustikule. Kirikaias oli säilinud ka muinasaegne kultuurkiht, kiriku alal oli see matustega peaaegu kogu ulatuses lõhutud.

Juba 1987. a. kaevandis fikseeritud u. 15 cm paksune muinasaegne kultuurkiht (joon. 4: 4) esines üksnes kirikust väljapoole jäävas kaevandiosas (kaevandi profiil joon. 4). Ehkki kirikust, matustega segatud pinnasest leiti rohkesti muinasaegset keraamikat ja pronksišlakki, oli kiht puutumatuna säilinud vaid u. 0,5 m² suurusel alal. Leidudest väärivad eraldi märkimist nn Pihkva 1. ja 2. rühma kuuluv keraamika (joon. 3) ja 11. saj. pärit väike rullotstega hoburaudsõlg (joon. 2). Kultuurikihi võib dateerida 11. sajandisse. Kiriku rajamise ajaks oli sinne asustus juba vähemalt sajandi võrra varem lõppenud.

Kiriku algse välisseina 3,3 m paksune maakividest liivaga pakitud vundament (joon. 4: 7) asus muinaskihi ülaservast 95 cm sügavuses kraavis. Omaaegse maapinna tasemel (joon. 4: 5) algas u. 0,5 m kitsam ülavundament, mis oli seotud lubimördiga ja sisaldas telliseid. Tellistega oli vormistatud ka vundamendi ülaser. Samal kõrgusel paiknes arvatavasti kiriku algne põrand. Vundamendi kohal algas 30 x 14–14,5 x 8,5 cm suurustest tellistest sokliosia (joon. 4: 8), mille vuugid olid maalitud; nii sokli sise- kui ka välisküljel võis näha värvi allavoolamise jälgi. Vundamendikraavist on kirikaeda kuhjatud muinaskihi ja alusliiva segu (joon. 4: 6).

Mõnevõrra hiljem rajatud kiriku uus välismüür (joon. 4: 10) toetus märksa tagasihoidlikumale vundamendile: 60 cm kõrgune ja 150 cm paksune vundamendiosa koosnes 2–3 liivaga pakitud kivireast,

maakivide vahel leidus ka põigiti asetsev tellis. Müüri rajamisaegse maapinna kõrgusel moodustus 5–10 cm laiune astang ning kõrgemal asetsevad müürikivid olid lubimördiga seotud. Kõrgemad müüriosad polnud säilinud. Uue müüri vundamendikraavist väljavisatud kultuurkiht (joon. 4: 9) oli kaevandis samuti jälgitav.

Kiriku sisemuses puhastati välja 39 matust, millest 33 paiknesid peaga lääne ja 5 ida suunas. Kolme matuse juurest leiti 17. saj. münt. Matuste paiknemise põhjal, arvestades seejuures ka haudades leiduvat telliserusu ja klaasikilde, on 25 luustikku maetud kirikusse ajal, mil see oli juba varemeis. 20 luustiku juurest leiti kirstujäänuseid, sh. kõdunenud puitu ja/või kirstunaelu. Enamiku keskaegsete matuste juures kirstujäänuseid ja panuseid ei täheldatud. Vaid kolme alumise horisondi matuse juurest leiti rõivastuse jäänuseid. Märkimisväärne on ühe luustiku juurest leitud kahe nõõbiga kaelusepael (joon. 5); kahel juhul leiti kuldniitidega kanga jäänuseid. Üks selline luustik (nr. 41) oli lõhutud arvatavalt kiriku algse vundamendikraavi sissekaevega, mistõttu võib arvata, et see on üks kalmistu varasematest matusest. Kirikust varasemaid matuseid leiti ka 1978. aasta kaevamistel.

Ühe keskaegse luustiku (nr. 30) väljapuhastamisel ilmnas, et selle pea koos kuue kaelalüliliga paiknesid selgroo suhtes ebaloomulikus asendis ja kahe kaelalüli pinnal olid lõikejäljed. Antropoloog Ken Kallingu määramuse järgi üle 40 aasta vanune mees oli nähtavasti hukatud pea maharaiumisega. Luustiku laubal oli säilinud tekstiilijäänused.

Kirikaias asunud kaevandiosas paiknes viis luustikku ja kõik need olid maetud peaga lääne suunas. Kahe kõrgemalasetsevad luustiku juures leiti kirstujäänuseid. Matuste stratigraafia põhjal võiks kolm madalamal asetsenud luustikku kuuluda keskaega, haua sissekaevest leitud keraamika järgi 15. või ka 16. sajandisse. Luustike antropoloogiline uurimine näitas (vt. tabel), et keskajal domineerisid toomkirikus mehematused: 17. keskaegsest matusest 9 olid mehed, 4 naised ja 1 laps. Seevastu 17.–18. sajandi 27 matusest olid 11 lapsed ja 10 naised ja mehematused oli vaid 6 (15%).

Kalmistualalt kogutud leiumaterjalist oli arvukaim muinaskihist pärinev keraamika, samuti pronksišlakk. Keskaegset importkeraamikat leiti vaid kirikaiast. Arvukamate leiuliikide hulgas olid ka kirstunaelad (114). Neljateistkümnest mündist olid 3 vermitud 14. sajandil (Tartu piiskop Dietrich III Damerow penn, Lübecki penn 14. saj. esimesest poolest(?) ja piiskop Johann Vyffhuseni artig), üks Rootsi pooleöörine 16. saj. lõpus, üheksa münti pärines 17. sajandist (Rootsi veerand- ja kuuendiköörised, Riia ja Liivimaa killingid) ja üks 18. sajandist. Tekstiilileiud näitavad, et osa varakeskaegseid surnuid oli maetud rietatult. Kuna üks tekstiilijäänustega luustikest (nr. 41) oli naine, ei saa nähtust seletada vaid vaimulike ametiriietes matmisega. Leiti ka kaks hauakivi nurka, millest ühel on säilinud raskesti loetav tekst.

Toomkiriku kaevamised näitasid, et seda kasutati matmispaigana aktiivselt veel Liivi sõja järel: 16. saj. lõpust ja 17. sajandist pärines üle 60% matustest. Intensiivse matmisega oli täielikult hävitatud kiriku sees asunud muinasaegne kultuurkiht. Vaatamata sellele, et saadi eristada kiriku ehitusetappide aegseid täitekihte (joon. 4: 6, 9), ei õnnestunud seniseid arhitektuuriajaloolistel andmetel põhinevaid dateeringuid täpsustada.