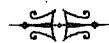


A B S T R A C T S
B O O K



4TH ANNUAL MEETING

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EAA 4TH ANNUAL MEETING
ABSTRACTS BOOK

Editorial

Anna-Carin Andersson • Per Cornell •
Håkan Karlsson • Jens Kjærsgaard • Magnus Rolöf

Design/layout

Magnus V. Rolöf

COVER ILLUSTRATION

Rock-carving RAÄ 614 (detail) at Skee, Tanum, Bohuslän
Photo: Lasse Bengtsson

Meeting Secretariat of the
EAA 4th Annual Meeting

c/o Dept. of Archaeology, Göteborg University
Box 200, SE-405 30 Göteborg, Sweden
EAA-98@archaeology.gu.se
<http://www.hum.gu.se/~arkeaa>

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In the following period these stable traditions are broken up. In the beginning a very similar treatment of the dead is visible. But very soon there are no fixed costume groups or weapon sets any more. The gravegoods seem more and more chosen freely. It is the individual as itself or as part of a family which is emphasised on. And while some of the family groups show increasing wealth and increasing individuality others become poor. This structural change can be demonstrated in nearly all regional groups of this area at the turn from LBA to EIA. It represents a major change in the sepulchral - and social? - concepts of these groups. In the last part of this paper I will discuss, whether this is the result of an acculturation process to the more mobile societies of nomads - "Scythians" - or a general feature of the change from Bronze Age to Iron Age societies.

Shapran I. (*Russia*)

**THE RESULTS AND FURTHER DIRECTIONS OF STUDYING FINNO-UGRIC BURIAL GROUNDS
 OF THE PRIURALYE OF THE MODERN TIME**

Date Thu 24
 Time 1705-
 1725

At present the role of archaeological sources of the modern time has increased greatly. They help to solve the problems of the ethnogenesis of the peoples and their local groups taken separately and the whole communities that inhabit certain territories. The problems of the ethnogenesis are especially acute for Finno-Ugric peoples of the Priuralye, that had no written language of their own till the beginning of the 18th century. From the 80ies of the 20th century a group under the direction of the author has been working on the problem. The group is a member of the Kamsko-Vyatskaya archaeological expedition of Udmurt State University. During the work important materials were gathered by the group.

They include the burial grounds of the 16th- the beginning of the 19th centuries, among them about 1400 Udmurt burials, more than 800 Mari and about 100 Kom-Permyak burials. The usage of these materials provides a possibility to check, add and correct the archaeological, ethnographic and historical data which are already at our disposal: first of all, this is a complex of problems connected with the functioning of ethnic groups who inhabit the Priuralye.

The material also reveals promising directions for further research. The following problems have been already solved: the forming of funeral ceremonies: the peculiarities of the material culture of the peoples mentioned above; the origin, the development and the peculiarities of their national costumes. Now on the basis of these data together with the results of other branches of science economic problems (metallurgy, iron-making and bronze-casting industries) and the problem of spiritual culture are being worked out in detail.

Tartari F. (*Albania*)

**FUNERARY MONUMENTS IN THE DYRRACHIAUM'S DISTRICT OF THE FIRST
 TO FOURTH CENTURIES AD**

Date Thu 24
 Time 1730-
 1750

The mixed population of Durrachium during the 1st-4th cent. A. D. Has used almost all kinds of funeral monuments that were known in the Roman Empire like: steles, altars, written stone slabs, sepulchral reliefs, pates, sarcophagus, sepulchral anepigraphic stones, urns by stones etc.

Concerning quantity, variations and artistic values the more distinguished are specially steles, altars, sarcophaguses. Part of funeral monuments discovered in Durres are worked on very precious marble by Carara, Attica, Proconessos, Penthesilea. Whereas the other monuments are worked with different stones, which is mainly found in the caves of Kruja, Karaburini etc. Some forms of altars, sarcophaguses, stelae are produced in specialised ateliers, but there are some of those which are worked on within the country from very qualified masters. The sarcophaguses of Durres are classified according to the production centres. So we have sarcophagus fully produced or imported in a half-treated state from Proconesus, Rome, Attica, Assos etc. But we have some examples of the local production.

The setting a part of the Durrachium's society in these centuries, the big ethnical difference of the large population living there, have determined and conditioned the likeness of the certain variations. Mode and tradition are to be taken in consideration. In the elaboration of most of the funeral monuments we can still recognise details which are originated from the native tradition. If in the biggest part the drawings have to do with the dead person, its state and clothing are typical Roman, the chosen model its features or any other elements belong to native tradition. This idea is strengthened from onomastic and other epigraphic writing. Thus, this simple people have expressed their origin in some cases and saving as gentile the ethnical of city of Durrachium, where they are buried.