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B O O K



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EAA 4TH ANNUAL MEETING  
ABSTRACTS BOOK

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COVER ILLUSTRATION

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

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and archaeologists use the term style primarily to mean decorative style. Three different meanings in pottery ornamentation (decoration, design and style) were distinguished by I. Pavlu, discussing the informative role of pottery. He suggested that decorative style complements preceding ones is resulting in pottery ornament. They comprise parallels to the material, social and mental component of culture. The basic element is variability of decoration and its time/space classificatory power.

An attempt to study ceramics in the framework of the style concept is undertaking on the materials from the Iron Age sites of the Transurals. In this system many ceramic types, decoration and techniques were described and characteristics of their development studied. Here we have two main points such as tradition and style. Tradition is a system of different components i.e. technology, shape and ornament. Some techniques of decoration can be indicated as a stylistic because they effect the final arrangement of decoration. Within these techniques we can set following pit-pricked (Tobol-Ishym area), comb-stamped (Eastern Urals) and carved (Tobol-Iset area) decoration. The earliest pit-pricked pottery in the Transurals lasting during VII-IV centuries BC was changed by a carved one. On its territory the style of comb-stamped ceramics have been added by pit decoration. Combined with carved it became a base for a new unified the later style of comb-stamped group. Each of these represent techniques of different styles of decoration.

Decorative style reflects the component of each culture's cognitive symbolism and is a source of information about the culture's principle features. "... Style, like types, are merely descriptive classification" within particular cultures as in case of the Transuralian ceramics of the Iron Age.

Goldina R. D. & Goldina E. V. (*Russia*)

**SCANDINAVIA AND THE VERHNEYE PRIKAMYE: CONTACTS IN  
THE 2ND HALF OF THE 1ST MILLENIUM A.D.**

Date Fri 25  
Time 1135-  
1155

The 2nd half of the 1st millennium A.D. is one of the key periods in the history of the European peoples. At this time cultural and trade connections develop intensely; both local inter-settlements and Trans-Eurasian trade routes are formed and function; and state formations develop.

The problem of interrelations between the peoples of European forest zone, including the Prikamye and Scandinavia, in the early Middle Ages, has a considerable history. The beginning of these contacts is dated to the extreme antiquity - the Eneolithic and the Bronze Ages. The contacts in the Early Iron Age (the 1st millennium B.C.) are proved by a large number of documents. That was a period when Prikamsko-Povolzhskiy metallurgical centres (Ananyino and Akozino) provided not only their own regions, but the North-West of Europe up to Northern Sweden and the White Sea (S. V. Kuzminykh) with their metal ware.

By the 2nd half of the 1st millennium A.D. due to the historical circumstances the Prikamye population had a good command of trade operations and possessed a lot of fashionable values. Besides, original holiday women's belts, decorated with a great number of bronze brackets, was produced here. There were also articles for sale. These belts were called nevolino's belts. More than 70 such belts have been found in the Prikamye. The same belts (19 belts) were found in the rich men's graves in Finland and Sweden (Uppsala). Moreover, I. Kallmer singles out several types of beads that were brought in Scandinavia through Eastern Europe. These finds prove that in the 8th century Perm population of the Kama mastered the direct Volga-Baltic trade route and traded with Scandinavian countries successfully.

Lechshinskay N. (*Russia*)

**VJATKA BASIN BURIAL MEMORIALS OF THE PRE-URALS IN THE SYSTEM  
OF FINN-UGRIC ANTIQUITIES**

Date Fri 25  
Time 1200-  
1220

Vjatka basin is a part of vast Volga-Kama Pre-Urals region. It includes a big territory of Kirov region, the western part of Udmurtia and the northern part of Mari El Republic. In the first millennium A. D. the forming process of ethnic units peculiarities was taken place. Vjatka history is connected with the development of western ancient udmurt ethnic groups. The specific character of processes in the region was characterized by the unique territory location. It was a sort of compact Povolzhsko-Finn and Finn-Perm area.

Vjatka burial ground materials are thoroughly studied. The materials show the development of three successively changing archeological cultures: Khudjakovskay (III century B. C. - V century A. D.), Jemanaevskay (VI - IX centuries A. D.), Kocherginskay (X - XIII centuries A. D.). Burial rites are traditional for most finn-ugric peoples of the Pre-Urals among all the information on burial ground materials. These rites are explained by the closeness of cultural-economic types of west-finn peoples and by the community mythological ideas. Local peculiarities are observed by the display and relations of different stages. The complex of firm burial



peculiarities for east territory of ancient udmurt ethnos include the following characteristics. All burial grounds are natural soil, not large (30-70 burials) with grave raw location. The inhumation rite prevails. With single burial of the dead; the body is put in a stretched pose, north head orientation; thing disposition is in the order of their use in the dress; part of burials represent sacrifice complexes. Inner grave buildings are reconstructed as soft wrapping, a coffin or log. The cremation rite appeared in the III - IV centuries A. D. and renewed again since the IX century A. D. Fire cult is closely connected with cremation and mourning feast. Vjatka own directions in the development of material culture are worked out and settled since the beginning of the first century A. D. Many subjects of the burial dress complex (head-dress, breastplate, temporal dressing etc.) are further transformed into udmurt national dress details. Sarmatskay and Slavs worlds; Baltic-Finn population and north-east Russian area had a definite influence on Vjatka culture through migration, trade ties, borrowing.

Date Fri 25  
Time 1225-  
1245

Akuffo F. W. (*Zambia*)

THE PROBLEM OF INTERPRETING CULTURAL IDENTITIES IN THE ARCHAEOLOGICAL  
RECORD: THE CASE OF ZAMBIA

Interpreting cultural identities and archaeological records appear to have a number of empirical problems. Archaeology is the study of surviving traces of past human activities. What makes the interpretation of these artifacts so tricky is that some of these materials are the accidental side effects of everyday operations such as building houses or making stone tools. Some of the materials for interpreting cultural identities and archaeological records are products of involving symbolism and communication like a wall painting or a gold ornament. While the latter may be studied as objects in themselves, all of them yield more information when considered in the cultural contexts in which they occur. These may be accidental accumulations of rubbish in a pit for instance or they may have been deliberately deposited, as with objects in a tomb. In both cases, there is some degree of association between them, in that they were used at more or less the same time and quite probably by the same community. In the case of a grave group, there is a direct association between a set of objects and a particular person or cultural sites like one in Southern Zambia called Ingombe Ilede, which is close to the confluence of the Lusitu and Zambezi Rivers. At this site, richly furnished burials have been dated to about the fourteenth century AD and the grave goods which include objects in gold as well as copper, iron and ivory, are supposed to provide the first clear sign of long distance trade between Zambia and the east coast. They are also claimed to bear witness to the introduction of the metal work more advanced than any previously known in Zambia. Thus Ingombe Ilede is one of the most important archaeological sites in Zambia. Yet the interpretation of the cultural identities and the records at Ingombe Ilede are speculative. They cannot be verified.

Date Fri 25  
Time 1250-  
1310

Korol D. (*Ukraine*)

SOME COMMON FEATURES OF IDEOLOGY OF THE EARLY GERMANS AND IRANIANS

This work is based on such materials as "Old" and "Minor Edda", "Avesta" and the ancient monuments of art of the Scythians and Scandinavians (from neolithic petro - glyphs to Vendel handicrafts and Gotland tombstones). Also such authors as G.Dumezil, M.Steblin-Kamensky, D.Rayevsky, A.Golan and others were helpful in this research. There will be an accent on the similarity of the Animal Style of Scandinavia and Ukrainian-Near East steppes, style which originates from the common zoo - morphous code. The main theme is about the structure of the world, represented in the zoo - morphous code of Animal style and antro - morphous code of stelaes. This general theme include: the World Tree as an axis of the Universe; the Trinomial model - the Upper World, the Lower World, the Middle World and their images; the horizontal structure - the four parts of the world; the Human and Chtonic zone (Midgard - Utgard); the intermixing of the zoomorphous images; the animals as mediators between the worlds; the "After Death" beliefs with different worlds for different souls... Summarising our analysis, we conclude: A complicated structure of the world developed rapidly in different ethnic groups during the desintegration of the Indo-European community. But some of the parts of that community, such as Balto-Slavonic-Germanians and Indo-Iranians, had quite prolonged contacts. And thus early Germans and Iranians have a lot in common in their mythology and ideology. This is especially due to the Sarmatian expansion to the Baltic region and the Goth invasion of the Goths to the Ukrainian territory. The animal style appeared in Eurasian steppe region among late-bronze cattle-breeding-hunting tribes, became the universal significant in the complex of archaic pre-state societies, such as Cimmerians, Scythians, Celts and Germans of the first centuries AD. This complex, as well as posthumous cult, reflects their compound structured world outlook, fundaments of their religion, shows us the peculiarity and similarity of mentality of these different peoples.