



PERSPECTIVES
ON BALKAN ARCHAEOLOGY

Book of Abstracts

The Mechanism of Power

—
3rd PeBA Conference in Ohrid 2022

3rd Perspectives on Balkan Archaeology
(PeBA)

The Mechanism of Power

25–28 May 2022
University of Information Science and Technology
„St. Paul The Apostle“ in Ohrid

Organised by
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Ohrid 2022

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Program

- 25 May** Registration and Opening ceremony
Keynote: Prof. Dr. Hristo Popov (Sofia)
- 26 May** Introduction to the Conference
Presentations
- 27 May** Field trip in the old city of Ohrid
Boat trip at Ohrid Lake
- 28 May** Presentations

Venues

- Church of St. Sophie
Tsar Samoil 88
Ohrid
- University for Information Science and Technology „St. Paul the Apostle“
Partizanska 4R73+82P, Ohrid



Thursday, 26 May 2022

**Session 1: Hunting for Prestige – Mobility, Raw
Materials and Insignia**

Chair: Prof. Dr. Barbara Horejs

Austrian Academy of Sciences, Vienna

09:00–09:20

Mobility Makes Power

Maja Gori

National Research Council of Italy (ISPC-CNR)

The third millennium BC is an epoch characterized by the presence of large-scale and ideologically motivated interactive networks typified by the establishment of large valuesystems that spread over Europe and beyond, such as the Corded Ware Culture and the Bell Beaker Phenomenon. These fluid social networks are expressed materially by complex archaeological assemblages, in which various traits and practices are distributed over extended areas, so allowing for a better circulation of knowledge and people. In combination with the introduction of new ideologies connected to warfare and, possibly, power – materialised by archery paraphernalia and construction of monumental structures – these networks are indicated as possible triggering factors for higher mobility with increases and decreases in population size. Increase in mobility was demonstrated by recent genomic research on human ancient DNA (aDNA) undertaken in central and northern Europe that showed that several changes in the European gene pool occurred in association with these extensive interactive networks. At the end of the 3rd millennium BC, there is also an apparent increase in connectivity that cross-linked Central Mediterranean and Balkan networks, with emphasis on a north-south axis that crosses the Peninsula. At the same time, archaeological record suggests the emergence of forms of leadership, which still tends to be dispersed and transient, and that derive their legitimation from forms of prestige.

In this paper the not so straightforward interplay between prestige procurement and mobility will be investigated. Human mobility has long played a foundational role in producing territories, resources, and hierarchies. Through the comparative analysis of two areas of the Balkans – roughly corresponding to Dalmatia and Macedonia – which in the Early Bronze Age are in contact but are characterized by a different set of social and economic strategies, archaeological indicators for possible inequalities and for prestige procurement strategies will be

critically assessed and contrasted with those that are considered indicators for mobility. In the western Balkans and Italy, from ca. 2500 BC the so-called Dalmatian Cetina Culture spread in conjunction with the Bell Beakers and can be framed into the wider connectivity patterns that characterize the entire Europe in the third millennium BC. Mobility appears to be a fundamental component of the Cetina phenomenon. However, these long-distance patterns have been poorly explored and explained in rather generic terms whether as strategy for gaining access to resources or as deriving from commercial activities mainly connected to metals. Recent research applying Agent Based Modelling to the Cetina phenomenon has linked Cetina mobility to prestige getting strategies, suggesting that seaborne mobility more than the overland one can be connected to emerging power imbalances. In the same period, the Macedonian region sees the spread of the Armenochori cultural group. Recent investigations show that Armenochori can be tentatively divided into two partially overlapping phases, and that it is possible to observe an expansion of Armenochori features from central Macedonian region towards the north along the upper stream of the South Morava River, the west and the south, towards the Chalkidiki Peninsula in its second phase in the last quarter of the 3rd millennium cal BC. The disappearance of Armenochori material culture at the very beginning of the 2nd mill. BC is connected with a profound reorganisation of settlements and, in some cases their abandonment. This change can be connected to the emergence of new geographies of power gravitating towards the Aegean that flourished during the 2nd millennium BC.

09:20–09:40

A King without a Castle: New Perspectives on the Middle Bronze Age Lovas Hoard in the Context of Recent Discoveries

Filip Franković

University of Heidelberg

The Middle Bronze Age (MBA) in Eastern Croatia remains an insufficiently understood period. One of the most important sites for defining the MBA in this part of Croatia is the village of Lovas, where in 1939 a valuable hoard was plowed out. The Lovas Hoard contained gold and bronze finds, as well as a small ceramic vessel of the kantharos type. However, despite the discovery of the valuable hoard, the area of Lovas remained largely underresearched until recently. In 2017, the Archaeological Museum in Zagreb relaunched a research project in the Lovas area, including field surveys, trial excavations and geophysical prospecting. Moreover, the project also included a detailed re-examination of the Lovas Hoard.

This paper revisits the Lovas Hoard in light of the recent research conducted in the Lovas Municipality and questions its identification as a hoard. Due to various contextual evidence, emerging both from the re-examination of the hoard and the fieldwork conducted in the Lovas Municipality, the paper argues that the Hoard was actually a rich grave of a single individual. The paper considers the Lovas Hoard in the context of the inhabitation patterns documented in the area around Lovas. Furthermore, it considers the role of the Hoard in the construction of local elite identities and hierarchical relations through the conspicuous consumption of valuable goods in the funerary sphere.

09:40–10:00

Precious Resin for Rising Elites? Amber in the Bronze Age Funerary Contexts in Western Serbia

Marija Ljuština

University of Belgrade

Material culture revealed in archaeological record represents a part of the material world which was available for ancient people to attract their attention, inspire their action and even serve as a medium for activities. Consequently, it gives us an insight into both the conditions for past action and the results of action. Grave context, where every detail was precisely prepared and set for eternal life of the deceased, following strict ritual norms and loaded with symbolic meaning, deserves special treatment in our study. Additionally, our premise for the study was that everything that we now have as remnants of past can be useful to indicate a specific social agenda.

To trace the surviving indicators of social identity, and possibly social inequality, of the Bronze Age communities was inspired by the attractive amber finds from the territory of Western Serbia. Not only that the corpus of the material has been enlarged by recent excavations in the region as well as reevaluation of already published material (eight sites in total: Belotić-Šumar, Bela Crkva-Cerik Bandera, Banjevac-Jovanin Breg, Brezjak-Paulje, Vranjani-Veliki Lug, Jančići-Ravnine, Jabuka-Savin Lakat and Gračane-Gračanska Polja), but the direction towards its context analysis and interpretation has been changed to some extent. Even the chronological position of the grave units comprising amber finds has been consolidated in the frames of the local Middle Bronze Age.

The analysis of the grave equipment, with presence of amber in focus, can shed some light on the emergence of local elites or, at least, some influential local agents, who could have played a significant role in trade networks and exchange of desirable goods. This approach, comprising the analysis of position of the grave itself, bodily treatment, and the number and type of grave goods, would enable an attempt in reconstruction of a model of a privileged grave appearance. Thus, the

amber can reveal us the preferred combinations in the graves of the raising elites.

Presence of amber at the Bronze Age sites in Western Serbia can testify to vivid social relations of the local communities with distant regions of northern Europe and the Mediterranean, as well as of existence of spatially and chronologically overlapping regional and micro-regional networks. The amber, albeit present in small amounts, reveals the importance of this precious resin, initial procurement of which was not an easy and safe assignment.

It will also be argued, that networking between scholars is fundamental for attempting a successful SNA. This will be exemplified by presenting the preliminary results of the “Balkan Bronze Age Borderland” workshops (2015 and 2016), which aims at connecting young and established scholars who are actively researching in the region. To put it in other words, for exploring and understanding networks in past societies, it is mandatory to establish a network of scholars to enable circulation of data, share knowledge, and direct confrontation of ideas and methodologies.

10:00–10:20

Socio-Economic Mechanisms in the context of the Ada Tepe Goldmine (LBA)

Laura Burkhardt

University of Halle-Wittenberg

The Northeastern-Settlement at Ada Tepe (LBA), whose inhabitants were specialized goldminers, offers the opportunity to discuss economic mechanisms in the context of gold mine, the raw material for prestige goods. In particular, aspects of access to or even control over a gold mine, social structure and organisation of the mining society, specialization of the miners and socio-economic relations provide the basis for discussing potential correlations between access to resources and social inequality.

The site complex is located in Bulgaria, in the Eastern Rhodopes, and was excavated by H. Popov and his team from the National Archaeological Institute of the Bulgarian Academy of Sciences (Sofia). The data obtained by the excavations were analysed in an interdisciplinary way by an international team in cooperation with the Austrian Academy of Sciences. This was done within the project „Bronze Age Gold Road of the Balkans - Ada Tepe mining“ (PI: B. Horejs, FWF P-28451). The presented results are part of the author's doctoral thesis (supervised by: B. Horejs, R. Krauß, H. Popov), which was embedded within the project.

With the beginning of the Late Bronze Age not only the first mining activities on the Ada Tepe started, at the same time far-reaching changes in material culture and settlement patterns can be observed. The first hilltop settlements in the Eastern Rhodopes were built, a trend that increased during the Iron Age, while at the same time gold-rich burials are missing in this region.

Although the mining activities on Ada Tepe testify an extensive gold extraction, the lack of gold-rich graves and other indicators of social differentiations among local groups are striking. So far, it is not finally clarified for whom the Ada Tepe-gold was mined, but the inhabitants of the Northeastern-Settlement did not benefit from their work on a

large scale. The gold did not remain on site but was probably traded elsewhere, with the Eastern Rhodopes lying between two cultural spheres where gold objects were accumulated. In the North golden objects were deposited in hoards (Lower Danube) and in the South they were found in graves (Mycenae). In this presentation, the author would like to discuss this unequal picture and examine social, economic and religious aspects and connections. A supra-regional embedding of the results of the Northeastern-Settlement at Ada Tepe allows to shed light on the significance of the gold mine in its socio-economic and cultural-historical context and to gain a better understanding of the role of the specialized miners from Ada Tepe within the framework of the Late Bronze Age on the Southeast Balkans.

10:20–10:40

The Late Bronze Age Settlement of Bresto in Southwestern Bulgaria

Maleen Leppek, Philipp W. Stockhammer, Bogdan Athanassov
LMU Munich / NBU Sofia

The Late Bronze Age site of Bresto is located on a hill slope in the mountains of Southwestern Bulgaria. It is surrounded by a bend of the river Iztok, which contributed to its strategic position in an otherwise rather remote area. Despite this remote location, the site has yielded objects as well as architectural elements, which show that it was far from isolated but probably well integrated into regional and over-regional networks, which enabled the appropriation and translation of Aegean (and other “foreign”) objects and knowledge into the local context. Here, we will focus on the architectural remains, their significance as a manifestation of power structures and Bresto’s potential entanglements with other sites in the region.

Excavations were carried out between 2012-2017 by a Bulgarian-German team under the direction of Bogdan Athanassov, Ilia Kulov and Philipp W. Stockhammer. Stratified contexts together with well-preserved wall plaster as an abundant find category, which has been extensively recorded, offer detailed insight into diachronic developments of architecture and settlement dynamics over the sequence of habitation and may help to shed light on power structures and relations. A series of C14 dates shows that the site was most probably founded in the 13th century BCE and lasted until the late 12th or early 11th century BCE during which internal transformations are visible. The steep terrain was first made inhabitable by extensive terracing of the hill slope and the erection of large terrace walls, which must have required a significant amount of communal labour. The specific location together with a number of other findings and the absence of any obvious evidence for asymmetries in internal power relations could indicate that Bresto has been part of a wider settlement network and that its erection was connected to joint efforts from people of different sites in the vicinity. This raises questions on whether it served a

specific purpose within this network, how internal and intra-regional power relations were organized and how they were affected over time. Building activities of the first phase do already point towards internal restructuring and after detrimental conflagration, which led to the end of the first phase in the first half of the 12th century BCE, the site was not abandoned but levelled and re-structured. During this second phase, even more massive architecture and a large 1,8m wide fortification wall substituted the older structures until another fire in the late 12th or early 11th millennium led to the abandonment of the site. Our current question is to which degree local architecture at Bresto can serve as a manifestation of changing power structures between the older and younger phases and how the potential integration in a wider settlement network could have affected this.

11:00–11:20

The Baley necropolis latest funerals – population changes, social differentiation or an evidence for the rise of elites?

Stefan Alexandrov, Georgi Ivanov, Tania Hristova
National Archaeological Institute with Museum, Sofia / Bulgarian Academy of Science

The Baley necropolis' funerary rite is cremation outside the necropolis, after which part of burnt bones are collected in urn vessels. The beginning of the necropolis is in the first half of the second millennium B.C. It stopped functioning in middle 11th century B.C. It features funerals from the middle and late Bronze Age as well as such, dated in the transition to and the very beginning of the Early Iron Age. We will here review the latest features, dated between the second half of the 13th century B.C. and the first half of the 11th century B.C. Those features witness the biggest change in the funerary rite and represented pottery.

Together with continuity in the funerary rite, we witness a number of new elements within the latest funerals: placing a larger number of ceramic vessels in the graves; using large bowls as urns as well as placing burnt bones around the vessels. During this phase, in some cases, four handled jars are also placed in the graves but are no longer used as urn vessels. In those late funerals more bronze objects were found - jewelry, clothing accessories and instruments. We witness significant changes in the pottery forms and ornamentation that is now predominantly channeled decoration. This pottery finds similarities in finds that are considerably more distant than the preceding incrustated ceramic culture. This we can also deduce that cultural contacts were established on larger geographic territories.

It is clear that the time between the end of the Bronze Age and the beginning of the Early Iron Age in the Lower Danube region is a phase in a set of processes that started much earlier and relate to the rise of paleo-Balkan tribes. Is it possible that the grave features we are dis-

cussing are connected to this last phase of population movement? Or do they witness the material evidences of social differentiation and the rise of an elite?

11:20–11:40

Judging by the Appearance. Representation of Jewellery and Clothing on 3rd millennium BCE Anthropomorphic Figurines. Symbol of identity, Status or Prestige?

Peter Minkov, Zheni Vasileva

National Archaeological Institute with Museum, Sofia / Bulgarian Academy of Science

The present research aims to investigate whether decoration of anthropomorphic figurines found in Early Bronze Age context can be interpreted as costume elements and representation of the local jewellery set. By a detailed study of the decorated figurines found in Thrace, our aim is to investigate are there motifs that correspond to the jewellery fashion? Can we gain insights on the Early Bronze Age clothing?

The research present to different types of artefacts found in EBA Thrace – anthropomorphic figurines and pieces of jewellery that so far have not been studied together. A comparison will be made with other synchronous jewellery centers in order to examine both the common types of ornaments and the traditions of decorating anthropomorphic figurines.

The representation of humans holds valuable information about the prehistoric societies. Based on the representations that the 3rd millennium BC societies crafted an attempt will be made to gain insights on the jewellery fashion, the significance of the ornaments and their role in the social, religious and cultural life. The research connects our knowledge on jewellery fashion to artefacts that present the 3rd millennium BC representation of humans and ultimately seek a different view on the jewellery symbolism.

11:40–12:00

Inside the Production of Bronze Age Insignia – the Bracelets / Anklets of Type Juhor from Central Balkans

Jovan Mitrović, Mario Gavranović, Mathias Mehofer
*National Museum in Belgrade / Austrian Academy of Sciences /
University of Vienna*

The lavishly decorated bracelets of type Juhor are one of the most distinguished group of objects from the Bronze Age in the central Balkans. The core distribution area includes Morava valley in Serbia with other finds spreading between Slovakia, south Hungary, eastern Croatia, Kosovo and Metohija and North Macedonia. With an exception of inhumation grave from Iglarevo, where bracelets were found on the skeleton above ankles, all other finds originate from unknown context. It is however striking that they often come as a pair, indicating specific outfit pattern.

From the typological point of view and with regard to manufacture, previous studies identified three main groups: 1) extremely large bracelets in hollow cast; 2) extremely large, full casted bracelets; 3) smaller, full casted bracelets. Based on weight (between one and two kilo) and abundant incised decoration with geometrical motifs, bracelets of first two groups were unanimously described as a status or prestige objects, worn only in special occasions and by prominent community members. Due to the lack of closed contexts, the chronological determination of oversized bracelets is somewhat unclear, but the most studies assigned them to period of Middle Bronze Age (17th–14th centuries BC).

Apart from typological and chronological aspects, the technological background of these outstanding objects in terms of metal composition used for their manufacture was less known. This paper will present first results of archeometallurgical analyses of 13 bracelets from the collection of National Museum in Belgrade and National Museum in Požarevac. The investigations are conducted within the project

“Bronze Age metal producing societies” supported by Austrian Science Foundation and initiated by Institute for Oriental and European Archeology (OREA) of Austrian Academy of Sciences, Vienna Institute for Archeological Science (VIAS), University of Vienna and in cooperation with National Museums in Belgrade and Požarevac. The chemical composition of the analyzed objects point to copper alloys with a tin concentration between 8% and 10%, which is significantly more than in most of the other contemporary finds. Comparable tin concentrations are mainly attested in bronze used for the production of swords. The aim of this alloying recipe is to guarantee a maximum of hardness and elasticity for such long and slender bronze objects. As these properties only have secondary importance for the massive bracelets, one can assume that the elevated tin concentration should give the artefacts a yellowish colour. Within this presentation, we will discuss the observed manufacturing techniques as well as the chemical composition of the artefacts under study. These results will be set in relation to already conducted analyses in order to get an insight into the metal supply networks in the regions under study.

12:00–12:20

Konopište Necropolis – 30 years after

Aleksandar Kapuran, Aca Djordjević

Institute of Archeology, Belgrade / National Museum, Belgrade

The Konopište Necropolis represents one of the plenty of Bronze and Iron Ages prehistoric necropolis situated along the Middle Danube river flow. Konopište Necropolis was discovered and excavated during the 1980s and once again in 2015. Necropolis with the cremated deceased include the Late Bronze Age (Žuto Brdo culture), Early Iron Age (Gava culture) and Late La Tène burials. In this we want to show the main characteristics of these three mentioned cultural manifestations for the first time. Almost four decades after the first excavation, we can now show funeral rites and other representative finds of the material culture from the graves.

12:20–12:40

Power Mechanisms Employed by Aristocrats and Peasants during the EIA – according to the Dren-Delyan and Vrabcha Necropolises

Philip Mihaylov

Regional Historical Museum – Pernik

At the end of the Late Bronze – the beginning of the Early Iron Age, societies all over Europe underwent profound changes, which lead to the emergence of our modern civilization. Many of those changes are easily detectable archaeologically. Moreover – their magnitude was so great, it resulted in the first written evidence, the first allegorical documents.

In the region wedged between the rivers Upper Struma in the east and South Morava and Upper Vardar in the west, these changes are less prominent archaeologically. The region had yet to make its debut on the historical scene, commanding the attention of the first chroniclers of our history. Yet, over the subsequent centuries, the novel “Iron” economy left its defining mark on the life and death of the Early Iron Age inhabitants of the territory. The fact that these marks were more subtle, renders their study both more compelling and of greater consequence to the reconstruction of our past.

What are the mechanisms of power in the study region? What is their perceived significance? Which – and how – could be detected and “documented” archaeologically?

This paper sets off to answer the above questions, looking at “life through death” at two of the recently excavated fascinating necropolises. Dren-Delyan – the site where local aristocracy (however petty it was on the global scene) buried with honours and complex rituals its leaders, and Vrabcha – a peculiar and interesting necropolis of the residents of a mountain village. Why did we choose these necropolises as our case study? Because we know that to the locals, death was more important than life.

12:40–13:00

The Novelties that Bring Huge Changes: Quondam and Present Atenica

Katarina Dmitrović
National Museum Čačak

One of the most exceptional Iron Age sites in Serbia surely represents Atenica near Čačak. It was discovered more than six decades ago and since then has attracted great attention and curiosity. The extraordinary find from Atenica consisted of two burial mounds large in dimensions with the central and peripheral stone structures dated to the end of the 6th and the beginning of the 5th century B.C. A special attention goes to the exceptionally rich and numerous items of luxurious workmanship found within these structures, mostly imported from the production centers from Italy and Greece. Since it was published in detail in 1966, the material from Atenica was in focus just in times, usually when analyzing the specific objects. Thereby its potentials were not exhausted, that proves the analyses results done in recent years. Anthropological analysis resolved that the current concept of the burial of princely family should be reconsidered, being that the results point to completely different conclusions. In addition, the relation between cremation and inhumation of the deceased completely changes known context and current interpretation. Available iron parts of the wheels from the mound 1 enabled detailed determination of its original appearance supposing its Greek origin. The metal composition is attested by the SEM EDS analysis that reveals the possibility of exposure to fire, as well as the particular metallurgical processing.

New analysis contributed to the significant changes in the entire interpretation and comprehension of necropolis in Atenica, speaking in favor of the necessity of interdisciplinary procedures and the direct work on the original material. On the other side, the possibilities that could provide new technologies, such as 3D modeling and animation revive this forgotten archeological site, emphasizing its importance and exceptionality.

Thursday, 26 May 2022

Session 2: Women in Power?

Chair: Prof. Dr. Carola Metzner-Nebelsick
LMU Munich

15:00–15:20

A Contribution to the Knowledge of the End of the Bronze Age in the Area of Central Dalmatia: The Tomb of a Noble Woman from Studenci near Imotski?

Damir Kliškić

Archaeological Museum in Split

In 1903, Mr. Jozo Bilić donated to the Archaeological Museum in Split (AMS) a group of 21 bronze objects originating from Osoje location in Studenci, which, in the same 1903., Don Frane Bulić inventoried in the inventory book for prehistoric objects. At the time museum practice was to attach all these objects to one larger cardboard and each of them was given internal number from 1 to 21. Till the arrival of Ivan Marović in AMS, in 1950, that cardboard did not exist and the said items were instead placed inside two cardboard boxes without a locality mark. As a result, almost a dozen items from this group, primarily fibulae, were mentioned in several articles with the remark that the origin was an unknown site, while several items were listed to belong to the Studenci hoard, but followed by a large question mark.

Years ago, I found a second box which contained bronze objects bearing the marks from 10 to 21. Within this group, there was also a needle with a part of a spring mechanism that connected with the another part of a Golinjevo type fibula. This was proof that all these objects originated from one place, and since there were in total 21 of them, there was no doubt they were all were from Studenci.

By reviewing the whole group of the above mentioned objects, I am inclined to conclude that these objects are not part of a hoard or a collective find, but a group of very valuable grave goods interred with the body of a very prominent woman in the local community. The number of objects, a very high degree of workmanship and the unquestionable high technical and artistic quality of these objects, point out that at the end of the Late Bronze Age there already existed stratification within society in which this particular woman represented the elite or

aristocratic class. As the area of Studenci territorially falls within the area that Šime Batović in „PJZ IV“, named the „Dalmatian area“ within which the „Dalmatian cultural group“ developed, I here accept these terms until possibly more appropriate terms are found.

The tomb contained 4 fibulae, 1 pseudo-twisted torques, 3 bracelets, 2 decorative phaleras, 2 saltaleons, and 9 needles. Based on the typological-comparative analysis of all objects, their chronological position shall be determined as well as contacts with the surrounding areas, possible same period influences from the wider area and the importance of this grave unit within the „Dalmatian cultural group“.

It is important to point out that only a few Late Bronze Age fully defined closed burial units are known from the „Dalmatian area“. Therefore, this tomb, along with the tomb from Trcela in Vranjic near Split, became one of the most important in that area from that period.

15:20–15:40

Prima inter pares: Females in the Early Iron Age in the Middle Danubian Region

Daria Ložnjak Dizdar

Institute of Archaeology, Zagreb

In the Early Iron Age, the confluence of the Drava, the Sava, and the Danube was inhabited by communities which we know from their material culture that has been found in the settlements on river terraces and flat cremation cemeteries. It is the meeting place of two cultural spheres, defined by their distinctive pottery styles – the Dalj style and the Bosut style, named after localities in eastern Slavonia and Syrmia. Numerous other objects from everyday life testify to the very intense communication network that included this area in the Early Iron Age.

The Dalj group cemeteries from the Early Iron Age in the Middle Danubian Region depict a society that did not emphasize the status of the deceased through funerary rites; richly equipped graves are very rare. Interestingly, in the graves that stand out with their wealth of grave goods were buried women. This lecture will present the rich graves of women from Batina and Sotin and consider them within the regional framework of the Early Iron Age in the area between the eastern Hallstatt sphere and the communities of the Eastern Carpathian Basin and the Balkan sphere. The objects found in rich graves testify to the exchange networks from local to long-distance worlds in the 8th and 7th centuries BC.

The richly furnished female's graves of the Early Iron Age contain not only the usual ensemble of grave goods (pottery sets), but also other items that were associated with the deceased women (costume items, jewellery, tools), which can be inferred from the position of grave goods inside the graves. These grave goods indicate the activities and skills of women in their communities. We will try to outline what power they had in their communities by analysing the current knowledge about other contemporary settlements and the economy of communities.

Examining several different settlements in the region and the hypotheses on how the power of an individual or the power of a specific

community was reflected, we notice differences that depended on the environment, resources, communication networks connecting them, and exchanges with other communities. What was the role of women and why is their visibility higher in the archaeological records from the Early Iron Age in the Middle Danubian Region? We will try to discuss these open issues within a wider spatial framework.

15:40–16:00

Women in the Male World – Elite Women of Donja Dolina: The Untold story

Hrvoje Potrebica
University of Zagreb

The advent of the Iron Age cultures with introduction of new metal as well as with change in social structure reflected in appearance of local but powerful elites. The appearance of exceptionally rich graves of distinguished, mostly male, individuals (princely graves), probably reflect increase in social differentiation and emergence of aristocracy and elites. However, contemporary female graves from the Iron Age necropolis does not seem to reflect same kind of social power and hierarchy. The revision of the material from Donja Dolina necropolis initiated through the international research project financed by CSF, beside new cultural and chronological information, revealed that female graves in fact demonstrate much more complex role of women in Iron Age society following the transition from the Bronze Age. This paper will explore some aspects of diverse material culture in rich female graves in relation to inherited vs. acquired status, with special emphasis on warrior elements in female graves.

16:00 – 16:20

Gendered Networks in the Iron Age? The Case of Rich Women's graves in the Vardar Valley

Aleksandra Papazovska, Daniela Heilmann
*Archaeological Museum of the Republic of North Macedonia,
Skopje / LMU Munich*

The numerous excavated graves and their reliable chronology, which fully cover the Developed Iron Age (8th - 6th century BC), give us a complete picture of the Lower Vardar region. The period of the Developed Iron Age, as a phase of a stable period, with a visible economic expansion, enabled the social and spiritual development of the communities along the Lower Vardar and increased population.

Reviewing at the material culture of the excavated necropolises such as Dedeli, Lisichin Dol, Milci, Suva Reka etc., we can observe a process of cultural differentiation. Funeral rituals and customs were strictly standardized and characterized by pronounced sex differences, while clearly were distinguished certain rituals (both in the orientation of the deceased and in the burial attachments). Despite this, there is a certain organization within the necropolises of certain families groups. It is interesting to determine the position and orientation of rich female burials within these necropolises. The most interesting is the use of the pit as a grave form in all the female burials of the Lisichin Dol necropolis, which is not confirmed by all other necropolises. The relation of this type of graves to the burials in the necropolis is specific and recognizable. The character of these burials generally has prominent local marks, but there are also items that testify to strong trade relations with the south and the Greek colonies on the Aegean coast, as well as with the north and the Danube and Northwestern Bulgaria.

Who were these women, with remarkably rich grave contributions, among which the dominant were the objects of the Macedonian-Paionian bronzes?

16:20–16:40

Silver Hair Decoration in the Late Hallstatt Period in the Southern Carpathian Basin: Pretty Wealthy Ladies who knew what to Wear

Marko Dizdar

Institute of Archaeology, Zagreb

The younger phase of the Early Iron Age in the southern Carpathian Basin is characterized by extremely complex cultural relations, which will last until the beginning of the Late Iron Age, when there was a complete reconfiguration of the observed area. For the time being, the Late Hallstatt material legacy in the southern Carpathian Basin is primarily known from the finds of female costume items such as astragal belts and various forms of fibulae, which, in addition to being a recognizable gender designation, testify to the networks and intensities of contacts, but also to various aspects of women's social identities. However, an important part of the Late Hallstatt female bodily ornamentation, in addition to the costume items, is the ring jewellery which includes the head/hair, neck, and hand ornaments. Most graves contain necklaces made of various glass and amber beads, then beads made of gold and silver, while at the end of the Early Iron Age coral beads appeared along with lavishly decorated silver bracelets. Ring jewellery can also be considered to include items that women used as head decorations. In the attempt to define and reconstruct the way they were worn, particular importance is given to the finds in inhumation graves showing that jewellery was worn in ladies' hair. On the other hand, earrings are extremely rare; so far, their first appearance as an import has only been recorded towards the end of the Early Iron Age. Hair-rings are most often made of bronze, but there is also a distinctive group of finds made of twisted silver wire, shaped and decorated like the bronze specimens. It is a local form which has been found in the area from Donja Dolina in the west to the Danube in the east and south-eastern Transdanubia in the north. Twisted silver hair-rings represent an important part of the visual expression of various aspects of women's social identities and bodily ornamentation. Also, because

they were made in silver, it can be assumed that the hair-rings could also have been a sign of the social status of the women who wore such jewellery in the community, as evidenced by the abundance and variety of other items of costume and jewellery found in graves. In fact, there is a noticeable emergence of hybrid combinations, often incorporating items of costume and jewellery of completely different origin within the same grave assemblages. Twisted silver hair-rings are not only important in the visual representation of the identity and status of the deceased, but should probably also be seen as an age-recognizable category as they are found in the graves of adult women.

Thursday, 26 May 2022

Session 3: Emergence of Warrior Elites

Chair: Prof. Dr. Carola Metzner-Nebelsick
LMU Munich

17:30–17:50

Absence of Power? The Social Structure of the Late Bronze Age Society

Zlatko Videski

*Archaeological Museum of the Republic of North Macedonia,
Skopje*

The theme of this paper is the results received from the research of the late Bronze Age necropolis Dimov Grob v. Ulanci – Gradsko, which allows us to make an attempt for clarification of the social structure of the late Bronze Age society present on the territory of The Republic of North Macedonia.

Bronze Age culture in the Republic of North Macedonia was formed and stabilized in the period of the latest waves of the big Indo-European migrations. In the beginning, it in its' basis is turned towards the Balkan North, and belongs to the Central Balkan complex of the early Bronze Age, which occupies a wider area on the Balkan peninsula. A change is happening at the beginning of the late Bronze Age when strong Aegean influences are noticeable, which will change the character of the Bronze Age In a big extent, so that it's no longer turned towards the Balkan North but has formed its main cultural manifestations under strong influences from the Aegean.

With the 10 year research on the Dimov Grob necropolis a total of 135 burials were uncovered. This also represent a final number of burials in the necropolis and for the first time with certainty we can consider a fully researched prehistoric necropolis. The systematic way of researching the necropolis has allowed us to receive data of the way of burying, the burial customs, and also initial anthropological data about the population in the Bronze Age. At the same time it enabled the organization of the necropolis to be perceived through which data was obtained about the internal relations of the burials in the necropolis itself, like the process of formation of the necropolis, the existence of family ties, the social structure and an insight in the religious beliefs of the population from the late Bronze Age.

The characteristics of the Dimov Grob necropolis, like the organization of the necropolis of graves in rows with identical orientation, standardization of the burial form with a dominant use of stone cyst and clearly defined burial customs, paint a picture of unification and homogenization present amongst the buried deceased. This again can show a certain degree of social equality and order in society. This situation most likely represents a result of social and economic non-differentiation of the community, and shows absolute subordination and equalization of the individual with the community.

17:50–18:10

From Invisible Men of the Early Iron Age to the Warrior Elites of the Late Iron Age in Albania

Rovena Kurti

Academy for Albanian Studies

The 8th century BCE marks an important turning point in the late prehistory of the territory of present-day Albania. However, in the current state of research, this transitional period still remains one of the darkest stages in the Albanian protohistory. This contribution will address specifically the changes that take place, starting from this period, as it concerns the male representations in the mortuary practices. In a diachronic way, we will demonstrate, that, from a period of almost ‘invisible’ men in the burial record during the first phase of Iron Age (10th-9th centuries BCE), starting from around the end of the 8th/early 7th century BCE weapons appear in important quantity in the graves, in the north and the south of the country. From this time, the appearance of few distinguished warrior/men assemblages is also evident in the funerary record, especially in the Middle Mati valley in the north-central Albania, which included defensive weapons and horse gear elements. This shift in male representations cannot be followed across the whole territory, due to a discrepancy that exists in the development of burial practices and representations, particularly between the north and the south, but also between the southeastern and the southwestern regions of Albania. Beside the geographical factors and the different cultural orientations, the differences in the historical dynamics seems to have also played an important role in this discrepancy. Moreover, it must be noted, that, the lack of systematic typo-chronological studies of iron weapons presents an obstacle in the study of men/warrior representations through the Iron Age in Albania. Nevertheless, the grave assemblages from the many excavated necropoleis so far, show clearly that, starting from the end of the 8th/early 7th century BCE there is a shift in the social role/power of men in the society, which is highlighted in the mortuary practices by the appearance of warrior type graves, some of which with distinctively rich warrior markers.

We will address this shift in male representations by pointing at other parallel phenomena that occur at this period, such as the changes in burial practices patterns, in settlement and environmental patterns, in material culture patterns, especially in types of metal objects, as well as the important changes in female burial costume sets. The latter also shows that social complexity and consequently social hierarchy increases starting from this period. It will be argued that this important shift which is a reflection of important cultural, social or political changes, is highly influenced by more complex forms of interaction networks and thus a higher mobility and connectivity that characterizes the 8th century BCE in a wider geographical context, and which probably resulted in common/similar forms of constructing power and its expressions in the mortuary record. In this context, foreign type objects and materials marking prestige and power will be considered. Finally, this shift in male representations starting from the 8th/early 7th century BCE in Albania will be set in a wider geographical context, in order to better understand how it is related to wider scale processes of rising Iron Age warrior elites across the Balkans and Europe during the 7th-5th centuries BCE.

18:10–18:30

Supra-regional Power Structures Reflected in Burial Equipment of the Iron Age Necropolis at Vergina in Central Macedonia

Sabine Pabst

University of Marburg

Grave finds are an excellent source for the investigation of prehistoric social structures. In particular, specific combinations of weapons and jewellery deposited in graves could indicate a certain social status as well as the gender and the age of the deceased. Richly furnished so-called warrior graves or princely graves are generally placed at the top of the social hierarchy of prehistoric societies. In the early Iron Age tumuli cemetery at Vergina in Central Macedonia, several hundred graves were discovered in the past. Here, almost every male was buried with weapons. A large number of warrior burials were equipped either with a sword or with a spear/lance. The different weapon categories deposited in the graves of Vergina most probably do not reflect the real weaponry used in combat. Rather, the differences seem to have been determined by social conventions. Only a few persons stand out among the majority of the warriors because of their specific weapon equipment with sword and spear/lance. A special position of power might be attributed to these high-ranking persons within the community of Vergina/Aegae during several centuries or periods. Occasionally, high positions in the social as well as religious sphere might also be ascribed to the women at their side. Investigations into the typology, the chronology and the spatial distribution of the sword shapes as well as structural analyses of weapon equipment and costume sets point to various supra-regional interactions and networks between Macedonia, the Balkans and Greece. Apparently, not only supra-regional exchange and trade activities but also supra-regional power structures are hidden behind these networks. Noticeable differences in the distribution of the analysed artefacts over the centuries indicate shifts in power relationships in the course of time, from the beginning of the early Iron Age to the Archaic and Classical periods (11th/10th – 6th/5th

centuries BC). The supra-regional operating Macedonian rulers of the Archaic and Classical times now are also known from ancient Greek literary sources.

Saturday, 28 May 2022

Session 4: Representations of Power – a Macedonian Elite?

Chair: Prof. Dr. Hristo Popov

National Archaeological Institute with Museum, Sofia

09:00–09:20

Enheleian Tibal Aristocracy from Lychnis. Archaic Tomb of Warriors from Gorna Porta in Ohrid

Pazko Kuzman

Ohrid

The discovery of the „Tombs of the Princes“ in the Lychnidos area (“Trebeništa” 1918, 1930-1934 and Gorna Porta (Upper Gate)-Ohrid, 2002) opened new view points in archaeological science (“Trebeništa” 1918), especially with the appearance of the golden ritual masks, with the same function a thousand years after the Mycenaean ones (Schliemann, 1876) and the archaeological discoveries at Gorna Porta-Ohrid confirming the fact that “Trebeništa” is not an exception in Lychnis. The archaic tomb constructions from the site Zabraneta Ledinka (Forbidden Meadow) at Gorna Porta offer valuable data on the funerary and eschatological beliefs and rituals of the people from the richer social layers who lived in this area.

On this occasion, special attention is given to the Tomb of the Warriors (Tomb 1) in which 6 warriors were buried together with their complete military armor. The tomb (dimensions: 5.50 x 4.50 m) was built with a row of larger limestone blocks, and after the cremation burial it was filled with amorphous stones and earth, shaping a low mound-like structure. The pyre was set in the central part of the tomb, and around it, embedded and arranged in a specially brought lake sand, were the military attributes: 6 bronze helmets, 11 greaves, and 15 iron spears, with features suggesting some military subordination or simply warriors who have died in a battle being „the Leader and his comrades.“

The tomb represents an initial base for discussions that would contribute to the further shedding of light about the individual „princes’ tombs“ of the Trebeništa necropolis that are still insufficiently “illuminated”. This tomb construction is in close proximity to two more Late Archaic tombs: one with a cremated deceased person (Tomb 132) and the other with an inhumed deceased person – a child (Tomb 167) - a parallel occurrence of inhumation and cremation, which allows discussion for many other significant conclusions, compared to the results

determined in other Archaic necropolises with similar funerary ritual approaches and similarly rich offerings discovered in the Balkans, more precisely those located along the old prehistoric Candavian road communication, and the future road from Antiquity - the Via Egnatia (along the Trebeništa necropolis near Ohrid and Petilep-Beranci near Bitola, Archontiko near Pella and Sindos near Thessaloniki).

Specifically, given all the circumstances, our Tomb of the Warriors, we can say, represents an archaeological geyser of knowledge of the Enheleian (Engeleian) tribal community which inhabited the area of Lychnis at the time. Certainly, the totality of the data from the Tomb of the Warriors, along with the archaeological treasures of the other Archaic tombs from the site Zabranetata Ledinka at Gorna Porta in Ohrid are archaeological values providing data of wider significance about the power of the tribal communities from the end of Prehistory, reflecting on the beginnings of history and the creation of the first state formations in Early Antiquity in the form of city-states, kingdoms and empires.

09:20–09:40

Early Iron Age Settlements in the Thermaic Gulf and the Halkidiki peninsula. Tracing their socio-political Identity

Anna Panti

Hellenic Ministry of Culture and Sports

Iron Age in the case of central Macedonia spans a period of five centuries, divided into Early (1050-600 BC) and Late (until 500 BC). The present paper will attempt an overall presentation of the hitherto published data concerning the Early Iron Age from the Thermaic Gulf region and the Halkidiki peninsula trying to trace their socio-political identity and the existence or not of a mechanism of leadership and power between the boundaries of diverse settlements. The emergence of power, based on the archaeological data, is thought to be reflected basically on two factors: a. the implementation of major infrastructure projects and b. the presence of buildings standing out not only typologically but also because of their geographical location either inside or outside the boundaries of the settlement.

Large public works implemented probably under the guidance of a central form of power can be classified to the following structures: a. enclosures - fortifications, sometimes of cyclopean dimensions, such as on the slopes of Mount Olympus; b. terraces in large and organised settlements, such as Kastanas and c. the organised development of several residential units along central streets.

The typology of some prominent domestic buildings, either apsidal/oval, such as those in Krania Olympus, Acanthus, etc. or rectangular subterranean, e.g. in Karabournaki and Sindos implies the existence of a local leader. Furthermore, their location on the summit of the hill or on a secluded site in the proximity of the main settlement, such as the rectangular building in N. Philadelphia and the two apsidal buildings on the summit of Assiros Toumba, after the abandonment of the site and its re-establishment on the nearby trapeza of Agia Anna, reinforce the thought of the presence of a local “ruler/leader” isolated from the rest population.

Last but not least, the varying organisation of the cemeteries should also be taken into account. Grave goods, especially the imported pottery assemblages, Mycenaean or Euboean and the local imitations, as well as the metal objects, e.g. the armor of a warrior, reveals the social status of the “citizens” of the above-mentioned settlements and the influence of the presence of Mycaeneans and Euboeans at the dawn of the emergence of the first poleis in the region.

09:40–10:00

The Production and Distribution of Power in Archaic Macedonia: The Funerary Evidence

Vivi Saripanidi

CRéA-Patrimoine, ULB Brussels

Excavated in the early 1980's, the cemetery of Sindos, near Thessaloniki, was the first site in modern northern Greece to yield lavishly equipped burials that were reminiscent of those known from Trebenishte. In the following decades, similar burials also came to light at the sites of Aigai and Archontiko, within Lower Macedonia, and perhaps also at Vasiloudi, to the east of Thessaloniki. Integrated into broader narratives that were informed by world-systems theory, these burials, which are often dubbed “princely”, have been understood as symptomatic of the emergence, within the local communities, of political centralization, which in its turn has been linked with intensified contacts with the southern and the eastern Greek world. However, focusing solely on the macro-scalar perspective, such narratives have examined the aforementioned highly ostentatious burials in complete isolation from their regional archaeological and historical contexts. Turning precisely to these contexts, the present paper will initially demonstrate that the appearance of “princely” graves in the Macedonian kingdom transpired sometime around 570 BC, in the frame of a broader funerary change that occurred right after a significant territorial expansion to the east of the Macedonian homeland. Taking into account the evidence from all known Macedonian burial sites from the period between 570 and 480 BC, the paper will then investigate on the one hand, the sources that were manipulated for the production of power during this period; and on the other hand, the distribution of these sources among the population of the kingdom. For these purposes, it will analyze synchronic wealth variation both at the intra- and inter-site levels, taking also into consideration the intersectionality of social status with age and gender. Following the distinction of sources of political power proposed by T. Earle, this analysis will concentrate on privileged control over economic resources, warrior force and ideology, which

will be explored primarily through grave goods. With regard to economic resources, the examination of both imports and locally produced artifacts will aim to reveal the domains that allowed political actors to accumulate power (interregional trade, metallurgy etc.). Given that the funerary change of ca. 570 BC followed an expansion war, special emphasis will be placed on warfare equipment and the modes of its consumption. Finally, this funerary change will be discussed with relation to the role of patrimonial rhetorics in sociopolitical change and especially in the legitimation of growing social inequalities. Eventually, it will be argued that although the territorial expansion of the early 6th c. BC may have actually marked the establishment, for the first time, of a supra-local polity in Lower Macedonia, strong political centralization did not occur at the kingdom until the end of the 6th c. BC. In addition, it will be maintained that these developments may have been underpinned but were not instigated by cross-cultural encounters. In the end it will be stressed that, although changes in the Macedonian funerary record clearly reflect transformations in the kingdom's socio-political structures, a more nuanced understanding of these structures can only be gained through evidence from settlements, which remains to date scanty.

10:00–10:20

Representations of Warriorhood in Macedonia during the Archaic Period

Nikola Stefanovski

Max Planck Institute for Social Anthropology / University of Halle-Wittenberg

The archaeological sites between the Ohrid region and the Thermaic Gulf have been the topic of many past publications focusing on the Archaic Period. The rekindled interest into these sites in the past years is, among other things, due to the new publications such as the “100 years of Trebenishte catalogue” and the three “Sindos” volumes. The data they provide opens many avenues of research, one of which is the study of ‘elite representations’ or ‘representations of domination’.

Building on the extant literature, this paper focuses on the warriors’ equipment found in the Archaic burials from the above mentioned area. Furthermore, how warriorhood was constructed and represented is analyzed, and whether there are similarities that would enable us to compare these representations cross-regionally.

Previous research mostly revolved around the ethnicity of the deceased, often connecting material assemblages and style to ethnicities attested in the historical record. Thus, two main camps formed at the far edges of the broad and diverse academic community: one suggesting a homogeneous area and the other showing the dissimilarities and inconsistencies as proof of the lack of a connection.

A different approach is taken in this paper, focusing on the social processes around the creation of social identities, and representations of status and domination. The area is not considered to be homogeneous, since there is a plethora of regional differences and historical texts underline the complicated political landscape with many polities often clashing with each other. Hence, the polities are seen as the only viable research category. Their formation, existence and end are far more archaeologically visible and distinguishable. Furthermore, historical texts are much more clear on the subject of political entities than to

the ethnicity of the people. In this sense, even the polities are not seen as homogeneous units, as loyalties change and are being negotiated constantly.

However, certain aspects of the archaeological and historical record do point to a virulent communication and entanglement of political, economic and cultural life in the area. Since this paper examines the role of representations of warriorhood, the typological conformity of the weaponry and interment practices are taken as a starting point. Additionally, historical and archaeological contexts are of crucial importance.

This approach enables us to understand how representations of warriorhood form cross-regionally, while keeping and further developing their own local variations. By avoiding the trap of “biographical fallacies”, the ‘representation of status’ is set as the main analytical category, without claiming biographical facts about the deceased. This allows us to consider the child burials as well, and helps us delineate some gender inequalities in terms of the perceived access to the means of war and the performance of a social identity such as warriorhood.

11:00–11:20

Entangled Concepts: Identity and Power from the Iron Age to Archaic Macedonia

Christos Giamakis

University of Sheffield

The aim of this paper is to examine the role of funerary display in the creation of identities and changing power relations in the transition for the Iron Age to the Archaic Period in Macedonia. Recent research has argued that burial practices constitute a specific form of ‘rites of passage’ contributing to the creation and promotion of a twofold identity, both individual and collective. On the other hand, power in archaeological context is often regarded as having an elusive meaning, far from being clearly defined. Therefore, it is yet to be explored whether both of these two phenomena could be associated with a particular political environment or a cultural background. Iron Age/Archaic Macedonia provides a unique opportunity to study issues such as these, as the amount of archaeological material has dramatically increased during the last few decades and remains a largely underexploited source of information. Following Herodotus and Thudycides’s geographical division of Macedonia, three major cemeteries, Aiane, Archontiko and Sindos, one from each of these three regions of Macedonia (upper, lower and the ‘other’) will be studied. Elite identities constructed by different types of burial will be discussed in relation to the formation of new power dynamics in both regional and interregional level. During this period a number of distinctive ‘elite burials’ appeared more or less simultaneously at a small number of sites across various regions of Macedonia. By comparing and contrasting these with each other as well as with other burials (e.g. women and children) in the same region, this presentation will examine the creation and development of identities within the funerary sphere. Studying the different categories of burials goods, grave types and location of these ‘elite tombs’ within each of the aforementioned cemeteries will shed important new light in the changing power dynamics attested both between the individuals buried in each cemetery as well as between the communities located

in different sites. This comparative analysis will then further be reinforced by combining it with a methodological framework on power inspired by the latest developments in the fields of sociology, anthropology and political science. Thus, by cross-examining the various types of evidence and embedding them in a wider methodological context, both the micro tactics (decision affecting the choice of specific burial goods over other) and the macro tactics (the beliefs of the wider community) will be examined. Consequently, the main possible outcome of the present paper is the examination of the symbolic transformation of the cemeteries from places reserved for the disposal of the deceased into landscapes of negotiated power. Among the secondary aims are an attempt of a first analysis of the power mechanisms adopted by early states such as the early Macedonian kingdom as well as a detailed study of the social structure of the same kingdom and its possible association with a probable gradual emergence of a common collective identity between its inhabitants..

11:20–11:40

Symbolism and Function of “Wealthy Grave Goods” in Ancient Macedonia

Nathalie del Socorro

UMR7041 ArScAn

Wealthy grave assemblages can be found throughout the Macedonian region during the 6th-5th centuries B.C. The presence of natural resources within this region may have contributed to the development of local metallurgy and trade, facilitating early social stratification. However, a number of questions arise when we take a closer look at the items contained in these tombs.

We will take a closer look to the assemblages of grave goods, questioning various aspects of the artifacts, in particular through the prism of symbolism and functionality in order to propose different interpretations regarding the choice of these objects. What kind of selection criteria could have guided the choices made before the funeral? Were these grave goods supposed to be seen ? When and by whom? Are they only a means to demonstrate economical and social power? Why would it be pertinent to display power during a funeral? Which grave goods could be interpreted in a different way?

Among the numerous items deposited in the tombs, gold foil objects will be taken as an example as they were locally produced and especially for funerary purposes. The particular iconography displayed on these items reflects oriental influences in a specifically regional approach that could reflect a strong belief in the afterlife. The animals depicted on them, particularly the confronted lions, could be a means to protect the deceased in their final voyage. This interpretation will allow us to shed a different point of view regarding other items deposited in the tombs such as weapons, ceramics and terracotta figurines.

Finally, we will take a closer look at the differences and common traits that we can establish between the wealthy tombs of the ancient Macedonian region and the elite burials of central Europe.

11:40–12:00

A Face for Eternity: Funerary Mask as powerful symbol of political, social and religious power

Jessica Clementi

University of Ferrara

Funerary masks are a trans-cultural phenomenon that involves, in different ways and times, the whole ancient Mediterranean due to their particular power to showcase individuality, as concentrated in the face and head. Reproducing the fundamental elements of the human face, the mask alters and enhances the emotions deriving from facial expressions, but it also has the power to cancel the human face and reveal a new reality.

This paper will deal mainly with golden face masks, epistomia and other metal foils that covered the face of the deceased in necropoleis of archaic Macedonia. Nearly one millennium after the famous examples of Mycenae, golden and gilded silver funerary masks were again used in burials, placed on the faces of individuals of high social rank in the necropoleis of ancient Macedonia. Besides, the custom of mouth and eye-covering was deeply rooted in the Eastern Mediterranean. Borrowed from the Levant and widespread in Cypriot LC I-II burials, it was ubiquitous in the Thermaic Gulf funerary practice from 8th to 4th century BC.

Cross-examining the various archaeological and sociocultural contexts, ritual sequences, spatial arrangements, physical and typological characteristics and iconographic and decorative patterns, it will be shown that these artefacts had a powerful language, embedded with a specific eschatological meaning.

Indeed, objects do not have a unique value and have complex relationships with individual and collective representations, their uses correspond to multiple and changing functions according to spatial associations. The role of objects, especially artefacts intended for the corporeal sphere as face masks, is active, since „[...] symbols do not ‚reflect‘ but they play an active part in forming and giving meaning to social behavior“.

Eventually, it will be argued that, although the result of a symbolic construction, these archaic golden foils possessed a concrete capacity for action: pertaining to a personal and public domain at the same time, they served to multiple purposes, not only suggesting a desire for ethnic or social belonging, but affirming social, economic and political hierarchies, both regional and interregional level.

12:00–12:20

Graves of the Ancestors: Funerary Ritual and Communal Identities in the Lower Strymon Valley during the Archaic Period

Dimitria Malamidou, Ioannis Chalazonitis

Serres Ephorate of Antiquities / Université Libre de Bruxelles

This paper addresses the topics of funerary practices and elite identities in IA coastal Thrace, and it examines how such identities could be expressed and acknowledged by communities in a funerary and post-funerary context. We focus on the lower Strymon valley - the region near Amphipolis - which has yielded several EIA and Archaic cemeteries. We review the evidence from these sites and trace the development of funerary practices in the region from the 8th to the 6th century BCE.

To investigate the potential social impact of elite burials in early communities, we have selected the tumulus of Alepotrypa as a case study. Specifically, we focus on the 6th century BCE grave discovered in this burial mound - a unique example of post-funerary ritual in the region.

The 6th-century cist grave belonged to an adult male who died in his fifties. A circular enclosure encompassed the burial and defined the extent of a low tumulus covering the grave. A square hearth had been built adjacent to this enclosure wall, and its contents indicate that it had hosted repeated ritual activity, potentially well into the Classical period. This indicates a continued engagement of the local community with the burial monument, in what we interpret as a form of ancestor worship, or a proto-heroic cult.

We argue that the grave belonged to a local elite (perhaps a chieftain or community elder). A study of the grave goods recovered from the burial provides insight into the social status of the deceased. Such a study also makes it possible to trace potential associations with the expanding trading networks of the archaic Aegean and with local metalworking practices and material culture.

Saturday, 28 May 2022

Session 5: Landscapes of Power

Chair: Prof. Dr. Peter Pavúk
Charles University, Prague

14:00–14:20

Settlement Hierarchies and Inequality among the Proto-historic Societies in the Vardar Valley

Damjan Donev

METU University, Ankara

In Archaeology, social inequality has been most commonly approached through the study of variations in funerary forms and rituals. This has a sound rationale, in view of the high degree of variability often encountered in the funerary record of early complex societies and, especially, the propensity to store or consume rare and highly valued goods in a funerary context, evidenced both in Archaeology and Ethnography. Obviously, only those societies who had ready access to luxurious artefacts could afford to remove them from the living context and lock them in tombs. This approach is equally justified from a pragmatic point of view because, traditionally, much of what is known about proto-historic societies comes from necropoleis and isolated, princely tombs. Unfortunately, however justified it may sound, this state of research has in many ways distorted our perception of the complexities and power-relations in proto-historic societies. At the very least, it has forced us to look at the problem of wealth and status differences from a very narrow perspective. Funerary archaeology in general, studies a domain of past material culture that is in many ways specific and the methods of analysis and interpretation that are normally applied to other aspects of the archaeological record cannot be readily applied to the funerary aspect. It is useful to think of funerary rites as explicit statements that pertain, directly or indirectly, to a wide range of phenomena, including the concerns of ancient communities to underscore or conceal social and economic inequality.

Seen from this angle, archaeologists have traditionally examined inequality from a one-sided perspective: that of the society under study and, more specifically, of its dominant class. In order to gain a better understanding of the differences in wealth and status observed in the funerary record, it is essential to place them back into their wider context. This study will gather the evidence of settlement size in the

region of the Upper and the Middle Vardar Valley in the middle of the first millennium BC. The relevant data is for the greater part scattered across publications, but a considerable amount of evidence has been collected in the field, by the author. We shall focus on the differences in size between the settlements that can be roughly dated to this period, in an attempt to examine the degree of centralization in this study-region by using a non-funerary source. The Vardar Valley in the middle of the first millennium BC is known for its princely tombs, especially in its upper course. How does this manifestation relate to the regional settlement hierarchy? Is it a reflection of a clearly articulated social hierarchy or an ideological expression of the aspirations of the local elites?

14:20–14:40

Where Lived the Masters of Trebenishte? The Settlement Strategies and the Question of hilltops in the Ohrid region

Marek Verčík, Pero Ardjanliev

Charles University, Prague / Archaeological Museum of the Republic of North Macedonia, Skopje

The phenomenon of the so-called princely graves has been a prominent feature in the study of the Iron Age in the Balkans since the discovery of the first rich finds at Trebenishte some 100 years ago. It has been often used to illustrate the socio-economic, political and cultural developments in the individual regions, and to highlight the connectivity between the Balkans and the Mediterranean. When compared to a similar phenomenon in the area of the so-called Hallstatt Culture, however, the rich graves in the Balkans can only rarely be related to settlements – not to mention a description of the latter as “princely seats”.

This observation is particularly valid in the case of the Ohrid region and the necropolis of Trebenishte. Since there are no settlements that can be directly assigned to the graves, some scholars assumed pastoral communities that were not characterised by a permanent and representative seat (transhumance); the rich graves landmarked the territorial claims of the constantly moving cattle breeders. Other researchers tried to identify the related settlements on the site of the later Hellenistic fortresses in the region, which occupied the exposed points in the landscape, and controlled the communication routes. The assumed diachronic development of these fortified sites has been recently underscored by the excavation of the rich graves at Gorna Porta and the settlement remains at Plaoshnik and Samuelova Tvrđina, both located on the hill plateau in the city of Ohrid. However, both narratives are challenged by the very limited knowledge of habitation patterns and socio-cultural developments in the region, beyond the central place of Ohrid – ancient Lychnidon. As a response to the lacking of a regional multi-layer investigation, a long-term collaboration was initiated

between the Archaeological Museum of Macedonia and the Charles University. This paper presents the preliminary results of the ongoing fieldwork at different sites in the Ohrid region, which point to local geomorphological and specific paleo-ecological factors strongly impacting the settlement organisation and strategies during the Iron Age - and ultimately also the economic and socio-cultural pre-conditions that led to the emergence of the rich graves in Trebenishte.

14:40–15:00

Wetlands in Times of Power: Bronze Age Tells and Piledwellings in Pelagonia and Lake Ohrid

Goce Naumov

Center for Prehistoric Research, Skopje

Archeologists commonly observe the power in late prehistory in association with burials, hilltops, weaponry, jewelry etc. Grave goods and defensive systems are undoubtedly the indications of power, but a power that is manifested in its last stage of rather complex process. The aforementioned social features highlight the hierarchy of individual or the protection of wealth, but they do not tell much on how the power was gained and do not demonstrate other modes of social, symbolic or economic interaction.

Therefore this paper will go out from the burials and down from the hilltops in order to emphasize the importance of wetland related economy and its role in the establishment of social stratification. The tells in Pelagonia and the pile-dwellings in Lake Ohrid will be in focus as they were centers for distribution of resources and boosters of power among Bronze Age societies in the Balkans. By having such significant engagement in economy the tell and pile-dwelling societies established networks that were based on exchange of goods, but also encompass the sharing of common identities among communities living in distant and different geographical settings. Consequently, this paper will assert the modes of economy, social networks and symbolic processes that gradually contributed in the construction of power in the Bronze Age Balkans

15:00–15:20

Settlement Patterns in Albania at the turn from the Bronze to the Iron Age

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Archaeological Mission in the Korçë Plain*

The region encompassed by mainly modern Albania as well as parts of the neighboring countries of Greece and North-Macedonia offers great potential for the study of settlement patterns in varied environments within a quite restricted geographical zone, reaching from the Adriatic coast through river valleys to highland plains, all with their own distinct dynamics. As the fragmented topography implies, the Bronze to Iron Age communities seem to have been organised in small entities or settlement clusters and the development of more complex social structures occurred comparatively late. One of these micro-regions is the Korçë plain at 800 masl, once dominated by the now drained lake Maliq and today the most thoroughly explored area, through both excavation and survey. It will serve here as a case study.

While the grave finds from the tumuli of Albania and NW Greece indicate the existence of some form of social hierarchy, this cannot be deduced from the settlement finds so far and unfortunately many necropolis cannot be related with any certainty to settlements. Domestic contexts, it must be kept in mind, have not been excavated on large enough surfaces that would allow the reconstruction of settlement layouts or at least house plans, except for the still visible enclosure walls of hilltop sites. In the Korçë plain, it has sometimes been argued, that Maliq was a central place, but apart its somewhat larger size and its strategic position at the river exit of the plain, no archaeological evidence can substantiate such a hypothesis.

By comparing the situation in the Korçë plain with the settlement patterns in other areas in order to explore general tendencies both individual as well as common trajectories can be identified. After a hardly known Middle Bronze Age followed a significant increase of sites during the Late Bronze Age with all its implications on the rela-

tions between closely located neighboring sites. Here, it will be focused especially on the later phases, such as the transition from the Bronze to Iron Age (and its significance) as well as the 8th c. BC, when in the Korçë region major changes occurred with people moving toward higher locations due to a raising water level of the lake, and finally the moment, when the emergence of complexity can be traced.

In the present paper, four main types of evidence will be analysed: 1) settlement patterns, 2) the emergence of fortified hilltop sites as indicator of a changing sociopolitical situation, 3) the exotic finds and their distribution (as evidence of contact networks) as well as their role in the local societies and 4) the possible impact of external developments like the collapse of the Mycenaean palatial society and the subsequent rise of beforehand peripheral regions.

15:20–15:40

New evidence from the late prehistoric tumuli near Himara, southwestern Albania

Kriledjan Çipa, Mariglen Meshini, Ulsi Tota

Regional Directorate for Cultural Heritage, Vlora, Albanian Ministry of Culture

Himara's cemetery is located near the settlement of Himara, a town on the southwestern coast of Albania. It is located on the river bed of Korrami, east of the historic center of Himara. The cemetery was not known before, because it was covered by large deposits of alluviums brought by the mountain streams. For the documentation of graves and the rescue of available but endangered archaeological information, an archaeological salvage campaign was conducted firstly in June 2018 and a second campaign in August 2020. From these archaeological excavations two tumuli were documented, which from a preliminary evaluation seems to have been used at the end of the Bronze Age and the beginning of the Iron Age. The Himara cemetery is thus an important discovery, as in the archaeological map of Ionian coast, this typology of cemeteries' was not identified by previous archaeological research to date.

16:10–16:30

Once again to the Question of a Hierarchical Structured Settlement System in the Developed Early and Middle Bronze Age around Rovinj in Istria, Croatia

Anja Hellmuth Kramberger, Sebastian Müller, Maja Čuka
University of Ljubljana / University of Pula

With the beginning of the 2nd millennium BC, the developed Early Bronze Age, changes in the settlement behavior are emerging on the Istrian peninsula. Fortified settlements, known as Gradinas, Castellieri or Kastelliere, were increasingly built on small elevations in the Karst. The fortifications are characterized by annular walls, which are partly up to several meters wide, and were built from the local limestone using dry wall technique. Several Hundred of these fortified settlements are today registered, however, investigated by systematically archaeological research, are only a few of them. On the one hand, the seemingly “sudden” increase of settlements has led various researchers to the hypothesis of a colonization of the Istrian peninsula at the beginning of the 2nd millennium BC. On the other hand, they assume hierarchical structures with central and so-called satellite settlements within this dense network of hilltop settlements. The currently best investigated site represents the Gradina of Monkodonja near the small port city of Rovinj on the western coast of Istria, which dates to the developed Early and the beginning Middle Bronze Age. The researches in the fortified hilltop settlement of Monkodonja have brought to light that the settlement shows hierarchical structures which are represented by differences in the architecture of individual areas and especially by differences in the distribution and spectrum of finds. Analyses of the finds also testify that the settlement was integrated during the developed Early and Middle Bronze Age into the broad Central European communication network. Monkodonja is addressed by the excavators as the center within a settlement system consisting of one large central settlement and various smaller satellite settlements. However, until today not much information about these smaller, presumed satellite settlements is known. Therefore, it is mainly unclear if

they indeed lived contemporary with the supposed central settlement Monkodonja and therefore a hierarchical system of hillforts did exist. New researches were aimed at the exploration of the system of hillforts around Rovinj between 2016-2018 in the frame of a Korean-Croatian joint project. Our presentation deals with the question to what extent the new data, gained in the frame of the project, provide fresh insights in the question regarding the postulated settlement system around Rovinj respectively the Gradina Monkodonja.

16:30–16:50

**New Research at the Site of Svinjarička Čuka
(Leskovac) and its Contribution to the Bronze and
Iron Age of Southeastern Serbia**

Ognjen Mladenović, Barbara Horejs,
Aleksandar Bulatović

*Institute of Archeology, Belgrade / Austrian Academy of Sciences,
Vienna*

The contribution aims to present new research in Southeastern Serbia with a particular focus on Late Bronze and Early Iron Age. A new collaboration of the Archaeological Institute in Belgrade and the Austrian Academy of Sciences initiated long-term investigations in the southern Morava Region with a focus on human activities and human-environment interaction from the beginning of sedentism until the Metal Ages. The ongoing fieldwork at the site of Svinjarička Čuka near Leskovac revealed several systematically analysed domestic features from Late Bronze and Early Iron Age in that region, which will be presented, along with several specifics regarding the existing narrative of the development of the Late Bronze Age in the region. This first outcome will be contextualized in the broader sense of the Late Bronze and Early Iron Age societies in Southeastern Serbia.

16:50–17:10

Late Hallstatt Settlement at Sisak (Croatia)

Ivan Drnić

Archaeological museum, Zagreb

The settlement in Sisak was founded at the final phase of the Late Bronze Age, but remained rather small and modest in the the earlier part of the Early Iron Age which was marked by the Hallstatt material culture in the southeastern Alps and southwestern Pannonia. It was a time of powerful centers with notable levels of social stratification, headed by so called 'princes' who were buried under burial mounds. The Sisak settlement was situated between several powerfull centers in the Dolenjska region, such as Stična and Novo Mesto, as well as the Kaptol cultural group with its important center at the eponymous site in the Požega valley.

After the turbulent events of the 6th century BC, reflected, among other things, in the collapse of fortified settlements and the disappearance of elite tumulus burials, which were traditionally seen as the result of an influx of nomadic populations from the east of the Carpathian basin, the Iron Age communities in western and southern Pannonia went through a significant transformation. In this time, a period defined as the Late Hallstatt, the settlement in Sisak flourished and spread westward to the elevated right bank of the Kupa River. Based on recent excavations, it seems likely that during this phase the settlement formed within a more-or-less regular network of densely placed habitational structures, and covered an area estimated to have been between 3 and 4 ha. In the context of wider historical events and the contacts made at the time between the Mediterranean and the continental world, it seems that certain cultural practices also reached the confluence of the Kupa and Sava River – for example, the proto-urban concepts of settlement organization. It was during this time that the settlement transformed into the most important regional center in the Pokuplje region, as attested to by the production of ceramic vessels and textiles, the processing of metals, and the production of high-quality bronze objects.

Our aim is to present how the reconfiguration of power structures in the western part of the Carpathian Basin in the Late Hallstatt period enabled the rise of the settlement situated at the Kupa and Sava Rivers confluence and its integration in redefined communication networks as one of the key centers of southwestern Pannonia.

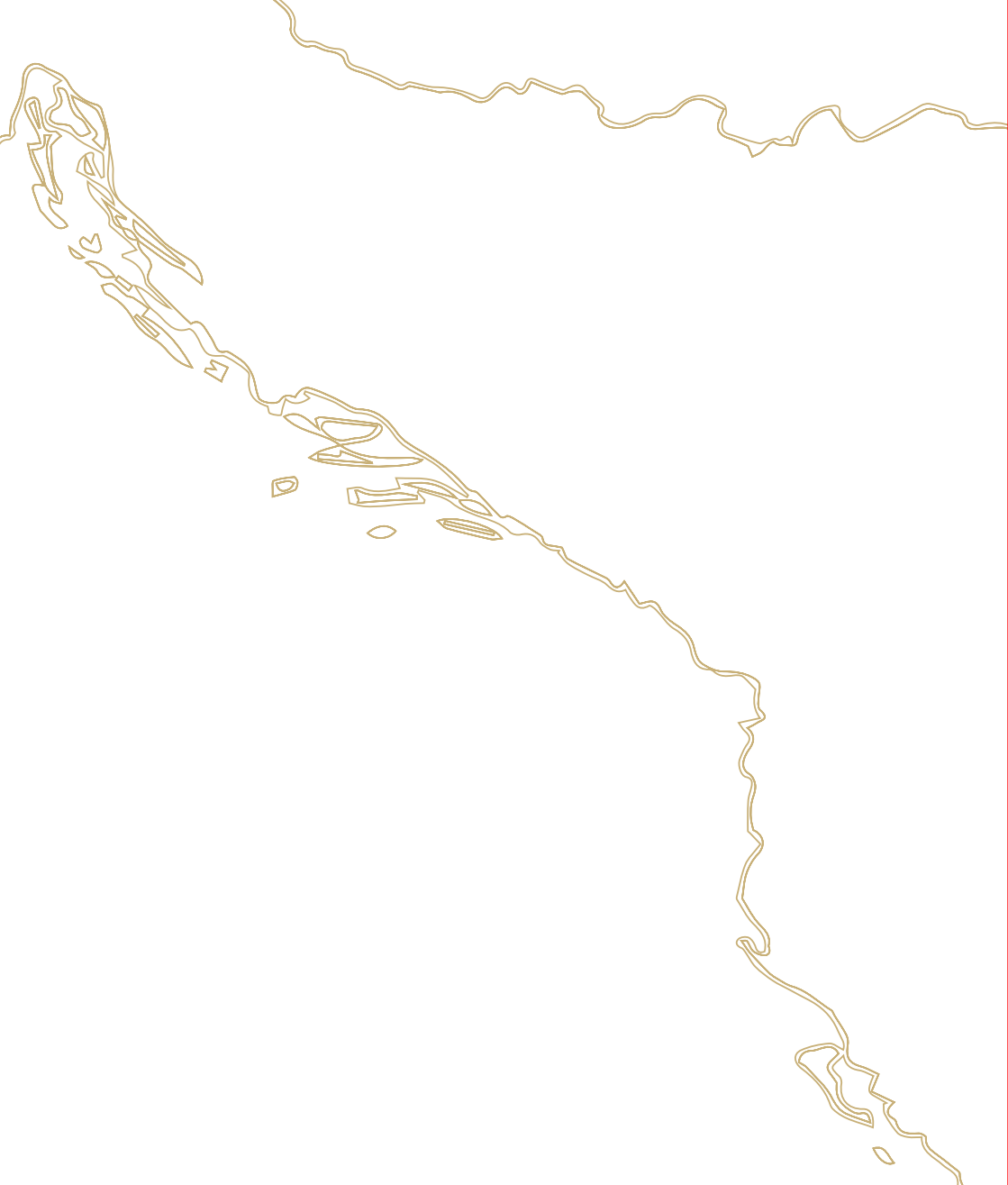
17:10–17:30

Topographies of Power. Revisiting the Relationship between Hillforts and Elite Graves in the Western Hallstatt Area

Ariane Ballmer, Manuel Fernández-Götz
University of Bern / University of Edinburgh

From the late 7th century BC onwards, a number of important fortified settlements traditionally classified as ‘princely seats’ developed in the western part of the so-called Hallstatt Culture (from central-eastern France to southern Germany and Switzerland). They typically dominate the landscape at exposed points in the terrain, controlling natural communication routes. Among their defining characteristics are their defensive systems and the presence of rich burials in the immediate surroundings. The urban character of some of these sites has been postulated in recent years. However, the socio-political interpretation of the phenomenon of the ‘princely seats’ is far from fully understood. Numerous interpretations have been proposed over the years, starting with the traditional model by W. Kimming in the late 1960s to the concept of ‘concentration of power’ from the 1980s and more recent proposals such as O. Nakoinz’s work on network centrality. This paper will provide a brief overview on the main models, critically analysing them in light of the new data provided by large-scale research projects from the last two decades. One of the main challenges is that many models were developed on the basis of a much more reduced dataset than we have now, which means that we need to produce new interpretations that take into account the new evidence. In particular, we will be focusing on the concept of power and its display in the landscape, including the relationships between different categories of hillforts (from those classified as ‘princely seats’ to others in their surroundings) and elite burials. Three case-studies will be introduced in order to exemplify the complexity of possible scenarios as well as some common features: the Heuneburg and the Ipf in southwest Germany and the Mont Lassois near Vix in Burgundy, France.

Notes



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