

**21ST** ANNUAL MEETING  
OF THE **EUROPEAN**  
**ASSOCIATION OF**  
**ARCHAEOLOGISTS**  
**GLASGOW 2015**  
2-5 SEPTEMBER

EAA  
**GLASGOW**  
**2015**



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# ABSTRACTS

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University  
of Glasgow



HISTORIC SCOTLAND  
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OF THE **EUROPEAN**  
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**ABSTRACTS OF THE  
ORAL AND POSTER  
PRESENTATIONS**

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## **ABSTRACTS OF THE ORAL AND POSTER PRESENTATIONS**

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Migration is a crucial factor in the history and cultural development of the Yoruba people of south-western, Nigeria. In ancient times, this people are believed to have voluntarily and forcefully moved from their home to a new environment due to civil war, ethnic rivalries, slavery, famine, and trade networks. Although most of the migrations that occurred in the past were only documented in oral traditions, some of the architectural legacies that dots the landscape today, attest to some occurrences of group movements and social relationships among various Yoruba metropolises, and the Atlantic World at large.

This paper therefore examines some aspects of human migrations in the Yoruba hinterland with greater emphasis placed on the architectural legacies and diaporic life of the people. It discusses how internal displacement and frontier migrations, that ensued from the beginnings of the Atlantic Slave Trade destroyed the socio-cultural landscape, and how the return of the ex-slaves to the coastal areas of Lagos and Badagry in the early 19th century transformed some aspects of the Yoruba's socio-cultural heritages. Prominent in this respect is the new architectural style (commonly known as the Brazilian style) that appeared in the coastal areas of Lagos.

This paper discusses the influences of the Brazilian style on the indigenous Yoruba built-form, and explains how Afro-Brazilian houses (a hybrid of two cultures) emerged over time. But the question remains: "Was the hybrid a result of migration of the ex-slaves to other parts of Nigeria or a product of self-realization of the local people"?

#### **AM6 SEASONAL SHEPHERDS' SETTLEMENTS IN MOUNTAIN AREAS FROM NEOLITHIC TO THE PRESENT: ARALAR - GIPUZKOA (BASQUE COUNTRY, SPAIN)**

**Jaione Agirre García<sup>1</sup>, J. A. Mujika Alustiza<sup>2</sup>, J. M. Edeso-Fito<sup>2</sup>, A. Lopetegi-Galarraga<sup>2</sup>, A. Moraza Barea<sup>2</sup>**

<sup>1</sup>ARABAKO ARKEOLOGIA MUSEOA / ARCHAEOLOGICAL MUSEUM OF ÁLAVA, <sup>2</sup>

Aralar (Basque Country, Spain) is a mountain area of the western Pyrenees with heights from 700 to 1400m high from sea level, between Burunda valley (Navarre) about 600m and Goierri (Gipuzkoa), at 150m; a karstic landscape, where apart from forests, mountain pastures are very important. There are sufficient evidences of seasonal shepherds' settlements from Neolithic to present days: megaliths (built with funerary purposes, but also to be seen from far away), caves (used as places of living and also as burial grounds) and dwelling hut foundations (from Bronze Age to present, like radiocarbon dating evidences). Pastoralism, apart from gathering and —marginally— hunting, permits the usage of the resources of mountain areas. The environment conditions, and also cultural and economy conditions, determine the characteristics of the animal herds in these areas. The livestock production depends on the availability of the trophic resources, which is related to seasonal change. The solution to these seasonal changes is seasonal migration to other places, to find the better food conditions for the animals. Mountain areas are used in summer, when grass and nutrition resources are in high conditions. When summer declines, this conditions decline too and lignification increases. It is the time to use the resources of low areas and valleys. For more than a decade prospecting and excavating these areas is helping to understand the shepherds' way of living during time.

#### **AM13 FOLLOWING 'FOOTPRINTS' ACROSS AN ICELANDIC LANDSCAPE**

**Oscar Aldred**

RCAHMS

Archaeology's study of past movement has been used to convey the generality of those moving along particular routes, but in doing so has treated past movement as a straight line, and people as universal bodies. However, this reduced understanding of past movement has advanced archaeology's knowledge about the origins and destinations of migrations and object exchanges, the types of cultural transmissions that existed between geographic regions, as well as the range and scope of possible experiences that may (or may not) have been encountered in the past. Less studied have been the material remains that guided and have actually resulted from these mobilities. Potentially these remains can be used to untangle the relations and flows between different kinds of entities, how people and animals moved across a landscape, and what the rhythms, tempos, spatial tactics and the iterative potential of continued mobilities were (including our own field survey paths). In this paper I will examine the material 'footprints' across an Icelandic landscape, exploring and mapping out past mobilities. Emphasising archaeology's active, mobile methods, I will also give commentary on how these residues were operationalised through mobile strategies and tactics. Furthermore, I will present what thinking through movement does for archaeology, especially in our attempts to understand the flows connecting spaces. Finally, I will set out how these on-the-move encounters might re-shape not only our understanding of past movement, but also our knowledge of past landscapes, where movement lies at the centre of our investigations into the archaeological record.

#### **AM11 THE SALT OUTCROPS FROM THE ROMANIAN CARPATHIANS AND PASTORAL MOBILITY. AN ETHNOARCHAEOLOGICAL APPROACH**

**Marius Alexianu<sup>1</sup>, Felix Tencariu<sup>2</sup>, Andrei Asăndulesei<sup>1</sup>, Olivier Weller<sup>3</sup>**

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The approx. 300 salt outcrops and the existence of countless resilient areas where salt requirements for livestock (especially sheep) are still covered by basic forms of surface exploitation of rock salt, mean that certain areas Romania provide unique

a value of social intensity. The analysis of the spatial distribution of social intensity allows for a study of its relationship with environmental variables and a definition of the social space during the Talaiotic period.

This paper will discuss implemented methods, obtained research results, and proposed social space organisation models for Mallorca during the Talaiotic period.

#### **RI16 A NEW WAY OF PERCEIVING SALT: CEREMONIAL SUBSTANCE IN ROMANIAN HOLIDAYS AND RITUALS OF PASSAGE**

**Mihaela Asăndulesei**

ALEXANDRU IOAN CUZA UNIVERSITY OF IAȘI

The importance of salt has been well-known since prehistory, a fact confirmed by the archaeological evidence. This apparently banal substance is vital for the functioning of the human organism, also being the first spice and preservative ever used. Indispensable in the day-to-day life, it has contradictory qualities: it preserves but at the same time it corrodes. These attributes classify it as a strong element, but brings it closer to the experience of the sacred, with important values for the spiritual life, with purification, healing, protection or compensatory functions.

The main goal of this paper is to produce a detailed presentation of both the traditional practices involving the use of salt, and an interpretation of the symbolical universe generated by this natural element. The work takes into consideration the earliest accounts by Romanian ethnographers on the symbolism of salt in holidays, and in rituals of passage found in the Eastern Carpathian area of Romania. The study is completed by recent works, which highlight the role of salt in the traditional communities, and by personal research on the continuity or disappearance of symbolic customs from the aforementioned context.

The mentions, quite scarce, with relevance to the symbolism of salt, unlike those from the sphere of domestic, craft or commercial uses, represent the argument for selecting this topic. At the same time, a continuous, visible, profound and irreversible transformation of the traditional social behaviour demands an anthropological approach which aim to capitalise and save, at least at the theoretical level, all these aspects.

#### **RI33 AGAMEMNON'S NEIGHBORS – EXPRESSIONS OF LOCAL IDENTITIES IN THE MYCENAEAN CORE AREA**

**Ann-Louise Schallin**

UNIVERSITY OF GOTHENBURG

My presentation focuses on expressions of social identities during the Late Helladic period in the Mycenaean core area, Argolis, in Greece. The Mycenaean culture was widely distributed on the Peloponnese during this time. Since written evidence is scarce in the Argolid we need to rely on the archaeological evidence as our main source for a further understanding of the Argive regional social structure and this evidence reflects the local identity, the inhabitants' status and various social roles.

In this paper the evidence of the so-called prestige finds from the citadel site of Midea serves as a basis for analysis. It has been argued that the Mycenaean elite was responsible for the production of precious finds, especially the ones made of glass and it seems that the glass beads and other precious goods at Midea were used as prestige items and were displayed at social gatherings, such as feasts and funerals; they were subsequently deposited in tombs. The presence of these finds at Midea tells us that the inhabitants conformed to the common standards of Mycenaean elite behaviour and that they were competing in prestige with the same sort of commodities as their powerful neighbours in Mycenae and Tiryns. I now pursue this argument further and investigate if this observed phenomenon was as evident before as after the catastrophic years of 1200 B.C. Moreover, I add the evidence of Mycenaean figures and figurines to continue the work of defining a local Midean identity.

#### **RI32 THE WALRUS IN THE WALLS: HOUSE DEPOSITS AT AÐALSTRAETI.**

**Timothy Carlisle**

UNIVERSITY OF ABERDEEN

The Viking-age house at Aðalstraeti, Iceland is an exceptionally interesting site, not because of size or artefact assemblage, but because of anomalous deposits of walrus bones which were buried under the structure. Although structured deposits are a relatively well-documented phenomenon in northern European cultural contexts, frameworks for defining and discussing these deposits in historical periods, the Viking age especially, are disparate in their terminologies and interpretations. This is partially due to the variability in the materials and locations of such deposits, but there is also an apparent reluctance to engage with contentious theories surrounding interpretation of ritual activity. This presentation will propose an interpretation of the walrus bone deposits at Aðalstraeti within a revised interpretive framework informed by an interrogation of ritual theory. Extracting the cognitive approaches to the interpretation of ritualized activity indicates that the operative elements of ritual purpose are the performance of the behaviour and the context, both spatial and socio-cultural, of that performance. This suggests that ritualised performances served as discursive mechanisms through which knowledge of the world was constructed.

Rethinking the role of house deposits within this theoretical framework allows for a reconstruction of interpretive paradigms in order to focus on practical elements of deposition as a means of constructing and negotiating world-views. Placing this within



Another one is the closely related Mid-Byzantine square floor mosaic found close to Saint John Prodromos' Early Byzantine church in Hebdomon.

The premises at Hebdomon consisted of the prodromos octagon and its forum, a monumental column dedicated to Theodosius II, and the imperial palace *Ioukoundianai*. A great number of emperors were also crowned in the octagon. The quadrate at the octagon resembles in important respects the quadrate in Saint Sophia.

The analogies appear at the level of metrology and mathematics. The flat squares and the huge columns are not at all visually similar.

One interesting conclusion would be that *Omphalos* as circle-in-square, represents a two-dimensional "drawing" of the ideal column.

### AR3 FIELD SYSTEMS IN ITALY, 3RD-1ST MILLENNIUM BCE

**Alessandro Vanzetti**

UNIVERSITY OF ROME LA SAPIENZA

The perception of the ancient landscape has changed in Italy, in the last years, thanks to research perspectives ultimately rooted in the New Archaeology tradition and to the recent improvement of rescue activities in wide development projects.

The paper will present the state of present knowledge, as here sketched in the following text.

Diffuse evidence of agrarian field systems has started to emerge, albeit still with a patchy chronological and geographical distribution, as due to different local preservation and intensity of excavations. In general, during the late Neolithic and the Bronze Age (ca. 2.800-950 BCE), two main patterns can be identified: extensive linear fields and enclosed, structured systems, with relevant infrastructures.

A simple view could be proposed, suggesting a sequence from the first to the second system, around the end of the Early Bronze Age (1.700-1.600 BCE) but indeed detailed data still need to be more widely acquired, as major functional overlap of the systems could indeed occur.

The transformations in field patterning could be coupled with main transformations in the society, implying socio-economic differences in the access, attribution and control of primary resources.

During the Iron Age (after 950 BCE), new, and different, extensive field systems appear, connected with major infrastructures, as a correlate of state-directed societies.

### AR3 CEREAL CULTIVATION IN THE DUTCH NEOLITHIC WETLANDS (C. 4300-4000 CAL. BC). RESEARCH HISTORY, EXTEND AND SOCIETAL RELEVANCE

**Daan Raemaekers**

UNIVERSITY OF GRONINGEN - GRONINGEN INSTITUTE OF ARCHAEOLOGY

In 2007 a cultivated plot of c. 5x5 m was excavated at Swifterbant (the Netherlands). Thanks to excellent preservation the tilled surface was preserved and documented in great detail. Interestingly, this site had been partly excavated in the 1970's when the field surface was documented but not recognised. Field documentation of neighbouring sites makes clear that already from the early 1960's similar surfaces were documented, but left without interpretation. This research history is a typical example of the need of a 'template' to interpret archaeological phenomena.

Now that three sites with ard marks have been documented it is time to discuss the extend of the fields and the importance of the produce in the economic strategies of the communities involved. How important was wetland farming?

### AR17 BRIQUETAGES AND SALT CAKES: INTERPRETING SOME CERAMIC ASSEMBLAGES FROM THE ROMANIAN CHALCOLITHIC BY EXPERIMENT AND ETHNOGRAPHIC ANALOGY

**Marius Tiberiu Alexianu, Felix Adrian Tencariu, Vasile Cotiuga**

ALEXANDRU IOAN CUZA UNIVERSITY OF IASI

The paper describes the background, objectives, progress and results of a series of field experiments concerning the production of salt cakes using the ceramic vessels known as *briquetages*. The experiments were conducted within the framework of a larger research project concerning the ethnoarchaeology of the salt springs and salt mountains from the extra-Carpathian areas of Romania. The approach was based on the existing archaeological data – description of *briquetages* shards, their discovery contexts and the presumed ways to use them, as well as on ethnographic and ethnoarchaeological accounts and previous experimentations. The experiments allowed some valuable observations on the distinct aspects of this *chaîne opératoire*: modelling and firing the *briquetage* vessels; exposure to fire of the *briquetages* filled with brine or a salt paste of varied concentrations; the amount of time needed for crystallization and hardening of the salt, dependent on the fuels used and temperatures reached; ways of extracting the salt cakes from the ceramic coat; assessment of the effort (i.e. labour and raw materials) involved in the whole process. All the failures, challenges and eventual successes encountered during the experiments granted an insight into an ancient technique, described mainly *a priori* in the archaeological literature. Also, it