

Session title: MIGRATIONS IN BRONZE AND EARLY IRON AGE EUROPE

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Time: Saturday morning

Room:

Session abstract:

Since the 1990s increasing use of migration explanatory models has been observed in archaeological research. It was caused, on one hand, by development of theoretical approaches and, on the other, by application of new methods such as stable isotope ratios analysis and by new dating possibilities (dendrochronology, dating of laminated structures etc.) which permitted synchronization of specific events in wide areas across Europe.

One can expect that during the last two millennia BC many events of cultural or political character which took place in Europe resulted in movements of people. Only a few of them were (poorly) reflected in the early historical sources. Due to the ambiguity of the archaeological record these phenomena may only be supposed. That is the reason why examples from the Bronze and the Early Iron Age (till the Hallstatt Period) are rarely employed to testify migration models in archaeology. In our opinion, it is now worth reconsidering some phenomena from the period in question. We intend to put on the agenda of the session both methodological (but still focused on prehistory/Bronze Age) and case study-type papers. Particular case studies should also deal with specific issues connected with migration (such as role of climatic factor, problems of synchronization of regional archaeological chronologies in presumed immigration-emigration areas, usefulness of stylistic analysis for searching the traces of migration etc.).

Paper abstracts:

EARLY BRONZE AGE MIGRATIONS AND HABERMAS' THEORY OF SOCIAL EVOLUTION

Sławomir Kadrow, Institute of Archaeology, Rzeszów University, Poland

The aim of the paper is to examine the usefulness of some traditional and latest migration theories (from Kossinna to Bátor) in the Early Bronze Age in Central and South-Eastern Europe and to confront them with a Habermas' reconsidered theory of 'historical materialism', including the idea of 'great, endogenous civilization jumps'. I would like to analyse especially some cases of migrations from the Pontic or Euroasiatic steppes and to estimate their explanation values. Most of them were

considered as an archaeological trace of Indoeuropean waves of migrations (cf. Gimbutas and others).

FROM CRETE AND THE GREEK MAINLAND TO THE DODECANESE: THE MINOAN AND MYCENAEAN EXPANSION IN THE SOUTH EAST AEGEAN AND ITS MAIN HISTORICAL IMPLICATIONS

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Teresa A. Hancock, University of Toronto, Canada

During the Early and Middle Bronze Age periods, the Dodecanese was part of a cultural koiné including the east Aegean and the south west Anatolian coast, Helladic, Minoan, and Cycladic influence being relatively weak. In the succeeding Late Bronze Age, the islands of Kos and Rhodes were firstly Minoanized (Late Minoan IA, 17th century B.C.) and then Mycenaeanized (Late Helladic IIB-III A1, 15th-14th century B.C.) at roughly the same time. These phenomena involved not only a complex process of acculturation, but also a concrete movement of people, toward the southeast Aegean. The “migrations” were closely related to major historical events, such as the eruption of the Santorini volcano and the Mycenaean conquest of Knossos. They also created new important scenarios influencing the political trajectories of the south east Aegean in the second half of the 2nd millennium B.C.

The aim of the present paper is to reconsider the meaning of the Minoan and Mycenaean expansion in the Dodecanese, with particular reference to the settlements of the “Serraglio” on Kos and Trianda on Rhodes. Attention will be devoted to the following crucial points and their historical implications: (a) refining and updating the comparative relative chronologies of Crete, the Greek mainland, and the Dodecanese during the Late Bronze Age period; (b) exploring the historical causes and effects of the Minoan and Mycenaean expansion; (c) investigating the specificity of the Minoan versus Mycenaean presence at Kos and Rhodes and its possible reasons; (d) examining the character of the interaction between the “local tradition” and the penetration of the new Minoan and Mycenaean elements; (e) considering the theoretical implications of the present case study to the wider issue of “migration explanatory models” in the Bronze Age and Early Iron Age European prehistory.

THE END OF THE BRONZE AGE AND THE GREAT MIGRATIONS PERIOD

Jan Bouzek, Institute for Classical Archaeology, Charles University, Prague, Czech Republic

Migrations in prehistory were for long time out of fashion, as considered being connected with race theories. Another reason for the refusal of migrations was that most archaeologists worked on their sites tended to explain everything at their site. Moreover, dramatic situations were ousted from the field of reasonable approach, of the fear that this might mean their legitimisation or acceptance in our modern world. We of course all would be for peace, but mythical stories of the barbarian past are

full of warlike situations, and of migrations - sometimes under friendly conditions, but more often with dramatic events.

Characteristic for the Late Bronze Age is that the Naue II swords, helmets, corselets, small round shields and greaves were used by warriors from Scandinavia up to the Philistine Goliath, while fibulae and pins were used in a similar manner in Denmark as well as in Greece.

Most ideas about how traces of migrations should appear do not take in account what happened in migrations known from historical sources; the stories from the Great Migrations period give comparative patterns for what happened earlier, when historical sources are scarcer.

THE MIGRATION AND THE CULTURAL CHANGE: WESTERN LESSER POLAND IN 1300-1200 BC

Jacek Górski, Archaeological Museum in Cracow, Nowa Huta Branch, Poland

Around 1300 BC in the area of Cracow there developed the communities of the Trzciniec culture. They functioned within a stable settlement network with established and natural borders. Shortly after that time, on the outskirts of this system, settlements and cremation cemeteries were established, representing the Middle-European kind of culture in the type of urnfield complexes – the Lusatian culture. The material (ceramics, bronze objects) and the spiritual (funeral rites) culture on the newly established sites were strange in the local environment and showed very close connection with the regions of Silesia and Moravia. All the arguments point to the fact that the relocation of the elements of the culture took place as a result of a migration.

It was the reason for the density of the settlement network in the discussed area. It brought about the beginning of the destabilisation of the local structures and gave rise to a sequence of consecutive events. In the first phase of this process there may be seen an attempt of the Trzciniec culture at a modification of its own cultural system, through the adoption of ceramic forms typical of the Lusatian culture and an evolutionary change of the traditional way of space organization in the settlements. Afterwards, within 100 years, there may be seen the disappearance of the Trzciniec culture settlements that have existed since the end of the A2 period of the Bronze Age.

URNFIELDS IN IBERIA: SCENARIOS FOR MIGRATION

Gonzalo Ruiz Zapatero, Department of Prehistory, Complutense University, Madrid, Spain

The presence of Urnfields in Iberia is the result of a migration process through small groups moving from Southern France across the Pyrenees. The newcomers introduce a new funerary rite, cremation in urns, which will be widely adopted in the long run but in parallel with complex mixed rituals. The explanation for the progressive and general adoption of cremation in Northeast Iberia must be related with its association to a new social organization of gentilician type. The arguments supporting this model will discuss: (1) radiocarbon dates, (2) cremation ritual, mixed

rituals and the process of adoption of cremation, (3) the funerary “package” of cremation: rilled ware and new bronze objects, (4) the regional patterns in settlement and subsistence forms across NE Iberia, and (5) anthropological and linguistic evidences associated to Urnfields.

Finally, I consider different alternative scenarios for the emergence of Urnfields in Iberia and I propose a general framework for discussing plausible models of Urnfields expansion.

MATERIAL CULTURE AS AN ARCHAEOLOGICAL INDICATOR OF MIGRATIONS: A CASE OF THE BELEGIŠ II - STYLE POTTERY IN CARPATHIAN BASIN

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The diversity and spreading of some elements of the material culture (pottery in particular) was the most common basis for traditional, culture-historical approach to migrations. According to recently dominant opinion, spreading of the material culture patterns is explained rather as a result of exchange and adaptation changes, and is not connected with the dislocation of human groups. However, another interpretation must be still taken into consideration.

When attempting to identify changes in the material culture image as a result of migrations, we must take into consideration the discussion on both the role of material culture in the prehistoric societies and the basis of distinguishing of the so-called archaeological cultures. On the other hand, considering some earlier attempts of developing model explanation of the migration process is also necessary. Propositions adapting the distinction made between negative (push-factor) and positive (pull-factor) causes of migrations (an approach applied for sociological studies) are of particular interest.

These theoretical grounds can be examined on the case of spreading of the pottery style, originating from the area of the so-called Belegiš II - Culture. In the twelfth century B.C., vessels representing this style appeared on the sites located a few hundred kilometres away from the area of its crystallisation. This process was often connected with the disappearance of the earlier cultural traditions. In some cases, spreading of this new stylistic trend ran through the older “canals of the cultural contact”. This suggests the existence of the pull-factor, which encouraged migration. The chronological convergence of the analysed phenomenon with the climatic changes noted by dendrochronology and glaciology, shows the potential negative cause of the migration.

INTERPRETATION OF CULTURAL TRANSFORMATIONS IN THE EARLY IRON AGE IN SOUTHEAST POLAND AND THE WEST UKRAINE

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In Southeast Poland and the West Ukraine a number of essential cultural transformations are dated at the Early Iron Age. In the 7th century BC, especially in its second half, and in the beginning of the 6th century BC, in the basin of the middle

Dniestr a new archaeological culture – the West-Podolian group of the Scythian culture can be distinguished. Its rise precedes disappearance of most of the settlement structures of the Neporotov group of the Chernoleskaya culture and the Holihrady culture. Similarly, the final phase of the Wysocko culture in the area of Podolia and Volhynia is dated to the second half of the 7th century BC. However, signs of crisis are not observed the late phase of the Tarnobrzeg group of the Lusatian culture, where demographic potential of the group considerably increased and many new settlements and cemeteries were founded. Moreover, the similarity could be noticed between the pottery of the Tarnobrzeg group and pots of new groups: Lezhnickaya and Cherepinski-Lagodivskaya in the West Ukraine. They were relatively poorly known, short-lived archaeological groups that had not delivered finds from the 5th century BC. Lack of dating materials and radiocarbon dates for the late phase of the Tarnobrzeg group makes the precise dating of the influx of “eastern” elements to this environment impossible, at the moment.

One of possible interpretations of the mentioned above changes is the migration towards northwest, among others onto the Tarnobrzeg group’s territory, of the part of the population from the areas threatened by nomad’s expansion (the Scythians participation in the formation the West-Podolian group is still debatable point). However, to prove this theory the further researches are needed, especially those focused on the precise dating of the late phase of the Tarnobrzeg group.

SOUTHWARD EXPANSION OF THE POMERANIAN CULTURE IN POLAND DURING THE EARLY IRON AGE: CLIMATIC, SOCIAL OR POLITICAL REASONS?

Karol Dziegielewski, Institute of Archaeology, Jagiellonian University, Cracow, Poland

Traits of the so-called Pomeranian Culture are spread in Poland in a specific manner: the oldest sites (9th cent. BC) are located on the southern Baltic coast, whilst the younger ones (4th-3rd cent BC) occurred mainly in southern and eastern Poland. Recent studies have proven that the appearance of the culture in question on this latter territory could not have been caused by such processes as diffusion or evolutionary change within the societies of the preceding Lusatian Culture. This has been indicated not only by distinctions in material culture but especially by serious differences between both cultural complexes in terms of settlement structures and landscape preferences. In my opinion, in this case an explanatory migration model is worth considering.

Thanks to progress made in regards to the chronology of the Hallstatt Period as well as the Holocene geochronology, revision of the presumed reasons for the possible migration could have been made. The Subboreal/Subatlantic transition (ca 850 BC), which was probably connected with tempest climate cooling, might be one of the stimuli for cultural changes in Pomerania and beyond but the southward expansion of the Pomeranian Culture should be synchronized with the next warmer climate oscillation (650-450 BC). Therefore we can suppose that the reasons for this phenomenon were not only of a climatic nature. Evidence from the burial sites has shown that during this period deeply reaching changes within social structures had taken place. Besides less noticeable (e.g. political) ones, social changes could be one of the main factors of the migration.