

*In service of continuity.
Ethno-archaeology in Serbia*

Aleksandar Palavestra

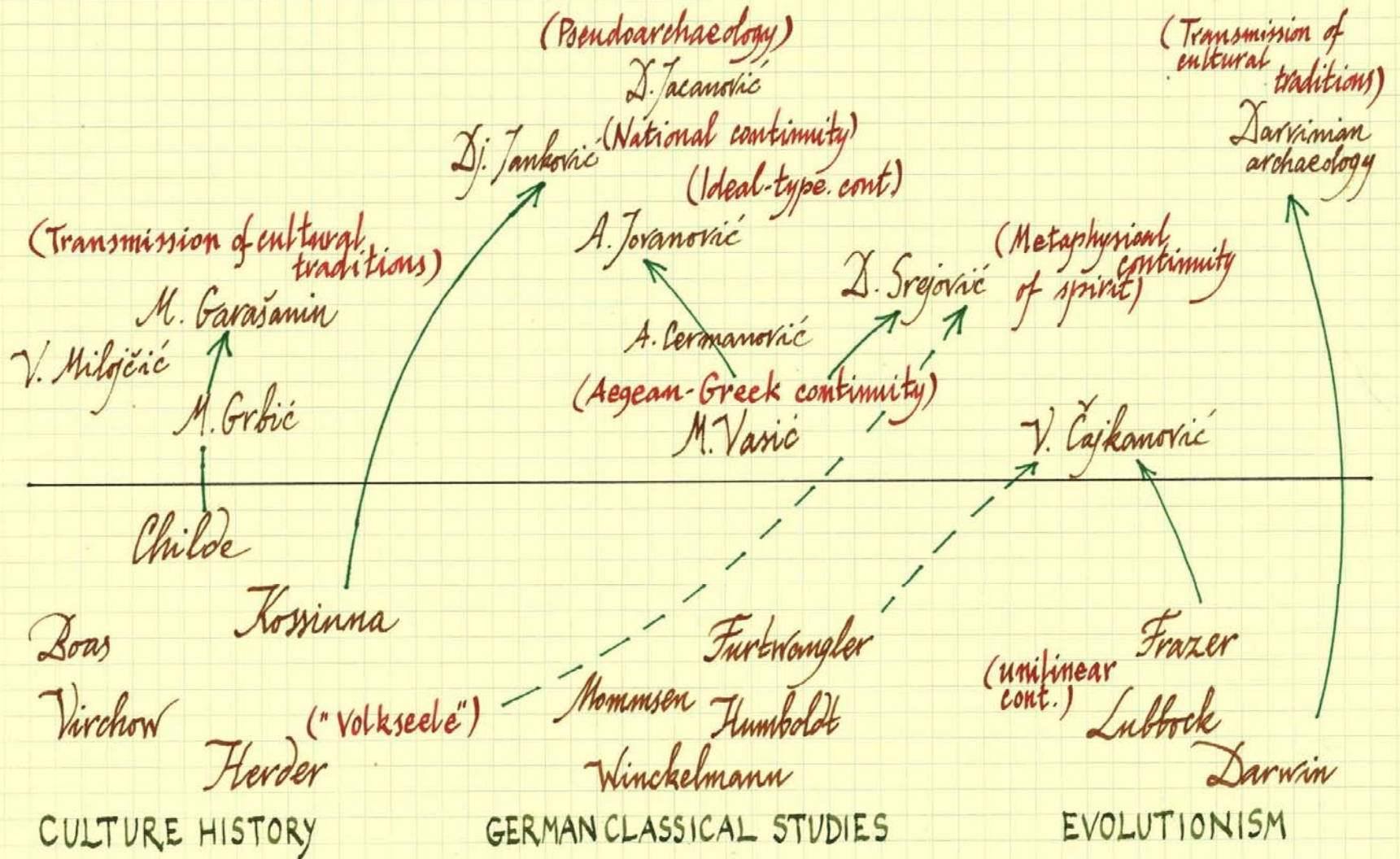
Unnecessary discipline

- Reducing all ethnographic examples in the Serbian archeology to various issues of continuity (as we shall see, based on different theoretical foundations) had a result that ethnoarcheology was considered unnecessary.

Do I wear a Phrygian cap?

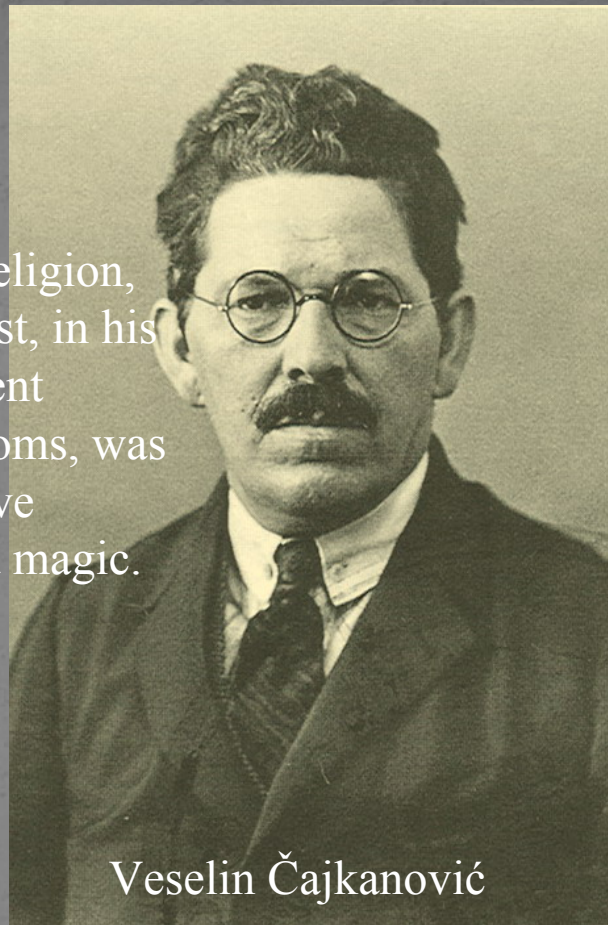


Genealogy of continuity



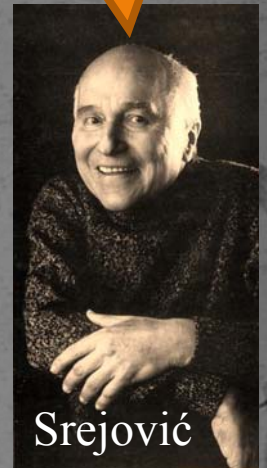
Evolutionism

Veselin Čajkanović, historian of religion, classical philologist and ethnologist, in his works on Slavic religion and ancient Balkan traces in Serbian folk customs, was close to Frazer and his comparative history of religion, mythology and magic.



Veselin Čajkanović

He was not a slave to any methodology!



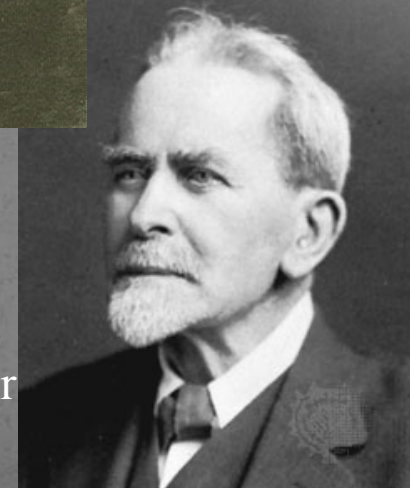
Srejović

Čajkanović

Classical studies

Frazer

Frazer



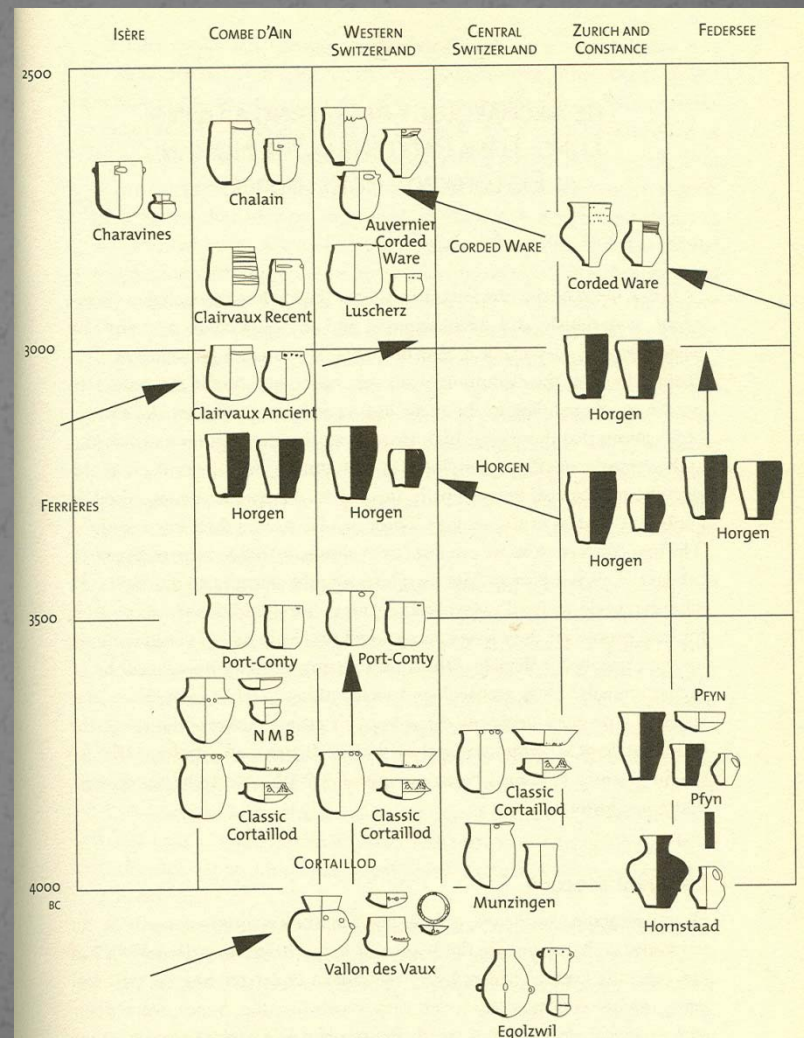
Darwinian archeology

For more explicit evolutionist approach, characteristic of Darwinian archeology, argues **Marko Porčić** in his most recent works.



Am I betraying Binford?

It is somewhat paradoxical that the Darwinian archeology in a certain way follows the culture-historical idea of continuity through the **transmission of traditions and ideas.**



Aegean-Greek continuity

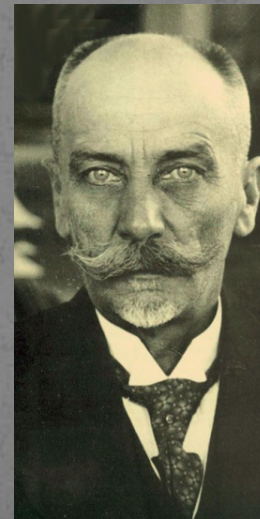
Miloje Vasić made an universal model for the interpretation of the Balkan past from his obsessive Philhellenism.



German
Classical
Studies



Furtwaengler



Vasić

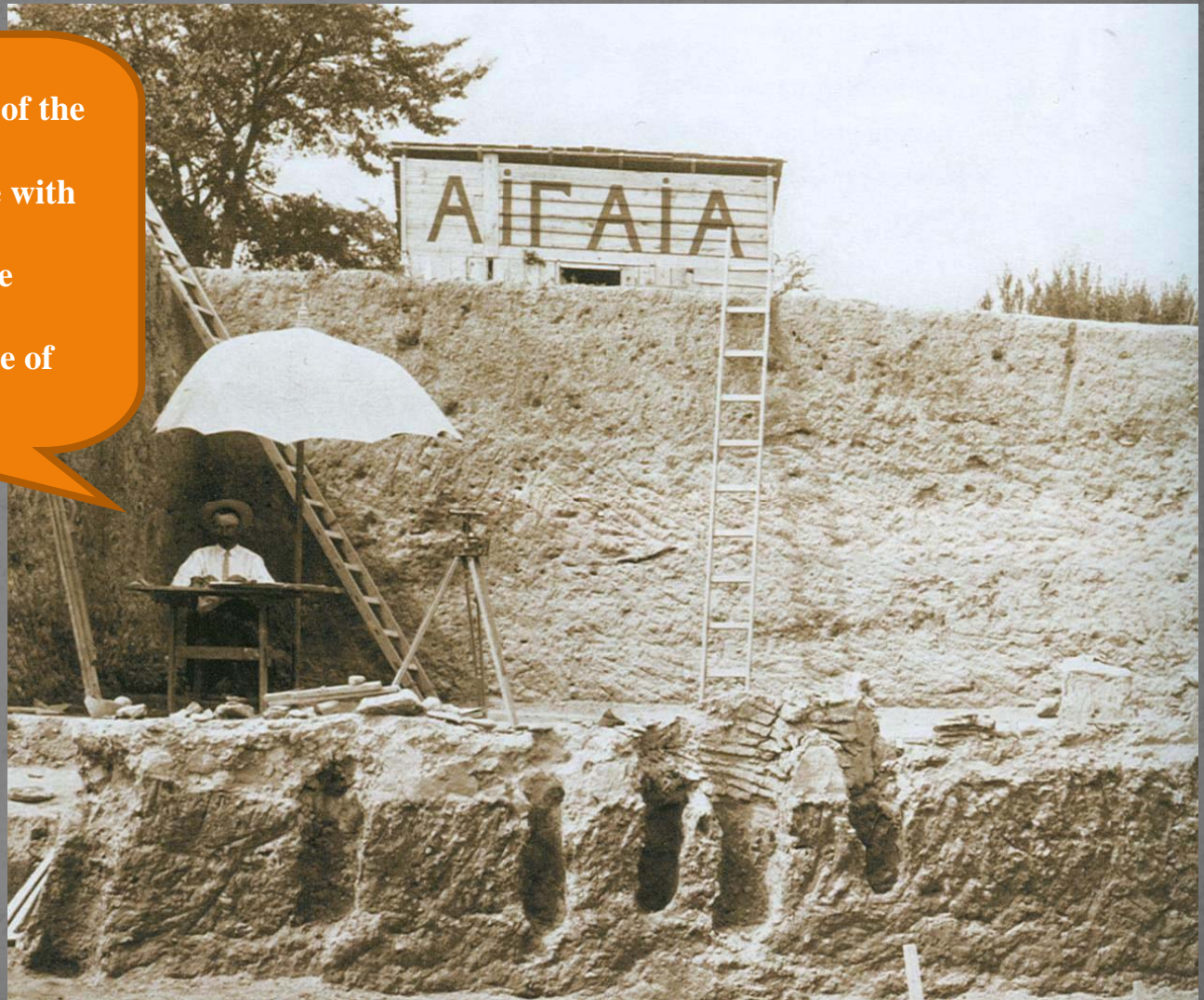
Vinča, Ionian colony

- **Vasić's** thesis about the direct influence of Greece and the Aegean on the Central Balkans reached a peak in his idea that prehistoric Vinča is in fact an Ionian colony of the sixth century BC.



Aigaiia 1912!

On the southern,
eastern and northern coast of the
Balkan peninsula, to
which Aegean sailors came with
their ships,
and over these shores to the
hinterland,
the specific cultural heritage of
the Aegean was passed ...



Miloje Vasić

Dionysus and our folklore

- Vasić describes many aspects of material and spiritual culture in Serbia, including the different folk traditions with the Greek influence.
- Vasić explains the occurrence of ritual trance of *rusalje* in eastern Serbia, by the cult of Dionysus, which was a manifestation of the "Aegean-Greek" continuity.



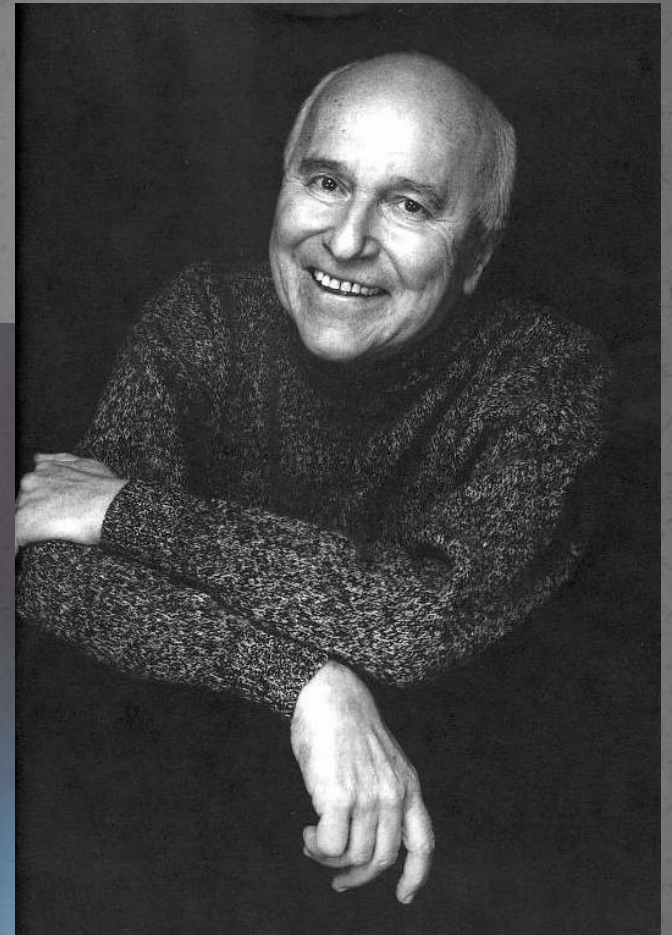
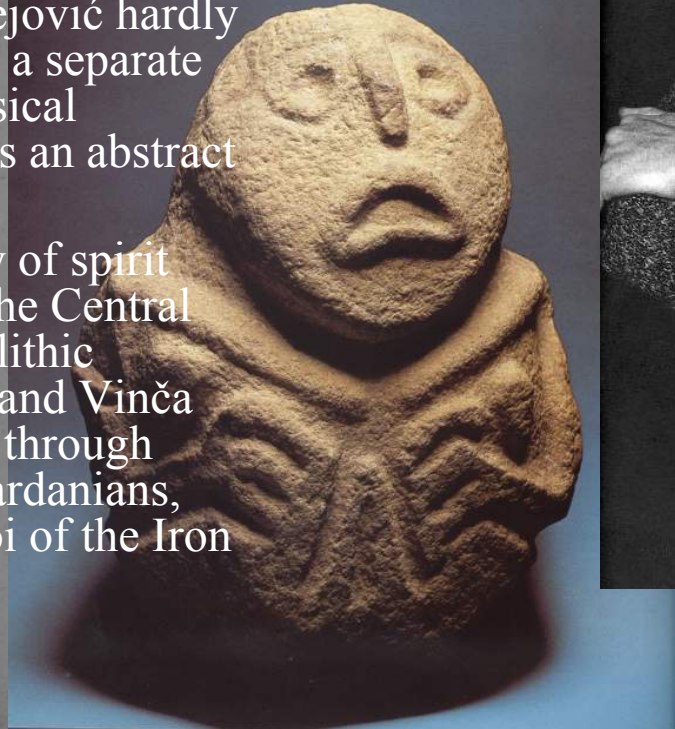
Aegean-Greek" continuity 2

- Vasić's loyal students **Dragoslav Srejović** and **Aleksandrina Cermanović-Kuzmanović**, in their early works, continued this line of Vasić's quest for continuity of ancient elements in the material culture and folklore in the Balkans, especially for the survivals of Greek cults and Hellenic heritage.



Metaphysical continuity of spirit

- **Dragoslav Srejović** shall develop and expand the idea of spiritual continuity in his later works. Continuity of the spirit, which pervades successive culture in the Balkans through the prehistoric, and historic periods, Srejović hardly sees as a process, but as a separate entity that is a metaphysical connection to the soil, as an abstract bearer of culture.
- Metaphysical continuity of spirit Srejović recognizes in the Central Balkans since the Mesolithic Lepenski Vir, Starčevo and Vinča Neolithic communities, through Bronze age Vatin, to Dardanians, Triballoi and the Moesoi of the Iron Age.

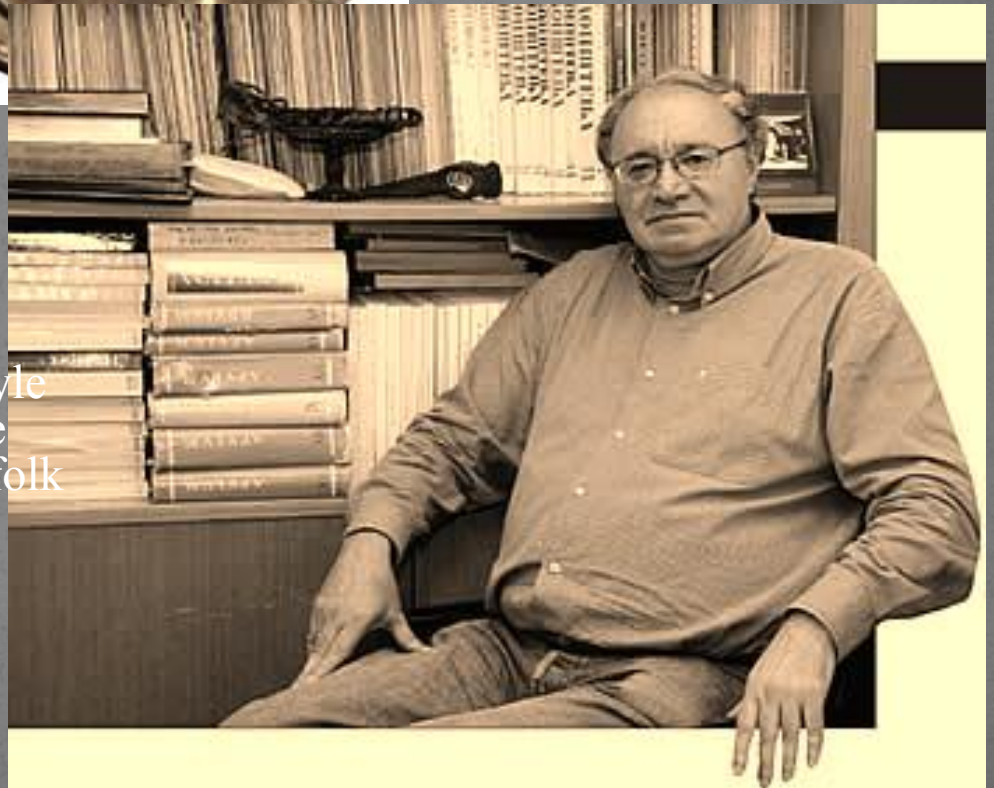


Ideal-type” pictures

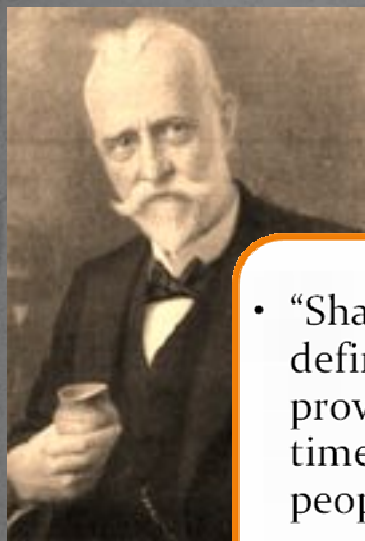
- **Aleksandar Jovanović** also inherited the genealogical thread of Vasić’s “Aegean continuity”. In his studies of ancient iconography and religion, Jovanović moved freely through the epochs, diachronically linking the Vlach customs, naive art of the twentieth century, folk traditions, Roman cults, and prehistoric spiritual layers.
- Jovanović in somewhat hermetic style points to the distant and inexplicable connection between contemporary folk elements and ancient myths.



Miloje Vasić has set good foundations and constructive methodological approaches.



Ethnic continuity



- “Sharply defined archaeological culture provinces are consistent at all times with certain peoples or tribes.”(1911)

Kossinna



Janković

- In archeology it is simple to determine the ethnic area, provided that the data on culture is known



The essence of Serbian pottery

Foreign influences are reflected only in the form of ceramic, **but not in essence**. Despite the western and eastern influence the national spirit has preserved the traditional Serbian pottery, while accepting some aspects of foreign pottery manufacture.



Djordje Janković

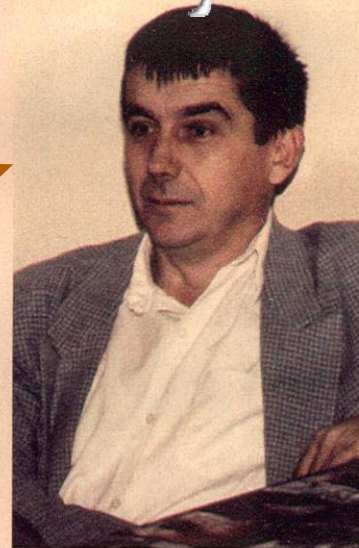
Pseudoscientific continuity

The analysis of epic poems reveals ancient knowledge of calendar of the Serbs. In some verses (...) a description of a funeral known from Bronze Age is preserved. Such and the similar examples indicate the long lasting continuity.

- **Dragan Jacanović**, who recognizes the Serbs as the indigenous population in the Balkans, at least from the Early Neolithic period, is thus adjacent to the same line of interpretation of permanence in the Balkans: the idea of long-term national continuity

Људи

Нова 7512.
ГОДИНА



На основу неколико хиљада споменика српског порекла, попут Смедеревске куле, на којој као датум изградње стоји 6938, археолог **Драган Јацановић**, директор Народног музеја у Пожаревцу, тврди да Срби не рачунају време тек од Христа, већ од 5500. године пре нове ере. Сви познати календари великих цивилизација, према томе, отпадају као старији од српског.

- Ниједан аутентични српски споменик, ниједна повеља Светог Са-

ве, нити ктиторски натпис у манастирима, иако је хришћанство тада било у пуном замаху, не бележи време по сада признатом календару. Са овим податком поклапају се налази до којих су светска археолошка истраживања дошла анализом радиоактивног угљеника Ц14 да почетак цивилизације у Подунављу датира од средине шестог миленијума пре нове ере.

Доводећи у питање чак и латинско порекло речи календар, као једине под словом к у латинском речнику, Јацановић фонолошки додатно поткрепљује своје истраживање.

- Не постоји језик у свету са таквом појавом. У јулијанском календару који нам је наметнут, поред гомиле нелогичности имамо и то да дванаести месец носи назив децембар што значи десет, девети септембар што значи седам и тако редом - дати су редни бројеви без реда. Док ми користимо те називе месеци, католицима је остало да користе српске праисконске.

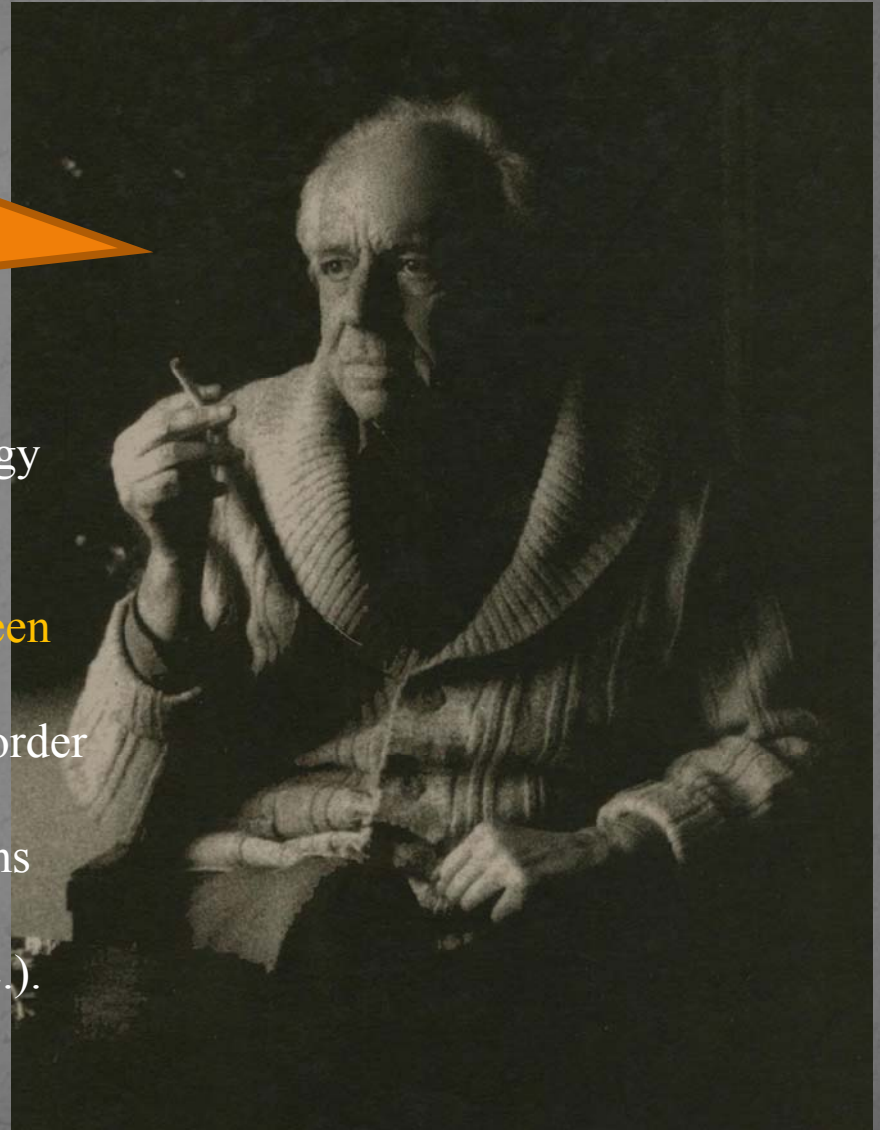
■ Д. П.

Transmission of cultural traditions

Cultural continuity can exist without ethnic continuity, and vice versa!

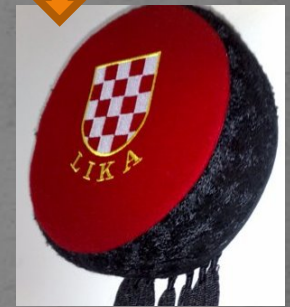
Milutin Garašanin followed a completely different line of Culture historical archeology and interpretation of continuity.

While establishing a **clear distinction between cultural and ethnic continuity** he points to a certain preconditions that are necessary in order to talk about the continuity in archaeology (geographic units, chronological connections between phenomena that are studied, the reliability of the archaeological context, etc.).



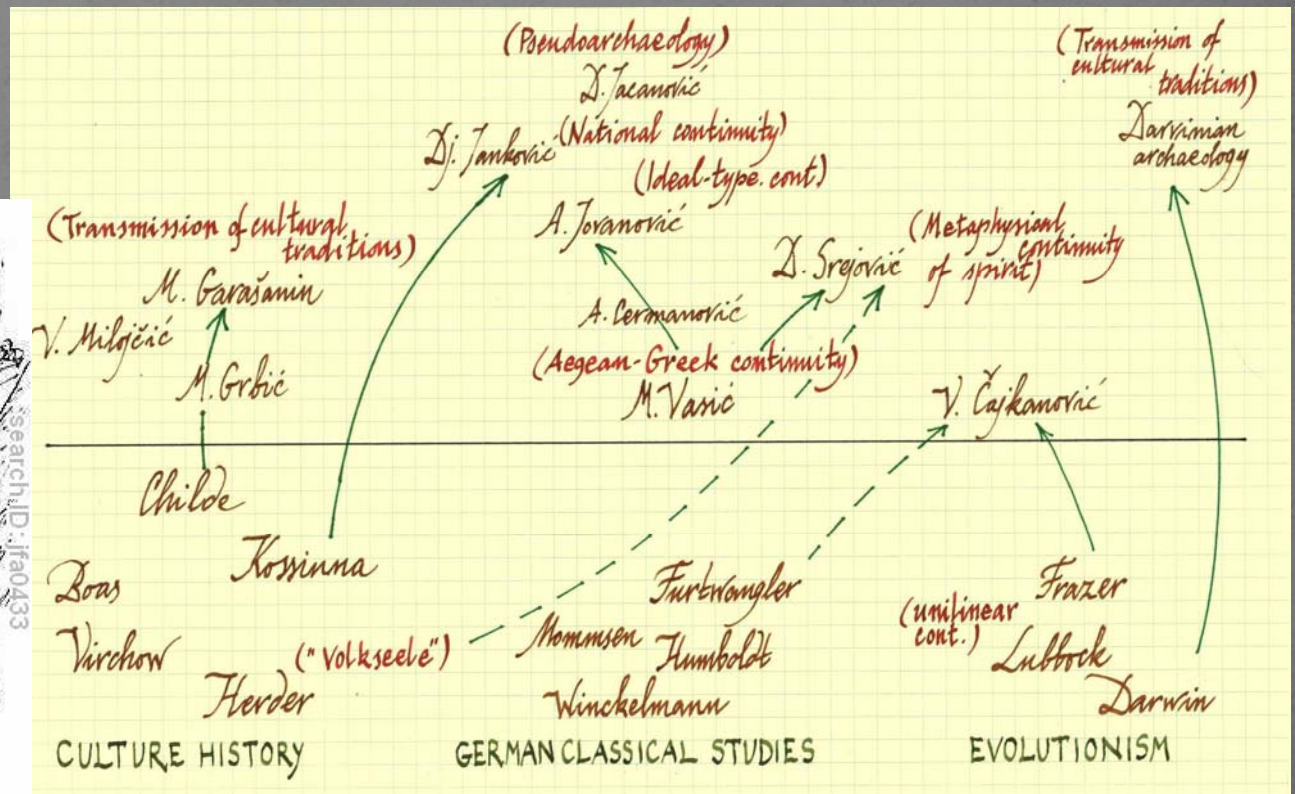
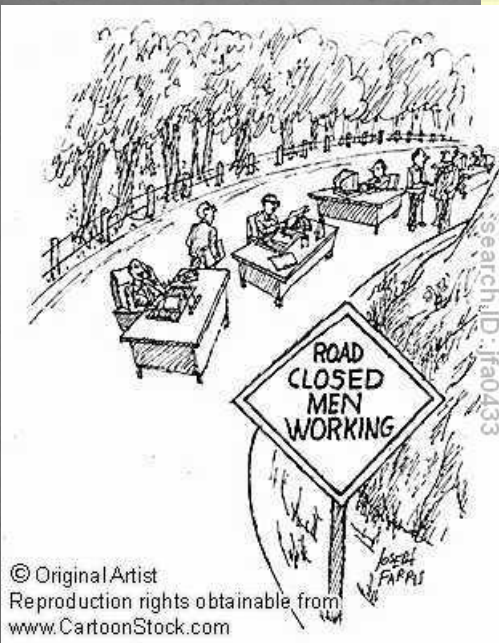
Culture historical archaeology in Serbia

- Garašanin's thoughtful theoretical and methodological caution was respected only nominally, but there was a strong tendency to accept the continuity as something self-evident.
- An abundance of compelling and often seductive ethnographic material was presented only as **self-explanatory illustration of long term continuity**, rather than to serve as data for formulating and testing the **ethnoarchaeological** hypotheses.
- On the other hand, the same, just the reverse method was used in ethnography, where certain elements of folk culture (for example in costume) were being explained as “the ancient Balkan substrate”.



The blocked path

- All paths that could lead to ethnoarchaeology, were clogged with different conceptions of the idea of continuity.
- Continuity was considered as something that is self-evident.
- The real value of ethnoarchaeology, as the method that can overcome the static archaeological record and establish insight into the dynamics of the past, has not been recognized.



Bright future

- Papers presented at this symposium, however, encourage me in the belief that better days are coming for the Serbian ethnoarchaeology.

