

INTERNATIONAL WORKSHOP

Western Anatolia at the end of the second millennium BCE: old questions, new perspectives



24-25 May 2013

**Research Center for Anatolian Civilizations,
İstiklal Caddesi No. 181, Beyoğlu, İstanbul**



**KOÇ
UNIVERSITY**
RESEARCH CENTER FOR
ANATOLIAN CIVILIZATIONS



International Workshop
**“Western Anatolia during the Late Second and Early First Millennium
BCE: old questions, new perspectives”**

Program

Friday 24th May

09.00-09.15	Welcome and introduction Rik Vaessen (University of Sheffield) and Sila Mangaloğlu-Votruba (RCAC)
09.15-10.00	Perceiving the western Anatolian cultures in the Greek educational system: school, university, academics Kostas Georgakopoulos (23rd Ephorate of Prehistoric and Classical Antiquities, Greece)
10.00-10.45	Archaeology at multiple scales: moving beyond the change-continuity dichotomy Jana Mokrišová (University of Michigan/ASCSA)
10.45-11.00	<i>Break</i>
11.00-11.45	The Ionian migration: texts and archaeology Naoíse MacSweeney (University of Leicester; via conference call)
11.45-12.30	Archaeological thinking and the interpretation of Protogeometric pottery in Ionia Rik Vaessen (University of Sheffield)
12.30-14.00	<i>Lunch break</i>
14.00-14.45	Between ethnos and polis. Burial customs and territorialization in EIA and Archaic Ionia Olivier Mariaud (Université Pierre Mendès-France; via conference call)
14.45-15.30	Iron Age Troia Carolyn Chabot Aslan (Koç University)
15.30-15.45	<i>Break</i>
15.45-16.30	Between worlds: western Anatolia in the Bronze Age Alan Greaves (University of Liverpool)
16.30-17.15	Winds of change? Western Anatolia during the Late Bronze-Early Iron Age transition Sıla Mangaloğlu-Votruba (Koç University, RCAC)
19.30	Dinner

Saturday 25th May

- 09.00-09.45 'Mycenaean' Müskebi deconstructed: a neo culture-historical re- evaluation of the ceramic evidence
Jacob Eerbeek (University of Amsterdam)
- 09.45-10.30 Fortifications of Ionia in the Late Bronze Age: Lower and Upper Interface?
Çiğdem Maner (Koç University)
- 10.30-11.15 Some thoughts on a new analytical project on Early Iron Age ceramics from Klazomenai
Yaşar Ersoy (Hitit University) and Rik Vaessen (University of Sheffield)
- 11.15-11.30 *Break*
- 11.30-13.30 General discussion
Discussant: Sue Sherratt (University of Sheffield)

Abstracts

Perceiving the western Anatolian cultures in the Greek educational system: school, university, academics

Kostas Georgakopoulos (23rd Ephorate of Prehistoric and Classical Antiquities, Greece)

The Aegean and western Anatolian cultures had already developed constant contacts in the Early Bronze Age. The sea was a bridge that had brought peoples and societies closer and had contributed to the creation of several common cultural characteristics. Nowadays, despite the vicinity of the two regions, the Greek educational system seems to ignore the western Anatolian civilisations and their importance to the contribution and distribution of various cultural features in the broader area in the Late Bronze Age. This can be seen clearly by examining the contents of ancient history books in schools and the almost complete absence of teaching these cultures in universities. It is at least peculiar that Greek academics at the archaeological departments tend to highlight the relations of the Aegean world with Egypt, Cyprus and the Levant, while the references to the neighbouring western Anatolia are extremely rare. This lack of interest does not necessarily reflect the modern political difficulties that sometimes affect the relations between Greece and Turkey. It could merely imply that the Greek academics are inadequately informed of the archaeological material that has come to light during the last 20 years in western Anatolia, a fact that also points out the limited collaboration among the scholars and the institutions of both countries.

Archaeology at multiple scales: moving beyond the change-continuity dichotomy

Jana Mokrišová (University of Michigan/ASCSA)

In recent years, the discussion of the so-called Ionian migration has received an increased attention from archaeologists due to the expansion of our knowledge about LH IIIC and PG periods. However, to date, the examination of the evidence that could either confirm or disregard this scenario remains highly inconclusive. Even the longstanding interest of archaeologists in material transformations has not been able to reconcile between two opposing views of culture change—population displacement and local processes. In this paper, it will be argued that the fundamental difference between them stems from varying temporal and spatial scales at which the evidence is evaluated. While recent theoretical trends—favoring concepts such as hybridization and emphasizing materiality and social practice—have created interesting approaches to dealing with archaeological micro-scales by focusing on objects and materials, it still remains a challenge to work on larger scales of analysis.

Recent reconsiderations of migration can provide some useful avenues for the study of intercultural dynamics in LBA and EIA Anatolia, since such theoretical model has the potential to function as a good heuristic bridge between large-scale patterns of sociocultural development and small-scale dynamics of individual and group behavior. In particular, new approaches have replaced the emphasis on migration as a movement of socially bounded ethnic groups with considerations of more nuanced models that strive to account for regional variability and local receptivity. Thus, late 2nd millennium cultural transformations in prehistoric Anatolia can be understood in terms of two overlapping processes—continuing receptivity toward non-local material culture resulting in the creation of supra-local Aegean/western Anatolian styles, and small-scale migrations across the Western Anatolia and the Aegean, maintaining a milieu of familiar places and people, a shared knowledge base, and commensurate economic systems.

The Ionian migration: texts and archaeology

Naoise MacSweeney (University of Leicester)

The issue of the 'Ionian Migration' is inescapable in any discussion of Early Iron Age western Anatolia. Stories of migrating Ionian Greeks, colonising the coast and displacing indigenous populations, are found in Greek texts from the archaic period onwards. These stories had a crucial impact on archaeology in the region during the nineteenth and early twentieth centuries, and continue to shape the archaeological agenda today. In recent years however, there has been something of a backlash and some scholars have argued that the stories of the Ionian Migration have no place in the study of Early Iron Age western Anatolia. This paper will argue that there is indeed some utility in studying the classical texts, and that this literary material does still have something to tell us. The texts do not, I will argue, establish a model for the 'Ionian Migration' as an historical fact, which may then be either proved or disproved by archaeological means. Instead, they offer a subtler and more nuanced way for thinking about mobility and interaction. If texts are approached critically, they are potentially a valuable resource for research into Early Iron Age western Anatolia.

Archaeological thinking and the interpretation of Protogeometric pottery in Ionia

Rik Vaessen (University of Sheffield)

The Late Bronze and Early Iron Age in Ionia forms an absolutely intriguing period. Perhaps the most controversial issue that has dominated debates over the past 50 years is the introduction of PG-style pottery in Ionia. On the one hand, there are scholars who argue that the introduction of PG pottery represents a clear break with the past and can as such be linked to the arrival of newcomers. On the other hand, it has recently been suggested that during the Bronze-Iron transition the western and eastern Aegean were parts of the same cultural area, with the result that new pottery styles, house types and burial customs were picked up more or less simultaneously. On the surface, these two views appear to represent completely different material perspectives, but in the first part of this paper I argue, however, that, even though the theoretical concepts used to explain material change are different, they both approach and subsequently explain material change from an essentially essentialist point of view inherited from traditional culture-history concerns and from the preoccupations of Classical archaeology. I argue that this approach is problematic and in the second part of this paper I, therefore, offer a different way of thinking about what allowed PG-style pottery to appear in Ionia.

Between ethnos and polis. Burial customs and territorialization in EIA and Archaic Ionia

Olivier Mariaud (Université Pierre Mendès-France; via conference call)

The aim of this communication is to use archaeological, literary and epigraphical date in order to understand the nature and evolution of funerary practices in the Greek cities of Ionia (from Phokaia to Miletos) with a focus on the Archaic period, although previous periods will be discussed as well. This research should allow us to form a better understanding of the links that existed between funerary evidence and social evolution of the Greek city-state culture in this Aegean region between 1100 and 500 BC. Questions that will be addressed are, (1) can we recognize a specific evolution that would differentiate Ionia from the neighbouring regions and (2) what would be the mark of its regional identity? In an attempt to answer these questions, this paper will start out with collecting and inventorying the available evidence and then use this to highlight several phenomena which unambiguously tie Ionia to the rest of the archaic Aegean world. These include the shift from cremation to inhumation, the changes in the composition of the grave goods assemblage, the opening

up to new class of people of the right to have a formal burial or the modification of funerary landscape through the monumentalization of the graves, to cite just the most important ones.

Based on this exploration, it will be shown that, even though most of these phenomena are common to some of the cities concerned, they are rarely common to all of them. In fact, they are not even exclusive to Ionia. Indeed, despite the local and micro-local variations, the basic unit remains the city-state, not the region. At the same time, it is intriguing that the visibility of non-Greek types of burial is extremely low and only present at the territorial margins of the Ionian *poleis*. Even in cases where we know that local people (Carian, Lydian, etc...) were living within the Greek cities, they are definitively not represented in funerary practices. I argue that this indicates that, on a symbolic level, Ionia undoubtedly belongs to the Archaic Greek world and that, if an 'Ionian' identity can be traced, it would be in the rejection of the local element in funerary ideology. Finally, based on an analysis of the evolution of burial practices, I will argue that the 7th century forms a defining stage in the development of a poliadic identity. Between the PG period and the middle of the 7th century there is a remarkable stability and uniformity within Ionian burial customs, but this changes at the end of the 7th century when essentially each polis comes to follow its own rhythm. I argue that this shift is a sign of the emergence of a real poliadic symbolic system at this time and that, therefore, previous practices are to be understood as expressions of ethnos organization rather than that of a polis.

Iron Age Troia

Carolyn Chabot Aslan (Koç University)

This paper will trace the developments at Troy from the end of the Late Bronze Age to the early Archaic period with a focus on some puzzling religious evidence. A Late Bronze Age cult building on the western side of the site was destroyed at the end of the VIIa period and it remained as a ruin for several hundred years. Much later in the Protogeometric period inhabitants started conducting religious rituals among the ruins of the Late Bronze Age building. In the Geometric period, a temple was built partly reusing the Late Bronze Age walls. I will be exploring what this evidence suggests about continuity and community memory at Troy despite the large degree of change and upheaval at the site.

Between worlds: western Anatolia in the Bronze Age

Alan Greaves (University of Liverpool)

Discussions surrounding the nature of the Aegean and Hittite involvement in western Anatolia are currently in a state of flux, from being dominated by the language and cultural assumptions of colonialism, towards more postcolonial modes of thinking and debate. This paper uses case studies to trace this process of change in the writing about Western Anatolia in the Bronze Age using discourse analysis and textual criticism of selected published works.

Winds of change? Western Anatolia during the Late Bronze-Early Iron Age transition

D. Sıla Mangaloğlu-Votruba (Koç University, RCAC)

This paper aims to present the current archaeological picture of Western Anatolia during the Late Bronze-Early Iron Age transition, based primarily on the material evidence. Although the subject cannot be divorced from ancient reports of the Ionian Migrations, as long as research motivation involves proving or disproving such theories there is significant danger of distortion due to bias, and we will be prevented from looking at the picture objectively. Therefore, my approach is to examine solely the material culture initially, excluding such theories, in order to create a synthesis as objectively as possible. Secondly, certain questions deriving from archaeological evidence will be

discussed. Finally, the written sources will be considered as hypotheses in order to complete a comprehensive study. Texts will be used as a peripheral tool in the process of understanding, rather than as a starting point or motivating factor. It will also be discussed how incorporating certain practices, such as cross-cultural observations and cross-methodological comparisons, could potentially help us to advance beyond conventional approach on current issues such as change, migration, identity, co-existence and material culture.

'Mycenaean' Müskebi deconstructed: a neo culture-historical re-evaluation of the ceramic evidence

Jacob Eerbeek (University of Amsterdam)

During the 14th-13th centuries BC, the Mycenaean culture of the Greek mainland had a profound influence on the south-eastern Aegean. The nature of this influence has been debated. Was the area colonized or did local peoples adopt a Mycenaean lifestyle? An important site in the region is represented by the chamber tombs excavated at Müskebi. In the literature, the site has often been described as settled by 'Mycenaeans'. The aim of this paper is to 'deconstruct' the traditional image of Müskebi as a typical Mycenaean 'enclave'. The 'Mycenaeanness' of Müskebi will be addressed through a reconsideration of the meaning of the term 'Mycenaean' itself. It will be demonstrated that at the site different cultural influences can be recognized. These influences can shed a new light on the diverse population of Müskebi during the 14th-13th centuries BC.

Fortifications of Ionia in the Late Bronze Age: Lower and Upper Interface?

Çiğdem Maner (Koç University)

Some thoughts on a new analytical project on Early Iron Age ceramics from Klazomenai

Yaşar Ersoy (Hitit University) and Rik Vaessen (University of Sheffield)

Despite the fact that Late Bronze and Early Iron Age Ionia has recently come to be an intensively studied region, analytical research of ceramics and other archaeological has still hardly been carried out. Moreover, in current debates much attention is being paid to the painted ('Mycenaean'/'Greek') ceramics, but hardly anything is known about the 'Anatolian' plain wares and how they relate to the painted wares in terms of production and use. We feel, however, that this is essential. In this paper we will, therefore, set out some thoughts on an analytical program on EIA ceramics from Klazomenai that we are thinking about setting up which should shed more light on how painted and plain ceramics relate to one another. The first part of this paper will introduce EIA Klazomenai, whereas the second part will address recent analytical research in Ionia (or the lack thereof) and make some suggestions as to what we might want to study and how we might want to do it.