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in Aegean Archaeology



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IN AEGEAN ARCHAEOLOGY

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BOOK OF ABSTRACTS

Organising Committee

Dr Stephanie Aulsebrook

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Katarzyna Żebrowska, MA

Prof. Kazimierz Lewartowski

Department of Aegean and Textile Archaeology

Faculty of Archaeology

University of Warsaw

Krakowskie Przedmieście 26/28

00-927 Warsaw

Poland

egea@uw.edu.pl

<https://www.archeologia.uw.edu.pl/en/department-of-aegean-and-textile-archaeology/>

<https://www.facebook.com/zaciauw/>





**AURORA ALLSHOUSE, MA¹, PROF. PHILIPP WOLFGANG STOCKHAMMER²,
AND DR CHRISTINA WARINNER¹**

¹ HARVARD UNIVERSITY AND MAX PLANCK-HARVARD RESEARCH CENTER FOR THE ARCHAEOSCIENCE OF THE ANCIENT
MEDITERRANEAN, ² LUDWIG-MAXIMILIANS-UNIVERSITY MUNICH
(MS. ALLSHOUSE'S SUPERVISOR: DR CHRISTINA WARINNER)

DIFFERENTIATED CUISINES:
A META-ANALYSIS OF DIETARY STABLE ISOTOPES
IN THE BRONZE AGE AEGEAN

Since its earliest use in archaeology, stable isotope analysis has become a staple in the investigation of past human diet and mobility. Increasingly robust methods of isotopic data analysis—such as the use of Bayesian mixing models—are enabling more sophisticated inferences about past dietary economies and social differentiation. The present study re-examines previously published isotopic data using dietary stable isotope mixing models in conjunction with diachronic mortuary analysis to investigate the role of diet in the social differentiation of people in the Bronze Age Aegean. Through compiling an exhaustive database of previously reported archaeological bone $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values for the Aegean, we demonstrate that: (1) at least three statistically distinct clusters of diet composition exist in the Bronze Age Aegean; (2) this dietary variation occurs concurrently and at times within the same burial structure; and (3) dietary differences likely reflect navigation of an increasingly structured, hierarchical social environment. Finally, this study demonstrates the value in reuniting $\delta^{13}\text{C}$ and $\delta^{15}\text{N}$ values with their cultural dimension, which is not possible when isotopic values are published without their corresponding archaeological context.





DR CLAUDIA VALERIA ALONSO-MORENO

UNIVERSITAT OBERTA DE CATALUNYA

WATER MANAGEMENT AT MYCENAEAN PYLOS

This work is part of a research project on water management in the Mycenaean world. Access to water, its distribution and storage are vital for any settlement. When the inhabitants of Pylos, on the hill of Epano Englianos in Messenia, erected the first palatial buildings, probably at the end of the Middle Helladic period, they also built a complex hydraulic system. This engineering work survived throughout the entire Late Helladic period. It has served as evidence of the great antiquity of the palatial complex that flourished during the LH IIIB period, when Pylos ruled over all Messenia. For this talk, I have analysed this hydraulic system. First, I have classified its components by shape, material and function. Moreover, I have considered the purpose and the interrelationship between this system and the palace of Pylos throughout its history during the Late Bronze Age, as we must consider the architectural evolution of the buildings on Epano Englianos. The general outline of this system will be shown, relating it to the landscape around and its natural conditions. Moreover, its background and parallels at other Mycenaean palatial complexes have been examined, underlining common points and divergence. In this way, we will learn how the general hydraulic system that served the Mycenaean palace of Pylos worked.





ANNA BELZA, MA

UNIVERSITY OF CINCINNATI

(SUPERVISOR: DR JACK DAVIS)

BETWEEN CRETE AND THE MAINLAND:
FROM THE NEOPALATIAL TO THE MYCENAEAN CYCLADES

The character of the prehistoric Cycladic Islands often features in discussions about cultural change on the Greek Mainland and in Minoan Crete. In the NeoPalatial period (MM III–LM IB/MH III–LH IIA), effects of a presumed Minoan colonisation, one component of a Minoan thalassocracy, loom large in scholarly interpretations. In the latter part of the Early Mycenaean period (LM II/LH IIB), however, evidence for a Minoan presence nearly vanishes, and there are few indications of contact with Crete at Cycladic sites where they were abundant in previous times (MM III–LM IB). By the Mycenaean period (LH IIIA1–IIIC) the material culture of the Cyclades attests to various practices (in the architectural, mortuary and religious spheres) that conform to expectations in the Mycenaean cultural koine.

I review in this paper archaeological data from the Cyclades that date to the NeoPalatial and through the Mycenaean periods. I focus on cultural shifts as attested archaeologically in changing habitation patterns and other aspects of material culture. I consider evidence from the islands of Kea, Kimolos, Melos, Mykonos, Naxos, Syros, Tenos and Thera in a multi-site approach.

I conclude that the situation in the Cyclades was far more complex than canonical narratives suggest. Changes in dominant cultural spheres in the Aegean elicited idiosyncratic responses in the NeoPalatial and Mycenaean periods. A diachronic examination challenges views that contend that Minoan and Mycenaean material culture in the Cyclades attests to the imposition of external authority or control over Cycladic populations.





DR JULIA BINNBERG

INDEPENDENT RESEARCHER

NATURALISM IN AEGEAN BIRD DEPICTIONS

Representations of birds originating from the Bronze Age Aegean are often characterised by the presence of naturalistic features, ranging from the detailed rendering of avian morphology and movement to an accurate depiction of typical habitats and behaviour. In previous research, such traits have especially been highlighted in the context of the study of Minoan and Theraan wall-paintings, a medium which affords the depiction of coloured motifs on a large scale. Here, doves and partridges in frescoes from Knossos and swallows in wall-paintings from Akrotiri have often been mentioned. The present paper aims to build on this earlier work by demonstrating that an equivalent level of attention to naturalistic detail can also be observed in other media, *e.g.* in seals/sealings and vase-paintings, and in periods preceding the cultural 'heyday' in the Late Bronze Age. It is also emphasised that iconographical analysis should go beyond the mere identification of naturalistic features in art and attempt to specify what characterises Aegean naturalism in particular. It is furthermore proposed that comparison with similar trends in other artistic traditions (*e.g.* in Egypt) seems a promising approach when attempting to reflect on the possible functions of such depictions which were apparently inspired by direct observation of nature.





JORGE CANO-MORENO, MA

CATHOLIC UNIVERSITY OF ARGENTINA; NATIONAL SCIENTIFIC
AND TECHNICAL RESEARCH COUNCIL
(SUPERVISOR: DR JUAN MANUEL TEBES)

A POLITICAL ANTHROPOLOGY FOR NEOPALATIAL CRETE

The first years of the 21st century have seen the beginning of a new trend in Minoan studies regarding the debate on the political organisation during the NeoPalatial period: an approximation to theories of the anthropological sciences.

This discussion has focused on the power relations between the various regional centres (“palaces”, “villas” and towns) on the island. Evans's classic model established that Knossos was the hierarchical centre of Crete and that this structure had controlled not only the political aspects but also the economic, social and religious ones. Cherry, in 1986, was the first to challenge this paradigm using the peer politics interaction model. Although he introduced some anthropological notions (competition, interdependence and emulation), it was not until 2002 with the publication of the works of Hamilakis—who introduced the notion of factions—and Driessen—who began to explore the concept of the household—that Minoan archaeology came closer to political anthropology.

Even though these new perspectives have given the debate a refreshing air, it is possible to note a superficial use of some anthropological theories and the omission of others that could offer useful interpretative frameworks to study this debate. Therefore, this presentation intends to accomplish two objectives: first, to offer a critical evaluation of these historiographic trajectories considering the theoretical advances in the field of political anthropology; second, to apply a cross-cultural comparison methodology to include analogies with models used for other ancient societies.





DR ANASTASIA CHRISTOPOULOU¹, BARBARA GMIŃSKA-NOWAK, MA¹, YASEMIN ÖZARSLAN, MA², DR NEKTARIOS KARADIMAS³, JENNIFER MOODY, DR⁴, PROF. TOMASZ WAŻNY¹

1. NICOLAUS COPERNICUS UNIVERSITY, 2. KOÇ UNIVERSITY, 3. UNIVERSITY OF CRETE, 4. UNIVERSITY OF TEXAS

DENDROCHRONOLOGY AND THE INFORMATIVE POTENTIAL OF CHARCOAL REMAINS
FROM ARCHAEOLOGICAL SITES IN THE EASTERN MEDITERRANEAN

Charcoal is commonly found at archaeological sites and used primarily for wood identification according to its preserved three-dimensional anatomical structure. Carbonised wood is usually dated by radiocarbon analysis, which supplies dates with a broad error range—sometimes well over 200 years. Dendrochronology, on the other hand, which has the potential to provide a precise year date, is infrequently applied. The successful implementation of traditional dendrochronological techniques depends on the degree of preservation of the charcoal samples, their quantity of fragmentation and the preservation of 50+ growth rings per charcoal piece. Within the framework of the Balkan-Aegean Dendrochronology Project: «Tree-Ring Research for the Study of SE-European and East Mediterranean Civilizations» we have examined charcoal remains from numerous archaeological sites in the East Aegean region. Charcoal pieces dating from Late Bronze Age to Byzantine/Late Roman have been examined at archaeological sites in the Peloponnese and in Crete (Greece), but also at key excavation sites in Turkey. In all cases charcoal wood identification corresponded to local timber, including—but not exclusive to—species that are useful for dendrochronology, such as deciduous oaks (*Quercus* spp.) and several conifers like cedar (*Cedrus* spp.), cypress (*Cypressus sempervirens*), low altitude pines (*Pinus halepensis* and *P. brutia*) and high-altitude black pine (*P. nigra*). Absolute dating was achieved at some of the examined study sites, but the results should be considered with caution, due to the continued scarcity and uncertainty of relevant reference chronologies.

The study was funded by the National Science Centre, Poland, project nr 2016/22/A/HS3/00285: “The Balkan-Aegean Dendrochronology Project. Tree-Ring Research for the Study of SE-European and East Mediterranean Civilizations” and partly by the project “Ayios Vasileios, Sector III: Deciphering the new Mycenaean palace in ‘spacious Lacedaemon’”.





DR MARIANNA FIGUERA

UNIVERSITY OF CATANIA

REPAIR, REUSE, RECYCLING:

A STAKE FROM AYIA TRIADA (CRETE)

The study of the metal finds from Ayia Triada and their contextual and functional analysis have brought to light some aspects related to the manufacturing activity of bronze, that allow us to begin defining the role that it would have played at the site. This work aims to focus on some processing phases, such as repair, reuse and recycling, starting from the analysis of a single tool—a stake—stored in the Heraklion Museum. It combines two factors of interest, being first an uncommon object, made in bronze, and used as a tool in metal vessel manufacturing. Through the analysis of bibliographic sources, especially the notebooks, it has been possible to reconstruct its context. Therefore, some observations are proposed about the relationship between its context of discovery and the functional aspects of some rooms of the Villa, in relation to metallurgical activities. The presence of many bronze tools, including the stake, in the NW Quarter of the Villa shows that some of these rooms were connected to production and transformation activities, in close association with the official and reception rooms. The multifunctionality of the spaces and the co-presence of domestic, storage and artisan functions in the Villa has been confirmed once again, as well as the presence of some kinds of metallurgical activities at Ayia Triada.





JASMIN HUBER, MA (DR. DES.)

TECHNICAL UNIVERSITY OF DARMSTADT

LATE BRONZE AGE POTTERY FROM TRIPHYLIA:
CRETAN AND MAINLAND CONNECTIONS

The participation in regional, supra-regional and Aegean-wide networks of exchange formed an essential aspect of Mycenaean Greece from the start. Rich tombs of social elites and palaces from rather well-studied regions (mainly the Argolid and Messenia) have dominated our perspective for the longest time. However, this is not the complete picture. This presentation will make a case for archaeological finds from less studied and "peripheral" areas that contribute to our understanding of Late Bronze Age Greece.

The region of Triphylia (western Peloponnese) has been something of a Mycenaean Cinderella and has received renewed scholarly interest only in the last decade. Due to this research gap, our knowledge of the Mycenaean period in Triphylia is limited, especially when it comes to pottery. Whilst the small number of published studies from this area prioritise grave contexts, recent fieldwork at several settlement sites opens new perspectives.

In my doctoral thesis (2020, TU Darmstadt) I offer the first systematic discussion of Mycenaean pottery from Triphylian settlements, employing it for drawing conclusions about settlement patterns and different levels of exchange relations. The analysis of the material from three different sites—Kleidi-Samikon, Epitalion-Aghiorghitika, Aghios Dimitrios—and the comparison with finds from the prominent site of Kakovatos suggest that people in Triphylia entertained wide ranging connections from the beginning of the Late Bronze Age onwards. Relations to the southern Peloponnese and Crete as well as to regions further north and their transformation can be traced throughout the Mycenaean period.





POLINA KAPSALI, MA

UNIVERSITY OF CAMBRIDGE

(SUPERVISORS: PROF. CYPRIAN BROODBANK & DR ELIZABETH DEMARRAIS)

**EXPLORING THE SOCIAL DIMENSIONS OF MIDDLE BRONZE AGE POTTERY THROUGH
FIRING TECHNOLOGY**

Despite the manifest interest in the study of pottery technology during the last decades in Aegean archaeology, firing techniques remain an almost neglected field of study, especially as far as their social dimensions are concerned. As it will be argued in this paper, firing techniques provide a fertile ground for approaching communities through their technical choices. With the transmission of firing techniques being predominantly realised through ‘apprenticeship’ relations, their study allows for networks of knowledge transmission to be identified. In addition, firing affects considerably the visual performance of pots (*e.g.*, colour). It is, therefore, a category through which the creation of aesthetics of past communities can be approached. Both topics will be explored through the firing techniques that were applied in the production of Fine and Semi-Fine Burnished Pottery that appears across mainland Greece during the Middle Bronze Age. Firing techniques will be mainly examined in this paper through the study of the final products, *i.e.*, the pots themselves, involving an examination of their macroscopic characteristics and the available results from scientific analyses (from existing publications). Evidence associated with the means of production (in the form of Middle Bronze Age kilns) will also be considered. As technical choices enabling human-artefact interactions both at the time of production and during the use of pots, it is argued that firing techniques can offer considerable new insights into the social fabric of past communities.





MICHAEL KOLETOS, MA

UNIVERSITY OF MICHIGAN

(SUPERVISORS: PROF. LISA NEVETT & PROF. NATALIE ABELL)

THE CASE FOR CREATIVE CRAFTING:

MULTI-CRAFTING IN METROPOLIS SQUARE (GROTTA, NAXOS)

Study of the Post-Palatial Aegean world is often framed within larger macroscale narratives of collapse and dissolution of connectivity. The focus on collapse leads to the imposition of value judgments about the material culture uncovered and misconceptions about hinterland communities. This is apparent in the Cycladic Islands, which are typically treated as one geographic unit with similar trajectories. Previous work tends to obscure local varied responses to wider events in the Aegean, which limits understanding about local island communities and their agency.

My paper offers a more nuanced view of the Post-Palatial Aegean through a re-examination of crafting activities (*e.g.*, ceramic, faience, and textile production) taking place in the Metropolis Square at the site of Grotta, Naxos, during the later phases of the LC III period. By taking a micro- and mesoscale level of analysis to this previously excavated site, it is possible to consider potential interactions between different communities of practice by examining the variation and integration in chaînes opératoires across different crafts. A re-examination of evidence from the 1980s excavations offers fascinating clues regarding the social life of the craftspeople living and working at Grotta along with their potential integration in the wider Aegean world. Evidence suggests that a 12th century BC household uncovered at Grotta, containing a pottery workshop, engaged in multi-craft production strategies to support both domestic and supra-household consumption. This paper demonstrates that a more dynamic view of Naxian communities is necessary when examining the Post-Palatial period as craftspeople at Grotta not only engaged in multiple communities of practice but also expressed creativity and ingenuity through co-production of highly specialised artefacts at a time of relative instability.





ANTONIS KOURKOULAKOS, MA

WESTFÄLISCHE WILHELMS-UNIVERSITÄT MÜNSTER

(SUPERVISORS: PROF. ELLEN REHM & DR JORRIT KELDER)

THE NATURE OF THE MYCENAEAN MATERIAL PRESENCE AT PANAZTEPE

Western Anatolia during the Late Bronze Age (1600–1200 BC) is often considered by scholars as a sandwiched region between the Hittites and the Mycenaeans (Aḫḫiyawa). However, some scholars argue that the western Anatolian kingdoms, especially the kingdoms of Arzawa and Šeḫa River Land, should not be considered as minor actors in the LBA cultural interplay, but rather as equally important.

Bearing this in mind, in this presentation the case of Panaztepe, an important western Anatolian settlement, will be discussed. At the cemetery of the settlement, Mycenaean material culture is strongly present alongside local material. However, the Mycenaean material is barely present both at the settlement and the harbour areas. Moreover almost half of the Mycenaean pottery unearthed at the cemetery is not imported but locally produced; meanwhile the “tholos” tombs are only vaguely reminiscent of their Mycenaean counterparts. How can these “foreign” elements be explained?

It will be argued that Panaztepe’s Mycenaean material is not the result of direct Mycenaean influence but a combination of mobile individuals and local elite competition expressed through burial customs. Finally, the fact that Mycenaean material is only present at the cemetery until the end of the 14th century BC, whereas the settlement and cemetery continue to be active in the 13th century BC, will be discussed. At this point, the use of the Hittite texts will help to contextualise the site in a wider geo-political framework, vis-à-vis Šeḫa River Land and Aḫḫiyawa.





KRISTINE MALLINSON, MA
UNIVERSITY OF MISSOURI
(SUPERVISOR: DR SUSAN LANGDON)

WAS NAXOS PERIPHERAL IN THE MIDDLE AND EARLY LATE BRONZE AGE?
A RE-EXAMINATION OF THE LATER BRONZE AGE MATERIAL ON NAXOS

In the Early Bronze Age, Naxos is conceptualized as a central place socio-economically, due to its raw materials, agricultural productivity and nodal position within seaborne exchange networks. Yet in the succeeding MC–LC I period (1900–1450 BC) it has long been believed that Naxos’ significance waned in the context of Minoan Crete becoming the dominant political power in the Aegean. Only communities on Thera, Melos and Kea—the so called ‘Western String’ (Davis 1979)—were meant to have enjoyed a special relationship with Cretan factions at this time. This paper argues that MC–LC I Naxos was a more engaged cultural centre in the Aegean than is typically assumed. This claim is based upon new excavation data from Stelida, together with a re-evaluation of evidence from Grotta and Mikre Vigla amongst other sites. In 2019 work at Stelida revealed traces of later Bronze Age ritual activity atop its highest peak. While most artefacts were locally produced, the activities performed at the site were clearly influenced by contemporary Cretan religious practices whereby a strong claim can be made that this is a Minoan-type peak sanctuary. It can thus be argued that Naxians knew of and engaged with Minoan ritual practices, and by extent models of Cretan socio-economic networks need to be reworked to include Naxos. In sum, this paper argues that Naxos was an active participant and agent in mutually beneficial socio-economic relations with communities in Minoan Crete, alongside the islands of Kea, Melos and Thera.





DR MEAGAN MANGUM
INDEPENDENT RESEARCHER

ARCHAIC IDENTITY AND BRONZE AGE ANTECEDENTS:
CASE STUDY OISYME

‘The myth of Troy was not just a thread that connected the cultural life of the expanding Greek world, but also an opportunity to create the sense of a common history.’

(Mac Sweeney 2018, 72)

Recent research into contact and trade between Minoans, Mycenaeans, and the populations of the North Aegean (*e.g.* Girella and Pavúk 2016) has highlighted the extent of local agency in these relations and the need to re-evaluate our understanding of the ties between the north and south Aegean diachronically. This presentation argues that Homeric references and anthropogenic features in the landscape are important and under-examined aspects utilised by later groups used to create chthonic connections and assert claims to the land during the era of so-called Greek ‘colonisation’. To demonstrate this point I will use Oisyme, an Archaic Greco-Thracian settlement in the North-West Aegean identified as Thracian Aisyme (Iliad, 8.304), as a case study. A reconstruction of the remaining architectural elements of the acropolis of Oisyme, with reference to the landscape, demonstrates a preference for preservation of pre-colonial and archaic structures through the Classical period and a complex semiotics. Combined with elements that echo ritual structures known from Geometric Troy, it suggests an attempt to tie Oisyme to the fictional and physical past. This construction of local identity in the Archaic can be read as a ‘reception’ of perceived Bronze Age culture that allowed the merging of Greek and Thracian populations into a coherent polis identity, the Oisymians of ‘deep-soiled Thrace’ (Iliad 11.222).

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VALENTINE MARTIN, MA

PARIS I PANTHÉON-SORBONNE / UMR 7041 ARSCAN

(SUPERVISORS: PROF. HARIS PROCOPIOU & DR ZOÏ TSIRTSONI)

THE METAL “RING-IDOLS”:

A MATERIAL APPROACH TO METALWORKING

DURING THE AEGEAN NEOLITHIC

The “ring-idol” is a type of adornment produced from the 6th millennium in the Aegean and, on a larger scale, in the Balkans. First made of stone, they are mostly made of gold, copper and silver at the end of the Neolithic, between the 5th and 4th millennium BC. These objects have a characteristic morphology, described as a concave ring with a pierced extension.

In the first deposits of metallic objects found in Neolithic layers, the discovery of “ring-idols” is recurrent. They were sometimes found in groups, but also with other metallic adornments and tools (beads, pins, awls). Thus, it is possible to study metalworking on the same type of object. By comparing the “ring-idols”, we can first define a set of techniques and tools used to manufacture them. Some of them seem to have been hammered, others could have been cast. This can be observed by traces on the surface of the objects. The metal is also perforated for suspension, and polished.

Therefore, some traces are erased by polishing and we did not find enough clues about the techniques and tools used here. In order to try to fill these gaps, we organised an experiment to retrace the manufacturing process. Cold and hot hammering, casting, polishing and perforation have been tested. We used stone tools, mostly stone hammers and abrasive stones. As a result, we obtained three types of “ring-idols” made of copper, with manufacturing traces that can be compared with the archaeological artefacts.





ASSUNTA MERCOGLIANO, MA

CA' FOSCARI UNIVERSITY OF VENICE

(SUPERVISOR: PROF. ELISABETTA BORGNA)

THE SETTLEMENT OF TRAPEZA (EASTERN ACHAEA, GREECE):

AN INSIGHT INTO THE BEGINNING OF THE

MIDDLE HELLADIC PERIOD IN ACHAEA

Evidence for occupation during the early phases of the Middle Helladic period (2100–1700 BC) is attested at a very small number of sites in Achaea. Among these, a prehistoric settlement discovered near the Trapeza Hill, 7 km SW of Aigion (Eastern Achaea), can now be included. The site is under investigation for a research project directed by Dr Andreas Vordos for the Ephorate of Antiquities of Achaea.

The excavated contexts belong to the middle and late phases of the Middle Helladic period. At the bottom of the stratigraphic sequence a few pottery sherds potentially dating back to late Early Helladic–early Middle Helladic were found, such as fragments of grey-burnished globular bowls or cups with wide everted rims. In addition, the finding of a couple of very fragmentary body sherds with incised curvilinear decoration may point to a tradition apparently inspired by ‘Cetina’-style pottery, a possibility which needs to be confirmed by further investigation.

Contemporary evidence for occupation in the region can be traced at Teichos Dymaion and Aigeira, where, however, pure primary early Middle Helladic contexts are missing or not systematically published yet. In general, after the much debated ‘crisis’ of the late Early Helladic period, occupation appears to have been sporadic and discontinuous in the area. The evidence from Trapeza provides new elements for a better definition of the material culture characterising this phase and also constitutes a new clue regarding the discussion about the changes of settlement and population patterns in Achaea over the last centuries of the 3rd millennium BC.





PETAR MINKOV, MA

NATIONAL ARCHAEOLOGICAL INSTITUTE WITH MUSEUM, BULGARIAN ACADEMY OF SCIENCES
(SUPERVISOR: ASSOC. PROF. DR HRISTO POPOV)

**EARLY AND MIDDLE BRONZE AGE ZOOMORPHIC FIGURINES AND DEPICTIONS FROM
PRESENT-DAY BULGARIAN LANDS**

This study is focused on the Early and Middle Bronze Age zoomorphic figurines, plastic representations and depictions originating from present-day Bulgarian lands. These very interesting artefacts belong to the group of so-called “small clay finds”.

Those number 43 examples in total and they were distributed across 11 settlements—primarily in the Upper Thracian valley. The zoomorphic figurines and other representations were discovered in several different archaeological contexts—in dwellings; in ditches; in pits; as collective finds; at the base of hearths or ovens *etc.*

The present research overviews their distribution, the details of the archaeological contexts, the technological and typological features, the parallels, the relative and absolute chronology (when possible) and the interpretation of their meaning and usage.

The adopted methodology includes mapping of the finds and their cataloguing description.





DR ARGYRO NAFPLIOTI

ANCIENT DNA LABORATORY, IMBB – FORTH

LIFE AND DEATH AT EARLY NEOLITHIC KATSAMBAS ON CRETE:
A BIOARCHAEOLOGICAL PERSPECTIVE

Despite evidence for the visitation of Crete by Mesolithic and Palaeolithic foragers, there is a general consensus over a purposive Neolithic colonisation by newcomers from Anatolia. Dating back to the beginning of the 7th millennium BC, Knossos is one of the earliest farming sites in Europe. To date, further evidence for the early occupation of the island is available from the excavations of the late Professor Alexiou at the nearby site of Katsambas, 4 km NW of Knossos. More recently, rescue excavations of the 23rd Ephorate at Katsambas directed by Serpetsidaki stretched the chronology of the site further back to the Early Neolithic. These excavations have revealed cave tombs, architectural remains and other signs of human activity, including an exceptionally well-preserved (for its early date) human osteoarchaeological collection, zooarchaeological remains, a wide range of stone and bone tools and pottery. The study for the publication of the results of Serpetsidaki's excavation at Katsambas started in 2015 and was funded by INSTAP for four consecutive years.

This paper discusses results from the bioarchaeological component of the project. Bone analysis, in particular, entails both the more traditional analytical methods as well as cutting-edge analyses of multiple isotope systems, including AMS radiocarbon dating. It describes aspects of the life and death of the respective individuals, as well as the complex mortuary practices of the community that used the cemetery. Particular emphasis is given to the Neolithic Transition on the island using, for the first time, direct evidence from the skeletal remains of the people themselves to address mobility and diet.





DIMITRIS PAPAGEORGIOU, MA

NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS
(SUPERVISOR: ASSOC. PROF. DR KONSTANTINOS KOPANIAS)

TRACING THE DISTRIBUTION OF 'PHILISTINE HEARTHES':
TYPE AND CONSTRUCTION METHODS THROUGH SPACE AND TIME

'Philistine hearths' have for a long time been considered as a new element brought to the southern Levant from another region by the 'Sea Peoples'. Maeir and Hitchcock argued in 2011 that Philistine hearths bear close similarities to examples from Cyprus and Crete and, along with many other scholars, have mainly focused on comparisons with ceremonial hearths from palatial contexts in the Aegean. However, the non-palatial hearths in settlements of the wider Aegean area have been neglected, assuming *a priori* that only construction methods used in palatial architecture could be exchanged at an interregional level. Furthermore, in many instances, scholars have not taken into account the precise chronological correlations of the strata in which the hearths were found, failing to track geographically the hearth's evolution. This methodological gap has created confusion about the nature and the process of this cultural innovation, not only in the southern Levant but also in Cyprus and the northern Levant. The aim of this presentation is a re-evaluation of all the available evidence regarding hearths which are used in the Aegean area during the last part of the Late Bronze Age (LH III), through a distribution analysis, according to their period of use and their typology, construction method and position in architectural space. The phenomenon of the cultural transmission or imitation of this type of hearth in the Eastern Mediterranean during the 12th–11th centuries BC will be studied as part of a wider set of cultural practices, such as cooking.





ANGIOLO QUERCI, MA

UNIVERSITY OF PISA

(SUPERVISOR: PROF. MARIA EMANUELA ALBERTI)

CHIARA CALEO, MA

INDEPENDENT RESEARCHER

«Αἰ Δ' ὄγεροντο ψυχὰι ὀπιεῖ Ἐρεβείης νεκῶν κατὰ τεθνεϊσίων».

A FEW THOUGHTS ON AN ENIGMATIC LARNAX FROM TANAGRA

The archaeological record attested by the numerous Mycenaean tombs excavated all over Greece can certainly help scholars to reconstruct that part of the funerary ceremony which took place at the graveside. On the contrary, there is a lack of information on the first part of the rite and on the beliefs about the underworld and the afterlife, assuming these concepts could be matched with Mycenaean religion. In this regard, a better understanding may be possible by analysing the scenes depicted on a group of larnakes from the cemeteries of Dendron and Gephyra near Tanagra, a site 20 km from Thebes. The majority of the scenes depicted on the larnakes are mourning scenes giving information about the way the living farewelled the dead. In this paper, we focus on the enigmatic larnax from tomb D47 showing on one of the long sides a crudely sketched boat surrounded by a huge number of psi- and phi-like figurines. The aim of this paper is to hypothesise the typology of the boat represented and the meaning of the scene, comparing them with the available Aegean iconographic repertoire concerning boats and maritime landscapes in funerary contexts, in order to understand if this scene could be considered the possible representation of the voyage of the dead in the underworld.





DR ESTER SALGARELLA

UNIVERSITY OF CAMBRIDGE

DR RACHELE PIERINI

ERC PROJECT *ALCHEMEAST*, UNIVERSITY OF BOLOGNA

OFF THE TOP OF MINOANS' HEADS.

COMPARING MINOAN FIGURINES AND LINEAR A SIGNS 508-511

Blurred boundaries between artistic production and script characterise the earliest attestations of writing in the Aegean context. A palaeographic study, therefore, also presents itself as an iconographic inquiry when pristine scripts are involved. This is the case for a number of signs of the Linear A script (c. 1800–1450 BC), *i.e.* A 508, 509, 510, 511. Signs A 508–511 closely resemble a stylised version of Middle Minoan female figurines (1900–1600 BC), since these signs' idiosyncratic triangular shape recalls figurines' most iconic feature, *i.e.* a triangular hat on top of their head. This paper argues for Middle Minoan figurines to have been the iconographic source for Linear A signs 508–511 by carrying out a palaeographic analysis of the signs A 508–511 and comparing the constitutive traits of signs A 508–511 with the characteristic shape of Middle Minoan figurines. In addition, this paper explores one of the implications of this comparison by using signs A 508–511 to test a new criterion for reading Linear A composite signs, *i.e.* the size criterion. In reading composite signs, not only directionality but also size of the signs involved plays a major role, with bigger signs accommodating smaller signs at their sides. By applying the size criterion to A 511, we obtain the reading X-pu-re. This result, in turn, allows for morphophonological hypotheses on the language that Linear A encodes.





JAN SIENKIEWICZ, MA

UNIVERSITY OF CAMBRIDGE

(SUPERVISOR: DR YANNIS GALANAKIS)

LE CREUSET OF THE LATE BRONZE AGE?

KRATERS IN THE SOUTH-EAST AEGEAN

The krater is a vessel type that appeared on Crete in the second half of the 15th century BC, and its use and production was subsequently picked up on the Greek mainland and other areas of the Aegean. Their function is largely extrapolated from the Homeric and Classical traditions, where kraters served to mix wine and water. Although this might not have been their exclusive use in the Late Bronze Age, it is nonetheless clear that their introduction signalled the appearance of a new material culture practice. Using the evidence from Rhodes, Kos and Karpathos, this paper seeks to examine the social context and role of kraters in the South-East Aegean. It will argue that, despite the often down-played value of pottery, the use of ceramic kraters was not widespread even in the Aegean, and for the Dodecanese it seems circumscribed to a very specific network of individuals and groups. Something similar is also observed in Cyprus where kraters have limited archaeological distribution, having been found predominantly in contexts that are often associated in the scholarly literature with 'elites'. Instead of seeking, however, an absolute value for objects, this paper highlights the need to prioritise a better understanding of the social value of things. The example of kraters will also be used to suggest that the spread of certain cultural innovations and practices is limited by social, rather than geographical boundaries, highlighting the need for more contextual, practice-based studies.





DR STEFANOS SPANOS
GREEK ARCHAEOLOGICAL SERVICE

KOUKOUNARIES ON PAROS DURING THE MYCENAEAN PERIOD
(UPPER, LOWER PLATEAU AND THE TEMENOS-TEMPLE AREA)

After the fall of the Mycenaean palaces in mainland Greece, a group of Mycenaean refugees fled to Paros, where they occupied the Koukounaries hill and turned it into a Mycenaean acropolis. After a period of prosperity, the acropolis was destroyed. That destruction was followed by a period of reoccupation on the Upper and Lower Plateau. Koukounaries can be divided into different areas.

Regarding the Upper Plateau, a mansion was built behind the Cyclopean wall and comprises a central building and auxiliary buildings. The pottery must be dated to the LH IIIC Middle developed period and consists mostly of local clay. The most popular vase type was the deep bowl as it was also in Phylakopi. On the Lower Plateau a fortification wall was also built. The pottery is very similar to the pottery of the Upper Plateau and belongs mostly to deep bowls. A unique ship representation is shown on a sherd.

Regarding the finds from the trenches from the later Temenos-Temple area, they are from a later period (LH IIIC Late period). The deep bowl is again very popular. White Ware is also important and can be compared to material from Lefkandi.

The pottery from Koukounaries has some elements in common with the pottery of Phylakopi, and other islands *i.e.* the popularity of the deep bowl, some elements of decoration *etc...* Do we have some kind of pottery koine?





GEORGIOS STERGIU, MA

NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS
(SUPERVISOR: PROF. GEORGIA KOURTESSI-PHILIPPAKIS)

THE CULTURAL PRACTICES OF BRONZE AGE AEGEAN SOCIETIES

AS EVIDENCED BY CHIPPED STONE ASSEMBLAGES:

THE NORTH/SOUTH DEBATE REVISITED

This paper focuses on the different cultural practices evident between the communities of the northern and the southern Aegean during the Bronze Age, as far as lithic technology and raw material procurement strategies are concerned. Chipped stone artefacts are a major component of the material culture in the settlements of Bronze Age Greece, forming a dynamic element in the reconstruction of the human past. During this period, the societies of the northern Aegean are mainly characterised by the presence of flake assemblages knapped on local cherts through the use of direct percussion, in contrast to the communities of the southern Aegean, which systematically exploited obsidian from the island of Melos in order to produce blades using pressure flaking techniques. The analysis of this pattern concentrates on the production of the chipped stone artefacts in domestic contexts and the reconstruction of the exploitation stages of the raw materials based on technological observations. The question is whether the differences between these two areas reflect distinct economic and social strategies or if they are the result of an adaptation to a pre-existing cultural pattern, as most of the raw materials were already being exploited during the Neolithic period. This effort will be supported with archaeological data from Bronze Age sites located in the northern and the southern part of Greece, such as Toumba (Thessaloniki), Valtos Leptokaryas (Pieria), Kirrha (Phokis) and Plasi (Marathon).





FLAVIA MARIA CHIARA TOSCANO, MA

SCUOLA DI SPECIALIZZAZIONE IN BENI ARCHEOLOGICI DI CATANIA

**TEXTILE PRODUCTION AS AN INDICATOR OF SOCIAL CHANGE:
A PERSPECTIVE FROM BRONZE AGE TO IRON AGE AT PHAISTOS**

LM III seems to be the start of a new emblematic phase with the collapse of the palatial system during a period of political instability and changes in many aspects of social organisation among communities across Crete. The site of Phaistos yielded an extraordinary amount of textile tools from the Neolithic and onwards throughout its lifetime and it is an extraordinary opportunity to investigate textile activity and its impact on economic and social organisation at Phaistos.

The paper will present the results of a preliminary analysis of more 600 spinning and weaving implements coming from contexts dated between LM IIIC and the Archaic period. Based on published materials as well as unpublished excavation reports, a contextual examination of textile tools has been carried out for the first time. Generally, the Subminoan and Geometric textile traditions appear to continue the previous one at the site. Later on, a remarkable change in textile manufacture seems to occur from the 7th century BC. A new spindle whorl shape appeared, accompanied by standardisation in size and manufacturing process. This can likely be interpreted as a shift in textile manufacture, probably linked to new needs of the Archaic community at Phaistos. The main aim is to add a different perspective for Cretan society during the so-called Dark Age, a transitional period between the palatial Minoan civilisation and the first emergence of the Greek polis.





DR ZHENI VASILEVA

NATIONAL ARCHAEOLOGICAL INSTITUTE WITH MUSEUM, BULGARIAN ACADEMY OF SCIENCES

JEWELLERY ALWAYS FITS.

AN INQUIRY INTO THE DEVELOPMENT OF AND WEARING STYLES

FOR 3RD MILLENNIUM BC METAL HAIR-RINGS

Every piece of jewellery tells a long story beginning with the choice and the value of the raw materials, the technology of manufacture, the skills of the artisan, the desirability of the shape, the ethnic, cultural and social affiliation of the wearer *etc.* During the 3rd millennium BC the art of crafting ornaments flourished all over the Balkans, the Aegean, Anatolia and the world beyond. These ancient societies manufactured and wore various pieces of jewellery. The increased commercial contacts greatly influenced the style affinities in jewellery fashion. The archaeological evidence from a number of sites shows the remarkable development of metal hair-rings. It is not by chance that the fashion of metal hair-rings spread over a broad geographical range. Hair-rings were probably the most characteristic and distinctive type of jewellery.

The present research aims to extend the story of the 3rd millennium BC metal hair-rings beyond the traditional typological studies and to examine their journey within these societies. An attempt will be made to examine what exactly hair-rings “said” about their function, wearers and meaning. In addition, an attempt will be made also to reconstruct their pattern of use between different societies.





DR ANASTASIA M. VERGAKI

NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS

STORAGE DETERMINES DESIGN:
THE IMPACT OF STORAGE NECESSITIES ON THE FORMATION OF
NEOPALATIAL ARCHITECTURAL MODULARITIES.
THE EXAMPLE OF THE MINOAN HALL

The majority of NeoPalatial architectural features have been identified as an endeavour by the social elite to promote its power, material wealth, technical knowledge and its distinct place within the social pyramid. Other scholars have suggested that NeoPalatial architecture consists of modularities, such as the Minoan Hall, which served to host ritual actions conducted by members of the elite, communal gatherings or to allow the circulation of light and ventilation. However, the contextual re-examination of the archaeological data, using a top-down point of view, from several NeoPalatial sites, has indicated not only the long evolutionary course of the Minoan Hall since the Final PrePalatial/Early ProtoPalatial period as a creative experimentation by the multitude, but also the variety of its sub-types and the presence of storage rooms in its vicinity. It seems that the need to accumulate productive surplus and consequently the importance of its storage resulted in the development of spacious areas within a building, comprised of multiple doors or pier and door partitions, which could give direct and/or indirect access to groups of storerooms or storage systems within a building. The aforementioned internal spatial layout became essential and it is found not only in the so-called “villas” or the “palaces” but in domestic environments in general. As a result, this finding leads us to wonder whether it is social display which determines design in Minoan architecture or is it just everyday, practical needs which impose a specific internal plan?





**CHRYSSA VERGIDOU, MA^{1,2}, CARLY HENKEL, MA¹, ANNA KARLIGKIOTI, MA¹,
AND KYRIAKI TSIRSTI, MA¹**

¹ SCIENCE AND TECHNOLOGY IN ARCHAEOLOGY AND CULTURE RESEARCH CENTER, THE CYPRUS INSTITUTE, ² GRONINGEN
INSTITUTE OF ARCHAEOLOGY

(SUPERVISORS: DR EVI MARGARITIS, DR EFTHYMIA NIKITA, & PROF. SOFIA VOUTSAKI)

ARCHAEOLOGICAL SCIENCE BIASES:
REFLECTIONS ON THE AEGEAN BIOARCHAEOLOGICAL RECORD

Within archaeological sciences, the field of bioarchaeology, defined as the study of organic remains, can elucidate diverse aspects of past human-environment interaction. The past two decades have seen an ever-increasing effort by scholars to apply approaches that integrate different strands of bioarchaeological evidence (*e.g.* plant, human and animal remains) and to combine the bioarchaeological data with the material culture routinely recovered during excavations. In Greece, while this interdisciplinary methodology is developing into a robust pillar of present and future archaeological practice, there are still several intrinsic (*e.g.* preservation) and extrinsic (*e.g.* sampling) biases associated with the recovery of bioarchaeological material. This paper will discuss some of these issues as they relate specifically to human osteological and archaeobotanical remains, with the aim of raising awareness within the research community about on-going challenges, and propose possible avenues of mitigation.





IRENE VRETTU, MA

GREEK MINISTRY OF CULTURE AND SPORTS,
EPHORATE OF ANTIQUITIES OF EASTERN ATTICA

**THE PRESENCE OF SHELLS AS AN INDICATOR OF CHILD BURIALS IN MYCENAEAN
CHAMBER TOMBS FROM GLYKA NERA, ATTICA**

Shells are not an unusual find in Mycenaean tombs. Since they had many uses in everyday life, they continued to serve as burial gifts for the afterlife. They are often connected with child burials, given to the young deceased as toys or ornaments and amulets. Two chamber tombs from Glyka Nera in North-Eastern Attica provide a recently discovered example of this practice. Their presence in a burial pit can be associated with the remains of children found in the same context. Even more interestingly, an object made of shell found in a chamber tomb made exclusively for a child, corresponds to the other finds and completes the story of the youngster's life and death.





RUSSELL WEBB, MA

PARIS 1 PANTHÉON-SORBONNE / UMR 7041 ARSCAN

(SUPERVISOR: DR PASCAL DARCQUE & DR MAIA POMADÈRE)

AN ARCHAEOLOGICAL PERSPECTIVE ON FOOD STORAGE ON THE MYCENAEAN MAINLAND
(13TH–12TH CENTURIES BC)

In Mycenaean studies, references made to food storage are mostly based on textual evidence from the 13th century BC and focus on aspects of the palatial economy. Although the Linear B records provide essential information concerning the foodstuffs mobilised and managed by the palaces, they do not provide much information about food storage, either in palatial or non-palatial contexts. Therefore, what can the archaeological data tell us about the storage practices adopted by the Mycenaeans? Many questions remain unsolved regarding this neglected topic. In this paper, I will focus on the identification and the functions of storage containers and storage areas of the Palatial and Post-Palatial periods. We commonly deal with objects and spaces empty of their contents and/or enigmatic as regards the ways in which they were used. However, answers can be provided drawing upon an examination of ceramic jars, clay bins and architectural features originating from mainland settlements. I will include in this presentation the first results of a morphometrical typology of storage jars and of an evaluation of the different kinds of storerooms encountered. By characterising the material/technological dimensions of food storage through a functional and contextual approach, and also by considering the shifts that occur in the diachronic perspective under study, we can set better markers for identifying actual storage strategies and their underlying socio-economic significance.





MONIKA WESOŁOWSKA, MA

INSTITUTE OF MEDITERRANEAN AND ORIENTAL CULTURES PAS

(SUPERVISOR: PROF. KAZIMIERZ LEWARTOWSKI)

CAN MYCENAEAN CULTURE PROVIDE A KEY TO UNDERSTANDING

POLISH NATIONAL HERITAGE?

THE EXAMPLE OF GALICIA

Bohdan Janusz (1887–1930) was born into a Polish-Ukrainian family. Due to a twist of fate, he was not allowed to take his high school final exams, which were necessary to continue his studies. However, he attended lectures by Prof. Karol Hadaczek, who in his scientific work dealt with the prehistory and archaeology of ancient Greece. The lack of formal study did not prevent Janusz from gaining knowledge about archaeology, history and ethnography. In 1920, he became the conservator of prehistoric monuments in the Lviv district. He published several works whose main topic was the prehistory of Eastern Galicia. In his publications, he often referred to the ‘Archaic-Mycenaean’ period. He was interested *e.g.* in ceramics and graves. Janusz divided the Mycenaean period into the ‘Archaic-Mycenaean’, which he associated with painted ceramics, and the Bronze Age Mycenaean. The comparison between the ‘Archaic-Mycenaean’ and Mycenaean cultures enabled a better understanding of Galician archaeological monuments and sites.





PIOTR ZEMAN, MA AND KATARZYNA DUDLIK, MA

ADAM MICKIEWICZ UNIVERSITY

(SUPERVISOR: PROF. JANUSZ CZEBRESZUK)

A TALE OF A MYCENAEAN PALATIAL TOWN:

TOWARDS A NARRATIVE HISTORY OF LATE BRONZE AGE MYCENAE

During the 14th century BC the Mycenaean civilisation entered the so-called Palatial period. The appearance of palaces in settlement networks led to the development of palatial towns, *i.e.* settlements consisting of the palace and the lower town surrounding it, two parts that were mutually related to and dependent on each other. Those towns served as key nodes of functionality and structurally organised regional settlement networks. We discuss the case study of the palatial town of Mycenae, and attempt to propose a revised reconstruction of its history. We build our narrative from the early development of the settlement (MH III–LH IIIA1), through the formation (LH IIIA2) and functioning (LH IIIB) of the palatial town, to its gradual decomposition (LH IIIC), and suggest that the LH IIIB2 Early destruction horizon, usually identified as an earthquake, changed the history of the site and transformed the local occupation pattern. Analysing the occupation history of all the known buildings and the evolution of the funerary landscape, we discuss Mycenae as an urbanised settlement and focus on a set of functional and social relations within it. The relational archaeology approach allowed us to recognise features that seem to be characteristic of a Mycenaean palatial town. Those are: a) division of the settlement into multiple zones; b) social and economic dominance of the palace over the community; c) prevalence of single-family houses outside the palatial zone; and d) mixing of residential and funerary zones, with the presence of elite tombs in the centre of the settlement.





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