



Symposium
Egejskie
6th Conference
in Aegean Archaeology

SYMPOZJUM EGEJSKIE
6TH CONFERENCE
IN AEGEAN ARCHAEOLOGY

BOOK OF ABSTRACTS

University of Warsaw, Poland

June 14th and 15th, 2018

Organising Committee

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**SYMPOZJUM EGEJSKIE
6TH CONFERENCE
IN AEGEAN ARCHAEOLOGY**

The Column Hall, Faculty of History, Former Museum Building
University of Warsaw, Poland

Thursday, June 14th, 2018

9:30-10:00 **Registration**

10:00-10:15 **Welcome from the Organisers**

10:15-11:30 Keynote lecture: *Aegean archaeology in a changing world: how to tell it?*
Prof. Pietro Maria Militello (University of Catania)

11:30-11:45 **Coffee Break**

Session I

11:45-12:05 *Early Bronze Age agriculture in the Aegean: archaeobotanical studies of Keros*
Dominika Kofel (Institute of Archaeology and Ethnology, Polish Academy of Sciences)

12:05-12:25 *Medicine in prehistoric Greece*
Tomas Alusik (Charles University of Prague)

12:25-12:45 *"Happy are they who value their privacy" The re-evaluation of reburial strategies as a possible bridge between heritage preservation and tourism consumption – an application to Bronze Age archaeological sites in Crete*
Thérèse Claeys (Université Catholique de Louvain)

12:45-13:00 **Discussion**

13:00-14:15 **Lunch Break**

Session II

14:15-14:35 *Late Minoan III funerary dynamics in Eastern Crete: between Minoan and Mycenaean traditions*
Angélique Labrude (Université de Strasbourg)

14:35-14:55 *"From the single mother we both draw our breath" Some new perspectives for studies on the worship of the Great Mother Goddess on Crete*
Anna Filipek (University of Warsaw)

14:55-15:15 *Practices for averting evil and the notion of ritual protection in Mycenaean Greece*
Christina Aamodt (Independent Researcher)

15:15-15:35 *Funerary and death rituals in the Argive Plain during the Mycenaean period*
Stefan Müller (Heidelberg University)

15:35-16:00 **Discussion**



**SYMPOZJUM EGEJSKIE
6TH CONFERENCE
IN AEGEAN ARCHAEOLOGY**

The Column Hall, Faculty of History, Former Museum Building
University of Warsaw, Poland

Friday, June 15th, 2018

9:45-10:00 **Registration**

Session III

10:00-10:20 *Pictorial Style and Mycenaean wall paintings: some affinities in composition*
Sofia Antonello (Scuola Archeologica Italiana di Atene)

10:20-10:40 *The emblems on the jugs in the Prepalatial Ayia Triada and the iconography of the seals: a comparison*
Chiara De Gregorio (Scuola Archeologica Italiana di Atene)

10:40-11:00 *Nesting boxes from Protopalatial Phaistos in context*
Valeria Taglieri (Ca' Foscari University of Venice)

11:00-11:15 **Discussion**

11:15-11:30 **Coffee Break**

Session IV

11:30-11:50 *The talismanic stones as an indicator of a transmission of a traditional craft specialization*
Barbara Morda (Kent University)

11:50-12:10 *Forging ahead or foiled again? The application of cross-craft analysis to Late Bronze Age metalworking*
Stephanie Aulsebrook (Independent Researcher)

12:10-12:30 *Itinerants and impersonators: characterizing the producers of cooking vessels at Late Bronze Age Korakou*
Debra Trusty (University of Iowa)

12:30-12:50 *To repair, or not to repair: that is the question! The itinerary of a fragmented vessel during the Bronze Age Aegean*
Agata Licciardello (Ca' Foscari University of Venice)

12:50-13:10 **Discussion**

13:10-14:10 **Lunch Break**



Session V

- 14:10-14:30 *Understanding the Milesian Peninsula in the Bronze Age: an integrated approach from a ceramic perspective - the settlement on Tavşan Adası*
Konstanze Eckert (Martin Luther University Halle-Wittenberg)
- 14:30-15:00 *Place of Vardar and Struma river valleys in the cultural network of Central Macedonia in the Late Bronze Age – case study of Mycenaean and incised/encrusted pottery within the Northern Aegean and beyond*
Cezary Bahrycz (Adam Mickiewicz University in Poznań)
- 15:00-15:20 *Mycenae and Macedonia – Mycenaean imports and impacts in the Late Bronze Age*
Aleksandra Papazovska (Archaeological Museum of Macedonia)
- 15:20-15:40 *Interdisciplinary research on gold mining at Amalara in Northern Greece and its European context*
Wojciech Jeneralek (Adam Mickiewicz University in Poznań)
- 15:40-16:40 **Final Discussion**





Table of Contents

Practices for averting evil and the notion of ritual protection in Mycenaean Greece <i>Christina Aamodt</i>	13
Medicine in prehistoric Greece <i>Tomas Alusik</i>	15
Pictorial Style and Mycenaean wall paintings: some affinities in composition <i>Sofia Antonello</i>	17
Forging ahead or foiled again? The application of cross-craft analysis to Late Bronze Age metalworking <i>Stephanie Aulsebrook</i>	19
Place of Vardar and Struma river valleys in the cultural network of Central Macedonia in the Late Bronze Age – case study of Mycenaean and incised/encrusted pottery within Northern Aegean and beyond <i>Cezary Bahyrycz</i>	21
“Happy are they who value their privacy” The re-evaluation of reburial strategies as a possible bridge between heritage preservation and tourism consumption – an application to Bronze Age archaeological sites in Crete <i>Thérèse Claeys</i>	23
The emblems on the jugs in the Prepalatial Ayia Triada and the iconography of the seals: a comparison <i>Chiara De Gregorio</i>	25
Understanding the Milesian Peninsula in the Bronze Age: an integrated approach from a ceramic perspective - the settlement on Tavşan Adası <i>Konstanze Eckert</i>	27
"From the single mother we both draw our breath" Some new perspectives for studies on the worship of the Great Mother Goddess on Crete <i>Anna Filipek</i>	29
Interdisciplinary research on gold mining at Amalara in Northern Greece and its European context <i>Wojciech Jeneratek</i>	31
Early Bronze Age agriculture in the Aegean: archaeobotanical studies of Keros <i>Dominika Kofel</i>	33
Late Minoan III funerary dynamics in Eastern Crete: between Minoan and Mycenaean traditions <i>Angélique Labrude</i>	35





To repair, or not to repair: that is the question! The itinerary of a fragmented vessel during the Bronze Age Aegean	
<i>Agata Licciardello</i>	37
The talismanic stones as an indicator of a transmission of a traditional craft specialization	
<i>Barbara Morda</i>	39
Funerary and death rituals in the Argive Plain during the Mycenaean period	
<i>Stefan Müller</i>	41
Mycenae and Macedonia – Mycenaean imports and impacts in the Late Bronze Age	
<i>Aleksandra Papazowska</i>	43
Nesting boxes from Protopalatial Phaistos in context	
<i>Valeria Taglieri</i>	45
Itinerants and impersonators: characterizing the producers of cooking vessels at Late Bronze Age Korakou	
<i>Debra Trusty</i>	47



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PRACTICES FOR AVERTING EVIL AND THE NOTION OF RITUAL PROTECTION
IN MYCENAEAN GREECE

The belief that individuals can be harmed by “evil” and are therefore in need for ritual protection is a concept that is present in many ancient cultures. The threat from evil can take various forms and can be manifested among others as illness, misfortune, or death. It can be the result of the action of malevolent spirits or that of other individuals, whose envy can consciously or unconsciously cause harm. This danger does not only concern the wellbeing of people, but can have a negative effect also on activities performed by them, hence for example the practice of placing apotropaic clay figurines on their kilns by ancient potters. Moreover, particular states, usually transitional ones from one state to another, constitute occasions where the person undergoing the transition can be either or at the same time in danger of evil forces and a source himself of danger to the community.

In Mycenaean Greece the attempt to avert evil and protect oneself might have been expressed by the use in ritual of painted figures and masks and by practices such as placing figurines in thresholds and burying infants inside the house. Moreover, particular personal ornaments might have had magico-religious properties, worn in order to offer ritual protection. The aim of the paper is to examine whether the concept of apotropaism and the necessity for ritual protection existed in Mycenaean Greece and how these are expressed in the archaeological record.



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MEDICINE IN PREHISTORIC GREECE

On the basis of the four categories of sources – human skeletal remains, iconographical sources, literary sources and other archaeological sources (especially organic residues) – an overview of medical practices in prehistoric Greece is outlined. Each of these categories presents an interesting and important aspect of medicine of the period in question. For example, human skeletal remains preserve evidence of several kinds of both skeletal and dental pathologies, as well as of skilled surgical interventions (e.g. trepanations) and caring (or medical assistance). Iconographical sources testify some healing cults and also the existence of several diseases that affect only soft tissues. And literary sources mention an extensive use of medicinal plants and indicate that in the Mycenaean world healing might have already existed as a specialized craft or occupation. Yet, there is no evidence for any local healing schools during the period under study. On the other hand, it is quite possible to discern several medical specializations or “traditions” – an invasive one (surgical interventions, such as trepanations), a non-invasive one (healing wounds and fractures by fixing, etc.), caring or assistance (incl. midwifery), and possibly also dental care. It seems that during the prehistoric period medicine was mainly focused on healing/fixing the traumatic injuries and similar cases. Despite some surprisingly advanced healing skills and knowledge, the actual healing was rather dealing with acute cases or consequences. Unfortunately, many aspects of medicine of the period in question remain still unknown and uncertain.



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PICTORIAL STYLE AND MYCENAEAN WALL PAINTINGS: SOME AFFINITIES IN COMPOSITION

The Pictorial Style characterizes the final stages of Mycenaean pottery (LH IIIC) and it was used to illustrate narrative scenes, depicted mostly on kraters. The vessels were painted with chariots, warriors, animals and more complex images. For this reason, the source of inspiration of this ceramic style was generally assumed to come from frescoes in Mycenaean palaces. However, the link between Pictorial Style and wall paintings has not yet been defined. Some motifs, such as the chariot, the deer and the architectural elements, were represented on frescoes and used on kraters. The latter kept the compositional scheme of wall paintings but the details of the figures were different. The painters of the LH IIIC kraters adapted the subjects of the Mycenaean frescoes to a new context. This process could be considered the expression of a new communicative purpose. The aim of the current presentation is to underline the possible differences and connections between the Pictorial Style and the Mycenaean wall paintings, through an iconographic comparison of several depictions.



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FORGING AHEAD OR FOILED AGAIN?

THE APPLICATION OF CROSS-CRAFT ANALYSIS TO LATE BRONZE AGE METALWORKING

Interest in the interconnections between crafting industries has recently grown into an exciting new avenue of investigation into past societies. So far this ‘cross-craft’ approach has mainly concentrated on intersections of technique when working different materials, such as the shared use of pyrotechnologies. Through two case studies, this paper examines whether the principles of cross-craft analysis could also be usefully applied within the context of a single, yet multifaceted, material industry such as metallurgy.

The first case study examines the range of choices made when crafting what is often considered a standard Aegean product: the silver shallow cup with gilded rim and handle. This has implications for our understanding of standardisation and the identification of crafting traditions and workshops. The second case study investigates the wide variety of uses for gold and tin foils in the production of metal and multi-material objects, and whether it is possible to determine how the production and distribution of metal foils was organised.

The exceptional properties of metals mean they can be worked in a wide variety of ways; each technique requires specialised knowledge, equipment, working environment and auxiliary materials. Certain techniques are only available when working a specific metal and the individual characteristics of each metal may call for a particular sequence of processes. As with other cross-craft research, these interlinkages and differences have the potential to shed light on wider aspects of crafting in ancient societies.



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**PLACE OF THE VARDAR AND STRUMA RIVER VALLEYS IN THE CULTURAL NETWORK OF
CENTRAL MACEDONIA IN THE LATE BRONZE AGE – CASE STUDY OF MYCENAEAN AND
INCISED/ENCRUSTED POTTERY WITHIN THE NORTHERN AEGEAN AND BEYOND**

The valleys of the Strymon/Struma and Axios/Vardar rivers in the Late Bronze Age form two main corridors connecting the Aegean with the south-eastern Balkans and Central Europe. Together with the Danube tributaries, Iskar and Morava rivers, they form natural axes linking the South with the North. From an archaeological perspective these valleys have been for a long time considered crucial for the migration processes, establishing cultural, trade and social networks between prehistoric communities.

Along the river courses there is an appreciable pattern of various archaeological sites. The archaeological record comprises of still visible settlement traces (Kastanas, Vardarski Rid, Kofilak), cemeteries (Dimov Grob, Sandanski), and most interesting of them all – the so-called fortified sites (Kamenska Chucka, Krsto Pokrovnik).

Of the few types of pottery collected during surveys and excavations two are most significant for studying interregional communication networks in the Late Bronze Age Aegean and Balkans – Mycenaean and incised/encrusted pottery. Presence of both of the ceramic styles marks the co-existence of different foreign traditions, southern and northern respectively.

This particular case study focuses on the two different pottery styles, especially their morphology and decoration. It is argued that the examination of stylistic properties of the pottery styles will provide insights into the still enigmatic communication links between the Aegean and the Balkans.



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“HAPPY ARE THEY WHO VALUE THEIR PRIVACY”

THE RE-EVALUATION OF REBURIAL STRATEGIES AS A POSSIBLE BRIDGE BETWEEN
HERITAGE PRESERVATION AND TOURISM CONSUMPTION – AN APPLICATION TO BRONZE
AGE ARCHAEOLOGICAL SITES IN CRETE

Since heritage sites are bearers of messages from past populations, their safeguarding appears a fundamental duty. Likewise, their disclosure to and accessibility by the public appears a fundamental right. With this, we are facing one of the greatest challenges in the field of cultural heritage management: finding a proper balance between duties and rights. Within the panel of preservation interventions likely to comply with this sensitive equilibrium, the permanent reburial strategy, meaning the long term backfilling of excavated remains, has long been neglected by site managers for obvious reasons. Indeed, if this strategy leads to optimal results from a conservation standpoint, it tends to wipe out the accessibility, visibility and hence the public enjoyment of an archaeological site. Or, at least, at first glance...

Calling upon successful case studies of reburied sites worldwide, this presentation demonstrates the existence of sustainable alternatives (through physical or virtual visual substitution means such as ghost structures or 3D reconstructions) for the long-term reburial of archaeological remains, allowing meeting the public demand while neutralizing touristic pressure on the genuine ruins. Such contemporary interventions revealing the unseen, define a new sort of relationship vis-à-vis the authenticity of an archaeological site, which no longer strictly relies on its material values but also on other values at stake. These reburial strategies thus require the elaboration of a conservation planning methodology, as soon as archaeological work starts. Given the fragility of Minoan ruins (dated between 3000 and 1200 B.C.), the number of Minoan sites left abandoned after their excavation, and the current Greek economic context, Crete has been selected as an exemplary experimental laboratory to investigate how well-planned reburial strategies could sustainably reconcile “presentation” and “preservation” needs on archaeological sites.



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THE EMBLEMS ON THE JUGS IN THE PREPALATIAL AYIA TRIADA
AND THE ICONOGRAPHY OF THE SEALS: A COMPARISON

The aim of this presentation is to underline the possible links between the representations on the so-called jugs with “pelte” and the seals, in the late Prepalatial Ayia Triada. These beaked jugs with dark on white decoration are characterised by two ellipses: one on the front and the other around the lower joint of the handle. Inside of the ellipse on the front of the jug, under the beak, there are some emblems: curvilinear lines, zigzag, stars, spikes, twigs, lozenges. The decorative schemes present in the emblems can be compared with the representations known from some seals from the late Prepalatial Mesara. The jugs with emblems are documented in Ayia Triada and especially in the so-called Deposit of the Camerette. In the necropolis, the deposit was connected to activities of ritual feasting. Outside of Ayia Triada, the iconography with “pelte” is barely attested. In the Deposit of the Camerette, different representations in the emblems could be considered symbols of elite groups that used the area as a gathering place for religious ceremonies for the community, dispersed in different residential areas. This presentation will offer the results of the typological and contextual studies on the Deposit of the Camerette and will focus on possible comparisons between the emblems on the jugs and the seals. This evidence may be useful to understand the significance of Ayia Triada towards the end of the Prepalatial period.



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UNDERSTANDING THE MILESIA PENINSULA IN THE BRONZE AGE: AN INTEGRATED APPROACH
FROM A CERAMIC PERSPECTIVE - THE SETTLEMENT ON TAVŞAN ADASI

Since the dawn of Classical archaeology, the Western coast of today's modern Turkey has been perceived as a Greek settlement area and an integral part of the Greek world. However, already since the first decades of scientific investigations on the Milesian peninsula, Mycenaean chamber tombs in the vicinity of ancient Miletus and excavations beneath the temple of Athena in the city centre revealed features and finds that hint at contacts across the Aegean, with the Minoan and Mycenaean world of the second millennium BC. Recent archaeological investigations in that area, especially in the last two decades, have shown that the prehistoric Aegean is a connecting element, not a detaching element and a decisive geographic precondition for understanding the variable modes of interaction in that region.

The only two systematic excavations of Bronze Age sites on the Milesian peninsula confirm the importance of this observation. The fieldwork in prehistoric Miletus by W.-D. Niemeier (1994-2005) and Tavşan Adası on the former peninsula in the vicinity of Didyma by F. Bertemes (2006-2014) revealed that this part of modern Western Turkey has been closely interwoven with processes that are generally subsumed under the label 'Minoisation'. The stratified settlement phases of the Bronze Age harbour settlement of Tavşan Adası date from the EBA III up to LM IA. The local/microregional (Milesian Peninsula) pottery of these phases shows close connections to the settlements of the Dodecanese and Samos, as well as to adjacent find spots of the Milesian Peninsula from the Early Late Bronze Age (TA 2) onwards. In the second millennium a quantitative and qualitative increase regarding the influence from the Minoan sphere on the pottery is observable. From the Middle Bronze Age (TA 3) to the Late Bronze Age phase (TA 4) an enormous rise in the amount of 'Minoanising' traits can be observed in the ceramic assemblage and among other material categories (seals for administrative purposes, architectural features of the houses, Linear A characters on pottery, evidence of a weight system, etc). Nevertheless, the very close and intense connections within the SASCAR (the Southeast Aegean/Southwest Coastal Anatolian Region)¹ remain significant also in the Middle and Late Bronze Age phases of Tavşan Adası.

Based on the local/microregional ceramic material, currently analysed by using an integrated approach of archaeological and archaeometric methods, the paper aims to present diachronically the small scale network that seems to have been decisive in the area at least from the Early Bronze Age onwards. In a second step, we will have a look at the potential social, economic, and political dynamics that lie behind these observations. The following questions arise:

- How can we interpret the changes in the shape and technology of the pottery that define the so called 'Minoisation'?
- How do we have to imagine the technological and cultural transfer within the region in the third and above all the first half of the second millennium BC?
- Is the Milesian Peninsula to be defined as one microregion in the larger cluster of the SASCAR region with its own chronological and spatial development?
- Is there a coherency of the Dodecanesian islands and the South Western Anatolian coast as a cultural unit in the growing 'Minoisation' within the Aegean?

¹ The term has been coined by Salvatore Vitale and Toulia Marketou on the occasion of a series of conferences on the Southeast Aegean/Southwest Anatolian region as cultural unity. The first conference has taken place at the Italian School of Archaeology in Athens, in May 2016.



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"FROM THE SINGLE MOTHER WE BOTH DRAW OUR BREATH"

**SOME NEW PERSPECTIVES FOR STUDIES ON THE WORSHIP
OF THE GREAT MOTHER GODDESS ON CRETE**

The religious system should not be studied as a separate sphere in everyday life of society. An interdisciplinary approach should be chosen for these studies. It is well known, that in the case of Minoan archaeology and its religious system the issue of worship of the Great Mother Goddess has been re-studied for many years now. However, some interpretations connected with archaeological material have been presented by non-archaeological literature. There is no doubt that Minoans formed plenty of anthropomorphic figures as a form of votive offerings. It is not an exception that Minoans were worshipping a female goddess. It may become essential to redefine its origin once again. In this short lecture, I would like to present some new ideas for studies on archaeological material from Crete, connected with religious practices. Moreover, I would like to propose a theory that the concept of worship of the Great Mother Goddess has been depicted as a result of studies from the 18th and 19th centuries, on both archaeology and literature. The main aim of my forthcoming research is to re-analyse anthropomorphic figures found on Crete, in religious context. As a starting point for these studies, I would like to create a catalogue, where all female figurines found on Crete in religious context will be well-described. I would like to analyse all material while considering possible representations of the Great Mother Goddess. This catalogue may become an important base for future proper analyses of the phenomenon of the ancient religiosity.



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INTERDISCIPLINARY RESEARCH ON GOLD MINING AT AMALARA IN NORTHERN GREECE
AND ITS EUROPEAN CONTEXT

Thrace and Macedonia are the richest in gold regions in Greece. That metal was mined and extracted there probably since the Late Neolithic. There are more or less 30 gold mining sites. One of them is Amalara. Amalara Project is realized in friendly cooperation of Adam Mickiewicz University in Poznań, Aristotle University of Thessaloniki and Ephorate of Antiquities of Thessaloniki. Amalara is an archaeological site with long term settlement dating from the Early Bronze Age to the Ottoman period. The Bronze Age settlement appears as a tomba. Later on, in the Iron Age, settlement moves to trapeza – a natural hill flattened at the top. Byzantine and Ottoman buildings are scattered all over the area. Previous research, undertaken within the Anthemus Valley Archaeological Project, revealed extensive rock debris which may be remains of gold extraction. Comparative analysis with a Roman gold mining sites like Las Medulas, Las Cavenes (Spain) or Bessa (Italy) suggests Roman activity in that area, but gold could have been extracted also earlier. The project focuses on the chronology and methods of gold extraction during each period in association with the settlement processes. In the project, we are using a chemical analysis of the soil to check if gold is present, geological mapping of the area and photogrammetry to find every remnants of the settlement in the mountain landscape, as well as land transformations associated with extraction of gold. We are going to combine the obtained data with a surface research.



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EARLY BRONZE AGE AGRICULTURE IN THE AEGEAN:

ARCHAEOBOTANICAL STUDIES OF KEROS

Development of some of the Bronze Age sites in the Aegean region occurred prior to the inception of urbanisation on Crete after 2200 BC. Those antecedents may be recognised via conspicuous elements, which made them to stand out strongly from their contemporaries. In recent years, one of the most interesting proto-urban sites is found on the small island of Keros in the Cyclades. Here, in the period 2750-2300 BC, a number of factors combines in a unique foreshadowing of the processes of urbanisation soon to take place elsewhere. This presentation aims to define and measure changes in agriculture and patterns of consumption related to increased centralisation. Using archaeobotanical remains as proxy, all the available information related to crops and crop processing, storage and consumption activities on site, and the places where agricultural practices took place will be combined and presented. The site was not damaged by later occupation layers, therefore we can examine the rise and demise of a third-millennium proto-urban centre, which stands out among its peers as one of the largest and most complex sites within a now well-defined site hierarchy.



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LATE MINOAN III FUNERARY DYNAMICS IN EASTERN CRETE:
BETWEEN MINOAN AND MYCENAEAN TRADITIONS

In this paper, I seek to identify Late Minoan III funerary dynamics in Crete from a socio-cultural perspective. During this period, important settlements and cemeteries display strong Helladic features, which have led some scholars to speak of a “Mycenaean Crete”. As peripheral areas in general, islands are particularly favorable to the development of cultural interactions. However, the process of acculturation – from integration to assimilation – does not necessarily entail the disappearance of Minoan culture for the exclusive benefit of its Mycenaean counterpart. The collective nature of some Aegean practices, especially in the rulers’ sphere, conforms to local cultural variations. Mortuary practices, defined as the array of customs discernable through the area’s material evidence – architecture, corpse preparation and disposal, and grave goods –, are particularly relevant to study the individual identity of the deceased as well as his affiliation with a culturally defined group. Through a contextual archaeology of tombs, I will try to grasp the different socio-cultural dimensions of funerary practices and their chronological evolution. Special attention will be given to burials in Eastern Crete to avoid any “Knossocentrism”. Lastly, after establishing the funerary sequence, the systematic dimension of mortuary dynamics in the east of the Lasithi Mountains will be considered in light of the insular and Aegean chrono-cultural context.



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TO REPAIR OR NOT TO REPAIR: THAT IS THE QUESTION!

THE ITINERARY OF A FRAGMENTED VESSEL DURING THE BRONZE AGE AEGEAN

This paper is focused on the past practices of repair and restoration of broken ceramic vessels in the Aegean during the Bronze Age. Only recently the archaeological research is focusing on the phenomenon of the ancient repairs of artefacts, especially when it became obvious that some broken vessels had already been mended in antiquity. The act of restoring broken vases has been attested since the Neolithic Age and, in the course of time, the procedures of restoration have improved along with the growth of potters' skills. Restoration is a fundamental moment in the life of the vases and the study of this precise moment can shed light on the meaning and the functions of these repaired vessels. The discovery of mended vases in different contexts, such as inhabited sites or funerary areas, implies a different symbolic meaning for these vases that have been repaired to be used again. This contribution discusses case studies, selected from different sites and historical period in the Aegean, to show diverse treatments of the pottery in the course of time.

The history of repair techniques has seen a gradual transition from rudimentary tools and materials, progressively replaced by more refined and less invasive methods in order to respond to a precise aesthetic and cultural choice. A comparison will be shown with the modern techniques that enhance the breakages, as the case represented by the Japanese Kintsugi method, which literally means "repair with gold".



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**THE TALISMANIC STONES AS AN INDICATOR OF A TRANSMISSION
OF A TRADITIONAL CRAFT SPECIALIZATION**

The so-called talismanic stones are a class of engraved sealstones which were produced between the Middle Minoan III and Late Minoan I periods in Crete and found scattered across sites of central-eastern of the island. The talismanic seals represent a distinct and a numerous group of the Aegean glyptic. The characteristics of these seals allow to approach to different themes such as technology and craftsmanship. The vast majority of the talismanic seals were made in hard stones. The significant increase of hard materials in Crete involved a technological change in terms of engraving so that an innovative piece of equipment called the lapidary-lathe was introduced in MM II as the attestations of the first experiments in Quartier Mu at Mallia clearly demonstrate. Given the fact that this equipment was widely used for the production of the talismanic stones, this paper focus on the transmission of a specific craft specialization between the Protopalatial and the Neopalatial periods evaluating an eventual social contact.



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FUNERARY AND DEATH RITUALS IN THE ARGIVE PLAIN DURING THE MYCENAEAN PERIOD

This article examines funerary and death rituals in the Argive Plain during the Mycenaean (= Late Helladic, c. 1600 – 1080 BC) period, focusing on three different types of tombs: chamber tombs, tholos tombs, and shaft graves. The reason for choosing these types is the fact that most of the traceable rituals have been practiced at and in them, according to the archaeological evidence. Therefore, in this paper, the rituals such as the *prothesis*, the *ekphora*, the preparing of the tombs, funerary meals, secondary treatments of burials and traces of fire – just to mention some of them – will be discussed.

So far, there are not a few synthetic works examining Mycenaean burial and death rituals, but most of them are dealing with the whole Greek Mainland or are restricted to certain sites. Regarding the Argive Plain, there is no current synthesis of the available evidence for these rituals. Therefore, it is the aim of this paper to deliver an insight into Mycenaean funerary and death rituals at different sites like Mycenae, Tiryns and Argos as well as Asine, Nafplio, Priphitiani, Schoinochori, and Dendra.



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MYCENAE AND MACEDONIA –
MYCENAEAN IMPORTS AND IMPACTS IN THE LATE BRONZE AGE

Mycenaean centres have direct or indirect impacts in the areas to the north, including the territory of Macedonia. Noting the appearance of the Mycenaean elements in these regions, we can conclude that in some regions, such as Thessaly, Epirus or Southern Chalcidice, huge concentrations of Mycenaean artefacts were recorded. It is evident that the spread of Mycenaean elements into the Balkans was carried out mainly by sea and through the valleys of major navigable rivers. Therefore, the Axios valley is the most important communication route between Mycenae and Macedonia to the north. Macedonia was rich in resources, such as metals, woods, etc. Therefore, Mycenaean revealed these regions rich in ores, and were moving along the routes to the north. It is important to point out that all these regions were not integrated with the Mycenaean culture, but there are signs that they were exposed to Mycenaean influences. Thus, all these prehistoric cultures along the Axios valley cherished the local values of the Bronze Age.

In this article I would like to pay attention to all Mycenaean imports found on this territory and the Mycenaean influences visible in the local culture. All these finds, such as a sword from Tetovo, boar's tusk helmet from Hippodrome near Skopje or an alabastron from Ulanci, were some of the imports that came from Mycenaean emporia. Besides these imports, we can notice a Mycenaean influence in the local material culture of these prehistoric communities. Therefore, Mycenaean pottery from LH IIIC had a strong influence on the production of local pottery, resulting in the development of local Matt-painted pottery.



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NESTING BOXES FROM PROTOPALATIAL PHAISTOS IN CONTEXT

This study deals with a group of Protopalatial vessels found at the site of Phaistos (Crete), the so-called “vasi a gabbietta” or nesting boxes. These vases are characterised by a closed globular shape with a large opening on one side and a handle-ring to hang and to carry the object about. Similar vase forms were also found on the Western Mesara plain (the nearby sites of Ayia Triada and Kamilari) and in northern Crete (in the House of the Sacrificed Oxen at Knossos and Mallia). In this lecture the vessels will be considered within the framework of a technological, typological and contextual analysis, trying to shed further light on their possible use.

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ITINERANTS AND IMPERSONATORS:

CHARACTERIZING THE PRODUCERS OF COOKING VESSELS AT LATE BRONZE AGE KORAKOU

This paper examines the manufacturing techniques and characteristics of button based jars (BBJs) found at Late Bronze Age (LBA) Korakou in an effort to determine the potters' identities. BBJs, which have an easily-recognizable conical, splaying, or cylindrical base, are traditionally believed to be products of large-scale producers from the island of Aegina based on the fact that their clays contain inclusions indicative of the geology of the island. However, macroscopic and petrographic analyses of Korakou's BBJs actually indicate other fabrics from mainland producer operating in the Argolid or Corinthia. The mainland fabric is less skillfully produced and its morphological features of the vessels are often irregular and wobbly compared to the standardized and well-constructed fabric and form of Aeginetan examples. Additionally, potters' marks, which were considered to be features of Aeginetan potters alone, are also present on mainland samples but poorly mimic those from Aegina. I argue that the mainland vessels are products of novice, local potters who were attempting to pass their goods off as Aeginetan products, essentially "logo stealing", in order to make a profit. Even more interesting is the presence of a single mainland-fabric vessel whose the production techniques, style, and potter's mark bear strong resemblances to the Aeginetan style. I interpret this vessel as a product of an itinerant potter who learned his craft at Aegina and then travelled to areas around Korakou. Through this study, it becomes clear that further attention to cooking vessels may lead to a better understanding of LBA Aegean economics.



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