

the deceased (phallic imagery, heads of Medusa, sphinxes, pelta shields), and expressed hopes for a good afterlife (rope motifs, images of Psyche, peacocks and *kantharoi*). These zones were organized in such a way that they played a range of visual games meant to boost the coffins' powers: for example, the architectural frameworks—colonnades, building facades—that often organize the figures are related to similar micro-architectural formats present on stone sarcophagi, but also to the architecture of the tombs in which they were buried. Through an analysis of the modular nature of their decorative programs, this paper argues that the coffins serve as a unique testament to Roman ideas about the reduplication and aggregation of symbolic motifs, which were adapted by artists for the deceased of various faiths.

## **Session 5A: Open Session Ruler Cult and Portraiture in the Hellenistic and Roman Worlds**

### **Mapping Early Hellenistic Ruler Cult**

*Cai Thorman, University of California, Davis*

In the late fourth century B.C.E., a new phenomenon emerged in the religious practice of the Greek world: ruler cult. Although mortals in the Greek world had been worshipped as heroes and gods before the Hellenistic period, cults of Greek rulers that developed during and after the campaigns of Alexander of Macedon are considered distinct from both divine kingship and hero cult for mortals. Previous scholarship has claimed that this form of ruler cult evolved from Greek hero cult, but in contrast to hero cult, there is a striking lack of evidence for ruler cult on the Greek mainland. Instead, virtually all major cults for Alexander and his Successors appear first in western Anatolia or just off its coast. Epigraphic evidence in six Ionian cities attests to cults of Alexander that likely began during his lifetime and continued as late as the third century C.E. The first major cults for the Successors were also located in or off the coast of Anatolia. An inscription at Skepsis dating to 311 B.C.E. (OGIS 6, 20-3) attests to the founding of a *temenos*, altar, statue, festival, and sacrifices for Antigonos I (Demetrios I alongside). Over thirty years later, an inscription in Ilion (OGIS 212) records Seleukos I, after a long career in Mesopotamia, receiving similar honors. Ptolemy I also appears to have received his first individual cults at Miletos, ca. 314–288 B.C.E. (Milet I 3 139C) and Rhodes, 304 B.C.E. (Diod. Sic. 20.100.3–4). Similar types of evidence indicate that Lysimachos, Philetairos I, Ptolemy II, Antiochos I, and queens Apama I, Arsinoe II, and Stratonike of Syria all received their first major cults in Anatolia. The initial concentration and longevity of Hellenistic ruler cults in Anatolia suggest that this was a regional phenomenon, one rooted in a local tradition of acknowledging political power through cult practice.

**The Freestanding Exedra as Portrait Monument***Elizabeth P. Baltes, Coastal Carolina University*

With approximately 200 examples known from forty-five different sites, the freestanding exedra—a large semi-circular or pi-shaped statue base with an integrated bench—is a recognizable feature in many agoras and sanctuaries of Hellenistic Greece and Asia Minor. Christopher Ratté has gone so far as to describe the freestanding exedra as “one of the most characteristic small building types of the Hellenistic period” (review of *Die frei stehende griechische Exedra* by Suzanne Freifrau von Thüngen, *AJA* 101 [1997] 181–182). Indeed, this monument type has been studied almost exclusively as a building type, while the exedra’s function as a uniquely Hellenistic form of statue base has been largely overlooked. Recognizing its relationship to the display of portrait statues is fundamental to understanding the exedra’s sudden appearance in the fourth century and incredible popularity over the next three hundred years. By bringing into conversation the archaeological and epigraphic evidence, this paper examines the freestanding exedra within the broader practice of portrait dedication. I argue that the peculiar combination of statue base and bench was a direct response both to the physical spaces in which these monuments were constructed and to the culture of public display the Hellenistic period. This paper demonstrates that the exedra was a strategic choice that served three distinct functions within the statue landscape: like *prohedria*, it offered a front-row seat at festivals; it could accommodate multiple statues for an impressive family monument; and because it had a function beyond supporting statues, it acted as an *epiphanestatos topos* in the built landscape. Through its shape, size, and functionality, the exedra served as a strategy of distinction, ensuring the continued visibility and prominence of the portrait statues it carried. Its widespread popularity from the third to the first century B.C.E. attest to its remarkable success as a statue base.

**Dynastic Women and the Family Portrait in Hellenistic Royal Art (Third–First Century B.C.E.)***Patricia Eunji Kim, New York University*

Royal visual culture throughout the Hellenistic world, which spanned the Mediterranean and Middle East, included images of the dynastic and/or royal family in different formats, materials, and contexts. Representations of the royal family blurred social and political boundaries by displaying “private” domains of the court in “public” spaces. Such images were important tools that expressed political power and royal identities, as well as cultural ideas about gender and the family. In particular, images of the royal family provide a unique opportunity to analyze how women figured in dynastic art and politics in the Hellenistic period.

This paper focuses on representations of female figures within images of Hellenistic royal families, including dynastic group portraits and royal couple portraits, in visual and material culture from the third to first centuries B.C.E. Specifically, I examine an eclectic corpus of visual and archaeological materials that include coins and sealing impressions from the Seleucids in western Asia and large- and small-scale sculpture of the Ptolemies in Egypt. Mobilizing methodologies found

in comparative and social art histories, I analyze the various strategies and practices developed by different rulers and their craftspeople to represent women in the dynastic family. The paper also engages with ancient textual sources and modern frameworks from women's and gender studies to bring nuance to my art-historical analyses. Through this interdisciplinary approach, I examine several questions: What can such images, including their patronage and iconographies, reveal about the contours and limits of women's political agency? What do the contexts of such images tell us about royal and non-royal attitudes toward dynastic families and women in particular? Finally, I comment on how different dynasties constructed gendered hierarchies and even negotiated conflicting cultural ideas about female power across the Hellenistic world through visual culture.

### ***Principes et Principes Iuventutis: Conflation and Delegation in the Literary and Material Record***

*Anne F. LaGatta, University of Southern California*

Scholars have noted that the portraiture of a Roman emperor's designated heir(s) often bears a marked similarity to that of the emperor himself, even in the absence of strong family ties. The rhetorical and political reasons for this conflation, which was the object of A.-K. Massner's book *Bildnisangleichung* (1982), are clear. The mutual resemblance between *princeps* and heir places an emphasis on continuity and stability, in order to smooth the transition between one *princeps* and the next. Not as well known, though, are the parallel examples in Latin literature where the personae of *princeps* and heir are blended to the point that they share traits, perform duties for one another, and are mutually affected by external hardships.

I propose that this connection between the visual arts and literature is linked to broader ideas of personhood in the Roman world, which differ from contemporary ones that equate the concept of the person with the individual as a biological entity. In Roman thought, the person is an actor within society, a cohering cluster of certain traits, duties and rights that may not always correspond to an individual human being. Although classicists have been working to develop a model of what it meant to be a person in ancient Rome, the Roman emperor's place in this model is still not clear.

I examine the visual similarity between portraits of male members of the imperial household during the principates of Augustus and Tiberius as well as passages in Ovid, Tacitus, and Suetonius that illustrate patterns of interaction between *princeps* and heir that have thus far received little scholarly attention. I argue that the persona of the *princeps* was sufficiently great as to include the heirs-apparent. My study shows how the concept of personhood, taken from anthropology and philosophy, can be used to analyze classical art and literature.

## Session 5B: Open Session Aegean Waters and Islands

### Delos Underwater Survey, 2017–19

*Mantha Zarmakoupi*, University of Pennsylvania. *Jean-Charles Moretti*, Centre national de la recherche scientifique, Institut de recherche sur l'architecture antique, Lyon, and *Magdalini Athanasoula*, Ephorate of Underwater Antiquities

This paper presents the results of seasons 2017–2019 of the Delos Underwater Survey Project (2017–2021), a *synergasia* between the Ephorate of Underwater Antiquities of the Hellenic Ministry of Culture and Sports, the French School at Athens, and the Institute of Historical Research of the National Hellenic Research Foundation. The aim of the project is to: document, study and excavate the submerged areas of the main harbor of Delos, which has been heavily disturbed by structures built in the nineteenth and twentieth centuries, as well as of the adjacent island of Rheneia in order to understand the ways in which the harbors and coastal areas of these islands accommodated the Delian emporium; conduct an underwater survey for the location of shipwrecks around the two islands in order to identify the trading networks of late Hellenistic and Roman Delos; and conduct a geomorphological investigation and bathymetric mapping around Delos and Rheneia in order to further comprehend the maritime landscape of the two islands. In 2017, we surveyed and documented building remains of the main harbor. The Cyclades has seen a rise in sea-level of about 2 m over the last 2,000 years, engulfing many areas of the once heavily urbanized island. In 2018, we conducted an excavation at the submerged area of the so-called “*magasins du front de mer*” to the south of the main harbor of Delos in order to clarify the extent of these shops, their chronology and their function for the operation of the Delian emporium. In 2019, we conducted a shipwreck survey around Delos, investigating targets identified by the geomorphological investigation on the east and west sides of the island as well as surveying the southern tip of the island, during which four shipwrecks dating to the late Hellenistic and Roman periods were located and documented.

### The Archaeology of Piracy: The Cilician Case

*Elizabeth Bews*, Cornell University

The presence and activities of Cilician pirates in the Mediterranean during the Hellenistic period is well established by the ancient sources. Until now, however, archaeologists working in southern Turkey have had trouble identifying the presence of these pirates in the archaeological record. This paper aims to address both what ancient piracy looks like in the archaeological record and what previously unexplored avenues to identify Hellenistic piracy through material remains can be applied to the Cilician case. First, certain anchors and ship ornaments present in known pirate harbors along the coast, which have been C14 dated to the Hellenistic period, provide probable evidence of piratical maritime activity for archaeologists. Second, the Cilician pirates’ involvement in the slave trade at Delos, the accompanying export of wine, and the remains of Will type 10/lamb type 2 amphorae

present off the coast of Western Rough Cilicia, represents yet more archaeological evidence of Cilician piracy in these waters. Third, epigraphic evidence of oracular consultation regarding the pirate menace along this coast provides indirect proof that the inhabitants along the coast frequently dealt with the pirate menace. Last, I suggest that adapting techniques for identifying eighteenth-century pirate and merchant vessels can be applied to that of the Hellenistic period. Specifically, I argue that artifact ratios aboard ships (cargo to weapons) and weapon consistency are possible ways to identify shipwrecks from the Hellenistic period as either pirate, merchant, or naval. In using the evidence outlined above, I will demonstrate that while there is no evidence that can definitively identify pirates in the archaeological record (i.e., a flag with skull and crossbones) there is a wealth of cultural material that, when combined, points to the presence of Cilician pirates on the southern coast of Turkey during the Hellenistic period.

### **Levitha Underwater Survey 2019**

*Mantha Zarmakoupi*, University of Pennsylvania, and *George Koutsouflakis*, Ephorate of Underwater Antiquities

This paper presents the results of the first season of a three-year underwater survey project around the group of islands of Levitha, Mauria, Glaros, and Kinaros in the Central Aegean, conducted under the jurisdiction of the Greek Ephorate of Underwater Antiquities. The project is the first to focus on the central Aegean in order to locate shipwrecks around these islands so as to document and further investigate the maritime connections of ancient Greece with Asia Minor. Literary sources indicate that this group of islands is located at the intersection of important sailing routes of the Aegean, operating as stepping stones between Asia Minor and the Cyclades—and from there to mainland Greece. Although local fishermen and sponge-divers had given information about shipwrecks in this area, no underwater survey had ever been conducted.

During the 2019 season we focused on Levitha (ancient Lebinthos), the easternmost and largest island of the group, and covered twenty percent of its shoreline over the course of eleven days. We located seven shipwrecks and investigated an already known shipwreck. The dates of the shipwrecks range from the early Hellenistic through the early Christian period and point to the continuous importance of the sailing routes around the island. Two shipwrecks date to the early Hellenistic period, a time when the Ptolemies and the Antigonids strived to dominate in the Aegean region, three to the late Hellenistic period, two to the Roman period, and one to the early Christian period. There is an uninvestigated Hellenistic acropolis on Levitha and the high percentage of Hellenistic shipwrecks corroborates the importance of the island in this period. Finally, we also found an archaic granite anchor stock weighing 400 kg, which is the largest archaic anchor stock found to date in the Aegean.

## **Session 5C: Open Session Crimes Against Antiquities**

### **Heritage Crime and Archeo-Mafia: A Case Study from Italy**

*Andrea Gennaro, Ministry of Cultural Heritage and Activities – Italy*

“Heritage Crime” is a term used in the Anglo-Saxon world to define a wide range of criminal activities, from vandalism to illegal export of cultural objects, so strictly related with cultural heritage issue. For its great effect, this topical subject has begun to appear often in newspapers and is attracting always more frequently academic (in particular criminological and archeological) attention.

The aim of our essay is to explore the concept of “heritage crime” in Italy, a country that, despite several international conventions and its national jurisdiction, continues to suffer from looting and destruction of archeological sites. In addition, this situation is exacerbated by the presence of organized crime (like Mafia and Camorra), in particular in Southern Italy regions, where a large number of UNESCO’s world heritage sites are located. The Italian word “archeo-mafia” implies a connection between heritage crimes and organized crime networks, and it’s very common to read it in the newspapers. But does this connection really exist? How does it work?

Using new evidence and focusing on recent events that took place in the city of Vibo Valentia (Calabria), where an archeological area has been recently partially looted, we present, relying on criminological and archeological backgrounds, the paradoxical Italian situation; in spite of the extension and the importance of its extraordinary cultural heritage, the legislative instruments are still unsuitable because they are distant from the correct interpretation of the entire problem and so related with an anachronistic vision. In particular, there isn’t in fact a specific type of offense about crimes against the cultural heritage, while at least sixteen types of criminal enterprises are recognized in the Italian legislation.

Finally, we analyze international consequences and the Italian problem of the difficulty in imposing sanctions.

### **The Middlemen of Social Media: Understanding Facebook as the New Frontier for Transnational Antiquities Trafficking**

*Katie A. Paul, ATHAR Project, and Amr Al-Azm, Shawnee State University*

Facebook has emerged as ground zero for online antiquities traffickers in the Middle East and North Africa, opening new doorways to an illicit trade connected to terrorism financing. An investigative analysis into the Facebook trafficking phenomenon has identified dozens of Arabic language “Groups” on Facebook developed for the sole purpose of trafficking artifacts, connecting middlemen, laundering money, and disseminating information about methods for looting antiquities. The wide range of individuals affiliated with the illicit antiquities trade form a unique membership footprint within these digital groups.

Facebook’s user base represents 30 percent of the global population, providing a country-catalogued database of traffickers and buyers of artifacts and religious

relics. The digital platform serves as new source of data to help unravel cultural trafficking networks in a rapidly growing illicit trade. A case study on illicit trafficking out of Syria collected and analyzed publicly accessible data on over 3,000 profiles by manually monitoring and gathering the posts and communications in antiquities trafficking Facebook Groups. The project currently monitors over 100 looting and trafficking Groups on the platform serving more than 1,500,000.

Facebook's capabilities for media uploads, private encrypted messaging, disappearing images in Facebook stories, and admin-managed private communities provide the perfect platform for enhancing trafficking of antiquities and much more. Open source investigative research has uncovered how the social media platform has transformed the geographic reach and speed of connections between illicit antiquities networks. Facebook's efforts to connect the world have democratized the trafficking process in the MENA region.

### **Mes Aynak: Ongoing and Changing Practices in Excavation and Preservation in Response to the Surrounding Social, Economic, and Political Pressures**

*Erik J. DeMarche*, World Bank, Ministry of Information and Cultural Islamic Republic Afghanistan

This paper seeks to summarize, publicize, and explain recent developments regarding the ongoing excavations at Mes Aynak both in terms of archaeological discoveries and the significant sociopolitical and economic issues surrounding the project.

Mes Aynak is an archaeology site located in the Logar province of Afghanistan. The site has a very dense Kushan/Kushano-Sassanian occupation layer with multiple Buddhist monasteries, Zoroastrian temples, mining areas, smelting and ore processing facilities, as well as domestic and administrative structures. Predating this layer are some finds dating to the Early Bronze Age and potentially to the Paleolithic. The survey and excavation of Mes Aynak is a corroboration between the Ministry of Information and Culture (specifically the Archaeological Institute of Afghanistan) and the Ministry of Mines and Petroleum of the Islamic Republic of Afghanistan, with support by UNESCO, French Archaeological Delegation to Afghanistan (DAFA), the World Bank, and others.

A part of Mes Aynak sits atop the once-valued \$100 billion worth of copper ore, reportedly the second largest deposit in the world. Rescue excavations began in 2010 after a Chinese state-owned mining company won the mineral rights to the deposit and declared their intent to turn the area into a pit extraction mine despite failing to mention this or any cultural heritage preservation steps in their bid. The early years of this excavation lacked organization and focused heavily on artifact recovery at the expense of data preservation. A recent symposium of international experts concluded that tunnel extraction is feasible at Mes Aynak despite contrary claims from the Chinese state-owned mining company. Currently plans are being made with the hopes of preserving the abundance of standing structures which are threatened by potential mining activities. Though in recent years there has been an attempt to change from a rescue excavation to a more academic excavation, significant problems persist.

**Session 5D: Colloquium****Graecia Capta Revisited: Recent Approaches to the Rural Landscapes of Roman Greece**

Sponsored by the Roman Provincial Archaeology Interest Group

Organizers: *Joseph Frankl*, University of Michigan, and *Machal Gradoz*, University of Michigan

**Colloquium Overview Statement**

Susan Alcock's *Graecia Capta* (1993) posited what has become a highly influential model for understanding changes to settlement patterns and land use in Greece during the early Roman Empire (Alcock 1993). In particular, Alcock's synthesis of pedestrian survey data suggested an exciting avenue for interpreting rural landscape change. Since *Graecia Capta* was published, archaeological research on Roman Greece has continued, fueled by new excavation and survey data (e.g., Gallimore et al. 2017). While *Graecia Capta* has undoubtedly been influential, much work remains in revisiting its central research agenda in light of recent field work, as well as theoretical and methodological developments (Alcock and Cherry 2004).

The proposed colloquium considers *Graecia Capta*'s primary methodological and theoretical innovations while examining its central historical questions, specifically, the analysis of data generated by pedestrian surveys. Thus, the session uses *Graecia Capta* as a primary framework for assessing and presenting recent approaches to the rural landscapes of Roman Greece, rather than refuting or corroborating Alcock's central arguments. The session's first paper explores the current limitations and possibilities of synthesizing survey data on Crete, suggesting the use of ecological networks and complex adaptive systems as two paradigms for developing a coherent historical narrative across the island's fragmented landscapes. The session's second paper contextualizes recent results from the Western Argolid Regional Project using the density of survey data in Greece's northeast Peloponnese. It argues this cluster of survey projects has the unique possibility of creating a multi-scalar interpretation of Greece's Roman period employing both synthesis and comparison. Similarly, a third case study uses survey data from Boeotia to develop a comparative framework for the integration of regional and provincial-wide land use patterns. The session's final paper considers the theoretical relationship between time and archaeological survey. It suggests that a disjunction exists between the temporality of survey chronology and the sequential nature of rural activity (e.g. farming and seasons). Recognizing this disjunction allows for a new incorporation of landscapes and survey material and, thus, the generation of new historical understandings of Roman Greece. These four contributions draw upon *Graecia Capta* to formulate novel theoretical and historical accounts of the landscapes of Roman Greece. They ultimately intend to generate a fresh discussion concerning avenues of future research and methodological best practices in the analysis and interpretation of pedestrian survey data.

Discussant: *David Pettegrew*, Messiah College

**Creta Capta: Landscape Transformation on Crete in the Early Roman Empire***Scott Gallimore, Wilfrid Laurier University*

The synthesis of pedestrian survey data is a fundamental challenge for archaeologists engaged in landscape research. Obstacles to synthetic analysis are well documented, including distinct methodologies employed by different projects and inconsistent chronological boundaries for particular periods. These difficulties can be deterrents to large-scale interpretative overviews of specific regions. Yet, studies like Alcock's *Graecia Capta* demonstrate the benefits of undertaking such research initiatives and the necessity of promoting methodological discussions around best practices for synthesizing information from disparate projects. One region for which focus on synthesizing Roman-period survey data is lacking is the island of Crete. While some scholars, such as Jane Francis, have carried out important preliminary work around this topic, there is potential for additional analysis. Crete is among the most surveyed regions of the Mediterranean, with almost every type of physical landscape on the island having seen some form of scholarly attention. As a contribution to this colloquium, this paper aims to evaluate the use of paradigms developed within the field of landscape ecology, including ecological networks and complex adaptive systems, for synthesizing survey data from Crete associated with the Early Roman period (first century B.C.E.–third century C.E.). Ecological networks provide a means of examining the development of coherence within and between fragmented landscapes, while complex adaptive systems can shed light on the stimuli behind transformation within socio-ecological systems. Both paradigms incorporate the concepts of connectivity and connectedness as central concerns and are readily adaptable to archaeological interpretation. For Early Roman Crete, they provide a means of contextualizing changes to settlement patterns and landscape use that were influenced by the island's incorporation into Rome's pan-Mediterranean economic, political, social, religious, and cultural networks.

**Between Comparison and Synthesis: A Multi-Scalar Interpretation of Survey Data in Greece's Northeast Peloponnese***Joseph Frankl, University of Michigan, and Machal Gradoz, University of Michigan*

In his 1998 review of the Berbati-Limnes survey, John Cherry remarked that the northeastern Peloponnese was becoming one of the best archaeologically investigated regions in Greece (Cherry 1998). Today, this claim remains particularly relevant to pedestrian survey, with the existence of no fewer than five well-published survey projects in the region. The area's most recent survey project, the Western Argolid Regional Project (WARP), was conceived as part of this well-developed tradition of regional fieldwork. The current paper highlights the prospects of interpreting WARP's Roman period data together with the results of other surveys in the northeast Peloponnese, including: The Eastern Korinthia Archaeological Survey, the Nemea Valley Survey, the Berbati-Limnes Survey, the Southern Argolid Project, and the Methana Survey Project. Central to this analysis is an understanding of the Roman Empire's multi-scalarity. While archaeological surveys exist empirically at the scale of the microregion, the past processes surveys document belong to larger scales, such as the province or empire. The current

paper's analysis attends to the multi-scalarity of the Roman Empire by situating WARP at the nexus of comparative and synthetic analyses. Using quantitative and qualitative assessments of survey data, the results of WARP's investigation are brought into dialogue with other surveys in Greece. Comparing WARP's survey data to neighboring microregions in the northeast Peloponnese accentuates the patchwork nature of imperial landscapes, highlighting the differences between microregions shaped by hyper-local factors such as topography (Düring and Stek 2018). On the other hand, while certain methodological problems emerge in the process of synthesis, combining the results of these surveys formulates a broader, regional narrative of land use and settlement. This regional narrative, in turn, can be situated within the context of Achaea and, thus, can be assimilated into Alcock's original historical conclusions concerning Early Roman Greece.

### **Fugit irreparabile tempus: Finding Time in the Landscapes of Greece**

Daniel Stewart, University of Leicester

*Graecia Capta* and Alcock's subsequent work (Alcock 2002; Alcock 2012; Van Dyke and Alcock 2003) brought much needed attention to neglected periods in the history of the Greek East. In the intersection of period, region, and memory were important conclusions about the value of the rural countryside for understanding long-term cultural and economic change.

This paper suggests that in those intersections we can also read different types of time, and reconsider not only neglected periods but neglected sequences (cf. Yarrow 2015). It is necessary to make a distinction between (loosely defined) historical time, which forms the basis of our material chronologies, and agricultural time, which forms the basis for action in the ancient rural landscape. Both are sequential, but they are conceptually unrelated: the rhythms of the agricultural year are governed by sequence, but that sequence is mutable depending on local factors that can be within and outside of community control. Our chronologies, on the other hand, march ever forward.

Through selected case studies from the Roman Peloponnese, this paper argues that the materials that survey archaeology recovers are not just the evidence of past agricultural activity, or the evidence of seasonality, but the evidence of accreted and repeated sequences of action tempered to local conditions. In short, survey is bad at pinpointing years but excellent at pinpointing sequence and action, and this presents new opportunities for interrogating landscapes and survey material.

### **The Rural Landscape of Early Roman Boeotia in Context**

Emeri Farinetti, Roma Tre University

The quest for features of interregional variability, within a landscape with striking characters of uniformity, as the Greek landscape in the Roman period has been defined, in comparison to the variegated Italian landscape in the same period, was already one of the goals of S. Alcock's research on Roman Greece (*Graecia Capta* 1993). The comment on landscape uniformity, as for Greece, was due mainly to the general persisting of the highest levels of nucleated settlements, and also

to the general impression of a rural abandonment which would characterize the landscape of the early Empire, in comparison with earlier periods. In fact, while the initial shrinking in the rural landscape seems similar everywhere, explanation for this empty countryside may vary from region to region. It can be seen not as absolute, but as relative to the characteristics of the environment and peculiar landscape biographies, to the behavior of the city sites and of the second rank settlements, to the property system, to the extension, the function and the location of the rural sites showing different patterns of resilience, and to an early or late appearance of changing social dynamics, as non-survey evidence has shown.

In this paper, focus will be given to the ways of reading the rural segment of the landscape and spatial and land use patterns detectable within it, having as reference the examination of the archaeological landscape record from the Boeotia region, with an eye to the wider Greek context. Stress will be put on the rereading of legacy data in light of freshly collected information, with special interest in the very early moments of Roman influence. With the belief that a comparative framework is needed in order to assess the available Greek landscape data critically and meaningfully, special attention will be paid to the ways in which rural sites appear in the survey record, aiming at the detection of distinctive characters of the sites and at the critical reading of meaningful details, which could allow for a fruitful comparison. In this respect, issues of chronological attribution and site classification will be examined as factors of potential biases, in the effort of avoiding the application in the Greek context of semantic categories born elsewhere within the Roman world. In addition, the issue of the so-called “family farms” and their persistence in the Greek landscape during the Roman period will be addressed and analyzed.

## **Session 5E: Open Session**

### **Paths and Places: Innovative Approaches in the Old World**

#### **Following in the Footsteps of the Leigh Fermors: Report on the 2019 Season of the CARTography Project**

*Chelsea A.M. Gardner, Acadia University, and Rebecca M. Seifried, University of Massachusetts Amherst*

The CARTography Project (Cataloguing Ancient Routes and Travels in the Mani Peninsula) is an international, multidisciplinary, Digital Humanities initiative co-directed by researchers at Acadia University and the University of Massachusetts Amherst. The project began in 2017 and aims to map the routes of past explorers through the Mani Peninsula, Greece, from the second century C.E. to the 1950s. The first phase of the project involved building models of the travelers' probable routes with Geographic Information Systems (GIS) software, using the premodern path network that was recorded in 2014–2016. These routes are now being ground-truthed through experimental hikes and documented with GPS and video recordings. The purpose of these hikes is to better understand the embodied experience of the travelers' journeys (including seasonality, mode of transportation,

and potential alternative routes), and to obtain data that can be used to assess the accuracy of computer-generated models like least-cost paths.

This paper presents the findings from the inaugural season of fieldwork, held in June 2019, which traced the route that Patrick (Paddy) and Joan Leigh Fermor took from Limeni to Kotronas in July 1951, later memorialized in Paddy's travelogue, *Mani: Travels in the Southern Peloponnese*. Prior to fieldwork, archival research was undertaken in the Patrick Leigh Fermor Archive (Acc.13338) and photographic collection of Joan Leigh Fermor (Acc.13179) at the National Library of Scotland. The archives contain Paddy's original notebooks as well as 183 black-and-white photographs that Joan captured on their journey. Collectively, these documents allowed the team to identify the exact routes that the couple took as they walked across the landscape. This paper presents the results of these experimental hikes, including select reproductions of Joan's photographs that show how the landscape has changed over the past seventy years, and concludes with the goals for the 2020 season.

### **Tracing Routes: A Survey Test Case from Garni, Armenia**

*Elizabeth Fagan, Virginia Commonwealth University*

Classical period Armenia was connected to the broader Mediterranean sphere through trade routes and through sociopolitical relationships with other polities, particularly the Roman Empire. Armenia's location in the present day South Caucasus positioned the kingdom as an important trade conduit between the Mediterranean and Eurasia. This paper uses the test case of the spatial relationship between the Armenian capital of Artashat (Artaxata), and the ancient city of Garni, to consider the question of routes through the South Caucasus. Garni was a heavily fortified promontory site in a river gorge, situated about 30 km from Artashat. The paper presents results from a pilot survey project conducted in July 2019, which asked why the important site of Garni is located where it is, in a steep river gorge. This three-hectare site was clearly important: it was used by Armenian kings, was known to Tacitus, and had massive fortification walls that stood well into the second millennium C.E. And yet, Garni was situated in a dead-end valley. It has been suggested that Garni might protect an avenue of approach to the capital of Artashat, but the survey preliminarily indicates that the river gorge is unlikely to have been a significant route. Clues to the choice of Garni's location come from the Bronze and early Iron Age history of the area, and also the significance of its classical-period temple. If Garni was chosen as an important site by Armenian kings for affective reasons, the question of routes through the South Caucasus becomes more complicated than a matter of, for example, tracing least cost pathways. This paper takes the site and its spatial context to think more broadly about what it can tell us about the relationship between the Mediterranean and Eurasia.

### **Comparing Ancient Road Routes Mapped Using Archaeological and GIS Methods**

*Kurtis A. Butler, University of Wyoming*

Mapping ancient road routes is important for understanding where ancient people traveled for activities like commerce and military movement. Previous

archaeological studies relied on sparse archaeological evidence, available ancient sources such as itineraries, and visual interpretations of the terrain to map road routes. There is limited remaining ground truth to support accuracy assessments of ancient roads; thus, there is a high degree of uncertainty about these routes. In some cases, two experts with access to the same information have mapped a road in two different locations, and in others, the routes have not been mapped at all. These inconsistencies raise questions about which routes to trust when investigating how ancient people interacted with each other and their environments.

Recently, Geographic Information System (GIS) methods such as least-cost pathway analysis (LCPA) have been used to map ancient roads. LCPA is based on the most efficient pathway between two points and does not fully account for human decision-making that may only satisfy a need rather than fulfill travel needs in the most efficient way possible. Although LCPA is useful for understanding the placement of road routes, it provides only a single prediction about where a road route was and does not offer any margin for uncertainty about where a route was located.

This paper compares roads that have been mapped using the previously describe archaeological methods with the objective measurements and visualizations available with GIS methods for interpreting movement across the terrain. Routes mapped in previous scholarship for northern Etruria are compared to routes mapped using LCPA, a terrain roughness index (TRI) which allows for the visualization of terrain complexity, and conditional minimum transit cost (CMTC) analysis which visualizes multiple easy routes in a corridor between two points. These comparisons demonstrate a need for more integrated approaches for future ancient road mapping.

### **Geographic Impacts on Northern Albanian Tribal Territories**

*Elic M. Weitzel, University of Connecticut, and Erina Baci, University of Michigan*

Albania is often cited by scholars as the enigma of Europe. One of the reasons for this is that until the twentieth century, it was home to the last surviving tribal societies on the continent. Living in a geographically and ecologically circumscribed area, the inhabitants of northern Albania developed a formal tribal system based on blood relations and honor, dictated by an oral code of law called the Kanun of Leke Dukagjin. Following the communist period isolation of the country, archaeological research in Albania has greatly expanded. However, behavioral ecology models, which have not yet been applied in Albania, may prove to be useful in further expanding research on these northern Albanian tribes, specifically in regards to social structure, demography, settlement choices, and territoriality. Employing the ideal free distribution model, we hypothesize that the highest quality locations on the landscape could support tribes with the largest population densities. Using maps and data from Elsie's *The Tribes of Albania: History, Society, and Culture* (2015), we mapped all tribal territory boundaries and collected associated data on demography and occupation dates. We then modeled tribal population density as a function of territory suitability measured by net primary productivity (NPP), a measure of energy availability in an ecosystem, using a log-normal generalized linear model. Our results confirm that, as predicted from the ideal

free distribution, population density is greatest in tribal territories with higher NPP. We discuss the relevance of our results to extending ethno-historic data into the archaeological past in northern Albania. Behavioral ecology models tested on historic data, alongside ethnographic analogy, can provide useful means to understand the more distant past given more recent data. This permits researchers to address questions concerning the territorial extent and demography of Iron Age Illyrian tribes, for example.

## **Session 5F: Open Session**

### **The Power of the Purse:Taste and Aesthetics**

#### **Ivory and Bone: The Roman Reception of Hellenistic Chryselephantine Couches**

Rachel Kousser, City University of New York

Gold and ivory couches—intricately crafted, and decorated with scenes of Dionysiac revelry, hunting, and war—were among the most sumptuous productions of Hellenistic court art. Recalling Homeric precedents (e.g., *Od.* 23.199) but in an up-to-date style, the couches were popular in Macedonia during the late fourth century B.C.E.; later they featured in contexts as far-flung as Afghanistan and Magna Graecia. The couches were also among the most desirable and frequently emulated manifestations of Hellenistic culture in Republican Italy.

This paper examines the reception of Hellenistic chryselephantine couches in Italy during the second to first centuries B.C.E. Drawing on archaeological evidence from funerary and domestic contexts as well as literary sources, I highlight the ways in which the Romans transformed their Macedonian models. Fashioning couches out of the cheaper, more accessible medium of bone and deploying popular visual formulae such as military trophies and bound prisoners, Italian artists made the works relevant to their new patrons. At the same time, they drew on a bravura Hellenistic style and imagery of the wine-god's *thiasos* insistently to signal their owners' aristocratic, even regal, aspirations. As they reclined on the couches during banquets and drinking parties, Roman patrons gained an intimate bodily experience of Hellenistic court life. And they formed enduring connections to the couches, often making these prized, yet cumbersome, objects the largest preserved feature of their tombs.

In examining the Roman reception of Greek art, scholars have primarily discussed the traditional media of monumental painting, sculpture, and architecture. This paper demonstrates the heuristic value of broadening our focus to include objects like the couches. The result is a more nuanced understanding of Republican material culture. At the same time, the emphasis on bone as a medium allows new insights into the meanings of materials in Roman art.

**Socci and Sociability: Shopping for Status in a Roman Shop**

Rhodora G. Vennarucci, University of Arkansas, David Fredrick, University of Arkansas, and Will Loder, University of Arkansas

Work in marketing has underscored that shopping is meaningful behavior. It is still new to ask, however, how shopping behavior was meaningful for people in the Roman world in part because, as L. Cook et al. (*Historical Archaeology* 30 [1996] 50–65) discusses, consumption studies in archaeology have overlooked consumer agency and the social act of consumption. Consequently, although recent scholarship has established the Roman shop as a significant component of urban economies, a detailed study of the shop as sociable space and the primary context for the negotiation and performance of consumer identities is currently missing.

This paper applies a consumer culture theory approach (esp. identity theory and phenomenology) to The Felt Shop of Verecundus (IX.7.5-7) from Pompeii, which sold fine footwear (*socci*, soft-soled felted slippers) and high-status textile products (e.g., *toga praetexta*), to explore how ancient consumers self-fashioned through public acts of consumption in the shop. An interactive 3D model of the shop in VR, reconstructed using the standing architectural remains and V. Spinazzola's (*Pompei alla Luce degli Scavi Nuovi* [Rome 1953]) excavation photos, plans, and watercolors, facilitated this investigation, which contributes to the Virtual Roman Retail project.

*Socci* were a luxury item worn indoors and at dinner parties that only the more affluent in society could afford. This paper concludes that shopping for slippers on the *via dell'Abbondanza*, Pompeii's most heavily trafficked thoroughfare, involved the public performance of (aspirational?) power and status displayed for a larger and more diverse street audience than a private *triclinium*, where the slippers were ultimately meant to be worn, could offer. This study demonstrates how shopping behavior, traditionally viewed as a component of modern retailing, conveyed sociocultural meaning in Roman society and highlights the social and communication functions of the Roman shop, alongside its commercial and distributive functions.

**An Early Imperial Glass Intaglio Workshop at Sardis, Turkey**

Jane DeRose Evans, Temple University

Glass intaglios are rarely studied as a class of object, but finds from the excavations of Sardis, in Turkey, give us some insight into the production of these humble items. Glass intaglios have been found in one sector of the site since 1994 and correspond to each other in manufacturing technique, color, and style. Given their unfinished state, it is likely that they were produced in the immediate vicinity of where they were found. Although intaglios are generally dated by stylistic means, some the intaglios at Sardis were excavated in Early Roman fills, especially in the clean up of the debris associated with the earthquake of 17 C.E., giving a *terminus post quem* of their production. By exploring iconographic parallels in local coins, the hypothesis that the intaglios were made in Sardis in the early imperial period is strengthened. The intaglio group shows the strong interregional ties of the populace of Sardis at the end of the first century B.C.E. and beginning of the first century C.E.

**Some Lesser Known Examples of *Opus Sectile*: Toward an Aesthetics of the Medium**  
*Stephanie A. Hagan, Drexel University*

The fourth-century CE marble hall at Ostia (Porta Marina) and the roughly contemporary Basilica of Junius Bassus in Rome are well known for their splendid decoration in *opus sectile* (marble inlay). Such marble-encrusted rooms were a luxury that, if not unique to late antiquity, certainly flourished in it, as the evidence of these halls demonstrates. Yet *opus sectile* examples beyond these two sites are disparately published, and no scholarship examines why the medium was so popular in late antiquity or how it was used in public and domestic contexts. Current research on *opus sectile* instead tends to be either archaeometric, focusing on material analysis and corresponding quarry location, or typographical, aimed at classification and categorization of a largely geometric corpus.

This paper brings to the fore lesser known examples of the medium from late antiquity to offer an art historical assessment of a selection of parietal (wall) *sectile* in both marble and glass. What were the aesthetics of the medium in late antiquity? How did viewers see it working alongside other modes of decoration? Though surviving examples are highly fragmentary, a repertoire of shapes makes it possible to identify common motifs, including sham architecture, *vine rinceaux*, animal combats, Nilotc themes, and portraits. I map examples from across the wider Mediterranean to undertake a preliminary examination of regional variation in style and iconography. I argue that the inclusion of non-marble materials like shell, slate, and terracotta in late examples of the medium demonstrates a desire to control and expand the range of color and textural variation at play. I also posit the medium's self-conscious inter-medial referentiality, with which it both resisted and embraced *opus sectile*'s designation as surface decoration.

**Session 5G: Open Session**  
**Prehistoric Aegean Burial Practices****The Prehistoric Cemetery on the North Bank of the Eridanos River, Athens: New Finds from the Agora Excavations***Brian Martens, Creighton University*

Excavations conducted by the American School of Classical Studies in the Athenian Agora have brought to light an important Mycenaean cemetery along the north bank of the Eridanos River. Five chamber tombs, a cist tomb, two pit graves, and two urn cremations have now been excavated in the area, and stray finds demonstrate the existence of additional burials that were destroyed in antiquity. The cemetery, among the earliest with chamber tombs in Athens, operated from LH II to the Submycenaean period and was much used in LH IIIA and LH IIIC. It is probable that the same cemetery extends farther to the north and to the east along the riverbank, unexcavated under the modern neighborhood of Monastiraki.

This paper reports on the results of fieldwork conducted during the 2013–2018 seasons. Four tombs, their contents largely intact, are presented for the first time. Of particular interest is the first documented appearance of a branch of coral in a

Mycenaean burial in Attica. The new graves are then contextualized within the wider mortuary landscape of Mycenaean Athens. To conclude, a brief synthesis of the prehistoric remains in this zone of the excavations is presented. Most notably, ongoing work has produced thin evidence for continued use of the cemetery after the Late Bronze Age. Probably, as several Geometric-period wells suggest, the use of the plot shifted to habitation around this time.

### **Early Mycenaean Cloth from Tomb 10 at Ancient Eleon in Boeotia**

*Brendan Burke, University of Victoria, and Bela Dimova, British School at Athens*

Since 2015, the Greek-Canadian Eastern Boeotia Archaeological Project (EBAP) has concentrated excavations on an early Mycenaean burial enclosure, called the Blue Stone Structure. Within this construction, at least fifteen rock-lined tombs for multiple individuals have been located below two *in situ* grave *stelai*. All recovered material from the BSS is contemporary with the Shaft Grave era, which is the late Middle Helladic and early Late Helladic periods (ca. seventeenth century B.C.E.), the formative period of Mycenaean culture.

Tomb 10, excavated in 2018, contained the remains of two adults that were moved to the side with the last interment, the burial of a ten-year-old child in crouched position. The remains of the child were covered by a textile, of which about forty fragments have been recovered. This young individual was also buried with bronze jewelry and two unfired clay vessels. The remarkable preservation is due to the tomb being capped by a monolithic stone slab and sealed with watertight clay.

Although the textile is fragmentary and heavily encrusted with soil, the uniform appearance of the warp and weft across the measured fragments suggest that they all belong to a single textile. Also observed are intentionally woven holes that may have marked places for the insertion of decorative elements, such as appliqués, or areas of supplementary decorative yarn, an early form of embroidery. Not only is the structure of the textile remarkable, a preliminary analysis identifies the single z-spun threads as animal fiber, among the earliest known examples of preserved wool in the Aegean. This paper presents the first discussion of the fiber identification and the textile construction, along with a contextual analysis of Tomb 10 within the Blue Stone Structure.

### **Tomb 11 at Ancient Eleon (Boeotia): An Early Mycenaean Ossuary in a Built Funerary Environment**

*Jacob M. R. Engstrom, University of Victoria, and Nicholas P. Herrmann, Texas State University*

Dominating the early Mycenaean funerary landscape at ancient Eleon in Boeotia, the Blue Stone Structure (BSS) is a monumental Late Helladic I (ca. seventeenth century B.C.E.) burial enclosure capped by a large tumulus. Excavated during the Eastern Boeotia Archaeological Project's 2018 season, Tomb 11 is a purpose-built ossuary, with no evidence of primary burial, located directly beyond the BSS's monumentalized eastern façade. This paper presents results stemming from

preliminary analysis of the use history, grave goods, and human remains of Tomb 11, as well as its relationship to the BSS and the landscape of death at ancient Eleon. This research offers important insight into the mortuary traditions of an early Mycenaean population of some significance.

Tomb 11 contained the remains of more individuals (preliminary MNI >25) than any other tomb excavated thus far at ancient Eleon and the grave good assemblage makes it one of the richest at the site. The assemblage includes ceramic vessels of types representative of LH I Boeotia and metal, stone, and glass adornments, including a Late Minoan IA seal stone. The BSS and its tumulus represent a considerable concentration of human and material resources serving to distinguish the associated group(s) from excluded segments of the burying community at ancient Eleon and in the wider region of eastern Boeotia. The burying population thereby reshaped the site's funerary environment, focusing activity on the BSS and directing attention to the east of the structure. Tomb 11 is thus situated prominently on the mortuary stage at early Mycenaean Eleon and, we argue, played a significant role in funerary performance surrounding the BSS, a focal point in the region at a formative time in Mycenaean society.

### **The Early Iron Age Cemetery of Anavlochos, Crete**

*Florence Gaignerot-Driessen, UMR 5133 Archéorient*

As part of a five-year (2017–2021) program, excavations were carried out by the French School at Athens in the Early Iron Age cemetery of Anavlochos, which extends over an area of about 12 ha at the foot of the associated settlement. A stone tumulus of 15 m in diameter, which represents a first attestation of this kind of funerary structure on the island, was notably brought to light during the 2017 and 2018 campaigns. Within is a series of pits, which served either as cremation places or repositories of vessels and weapons. Based on these well-preserved remains, eight other very ruined stone tumuli were recognized in the cemetery of Anavlochos. Other types of funerary structures co-existing with these tumuli, including tholos tombs, were also identified.

Thanks to the generous support of the Richard C. MacDonald Iliad Endowment for Archaeological Research grant, which was awarded to the Anavlochos Project by the Archaeological Institute of America, further study of the topography, architectural remains and material from the cemetery, as well as consolidation of the excavated stone tumulus were made possible in the summer of 2019.

The aim of this paper is to present an overview of the preliminary results in the Early Iron Age cemetery of Anavlochos and expose how they allow us to progressively approach social structures and political organization of a pre-civic community established on a Cretan mountain.

### **A First Look at the Ceramic Assemblages from the Cemetery at Anavlochos**

*Catharine Judson, Stockton University*

The recent excavations in the necropolis at the Early Iron Age site of Anavlochos by the French School at Athens on Crete have uncovered a series of large tumuli

as well as smaller mortuary structures in the form of tholos tombs and enclosure graves.

This paper presents the results of the first season of study of the pottery from the necropolis. The pottery studied in 2019 primarily comes from the best-preserved tumulus at the site, including material from pits used for cremation pyres and for the additional deposition of pottery and weapons. Pottery from a nearby enclosure grave containing one to two secondary cremation burials was also studied. This paper presents the composition, formation, and chronology of these two assemblages, which imply different mortuary rituals. In particular, the makeup and depositional patterns of the pottery from the tumulus, which is characterized by large amphorae, stands, kraters, cups, pouring vessels, and lekanes, suggest that the structure hosted commensal activities associated with cremations. In contrast, the material from the individual grave, which contains predominantly smaller vessels including cups, *skyphoi*, *pyxides*, *lekythoi*, and miniature vessels, may represent more personalized offerings. This paper therefore provides a first look at a new material assemblage from an Early Iron Age necropolis on Crete.

## **Session 5H: Open Session Prehistoric Aegean Representations, Texts, and Images**

### **Pylos Ta 716: An Accurate Reading of an Essential Text for Understanding Mycenaean Ritual Practice**

*Thomas Palaima*, University of Texas at Austin, and *Nicholas Blackwell*, University of Indiana

The thirteen tablets of the Pylos Ta series have helped us explore human activities at the Palace of Nestor (PoN) at Pylos in the LH IIIB period ever since Michael Ventris read them as “Greek Inventories in the Minoan script” in *Archaeology* 7 (1954). They underpin our reconstruction of commensal ceremonies at Mycenaean palatial centers generally (Palaima, *Hesperia* 73 [2004]). They have recently (Farmer and Lane, *SMEA* NS 2 [2016]) been used as evidence for “a scenario” of an investiture ceremony at the PoN in order to demonstrate “how close reading of both documents and inhabited spaces can be used to create middle-range theories for the exploration of agency, personhood, practice, and community” in Mycenaean palatial centers. Close reading implies accurate reading. If we read the critical text of Pylos tablet Ta 716 wrong, any scenario we build with it is de facto wrong.

The contents of Ta 716 vary so from the other twelve Ta tablets that its relevance in interpreting this series was ignored or doubted until Palaima (*Scribes of Pylos* [1988]) proved that it belonged. Now RTI images improve our reading in two crucial ways and confirm the collective instincts of earlier scholars (Hiller, *Eirene* 9 [1971]; Olivier and Vandebroeck, *Les idéogrammes archéologiques du linéaire B* [1979]; M. Del Freo, *SMEA* 28 [1990]; M.S. Speciale, *epi ponton plazomenoi* [1999]) that this tablet records:

- A. 2 gold-wrapped ceremonial bridle bits;
- B. 2 "hammer axes" used to stun and immobilize the sacrificial animal victims (a standard practice in ritual and non-ritual slaughter) and later to hack into them; and
- C. 2 small curved sacrificial knives (singular \*ksiphos ≠ "sword" in Mycenaean Greek) for slitting the throats of the animals.

Evidence and non-evidence from Homer, Aegean iconography, ancient Greek lexicographers, and etymological handbooks support our interpretation.

### **Seals, Feasts, and Collective Action in Early Bronze Age Greece**

*Maggie Beeler, Temple University*

The formation and development of complex societies is a central focus for scholars of Aegean prehistory, who locate emerging complexity in the third millennium B.C.E. with the appearance of monumental architecture, long-distance exchanges, and administrative sealing practices. Seals and clay sealings, which are found predominately at Early Helladic (EH) sites in mainland Greece, are treated as a proxy for complexity because scholars assume elites used them to mark and control agricultural resources and the political economy. EH sealing practices are widely interpreted as evidence for redistributive chiefs and a chieftdom type society, an intermediary between earlier egalitarian Neolithic communities and later Mycenaean palatial states. The established neo-evolutionary framework presupposes the presence of elites in EH Greece and assigns to them a primary causal role in emerging complexity, a top-down and elite-based approach that overlooks the role of the wider community in the process of social change.

Yet increasingly archaeologists recognize the potential of current theoretical approaches that consider collective forms of leadership and account for the agency of commoners. Collective action theory, which considers how people in a given community cooperate to attain a common goal, has gained traction in recent years in archaeological work on complex societies that lack evidence for a strong, centralized authority such as a king.

In this paper I combine collective action theory with a context-based approach to the evidence for EH sealing practices to argue that commoners, rather than elites, used seals to mark goods as communal property (club/toll goods) for communal feasts to safeguard against "free riders." I propose that collective action theory opens up new avenues of inquiry for Aegean prehistorians to conceptualize complexity beyond hierarchy, which may account for why the first palaces rose in Crete and not mainland Greece despite the precocious complexity of EH communities.

### **Bringing the Minoan Fragmentary Relief Frescoes from Pseira to Life: New Reconstructions of the Murals, Figures, Costumes, Textiles, and Jewelry.**

*Bernice R. Jones, Independent Scholar*

Two decades have passed since Maria Shaw's publication with earlier scholarship of the fresco fragments from Pseira that portray parts of figures adorned in

exquisite patterned garments and jewelry. Since then, related works of art have been unearthed and advances have been made in understanding Aegean textile technology, clothing manufacture, and design. This new evidence is utilized to suggest new reconstructions of the figures, their garments, and the whole fresco program. This understanding of garments and the way they drape on the body has led to new restorations of the missing parts of the fragmentary garments. Re-positioning the fragments to scale has revealed that one figure is larger than the other.

Based on detailed analysis of clothes represented in Aegean sculpture, frescoes and glyptic, warp-weighted loom technology, garments documented in Linear B texts, and Egyptian and Near Eastern comparanda, the study translates the painted clothes into actual life-size cloth garments and recreates handwoven and embellished samples of the painted patterned textiles. Utilizing actual gems as those preserved in the archaeological record, a replica of the beaded necklace was also created.

Ultimately, the replicas adorn live models that pose in the positions in the frescoes. Together, they bring the paintings and costumes to life. The new composition, with two figures in an architectural setting, reconstructed to scale and digitally incorporated into its likely location at Pseira, secures its position among comparable iconographic and stylistic masterpieces as those illustrated on the Mochlos ivory pyxis and the Thera goddess fresco.

## **Session 5I: Workshop**

### **Parenting and Fieldwork: Challenges and New Directions**

*Sponsored by the Women in Archaeology Interest Group*

Moderators: *Maryl B. Gensheimer*, University of Maryland, *Maggie Popkin*, Case Western Reserve University and *Angela Ziskowski*, Coe College

#### **Workshop Overview Statement**

This panel addresses the challenges faced by parents with regard to entry, retention, and promotion in archaeology and related disciplines where regular fieldwork and travel is the norm. There are barriers, perceived and real, to entry into, and retention or advancement in, long term fieldwork for people who are parents or plan to become parents. While many individuals develop solutions for one-time opportunities, sustaining long term field commitments is financially, emotionally, and logically difficult for anyone with children. In 2017 the AIA hosted a workshop on family life and fieldwork focused on creating peer networks of support. Building on that discussion, this panel aims to identify current challenges that exist on systemic rather than individual levels; to discuss the issues that create barriers to entry, retention, and promotion; and to identify potential avenues for increasing institutional support for parenting and fieldwork.

To that end, this panel gathers participants who represent a variety of perspectives. Panelists include working parents, excavation directors and senior staff members, and an officer at a major grant-giving institution. This diversity of professional experience will facilitate the workshop's goal to distinguish systemic

challenges facing parents in archaeology and to advance concrete solutions that may involve partners inside and outside the academy.

Following a short introduction by the session organizers, each panelist will reflect on his/her own experiences and recommendations. The workshop will conclude with a discussion period facilitated by the session organizers and open to all panelists and audience members, to examine further the needs of parents who conduct or wish to conduct fieldwork and potential institutional solutions to these needs.

This workshop will raise awareness of the often-invisible challenges to entry, retention, and advancement that parents of young children face in archaeology and related disciplines. These challenges are not new, but as the demographics of AIA membership change, and as issues of gender and racial equality come to the forefront of our field, the AIA can consider systemic solutions. These might include, but are not limited to, securing a seed grant to conduct a study of how parenting affects these issues of entry, retention, and promotion; developing a set of guidelines to make digs friendlier to working parents (which may eventually be published online as an open-access resource); and raising money to endow a fund that provides support towards the cost of childcare for parents who conduct fieldwork.

Panelists: *Andrew Johnston*, Yale University, *Amy Sowder Koch*, Towson University, *Stephanie Larson*, Bucknell University, *Sarah Lepinski*, National Endowment for the Humanities, *Lisa Pieraccini*, University of California, Berkeley, and *Angela Ziskowski*, Coe College

## **Session 5J: Workshop Examining Ancient Color Through the Lens of Materials Analysis**

*Sponsored by the Ancient Painting Studies Interest Group*

Moderator: *Marie N. Pareja*, University of Pennsylvania, and *Hilary Becker*, Binghamton University

### **Workshop Overview Statement**

Understanding the ways in which ancient pigments were employed relies increasingly on materials analysis. The results of these analyses reveal what was once hidden: evidence of the complex technologies and techniques used to create an artifact. A myriad of factors, from the details of the technology that was used to make the item, to the type of pigment used and the distance it likely traveled from its source, have enabled the opening of new avenues of inquiry across numerous fields of study.

This workshop focuses on materials analysis that serves as a scientific foundation from which to engage with topics such as optics, palette, procurement, composition, technology, and economy. The ways in which ancient pigments are studied is also of interest, such that papers consider the advantages of using different analytical methods and techniques on samples both in situ and once artifacts

have been removed from their contexts. Scientific modes of study allow for conversations that are focused on the pigment, the object on which the pigment was used, as well as the broader implications of such use within larger contexts.

Presenters contribute from a broad range of specialties, including but not limited to conservation science, art history, archaeology, museum education, chemistry, and anthropology. Presentation topics include the study of abstract polychromatic Mycenaean painting, painted Etruscan terracotta antefixes, Masonry-Style wall plasters from Stymphalos, an Egyptian mummy-case footboard, and Fayum portraits. Throughout, presenters share a unified theme: to determine what can be understood about ancient artists' materials and techniques. Finally, a recent exhibit at the Kelsey Museum on ancient color provides a case study for exploring the ways in which museum educators can adapt topics such as materials analysis and the ancient palette for the general public.

This array of brief presentations is chosen to facilitate and encourage discussion between panelists and audience alike in order to further our understanding of the complex history, use, and study of pigments in the ancient Mediterranean world.

Panelists: *Eleonora Del Federico*, Pratt Institute, *Kate Smith*, Harvard Art Museums, *Katherine Eremin*, Harvard Art Museums, *Georgina Rayner*, Harvard Art Museums, *Jen Thum*, Harvard Art Museums, *Georgina Borromeo*, RISD Museum, *Ingrid Neuman*, RISD Museum, *Alice Clinch*, Cornell University, *Roxanne Radpour*, *Christian Fischer*, *Yuan Lin*, *Giacomo Chiari*, *Marie Svoboda*, *Monica Ganio*, *Ioanna Kakoulli*, *Caroline Roberts*, *Catherine Person*, Kelsey Museum, University of Michigan, and *Christina Bisulca*, Detroit Institute of Arts

## **Session 6A: Gold Medal Colloquium Diachronicity: Celebrating the Career of Jack L. Davis**

Organizers: *Michael L. Galaty*, University of Michigan, and *William A. Parkinson*, The Field Museum

### **Colloquium Overview Statement**

Jack L. Davis, the 2020 winner of the AIA's Gold Medal, has had an indelible impact on the field of archaeology. In a career spanning five decades, he has touched multiple Mediterranean regions, unbound by space and time. Calling his record "eclectic" is an understatement. This session, organized in his honor, captures the spirit of Jack's past and ongoing work. It takes a diachronic approach, highlighting those key contributions he has made over the years. Ultimately, it is Jack's willingness to think outside the box, to take chances, and question authority—despite becoming one himself!—which make his life and accomplishments well worth celebrating.

While a student in the 1970s, Jack studied pottery from Kea and Melos, launching interests in both islands and ceramic analysis. This early work touched on various issues of continuing import: contact and exchange, technology transfer, and the importance of the so-called "Western String" of Cycladic islands. Also during