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**Department of Aegean Archaeology**  
Institute of Archaeology, University of Warsaw  
and  
**Mare Nostrum** Student's Scientific Organization

THE 5TH YOUNG RESEARCHERS' CONFERENCE  
IN AEGEAN ARCHAEOLOGY

BOOK OF ABSTRACTS

Institute of Archaeology,  
University of Warsaw, Poland

June 1<sup>st</sup> and 2<sup>nd</sup>, 2017

Katarzyna Żebrowska, MA

**Organizing Committee:**

Dr Agata Ulanowska

Prof. Kazimierz Lewartowski



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**THE 5TH YOUNG RESEARCHERS' CONFERENCE  
IN AEGEAN ARCHAEOLOGY**

Institute of Archaeology,  
University of Warsaw, Poland

**Thursday, June 1<sup>st</sup> 2017**

**9:30-10:00**                    **Registration**  
**10:00-10:30**                    **Welcome from the Organizers**

**Session I**

10:30-10:50                    ***Cycladic Sauceboats in the Deposito Delle Camerette in Ayia Triada***  
Chiara De Gregorio, MA (Scuola Archeologica Italiana di Atene)

10:50-11:10                    ***The Kitchen of the Palace and the Cooking Areas of the Houses  
in a Minoan Neopalatial Town: the Example of Kato Zakros***  
Georgios-Panagiotis Georgakopoulos, MA (University of Athens)

11:10-11:30                    ***Minoan Pottery Kilns: New Approaches and Re-Evaluations towards  
a Better Understanding of Minoan Technology and Socioeconomic Organization***  
Ioannis Pappas, MA (University of Crete)

**11:30-11:45**                    **Discussion**  
**11:45-12:00**                    **Coffee Break**

**Session II**

12:00-12:20                    ***The Worship of the Great Mother Goddess on Crete from Neolithic  
till the Protogeometric Period***  
Anna Filipek, MA (Independent Researcher)

12:20-12:40                    ***'O Brother (and Sister), Where Art Thou?' The Enigma of the Minoan Priesthood***  
Joseph Gaynor, MA (University of Liverpool)

12:40-13:00                    ***A Pig or a Boar? What Animal Can Really Be Found on the Minoan/Mycenaean Seals  
and Sealings?***  
Kinga Bigoraj, MA (University of Warsaw)

13:00-13:20                    ***Some Thoughts about the Geographical Background in the Minoan Seals and the  
Landscape Approach***  
Jorge Cano-Moreno, BA (Universitat Rovira i Virgili)

**13:20-13:40**                    **Discussion**  
**13:40-14:40**                    **Lunch Break**

**Session III**

14:40-15:00                    ***The Transformation of Images – Bird Depictions in the Early Mycenaean Period***  
Julia Binnberg, MA (University of Oxford)

15:00-15:20                    ***Aegean Headdresses and Hairstyles during the Bronze Age***  
Betty Rame, MA (University Paris 1 Panthéon-Sorbonne)

15:20-15:40                    ***Bones, Burials and Bodies as Semiotic Objects – A Methodological Approach to  
Aegean Funerary Archaeology***  
Monika Kozłakowska, MA (University of Warsaw)

15:40-16:00                    ***Frying Pan Vessels and Astronomical Knowledge in the Aegean  
from Neolithic Era***  
Dimitrios Tsikritsis, MSc (University of Edinburgh)

16:00-16:20                    ***Aegean Archaeology in the Library. Presentation and Classification  
of Publications regarding Aegean Archaeology in Library Catalogues***  
Mariya Avramova, MA (University of Warsaw; National Library of Poland)

**16:20-16:50**                    **Discussion**



**THE 5TH YOUNG RESEARCHERS' CONFERENCE  
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**Friday, June 2<sup>nd</sup> 2017**

**9:30-9:45**                    **Registration**  
**9:45-10:00**                **Welcome from the Organizers**

**Session IV**

10:00-10:20                ***Towards the Birth of Cities... a Never Ending Story.  
The Case of the Thermaic Gulf***  
Dr Konstantina Chavela (Archaeological Museum of Patras)  
10:20-10:40                ***Late Bronze Age Settlement History of Emporio on Chios Reconsidered***  
Kristina Jarošová, MA (Charles University in Prague)  
10:40-11:00                ***Materialising Mythology: the Cup of Nestor from Shaft Grave IV  
at Mycenae***  
Dr Stephanie Aulsebrook (Independent Researcher)

**11:00-11:15**                **Discussion**  
**11:15-11:30**                **Coffee Break**

**Session V**

11:30-11:50                ***The Death in the Argolid. Types of Graves and Mortuary Practices during Late  
Helladic Times (c. 1600 – 1080 BC) in the Argolic Plain***  
Stefan Müller, MA (Heidelberg University)  
11:50-12:10                ***From Personal Identity to Fiery Oblivion: The Curious Cremations  
at Post-Palatial Perati***  
Dr Peta Bulmer (University of Liverpool)  
12:10-12:30                ***Pottery as an Indicator of Interregional Contacts. Place of Vardar and Struma River  
Valleys in the Cultural Network of Central Macedonia in the Late Bronze Age -  
Presentation of a New Research Project***  
Cezary Bahyrycz, MA (Adam Mickiewicz University in Poznań)  
12:30-12:50                ***Children's Work in the Linear B Records***  
Beata Kaczmarek, MA (Adam Mickiewicz University in Poznań)

**12:50-13:10**                **Discussion**  
**13:10-14:10**                **Lunch Break**

**Session VI**

14:10-14:30                ***Spinning and Weaving in Cyprus at the Beginning of the Bronze Age. Re-Defining  
the Philia Textile Technology between Early Bronze Age Anatolia and Late  
Chalcolithic Cyprus***  
Giulia Muti, MA (University of Manchester)  
14:30-15:00                ***Tracing Aegean Influence on Textile Tools and Textile Production  
of Bronze Age Sicily***  
Katarzyna Żebrowska, MA (University of Warsaw)  
15:00-15:20                ***The Rules of the Game. Bronze Age Cypriot Gaming Stone in Context***  
Alessandra Saggio, MA (Independent Researcher)  
15:20-15:40                ***Images of 12th c. BC Pictorial Pottery from Cyprus***  
Dr Anna Lekka (Hellenic Ministry of Culture)

**15:40-16:30**                **Final Discussion**



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Notes:

Dr Stephanie Aulsebrook

Independent Researcher

### **MATERIALISING MYTHOLOGY:**

#### **THE CUP OF NESTOR FROM SHAFT GRAVE IV AT MYCENAE**

Of the eleven gold vessels from Shaft Grave IV at Mycenae, only one is completely unique. When first discovered, Schliemann pronounced it to be the Cup of Nestor as described in the Iliad. Schliemann was, of course, eager to link the Mycenae shaft graves with the Homeric epics and seized upon this cup as a vital clue. Close comparison of the description of the Homeric Cup of Nestor and that excavated by Schliemann reveal certain discrepancies that have undermined this identification. Yet their similarity is also unmistakable; can this simply be attributed to coincidence?

The gold cup from Shaft Grave IV is very unusual, with a distinctive shape that amalgamated the features of several known forms and additional elements otherwise unknown in the metal vessel assemblage. The ambitious design clearly challenged the abilities of the artisans involved in its production, yet the end result was, in fact, certainly not a functional drinking vessel. Therefore, we must ask why it was even made. The shaft graves were in use during an important period in the formation of Mycenaean identity and their contents were part of the process of materialising such dramatic social change. This paper asks whether the gold cup from Shaft Grave IV was inspired by a specific object from Early Mycenaean mythology, the knowledge of which has been partially transmitted through to the present day via the description of the Cup of Nestor in the Iliad.



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Notes:

Mariya Avramova, MA

PhD student, University of Warsaw,  
National Library of Poland

**AEGEAN ARCHAEOLOGY IN THE LIBRARY.**

**PRESENTATION AND CLASSIFICATION OF PUBLICATIONS**

**REGARDING AEGEAN ARCHAEOLOGY IN LIBRARY CATALOGUES**

Libraries, along with archaeological sites, are the two main workplaces of every archaeologist. However, usually an archaeologist is much better prepared for the work on site, than for the later processing of the excavation results in the library. Advancement in technology brought new cataloguing standards, which aim at a more user-friendly research into library catalogues. Furthermore, it has given new possibilities for refining search queries, thus giving us an opportunity to apply a more flexible research strategy. One of the big improvements is the possibility to search by the subject of the publication, which was quite limited or even non-existent in the pre-Internet era. However, still quite often the user is limited by the way publications are processed, e.g. a non-specialist will not always recognize information, which is potentially vital for a specialist and needs to be present in the subject matter in the catalogue.

Using the case study of Aegean Archaeology, I would like to demonstrate possible ways of presenting the contents of publications in different library catalogues, e.g. Library of Congress, Greek National Library, Polish National Library, University of Warsaw Library, etc. Moreover, I would like to comment on the extensiveness and adequacy of the subject characteristics in those catalogues from an archaeologist's point of view, and its value for precise scientific research queries.



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Notes:

Cezary Bahrycz, MA

PhD student, Adam Mickiewicz University in Poznań

**POTTERY AS AN INDICATOR OF INTERREGIONAL CONTACTS.  
PLACE OF VARDAR AND STRUMA RIVER VALLEYS IN THE CULTURAL NETWORK  
OF CENTRAL MACEDONIA IN THE LATE BRONZE AGE -  
PRESENTATION OF A NEW RESEARCH PROJECT**

Late Bronze Age was the time of increase of population mobility in Europe and the beginning of the formation of elites which laid foundations to European civilization. During this period, a region located within today's northern Greece, Central Macedonia, functioned between two dynamically developing and significantly different centers, the Aegean and the Balkans.

The primary goal of the presented project is the recognition of character and intensity of contacts between prehistoric communities living in the valleys of Vardar and Struma rivers, nowadays located within Greece, Bulgaria and Macedonia. Archaeologists highlight the crucial importance of those watercourses; they could have been the main thoroughfares between past human populations. Vardar and Struma are indirectly connected with a river significant for prehistoric central Europe - the Danube.

The project's aim will be achieved by the analysis of pottery remains. The starting point is the currently ambiguous opinion of specialists about the origins of the ceramic production in the region. They mention separate traditions apparent in the pottery assemblage, northern character of specific wares and emphasize the importance of southern influences. Moreover, archaeologists point to the unique character of the Central-Macedonian pottery craft, as well as its syncretic character, combining features of neighboring areas. The purpose is to make an attempt to verify these hypotheses, or present a new explanation. Special attention will be focused on the "incised" and "encrusted" ceramics. The recognition of Aegean features within the vessels found in the valleys, which has never been the subject of a detailed research, states an additional aim of the project.

The author plans to make a revision of the ceramic source materials, found on the sites of aforementioned valleys, which are stored in Greece, Bulgaria, and Macedonia.



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Notes:

Kinga Bigoraj, MA

PhD student, University of Warsaw

**A PIG OR A BOAR? WHAT ANIMAL CAN *REALLY* BE FOUND  
ON THE MINOAN/MYCENAEAN SEALS AND SEALINGS?**

Corpus of Minoan and Mycenaean seals is a great source for studying a number of issues concerning the prehistoric Aegean. Seals, beside their original function (which was to identify the seal's owner), were small pieces of art and medium of information, ideas, and symbols. A variety of scenes expressed on the seals refers to the religious sphere, every-day life, rituals, hunting, etc. A common motif, which was frequently applied by craftsmen, are the animals of various species. So far, a lot has been said and written about the meaning and potential symbolic functions of those animals. Yet, are the creatures from the seals recognized correctly, as belonging to certain species or form? Here, I would like to focus on one of the most popular animals in Aegean art: the boar.

Seals are generally rather small objects; the lack of space usually forces some compromise in their: figures of animals can be schematic and, sometimes, not very realistic. The correct recognition of the depicted animal may be difficult. However, there are some features that allow distinguishing certain species of beasts or domestic animals from their wild ancestors. Zooarchaeology offers tools to get the right answer. Patterns of body size, proportions, characteristic features and even the surroundings: all these can help us to identify the animal properly, which is a crucial step for further analyses.



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Notes:

Julia Binnberg, MA

PhD Candidate, University of Oxford

**THE TRANSFORMATION OF IMAGES –  
BIRD DEPICTIONS IN THE EARLY MYCENAEAN PERIOD**

A series of richly furnished tombs of LH I – LH II date constitute the main source informing archaeologists on the social and ideological developments on the Greek Mainland during the Early Mycenaean period. Of these, the Shaft Graves at Mycenae remain the most famous examples, but the recent discovery of the Tomb of the Griffin Warrior at Pylos shows that other regions followed a similar trajectory. These tombs have yielded an astonishing array of precious and elaborate figurative artefacts, something which contrasts with the predominantly aniconic Middle Helladic period. Many objects were directly imported from Crete, while others seem to have been manufactured locally. Although still dependent on Minoan iconographic models, some objects seem to have been deliberately modified in both form and content. The study of these modifications can provide important information about the social and ideological functions of images in this period. In previous scholarship, it has been noted that there is a prevalence of battle and hunting scenes in Early Mycenaean iconography. It has been argued that this reflects an attempt by the local elites to create and manipulate ideology by a distinct visual emphasis on a warrior ethos. In this paper, I would like to draw attention to some bird depictions from this period which might confirm this hypothesis. Objects such as the raptor necklace, the Cup of Nestor, and the Nilotic dagger will be discussed and examined with a special focus on their modifications in comparison to the Minoan models. We will see that the transformation of images also extended to depictions of the natural world and that there is a complex interplay between Minoan and Early Mycenaean iconography.



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Notes:

Dr Peta Bulmer

University of Liverpool

**FROM PERSONAL IDENTITY TO FIERY OBLIVION:  
THE CURIOUS CREMATIONS AT POST-PALATIAL PERATI**

This paper attempts to answer a question that has preoccupied archaeologists since the modern discovery of Late Bronze Age Greece: why did the Mycenaeans begin to cremate their dead after the collapse of the palace system around 1190 BCE? Traditional explanations for this phenomenon focus on tracing the origins of this practice in neighbouring cultures – usually Anatolia or South Italy – and frequently interpret cremation in terms of the expression of wealth and status. In this paper, which uses the cemetery at Perati in east Attica as its case study, I will present evidence which argues that post-palatial cremation practices did not originate in neighbouring cultures, but had their roots in the everyday burial practices of pre-collapse Greece. Instead of viewing inhumation and cremation as opposites, I will demonstrate that the transformation from known individual to anonymous ancestor, which was achieved through post-palatial cremation processes, in fact replicated many aspects of the inhumation practices of Mycenaeans before the collapse. The key to this approach is a detailed analysis of the more curious aspects of the cremations at Perati, and the rejection of the theory that all cremations represent the expression of status. If this interpretation of the cremations at Perati is correct, then it is no longer necessary to explain this practice in terms of diffusion, emulation, or cultural transmission. It also raises the question of the nature and importance of the collapse as a watershed in Mycenaean culture. If cremations are treated as evidence for continuity in Mycenaean culture, rather than as evidence for change, then the collapse of the palace system should not be treated as the moment at which one culture ended and another began, but simply as an episode in a story with a much longer timeframe.



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Notes:

Dr Konstantina Chavela

Archaeological Museum of Patras

## **TOWARDS THE BIRTH OF CITIES... A NEVER ENDING STORY.**

### **THE CASE OF THE THERMAIC GULF.**

The social and cultural developments that took place during the Late Bronze Age and the Early Iron Age around the Thermaic Gulf formed the base on which the complex processes were founded, which led gradually to the emergence of the multivalent institution known as the polis. This process took various forms in this specific region. The expansion of settlements into more spacious formations that allow for a better management of space is evidenced in form of "central planning". These are actions that can engender in individuals and groups increased powers and authority. At that time also the regional hierarchal system, which had operated during the Late Bronze Age and the early phases of the Early Iron Age, seems to loosen. This is observed in the development of many settlements of equal rank set at short distances from each other around the Thermaic Gulf, which still follows the model of the disperse settlement (*komidon*) pattern of habitation of the Late Bronze Age. Already in the Early Iron Age some of them constitute a single territorial unit in which each settlement performed a single-purpose role in the operation of a singular civic formation that never reached the level of the city-state. This surmise is supported by common burial practices.

Why were these processes never completed? Why did these communities never develop into city-states? Perhaps the causes can be detected already in the Late Bronze and the Early Iron Age. According to Mazarakis-Ainian all the settlements with organized cemeteries and a so-called "ruler's dwelling" in southern Greece failed to develop into poleis, while those which accepted burials within or in close proximity to their living space finally acquired polis status. The basic explanation for this difference in development was that the latter communities (which were probably organized in several small family clans) accepted more easily the changes, which ended with the formation of the polis. The former set, however, under the pressure of internal rivalries between the members of the elite were unable to face new challenges. In the case of the settlements around the Thermaic Gulf perhaps the breaking of the family ties existing in the Late Bronze Age and the subsequent creation of many small independent households resulted in the development of intense rivalries, a reflection of which may be seen in the variations, small or large, detected in the burial practices, both at intra- and inter-communal levels. The residents of these communities, in their efforts to define themselves competitively, seemingly lost the opportunity to co-operatively build more powerful state formations. They simply followed parallel paths until the 4th century BC, when at last the city of Thessaloniki came into being.



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Notes:

Chiara De Gregorio, MA

PhD Student, Scuola Archeologica Italiana di Atene

### **CYCLADIC SAUCEBOATS IN THE DEPOSITO DELLE CAMERETTE IN AYIA TRIADA**

The increased Cretan participation in overseas markets during EM II led to the introduction of new pottery shapes. One of the most distinctive vessels was the sauceboat of the EC II Keros-Syros culture. In Crete, this shape developed in local Minoan styles. Even if it spread less widely than in the mainland, it assimilated into the local material culture and some examples are even documented in periods succeeding EM II. The *Deposito delle Camerette* in Ayia Triada, to the south of *tholos A*, illustrates this phenomenon. The MM IA deposit was unearthed in 1998–1999 and has revealed 214 vessels and thousands of pottery fragments dating from EM III to MM II. It comprises the most common shapes of Prepalatial Minoan pottery in the Messará plain: bowls, baking plates, buckets, miniature vats, plates, jugs, tankards, sauceboats, cups, conical cups, teapots, cooking pots, *pitharakia*. The current pottery studies provide an insight into the functions of the *Camerette*: the small rooms near the *tholos A* were probably used for religious gatherings of the community, which lived in dispersed residential areas, and its elite, which formed the base of the future palatial system. The presentation will offer preliminary results of the typological and contextual studies conducted on finds from the *Deposito delle Camerette* and will focus on the possible imitations of Cycladic models. This evidence may be particularly useful to understand the significance of Ayia Triada towards the end of the Prepalatial period.



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Anna Filipek, MA

Independent Researcher

**THE WORSHIP OF THE GREAT MOTHER GODDESS ON CRETE  
FROM NEOLITHIC TILL THE PROTOGEOMETRIC PERIOD**

It should be noticed that without practice there is no religion. A reliable description of a religious system of ancient civilization might be difficult to consider while it is based only on archaeological material (which, mostly, doesn't contain any written source). In spite of all, it is not impossible to create a good description of its character. Religious system of the Minoan civilization has been discussed for many years and there are many different conclusions and opinions stated by scholars. In this short lecture some important changes in religious system (based on the analysis of archaeological material from the above mentioned periods ) will be presented and reviewed. Particularly important for the matter are the artifacts from votive deposits and votive and architectural structures known as sanctuaries. Female figurines from different archaeological contexts will be described and analyzed, most of them characterized by a strong connotation of religious system - votive offerings, the epiphany of the deity ("the Snake Goddess", "the Upraised Arms Goddess") found in places such as caves, peak sanctuaries, palaces, sacred areas and enclosures. Possible continuity over these periods and some important influences from other civilizations will be discussed on examples of architectural remains and votive deposits. Lecture includes a brief summary of recent studies and a short introduction to new interpretations of votive offerings and figurines.



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Notes:

Joseph Gaynor, MA

PhD Candidate, University of Liverpool

**‘O BROTHER (AND SISTER), WHERE ART THOU?’**

**THE ENIGMA OF THE MINOAN PRIESTHOOD**

The archaeology of Bronze Age Crete, traditionally referred to as the Minoan civilisation, has warranted critical re-evaluation of late, especially in the last two decades. Arthur Evans’s vision of a palatial theocracy is gradually being discredited as a product of western modernity (for example, Hamilakis, 2002; Hamilakis and Momigliano, 2006). The acme of Evans’s socio-political system, the so-called ‘Priest-King’ of Knossos, has been widely discredited. However, the fabled caste of religious elites who supported him, the Minoan priesthood, remain largely unchallenged. Priests and Priestesses exist in a limited dataset of figurative art, mostly dated to the so-called ‘palatial’ eras. While some standards of identification (e.g. male-with-tonsure) mimicry the visual standards of later medieval Christian priests, others (e.g. female-with-griffin) are more ambiguous. An academic reluctance to depart from models of Minoan deity worship has further complicated the situation, and double standards towards how males and females with ‘religious’ insignia are identified in art exists.

This paper aims not to discredit the existence of ritual specialists in the archaeological record of Bronze Age Crete, but rather expose the weaknesses in the methodologies used to identify them. It will critically re-examine the archaeological evidence used to justify the existence of a ‘palatial’ elite, and explore how Evans’s priesthood were influenced by late-19<sup>th</sup> Century European modernity, and Evans’s own ambitious effort to root Christianity and its origins in the material culture of Bronze Age Crete. Lastly, it will explore the power of terminology, and how established terms like priest and priestesses feed into wider anthropological standards of social complexity.

Bibliography:

Hamilakis, Y., 2002, *The Labyrinth Revisited: Rethinking ‘Minoan’ Archaeology*, Oxford: Oxbow

Hamilakis, Y., and Momigliano, N., 2006, *Archaeology and European Modernity: Producing and Consuming the Minoans*, Padua: Bottega d’Erasmus



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Notes:

Georgios-Panagiotis Georgakopoulos, MA

PhD Student, University of Athens

**THE KITCHEN OF THE PALACE AND THE COOKING AREAS OF THE HOUSES  
IN A MINOAN NEOPALATIAL TOWN: THE EXAMPLE OF KATO ZAKROS**

A large room in the Northern Wing of the Palace of Kato Zakros had been identified as a kitchen by the excavator. In several other buildings (houses surrounding the palace), there are other rooms which preserve evidence of food production activities.

According to the results of the ongoing process of studying the finds produced by the extensive excavations at this site, some selected contexts will be briefly presented. Two main issues concerning food-preparation areas will be discussed:

- a) The criteria for recognizing such activities in specific areas, and which other activities were usually taking place in the same, multifunctional, rooms.
- b) The similarities and differences between the 'kitchens' of the 'Palace', on the one hand, and the other buildings ('houses') of the Kato Zakros settlement, on the other hand.

Moreover, some references will be made to the problem of identification of groups of people which used to organise meals and symposia in different buildings. The settlement of Zakros, due to its size and systematic exploration, is seen as a very good example of Neopalatial community.



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Notes:

Kristina Jarošová, MA

PhD Student, Charles University in Prague

### **LATE BRONZE AGE SETTLEMENT HISTORY OF EMPORIO ON CHIOS RECONSIDERED**

This paper focuses on the revision of the Late Bronze Age pottery sequence from the Eastern Aegean island of Chios. The focus is set on new stratigraphic and typological assessment of the Middle and especially the Late Bronze Age ceramic material mainly from areas D and F at Emporio. The pottery from these areas was originally published by its excavator, Sinclair Hood, in 1981 and 1982. Since the 2<sup>nd</sup> Millennium deposits seemed to be of a very disturbed and mixed nature, Hood dated all of the pottery from these deposits predominantly stylistically and assigned to not so well defined periods of time (EBA III, MBA and earlier part of LBA). However, due to the relatively precise documentation it was possible to reconstruct original stratigraphic contexts, which at the end turned out to be far less mixed than Hood expected.

This examination of the finds shows that the artificially created group called Troy III–V, most of his Matt-Painted pottery and also the so-called group of pre-Mycenaean pottery, actually belong to a horizon dating roughly to Early Mycenaean period. An important contribution is also a new dating of the later stratigraphic contexts based on Mycenaean painted pottery dated more precisely by P. Mountjoy. This in turn enables us to date more adequately the other types of associated pottery present at Emporio.

The most important results are thus the completely reconstructed and re-dated stratigraphic contexts and building phases, as well as new typology of ceramic collection dated mainly to the Late Bronze Age. The ceramic collection published earlier is complemented by the yet unpublished pottery fragments.



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PhD Student, Adam Mickiewicz University in Poznań

### **CHILDREN'S WORK IN THE LINEAR B RECORDS**

The paper discusses important problems with the interpretation of words referring to children and family present in the Linear B inscriptions. Words: “girl” (ko-wa/ki-ra), “boy” (ko-wo), “younger” (me-wi-jo/me-u-jo), “older” (me-zo-e), “daughter” (ko-wa/tu-ka-te-re), “son” (i-jo), “father” (pa-te), and “mother” (ma-te) are noted on some of the tablets from Mycenae, Thebes, Pylos and Knossos.

One of the main research questions focuses on the identification of the moment of life in which a child ceases to be a child and takes the responsibilities of an adult in the Mycenaean society.

The ongoing research has already shown many different contexts of words describing “the child”. Furthermore, the results indicate a possibility that from a very young age boys and girls learnt their future specialization and could perform some simple works controlled by the Mycenaean “palace”.



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## **BONES, BURIALS AND BODIES AS SEMIOTIC OBJECTS -**

### **A METHODOLOGICAL APPROACH TO AEGEAN FUNERARY ARCHAEOLOGY**

The fact that archaeology and semiotics are related to each other is obvious. Many successful attempts of application of semiotic concepts to archaeology have been made in the last century. Each interpretation of the past, based on material culture, is in fact a form of cultural analysis, only that in this case, the paradigms of the societies in question (unlike in current cultural studies) are not given. They often need to be restored from oblivion on the way of a long investigation. This is why our knowledge of ancient cultures, particularly if not supported by texts, is usually only approximate. Archaeology deals with material evidence, encountering human remains predominantly in intentional burial contexts. Hence the bones and artefacts surrounding them can be treated as signifying objects: signs or indications, referring us directly to meanings, personalities, beliefs, or other material things.

The other way of approaching human remains is to compare them to their specific “referent”- the semiotic object. This would be in this case the dead and/or the living body, appearing as a necessary stage in archaeological enquiries. The body, ideally equipped with its identity (or identities), provides us with an interpretative key that can help to develop the understanding of unfamiliar thought systems. The fact that we ourselves handle our bodies- which feel, react, and perceive- makes us capable of formulating judgements and hypotheses about experiences of unknown subjects and their remote cultural practices. The question remains whether we ever get in touch with real, once living persons, or we rather deal only with our images or models.

Contemporary semiotics often takes the ontological turn, trying to solve big philosophical problems, at the same time losing its explanatory power in specific cases, such as studies in Aegean archaeology. For this reason I have decided to adopt terms and concepts developed by the Lvov-Warsaw School which prove to be an efficient tool for funerary studies – while key ideas and notions are shared by the whole semiotic tradition. In this case one can recall the Peircean triadic sign model developed in an original way when exploring the richness of various semiotic functions.



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### **IMAGES OF 12TH C. BC PICTORIAL POTTERY FROM CYPRUS**

Cypriot pictorial pottery of the 12<sup>th</sup> c. BC marks the transitional period between the end of the Late Bronze Age and the beginning of the Iron Age.

The figurative motifs of the Pictorial White Painted Wheelmade III pottery derived mainly from the animal kingdom: birds, fishes, seahorses, horses, bulls, goats, deer, boars, dogs, hedgehogs. Motifs from the fauna are also common: palm trees, pomegranates, different kinds of flowers and the sacred tree. The human figure, male and female, now is more common.

Cypriot potters have adopted various elements from different places of provenance according to their taste and needs. Local styles have been formed by the combination of decorative elements originated in the Aegean world, the Syro-Palestinian coast, and Anatolia. This exchange of motifs stifles to innovation and indicates a line of communication between different regions of the Eastern Mediterranean and the Near East.

Although the interpretation of the images starts with the environment and its relation to human activity, those images visualize also ideas. Each theme is associated with a vast number of myths and traditions, the study of which leads to interesting conclusions concerning the religious syncretism.



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### **THE DEATH IN THE ARGOLID.**

#### **TYPES OF GRAVES AND MORTUARY PRACTICES DURING LATE HELLADIC TIMES (CA. 1600 – 1080 BC) IN THE ARGOLIC PLAIN**

This PhD dissertation project aims to investigate the mortuary practices of nineteen sites in the Argolic Plain with Mycenaean graves and cemeteries. These are Mycenae, Phychtia (Boliari), Phychtia, Priphtiani (Monastiraki), Chania (Monastiraki), Vraserka, Nafplion, Prosymna, Aria, Berbati, Dendra (Midea), Tiryns, Argos, Schoinochori (Melichi), Kephalaria (Magoula), Myloi (Lerna), Kokla, Kiveri and Asine.

This area has been chosen because it shows a certain cultural seclusion due to the mountain ranges to the N, E and W, as well as the Gulf of Argos to the S. The goal of this project is to collect and evaluate all published material, which hasn't been done for that area in the past 20 years – and not to this extent. Topics like “heterogeneous or homogeneous”, “continuities or discontinuities in relation to the preceding phase”, “differences and similarities between the individual sites”, “social status and structure of the society”, “rituals in front of and in the graves” and “the obvious limit in dating methodologies” will be investigated. To reach this goal, not only expert literature will be used, but also publications of other archaeological realms and especially of the field of sociology. Furthermore, the different sites will be extensively visited and investigated regarding their status quo: How well are the tombs preserved today? Are they still visible? Are they in a bad condition or even well-tended for visitors? Beyond that, some unpublished ceramic material from Asine will be published (and the (re)publishing of ceramic material from another site is also planned).

In this lecture, the above mentioned sites including their different grave types and shapes will be presented as well as the procedures and methodologies within this PhD dissertation. Some of the site visits have already been done and first conclusions will be presented within this lecture – including some surprises.



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**SPINNING AND WEAVING IN CYPRUS AT THE BEGINNING OF THE BRONZE AGE.  
RE-DEFINING THE PHILIA TEXTILE TECHNOLOGY  
BETWEEN EARLY BRONZE AGE ANATOLIA AND LATE CHALCOLITHIC CYPRUS**

In the prehistory of Cyprus, the so-called ‘Philia phase’ (ca. 2500-2200 BC) is a relatively brief, but crucial period which marks the transition between the Chalcolithic and the Bronze Age. Starting from Philia, indeed, a series of innovations in technologies, resource exploitation and material culture, economy, and society previously absent or elusive become evident in the archaeological record. During the Philia period, the first definite textile toolkit makes its appearance in Cyprus.

As most of the Philia materials (e.g. ceramic vessels, metals) and architectural features (e.g. rectilinear building form), spindle whorls and loom weights show marked similarities to the Early Bronze Age Anatolian examples, and contribute to support the hypothesis that they were introduced to Cyprus by Anatolian people. However, it is worth noticing that the very first examples of spindle whorls appeared in Late Chalcolithic contexts at Kissonerga *Mosphilia*.

The aim of this paper is to define the Philia textile technology and products, and to compare the Philia assemblage to that of the Early Bronze Age communities in Anatolia, in order to evaluate whether the new ‘textile *habitus*’ was introduced to Cyprus or was the result of a series of transformations and adaptations of the ‘original’ technology. To do this, textile tools from selected Anatolian sites will be analysed. Also, the Chalcolithic background will be explored to evaluate what was the extent of the contribution of Chalcolithic people to the adoption of new tools, technologies, and resources.



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**MINOAN POTTERY KILNS:**

**NEW APPROACHES AND RE-EVALUATIONS TOWARDS A BETTER UNDERSTANDING  
OF MINOAN TECHNOLOGY AND SOCIOECONOMIC ORGANIZATION**

This paper addresses the issue of kiln structures in Crete throughout the Bronze Age. The Minoan pottery kilns and pottery workshops have become a popular subject of research in recent decades. However, new excavations and reviews or re-evaluations of material from excavated sites create fertile ground for a new critical and interdisciplinary approach towards the Minoan firing sites.

In this paper the typological classification of Cretan kilns will be re-assessed, their chronological dispersion on the island will be presented in summary, emphasis will be given on the character and function of the sites (palaces, villas, settlements, ports, organized workshops), while weight will be attached to the similarities and differences of the kilns' spatial contexts. Part of the study will involve selected kiln sites in other areas besides Crete, which show clear evidence of Minoan influence.

This synthetic approach to all available data will offer a better comprehension of the technological innovations applied to Minoan kilns, and detect and interpret the specific choices of Cretan potters through the study of the morphological characteristics of kilns and their products. It also targets at assembling the specific factors that constitute a pottery workshop. To sum up, it intends to set a coherent definition of what a Minoan pottery workshop actually was. Eventually, the thorough examination of kiln structures will broaden and enrich our knowledge about the human factor involved, the *Minoan potters*. By studying their relationship with nature in the acquisition of raw materials, the organization of their workshops, their skills, artistic profile, interactions with local community and their mobility, and integration into society as members of the productive economy, we have the chance to see through the life of one of the most essential social groups in Minoan Crete.



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### **ÆGEAN HEADDRESSES AND HAIRSTYLES DURING THE BRONZE AGE**

Headdresses and hairstyles in the Aegean during the Bronze Age, which is a topic of several disciplines such as archaeology, ethnography and anthropology, remains relatively unstudied. The art to adorn oneself and to do one's hair is however a powerful cultural symbol. Indeed, the hair is public due to its apparent visibility, personal because intimately linked to the individual, and malleable as it can be modified according to the cultural norms and personal preferences. Hairstyle, subject to social norms, also reflects the social status of the individual.

Iconographic analysis of various media (frescoes, seals, figurines, ceramics, jewelry) from the Aegean world and for comparative purposes of the Middle East and Egypt, revealed a strong correlation between the type of hairstyle and the type of scene represented. Similarly, headdresses are often associated with specific hairstyles.

The headdresses like headband, found during archaeological excavations, although only a few, provide us with additional information. The study of use wear traces on gold headbands of the Aegean (Crete, Cyclades, Continental Greece) during the Bronze Age that we have undertaken shows different ways of use depending on the period and/or the geographical area.



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## **THE RULES OF THE GAME.**

### **BRONZE AGE CYPRIOT GAMING STONE IN CONTEXT**

Gaming stones are gaming tables in lithic material which show a characteristic pattern that forms a game path. Gaming stones are widely documented among the materials coming from surveys and systematic excavations. They are recorded mostly from domestic and workshop contexts, as well as from funerary contexts, and range between the beginning of the Early and the Late Bronze Age.

This class of materials has been extensively analysed under a typological, distributive, and functional perspective. The most recent scholarly debate has drawn the attention to the social significance of game, game practice and spaces dedicated to it.

This paper aims to propose a different methodology to investigate gaming stones, namely by adopting a contextual approach which focuses on the potential information given by different types of contexts. After a preliminary selection (based on the find contexts) applied to the entire corpus of materials, four categories will be presented, distinguished on the basis of their informative potential. The “informative potential”, indeed, can be considered as a parameter useful to establish the degree of information carried by single objects in order to investigate gaming stones as social connectors.

The wide diffusion of gaming stones in Bronze Age Cyprus reveals the importance of game practice and its relevance among the prehistoric and protohistoric communities as a vehicle for the definition of social actors and competition, since the social transformation is visible in archaeological record. Through these analytical tools we can investigate various aspects of the early societies, thus gaming stones will be presented as a means for approaching and analysing the problem of the development of social complexity in Cyprus.



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**FRYING PAN VESSELS AND THE ASTRONOMICAL KNOWLEDGE  
IN THE AEGEAN FROM NEOLITHIC ERA**

This talk is focused on findings proving the astronomical knowledge of Aegean civilizations from 4000 BCE.

The first part of this talk is focused on the Paleokastro Calculator (Minoan eclipse calculator) which is the predecessor of the Antikythera Mechanism. Within the frame of this talk will be shown briefly how the Paleokastro Calculator could predict the solar and lunar eclipses.

The Second part of the talk is based on the so called Frying Pan Vessels, showing how people of late Neolithic Era were tracking the movement of planets and relating the synodic periodicities of the planets with their life happenings such as pregnancy. The knowledge recorded on frying pan vessels is derived from the naked eye visible planets after the extended study of 40 frying pan vessels that have been excavated mainly in the Aegean Islands, Crete and southern mainland Greece. The study is limited to these 40 vessels since only they are non-broken and complete.



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**TRACING AEGEAN INFLUENCE ON TEXTILE TOOLS AND TEXTILE PRODUCTION  
OF THE BRONZE AGE SICILY**

Hitherto, strong Aegean influences were traced in Middle and Late Bronze Age (ca. 1450-850 BC) Sicilian residential and funerary architecture. Fewer and less evident examples of foreign inspiration were also identified in local vase manufacture, while local, but mass, production of Mycenaean pottery with the use of Mycenaean technology was recognized on several sites in southern Apennine Peninsula. It cannot be excluded that the overseas contacts had impact on other spheres of the indigenous material culture and know-how, e.g. textile technology.

Although clay loom weights and spindle whorls are common finds within the archaeological material of any excavation conducted at a prehistoric Sicilian site, thus far textile tools found on the island have not been the subject of any complex study and remain almost entirely unpublished. A well-designed research on those tools could determine whether foreign, in this case Aegean, influences affected the local textile production or altered the repertoire of tools used by spinners and weavers.

The aim of this paper is thus to present the main objectives of the “Sicilian Textile Tools from the Bronze Age: Examination of Finds and Comparative Studies on Their Functionality”, a new research project and the first complex study of prehistoric Sicilian textile tools and technology that is to construct the typological framework for Sicilian tools and examine their functional parameters; investigate the development of the craft over time and especially during the island’s contacts with the Aegean; try to trace, mainly through comparative studies and the use of experimental approach, possible Aegean influence on textile implements and successive steps of *chaîne opératoire*.



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Warsaw 2017