



ARCHAEOLOGICAL INSTITUTE *of* AMERICA
119TH ANNUAL MEETING
PROGRAM
ARCHAEOLOGY AT WORK



BOSTON, MASSACHUSETTS
JANUARY 4-7, 2018



Day-at-a-Glance • Saturday, January 6

| | | |
|----------------------|--|----------------------------------|
| 1:45 p.m.–4:45 p.m. | AIA Paper Session 6 SCS Sixth Paper Session * | |
| | 6A: Carthage and the Mediterranean (Joint AIA/SCS Colloquium) | Clarendon, 3rd Floor |
| | 6B: Monuments and Images for the Roman Emperors..... | Salon J/K, 4th Floor |
| | 6C: Ancient Coins and Other Valuable Objects..... | Exeter, 3rd Floor |
| | 6D: Natural Resources Management: Archaeological Perspectives..... | Fairfield, 3rd Floor |
| | 6E: Domestic Spaces and Household Industry | Simmons, 3rd Floor |
| | 6F: Sinope Citadel Excavations: A Precolonial and Early Colonial Nexus of Black Sea Communications (Colloquium) | Suffolk, 3rd Floor |
| | 6G: New Approaches to Caves and Worship in the Ancient Mediterranean (Colloquium). Dartmouth, 3rd Floor | |
| | 6H: New Approaches to Ancient Wall Painting in the Mediterranean (Workshop) | Vermont, 5th Floor |
| | 6I: Debating the Boston Throne: Dating, Function, & Meaning (Workshop) | Museum of Fine Arts |
| | 6J: Archaeology of Landscape in Southwestern Anatolia (Colloquium) | Wellesley, 3rd Floor |
| | 6K: Life and Death at Ancient Eleon: Reports from the Eastern Boeotia Archaeological Project (Colloquium)..... | Salon H/I, 4th Floor |
| 2:00 p.m.–4:00 p.m. | Meeting of SEC Classics Departments | Northeastern, 3rd Floor |
| 2:00 p.m.–3:00 p.m. | SCS Committee on Diversity in the Profession – Business Meeting | Hyannis, 4th Floor |
| 2:30 p.m.–4:00 p.m. | SCS Membership Committee Meeting | Falmouth, 4th Floor |
| 3:00 p.m.–4:00 p.m. | Reception for K–12 Teachers and MAT Faculty | Atrium Lounge, 3rd Floor |
| 3:00 p.m.–5:00 p.m. | SCS Committee on Publications and Research | Orleans, 4th Floor |
| 3:30 p.m.–5:00 p.m. | Ph.D.-Granting Chairs Meeting | Essex North East (Westin) |
| 4:00 p.m.–5:00 p.m. | Classicists in College and University Administration Meeting | Brandeis, 3rd Floor |
| 5:00 p.m.–6:45 p.m. | “Rhetoric: Then and Now” Panel | Essex Ballroom South (Westin) |
| 5:15 p.m.–6:00 p.m. | AIA Awards Ceremony and Cocktail Reception | Salon H/I/J/K, 4th Floor |
| 6:00 p.m.–8:00 p.m. | New York University Classics Department – The Etruscan News Reception | Atrium Lounge, 3rd Floor |
| 6:30 p.m.–8:30 p.m. | AIA Council Meeting | Salon H/I/J/K, 4th Floor |
| 6:45 p.m.–7:45 p.m. | SCS Presidential Reception | Staffordshire (Westin) |
| 7:00 p.m.–9:00 p.m. | Eta Sigma Phi Reception for Members and Friends | Essex North Center (Westin) |
| 7:00 p.m.–9:00 p.m. | Sunoikisis Reception | Essex North West (Westin) |
| 8:00 p.m.–9:30 p.m. | SCS Contingent Faculty Reception | Essex Center (Westin) |
| 8:00 p.m.–10:00 p.m. | Reception Sponsored by the New York University Classics Department, the Institute for the Study of the Ancient World, the Center of Ancient Studies, and the New York University Yeronisos Island Excavation | St. George A&B (Westin) |
| 9:00 p.m.–11:00 p.m. | Reception Sponsored by the Washington University in St. Louis, the University of Missouri, and the University of Illinois at Urbana-Champaign | Essex North East (Westin) |
| 9:30 p.m.–11:00 p.m. | Reception Sponsored by the Brown University Classics Department and the Joukowsky Institute for Archaeology and the Ancient World | Atrium Lounge, 3rd Floor |

* See SCS Program for SCS paper session details

JOINT ROUNDTABLE DISCUSSION TOPICS

1. Mapping Roads Toward Real Inclusivity

Moderators: *Deborah Beck*, University of Texas at Austin, and *Katherine von Stackelberg*, Brock University

2. Fragments and Forgeries: Research-Led Teaching Strategies for Engaging Learning

Moderator: *Fiona McHardy* and *Katherine Tempest*, University of Roehampton

3. Interdisciplinary Approaches to the Ancient Book

Moderators: *Joseph A. Howley*, Columbia University, *Hannah Čulík-Baird*, Boston University, and *Stephanie Ann Frampton*, Massachusetts Institute of Technology

4. Classical Traditions in Science Fiction and Fantasy

Moderators: *Jesse Weiner*, Hamilton College, *Brett Rogers*, University of Puget Sound, and *Benjamin Eldon Stevens*, Trinity University

5. A New “Texts and Transmission”

Moderator: *Justin Stover*, University of Edinburgh

6. Approaching Christian Receptions of the Classical Tradition

Moderators: *Nicholas Kauffman*, Gonzaga University, *Alexander Loney*, Wheaton College, and *Jed Adkins*, Duke University

7. Return to Philology

Moderators: *Charles Stocking*, Western University, and *Don Lavigne*, Texas Tech University

8. Getting Their Hands Dirty: Bringing Archaeology into the Secondary School Classroom

Daniella Garran, Cape Cod Lighthouse Charter School

9. Excavations, Parks, and Preservation: Harmonizing Conflating Interests

David George, Saint Anselm College

10. Curatorial and Beyond: Career Options in Art Museums

Lisa Cakmak, Saint Louis Art Museum

11. Practice, Publication, and Pedagogy: Exploring Digital Approaches to all Phases of Archaeology

Jeffrey P. Emanuel, Harvard University

12. Problems in Teaching Roman Art

Peter De Staebler, Pratt Institute

NEW APPROACHES TO CAVES AND WORSHIP IN THE ANCIENT MEDITERRANEAN

A COLLOQUIUM

ANNUAL MEETING, AIA, BOSTON
SATURDAY, JANUARY 6, 2018
1.45-4.45 pm, SESSION 6G

Organizers:

ALEX NAGEL & STELLA KATSAROU

Presenters:

CATHERINE MORGAN
NASSOS PAPALEXANDROU
REBECCA MILLER AMMERMAN
AGGIE KARADIMA
ANTONIS KOTSONAS
KATJA SPORN

#cave2018



New Approaches to Caves and Worship in the Ancient Mediterranean

Session Organizers: Stella Katsarou (Ephorate of Palaeoanthropology-Spelaology, Ministry of Culture, Greece); Alexander Nagel (Smithsonian Institution, National Museum of Natural History, Washington, DC, USA)

Session Abstract: Caves constitute familiar geological and cultural locales in Greece and in the wider Mediterranean. As dark subterranean interiors or carved rock shelters, caves have hosted communities who confront an otherworldly, chthonic domain. Humans, in response to the metaphysical cosmos evoked by a cave-scape, have developed a broad range of religious and cultic idiosyncrasies. Systematic investigations conducted in recent years by research units of the Ephorate of Palaeoanthropology-Spelaology of the Ministry of Culture of Greece, their counterparts in Italy and researchers around the world have produced new data that offer clearer insight into ritual activities within local and regional Mediterranean cave sites and their environments. The proposed session aims to reassess the growing body of data and explore new research agendas in the field. "Caves and Consumption: Evidence from the Polis 'Cave' on Ithaca" introduces results of an investigation which compares previously unstudied materials such as amphorae, cooking and kitchen wares from a cave site with find assemblages from contemporary settlements on the island of Ithaca. "Caves as Sites of Sensory and Cognitive Enhancement" explores new ways of thinking about cave-scapes by discussing space, accessibility and the aesthetic experience experienced at a cave site excavated on the island of Crete. "Cave Sanctuaries in the Cyclades in the Light of New Finds from Irakleia" discusses the find assemblage from a previously unknown cave site in the Cyclades. Three presentations explore possibilities to identify aspects of cult, gender and community performance from assemblages excavated recently in cave sites in Southern Italy and Western Greece ("Grottoes and the Construction of Cult in Southern Italy", "The Drakaina Cave on Kephallonia: Exploring Western Greek Cave Cult"; "A River Ran Through It: Circulating Materials and Technologies by the Acheloos in Akarnania"). "Terracotta Figurines in Greek Sacred Caves" offers results from an investigation addressing questions related to the display, longevity and role of coroplastic materials in Eastern Mediterranean cave contexts. In summary, the session highlights recent advances in the study of caves and cult in the Greek Mediterranean and thus underscores the value of cave studies as an autonomous field within classical archaeology that significantly enriches our understanding of the practice of ancient religion. All seven presentations will be 20 minutes. Another 20-30 minutes will be allotted for final discussion.

Caves and Consumption: Evidence from the Polis 'Cave' on Ithaca

Catherine Morgan (All Souls College, Oxford, United Kingdom)

The Polis cave, on the northeast coast of Ithaca, commonly characterised as a hero shrine to Odysseus, has been interpreted as a primarily maritime destination frequented by passing sailors. This partial view, which emphasizes votive objects rather than collective events, rests on the small proportion of evidence so far published from the excavations of the British School at Athens in 1928-30. Attention has focused on the Early Iron Age to early Archaic record, while Classical to Middle Roman evidence remains little known. Study of this material, together with a new geological survey of the site, has been undertaken as part of a programme to revisit the BSA's inter-war work in northern Ithaca.

The c. 3,500 objects recovered from the rock-shelter in the Polis bay allow us to reconstruct long term trends in consumption as an important aspect of worship at the site throughout its history,

noting the changing local needs served by the shrine. Particular attention is paid to a substantial collection of Classical-Middle Roman amphorae, cooking and kitchen wares, which are compared with evidence from earlier periods at the site as well as contemporary domestic assemblages from the main Ithakesian settlements at Aetos and Agios Athanasios. Discussion encompasses the scale and organisation of consumption events, the nature and capacity of vessels, and the place of dining within ritual activity. Analysis of coarse and cookware fabrics in the BSA's Fitch Laboratory helps to place evidence from Polis in the context of wider trade networks. Attention is paid to diachronic changes in site context.

Caves as Sites of Sensory and Cognitive Enhancement

Nassos Papalexandrou (The University of Texas at Austin, USA)

This paper explores the idea of caves as sites of sensory and cognitive enhancement. Taking my cue from a combination of Nick Fisher's aesthetics of rare experiences with Foucault's notion of heterotopias, I focus on caves as liminal spaces in which the familiar yields to the unfamiliar and the known colludes with the marvelous to create extraordinary dimensions of sacredness and ritual action. These dimensions have recently been revisited by scholars involved in the discovery and subsequent exploration of the Upper Palaeolithic cave at Chauvet, France, which has yielded the earliest archaeologically documented instance of ritual action within a cave. Herzog's meditative interpretation of Chauvet as a portal to a spiritual world and Clottes' explanation of Palaeolithic images in caves as media for shamanistic practices may be fascinating but controversial. However, these approaches have generated an understanding about caves as physical spaces of sensory enhancement and, consequently, of religious experiences. With these considerations in mind, I argue that attention to the experience of the physical and cultural materiality of caves may offer itself as a promising methodological inroad towards our understanding of caves as religious spaces. My study case is the famous Idaean Cave of Crete. The physical spatiality of the cave itself (orientation, geology, dimensions, hidden or inaccessible spaces, vistas, flora and fauna, mineralogy) may be a productive phenomenological field. This field enables new approaches towards a rich assemblage of sumptuous objects deposited in the cave between the 9th and 7th centuries BCE. We need to ask about the quality and significance of experiences this materiality afforded to those who were allowed to make physical and cognitive contact with it within or around the cave. How, for example, is one to explain the effect and affect of the large bronze shields with protomes in the form of monsters surrounded by oriental(izing) narratives wrought in repoussé? Their aggressive visuality points to rare sensory experiences, the analysis of which may yield new insights on how the materiality and physicality of the cave constituted its sacred aura. In this case, there is enough evidence for tentatively arguing that the Idaean Cave was like an otherworldly and exclusive "Wunderkammer." The consideration of a cave as a "Wunderkammer" might have rich implications on how we understand the active role of space and material culture to the generation of experiences of sacredness.

Grottoes and the Construction of Cult in Southern Italy

Rebecca Miller Ammerman (Colgate University, New York, USA)

Humans have frequented caves, rock shelters, and grottoes from the earliest of times. In the archaic and classical Greek world, such geomorphological phenomena provided an exceptionally suggestive setting for the practice of cult. The same holds true for the indigenous populations that inhabited southern Italy prior to and alongside the many Greek settlements that were

founded on the Ionian coast beginning in the eighth century BCE. While Greek literary and epigraphic sources offer intriguing insights into the performance of mystery cults, rites of initiation, and oracular consultations in caves, far less is known about the rituals that took place in the caves of southern Italy. A survey of half-a-dozen cave sites in Puglia and Lucania where ritual actions of the local indigenous communities are archaeologically documented reviews briefly the topography, architectural structures, pottery, terracotta figurines, other artifacts, and environmental data recovered for each site. Similarities and distinctions between the different sites reveal patterns that shed light on ritual practices and beliefs of the non-Greek inhabitants of southern Italy. Attention then shifts to sanctuaries within the territory of two Greek *poleis*, Grotto Caruso at Locri Epizephyrii and Pantanello at Metapontion, where the setting of a rocky grotto is artificially enhanced or strongly evoked by the imagery of the votive objects that worshippers dedicated at each shrine. The keen importance of the culturally constructed concept of a cave or grotto as the locale where certain rites based on a larger system of beliefs are enacted is considered for both sanctuaries. The Italiote Greek vernacular that emerges from this study is compared to the indigenous expressions of cults that were practiced at cave sites. Links to cults practiced across the Ionian Sea in western Greece are likewise noted.

Cave Sanctuaries in the Cyclades in the Light of New Finds from Irakleia

Antonis Kotsonas (University of Cincinnati, USA), Fanis Mavridis (Ephorate of Palaeo-anthropology – Speleology, Greece), Žarko Tankosič (Norwegian Institute at Athens, Greece)

Caves were commonly used as sanctuaries in numerous Aegean regions in the 1st millennium BC, but the Cyclades was not one of these regions. The cave of Antiparos, with its inadequately known finds, was the only Cycladic cave sanctuary that was known until recently. The Irakleia Cave Exploration Project is currently investigating a second cave sanctuary in this region, on Irakleia, south of Naxos. Located on a small island that is hardly mentioned in the ancient sources and has attracted minimal archaeological investigation, the cave sanctuary of Irakleia presents particular interpretative challenges. Our paper discusses the topography of the cave complex that encompasses the sanctuary, describes the methodology of its investigation by the Ephorate of Palaeoanthropology – Speleology and the Norwegian Institute at Athens, and summarizes the shifting uses of this complex from the Neolithic to the Roman period. Emphasis is placed on developments of the 1st millennium BC. It is argued that the use of the cave complex as a sanctuary emerged in the Geometric period and persisted thereafter with considerable fluctuations in patterns of material consumption. The range of finds recovered (largely pottery and figurines) and the chronological patterning of the material are assessed against the literary and material record from the island of Irakleia; are compared to the evidence from the Antiparos cave; and are set within the context of the archaeology of the Cyclades.

The Drakaina Cave on Kephallonia: Western Greek Cave Cult and the Significance of Votives

Agathi Karadima (Birkbeck College, London, United Kingdom)

Numerous caves from the coast of western Greece and the Ionian Islands exhibit consistent and standardized dedicatory practices that span from the seventh to the second century BCE. Find assemblages allow us to characterize performances related to rituals and practices such as hunting, dancing, masking, sacrificing and feasting. In this contribution, I focus on find assemblages excavated in a cave on the island of Kephallonia. I attempt to interpret the offerings through the prism of a conscious choice socially meaningful for the dedicators. I

connect the meaning invested to objects to very specific earthly concerns and aim to reconstruct its significance for the lives of the communities that maintained the cult. To produce a meaningful interpretation, I consider most of the artefacts, as bearers of socially constructed ideas that assisted people to make sense of their world. The popular belief among ancient Greeks that caves were in some way 'meeting places' with the world of the dead and the world of the gods, where access was prohibited to mortals, turned these cave-spaces into typical places of a cult that exhibited uncertainty, anxiety and fear and at the same time facilitated change. My primary aim is to put forward one of the main aspects of the cult; its connection with life crisis events such as marriage, pregnancy, childbirth, the rearing of children that concern mainly women, and the coming of age for men and women. My hypothesis is that the analysis of the iconography and technical characteristics of the objects along with practical aspects of the cult, correlate with the religious ideas, emotions and motives of the dedicators. Consequently, I try to outline through the materials the social function of the divine recipients of Drakaina cave. Finally, I focus on the interrelated stories that result from a carefully constructed narrative, which was repeated at the cult site and created a bond between deities, among the users of the cave sites and the lands they inhabited.

A River Ran Through It: Circulating Materials and Technologies by the Acheloos in Akarnania

Stella Katsarou (Ephorate of Palaeoanthropology-Spelaology, Ministry of Culture, Greece)

Alex Nagel (Smithsonian Institution, National Museum of Natural History, Washington, DC, USA)

Akarnania is noteworthy for offering the largest resource of water on the Western Greek mainland, a fact which has structured most archaeological research conducted in the region in recent years. It has become clear that during the Archaic and Classical periods, sites such as Stratos and Oiniadai along the majestic Acheloos river were home to cults and festivals which highlighted the importance and dependence on water resources by issuing coin types and creating sculpture and other artefacts related to Acheloos and the Nymphs. In this paper, we present an assemblage of materials excavated in the cave site of Mastro near the ancient city of Oiniadai in 2016. We demonstrate the role of local craftsmen and populations in creating a visual imagery related to Acheloos and the nymphs which requires us to rethink traditional approaches to cult and ritual performance on the western Greek mainland. Through an analysis of coroplastic materials and pottery excavated we argue that the mobility of craftsmen enabled the exchange of coroplastic and ceramic technologies between different sites along the river. A preliminary survey of the find assemblage from Mastro and other sites along the Acheloos conducted in 2016 and 2017 suggests that the assemblages find parallels in materials published from excavations on the agora and the cemeteries of Oiniadai, but also sites further north along the Acheloos river.

Terracotta Figurines in Greek Sacred Caves

Katja Sporn (German Archaeological Institute, Athens, Greece)

Terracotta figurines are among the finds in caves which – if found in a considerable number – might indicate the cultic use of the cave. This paper will first discuss instances of finds of terracotta figurines in Greek caves and matters of chronology. It will then discuss the types of figurines found in caves. Based on that, a number of questions will be tangled. Are some types specific for cults or even for caves? Are there rather preferences according to regional/local fashion, the use in private or official rituals? Or were they even involved in rituals for certain gods? Where have they been found and what can be said about their use in the cult and the

deposition in or in front of the cave? Were they displayed in a specific way, or were they connected with rituals of washing, coloring and dressing as marble statues were? How long were they on display? Do they have any traces of deliberate firing or deliberate destruction? Were they brought alone or in groups or sets? Were they combined with certain other goods such as metals, ceramics or bones? Were they common in the same phases or were they substituted in some phases by other votives – or did they substitute themselves other votives? Why would this happen? It will be shown that votive figurines were in caves even a more important group of votives than in other sanctuaries, due to different ritual behaviors and participants in the cult. An emphasis will be laid on caves in Attica, where this feature was specifically common. But the results will be compared to other parts of Greece, especially the western Greek islands and Crete.