UCL - INSTITUTE OF ARCHAEOLOGY
ARCLG 202: The Mediterranean World in the Iron Age

2017-18
MA Option Course: 15 credits

Turnitin Class ID: 3543855
Turnitin Password/enrolment key: IoA1718
Deadlines for coursework for this course: Monday 26th February; Monday 26th March 2018

Co-ordinator: Corinna Riva
c.riva@ucl.ac.uk

OFFICE: 406, Tel. 0207 679 7536
Office hours: Mondays 4-5pm, Thursdays 4-5pm
At other times by email-agreed appointment.

Please see the last page of this document for important information about submission and marking procedures, or links to the relevant webpages.
1 OVERVIEW

INTRODUCTION
The course is intended to offer students a detailed knowledge of the Iron Age (c. 1000-450 BC) in the Mediterranean region. It is meant to complement the three other MA courses on Mediterranean dynamics (G206), Mediterranean Prehistory (G205) and Transformation of the Roman Mediterranean (G345) respectively, but it can also stand on its own to provide advanced training on the archaeology of the Mediterranean Iron Age. The study region encompasses all areas facing the Mediterranean basin although particular attention will be devoted to those areas that are closest to the Coordinator’s research, particularly the Central and West Mediterranean, Phoenician colonial settlements and the Greek world. The structure of the course will be regionally-based but will also revolve around key topics that are characteristic of the study region such as ancient colonization, culture contact, urbanization and urbanism, and cult and religion. Students will be able to explore these broad themes through a range of different forms of material culture, so this course should be of interest to students in the Comparative Art MA as well as MA Archaeology.

This handbook contains basic information about the content and administration of this course, which can also be found on Moodle. If you have queries about the objectives, structure, content, assessment or organisation of the course, please consult the Course Coordinator. Further important information, relating to all courses at the Institute of Archaeology, is to be found online on the Institute’s website and in the general MA/MSc handbook. It is your responsibility to read and act on it. It includes information about originality and plagiarism, submission and grading of coursework; disabilities; communication; attendance; and feedback.

AIMS, OBJECTIVES AND LEARNING OUTCOMES

AIMS
The course is intended to offer students an advanced knowledge of the Mediterranean region from the beginning of the Iron Age, circa 1000 BC to circa 5th century BC. The study region encompasses all areas facing the Mediterranean basin, but the course will focus on selected Mediterranean regions with particular attention to the Central and West Mediterranean and the Greek and Phoenician world at large.

The aims of the module are:
- To provide an advanced knowledge in the archaeology of the Mediterranean region in the Iron Age, broadly conceived
- To instruct students in critical analysis of current research on the study region (problems, method and theory, quality of data)
- To engage students with the material and resources related to the study region
- To stimulate students to work across regional boundaries and formulate sophisticated approaches to culture contact

OBJECTIVES
On successful completion of this course a student should:
- Have an overview of the archaeology of the study region
- Be familiar with the key interpretative frameworks for the study of the Iron Age Mediterranean
- Understand the patterns and processes of change in the construction of social and cultural identities, social structure, political complexity and settlement development
- Have a sense of the changing patterns of cultural interaction and the significance of connectivity across the Mediterranean basin
It is not expected that students will acquire a detailed knowledge of the archaeology of the entire region. This is not the aim of the course; the focus is instead to tease out and elaborate on issues that can be employed comparatively to understand specific regions and the study region as a whole.

LEARNING OUTCOMES
On successful completion of the course students should be able to demonstrate/have developed:

- Analysis and presentation of complex arguments and theories about aspects of the subject
- Ability to compare and analyse data and material across regional and subject-specific boundaries
- Application of acquired knowledge to individual sites and bodies of material
- Written and oral presentation skills

Week by week summary:

**Thursday 2-4pm**, Room 209 (Term II), except for session 8 at the British Museum
Lecturers: Francesco Iacono (FI), Mark Altaweel (MA), Thomas Kiely (TK), Corinna Riva (CR).

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BIBLIOGRAPHY: INTRODUCTORY TEXTS

While the seminars' bibliography lists offer some key texts for stimulating discussion, they do not offer introductory texts to single regions, which are essential to gain a basic knowledge of these regions. What follows is a selection of these texts, which you should familiarize yourself with:

The Mediterranean world:
There is a published ‘handbook’ on the Iron Age Mediterranean - available online as well as in the library:

Other general books and syntheses that you will find useful are as follows:


**Broodbank C.** 2013 *The Making of the Middle Sea*. Chapter 9-10 [IoA: Issue Desk and DAG 100 BRO]

**Horden, P. and Purcell, N.** 2000 *The Corrupting Sea. A Study of Mediterranean History*. Oxford: Blackwell [IoA: DAG 200 HOR; Science: ANTHROPOLOGY LX 21 HOR; GEOGRAPHY LX 60 HOR; Main: ANCIENT HISTORY A 5 HOR; HISTORY 82 c HOR – multiple copies]

**Italy:**
**Bradley G., E. Isayev and C. Riva** 2007 *Ancient Italy. Regions without Boundaries* Exeter University Press [IoA: DAF 100 BRA; Issue Desk; ICS: 113C BRA]

**Etruria:**


**Sicily:**

**Sardinia:**

**Webster G. S.** 2015. The Archaeology of Nuragic Sardinia [IoA: DAG 18 WEB]

**The Greek world:**


**The Phoenician world:**
**Aubet M.E.** 2001 *The Phoenicians and the West. Politics, Colonies and Trade*. Cambridge Cambridge University Press [IoA: DAG 100 AUB; Issue Desk: IOA AUB] – a classic, but to be read in conjunction with:

**Pappa E.** 2013 *Early Iron Age Exchange in the West: Phoenicians in the Mediterranean and the Atlantic*. Leuven [IoA: DAG 100 Qto PAP]

**Cyprus:**
**Bonfante L.** et al. (eds) 2001 *Italy and Cyprus in antiquity 1500-450 BC*. Nicosia [IoA: DAG 15 BON]

**Knapp B.** 2008 *Prehistoric and protohistoric Cyprus: identity, insularity, and connectivity*. Oxford [IoA: DAG 15 KNA]

**Iberia:**
See above Aubet 2001 and Pappa 2013
Keay S. and M. Diaz Andreu (eds) 1996 The archaeology of Iberia. The dynamics of change, chapters 9-11 [IoA: DAP DIA]

TEACHING METHODS AND SCHEDULE, WORKLOAD AND ATTENDANCE
The course is taught through seminars with occasional presentations from the teaching staff. Seminars have weekly essential readings, which students will be expected to have done in order to be able fully to follow and to contribute actively to discussions. It is absolutely essential that everyone will have done the essential reading that has been assigned for each session and fully participate in the discussion. If the running of seminars in this way proves ineffective, students, in turn, will be asked to make a brief presentation on a particular reading/theme of their choice and/or as an introduction to the key themes for the session in order to stimulate discussion. Session 8 will be at the British Museum and will be run by Thomas Kiely and the course co-ordinator; the seminar will be taking place around objects and students will be asked to prepare in advance on the objects themselves in order to profit most from the handling session (further details TBA).
There will be 20 hours of seminars. Students undertake around 90 hours of reading for the course, plus 40 hours preparing for and producing the assessed work. This adds up to a total workload of some 150 hours for the course.

Thursday 2-4pm, Room 209 (Term II), Institute of Archaeology except for session 8 at the British Museum

COURSEWORK AND ASSESSMENTS
This course is assessed by 4,000 words of coursework, divided into two essays, one of 1,500 words (contributing 25% to the overall course mark) and the other of 2,500 words (contributing 75% to the overall mark) – see below on word counts. If students are unclear about the nature of an assignment, they should contact the Course Co-ordinator, who will also be willing to discuss an outline of your approach to an assessment, provided this is planned suitably in advance of the submission date. Students are not permitted to re-write and re-submit essays in order to try to improve their marks.
Please note that in order to be deemed to have completed and passed in any course, it is necessary to submit all assessments.

Word counts:
The following should not be included in the word-count: title page, contents pages, lists of figure and tables, abstract, preface, acknowledgements, bibliography, lists of references, captions and contents of tables and figures, appendices. Illustrations are welcome, but only if they are directly relevant to your argument (i.e. not as generic filler).
The word counts for this course are as follows:
Essay 1: 1,425-1,575 words;
Essay 2: 2,375-2,625 words.
Penalties will only be imposed if you exceed the upper figure in the range. There is no penalty for using fewer words than the lower figure in the range: the lower figure is simply for your guidance to indicate the sort of length that is expected.

In the 2017-18 session penalties for overlength work will be as follows:
For work that exceeds the specified maximum length by less than 10% the mark will be reduced by five percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.

For work that exceeds the specified maximum length by 10% or more the mark will be reduced by ten percentage marks, but the penalised mark will not be reduced below the pass mark, assuming the work merited a Pass.

Coursework question 1 (1,425-1,575 words; 25%): Do you agree that the Iron Age Mediterranean has become decentralised in recent scholarship? If so, in what ways and has it proved beneficial? Answer this question by using one or more regions as case studies.

Deadline: Monday 26th February 2018

Coursework question 2 (2,375-2,625 words; 75%): The essay question is to be chosen from the titles given at the end of each seminar summary (see below).

Deadline: Monday 26th March 2018

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Coursework submission procedures

- All coursework must normally be submitted both as hard copy and electronically.
- You should staple the appropriate colour-coded IoA coversheet (available in the IoA library and outside room 411a) to the front of each piece of work and submit it to the red box at the Reception Desk.
- All coursework should be uploaded to Turnitin by midnight on the day of the deadline. This will date-stamp your work. It is essential to upload all parts of your work as this is sometimes the version that will be marked.
- Instructions are given below.

Note that Turnitin uses the term ‘class’ for what we normally call a ‘course’.

1. Ensure that your essay or other item of coursework has been saved as a Word doc., docx. or PDF document, and that you have the Class ID for the course (available from the course handbook) and enrolment password (this is IoA1718 for all courses this session - note that this is capital letter I, lower case letter o, upper case A, followed by the current academic year)
2. Click on http://www.turnitinuk.com/en_gb/login
3. Click on ‘Create account’
4. Select your category as ‘Student’
5. Create an account using your UCL email address. Note that you will be asked to specify a new password for your account - do not use your UCL password or the enrolment password, but invent one of your own (Turnitin will permanently associate this with your account, so you will not have to change it every 6 months, unlike your UCL password). In addition, you will be asked for a “Class ID” and a “Class enrolment password” (see point 1 above).
6. Once you have created an account you can just log in at http://www.turnitinuk.com/en_gb/login and enrol for your other classes without going through the new user process again. Simply click on ‘Enrol in a class’. Make sure you have all the relevant “class IDs” at hand.
7. Click on the course to which you wish to submit your work.
8. Click on the correct assignment (e.g. Essay 1).
9. Double-check that you are in the correct course and assignment and then click ‘Submit’
10. Attach document as a “Single file upload”
11. Enter your name (the examiner will not be able to see this)
12. Fill in the “Submission title” field with the right details: It is essential that the first word in the title is your examination candidate number (e.g. YGBR8 In what sense can culture be said to evolve?)
13. Click “Upload”. When the upload is finished, you will be able to see a text-only version of your submission.
14. Click on “Submit”

If you have problems, please email the IoA Turnitin Advisers on ioa-turnitin@ucl.ac.uk, explaining the nature of the problem and the exact course and assignment involved.

One of the Turnitin Advisers will normally respond within 24 hours, Monday-Friday during term. Please be sure to email the Turnitin Advisers if technical problems prevent you from uploading work in time to meet a submission deadline - even if you do not obtain an immediate response from one of the Advisers they will be able to notify the relevant Course Coordinator that you had attempted to submit the work before the deadline.

**SEMINAR SUMMARIES**
The following identifies essential and supplementary readings relevant to each seminar topic. Information is provided as to where in the UCL library system individual readings are available; their location and/or Teaching Collection (TC) number, and status (whether out on loan) can also be accessed on the eUCLid computer catalogue system.

The **essential readings** are those required to keep up with the topics covered in the course sessions: students are expected to read these prior to the session under which they are listed, and to take notes and ideas from these, to promote discussions. Sometimes the essential readings are many: in this case, readings marked with an * are considered as particularly crucial, but further guidance on these and other readings will be provided. Copies of individual articles and chapters identified as essential reading are in the Teaching Collection in the Institute Library (where permitted by copyright) or are available as multiple copies. Readings available electronically cannot be kept in the teaching collection, and are identified as ONLINE in the reading lists below. A clickable online reading list has also been supplied, and can be accessed on the IoA website although the handbook’s bibliography is the most up-to-date one.

At the end of each bibliography points of discussion are drawn; students are expected to consider these points when doing the reading for the relevant session.

**Recommended readings** are intended to provide a starting point for students to follow up particular issues in which they are interested and to give a broader range of references for those who want to write their essay on that particular topic. Again every effort has been made to ensure that these are present within the Institute library or another UCL library.

**JOURNAL ABBREVIATIONS USED**

**AJA** | American Journal of Archaeology  
**BASOR** | Bulletin of the American Schools of Oriental Research  
**IEJ** | Israel Exploration Journal  
**JESHO** | Journal of the Economic and Social History of the Orient  
**JMA** | Journal of Mediterranean Archaeology  
**PEQ** | Palestine Exploration Quarterly
Seminar 1: How we understand the Iron Age Mediterranean: from diffusionism, to world-system theory and connectivity

11 January 2pm (CR)

This first session will introduce the course and its objective and then discussion will concentrate on various approaches in the study of the archaeology of the Iron Age Mediterranean. The seminar is not meant to revolve around historiographic accounts or discussion of studies of Mediterranean archaeology although students will become aware of key scholarly works that have either set the agenda or have been seminal in proposing new approaches and interpretative frameworks - the reading list below will point to some of these key works. Rather, the goal of the seminar is to tease out the range of approaches to Mediterranean archaeology and their suitability to the Iron Age. In the last two decades or so, studies on the ancient Mediterranean have been flourishing as new data from fieldwork and new perspectives on the Mediterranean have revolutionized our understanding of the region. Today the Mediterranean is no longer understood in terms of the Classical civilizations of Greece and Rome, as scholars have been setting the agenda for a ‘Mediterranean archaeology’: this is visible from various publications, academic journals (cf. Alcock 2005) as well as academic conferences and university centres especially devoted to Mediterranean Archaeology. Whether and how ‘Classical Archaeology’ can be integrated in ‘Mediterranean Archaeology’ is very much the object of debate, and the relationship between the two is an important theme for discussion given the course’s focus on the period circa 1000-450 BC. Certainly, one of the major shift of recent research, both intellectually and in the field, has been a deeper scholarly interest and attention to those ‘peripheral’ areas that previous scholarship, focused on the ‘Classical lands’, neglected, and the consequent decentralization of the Mediterranean, which questions the suitability of approaches such as world-system theory. Up until recently, in fact, the Iron Age of these ‘peripheries’ was, and arguably still is to some extent, the object of research by national ‘schools’ only, particularly in Spain, France and Italy (Greece and the east Mediterranean remaining the ‘centre’ and hence holding a privileged position institutionally and intellectually in English-speaking scholarship).

An important topic for discussion is whether we can study the Iron Age within a longue-durée perspective, as advocated by the French historian F. Braudel and re-instated by Horden’s and Purcell’s The Corrupting Sea (CS). The CS has been influential for other reasons too, and we will be discussing many of its keypoints and novel ways of understanding Mediterranean history (microecologies, connectivity) and their relevance to the Iron Age. We will consider the debate that the CS has triggered: some (Morris 2003) see it as setting a Kuhnian paradigm shift reflecting concurrent changes in the social sciences and in our own contemporary world (i.e. globalization), while others, especially archaeologists, have been somewhat critical of it (Van Dommelen 2000). Importantly, the CS will also stimulate discussion on the relationship between the archaeologists’ and ancient historians’ agenda in the study of the Mediterranean Iron Age.

The reading list shows that one of the difficulties in studying the Iron Age Mediterranean as a discrete region is the existence of regional, or even national, archaeologies that often keep distant from wider scholarly debates and are sometimes insular, making it difficult to integrate them within a single framework. One of the most trivial (and yet, to some, crucial) problems, for example, is the incompatibility of chronological periodization between regions. While these are not insurmountable problems, ultimately the crucial question is whether and how we can study the Mediterranean as an entity while acknowledging its diversity without running the risk of essentialising the Mediterranean as a concept or constructing it as ‘the exotic other’ vis-à-vis Europe. If we want to do ‘histories of the Mediterranean’, namely encompassing Mediterranean-wide studies, rather than ‘histories in the Mediterranean’, as advocated by CS, interdisciplinarity between archaeology, history and anthropology is key. Yet, others (Morris 2003) argue that we ought to do both, which is arguably a great methodological challenge.
Last but not least a topic for discussion is the ‘landscape’ perspective of Mediterranean archaeology that has flourished with the exponential growth of regional landscape surveys across the Mediterranean (Cherry 2004).

**Essential**


**Harris W. V.** 2005 The Mediterranean and ancient history in W. V. Harris (ed.) *Rethinking the Mediterranean* 1-42, Oxford UP [IoA DAG 100 HAR; Issue Desk]

*Hodos T.* 2014 Stage settings for a connected scene. Globalization and material-culture studies in the early 1st millennium B.C.E. Mediterranean. *Archaeological Dialogues*, 21, 24-30 [online]

**Hodson W. V.** 2005 *The Mediterranean and ancient history* in W. V. Harris (ed.) *Rethinking the Mediterranean* 1-42, Oxford UP [IoA DAG 100 HAR; Issue Desk]

**Hodos T.** 2014 Stage settings for a connected scene. Globalization and material-culture studies in the early 1st millennium B.C.E. Mediterranean. *Archaeological Dialogues*, 21, 24-30 [online]

**Morris I.** 2003 Mediterraneanization in *Mediterranean Historical Review* 18(2): 30-55 [online]


**Whitley J. and R. Osborne** 2016 Discussion and debate: fusing the horizons, or why context matters: the interdependence of fieldwork and museum study in Mediterranean archaeology in *JMA* 29.2, 247-269 [online]

**Recommended**

**Alcock S.** 2005 Alphabet soup in the Mediterranean Basin: The Emergence of the Mediterranean Serial in W. V. Harris (ed.) *Rethinking the Mediterranean* 314-336, Oxford UP [IoA DAG 100 HAR]

**Braudel F.** 2001 *The Mediterranean in the ancient world*. London: Allen Lane; Penguin [IoA DAG 100 BRA]


**Dietler M.** 1995 The cup of Gyptis: rethinking the colonial encounter in early-Iron-Age western Europe and the relevance of world-system models in *Journal of European Archaeology*, 3(2), 89-11 [IoA Pers]

**Fentress, E. & J. Fentress** 2001 *The hole in the doughnut*, *Past and Present* 173, 1: 203-219 [Review of CS]

**González-Ruibal, A.** 2006 Past the Last Outpost: Punic Merchants in the Atlantic Ocean (5th–1st century BC), in *JMA* 19 (1), 121-150 – where do we set the boundaries of the Mediterranean?

**Gras M.** 1995 La Méditerranée archaïque Paris, Armand Colin Éditeur [ICS 104D GRA]


**Knapp, B.** 1988 *Editorial Statement*, in *JMA* 1, 3-10


Shaw Brent D. 2003 A Peculiar Island: Maghrib and Mediterranean, in Mediterranean Historical Review, Volume 18(2), 93-125 [online] A much neglected view of the Mediterranean – is the Maghrib part of the Mediterranean as single entity?


Anthropology and the past of the Mediterranean
Herzfeld, M. 1987 Anthropology through the looking glass. Critical ethnography in the margins of Europe, Cambridge UP [Science LT 16 HER]

Herzfeld, M. 2005 Practical Mediterraneanism: Excuses for Everything, from Epistemology to Eating in W. V. Harris (ed.) Rethinking the Mediterranean 45-63, Oxford UP [IoA DAG 100 HAR]


Sant Cassia, P. I. Schäfer 2005 “Mediterranean Conundrums”: Pluridisciplinary perspectives for research in the social sciences in History and Anthropology 16(1): 1-23 [ANTHROPOLOGY PERS and ONLINE]

Regional archaeologies in the Mediterranean I: surveys


Barker, G. 1996 Regional archaeological projects, in Archaeological Dialogues , Volume 3, Issue 02, pp 160-175 [IoA Pers]


Cherry J. 2003 Archaeology Beyond the Site: Regional Survey and Its Future in Theory and practice in J. K. Papadopoulos and R. M. Leventhal (eds) Mediterranean archaeology, Old World and New World perspectives Los Angeles: Cotsen Institute of Archaeology, University of California, Los Angeles, 137-159 [IoA DAG 100 PAP]


Cherry J. 2011 Still not digging, much in Archaeological Dialogues 18.1, 10-17 [online]

Regional archaeologies in the Mediterranean II: regional traditions

Loney, H. 2002 Themes and Models in the Development of Italian Prehistory in JMA 15[2], 199-215 [IoA Pers]


The politics of archaeology in the Mediterranean

Davis, J.L. 2002 A Foreign School of Archaeology and the Politics of Archaeological Practice: Anatolia, 1922, in JMA 16(2), 145-172 [IoA Pers]


González Ruibal A. 2010 Colonialism and European archaeology in J. Lydon and U. Rizvi (eds) Handbook of Postcolonial Archaeology; Walnut Creek, 37-47 [IoA: AG LYD]

Hamilakis, Y. 2007 The nation and its ruins. Antiquity, archaeology, and national imagination in Greece. Oxford [IoA DAE 100 HAM; YATES A 8 HAM]


Odermatt P. 1996 Built Heritage and the politics of (re)presentation in Archaeological Dialogues 3, 95-119 [IoA Pers] [on Sardinia with an interesting discussion]


Mediterranean archaeology and Classical archaeology


Osborne R. & S. Alcock (eds) 2007 Classical Archaeology [Introduction, pgs. 1-10, and Ch 2 by A. Snodgrass “What is classical archaeology? Greek”, pgs 13-29] [IoA: Yates A6 ALC, - multiple copies]

Archaeological ‘heritage’, site management, and archaeological tourism


Melotti M. 2007 Mediterraneo tra miti e turismo. Per una sociologia del turismo archeologico. CUEM Milano [IoA DAG 100 MEL]


Wallace S. 2005 Bridges in the Mountains: Issues of Structure, Multi-vocality, Responsibility and Gain in Filling a Management Gap in Rural Greece in JMA 18,1: 55-85 [online]


Points for discussion:

• Is there an agenda or agendas for 1st-millennium BC Mediterranean archaeology today? If so, what are they and how have they been developed in the last decades?
• What is ‘Classical Archaeology’ today? Can it be integrated within Mediterranean Archaeology and if so in what ways?
• What are the various approaches for understanding the Iron Age Mediterranean?
How influential has the Corrupting Sea been for the archaeology of the Iron Age Mediterranean?

How has landscape archaeology contributed to the understanding of the Iron Age Mediterranean?

What is ‘connectivity’? What are ‘micro-ecologies’?

Essay question
Does Classical Archaeology have a role in the archaeology of the Iron Age Mediterranean?
And if so what role does it have to play?

Seminar 2 A brand new world: the Bronze/Age Iron Age transition and growing connectivity

18 January 2 pm (Fi)

This seminar session is intended to introduce the Mediterranean region in some detail by discussing the chronological transition between the end of the Bronze Age and the beginning of the Iron Age. Considering this phase as important for the course is motivated by two main factors: firstly, however artificial, chronological periodizations are not just a medium for ordering data (Morris 1997) and recent debates on absolute chronologies in the Central Mediterranean reveal some fundamental disputes between prehistorians/protohistorians and classical archaeologists (Nijboer 2006). Secondly, the Iron Age did not begin in a vacuum, and whether the BA/IA transition is effectively a phase of dramatic change or whether there is continuity in material culture and/or local developments is a key question. It will become immediately apparent that the picture differs significantly between different areas of the Mediterranean. On the one hand, widespread destruction of archaeological sites in the east Mediterranean and Middle East marks the end of the Bronze Age as a distinctly changing period, although here too one cannot fully disregard that a certain degree of continuity is detectable in specific areas of the region. The causes of destruction are still very much the object of debate and hypotheses for explaining these causes, including the ‘invaders’ theory and the evidence for supporting it, are controversial. Recent views that focus on the changing nature of trade and the shift between a palace-oriented trade and an ‘entrepreneurial’ type of trade have enlivened the debate (Sherratt 1998). By contrast, the central and west Mediterranean is seemingly characterized by greater stability, and yet here too changes in settlement pattern and local developments distinguish this chronological transition, particularly in Central Italy. A topic of discussion therefore will be to assess whether and to what extent the changes in the east Mediterranean, including changes in the nature and networks of trade, had an effect upon westwards regions, and to what extent this picture reflects a world-system-theory perspective.

Essential
* Barako, T. 2000 ‘The Philistine Settlement as Mercantile Phenomenon?’. American Journal of Archaeology 104: 513-30 [IoA PERS and online]
* Broodbank C. 2013 From sea to shining sea (1300-800 BC) in idem The Making of the Middle Sea, 445-505. Thames and Hudson [IoA: Issue Desk and DAG 100 BRO]

*Iacono, F.* 2013 Westernizing Aegean of LH III C in M. E. Alberti and S. Sabatini (eds) Exchange Networks and Local Transformations. Interaction and local change in Europe and the Mediterranean from the Bronze Age to the Iron Age. 60-79 [IoA: BC 100 Qto ALB and online at https://cambridge.academia.edu/FrancescoIacono]

Nijboer A. 2006 The Iron Age in the Mediterranean: a chronological mess or ‘trade before the flag’, Part II, in Ancient West and East 4.2, 255-277 [online]

If time:

**Dickinson, O. T. P. K.** 2006 *The Aegean from Bronze Age to Iron Age. Continuity and change between the twelfth and eighth centuries BC* (chapters 3, 4, 7) London: Routledge [IoA: DAG 100 DIC – multiple copies & Issue Desk]

**Recommended**

**The eastern Mediterranean and the Middle East**

**Bauer, A. A.** 1998 Cities of the sea: maritime trade and the origin of Philistine settlement in the early Iron Age Southern Levant, in Oxford Journal of Archaeology 17(2), 149-168 [online]


**Shai, I.** 2009 Understanding Philistine Migration: City Names and Their Implications BASOR 354. pp 15-27. [IoA Pers]
The Aegean, central and West Mediterranean
Almagro-Gorbea, M. 2001 Cyprus, Phoenician and Iberia: from ‘Precolonization’ to Colonization in the "Far West" in N. Ch. Stampolidis and V. Karageorghis (eds) Ploes. Sea Routes ... Interconnections in the Mediterranean, c. 1600-600 BC, Proceedings of the International Symposium held in Rethymnon, Crete September 29th-October 2, 2002, Athens, 239-269 [IoA DAG 100 Qto STA]
Babbi A., F. Bubenheimer and B. Marin-Aguilera eds 2015 The Mediterranean Mirror. Cultural contacts in the Mediterranean Sea between 1200 and 750 BC. Heidelberg [on order]
Blake E. 2014 Social Networks and Regional Identity in Bronze Age Italy. Cambridge [IoA: DAF 100 BLA]
Foxhall, L. 1995 Bronze to iron: agricultural systems and political structures in Late Bronze Age and Early Iron Age Greece. Annual of the British School at Athens 90: 239-51 [TC 2221; IoA Pers]
Giardino, C. 1995 Il Mediterraneo Occidentale fra XIV ed VII secolo a.C. Cerchie minerarie e metallurgiche. The West Mediterranean between the 14th and 8th centuries B.C. Oxford: Tempus Reparaturam [IoA DAG 100 Qto GIA]
González de Canales F., Serrano L. & Llompart J. 2006 The pre-colonial Phoenician emporium of Huelva in BaBesch 81, 13-29 [ICS ST6; Warburg PH72]
Iacono, F. 2015 Feasting at Roca: Cross-Cultural Encounters and Society in the Southern Adriatic during the Late Bronze Age European Journal of Archaeology 18: 259–81.
Iaia C. 2013 Metalwork, rituals and the making of elite identity in Central Italy at the Bronze Age-Iron Age transition in M.E. Alberti and S. Sabatini (eds.), Exchange Networks and Local Transformation, 102-116 [IoA BC 100 Qto ALB]


Lemos I. 2012 Euboea and Central Greece in the Postpalatial and Early Greek Periods.
Archaeological Reports, 58, pp 19-27 [online]


Morris, I. 2000 Archaeology as Cultural History (ch 6) Blackwell [Yates A 20 MOR]

Ruiz-Gálvez Priego, M. 1997 The West of Iberia: Meeting Point between the Mediterranean and the Atlantic at the End of the Bronze Age in M.S. Balmuth, A. Gilman and L. Prados-Torreia (eds) Encounters and transformations. The archaeology of Iberia in transition, Sheffield: Sheffield Academic Press, 95-120 [IoA DAG Qto BAL]


Vagnetti, L. 1999, Mycenaean pottery in the central Mediterranean: imports and local production in their context, in J. P. Crielaard, V. Stissi and G. J. van Wijngaarden (eds.) The
complex past of pottery. Production, circulation and consumption of Mycenaean and Greek pottery. Gieben, Amsterdam, 137–61 [IoA YATES P 6 CRI]


Whitley J. 1991 Style and Society in Dark Age Greece. Cambridge

BA collapse and/or transition

Cardarelli, A. 2009 The collapse of the Terramare Culture and growth of new economic and social systems during the Late Bronze Age in Italy Scienze dell’Antichità 15: 450–520.


Drews, R. 1993 The End of the Bronze Age Changes in Warfare and the Catastrophe c. 1200 B.C. Princeton: Princeton University Press. (chapter 4, pp.208-225) [TC 3245, ISSUE DESK IOA DRE 6, INST ARCH DBA 100 DRE]


Chronological periodization and debates

Focus for discussion:
- Why is it important to understand the end of the Bronze Age in order to throw light on the Iron Age?
- How does the picture of the early Iron Age in the East Mediterranean differ from the one in the Central and West Mediterranean?
- How have scholars explained the widespread destruction of sites across the East Mediterranean at the end of the Bronze Age?
- What do distribution patterns of material culture across the early Iron Age Levant reflect of changes in the area?
- Is the Dark Age still a valid term to define the early Iron Age in the Aegean?
- What is the role of Sardinia during the Late Bronze Age/Iron Age transition?
- Can we construct a uniform picture of the Central Mediterranean in the early Iron Age? If so, how? If not, why not?

Essay question
Did the decline of palace-based economies in the East Mediterranean at the end of the Bronze Age have an impact on Mediterranean-wide trade contacts? If so, how can we assess this impact? If not, why not and what picture does the archaeological evidence from the Central Mediterranean offer?

Seminar 3 From pot scratches to poetry and history and the uses of textual evidence
25 January 2 pm (CR)

This session is aimed at introducing issues around the use of textual evidence for interpreting the material culture of the Mediterranean Iron Age; by textual evidence it is meant both inscribed texts, however short, the expertise of the epigraphist, and longer texts that have come down to us as ancient written sources and are the object of study by ancient historians and specialists of ancient literature and philology; this framework is here adopted with the twofold aim of breaking down disciplinary boundaries (epigraphy, ancient history, archaeology), and of encouraging you to think of the role and meaning of the written word in relation to a series of aspects, from the actual content of the inscription and the relationship between the content and the material support, to its materiality and what inscriptions can tell us about ancient literacy, or lack thereof, across the social spectrum.

Four main foci of discussion may be addressed here. Firstly, a broad object of debate is the interplay between archaeological and written sources, and their reciprocal value in offering a more in-depth comprehension of chronological frameworks and social phenomena (Sherratt 1990). The twofold nature of textual evidence both as a valid support to archaeological interpretation and as a threat to widely-accepted conclusions coming from archaeological evidence (e.g. Gill 2008) is acknowledged; where the preponderant authority of the text is endangered by the growing awareness of the value of archaeology, the interchange between the two kinds of evidence has often fostered sharp polemic and ideologically-driven debates (as in the case of Biblical Archaeology, see Dever 1998 and following session).
Secondly, one way of approaching literacy is by considering reading and writing as social techniques embedded in the tissue of any given society; issues at stake here range from the exploitation of restricted literacy as a means to achieve and maintain power to the role of gender and status in motivating access to or exclusion from writing and reading skills. An additional concern regards the modalities through which literacy spread from east to west, and between contiguous regions, with regards to the pivotal role of long-distance trade as a factor enabling cultural contact between literate and non-literate individuals. In terms of cultural encounters, points at issues include the social role and literacy competency of both teachers and learners, the impact of literacy upon non-literate societies, and the uses to which the new skill of writing, once introduced, was put.

Thirdly, we may consider theoretical approaches to literacy taken from linguistics and anthropology for opening up the debate and providing interesting views on the subject. Classic studies on the matter (especially the early Goody) have highlighted the importance of the introduction of writing as a key factor in promoting the development of human logic, sophisticated thought, bureaucracy and complex political institutions. A major gap is supposed to exist between oral and written cultures, with ancient Greece considered as the first genuine literate society in the world. Recent scholarship (e.g. Street 1984, 1993, 2001) has advocated a more nuanced view of literacy, with a major focus on the ideological and social value of writing and reading, the overlap between oral and literate modes of communication, the existence of multiple literacies (religious, commercial, school-oriented, gender-laden, dominant vs. non-dominant etc), and the creative role of the learners at moments of impact between literate and non-literate groups.

Lastly, we should consider the materiality of writing both for the user and the creator and the physicality of the written object, which are all aspects of writing related to the above topics.

Essential

Bietti Sestieri A.M. 2000 The role of archaeology and historical data in the reconstruction of Italian protohistory in D. Ridgway et al. (eds) Ancient Italy in its Mediterranean Setting. Studies in honour of Ellen Macnamara. London, 13-31 [IoA: DAF QtO RID; TC3750]


* Piquette K. and R. Whitehouse 2013 Developing an approach to writing as material practice in K. Piquette and R. Whitehouse (eds) Writing as material practice, 1-13 [online]

*Sherratt, E. S. 1990 ‘Reading the Texts’: Archaeology and the Homeric Question, Antiquity 64: 807-24 [online]


On the origins of the alphabet across the Mediterranean:


Recommended

Johnston A. 1987 Amasis and the vase trade in Papers on the Amasis painter and his world. Colloquium sponsored by the Getty Center for the History of Art and the Humanities and symposium sponsored by the J. Paul Getty Museum, 125-140. Malibu [IoA YATES P 27 GET]

Lomas, K., Whitehouse, R. and Wilkins, J. (eds.) 2007 Literacy and the State in the Ancient Mediterranean. London: Accordia Research Institute/Institute of Archaeology [IoA DAG 100 QtO LOM]
The Greek World

Anderson P. 2005 A Verse-Scrap on a Kylix by Epiktetos in Transactions of the American Philological Association, 135, No. 2, 267-277 [online]

Carraro, F. 2007. ‘The ’Speaking Objects’ of Archaic Greece: Writing and Speech in the First Complete Alphabetic Documents’. In K. Lomas, R. Whitehouse and J. Wilkins (eds.) Literacy and the State in the Ancient Mediterranean, London: Accordia Research Institute/Institute of Archaeology, 65-80 [IoA DAG 100 Qto LOM; online]

Gill, D. W. J. 2008. Inscribed Silver Plate from Tomb II at Vergina, Hesperia, 77, 2: 335-358 [IoA PERS; online]


Osborne R. 2014 Intoxication and sociality: the symposium in the ancient Greek world in Past and Present 222. Supplementary Issue 9, 34-60 [online]

Thomas, R. 1989. Oral Tradition and Written Record in Classical Athens (especially pp. 1-34) [Main ANCIENT HISTORY P 21 THO]


Reiterman A. S. 2014 Keimelia in context: towards an understanding of antiquities in the past in J. Ker and C. Pieper (eds) Valuing the past in the Greco-Roman world, pgs. 146-172 [Main: Ancient History M 72 KER]


Snodgrass, A. 2000. ‘The Uses of Writing on Early Greek Painted Pottery’. In: N.K. Rutter and B.A. Sparkes, Word and Image in Ancient Greece. Edinburgh: Edinburgh University Press, 22-34. [IoA YATES A 70 RUT; SENATE HOUSE ART 4th Floor Middlesex North Reading Room Gallery V3AG Wor]


Strauss Clay J., I. Malkin and Y. Z. Tzifopoulos (eds) 2017 Panhellenes at Methone. Graphê in Late Geometric and Protoarchaic Methone, Macedonia (ca. 700 BCE). De Gruyter [online]

Italy and West Mediterranean

Smith C. 2011 Thinking about kings in Bulletin of the Institute of Classical Studies 54.2, 21-42 [online]
Hodos, T. 2007. ‘Writing more than Words in Iron Age Sicily’. In K. Lomas, R. Whitehouse and J. Wilkins (eds.) Literacy and the State in the Ancient Mediterranean. London: Accordia Research Institute/Institute of Archaeology, 106-127 [IoA: DAG 100 Qto LOM]
Lomas, K. 2007 Writing Boundaries: Literacy and Identity in the Ancient Veneto, 600-300 BC in K. Lomas, R. Whitehouse and J. Wilkins (eds) Literacy and the State in the Ancient Mediterranean London: Accordia Research Institute/Institute of Archaeology, 149-169 [IoA: DAG100 Qto LOM; TC: 3615]
Ridgway, D. 1997 Nestor’s Cup and the Etruscans, Oxford Journal of Archaeology 16, 3: 325-344 [IoA PERS; online]
Whitehouse, R. 2007. ‘Writing, Identity and the State. A Comparative Case Study from Italy in the 1st Millennium BC’. In K. Lomas, R. Whitehouse and J. Wilkins (eds.) Literacy and the State in the Ancient Mediterranean. London: Accordia Research Institute/Institute of Archaeology, 95-106 [IoA: DAG 100 Qto LOM]
Across Frontiers. Papers in honour of David Ridgway and Francesca R. Serra Ridgway. London, 531-548 [IoA: DAG 100 Qto HER]

The Levant and Israel


Assyria and the East Mediterranean


Anthropological and theoretical approaches to literacy


Focus for discussion:

- How and to what extent can the analysis of epigraphic evidence illuminate the way in which we understand the use and diffusion of writing? Can we consider the archaeological evidence of inscriptions to be reliable in this regard?
- What do we mean by materiality of the written object? Does it matter to our understanding of writing and literacy in the Iron Age Mediterranean? If so, in what ways?
- How have scholars used ancient texts for the study of the Iron Age Mediterranean? Is it always possible to balance the contribution of textual and archaeological evidence toward our understanding of the past? What are the challenges and the opportunities for using both side by side?

Essay question

By supporting your argument with two or more case studies in the Iron Age Mediterranean, discuss either (A) how archaeological and textual evidence can support each other in our interpretations of the past or (B) how anthropological approaches to literacy can be employed to offer a more nuanced view of the adoption and use of writing systems in the study region.

Seminar 4 The East Mediterranean and the Levant

01 February 2pm (MA)

This session will focus on developments in the Eastern Mediterranean during the Iron Age, and in particular, the role of the Levant. This is a period in which geopolitical landscapes were
reshaped and redefined, following on from the collapse of LBA regional powers and interregional networks, as we noted in Session 2. We will be looking at issues such as the degree of cultural continuity versus cultural change in the archaeological record, and what this implies for our understanding of the way in which new polities emerge.

The groups that emerge to fill the power vacuum left by the collapse of the Hittite and Egyptian empires are varied and diverse: Philistines, Israelites, Judahites, Edomites, Moabites, Ammonites, Phoenicians, Aramaeans, Neo-Hittites and Assyrians. Many archaeologists working in the region have a strong interest in defining such groups through their material culture, but this raises all sorts of difficulties, not the least being whether it is even possible to match political definitions with cultural ones, as shaped by language or lifestyle, and whether any of these things can be matched to the archaeological or textual record.

Further problems are posed by the presence of ‘text-impeded archaeology’, where rich sources of historical and cultural information such as the Old Testament have had an often deleterious effect on objective interpretation of archaeological data. We will have already touched on the use of texts in archaeology, and here we will be considering it briefly, including the nature of the textual record at this time, problems in its interpretation, and the contribution that it can make to debates such as on the development of a sense of regional identity. It should become clear that it is important to have a full appreciation of all the textual sources available, from objects such as personal seals, jar stamps and ostraka, to longer and more monumental texts produced by the royal court, and to be able to trace these usages across the Levant as a whole. This will allow us to to identify if and when different cultures begin to adopt a shared ideology of power, as expressed through the use of specific genres in writing, such as the royal commemorative inscription, and visual representation in art and architecture.

Finally, we will look at the impact of the Assyrian empire on different areas of the Levant, as it expands its influence, both from an economic and cultural perspective, as well as the possible role played by outsiders such as Greeks and Cypriots in these internal developments, by assessing the evidence for Mediterranean trade and contact.

Essential


Recommended

Script, writing and communication


Connections across the Eastern Mediterranean


Boardman, J. 2001. ‘Aspects of “Colonization”’, BASOR 322, 33-42. [IoA Pers and online]


The Political Landscape of the Iron Age


Jacovou, M. 2008. 'Cultural and Political Configurations in Iron Age Cyprus: The Sequel to A Protohistoric Episode', AJA 112.4. [IoA: Pers].


Na'aman, N. 2007. 'When and How Did Jerusalem Become a Great City? The Rise of Jerusalem as Judah's Premier City in the Eight-Seventh Centuries BCE', BASOR 347, 21-26 [IoA Pers].


Voskos, I. and A.B. Knapp. 2008. 'Cyprus at the End of the Late Bronze Age: Crisis and Colonization or Continuity and Hybridization?', AJA 112.4. [IoA Pers].


Ethnicity and identity


Bunimovitz, S. 1990. 'Problems in "Ethnic" Identification of Philistine Material Culture', Tel Aviv 17, 210-222 [IoA Pers].


Gilboa, A. 2005 'Sea Peoples and Phoenicians Along the Southern Phoenician Coast - A Reconciliation: An Interpretation of Sikila (SKL) Material Culture', BASOR 337, 47-78 [IoA Pers].

Stone, B. 1995. 'The Philistines and Acculturation: Culture Change and Ethnic Continuity in the Iron Age', BASOR 298, 7-32 [IoA Pers and online].


Focus for discussion

- To what extent is writing used as a tool by emerging states and polities in the Iron Age Levant?
- How might we detect the presence of a centralised state in the archaeological record?
- Is it possible to develop an appreciation of ethnic diversity through a study of archaeology alone? What problems are we likely to face?
- How can we use archaeology to detect and assess the impact of the Assyrian empire on its neighbours and vassals?

Essay question

The Levantine Iron Age is often portrayed as a period in which different groups attain distinctive ethnic and political identities. Would you agree with this assessment, and how would you detect this kind of process in the archaeological record? Discuss using specific examples.

Seminar 5 The Central Mediterranean

08 February 2pm (CR)

In this session, we consider the Central Mediterranean selectively: the specific focus of this session is not on Greek settlements in the Central Mediterranean - these will be considered in session 6 'The Greek World Enlarged' – nor on Phoenician ones – more details will be covered in future sessions, but rather on all those communities and societies that interacted with these 'new' settlements: so, while not ignoring their Greek and Phoenician interlocutors, we will be examining cultural interaction from the point of view of these other communities in the Italic peninsula, the islands nearby and the Northern Tyrrhenian littoral. The session is not intended to cover every single region – this would be an impossible task – but rather to select a few key
areas or sites that played an important role in the cultural dynamics of the Mediterranean. In particular, we will be considering S. France, Etruria, Campania, the middle Adriatic region and Sardinia (Sicily and Phoenician settlements will largely go in the two following sections, namely Greek world enlarged and east-west relations sections respectively. Cf. also final section on Carthage). Although knowledge of particular areas/sites is important, the session will explore closely themes related to these latter that cross regional boundaries such as (internal) socio-political dynamics, cultural interaction with neighbouring regions, natural resource exploitation and technological developments, economy and landscape, material culture and ideology. Ultimately the main issue to discuss is the emergence of regional and much more localised cultural identities in the Central Mediterranean and the processes that led to this.

Essential:

Gailledrat E. 2015 New perspective on emporia in the Western Mediterranean: Greeks, Etruscans and native populations at the mouth of the Lez (Hérault, France) during the sixth-fifth centuries BC in JMA 28.1, 23-50 [online]


Tronchetti C. and P. van Dommelen 2005 Entangled objects and hybrid practices: colonial contacts and elite connections at Monte Prama, Sardinia in Journal of Mediterranean Archaeology 18(2), 183-208 [IoA Pers and online]

If time:


Recommended
Southern France:

Bats M. 1998 Marseille archaïque. Étrusques et Phocéens en Méditerranée nord-occidentale in MEFRA 110, 2: 609-633 [online]


Dietler M. 1990 Driven by Drink: The Role of Drinking in the Political Economy and the Case of Early Iron Age France in Journal of Anthropological Archaeology, 9, 352-406 [Science: Anthropology Pers and online]

Dietler M. 1997 The Iron Age in Mediterranean France. Colonial Encounters, Entanglements, and Transformations in Journal of World Prehistory 11, 269-358 [IoA Pers and online]

Dietler M. and M. Py 2003 The warrior of Lattes: an Iron Age statue discovered in Mediterranean France, Antiquity 77, 780-795 [online]

Dietler M. 2005 Consumption and colonial encounters in the Rhône basin of France. A study of early iron age political economy, Lattes, édition de l’Association pour le Développement de l’Archéologie en Languedoc-Roussillon [IoA : DAC 100 DIE]


Py M. 2209 Lattara. Lattes, Hérault comptoir gaulois méditerranéen entre étrusques, grecs et romains. Paris [IoA: DAC Qto PY]

Verger D. & L. Pernet (eds) 2013 Une Odyssée gauloise. Parures de femmes à l’origine des premiers échanges entre la Grèce et la Gaule, catalogue d’exposition Lattes [ICS: 114G LAT]

Corsica:

Sardinia:
Gonzalez Araque R. 2012 Sardinian bronze figurines in their Mediterranean setting in Praehistorische Zeitschrift, Vol. 87 Issue 1, 83-109 [online]
Santocchini-Gerg S. 2010 Un inedito del Pittore senza Graffito dal Nuraghe Flumenelongu (Alghero): il ‘mercato sardo’ e le relazioni di Tarquinia con la Sardegna archaica in Ocnus 18, 75-90 [ICS]
Webster, G. S. 1995 A prehistory of Sardinia, 2300-500 BC. Sheffield, Sheffield Academic Press (Ch. 7) [IoA ISSUE DESK WEB 3]

Latium:
Fulminante F. 2014 The Urbanisation of Rome and Latium Vetus. From the Bronze Age to the Archaic Era. Cambridge [IoA: DAG 10 FUL]
Nijboer A. J. and S. L. Willemsen 2012 Three ladies from Crustumerium, ca 675-650 BC in BABESCH 87, 29-44 [at ICS library or online at: https://rug.academia.edu/AlbertNijboer]
Nijboer A. J. and P. Attema 2011 Cultural characteristics of the ancient community living at Crustumerium and the excavations of the Groningen Institute of Archaeology at the Monte Del Bufalo necropolis, in Atti del XVII Congresso Internazionale di Archeologia Classica: Incontri tra Culture nel Mondo Mediterraneo Antico, Rome, September 22-26, 2008 [online at: https://rug.academia.edu/AlbertNijboer]


Etruria:


Izzet V. 2007 The archaeology of Etruscan society Cambridge. Cambridge University Press [IoA DAF 10 IZZ]


MacIntosh Turfa J. (ed.) 2013 The Etruscan world. London [IoA: Yates A 35 MAC]

Gleba M. 2008 Textile production in pre-Roman Italy. Oxbow [IoA: KJ GLE]


Central Appenines and Southern Italy (incl Sicily):

Bradley G. 2000 Ancient Umbria: State, Culture and Identity in Central Italy from the Iron Age to the Augustan Era Oxford, Oxford University Press [Main: ANCIENT HISTORY Q 27 BRA]


Ferrer M. 2016 Feeding the Community: Women’s Participation in Communal Celebrations, Western Sicily (Eighth-Sixth Centuries BC), in Journal of Archaeological Method and Theory 23, 900-920 [online]


Riva C. 2014 Connectivity beyond the urban community in Central Italy in P. van Dommelen and B. Knapp (eds) The Cambridge prehistory of the Bronze and Iron Age Mediterranean. Cambridge, 437-470 [online]

Stoddart S. et al. 2012 Opening the frontier: the Gubbio-Perugia frontier in the course of history, in Papers of the British School at Rome, 80, 257-294. [online]

Yntema D. G. 2013 The archaeology of south-east Italy in the 1st millennium BC. Greek and native societies of Apulia and Lucania between the 10th and 1st century BC. Amsterdam [IoA: DAF Quarts YNT]

Italy:

Blake E. 2014 Social Networks and Regional Identity in Bronze Age Italy. Cambridge, chapters 1, 9 [IoA: DAF 100 BLA]


Focus for discussion:

- How does the evidence from cemeteries throw light upon the interaction between indigenous communities and non-indigenous ones?
- How important is the role of access to natural resources in the socio-political dynamics of Central Mediterranean communities?
- Is the [Colonial] Middle Ground a valid approach for understanding inter-cultural interaction in the Central Mediterranean?
• How important were elite connections in driving trading contacts and cultural interaction in the Central Mediterranean?
• How useful is the notion of cultural hybridity helpful to understand intercultural relations in Iron Age Sardinia?
• What is the role of ‘colonial agents’ in the transformation of indigenous societies in the Central Mediterranean?

Essay question
By considering two or more regions of the Central Mediterranean, discuss the various approaches that scholars have used in order to understand culture contact in the region, and assess their relevance and validity.

Seminar 6 The Greek world enlarged
22 February 2pm (CR)

In the first millennium BC, the Greek world does not equate with the Aegean, but with the whole Mediterranean. In the previous section, we already touched upon culture contact with the Greek world having looked at indigenous communities of the Central Mediterranean. Now, the tables are turned and we shall focus on the Greeks who moved, travelled and settled, and those who did not move outside their region but who witnessed social, economic and political changes in their communities. Needless to say, the first big topic of the day will be the dynamics of this moving and settling and the important question of whether we can talk about colonisation and if so how. If not, why not. The second related topic will be the formation of the Greek city-state or polis: we will examine whether it is legitimate to ask when, how and why the polis developed, or whether we should disregard ‘the polis approach’ that asks these questions (Vlassopoulos 2007), adopt alternative approaches, and begin to think more widely. Last but not least, we will discuss how useful it is to have an inventory of Greek city-states, which has been the aim of the so-called Copenhagen Polis Centre (Hansen M. H. and T. H. Nielsen 2004).

Essential:
* Greco, E. 2011 On the origins of the Western Greek poleis, Ancient West & East 10, 233-242 [online] in response to:
* Purcell, N. 2005 Colonization and Mediterranean History in H. Hurst and S. Owen (eds) Ancient colonisations. Analogy, similarity and difference. London: Duckworth, 115-139 [IoA AH HUR; online]
If time:
Vlassopoulos K. 2007 Beyond and Below the Polis: Networks, Associations, and the Writing of Greek History in Mediterranean Historical Review, 22:1,11-22 [Main: HISTORY Pers and online]

Recommended:
Please note that other references on Sicily are to be found in the recommended bibliography in Session 10. What follows is a small selection of sources for a field, 1st-millennium BC Greek archaeology, that has an immense English-speaking literature. Omitted are
references for specific sites, which, again, taken together, would fill the entire handbook bibliography!

If you need a quick overview on Greek urban landscape and architecture try this:
A good historical anthology:
Raftaub K. A. and H. van Wees 2009 A companion to archaic Greece. Wiley Blackwell [online]

Bonnier A. 2014 Coastal hinterlands. Site patterns, microregions and coast-inland interconnections by the Corinthian Gulf, c. 600-300 BC. Oxbow [IoA: YATES Qto E10 BN]
Brock R. and S. Hodkinson (eds) 2000 Alternatives to Athens. Varieties of political organization and community in ancient Greece Oxford, Oxford University Press, especially papers by Spencer (Exchange and stasis in Archaic Mytilene), Lomas (The polis in Italy) Morgan (Politics without the polis), Archibald (Space, hierarchy and community in Archaic and Classical Macedonia, Thessaly and Thrace) [Main: ANCIENT HISTORY P 5 BRO]
Bouffier S. and A. Hermary (eds) 2013 LOccident grec de Marseille à Mégara Hyblaea. Hommages à Henri Tréziny. Arles [IoA: YATES Qto E 30 COL]
Carpenter, T. H., E. Langridge-Noti, M. Stansbury-O'Donnell (eds) 2016 The Consumers' Choice: Uses of Greek Figure-Decorated Pottery. Selected papers on ancient art and architecture, 2. Boston [IoA: YATES P 6 CAR]
De Angelis F. 2002 Trade and Agriculture at Megara Hyblaea, in Oxford Journal of Archaeology 21: 3, 299 – 310 [IoA Pers and online]
Dominguez A. J. 2006 Greeks in Sicily G R Tsetskladze (ed.) Greek colonisation. An account of Greek colonies and other settlements overseas, pgs. 252-357 [Main: Ancient History P 61 TSE]


Duplouy A. 2006 Le prestige des élites. Recherches sur les modes de reconnaissance sociale en Grèce entre les Xe et Ve siècles avant J.-C. Paris [Main: ANCIENT HISTORY P 65 DUP]


Finley M. I. 1981 Economy and Society in Ancient Greece [Main: ANCIENT HISTORY P64 FIN]


Foxhall L. et al. (eds) 2010 Intentional history. Spinning time in ancient Greece. Stuttgart [Main: AncHis P 8 FOX]

Frisone F. 2012 Rivers, land organization, and identity in Greek Western Apoikiai, Mediterranean Historical Review, 27:1, 87-115

Gaignerot-Driessen F. and J. Driessen (eds) 2014 Cretan cities. Formation and transformation [IoA: DAG 14 Qto GAI]


Hall J. 2003 How ‘Greek’ were the early western Greeks? In K. Lomas (ed.) Greek identity in the western Mediterranean. Papers in honour of Brian Shefton. Leiden; Boston, Brill, 35-54 [Main: ANCIENT HISTORY P 55 LOM]


Hodos T. 2006 Local responses to colonization in the Iron Age Mediterranean London Routledge [IoA: DAG 100 HOD]

Hodos T. 2009 Colonial engagements in the global Mediterranean Iron Age, Cambridge Archaeological Journal 19, 221-241 [online]

Hodos T. 2010 Globalization and colonization: a view from Iron Age Sicily in JMA 23, 81-106 [online]


Kirigin B. 2006 Pharos the Parian settlement in Dalmatia : a study of a Greek colony in the Adriatic Oxford. Archeopress [IoA: YATES QUARTOS E 32 HVA]


Lee M. M. 2015 Body Dress and Identity in Ancient Greece. Cambridge [ICS]


Lombardo M. 2012 Greek colonization: small and large islands, Mediterranean Historical Review, 27:1, 73-85 [online]


Lyons C. 1996 Sikel burials at Morgantina: defining social and ethnic identities, in R. Leighton (ed), Early societies in Sicily: new developments in archaeological research, 177-188 [IoA: DAG 19 Qto LEI]


Malkin I. 2003 Networks and the emergence of Greek identity in Mediterranean Historical Review 18.2, 56-74 [Main: History Pers and online]


Malkin I., C. Constantakopoulou and K. Panagopoulou 2007 Preface: Networks in the Ancient Mediterranean Historical Review 22, 1, 1 – 9 [Main: HISTORY Pers and online]


Morris I. 2000 Archaeology as cultural history. Words and things in iron Age Greece Oxford, Blackwell [IoA: Issue Desk; YATES A 20 MOR]


Osborne R. G. 1987 Classical Landscape with Figures: The Ancient Greek City and its Countryside, Chapters 2-3 [Main: ANCIENT HISTORY P58 OSB]

Osborne R. 1996 Pots, trade and the Archaic economy in Antiquity 70, 31-44 [IoA Pers and online]


Osborne R. 2004 Greek archaeology: a survey of recent work, AJA 108 (1), 87-102 [online]

Owen S. 2009 The ‘Thradian’ landscape of Archaic Thasos in S. Owen and L. Preston (eds) Inside the city in the Greek world. Studies of urbanism from the Bronze Age to the Hellenistic period. Cambridge, 84-98 [IoA: Yates A20 OW]


Shepherd G. 1999 Fibulae and females: intermarriage in the Western Greek colonies and the evidence from cemeteries in G. Tsetskhladze (ed.) Ancient Greeks West and East, 267-300 [Main: ANCIENT HISTORY P 61 TSE]


Strauss Clay J., I. Malkin and Y. Z. Tzifopoulos (eds) 2017 Panhellenes at Methone. Graphê in Late Geometric and Protoarcaic Methone, Macedonia (ca. 700 BCE). De Gruyter [online]


Vlassopoulos K. 2007 Unthinking the Greek polis. Ancient Greek history beyond Eurocentrism Cambridge, Cambridge University Press [Main: ANCIENT HISTORY P 60 VLA]

Vlassopoulos K. 2007 Between East and West: The Greek Poleis as Part of a World-System in Ancient West and East 6, 91–111 [IoA Pers and online]

Von Reden S. 1997 Money, law and exchange: coinage in the Greek polis, in Journal of Hellenic Studies 117, 154-176 [IoA Pers and online]

Walsh J. St P. 2013 Consumption and choice in ancient Sicily in F. De Angelis (ed.) Regionalism and globalization in antiquity: exploring their limits. Leuven, 229-246 [IoA: DAG 100 DEA]
Focus for discussion:

- What are the advantages and disadvantages of using concepts from textual sources (e.g. koinônia in Aristotle) for understanding the Greek world in the Iron Age?
- What is a colony? What are the problems associated with this term?
- What are the problems with the dichotomy between polis and apoikia and the distinctions between polis, emporion and apoikia?
- Why did the Greeks settle outside the Aegean? Is it relevant to discuss the reasons for their mobility?
- Can Greek urbanization be understood in isolation from the urbanization of other geographically contiguous areas? Can we analyse it as a uniform phenomenon?
- How useful is the concept of network for understanding the Greek polis? What is the relationship between a network and a world system?
- Can a network create unity for the Greek world in the Iron Age? How?
- What is a ‘city-state culture’? Is it a suitable and satisfactory alternative to the polis approach?
- What is an ethnos-state? Should we distinguish between a city-state and an ethnos-state?

Essay question
Should we debunk the ‘polis approach’? If we should, what are our alternatives for understanding the Greek world in the Iron Age? How valid and suitable are these alternatives? If not, why should we retain it?

OR
What are the problems with the notion of Greek colonization and its relatives (e.g. pre-colonial)? What other approaches and interpretative frameworks can we adopt for explaining Greek mobility and overseas settlements than the ones put forward by conventional narratives of Greek colonization?

OR
What do redistribution and the ‘management of the environment in relation to the world of the maritime’ (Purcell 2005, 126) have to do with Greek overseas settlements?

Seminar 7 The West Mediterranean, Phoenician settlements and the Iberian Peninsula
01 March 2pm (CR)

In this session we will examine Phoenician settlements in the Iberian peninsula and begin to tease out issues on East-West Mediterranean interaction that will be discussed further in the next session. It will become immediately apparent that one of the characteristics of this region is its connectivity to the Atlantic beyond the Mediterranean basin, part of which was stimulated by trade and exchange links of Cádiz, one of the main Phoenician settlements on the southern coast, and the Guadalquivir valley with regions facing the Atlantic. This will no doubt bring into question whether we can maintain the notion of the Mediterranean basin as a discrete regional entity for study, but we should also consider the implications of thinking of the Atlantic regions as periphery (González-Ruibal 2006). We will examine closely the nature of Phoenician settlements in Iberia, and other Phoenician settlements more broadly, their
interaction with indigenous communities and Greek contacts later on, as well as the dynamics of transformation amongst these communities. Topics of discussion will include the nature of this interaction, and the extent to which 6th-century geopolitical changes (e.g. the fall of Tyre, the decrease in demand for metal raw material) affected the communities further inland in the peninsula as visible in material culture and settlement organisation. Last but not least, we will also consider the ways in which scholars have traditionally conceived of culture change amongst Iron Age indigenous Iberian communities in terms of the appearance of an ‘Iberian culture’, the problems that this approach entails (Diaz-Andreu 1998), and alternative approaches that stress the role of social practices in situations of culture contact in Iron Age Iberia (e.g. Vives-Ferrándiz 2007).

Essential
* González-Ruibal, A. 2006 Past the Last Outpost: Punic Merchants in the Atlantic Ocean (5th–1st century BC), in JMA 19 (1), 121-150 [online]
* López-Bertran M. and J. Vives-Ferrándiz 2015 Miniatures from domestic contexts in Iron Age Iberia, World Archaeology, 47:1, 80-93 [online]
* Cañete C. and J. Vives-Ferrándiz 2011 ‘Almost the same’: dynamic domination and hybrid contexts in Iron Age Lixus, Larache, Morocco, World Archaeology, 43:1, 124-143 [online]

If time:

Recommended
Almagro Gorbea M., Domínguez A. and López F. 1990 Un palacio orientalizante en la Península Ibérica in Madrider Mitteilungen 31, 251-308 [IoA Pers]
Almagro Gorbea M., M. Torres Ortiz et al. 2011 El personal del palacio tartésico de Cancho Roano (Badajoz, España), in Zephyrus LXVIII, 163-190 [online]
Aubet M.E. 1995 From trading post to town in the Phoenician-Punic world in Iberia in B. Cunliffe and S. Keay (eds) Social complexity and the development of towns in Iberia. From the Copper Age to the second century AD (Proceedings of the British Academy 86). Oxford: Oxford University Press, 47-65 [IoA: DAP CUN; online; Main: HUMANITIES Pers]
Cabrera P. 1998 Greek trade with the Iberian world: the extent of interaction, Oxford Journal of Archaeology 17, 191-206 [IoA Pers and online]
Marseille à Mégara Hyblaea. Hommages à Henri Tréziny. Arles, 91-101 [IoA: YATES Qto E 30 COL]


Ruiz A. and M. Molinos 1998 The archaeology of the Iberians [IoA: DAPA 100 RUI]


Sanmartí J. 2004 From local groups to early states: the development of complexity in protohistoric Catalonia. Pyrena. Revista de prehistoria i antiquitat de la Mediterrània occidental 35, 1-7-41 [IoA Pers]

Santancreu D. A. 2017 The times they were a-changing: cultural encounters, social transformations and technological change in Iron Age hand-made pottery from Mallorca [Spain], in JMA 30.1, 105-131


North Africa and the Atlantic


Arruda A. M. 2002 Los fenicios en Portugal. Fenicios y mundo indígena en el centro y sur de Portugal (siglos VIII-VI a.C.). Barcelona, Carrera Edició, Publicaciones del Laboratorio de Arqueologia, Universidad Pompeu Fabra de Barcelona [IoA: DAPA 100 RUI]


López Pardo F. 1990 Sobre la expansión fenicio-púnica en Marruecos in Archivo Español de Arqueología 63, 7-41 [IoA Pers]


Ruiz-Gálvez Priego, M. 1997 The West of Iberia: Meeting Point between the Mediterranean and the Atlantic at the End of the Bronze Age in M.S. Balmuth, A. Gilman and L. Prados-Torreira (eds) Encounters and transformations. The archaeology of Iberia in transition, Sheffield: Sheffield Academic Press, 95-120 [IoA: DAP Qto BAL]

Shaw B. D. 2005 A Peculiar Island: Maghrib and Mediterranean in Mediterranean Historical Review 18(2): 93-125 [online]

Focus for discussion:

• How does the nature of Phoenician settlements in Iberia differ from that of those in the Central Mediterranean?
• How was the Iberian peninsula connected to the Atlantic in the Iron Age?
• Does the geographical position of Iberia bring into question the notion of the Mediterranean basin as a discrete entity? If so, how?
• What was the nature of interaction between Phoenician and Iberian communities? How did this differ from that with Greek communities?
• How did 6th-century geopolitical changes across the Mediterranean affect Iberian communities?
• Is there such a thing as a ‘Iberian culture’? What are the problems with this concept?

Essay question
How did the nature of interaction between Phoenician and Iberian communities changed from the 8th to the end of the 6th centuries?

OR
What valid approaches can we use to understand culture contact in Iron Age Iberia?

Seminar 8 East-west interaction: Orientalising and Orientalism

08 March 2pm (TK & CR) This session to take place at British Museum (further details to follow)

This session deals with the broad issue of culture contact between the east and west Mediterranean, and the contexts within which this contact took place. The objective of this
session is to debate the terms ‘Orientalizing’ and ‘Orientalization’, which scholars have traditionally used to understand east-west interaction in the first millennium BC (Coldstream 2003), and new approaches that either forcefully argue against the use of these terms (Purcell 2006) or use them in new ways (Osborne 1993, 2006; Riva 2006; Papalexandrou 2010). The traditional and largely art-historical view can be summarised by the etruscologist Massimo Pallottino’s definition of the Orientalising phenomenon as “the popularization and imitation of Eastern objects and motifs in the Mediterranean countries during the period of Phoenician and Greek colonization”. While Pallottino was writing in the mid-1960s when it was widely accepted that contacts between the Near East and Greece and the west Mediterranean promoted the development of an Orientalising material culture, recently scholars have paid more attention to the social contexts and ideological uses of this material culture in single regions (Morris 1997): the focus on elite demand for eastern imports and their imitation has been replaced by an interest on the complex networks of cultural interaction that stimulated this demand and contributed to social, economic and political transformations at the local level. At the same time, while the Orientalising phenomenon is usually restricted to the 8th and 7th centuries BC, some scholars working on Greece have expanded the chronological spectrum of Greece’s encounter with the Orient to earlier periods (Morris 1992); we should also concurrently consider the dilation of this spectrum into later periods (Burkert 1992; West 1997). Recently, multiple perspectives that deal with the multi-directional nature of Mediterranean-wide movement of goods and ideas in the first millennium BC are increasingly common (e.g. Waldbaum 1994). Theoretical approaches to culture contact have furthermore added to the view that stresses the cultural openness of 1st-millennium BC Mediterranean, the multi-cultural nature of its communities (e.g. Pithekoussai, Naukratis, Al Mina, Gravisca), and processes of cultural hybridity resulting from close interaction (van Dommelen 1997, 2005). The establishment of Phoenician and Greek settlements across the Mediterranean was a contributing factor to this melting-pot of cultural encounters as we have seen, but the posited relationship between Phoenician mobility and Orientalising material culture is fraught with important problems that have to do with how Phoenicians have been studied and given disciplinary boundaries (Vella 2014), and with the challenges of even labelling material culture as ‘Phoenician’. While we will be handling objects in the study-room of the Greek and Roman Department at the British Museum, more information will be provided in advance of the seminar in order to prepare better for this session. The Essential Reading below offers some basic knowledge on the debates and broader issues regarding this seminar’s topic, while the material we will be handling at the British Museum will introduce you to Cyprus, a region that, in its own ways, exemplifies the themes of this seminar.

Essential

* Purcell N. 2006 Orientalizing: Five Historical Questions in C. Riva and N. Vella (eds.) Debating Orientalization: Multidisciplinary Approaches to Change in the Ancient Mediterranean. London: Equinox, 21-30 [IoA: TC 3242 and DAG 100 RIV]
* Osborne R. 2006 Whither Orientalization? in C. Riva and N. Vella (eds.) Debating Orientalization: Multidisciplinary Approaches to Change in the Ancient Mediterranean. London: Equinox, 153-158 [IoA; DAG 100 RIV; Issue Desk: RIV 1]
* Vella N. 2014 The invention of the Phoenicians: on object definition, decontextualisation and display, in J. Crawley Quinn and N. Vella (eds) The Punic Mediterranean identities and identification from Phoenician settlement to Roman rule. Cambridge, 24-41 [Main: Anc Hist HM 5 QUI and online]


Crielard J. P. 1992/93 How the West was won: Euboeans vs. Phoenicians in Hamburger Beiträge zur Archäologie 19/20, 235-260 [ICS: 104D CON]


Gunter A. 2009 Greek Art and the Orient. Cambridge [IoA: Yates A 20 GUN]


Kopcke G. and Tokumaru I. [eds] 1992 Greece between East and West, 10th-8th centuries BC. Mainz: von Zabern. [Introduction, and papers by de Polignac, Ström, Kopcke, Starr, Kochavi, Muscarella, Markoe] [IoA: DAG 100 Qto KOP]


Markoe G. 1996 ‘The emergence of Orientalizing in Greek art: some observations on the interchange between Greeks and Phoenicians in the 8th and 7th centuries BC in Bulletin of the American Schools of Oriental Research 301, 47-67 [IoA Pers]


Niemeyer H. G. 2004 Phoenician or Greek: is there a reasonable way out of the Al Mina debate? In Ancient West and East 3(1): 38–50 [IoA Pers]


Ridgway D. 1997 Nestor’s cup and the Etruscans in Oxford Journal of Archaeology 16(3), 325-344 [IoA Pers; online]


van Dommelen P. 1997 Colonial constructs: colonialism and archaeology in the Mediterranean, in C. Gosden (ed) Culture contact and colonialism World Archaeology 28(3), 305-323 [IoA Pers and online]


Vella N. 2010 ‘Phoenician’ metal bowls: boundary objects in the Archaic period in Bollettino di archeologia online 1, 21-37 [online at: http://www.bollettinodiarcheologiaonline.beniculturali.it/documenti/generale/5_VELLA.pdf]

Waldbaum J.C. 1994 Early Greek contacts with the southern Levant, ca.1000-600 BC. The Eastern perspective in Bulletin of the American Schools of Oriental Research 293, 53-66 [IoA Pers]


Early contacts with the east: Lefkandi


Lemos I. 2002 The Protogeometric Aegean: the Archaeology of the late 11th and 10th centuries BC. Oxford: Oxford University Press [IoA: DAE 100 LEM]


For latest news and bibliography on Lefkandi cf. website of the project: http://lefkandi.classics.ox.ac.uk/

Salamis case-study (we will look at related material in the British Museum)

Karageorghis V. 2002 Early Cyprus. Crossroads of the Mediterranean, Malibu, 151-194 (and passim for Cypriot background)

Karageorghis V. 1970 Salamis. Homerian, Hellenistic and Roman. [both Karageorghis for a traditional view of Salamis]


Politics on Cyprus. Amathus and eteocypriots: colonial archaeology in action

Given, M. 1998 Inventing the Eteocypriots: Imperialist archaeology and the manipulation of ethnic identity. In JMA 11, No 1 [IoA Pers]
Petit, 1999 Eteocypriot Myth and Amathusian Reality. In JMA 12, 108-120. 10 [IoA Pers]

Earliest historiography: defining Orientalizing

Poulsen F. 1912 Der Orient und die Frühgriechische Kunst. Leipzig: B.G. Teubner [Main: Stores]

Focus for discussion:

• How has recent scholarship treated the concept of Orientalizing? What has prompted scholars to alter their views of Orientalizing or indeed to debunk the concept altogether?
• What is the role of the Phoenician in east-west interaction? What is the nature of interaction between Phoenician settlers and local communities? Does it have an impact on Orientalizing?
• Why is Orientalizing usually viewed as an elite phenomenon?
• Does Orientalizing involve power relations? If so what kind?
• What is the difference between Orientalizing objects and west-ward-pointing signposts?

Essay question

“That ‘Oriental’ goods carried no colonial baggage, came without accompanying trappings of the forced extraction of food or labour, did not mean that they came with no baggage. Understanding that baggage, which is the baggage of Orientalism, is the most pressing task for future work on Orientalization” (Osborne 2006, 156). Discuss.

Seminar 9

The Archaeology of Cult

15 March 2pm (CR)

This seminar session is intended to offer an overview of cult practices in the Iron Age Mediterranean, with specific reference to the way in which the analysis of religious phenomena can be employed to illuminate issues such as political and social change, territoriality and cultural contact across the Mediterranean. Due to the vastness both in space and time of the area under scrutiny, it is patent that ancient Mediterranean cult incorporated a huge array of manifestations, ranging from the veneration of anthropomorphic deities at Greek sanctuaries to modest ceremonies performed in rural locales almost removed from the intense flow of goods and ideas characteristic of the period. The ritual itself encompassed a wide range of practices, including animal sacrifice, food consumption and the consecration of offerings to the deity, all of them performed with varying intensity, meaning and modalities at different sites. In this variety lay the importance of cult as the focal axis upon which different approaches to the
sacred from different social groups converged. As such, ritual practice and its variability became a means to define the social identity of the worshippers and to negotiate, play out and define meaningful relationships between humans and objects, people and space (e.g. sacred vs. profane) and individuals of different status, gender, age and cultural identity. Furthermore, the multiplicity of religious experience did not prevent cult from becoming a common ground for assimilation, exchange and cultural adjustment (Malkin 2004). A wealth of research has illuminated the pivotal role of Iron Age Mediterranean sanctuaries as loci of cultural mediation, interaction and negotiation of conflict. The creation of cult places located alongside the routes of long-distance commerce provided the opportunity of trading goods safely under the aegis of the deity as well as a forum for cultural exchange between individuals and social segments from different ethnic backgrounds. No less important was the political connotation of cult. Although criticised by others, the work by F. de Polignac (1995) has been, in this respect, seminal in the investigation of the relationship between religion and Greek urbanisation; in particular, De Polignac has highlighted how the scattered location of sanctuaries over the territory controlled by the embryonic city-state was aimed at promoting the creation of a sacred landscape functional to the political necessities of the polis, including the control of boundaries and the management of the communal space.

Essential

* Marconi C. 2004 Kosmos. The imagery of the Archaic Greek temple in RES: Anthropology and Aesthetics 45, 211-224 [online]
* Osborne R. 2004 Hoards, Votives, Offerings: The Archaeology of the Dedicated Object, in World Archaeology, 36, 1, 1-10 [IoA: online]

If time:

Polignac F. de 1995 The Nonurban Sanctuary and the Formation of the City (chapter 2) in F. de Polignac Cults, Territory, and the Origins of the Greek City-state. Chicago, University of Chicago Press, 32-88 [IoA: online; Main: ANCIENT HISTORY P 60 POL]

Recommended

Hodos, T. 2006 Local Responses to Colonization in the Iron Age Mediterranean. Abingdon: Routledge (especially on cult pp. 55-59, 121-129, 180-183) [IoA DAG 100HOD]
Various authors 2004- Thesaurus cultus et rituum antiquorum – A thesaurus for Greek, Etruscan and Roman cults and rituals [Main: Ancient History Quartos M74 THE]

Greek world and East Mediterranean

Antonaccio, C. M. 1994 Contesting the Past: Hero Cult, Tomb Cult, and Epic in Early Greece, American Journal of Archaeology, 98, 3: 389-410 [IoA PERS; online]
Antonaccio, C. M. 1995 An Archaeology of Ancestors: Tomb Cult and Hero Cult in Early Greece. Ransham, MD: Rowman and Littlefield [IoA: DAE 100 ANT]


Mazarakis Ainian A. 2013 Archaic Sanctuaries of the Cyclades: Research of the Last Decade in Archaeological Reports, 59, 96-102 [online] – the latest on the subject with an up-to-date bibliography.


Morris, I. 1998 Tomb Cult and the Greek “Renaissance”: The Past in the Present in the 8th Century BC., Antiquity, 62, 237:750-761 [STORES; online]


Papalexandrou N. 2008 Boiotian Tripods: The Tenacity of a Panhellenic Symbol in a Regional Context, in Hesperia 77.2, 251-282 [online]

Pedley J. 2005 Sanctuaries and the sacred in the ancient Greek world. Cambridge [Main: AncHist P 74 Ped]


Strøm I. 1992 Evidence from the sanctuaries, in G. Kopcke and I. Tokumaru (eds) Greece Between East and West: 10th- 8th centuries B. C., pgs 46-60


Central and West Mediterranean


Crawley Quinn J. 2011 The Cultures of the Tophet: Identification and Identity in the Phoenician Diaspora, in E. S. Gruen (ed.) Cultural Identity in the Ancient Mediterranean. Los Angeles, 388-413 [UCL Main: AncHist A 72 GRU; online at academia.edu]

De Grummond N. T. and I. Edlund-Berry (eds) 2011 The archaeology of sanctuaries and ritual in Etruria. Portsmouth [IoA: DAF 10 DEG]


Ferrer Albeida E. (ed) 2002 Ex oriente lux. Las religiones orientales antiguas en la Península Ibérica [at British Library only]


Gieba M. and H. Becker (eds) 2009 Votives, places and rituals in Etruscan religion. Leiden, chs 4, 6, 9, 12 [IoA: DAF 100 GLE]

Ialongo N. 2013 Sanctuaries and the emergence of elites in Nuragic Sardinia during the early Iron Age (ca. 950-720 BC): the actualization of a 'ritual strategy' in JMA 26.2, 187-209 [online]


Prados-Torre'ria L. 1997 Sanctuaries of the Iberian peninsula: sixth to first centuries BC, in M. Balmuth, A. Gilman and L. Prados-Torre'ria (eds), Encounters and transformations. The archaeology of Iberia in transition. Sheffield: Sheffield Academic Press, 151-159 [IoA: DAF Qto BAL]


Rueda, C. 2011 Territorio, Culto E Iconografía En Los Santuarios Iberos Del Alto Guadalquivir (Ss. IV A. N.E. – I D.N.E.). Jaén [British Library only]


Xella P. et al. 2013 Phoenician bones of contention in Antiquity 87, 1199-1207 [online]

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East Mediterranean


Focus for discussion:

- To what extent and in what ways did sanctuaries and cult practices contribute to promote interaction and cultural exchange in the ancient Mediterranean?
- How can we use archaeological evidence related to cult to shed light upon social phenomena such as trade, cultural assimilation and political control over the territory? Is the evidence available always employed in the most fruitful way?
- What information can we extrapolate from the evidence of votive behaviour across the 1st-mill BC Mediterranean?
- Were sanctuaries always monumental? If so, why? What was the function of such a monumentality? If not, what are the implications for the co-existence of monumentalized and non-monumentalized sanctuaries?

Essay question
How did religious behaviour reflect the social and political changes of Iron Age communities? Discuss by considering two or more specific regions of the Mediterranean.

OR

Why has the structuration of a sacred landscape been associated with state formation? Discuss using two or more case studies.

Seminar 10 From Cities to Empires

22 March 2pm (CR)

In this final session, we will be handling objects from the IoA collections in order to think through the themes of the course, but we shall also discuss two main aspects of the Mediterranean of the first half of the 1st millennium BC: firstly, the increasing interconnectedness of the Mediterranean from circa the middle of the 6th century; secondly the growth of regional powers, which arguably encouraged the former. We will thus examine comparatively the growth of these powers, namely Persia, Athens, Carthage and Syracuse, the diversity of objectives which scholars attribute to the expansion of these latter (political, imperialistic or commercial? Or both?), and whether and in what ways the instability that military conflicts amongst these and other cities generated affected the communities across the Mediterranean. Beyond what we know from (mostly later) written sources about these conflicts, it remains to be seen what picture material culture offers us.

Essential


If time:

Sáez Romero A. 2014 Fish processing and salted-fish trade in the Punic West: new archaeological data and historical evolution in E. Botte and V. Leitch (eds) Fish and ships. Production and commerce of salsamenta during antiquity, pgs. 159-174 [Main: Ancient History or online at: https://uca-es.academia.edu/AntonioManuelSaezRomero]

For an overview:

Broodbank C. 2013 The Making of the Middle Sea. Chapter 11 [IoA: Issue Desk and DAG 100 BRO]

For comparative approaches to states and empires:


Recommended

For an overview of Greek history in the late Archaic and Classical periods cf:


Athens and Persia:


Goldhill S. and R. Osborne (eds) 2006 Rethinking Revolutions through Ancient Greece. Cambridge, chapters by Osborne [When was the Athenian democratic revolution?] and Elsner (Reflections on the ‘Greek Revolution’ in art: from changes in viewing to the transformation of subjectivity)


Marconi C. 2009 The Parthenon Frieze: Degrees of Visibility, in RES: Anthropology and Aesthetics, No. 55/56, Absconding (Spring - Autumn,2009), 156-173 [online]


Persia, Anatolia and the Middle East:


Dusinberre, E.R.M. 1999 Satrapal Sardis: Achaemenid bowls in an Achaemenid capital in AJA 103, 73-102 [IoA Pers and online]


Knauss F.S. 2006 Ancient Persia and the Caucasus in Iranica Antiqua 41, 79-118 [IoA Pers]


Miller M. C. 2007 The poetics of emulation in the Achaemenid world: the figured bowls of the ‘Lydian treasure’ in Ancient West and East 6, 43-72 [IoA: Pers and online]

Miller, M. 2013 Clothes and Identity: The Case of Greeks in Ionia c. 400 BC. Antichthon: Journal of The Australasian Society for Classical Studies, 47, 18-38 [online]

Paspalas S. A. 2000 A Persianizing Cup from Lydia in Oxford Journal of Archaeology 19, 135-174 [online]

Root M. C. 1979 The king and kingship in Achaemenid art. Essays on the creation of an iconography of Empire, Leiden, Brill [Main: ANCIENT HISTORY F 52 ROO and ISSUE DESK]


Carthage, Phocaeans and the Central Mediterranean (cf. also bibliography on southern France in seminar 5 above):


Bernardini P. 2001 La battaglia del mare sardo: una rilettura in Rivista di Studi Fenici XXIX, 2, 135-158 [IoA: Pers]

Bondi S. F. 1999 Carthage, Italy and the 5th century problem in G. Pisano (ed.) Phoenicians and Carthaginians in the western Mediterranean. Roma, Università degli studi di Roma Tor Vergata, 39-48 [IoA : DAG 100 PIS]


Crawley Quinn J. and N. Vella (eds) 2014 The Punic Mediterranean identities and identification from Phoenician settlement to Roman rule. Cambridge, chapters 4-8, 10, 11 and afterword [Online]


Pappa E. 2013 Early Iron Age Exchange in the West: Phoenicians in the Mediterranean and the Atlantic. Leuven, chapter 7 [IoA: DAG 100 Qto PAP]

Manfredi L. I. 1999 Carthaginian policy through coins in G. Pisano (ed.) Phoenicians and Carthaginians in the western Mediterranean. Roma, Università degli studi di Roma Tor Vergata, 69-78 [IoA: DAG 100 PIS]

Fumadó Ortega I. 2013 Colonial representations and Carthaginian archaeology in OJA 32[1], 53-72 [online]


Historical sources:

Herodotus 1, 166-7 on Carthage and Etruria against the Phoceans

Polybius 3. 1280a36 ff for treaties between Carthage and Etruria; 3. 22 ff for treaties between Carthage and Rome

Also Cf:


Sicily from the Archaic to the Classical period:

Asheri D. 1988 Carthaginians and Greeks in J. Boardman et al. (ed.) The Cambridge ancient history Vol.4, Persia, Greece and the Western Mediterranean c.525 to 479 B.C. Cambridge [Main: ANCIENT HISTORY A 5 CAM] – compare his account based on historical sources with van Dommelen

Focus for discussion:

- What role did the growth of regional powers play in the increasing connectedness of the Mediterranean of the 6th and 5th centuries BC?
- What role did the fall of Tyre to the Assyrians have on the decline of the western Phoenician network in the 6th century?
- Does this decline fully explain the growth of Carthage's influence across the Central Mediterranean? Or are there manifold reasons for the geopolitical changes of the 6th centuries? What are those reasons?
• What does an archaeology of the Athenian empire look like?
• What is the relationship between democracy and the Athenian empire?
• How was democracy materialized in the city of Athens?
• Does the picture of Athenian imperialism change when we shift our attention from monumental architecture and Athenian art to other realms of material culture and/or to understanding material culture in its context?
• What is a thalassocracy? Is it synonym with empire?
• How can we combine literary sources and archaeological evidence to understand the complex political relations that Sicilian poleis entertained with each other and other close and long-distance neighbours?
• What role did ethnicity play in the negotiation of cultural and political relations in Archaic and Classical Sicily?
• Is ethnicity more generally a key characteristic of the age of emerging regional powers across the Mediterranean? If so, why?

Essay question
How easily can we distinguish a political power from a commercial power from the archaeological evidence alone? Discuss using two or more case studies.

OR
Did military conflicts impact on trading contacts across the Mediterranean? If so, how? Discuss using two or more case-studies.
ADDITIONAL INFORMATION

LIBRARIES AND OTHER RESOURCES
In addition to the Library of the Institute of Archaeology (5th floor), other libraries in UCL with holdings of particular relevance to this course are the Main Library (Wilkins Building; especially History and Ancient History) on the central UCL site. A list of UCL libraries and opening hours is provided at [http://www.ucl.ac.uk/library/](http://www.ucl.ac.uk/library/) The University of London Senate House Library (http://www.ull.ac.uk/) and library of the Institute of Classical Studies (http://library.icls.sas.ac.uk/) (both 5-minute walk away) also have holdings which are relevant to this course, and students can register for admission to the latter with a good-conduct affirmation from the Course Co-ordinator. The British Library and the Warburg Institute Library are also useful resources.
To check on availability of books in any UK library, consult the online catalogue COPAC (copac.ac.uk)

Museums:
While this course will include one object-handling session at the British Museum, you should aim to visit the BM at least once a week throughout the term and browse in the relevant galleries in order to familiarize yourself with much of the material which you will learn about during this course. More instructions on this will be given at the beginning of the course.
Further afield, the Ashmolean Museum in Oxford has a much smaller but very good collection.

Information for intercollegiate and interdepartmental students
Students enrolled in Departments outside the Institute should obtain the Institute’s coursework guidelines from Judy Medrington (email j.medrington@ucl.ac.uk), which will also be available on the IoA website.

INSTITUTE OF ARCHAEOLOGY COURSEWORK PROCEDURES
General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available on the IoA website. It is essential that you read and comply with these. Note that some of the policies and procedures will be different depending on your status (e.g. undergraduate, postgraduate taught, affiliate, graduate diploma, intercollegiate, interdepartmental). If in doubt, please consult your course co-ordinator.

GRANTING OF EXTENSIONS: Note that there are strict UCL-wide regulations with regard to the granting of extensions for coursework. Note that Course Coordinators are not permitted to grant extensions. All requests for extensions must be submitted on a the appropriate UCL form, together with supporting documentation, via Judy Medrington’s office and will then be referred on for consideration. Please be aware that the grounds that are acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements. Please see the IoA website for further information. Additional information is given here