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

2015-16
MA Option Course: 15 credits

Turnitin Class ID: 2971086
Turnitin Password: IoA1516

Co-ordinator: Corinna Riva
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Office hours: Fridays 11am-midday, 2-3pm
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 two other MA courses on Mediterranean dynamics (G206) and Mediterranean Prehistory (G205) 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 Mediterranean, Phoenician colonial settlements and 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, 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 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 the 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 7 at the British Museum
Lecturers: Borja Legarra Herrero (BL), Thomas Kiely (TK), Corinna Riva (CR), Rachael Sparks (RS)

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<tr>
<th>Date</th>
<th>Subject</th>
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<tr>
<td>21.01.2016</td>
<td>A brand new world: the Bronze/Age Iron Age transition and growing connectivity. (BL &amp; CR)</td>
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<tr>
<td>28.01.2016</td>
<td>The east Mediterranean and the Levant. (RS)</td>
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<tr>
<td>04.02.2016</td>
<td>From pot scratches to poetry and history. (CR)</td>
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<tr>
<td>11.02.2016</td>
<td>The Central Mediterranean. (CR)</td>
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<td>18.02.2016</td>
<td>Reading Week. No seminar.</td>
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<tr>
<td>25.02.2016</td>
<td>The Greek world enlarged. (CR)</td>
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<td>03.03.2016</td>
<td>East-west interaction: Phoenicians, Orientalising and Orientalism. (TK &amp; CR) AT THE BRITISH MUSEUM</td>
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<td>10.03.2016</td>
<td>The West Mediterranean, Phoenician settlements and the Iberian Peninsula. (CR)</td>
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<td>17.03.2016</td>
<td>The archaeology of cult. (CR)</td>
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<tr>
<td>24.03.2016</td>
<td>From cities to empires - object handling from the IoA collection (CR)</td>
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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 now 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]

Italy:

Etruria:


Sicily:

Sardinia:
Webster G.S. 1996. A Prehistory of Sardinia, 2500-500 BC. [Io: Issue desk; DAG 18 Qto 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]


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]


LIBRARIES AND OTHER RESOURCES
In addition to the Library of the Institute of Archaeology, other libraries in UCL with holdings of particular relevance to this course are:

Institute of Classical Studies Library (ICS)
Senate House Library (Senate House)
Main library (especially Ancient History section)
Warburg Institute Library
Science Library (especially Anthropology section)
To check on availability of books in any London 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.

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 in order to stimulate discussion. Session 7 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 7 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.

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.

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

**Deadline: Thursday 26th February 2016**

**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: Thursday 29th April 2016**

Turnitin Class ID: 2971086; Class Enrolment Password: IoA1516

**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 Teaching Collection (TC) number, and status (whether out on loan) can also be accessed on the eUCLid computer catalogue system. Please note that many readings from major journals are now also available electronically via JSTOR (http://www.jstor.org/) and other internet sources, to which you will have access via your college IS account.

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; please check the reading list for online access to essential reading.

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 startling 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**

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

**14 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 shifts 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]

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


Broodbank C. 2013 The end of the beginning (800-500 BC) in idem The Making of the Middle Sea. 506-584, Thames and Hudson [IoA: Issue Desk and DAG 100 BRO]

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 og 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]


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


Purcell N. 2003 The Boundless Sea of Unlikeness? On Defining the Mediterranean, in Mediterranean Historical Review, Volume 18(2), 9-29 [online]

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?


On globalization

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. 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]


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


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’?
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

21 January 2 pm (BL and CR)

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 network 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/Francescologna]

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 [IoA Pers and online at https://rug.academia.edu/AlbertNijboer]

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


Shai, I. 2009 Understanding Philistine Migration: City Names and Their Implications BASOR 354. pp 15-27. [IoA Pers]


Yon M. 1999 Salamis and Kition in the 11th-9th Century BC in M. Iacovou and D. Michaelides (eds) Cyprus, the Historicity of the Geometric Horizon, Nicosia, 16-33 [IoA DAG 15 IAC]

The Aegean, central and West Mediterranean


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 Reparatum [IoA DAG 100 Qto GIA]
Gonzàles de Canales, F., Serrano, L. & Llompart, J. 2006 The pre-colonial Phoenician emporium of Huelva in BaBesch 81, 13-29 [ICS ST6; Warburg PH72]


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]


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


Ruiz-Gálvez, M. 2014, Before the 'gates of Tartessos': Indigenous Knowledge and Exchange Networks in the Late Bronze Age Far West. In A. B. Knapp & P. Van Dommelen (Eds.), The Cambridge Prehistory of the Bronze and Iron Age Mediterranean. Cambridge: Cambridge University Press. 196-214 online

Vagnetti, L. 1998 Variety and function of the Aegean derivative pottery in the Central Mediterranean in the Late Bronze Age in S. Gilin, A. Mazar and E. Stern (eds.) Mediterranean Peoples in Transition: Thirteenth to Early Tenth Centuries BCE (Jerusalem, Israel Exploration Society), 66-76 [IoA Issue Desk GIL]


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

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 The East Mediterranean and the Levant

28 January 2 pm (CR)

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. Since we already touched on the use of texts in archaeology in Session 3, 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 national 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


Iacovou, 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 Soutern Phoenician Coast - A Reconciliation: An Interpretation of Sikila (SKL) Material Culture', BASOR 337, 47-78 [IoA Pers and online].

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


The Impact of the Assyrian Empire


Master, D.M. 2003. 'Trade and Politics: Ashkelon's Balancing Act in the Seventh Century B.C.E.', BASOR 330, 47-64. [IoA Pers and online].

Na'aman, N. 1995. 'Tiglath-Pileser III's Campaigns against Tyre and Israel (734-732 B.C.E.)', Tel Aviv 22.2, 268-278 [IoA: Pers].

Parker B.J. 2003. 'Archaeological Manifestations of Empire: Assyria's Imprint on Southeastern Anatolia', AJA 107.4, 525-557 [IoA: Pers]


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 4 From pot scratches to poetry and history and the uses of textual evidence

04 February 2pm (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, namely 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 previous 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]
* 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]


* 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 via UCL Discovery]

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


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]

Piquette K. and R. Whitehouse (eds) 2013 Writing as material practice, Chapters 10, 13, 14 [online via UCL Discovery]

Small, D. B. 1995 Methods in the Mediterranean: Historical and Archaeological Views on Texts and Archaeology. Leiden: Brill [IoA DAG 100 SMA; Main ANCIENT HISTORY A 8 SMA]


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]

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]


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]


The Levant and Israel


Assyria and the East Mediterranean


Anthropological and theoretical approaches to literacy

Moreland J. 2006 Archaeology and Texts: Subservience or Enlightenment in Annual Review of Anthropology, 35, 135-151 [Main: Anthropology PERS and online]
Street, B. V. 1984. Literacy in Theory and Practice. Cambridge: Cambridge University Press [Science ANTHROPOLOGY F 10 STR; STORES FLS N5 STR]
Street, B. V. 1993 (ed.). Cross-Cultural Approaches to Literacy [Science ANTHROPOLOGY F 10 STR]
Street, B. V. 2001b. Literacy and Development: Ethnographic Perspectives. London: Routledge, [Science ANTHROPOLOGY D 5 STR]

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.

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**Seminar 5 The Central Mediterranean**

**11 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 session 8 ‘East-West Interaction’, 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]
* 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]


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. 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 Odysée 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 arcaica 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: DAF 10 FUL]

Nijboer A. J. and S. L. Willemse 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 102 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]


Torelli M. 2000 The Etruscan City-State in M. H. Hansen (ed.) A comparative study of thirty city-state cultures. An investigation conducted by the Copenhagen Polis Centre Copenhagen. Royal Danish Academy of Sciences and Letters, 189-208 [IoA: BC 100 Qto HAN]


Campania:
Cuozzo, M. 2003 Reinventando la tradizione. Immaginario sociale, ideologie e rappresentazione nelle necropoli Orientalizzanti di Pontecagnano. Paestum and Salerno [ICS: X 113F PON]

Cuozzo, M. 1994. ‘Patterns of Organisation and Funerary Customs in the Cemetery of Pontecagnano (Salerno), During the Orientalising Period’ Journal of European Archaeology 2.2, 263-298 [IoA Pers]


Picenum and the Adriatic:


Central Appenines and Southern Italy:

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]


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 Quartos 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

25 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 (Vrapoulous 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]

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

* 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]

* 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]

If you need a quick overview on Greek urban landscape and architecture try this:


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!

A good historical anthology:


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. Hermay (eds) 2013 LOccident grec de Marseille à Mégara Hyblaea. Hommages à Henri Tréziny. Arles [IoA: YATES Qto E 30 COL]


De Angelis F. 2002 Trade and Agriculture at Megara Hyblaia, in Oxford Journal of Archaeology 21: 3, 299 – 310 [IoA Pers and online]


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]


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

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


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


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


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 Qt 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 in Mediterranean Historical Review 22, 1, 1 – 9 [Main: HISTORY Pers and online]


Osborne R. G. 1987 Classical Landscape with Figures: The Ancient Greek City and its Countryside, Chapters 2-3 [Main: ANCIENT HISTORY PS8 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 ‘Thracian’ 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]


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]

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 globalism in antiquity: exploring their limits. Leuven, 229-246 [IoA: DAG 100 DEA]

Węcowski M. 2014 The rise of the Greek aristocratic banquet. Cambridge [Main: ANCIENT HISTORY P 72 WEC]


Focus for discussion:
• What are the advantages and disadvantages of using concepts from textual sources (e.g. koinonia 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 East-west interaction: Phoenicians, Orientalising and Orientalism

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

This session deals with 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 dilution 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 settlements across the Mediterranean was a contributing factor to this melting-pot of cultural encounters, but the 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). We will touch on them as a prime example of the dynamics of east-west interaction, but, in this seminar, we will be particularly focusing on what we think Phoenician material culture to be and on the challenges of even labelling material culture as ‘Phoenician’. It is an amazing opportunity that we are able to discuss this and other issues while looking at objects in the British Museum.

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 will give students some basic knowledge on the debates and broader issues regarding this seminar’s topic.

**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]


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

* 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 S QUI and online]

**Recommended**


Crielaard J. P. 1992/93 How the West was won: Euboeans vs. Phoenicians in Hamburger Beiträge zur Archäologie 19/20, 236-260 [ICS: 104D CON]


Garbati G. and T. Pedrazzi (eds) 2015 Transformations and crisis in the Mediterranean. Identity and interculturality in the Levant and Phoenician West during the 12th-8th centuries BCE. Roma [IoA: in processing]

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]


Riva C. 2006 The Orientalizing period in Etruria: sophisticated communities in C. Riva and N. Vella (eds.) Debating Orientalization: Multidisciplinary Approaches to Change in the Ancient Mediterranean. London: Equinox, 110-134 [IoA: DAG 100 RIV]


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]


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


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

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


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


[Processual/positivistic view to be compared with Iacovou 2008 – cf. East Mediterranean session bibliography]

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


Earliest historiography: defining Orientalizing

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?
- Can we speak of Phoenician material culture today?

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.

OR

What was the role of multi-cultural communities in the spread of Orientalizing? Discuss by focusing on two or more sites and/or regions in detail.

Seminar 8 The West Mediterranean, Phoenician settlements and the Iberian Peninsula

10 March 2pm (CR)

In this session we will return to the Phoenicians and it is hoped that some of the issues discussed in the previous session will also be valid food for thought for this session that is focused on the West Mediterranean with particular reference to the Iberian peninsula. 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 (Vives-Ferrándiz 2007, 2008).
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]


* 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]


If time:


Recommended


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]


Aubet M.E. 2001 The Phoenicians and the West, Politics, Colonies and Trade. Cambridge Cambridge University Press, chapters 9-10 [IoA: DAG 100 AUB; Issue Desk: AUB]


[Stores]

Cabrera P. 1998 Greek trade with the Iberian world: the extent of interaction, Oxford Journal of Archaeology 17, 191-206 [IoA Pers and online]

Chapa Brunet T. 1997 Models of interaction between Punic colonies and native Iberians: the funerary evidence, in M. Balmuth, A. Gilman and L. Prados-Torreira (eds), Encounters and transformations. The archaeology of Iberia in transition (Monographs in Mediterranean archaeology 7). Sheffield: Sheffield academic Press, 141-150 [IoA: DAP Qto BAL]

Chapa Brunet T. 1998 Iron Age Iberian sculptures as territorial markers: the Córdoban example [Andalusia], European journal of archaeology 1 1, 71-90 [IoA Pers]

Crawley Quinn J. and N. Vella (eds) 2014 The Punic Mediterranean identities and identification from Phoenician settlement to Roman rule. Cambridge, chapters 1-2, 11, 13 and afterword [Main: Ancient History and online]

Cruz Berrocal M. et al. (eds) 2013 The Prehistory of Iberia. Debating Early Social Stratification and the State. London. Chapters 15-17 [IoA: DAP CRU]

Cunliffe B. 1995 Diversity in the landscape: the geographical background to urbanism 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, 5-18 [IoA: DAP CUN; Main: HUMANITIES Pers]


Dommelen van P. and C. Gómez Bellard (eds) 2008 Rural landscapes of the Punic world. London, especially chapters 3, 4, 5 [IoA : DAG 100 DOM]


Jiménez Ávila J. 2005 Cancho Roano : el proceso de privatización de un espacio ideológico en Trabajos de Prehistoria 62.2, 105-124 [IoA Pers and online]

López Castro J.L. 2006 Colonials, merchants and alabaster vases: the western Phoenician aristocracy, Antiquity 80, 307-74-88 [IoA Pers and online]

Moret P., A. Puigcerver, P. Rouillard, M. José Sánchez and P. Sillières 1995 The fortified settlement of La Picola (Santa Pola, Alicante) and the Greek influence in South-East Spain, 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, 109-125 [IoA: DAP CUN; Main: HUMANITIES Pers]


Grau Mira I. 2012 Landscape and ethnic identities in the early states of eastern Iberia in G. Cifani and S. Stoddart (eds) Landscape, ethnicity and identity. Oxford, 229-244 [IoA: DAF 100 CIF]


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

Pellicer Catalán M. 1996 Huelva tartesia y fenicia, Rivista di Studi Fenici 24 2: 119-140 [IoA: Pers]

Huelva arqueologica [IoA Pers]

Moret P. 1996 Les fortifications ibériques de la fin de l’âge du bronze à la conquête romaine [IoA: DAPA 100 MOR]


Plana-Mallart R. 2013 Le fait urbain sur le littoral oriental de la péninsule ibérique (Vie-Ile s. av.J.-C.): un approche de la question in S. Bouffier and A. Hemery (eds) LOccident grec de Marseille à Mégara Hyblaea. Hommages à Henri Tréziny. Arles, 91-101 [IoA: YATES Qto E 30 COL]


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


Ruíz Rodríguez A. 1995 Plaza de Armas de Puente Tablas: new contributions to the knowledge of Iberian town planning in the seventh to fourth centuries BC, in B. Cunliffe and S.


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


Santos Velasco J. 1989 The transition to a society with a state in the South East of the Iberian peninsula (6th-5th century BC), Oxford journal of archaeology 8: 213-226 [IoA Pers]


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 Arqueología, Universidad Pompeu Fabra de Barcelona [IoA: DAPB ARR]


Lóez 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 9 The Archaeology of Cult

17 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 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]
* Papalexandrou N. 2008 Boiotian Tripods: The Tenacity of a Panhellenic Symbol in a Regional Context, in Hesperia 77.2, 251-282 [online]

If time:

Reccomended

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]
Osborne R. 2004 Hoards, Votives, Offerings: The Archaeology of the Dedicated Object, in World Archaeology, 36, 1, 1-10 [IoA: Pers; online]
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. 1995 An Archaeology of Ancestors: Tomb Cult and Hero Cult in Early Greece. Ransham, MD: Rowman and Littlefield [IoA: DAE 100 ANT]
Barclay A. E. 2013 Influence, inspiration or innovation? The importance of contexts in the study of iconography: the case of the Mistress of Animals in 7th-century Greece in F. De
Angelis (ed.) Regionalism and globalism in antiquity: exploring their limits. Leuven, 143-176 [IoA: DAG 100 DEA]


Hagg, R. 1999 (ed.) Ancient Greek Hero Cult: Proceedings of the Fifth International Seminar on Ancient Greek Cult, Organized by the Department of Classical Archaeology and Ancient History, Göteborg University, 21-23 April 1995. Stockholm: Svenska Institutet i Athen [Main ANCIENT HISTORY P 74 HAG]


Kourayos Y. 2012 Despotiko. The sanctuary of Apollo. Athens. [ICS]


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]


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


Simon, C. G. 1997 ‘The Archaeology of Cult in Geometric Greece: Ionian Temples, Altars and Dedications’. In: S. Langdon (ed.) New Light on a Dark Age: Exploring the Culture of
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 Albelda E. (ed) 2002 Ex oriente lux. Las religiones orientales antiguas en la Península Ibérica [at British Library only]


Gleba 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]


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 contentions in Antiquity 87, 1199-1207 [online]

East Mediterranean


Dever, W. G. 1995 "Will the Real Israel Please Stand Up?" Part II: Archaeology and the Religions of Ancient Israel, Bulletin of the American Schools of Oriental Research, 298: 37-58 [IoA PERS; online]


Archaeological and Theoretical Approaches to Cult, Religion and Ritual: from European Prehistory to World Archaeology


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?
Seminar 10  From Cities to Empires

24 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
For an overview:
Broodbank C. 2013 The Making of the Middle Sea. Chapter 11 [IoA: Issue Desk and DAG 100 BRO]

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)


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. 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: DAG 100 P1S]

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 Qto]


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]


De Angelis F. 2000 Estimating the Agricultural Base of Greek Sicily in Papers of the British School at Rome 68, 111-48 [IoA Pers]


De Angelis F. 2002 Trade and Agriculture at Megara Hyblaia,` Oxford Journal of Archaeology 21, 299-310 [online]

De Angelis F. 2003 Equations of Culture: The Meeting of Natives and Greeks in Sicily (ca. 750-450 BC),' Ancient West and East 2.1, 19-50 [IoA Pers]

De Angelis F. 2006 Going Against the Grain in Sicilian Greek Economics in Greece and Rome 53 [2006], 29-47 [online]


De Angelis F. 2003 Megara Hyblaia and Selinous: The Development of Two Greek City-states in Archaic Sicily. Oxford:, Oxford University School of Archaeology [IoA: YATES E 20 DEA]
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 was the role of emporia in the increasing interconnectedness of the Central Mediterranean?
- How substantially does the archaeological evidence from Asia Minor under Persian rule change our text-derived views of the Persian empire? How can we assess the impact of the Persian empire on local communities from material culture?
- What was the role of the elites in the reception and adoption of a Persian (material) culture in Asia Minor?
- 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? If so, where do Etruscan cities stand in the picture of the 6th- and 5th-century central Mediterranean?
- 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?

**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

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 ARCHAELOGY COURSEWORK PROCEDURES

General policies and procedures concerning courses and coursework, including submission procedures, assessment criteria, and general resources, are available in your Degree Handbook and on the following website: http://wiki.ucl.ac.uk/display/archadmin. 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:

New UCL-wide regulations with regard to the granting of extensions for coursework have been introduced with effect from the 2015-16 session. Full details will be circulated to all students and will be made available on the IoA intranet. Note that Course Coordinators are no longer permitted to grant extensions. All requests for extensions must be submitted on a new 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 now acceptable are limited. Those with long-term difficulties should contact UCL Student Disability Services to make special arrangements.