

ATHENS UNIVERSITY REVIEW OF ARCHAEOLOGY

ΠΕΡΙΟΔΙΚΟ ΤΟΥ ΤΟΜΕΑ ΑΡΧΑΙΟΛΟΓΙΑΣ ΚΑΙ ΙΣΤΟΡΙΑΣ ΤΗΣ ΤΕΧΝΗΣ
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ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΑΘΗΝΩΝ

REVIEW OF THE DEPARTMENT OF ARCHAEOLOGY AND HISTORY OF ART
FACULTY OF HISTORY AND ARCHAEOLOGY
NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS



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Nikolas Dimakis and Tamara M. Dijkstra. Eds. 2020. *Mortuary variability and social diversity in ancient Greece: Studies on ancient Greek death and burial*. Oxford: Archaeopress. Pp. ii + 195. ISBN 978-1-78969-442-0.

This volume is the result of an international workshop for early career scholars entitled "Mortuary Variability and Social Diversity in Ancient Greece," held at the Netherlands Institute at Athens on December 1–2, 2016 and organized by the editors of the volume, both specialists in the funerary archaeology of Classical to Roman Greece. The great advantage of excluding academic dinosaurs—there is not even a senior keynote or respondent—is most refreshing, and this is only one of the great qualities of this volume. In keeping with the systemic divide between Aegean prehistory and Classical archaeology in Greek archaeology, the papers focus on the latter period, broadly defined from the earliest stages of the Early Iron Age to late antiquity. In terms of regional coverage, the volume focuses on southern mainland Greece, the Aegean islands, and Crete. Apart from the first paper on Thessaly, central and northern Greece are not included, although the editors dutifully note that a future workshop incorporating these regions would be desirable. The volume is handsomely produced by Archaeopress, including many color illustrations. The copy-editing is generally good, and the footnotes are, mercifully, presented at the bottom of each page.

Following a prologue by the editors of the volume, which essentially lays out what the volume will cover, the thirteen papers are presented under three broad headings: "Death practices and social change," "Social identity and treatment in death," and "Monumental commemoration and identity." The volume begins with a bang, with three papers on the Early Iron Age by three young scholars who have already made a name for themselves internationally: Eleni Panagiotopoulou, Vicky Vlachou, and Alexandra Alexandridou. In the first paper ("Protogeometric Thessaly: An Integrated Study of Burial Practices and Isotope Analysis of Human Remains"), Panagiotopoulou applies isotopic analysis of human bone collagen and tooth enamel to reconstruct dietary practices and population movements in Protogeometric Thessaly. The integration of isotopic analysis with a more traditional contextual analysis of mortuary data has the potential not only to enrich our knowledge of a particular period or region, but also to open new vistas and avenues for future analyses. Whatever one thinks of the material culture of Protogeometric Thessaly, the isotopic analysis has shown that there were contacts and interactions both within different parts of Thessaly as well as with places outside.

The next two papers return to a region, Attica, that has seen intense research over a sustained period of time by numerous scholars, but one that still has a lot to offer. In "Liminal Spaces,

Burial Contexts and Funerary Practices in pre-Classical Marathon (Attica)," Vicky Vlachou's focus is on a legendary landscape, the plain of Marathon in northeast Attica, but centuries before the battle that made it a household word in the western world. Adopting a holistic approach to burials in the area—especially those at Vrana and Skorpio Potami, Marathonos Avenue, and Oinoe—and spiraling back to pioneering anthropologists like Arnold van Gennep and Victor Turner, Vlachou examines all the available evidence: tomb types, spatial arrangement, the material assemblages deposited, the funerary practices, as well the primary routes leading to Marathon. She concludes that the plain was progressively occupied by certain *oikoi* that exploited the arable land, and that the social structure of the four *poleis* of the Marathonian *Tetrapolis* was founded on kinship and wealth. What she reveals provides interesting correlates to some of the questions broached by Ian Morris in his influential *Burial and Ancient Society* (1987).

Alexandridou also examines funerary variability and kinship, but her focus is on cremation. Her paper ("Funerary Variability in Late Geometric Attica and its Implications: A Closer Look at the Neglected Late 8th-century Cremations") should be read in tandem with Olga Kaklamani's forthcoming doctoral dissertation on cremation in the Aegean islands, and with recent work in the north Aegean. She asks a simple yet vexing question: who was cremated in the later 8th century BC, and why? Eschewing symbolic or religious underpinnings, Alexandridou turns to the age of the deceased and the circumstances of their death to reveal interesting patterns of inclusivity, especially in the large cemeteries, against the backdrop of kinships groups.

In the following paper ("Mortuary Practices in the Ancient Rural Demoi of Southeastern Attica under the Light of Recent Evidence from Five Cemeteries in Mesogaia"), by Panagiota Galiatsatou, we remain in Attica, but in the Archaic and Classical periods. Her broader framework revolves around the mortuary practices of the rural demes of southeastern Attica, with a particular focus on five neighbouring cemeteries in Mesogaia: three in Koropi, two in Paiania. Although there were many common features in all of the rural cemeteries—both in those that she identified as "demotic" and those labeled "family" cemeteries—what emerged very clearly was marked differentiation when compared with the mortuary customs of the urban centres. The final paper in the first section, by Anna Moles, entitled "Urbanism and its Impact on Human Health and Diet: A Preliminary Study of the Human Remains from Hellenistic to Late Antique Knossos, Crete," turns to the urban nucleus of Knossos in the Hellenistic, Roman and Late Antique periods, and to bioarchaeology. As a site of broad diachronic scope, that has seen intensive investigation and extensive excavation, Knossos offers a robust case study for tracing both demographic and economic developments. Perhaps the most important lesson gleaned from Moles' paper is that even fragmentary assemblages of human remains from rescue excavations have the potential to address a wide variety of research questions.

The second section of the volume deals with social identity and treatment in death. Two of the papers, by Olga Kaklamani and Nikolas Dimakis, deal with child and infant burial: the former "Pot Burials in Ancient Thera: The Presence of Infants in the Cemeteries of the Ancient City from the 8th to the 6th Century BC"; the latter "Premature Death and Burial in Classical and Hellenistic Attica." In the first of these, Kaklamani looks at burial types, placement of infant tombs in cemeteries where a larger segment of the population was buried, and grave offerings. The Theran infants were invariably interred in pot burials—*enthymismos*—replicating a common custom in many parts of the Aegean and mainland Greece during this time, and perhaps nowhere as clearly as the Notia Kylindra site on the island of Astypalaia. Whereas adults at Thera were usually cremated, the infant bodies are placed in large pots that were buried either isolated or in groups. The fact that infants were integrated in the common necropoleis along

with older children and adults, and furnished with the same kinds of grave goods (except for feeding bottles and miniature vessels), speaks to issues of family coherence and continuation, especially in the colonial context of Thera being colonized by Sparta. In contrast, Dimakis tries to do something that is arguably more challenging: reconstructing the funeral ritual associated with child death and the impact of child loss in Classical and Hellenistic society. To this end, emotion features prominently, as does the identity and status of the deceased child. This is a timely study, as archaeologists too often forget that studying the grave provides us with only one aspect of the overall funerary ritual, often the final stages of the ceremony: what is the most visible archaeological evidence of ritual is not always the most important. The classic case in point that I introduce to my own students is the funeral of John F. Kennedy in 1963, where the death and funeral impacted, and was watched on television and newsreels by, an entire nation and much of the world. In contrast, Kennedy's grave in the Arlington National Cemetery in Washington, D.C., the same tomb where his brother Robert was also buried after his assassination, tells us nothing of the ritual itself, and the great affect it had on so many people.

The first paper in the second section, by Georgia Ivou ("Defining Social Identities at Cemeteries of Late Classical Argos: Age- and Gender-Groups on the Basis of Distinctive Funerary Gifts"), attempts to untangle issues of social status, age and gender on the basis of distinctive tombs offerings in the highly homogenous inhumation tombs of late Classical Argos. By focusing on two specific types of offerings—namely terracotta figurines of seated older men and vases with plastic decoration, specifically the white-ground lebes gamikos with female busts on the shoulders—Ivou argues that these can be associated with two very different social groups in Argive society: respected wise older men, and young girls who died prematurely. Although age and biological sex is best determined bioarchaeologically, broader issues of gender and social status are best determined by looking at the tomb holistically.

The five papers of the final section deal with monumental commemoration and identity from the Hellenistic to the later Roman period. There is a good deal to commend here, everything from a monumental Hellenistic tomb at Agios Milianos Lindos on Rhodes, interpreted as a cenotaph and a place of memory, to a survey of the iconography of an interesting group of Koan grave markers of the 3rd century BC to the 3rd century AD and the visible changes in the iconography from the Hellenistic to the Roman period. The latter paper should be read together with that on "Burial Monumentality and Funerary Associations in Roman Kos," by Nikolas Dimakis and Vassiliki Christopoulou, which presents material from a rescue excavation of a Hellenistic and Roman cemetery at Psalidi on Kos. Their focus is on an idiosyncratic burial monument with multiple burials, involving both men and women, tentatively associated with a local cultic community (*thiasos*).

Particularly well-illustrated is the paper by Maria Tsouli, entitled "Mortuary Practices at Roman Sparta." Although her focus is on a complex of recently excavated funerary buildings at the outskirts of Sparta, near the villages of Voutianoï and Kladas, the author attempts an overview of the topographical data of the major cemeteries of the Roman city. The paper by Georgios Doulfis ("Building for the *mos Romanus* in the Peloponnese: The Columbaria Monuments") will be of relevance to Roman archaeologists throughout the Mediterranean, as columbaria, with their niches for cinerary urns for the deceased, are a purely Roman phenomenon. An attempt is made to present the columbarium-type burial monuments in the Peloponnese and to interpret their distribution.

In reading through the papers presented in this volume, I was struck by the high quality of the work and the ambitious questions asked by a new generation of Greek archaeologists,

often working during one of the most difficult periods in Greek history, and on largely rescue/salvage excavations, at a time when universities and the various offices of the Greek Ministry of Culture have had their funding and personnel slashed. Covering as they do the Early Iron Age through Roman periods over a wide area of the Greek world, with a wide-ranging regional diversity, the various papers in this volume provide cogent and compelling insights on ancient individuals, social groups and entire communities. This is precisely the sort of publication by young scholars we need more of. Most of all, it was heartening to see that the future of the past in Greece is in good hands.

