

Review

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T.E. Cinquantaquattro, M. D'Acunto, and F. Iannone. Eds. 2021. *Euboica II. Pithekoussai and Euboea between East and West. Proceedings of the Conference, Lacco Ameno (Ischia, Naples), 14–17 May 2018, Vol. 2*. Naples: Unior Press. ISSN: 1127-7130, pp. 628, 313 figures, 23 plates, 54 maps, paperbound.

In 1996, a conference titled “Euboica: L’Euboea e la presenza euboica in Calcidica e in Occidente” (henceforth *Euboica I*) brought to Naples numerous leading experts on the history and archaeology of Greek colonization, including many excavators of Euboean sites and Euboean colonies in the Aegean and –to a lesser extent– in central and southern Italy. The conference proceedings were published in 1998 (*Euboica 1*), and two decades later, in 2018, the topic was revisited at the conference “Euboica II: Pithekoussai and Euboea between East and West” (henceforth *Euboica II*), which was held in Pithekoussai and resulted in two hefty volumes published separately (*Euboica 2.1*; *Euboica 2.2*), the second being the one under review here.¹

Unsurprisingly, the conference *Euboica II* retained the focus of *Euboica I* and included some of the same participants; but it was different than its predecessor in several respects. First, as its title suggests, *Euboica II* offered a much more balanced discussion between, on the one hand, Euboea and the Aegean world (which is covered in *Euboica 2.1*), and, on the other, Pithekoussai and the bay of Naples (which is discussed in *Euboica 2.2*). Second, *Euboica II* was broader in scope, as manifested by contributions on the Western Mediterranean (included in *Euboica 2.1*), and on non-Greek populations, from indigenous people to the Phoenicians (see especially the chapters by Cerchiai, Gigante et al., Botto, and Kindberg and Mittica in *Euboica 2.2*).

Strictly speaking, *Euboica 2.2* is more than the publication of the Italian part of *Euboica II* (to which this reviewer can attest from having attended the conference). As the editors explain (page ix), they added several contributions (by Cinquantaquattro and D’Agostino, D’Acunto et al., Cassio, and Botto) because of important developments that emerged since 2018. A second departure from the makeup of *Euboica II* concerns the length of a few contributions. Most chapters of *Euboica 2.2* range from 10 to 20 pages, as is typical for conference proceedings. However, several chapters (by Cinquantaquattro, Mermati, Botto, Giampaola) are 40–50 page-long, and one covers ca. 150 pages (D’Acunto et al.). A third departure from *Euboica II* is presented by the decision of the editors to publish the different contributions in English, although most were delivered in Italian. The decision reminded me of a remark, which the late David Ridgway –co-excavator of Pithekoussai, together with Giorgio Buchner– frequently made to his students at the University of Edinburgh: “Italian is a language that has

¹ Note the distinction between the two conferences, which are marked in Latin numerals (i.e. *Euboica I* and *II*), and the corresponding publications of their proceedings, which are marked in Arabic numerals (i.e. *Euboica 1*, *2.1* and *2.2*).

been deciphered”. This statement captures not only Ridgway’s impeccable sense of humor, but also his agony over the tendency of especially Anglophone scholars to overlook scholarship published in Italian. The editors of *Euboica 2.2* have mitigated this problem, thus making the work more accessible to a broader and more diverse international audience. This is very significant, given that *Euboica 2.2* is an invaluable resource for anyone interested in Greek colonization and the Early Iron Age Mediterranean. It is exceptionally rich in new data and interpretations; it is illustrated copiously, and in color; and it is superbly edited. It is not easy for any reviewer to do justice to the wealth of material contained in a work of more than 600 pages, but the following paragraphs attempt to capture the main contributions of its 23 chapters, which are authored by over three dozen scholars.

The first section of *Euboica 2.2*, titled “Colonial Memories and Models”, includes a chapter by Giangiulio, which analyzes critically the ebb and flow of references to the primacy of either Pithekoussai or Cuma in Greek foundation traditions on the Tyrrhenian Sea, as well as a chapter by Cerchiai, which discusses theoretical models of colonization (e.g. networks and middle ground) and the associated evidence. Notwithstanding their contributions, these chapters overlook relevant literature published in English, most notably the work of Irad Malkin (whose chapter opened *Euboica 1*). This is symptomatic of the reverse of what Ridgway criticized, i.e. the tendency of some Italian scholarship to turn its back to literature in other languages.

The section on Pithekoussai is most impressive in including copious new data from old and recent excavations, novel and interdisciplinary analytical research, and a range of fresh interpretations. Cinquantaquattro presents her ongoing research on the unpublished part of the necropolis of San Montano excavated by Buchner in 1965–1967 (cf. Cinquantaquattro 2012–2013). Her analysis of spatial organization and relative chronology of the necropolis is supported by superb maps and graphs. Among the rich material covered, I single out the enigmatic burial of an adult male bearing iron shackles on his ankles. The bioarchaeological analysis of Gigante et al. is a fascinating report on a long-awaited and exceptionally rewarding study of skeletal and dental remains from 256 published and unpublished tombs, which represent a minimum of 267 individuals. The team uses a range of graphs to offer comprehensive insights into the demographic composition of the burial group. This composition is also investigated by Valentino Nizzo on the basis of quantitative analysis of the published burial data, which exposes the diversity of the burial group. The chapter by Gialanella and Guzzo shifts the focus to the Mazzola district of manufacturing activity. Based on the documentation from the 1969 excavation, they trace the architectural development of the area and discuss the evidence for iron, lead, silver and glass smelting, and the production and repair of bronze fibulae. Scatozza Hörich reflects on the near complete absence of gold from the archaeological record of Pithekoussai, and its apparent contrast with the reference of Strabo (5.4.9) to the *chryseia* of the site. The topic receives a wide-ranging –including analytical– study by Olcese, who also discusses the occurrence of other metals in the soil of Ischia. Burkhardt and Faust offer a preliminary report on a new excavation in the vicinity of Villa Arbusto (i.e. the local archaeological museum), which is revealing what was probably a terraced settlement area dating from the Late Geometric to the Archaic period. The last chapters of the section focus on fineware pottery: Cuozzo publishes local and imported material from the Mazzola district, placing emphasis on the local “white on dark” and “white on red” ware of the Late Geometric period. Mermati discusses the provenance and styles of fineware pottery from Pithekoussai, Cuma and other sites in the bay of Naples (ca. 750–650 BCE) on the basis of Neutron Activation Analyses by Mommsen. I cannot tell if the chapter title “*Parerga* and *Paralipomena*” is an intended reference to the homonymous work by Arthur Schopenhauer, but some philosophizing could be directed to the subjectivity involved in the interpretation of so-called hard data, especially since the addendum reports that, while the work was being sent to the press, several previously established chemical groups were terminated, and their members were re-assigned to other groups.

Two brief chapters focus on the Nestor’s cup, the best-known artifact from Pithekoussai. Wećowski discusses the familiar topic of the relevance of the cup to the rise of the symposium. The chapter by Cinquantaquattro and D’Agostino revisits the context of Nestor’s cup (Tomb 168) in the light of the findings of a new osteoarchaeological study (Gigante et al. 2021). Previous osteoarchaeological studies identified a single individual, a child of 10–14 years, in this tomb, which inspired the widely shared idea that the cup was buried with a boy who was

presented at death as if he aspired to enjoy the pleasures of adult life noted on the inscription. However, Buchner and others entertained the possibility that more individuals were buried in this grave, based on stratigraphic observations and the uncommonly copious finds discovered there, and this was confirmed by the latest osteo-archaeological analysis that identified three individuals of different age (Gigante et al. 2021). The new data call for a novel interpretation of the context. However, old ideas die hard, and it has taken some of us more than two decades to abandon the outdated identification of Nestor's cup as Rhodian and embrace its identification as North Ionian (Kotsonas 2023, 237, with references); one hopes that scholarship will react faster in the case of the revised understanding of the vessel's context.

The third section of *Euboica* 2.2, on Cuma and –to a lesser extent– Parthenope (Naples) is the longest. It begins with a chapter by Mele on the cult of Apollo and the Cumaean Sibyl. Domestic evidence going back to the Late Geometric II period from the area of the Forum of Cuma are discussed by Greco, while richer evidence from north of the Forum is presented by D'Acunto et al. The co-authors situate their work within the discussion surrounding the foundation dates of the earliest Euboean and other colonies in Italy and Sicily, as deduced from the ancient literature and the earliest Greek pottery found there, and they show that Cuma was founded only marginally later than Pithekoussai. However, the main contribution of their long chapter is a tour de force of stratigraphic documentation of the Late Bronze and Early Iron Age phases of the site (as represented especially in D'Acunto's excavation), supplied with copious excavation photos, maps, plans and trench sections, and an illustrated catalogue of nearly 100 pieces of pottery. The documentation encompasses remains of: i) the Prehellenic indigenous village, which was made up of huts of apsidal/oval plan and boasted Euboean imports in the early 8th century BCE; ii) the destruction of this village by fire in the mid-8th century BCE; and iii) the earliest colonial levels, which show an influx of Greek, including Pithekoussan pottery, as well as local material, which may be symptomatic of indigenous people living together with the colonists. Major finds from the same excavation receive specialized chapters. Cassio offers an epigraphic study of a pre-firing graffito (N) on a Euboean skyphos, which dates as early as the Middle Geometric IIb to Late Geometric Ia transition and comes from a Prehellenic level. Botto publishes a dozen Phoenician and "Sardinian-Phoenician" imports from the pre-Greek levels at Cuma and identifies a trade network between the site and Sulky in southern Sardinia (to which Pithekoussai was added soon after). A diachronic overview of occupation at Naples, which is based on old and new excavations plotted on several maps, allows Giampaola to contextualize the foundation of Parthenope (probably as a port of Cuma, rather than as a colony), date it shortly after the foundation of Pithekoussai and Cuma, and trace its connections with different parts of the Tyrrhenian sea and a range of Aegean regions over several centuries.

The last section covers select South Italian and Sicilian sites with strong Euboean connections. Kindberg Jacobsen and Mittica review the attestation of Euboean and Oinotrian-Euboean pottery in domestic, burial and industrial contexts at Timpone della Motta and propose convincingly that Euboean potters resided at the site. Costanza Lentini shares new data from her stratigraphic excavation of domestic and ritual spaces (including a *hestiatorion*) at Sicilian Naxos ca. 700 BCE. Two early sanctuaries at Zancle, an urban and an extra-urban one, are the focus of the chapter by Bacci, according to whom the former site, which yielded copious Greek imports and some Phoenician plates, hosted a cult for the *oikists* of Zancle.

Euboica 2.2 closes with an insightful conclusion by Morgan, which evaluates the contribution of both this volume and *Euboica* 2.1. Morgan begins with a reflection on how data and interpretations have changed since the time of *Euboica* I, drawing special attention to the inscribed material from Methone (Bessios, Tzifopoulos and Kotsonas 2012), a Euboean colony in the North Aegean, which boasts rich data for Greek colonization that received two major volumes only a few months ago (Morris and Papadopoulos 2023). She also identifies a range of threads which cut across the two volumes and are indicative of its wide-ranging contribution: networks, migration and mobility; ceramic studies; markets; manufacturing; sanctuaries and cults; and conceptualizations of the Euboeans.

All in all, *Euboica* 2.2 reaffirms that the Euboeans had a major role in Greek colonization and the making of the Early Iron Age Mediterranean. This role was once considered leading, and was juxtaposed to that of

the Phoenicians (e.g. Crielaard 1992–1993), whom some treat as the “nemesis of the Euboeans” in the heated exchange of arguments, which I call “the Euboean discourse” (Kotsonas 2020, 301, 304); however, in the last decades the pendulum shifted clearly in favor of the primacy of the Phoenicians. One wonders how the discourse, and many other aspects of Mediterranean archaeology, may be complicated by the new radiocarbon dates from Zagora on Andros –a site which was long misidentified as a Euboean colony on a flimsy textual and archaeological basis (Kotsonas 2015, 249–53)– which propose to raise the chronology of the Greek Early Iron Age remarkably (Alagich et al. 2024). The new proposal appeared too late to be appreciated by those contributing to *Euboica* 2.2, but the future publication of radiocarbon data from more well-excavated sites, hopefully in more detail, is likely to receive much attention in a future *Euboica* III. In the meantime, we should celebrate the “embarrassment of riches” offered by the editors and authors of *Euboica* II.

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