

# Welcome to Poca 2013

## **Locations**

Most sessions will be held in the School's lecture theatre, accessed by the spiral staircase on the left on the way to the Modern Life Café. At the foot of the staircase turn right. The only exceptions are parallel 9, 10 and 11 which will be held in Seminar room 10 which can be found upstairs in the main part of the School. Coffee and lunches will be served in the Modern Life Café.

## **Acknowledgements**

Organising a conference can be complicated, costly and time-consuming project. Amongst those who have made my task easier I would like to thank Katie Boone, Jane Chick, Dr Jo Clarke, Constantinos Constantinou, Dr Peter Cosyns, Agata Gomolka, Bea Leal, Professor John Mitchell, Nathalie Mitchell, Dr Nick Warr, Professor Bronwen Wilson, Helaine Wyatt and Beverley Youngman.

Dr Richard Maguire

Poca 2014 is planned to take place at the University of Bochum

# Conference programme

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## **Friday 1<sup>st</sup> November**

**Registration 16.15 – 16.45**

**Welcome 16.45-17.00 RJM**

### **17.00-18.00 Keynote address. Dr Jo Clarke**

Going Underground: the phenomenon of subterranean dwelling in Cyprus and beyond

**18.00-19.00 Reception in the school**

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## **Saturday 2<sup>nd</sup> November:**

### **Session 1: Pre- and Protohistoric Cyprus 1. Chair: tbc**

#### **1. 9.30-10.00: Constantinos Constantinou**

Identifying and comparing socio-economic developments in the Neolithic Eastern Mediterranean: a view from Cyprus and the northern Levant

#### **2. 10.00-10.30: Matthew Dalton**

Digitally rebuilding the Late Chalcolithic cultural heritage of Kissonerga village, Cyprus

#### **3. 10.30-11.00: Pantelitsa Mylona (paper in French, PP in English)**

Geoarchaeological approach to the habitation system of the PPNA village of Klimonas at Ayios Tychonas: micromorphological characterization of the use of mud brick and its involvement in the stratigraphical formation

**Coffee 11.00-11.30 (provided)**

### **Session 2: Pre- and Protohistoric Cyprus 2. Chair: Helaine Wyett**

#### **4. 11.30-12.00: Alexandra Markou**

Pouring like a Mycenaean? The ritual act of pouring libations in the Late Cypriot IIA-III A period

#### **5. 12.00-12.30: Constantina Alexandrou and Brendan O'Neill**

Examining the *chaine operatoire* of the Late Cypriot II-III A [15<sup>th</sup>-12<sup>th</sup> century B.C.] female terracotta figurines: an experimental approach.

**6. 12.30-13.00: Beatrice Stärz**

Ivory Workshops in Late Bronze Age Cyprus?

**Buffet lunch 13.00-14.00 (provided)**

**Session 3: Pre- and Protohistoric Cyprus 3. Chair: Bea Leal UEA**

**7. 14.00-14.30: Dr Philippa Steele**

A linguistic approach to population movements to ancient Cyprus

**8. 14.30-15.00: Dr Maria Andrioti**

Toward further understanding the mixed character of the Archaic statuettes of Cypriot type

**Coffee 15.00-15.30 (provided)**

**Session 4: Protohistoric to Classical Cyprus. Chair: tbc**

**9. 15.30-16.00: Dr Anna Paule**

The Development of Protohistoric Jewellery from Cyprus and the Aegean: an analysis with special reference to signs of cultural interconnections

**10. 16.00-16.30: Dr Nathalie Martin**

Veiling her face in Cyprus

**Conference dinner (not provided)**

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**Sunday 3<sup>rd</sup> November**

**Session 6: Hellenistic and Roman Cyprus 1. Chair: Jane Chick UEA (Parallel with session 9)**

**11. 9.30-10.00: Malgorzata Kajzer**

Oil lamps from the Paphos Agora Project

**12. 10.00-10.30: Marios Kamenou**

Oracles and divination in Cyprus

**13. 10.30-11.00: Panayiotis Panayides**

Private Collections in Late Antiquity: the 'Villa of Theseus' in Nea Paphos and the 'House of the Gladiators' in Kourion

**Coffee 11.00-11.30 (provided)**

**Session 7: Hellenistic and Roman Cyprus 2. Chair: Dr Peter Cosyns, Vrije Universiteit, Brussels (Parallel with session 10)**

**14. 11.30-12.00 Dorota Mazanek**

Drinking vessels made of glass from the Polish excavations in Paphos, Cyprus

**15. 12.00-12.30 Thea Christoforou**

The Sacred Identity of Paphos in the Roman Period

**Buffet lunch 12.30-13.30 (provided)**

**Session 8: Late Roman Cyprus. Chair: Professor John Mitchell UEA (Parallel with session 11)**

**16. 13.30-14.00 Lisa Kennan**

Traditions and transitions in Ceramic Production: bridging the gap from Late Antiquity to the Early Middle Ages in Cyprus and beyond

**17. 14.00-14.30 Niki Kyriacou**

The role of rural sites in Late Roman Cyprus: the case study of Vasilikos Valley

**Coffee 14.30-15.00 (provided)**

**Session 9: Pre- and Protohistoric Cyprus 4. Chair: Dr Jo Clarke UEA. (Parallel with session 6)**

**18. 9.30-10.00: Elizabeth Cory-Lopez**

The sculpting of picrolite during the Middle Chalcolithic period (4<sup>th</sup> and 5<sup>th</sup> Millennium BCE)

**19. 10.00-10.30: Ellon Souter**

Back to the old ground stone: preliminary thoughts and future research on how ground stone artefact biographies can inform on everyday life in prehistoric Cyprus

**20. 10.30-11.00. Dr Nadia Pezulla**

Children burials in Cyprus

**Session 10: Lusignan and Modern. Chair: Agata Gomolka UEA (Parallel with session 7)**

**21. 11.30-12.00 Thomas Kaffenberger**

Transgressing spatial boundaries: techniques and designs of church expansions in Cyprus under Latin rule

**22. 12.00-12.30 Noly Moyssi and Maria Michael**

From Mother to daughter...from one generation to the next

**Session 11: Collections. Chair: tba. (Parallel with session 8)**

**23. 13.30-14.00: Anna Reeve**

T.B.Sandwith and the Leeds City Museum Collection of Ancient Cypriot Ceramics

**24. 14.00-14.30: Laureline Steinier**

The Collection of Cypriot Antiques: Conservation in the Royal Museum of Mariemont, Morlanwelz, Belgium: the Status of the Museum's Archaeological Ceramics

**Session 12: The Sea. Chair: Professor Bronwen Wilson UEA**

**25. 15.00-15.30 Anna Demetriou**

Preserving ancient shipwreck sites in Cyprus

**26. 15.30-16.00 Evi Karyda**

Sailing from coast to coast: *cabotage* in southern coasts of Cyprus

**16.00> Closing remarks**

# Abstracts

(in alphabetical order of speaker)

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**Constantina Alexandrou**

School of Classics, Trinity College Dublin

**Brendan O'Neill**

University College Dublin

**Examining the *chaîne opératoire* of the Late Cypriot II-III A (15th-12th centuries B.C.) female terracotta figurines: An experimental approach.**

During the Cypriot Late Bronze Age and, more precisely, the 15th-12th centuries B.C., the anthropomorphic Base-Ring figurine tradition reached its height. Broadly speaking, the handmade terracottas of females can be stylistically separated into two groups comprising both hollow and solid examples: the so called 'bird-headed' (Type A) and 'flat-headed' (Type B) figurines.

While examining the *chaîne opératoire*, it became necessary for an experimental methodology to be established in order to draw out additional information to the primary and secondary sources relating to the manufacture of these figurines. The results of these practical tests were then compared against the primary and secondary sources as a means of verification. The goal of examining the *chaîne opératoire* is to shed light not only on the technical abilities required in their production but also on their social significance and use. In addition, questions relating to the timing, levels of expertise needed, difficulties in production, etc. could only be answered through such experimentation and replication.

The aim of this research is to highlight the significance of the results deriving from the experimental work in interpreting the Late Cypriot social context, while also demonstrating the benefits for a structured methodological approach within experimental archaeology.

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## Notes

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**Dr Maria Andrioti**

### **Toward further understanding the mixed character of the Archaic statuettes of Cypriot Type**

The large group of Archaic, Cypriot-type limestone statuettes found primarily in the east Aegean has posed considerable difficulties with regard to its characterization due to its very mixed character. While the stone they are made of is increasingly being found to be Cypriot and the carving techniques follow closely those practiced on the island, the iconography presented is often new to, or is rarely found within Cypriot art. Apart from identifying the origin of some of these new iconographic types, links between the iconographic types represented within the group and objects from the sanctuaries where the statuettes have been found will be demonstrated, as well as the fact that the rules that defined sculptural production in Cyprus were often sent abroad. Consequently, this paper will attempt to illustrate that the mixed character is not the result of a haphazard adoption of new motifs. It will be argued that the makers of these sculptures transcended material, gender and cultural boundaries with the aim of creating votives that were relevant to the sanctuaries where they would be dedicated. Moreover, the conclusion that the makers of the statuettes were familiar with the contents of the sanctuaries where their works were found will be discussed with regard to the processes that resulted in the dedication of these statuettes in sanctuaries of East Greece.

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## **Abstract**

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**Constantinos Constantinou**

University of East Anglia

### **Identifying and comparing socio-economic developments in the Neolithic of Eastern Mediterranean: a view from Cyprus and northern Levant**

This study aims to investigate the extent of socio-economic convergence and possible contact among societies of the Eastern Mediterranean during the course of the late pre-Pottery Neolithic and late Neolithic (roughly late 8th to the end of 5th millennium BC). The specific areas of focus are the island of Cyprus and the northern Levant the latter corresponding with contemporary Syria. The rationale of choosing these two areas is based on an established assumption which favours the idea that Cyprus was colonised from mainland populations during the late 9th or early 8th millennium BC. The way in which Cyprus was colonised and the subsequent “naturalisation” of mainland populations on the island is of immense importance for our understanding of island colonisations generally, and relationships between the western Near East and Cyprus specifically. The current study proceeded to a comparative spatial analysis of vast material culture, which indicates social and economic organization, from various settlements of Cyprus and northern Levant. It resulted in placing these two areas in the same context by highlighting the development of three different modes of Neolithic social and economic intensification within their settlements during the late 8th to 5th millennium BC. This showed that neither of the two geographic areas is homogeneous, and more importantly, that after the colonisation events affecting Cyprus, the latter was still featuring aspects of mainland Neolithic social and economic habitus. This translates to the development of similar human behaviour in the organization of social and economic life among societies inhabiting the Eastern Mediterranean basin. It therefore offers to study the earliest archaeology of Cyprus from new lenses, which eliminates past views on island isolation; views which were imposed on the island when the study focused in themes such as geographic isolation, or independent material culture studies such as chipped stone tools and pottery.

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## Notes

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**Thea Christoforou**

University of Southampton

### **The Sacred Identity of Paphos in the Roman Period**

The city of Nea Paphos is located on the western coastline of Cyprus and it was the provincial capital of the island through the Roman period. Strabo in his Geography speaks of Paphos that it possessed well-built sanctuaries (*ιερά εύ κατασκευασμένα*). The famous sanctuary of Aphrodite at Palaepaphos attracted many pilgrims from all over the Empire, even the Emperor Titus who visited in AD 69 the sanctuary in order to consult the oracle of the goddess. Moreover, the *Κοινόν Κυπρίων* (the Confederations of the Cypriots) was the first institution which was created to unite the cities of the island. It controlled the issuing of coins on which the Emperors and the sanctuary of Aphrodite were depicted. It also had the supervision of the Imperial cult on the island. Archaeological evidence like statues, inscriptions and figurines and so on, represent part of the religion and their detailed analysis helps in the identification of the sacred identity. So the aim of this research is to analyse this evidence and to try to combine them in order to create a picture and a possible reconstruction of the sacred identity of the city in the Roman period and additionally to understand of how the Roman element affected Cypriot Hellenistic identity and how that was incorporated in the life of the island and specifically of Paphos.

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## **Abstract**

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**Elizabeth Cory-Lopez**

University of Edinburgh

### **The sculpting of picrolite during the Middle Chalcolithic period**

For the last ten years I have been studying the sculpting of picrolite during the Middle Chalcolithic period (4<sup>th</sup> and 3<sup>rd</sup> Millennium BCE) as the mainstay of my doctoral programme. This has been a pragmatic approach which used expert participation, experimental archaeology, material analysis and field walking into the Dhiarrizos Valley and the upper reaches of the Kouris River System to provide insights into the human interaction with the stone; and its transformation into some of the most enigmatic works of art anywhere in the prehistoric world.

As this stage of my ongoing research reaches its conclusion I would like to present some of the results to conference and to demonstrate how my praxis methodology has opened up new avenues of interpretation into the society and its approach to materiality, as well as uniting aspects of lithics analysis which are usually separated within published reports.

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## **Abstract**

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**Mat Dalton**

University of Cambridge

### **Digitally rebuilding the Late Chalcolithic cultural heritage of Kissonerga village, Cyprus**

In common with many prehistoric sites worldwide, it can be difficult for non-expert and specialist audiences alike to visualise the original appearance, ambience and use of the often much-truncated and confusingly multi-period Chalcolithic settlements in Western Cyprus.

Photorealistic digital 3D reconstructions, when created with reference to the fullest possible range of archaeological data, can work to bridge this gap between excavated remains and interpretation, providing a powerful and accessible means for modern audiences to better understand prehistoric life and the relationships between people and the buildings they inhabited.

As part of a larger project to elucidate and present the cultural heritage of Kissonerga village, directed by Dr Lindy Crewe, the author digitally reconstructed the architecture and artefacts of the Late Chalcolithic 'Pithos House' at Kissonerga-*Mosphilia*—a site excavated by Professor Edgar Peltenburg of the University of Edinburgh between 1979-1992. This paper will demonstrate the methodologies used to create this reconstruction and explore the potentials for presenting this Late Chalcolithic built heritage to different audiences through a variety of media.

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## **Abstract**

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**Anna Demetriou**

Archaeological Research Unit, University of Cyprus

### **Preserving ancient shipwreck sites in Cyprus: a challenge to take on**

Shipwrecks are justifiably considered to be the most common and thoroughly studied type of underwater archaeological remains which provide exceptional insight on several aspects of society of the time. They have been described as closed systems of uniform characteristics which allow the application of similar methodologies and research strategies.

Discussion regarding the best management solutions of ancient shipwreck sites has only been developed recently. These discussions focus on in situ preservation as the preferable solution. Several sites in the Mediterranean region have employed methods of in situ preservation and presentation of ancient shipwreck sites.

Cyprus preserves a number of shipwrecks of different characteristics. The recent development of maritime archaeology on the island, as well as the increasing diving tourism noted, renders imperative the need for the management of ancient shipwreck sites. The current paper focuses on ancient shipwreck sites around the island as a particular group of archaeological remains which require a distinctive approach with regard to research, preservation, interpretation and presentation to the public. In line with the long term life of material culture model, according to which the life of the archaeological remains continues after their disposal to the present, the paper aims to identify the special characteristics and significance of the ancient shipwreck sites in Cyprus, which would set the bases for a more systematized approach on their management.

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**Thomas Kaffenberger**

King's College London/ Johannes Gutenberg-Universität, Mainz

### **Transgressing spatial boundaries. Techniques and designs of church expansions in Cyprus under Latin rule.**

Cyprus boasts a large number of historic orthodox churches, many of which have been erected, altered or rebuilt in the times of Latin rulers. While some of them are famous for their exceptional painted decoration, their architecture remained widely unstudied. Even if the buildings often are modest in scale and lack elaborate sculptural decoration, their value for scholarly research has to be estimated much higher than hitherto.

Especially the numerous churches, which were altered in the 14th to 16th centuries, contain valuable information for a new insight into building practices on the island. Approaching them with the method of building archaeology, *Bauforschung*, promises a wide range of new perceptions, as first case studies revealed. On the one hand, the techniques applied for the expansion of the churches in many cases show a surprising knowledge of sophisticated solutions, on the other hand, the design and typology of the new parts often reacts in a very purposeful way to the older parts.

The proposed paper aims at presenting few of these case studies of churches, which have been enlarged during this period of initial prosperity and later demise. With the help of these case studies I will argue, that the modest scale of the building activities does not necessarily speak for a low quality of the fabric, as well as the heterogeneous appearance of the churches does not imply the lack of an artistic concept.

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**Malgorzata Kajzer**

Jagiellonian University, Crakow

### **Oil Lamps from Paphos Agora Project**

Terracotta oil lamps which were used on Cyprus since Bronze Age are a very interesting and important group of ancient handicraft. Particularly objects dated from Hellenistic through Roman Period, contain very decorative and various examples. Cypriot olive lamps are especially interesting but at the same time difficult to study due to large amount of imports and influences from the whole Mediterranean Sea basin. Although olive lamp workshops have not been found on the island yet, we can recognize local products on the basis of characteristic clay and a process of production.

In this paper some examples of the Hellenistic and Roman Cypriot oil lamps will be presented. They were found in the area of ancient agora in Nea Paphos, Hellenistic and Roman capital of the island. Excavations on this site, conducted by prof. Ewdoksia Papuci-Władyka from Jagiellonian University, began in 2011. During two seasons (2011-2012) 223 fragments of oil lamps have been found. Most of them were identified and matched to existing typology. Among them, beside local examples, we recognized some imports from Egypt, Cnidos and Ephesus which are proving extensive Cypriot trade contacts in Hellenistic and Roman times.

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## Notes

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## **Abstract**

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**Marios Kamenou**

University of Cyprus

### **Oracles and divination in Cyprus**

The tradition of divination has deep roots in Cypriot religious life. The island's predictive rituals present some characteristics that are unique for the Mediterranean; however, some essential elements, such as the importance of Apollo and his role as the most prominent deity in the field of the mantic art, show that this religious practice was associated to Greek religion.

In order to enlighten the different aspects of divination in Cyprus, the present paper aims to examine all available evidence regarding the field in order to bring to light the oracles of the island, to interpret their connection with the patron deities, and to compare them with similar cases in the Mediterranean basin.

Furthermore, the paper will discuss the institution of *mantiarchos*, which is documented in various sanctuaries in Cyprus and is strictly related with the art, practice, custom and meaning of divination. The title *mantiarchos* is attested only epigraphically in the Hellenistic period, which probably shows the religious and political importance of this institution in a precise historical context of Cyprus.

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**Evi Karyda**

University of Cyprus

**Sailing from coast to coast: *cabotage* in southern coasts of Cyprus**

Seafaring, and particularly sailing, was the spine of ancient trade and travel, especially since such seaborne exchanges were preferable to transport by land. Especially coastal sailing or *cabotage*, the sailing from coast to coast, was of great significance in the system of seaborne communication and trade. Scholars have argued that *cabotage* was the basic modality for all movements of goods and peoples in the Mediterranean before the age of steam. This type of communication did not involve organized harbours, but naturally protected bays or sandy beaches, the topographic characteristics of which served the needs of such activities, either as places of exchange, or as shelters in case of an emergency. Additionally, apart from the topographic features, coastal sailing strongly depended on the local meteorological conditions, such as prevailing and seasonal winds. The paper will examine the environmental characteristics of the Cypriot south coast (topographic characteristics and meteorological phenomena), and will combine them with the presented archaeological evidence, in order to create a clearer view of the nautical geography of the area as a place of human activity.

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**Lisa Kennan**

University of Edinburgh

**Traditions and Transitions in Ceramic Production: Bridging the Gap from Late Antiquity to the Early Middle Ages in Cyprus and Beyond.**

The historical events of the Early Byzantine period on Cyprus have traditionally enforced a pessimistic interpretation on the assumed archaeological evidence. While theories of decline and discontinuity have become outdated in our pursuit for understanding the transitional seventh century, urban transformation and demographic dislocation continues to dominate perceptions of Early Byzantine Cypriot society. It is clear today however, that the key to understanding social and economic change in the early Medieval period lies within the countryside. At present, very little research has been conducted on the rural hinterlands and as such our perception of change within the native populations is relatively obscure and subjective. Recent ceramic studies into the Early Byzantine Aegean and Eastern Mediterranean have adopted innovative approaches to this topic with a greater focus on the surviving, as well as absent material within the archaeological record. Ground-breaking studies conducted on mainland Greece, Crete, Southern Turkey and Cyprus are reinterpreting the poorly understood ceramics belonging to the so-called Byzantine Dark Age in order to establish an extensive and accurate data set. My own research at the rural site of *Prastio-Mesorotsos*, located in western Cyprus, has revealed archaeological evidence of an adaptable rural community within a dynamic landscape. In this paper I will present how the ceramic assemblage from *Prastio-Mesorotsos* has the potential to offer new information, which could contribute to an understanding of the transformations faced by pastoral communities and island populations across the Medieval Mediterranean world.

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## **Abstract**

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**Niki Kyriakou**

Science and Technology in Archaeology Research Centre. The Cyprus Institute

### **The role of rural sites in Late Roman Cyprus: The case study of Vasilikos Valley.**

During the 4<sup>th</sup>-7<sup>th</sup> centuries A.D. the rural landscape of Late Roman Cyprus experienced an economic development. This prosperity is reflected in the increasing number of rural sites and basilicas appearing in the hinterland of urban centers. The current paper attempts to explain the role of the rural sites in the economy of Late Roman Cyprus and their relationship with the urban centers. The case study discussed in this paper is the rural sites network of Vassilikos Valley, developed in the east frontiers of Amathus urban center.

Vasilikos Valley sites dating in the Late Roman period are extensive and range from the coastal areas of Vasiliko and Zygi up to the north of Kalavastos Dam. In order to give further insights to the role of the Vasilikos Valley rural sites a GIS-Cost Surface Analysis, (CSA), approach is adopted. The GIS-CSA enables to visualize and analyse the relationship of the rural sites with Amathus and to acquire their catchment areas. Additionally the GIS-CSA data are statistically explored with Principal Components Analysis to identify possible trends in sites locations preferences. The GIS and Statistical analysis aim to reveal the spatial relation of the rural sites to the urban center and coastal highway, to arable land, to water and most importantly to the pillow lava deposits.

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## **Abstract**

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**Alexandra Markou**

King's College, London

### **Pouring like a Mycenaean? The ritual act of pouring libations in the Late Cypriot IIA-III A period**

Over the past decades, much scholarly focus has been placed on Mycenaean influences in Cyprus between the 14<sup>th</sup> and 13<sup>th</sup> centuries- a time when ties between the Aegean and Cyprus were rather close. The long-lived debate about just how much Mycenaean prototypes may have influenced Cypriots in their social and cultural lives will be approached in this paper through the lens of the ritual sphere. It is generally agreed that the incorporation of Aegean or Mycenaean-like wares in the cultic realm was a way for Cypriot elite to show their prestige. But did this incorporation translate to Helladic ritual practices on Cyprus? Focusing on one specific practice, the libation, this question will be examined and answered.

Libations, the act of pouring liquid in ceremony and cult, are thought to be the most common ritual practice performed in mainland Greece at the height of Mycenaean culture (Late Helladic IIIA-IIIB). In Cyprus, evidence for libations appears in the Late Cypriot IIA in both sanctuary and mortuary settings. For the most part, the vessels found in LC contexts are similar to ones found in Mycenaean Greece-but should this suggest that Cypriots practiced Helladic style libations? This paper will define what is meant by Mycenaean libations along with evidence of it (vessels, assemblages, portable and fixed installations) and then apply this to the Cypriot examples from various LC sanctuary and mortuary settings.

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**Dr Nathalie Martin**

Centre Camille Jullian, Aix Marseille Université

### **Veiling her face in Cyprus**

How the others see us and perceive us is what makes us human beings, and humans need this contact as we exist solely in the mirror of the other: this reciprocity is the essential characteristic of our humanity. To veil one's face is to deprive the other of one's image, one's natural features, and cultural identity. It is not a trivial procedure. The veil breaks the reciprocity and clarity of the exchange and of the perception of others and their feelings.

Veiled women first appear in Athens in the early 5th Century on red-patterned vases. From « mantel-dancers » to enthroned women, from mouth-veiled women to women wearing a mask of cloth, several ways of veiling one's face have been depicted, in different kinds of artistic production such as clay figurines, ceramic, frescoes, jewellery, etc.

Some patterns are deeply distributed while others are the result of local variations or use.

Three of these ways of veiling are represented in Cyprus only in clay figurines.

Four separate sets of materials demonstrate the practice of this particular gesture on the island in sacred and funeral contexts: the rich collection of the sanctuary of the "Salines" near Kition (Larnaca), three different kinds of sanctuaries in Amathous, and the funerary figurines of Marion.

The collections of these figurines, dated from the second half of the Fourth century and from the Second century demonstrate the adaptation of these particular images to the Cypriot gods which they allow to specify the personality and cultural practices related to it.

These terracotta figurines show also links, and stylistics and ideological contacts between Cyprus, the African coast (Phoenicia, Syria, and Egypt) and mainland Greece.

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## Notes

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### **Dorota Mazanek**

Antiquity of Southeastern Europe Research Center. University of Warsaw

### **Drinking vessels made of glass from Polish excavations in Paphos, Cyprus**

The aim is to present examples of the most popular and the most rare forms of drinking vessels made of glass which are a part of the huge repertoire of Roman glass found by the Polish Mission at Maloutena Plateau within the Archaeological Park in Kato Paphos. Fieldwork within the Polish concession area has been conducted since 1965 and is ongoing. Polish archaeologists unearthed three big residential complexes: so-called "Hellenistic House" (second half of second c. B.C. – first half of first c. A.D.), House of Aion (third c. A.D. – fifth c. A.D.) and the biggest Roman villa discovered in Cyprus so far – Villa of Theseus (second half of second c. A.D. – end of fourth c. A.D.) During almost 60 years of excavations glass vessels have not been a subject of any detailed studies. Presenting different kinds of drinking vessels I would like to mention the wide range of glass assembled as part of the rich and varied equipment from more than one hundred rooms excavated so far. Rooms had different purposes of usage. There are private small living rooms, public bathrooms and big reception halls. It is important to match which kind of vessels were used or might be used in each room. Deep bowls, cups, beakers, chalices and goblets might belong to simple tableware used in a kitchen or belong to the luxurious and expensive cutlery used in reception halls. This is important because only rare examples can tell as about the provenance and original place of production of glass and the specific form of the vessel. Finding glass parallels outside of Paphos would be helpful in understanding the connections and influences of a city during the Roman Period.

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## **Abstract**

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### **Noly Moyssi**

University of Cyprus

### **Maria Michael**

Department of Antiquities, Republic of Cyprus

### **From mother to daughter ... from one generation to the next...**

We are living in the period of globalization, where the Western-culture imitation has taken over the lives of people. Nonetheless, we attest the remarkable phenomenon of great interest for the preservation and rebirth of cultural heritage. Especially in the field of folklore, where the witnesses are still with us, the oral history is getting its momentous role. Consequently, there are international and national efforts underway, to preserve the tangible and intangible heritage, with several laws and conventions. However, the cultural education and nurture will always stem from those unique persons who would decide to fight for the preservation of cultural memory and identity. In this paper, we will attempt to document the oral and material history of the private collection of Lennia Perdiou – Papadopoulou. We choose, among others, to present the wedding dress of Elizabeth Ioannou, the younger sister of the owner’s mother, who was born in 1912. The wedding dress is made of silk from Geroskipou, from the District of Paphos. Stitched in “princess line”, copied by a European magazine (possibly from France), it can be associated with several other aspects of life in Cyprus during the first half of the 20th century: the production of silk, the effects from emporium and industrialization, the Europeanization and urbanization of a traditional way of living. Yet, what makes this significant are the testimonies of life itself, the story behind the mere story of production, a paradigm of combined research which will help the cultural development of the next generation.

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## Notes

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### **Pantelitsa Mylona**

Muséum National d'Histoire Naturelle- Paris

**Approche géoarchéologique des modes d'occupation du village PPNA de Klimonas à Agios Tychonas (Chypre) : caractérisation micromorphologique des modes d'usage de la terre crue et implications sur la formation de la stratigraphie.**

***(Geoarchaeological approach of the habitation system of the PPNA village of Klimonas at Ayios Tychonas (Cyprus): micromorphological characterization of the use of mud brick and its involvement in the stratigraphical formation)***

Le site *Klimonas* se trouve à l'est du village d'Agios Tychonas dans la région de Limassol (Chypre). Les fouilles récentes, menées par l'équipe dirigée par J. Guilaine (Collège de France), J-D. Vigne (MNHN, CNRS) et F. Briois (EHESS), ont mis au jour un établissement pré-néolithique dont les datations <sup>14</sup>C placent l'occupation entre 11 600 et 10 600 BP, c'est à dire au PPNA. Klimonas constitue ainsi un site majeur pour la compréhension des modalités de diffusion et d'implantation des sociétés pré-néolithiques à Chypre. L'occupation est matérialisée par des bâtiments construits en terre crue avec en particulier un bâtiment communautaire, similaire à celui découvert sur le site PPNA de Jerf el Ahmar en Syrie. La stratification, développée et exprimée, met en évidence plusieurs phases d'occupation. Caractériser les techniques constructives employant la terre crue et préciser les processus de formation des couches constituent les deux volets de l'approche géoarchéologique et ont pour objectifs de contribuer à la compréhension de la dynamique d'occupation de ce village pré-néolithique.

A Klimonas, la forme des structures en terre crue pose le problème des modalités de mise en oeuvre de la terre tant pour les murs que pour les sols et à ses variations au cours des différentes phases d'occupation du bâtiment communautaire. Un second questionnement porte sur l'expression des caractéristiques pédo-sédimentaires de la stratigraphie en terme de rythmes d'occupation et de réaménagement, de fonction du bâtiment, mais également sur la nature et l'impact des processus post-dépositionnels.

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## Notes

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**Panayiotis Panayides**

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**Private Collections in Late Antiquity: the  
“Villa of Theseus” in Nea Paphos and the “House of the Gladiators” in Kourion**

The *Villa of Theseus* in Nea Paphos and the *House of the Gladiators* in Kourion are probably best known for their mosaic programs; nevertheless, both buildings have produced a considerably large number of statues and statuettes, which most probably formed their sculptural decoration. The latter was built in the second half of the third century AD and destroyed by the sequence of earthquakes that shocked Kourion in the late fourth century, and the former was erected in the second half of the second century AD, with the fourth and fifth centuries witnessing generous reconstructions and refurbishments. Their patrons chose to sumptuously decorate them with mosaics, frescoes, marble veneers and statuary,

Undisputed indicators of status, education and wealth. The published statuary represents Greek deities and heroes ranging in date from the Hellenistic to High Imperial times, and generally antedates the construction of the buildings that housed it. Both collections thus reflect the antiquarian interest of wealthy patrons attested elsewhere in the Empire of collecting and displaying statuary in Late Antiquity.

It is the aim of this paper to study the statuary of these buildings, through the analysis of its find-spot and condition. Their archaeological context will then be examined in relation to their representations in order to propose possible locations of display. Bringing together evidence from villas in other parts of the Empire will enable us to identify common patterns and unique features of the two Cypriot sculptural assemblages, in the light of current research.

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**Dr Anna Paule**

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**The Development of Protohistoric Jewellery from Cyprus and the Aegean: an Analysis with Special Reference to Signs of Cultural Interconnections**

The comparative study of protohistoric jewellery from Cyprus and the Aegean is still causing discussions about possible relations between 1200 and 700 BC. In previous studies, most emphasis has been laid on questions about the influence of Cypriot goldsmithing traditions. On the one hand, this is due to the abundant discoveries of high-quality jewellery made in Cyprus. On the other hand, this island is traditionally considered as a leading trade platform between Orient and Occident. As a result, the commentaries concerning non-indigenous jewellery found in the Aegean are mainly confined to general statements about their origin. In turn, the influence of Mycenaean goldsmithing tradition on jewellery found at Cyprus has often been neglected.

In our work, efforts were made to find a way forward on these issues. Starting from an overview of Cypriot and Aegean goldsmithing traditions, the focus was laid on the jewellery whose repertoire of types and design appears to be almost identical. This applies in particular to necklaces (pendants), finger-rings and earrings made from various materials. Most of the selected items from Cyprus and the Aegean clearly reflect Near Eastern influence. The introduction of the fibula, however, appears to be the result of trade connections with Italy and the Aegean. Several accompanying objects as well as recent excavation results from (Postpalatial) Tiryns seem to confirm the circulation of objects. Little is known, however, about the origin of conspicuous jewellery whose occurrence during the Geometric period is associated with the activity of (itinerant) Near Eastern craftsmen.

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## **Abstract**

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**Dr Nadia Pezulla**

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### **Children burials in Cyprus**

With this paper I would like to present the results of a data survey on children's burials (and also infants and adolescents) in Cyprus. The presence of children within Cypriot necropoleis has never been thoroughly analysed and a comparison among the different archaeological situations on the island is still lacking. My study concerns all the necropoleis of Cyprus divided by historical period. Currently, the only published works are: Craps D. *Where are the Children? Identifying Mortuary Rituals for the Late Cypriote III and Cypro-Geometric Periods in Cyprus* (2007) and Le Mort F. *Infant Burials in Pre-Pottery Neolithic Cyprus* (2008). A catalogue of children's burials in the area of the necropoleis has allowed us to highlight what kind of burials were chosen for children, their location and the characteristics of their grave goods, although mostly poor or absent. The ultimate goals will be to identify why children's burials in many cases differ from adults' burials, and then to identify, if possible, a typology of children's burials in Cyprus. I shall also compare Cypriot children's burials with those of the Levant, in order to define any possible relationship between the two areas.

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**Anna Reeve**

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### **T.B.Sandwith and the Leeds City Museum Collection of Ancient Cypriot Ceramics**

Thomas Backhouse Sandwith (1831-1900) was British Vice-Consul in Cyprus between 1865 and 1870, and a keen amateur archaeologist. Alongside Sir Robert Hamilton Lang, he excavated around Dali, and acquired an extensive collection of ancient Cypriot ceramics, many of which he exported to England. In 1880 he published 'On the different styles of Pottery found in Ancient Tombs in the Island of Cyprus' in *Archaeologia*, an important early attempt to establish a chronology of ancient Cypriot ceramics.

Some of Sandwith's collection can be found in the Leeds City Museum, which holds around 150 artefacts from ancient Cyprus. These came to Leeds by various routes in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, collecting people and stories along their way.

This paper will present a brief overview of T.B. Sandwith's archaeological activities on Cyprus, and explore the routes by which some of his Cypriot ceramics reached the collection held by the Leeds City Museum today. It will examine the exhibition of Sandwith's artefacts in Leeds, and explore the roles of the people who brought them to the Museum, as collectors, exhibitors, donors and vendors. In this context it will present some of Sandwith's artefacts which still survive in the Museum's collection. It will explore their significance for their 19<sup>th</sup>-century collectors, and the range of meanings and values they carry for museum audiences today.

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**Ellon Souter**

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**Back to the old ground stone: preliminary thoughts and future research on how ground stone artefact biographies can inform on everyday life in prehistoric Cyprus**

Ground stone artefacts are some of the most archaeologically visible materials at Mediterranean prehistoric sites yet are an under-appreciated resource for understanding past communities. Ground stone, any stone that has been pecked, ground, polished or drilled, intentionally or through use, permeate almost every sphere of life in prehistoric Cyprus. My research aims to socialise ground stone analysis by demonstrating varied and shifting artefact biographies in Cyprus from the Late Neolithic to the development of metal forms during the Bronze Age (c. 5500-1600 BC). This period is characterised by the development of local Cypriot identities punctuated by various external influences. Kissonerga-Mosphilia and Kissonerga-Skalia, two neighbouring sites near Paphos represent continual occupation over the period. Both exhibit a range of contexts within which to understand procurement, manufacture, use and discard, including buildings with artefacts left in situ. The amenability of ground stone artefacts to examinations of material engagement, diversity, connectivity, change and continuity will be described. This paper will present some preliminary thoughts and theories, alongside plans for future research that hopes to shed light on what these tools meant to the communities who used them.

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**Beatrice Stärz**

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### **Ivory Workshops in Late Bronze Age Cyprus?**

Today a lot of ivories from Bronze Age Cyprus are known. The question remains, where all these very high quality objects had been crafted. Are there any findings of raw materials from Cyprus itself? Or were complete objects sent via long-distance trading routes? There is archaeological evidence of both categories: Both raw materials and half-worked ivories as well as completely finished objects were found on Cyprus. Where there local ivory workshops on the island itself for working up? Traces of cut-outs could be located at the Paphos area. Besides the ancient Kition site and the Bronze Age settlement of Hala Sultan Tekke show indication of workshop activities as well.

This paper deals with the distribution of Bronze Age ivory workshops on Cyprus in comparison to workshops already known from the palace of Ras Ibn Hani near Ugarit, Qatna, Minoan Malia and Knossos and the Early Iron Age Ekron. Although less archaeological evidence of the tools is left, numerous finds of cut-outs or un- and half-worked ivories came to light in different sites concentrated on particular rooms or areas often close to pottery or other workshops. Aside parts of incisors of the hippopotamus confirm the assumption of a local ivory production in regions far away from the natural habitat of elephant and hippopotamus.

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## **Abstract**

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**Dr Philippa M. Steele**

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### **A linguistic approach to population movements to ancient Cyprus**

The question of when and how speakers of the Greek language first arrived in ancient Cyprus remains contentious, and is difficult to answer from the archaeological record alone, as attested by the current division of scholarly opinion: was there a sudden migration of Greek speakers to Cyprus after the 12<sup>th</sup> century BC Mediterranean crises, or did they come over in smaller numbers over a longer period of time? This paper considers a different approach to the population movements that resulted in the Greek language appearing in Cyprus by the beginning of the first millennium BC, namely dialect geography.

The discipline of dialectology is governed by particular principles that allow us to understand what are sometimes termed ‘genetic’ relations between the Greek dialects, thus providing a methodological framework for an investigation. By considering the specific isoglosses that are shared by the Arcadian dialect (found in the central Peloponnese) and the Cypriot dialect (first attested in the *Opheltau* inscription c.1000 BC), which have long been understood to form a closely related dialect sub-group, we can make some progress in trying to understand where the Greek settlers in Cyprus originated from.

This methodology also has considerable potential for establishing a relative linguistic chronology that can help us to understand when or in what order population movements may have taken place. With further research, this may generate a new area of study that would supplement and complement archaeological approaches to Cypriot chronology.

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**Laureline Steinier**

**The Collection of Cypriot Antiquities' Conservation in The Royal Museum of Mariemont,  
Morlanwelz-Belgium: the Status of the Museum's Archaeological Ceramics**

The collection of Cypriot antiquities actually stored in the storerooms of The Royal Museum of Mariemont (Musée royal de Mariemont), Belgium, is constituted by almost three hundred archaeological items (ceramics, glass, metal, limestone), from the Neolithic to the 13th century. Many of them were previously restored, showing ageing of materials. The will to exhibit this collection prompted us to investigate the status it is meant to have and, hence, what level of reintegration is best suitable in the ceramics' conservation treatments. It quickly appeared that the attribution of a specific status has historically led to different types of conservation treatments, especially insofar as the object was considered as an item of study or as a masterpiece. This resulted in the choice of one dimension over another: the decorative, in the first case; the material, in the second. To answer the question of the reintegration level, the author followed two perspectives, focusing respectively on the material and on a historical-contextual approach. Levels of alteration and the physical limits of intervention were addressed first; applying Alois Riegl's theory of values to the conservation of artefacts, we then aimed at an objective recognition of their values. The sensitive role of conservators in decision making processes, whose purposes lie in the best possible exhibitions, calls for their professional ethics and responsibility towards the curator, the public and the artefact itself. Such investigation has thus a broader breath, linking to debates about the Museum's policies of conservation and exhibition and, ultimately, about museology as such.

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