



Επιστημονικό Σωματείο,
Έτος Ίδρυσης 1982, έδρα:
Κάνιγγος 27, 106 82 Αθήνα
(Ένωση Ελλήνων Χημικών)
<http://archaeometry.org.gr>

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Πληροφοριακό Δελτίο της Ελληνικής Αρχαιομετρικής Εταιρείας

- Μάρτιος 2022 -

**It is a common mistake in going to war to begin at
the wrong end, to act first, and wait for disaster to
discuss the matter.**
(Thucydides)

Newsletter of the Hellenic Society of Archaeometry

- March 2022 -

Nr. 252

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ΣΥΝΕΔΡΙΑ - CONFERENCES/WORKSHOPS

43RD INTERNATIONAL SYMPOSIUM ON ARCHAEOLOGY, LISBON, 16TH – 20TH MAY 2022

Dear ISA community, dear colleagues,

We are pleased to confirm that the **43rd International Symposium on Archaeology (ISA 2020/2022)** will occur in **May 16-20, 2022** in **Lisbon, Portugal**.

However, we still live in a pandemic situation and the Symposium will be organized fully respecting the Portuguese Government guidelines concerning COVID safety, and hosting events with a large numbers of attendants is still particularly challenging at this time.

Being so, we have decided, to organize the ISA 2020/2022 meeting in a hybrid configuration. With this approach, we intend to ensure that risk assessment and event management plans are compatible with preventive measures such as social distancing and hygiene arrangements to minimize transmission of the virus.

Please note that although, at present, not foreseeable, it is possible that the Portuguese government may prohibit events from taking place if there is a significant risk of infection at the time of the event. In that case, we will not cancel the event, and will organize it completely online.

For more detailed information about current measures to fight Covid-19 (currently valid until March 2022, in Portugal) please see <https://covid19estamoson.gov.pt/lockdown-easing-faqs/>

For more updated details about the measures in place to visit Portugal, please look at <https://www.visitportugal.com/en/content/covid-19-measures-implemented-portugal>

Pre-announcement of **Hybrid Symposium**:

ISA 2020/2022 will be held in a hybrid model: in presence and online conference. Oral speakers can choose to speak on site or online, if they are unable to attend in person. **No pre-recorded talks will be available**. The hybrid option will occur within the scheduled Lisbon timeline, from 9 am until 6 pm (Greenwich Mean Time (GMT), UTC +0). The posters sessions will be in presence and online using a platform that our university has for this type of events.

Due to the amount of previously (2020) submitted abstracts, new submissions will be evaluated towards mainly poster presentation, and a new registration deadline will be opened given the high interest expressed by several colleagues on the symposium. Any changes that may be necessary to the abstracts already submitted can be sent to the symposium email: isa2020@isa2020-lisboa.pt

Moreover, participants with posters and oral presentations have the great opportunity to submit their work to the **Proceedings of ISA 2020/2022** that will be published by the magazine “*Science and Technology of Archaeological Research*” (STAR), an open access journal by Taylor & Francis.

For those who have not yet confirmed their presence at ISA2020/2022, we would appreciate that you do so using the form at <https://www.isa2020-lisboa.pt/index.php/organization/isa-postponed-due-to-covid19>

Any queries about the conference, please do not hesitate to contact us.

Best regards,

Local Organizing committee

Rosa Marques

If you have any questions, please do not hesitate to reach out to the organizers at isa2020@isa2020-lisboa.pt and check for updates at ISA 2020/2022 website

NECROPOLEIS RESEARCH NETWORK, 5TH **ANNUAL MEETING, OCTOBER 12-13, 2022,** **ATHENS, GREECE**

Dear Colleagues, The years 2020 and 2021 have been difficult for most of us – whether worrying about family members and friends, being caught in a lockdown, teaching online, working from home, etc. It has been very silent on our part for a long time – the pandemic has prevented us from organizing a meeting in 2020 and 2021, as we all prefer to meet in person rather than on our computer screens. Indeed, this was the main purpose of the Necropoleis Research Network (NRN) in the first place: to meet and exchange research results, views and experiences in a different setting every year and in an informal manner.

The Necropoleis Research Network brings together people working on any aspect of mortuary archaeology in the Eastern Mediterranean and the Near East between the Iron Age and the Late Roman periods (all loosely defined). Although mortuary remains – arguably – represent one of the most dominant categories of evidence for this period/region, we feel that its scholars are widely scattered, not only geographically, but also in terms of methodological and theoretical approach. We believe that we can benefit greatly from closer collaboration. Furthermore, advances in study of human remains are opening the field to new questions of relevance to all mortuary archaeologists. This network, thus, is primarily intended to facilitate an exchange of ideas and methodological best practices. An explicit aim of the network is to involve museum personnel, members of Antiquities Services, and scholars in universities and research institutes, and to discuss not only the past, but also contemporary issues revolving around mortuary archaeology (i.e., excavating human remains, storage, lack of funds for publication). We do this (usually) in an annual meeting, as well as in panels organized at international conferences. Previous meetings were held in Groningen (2016), Isparta (2017), Beirut (2018) and Berlin (2019). In 2022 we intend to reconvene our yearly meetings. Thus, we are pleased to invite you to the **5th Annual Meeting of the Necropoleis Research Network** that will take place next academic year in Athens, Greece. The meeting will be held at the **National and Kapodistrian University of Athens on Wednesday 12th and Thursday 13th of October 2022**. On the first day the focus will be on “The Study of Cremations”, while the second day will be open for papers on “New Methods” and “Recent Finds” in mortuary archaeology. As we can only have a limited number of speakers, we invite papers which go beyond the description of individual assemblages and attempt a broader contextual study or adopt an interdisciplinary approach.

□ On “The Study of Cremations” (sessions 1 and 2), we invite papers on aspects such as, but not limited to:

- The rite of cremation
- The technology of cremation
- Bioarchaeological analysis of cremated human remains
- Regional variation and change through time in the practice of cremation
- Cremation and its social, economic and cultural dimensions
- Funerary rituals and ideologies of fire
- Terminology, interpretation and reconstruction of cremation burials

□ On “New Methods” (session 3) we invite papers on new methods in mortuary archaeology, with an emphasis on bioarchaeological or digital methods.

□ On “Recent Finds” (session 4) we invite papers on important new discoveries.

The Organizing Committee withholds the right to make a selection in order to ensure an even coverage of themes, periods and regions. **Practical Notes:**

□ Papers (in English or Greek) will last sharply 20’ and will be followed by 10’ discussion.

□ Poster sessions will be held during the breaks. Practical details on format etc. will be circulated later.

□ The deadline for abstract submissions is **March 30, 2022**. Please send a title and a short abstract (ca. 300 words) together with a short cv (max. 200 words).

□ Accepted papers will be notified by **May 15th, 2022**.

□ Attendance of the meeting is free of charge. For public health and logistical reasons, however, it is necessary to register for the event by **September 1, 2022**. For this purpose please fill in the attached registration form (we may have to restrict participation to 60 people in the (we hope) unlikely event that covid measures are still in place).

□ There are no publication requirements following presentations at the meeting. The main purpose of the annual meetings is to share research and exchange new ideas.

□ Speakers are kindly asked to cover their own travel expenses, subsistence and accommodation.

□ Coffee/tea will be offered at the venue. Breakfast, lunch and dinner are not included.

□ Speakers only: excursions to the archaeological site of Kerameikos and the First Cemetery of Athens.

For abstract submissions on the upcoming meeting in Athens, please fill in the form below and send it to Nikolas Dimakis at nikdimakis@arch.uoa.gr (*please type as email subject: NRN2022_your full name*). Questions can also be addressed to him. **Get in Touch with the NRN!**

For further information on the Necropoleis Research Network and to follow our updates, find us on Academia at <https://independent.academia.edu/NecropoleisResearchNetwork>.

If you would like to join the Network and be on our mailing list, please send us your details to the following address NecropoleisResearchNetwork@gmail.com. **The NRN 2022 Meeting co-organizers** Nikolas Dimakis (National & Kapodistrian University of Athens) Eurydice Kefalidou (National & Kapodistrian University of Athens) Willem Ledebøer (interim Director, Netherlands Institute at Athens) Jutta Stroszeck (German Archaeological Institute) Sofia Voutsaki (University of Groningen)

IAEA WORKSHOP ON INNOVATIVE ACCELERATOR SCIENCE AND TECHNOLOGY APPROACHES TO SUSTAINABLE HERITAGE MANAGEMENT, 13-16 JUNE 2022

Dear Colleagues,

IAEA is organizing the workshop on innovative approaches of accelerator science and technology for cultural and natural heritage and its sustainable management. The workshop will be held on **13-16 June** in hybrid format.

The event is intended both for young and experienced scientists, archaeologists, conservators, curators, art historians, and heritage science stakeholders including policy makers and funding agencies actively involved in the field of characterisation, treatment and management of cultural and natural heritage objects.

Objectives

The overall objective of this Workshop is to provide a forum for nuclear scientists, conservators, curators, art historians, archaeologist and heritage science stakeholders including policy makers and funding agencies to present and discuss recent developments in accelerator-based techniques and data science as well as exchange ideas and build collaborations on innovative approaches of accelerator science and technology for cultural and natural heritage and its sustainable management.

The key topics of the workshop are:

- Application of accelerator science and technology for characterization and treatment of heritage objects and materials;
- Interpretation, presentation and dissemination of the scientific results: case studies and success stories;
- Safe analysis of heritage objects; Best practice and Irradiation Passport for Art;
- Detecting intellectual property crime as forgeries and fighting illicit trade of art objects with nuclear techniques;
- Access to research infrastructure, and international as well as regional collaborations and networks;
- Sustainable Heritage Management policies and modalities;
- Open Science and dissemination of knowledge;
- Research priorities, Resources, and funding structures for heritage science;
- How to make science tangible? – Public awareness of how science and heritage work together in a tangible way – novel methods in education and outreach

Please visit the workshop [website](https://heritagescience.at/iaea-workshop-2022/) for further information:
<https://heritagescience.at/iaea-workshop-2022/>

7th ARCH RNT Symposium, Archaeological Research and New Technologies, 6 – 8 October, 2022, Kalamata, Call for Abstracts

Deadline : April 30, 2022

The Symposium focuses on the use of New Technologies in the Archaeological Research (*Archaeometry, Engineering, Computing and Digital Technologies*) notably with the presentation of interdisciplinary approaches, special case studies and research on archaeological material and collections.

Sessions:

Material Studies, Environment and Digital Cultural Heritage

ABSTRACTS must be submitted electronically by **April 30**,
using the template given on the web page
www.laboratoryarchaeometry.gr/symposia.html

SUBMISSIONS will be reviewed by the members of the Scientific Committee. Presentations will be given either as oral or poster communications depending on the reviewers' decision, based on quality and originality.

All presentations will be eligible for publication in a **Special Issue** of a **renowned peer-reviewed journal**.

Chair

Nikolaos Zacharias

Scientific Committee

S. Boyatzis, Y. Facorellis, E. Gliozzo, J. Henderson, I. Iliopoulos, I. Kakoulli, I. Karapanagiotis, A. Karydas, V. Kilikoglou, I. Liritzis, D. Möncke, A. Moropoulou, A. Sarris, G. Tsokas, A. Voett

Organizing Committee

N. Zacharias, E. Palamara, N. Nerantzis, G. Malaperdas, V. Panagiotidis, G. Rigas

Secretariat

V. Valantou

Registration*

Regular: 80€ Student: 50€

8TH BALKAN SYMPOSIUM ON ARCHAEOLOGY, BELGRADE (SERBIA), 3RD – 6TH OCTOBER 2022, CALL FOR PAPERS

Dear Colleagues,

I am passing on the call for the 8th Balkan Symposium on Archaeology, to be held in person in Belgrade (Serbia) in early October 2022 (see below). Abstract welcome by 15th March 2022.

We are delighted to announce that the **Eight Balkan Symposium on Archaeology** (BSA 8) will be held between 3rd – 6th October 2022 in Belgrade, Serbia, and hereby we kindly invite you to take part in this event.

The Symposium will focus on the major topics of Archaeology: analytical methods, organic and inorganic materials, dating methods, computer science and imaging techniques, conservation and restoration, geophysics and Geographic Information System applications, experimental Archaeology, bioarchaeology, multidisciplinary investigations, new developments and management in cultural heritage. The focus is on the Balkans and investigation of its cultural heritage, but topics relating to it are encouraged.

Contributions should be original and creative, with the highest scientific standards of execution and presentation. They should treat a specific topic, present new measurements, observations results, technical or methodological improvements, or should tackle a debated issue with a novel view or promote further discussion, describe the state of the art or recent developments in a field.

Important dates:

Abstract submission	March 15th, 2022
Early registration	July 15, 2022
Symposium	October 3-6, 2022

Please follow us on the Symposium webpage: bsa.vin.bg.ac.rs

[Download Abstract template](#)

On behalf of the Organizing Committee,

Dr. Roman Balvanović

Dr Miljana Radivojević
Lecturer in Archaeomaterials

UCL Institute of Archaeology
31-34 Gordon Square

WC1H 0PY London

Email: m.radivojevic@ucl.ac.uk

*** New book *** *The Rise of Metallurgy in Eurasia: Evolution, Organisation and Consumption of Early Metal in the Balkans*, [Open Access](#)

POSITIONING: ERICH MENDELSON AND
THE BUILT HERITAGE OF THE 20TH
CENTURY, CHAMBER OF ARCHITECTS
BERLIN, FORMER METAL WORKERS’
UNION HOUSE; ALTE JAKOBSTRASSE 149, 21-
22 MARCH, 2022, BERLIN

Monday, 21.03.2022, Symposium Day 1

09:00 – 9:30 opening block: welcome and greeting by hosts, organisers, supporters

MODERATION: JÖRG HASPEL (ICOMOS GERMANY, ERICH MENDELSON INITIATIVE CIRCLE)

WELCOME

Theresa Keilhacker, Architektenkammer/Chamber of Architects Berlin, President

Timo Mager, ICOMOS Germany, President

Eran Mordohovich, ICOMOS Israel, President

GREETINGS

Roman Luckscheiter, German UNESCO Commission DUK, Secretary General (online)

Dalit Atrakchi, Israel National Commission for UNESCO, Secretary General (online)

Mary Miller, Getty Research Institute, director (online)

INTRODUCTORY REMARKS OF THE ERICH MENDELSON INITIATIVE CIRCLE

Regina Stephan, Erich Mendelsohn Initiative Circle, ICOMOS Germany

10:00 - 12:00 block 1: World Heritage

SESSION CHAIR: KATARZYNA PIOTROWSKA, POLAND, (WORLD HERITAGE EXPERT)

Birgitta Ringbeck, Germany, Federal Foreign Office: Transnational Nominations: Mapping of Attributes and Values conveying the OUV of the nominated Property

Bogusław Szmygin, Poland, ICOMOS ISC Theory and Philosophy of Conservation and Restoration: UNESCO Transnational Serial World Heritage Nominations – Rules, Advantages, Challenges

Moritz Wullen, Germany, Kunstbibliothek/Art Library, Staatliche Museen zu Berlin: The Mendelsohn System

Maristella Casciato, USA, Getty Research Institute Los Angeles: Eric and Louise Mendelsohn papers, Germany and United States

12:00 - 13:00 lunch break

13:00 - 15:00 block 2: The Impact of Spirituality on Mendelsohn's Oeuvre

SESSION CHAIR: TINO MAGER, (PRESIDENT ICOMOS GERMANY)

Ulrich Knufinke, Germany, Lower Saxony State Office for the Preservation of Historical Monuments / TU Braunschweig: Erich Mendelsohn's Jewish Cemetery Complex in Königsberg (Kaliningrad): Cemetery Buildings as a Contribution to the Development of Architecture with Jewish Connotations in the Weimar Republic

Alona Nitzan Shifan, Israel, Technion Haifa, Avie and Sarah Arenson Built Heritage Research Center: Zionism in Practice: Erich Mendelsohn from Berlin to Jerusalem
Kathleen James-Chakraborty, Ireland/ USA, University College Dublin (online): Spiritual heritage - Mendelsohn's late synagogue architecture in the US

15:00 - 15:30 coffee break

15:30 - 17:30 block 3: Life and Work in Exile

SESSION CHAIR: CHRISTOPH RAUHUT (STATE CONSERVATOR BERLIN / ICOMOS GERMANY)

Jörg Stabenow, Germany, Philipps-University Marburg (online): From Westend to Rehavia, Erich Mendelsohn's houses as milestones of a cosmopolitan career

Eric Nay, Canada, OCAD University in Toronto: Exploring Erich Mendelsohn's Oeuvre as a Narrative of Place and Diaspora

Ita Heinze-Greenberg, Germany, ETH Zurich, Institut gta: Erich Mendelsohn: Architecture and Exile

20:00 Evening Event

(Klick Kino, Windscheidstraße 19, 10627 Berlin)

WELCOME: AYHAN AYRILMAZ, (VICE PRESIDENT CHAMBER OF ARCHITECTS / ICOMOS GERMANY)

Movie night on the occasion of Mendelsohn's birthday with film screening "Mendelsohn's Incessant Visions" and discussion with the film maker and director Duki Dror

Tuesday, 22.03. 2022 Symposium Day 2

09:00 - 10:00 visit of the IG Metall Haus and the Chamber of Architects Berlin

Guided tour by the Berlin Chamber of Architects and the Erich Mendelsohn Initiative Circle

10:00-12:00 block 4: International Influence on and through Mendelsohn's Work

SESSION CHAIR: ANDREA JÜTTEN (DOCOMOMO GERMANY)

Alan Powers, UK, University of Kent (online): Erich Mendelsohn and the Reception of Modernism in England, 1920-1933

Patxi Eguluz & Carlos Copertone, Spain, Freelancer: BERLIN MADRID BILBAO

Marco Silvestri, Germany, University of Paderborn: On the Global impact of Erich Mendelsohn's architecture. Sergio Larraín's Oberpaur Building in Santiago and modern architecture in Chile.

12:00 - 13:00 lunch break

13:00 - 15:00 block 5: Mendelsohn's placement in architectural history

SESSION CHAIR: ERAN MORDOHOVIC, (PRESIDENT ICOMOS ISRAEL/TECHNION HAIFA)

Anat Falbel, Brazil, European Architectural History Network: Erich Mendelsohn: the crisis of the modern movement and historiographical criticism

Wim De Wit & Daniel Gregory, USA, Architectural Historian and Curator & Architectural Historian and Editor (online): Bay Region Modern Meets Mendelsohn

Emily Pugh, USA, The Getty Research Institute: In the Shadow of Expressionism: Erich Mendelsohn's Architecture in the 1950s and 1960s

15:00 - 15:30 coffee break

15:30 - 16:30 closing panel discussion

*MODERATION: MICHAEL WORBS, UNESCO AMBASSADOR (RET.) OF THE
FEDERAL REPUBLIC OF GERMANY*

Panellists Marleen Meißner (German UNESCO Commission); Dalit Atrakchi (Israel National Commission for UNESCO - tbc); Birgitta Ringbeck (German Federal Foreign Office); Eran Mordohovich (Technion Haifa / ICOMOS Israel); Leo Schmidt (ICOMOS ISC 20C); Regina Stephan (ICOMOS Germany, Erich Mendelsohn Initiative Circle)

16:30 - 17:00 recap, outlook and thanks

From 17:00 farewell

VIRTUAL CONFERENCE, TPITH, 1
ΜΑΡΤΙΟΥ 2022 | TUESDAY, 1 MARCH 2022,
ΑΥΙΟΣ ΒΑΣΙΛΕΙΟΣ – SECTOR III -
DECIPHERING A NEW MYCENAEAN
PALACE IN *SPACIOUS LACEDAEMON*, ΑΓΙΟΣ
ΒΑΣΙΛΕΙΟΣ ΛΑΚΩΝΙΑΣ – ΤΟΜΕΑΣ III,
ΑΠΟΚΡΥΠΤΟΓΡΑΦΩΝΤΑΣ ΕΝΑ ΝΕΟ
ΜΥΚΗΝΑΪΚΟ ΑΝΑΚΤΟΡΟ ΣΤΗΝ
ΕΥΡΥΧΟΡΟΝ ΛΑΚΕΔΑΙΜΟΝΑ, ΠΡΟΓΡΑΜΜΑ
ΗΜΕΡΙΔΑΣ | PROGRAMME

Η Εν Αθήναις Αρχαιολογική Εταιρεία σας προσκαλεί στη διαδικτυακή ημερίδα
The Archaeological Society at Athens invites you to the virtual conference
Τρίτη, 1 Μαρτίου 2022 | Tuesday, 1 March 2022
Ayios Vasileios – Sector III
Deciphering a new Mycenaean palace in *spacious Lacedaemon*
ΑΓΙΟΣ ΒΑΣΙΛΕΙΟΣ ΛΑΚΩΝΙΑΣ – ΤΟΜΕΑΣ III
Αποκρυπτογραφώντας ένα νέο μυκηναϊκό ανάκτορο στην *ευρύχορον Λακεδαίμονα*

Πρόγραμμα Ημερίδας | Programme

09:30-09:45 ΧΑΙΡΕΤΙΣΜΟΙ | WELCOME ADDRESSES

Ντόρα Βασιλικού, Εν Αθήναις Αρχαιολογική Εταιρεία
Κατερίνα Κόπακα, Πανεπιστήμιο Κρήτης

09:45-10:00 Σύντομη παρουσίαση του Τομέα III

και η στρωματογραφία της Δυτικής Στοάς
Νεκτάριος Καραδήμας, Πανεπιστήμιο Κρήτης

10:00-10:15 Τα ενεπίγραφα σφραγίσματα από τον Άγιο Βασίλειο Λακωνίας

Αδαμαντία Βασιλογάμβρου, Επίτιμη Προϊσταμένη Αρχαιοτήτων
Βασίλης Πετράκης, Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών
Αγγελική Καραγιάννη, Δρ Αρχαιολογίας

10:15-10:30 Πινακολογικές παρατηρήσεις για τις πρακτικές καταγραφής και τις συνήθειες των Μυκηναίων γραφέων στο ανάκτορο του Αγίου

Βασιλείου στο Ξηροκάμπι Λακωνίας
Αγγελική Καραγιάννη, Δρ Αρχαιολογίας

10:30-10:45 ΣΥΖΗΤΗΣΗ | DISCUSSION

10:45-11:00 Μελέτη αποθήκευσης στη Δυτική Στοά μέσα από την ανάλυση οργανικών καταλοίπων σε πίθους και αγγεία
Μαρία Ρούμπου, Χαροκόπειο Πανεπιστήμιο

11:00-11:15 Μυκηναϊκές τοιχογραφίες από τον Τομέα III:
Προκαταρκτική παρουσίαση και πρώτη αρχαιομετρική προσέγγιση
Νεκτάριος Καραδήμας, Πανεπιστήμιο Κρήτης
Βασιλική Κατσίκη, Πανεπιστήμιο Πελοποννήσου
Αδαμαντία Βασιλογάμβρου, Επίτιμη Προϊσταμένη Αρχαιοτήτων

11:15-11:30 Η κεραμική από ένα ΥΕ ΙΙΒ στρώμα καταστροφής με τοιχογραφίες στα ανατολικά της Νότιας Στοάς
Ελευθερία Καρδαμάκη, Austrian Academy of Sciences

11:30-11:45 ΣΥΖΗΤΗΣΗ | DISCUSSION

11:45-12:00 ΔΙΑΛΕΙΜΜΑ | BREAK

12:00-12:15 Κατάλοιπα υδρόβιων πανίδων από τον Τομέα III
Τατιάνα Θεοδοροπούλου, CEPAM-CNRS

12:15-12:30 Αρχαιοβοτανικά κατάλοιπα από τη Δυτική Στοά
Αγγελική Καραθάνου, Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης

12:30-12:45 Characterization of building materials
Stefania Chlouveraki, University of West Attica
Yorgos Facorellis, University of West Attica
Anna Koukouli, University of West Attica
Alexios Stefanis, University of West Attica
Panagiotis Theoulakis, University of West Attica

12:45-13:00 ΣΥΖΗΤΗΣΗ | DISCUSSION

13:00-13:15 Micromorphological analysis of occupation, destruction, and abandonment at Ayios Vasileios
Daniel Joseph Fallu, Tromsø University Museum
Panagiotis Karkanis, The Malcolm H. Wiener Laboratory for Archaeological Science

13:15-13:30 Message from the past in wood and charcoal from Ayios Vasileios Mycenaean palace
Anastasia Christopoulou, Nicolaus Copernicus University
Barbara Gmin'ska-Nowak, Nicolaus Copernicus University
Tomasz Waz'ny, Nicolaus Copernicus University

13:30-13:45 Ο Τομέας III του Αγίου Βασιλείου Λακωνίας στους μεσαιωνικούς χρόνους: η μαρτυρία των νομισμάτων
Παγόνα Παπαδοπούλου, Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης

13:45-14:00 ΣΥΖΗΤΗΣΗ | DISCUSSION

14:00 Ένα πρόγραμμα βαίνει στο τέλος του. Ανασκόπηση - αναμνήσεις - ευχαριστίες
Νεκτάριος Καραδήμας, Πανεπιστήμιο Κρήτης

Διαδικτυακή διεξαγωγή (σύνδεσμος Zoom)

Virtual conference (Zoom link)

<https://zoom.us/j/97568370031?pwd=Mk5GSksrS3U0MXdlbVN5aGJWOHk3dz09>

Ταυτότητα συνάντησης (Meeting ID): **975 6837 0031**

Κωδικός (Passcode): **735703**

Το τριετές ερευνητικό πρόγραμμα

«ΑΓΙΟΣ ΒΑΣΙΛΕΙΟΣ ΛΑΚΩΝΙΑΣ – ΤΟΜΕΑΣ ΙΙΙ: ΑΠΟΚΡΥΠΤΟΓΡΑΦΩΝΤΑΣ
ΈΝΑ ΝΕΟ ΜΥΚΗΝΑΪΚΟ ΑΝΑΚΤΟΡΟ ΣΤΗΝ *ΕὐΡΥΧΟΡΟΝ ΛΑΚΕΔΑΙΜΟΝΑ*»

πραγματοποιήθηκε με την υποστήριξη των:

The three-year research project

“ΑΓΙΟΣ ΒΑΣΙΛΕΙΟΣ – SECTOR III: DECIPHERING A NEW MYCENAEAN
PALACE IN *SPACIOUS LACEDAEMON*” was carried out with the support of:

Η ΕΝ ΑΘΗΝΑΙΣ ΑΡΧΑΙΟΛΟΓΙΚΗ ΕΤΑΙΡΕΙΑ

ΠΑΝΕΠΙΣΤΗΜΙΟ ΚΡΗΤΗΣ

ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ – Υπουργείο Πολιτισμού και Αθλητισμού – Εφορεία
Λακωνίας

Ελληνικό Ίδρυμα Έρευνας και Καινοτομίας (ΕΛ.Ι.Δ.Ε.Κ.)

ΓΕΝΙΚΗ ΓΡΑΜΜΑΤΕΙΑ ΕΡΕΥΝΑΣ ΚΑΙ ΤΕΧΝΟΛΟΓΙΑΣ (ΓΓΕΤ)

Αν κάποιο καλό ένστικτο οδηγεί στη σπουδή του αρχαίου πολιτισμού, ανταμοιβή είναι η
δύναμη που χαρίζει αυτή στους ανθρώπους ακόμη και στις πιο δύσκολες ημέρες της
ζωής.

ΣΕΜΝΗ ΚΑΡΟΥΖΟΥ, “ΒΙΩΜΑΤΑ ΚΑΙ ΜΝΗΜΟΣΥΝΑ”, *ΗΘΟΣ* 1984, 51.

ΘΕΣΕΙΣ ΕΡΓΑΣΙΑΣ/ΥΠΟΤΡΟΦΙΕΣ –
JOB VACANCIES/FELLOWSHIPS

POSTGRADUATE ASSOCIATESHIPS AND
POST-BACCALAUREATE RESEARCH
EDUCATION PROGRAMS AT YALE

We would be grateful if you could spread the word about two programs at Yale seeking to broaden access in cultural heritage research, starting in the 2022-23 academic year.

1. Two Postgraduate Associateships for Broadening Access in Cultural Heritage Research at Yale's Institute for the Preservation of Cultural Heritage
 - a. These are one-year paid positions that include benefits and relocations costs aimed at graduating college students who are interested in pursuing a career in a cultural heritage field (art history, museum studies, conservation, heritage/conservation science, library science, etc.). The position description is available here: postdocs.yale.edu/applicants/open-positions/..., and are also pasted below. The deadline to apply is March 1, 2022.
2. Two two-year positions in the Cultural Heritage Research and Practice Two-Year Post-Baccalaureate Program (Arts, Humanities, and Sciences), offered through Yale's Office for Graduate Student Development & Diversity.
 - a. These positions were created for participants from underrepresented groups intending to pursue careers as cultural heritage professionals and wish to prepare to apply to Master's and Ph.D. programs as their next step. Participants receive a stipend for living expenses and financial support that covers tuition and one or more courses per semester, health insurance, GRE preparation material, and other benefits. These two-year positions are designed to prepare participants for graduate school in fields relating to cultural heritage research and practice. A full description and link to application materials is available here (gsas.yale.edu/diversity/prospective-students/...) and is also pasted below. Applications are welcome through February 28, 2022.

1.

Two Postgraduate Associateships for Broadening Access in Cultural Heritage Research at Yale's IPCH

For the Fall of 2022, Yale University's Institute for the Preservation of Cultural Heritage (IPCH) seeks two postgraduate associates who will support projects that advance the IPCH's mission of preserving and interpreting artistic and material culture from around the globe. These year-long, paid positions are intended for recent college graduates who have a strong interest in pursuing graduate study in a discipline related to cultural heritage (e.g., history of art, museum studies, art conservation, conservation science, information and library science, etc.).

The postgraduate associates will be based in one of the following IPCH research groups: the Applied Research and Outreach (ARO), the Lens Media Lab (LML), or the Technical Studies Lab (TSL). Descriptions of each group can be found below. Applicants should specify in their cover letter which group they would like to work with and how this experience will support their educational and professional goals. Though pursuing research within a specific group, the appointees will be fully integrated into the broader activities of the Institute, including outreach, programming, communications and social media, fundraising, and teaching.

IPCH Research Group Descriptions

Applied Research and Outreach extends the resources of IPCH to committed partners outside of Europe and North America with a goal of preservation and conservation capacity-building based in reciprocal, culturally appropriate practices.

Desirable Expertise: Some familiarity with the socio-economic and cultural factors that shape the heritage sector on the African Continent; background in quantitative and qualitative data collection and analysis, project management, and online program design and delivery.

Training Opportunities: Methods for conducting research in an international context; international communications; needs assessment; and complex program design/logistics.

The **Lens Media Lab** focuses on the preservation and characterization of photographic materials with an emphasis on creating and interpreting large datasets derived from reference, archival, and museum collections.

Desirable Expertise: Interest in and knowledge of the history of photography; background in signal processing, programming, metrology, interface design, and/or hardware and software development.

Training Opportunities: Methods for data collection, processing, interpretation, and visualization; research practices in technical art history and art conservation; handling of cultural heritage objects; contributing to programming and peer-reviewed publications.

The **Technical Studies Lab** uses imaging and materials analysis to address questions related to objects in Yale collections that emerge in the course of scholarly research, teaching, conservation treatment, and exhibition.

Desirable Expertise: Interest in the materials and technologies used in the creation of library and museum collections. Interest in changes in material properties due to aging and degradation. Background in physical sciences (chemistry, materials science, physics, biochemistry), interest in or experience with data analysis and programming.

Training Opportunities: Instrumental materials analysis methods along with data interpretation in the context of historical technologies and degradation; research practices in technical art history and art conservation; handling of cultural heritage objects and samples; contributing to dissemination through programming and peer-reviewed publications.

How to Apply

As an equal opportunity employer, the Institute for the Preservation of Cultural Heritage seeks a diverse pool of applicants who wish to join the Yale community. Applicants from underrepresented groups in their chosen field are strongly encouraged to apply.

Applicants should send a CV and cover letter (maximum 2 pages) to Katherine.mintie@yale.edu. The cover letter should identify which IPCH research group the applicant would like to work with and how this experience will support his/her/their educational and professional goals. Applications must be received by March 1, 2022. Applications received after this date will not be considered. Applications will be notified about the outcome of their application by late April.

Additional Information:

Salary: \$42,000. In addition, IPCH offers reimbursement of allowable relocation costs up to \$3000. Benefits: This position includes health and dental benefits.

2. Cultural Heritage Research and Practice Two-Year Post-Baccalaureate Program (Arts, Humanities, and Sciences) through Yale's Office for Graduate Student Development & Diversity

Yale University announces the creation of two post-baccalaureate positions for participants from underrepresented groups intending to pursue careers as cultural heritage professionals. These two-year positions are designed to prepare participants for graduate school in fields relating to cultural heritage research and practice. Administered by the [Office for Graduate Student Development and Diversity](#), the first year builds on its successful NIH PREP and ESI PREP programs that focus on GRE preparation, research and library skills, and coursework at Yale, designed to strengthen transcripts and help ensure the completion of graduate school prerequisites. The second year of the program is a practicum in which students will work with specific museum and library collections based on their interest, aptitude, and career goals. During this year, participants would be mentored by Yale's expert staff including, conservators, curators, and scientists to ensure that academic achievement is balanced with practical experience. The knowledge and skills that participants develop during this two-year program will prepare them for success in graduate school programs in fields that span the arts, humanities, and sciences, including art history, conservation, library science and chemistry.

Participation requirements

You must be a US citizen or permanent resident.

You have earned your bachelor's degree in a relevant field prior to the start of the program, but no more than three years before you apply to the program.

You are not concurrently enrolled in a degree program.

You will apply to Ph.D. programs (for the NIH PREP and ESI PREP) or Master's and Ph.D. programs (for the Cultural Heritage Research and Practice Post-Bac Program), for admission following successful completion of the program.

Funding & Benefits

Post-Bac participants receive a stipend of \$32,000 over 12 months for living expenses. Participants also receive financial support that covers tuition for one or more courses per semester during the academic year, health insurance, GRE preparation material provided by Kaplan Review, a new laptop computer, and travel-related expenses to attend one national conference. Participants live in New Haven and use a portion of their stipend to cover housing and other living expenses.

How to apply:

Details about the positions are available here:" gsas.yale.edu/diversity/prospective-students/...

The PREP [online application](#) is available from November 1, 2021 through February 28, 2022.

Anikó Bezur, PhD

Wallace S. Wilson Director of Scientific Research | Technical Studies Laboratory | Yale
Institute for the Preservation of Cultural Heritage

PO Box 27395, West Haven CT 06516

Shipping/Courier: Yale University West Campus Receiving | Aniko Bezur, Bldg 900
Room C123 | 300 Heffernan Drive | West Haven CT 06516

Phone: 203-737-3187

ipch.yale.edu

ANNOUNCING TWO OPPORTUNITIES FOR FUNDING IN 2022 FROM THE INSTAP STUDY CENTER FOR EAST CRETE: HARRIET BOYD HAWES FELLOWSHIP AND RICHARD SEAGER FELLOWSHIP

2022 HARRIET BOYD HAWES FELLOWSHIP APPLICATION GUIDELINES The INSTAP Study Center for East Crete is pleased to announce the availability of one fellowship to be awarded on a competitive basis to an eligible candidate for work to be done at the Study Center in Pacheia Ammos, Crete in 2019. This fellowship aims at the investigation of the role of women or gender studies in Bronze Age Crete. It is intended to highlight spheres and aspects of ancient life that have not yet received sufficient attention in Aegean Bronze Age studies. The fellowship is intended for scholars in the field of the Aegean Bronze Age/Early Iron Age who have either completed their PhD Dissertations or who are working to complete their dissertations. The fellowship will be awarded in the amount of \$3,000. Applications must be received by e-mail no later than April 1, 2022. the recipient of the fellowship will be announced by April 30, 2022. Please email elizabethshank@hotmail.com<<mailto:elizabethshank@hotmail.com>> for the application.

In addition to the completed application form, proposals should include a curriculum vitae of the applicant, a page summarizing the title and intent of the project, an outline of the intended project, relevant bibliography, copies of appropriate permits, and two letters of support for the project by two colleagues. The fellowships are open to those holding a PhD in Archaeology, Anthropology, Art History, Ancient History, or Classics and PhD Doctoral Candidates who have passed their examinations and have letters of support from the head of their dissertation committee and another member of the committee. If you are a doctoral candidate, please also include an outline of your dissertation, and a copy of your dissertation proposal with a copy of your cv. The recipient must be prepared to present an overview of his or her work and findings in the KENTRO Newsletter and/or a public lecture at the INSTAP Study Center for East Crete. The research should be carried out on Crete, and !

The grant includes membership fees to the INSTAP Study Center. Desirable methods of inquiry include:

- o Ethnography/experimental archaeology
- o Exploration of written archives and collections from various periods
- o Library research
- o Examination of archaeological materials, including artifacts, bones, and other organic remains

This fellowship is intended to provide supplementary income for researchers or PhD candidates who are either exploring new fields of study or finishing extended research. The amount of the award is US \$3,000, which can be applied to travel or living expenses, but should not be used as salary or for the purchase of equipment (e.g., cameras or

computers). The primary aim of the funding is to stimulate new forms of research, which will broaden the scope of Minoan studies.

Consideration for the fellowships is open to all candidates meeting the stated requirements. Awards are made irrespective of race, gender, religion, national origin, age, disability, marital status, sexual orientation, and actual or perceived medical conditions. It is possible that in the absence of qualified candidates with appropriate projects, a fellowship will not be awarded.

2022 RICHARD SEAGER FELLOWSHIP APPLICATION GUIDELINES

The INSTAP Study Center for East Crete is pleased to announce the availability of one Doctoral fellowship to be awarded on a competitive basis to an eligible candidate for work to be done at the Study Center in Pacheia Ammos, Crete during the year that the fellowship is awarded. A minimum of four weeks should be spent working at the Center. The fellowship is intended for scholars in the field of the Aegean Bronze Age/Early Iron Age who are working to complete their PhD Dissertations. The fellowship will be awarded in the amount of \$4,000. Applications must be received by e-mail no later than April 1, 2022. The recipient of the fellowship will be announced by April 30, 2022. Please email elizabethshank@hotmail.com<<mailto:elizabethshank@hotmail.com>> for the application.

In addition to the completed application form, proposals should include a curriculum vitae of the applicant, a copy of their dissertation proposal, an outline of the dissertation, and two letters of support, one from the head of your dissertation committee, and another from an additional member of your committee. It is assumed that the applicant will have passed his or her doctoral examinations and have a dissertation proposal that has been approved by his or her department.

This fellowship is intended to provide supplementary income for PhD candidates who are finishing extended research. The amount of the award is US \$4,000, which can be applied to travel or living expenses, but should not be used as salary or for the purchase of equipment (e.g., cameras or computers).

Consideration for the fellowships is open to all candidates meeting the stated requirements. Awards are made irrespective of race, gender, religion, national origin, age, disability, marital status, sexual orientation, and actual or perceived medical conditions. It is possible that in the absence of qualified candidates with appropriate projects, a fellowship will not be awarded.

Elizabeth Shank, PhD
United States Coordinator
INSTAP Study Center for East Crete
P.O. Box 162
Rouzerville, PA 17250
(215) 327-6620

www.inistapstudycenter.net<<https://nam10.safelinks.protection.outlook.com/?url=http%3A%2F%2Fwww.inistapstudycenter.net%2F&data=04%7C01%7Cjyounger%40ku.edu%7>

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POSTDOCTORAL RESEARCH ASSOCIATE POSITION, UNIVERSITY OF GEORGIA'S (UGA), CENTER FOR APPLIED ISOTOPE STUDIES (CAIS)

The University of Georgia's (UGA) Center for Applied Isotope Studies (CAIS) seeks to hire at the rank of Postdoctoral Research Associate in the Radiocarbon Dating group with experience in chemistry/geochemistry. The Radiocarbon Dating group conducts radiocarbon AMS and stable isotope ratio analyses for archaeologists around the world. The lab is a fee-for-service analytical testing facility serving the UGA research community and external clientele including, but not limited to, academic institutions, government agencies, and private companies worldwide. The successful candidate will be involved in sample preparation, method development, client communication, data analysis, and report preparation. The incumbent will work closely with clients and collaborators to develop tailored methods and novel approaches in the areas of stable isotope geochemistry, paleodietary studies, radiocarbon dating, and other analytical methods. The appointee is also expected to establish independence in research design and execution and publish in peer-reviewed literature. This is a renewable 12-month term position with an anticipated start date in August 2022 (negotiable). Please contact Carla Hadden (hadden@uga.edu) with questions.

Applications will be accepted until the position is filled. The initial review of applications will begin on February 28, 2022.

Please apply online: <https://www.ugajobsearch.com/postings/240860>

Required application documents are a CV, cover letter, writing sample (such as a peer-reviewed article or a dissertation chapter), and a list of references with contact information.

FUNDED PHD POSITION IN QUEEN'S UNIVERSITY BELFAST

Dear Colleagues,

A funded PhD position (UK students only) is now open in the 14CHRONO Centre, Archaeology & Palaeocology, Queen's University Belfast focused on radiocarbon dating of single tree-rings supervised by Dr Maarten Blaauw. With our new MICADAS AMS system and access to dendrochronologically dated tree-rings from the Belfast Oak chronology stretching back to 5200 BC there are lots of opportunities for improving the radiocarbon calibration curve for environmental or archaeological applications.

For more information please see the link below:

<https://www.findaphd.com/phds/project/radiocarbon-dating-of-single-tree-rings-annual-precision-records-of-environmental-change/?p141884>

Best regards,

Paula Reimer

Prof. Paula J. Reimer, MRIA
Director, Centre for Climate, the Environment & Chronology (14CHRONO)
School of Natural and Built Environment
Queen's University Belfast
Belfast BT7 1NN
UK
Phone: +44 (0)28 9097 3980

<http://14chrono.org>

Facebook: <https://www.facebook.com/14ChronoCentre>

RESEARCH ASSOCIATE, SCIENTIFIC RESEARCH, FITZWILLIAM MUSEUM AND HAMILTON KERR INSTITUTE, UNIVERSITY OF CAMBRIDGE

Salary range: £31,406 - £40,927

The Fitzwilliam Museum is being transformed. In 2020, a new Senior Leadership Team was welcomed, and the museum also plays a leading role in a new University Strategic Research Initiative on Collections, Connections, Communities and in the recent development of a hub for Archaeological and Heritage Science research in Cambridge, making this an exciting time to join the team. The Museum's Hamilton Kerr Institute (HKI) is one of the world's leading centres for teaching and research in conservation. Together with the Fitzwilliam Museum's conservators and scientists, HKI staff form the Fitzwilliam Museum Conservation Division, with responsibilities for conservation not just for the Museum itself but also for the University of Cambridge Museums consortium.

The postholder will be part of the Scientific Research team, working across the Fitzwilliam and the HKI. The Hamilton Kerr Institute is also going through a period of transformational change under its new Director, bringing together the current team at HKI with the Museum's Conservation and Scientific Research team, to form a new powerhouse of teaching, research and practice as an extraordinary scholarly resource within the University, the region and the world.

The purpose of this role is to carry out technical research and scientific analysis of objects and artworks in the collections of the Fitzwilliam Museum and other institutions across the University of Cambridge. The role holder will investigate and document individual objects and works of art with a combination of non-invasive and invasive analytical tools, and microscopic techniques.

We are seeking a proactive team player with effective communication skills, as much of their work will require interdisciplinary collaboration with other scientists as well as with curators, conservators and scholars from across the University and beyond. In return we offer an encouraging and supportive environment, an attractive pension scheme and many employee benefits such as a shopping discounts scheme.

For an informal conversation about the post, please contact Dr Paola Ricciardi, Senior Research Scientist, via email at pr364@cam.ac.uk.

Fixed-term: The funds for this post are available for 2 years in the first instance.

For further information about the role and to submit an application please visit www.jobs.cam.ac.uk/job/33715

Dr Paola Ricciardi FRSA
Senior Research Scientist
The Fitzwilliam Museum, Cambridge (UK)

17 SHORT-TERM GRANTS AT LA@UOP, 2ND **CALL WILL OPEN IN EARLY MAY 2022 –** **GET READY!**

ARISTEAS (Advancing Research Infrastructure & Scientific Techniques in Archaeological Science) is a NSRF funded project of the **Laboratory of Archaeometry** at the University of the Peloponnese, Greece. The project aims to enhance the infrastructure of the LA@UOP, by the acquisition of equipment in three significant fields of Archaeological Sciences: analysis of archaeomaterials, remote sensing and digital technologies.

An essential part of the successful implementation of ARISTEAS is the funding of young researchers for short-term research within the facilities of [LA@UOP](#), aiming to make full use of its infrastructure and focusing on the fields of Archaeology and Cultural Heritage.

Grant beneficiaries will be given **open access to all LA@UOP infrastructure** for the implementation of their research and will additionally be provided with a **small stipend for the coverage of personal expenses**.

Beneficiaries are expected to work on the facilities of [LA@UOP](#) for an overall period of at least one month. During the remaining time of their project, they are expected to complete the analysis and synthesis of their data and submit a report, which will be evaluated and approved by the Scientific Committee of ARISTEAS.

For any inquiries visit: **aristeas.eu**

The 2 nd call will open in early May 2022!	
Duration	6 months
Number of grants	17
Stipend	2.500 € (1.500 € at the beginning of the semester and 1.000 € after the successful submission of the Lab Report)
Offered	- Access to all facilities of LA@UOP - Training on the use of equipment and software - Consultation on data analysis and synthesis
Not included	- Accommodation cannot be provided within the University facilities - Cost for complex techniques for the preparation of samples (e.g. FIB), which are not available in the LA@UOP
Deliverables	- Lab report summarizing the methodology, analytical results and main outcomes of the project

Professor Nikolaos Zacharias
Dean, School of Humanities and Cultural Studies
Department of History, Archaeology and Cultural Resources Management
ham.uop.gr

Director, CultTech MSc program culttech.uop.gr

Director, Laboratory of Archaeometry laboratoryarchaeometry.gr

University of the Peloponnese

24 100 Kalamata, Greece

Tel +30 27210 65151 (office) 65130 (lab) 65145 (CultTech), 6947524705 (mobile)

<http://kalamata.uop.gr/~hamccd>

https://www.researchgate.net/profile/Nikolaos_Zacharias

ΑΝΑΚΟΙΝΩΣΕΙΣ - ANNOUNCEMENTS

BIOARCHAEOLOGY COURSE (INTRODUCTION) AT THE ASCSA WIENER LABORATORY

Deadline: March 20, 2022

The Malcolm H. Wiener Laboratory for Archaeological Science is launching an intensive week-long course in bioarchaeology to introduce participants to the analysis of human skeletal remains from archaeological settings. Dr. Ioanna Moutafi, a Post-Doctoral Fellow of the Wiener Laboratory and expert in bioarchaeology and Aegean prehistory, will lead the course with assistance from Dr. Dimitris Michailidis, an anthropologist/paleontologist and Coordinator of the Wiener Laboratory. Human bones are a unique strand of archaeological evidence, as they provide a vast array of both biological and cultural information about life and death in the past. This course will offer both the theoretical and basic technical skills for the analysis and interpretation of human remains, through lectures, seminars and interactive hands-on practical sessions. The objective is to familiarize with all aspects of the human skeleton and the different insights they can offer us into the past.

The course will explore key themes in bioarchaeology, such as:

Human skeletal anatomy – bone identification Estimation of sex and age-at-death Skeletal variation Dealing with commingled human remains Paleopathology Nutrition and diet Current biomolecular advances (a-DNA, stable isotopes) Bones in context: social bioarchaeology and funerary archaeology A maximum of 10 participants will be accepted for the course. Preference is given to graduate and advanced students with an interest in archaeological science, bioarchaeology, and funerary archaeology. The course is also ideal for professional archaeologists or museum curators who may occasionally need to work with human remains. This course is not geared toward people with significant experience in human osteology or bioarchaeology. No prior experience in human osteology is required.

Training fee is 400 euros for the entire course. Accommodation is not provided, but we will offer recommendations and assistance to course participants in order to arrange accommodation themselves.

The course will take place from May 30 to June 3, 2022. Applications will be submitted no later than March 20, 2022 via the online application form: <https://nam10.safelinks.protection.outlook.com/?url=https%3A%2F%2Fascsa.submittable.com%2Fsubmit%2F213813%2Fintroduction-to-bioarchaeology-course-application&data=04%7C01%7Caegnet%40lists.ku.edu%7C5ee9c78595f645c3ef8108d9e674afb5%7C3c176536afe643f5b96636feabbe3c1a%7C0%7C0%7C637794212371324910%7CUnknown%7CTWFpbGZsb3d8eyJWlIjojMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6IklhaWwiLCJXVCI6Mn0%3D%7C3000&sdata=PcsghNGtCb8BYleqbDPHPDyIFL6gPxKk1zE2biL2XQ%3D&reserved=0>

Applications will include one paragraph outlining the candidate's background and why the candidate is interested in participating in the course, a CV, and names and email addresses of two referees. Participants who successfully complete the course of instruction will receive a certificate detailing the content of the course.

For further information or questions, please contact Dr. Ioanna Moutafi (imoutafi@yahoo.gr).

Link to online posting.

<https://nam10.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.ascsa.edu.gr%2Fprograms%2Fwl-bioarchaeology-course&data=04%7C01%7Caegeanet%40lists.ku.edu%7C5ee9c78595f645c3ef8108d9e674afb5%7C3c176536afe643f5b96636feabbe3c1a%7C0%7C0%7C637794212371324910%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6IklhaWwiLCJXVCI6Mn0%3D%7C3000&sdata=uB%2Bc4AopEjf28ABlxxxRVYtaTD12spbkCy88%2Ft6sLjs%3D&reserved=0>

American School of Classical Studies at Athens

321 Wall Street

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<https://nam10.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.ascsa.edu.gr%2F&data=04%7C01%7Caegeanet%40lists.ku.edu%7C5ee9c78595f645c3ef8108d9e674afb5%7C3c176536afe643f5b96636feabbe3c1a%7C0%7C0%7C637794212371324910%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6IklhaWwiLCJXVCI6Mn0%3D%7C3000&sdata=vvRp%2FTi29cnYB61%2FDnajf46PAwvXktmmTwjL7u34%2BN8%3D&reserved=0>

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Applications can be submitted by July 1st, 2022. Apply today!

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Stelios Kesidis

Conservator of Cultural Heritage
Ph.D. candidate in the Laboratory of
Archaeometry,
Department of Archaeology, History and
Cultural Resources Management,
University of the
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<http://www.laboratoryarchaeometry.gr/>
Old Camp, Kalamata, 24100, Greece

POSTGRADUATE PROGRAM PLACES FOR THE ACADEMIC YEAR 2022-2023 , ENTRY SEPTEMBER 2022, UNIVERSITY OF CYPRUS

The University of Cyprus announces that it will be accepting applications for the following postgraduate programme beginning in **September 2022**, by **Thursday 31st of March 2022 until 12 noon**.

DEPARTMENT OF HISTORY AND ARCHAEOLOGY

Ten (10) places are available for the new postgraduate programme

MSc in Digital Heritage and Landscape Archaeology”.

The programme is taught in **English**.

Candidates should hold a BA degree in Archaeology, History, Classics, Anthropology or other related fields of research (History of Art, Architecture, Geography, Geology, Topography, Environmental Sciences, Biology, Physics, Chemistry, Computer Science, Engineering) from recognized universities.

Graduates of the University of Cyprus and Greek Universities must have an undergraduate diploma with a cumulative grade of **6,5** or higher. The equivalent is required for graduates from other universities. The applicants must also speak English at a satisfactory level.

The applications should include the following:

1. A Curriculum Vitae
2. Certified copies of University degrees or confirmation of graduation
3. Copy of English language certificate: (a) for admission of international students, (b) for admission to an English-language postgraduate programme, (c) for admission to a postgraduate programme where knowledge of English is a prerequisite. Applicants must speak English at a satisfactory level: GCE or TOEFL with a grade “B” or higher for GCE- O’ level, and 600 for TOEFL or 6.5 for IELTS (this does not apply to native speakers or holders of a degree from an English speaking University).
4. Copies of Transcripts for all programmes of study graduate and undergraduate.
5. A brief (1 page / up to 650 words) statement of personal goals and research interests (in English).
6. The names and emails of at least two (2) referees (University Professors) familiar with the candidate and his/her academic performance. Candidates should request letters of recommendation to be sent directly to the University. The Department may request additional confidential information from referees. The reference letters are electronically submitted through the online application system.

Candidates who meet the necessary requirements will be called for an interview.

A number of fee-waiver scholarships will be offered to the best full-time registered candidates admitted in the graduate programme.

More Information:

Programme Coordinator: Professor Apostolos Sarris,
Telephone: +357 – 22893572. +30 - 6944789404
Email: asarri01@ucy.ac.cy

Department's Secretary: Tel: 22 892180, 22 893560, Fax: 22 895068
Email: <http://www.ucy.ac.cy/hisarch/en/>

Submission of applications:

Applications can be submitted electronically using the online application system http://ucy.ac.cy/postgraduate_appl_en by **Thursday, 31st March 2022 until 12 noon.**

It is the applicant's responsibility to ensure that their application has successfully been submitted. Upon successful submission, the candidate will receive an automated confirmation e-mail.

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ ΣΤΟ ΠΛΑΙΣΙΟ **ΤΟΥ ΕΡΓΟΥ «ΣΥΜΒΑΔΙΖΟΥΜΕ»** **ΣΥΝΕΡΓΑΣΙΑ ΠΟΛΙΤΩΝ ΚΑΙ** **ΕΠΑΓΓΕΛΜΑΤΙΩΝ ΓΙΑ ΤΗΝ ΠΡΟΣΤΑΣΙΑ** **ΤΩΝ ΜΝΗΜΕΙΩΝ ΑΠΟ ΤΗΝ ΚΛΙΜΑΤΙΚΗ** **ΑΛΛΑΓΗ**

Αξιότιμοι συνάδελφοι,

Η Diadrasis AMKE και η Διεύθυνση Συντήρησης Αρχαίων και Νεωτέρων Μνημείων του ΥΠΠΟΑ **προσκαλούν τους εργαζόμενους στον τομέα της προστασίας της πολιτιστικής κληρονομιάς** να συμμετάσχουν στην έρευνα, διερευνώντας τη δυνατότητα συνεργασίας πολιτών και επαγγελματιών σε μια από κοινού προσπάθεια για τη διαφύλαξη της πολιτιστικής κληρονομιάς από τις επιπτώσεις της κλιματικής αλλαγής. Το ερωτηματολόγιο είναι διαθέσιμο σε ηλεκτρονική μορφή και μπορείτε να το συμπληρώσετε πατώντας τον σύνδεσμο <https://forms.gle/aWExEevqbwbbQkd4A>. Παρακαλούμε, αν θέλετε διαθέστε λίγο από το χρόνο σας για τη συμπλήρωση του ηλεκτρονικού ερωτηματολογίου και την προώθηση στο δίκτυο επαφών και συνεργατών σας.

Η έρευνα πραγματοποιείται στο πλαίσιο του έργου «[Συμβαδίζουμε](#)», σκοπός του οποίου είναι η ευαισθητοποίηση και η ενεργοποίηση πολιτών και εργαζομένων στον τομέα της προστασίας της πολιτιστικής κληρονομιάς στην από κοινού διαφύλαξη της πολιτιστικής κληρονομιάς από τις επιπτώσεις της κλιματικής αλλαγής. Το έργο υλοποιείται από την Diadrasis και τον Δήμο Κέας, με την υποστήριξη της Διεύθυνσης Συντήρησης Αρχαίων και Νεωτέρων Μνημείων του Υπουργείου Πολιτισμού και Αθλητισμού και χρηματοδοτείται από το Πράσινο Ταμείο, στο πλαίσιο του χρηματοδοτικού προγράμματος «Φυσικό Περιβάλλον και Καινοτόμες Δράσεις 2021» - Άξονας Προτεραιότητας «Καινοτόμες Δράσεις με τους Πολίτες».

Σας ευχαριστούμε εκ των προτέρων.

Είμαστε στη διάθεσή σας για κάθε διευκρίνιση.

Με εκτίμηση,

Λάουρα-Μελομένη Ταπίνη
Συντονίστρια DIADRASIS

INTERNET SITES

THE ANCIENT SECRETS REVEALED BY DECIPHERED TABLETS

When cuneiform was cracked, it gave us some astonishing insights into the ancient world. Made by Jist Studios, 23 December 2021

Made with academic consultant Dr Rodrigo Hernaiz-Gomez, Lecturer in Languages and Linguistics, The Open University; in partnership with The Open University. Featuring: Dr Irving Finkel, The British Museum; Dr Christina Tsouparopoulou, University of Cambridge; Dr Selenia Wisnom, University of Leicester.

Please visit the site: <https://www.bbc.co.uk/ideas/videos/the-ancient-secrets-revealed-by-deciphered-tablets/p0bcq7gs> (brief video)

MYCENAEAN ATLAS PROJECT - AN ELECTRONIC BARRINGTON'S ATLAS. A NEW FEATURE IN THE MYCENAEAN ATLAS PROJECT

The Mycenaean Atlas Project is happy to announce that it is now possible to see several well-known geographic databases side by side on the same map. These databases, right now, are the complete Pleiades dataset, the harbor dataset from Arthur de Graauw, and the Topostext dataset from Brady Kiesling.

Here's what the area of the Piraeus looks like on the new page which I call 'Coverage': Area of the Piraeus. Click on map to enlarge.

The key here is 'P' : Pleiades, 'H' : Arthur de Graauw's Harbor site, 'T' : Topostext and the blue paddle is from the Mycenaean Atlas Project. When you mouse over these icons the tool-tip giving the id no. as well as the name string (if there is one) appears. When you click on an icon you will see an info box with a link to an appropriate page that gives more info about the site.

The Topostext icons provide a link to the relevant Topostext page.

The Pleiades markers link to the appropriate Pleiades page and the M.A.P. markers link to the right page in the Mycenaean Atlas. The geo-locations marked with an 'H' link to Arthur de Graauw's splash page only. It is very unfortunate that M. de Graauw does not have a more significant web presence. In my view he should be able to provide individual pages for each of his harbor sites. If these existed then I would happily link to them.

Currently your access to this product is through the M.A.P. Place Key Report page. On that page you pull down the toolbox drop-down and select 'Coverage'. When you do that the Coverage page appears with your site in the center.

Arrow pointing to Coverage Page selector In this picture the arrow points to the 'coverage' selection on the tool box menu. This is the Place Key Report page. The lat/lon center of the coverage page will be the lat/lon position of the site currently being examined. This is site C1232 for Cape Manika on Euboea.

There is a third parameter to the page which governs how wide an area is searched and shown. This value ranges from 0.01 to 0.09 and represents fractions of degrees. 0.01 searches a rectangle about 2 km in width and 0.09 searches a rectangle about 18 km in width. The coverage page is currently defaulted to 0.09.

The ability to display these datasets on the same map creates what all of us have wanted for a long time - a complete Digital Atlas of the ancient world which covers time periods from the Early Bronze Age to the early Medieval period. And it is fascinating to look at

the several perspectives about what such an atlas should include as seen by the different contributors.

Area of Chalcis on Euboea de Graauw's harbor marks cluster on the coasts or in the water.

Topoguide seems to have concentrated on Roman ruins in Chalcis.

Pleiades' coverage here is sparse. Mycenaean Atlas blue paddles are mostly not where anyone else's are (Bronze Age, don't you know?).

Please visit the site: <http://mycenaeanatlasproject.blogspot.com/2022/02/an-electronic-barringtons-atlas-new.html>

ΝΕΕΣ ΕΚΔΟΣΕΙΣ – NEW PUBLICATIONS

PAROS V, PAROS THROUGH THE AGES, FROM PREHISTORIC TIMES TO THE 16TH CENTURY AD

Η ΠΑΡΟΣ ΑΝΑ ΤΟΥΣ ΑΙΩΝΕΣ

Από την Προϊστορική Εποχή στον 16^ο Αιώνα μ.Χ.

Εκδόθηκε από το Ινστιτούτο Αρχαιολογίας Πάρου και Κυκλάδων (ΙΑΠΚ) ο πέμπτος τόμος (Paros V) στην σειρά Πρακτικών Διεθνών Συνεδρίων του ΙΑΠΚ, αφιερωμένων στην αρχαιολογία της Πάρου και των Κυκλάδων, με την επιμέλεια της Αρχαιολόγου *Ντόρας Κατσονοπούλου*, Προέδρου του ΙΑΠΚ. Ο τόμος (Paros V) περιλαμβάνει συνολικά 38 επιστημονικές εργασίες που παρουσιάστηκαν κατά την διάρκεια του Ε' Διεθνούς Συνεδρίου Αρχαιολογίας Πάρου και Κυκλάδων, το οποίο πραγματοποιήθηκε στην Παροικία της Πάρου από 21-24 Ιουνίου 2019. Τα άρθρα κατανέμονται σε τέσσερα μέρη. Το Μέρος I, με τίτλο *Παρία Λίθος και Πάριοι Γλύπτες*, περιλαμβάνει 13 εργασίες που αναφέρονται στην χρήση και διάδοση της Παρίας Λίθου, στους Πάριους γλύπτες και τα έργα τους. Το Μέρος II, με τίτλο *Πάρος και Αρχαίος Κόσμος*, περιέχει 14 άρθρα για την μυθολογία, ιστορία και αρχαιολογία της Πάρου, και ευρύτερα την θέση της στον αρχαίο κόσμο. Το Μέρος III, με τίτλο *Βυζαντινή και Μεταβυζαντινή Πάρος* περιέχει 5 άρθρα για την ιστορία και αρχαιολογία της Πάρου σε αυτές τις περιόδους και το Μέρος IV, με τίτλο *Φυσικό και Θαλάσσιο Περιβάλλον*, 6 εργασίες για το παλαιοπεριβάλλον και τις ακτές της Πάρου και των Κυκλάδων.

Το Μέρος I, ξεκινά με μια συνολική επισκόπηση της χρήσης και διάδοσης του παριανού μαρμάρου εντός και εκτός Πάρου (*Γ. Κουράγιος*) και με τον ρόλο που διαδραμάτισαν στην διαμόρφωση της τεχνοτροπίας του πάθους στην ελληνική γλυπτική τα εργαστήρια γλυπτικής της Πάρου τον 6ο και 5ο αιώνα π.Χ. (*Δ. Κατσονοπούλου*). Η καλλιτεχνική δημιουργία του Σκόπα, με αναφορά στην παράδοση και τον αρχαϊσμό, εξετάζεται από την *G. Calcani* και ακολούθως η συμβολή των Παρίων γλυπτών Αγοράκριτου και Λοκρού στην στροφή της γλυπτικής προς το «πλούσιο» στυλ από τον *A. Stewart*. Σημαντική επιτύμβια στήλη του ύστερου 5ου αιώνα π.Χ. από το αρχαίο νεκροταφείο της Πάρου, δημοσιεύεται για πρώτη φορά από την ανασκαφέα *Φ. Ζαφειροπούλου*. Στην καταλυτική συμβολή του ποιητή Εύηνου της Πάρου αναφέρεται άρθρο του *A. Corso*. Οι επόμενες 4 μελέτες αφορούν σε έργα γλυπτικής από πάριο μάρμαρο και στην δράση Παρίων γλυπτών στην Ιταλία (*G. Cirucci, C. Marconi, G. Adornato, D. Castrizio*). Τέλος, εξετάζονται η χρήση του παριανού και του ναξιακού μαρμάρου στην αρχιτεκτονική (*A. Ohnesorg*) και η εξαγωγή της Παρίας Λίθου σε πόλεις και ιερά του ελληνικού κόσμου κατά την διάρκεια του 6ου αιώνα π.Χ. (*M. Loy, R. Phillips*).

Το Μέρος II αρχίζει με την διερεύνηση του μύθου του Ηρακλή στην Πάρο (*A. Coppola*) και την ερμηνεία αινιγματικής παράστασης Χίμαιρας σε αρχαϊκό αμφορέα της Πάρου (*I. Petropoulos*). Ακολουθεί η δημοσίευση της ανασκαφής τριών κτιστών θαλαμωτών τάφων στις Κουκουναριές της Πάρου (*S. Spanos*) και η διερεύνηση των σχέσεων Αθήνας-Πάρου από τον 10ο έως τον 3ο αιώνα π.Χ. (*D. Tandy*). Η εικονογραφία της νομισματοκοπίας της Πάρου μεταξύ του 6ου αιώνα π.Χ. και των Ελληνιστικών χρόνων

(D. Castrizio) και τα αρχαϊκά κοσμήματα σημαντικού παριανού εργαστηρίου παρουσιάζονται στις επόμενες μελέτες (Α. Τσαμπίρη). Τα δύο επόμενα άρθρα αφορούν στο αρχαίο νεκροταφείο της Παροικίας και τα ταφικά έθιμα (Α. Γριμανέλης, Α. Alexandridou και Κ. Daifa) και οι επόμενες τρεις εργασίες είναι αφιερωμένες στις λατρείες της Πάρου (Υ. Kourayos και Ε. Angliker, Ε. Piette, Σ. Tsourinaki). Το Μέρος II κλείνει με τρία άρθρα για το Πάριον, την αρχαιότερη αποικία της Πάρου στην Προποντίδα (V. Keles και M. Deniz Yilmaz, Α. Yilmaz και Σ. Tugrul, Ε. Celikbas).

Το Μέρος III αρχίζει με την επανεξέταση της ιστορικής μαρτυρίας για την Πάρο κατά τους πρώιμους Μεσαιωνικούς αιώνες (Κ. Roussos) και την διερεύνηση της διοικητικής κατάστασης στο Αιγαίο κατά τη Μέση Βυζαντινή περίοδο (Χρ. Μαλατράς). Ακολούθως εξετάζονται η χρήση του λυχνίτη κατά την Μεσαιωνική περίοδο (Γ. Πάλλης), αδημοσίευτη βυζαντινή σφραγίδα από την συλλογή του Μουσείου Ερμιτάζ (Ch. Stavrakos) και χειρόγραφο του 17ου αιώνα με αναφορά στις Κυκλάδες και την Πάρο (Ν. Μερούσης και Χρ. Μουσαντάμη).

Το τελευταίο Μέρος IV ξεκινά με την επισκόπηση του παλαιοπεριβάλλοντος της Πάρου και των Κυκλάδων κατά τους Προϊστορικούς χρόνους (Α. Καραλή) και των θαλάσσιων εμπορικών οδών μεταξύ 800-600 π.Χ. (D. Forsyth). Τα τέσσερα επόμενα άρθρα αναφέρονται στις ακτές της Πάρου, αναφορικά με τις σχετικές μεταβολές της στάθμης της θάλασσας κατά τα τελευταία 6.300 χρόνια (Ν. Μουρτζάς και Ε. Κολαΐτη) και την χρονολόγηση με βάση αρχαιολογικούς δείκτες (Ε. Κολαΐτη και Ν. Μουρτζάς), την παρουσίαση των αποτελεσμάτων παράκτιας έρευνας στην Πάρο (S. Furlani et al.) και τέλος την παρουσίαση των επιπτώσεων της ανόδου της στάθμης της θάλασσας στον κόλπο της Παροικίας για τις επόμενες δεκαετίες (Ε. Kolaiti et al.).

Το βιβλίο διατίθεται στο βιβλιοπωλείο “Andromeda Books”, Μαυρομιχάλη 46-50, Αθήνα, τηλ. 210 3600825, www.andromedabooks.gr

PAROS THROUGH THE AGES *From Prehistoric Times to the 16th Century AD*

Paros V, the fifth volume in a series of Proceedings of International Conferences dedicated to the history and archaeology of Paros and the Cyclades, was just published by the Institute for the Archaeology of Paros and the Cyclades (IAPC), edited by the Archaeologist Dora Katsonopoulou, President of IAPC. The volume includes a total of thirty eight scholarly papers presented during the Fifth International Congress of Archaeology on Paros and the Cyclades, held in Paroikia of Paros from 21-24 June 2019. The volume is divided into four parts. Part I entitled *Paria Lithos and Parian Sculptors*, includes 13 studies on the use and diffusion of Paria Lithos and on works of Parian sculptors. Part II entitled *Paros and the Ancient World* contains 14 articles on the mythology, history and archaeology of Paros, as well as the island's placement in the ancient world. Part III entitled *Byzantine and Post-Byzantine Paros*, contains 5 articles on the history and archaeology of Paros during these periods and Part IV entitled *Natural and Marine Environment*, includes 6 papers on the ancient environment and the coasts of Paros and the Cyclades.

Part I begins with an overview about the use and diffusion of Parian marble in and outside Paros (Γ. Κουράγιος) and the role played by the sculpture workshops of Paros of

the 6th and 5th centuries BC in the new style of *pathos* in Greek sculpture (*D. Katsonopoulou*). Another aspect of Skopas' artistic creation, with reference to tradition and archaism, is presented by *G. Calcani* and next the contributions of the Parian sculptors Agorakritos and Lokros to the turn to the “rich” style by *A. Stewart*. A significant new grave relief of the late 5th century BC from the ancient cemetery of Paros is published for the first time by the excavator *Φ. Ζαφειροπούλου*. The following article refers to the catalytic contribution of the elegiac poet Evenos of Paros (*A. Corso*). The next 4 studies relate to sculpture works of Parian marble and the activity of Parian sculptors in Italy (*G. Cirucci, C. Marconi, G. Adornato, D. Castrizio*). The use of Parian and Naxian marble in architecture (*A. Ohnesorg*) and the export of the Paria Lithos to cities and sanctuaries of the Greek world during the 6th century BC are considered next (*M. Loy, R. Phillips*).

Part II begins with the investigation of the myth of Herakles in Paros (*A. Coppola*) and a new interpretation of an enigmatic representation of Chimaira on an archaic amphora from Paros (*I. Petropoulos*). The publication of the excavation of three built chambered tombs in Koukounaries of Paros (*S. Spanos*) and the study of the Athenian-Parian relations from the 10th to the 3rd centuries BC (*D. Tandy*) follow. The iconography of the coinage of Paros between the 6th century BC and the Hellenistic times (*D. Castrizio*) and jewels depicted on pottery of an important Archaic Parian workshop (*Α. Τσαμπίρη*) are presented next. The following two articles concern the ancient cemetery of Paros and its burial customs (*Α. Γριμανέλης, Α. Alexandridou* and *K. Daifa*) and the next three are devoted to the cults of Paros (*Y. Kourayos* and *E. Angliker, E. Piette, S. Tsourinaki*). Part II concludes with three articles on the earliest colony of Paros, Parion in the Propontis (*V. Keles* and *M. Deniz Yilmaz, A. Yilmaz* and *S. Tugrul, E. Celikbas*).

Part III begins with a review of the historical evidence for Paros during the Early Medieval times (*K. Roussos*), as well as the investigation of the administration in the Aegean during the Middle Byzantine period (*Χρ. Μαλατράς*). The next three articles examine the use of the lychnites marble during the Medieval period (*Γ. Πάλλης*), an unpublished Byzantine seal from the collection of the State Hermitage Museum (*Ch. Stavrakos*), a 17th century manuscript with reference to the Cyclades and the island of Paros (*N. Μερούσης* and *Χρ. Μουσαντάμη*).

The last Part IV begins with an overview of the ancient environment of Paros and the Cyclades in prehistoric times (*Α. Καραλή*) and of the sea trade routes through the Cyclades between 800-600 BC (*D. Forsyth*). The next four articles concern the coasts of Paros, in relation to the relative changes in sea level over the last 6300 years (*N. Μουρτζάς* and *E. Κολαϊτή*) and their dating based on archaeological indicators (*E. Κολαϊτή* and *N. Μουρτζάς*), the presentation of the results of recent coastal research in Paros (*S. Furlani et al.*), and finally the effects of sea level rise and the resulting impact of marine flooding in the Gulf of Paroikia for the next decades (*E. Kolaiti et al.*).

The book can be ordered at the “Andromeda Books” bookstore, 46-50 Mavromichali Street Athens, tel. 210 3600825, www.andromedabooks.gr

ΕΙΔΗΣΕΙΣ - NEWS RELEASE

EGYPTIAN SHIPWRECK PROVES ANCIENT GREEK HISTORIAN HERODOTUS RIGHT, BY NICK KAMPOURIS

Archaeologists have discovered an ancient Egyptian shipwreck which proves the Greek Historian Herodotus was correct about the observations he made about Egyptian vessels nearly 25 centuries ago.

The shipwreck, discovered in the Nile River near the ancient, and now sunken, city of Thonis-Heracleion was of a ship called a "baris."

This exact type of vessel was described in great detail by Herodotus in his text "Histories" (ΙΣΤΟΡΙΑΙ in Greek) after a visit he made to the port city of Thonis-Heracleion in Egypt.

Herodotus was amazed by the way people were constructing the ship, which was used to sail across the Nile River.

For centuries, scholars and archaeologists believed that the type of ship Herodotus described never actually existed, because such ships had never once been discovered by anyone on Earth.

Shipwreck confirms Herodotus' claims about Egyptian vessels

This theory was recently blown up when a group of archaeologists found a well-preserved shipwreck off the coast of Egypt in the Canopic mouth of the Nile, near the Mediterranean Sea.

What the archaeologists saw when they dove into the waters was exactly the kind of vessel Herodotus had perfectly described in his book nearly 2,500 years ago.

The 28-meter long vessel was one of the first ships used by the Egyptians to trade during ancient times. The vessels Herodotus described in his book must have been the exact same type of ship, but were just slightly smaller.

Dr. Damian Robinson, the director of Oxford University's center for maritime archaeology, explains that "where planks are joined together to form the hull, they are usually joined by mortise and tenon joints which fasten one plank to the next.

"Here we have a completely unique form of construction, which is not seen anywhere else," Robinson told interviewers from Great Britain's The Guardian newspaper.

Most likely, this unique method of construction was the reason why Herodotus was so amazed when he saw this type of ship. The renowned historian was also astonished by

the peculiar types of wood they were using to construct the ships, which had been completely unknown to him.

Archaeologists believe that what Herodotus saw could have even been constructed in the very same shipyard as the vessel they discovered, since a word-by-word analysis of Herodotus' text exactly matches the appearance of the ship.

Herodotus was a Greek historian who was the first writer to have treated historical subjects using a method of systematic investigation, leading him to be universally considered as "the Father of History."

He took it upon himself to write down the history of the Greco-Persian Wars and other notable events of the time not as a dry, rote list of occurrences that were all caused by the gods — as had been done up until that time — but in a systematic way, in which eyewitness accounts of those who were present were collated and analyzed, using reason.

It seems beyond obvious that that is the methodology and the goal — at least — of all historians today.

Please visit the site: <https://greekreporter.com/2022/02/02/egyptian-shipwreck-proves-greek-historian-herodotus-right/>

‘THERE IS NOTHING MORE MAGICAL’ - RESURRECTED THEATRE BRINGS ANCIENT GREECE TO LIFE, BY HELENA SMITH

New passion for reviving country's monuments is returning Little Theatre of Epidavros to heart of community

For nearly two millennia, the Little Theatre of Epidavros lay underground. Its engraved seats, concentric and tiered, belonged to a world of roots; in this case the roots of an olive grove owned by Christos Zafiris, a local farmer. “They say that had it not been for pigs digging at the soil, we might never have known of its existence,” says Prof Vassilis Lambrinoudakis. “Until the appearance of the stones in 1970, the theatre was a secret hidden under the earth for 18 centuries.”

The classical archaeologist, renowned for his work at Athens University, has spent more than four decades ensuring the chance find would not go to waste. Excavations have not disappointed. Inscriptions discovered at the site, on the slopes of a peninsula overlooking the sea, have shed light on the history of those who may have commissioned the theatre. Evidence of multiple phases of construction, starting in the mid-fourth century BC, have further illuminated the ancient city of Epidavros that once surrounded the architectural gem.

For those who flock to the resurrected theatre's festival every July, the venue, roughly 95 miles south-west of Athens, rivals its slightly younger but much more famous sister, the 12,000-seat ancient playhouse barely 10 miles away long regarded as Greece's best theatre acoustically and aesthetically.

“It's among our top 10 20th century finds,” says Lambrinoudakis, a sprightly octogenarian pointing to the Little Theatre's upper tiers.

“More than any other remnant of the past, ancient theatres speak to us. They contain a message of life that modern society has a thirst to share. It is our duty to bring them alive.”

In a country as culturally rich as Greece, ancient arenas, like other antiquities, are no stranger to abandonment and decay. Overstretched budgets, an unwieldy bureaucracy and public oversight have all been blamed for ruins falling victim to the ravages of neglect and time.

But officials are now on a mission to revive the monuments. And, with the aid of private sponsorship and EU funds, headway is being made.

South of little Epidavros, restoration work on the 17,000-seat ancient theatre of Sparta was launched last year. In Larissa, reconstruction of central Greece's biggest open-air

ancient theatre is on course to be completed. As excavations have progressed, authorities have reported thousands of inscriptions and hundreds of sculptures being unearthed.

Farther north, in Epirus, one of Europe's poorest regions, plans are afoot to make five ancient Greek theatres the centrepiece of a 214-mile cultural route taking in 2,500 years of history. The EU will provide 80% of the €24m the project is slated to cost.

"The attitude towards ancient theatres has changed," says Stavros Benos, a socialist former culture minister and the force behind Diazoma, an NGO set up to promote the monuments' enhancement. "In recent years, works have been conducted on around 40 theatres. They've received a breath of fresh life."

Benos has long campaigned for the ancient relics to be regarded not as museum pieces, "or dead things", but "living organisms" that should be integrated into everyday life. If placed at the centre of cultural heritage trails and archaeological parks, the theatres will, he believes, help raise Greece's cultural profile while improving tourism.

The NGO has mapped 140 ancient arenas across Greece. Twenty-five are in operation, hosting performances and other events; another 20 are under renovation. Established as a citizens' movement in 2008, a year before the onset of Greece's debilitating debt crisis, Diazoma derives its support from private donations and members encouraged to contribute to "piggy banks" by adopting sites. The model has been phenomenally successful. Philanthropic foundations in Greece and abroad have weighed in; so, too, have private companies, allowing the organisation to bankroll the engineering and other studies necessary for the culture ministry to file EU funding requests.

"Theatres are unique," says Benos, who was appointed by the centre-right government last year to oversee the resuscitation of the fire-ravaged island of Evia on account of his holistic approach to regeneration. "From antiquity, they are the only monuments to have had the same use. Because of their harmony, their architectural beauty and their relationship to the natural environment, people have a particular fondness for them. It's why they're so symbolic."

Indicative of the country's archaeological abundance, Epidavros' little theatre is one of six ancient arenas in Argolida in the eastern Peloponnese. Of the three still in use, the splendid 20,000-seat theatre of ancient Argos is the biggest.

Hewn out of the rock of a foothill within view of the modern town, the Hellenistic third-century BC monument was opened to the public after years of restoration work in 2004. Plays and other performances are now held at the venue, with audiences sitting in the lower tiers – better preserved as they, too, were covered by earth – although the full theatre has 89 rows of seats.

"But when you open up an ancient site, there are always constant worries," says Alcestis Papadimitriou, the culture ministry official who heads the region's antiquities department. "You worry about people's safety and you worry about the monument being damaged."

The German-trained archaeologist does not believe that antiquities should necessarily be opened. Rather, she says, they are there to force viewers “to remember history, to remind them of the past”.

Yet on hot summer nights, she also accepts there is nothing better than being entertained in an ancient Greek theatre. “When the lights go out, you forget about the stifling heat and how uncomfortable you might be and you’re taken back in time,” she says, marvelling at the ancient site. “You’re there, sitting where the ancients would have sat, and there is nothing more magical.”

At Epidavros’ Little Theatre, the work is far from over. There are two more tiers to reconstruct, limestone steps to consolidate, and retaining walls to rehabilitate either side of the arena.

Prof Lambrinoudakis has no idea how much time his team will need. What he does know is that after so long underground, the site still has secrets to reveal. “It will take as long as it takes,” he smiles. “A few more years of research and work is nothing compared to the 24 centuries that this theatre has existed, in this corner of Greece.”

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THE MYSTERIOUS LAPIS NIGER **SANCTUARY BENEATH ANCIENT ROME**

The Lapis Niger is an ancient sanctuary and a remnant of the Comitium in Rome, that some Romans believed was the venerated sacred tomb of the city's legendary founder, Romulus.

The Lapis Niger, meaning “Black Stone” in Latin was first brought to light in a series of excavations by Giacomo Boni in 1899-1900, located between the Curia Julia and the Arch of Septimius Severus in the Forum of Rome.

Boni's excavations revealed a fourteen-square metre black pavement, for which underneath in a subterranean chamber was an earlier phase dating from between the 6th century BC to the 2nd century BC, containing substantial votive deposits in gravel; such as dedicatory gifts, small idols, pieces of terracotta bas-reliefs, fragments of vases and bones of animal sacrifices, and a collection of worked stone.

At the time, the sanctuary consisted of an open-air horseshoe shaped altar from 350-300 BC, a column that was probably dedicated for cult worship, and an inscribed stela with boustrophedonic text that remains the earliest example of an Old Latin inscription dating from 570-550 BC.

The meaning of the inscription is difficult to discern, but several scholars have suggested that it refers to an ancient piece of ritual law. What is certain, is that the text mentions “rex”, which could refer to the kings of Rome during the Roman regal period, or the “rex sacrorum” during Republican times.

To the Imperial Romans, the sanctuary was viewed as a place of great significance, but was obscured in ancient mythology and several conflicting stories as to its origins.

Writers of the early Imperial period such as Dionysius of Halicarnassus, Plutarch, Varro and Pompeius Festus, wrote of the sanctuary in an uncertain and ambiguous way, with one such text by Festus stating: “The black stone in the Comitium marks an unlucky spot: according to some it was intended to serve as the grave of Romulus, but this intention was not carried out, and in the place of Romulus his foster-father Faustulus was buried; according to others it was the grave of Hostus Hostilius, the father of the third king Tullus Hostilius”.

The Lapis Niger along with the Vulcanal are the only known parts of the ancient Comitium to survive due to periods of reorganisation of the Forum and the Comitium space. The Comitium was a public centre for much of the political and judicial activity of early Rome, and during the Roman Republic was where the Tribal Assembly and Plebeian Assembly met.

It has been suggested that the Lapis Niger was merely a repository for objects that reminded the Romans of their monarchic past (evidenced by the votive deposits), which were buried as a unified ‘place of memory’ that acquired a very special status in the late Republic, a place connected with death, mournful and fatal (marked determinedly by the

later black pavement above) until its true purpose was obscured and forgotten by the Roman people into the Imperial period.

Please visit the site: <https://www.heritagedaily.com/2022/01/the-mysterious-lapis-niger-roman-sanctuary/142627?amp>

PREHISTORIC ISRAEL: 1.5 MILLION-YEAR- OLD BONE SHINES LIGHT ON ANCIENT MIGRATION, BY JUDITH SUDILOVSKY

Earliest evidence of ancient humans discovered in Israel points to human migration through Africa.

A small 1.5-million-year-old bone discovered in the Jordan Valley in Israel has provided researchers with evidence for the first time of multiple migration waves of ancient humans from Africa, according to findings published on Wednesday.

The bone was originally discovered in 1969, but recent excavations at the site using new technology have allowed for new dating of the findings. It is the most ancient proof of human life in Israel ever discovered.

The research, led by Dr. Alon Barash of Bar-Ilan University's Azrieli Faculty of Medicine, Prof. Ella Been of Ono Academic College, Prof. Miriam Belmaker of the University of Tulsa, and Dr. Omry Barzilai of the Israel Antiquities Authority used the prehistoric human vertebra to confirm that ancient human migration from Africa to Eurasia was not a one-time event but occurred in waves by different species.

There is an ongoing debate about how the migration out of Africa took place. One approach believes that there was only one migration wave, while the other school of thought maintains that there were several migrations.

By comparing the vertebra from the Ubeidiya excavation site in the Jordan Valley to bones of fossils from the prehistoric Dmanisi site in the Republic of Georgia – the oldest prehistoric site in the world – the researchers were able to determine that the sites were inhabited by two different ancient humans.

“We were able to compare them to what we have from Ubeidiya and... they look completely different, which means they are not the same species – which means there were at least two migration waves during the same time period,” said Barash. “We have established that there was more than one migration wave out of Africa, and this is the first time we have the bones to back up this theory.”

The vertebra, which belonged to a child between six and 12 years old, is the earliest evidence of ancient humans discovered in Israel.

Barash said that it is very similar to vertebrae of the classic *Homo erectus* from Africa, while the remains from Dmanisi, though still under debate, look like an earlier form of *H. erectus* or *H. habilis*.

According to fossil evidence and DNA research, human evolution began in Africa about six million years ago. Approximately two million years ago, ancient humans began to migrate from Africa and spread throughout Eurasia, known as the “Out of Africa”

process. Ubeidiya, located in the Jordan Valley near Kibbutz Beit Zera, is one of the places where we have archaeological evidence for this dispersal.

The prehistoric site of Ubeidiya is significant for archaeological and evolutionary studies, because it is one of the few places that contain preserved remnants of the early human exodus from Africa. The site, the second-oldest archaeological site outside Africa, was excavated by several archaeologists between 1960 and 1999.

The finds from the site include a rare collection of extinct animal bones and stone artifacts. Fossil species include saber-toothed tigers, mammoths and a giant buffalo, alongside animals not found today in Israel such as baboons, warthogs, hippopotamuses, giraffes and jaguars. Stone and flint items made and used by ancient humans show resemblance to those discovered at sites in East Africa.

EXCAVATIONS IN Ubeidiya were recently resumed by Belmaker and Barzilai with a grant Belmaker received from the US National Science Foundation. The project uses new absolute dating methods to refine the site's dating and to study the paleoecology and paleoclimate of the region.

While looking through finds from previous excavations now housed at the Hebrew University's National Natural History Collections, Belmaker, a paleoanthropologist from the University of Tulsa's Department of Anthropology, by chance came across the human vertebra that had been stored in a box labeled: "human??" She contacted her colleague Barash to examine the bone.

"I looked at the bone and said this is something that walked on two legs," said Barash. "I know this because of the shape of the bone. This is the oldest human bone found in Israel, and it is really amazing that it was excavated in 1966, and somebody wrote on the box 'human' with a question mark and just left it there. Usually in excavation you want a skeleton or a skull – something very dramatic – so someone found this vertebra and just left it there."

He identified the bone as a human lumbar vertebra, and though it belonged to a young child, he or she would have been quite tall for the estimated age. Had the child grown to be an adult, the child would have reached a height of over 180 cm. This would be a similar height to some *Homo erectus* species from Africa, Barash said.

Research on stone tools at the site such as hand axes made from basalt, chopping tools and flakes made from flint have been associated with the Early Acheulean culture, said Barzilai, while those from Dmanisi were from the Oldowan culture. With this new study, researchers were able to conclude that different human species produced the two industries.

"In prehistory, usually you find stone tools but no human remains and you can only guess about who the makers were, knowing that there were many species back in that time," said Barzilai, head of the archaeological research department of the IAA. He began new excavations at the site with Belmaker last year. "But with the re-discovery of the vertebra, we can connect the society to the large body Acheulean culture. At the Ubeidiya site, we now have both tools and fossil remains, giving us another piece of the puzzle for understanding the early migration of the early human species."

Belmaker said that one of the main questions regarding the human dispersal from Africa is the ecological conditions that may have facilitated the dispersal. Previous theories debated whether early humans preferred an African savanna or a new, more humid woodland habitat.

“Our new finding of different human species in Dmanisi and Ubeidiya is consistent with our finding that climates also differed between the two sites,” she said. “Ubeidiya is more humid and compatible with a Mediterranean climate, while Dmanisi is drier with savannah habitat. This study showing two species, each producing a different stone tool culture, is supported by the fact that each population preferred a different environment.”

With the combination of material evidence at the site, researchers are also able to conclude that the ancient humans who inhabited it were quite intelligent, used a variety of tools, and knew how to use the environment for their needs there, which at that time was located at the southern shore of the Sea of Galilee along the Syrian-African rift, according to Prof. Ella Been, head of the sports therapy department at Ono Academic College and a specialist in paleoanthropology and anatomy.

“This one little vertebra tells us a new and interesting story, and proves something people had already raised the idea about: that there might have been [more] ‘Out of Africa’ events,” said Been. “Now we have proof of several out of Africa events: one of the small hominis and one the tall hominis. It is very exciting. We treat these bones with a lot of respect – it is like holding history in your hands.”

Barash said questions still remain to be answered: why did ancient humans migrate out of Africa? Did they come into contact with other humans? What was their interaction?

“We used to think of evolution as very subtle changes along the way, but that is not true,” he said. “It is much more complicated. We don’t have the entire picture. We still have a lot to discover. It is curiosity that drives us. Now we have opened a small window of light of what happened when we migrated out of Africa.”

Please visit the site: <https://www.jpost.com/archaeology/article-695270> [Go there for pix]

TATTOOS WERE FOR CRIMINALS IN ANCIENT GREECE, BY ANNA WICHMANN

Tattoos were considered a sign of “otherness” in ancient Greece, as it was either foreigners or slaves, criminals, and captives who had tattoos in ancient Greek society.

Body modification, such as tattoos and piercings, have been found throughout human societies across the world since the Neolithic times.

Humans have felt the urge to modify their bodies with tattoos for various cultural, religious, and aesthetic reasons for centuries.

While tattooing developed independently across countless cultures, Greeks were among the first people to begin inking their skin, as historical records date ancient Greek tattooing to as early as the 5th century BC.

Tattooing has only become part of the mainstream in much of the world in recent decades, as it was previously linked to criminality in many places. A 2019 poll showed that three in ten Americans had at least one tattoo, and this number may be growing.

Tattoos linked to criminals, slaves in ancient Greece

In ancient Greece, it seems that people had much more negative views regarding tattooing than many do today.

Tattooing, as a tradition, developed in ancient Greece as a way to punish and identify criminals and outcasts who were on the fringes of society.

Slaves were often tattooed with the Greek letter delta (Δ), which is the first letter in the ancient Greek word for slave, “Δούλος.”

People who committed crimes could be tattooed on visible parts of the body, such as their foreheads, with symbols or letters that indicated the nature of their crime.

According to ancient Greek historian Herodotus, the ancient Greeks developed this method of punishing criminals from the Persians, who used tattoos on criminals and prisoners of war frequently.

The historian mentions that some Thebans who were left behind by their commander Leontiades during the Persian Wars joined up with enemy forces. The Persians tattooed the Greek defectors, and those marks prevented the men from returning to Thebes after the Persians’ defeat.

Famously, the Athenians tattooed the owl, the symbol of their city, on the foreheads of Samian prisoners after they defeated them in battle.

When the Samian forces went on to win against the Athenians in a different battle, they tattooed Samian warships on the foreheads of the Athenians.

Greeks widely considered tattooing to be a foreign practice, and the people with tattoos that they most commonly encountered were not Greek.

Body modification linked with non-Greeks

Tattoos were a symbol of high status among the Thracians, an ancient group of people who lived across Eastern and Southern Europe, particularly in the Balkans. Ancient Greeks viewed the Thracians as warlike, tribal, and even barbaric.

In Thracian society, those without tattoos were actually considered to be lower class than those with them.

High-status Thracian women, who were known to be very strong and even vicious fighters in antiquity, were heavily tattooed. Ancient Greek philosopher Plutarch posits that the Maenads, followers of Dionysus who were linked to Thracian women, were tattooed as punishment for killing Orpheus in Greek myth.

Clearchus of Soli, an ancient Greek philosopher from the fourth century BC, provides an alternative backstory for the Thracian women's tattoos.

According to Clearchus, after a war between the Thracians and the Scythians, who were known to practice intricate and artful tattooing, as shown by Scythian mummies with their tattoos still intact, the Scythians took many Thracians captive.

After killing all the men, the Scythian women tattooed their Thracian counterparts.

The Greek philosopher believes that the Thracian women then decided to tattoo the rest of their bodies so as to remove their association with their captors, an act which soon became tradition amongst Thracian women.

Famed Greek historian Xenophon also describes his encounters with tattooed foreigners in his work "Anabasis."

During his journeys near the black sea, Xenophon came across the "Mossynoikoi," who were tattooed across their bodies with floral shapes and designs.

Tattooing as a punitive measure continued in ancient Greece until Christianity became the dominant religion in the country.

Emperor Constantine I actually banned face tattoos in 330 AD, effectively putting an end to the practice of tattooing criminals as punishment in Greece.

He argued that, since man was created in the image of God, defiling one's face as an affront to God Himself.

In the eighth century, tattooing as a whole was banned due to its links to paganism by the Second Council of Nicaea.

Please visit the site: <https://greekreporter.com/2022/02/02/tattoos-ancient-greece/>
[Go there for pix]

MORE THAN 18,000 INSCRIBED POTTERY 'NOTEPADS' ARE UNCOVERED IN THE LONG-LOST EGYPTIAN CITY OF ATHRIBIS, INCLUDING SHOPPING LISTS AND LINES WRITTEN BY STUDENTS AS A PUNISHMENT, BY RYAN MORRISON

Experts discovered the pieces of text written on pottery fragments in Athribis. This is a long-lost ancient Egyptian settlement that is 125 miles away from Luxor. A temple built for Ptolemy XIII, father of Cleopatra, was uncovered last decade. The texts, known as ostraca, were uncovered in a sanctuary west of the temple. More than 80 per cent of the ostraca discovered were written in Demotic, with others in Hieratic, hieroglyphic, Coptic and even Arabic.

Thousands of 'notepads' written on broken jars and other pottery pieces, reveal details of daily life in ancient Egypt 2,000 years ago, according to archaeologists.

The fragments, covered in writing from scribes, merchants and pupils, were found in the ancient Egyptian settlement of Athribis, 125 miles north of Luxor.

A large number of the 'notebooks' were linked to schooling, including lists of months, numbers, arithmetic problems and grammar exercises.

Known as ostraca, they document lists of names, purchases of food and everyday objects, and some include lines written by pupils as a punishment for some unknown transgression, a team from the University of Tübingen in Germany explained.

Written on shards of broken jars and other vessels, they were much cheaper and more accessible than papyrus, and so were used in large quantities.

The last time so many ostraca were found during a single excavation was during the discovery of the workers' settlement of Deir el-Medineh, near the Valley of the Kings.

The fragments, covered in writing from scribes, merchants and pupils, were found in the ancient Egyptian settlement of Athribis, 125 miles north of Luxor.

They were found by the same team that have been working in Athribis since 2003, to uncover a large temple built by Ptolemy XIII, father of Cleopatra.

The temple has since opened to the public, and so the researchers moved to excavate a sanctuary to the west, which is where the 'notebooks' were found.

They were recovered during excavations led by Professor Christian Leitz of the Institute for Ancient Near Eastern Studies (IANES) at the University of Tübingen.

The ostraca now recovered provide a variety of insights into the everyday life of the ancient settlement of Athribis, Professor Leitz explained.

Known as ostraca, they document lists of names, purchases of food and everyday objects, and some include lines written by pupils as a punishment for some unknown transgression, a team from the University of Tübingen in Germany explained

About 80 per cent of the pot sherds are inscribed in Demotic, which was the common administrative script in the Ptolemaic and Roman periods.

This script developed from Hieratic after about 600 BC, the experts explained.

Among the second most common finds are ostraca with Greek script, but the team also came across inscriptions in Hieratic, hieroglyphic and - more rarely - Coptic and Arabic script.

During the Ptolemaic period from 81 to 59 BCE and again later from 55 to 51 BCE, Athribis was the capital of an Egyptian state, found along the Nile River.

Accounting for offerings are shown on this fragment - money, wine, castor oil, wheat and barley - to the temple goddess Repit

Later notes, written during the Roman period of Egypt, texts started to reference emperors including Nero, Vespasian, Titus, and even Hadrian who ruled between 117 to 138 CE, suggesting the sanctuary was running for some time.

One of the most unusual finds was evidence of pictorial ostraca - a special category of ancient notebook, explained Professor Leitz.

'These show various figurative representations, including animals such as scorpions and swallows, humans, gods from the nearby temple, even geometric figures.'

Overall, regardless of language, they vary from lists of various names, to accounts of food in daily use within the long-lost city, as well as pieces used by school children.

The fragments were used for a range of purposes, from scribbles by children, through to lists of items for sale in a local market

Texts were written in a range of languages, including Coptic (left) and Demotic (right)

'There are lists of months, numbers, arithmetic problems, grammar exercises and a 'bird alphabet' - each letter was assigned a bird whose name began with that letter,' the researchers explained.

More than 100 ostraca also contain writing exercises that the team classifies as punishment, showing inscriptions of the same one or two characters each time, both on the front and the back of the fragment.

Since 2018 the German team have been excavating an area to the west of the temple built by Ptolemy XIII, at a sanctuary, and came across the ostraca.

About 80 per cent of the pot sherds are inscribed in Demotic, which was the common administrative script in the Ptolemaic and Roman periods

The sanctuary was built 2,000 years ago for the lion goddess Repit and her consort Min, and was converted into a nunnery after pagan cults were banned in 380 AD.

Since spring 2018, excavations have been under way west of the temple at another sanctuary, and the team have come across the numerous ostraca in the rubble.

Excavation director Marcus Müller faces increasingly challenging tasks on site as the depth increases, finding multi-story buildings with staircases and vaults.

Please visit the site: <https://www.dailymail.co.uk/sciencetech/article-10485813/Thousands-notepads-ancient-city-Athribis-reveal-details-daily-life-Egypt.html> [Go there for pix and video]

TUNISIAN ENTHUSIAST RECREATES SEA SNAIL PURPLE DYE THAT DEFINED ANCIENT ROYALS, BY JIHED ABIDELLAOUI

A Tunisian history enthusiast is making dye from sea snail shells inspired by a school project decades ago on ancient Carthage and the purple colouring that brought fabulous wealth to the classical world.

Mouhamad Ghassen Noura works from a hut in his garden to process murex snails using techniques first developed by the Phoenicians to produce a dye known as Tyrian purple that sells online for about \$2,500 a gram.

So expensive was the colour even in ancient times that the Romans restricted its use to the elite, whose purple fringed robes became the mark of the Mediterranean's most powerful dynasty.

For the ancient Phoenicians, from modern-day Lebanon, the trade in Tyrian purple helped build a mercantile empire that established new colonies across the Mediterranean, including at Carthage, near modern Tunis, under the mythical Queen Dido.

"This hobby started when I was a boy in history class studying the Canaanites, the Phoenicians and the Carthaginians and how they were famous for extracting purple from murex and it was more expensive than gold," Noura said.

Years later, he noticed a dead murex on the beach and recalling his history classes decided to experiment with ways of making the dye.

"From that time I started my adventure," he said.

LOST SECRET

Phoenician settlers are believed to have founded Carthage roughly 3,000 years ago and it eventually became one of the great powers of antiquity with a mighty navy based at a near impregnable port complex.

Under its greatest general Hannibal, who marched war elephants across Spain and over the Alps, Carthage nearly conquered Italy. But it was Rome that finally prevailed.

The city was later rebuilt by the Romans and is now a suburb of Tunis, with the pillars of ancient buildings protruding along residential streets and the once-mighty port home to little fishing boats, with murex shells dotting the beaches nearby.

As the centuries passed, the secret of turning murex into Tyrian dye was gradually lost until a few enthusiasts started trying to recreate the formula.

Nouira spent 14 years working out how to produce the dye from murex he buys from a local fisherman, extracting the glands, crushing the shells, fermenting and cooking them and eventually producing tiny amounts of purple powder.

It takes 54 kilogrammes (119 lb) of murex shells to produce a single gram of Tyrian purple, making it hard to be economically viable. Huge mounds of broken shells from the dye industry of centuries past are still found near great Phoenician centres.

At first people criticised his new hobby, he said, complaining about the time and energy he devoted to it. But as he started to get results, people saw he was onto something.

"The criticism turned into encouragement and that motivated me to keep going," he said.

(Reporting by Jihed Abidellaoui, writing by Angus McDowall; Editing by Emelia Sithole-Matarise)

Please visit the site: <https://www.usnews.com/news/world/articles/2022-02-08/tunisian-enthusiast-recreates-sea-snail-purple-dye-that-defined-ancient-royals>
[Go there for pix]

TURKEY’S TROY MUSEUM TO BE INTRODUCED IN DIGITAL ENVIRONMENT

With a new project being carried out in collaboration with Wikipedia, the award-winning Troy Museum will be comprehensively put on the internet, which is expected to boost the number of visitors to the cultural venue that retells the archaeological history of Troy through excavated artifacts and digital presentations

As part of a new project to be prepared in cooperation with Wikipedia, an informative digital resource will be created for the Troy Museum, which is physically located in northwestern Turkey’s Çanakkale province.

The three-story museum welcomes its visitors with couplets, in six languages, from the epic “The Iliad” in which the ancient poet Homer tells the story of the Trojan War. Artifacts and findings from the excavations of the ancient city of Troy are also exhibited in the museum.

People visiting the museum follow the history of the ancient city by wandering through its sections, which have been broken up into the themes: "Archaeology of Troas Region," "Troy's Bronze Age," "Iliad Epic and Trojan War," "Troas and Ilion in Antiquity," "Eastern Roman and Ottoman Period," "History of Archaeology" and "Traces of Troy."

After winning the "2020 European Museum of the Year Special Commendation Award" and the "2020/2021 European Museum Academy Special Mention Award," the Troy Museum has become more famous around the world. Now, the Turkish museum has its sights set on the digital sphere.

Troy Museum Director Rıdvan Gölcük told Anadolu Agency (AA) that they started the "WikiTroya" project with Wikipedia, the collaborative internet encyclopedia prepared by its users in many languages, with the approval of the General Directorate of Cultural Heritage and Museums.

Stating that Wikipedia is one of the first sources people turn to when searching on the internet, Gölcük said, "We saw that we did not have enough information and data on the Museum of Troy on the internet. Upon this, we invited Wikipedia to collaborate on a project."

Artifacts and findings from the excavations of the ancient city of Troy on display at Troy Museum, Çanakkale, northwestern Turkey, Feb. 11, 2022. (AA)

Gölcük explained that a lot of data will be entered in WikiTroya, so that "When people wonder, research and enter the Wikipedia site, the information on the site will direct them to Troy, Troy Museum and Çanakkale." He also stated that the project will encompass many areas, including the ruins, the museum, the works in the museum and the legend of Troy.

The museum director noted that one of the goals of the project was to influence people's travel choices. "We are wondering, if we provide them with detailed information about Troy and Troy Museum, will it become an alternative for their travel?"

"We describe our age as the 'information age.' Therefore, we wanted to control the existing information. We want the information on Troy not to be transmitted by some visitors from anywhere in the world as they see it from their perspectives. We want to introduce Troy Museum by blending it with the Anatolian language and geography. Secondly, we also want to translate information on it to different languages ourselves. We want to direct enthusiasts to Troy with the information that we have presented."

Steps of project

Gölcük stated that the project is comprised of several steps, and the first is set to be taken in March. Outlining the steps, he explained:

"First of all, we will have a joint competition with Wikipedia. We will announce the missing and necessary titles for the introduction of Troy, and then reward the Wikipedians who entered the maximum information in the specified period."

In the second step of the project, Wikipedia, which has many sub-sections such as "Wiki Loves Africa" and "Wikipedia Loves Art," will launch a similar space for the Troy Museum. With "Wiki Loves Troy," a comprehensive dictionary will be created for the Turkish museum.

"In the world of information, we will have more control over subjects related to Troy. The cooperation that Wikipedia has shown with us is very valuable. With this wonderful project, we will try to raise and increase the voice of Troy, Troy Museum and Çanakkale in the digital world and in many different languages," Gölcük said.

Please visit the site: <https://www.dailysabah.com/arts/turkeys-troy-museum-to-be-introduced-in-digital-environment/news>

3,500-YEAR-OLD INGOTS UNEARTHED IN CAESAREA REVEAL BRONZE AGE MYSTERY

Isotope analysis of artifacts fished out of historical port, points to active trade ties between the two distant populations as part of a vast commercial network in the eastern Mediterranean

The Late Bronze Age of the Mediterranean Sea basin was an era characterized by complex supra-regional relations and diplomacy, with trade and exchange of gifts being common practices.

Now, incised lead ingots and stone anchors found in the southern anchorage of the port of Caesarea and across the Israeli shoreline provide evidence to trade relations between Cyprus and Sardinia dating back 3,500 years ago.

Owing to these findings, Prof. Naama Yahalom-Mack of the Institute of Archeology and Prof. Yigal Erel of the Institute of Earth Sciences at the Hebrew University suggest the existence of commercial ties between ancient populations in Cyprus and Sardinia — two Mediterranean islands located some 2,500 km (1,550 miles) apart.

The study was published in the Journal of Archeological Science and was conducted in cooperation with Dr. Ehud Galili and Prof. Assaf Yasur-Landau of the Haifa University.

Using isotopic analysis of the ingots, the researchers compared their findings to other archeological artifacts from across the Mediterranean Sea and proved they are made of lead mined in the central Mediterranean island of Sardinia.

The ingots were incised with Cypro-Minoan markings, which remain undeciphered to this day, yet are known to have been in use in Cyprus during the Late Bronze Age. Accordingly, the researchers concluded that there were vast commercial ties between the two populations with the purpose of transporting raw material.

"The study teaches us about the active role that the Cypriots had in trade during the same era, and how far they were willing to go in order to import lead, used to create luxury goods at the end of the era," Prof. Yahalom-Mack said.

"We think that along with lead, they also imported tin — a sought-after metal in Cyprus and the surrounding area for making bronze. The three metals — copper, lead, and tin — were sold to port cities along the coastlines, including the shores of today's Israel."

Please visit the site: <https://www.vnetnews.com/travel/article/hj06bvmjc> [Go there for pix]

IRON AGE FORT IN THE MIDDLE OF NOWHERE SHEDS LIGHT ON ISRAEL'S 'DARK AGE', BY RUTH SCHUSTER

New analysis of an early Iron Age stronghold in the heart of the mountainous Upper Galilee, an anomaly in time and place, explains who may have built it, why it was built and why it didn't last long

In the 1970s, a rather large fortified structure was found atop Mount Adir in northern Israel. This stronghold caused mighty bafflement in archaeological circles. It was tentatively dated from somewhere between the early Iron Age, a time of regional upheavals, and the late Iron Age IIA, the time of the Omride dynasty.

In northern and central Israel, this “dark age” of turmoil was characterized by small settlements. So this stronghold seemed completely out of context, and its affiliation was a mystery too. Who built it? Could it have been the outpost of a mighty empire?

It was not. It was the stronghold of a local chiefdom that could arise, however briefly, in the political vacuum left by the implosion of the local powers, posit Dr. Hayah Katz of the Kinneret College, Prof. Yuval Goren of Ben-Gurion University of the Negev and Yarden Pagelson in a recent paper in the journal of Archaeological and Anthropological Sciences.

Actually, the ruins of the fortress were discovered decades ago by bulldozer, as so often happens in the Levant. One breaks ground for a new road or neighborhood, and wind up with a salvage excavation. Mount Adir underwent its salvage exploration in the '70s. The structure was tentatively dated to the Iron Age – roughly between the 11th to ninth centuries B.C.E. – and there the matter rested, in the sense that little was done for decades to pursue the archaeological investigation of that and other Upper Galilean sites, Katz explains.

Why would archaeologists ignore a lush and beautiful region in semi-arid Israel, through which hominins and then people have been passing for over 1.5 million years and probably more?

This was partly because the Upper Galilee was sparsely populated in antiquity, because it is just too hilly, and is otherwise geographically inhospitable to human prosperity and multiplication.

That led archaeologists to route their efforts to the lowlands that are more suitable for settlement and, therefore, were more densely populated areas in the past, Katz explains.

In the case of Mount Adir, it was archaeologically ignored also partly because ultra-Orthodox elements protesting the construction of a trans-Israel highway, which they claimed was overrunning ancient burial sites, burned down the Israel Antiquities Authority structure that housed written records of Mount Adir, she adds. So the original excavators never did write up the discoveries at the site. Out of site, out of mind.

Anyway, recently archaeological excavation of the site resumed and, finally, an analysis of it was published.

Building a fort in the middle of nowhere A key goal of the research was to date the stronghold as accurately as possible. Katz's analysis of pottery dates the fort to the Iron Age I B period – which means, after the Great Bronze Age Collapse, and during the “settlement period” before the time of the Israelite kingdom in northern Israel.

“Some thought the fort might be later, because why would such a big stronghold be in the middle of the hilly Upper Galilee during the settlement period? Some hoped it would belong to the House of Omri, the Kingdom of Israel,” Katz says.

Apparently it didn't. But an Iron Age I B date of the fort – which, at 50 meters (165 feet) by 50 meters in area, is big – definitely makes it anomalous not only for the sparsely populated region but for the time, she says.

The early Iron Age was a time of regional upheaval and geopolitical shifts, characterized by the fall of local powers and appearance of new local polities. Some of these new polities seemingly vanished shortly after they popped up; others would develop into regional powers but hadn't yet when the fort arose.

So what did we have? People too weakened or too dead to need, let alone build, a fort like that in the middle of nowhere – though it had a beautiful and mainly a strategic view of the surroundings.

This mayhem in early Iron Age Israel was directly related to the great Bronze Age Collapse of 3,200 years ago, Katz clarifies. The Bronze Age Collapse had profound implications for the region: the Hittite empire in Anatolia and the Levant fell; Mycenaea and Greece reeled into the “Greek Dark Ages” involving tiny settlements rather than grand palaces; and the ancient Egyptian empire imploded and withdrew its forces back to Egypt.

Meanwhile, as nature and society abhor a vacuum, the Sea Peoples, whoever they were, waxed great. Among the survivors were the Phoenicians on the Levantine coast who made out like bandits, becoming a superpower of trade and colonization in the terms of the time.

Could the fort have been built by the Phoenicians? Petrographic analysis by Goren shows that some of the pottery found there came from Phoenicia and some even came from Cyprus, but most had been made locally.

How does one identify a 3,000-plus-year-old pot as Cypriot or Phoenician? Based on its raw materials, Goren explains, i.e., geology.

“Cypriot geology is very different,” he observes. “Troodos, the huge mountain occupying half the island, is the result of geology that exists only in southern Turkey. And also style. The Cypriot style is very particular.”

True, that Cypriot style was imitated but the geological signals in the clay speak for themselves, and there is a long history of trading ties between Cyprus and the Levant,

Goren adds. “It was a dark age in Cyprus and here, but people continued to sail the seas and things did arrive.”

What is special to Phoenician pottery? Again, one aspect is style but mainly, Goren says, again they checked the origin of the raw material and concluded that it was the Lebanese coast, which was Phoenician territory.

No, that doesn’t mean the fort was built or occupied by Phoenicians or Cypriots. “Pots are not people,” he observes. “Pots can come from various places, but if pots were Phoenician it doesn’t mean the town was Phoenician. The research shows ties, but doesn’t identify the ethnicity of the inhabitants.”

His surmise is that the people who did built and live in the fort had strong ties with the Phoenicians, possibly both culture and economic, and possibly with Cyprus as well.

As for what he means by most of the pots being made locally, he explains this usually means not a pinpoint spot but a small radius – say, of 10 kilometers (6 miles) or so.

So what we have is a mysterious stronghold in the middle of nowhere in a time of turmoil, after the great collapse of civilizations around the Mediterranean, but before the rise of the kingdoms.

King of no-man’s-land

Yet the team thinks it has solved the puzzle of this fort out of place and time. They believe it was the (fortified) administrative center of a local chiefdom, who ruled over a small polity that arose in the vacuum as the powers that had been fell apart.

There are any number of examples in modern history that when a central government or power falls apart, local warlords get cocky. They may only last until the next power rises, though. And that Early Iron Age polity atop Mount Adir probably didn’t last long either, maybe a century or so, Katz believe.

Stronger entities took form, such as Tyre to the northwest – and the Israelites and Aramaeans to the east and south – also leaping into the void. And as they rose, the small local world in the mountainous Upper Galilee fell apart, Katz thinks.

“This is my interpretation,” she says. “The Upper Galilee consisted of three geographical subareas. At the edges, nearer the northern shore and near the Hula Valley, the land was more convenient to cultivate, and certainly I believe that in the Late Bronze Age, it belonged to the lowland city states: Tyre or Acre in the west, and the Kingdom of Hazor in the east. But the central Upper Galilee, including the Meron mountain ridges and Adir, is hilly and not convenient for settlement.

In the Late Bronze Age, that area was populated mainly by nomads who had no affiliation with the political systems of Hazor and Acre, or anyone else. It was a sort of no-man’s-land.”

So, after the city-states were destroyed in the end of the Late Bronze Age – Hazor razed, Acre weakened – it opened a door for lesser forces in the Upper Galilee, which consolidated too and created a political entity, building the fort on Mount Adir.

And then the Kings period began (Iron Age II A) in the second half of the 10th century B.C.E.; new forces arose, including rebounding Tyre.

The Phoenicians were no slouches either, in the west; the Israelites and Aramaeans grew mighty in the east; and this small polity's time came to an end.

Katz thinks the people in this polity were a mix of local nomads or semi-settled people who lived in the area in the previous period, joined by people fleeing the collapsing urban centers.

“In the Late Bronze Age, Hazor had 15,000 people! At any rate, certainly thousands. Where did they go when Hazor was destroyed? Some died, sure, but some may have wound up here. Acre, too. The system of cities in Acre and the valleys declined, and where did the people go?

Some probably arrived at the mountainous region and became part of the new entity that included Mount Adir.”

The mystery of the ax

Though kingdoms would arise out of the very same void that birthed this peewee polity, it seems they didn't bother to destroy the fort – though the truth is, we don't know much for sure. The ultra-Orthodox protesters destroyed all records of the initial excavation there, the original excavator is dead, and now the site is occupied by an army base and a bird-watching observatory - which also appreciate the strategic view.

But Katz thinks that if the original diggers had found a destruction layer, that would have made waves. Revisiting what remains of the site now, they found no signs of ruin and violence, and she believes it was simply abandoned.

“Why wouldn't somebody else take it over? Keep in mind that it has a terrific view in all directions, which is exactly why the Israeli army is there today, and also a bird-watching observatory, built in memory of Second Lebanon War casualties,” she says. But living there? It seems that nobody ever did again. It reverted to being no-man's-land, with one unsolved mystery.

One thing we know the excavators in the '70s found was an ancient iron pickaxe beneath the most ancient layer of the fort, which they dated to the early Iron Age I.

“The snag is that we don't know of any other such pickaxes, made of iron, from that period. A review of the literature finds nothing like it: it's big, relatively impressive, and of great quality,” Katz says.

“So the question is, how to interpret it? With all respect to Mount Adir, it's hard to assume that the only place in the ancient East to have an iron pickaxe from the 12th century B.C.E. is there.”

One possibility is that the ax is from a much later period, the Byzantine, when such axes were common. If so, how did it find itself beneath archaeological layers over a thousand years earlier? Dating anomalies in archaeology are more usually decades, not millennia. Maybe it was a Byzantine farmer ensconcing his precious ax in a pit rather than lug it about.

One snag with that theory is there's no evidence that anybody dug a hole there. And no, there are no artifacts or pottery at Mount Adir from the Byzantine age. Nary one.

Please visit the site: <https://www.haaretz.com/archaeology/iron-age-fort-in-the-middle-of-nowhere-sheds-light-on-israel-s-dark-age-1.10613031> [Go there for pix]

ABU DHABI ARCHAEOLOGISTS UNCOVER UAE'S OLDEST BUILDINGS DATING BACK 8,500 YEARS

Discovery on Ghagha Island offers new insight into the earliest known settlements in the country

The earliest known buildings in the UAE, more than 8,500 years old, have been unearthed by archaeologists from Abu Dhabi's Department of Culture and Tourism.

Archaeologists in Abu Dhabi have unearthed startling new evidence of the first known buildings in the Emirates dating back more than 8,500 years — at least 500 years earlier than previously thought.

The fascinating findings by experts from the capital's Department of Culture and Tourism were made on the island of Ghagha, west of Abu Dhabi.

The discovery of the stone structures, which likely housed the country's first communities, sheds new light on early chapters of the country's rich history.

It was believed that long-distance maritime trade routes which developed during the Neolithic period were the catalyst for settlements in the area, but the latest discovery proves that Neolithic settlements existed before then.

The DCT team have been using cutting-edge techniques to help unravel the history of the country.

The biggest discovery was revealed by carbon-14 analysis of charcoal fragments, which indicated the structures were at least 8,500 years old — breaking the previous record for the earliest known structures built in the UAE, which were detected on Marawah Island, also off the coast of Abu Dhabi.

“These archaeological finds have shown that people were settling and building homes here 8,500 years ago. The discoveries on Ghagha Island highlight that the characteristics of innovation, sustainability and resilience have been part of the DNA of the inhabitants of this region for thousands of years,” said Mohamed Al Mubarak, Chairman of DCT Abu Dhabi.

“The finds reinforce an appreciation of history, as well as the deep cultural connections between the people of the UAE and the sea.

“We are also reminded that there is still much to discover across the emirate of Abu Dhabi, and that it is vitally important we continue working to discover, preserve and protect our invaluable heritage for current and future generations to learn more about our ancestral past.”

The new evidence, along with the previous findings on the island of Marawah, indicate the islands of Abu Dhabi were a focal point of human innovation and settlement during the Neolithic period, the last stage of the stone age which is viewed as a key era in the development of humanity across the globe.

What did experts find?

The ancient structures were simple round rooms, the walls of which were made of stone and preserved to nearly one metre in height.

It is believed they were probably houses for small communities who inhabited the island year-round.

Hundreds of artefacts were found in the rooms, including finely worked stone arrowheads that would have been used for hunting.

It is likely that the community would also have used the rich resources of the sea. How long the settlement existed is unknown, but after it was abandoned, it apparently remained an important part of the cultural landscape, as nearly 5,000 years ago a person was buried in the ruins of the structures. It is one of the few burials from this period known on the Abu Dhabi islands.

Digging deep into the past

The significant findings on Ghagha Island are just the latest success story for the tourism department's emirate-wide archaeological programme.

In addition to the breakthroughs at Ghagha and Marawah islands, teams have uncovered the remains of an ancient monastery on Sir Bani Yas Island, as well as the Unesco-inscribed Cultural Site of Al Ain, comprising a series of oases, historic monuments, archaeological sites and natural areas, which has been a World Heritage Site since 2011.

Abu Dhabi's historic treasure trove also includes Miocene Trackways — footprints of a herd of an extinct form of ancient elephant — which six to eight million years ago; a 3,000 year old falaj in Al Ain, indicating the earliest known widespread use of this irrigation technology in the world; stone tools dating more than 300,000 years ago, which were found in surveys around Jebel Hafit; and a well preserved Iron Age fortress dating back 3,000 years, which was discovered during excavations at Al Ain's Hili 14 archaeological site.

A series of late pre-Islamic tombs have also been found in various locations in Al Ain.

Please visit the site: <https://www.thenationalnews.com/uae/heritage/2022/02/17/abu-dhabi-archaeologists-uncover-uaes-oldest-buildings-dated-8500-years-ago/>

“TYRIA” OR SHELLFISH PURPLE, **BY CHERYL KOLANDER**

As a professional Natural dyer for 50 years I have done a lot of research on the shellfish or “Tyrian” purple dye. The following is a synopsis.

It is important to remember Tyrian Purple or Mollusk Purple is a dye used from great antiquity. And this is in all places where it grows naturally, including the Mediterranean, and the Pacific coast of Central America.

The sustainable harvesting of this dye is very important, as it could and did go extinct in places, from overharvesting. Let’s not make the same mistake.

The traditional method of dying this precious colour is to return the live mollusk to its feeding grounds, while only harvesting the dye. In Oaxaca, Mexico this is done by men who climb onto the rocks at low tide, after first making a group prayer for thanks and safety. The sea snail is plucked from the rock, held up to the sun, turned “foot” side up. The snail excretes a pale yellow liquid: this is the dye. It is daubed onto a skein of yarn draped over the harvester’s shoulder. In the air the colour turns purple. Then the snail is thanked and returned to the spot from whence it was plucked. It is unharmed and will be there for further harvest next year.

The vat fermentation method seems to have been developed by the Phoenicians in the area around Tyre, thus the name Tyrian Purple. In this method the mollusks are trolled up and collected by youngsters in rowboats near shore. The snails are pulled from their shells, and dropped into fresh water in ceramic vats, wooden tubs or pits gouged out of the rock. The mess is let ferment for about a week. This reduces the liquid to a pale yellow.

In this reduced form it can enter the textile fiber. Then the cloth or yarn is wrung out, laid in the air, and the yellow oxidizes to the Purple. This is exactly the same as Natural Indigo. In fact the chemical is almost identical to Indigo, only more red, less blue.

The Romans overdid the harvesting. A stripe of this colour on an overrobe could only be worn by Roman Nobility. This “Sign of Honor” was very precious, because it meant: “I am a Roman Noble and you must feed me and house me, not just me but also my entire retinue”. Wow, talk about “value”! This is what made Tyrian Purple dyed silk “worth its weight in gold”.

And if you wore it and were not a Roman Noble, it was the death penalty. Thus the prayer shawls of the Hebrew people had to be revised. Traditionally the corner tassels, especially the one long elaborate one, had been Tyrian Purple. They were changed to be Indigo blue.

Now here is a Million Dollar Tip: It is said the Phoenicians had dye works, not just as now being harvested off the coast of Tunisia, but also off the coast of Morocco. I have asked a Natural dyer there if he knows of any dyeworks being developed. None. Ho Ho! And remember:

SUSTAINABLE!

Please visit the site: <https://aurorasilk.com/wp/2022/02/16/tyria-or-shellfish-purple/>

NEW ANALYSIS OF 3,200-YEAR-OLD LEAD INGOTS SINKS THEORIES ABOUT BRONZE AGE TRADE, BY AMANDA BORSCHEL-DAN

Interdisciplinary study shows a much more central role for ‘passive’ copper-rich nation Cyprus, which was able to pivot during fall of empires in 1200 BCE

Four lead ingots dated to the 13th–early 12th century BCE that were found as part of a shipwreck cargo in the southern anchorage of Caesarea in Israel. (Ehud Galili/University of Haifa’s Institute for Maritime Studies)

New analysis of four 3,200-year-old lead ingots from shipwrecks off the coast of Caesarea redraws late Bronze Age trade routes and may shift researchers’ understanding of Cyprus’s geopolitical role.

The recently published study in the *Journal of Archaeological Science: Reports*, “Incised Late Bronze Age lead ingots from the southern anchorage of Caesarea,” takes a new look at four lead ingots originally recovered in dives in the late 1980s, which were etched with indecipherable Cypro-Minoan markings used by Cypriots in the 13th–early 12th century BCE.

“It was a bit of a detective story,” said co-author Prof. Naama Yahalom-Mack of the Hebrew University’s Institute of Archaeology in conversation Monday. “We started from the markings and went on to the metal itself to understand where it comes from. First of all what it is, then to see in isotopic analysis that the lead’s ‘fingerprint’ points us to Sardinia.” She noted that Sardinia is an unexpected place of origin for these presumably Cypriot ingots because it is “beyond the western Mediterranean, beyond the [Cypriots’] regular route of trade, which is Egypt, the Levant, Anatolia and the Aegean.”

According to Yahalom-Mack, Cyprus was once thought of as a “passive” bit player, merely a producer of copper for others to buy and sell in the international metals trade. Bronze, the ubiquitous metal of the era, is forged through a combination of tin, lead and copper.

However, new interdisciplinary research published jointly by the Hebrew University of Jerusalem and the University of Haifa describes a small but agile nation with both formal and informal trade ties that may well have helped fill the power vacuum that occurred with the collapse of entrenched empires around 1200 BCE. “The Late Bronze Age in the Mediterranean region is one of the more interesting periods in terms of trade and connectivity between cultures and palatial centers,” she said, speaking from her current excavation.

Ancient texts and artifacts show broad trade webs with “extensive diplomatic connections, exchanging gifts, trading raw materials, particularly metals,” she said.

What the new study points to is that “along with formal trade expressed in texts, there is informal trade — smaller ships, entrepreneurs, taking advantage of formal trade and hitching a ride on it,” she said.

The four recently re-analyzed lead ingots were recovered during coastal surveys in 1987 and 1989 conducted by Dr. Ehud Galili from the University of Haifa’s Institute for Maritime Studies. According to the study, there are 22 Bronze Age shipwrecks off the coast of Israel and a proliferation of oxhide (20-plus kilogram) copper ingots and other metals have been recovered. Copper, lead, and tin were sold to port cities along the coastlines, including the shores of today’s Israel, according to a Hebrew University press release.

“Basically everything got swept away and only the heavy stuff remained” from the shipwrecks, said Yahalom-Mack. “So we’re left with part of the cargo and learn from the remains something about the entire story — what happened, when did it happen, what was he [the trader] looking for along this coast.”

The interdisciplinary team completed the study using methods taken from the natural sciences in collaboration with Prof. Yigal Erel at Hebrew University’s Institute of Earth Sciences and Prof. Assaf Yasur-Landau of the University of Haifa’s Institute for Maritime Studies, including geology, typology, the analysis of the script and other lead remains from Egypt, and “suddenly a picture comes together,” said Yahalom-Mack. And it’s not the picture that was originally drawn vis-à-vis Cyprus.

The discovery of ingots — etched at the mine in Sardinia with Cypro-Minoan markings — shows that Cyprus was not only producing copper, but was exchanging and trading it for other metals, she said. (Cyprus and Sardinia are located more than 2,500 kilometers, 1,550 miles, from one another.)

“Cyprus was considered to be passive, producing the copper and maybe Levantine traders or this entity or another was taking or buying the copper, trading along the Mediterranean,” said Yahalom-Mack.

This new understanding of an active Cypriot trade route gives rise to many more questions about the island nation to be explored in further research, she said. “These people that have this amazing copper production system on the island... They’re producing tons and tons of copper that reaches all around the Mediterranean and beyond, but how? Who is doing the trading?”

Yahalom-Mack said there is some evidence that Canaanites may have been involved. She said the current study is “another brick in the building” that is taking Cyprus from a passive player to a more active player, but much more work is needed.

“Who exactly is behind this trade? We know it’s going on but to really understand the mechanism? We’re still working on it,” she said.

Please visit the site: <https://www.timesofisrael.com/new-analysis-of-3200-year-old-lead-ingots-sinks-theories-about-bronze-age-trade/> [Go there for pix and map]

OLDEST CITY IN EUROPE IS STROFILAS IN GREECE, BY PHILIP CHRYSOPOULOS

Strofilas, on the island of Andros in Greece, is the oldest city in Europe. Dating back to 4500 — 3200 BC, is the largest settlement of the Late Neolithic Age.

Strofilas was found almost intact in excavations conducted by a team of Greek archeologists, headed by Christina Televantou in 1997.

Located in the middle of the Aegean, on the edge of the Cyclades islands, the excavation on Andros sheds light on the area's prehistory.

The findings show the largest and best-preserved, organized and densely populated settlement of the Neolithic Age in the Aegean.

A bridge between the Aegean and mainland Greece

Based on the location, historians assume that Strofilas was a natural bridge between the Aegean islands and mainland Greece.

The characteristics of the island such as rich vegetation, water and arable land, made Andros hospitable and ideal for development; consequently it was the oldest city in Europe.

The remains of Strofilas reveal an organized social structure since the buildings show that the development of the island presupposes a collective effort.

The findings also give precious information on the art and metallurgy of the Neolithic, Early Cycladic and Middle Cycladic eras.

Early urban structures

The fortification of Strofilas in Greece reveals early evidence of preserved defensive architecture, as the plethora of scattered finds from within and around the settlement shows.

The early urban and fortification structures are the oldest documented example of defense architecture with a gate and bastions. Its ruins betray a unique project that spans 30 acres, making it the oldest city in Europe.

Large buildings were discovered, featuring arches and quadrilaterals, of which remains of up to 1 meter (3.28 feet) high are preserved.

The largest part of the wall measuring about 100 meters (328 feet) long, which still stands up to 2 meters high; it is between 1.60 to 2 meters thick.

The 1.5-meter (4.92 foot) wide gate, which is protected by bastions, is 2,000 years older than the well-known Early Cycladic fortifications.

Also important finds such as pottery, stone tools, arrowheads, and obsidian spears, jewelry, figurines, and bronze objects show an advanced urban culture in this, the oldest city in Europe.

Finds of special value include the rock paintings that adorn the wall, the floor of the sanctuary and the rock along the wall.

The paintings depict animals, fish, spirals and more than 60 ships. This is an indication that there was pioneering development in shipbuilding at that time in the Aegean.

Also, some ships have a rhombus-like shape that apparently corresponds to a sail, something that may prove their early use in navigation.

The fact that some of the ships are depicted in formation, one after the other, and with specific banners, indicates that they may have had a single owner or that they sailed together in the Aegean, uniting different coasts and cultural identities.

Strategic location

The Cape of Strofilas is located in the center of the west coast of Andros in an extremely important strategic position which offered the ability to control a large area of the Aegean, from Attica and Evia to Syros, Paros and Naxos and the south part of the island.

In addition, as a natural stronghold, it can be accessed only from the mainland, therefore preventing assault by potential invaders.

In the southern part, there are two ports which provided safe harbor to ships, while the ravine provided drinking water. On the plateau lie the ruins of a settlement that appears to have been founded during what is known as the Late Neolithic Period I and flourished in the Late Neolithic II-Late Neolithic eras.

All the above features indicate that Strofilas is an archeological site unprecedented in size and preservation for its time.

Please visit the site: <https://greekreporter.com/2022/02/21/strofilas-greece-oldest-city-europe/> [Go there for pix]

THE ETRUSCAN PYRAMID

The so-called Etruscan Pyramid is a megalithic rock-cut monument, located in the Tacchiolo valley near the city of Viterbo, Italy.

The monument's name is owed to its lateral pyramidal shape carved from natural magmatic rock, whilst its construction is probably first attributed to the Rinaldonian Civilisation that preceded the Etruscans. The Rinaldonian Civilisation emerged between 4000-2000 BC, and were highly skilled in working stone to construct complex ceremonial monuments, such as the Poggio Rota Stone Circle in Tuscany.

Other sources still suggest that the pyramid was an Etruscan construction, or was adapted from Rinaldonian construction from around 700 BC to 400 BC, which has some weight as a theory, as there are several other Etruscan ruins in the vicinity.

The Etruscans emerged around 900 BC and established three confederacies of cities, until they were succeeded by the rising Roman Kingdom that spread to dominate the region in the 5th and 4th century BC.

The pyramid was carefully sculpted from a single block of volcanic rock, and frontally looks more like a large altar complex with a series of terraces accessed by staircases. On the left side of the pyramid, a long staircase reaches the first altar, whilst on the right side there is a second altar flanked by a ladder.

Between both areas, a series of larger steps has been cut leading to the “high place”, that is hypothesized to serve a religious purpose in connection to water. This theory is supported by a quadrangular stone basin that overlooks the pyramid for sacred ablution rites (a ceremonial act of washing parts of the body, animals, or sacred containers), whilst a long channel cut in the rock was probably used for the drainage of liquids.

The suggestion of sacrificial ceremonies has not been ascertained, but the positioning of the monument results in it being completely obscured from the sun by noon, whilst its alignment faces a northwest direction which the Etruscans believed the gods of the underworld lived.

The pyramid was first discovered by two local archaeologists, Giovanni Lamoratta and Giuseppe Maiorano in 1991, but the discovery gained little attention from scholars and academics. It wasn't until 2008, that Salvatore Fosci, a local resident of Bomarzo cleared the overgrown vegetation to reveal the magnitude of the monument.

Please visit the site: <https://www.heritagedaily.com/2021/06/the-etruscan-pyramid/139400>

ARCHAEOLOGISTS FIND A 9,000-YEAR-OLD SHRINE IN THE DESERT IN JORDAN

A team of Jordanian and French archaeologists said Tuesday that it had found a roughly 9,000-year-old shrine at a remote Neolithic site in Jordan's eastern desert.

The ritual complex was found in a Neolithic campsite near large structures known as "desert kites," or mass traps that are believed to have been used to corral wild gazelles for slaughter.

Such traps consist of two or more long stone walls converging toward an enclosure and are found scattered across the deserts of the Middle East.

First they found a dead king's body. Now they've uncovered an ancient mosaic

"The site is unique, first because of its preservation state," said Jordanian archaeologist Wael Abu-Azziza, co-director of the project.

"It's 9,000 years old and everything was almost intact."

Within the shrine were two carved standing stones bearing anthropomorphic figures, one accompanied by a representation of the "desert kite," as well as an altar, hearth, marine shells and miniature model of the gazelle trap.

The researchers said in a statement that the shrine "sheds an entire new light on the symbolism, artistic expression as well as spiritual culture of these hitherto unknown Neolithic populations."

The proximity of the site to the traps suggests the inhabitants were specialized hunters and that the traps were "the center of their cultural, economic and even symbolic life in this marginal zone," the statement said.

The team included archaeologists from Jordan's Al Hussein Bin Talal University and the French Institute of the Near East. The site was excavated during the most recent digging season in 2021.

Please visit the site: <https://www.npr.org/2022/02/22/1082478789/archaeologists-find-a-9-000-year-old-shrine-in-the-desert-in-jordan> [Go there for pix]

3,400-YEAR-OLD TABLETS SUGGEST KING TUT'S ANCIENT DAGGER WAS NOT FROM EGYPT, BY BOB YIRKA

A combined team of researchers from Japan and Egypt has found evidence that suggests a dagger found in King Tut's tomb had origins outside of Egypt. In their paper published in the journal *Meteoritics & Planetary Science*, the group describes their study of the dagger and also of the Amarna Letters tablets and what they learned by doing so.

When archaeologists opened King Tut's tomb in the early 1900s, they found among other things a dagger with an iron blade. The finding was interesting because the Iron Age had not yet started. Humans had not yet learned how to heat native iron to sufficient temperatures for smelting. Thus, it was assumed the dagger blade had been made by pounding metal from a meteorite found somewhere nearby. Humans were making many implements from iron from meteorites thousands of years before the beginning of the Iron Age, thus the finding in Tut's tomb was not that unusual.

Over the years, the dagger has been studied by various researchers seeking to learn more about its origin. In 2016, a team of researchers confirmed the iron was from a meteorite and now in this new effort, the researchers have learned more about the kind of meteorite that had been used to make the blade. Their work involved firing non-destructive x-rays at the blade while using a microscope to get a closer look. In so doing, they found it was made of expected metals such as iron, manganese and nickel. It also had other material mixed in, such as sulfur zinc and chlorine. More interesting was the cross-stitch pattern they found on one part of the blade—it has been seen before in other natural objects and has been named the Widmanstätten pattern. This finding suggested the meteorite belonged to a group called octahedrites—the largest of the known iron meteorites. The same pattern has been seen in other artifacts, such as an ancient sword found in Japan.

Analysis of the blade composition could not reveal where the meteorite had landed, of course, but study of the Amarna Letters tablets provided some hints. The tablets were inscribed approximately 3,400 years ago—about a century before King Tut was interred. In looking at the transcription, the researchers noted a section where an iron dagger was mentioned. It was given to King Tut's grandfather by the King of Mitanni, suggesting the meteorite may have landed in what is now Syria.

Please visit the site: <https://phys.org/news/2022-02-year-old-tablets-king-tut-ancient.html>

RHODIAN SHIPWRECK FROM THE ROMAN PERIOD FOUND OFF TURKISH COAST

A shipwreck originating from the Greek island of Rhodes, dating back to the third century AD, was found in the depths of the Gulf of Fethiye [Greek Makri] within the scope of the study being carried out by the Turkish Shipwreck Inventory Project: Blue Heritage (TUBEP).

With the Turkish Shipwreck Inventory Project, which is supported by the Presidency of Strategy and Budget, the underwater cultural heritage of the Fethiye coast has been mapped by researchers from Dokuz Eylül University (DEU) Marine Sciences and Technology Institute.

The latest works of the researchers, under the presidency of DEU Marine Sciences and Technology Institute Vice Director associate Dr. Harun Özdaş, revealed the Rhodian shipwreck, which was discovered as three heaps on a 28-38 metre (92-125 feet) slope underwater. The shipwreck mainly features amphorae used for the transportation of commercial products.

It was determined that the shipwreck was the "last Rhodes shipwreck" belonging to the Roman Period. The results of the research were published in the Turkish Journal of Archeology and Ethnography.

Özdaş told Anadolu Agency (AA) that they are mapping the underwater cultural heritage in the Turkish seas as part of the Turkish Shipwreck Inventory Project: Blue Heritage.

Noting that they attached special importance to the Gulf of Fethiye in the geography that opens to the Mediterranean during their studies, Özdaş said, "The most important finding of our study is the Fethiye Karaburun Rhodes shipwreck. It is a shipwreck that we date to the end of the 3rd century AD, and its main cargo is amphorae."

Özdaş stated that they detected "heaps" about 20 metres from the shore during the underwater survey and gave the following information: "The findings started as debris at a depth of 28 metres and a heap appeared on a slope of 30-38 metres. The amphora form with spur-handles shows the last production of Rhodes. After the 3rd century AD, the production of these amphoras was halted. This is the only shipwreck example on the Turkish coast dated to this period. Therefore, we can say that we have reached the latest Rhodes shipwreck belonging to the Roman Period here."

Explaining that the shipwreck consisted of amphora cargo as the wooden parts of the ship disintegrated underwater, Özdaş stated that they think the merchant ship, which might have sunk due to the storm, was 20-30 metres long.

Expressing that a crew of six, including the captain, served on the merchant ships of the period, Özdaş said that Rhodes was a major main port at that time and traded extensively with the cities of Asia Minor.

Özdaş added, "The Rhodian amphorae found in the shipwreck probably carried products from the region of the Gulf of Fethiye which is located on the site of the ancient Greek city of Telmessos.

Agricultural products were transported to Rhodes after being packaged. From there, they were sent to Mediterranean countries and European shores."

The vice director also pointed out that within the scope of the "Turkish Shipwreck Inventory Project: Blue Heritage," approximately 40 shipwrecks off the Turkish coast were identified and recorded to date.

Please visit the site: <https://archaeologynewsnetwork.blogspot.com/2022/02/rhodian-shipwreck-from-roman-period.html> [Go there for pix]

TROVE OF EMBALMING TOOLS **UNEARTHED IN ANCIENT EGYPTIAN** **BURIAL PIT, BY HAGAR HOSNY**

Hundreds of pottery vessels were discovered inside a burial pit south of the pyramids of Giza dating back to the 26th Dynasty.

Items from an archaeological find, part of the discovery of a 3,000-year-old lost city, are displayed on April 10, 2021, in Luxor, Egypt. - Mahmoud Khaled/Getty Images

The Czech archeological mission of the Czech Institute of Egyptology announced on Feb. 9 the discovery of a cache of embalming materials during the excavation of burial pits dating to the 26th Dynasty (about 2600 BC), located in the western part of the Abusir necropolis (south of the Giza pyramids and north of Saqqara).

Secretary-General of the Supreme Council of Antiquities Mostafa Waziri said in a press statement, “This cache was found inside a pit measuring 5.3 by 5.3 meters, and more than 14 meters deep, containing unique embalming materials including 370 large pottery vessels.”

Waziri added, “These pots contain remains of materials that were used during the embalming process. In [one] group of pots, four empty limestone canopic jars were found, with a hieroglyphic inscription bearing the name of their owner, Wahibre.”

Imad Mahdi, a member of the Egyptian Archeologists Union, told Al-Monitor, “The discovery indicates the presence of an embalming site in this area. Although archeologists and Egyptologists are fully aware of the materials used by the ancient Egyptians in this process, including resin oils and natron salt, the analysis of utensils may reveal other unrecognized materials.”

He explained, “The canopic pots that were found were used to preserve the innards of the dead that are extracted before the embalming process, and each utensil is used for a specific organ.”

He noted that the materials the pots were made of — pottery, alabaster and gold — vary according to the social class and wealth of the deceased.

Mahdi said that it's unknown why the utensils had been stored in the pit, whose depth suggests it was likely designed for burial purposes.

In a press release, head of the Czech mission Miroslav Barta explained, “The 2021 season was part of a long-term project aimed at uncovering antiquities dating back to an era when ancient Egyptian society was looking for new ways to preserve the unique Egyptian identity. The tombs of Abu Sir, which were built in a similar way to the famous pyramid of Djoser, the most famous king of the Third Dynasty of the Old Kingdom, played a major role in showing the unique Egyptian culture.”

Egyptology researcher and tour guide Bassam el-Shammaa told Al-Monitor that the pots' presence in the pit raises questions. "I think the purpose was storage for a nearby embalming site, one of which is likely to be found in the vicinity.

Shammaa said the discovery will put the 26th Dynasty on the tourism map. "This dynasty was credited with the renaissance of the ancient Egyptian civilization and the revival of nationalism and patriotism after the political and social turmoil witnessed by the 23rd, 24th, and 25th dynasties."

Deputy director of the Czech mission Mohammed Mujahid said in a press statement that excavations in the area will continue in 2022, and the contents of the new discovery will be studied using modern scientific methods.

However, Shammaa said it's unlikely that the analysis will reveal new information about the materials used in the embalming process, as they have been well documented, but it could reveal more about the process itself.

Please visit the site: <https://www.al-monitor.com/originals/2022/02/trove-embalming-tools-unearthed-ancient-egyptian-burial-pit> [Go there for pix]
