

AEGYPTIACA PROJECT: THE SYMPOSIUM

Religion, Politics and Culture in the Mediterranean from the 8th to 6th c. BC

UNIVERSITY OF THE AEGEAN
SCHOOL OF HUMANITIES
DEPARTMENT OF MEDITERRANEAN STUDIES

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ABSTRACTS OF PAPERS

Edited by *Panagiotis Kousoulis*

Under the aegis of



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University of the Aegean, School of Humanities,
Department of Mediterranean Studies



University of Bonn, Institute of Egyptology



University of Thessaly, Department of History,
Archaeology and Social Anthropology

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Photo: Part of the titulary of the Pharaoh Necho II (610-595 BC), Archaeological Museum of Rhodes

Φύση Θεού
Αιγαίο

**WITH A CORDIAL
THANK YOU
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... AND TO THE ORGANISING TEAM

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PREFACE

In the absence of adequate written evidence in the early Iron Age, our knowledge of contacts in the Mediterranean usually stem from the study and evaluation of imports and their archaeologically visible influence in indigenous material horizons. Egyptian and egyptianising objects in the Aegean and the eastern Mediterranean, the so-called Aegyptiaca, distinctively reflect a rich and complex nexus of cross-cultural contacts between Egypt and the south eastern Mediterranean region via two main channels of communication: direct contact, mainly from the Asia Minor and East Greek areas with Egypt, and via the intermediary of Phoenician artifacts, that spread all over the Mediterranean during the *orientalising* and archaic periods. The Greek colony at Naukratis, in the Egyptian Delta, facilitated an undeniably great impact on one civilization to the other, which went both ways, as it is revealed in a variety of artistic and literary modes. Moreover, contacts between Greece, the East, Italy and Sicily occurred via the intermediary Phoenician cities.

The great majority of these objects are somewhat related to the sacral field, but not exclusively restricted to it. Right from the start we can notice a complex interplay between the sacral, the political and economic field. These imports are often examined alongside patterns of transmission of technology and craftsmanship, to understand the gradual *orientalising* awakening of the southeastern Mediterranean region that reached its apogee in the 7th century BC. Although no information on the ideological component of these votive offerings survives, the locally manufactured orientalising and egyptianising objects clearly exemplify that Phoenician and Greeks had gained insight into Egyptian religious beliefs.

The functionality and contextualization of these objects within the broader nexus of the international relations of the seventh and sixth centuries BC must also be seen as an epitome of the continuous attempts by the Saite kings of the Twenty-sixth Dynasty to re-establish a political and social link with major cultic centers in the Aegean and the Levant. Although no information on the ideological component of these votive offerings survives, the locally manufactured egyptianising objects clearly exemplify that Greeks had gained insight into Egyptian religious beliefs. Thus, they were probably familiar with the significance of at least some of these objects and the magical connotations they carried. Even if these objects were not used in the precise manner that they should have been back in Egypt, they were regarded as highly precious and venerated objects, having been assigned a whole new function and identity within a different cultural environment. The objects themselves have not been changed; only the nature of its reception – to Egypt they were exports, while to Greece they were imports – and possibly its status and worth. They were adapted to the international syncretistic religious background of the receptive culture. The importance of these objects within the development of the Greek culture is obvious from the fact that they generated an enormous cultural wave of *egyptianisation* and *orientalisation* in the Mediterranean world. The islands of Rhodes and Samos, especially, are the places of the strongest Egyptian impact on the Greek material culture and thus probably the mentality too.

Research on Aegyptiaca has mainly focused on the investigation of iconographical features and the identification of imported objects and local

imitations. These morphological studies have shed light to the existence of trade routes, financial and artistic interconnections between Egypt, Greece and the Levantine coast. On the other hand, only a few attempts have been made on the character and symbolical meaning of these objects and their role at the sacral environment of the eastern Mediterranean basin, and very few assumptions have been drawn about potential correlations in the field of religion and magic. Of course, this endeavor is extremely difficult and any potential assumption cannot be easily confirmed due to the lack of relevant written sources. On the other hand, statistical analysis of the material in regards to its archaeological context (sanctuaries, settlements, tombs), could provide a general picture about distribution of Egyptian religious artifacts in the eastern Mediterranean and subsequently be proved equally or more helpful for the decipherment of their symbolism and use. If we assume that magical materiality and usage could also be defined and modulated within a certain performative environment, the archaeological context of these votives could also help us identify its origin, adaption and reuse and shed light to such diverse notions as *egyptianisation* and *orientalisation* in the Early Iron Age Mediterranean.

This symposium is the second international colloquium in the *Ex Oriente Lux* series and it was born out of the interdisciplinary research project *Aegyptiaca: Ecumene and Economy in the Horizon of Religion*, which is coordinated by the University of the Aegean (Panagiotis Kousoulis), the University of Bonn (Ludwig Morenz) and the University of Thessaly (Dimitrios Palaiothodoros) since 2007. The Project seeks to continue and develop further previous research on *Aegyptiaca* in a more structured way. Among its immediate scopes are the creation of a complete electronic database with proper description and classification of the objects, definition of their provenance (with the contribution of petrographic and neutron activation analyses), its typological and chronological assessment (the latter will put special emphasis on the attempt to establish a relative chronological sequence) and recognition of local workshops; the analysis and re-evaluation of the Egyptian cultural and religious semantics (religious values, icons and identities; demonic motifs either genuinely Egyptian or adopting hybrid forms with clear Egyptian characteristics; aspects of religious symbolism and transmission of knowledge) in these objects and the decorative arts of the Greeks of the archaic era; the analysis of creative misreadings in the adaptation of foreign elements; the study and re-evaluation of the Egyptian cross-cultural interactivity with the Aegean world and the Early Iron Age eastern Mediterranean in the sphere of economy and religion.

We would like to thank our esteemed colleagues and friends who accepted our invitation to participate at this colloquium and initiate a fruitful cooperation on common research grounds. Special thanks are due to the supporters of the Symposium and to the local organising committee, for all their efforts to make this colloquium a memorable event for years to come!

Panagiotis Kousoulis
Rhodes, 8 December 2016

PROGRAMME

15 December 2016

Morning session

Chair: Ass. Prof. Panagiotis Kousoulis

09.30–10.15: Opening ceremony with welcome greetings from

- Mr. Angelos Ananias, District of South Aegean
- Mr. Fotis Hatzidiakos, Mayor of Rhodes
- Ass. Prof. Spyros Syropoulos, Vice-Rector of the University of the Aegean
- Prof. Elena Theodoropoulou, Dean of the Faculty of Humanities
- Prof. Ioannis Seimenis, Head of the Department of Mediterranean Studies
- Dr. Mania Michailidou, Director of the Ephorate of Antiquities of Dodecanese

10.15–11.00 **[Key-note lecture]:** Prof. Ludwig D. Morenz, *Egyptian-Greek equations of gods: where, when, how and why?*

11.00–11.30: Coffee break

11.30–12.00: Dr. Virginia Webb, *Camiros faience: imports or local copies?*

12.00–12.30: Dr. Hlektra Apostola, *Faience figurines and amulets of Egyptian divinities from the Athena Sanctuary of Ialysos as markers of transmission and transformation of Egyptian beliefs in the Aegean world during the Early Iron Age*

12.30–13.00: Discussion

Afternoon session

Chair: Dr. Virginia Webb

15.00–15.30: Dr. Dominique Barcat, *The bronze Aegyptiaca in the Aegean, 10th to 6th c. BC: an overview*

15.30–16.00: Dr. Matthew Skuse, *Uses of scarabs and other Egyptian and Egyptianising amulets at Perachora and beyond*

16.00–16.30: Coffee break

16.30–17.00: Dr. Kyriakos Psaroudakis, *An Egyptian view of the birth-place of Cretan Zeus*

17:00–17:30: Fani Seroglou, *Trade and exchange in the Early Iron Age Mediterranean*

17:30–18:00: Discussion

18:00: WELCOME RECEPTION

16 December 2016

Morning session

Chair: Dr. Alexandra Villing

09:30–10:00: Dr. Dalit Regev, *Aegyptiaca from Tel Migne*

10:00–10:30: Dr. Ronaldo Gurgel Pereira, *Aegyptiaca from Southwest Iberia – on Phoenician migrations and mediations during the ‘Iberian Orientalizing period’*

10:30–11:00: Natasha Psarologaki & Eirini Petridou, *Trade, myths & demons in Late Iron Age Mediterranean*

11:00–11:30: Coffee break

11:30–12:00: Ass. Prof. Dimitrios Palaiothodoros, *Images of Egyptians and other African people in Archaic and Classical Greek Art*

12:00–12:30: Ass. Prof. Manolis I. Stefanakis & Alexandra Deskata, *Early Archaic Greek Kouroi: the Egyptian connection*

12:30–13:00: Discussion

Afternoon session

Chair: Prof. Ludwig Morenz

15:00–15:30: Ass. Prof. Spyros Syropoulos, *Egyptian xenia from Homer to Euripides: historicizing narratives of archaic xenia in the relations between Greece and Egypt*

15:30–16:00: Justin Yoo, *The Statue of Pedon and other Greco-Egyptian Curiosities: What do they tell us about Saite rule?*

16:00–16:30: Coffee break

16:30–17:00: Dr. Georgios Bourogiannis, «Οὐ παντός πλεῖν ἐς...Κύπρον»: *Views on the ceramic manifestation of contacts between Rhodes and Cyprus during the Early Iron Age*

17:00–17:30: Discussion

19:30: DINNER AT AT “DROSOULITES” RESTAURANT

17 December 2016

Morning session

Chair: Ass. Prof. Dimitrios Palaiothodoros

09:30–10:15 **[Key-note lecture]**: Dr. Alexandra Villing, *A laboratory for intercultural relations: new research on the Greeks in the Nile Delta*

10:15–10:45: Dr. Aurélia Masson-Berghoff, *Recontextualising amulets from Naukratis: types, production and local uses*

10:45–11:15: Coffee break

11:15–11:45: Georgios Mavroudis & Ass. Prof. Manolis I. Stefanakis, *Some observations on attic black figure pottery from Naucratis*

11:45–12:15: Ass. Prof. Panagiotis Kousoulis & Dr. Hlektra Apostola, *The Aegyptiaca Project: a progress report with the launch of the Aegyptiaca Database*

12:15–13:00: Round-table discussion and closing remarks

20:00: DINNER AT “MEZES” RESTAURANT

ABSTRACTS OF PAPERS

Faience figurines and amulets of Egyptian divinities from the Athena Sanctuary of Ialysos as markers of transmission and transformation of Egyptian beliefs in the Aegean world during the Early Iron Age

Hlektra Apostola
University of the Aegean

In the Aegean the highest portion of Egyptian and egyptianising artifacts derives from the Sanctuaries of Athena on Rhodes, at Lindos, Ialysos and Kameiros. In contrast with the other two sites, archaeological evidence from the acropolis of Ialysos has partially published by N. Skon-Jedele in her voluminous dissertation '*Aigyptiaka*'. One of the most popular categories of *Aegyptiaca* at Ialysos and in the Aegean, is faience amulets and figurines depicting Egyptian deities. This paper aims to present a typological study of imported figurines and amulets as well as local imitations by providing comparanda from Egypt and other sites of the Aegean and the Mediterranean. Furthermore, by studying these artifacts in regards to their archaeological context and the general historical framework of intercultural relations between Egypt and the Aegean during the 25th and the 26th Dynasty, we will attempt to decipher some of their multi-valued connotations in the local sociopolitical and religious milieu and investigate potential influence upon Greek popular tradition and cult. This study consists part of the international, interdisciplinary research project *Aegyptiaca: Ecumene and Economy in the Horizon of Religion*, co-directed by the University of the Aegean (Department of Mediterranean Studies), the University of Bonn (Institute of Egyptology) and the University of Thessaly (Department of History, Archaeology and Cultural Anthropology), which focuses on the systematic study and re-evaluation of the Egyptian and egyptianising objects from Late Geometric and Archaic Greece.

Bio-blurb

Electra Apostola received her B.A in Archaeology and History of Art from the National and Kapodistrian University of Athens and her M.A. in Prehistoric Archaeology from the same University. She received her PhD from the Department of Mediterranean Studies, University of the Aegean in 2016. Her thesis is entitled '*Interaction of ideas, symbols and cultures in southeastern Mediterranean from the 8th to the 6th century BC: hybrid and theriomorphic entities of Egyptian origin in the Aegean world*', and focuses on a comparative analysis on the roles and symbolic connotations of the hybrid demonic entities of the Aegean and Egypt during the period of intense commercial, diplomatic and cultural interconnections. She currently participates in the *Aegyptiaca Project* as coordinator, working on the ongoing formation of a database of Egyptian and egyptianising material from the Aegean and on the study of *Aegyptiaca* from Ialysos (together with Panagiotis Kousoulis). She also lectures for the winter semester 2016-2017 on 'Egypt and the Eastern Mediterranean during the Early

Iron Age' at the Department of Mediterranean Studies of the University of the Aegean (Program 'Academic Teaching Experience for young PhD holders').

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The bronze *Aegyptiaca* in the Aegean, 10th to 6th c. BC: an overview

Dominique Barcat
University of Paris 13

The objects commonly named by the term *Aegyptiaca*, widely distributed in Aegean tombs and sanctuaries between the 10th and the 6th century, consist mainly of faience and, to a lesser extent, of bronze objects. The talk which I propose here aims to bring to light the contributions of the bronze *Aegyptiaca* for the goal of better understanding the interactions between the Aegean world and Egypt during the Geometric and Orientalizing periods. By contrast with the faience objects whose place of manufacture is, most of the time, difficult to establish, the bronze *Aegyptiaca* are usually formally identified as genuine Egyptian objects. Their presence in tombs and sanctuaries are especially interesting for the issues at hand. Three groups of objects will be discussed:

- First the bronze jugs and situlae present in archaeological contexts from the tenth century to the end of the Geometric period in Crete, Lefkandi, Tegea, and Thera. These containers have been extensively discussed with regard to their dating and their origin. However, most of the analyses neglected the poorly documented material of the Third Intermediate Period, which is determinant for this issue.
- Second, bronze figurines and statuettes, mostly from the Heraeum of Samos. These objects reflect the flourishing development of the Egyptian bronze craftsmanship during the Third Intermediate Period and the beginning of the XXVIth dynasty, and raise the question of the adoption of the technique of lost wax casting by the Greeks at the beginning of the Archaic Period.
- Third, the two Egyptian mirrors from Samos and Perachora. On the obverse of each of these mirrors stands a depiction representing a female worshipper making the offering of a mirror to the goddess Mut. From Egypt, nine others copies of these mirrors are known and have been studied by P. Munro in a paper in 1968. Each time the worshipper is designated by the inscription which support the drawing as “servant of Mut”. It seems that these mirrors were produced in large quantities in Egypt during a period of approximately one and a half centuries (from the beginning of the VIIth to the end of the VIth centuries), very likely in the context of the sanctuary of Amon at Karnak.

I propose here a synthesis on the specific questions which the bronze *Aegyptiaca* raise and the very interesting developments which these objects bring to the subject of the cultural relations between Greece and Egypt during the Geometric and Orientalizing periods.

Bio-blurb

Dominique Barcat holds a PhD in Ancient History from University of Paris 13 (2015). Her thesis analyses the resumption of contacts between Egypt and the Aegean world in geometric and archaic times. In 2016 she was awarded the Marc de Montalembert Foundation Prize for a project to contribute to the re-evaluation of Egypt's place in the history of the Mediterranean in the first

millennium BC. She participates in the archaeological missions conducted by the French School of Athens in Crete (Dréros, Anavlochos) and in Cyprus (Amathonte).

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«Οὐ πάντ'ος πλεῖν ἐς...Κύπρον»: Views on the ceramic manifestation of contacts between Rhodes and Cyprus during the Early Iron Age

Giorgos Bourogiannis
Mediterranean Museum, Stockholm

Rhodes, the largest and most significant island of the Dodecanese, displays a rich and varied archaeological identity. Situated at the edge of the Aegean world, Rhodes became receptive to numerous influences originating both in the East and in the West. Particularly important during the early first millennium BC were Rhodes' connections with Cyprus. Cyprus, in particular, seems to have played an important role in restoring the contacts between Rhodes and the eastern Mediterranean, in a way that can actually be traced in the archaeological record of the island. The presentation will try to illuminate aspects of this complex and long process, by focusing predominantly on the pottery evidence. Issues of production, provenance, pottery influence, chronological continuity and morphological features will be tackled during the discussion. The chief goal is to assess this evidence in order to better understand relations between Rhodes and Cyprus in the Early Iron Age.

Bio-blurb

Giorgos Bourogiannis holds a BA in Archaeology and History of Art from the National and Kapodistrian University of Athens (1999), a M.Sc. by research from the University of Edinburgh (2001) and a Ph.D. from the National and Kapodistrian University of Athens (2008). He was a curator in the British Museum under the research programme "Naucratis" (2008-2010) and Post-doctoral research fellow at the Museum of Mediterranean Antiquities (Medelhavsmuseet) in Stockholm (2011 till today) and the National Institute of Research, Greece, under the research programme "History, Archaeology and Numismatics of ancient Cyprus" (2014-2015). He has worked in the Archaeological Institute of Rhodes (2002, 2005) and he has participated in numerous excavations in Tino, Ko, Epidauros, Lefkanti, Kimi (Italy), Palaipafos (Cyprus), Naucratis and Samos. He has taught in the programme "Academy of Platon" of the National and Kapodistrian University of Athens and in the M.A. Programme "Archaeology of the Eastern Mediterranean from the Prehistoric times to Late Antiquity: Greece, Egypt, Near East" of the Department of Mediterranean Studies of the University of the Aegean.

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***Aegyptiaka* from Southwest Iberia – on Phoenician migrations and mediations during the ‘Iberian Orientalizing period’**

Ronaldo G. Gurgel Pereira
New University of Lisbon

This is a preliminary paper aiming to present a new project dedicated to the study of *aegyptiaka* in the Iberian Peninsula. Its main objective is to understand the usages of Egyptian and ‘egyptianised’ material by Phoenicians and natives in the territory. Since such a thematic lacks consistent knowledge, it is interesting to propose new perspectives, by combining the Southwest part of the Peninsula (mixing parts of Portugal and Spain into a single field of study). Thus, this paper aims to deal with the relationship between Phoenician traders and settlers with Celtic-speaking native tribes, throughout the study of material culture. It focuses the regions of Phoenician presence in Spanish Andalusia and Estremadura, plus the Portuguese regions of Algarve, Alentejo and Estremadura. In fact, those regions formed a whole territorial unity – geographical and political – during the transition to Iron Age. Phoenicians begin to establish permanent colonies in the Iberian Peninsula around 800 BC. Their early settlements were found along the south coast of the territory. Later, the second and third generations of those colonists promoted the exploration of further territory westwards, mostly departing from their home settlements of Gadir (Cadiz), Malaca (Malaga) and Sexi (Almuñecar). Commercial contacts between those following generations of Phoenicians and native Celtic-speaking peoples (from what is nowadays Portugal) increased the Phoenician influence over the territory – especially the littoral area from the Algarve region to the Tagus estuary. By presenting that area of contact, this work shall also expose a general view on Egyptian, Phoenician and ‘orientalized’ artefacts found by Archaeological surveys. Finally, this work presents the debate on cultural and economic integration. In that sense, it is necessary to best understand how Phoenician trade was established on the southern shores of the peninsula, and stimulated a series of socio-cultural, economic and artistic transformations among the indigenous populations.

Bio-blurb

Ronaldo G. Gurgel Pereira received his PhD from the University of Basel and he is currently a post-doctoral fellow at the New University of Lisbon. He studied cross-cultural relations between Natives and Foreigners in Hellenistic Egypt, and the influences of Late Egyptian religious thought on the Hermetic tradition. Currently he deals with ancient Egyptian epigraphy from Iberian museums as part of his post-doctoral scholarship. The great number of Egyptian artifacts brought to the Peninsula by Phoenicians triggered his interest for *Aegyptiaka* and the development of this new project.

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The *Aegyptiaca* Project: a progress report with the launch of the *Aegyptiaca* Database

Panagiotis Kousoulis & Hlectra Apostola
University of the Aegean

The *Aegyptiaca* Project: *Ecumene and Economy in the Horizon of Religion* was inaugurated in 2007 as an international and interdisciplinary research project and focuses on the religious *Aegyptiaca*, the Egyptian and egyptianising objects of a religious nature from the archaic sanctuaries in the Aegean world and mainland Greece. The importance of these objects within the development of the Greek culture is obvious from the fact that they generated a cultural wave of Egyptianisation. This presentation will provide an overview of the actions undertaken so far and describe the future scopes and objectives. One of the basic purposes of the *Aegyptiaca* Project is to create and gradually upload a complete electronic database including Egyptian and egyptianising artifacts from sanctuaries and burial contexts of the Early Iron Age Aegean and mainland Greece. The database includes classification of the objects, definition of their provenance (if possible), typological and chronological assessment with an attempt to establish a relative chronological sequence, and the drawing of valuable general statistical information. In the first stage, the database is focused on inscribed artifacts and on figurines, amulets and scarabs depicting Egyptian divinities and animals. Each entry includes essential data (object type, short description, archaeological context, chronology, material, comments, bibliographical references, images or drawings). The user will be able to search by typing one or more terms in the search box or conduct a more advanced search by entering specific terms in the specialized fields of the advance search box (searching by region, by museum, object type, or figure name). The database will gradually incorporate all object categories, leading to the publication of valuable statistical tables about geographical distribution, iconographical representation, etc. Our aim is to create a valuable research tool for an easier and immediate access to this significant archaeological assemblage and its valuable bibliographical resources.

Bio-blurbs

Panagiotis Kousoulis is an Associate Professor of Egyptology and Director of the Laboratory for the Ancient World of the Eastern Mediterranean at the Department of Mediterranean Studies of the University of the Aegean. He received his BA in archaeology and history of art at the National and Kapodistrian University of Athens (1993), his M.A. in Egyptology at the University of Birmingham (1995) and his PhD in Egyptology at the University of Liverpool (1999). He was a State Scholarship's Foundation of Greece Postdoctoral Research Fellow at the University of Liverpool (2001-2002), and Visiting Scholar at the same University (2006, 2008). He is the representative of Greece at the Council of the International Association of Egyptologists and scientific collaborator of the Cultural Center of the Embassy of the Arabic Republic of Egypt. He is the scientific co-ordinator of two international and interdisciplinary research projects, the *Ancient Egyptian Demonology Project*

(together with Kasia Szpakowska at Swansea, and Rita Lucarelli at Berkeley) and the *Aegyptiaca Project: Ecumene and Economy in the Horizon of Religion* (together with Ludwig Morenz at Bonn and Dimitris Palaiothodoros at Thessaly). He has written extensively on the Egyptian belief system (ontology, theology, demonology, ritual, magic), the Egyptian funerary ideology and practice (archaeology of death), the Egyptian language and script, the cross-cultural interactions between Egypt, Greece and the Near East and on the *Aegyptiaca* of the Early Iron Age Eastern Mediterranean.

Electra Apostola received her B.A in Archaeology and History of Art from the National and Kapodistrian University of Athens and her M.A. in Prehistoric Archaeology from the same University. She received her PhD from the Department of Mediterranean Studies, University of the Aegean in 2016. Her thesis is entitled '*Interaction of ideas, symbols and cultures in southeastern Mediterranean from the 8th to the 6th century BC: hybrid and theriomorphic entities of Egyptian origin in the Aegean world*', and focuses on a comparative analysis on the roles and symbolic connotations of the hybrid demonic entities of the Aegean and Egypt during the period of intense commercial, diplomatic and cultural interconnections. She currently participates in the *Aegyptiaca Project* as coordinator, working on the ongoing formation of a database of Egyptian and egyptianising material from the Aegean and on the study of *Aegyptiaca* from Ialysos together with Panagiotis Kousoulis. She also lectures for the winter semester 2016-2017 on 'Egypt and the Eastern Mediterranean during the Early Iron Age' at the Department of Mediterranean Studies of the University of the Aegean (Program 'Academic Teaching Experience for young PhD holders').

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Recontextualising amulets from Naukratis: types, production and local uses

Aurélia Masson-Berghoff
British Museum

As an international harbour town, Naukratis was exporting numerous commodities and some of the goods were manufactured locally. This was the case of amulets produced in the so-called Scarab Factory. This workshop, discovered by Flinders Petrie to the east of the Sanctuary of Aphrodite, was mainly in activity between 600 and 570 BC. It is well-known that the scarabs and scaraboids produced at Naukratis were distributed in the whole Mediterranean world. Due to the range of motif types - Egyptian, Egyptianizing, Hellenising and Orientalising - it was suggested that the craftsmen in charge of the workshop were foreigners, Phoenicians or Greeks. This material, usually studied in the context of trade with the Mediterranean world, offers however an incomplete and skewed picture of the amuletic finds at the site. The British Museum research project 'Naukratis: Greeks in Egypt' has increased by almost 70% the corpus of glazed composition objects discovered in the early excavations of Naukratis. This previously unpublished material consists essentially in Late Period Egyptian amulets and changes our perception of the range of amulets discovered, and possibly produced, at the site. Egyptian material culture has often been under-estimated at Naukratis, with many categories of Egyptian finds partially published or just ignored. Looking at the whole of the early finds, it seems obvious that Naukratis was embedded in the main cults and material culture from the Egyptian Delta, and this since the Late Period (664-332BC), at the same time as the main use of the Greek sanctuaries. In addition to the presentation of the wide range of amulets present at the site, the paper will share some of the results of recent scientific analyses carried out on various faience finds from Naukratis in collaborative projects between the British Museum, the Louvre, the C2RMF (Centre de Recherche et de Conservation des Musées de France) and the laboratory of archaeometry in Mannheim. According to the preliminary interpretation of these analyses, it seems that the Scarab Factory was producing a wider range of artefacts than previously thought. Thanks to various archives - such as the archaeologists' journals and notebooks or lists of antiquities sent to various museums, it is possible to recontextualise the find spots of some of these faience amulets and to reassess these finds and their significance at Naukratis. Many were probably not only meant for export, but also for local consumption, notably in Greek and Egyptian religious contexts.

Bio-blurb

Aurélia Masson-Berghoff joined the British Museum in 2012 as project curator at the Greece and Rome department, where she was responsible for recording and analysing Egyptian finds from Naukratis. In 2015, she became the lead curator for *Sunken Cities: Egypt's Lost World*, the first British Museum large-scale exhibition on underwater archaeology, showcasing the recent discoveries of Thonis-Heracleion and Canopus in the bay of Abukir by Franck Goddio. The exhibition explores the multicultural societies which once lived in these

seaports as well as in other cosmopolitan cities of the Egyptian Delta. Aurélia gained her PhD from the University of Paris IV- Sorbonne in 2008 on the “Priests’ Quarter”, located within the temenos of Amun at Karnak. It examined the evolution of this settlement through the First Millennium BC, the identity and material culture of its inhabitants, as well as its relationships with the religious and architectural environment. Aurélia’s research interests include settlements, especially those linked with the world of temples, the material culture of the First Millennium in Egypt (ceramic, seal impressions, and other small finds in stone, bronze and faience), as well as cultural interactions and trade in the Ancient Mediterranean world. Since 2000, she has been involved in several archaeological projects in Naukratis, the Theban Region (various research programmes in the Temple of Karnak, Theban Harbours Project, Luxor Town Mound Project) and in Sesebi in Sudan, either as a team member or principal investigator. Prior to joining the museum, Aurélia lectured at the University of Cambridge and participated as a post-doctoral fellow at the Université Libre de Bruxelles to a research programme on “Pottery in Ancient Societies: Production, distribution and uses”.

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Some observations on attic black figure pottery from Naucratis

Georgios Mavroudis & Manolis I. Stefanakis
University of the Aegean

Examining a considerable body of attic black-figure pottery imported in Naucratis, the paper focuses on matters such as fluctuation of pottery imports from the end of the 7th century to the end of the 6th century BC, preferred vase shapes and prevailing iconography. These, in relation to the find-spots may provide an answer to the question whether Naucratis was an *emporion* or a *polis*, as Herodotus claims. Also, the gradual decline of the imports of Athenian vases at the end of the 6th century can be ascribed to the *Persian Conquest of Egypt* of 525 BC.

Bio-blurbs

Georgios Mavroudis is professor in Secondary Education, currently transferred at the Department of Mediterranean Studies, University of the Aegean and positioned at the Laboratory for the Ancient World of the Eastern Mediterranean. He is appointed to curate various projects run by the Laboratory, as well as to supervise written assignments of under- and post-graduate students of archaeology. He holds a MA degree in "*Histoire et civilisation de la Grèce antique*" from Ecole des Hautes Etudes en Sciences Sociales" in Paris. He worked at the "Centre Nationale de Recherche Scientifique" of France with professors M. Detienne, P. Vernant, P. Vidal-Naquet, N. Loraux and P. Gauthier preparing a "Corpus of the inscriptions of the goddess Hestia", which remains unpublished. He is currently a final year Ph.D. candidate in Classical Archaeology, writing up his thesis on "*The Iconography of the altar in Athenian vase-painting (600-450 B.C): The contribution of Athenian vase painting to the study of political and religious developments (from the archaic to classical period) in Athens*". His research interests focus on Classical Archaeology, Iconography of the Athenian pottery, ancient Greek religion, relations between the Greek city-states and the other nations of the Mediterranean.

Manolis I. Stefanakis is Associate Professor in Classical Archaeology and Numismatics in the Department of Mediterranean Studies, University of the Aegean. Director of Postgraduate Studies in "Archaeology of the Eastern Mediterranean from the Prehistoric Era to the Late Antiquity: Greece, Egypt, Near East". Director, since 2006, of the University of the Aegean Archaeological Research in Kymissala, Rhodes (held in collaboration with the Ephorate of Antiquities of the Dodecanese). Co-director of the excavation of the fortified citadel of Orne in Crete (Mediterranean Archaeological Society 2016). Co-founder and Publishing Director (with Dr. Nikos Litinas) of the annual refereed scientific journal *Eulimene: Studies in Classical Archaeology, Epigraphy, Numismatics and Papyrology*, Rethymno: Mediterranean Archaeological Society (ISSN 1108-5800) and of *Eulimene Series of Independent Publications*, Rethymno: Mediterranean Archaeological Society. Co-founder and Publishing Director (with Assist. Prof. Sotiris Ntalis) of the annual scientific journal *Yearbook of*

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Egyptian-Greek equations of gods: where, when, how and why?

Ludwig D. Morenz
University of Bonn

In an introduction, the intercultural equations of gods will be discussed. We can certainly understand them as a signature of strong cultural contact and read them as attempts at transcultural translations. The first part looks specifically at the earliest equations of Egyptian gods. From the Old Kingdom onwards we find various equations with Semitic gods and they are going to be discussed in their specific historical setting. In the second part, we will discuss Egyptian-Greek as well as Greek-Egyptian equations of gods in the first half of the first millennium. In doing so we look at cultural contexts as well as cross cultural contacts.

Bio-blurb

Ludwig David Morenz is German professor in Egyptology at the University of Bonn. He received his Ph.D. from the University of Leipzig and Habilitation from the University of Tübingen. His fields of research include the origins of Egyptian writing, Ancient Egyptian literature, ancient Egyptian society, and Renaissance and Baroque-era European studies on ancient Egypt. He is the author of numerous books and articles.

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Images of Egyptians and other African people in Archaic and Classical Greek Art

Dimitrios Palaiothodoros
University of Thessaly

The representation of foreigners in Greek Art is generated by an anthropological interest on costume and physical appearance, as well as on alleged “racial” characteristics and values. Thus, the representations of African people should be viewed against the background of the Greek view of ethnic “Otherness”. Egyptians and other Africans enjoy a limited popularity within the corpus of the representations of foreigners in Greek Art, compared to Scythians, Thracians and Persians, who were the immediate neighbours of the Greeks. The earliest images of Egyptians appear towards the middle of the 6th century BC, at about the time that Amasis seized control of Egypt and initiated a more open policy towards the Aegean communities. Egyptians appear as priests, in the company of their king Busiris who tried to sacrifice Herakles. The iconography focuses on the subversion of ritual action (human sacrifice). Images of Africans appear slightly earlier, in connection with the myth of the Geranomachy, implying the fight of Pygmies with cranes. Gradually, however, men and women with negroid characteristics appear in a variety of circumstances, as warriors (companions of the king of Libya Memnon), subjects of king Kepheus (in the context of the Andromeda myth), and even servants or slaves. Most of these representations belong to the realm of Athenian vase-painting, where exact anthropological knowledge of Egyptians must have been limited, at least before 480 BCE. In addition, a very limited number of images of Egyptians produced by Eastern Greeks who had a detailed knowledge of Egypt and Northern Africa appear during the second half of the 6th century, when Ionian communities of mercenaries were living in the Delta of the Nile.

Bio-blurb:

Dimitrios Paleothodoros is an Assistant Professor of Classical Archaeology at the Department of History, Archaeology and Social Anthropology of the University of Thessaly, Volos, Greece. He is a specialist of Greek vases and he has published books and articles on vase iconography, Greek religion, pottery finds from excavations in Thessaly, vase trade, reception of Greek pottery abroad and the history of ceramic studies.

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Trade, myths & demons in Late Iron Age Mediterranean

Natasha Psarologaki
Ephorate of Antiquities of Dodecanese

Eirini Petridou
University of the Aegean

Cypriots and Phoenicians that had a peripheral part in the Mediterranean *koine* during the LBA, hold a central role in the re-opening of maritime trade during the Iron Age. New elites rising all over the Mediterranean basin determine, once again, the nature of transported goods, that serve certain demands, thus defining certain beliefs. During the 9th and 8th c. B.C., population growth and unstable sociopolitical conditions urge more people in finding new fields (literally and metaphorically) of activation, always within the safety net provided by the well-known by then, harbors and emporia. Interaction and exchange of material culture, technology and ideas within the Mediterranean are numerous. Progressively merchants and mercenaries acquire a dual role in the areas they operate. Onlookers and participants at first, they later become spreaders of ideas and beliefs in both areas they act and originate. The ideas exchanged play a significant role both on social and religious level, whether this is social stratification, or enrichment and enhancement of their gods' attributes and beliefs in the afterlife. In the case of Greece and Egypt the ideological communication is not confined in the transportation and use of Egyptian or egyptianized exotic objects used either as status symbols or amulets. The Egyptian pantheon had already influenced the religious beliefs of the Aegean cultures since Bronze Age. The new iconographic illustration is influenced entrepreneurially by multileveled contacts and adopts a series of hybrid entities that encompass divine qualities. *Demons*, constitute a prominent Egyptian religious pylon. Greeks returning to their homelands brought with them several demons, which in time, acquired indigenous characteristics and status. They integrated into Greek culture and became essential to ancient Greek literature and art. Progressively they are encountered in numerous aspects of human thought and religious expression.

Bio-blurbs

Natasha Psarologaki holds a BA in Archaeology and Oriental Studies from the University of Liverpool. She has been working for the Ministry of Culture and Sports since 1994, at the 4th Ephorate of Byzantine and Post Byzantine Antiquities, the Supervision Committee for the Restorations of the Medieval town of Rhodes, the Ephorate of Antiquity Shops and Private Archaeological Collections, the Directorate of Byzantine and Post Byzantine Antiquities, and currently at the Ephorate of Antiquities of the Dodecanese. Her interests include the connections between LBA civilizations in eastern Mediterranean, Iron Age Cyprus, medieval glazed ceramics and tobacco clay pipes. She is currently attending the MA Program "Archaeology of the East Mediterranean from Prehistory to Late Antiquity: Greece, Egypt and Near East" at the University of the Aegean.

Eirini Petridou studied Archaeology at the Department of History and Archaeology of Ioannina University. She is currently attending the MA Program of the University of the Aegean “Archaeology of the East Mediterranean from Prehistory to Late Antiquity: Greece, Egypt and Near East”. Her interests lie in the fields of Prehistoric Aegean and Egypt during the Late Bronze Age, the interconnections of prehistoric civilizations and prehistoric religion with special focus on the great mother.

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An Egyptian view of the birth-place of Cretan Zeus

Kyriakos Psaroudakis
Ministry of Culture and Sports
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The discovery of Egyptian and Egyptianising objects in the Greek sanctuaries of the Early Iron Age has always been an issue of great debate on whether or not a) they maintained their original symbolism, b) had been adapted to an *Interpretatio Hellenika*, or c) were simply considered as exotic items without any ideological interpretation. In the present paper we will refer to figurines (mainly of faience) of specific Egyptian divinities, which were found in the Idaean Cave and are considered here as the “Egyptian view” (direct or not) of the Cretan sanctuary. Moreover, we will try to investigate the eventual correlation (mythological or religious) of these figurines with the Idaean Cave, and especially with its nature as birth place of Cretan Zeus. The great significance of this Cretan cave for the whole East Mediterranean gives special value to the abovementioned questions and helps to better understand the Egyptian contribution in the shaping of Greek art and religion during the first half of the first millennium B.C.

Bio-blurb

Kyriakos Psaroudakis was born in Rethymno Crete, where he studied Archaeology and History at the University of Crete at the Faculty of Philosophy, Dept. of History, Archaeology and History of Art, from 1988 to 1992. He pursued postgraduate studies in Austria (Institut für Klassische Archäologie – Geisteswissenschaftliche Fakultät) with a scholarship from the Austrian State, where he achieved in 1998 his doctoral thesis as Doktor der Philosophie-klassische Archäologie. He works in the Directorate of Prehistoric and Classical Antiquities of the Ministry of Culture and Sports. I have also worked in the Directorate of Restoration of Ancient Monuments and in the Society of Messenian Studies. He has taught Classical Archaeology at the Universities of Crete (2002-3), Thessaly (2003-2008), Peloponnese (2008-9) the Technical Educational Institute - Department of Conservation of Antiquities and Works of Art (2003-4) and in the Hellenic Open University since 2005. He has participated in the excavations of Ancient Eleutherna, Monastiraki Amariou, Armeni, Kato Syme Viannou and Zominthos (Crete) and in the Survey in Aphiartis Karpathos. Since 1998 he have been participating in the excavation of Ancient Messene under the direction of Professor P. Themelis. He is a member of the Board of the Hellenic Department of International Council on Monuments and Sites (ICOMOS), responsible for the National Affairs.

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Aegyptiaca from Tel Mique

Dalit Regev
Israel Antiquities Authority

Tel Mique-Ekron yielded a variety of Egyptian and Canaanite-Phoenician finds dated to the Late Bronze and Early Iron Age. The metal, ivory and faience items from this repertoire demonstrate the Egyptian and the Canaanite-Phoenician cultural affiliation of this site. In building 350 *Room a*, a cache of objects of a late 11th–first quarter of 10th century BC was found. This cash included various Egyptian objects – a stone baboon with hieroglyphic dedication to Thot, an heirloom stone bowl, faience and ivory earplugs, a faience ring with depiction of Sekhmet, a faience amulet of Ptah-Soqer and a faience necklace made of Hathor heads. The plan, monumental entrance and pillared hall of this megaron-type building indicate that it was a public structure with administrative and royal functions. The artefactual and architectural evidence also supports the conclusion that this was a multi-functional building used for both cultic and domestic activities. Along with these Aegyptiaca the cash included Phoenician red-slipped pottery dated to the 11th century BC. This cash is a perfect example of Aegyptiaca in Phoenician context, an ensemble similar (though more luxuriant) to those found in other Phoenician or Phoenician-inspired corpora around the Mediterranean. Other Aegyptiaca found in Mique-Ekron includes Hathor sistrum, carved and engraved ivories, gold cobra, silver jewellery and more.

Bio-blurb

Dalit Regev studies Canaanite-Phoenician culture and all its aspects, including trade, pottery and Aegyptiaca. She received her PhD in 2006 at Tel-Aviv University, School of History, with a thesis titled "*Eastern Sigillata A, a History of Pottery*", supervised by Irad Malkin and Susan Rotroff. Her MA thesis from the Hebrew University in Jerusalem is titled "*The Greek Onomasticon of Hellenistic Marisa*". Main publications are on the Phoenician Hellenistic pottery from Akko-Ptolemais (2009/10); the Phoenician Amphorae (2004); the Phoenician origins of ESA (2014); Egyptian Stone objects (2013, 2016); and Phoenician Urns and the Hittite-Canaanite Trade Route (forthcoming). She worked in the past at the Hebrew University and for Harvard Excavations at Ashkelon, currently working for the Israel Antiquities Authority.

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Trade and exchange in the Early Iron Age Mediterranean

Fani Seroglou

Ephorate of Antiquities of Dodecanese

This paper deals with the exchanges that took place during the Early Iron Age in the Mediterranean and the possible contacts established between Egypt and the Aegean. It is based upon the objects of Egyptian origin or inspiration, such as vases, amulets, scarabs, faience beads, found until today in various Greek sites, which provide evidence for the sometimes intervened interaction between the two areas. Particular attention will be given to items that have been found in Athens and in Attica in general, in conjunction with the sites where Attic pottery has been found.

Bio-blurb

Fani Seroglou is currently working as an archaeologist in the Ephorate of Antiquities of the Dodecanese, which she joined in 2014, after working in the Archaeological Institute of Aegean Studies for twelve years. Since 2002 is co-responsible for the research project “Rhodian Amphoras” that focuses on the typology and the study of the Hellenistic amphora material reassessing the 20th-21st century excavations conducted by the Italian and Greek archaeologists on the island of Rhodes. Fani holds a BA in Archaeology and Art History from the Aristotle University of Thessaloniki, where she also completed her MA supervised by Prof. M.A. Tiverios with Honours. She is currently in the last stages of completion of her PhD thesis on the topic “Intercultural exchanges during the Protogeometric and Geometric periods in the Mediterranean basin. The case of Attica”. Since 1991 she has long been involved in a number of archaeological excavation projects (Neolithic lake settlement of Dispilio in Kastoria, acropolis of Vergina, Archaic cemeteries of Aiani in Kozani, Iron Age cemetery in Nea Philadelphieia, cemetery, settlement and poros quarries in Asomata near Veria, the settlements of Nea Anghialos (Sindos) and Karambournaki in Thessaloniki). She has participated in the organization of several archaeological exhibitions and conferences. Furthermore, she took part in organizing and presenting educational programs for children, students and adults in a variety of places of historical and archaeological interest in Thessaloniki and Rhodes. She has also edited archaeological books and conference proceedings.

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Early Archaic Greek Kouros: the Egyptian connection

Manolis I. Stefanakis & Alexandra Deskata
University of the Aegean

The introduction of the “Kouros” statue type in Greece in the second half of the 7th century B.C. is the result of the innovative and dynamic contact of the Greeks with the civilizations of the East and especially of Egypt. Egyptian art has provided inspiration, motivation for experimentation and know-how among Greek artists, who added the “Eastern” element to the already acquired, since Geometric times, knowledge of the representation of sculpture forms. The paper presents the controversy about its Egyptian origin and the contribution of the Egyptian style of the upright male form to the introduction of monumental sculptures and especially the upright male form of Kouros in Greek sculpture, through the examination of the most prominent early archaic works of this type, in comparison with Egyptian parallels. Reference is also made as to the materials, and to the construction methods of statues. Finally, the examination of early “Kouros” from various regions of Greece attests that the emergence of this formula-type is a Greek region-wide achievement.

Bio-blurbs

Manolis I. Stefanakis is Associate Professor in Classical Archaeology and Numismatics in the Department of Mediterranean Studies, University of the Aegean. Director of Postgraduate Studies in "Archaeology of the Eastern Mediterranean from the Prehistoric Era to the Late Antiquity: Greece, Egypt, Near East". Director, since 2006, of the University of the Aegean Archaeological Research in Kymissala, Rhodes (held in collaboration with the Ephorate of Antiquities of the Dodecanese). Co-director of the excavation of the fortified citadel of Orne in Crete (Mediterranean Archaeological Society 2016). Co-founder and Publishing Director (with Dr. Nikos Litinas) of the annual refereed scientific journal *Eulimene: Studies in Classical Archaeology, Epigraphy, Numismatics and Papyrology*, Rethymno: Mediterranean Archaeological Society (ISSN 1108-5800) and of *Eulimene Series of Independent Publications*, Rethymno: Mediterranean Archaeological Society. Co-founder and Publishing Director (with Assist. Prof. Sotiris Ntalis) of the annual scientific journal *Yearbook of Mediterranean Studies*, Rhodes. His research interests focus on Classical Archaeology, Ancient Greek Numismatics, Archaeoseismology, Archaeology and Sustainability.

Alexandra Deskata is graduate student of the History and Archaeology Department of Aristotle University of Thessaloniki, specialized on Archaeology (2006). She completed her Postgraduate Studies in the Department of Mediterranean Studies of University of the Aegean in “*Archaeology of the Eastern Mediterranean from the Prehistoric Era to the Late Antiquity: Greece, Egypt, Near East*” (2014-2016). She participated in university excavations (Pella, Dimini, Dion). She attended a seminar in *Cultural Policy and Management* (400 hours). She knows English, Italian and has digital skills. She worked as an archaeologist (field, recording, digitization) in the Ephorates of Antiquities of Kozani, Larissa

and Florina and as a teacher in Primary and Secondary -private and public- education.

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Uses of scarabs and other Egyptian and Egyptianising amulets at Perachora and beyond

Dr Matthew Skuse
University of Exeter

This paper will give a critical evaluation of existing hypotheses regarding the use of Egyptian and Egyptianising objects in Greek sanctuary contexts, including the association of such objects with passing sailors or fertility rituals. Having outlined the strengths and some of the possible problems of predominant existing approaches to the use of Egyptian and Egyptianising objects in Greece, the paper will then present alternative approaches to questions about the acquisition and circulation of such objects and their use within communities of ritual practice. Particular attention will be given to the use of faience scarabs at the Sanctuary of Hera at Perachora and to how our interpretation of the extraordinarily high number of Egyptianising scarabs found at this site may have an impact upon our readings of other concentrations of material evidence for Graeco-Egyptian contacts during the Archaic Period.

Bio-blurb

Matthew Skuse completed his PhD, titled “Greek interactions with Egyptian material culture during the Archaic Period”, at the University of Exeter in 2015. He spent the 2015-16 academic year as the Macmillan-Rodewald student at the British School at Athens, where he carried out research on Daedalic terracotta figurines at the Sanctuary of Hera at Perachora and joined the school’s excavations at Olynthos and Kenchreai. He has returned to the British School at Athens as Macmillan-Rodewald student for the 2016-17 academic year. His current project will study the scarabs from the Sanctuary of Hera at Perachora and produce a monograph addressing aspects of the manufacture, distribution, and uses of these scarabs and other egyptianising and Egyptian material culture in archaic Greece.

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Egyptian xenia from Homer to Euripides: historicizing narratives of archaic xenia in the relations between Greece and Egypt

Spyros Syropoulos
University of the Aegean

In the *Odyssey* (Book 14) Odysseus, disguised as a beggar, relates the story of his encounter with Egypt. A violent raid against Egypt turns into a case of offering pious xenia to the leader of the raiders. Egyptians are portrayed as a nation that can overcome even cases of hostility and rise above circumstances in order to respect Greek suppliants. On the contrary, in Euripides' *Helen*, Greeks stranded ashore are condemned to death, with no concern about laws of *Hiketeia*. The historically attested relations between Greece and Egypt are set against the two paradigms which refer to the same historical period, but are seen through the lens of Greece's foreign policy and its relations to Egypt, with special regard to trade in the Mediterranean from the 8th to the 5th c. B.C.

Bio-blurb

Spyros Syropoulos is the Vice Rector of International Relations, Student Affairs and Alumni of the University of the Aegean (2014-2018). He has worked as a teaching assistant at the Department of Classics and Ancient History of the University of Bristol (1993-1996) and contract lecturer at the Dept. of Philology of the University of Patras (1999-2001). He has been teaching at the Dept. of Mediterranean Studies of the University of the Aegean in Rhodes Greece since 2001 (Assistant Professor in 2007; Associate Professor in 2012). He is tutor in the Program "Paideia" of the Centre for Hellenic Studies PAIDEIA, at the Campus of the University of Connecticut (2003-present and tutor in the Open University of Greece (2006-present). Founder and editor of the electronic journal ELECTRYONE (<http://www.electryone.gr>). He is the author of two books on the policies of Alexander the Great (Greek), one about the social function of Greek Tragedy (English) and numerous articles in English and Greek. He is substitute member of the board of the Monument of Antiquities of the Dodecanese for three years, member of the board of the International Centre of Writers and Translators of Rhodes for 9 years (2 years as vice-president), member of the board of the Municipal Organization of Culture and Athletics of Rhodes (3 years). He has participated in various historical documentaries about the Hellenistic period in Rhodes (BBC2), The Colossus of Rhodes (the History Channel) and siege machines in antiquity (the History Channel), Rhodes (OTE-History)

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A laboratory for intercultural relations: new research on the Greeks in the Nile Delta

Alexandra Villing

Curator, Department of Greece and Rome, The British Museum

In antiquity as in modern times the Nile Delta was a contact zone between Egypt and the Mediterranean world, its riverine network a conduit for people, goods and ideas. From the mid-7th century BC onwards, Egypt's new role in networks of military power and commercial exchange saw the arrival of Greek (as well as other foreign) mercenaries and traders, who came into close contact with Egyptians, observing and sharing practices on a daily basis. The Greek-Egyptian trading port and city on the Nile, Naukratis, established in the late 7th century BC, was a main long-term hub or gateway for this exchange. Yet the processes and impact of this interaction remains little understood. Archaeological discoveries of the past decades as well as the critical restudy of earlier work provide a chance for a fresh look at early Greek-Egyptian contact. Together with new approaches to material culture and social practices they offer a new perspective also on the encounter's impact on the Greek world. In my paper I will assess the evidence for interaction between early Greeks and Egyptians in the Nile Delta, focusing on the lived reality of cross-cultural contact, and on two case studies in particular: Daphnae and Naukratis. Recent reassessment of Daphnae/Tell Dafana (formerly believed to be a mercenary fort but now recognised as an Egyptian temple town) allows us to explore Greek involvement in, and perception of, Egyptian religion. Taking a closer look at East Greek pottery found in Egypt, notably the exceptional group of Rhodian 'situlae' from Daphnae, I will argue that they are testimony to the (social) significance of 'diplomatic' gift exchange between Greeks and Egyptians and the crucial role of sanctuaries as spaces for this exchange, as well as revealing how Greek perception of the contemporary Egyptian religious landscape (notably the rising importance of the cult of Osiris) was informed by personal observation and shared practice. Ancient Naukratis (Egyptian Nokradj), the international port of the pharaonic city of Sais and a base for Greek traders, is currently the subject of a major research project based at the British Museum that combines a critical restudy of 19th century excavations with new fieldwork at the site (<http://www.britishmuseum.org/naukratis>). The research confirms the role of Naukratis – with its sister port Thonis-Heracleion – as a trade hub with links across Mediterranean and Near Eastern networks, but also reveals the site as a multi-ethnic settlement, in which Greeks and Egyptians lived side by side from the time of its foundation and engaged in complex negotiations of identity. As the nature of Greek-Egyptian interaction evolved over time and varied by geographic and social space, so would have its quality and impact. Egypt could not have meant the same to an 8th-century BC Athenian consumer of 'exotic' amulets traded by Phoenicians as to a 7th-century Ionian mercenary returning home from Egypt or a 6th-century trader living at Naukratis. It is better understanding the processes of interaction on Egyptian soil that enables us to more sensitively assess the reception and consumption of 'aegyptiaca' abroad.

Bio-blurb

Dr Alexandra Villing is a curator at the British Museum's Department of Ancient Greece and Rome, with chief responsibility is looking after the collection of Greek pottery and terracotta figurines. She joined the Museum in 2001, after working in Germany and Greece. She is director of the Museum's research project on Egyptian-Greek relations that focuses on the site of Naukratis in the Nile Delta, reassessing 19th century excavations well as conducting new fieldwork at the site. Alexandra holds M.Phil. and D.Phil. degrees in Classical Archaeology from the University of Oxford, having begun her studies in Freiburg/Germany. She has long been involved in excavations in Turkey, at ancient Miletos and Knidos, and since 2012 excavates at Naukratis. Her research centres on interaction between Greece and neighbouring cultures and the roles played by material culture and religion in shaping identities. She is also particularly interested in collaborative approaches involving different disciplines, including sciences and history of research. For the British Museum she has curated an exhibition on 'Fantastic Creatures' in world cultures (shown in Korea and Hong Kong) and the British Museum's 'Ancient Greece' website and is co-supervising a student working on ancient Rhodes under the AHRC's Collaborative Doctoral Awards scheme. She has published widely on ancient Greek art and culture, including studies on pottery, religion, iconography, ancient Athens, relations between Greece, Persia, Anatolia and Egypt, as well as a children's book on ancient Greece and four conference proceedings. Her most recent work includes research with Dr Michela Spataro on the social and technological aspects of Greek 'coarse ware' pottery as well as a major online publication on Naukratis, www.britishmuseum.org/naukratis.

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Camiros faience: imports or local copies?

Virginia Webb
Independent researcher

The faience industry in Rhodes has been and still remains the subject of much debate. The objects found appear to form a unique phenomenon of acculturation with styles and objects taken from one or more cultures and transplanted to another. A number of discrete groups of faience objects can now be distinguished, but a great deal still remains to be done. In the seventh century both closed and open shapes intended to market precious liquid were made locally – to judge by distribution and wasters identified, while their symbolic messages are derived from the Egyptian world. Other objects imitate prototypes from the Near Eastern world. Amulets and scarabs present another varied and challenging field of investigation, and my recent work on the Camirus Votive Deposits presents some interesting possibilities for categorising these. Another increasingly well-represented group of objects first identified in Rhodes – heavily modelled figures of offering bearers, Isis nursing Horus, falcon birds, rams and bulls, etc are found alongside the amulets, and overlap into the sixth century. Newly excavated sanctuary deposits in Samos and Miletus that I am studying have added more types to these classes. I shall outline the picture of contacts with the non- Greek world which these objects suggest.

Bio-blurb

Virginia Webb studied at Oxford University under John Boardman and Martin Robertson. She completed her DPhil there, and this was published as *Archaic Greek Faience* (Warminster 1978). Throughout her professional life as a teacher and lecturer she has continued her involvement with the study of Aegyptiaca from the Greek world and is now in demand as a speaker on the material. She has published on the Faience and Glass from Knossos, North Cemetery, on the faience objects from Naukratis, and most recently on the Faience material from the Samos Heraion (In the Press). She is presently studying for publication the faience objects from the new excavations beside the Great Altar (Henke and Niemeier) at the Samian Heraion, and the most recently excavated material from the Aphrodite Sanctuary on Zeytintepe at Miletus.

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The Statue of Pedon and other Greco-Egyptian Curiosities: What do they tell us about Saite rule?

Justin Yoo
King's College London

Greco-Egyptian finds dating from the Greek Archaic period and the Egyptian Late period are commonly used as evidence of trade, mercenary activity, and expanding Greek influence. Since many finds have also been excavated at Greek epicentres of activity such as at sanctuaries and trading emporiums, the scholarly debate has naturally radiated outward directionally from Greece to Egypt. Within the latter, the debate has predominantly focused on Greek centres of economic activity, such as Naukratis and Heraklion. And yet, such finds when compared with contemporary Egyptian evidence can also tell us much about Egypt itself. The Statue of Pedon, son of Amphinnes, is one such artefact that can usefully be compared to contemporary Egyptian evidence to gain a clearer understanding of Egyptian Saite rule. This statue is often cited as proof of Greek mercenary activity in Egypt. It is also more often than not, simply listed as just one piece of evidence to support Greek mercenary presence in Egypt, given only a cursory mention, and rarely analysed beyond a superficial level. Its unique mixing of both Greek and Egyptian motifs however, makes it a particularly interesting object for study. This paper attempts to analyse this statue both within its context as a typical Late Period Egyptian block statue or *Würfelhocker*, together with its Greek context as a statue dedicated in a Greek sanctuary with an archaic Greek inscription. By looking at the statue and other finds within the Egyptian context, this paper argues that Pedon the artefact is more than a curiosity and Pedon himself was likely far more than a mere mercenary or hoplite and was far more important to Saite rule than has been previously assumed.

Bio-blurb

Justin Yoo is currently a PhD candidate at King's College London where he is finishing up his thesis entitled, *From Naukratis to Alexander: Trade, Economy and Identity Formation from Greek and Egyptian Interaction (664-332 BC)*. His PhD thesis as a whole re-examines the nature of Greek interaction with Egypt (treaties, settlement, visits, trade) in the three centuries before its conquest by Alexander the Great by looking at both the Egyptological evidence from the Late period and by re-contextualising them with the better known Greek evidence for the Archaic period. His thesis looks at contacts in a more holistic perspective, and sites them in the broader experience of contemporary Greek 'colonisation', making use of the new approaches to this issue in recent scholarship. Prior to this, he did postgraduate work in Egyptology at the University of California Los Angeles, and holds an MA in Egyptian Archaeology from the Institute of Archaeology, University College London. His undergraduate studies were completed at Oberlin College/Conservatory, the Royal Central School of Speech and Drama, the University of Hawaii at Manoa, and Queens College, City University of New York, from which he holds a BA in Anthropology. He has most recently excavated at Mendes, Tell

Timai, and Khirbet al-Mafjar. From 2011-2013 he was the editorial assistant for the CBRL Bulletin and the CBRL website. He is currently co-editing a volume for Ashgate entitled, *Migration, Diasporas and Identity in the Near East from Antiquity to the Middle Ages*, which is due to be published in 2017. The paper presented at this symposium is currently in preparation for publication.

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POSTERS / DOCTORATE RESEARCH

The introduction of foreign deities in Egypt during the Late Bronze Age

Anna Kalaitzaki

Ph.D candidate, Aegean University

One of the most deeply rooted modern assumptions pervading accounts of ancient Egyptian religion is the importation of foreign deities in Egypt. Several studies have been analyzed the Syro-Palestine deities under the prism of polytheism in the ancient Levant. However, a comprehensive study of foreign deities from Anatolia, Mesopotamia and Syro-palestine and their importation into the Egyptian pantheon is still missing. This doctoral research project dealing with the presence, development, contribution and assimilation of foreign deities in the region of Egypt by analyzing the cultic and mythic texts in Ugarit and their contribution and development on glyptic art such as scarabs, seals and plaques and royal and non-royal religious beliefs and practices in temples and tombs, revealing the official setting and refuge in private life. The aim of this research is to interpret the religion of Near East, the importation of foreign deities and their influences in Egypt, analyze various aspects of polytheism and devotion in Near East and Egypt and the contribution of Egyptian policy in the religion, examine the manifestation of foreign deities on texts and documents such as cultic and mythic texts, papyrus and stelae, re-evaluate the archaeological material and iconography in Near East and Egypt (scarabs, seals, plaques, bronze figures) and reveal the official setting and refuge in private life of Egypt. The examination of the archaeological material, context provide us with a clearer understanding of Egyptian devotion and the assimilation of foreign deities into the Egyptian pantheon.

Bio-blurb

Anna Kalaitzaki is currently a PhD candidate at the Department of Mediterranean Studies University of the Aegean. The title of her PhD dissertation is *"The introduction of foreign deities in Egypt during the Late Bronze Age"*. Her research interests include the cultural interconnections between Egypt and Near East during the 2nd millennia BC, Egyptian religion and aspects of religious ideology in the Near East and their socio-political implications. She received her BA in Archaeology at the University of the Aegean, Department of Mediterranean Studies (Rhodes, Greece) and her MA. in Archaeology of the Eastern Mediterranean: Greece, Egypt and Near East from the same University. She participated and was a member of the organizing committee in several workshops and conferences. She has participated as trainee in various archaeological and research projects (e.g. Geometric documentation of Vasilika, Kumisala), trainee in the excavations of Antikythera and Sarakenos Project, Boeotia). She is one of the research members of the University of the Aegean Egyptological Research Group.

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**The Egyptian Diplomatic System in the Late Bronze Age Mediterranean
beyond the terms of “brotherhood” and “equality”: the Egyptian
“abandonment” of power and aspects of pharaonic identity and kingship**

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The nature of diplomatic contacts between Egypt and the Near East during the Late Bronze Age is arguably one of the most challenging themes not only for Egyptology but generally for the history of the ancient Mediterranean and the great civilizations of the past. Although aspects of this diplomatic procedure and the protagonists involved have been examined in several studies in the past, a comprehensive analysis of all relevant primary texts and secondary sources is still lacking. Crucial questions related to the innermost mechanisms involved in the mobilization of the pharaonic institute and power towards the foreign rulers and hegemonies have not been properly investigated in the past. This thesis will cover this gap by searching and analyzing various modes of political thought and action: contacts and diplomatic marriages, the diverse notion of the uniqueness of pharaonic authority and the ideological abandonment of its power through the adoption of a common diplomatic language (Accadian) and foreign customs and practices, as well as the reciprocal approach in these contacts by such diverse nations as the Egyptians, the Assyrians and the Hittites. The crucial underlined theme, which will be thoroughly examined in the proposed research, is the Egyptian attitude towards the foreigners and the issue of political and cultural adaptation in the multicultural area of the southeastern Mediterranean basin of the second millennium BC. Furthermore, the originality of the proposed topic lies in the involvement of certain interdisciplinary research methods that make use of modern diplomatic theories and techniques for analysis and evaluation of ancient practices. Our aim is to collect all the available data and mutually and contextually analyze them under the light of modern approaches and interdisciplinary theories.

Bio-blurb

Grigorios Kontopoulos is currently a PhD candidate (Egyptology) at the University of the Aegean, Department of Mediterranean Studies. His doctorate thesis entitled *“The Egyptian diplomatic system in the Late Bronze Age Mediterranean beyond the terms of “brotherhood” and “equality”: The Egyptian “abandonment” of power and aspects of Pharaonic identity and kingship”* is funded by the Ypatia Scholarships program of the University of the Aegean. His research interests include the interconnections between Egypt, the Aegean and the Near East during the 2nd and 1st millennia BC, the issue of political and cultural adaptation in the multicultural area of the southeastern Mediterranean basin of the second millennium BC, aspects of social life in New Kingdom Egypt as ethnicity and the problem of otherness in New Kingdom Egypt. He holds a BA in Archaeology from the University of the Aegean, Department of Mediterranean Studies while he pursued postgraduate studies in United Kingdom (University of Liverpool, School of Classics, Archaeology and

Egyptology) in Egyptology. He participated in the excavation of Kymisala (Rhodes, Greece) as in the Helwan Archaeological survey and mapping project (Egypt) held under the aegis of the University of the Aegean, the University of Cairo and the Supreme council of Antiquities in Egypt. He participated and was a member of the organizing committee in several workshops and conferences including the Tenth International Congress of Egyptologists. He is one of the Greek members at the International Association of Egyptologists and one of the founding and research members of the University of the Aegean Egyptological Research Group.

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