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INTERNATIONAL WORKSHOP FOR EARLY CAREER SCHOLARS

MORTUARY VARIABILITY AND SOCIAL DIVERSITY IN ANCIENT GREECE

NETHERLANDS INSTITUTE AT ATHENS, MAKRI 11, 1-2 DECEMBER 2016

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Aim of the Workshop:

Even though at death identity and social status may undergo major changes, by studying funerary customs we can greatly gain in the understanding of a community's social structure, distribution of wealth and property, degree of flexibility or divisiveness in the apportionment of power. With its great regional diversity and variety of community forms and networks, ancient Greece offers a unique context for exploring, through the burial evidence, how communities developed.

This international workshop brings together early career scholars working on funerary customs in Greece of the Early Iron Age to the Late Roman periods. They present thematic and interdisciplinary ways of analysis (e.g. temporal, regional, intra- or inter-regional, local, structural) in which funerary contexts provide insights on individuals, social groups and communities. Themes that will be discussed include issues of territoriality, the reconstruction of social roles of particular groups of people (e.g. children, women, the elderly, elite or non-elite individuals), and the impact that major historical events (e.g. war, famine, urbanization, synoecism) may have had on the way individuals or specific groups of individuals treated their dead.

Organization:

The workshop is organized by Nikolas Dimakis, within the frame of a postdoctoral fellowship by the Research Center for the Humanities (RCH, www.rchumanities.gr) for 2016. In collaboration with Tamara Dijkstra (PhD Candidate, University of Groningen - Groningen Institute of Archaeology), the Netherlands Institute at Athens (NIA, www.nia.gr), and the Necropoleis Research Network.

PROGRAMME

THURSDAY 1 DECEMBER 2016

- 17:00-17:15 Registration
- 17:15-17:30 Welcome by Nikolas Dimakis and Tamara Dijkstra
- 17:30-18:00 Opening lecture by Sofia Voutsaki: Classical Archaeology, archaeological theory, archaeological science and the study of death

Session 1: Age, Sex and Gender

- 18:00-18:20 Eleni Panagiotopoulou: Protogeometric Thessaly: an integrated study of burial practices and isotope analysis of human remains
- 18:20-18:40 Anna Moles: Urbanism and its impact on human health and diet: a diachronic study of the human remains from Hellenistic to Late Antique Knossos, Crete
- 18:40-19:00 Georgia Ivou: Defining social identities at the cemeteries of Classical Argos: age- and gender- groups on the basis of the funerary gifts
- 19:00-19:30 Discussion

--- Wine reception ---

FRIDAY 2 DECEMBER 2016

Session 2: Social Structure and Organisation

- 09:00-09:20 Olga Kaklamani: Social structure and identities: early Thera through the burial evidence
- 09:20-09:40 Vicky Vlachou: Liminal Contexts, Funerary Practices and the formation of the Marathonian *Tetrapolis*
- 09:40-10:00 Panagiota Galiatsatou: Funerary practices in the ancient rural *demoi* of Southeastern Attica under the light of recent evidence from five cemeteries in Mesogaia
- 10:00-10:20 Melanie Spiegelhalter: The Late Antique cemetery in front of the Dipylon Gate (late 3rd - 7th c. AD)

10:20-10:50 Discussion

--- Coffee break ---

Session 3: Monumentality, Identity and Status

11:20-11:40 Vassiliki Brouma: The monumental tombs of Rhodes: exploring the mortuary diversity of a Hellenistic *polis*

11:40-12:00 Georgios Doulfis: Building for the *mos romanus* in the Peloponnese: the columbaria monuments

12:00-12:20 Maria Tsouli: Mortuary practices in Roman Sparta

12:20-12:40 Vasso Christopoulou, Nikolas Dimakis, and Kyriakos Xanthopoulos: Burial monumentality and funerary associations in Roman Kos

12:40-13:10 Discussion

--- Lunch break ---

Session 4: Social Identity

15:00-15:20 Alexandra Alexandridou: "Equal in death": the social implications of funerary inclusivity in Late Geometric Attica and beyond

15:20-15:40 Nikolas Dimakis: Premature death and burial in Classical and Hellenistic Attica

15:40-16:00 Despoina Tsardaka, Michalis Anetakis and Eirene Poupaki: Stone urns of Chios Museum: thoughts on funerary practices in Classical and Hellenistic Chios

16:00-16:20 Chrysanthi Tsouli: Grave markers (*semata*) of the Koan necropoleis (3rd c. BC - 3rd c. AD)

16:20-16:40 Tamara Dijkstra: The display of social roles in tombs of Roman Greece: case studies from Patras

16:40-17:10 Discussion

--- Coffee break ---

17:40-18:30 Final discussion and conclusions

ABSTRACTS

ELENI PANAGIOTOPOULOU

PROTOGEOMETRIC THESSALY:
AN INTEGRATED STUDY OF BURIAL PRACTICES AND ISOTOPE ANALYSIS OF
HUMAN REMAINS

The Protogeometric period (11th-9th c. BC) in Greece is a period not yet fully understood. Recent excavations have offered more information, but there is still great lack of substantial evidence. Most evidence comes from burial grounds because of the well-preserved material they provide. Thessaly, as the northern region of the Mycenaean civilization, saw many changes taking place in the period that followed the fall of the Mycenaean civilization. The destruction that took place in the entire territory greatly affected the living conditions during that period from material culture to social structure.

In this paper I examine how communities handled these changes by focusing on their dietary practices and population movements, which were perhaps instigated by the fluid living conditions of the period. There are many methods to be applied on materials from cemeteries in order to help our understanding of past societies. In this talk I focus on isotope analysis of bone collagen and tooth enamel from human remains. The integration of this method with the contextual analysis of mortuary data, a method that is traditionally used to study mortuary assemblages, has enriched our knowledge on the period and helped to refine the conclusions.

The analyses have shown that there was intense diversity in burial practices. However, in dietary practices we only see limited variation, indicating slight changes in the use of resources. Furthermore, population movements have been detected, indicating that contacts and interaction occurred between regions within as well as outside Thessaly.

ANNA MOLES

URBANISM AND ITS IMPACT ON HUMAN HEALTH AND DIET:
A DIACHRONIC STUDY OF THE HUMAN REMAINS FROM HELLENISTIC TO LATE
ANTIQUE KNOSSOS, CRETE

This paper aims to demonstrate the types of research questions that can be addressed by skeletal assemblages which have come from rescue excavations at Knossos, to present some preliminary results from the skeletal analysis from Hellenistic to Late Antique contexts, and to demonstrate the value of such a study for the interpretation of society from this aspect of the mortuary record.

My research aims to investigate the impact of urbanism, and other social and environmental factors, on age-at-death and skeletal and dental health, as well as intrapopulation variation by social status (as inferred by burial group and tomb architecture), age and sex. As a site of long-term significance and having been intensively investigated and extensively excavated, Knossos offers an excellent setting for studying how demographic and economic growth (Hellenistic and Early Roman) and decline (Late Antique) can impact the lifeways of individuals.

Knossos, during the Late Hellenistic to Roman period, was an urban centre of a large enough scale that it could have suffered from the effects of dense, unhygienic living conditions and infectious disease. Warfare is attested to throughout the Hellenistic period in Crete. Population growth and the establishment of the *Colonia Iulia Nobilis Cnosus* represent new and increased contacts. Climate change in the 2nd century, in the form of significant aridity and cooler temperatures, could have had significant ramifications for agriculture and productivity. The introduction of Christianity would have implemented dietary changes, particularly for those who could afford to adhere to monastic-style dietary regimens. These factors would all have had an impact on the population and the extent of this impact on different groups within the population can be determined from the skeletal analysis.

GEORGIA IVOU

DEFINING SOCIAL IDENTITIES AT THE CEMETERIES OF CLASSICAL ARGOS: AGE- AND GENDER- GROUPS ON THE BASIS OF THE FUNERARY GIFTS

Burial practices at Argos during the classical period are characterized by almost total homogeneity: inhumation is the only practice used for adult burials, usually in cist graves made of poros slabs. Pit graves covered by clay tiles or stones are not that common. Children are usually buried with adults, in the same grave. Most graves have the same orientation and are grouped in clusters. In terms of grave gifts, vessels, especially drinking vessels, are preferred. The presence of terracotta figurines increases at the end of the 5th century B.C.

Into this solid burial environment, is it possible to distinct special features of the deceased, such as age or gender, through the grave gifts? The placement of two distinctive grave gifts, into the graves of the 4th century B.C. presented in this study, a terracotta figurine and a vessel with plastic decoration, could identify two totally different groups of people. Furthermore, perhaps it is possible to attribute some further features regarding the social status of the deceased. The choice made by their family and friends to indicate the social role of these people by grave offering reflects the same social –political background, as this was formed in Argos in the middle of the 4th century B.C. In any case, the variation from the norm at the argive cemeteries of this period is “internal” and modest.

OLGA KAKLAMANI

SOCIAL STRUCTURE AND IDENTITIES: EARLY THERA THROUGH THE BURIAL EVIDENCE

This paper focuses on the funerary practices of the two necropoleis of the ancient city of early Thera, discussing burial types, mortuary rituals and assemblages, in an attempt to provide an insight into the local society.

Different age groups seem to stipulate the choice of the burial practice. The practice of cremation is common for the adult burials, while inhumation is represented mainly by child *enchytrismois*. The choice of the grave offerings does not provide much information on the identity of the deceased, since most of the burials in both cemeteries were found unfurnished. Whenever grave offerings do occur, in very few cases their type could be indicative of the age or the sex of the deceased. The abundance of multiple-family graves, often used for successive periods, suggests that the kinship groups, in terms of an extended *oikos*, played an important role in the socio-political structure. The finds imply no great differences in the wealth exhibited, between the two cemeteries. Importantly, though, differentiation in the number of the family graves between the two cemeteries may suggest that the existence of the two cemeteries on ancient Thera could be seen as a reflection of comparable distinction among two separate social groups within the structure of the Archaic polis.

The changes taking place in the Greek world during the 7th c. BC were crucial for the development of the polis, and marked the initial steps for the later acme of the sixth and fifth centuries BC. Since the burial practices did not present any serious changes from the 8th until the late 7th c. BC, it could be then suggested that the role of these social groups remained the same within the Theran society throughout the 7th c. BC.

VICKY VLACHOU

LIMINAL CONTEXTS, FUNERARY PRACTICES, AND THE FORMATION OF THE MARATHONIAN *TETRAPOLIS*

The momentous social changes that followed the LBA transformed the cultural landscape and human geography in the Aegean. The ensuing Early Iron Age represents an important phase of social change, marked by firm regional variations. Focusing on Attica and specifically on its northeastern limits, this paper offers a reflection on mortuary expression, social organization, and eventually political formations in the wider area of Marathon, from an archaeological perspective. The burial grounds that progressively developed during this period at Marathon, bestow on us insight into the mortuary beliefs and funerary behavior of the people of Marathon. Taking into consideration the placement of the burials in the physical landscape and relation to the main roads leading to the area, the internal organization of the burial grounds, the type of the burials, the funerary practices and the funerary assemblages, an attempt is made to offer a comprehensive synthesis of the data in order to approach the early society of Marathon in the wider context of Attica and the Aegean in the Early Iron Age.

I suggest that the territory of the *Tetrapolis* was largely developed from transformations in the landscape from around the 10th century BC onwards. However, a rather large period follows the LBA to the late 10th century BC (for approximately two centuries) when the remote area of Marathon seems largely unoccupied according to the evidence available at this time. Thus direct associations with prehistoric patterns of occupation are extremely doubtful. If we accept the idea that the Marathonian plain was progressively occupied by certain *oikoi* that explored the considerable extent of arable land, it is then deducible that the formation of the four *poleis* was mainly based on matters of wealth and kinship. Around the middle of the 8th century BC the commemoration of certain individuals at death follows a specific funerary behavior that characterizes principally the Athenian *elites*.

PANAGIOTA GALIATSATOU

FUNERARY PRACTICES IN THE ANCIENT RURAL DEMOI OF SOUTHEASTERN
ATTICA UNDER THE LIGHT OF RECENT EVIDENCE FROM FIVE CEMETERIES IN
MESOGAIA

The focus of the lecture lies in the burial customs of five cemeteries in Mesogaia and the detection of their relations with the broader Mesogaia area and Eastern Attica, in general, in respect of the burial customs of the area in historical times. The five burial sites of Mesogaia that are examined are the following: 1. Konstantinos Toulas plot in Koropi, 2. The site where the natural gas duct was opened in Patima, Koropi, 3. St. Andreas in Koropi, 4. Sites Pousi Ledi I and Pousi Ledi II in Paiania, and 5. The site opposite Peristeropoulos factory near Paiania – Markopoulo Avenue, in the area of Paiania.

Of these cemeteries, it is possible that four are related to the ancient demos of Oe, whereas the enclosures (*periboloi*) in Pousi Ledi can be connected with the ancient demos of Paiania. Moreover, the cemetery in Toulas plot has been identified as part of the demotic cemetery of Oe, while the other four are considered family cemeteries.

Through the study of the excavation and bibliographical data concerning five neighboring cemeteries and their integration in the broader frame of Eastern Attica, there are no features that differentiate them from the broader picture of the ancient burial customs that are so far known in the area. In contrast, an impression of a “common language” is attested. One can observe, however, elements that are differentiated in the countryside customs compared to the urban customs, due to the different circumstances that prevailed in these regions. Finally, it is interesting to detect the differences, as well as the similarities between the so called demotic, on the one hand, and family cemeteries on the other.

MELANIE SPIEGELHALTER

THE LATE ANTIQUE CEMETERY IN FRONT OF THE DIPYLON GATE (LATE 3RD – 7TH CENTURY) – MULTIPLE BURIALS

Demosion Sema, public baths, industrial area, potters quarter and a Roman Road of Tombs – the abundant history of the Kerameikos in front of the Dipylon Gate is well known. Yet, much of the excavation material from this area has never been fully published. In particular, the late antique layers above the classical monuments remain mostly unknown. The first Late Antique graves were discovered by A. Brückner in 1914. More burials came to light during the following decades, the last ones in 2000-2001 during excavations conducted by J. Stroszeck. Tomb types of this period as preserved on the site are mostly stone- and brick-built cists as well as tile graves, sometimes organized within *periboloi*, but also clusters of children graves. Multiple use of graves is documented repeatedly. Since most of the graves do not exist anymore, the necropolis can only be reconstructed by the preserved documentation and grave goods.

After the Herulian sack of A.D. 267 the Athenians maintained their burial customs in the necropolis of the Kerameikos. This cemetery continued well into the 6th, probably 7th century and represents the topic of my dissertation, entitled *The Late Antique Cemetery in the Athenian Kerameikos: Tombs in front of the Dipylon Gate*. My research focuses on the genesis and development of the cemetery. Aspects like the grave's typology and architecture, single and multiple burials as contemporaneous burial phenomena, and the range of grave goods are studied to identify funerary customs and practices. The analysis of the topographic setting may allow drawing conclusions about preferred sites, possible social differentiation and the layout of burials in relation to contemporary streets.

This paper concentrates on the phenomenon of so-called 'multiple burials' meaning tombs that contain the remains of more than one skeleton. The prevalent burial rite was inhumation; out of 130 graves 23 contained more than one burial. Localization, grave goods, duration of use and the treatment of already existing burials are presented for a possible evaluation of these burials regarding social status, specific conceptions and family relationships.

VASSILIKI BROUMA

THE MONUMENTAL TOMBS OF RHODES: EXPLORING THE MORTUARY DIVERSITY OF A HELLENISTIC POLIS

The visible remains of monumental tombs in Rhodes have been described and outlined by travellers and antiquarians in various parts of the island already from the late 1800s. Between 1900 and 1914 the Carlsberg Institute of Denmark excavated two monumental tombs in the area of Lindos at southern Rhodes as part of their wider excavation project and survey in the Lindian acropolis. Around the same time, the Italians mapped and restored various monumental tombs in the area of Rhodini, which was part of the ancient necropolis of the city of Rhodes. In 1947 the islands of the Dodecanese were reinstated to the Greek Government and the newly founded Ephorate of Antiquities initiated a systematic exploration of the vast necropoleis already in the 1960s when the need for the expansion of the residential web grew. To date, rescue excavations have revealed hundreds of cemeteries of simple graves and fewer monumental tombs recorded yearly in the *Chronika* series of the *Archaologikon Deltion* and other publications.

Rhodian monumental tombs are predominantly subterranean or overground rock-cut chambers with various plans and architectural layouts drawing their inspiration from several sources and mixed structural elements of the Hellenistic funerary repertoire. However, Rhodian architects and stonemasons adapted these influences into a unique local eclectic architectural tradition.

The aim of this paper, which forms part of my recently submitted Ph.D. thesis, is to assess the significance of monumental tombs in the formation and negotiation of collective social identities after death with a special reference to the placement of the graves in the landscape. Overall, I will attempt to highlight various ways through which material culture (i.e. architecture) was appropriated in the practice of funerary ritual and how these processes eventually shaped the social and cultural dynamics of the Rhodian *polis* in the Hellenistic period.

GEORGIOS DOULFIS

BUILDING FOR THE *MOS ROMANUS* IN THE PELOPONNESE: THE COLUMBARIA MONUMENTS

The columbaria belong to a purely Roman type of funerary architecture. As they bear niches for the ash urns of the deceased, they are related to the cremation, which is called by Tacitus the *mos Romanus*. Although in Rome and the rest of Italy numerous monuments of the columbarium type have been identified, this is not the case for the rest of the Empire.

However, the Peloponnese is a striking exception, as there have been identified more than thirty columbarium-type monuments, representing a very high percentage of the known monuments outside the Italian peninsula. The monuments of the Peloponnese can be found in colonies (Patrai, Corinth), in port and coastal towns (Kenchreai, Gytheion, Asopos, Akriai, Zarax), and in a few other locations (north of Sparta, Leukai and elsewhere).

The fourteen Laconian columbaria remain so far mostly unexcavated and unknown to research. The results of a preliminary survey, conducted thanks to the permission granted by the Ephorate of Laconia, are presented here. After a short description of the Laconian monuments, the preparatory topographical, typological and chronological observations show that they were located in places of strong Roman interest, that they varied in structure, forms and features, and that they are rather late examples of the type.

MARIA TSOULI

MORTUARY PRACTICES IN ROMAN SPARTA

On the occasion of a recently excavated complex of monumental funerary buildings within the broader area of Sparta, by the villages of Voutianoï and Kladás, the issue of mortuary practices in Roman Sparta is discussed. An overview of topographical data concerning the major cemeteries of the Roman city is attempted, focusing mainly on new finds from the southern part of Sparta, namely the Southwest and the Southeast Roman Cemetery, as well as monumental funerary buildings from the southern part of the city. Material from mostly recent excavations (September-October 2016) is also included.

This paper also discusses the presence of monumental funerary buildings in the Spartan countryside, mainly monuments from the Northwest part of Laconia, which have come to light, as the monuments of Kladás, during the construction of the major Public Railway of Leuktro-Sparti (sites “Psychraïka” of Pellana and “Kalamakia” of Kokinorachi villages).

Last, the three marvelous white marble sarcophagi being erected by the major funerary monument of Kladás, both of Attic and Laconian origin, is presented. This paper discusses the issue of the workshops who created these sarcophagi and tries to throw some light, on the basis of recently discovered works of art of Spartan origin, to the extent of Attic imports in Sparta as well as to the activity of the Laconian workshop.

BURIAL MONUMENTALITY AND FUNERARY ASSOCIATIONS IN ROMAN KOS

A salvage excavation at Psalidi in Kos revealed a late Hellenistic-Roman cemetery and an early Byzantine building. The cemetery is located *extra muros*, close to a recently explored archaic sanctuary and near the early-Christian Basilica of St. Gabriel.

Among the graves, a Roman (1st-2nd c AD) burial monument with multiple burials furnished mainly by clay lamps of varying types, stands out. The burial monument, rectangular in plan, was separated by an internal wall into two compartments (North, South), accessible through four openings in each of the main facades. Clay pipe parts and small inscribed *stelai* were placed in front of the entrances while a large deposit with nearly 400 intact lamps was found outside and adjacent to one of the South side openings.

In this paper preliminary results of the monument's on-going study are presented with an emphasis on Roman burial customs, and burial and commemorative rituals, while its plausible link to a Koan association is examined.

ALEXANDRA ALEXANDRIDOU

“EQUAL IN DEATH”:
THE SOCIAL IMPLICATIONS OF FUNERARY INCLUSIVITY IN LATE GEOMETRIC
ATTICA AND BEYOND

This paper discusses the burial inclusivity observed in the Attic large necropoleis during the second half of the 8th century BC, aiming at disconnecting it from the still well-retained notion of the rise of the citizen state.

The focus is placed on the burial treatment of children and adolescents, and the importance of the observed polarity between adults and non-adults during the last decades of the 8th century BC. Unlike earlier centuries, when only burials of both adult males and females were archaeologically visible, all members of households received formal burial during this time. The choice of the burial rite seems to have been primarily dictated by age, with gender playing a role only in the selection of grave gifts or urns.

It is proposed that this funerary reality does not reflect Ian Morris' *isonomia* and it should not be related to the rise of the polis. On the contrary, it should be rather examined within the confines of kinship groups, which sought to strengthen their identity via a wider representation of their members in the necropoleis.

The study of the horizontal dimension of mortuary rites should not be limited to Attica. Comparable evidence from other regions too, including the Cyclades, Central and Western Greece are presented, calling for a re-appraisal of the role and importance of kinship in the social developments during the Early Iron Age.

NIKOLAS DIMAKIS

PREMATURE DEATH AND BURIAL IN CLASSICAL AND HELLENISTIC ATTICA

According to documentary sources burial customs in ancient Greece were considered *sine qua non* for the normal transition of the soul to the Underworld. Texts however are rather curt of child death and the treatment children received in death and burial. Child burials of the Classical and Hellenistic period have only recently received systematic scholarly attention. The fragmentary burial evidence from Attica suggests that society was not untouched when a child died, while a few child burials stand out indicating that some children would receive particular care in death.

Traditional archaeological approaches to child burials have tended to interpret the treatment of children in death as being particularly revealing for their social and economic role in society. More recent studies focused on more symbolic issues such as memory, emotion, movement, and the degree of parental involvement. Indeed, the death of a child is rather dramatic as it is surrounded by emotions evolved from early loss.

In this paper these models are brought together on the basis of burial evidence from Attica in order to investigate the impact of child loss to Classical and Hellenistic society, examine the association, if there was any, between emotion and the child's identity and status, and explore how this association might have changed in time and space within Attica.

DESPOINA TSARDAKA, MICHALIS ANETAKIS AND EIRENE POUPAKI

STONE URNS OF CHIOS MUSEUM: THOUGHTS ON FUNERARY PRACTICES IN CLASSICAL AND HELLENISTIC CHIOS

Recent archaeological research and salvage excavations in Chios town and its outskirts have brought to light important evidence about the ancient Chian cemeteries of the Protogeometric to the late-Roman period. Among the burials unearthed was a significant number of stone cinerary urns that were found and carried to the Chios Archaeological Museum by Antonios Stefanou, supervisor of antiquities of the previous century, and by Chian citizens. Chian stone urns resemble in shape stone household vessels for crushing cereals, known as *holmoi*, whose slightly conical shape with simple handles, were familiar since the Ptolemaic age. The same shape, though, is adopted for cinerary urns in Paros, during the classical period, in Laconia, during the Hellenistic period, or elsewhere. The numerous finds in Chios, approximately 70, enable us to classify the vases, on one hand, and their lids, on the other, in certain types, on the basis of their shape. The aforementioned urns are curved in local grey limestone with brown or white veins, whose quarries are located in various areas of the island. A small number of imports have been noted mostly from Cyclades.

The custom of cremation is attested in Chios by the 7th cent. B.C. The earliest examples show that the deceased's remnants were gathered in clay vessels, such as the two Protogeometric *pithoi* in the cemeteries of Letsaina and Capella areas, and five *pithoi-amphorae* of the second half of the 7th cent. B.C. found in the south cemeteries of ancient city. During the 6th and 5th centuries B.C., inhumation dominates in the Chian necropolis that extends mostly to the western hills, to the north in Letsaina and Latomi areas, and to the south in the Atsiki suburb and to the areas of Ayios Yannis o Prodromos, Rizari and Bella Vista. As far as we can tell from the available excavation reports, cremation reappears around 350 B.C. on a restricted scale in comparison to the inhumation practices. The ashes and the burnt remains of the dead were put in clay or stone cinerary urns. In Roman times some leaden urns are also recorded. The stone urns were placed, individually or in groups, directly into the ground within simple pits, stone-lined *thekai*, or cist graves. The urns studied were discovered in the south cemeteries of the town e.g. Metropolis, Evaggelistria, Mezaria, Atsiki, Limni (=lake), Ayios Yannis o Prodromos, Stratones (=military camps), and Rizari. Only two cases were collected from the north cemetery of Livadia (= meadows). However, the most important -closely dated- archaeological context with stone cinerary urns, comes from few salvage excavations in Livadia, Rizari, Evaggelistria and in Atsiki suburb.

CHRYSANTHI TSOULI

GRAVE MARKERS (SEMATA) OF THE KOAN NECROPOLEIS (3RD C. BC - 3RD C. AD)

The aim of this talk is to offer a survey of iconography and, mainly, forms and chronology of the rich group of Coan grave-markers, covering a fairly large chronological framework, from the 3rd c. BC to the 3rd c. AD. Very few reliefs of the Archaic and the Classical period have been preserved, whereas those of the Hellenistic and Roman period also constitute a small group of monuments. The contribution of the Coan workshop to the Hellenistic funerary art lies, mainly, in the systematic production of aniconic types of grave-markers, which become very popular during the Late Hellenistic and Roman period throughout the Greek world. Especially well-known are the various types of altars, usually adorned with *boucephalia* connected with garlands; the cylindrical altar, the rectangular altar with volutes, a type elsewhere unattested for funerary use, as well as the pillar-shaped altar, especially a variation crowned by a relief pediment on the front, which was widespread in other regions during the Roman period. Innovating is also the production of the type of marble, solid krater as a grave-marker. The heyday of the workshop, as far as the quality but to a large extent also the quantity of the production is concerned, lies in 2nd c. BC. In the 1st century an equally active, but massive production goes on. The production declines during the Roman period, at least that of relief stelae and altars. The re-use of such types of monuments is then quite frequent. The plain stelae, rendered in a more simplified form, increase in number, whereas new classes of modest monuments, such as the *columnellae* or the phallus-shaped monuments, make their appearance. The Romanization of art is apparent in some new types of monuments, such as the portrait busts, the ornamented sarcophagi and the gladiatorial reliefs, all of them few in number.

TAMARA DIJKSTRA

THE DISPLAY OF SOCIAL ROLES IN TOMBS OF ROMAN GREECE: CASE STUDIES FROM PATRAS

Around 14 BCE the Greek polis of Patras was colonized by Augustus, and soon it became one of the major port cities of Roman Greece. The ancient literary evidence for the history of the city is scarce, but since the middle of the twentieth century hundreds of rescue excavations have taken place in the center of Patras, greatly adding to our knowledge. Various scholars, most notably Papapostolou, Petropoulos, and Rizakis, have published extensively about the archaeology, the history, and the epigraphic record of the Roman city. In my PhD project, I aim to contribute to the knowledge about the social structure and identity of the community in Patras through the analysis of mortuary practices.

The excavations in the areas of the three ancient cemeteries have yielded material from the origins of the polis to the Byzantine period. Most of the material has only been preliminarily published in the *Archaiologikon Deltion*-series. However, some tombs have been published in more detail by their excavators, including a number of rich Hellenistic graves (Papapostolou 1977, 1978), the well-known Roman Mausoleum (of the Aequani) (Dekoulakou 1980, 2009; Papapostolou 1983), as well as the burials and epitaphs of gladiators (Rizakis 1984, 1990; Papapostolou 1989). The combination of both the preliminarily published material and the published data, including historical and epigraphic material, provides a wealth of information about death and burial in the Classical-Hellenistic polis and the Roman colony.

In this paper I focus on a number of tombs from the North cemetery of Patras, and discuss them in the light of the development of the colonial community. With the influx of thousands of immigrants into the area the composition of Patras' community was significantly altered and people's social roles had to be renegotiated. I argue that through a combined analysis of funerary epigraphy and archaeology we can trace the social debate between the old polis inhabitants and the newcomers, and gain insight into the role funerary practices could play in the development of a colonial society.

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