PELOPONNESE (ARCHAIC TO ROMAN)

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Introduction

The Peloponnese is a large area, and as such has attracted much archaeological interest. The volume of reported material means that there are some significant emerging trends visible in the data for 2010. First, as in other areas of Greece, there is a significant push towards interdisciplinary research, with archaeological science, careful contextualized readings of primary sources and new methodologies visible within single projects. Second, there is also an increased focus on issues of scale and spatial relationships – both across landscapes, in the continued use of archaeological field survey and various remote sensing techniques, and within landscapes, in the exploration of surface/sub-surface relationships. And third, there is evidence of a much more critical approach to topography that seeks to understand not only the physical layout of urban spaces, but the ways in which cultural memory shapes those spaces over time.

Archaic

Archaeological discoveries relating to the Archaic period were relatively rare in 2010, especially as compared to previous years of *AR* (55 [2008–2009]; 56 [2006–2007] especially). The vast majority of reported work continues to focus on religious structures, associated sanctuaries and cemeteries.

In the Corinthia, east of ancient Corinth, at the **Sanctuary of Poseidon at Isthmia** (as reported by E. Gebhard [ASCSA/Chicago]), study of identified vessels of the sixth and fifth centuries BC continued. They were likely associated with the sacrificial feast that accompanied the Isthmian games. These included large stewpots and covered serving platters, as well as kotyles, skyphoi and one-handed cups. The pottery distribution suggests that only a portion of the meat was roasted on the altar, while the rest was boiled and served near the large circular reservoir.

South of Kleonai, at ancient **Tenea** (modern Klenia, near Chiliomodi), police seized large parts of two kouroi from antiquities thieves. The Ministry of Culture and Tourism reports that kouros A is 1.82m high and kouros B 1.78m high, and that both are of marble and likely from the same workshop. They date the statues to *ca.* 650–625 BC. Rescue excavations at the reported find-spot discovered the right foot and part of the base of kouros A and the right foot of kouros B, associated marble sarcophagi and an extensive ancient cemetery, at present comprising 43 Archaic, Classical and Hellenistic graves. The kouroi are to be restored at Corinth prior to display. The recovery of these kouroi is both a blessing and curse: not only were antiquities thieves apprehended, but a previously unknown cemetery was saved from further depredations. However, the continued focus of illicit activities on cemeteries and religious sites is undoubtedly distorting our knowledge of funerary rites and associated social structures for particular areas.

Southwest of Kleonai, at **Nemea**, work continues on the reconstruction of the **Temple of Zeus**, focusing on sections of entablature. Targeted excavation in two areas

of the sanctuary (D/E-11/12 and E/F/G-19; **Fig. 75**) sought to enhance understanding of early historic and prehistoric levels, and produced well-stratified deposits of Archaic, Classical and Hellenistic material. The continued refinement of the ceramic chronology at the site is of the utmost importance, given the generally patchy understanding of local coarseware production endemic throughout the Peloponnese.

Excavation east of the Heroon (Area E/F/G-19) produced evidence suggesting three major phases to the Heroon: pre-Archaic (perhaps Geometric), Archaic (perhaps sixth-century) and Hellenistic to Roman phases. The foundations of the Classical/Hellenistic enclosure wall in places lie directly on top of the Archaic wall and elsewhere on fill, suggestive of an increase in investment and perhaps expansion of activity around the Heroon in the Classical/Hellenistic periods. Within the Archaic matrix, characterized by yellow soils, were several whole vessels. Layers of soil and cobbles were laid angled in alternating directions, east-west and west-east, but always up-slope to the east. Cut into this was a pit with evidence of burning and postholes, that may suggest a small tent-like structure (**Fig. 76**). Such deliberate handling of the landscape is curious, and it is not clear how the different elements relate.

Another trench was opened to explore the area of stones (the ‘rock garden’) found in 1980 west of the Hellenistic Heroon wall (*Hesperia* 50 [1981] 60–65). The date and function of this stone packing remain unclear: it may be associated with religious architecture (perhaps a mound) or landscape alteration to aid drainage around the Heroon. The Archaic phase is represented by some pottery consisting of fine kotyle sherds, plus some whole vessels (kotyles, miniature kraters, a mug, small bowl and olpe). The clean matrix suggests intentional deposition within a relatively circumscribed period of time: no finds are earlier than the later Archaic period and none is later than the first half of the fifth century BC.

A ground penetrating radar survey, with electrical resistivity tomography (ERT), was conducted by A. Sarris and N. Papadopoulos (Foundation for Research and Technology Hellas). The aim was to map the stratigraphy of the sediments and address the question of the location of the hippodrome. In conjunction with excavations in D/E-11/12, no positive evidence of the hippodrome was found, though several interesting anomalies were identified. These will be examined through excavation in subsequent seasons.

Similar work at **Mycenae**, in the Argolid, corroborates this picture of use over time. Continuing excavations in the lower city of Mycenae, reported by S. Iakovides (ASA), uncovered distinct separations between Bronze Age material and more recent Geometric and Archaic constructions (**Fig. 77**). The previously reported (*AR* 54 [2007–2008] 27–29; 55 [2008–2009] 19–21) Hellenistic structures (including a potter’s workshop and an apsidal building) were shown to interface with structures from earlier periods, re-using wall foundations and building material in some cases. Similar re-use was evident for the Archaic period in a strong Mycenaean wall that had been extended to the south. The evidence points to punctuated habitation in this area, with strong foci of activity in the Archaic and Hellenistic periods (and in the Geometric and Bronze Age), with little evidence for extensive use in intervening periods.

75. Nemea: location of excavation trenches. © ASCSA.

76. Nemea: F19 Trench 1, centre, pit (from south). © ASCSA.

77. Mycenae: Lower city excavations, 2010. © Archaeological Society of Athens.

Classical

Archaeological material relating to the Classical period is similarly under-represented in the Peloponnese. Most frequently, material of this period forms a part of multi-component sites. This makes discussion of purely ‘Classical’ material quite difficult. What is interesting, however, is the narrative that emerges when this material is contextualized amongst other historic periods.

For example, south of ancient Corinth, near modern Mapso and on the ancient road to Argos, lies **Kleonai**. Excavations, directed by T. Mattern (DAI/Marburg), focused on buildings close to the agora, adjacent to a road or path that led to the southern city gate. An apsidal structure, likely a Byzantine church (**Fig. 78**), points to the religious use of the area. Remains of Late Classical and Hellenistic monuments and statue fragments were previously reported in 2006, and an inscribed block with erased inscription was recovered in 2010.

The church is likely representative of religious continuity. That it was the inheritor of an earlier sanctuary is perhaps indicated by the earlier walls and exedrae, by numerous and sometimes well-preserved Late Classical and Hellenistic spolia (especially capitals and columns; **Fig. 79**) and by the rise in terrain in this area of the agora. The unusual location of this agora and the course of the city wall to the north may reflect an extension of the city perhaps related to the integration of new inhabitants after the conquest of Mycenae in 465/464 BC.

79. Kleonai: overhead view of trenches from the south. © DAI.

The importance of broader contextualization can also be seen among the *poleis* of the ancient **Triphylia** regional survey in Elis. Located southwest of Olympia, the area was variously controlled by Eleans, Spartans and Arcadians in antiquity. This survey aims to study and record the visible remains of the various *poleis* of the region, including Hypanam, Epitalion, Pyrgos, Samikon, Platiana and Vrestos (amongst others). By itself, the

78. Kleonai: contexts at the edge of the agora, indicated by phase. Phase 2 is the apsidal building (church). © DAI.

Classical material tells little. Examined diachronically, however, that material suggests some interesting developments. The fifth season of fieldwork was carried out under the directorship of J. Heiden (DAI).

Primarily, the extent and duration of occupation in this area was elucidated. On a plateau south of modern Gryllos, a settlement, perhaps corresponding to ancient **Hypana**, was dated by surface finds from the Mycenaean to Hellenistic period.

On the summit of the highest mountain in the area, **Mount Minthi**, an 8 x 8m foundation was discovered in association with a Byzantine church. The altar may belong to Zeus (**Fig. 80**).

Ancient **Epitalion** was identified on a large plateau to the northwest of the Zoodochou Pigis monastery, near the mouth of the Alpheios. Surface remains consisted primarily of coarsewares, tile and large quantities of Late Classical and Hellenistic sherds.

In **Ag. Ilias**, near the eponymous church, cut limestone blocks, Lakonian roof tiles and some Classical fineware sherds were discovered. According to the surveyors, 'This may be the site of **Pyrgos**, the southernmost *polis* in Triphylia, to which the Temple of Athena at Prasadaki likely belonged as an extra-urban sanctuary'.

Finally, evidence suggests that **Samikon** was a Hellenistic foundation of the Triphylian League. Geological cores were drilled to determine the site of its ancient harbour and to identify whether the Kleidhi hills were islands in antiquity. Results suggest that this area cannot have been the town harbour.

The 1:1,000 city plans of **Samikon**, **Platiana** and **Vrestos** made in 2009 were supplemented with additional detailed studies at 1:50, primarily of fortifications (**Fig. 81**).

This superficially disparate series of observations relating to the Triphylia provides some interesting information when viewed *en masse*. The increasing autonomy from Elis and the foundation of the Triphylian League in the Classical period corresponded to an extension of settlement in the region. Increasing regional insecurity under the Arcadian League (which absorbed the Triphylian League in the fourth century) led to a programme of fortification repair and renewal, as demonstrated by the detailed city plans. The diachronic contextualization of Triphylian archaeology shows a region with its own religious and community identity continuously subsumed into larger political units.

Related to this is the way in which cultural memory frames activity, as at **Kanakia** (on the southwest of the island of Salamis), where the perceived epic past framed contemporary Classical practice. To speak of the Archaic and Classical periods is to compartmentalize behaviours that drew on a rich seam of historical knowledge and community memory. It is a standard *topos* amongst both ancient and modern sources that the past frames the present: for post-Classical Greece, the Classical period is the referent. Indeed, it helped shape the entire cultural movement of the Second Sophistic. What is interesting is to see similar notions at play in the Classical period itself.

At **Kanakia**, an acropolis with Mycenaean habitation with an associated cemetery on a plateau to the southwest has been the focus of study since 2004. The team (as reported by Y. Lolos [Ioannina]) has been excavating a Classical/Hellenistic temenos on this plateau since 2008. The temenos is composed of two levels, bridged by a ramp

80. Mount Minthi: large altar foundation on summit with Byzantine church. © DAI.

81. Samikon: tower 6 of city wall. © DAI.

or stairway, leading to a Π -shaped construction (3.5 x 2.5m), open on the front with an exit at the rear north wall. To the west, a *bothros* probably received liquid offerings. This pit was filled in two events, most likely associated with the destruction and subsequent clean-up of the shrine.

Much of the pottery from the 2010 excavation of the *bothros* and surrounding area appears to be Late Classical to Early Hellenistic, with the most common forms being *lekanes*, wide-mouthed cooking pots, imported transport amphorae (from Thasos and Mende amongst others), *pithoi* and beehives. Common shapes in Attic black-glaze are *phialae*, small bowls, *skyphoi*, *kantharoi*, closed shapes as *oinochoae* and *olpae*, and lamps. Associated small finds include pyramidal loomweights, various metal utilitarian objects and 13 coins. The relationship between ceramics and small finds (especially the coins) is especially important for dating the temenos. The bronze coins include Athenian issues of the late fourth and early third centuries.

A careful reading of the archaeological data suggests to the excavator that the foundation of the shrine relates to the annexation of Salamis to the Athenian state at the end of the fifth century. Its destruction likely took place in the early third century BC, perhaps in relation to the Chremonidian War (268–263/262 BC), judging by

ceramic and numismatic evidence. The shrine was apparently intended for hero worship, probably of Ajax (and perhaps also the mythical Kychreas). Alongside epigraphic and literary evidence, the spatial relationships of the various periods of the site lend credence to this idea. The Mycenaean ruins on the acropolis are visible from the temenos on the plateau, itself located within an old cemetery with visible Mycenaean elements. The shrine was deliberately placed on the plateau in order to emphasize religious connections with the epic past.

In contrast to this, recent work at ancient **Troizen**, as reported by M. Giannopoulou (26th EPCA), highlights that re-use of pre-existing standing architecture need not have associations with identity and cultural memory. Three new forts of the defensive system of the Classical city were found, one on the hill of Vigliza (southeast of Ano Fanari) and two at the coastal sites of Megali Magoula and Limanakia (both overlooking the sea). The fort at Megali Magoula was built amongst the ruins of the Middle Helladic settlement and incorporated the remains of the prehistoric fortification wall in its own defenses.

Hellenistic and Roman

The Hellenistic and Roman Peloponnese are best discussed together, partially because of the problems in periodization that have been noted elsewhere in detail (Pemberton [2003]; Stewart [2010]), but also because of the sweeping political changes that occurred during this time. There are many specific points that can be drawn out of the material: continuities in religious practice; extended networks of connection beyond the Peloponnese; refinements in our understanding of the inhabited landscape; and the general underlying interpretative strand of ‘change’. This change is visible not just in terms of architecture or settlement patterning, but also in the continued illuminations of the gaps in archaeological knowledge and the refinement of practice.

Such new knowledge is evident in the archaeological field survey at **Aigialeia** in Achaia. It continued in 2010 in the upper Krios valley, under the direction of A. Pontrandolfo (SAIA/Salerno), Z. Aslamatzidou (Director, 6th EPCA) and A. Rizakis (KERA/EIE). The survey focused on the area between modern Perithori and Seliana, targeting a series of natural and artificial terraces on the right bank of the river Krios, plus portions of the associated mountain slopes (**Fig. 82**). Prospection revealed scattered, roughly-cut, conglomerate blocks, as well as discernable wall lines, roughly half-way up the northwest slope of the target area. The evidence is suggestive of a system of paths and trackways, connecting the lower valley with the hilltop. Artificial terracing appears to be evident on the south, east and west slopes, and is thought to be associated with the recovered terracottas and cut-stones. As the surveyors report, ‘archaeological evidence on the upper slopes, ca. 1km from ancient Seliana and on the junction of routes towards Arcadia and the Krathis valley, suggests another pole of activity from the Early Helladic period to Late Antiquity in this part of the territory’. In other words, the continued use of archaeological field survey emphasizes the multi-nodal nature of the inhabited landscape. The narrative of settlement is continuously being extended beyond the old *polis-chora* dichotomy to allow for hierarchies of interaction along various networks within territories.

Survey projects are also contributing to a deeper understanding of settlement patterning and the spatial organization of the inhabited landscape elsewhere in the Peloponnese.

Off the southern coast of Lakonia, the **Kythera Island Project** (as reported by E. Kiriati [BSA] and C. Broodbank [London]) continues to illuminate the settlement history of the island. Importantly, preliminary period distributions for diagnostic sherds have been compiled (see the online database for specifics) and show clear peaks of activity in the Classical and Late Roman periods. The trend is borne out by detailed study of specific sites: surface material from Ag. Georgios (KIP Site 111) supports the data from the Sakellarakis excavations (which are soon to be published). No material securely pre-dates the Classical period, with two-thirds of material being Roman (*ca.* one-third) or Middle Byzantine (*ca.* one-third).

Study of shoreline scatters highlights the problems inherent in assessing surface material in areas with high levels of surface attrition and alteration. Characteristic of low-density scatters (as opposed to identified ‘harbour’ sites) are high proportions of amphorae (including relatively large numbers of imports from Africa, the western Mediterranean, the Black Sea and the Levant) and decorated bowls. It is suggested (see the online database for more detail) that these may represent cast-off ships’ equipment; they certainly highlight the importance of the island for inter-regional trade in the eastern Mediterranean. The wide date-ranges of recovered ceramics at these shoreline sites complicate interpretation, but can potentially illuminate changing preferences dependent on small shifts in coastal morphology, ship technology, shipping routes, and local coastal activities and settlement.

To the north of Kythera, in the southwest part of Elaphonisos (south of **Epidauros Limera**), and in the area of ancient **Boiai**, a collaborative surface survey has been underway since 2008, under the direction of E. Mantzourani (University of Athens) and A. Maltezou (5th EPCA).

Three areas were investigated. Area A extends from Viglafia to modern Neapolis, area B covers the south-western part of Elaphonisos, and area Γ lies south of Neapolis, from Palaioikastro to Koraka.

Thus far, 31 sites were located in area A (Early Helladic, Classical, Hellenistic and Late Roman), 12 in area B (Early Helladic, Classical/Hellenistic, Roman and early 20th-century) and 13 in area Γ (Early Helladic, Archaic/Classical, Hellenistic/Roman and early to mid 20th-century).

Large quantities of stone tools (of obsidian, flint and other local stones), pottery of all periods (but chiefly historic times) and Hellenistic, Roman and Byzantine tile comprise the surface finds. Structures identified include traces of an ancient road in area B (**Fig. 83**), remains of settlement walls and graves.

One of the most exciting and potentially fruitful aspects of this project is the accompanying underwater geophysical survey, which began in 2010 under the direction of G. Papatheodorou (Patras). This aims to map the geology and geomorphology of the sea-bed in the area of Neapolis, and between Neapolis and Elaphonisos, in order to understand better the coastal palaeotopography and any accompanying material culture. By incorporating underwater and terrestrial survey in one project, morphological changes can be incorporated into archaeological interpretations.

82. Aigialeia: survey area, 2010. © SAIA.

83. Epidauros Limera: part of the ancient road in area B (Elaphonisos). © E. Mantzourani.

Similar interdisciplinary applications of archaeological science are evidenced at **Kouphovouno** in Lakonia (northeast of Sparta). Beyond the extensive work carried out in relation to prehistoric deposits, resistance and magnetometer surveys (carried out by M. Boyd, and reported by R. Sweetman [BSA/St Andrews]) sought to illuminate areas of Roman habitation. Several anomalies were detected, including roughly circular burned features and potential kilns. A large wide north-south anomaly may be architectural and appears to be associated with the potential kilns. Weak north-south results may be read as terracing or roads.

At ancient **Corinth**, the urban topography has been refined by studies under the direction of G. Sanders (ASCSA). Soundings made to locate a western intersection between the *decumanus* south of the South Stoa and the southern extension (the 'Kenchrean Road') of the *cardo maximus* (the 'Lechaum Road') confirmed the proposed path of the road illustrated in the Corinth volumes, and prove that the Kenchrean Road did not extend the line of the *cardo*.

A section of colluvium eroded off Acrocorinth was excavated, revealing Late Neolithic, Early Bronze Age and Hellenistic pottery. Dug into the colluvium was a cellar of the Hellenistic period, containing a dumped fill dating to the early third century BC. Another mid third-century fill contained sherds of a kantharos with four lines of an inscription on the interior (**Fig. 84**). Intriguingly, Sanders reports that 'a preliminary reading identifies on line 1 part of a personal name; line 2, "a crescent-shaped... [offering? and]"; line 3 "a plaque to the hero... [and]"; line 4 "fresh frankincense...". The excavation of the colluvium is important for establishing the impact of erosion on artefact recovery upslope.

At the **Sanctuary of Zeus at Olympia**, R. Senff (DAI) directed architectural and environmental studies. The integration of interdisciplinary research methods is proving particularly fruitful here. Erosion and flood have always had an impact on the topography of the sanctuary, and efforts were made to shed light on the sedimentary history through systematic coring and geoelectric profiling by sampling the area southwest of the sanctuary by the ancient Kladeos shore wall, to the west of the modern Kladeos river-bed and in the Alpheios plain.

84. Ancient Corinth: inscribed kantharos. © ASCSA.

The so-called South Stoa was also a focus for study. The stoa, built in the mid fourth century BC and repaired during the Early to Middle Roman period, lies at the southern edge of the old excavations, conducted between 1875 and 1881, and again in 1937/1938 and 1938/1939. In 2010, a stone-by-stone plan was made at a scale of 1:50 (**Fig. 85**). Trials on the efficacy and economy of terrestrial laser scanning (TLS) were also conducted (**Fig. 86**). Work at Olympia continues to highlight the balance between excavation, restoration, consolidation and archival research in understanding the diachronic history of the site.

Southeast of ancient Corinth and south of Isthmia, J. Rife (ASCSA) supervised the study of ceramics from tomb 22 on the **Koutsongila** ridge at **Kenchreai**. Most of these ceramics are Early to Middle Roman, and relate to the primary phase of burial. A few finds, however, date to a secondary phase of temporary occupation during the Middle Byzantine period (10th–12th century AD). What emerges from this are the material traces of the disjuncture between ancient funerary spaces and the lived experience of subsequent inhabitants. What had been the respected tombs of local inhabitants become the foci of habitation in later centuries.

Continued work at ancient **Troizen** relating to Classical, Hellenistic and Roman burials may also help to illuminate social relationships and funerary ritual through time. Groups of Classical, Hellenistic and Roman tombs were excavated in both the west and east cemeteries. Most of the graves were oriented east-west and are predominantly limestone cists with some tile graves. Sarcophagi are rare in all periods. In general, there is a relatively high quantity of bronze items in graves of the Classical period, suggesting to M. Giannopoulou (26th EPCA) the existence of local metalworkers' shops (a hypothesis strengthened by a large amount of bronze from foundry activity discovered in the Asklepieion area). By contrast, pottery was generally rare, but did include imports from Attica and Corinth.

Elsewhere at the site, the location of the theatre has been identified thanks to the discovery of a Corinthian capital decorated with a theatrical mask, below the Temple of Aphrodite Akraia near the eastern fortification wall.

85. Olympia, South Stoa: preliminary plan. © DAI.

Continuities are in evidence in many sites examined in 2010. Classical and Hellenistic shrines see elaboration in the Roman period; and while continuities of cult may be in evidence, continuities of practice may not be.

Extensive archaeological work in **Argos**, with the focus of study by Anne Pariente (Lyon/EfA) and Christos Piteros (4th EPCA) being the **Nannopoulos plot**, highlights this. Previous reports (AR 52 [2005–2006] 29–31; 53 [2006–2007] 18–19; 54 [2007–2008] 27) have focused on the excavation of Byzantine graves in the abandoned agora and the excavation of a monumental exedra that fell out of use in the sixth and seventh centuries AD. Study of the exedra's orchestra fill identified fragments of architectural elements dating to the Hellenistic and Roman periods. In conjunction with the previously reported ceramic data of 2006, this is suggestive of a gradual transformation of this area of the public agora into a primarily religious space, with the abandonment of some structures and the modification of others into early churches and associated out-buildings from the third to sixth century AD.

At **Tegea** in Arcadia, excavation continued west of the theatre at **Palaia Episkopi**, as reported by A.-V. Karapanagiotou (39th EPCA), D. Athanasoulis (25th EBA) and K. Ødegård (Norwegian Institute at Athens). The majority of the recovered archaeology dates to the Byzantine period, but the associations between the later and earlier phases were clarified. The concrete floor reported in 2009 and associated with a Byzantine wine-press was explored further, and is suggested to date to the Hellenistic period. Excavations to the east uncovered a first-century BC floor; finds included pieces of charcoal and several whole vessels, including a Megarian bowl and terra sigillata, but nothing post-Hellenistic. A trial trench (5 x 10m) opened in the north of the study area revealed evidence of probable industrial activity, namely many cuts and fills and remains of charcoal and clayey silt. This may be associated with the production of tiles or pottery. Most of the pottery from this area is Roman, including several Corinthian lamp fragments of the second to third century AD. The relationships are unclear, but do seem to suggest that industrial, religious and domestic activities co-existed within a relatively small area.

86. Olympia, South Stoa: detail of the scatter plot created by TLS scan. View from the east of the protruding central south façade. © DAI.

West of Tegea, at **Arachamitai** (north of Asea) the Finnish Institute at Athens, under B. Forsén, continued its excavations at Ag. Paraskevi. A magnetometer survey and trial trenches located a 30 x 11m Late Hellenistic building (**Fig. 87**) and another 65 x 65m square structure with a central courtyard. The 30 x 11m building is connected to a sacred deposit and a sanctuary of the Late Archaic to the Late Hellenistic period. The courtyard structure, of uncertain function, dates to the third or fourth century AD. A new five-year programme of excavation was begun in 2010, focusing on the 30 x 11m building and its surroundings, which appear to be primarily religious in nature. The project presents a tantalizing opportunity to trace the shifting nature of religious practice through architectural changes.

The courtyard of the Roman structure was accessed from the west along a ca. 15m-wide passage flanked by rows of small square rooms. It was previously reported (AR 54 [2007–2008] 32) that part of the northern flank of this passage was built on top of the Late Hellenistic building. Trial excavations in one of the square rooms indicate that the superstructure was likely quite light and only one storey.

87. Arachamitai: plan of the 30 x 11m building overlaid on the magnetometer map. © Finnish Institute at Athens (B. Forsén).

The walls of the Late Hellenistic 30 x 11m building were traced, revealing outer walls 0.5–0.6m thick and composed of head-size stones with dirt fill. Parts of the foundation and socle survive, though the upper courses, probably of mud-brick, are now lost. The thickness of the walls and strong foundations suggest a two-storey structure. The pottery and other finds recovered inside the building mainly date to the second to first century BC, and the evidence suggests two building phases.

Three rooms within were partially excavated, revealing a collapsed roof of Lakonian roof tiles. In Room I, a tile mosaic was discovered below the tile collapse. The room's function is unclear, though it appears to date to the later construction phase of the building. It drains to the west (through Room III) via an open pipe, and the only significant artefact was a Late Hellenistic lamp. Excavations in Room II suggest a storage room, revealing three floor levels – two of packed earth and one paved with re-used tile – and large amounts of pottery (storage and tablewares) and other finds (including multi-coloured millefiore glass, two coins and fragmentary female figurines). Fragments of similar figurines were found outside the building, on the south side.

The large rectangular Room III, in the west end of the building, had a floor of packed earth. It contained seven coins and large amounts of pottery that indicate it may have been used for communal eating and drinking. Evidence of earlier activity pre-dating the building was recovered below the floor in this room, with fourth- and third-century BC black-glazed pottery decorated with ribbing and grooves. Other finds include a handle of a bronze mirror, whose closest parallels are the Caryatid mirrors of the Sikyon school (Fig. 88). Scattered architectural fragments dating to the Archaic period, including part of a painted sima, suggest this building was perhaps a temple.

Further indication of cult activity and its continuation at the site is given by tile stamps evident in the roof collapse: stamps bearing fragmentary APTEM... and ΔΕΣΤΠ... and ΠΟΙΝΑ... strengthen the assumption that the roof-tile stamps give the genitive form of the goddesses worshipped at the site, Artemis and Despoina.

Further to the west, the work of M. Petropoulos (Director emeritus, 39th EPCA), D. Romano (Pennsylvania) and M. Voyatzis (Arizona) continued at the Sanctuary of Zeus at **Mount Lykaion** (on the modern-day mountain of Ag. Ilias). The upper sanctuary altar deposits continue to shed light on religious practice, and there is evidence of an almost continuous sequence of activity (pottery and burnt debris) from the Late Neolithic through to the Hellenistic period: the earlier excavations of Leonardos (*AE* [1898] 248–72) and Kourouniotes (*Praktika* [1903] 50–52; *AE* [1904] 153–214; *PAE* [1909] 185–200) had only suggested activity beginning in the Late Geometric period, so this is a significant discovery. While the nature of votives changed over time, the persistence of the dedicatory activity speaks to the long-standing importance of the sanctuary for the region. The previously reported work of Y. Pikoulas (Thessaly) (*AR* 53 [2006–2007] 24; 54 [2007–2008] 32–33; 55 [2008–2009] 27) on the roads and trackways of the sanctuary environs seems to corroborate this (Fig. 89).

Continuities in religious focus are also evident in the Sanctuary of Poseidon at **Isthmia**, in the Corinthia, though these continuities occur in previously unsuspected areas of the sanctuary. T. Gregory (Ohio State) reports on the area north of the sanctuary, where conservation of the mosaics in the Roman Bath continued. Investigation of a large Early Roman complex north of the bath also continued – as reported in 2009, its walls appear to rest on Classical foundations. Various artefacts – stamped roof tiles, antefixes, sima fragments – found north of the Roman bath, in the Hexamilion Outworks, in Tower 14 of the Byzantine fortress and on the Theatre Terrace (Figs. 90, 91) suggest the possibility of a rectangular courtyard or complex joining these areas of the sanctuary and providing a previously unknown centre of activity at Isthmia.

88. Arachamitai: handle of a bronze mirror depicting a Caryatid. © Finnish Institute at Athens (B. Forsén).

89. Mount Lykaion: plan of stoa area, 2010. © ASCSA.

90. Isthmia: IT 887 from the Theatre Terrace. © ASCSA.

91. Isthmia: IT 901 from the Theatre Terrace. © ASCSA.

Excavations directed by X. Arapogianni (ASA/Director, 38th EPCA) at ancient **Thouria** in Messenia provide information about local religious activity and cult practice, and by extension, local community identities. Building Γ, partially excavated in 2009, was further delimited, exposing the entrance on the south side, with part of the characteristically Peloponnesian ramp preserved. In the northwest corner, an *in situ* 'treasure-receptacle' was discovered. This is a square block with a rounded hollow in the centre, surrounded by a sill to support a metal cover. An inscription on the upper face of the 'receptacle' dates to the late fourth or early third century BC:

Ἐπὶ ἱεροθυτᾶν ἐποίηθη Ἀγία,
Ἀρικλείδας, δαμιουργῶν Θίω-
νος, Ἀλκάνδρου, Καλλικράτης.
ἀρχιτέκτων Θεόδωρος

In 2009, remains of a marble offering table were found in the same area. The excavator suggests that this indicates that the building is a temple and the work of the architect Theodoros. It certainly highlights the broader networks to which religious sites could and did belong.

Hints of these networks can also be seen in the rescue excavations of various Ephoreia staff. At **Aloni Boliari** (near modern Platiana, south of Olympia), the acropolis slopes were examined by G. Hatzi (Director, 7th EPCA). On the east slope a probably public, temple-like structure with few finds was identified, while on the southwest slope a monumental Hellenistic (fourth- to third-century) tomb was examined. Finds included a composite female statue with a marble head set onto a soft limestone body.

Further south, close to the administrative border with Messenia, at **Perivolia** (near modern Phigaleia) excavations continue on a sanctuary of an as-yet-unknown deity. Within the temple, the base of the cult statue was exposed. The altar and offering table with lion-paw feet were restored by Ephoreia conservators on the model of fourth- to third-century examples of Arcadian derivation as at Alipheira and the Temples of Athena and Zeus Sotiras at Phigaleia.

Similar work carried out by P. Themelis (ASA) at **Ithome** (in Messenia) elucidates cult activity at the Temple of Eileithyia. On the south slope of Ithome, northwest of the Temple of Artemis Limnatis, the remains of a tetrastyle prostyle Ionic temple were investigated, and the remains of a marble cult statue recovered. While details are scarce, work of this nature has the potential to further extend our understanding of the rich religious life of the area. The close associations between religion and local identity are especially important for Messenia, post-Leuctra.

North of Tegea, near **Mantineia** at **Milia**, a child burial in a marble sarcophagus was recovered by A. Karapanagiotou (39th EPCA) in a known ancient cemetery. The Hellenistic and Roman finds include the first gold found in this cemetery, but more interesting are the hints of funerary rites associated with élite juveniles.

Urban topography continued to be refined at several sites in the Peloponnese. At **Messene** (in Messenia), excavations by P. Themelis (ASA) continued in the theatre and in the east of the agora, further improving understanding of the building sequence in this area. At a tomb east of the bouleion, fragments of a stele were discovered outlining a third-century alliance between Messene and five Cretan cities (the *poleis* of the Apteraioi, the Eleuthernaioi, the Sibrytioi and the Anopolitai, with the fifth perhaps being Phalasarna).

Within the city of **Sparta**, in Lakonia, rescue excavation continues to be the primary source of topographic information (Fig. 92). On the **property of Vr. Leopoulou** (O.T. 127), a road was discovered leading to the acropolis, likely part of the dense Late Roman road network already documented in this area. An associated kiln site pre-dates the road, dating to the third to early fourth century AD. On the **property of A. Rigou** (O.T. 127), the remains of a Roman to Byzantine orthogonal building were discovered during excavations in 2008–2009, which may be associated with a recovered Middle Byzantine church and olive press (see *Late Roman and Byzantine Greece*). During rescue excavations on the **property of N. Panoutsakou** (O.T. 127), several architectural features were recorded, including walls forming an orthogonal building with a doorway, and water channels, tombs, a floor mosaic, a silo and a mortar floor. The western part of the plot had successive building phases of the Roman and Late Roman periods. The water channels seem to continue into the neighbouring **property of G. Kalopisi** (O.T. 127). The continued presence of both domestic and industrial structures in an area outside the Late Roman defences is particularly interesting.

Perhaps most significantly, continued research touching on specifically Hellenistic and Roman questions is further undermining the old *topos* of the depopulated, culturally insignificant and economically isolated Peloponnese. Many of the sites discussed above highlight this re-evaluation, but it is vitally important to acknowledge the extensive contributions made by the staff of the Ministry of Culture and Tourism in this area. Not only have they continued to work under difficult circumstances, but their efforts lie at the forefront of more careful readings of the archaeology of the Peloponnese. For example, in modern Amaliada, northwest of Olympia, in the courtyard of the **Monastery of Ag. Athanasios (Kouroutas)**, extensive Roman settlement remains were discovered, including a probable Roman bath complex. This agrees with more recent readings of the western Peloponnese that see it as a focus for Early Roman habitation and an important node in connecting south Italy with the Greek mainland.

Worth flagging up separately are the important discussions for a proposed Parrhasian Heritage Park of the Peloponnesos that are underway – this would be the first large-scale heritage park in Greece, and would protect and unify aspects of Arcadia, Elis and Messenia (see <http://parrhasianheritagepark.org>). M. Petropoulos (Director emeritus, 39th EPCA), D. Romano (Pennsylvania) and M. Voyatzis (Arizona) of the **Mount Lykaion Project** are leading discussions, and should be congratulated for spearheading such an important venture.

Key trends

The regional overview provides insight into several broader trends evident within the archaeological work conducted in the Peloponnese in 2010. These trends will undoubtedly help shape interpretation and further research in the years to come. It is hoped that it will be useful to lay these out here as a foundation for future discussion in subsequent editions of AG.

Any discussion of the Peloponnese from the Archaic to Roman period is immediately faced with several significant problems. Any such review, drawn from recent preliminary reports of archaeological work, is necessarily

92. Sparta: property divisions within modern Sparta. © BSA.

selective, drawn as it is primarily from the reports on sites in *AGOnline*. But it is selective not only in terms of what sites to include, but also in terms of overall organization. A chronological focus masks the sometimes quite marked differences between regions in the Peloponnese, and period divisions are sometimes only generally defined in the available literature. Historic periods especially tend to ‘bleed into’ one another, and the continued (but unavoidable) reliance on diagnostic pottery from major production centres for dating only exacerbates the issue. Moreover, the sheer volume of reported work can make it difficult to synthesize and contextualize the preliminary reports adequately – interpretations should be read as tentative.

Be that as it may, the archaeological reports can be broadly separated into continuing trends and emerging trends, some of which have been alluded to already.

Amongst the continuing trends are aspects of archaeological practice. Rescue and salvage excavation has always played a prominent role in the activities of the Ministry but there has been a recent push amongst staff to make the results of such excavations more widely available. This is evident not only in the more detailed reports available in the *ADelt*, but also in the widening participation of Ephoreia staff in multilingual publications (for example, Cavanagh *et al.* [2009]).

Surface survey remains a consistent and widely-practised methodology in the Peloponnese, with several projects either being directed or co-directed by Greek staff. Gone are the days when survey was seen simply as a tool for archaeological prospection, an attitude that persisted in some quarters of the archaeological establishment well into the new millennium. Developments and refinements to technique are evident in several of the projects noted above: the **Kythera Island Project**’s near total coverage of the island and intensive methodology is providing quite nuanced readings of the landscape over time, and the activity of A. Rizakis (in the **Aigialeia**) continues to set the agenda for our understanding of Roman Achaia. Indeed, Rizakis’ extensive publication activities (Rizakis and Leponioti [2010]; and the forthcoming proceedings of the conference on *Villae Rusticae*) represent significant contributions to our understanding of the Roman Peloponnese. The recent publication of the intensive survey of Mastos, in the Berbati valley helps fill in the archaeological gaps in the Argolid (Lindblom and Wells [2011]).

In a similar vein, surface survey’s inherent interdisciplinarity is still in evidence. The incorporation of microstratigraphy, ceramic petrography and fabric analyses, and geophysical research is complementing and refining data derived from field-walking. The relationship between surface and sub-surface archaeology remains a thorny issue, but continued use of a wide-ranging and multifarious archaeological toolkit is the surest way to understanding the complexities of that relationship.

Much of the archaeological work is still carried out by large foreign schools on the sites carved out in the 19th century or on ancillary offshoots. The research focus on urban sites and the religious topography of major sanctuaries continues to be justified by the nature of discoveries in 2010. The focus of the American School on the Corinthia is providing a rich seam of archaeological data relating to several *poleis* and sanctuaries through time. The strong time-depth of these excavations provides vital data for sequencing, as well as important contextual infor-

mation for neighbouring regions. **Isthmia** and **Kenchreai** highlight the subtle readings of religious practice that are possible from such consistent regional research.

Similarly, such long-standing topographic concentrations allow for a greater understanding in habitation sequences and a greater subtlety in the reading of occupation histories. The re-use of architecture and related material between periods is now seen to have connotations denoting the development and expression of notions of cultural memory. In other words, not every example of re-use is simply pragmatic – they can be read as well as assertions of shared links with the past or a wish to emphasize particular religious associations, as at the potential shrine to Ajax at **Kanakia** on **Salamis**. Other expressions of community identity can perhaps be seen in the foundational activities in the **Triphylia** and the liminal sanctuaries noted by the associated survey project. The recent publication by Whitmarsh (2010) draws together similar themes of community memory and cultural identity in relation to Roman Greece.

Closely related to this are the restoration projects at **Olympia**, **Nemea**, and **Messene**. Careful contextualized restoration and consolidation are now key aspects of projects that used to be defined pejoratively as ‘big digs’. It is important to note the debate between restoration and conservation – they are not synonymous terms. Restoration, as a practice, is not without its detractors – each column of the Temple of Zeus at Nemea that is re-erected and refluted serves to punctuate that debate. Restoration helps to emphasize for the public how sites and monuments sat in the landscape, but it also reifies contemporary interpretation.

Emerging trends visible within recent archaeological work largely focus on issues of interpretation. Whereas the focus on the archaeology of religious activity is a continuing trend, the way in which much of the material is being read is certainly quite new. Refinements of archaeological techniques are highlighting the variable foci of activity within sanctuaries – as at **Mount Lykaion** and **Isthmia**. Moreover, the totality of the religious culture of the inhabited landscape is now very much in evidence: the documentation of regional sanctuaries, local cemeteries (with their evidence of community funerary ritual) and associated access routes across broader landscapes means that individual sites are no longer read in isolation, but as part of larger cultic networks reflective of past belief and practice.

A similar perspective can be seen in the identification of non-standard urban topographies. The various urban surveys now in operation, coupled with systematic targeted excavation, are helping to refine the ways we read ancient urban centres. The rigid schema of the 1980s and 1990s are giving way to much more organic readings of urban plans. Continued study is also likely to illuminate the relationship(s) between *poleis* and their subordinate towns and villages, and their supporting economies.

Many of these emerging trends have, at their heart, a more contextualized or holistic methodology. The incorporation of faunal studies and microstratigraphy at **Isthmia**, the geophysical research at **Olympia**, **Kouphovouno** and **Arachamitai**, and the complementary terrestrial and underwater surveys at the **Saronic Harbours** Project and south of **Epidauros Limera** in the area of ancient **Boiai** all speak to this.

Perhaps the most interesting development in the archaeology of the Peloponnese is the blurring of distinctions between the various archaeological cultures of researchers at work in the region. The various foreign schools and the Greek archaeological services used to exhibit much more recognizably different approaches, both in terms of the method and theory that drove archaeological practice and in the subsequent interpretations. While it is certainly possible to see differences in research focus amongst the various projects discussed in this volume, methodological differences are harder to pinpoint on the basis of nationality. Questions of religious practice and belief are no longer studied simply through temple architecture or excavation. Regional economies are not only elucidated through the placement of 'dots on maps'. Urban topography is no longer simply proving or disproving Pausanias. Continued dialogue amongst active archaeologists is creating a shared pool of knowledge that is shaping the practice of archaeology in the Peloponnese.

The best illustration of this lies in the many new publications relating to the archaeology of the Peloponnese. The lifting of the archaeological gaze is evident in several interpretative studies. The collection of essays offered to Madeleine Jost (Carlier and Lerouge-Cohen [2010]) examines the archaeological history of religion and the landscape in a contextualized manner. The essays examine the impact of recent archaeological work on the religious landscape of Arcadia and tie archaeological understandings to careful readings of Pausanias – still the most influential primary source on Greek religion.

The comparative approach lies behind a new volume edited by Friesen, Schowalter and Walters (2010) that examines the religious life of the Hellenistic and Roman Corinthia. Much of the work presented in the volume is inherently interdisciplinary, with art-historical, numismatic, epigraphical, literary and archaeological sources woven together to assess the depth of religious life in the area, with case-studies examining aspects of Isthmia and Kenchreai, as well as specific cults such as those of Demeter, Asklepios or the Sacred Spring.

The study of the terracottas of Elis also shows similar interpretative trends. The new publication by Froning and Zimmermann-Elseify (2010) not only publishes the figurines excavated in the 1960s and 1970s for the first time, but contextualizes them in light of networks of interaction stretching across the northern Peloponnese. The vast majority of the terracottas are of local production, and in design, technology and quality have demonstrable links

with excavated examples from Olympia. More surprising is the potential link with terracotta workshops at Corinth, especially amongst fifth- and fourth-century examples. The recent publication of the terracottas from the Sanctuary of Demeter and Kore at Corinth (Bookidis [2010]) will undoubtedly facilitate more explicit comparisons.

This brief review cannot hope to do justice to the full range of publications, emerging and continuing trends or the richness of the archaeological data produced by the projects discussed. There can be no denying that Greek archaeology (and archaeologists of Greece) face significant challenges in the coming years; perhaps the perceived emphasis on interdisciplinarity will translate into a new wave of collaborative projects that seek to maximize diminishing resources.

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