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INTERNATIONAL ASSOCIATION FOR RESEARCH  
ON POTTERY OF THE HELLENISTIC PERIOD E. V.



Daily Life in a Cosmopolitan World:  
Pottery and Culture During the Hellenistic Period

*Edited by Annette Peignard Giros*

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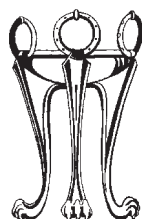
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## DAILY LIFE IN A COSMOPOLITAN WORLD: POTTERY AND CULTURE DURING THE HELLENISTIC PERIOD

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# Hellenistic cylindrical and truncated cone beakers from Tarquinia and Ager Tarquininiensis

Laura Ambrosini

In this paper I'd like to present the Hellenistic cylindrical and truncated cone clay beakers with a flattened rim, made of rough clay, found in settlements and necropoleis of Tarquinia and *Ager Tarquininiensis* and to would like to deepen the study of the shape, the class, the provenances, and some special contexts useful to understand what was their real function and their chronology.

## The Shape

First we need to choose which name to use for this shape of vase: sometimes it is called *kalathos*, but, in my opinion *kalathos* is not appropriate because we usually use this term for a vase that is larger, as we can see in the depictions on Attic pottery.

The dimensions of these vases are small: the height ranging between 8 and 12 cm and they have a capacity of around 325 ml which it is the equivalent of a modern large tea cup. Since a modern water or wine glass has a capacity of around 200 ml, the best definition of our Etruscan vase might be beaker or mug.

The body generally has a truncated cone shape (fig. 1), sometimes tending to a cylinder (fig. 2). Sometimes, even the cylindrical ones have the lower part truncated-conical, more (fig. 3) or less (fig. 4) developed.

The bottom is always flat: in very rare cases it is slightly recessed and only in one case attested in Tarquinia is there a small foot. The shape has no parallel in black gloss pottery production, which seems strange if it were a drinking vessel. The only correspondence is with the shape Morel 5222a1, but that has a handle and is documented only in Sicily in the second half of the fourth century B. C. In the general typology of pottery from the Scataglini necropolis of Tarquinia the beakers are shape 275<sup>1</sup>. In the Tuscania typology of pottery the beakers are shape 71a–b–c and 72a–b<sup>2</sup>.

The shape seems to continue over time, at least until the age of Augustus. Nevertheless it evolves: the clay becomes finer, the surfaces smoother and the walls thinner, eventually getting to the production of glazed pottery and Terra Sigillata. The shape is close to the thin wall pottery vases<sup>3</sup>. In thin wall pottery from Cosa the conical beakers can be compared to shape Marabini XII<sup>4</sup>, of the third quarter of the first century B. C., while the shape with more cylindrical body to Marabini shapes XXX<sup>5</sup>, XXXIII<sup>6</sup> and XXXIV<sup>7</sup>, all of the Augustan age. As you can see, none of these drinking vessels have an important element present on the Etruscan items: the out-turned lip flattened above. It is a lip not intended to drink from, but to pour viscous substances; also the broader shape of the body is less suited to a low-viscosity liquid.

## The Class

This shape of vase, mostly made of rough clay, has been found in settlements and necropoleis. Often these beakers have thicker walls, and are grainy to the touch because of the presence of

<sup>1</sup> SERRA RIDGWAY 1996, 282; BARBIERI 1999 (2000), 55; BARBIERI 2001 (2002), 72. In general see: AMBROSINI 2016, 464–468.

<sup>2</sup> MORETTI – SGUBINI MORETTI 1983, 144.

<sup>3</sup> Type 1/172 *Atlante* II, dated to the age of Augustus (*Atlante* II, 276, pl. LXXXIX.6), type 2/415 found in Italy in Flavian contexts (*Atlante* II, 293, pl. XCIII.13), and

type 2/243 dated to the third quarter of the first century B. C. (*Atlante* II, 313, pl. C.10).

<sup>4</sup> MARABINI MOEVS 1973, 74.

<sup>5</sup> MARABINI MOEVS 1973, 95–96

<sup>6</sup> MARABINI MOEVS 1973, 102–104.

<sup>7</sup> MARABINI MOEVS 1973, 104.



*Fig. 1: Truncated Cone Clay Beaker from Norchia, Pile B, tomb PB 1, chamber, no. 115 (photo L. Ambrosini).*



*Fig. 2: Cylindrical Clay Beaker from Norchia, Pile B, tomb PB 8, no. 8 (photo L. Ambrosini).*



*Fig. 3: Cylindrical Clay Beaker with lower part truncated-conical from Norchia, Pile B, tomb PB 1, chamber, no. 117 (photo L. Ambrosini).*



*Fig. 4: Cylindrical Clay Beaker with lower part truncated-conical from Norchia, Pile B, tomb PB 8, no. 9 (photo L. Ambrosini).*

coarse inclusions. The vase is characterized by a hard, red clay, grainy and, sometimes with a thin, matte paint on the surface. The optical microscopy and X-ray diffraction analysis carried out by ENEA and published by Gabriella Barbieri in 1999 revealed that they have a clay matrix with volcanic pyroxene (augite) accompanied by plagioclase (albite) and mica (muscovite) with quartz added as a degreasing agent. In vessels with coarser walls there is less albite and less mica than those with thin walls. These are volcanic minerals typical of the volcanism of Latium and newly formed silicate phases. The vases must have been fired at less than 950 degrees Celsius since at that temperature the muscovite mica disappears<sup>8</sup>. Between the second and first century B. C., this shape was made both in rough clay, with relatively thick walls and with fine clay thin walls. According to Gabriella Barbieri the shape can rightly fall within the “thin walls” class although the coarser characteristics of the mixture and less accurate execution suggests that it is an imitation of known types within that class. Other specimens that have a higher thickness of walls were classified within ordinary pottery<sup>9</sup>. Between the second and first centuries B. C. this

<sup>8</sup> BARBIERI 1999 (2000), 59–60.

<sup>9</sup> BARBIERI 1999 (2000), 55.



Fig. 5: Distribution map of the beakers in Etruria (L. Ambrosini).

shape has been realized both in raw clay with relatively thick walls that with thin walls. It therefore seems difficult, in our view, to define the dividing line between the two productions.

### The Provenance

Most of the truncated-conical clay beakers published come from (fig. 5) the necropoleis of Tarquinia<sup>10</sup>, Vulci<sup>11</sup>, Sovana<sup>12</sup>, Viterbo<sup>13</sup> and Viterbo area<sup>14</sup>, Tuscania<sup>15</sup>, Montefiascone<sup>16</sup>, Norchia<sup>17</sup>, Castel d'Asso<sup>18</sup>, Musarna<sup>19</sup>, Ferento<sup>20</sup>, Magugnano<sup>21</sup>, Acquarossa-San Cataldo<sup>22</sup>. The area of the discovery of most of the specimens is Tarquinia and its *Ager*.

The vases show a great number of variants not only in the shape of the lip (hanging, thickened, perfectly horizontal or inclined towards the inside), but also in the shape of the body (more or less tapered or carinated). The typological variants do not seem to be significant in chronological terms. The technical features and the high number of variants in the shape of the lip and body do assume the existence of more local productions in Southern Etruria operating between the second and first century B. C.<sup>23</sup>

10 BONGHI JOVINO 1986, 321, no. 795, 322, fig. 324.795, from tomb 5580; from Ripagretta: SCAPATICCI 1996 (2002), 136, fig. 49.5; CAVAGNARO VANONI 1996, from Calvario, tombs 842–1593, 1786, 5430, 5521, 5612; SERRA RIDGWAY 1996, tombs 11, 33, 92, 105, 108, 114, 139, 153, 159, 171, 172; unpublished from la Moire della Civita reported in MORETTI – SGUBINI MORETTI 1983, 145; unpublished in the Museo di Tarquinia, from the Raccolta Comunale and Bruschi reported in SCAPATICCI 1996 (2002), 136.

11 FALCONI AMORELLI 1983, 62, no. 32, fig. 15.32, pl. VII. 32, from the Ponte Rotto necropolis, tomb VI, chamber E.

12 Sovana: DONATI – MICHELUCCI 1981, 194, nos 470–472 and BARBIERI 2008, 115, fig. 14. 21, 116, no. 21.

13 Viterbo: BARBIERI 1993–1995, 220; BARBIERI 1996 (1997), 18, no. 28c, 19, fig. 16.28c; BARBIERI 1999 (2000), 11, fig. 4. 25–26, 28, 12–13, nos 25–35, figs. 5–6, 14, fig. 7.29–30, 37, fig. 47, 38, no. 22, 41, fig. 53. 30, 32, 42, nos 30–42; BARBIERI 2001 (2002), 68, no. 56, 69, fig. 86.56.

14 EMILIOZZI 1974, 232–233, nos 492–500, pls. CLXII, CLXIX–CLXX.

15 MORETTI – SGUBINI MORETTI 1983, 144; GIUNTOLI 2014, 161, 163, n. 45, from Pratino, tomb 20. From the *Velini* Tomb at the Museo Archeologico Nazionale di Firenze (now C. Noferi is studying these vases).

16 STEFANI 1942, 137, nos 11–15, 139, fig. 31–m; GUZZO 1970, 167, fig. 7, 174–175, nos 54–66, fig. 7.64.

17 GARGANA 1936, from tomb A 14; COLONNA 1965, 48, fig. 6, no. 38; COLONNA DI PAOLO – COLONNA 1978, 233, 239, 243, 324. BARBIERI 1996–1997, 337–339, nos 10 e 15, figs. 7.10 e 15 (from the excavation of the area in front of the Temple-Tombs).

18 COLONNA DI PAOLO – COLONNA 1970, 198, 235, 243.

19 V. JOLIVET, in BROISE – JOLIVET 2004, 171, fig. 164.315, 173, no. 315; one from the eastern necropolis is on display in the Museo Archeologico Nazionale della Rocca Albornoz of Viterbo.

20 ZEI 1921, 222, from the sarcophagus of *Aulus Salvius*.

21 ZEI 1921, 228, nos 8–10.

22 ÖSTENBERG 1983, 25–96; ROOS 1994, 233–234, no. 60, dated at the first half of the II century B. C.

23 COLONNA DI PAOLO – COLONNA 1978, 243.

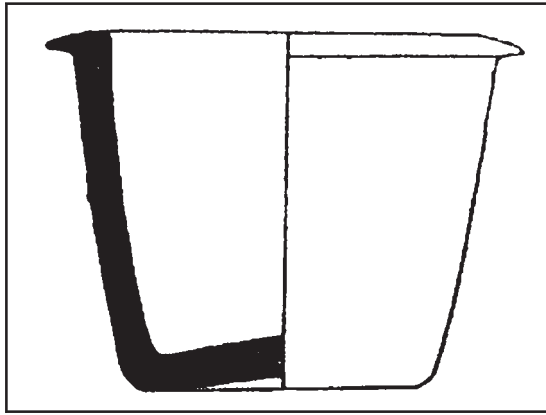


Fig. 6: Cylindrical Clay Beaker from Ampurias, Las Cortes no. 9, cremation of the second half/late third century B. C. (after Almagro 1953, fig. 230, no. 32).

Similar vases are documented elsewhere in Italy, for example at Perugia<sup>24</sup>, Bolsena<sup>25</sup> and Reggio Calabria<sup>26</sup>. In the Lippolis classification of vases from Perugia, this shape, named R6, is assigned to shape Marabini XII and dated from the late second century B. C.<sup>27</sup>.

This shape is also found sporadically in other sites out of Italy, such as Ampurias<sup>28</sup> (fig. 6) and Athens<sup>29</sup>. The Spanish context is funerary (a cremation of the second half/late third century B. C.), whilst the Greek is domestic: the vase comes from the Upper Filling of a Cistern (Deposit N 19:1) on the North Slope of the *Areopagus*, containing debris from the destruction or repair of the house.

### Some special Contexts

This shape of vase at Musarna is common both in the settlement and in the necropolis in the second century B. C.<sup>30</sup> In the Musarna necropolis this shape of vase was found in children's burials<sup>31</sup>.

It was also found in the settlement at Ferento, but in the majority of cases beakers are found in tombs. An unusual discovery was made in Magugnano. Beakers were found in the tomb, inside the graves nos. 8–9–10, at the end of the chamber. In the grave 10 the beaker, according to the report of the excavation published in 1921, contained the remains of an incomplete cremation with the residual bones of a child<sup>32</sup>. As the grave was already desecrated<sup>33</sup>, it is impossible to determine whether the burned bones were found in the beaker in primary position. In the chamber of the tomb 8 of the necropolis Pile B of Norchia<sup>34</sup> the grave goods of the sarcophagus of the child *Thania Peinei* of five years, daughter of *Laris (Peinas)* and a woman of the *Velisina* family included a dish (close to type Morel 1461 a1) and a small *olpe* (close to type Morel 5233 a1) in black gloss ware, a plate and a *lagynos* in plain ware, three little ollas and also two truncated cone beakers in coarse pottery.

A lidded beaker of the I–II century A. D. was found in a pit below Room 11 of the *atrium domus* from the Julio-Claudian age at Ferento<sup>35</sup> (fig. 7). This had been placed vertically and contained an unreadable bronze coin, an iron nail, a piece of bronze and a piece of burned beech wood, closed by a lid. This was interpreted as a sacrifice for the demolition of an earlier obsolete structure during the construction of the atrium domus. *Piaculum* would be offered containing elements characterizing the obliterated area (a nail and wood from the roof). A very similar offering was found at the Etruscan sanctuary of *Pyrgi*, the harbor of Cerveteri: a jug with clay similar to our beakers, dated between the first century B. C. and the first century A. D., a bronze nail without function, a *dupondius* of Galba dated to 68 A. D. and fragments of burnt olive wood<sup>36</sup>. Ordi-

24 LIPPOLIS 1984, 102, pl. XXXI. 368.

25 GABRICI 1906, 190, fig. 15 top left, 224, fig. 41; GUZZO 1970, 175.

26 DE FRANCISCIS 1957, 398, fig. 33; GUZZO 1970, 175.

27 LIPPOLIS 1984, 102, pl. XXXI. 368.

28 ALMAGRO 1953, 283, fig. 230, no. 32.

29 From the filling of the cistern 19 on the north slopes of the *Areopagus*, waste destruction or renovation of a house: ROBINSON 1959, 18, F75, pl. 1.F75 dated at the first century B. C.; GUZZO 1970, 175.

30 V. JOLIVET, in BROISE – JOLIVET 2004, 173, no. 315, fig. 164, with combustion traces, found in cistern C11.

31 I thank Edwige Lovergne for this information regarding unpublished grave goods.

32 ZE1 1921, 228.

33 ZE1 1921, 226.

34 AMBROSINI 2016, 180–181, 443, 474, pls. 113, 117. For the inscription *eca : mutna : peinal : thanias : V : larisal : velisinal*: COLONNA 1967, pl. XCIII bis; CIE II, 1,4, 385, no. 5868, pl. XXXV. 5868; BRUNETTI NARDI 1972, 97; ET<sup>2</sup>, AT 1.165; MORANDI TARABELLA 2004, 362, no. 2.

35 RIZZO – FORTUNATO – PAVOLINI 2013.

36 AMBROSINI – MICHETTI 2013, 158–160.

nary domestic pottery was found inside the pit under the *domus* at Ferento. It was a domestic waste discharge for the settlement. South of the *atrium domus* of Ferento another intact beaker and one fragmented were found into a pit with tiles and pottery<sup>37</sup> (including also Terra Sigillata, as is the case of Castel d'Asso)<sup>38</sup>.

### The Chronology

Unfortunately several beakers of this type come from contexts not precisely defined from the chronological point of view, since the chamber tombs have several burials and were used from the late fourth/early third to the first century B. C. One beaker comes from Chamber E of Tomb VI at Vulci, with four burials, dated between the end of the third and early first century B. C.<sup>39</sup>. Other specimens come from a partially looted tomb of Montefiascone containing two or three burials, one dated in the second quarter of the first century B. C., a second in the third quarter of the century and one of a late Augustan age<sup>40</sup>. Two beakers come from Ferento, found inside the sarcophagus of *Aulus Salvius*, dated between 67 and 23 B. C.<sup>41</sup>. At Musarna the vases are dated to the middle third of the first century B. C.<sup>42</sup>. The association of the two conical beakers found in the chamber of the tomb 8 of the Pile B necropolis at Norchia, with the remaining grave goods of the sarcophagus of five years child relevant to *Thania Peinei* daughter of *Laris (Peinas)* and a woman of the *Velisina* family is of little use: if the association is correct (there is no excavation data in this regard), it seems to be dated between the second half of the fourth and second century B. C.<sup>43</sup>.

### The Function

Regarding the function of these vases, various opinions, some truly bizarre, have been put forward. They were often interpreted as pottery for the libation, along with *lagynoi* and *oinochoai* found in the Tarquinian burials of the Hellenistic period<sup>44</sup>. The hypothesis suggested by Lucia Cavagnaro Vanoni is interesting: that our beakers were used as containers for honey. This is based on her view that this distinctive shape seems to derive from the Iberian *kalathos* known as “*sombrero de copa*”, which are also attested at Tarquinia in the second century B. C.<sup>45</sup>. However, we should say that, the “*sombrero de copa*” has decoration on the external surface, and is taller with a larger capacity (the height ranges from 15 to 30 cm).

Some have proposed the “*sombrero de copa*” as a container for the transport of particular foods, such as honey<sup>46</sup>. This container with its particular shape and decoration was usually exported with the goods contained therein (honey or dried fruit or food in salt). These vessels are very frequent at the sites where were found contemporaneous hives<sup>47</sup>. Conde i Berdós has expressed doubts about this interpretation, preferring to consider them as desirable objects, which ap-

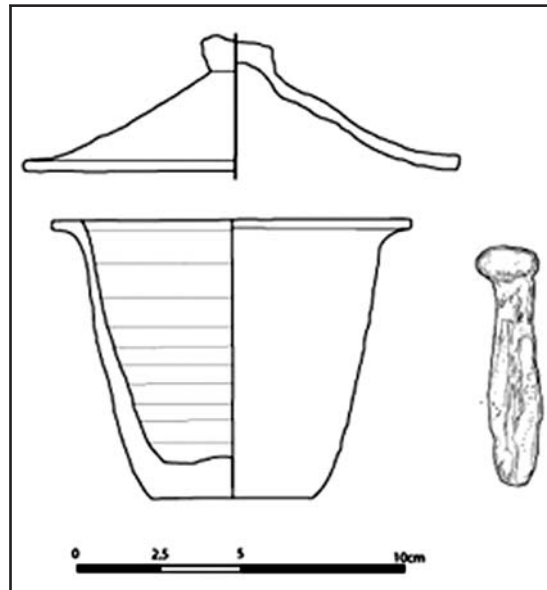


Fig. 7: Truncated Cone Clay Beaker from Ferento, from a pit below Room 11 of the atrium domus from the Julio-Claudian age (after Rizzo – Fortunato – Pavolini 2013, fig. 3).

37 RIZZO – FORTUNATO – PAVOLINI 2013, 10, 18, fig. 14.

38 RIZZO – FORTUNATO – PAVOLINI 2013, 18.

39 FALCONI AMORELLI 1983, 62, no. 32, fig. 15.32.

40 GUZZO 1970, fig. 7.60 e 64.

41 MORANDI TARABELLA 2004, 435, no. 6.

42 RIZZO – FORTUNATO – PAVOLINI 2013, 19.

43 AMBROSINI 2016, 180–181, 443, 474, pls. 113, 117.

44 CHIESA 2005, 79, 81, 170, 377, 379, 382, 385.

45 CAVAGNARO VANONI 1996, 76–77, with references; BORTOLIN 2008, 129–130, fig. 101.

46 MUSCOLINO 2006, 222, n. 31.

47 BORTOLIN 2008, 130.

pealed to many customers. They were used in burials, both in their homeland and abroad<sup>48</sup>. Our Etruscan vessel is called a small *kalathos* or *kalathiskos* by French archaeologists studying the finds from Musarna<sup>49</sup>; they agree that the vessel was not used for drinking, but as a small container because sometimes the traces of smoke are on the outside and the clay mix is midway between that of the thin walls style and the unglazed pottery for cooking. Edwige Lovergne<sup>50</sup> does not exclude the use as incense burners because sometimes the traces of burning are internal and not external. Perhaps she was influenced by the similarity with the Roman clay incense-burners, which, however, have sets of holes in the walls<sup>51</sup>. Pavolini thought of small flower pots as offerings to the dead, but our vessels do not have a hole in the bottom. Unconvinced of the use suggested by the French archaeologists, Pavolini opts for multi-functionality. I know only a single vase of similar shape that has holes (diameter 4 mm) in the lower part of the walls; it comes from a Papena tomb dating from the late third – mid-second century B. C. K. M. Phillips thinks that the vase is a kind of strainer<sup>52</sup>. Vincent Jolivet has recently taken up the hypothesis that this shape had a culinary and not drinking use and was in fact used as a honey pot<sup>53</sup>. As there have so far been no contents discovered within these beakers, I thought it appropriate to set up a sampling program using gas chromatography analysis. This would identify trace of organic residues such as short acids or tartaric acid, which indicate the presence of milk products or wine. Until we have the results of the analysis, however, the comparison with similar vases that we still use today can help us to define the function of this shape.

Three fragments truncated conical beakers from Norchia (from the excavation in front of the tomb PB 4 and from the chamber of the tomb PB 12) were kindly analyzed with gas chromatography analysis with mass spectrometry by the team of Prof. Maria Perla Colombini<sup>54</sup>. In the samples markers related to the presence of wine were not found. Furthermore there are no protein substances. The beakers do not contain residues of the original content and the residues should be reported to the environment in which they laid. Until we have the results of the analysis carried out on many examples, however, the comparison with similar vases that we still use today perhaps can help us to define the function of this shape of vase. This shape, according to Jolivet, would have been well-adapted to easy removal of the contents (similar items in bronze of the same shape were interpreted as pastry molds). In this respect it should be mentioned the use of honey in the preparation of desserts, which besides being the main ingredient, thanks to its soft texture allow better shaping the dough. In a scene of beekeeping in the Rekhmira Tomb of Thebes (about 1450 B. C.)<sup>55</sup> a truncated conical cup is used to collect honey from one of the conical containers. The fact that some of our truncated conical beakers have been found in children's graves can, perhaps, support the hypothesis of the function of vase for food made with honey. Honey combined with milk constituted the main food given to children from birth because of its high nutritional value<sup>56</sup>. A connection with the honey could possibly be identified in the shape of the vase, which is reminiscent of *pithoi*/hives as those found in Vari (in Hymettus area)<sup>57</sup> in a working farm of the late fourth – early third century B. C. or of the vertical beehive found in the Istmia sanctuary<sup>58</sup>. In particular, our beakers are similar to the hives of low *kalathos*

48 CASINI – TIZZONI 2010 (2012), 173.

49 RIZZO – FORTUNATO – PAVOLINI 2013, 18.

50 Hints in the presentation at the Incontri dell'AIAC (Rome, 20th January 2014): E. LOVERGNE, *Sepulture e corredi dalla necropoli ellenistica di Musarna. Un contributo alla conoscenza dei gesti funerari*.

51 See PAVOLINI 2000, 249–250, fig. 61; PELLEGRINO 1999, 91.

52 PHILLIPS 1967, 36, no. 33, fig. 5, no. 19, fig. 7, no. 41.

53 For the sweet made with honey, popular in the

Hellenistic period and the first centuries of the imperial age see BORTOLIN 2008, 23, with references.

54 Istituto per la Conservazione e Valorizzazione dei Beni Culturali – CNR.

55 BORTOLIN 2008, 54, fig. 15 on the left, 101.

56 BORTOLIN 2008, 24.

57 GIUMAN 2008, 71, fig. 8a; BORTOLIN 2008, 42, with references, 70. The gas chromatography analysis revealed the presence of wax.

58 BORTOLIN 2008, 79, fig. 43.



type (Type A2 Ludorf) with flat upper rim (B1 Ludorf type) documented in the Hellenistic period<sup>59</sup>.

A cylindrical or conical beaker of standard size (h 10 cm) contains 325 ml which is equivalent to a modern big cereal bowl<sup>60</sup>. This suggests that the Etruscan beaker contained a greater amount of substance than might be expected with a normal drinking vessel. Furthermore the clay mixture appears fire-resistant and too porous to contain liquids. The presence of holes on the similar vase from Papena suggests that it was used to strain the cheese (eg. cottage cheese). Probably this shape of vase was intended to contain a high-viscosity substance such as cream and this explains the particular shape of the lip that allows the contents to be poured slowly. This explains why even today mortars have this truncated cone shape with outturned lip flattened above: the substance that is pounded assumes a creamy form and therefore runs slower than a less viscous liquid.

As an alternative, an outturned lip flattened above appears functional to close the vase with cloth or leather, fixed with a string below the lip (as even today for glass jars of honey or jam)<sup>61</sup>.



Fig. 8: Bronze pastry molds from Stabiae – Varano, Villa Arianna room 4, first century A. D. (after Bonifacio – Sodo 2001, figs. 249–252).

### Conclusions

Some elements lead me to believe that our vases were not glasses or mugs for drinking, but molds for cooking dessert: the comparison with the bronze pastry molds from *Stabiae* (fig. 8) made by Jolivet<sup>62</sup>, the capacity, the fireclay and comparison with existing molds for pastry or containers of yogurt<sup>63</sup>, creams or fruit.

This particular Etruscan shape of vase joins Tarquinia to the towns of its hinterland: it is clearly not only the spread of a shape of container but also the way to handle foodstuffs, to cook and eat. It is a further aspect of the cultural *koinè* that united the sites of the Tarquinian inland area such as Tuscania, Musarna, Castel d’Asso, Norchia, Ferento. It was the reflection of the colonization policies of Tarquinia in the vast hinterland between Lake Bolsena and the Faliscan area<sup>64</sup>.

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<sup>59</sup> LÜDORF 1998–1999, 57–58, figs. 1–3; BORTOLIN 2008, 73.

<sup>60</sup> Conversely, a tea mug contains 250 or 300 ml and an Italian glass of water or wine of standard dimensions contains 200 ml.

<sup>61</sup> Often cotton decorated with red and white checks

or jute is used.

<sup>62</sup> BONIFACIO – SODO 2001, 134, nos 249–252 from *Stabiae* – Varano, Villa Arianna room 4, first century A. D.

<sup>63</sup> I thank Susan Rotroff for pointing me that still now in Greece vases of this type are used to eating yogurt.

<sup>64</sup> BARBIERI 2001 (2002), 71.

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## Preface

The second volume of the International Association for Research on Pottery of the Hellenistic Period e. V. (IARPotHP) presents the proceedings of the second conference organized by our Association.

This conference with the title *Daily life in a cosmopolitan world: Pottery and culture during the Hellenistic period* took place at the Université Lumière Lyon 2, from the 5th to the 8th of November 2015. It was a very successful conference with many lectures and posters, from which as many as 50, are included in this volume. The Board of the Association and myself would like to warmly thank all persons who were involved in the organization of the conference and participated in it, as well as, all persons involved in the preparation of these proceedings and especially, Dr Annette Peignard-Giros, the editor of the Association for the years 2015–2019.

Our thanks also go to the authorities of the Lyon 2 University, and the research team HiSoMA (UMR 5189 – Lyon) for hosting our conference, and for their support in organizing it.

We are also grateful to HiSoMA for its financial support for the printing of this volume. Equally, we would like to express our gratitude to our printing house, the Phoibos Verlag in Vienna.

The third volume of the IARPotHP conference series, the proceedings of the symposium held in Kaštela (Croatia) on the 1st–4th of June 2017, is now in the process of preparation by the editors, Ivanka Kamerjarin and Marina Ugarković, and will be published soon after the Lyon volume.

Our great honour is to call attention to the fact that during the General Assembly in Kaštela, Dr John W. Hayes, one of the most distinguished scholars in the field of research into Hellenistic (and Roman) ceramics, was elected as a honorary member of IARPotHP.

With the publication of this volume, the tradition of our association and conferences organized by it, is strengthened. Also, our association's contribution to research into Hellenistic pottery and its further development is being increased.

Krakow, 25. 09. 2019

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## Introduction by the editor: the aim of the meeting

When J. G. Droysen applied the name of «Hellenistic» to the period following the death of Alexander the Great, he had in mind the image of a period of contact between Greek culture and the local people integrated in the newly conquered territories. The idea of an «Hellenization» of local “ethne” was replaced, during the last decades of the 20th century, by the concepts of interconnection and of “cultural transfers” between Greco-Macedonian settlers and local populations.

Since the end of 19th century, archaeologists have tried to use the artifacts, and particularly ceramics, to address the topic of interaction between Greek and local traditions, and the “identities” of the various ethnic groups that lived together, or sometimes simply side by side, in the large territories of the Hellenistic kingdoms.

From an economic point of view, some scholars have tried to interpret the Hellenistic period as the first globalization period, considering the trading networks that combine local and long-distance exchanges.

Pottery is one of the clues that can be used to address those complex questions. It is an artifact which is used everywhere and produced in almost every town or village in the Mediterranean during the Antiquity, and Hellenistic pottery has been frequently used to try to define what was Hellenic and what was local in the instrumentum used by people living in the areas conquered by Alexander and ruled by his successors.

The main impact of Alexander’s conquest was, for people who were not familiar with Greek culture, a direct contact with Hellenism. The «colonists» who were settling in areas far away from their native Macedonian or Greek cities, brought with them their customs, their own cooking and drinking traditions, and their traditional dishes. But after some time, they had to replace the broken or damaged pottery vessels, and needed to use local potters abilities, and supply sources. For instance, in some region of the Levant, there was no clay that could produce a good shining black gloss, nor a tradition of black slipped pottery. The Greek dwellers had some specific requests, and the local potters had to cope both with them, as well as with the technical possibilities they had. Most probably, the Greeks or their descendant had also to adapt to the local craftsmen abilities and clay supply. Their presence, and their relationships with local populations had an impact on both their own way of living, and the local people’s traditions. Can we imagine, for instance, that starting a family, or having local servants, would have no consequence on the food one would be eating (and would have access to)?

But this is a very general point of view, and there were certainly a large variety of situations in the various areas of the Hellenistic kingdoms. First of all, the economic patterns were different, for example, on the Ionian coast, compared to remote regions of Bactria or Syria. Some places were not deeply affected by the conquest, and the indigenous tribes and people continued to live as they had lived before, except that they were paying their taxes to a new king. Can we see on their pottery any impact from the Greek types? In some small villages of Mesopotamia, for instance, only a few sherds witness the importation of Greek pottery, and the influence of Greek shapes on local pottery is very limited: the inturned-rim bowls, for instance, are not slipped, and they lack the usual ring base of Greek examples.

In some other places, like in Palestine, the absence of Greek pottery can be interpreted as a mark of resistance against Hellenic eating and drinking habits, considered as unacceptable by the religious and/or social traditions.

On the other hand, pottery can also be a means of ethnic identification for Greek people: drinking wine, taking part of symposia, offering specific shapes to the dead or the gods, might be considered, for the descendant of the first colonist, as a way of marking their ethnic identity, and

make the difference with the local people. Some table customs imported by the conquerors were adopted by the local elites, in order to keep their rank and be associated to the new rulers.

Various questions arise when one tries to evaluate through pottery the impact of the Hellenistic “globalization” on everyday life in the various regions of the Hellenistic kingdoms:

- Who had a direct access to the Greek prototypes, i.e. how involved were the different regions in the large-scale trade?
- Which influence had large trade centers (which produced vases that traveled everywhere in the Mediterranean) on local products?
- What was the impact of Greek influence on shape, decoration, and use of the vases, considering a large variety of local situations?

The aim of the papers of this 2nd meeting of the IARPotHP was not to address the general concepts of «hellenization», «cultural transfer», or «middle ground», but to study precisely the material found in some specific sites, taking into account the nature of the deposits (houses, graves, shipwrecks ...). And to try to understand how we can interpret the data on pottery of a specific site, in a regional and international contexts.

The local studies of pottery deposits can give us the opportunity to see, at least at a regional level, how people really lived, ate and drank, using (or not) vessels from various traditions, and what it meant for them to live in a multicultural world.

The relations can be seen through the repertoire of vessel shapes (fish-plates, echinus bowls, carinated bowls ...), which are attested all over the Mediterranean, as well as through the amphoras travelling from east to west and vice versa.

Nevertheless, the two kinds of objects, vessels and amphoras, testify different levels of cultural interactions. Imports of Greek amphoras, mainly Rhodian or Cnidian ones, in various places of the Mediterranean are evidence of commercial networks, and were purchased for their contents. Consumption of Greek wine is a good indicator of new practices in the Levant, for instance. On the other hand, imports of Italian amphoras in the eastern Mediterranean show the new developments of Roman economy in the newly conquered regions.

Importation and imitation of Greek shapes are more related to daily life, and to social behaviours. They may be evidence of changes in cooking habits, or simply to new fashions in food or drink consumptions, or in table habits.

The papers collected in this volume show local situations all over the Mediterranean: during the Hellenistic period, all regions were affected by contacts with Hellenistic kingdoms, and the western Mediterranean was not disconnected from the Eastern regions. During the early Hellenistic period, Italy and Sicily were touched by the influence of Attic pottery, and the interaction between Italy and the Hellenistic east grew when the Romans started to interfere, both economically and politically, in the eastern Mediterranean, by the end of the 3<sup>rd</sup> c. BC. That is one of the main reasons why we have in this volume so many papers dedicated to pottery in Italy, Sicily, as from Greece, Asia Minor, and eastern parts of the Seleucid kingdom.

The aim of this series of papers is to focus on local situations, and try to find the evidence of new shapes and new decorations on table ware, cooking wares and transport amphoras, and try to evaluate, on this ground, how pottery illustrates, in various regions, the impact of Hellenism, and how Hellenism was adapted to or influenced by new local traditions.

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