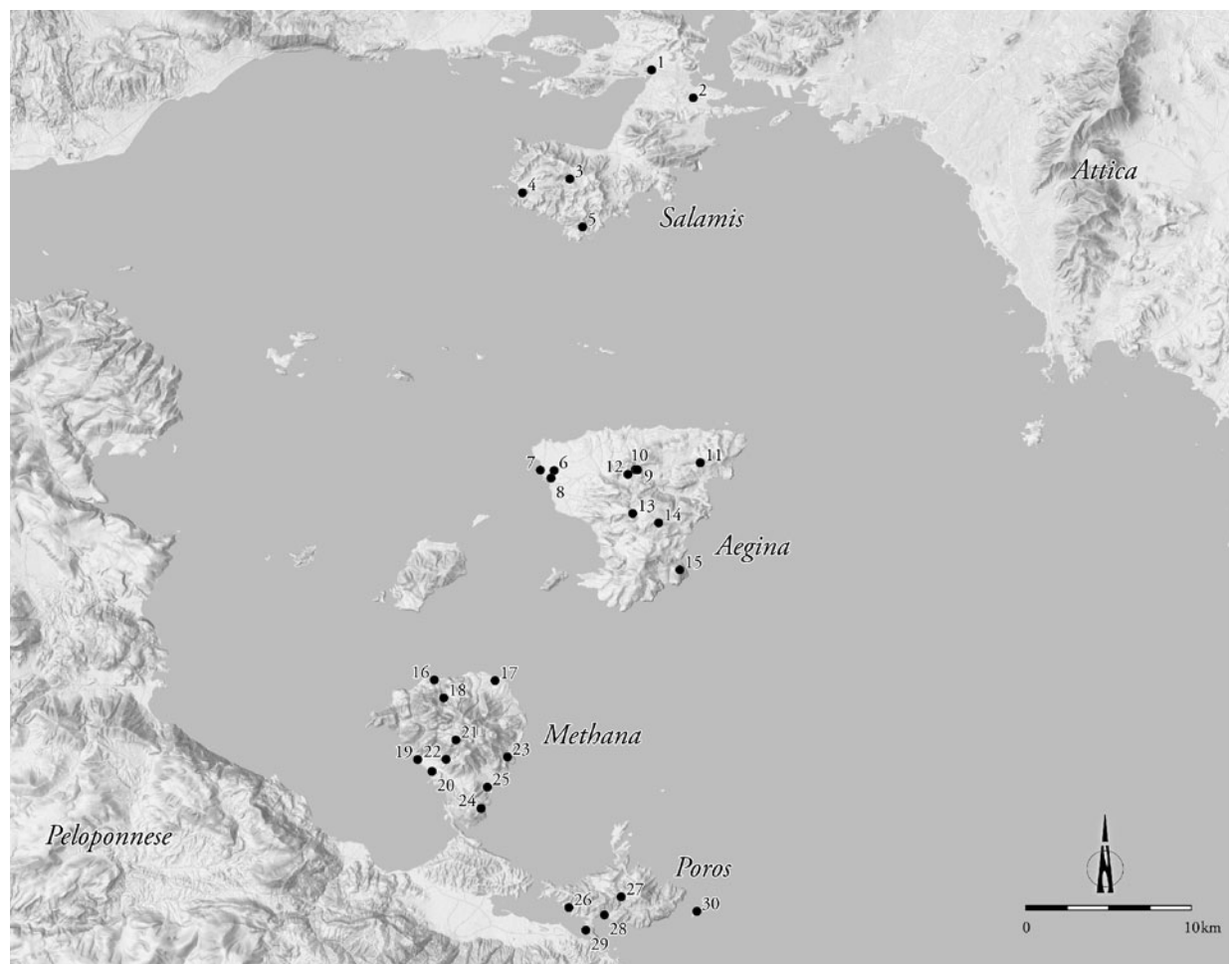


ARCHAEOLOGY IN GREECE 2019–2020

The islands of the Saronic Gulf: connections & cultural histories

Michael Loy | The British School at Athens | m.loy@bsa.ac.uk

This article reviews a decade of publications and rescue excavations on the islands of Aegina, Poros and Salamis, and on the island-like Methana peninsula. Considerable amounts of new data have come to light that demonstrate how, from prehistory through to more recent times, the islands of the Saronic Gulf have been plugged in to networks with one another, with their neighbouring mainlands and with the wider Aegean. Moreover, a not insignificant number of publications has recently become available that synthesize many years of archaeological discoveries into cultural histories, telling the stories of each island and of the whole archipelago.



Map 7. Sites referred to in the text: 1. Salamis (town); 2. Ampelakia; 3. Church of St John Kalivitis; 4. Kanakia; 5. Cave of Euripides and Hellenistic temple of Dionysus; 6. Aegina (town); 7. Kolonna; 8. Cathedral of the Metropolis; 9. Paleochora; 10. Monastery of Saint Kyriaki; 11. Temple of Aphaia; 12. Monastery of Agia Triada; 13. Monastery of Chrysoleontissa; 14. Lazarides; 15. Megali Koryphi; 16. Agios Nikolaos; 17. Agios Georgios; 18. Palaia Loutra; 19. Vathy; 20. Palaiokastro; 21. Chersonissos; 22. Throni; 23. Agios Konstantinos; 24. Methana (town); 25. Loutropoli; 26. Fourkaria; 27. Kalaureia; 28. Askeli; 29. Poros (town); 30. Modi. © BSA.

Over recent years, islands have become a serious subject of study for both archaeologists and historians of Greece (Broodbank 2000; Constantakopoulou 2007; Mazarakis Ainian 2013; Angliker and Tully 2018). In particular, scholars have considered the permeability of the coastlines of islands, which can connect and isolate: people, objects and ideas circulate around archipelagos, yet islands can just as readily become ‘laboratories’ on which more inward-looking communities develop. While the main focus of such studies for Greece has been the Cyclades and, to a lesser extent, the Dodecanese, scholars have also recognized that the Saronic Gulf and its small collection of islands is an important interlocutor in these narratives. This region is a crossroads, bridging both Attica to the northeast Peloponnese and the mainland to the Cyclades. The islands of Aegina, Poros and Salamis have played key roles across many different time periods in connecting people from all around (and beyond) the Aegean. The Methana peninsula, while not an island, is connected by only a small land bridge to the Peloponnesian mainland; its relative isolation has left Methana at various times acting ‘island-like’. For the purposes of this article, the evidence from Methana is analysed alongside that of the Saronic islands proper. The communities on these islands have both shaped and been shaped by others with whom they have come into contact.

The last *AR* review that focused specifically on new discoveries from the islands of the Saronic Gulf was published in 2010 (Morgan 2010). Since then, many projects reported a decade ago as preliminary have entered their publication phase and several new projects investigating the role of the islands in local and Aegean-wide interactions have been initiated. In addition, a number of synthetic volumes have been published. These situate previously studied archaeology and topography within the wider cultural history of each island, and a pleasing and not insignificant number of these studies has concentrated on the Byzantine and early modern histories of the Saronic islands. The first part of this article reviews new publications that have become available since 2010. The second part summarizes new archaeological work from Aegina, Methana, Poros and Salamis as reported by the then 26th Ephorate of Prehistoric and Classical Antiquities (now the Ephorate of Antiquities of Piraeus and the Islands) in *ADelt* 62–68 (2007–2013). These reports have been translated by the author and are freely available on *AGOnline*. *ADelt* 69 (2014) became available only after this article was written. Whilst the discoveries reported in volume 69 are not included here, reports have already been translated and they, too, are available on *AGOnline* (<https://chronique.efa.gr/>).

Projects and publications

The past decade has seen not only the completion of the Swedish Institute at Athens’ 2007–2012 research programme at the sanctuary of Poseidon at **Kalaureia** (ancient Poros), *The Sea, the City and the God* (**ID243**) (**Fig. 143**), but also the commencement in 2015 of a new programme of excavations at the site. The main objectives of the project are to define the extent of the Archaic/Classical sanctuary and its relationship to the neighbouring polis, and to study local cults through archaeological material. The research programme aims, therefore, to look at the sanctuary not only in its immediate context, but it also to consider connections with a wider network of seascape sanctuaries, i.e. sanctuaries that both face and are next to the sea.



143. Poros, Kalaureia: excavations at the sanctuary of Poseidon. © Swedish Institute at Athens.

Two preliminary studies connected with the project have been published. First, Alexandra Alexandridou (2013) has reported on a deposit of Archaic pottery found southeast of the temple of Poseidon and hypothesizes that the creation of this ‘ritual waste deposit’ is indicative of the reorganization of sacred space. The second publication (Mylona *et al.* 2013) engages, through analysis of various bioarchaeological markers, with the project’s aim to consider the activities that took place at the Classical sanctuary. Archaeobotanical studies suggest that the immediate landscape of the sanctuary in antiquity comprised evergreen oaks and maquis, yet the charred seeds found in ritual burning deposits appear to be from cultivated crops such as olives, almonds and figs. This could indicate that cult participants brought their own firewood with them when they participated in ritual activities, sourced from personal orchards or olive groves. Both studies make important contributions to the cultural biography of the sanctuary of Poseidon, and further project outputs are awaited with great anticipation.

A second strand of work at Kalaureia has been the project *Kalaureia in the Present*, which was also initiated in 2007. This programme investigated the relationship between contemporary local residents and the archaeological remains and their perception of archaeologists. Yannis Hamilakis and Fotis Ifantidis published a ‘photographic essay’ on these subjects in 2016 in which they bring together photographs, interviews and reflections generated during the project. Images connect archaeologists working in the present with tourists coming to explore the past and also with the local people of Poros. A picture blog was created to accompany this volume (<https://kalaureiainthepresent.org/>) and a further print publication is planned.

Another project which completed at the turn of the decade was *SHARP*, the *Saronic Harbours Archaeological Research Project*, directed by Daniel Pullen and Thomas Tartaron under the auspices of the American School of Classical Studies at Athens (**ID250**, **ID910**, **ID1412**, **ID1887**). Although the main focus of this project lies beyond the islands on the site of Mycenaean Kalamianos on the Argolic peninsula, a monograph published by Tartaron (2013) as part of *SHARP* contains significant information about connections of the prehistoric Saronic Gulf (most notably **Kolonna** on Aegina) to important local and long-range trade networks. The seventh chapter of this volume reviews the archaeological evidence from Kolonna for each phase between Early Helladic II and Late Helladic IIIB, and also explores the networks – around and beyond the Saronic Gulf – in which Kolonna operated (mainly by looking at the distribution of pottery exports). The archaeological evidence from the site of **Agios Konstantinos** on Methana is also synthesized.

Excavations have continued on **Salamis** at the acropolis of **Kanakia** and the nearby plateau of Pyrgiakoni, conducted by the University of Ioannina and directed by Yannis Lolos (**ID2080**, **ID2642**, **ID4601**) (**Fig. 144**). The functions of various rooms of the citadel have been further clarified, while excavation of the ‘cult area’ of Pyrgiakoni has brought to light not only significant quantities of Late Helladic IIIB–IIIC pottery but also pieces from as early as the Neolithic and as late as the Classical period. Surface surveys, as yet unpublished, near the Mycenaean sites and more widely across the island have been conducted alongside this excavation work.

In 2012, Lolos edited the first of a series of volumes on the archaeology of Salamis (Lolos 2012). The first six chapters are dedicated to Kanakia. Lolos’ chapter synthesizes the data to date, while other studies are thematic and consider the continuity of the Mycenaean citadel from the Neolithic period, a GIS study of the fortification and a collection of aerial photographs of the acropolis. The second part of the book considers the small islands around Salamis in the Late Roman and Byzantine periods (through ceramic, numismatic and seal studies). The third section reviews 15 years of excavation in the Classical city of **Salamis** in the east of the island.

A programme of study of the ceramics of **Aegina** by the Fitch Laboratory at the British School at Athens and the Austrian Archaeological Institute has also reached its publication phase over the past decade. The landmark study by Walter Gauß and Evangelia Kiriatzi (*Pottery Production and Supply at Bronze Age Kolonna, Aegina*) was published in 2011 and focuses on 266 ceramic samples selected for petrographic and chemical analyses and on 15 samples investigated by scanning electron microscopy. Covering material from the Early Bronze Age through to the Late Bronze Age, and through a combination of macroscopic analysis and archaeometry, the authors discuss the production strategies, raw materials, technologies and circulation patterns that characterized Aeginetan pottery over time.



144. Salamis, Kanakia: aerial photograph of the Mycenaean acropolis from the east. © University of Ioannina.

Further laboratory-based studies on Aeginetan material have progressed over the past ten years, including analyses focused on the Classical period (Klebinder-Gauß 2012) and the Bronze Age (Lis *et al.* 2015), and also on comparisons between the connections maintained by Aegina and its neighbours in the Classical period and Bronze Age (Klebinder-Gauß and Gauß 2015). The keyword in all these studies is ‘connection’, and the various authors have each aimed to show that the geographic position of Aegina plugged in the island to all sorts of networks that permitted mobility of raw clay, finished pots and the potters themselves throughout the Peloponnese, up through Attica towards Euboea and out into the Cyclades. Indeed, mobility and connections of this kind were the subject of *Travelling Ceramic Technologies as Markers of Human Mobility in the Aegean* (TRACT), a project funded through Marie Skłodowska Curie Actions, conducted by Bartłomiej Lis and hosted at the Fitch Laboratory of the British School at Athens between 2017 and 2019 (Bennet 2018: 12; Lis *et al.* 2020; see also Bennet, this volume).

Monographs and studies

In addition to the project publications outlined above, several monographs with a primary focus on the material record of the Saronic islands have become available in the past few years. Katie Lantzas’ volume, *Settlement and Social Trends in the Argolid and the Methana Peninsula, 1200–900 BC* (2012), makes available her doctoral thesis on ten prehistoric sites on **Methana** (first identified in the *Methana Archaeological Survey*, 1981–1987), which are analysed alongside 26 sites from the Argolid. Through a study of the built environment, mortuary sites, ceramics and metals, Lantzas argues for continuity in the area between the end of the Bronze Age and the start of the Iron Age, and notes in particular an increase in the number of settlements located far away from Bronze Age palatial centres. A similar study is that of Eleni Salavoura (2014), which documents 24 Bronze Age sites on **Aegina** and analyses settlement patterns during different phases of the island’s prehistory. Notably, she identifies a number of hitherto unknown fortifications. Salavoura suggests that some locations that became important cult and ritual sites in the historic periods might have fulfilled similar roles in prehistory.

Two further doctoral theses have been published as monographs: *Kalaureia 1894: A Cultural History of the First Swedish Excavation in Greece* by Ingrid Berg (2016); *Spolia in Fortifications and the Common Builder in Late Antiquity* by Jon Frey (2016). Berg, who took part in the **Kalaureia** excavations conducted by the Swedish Institute at Athens, uses archival documents both to reconstruct the history and development of the Kalaureia excavations and to consider their representation throughout the 20th century. The principal datasets for the study came from the archives of Sam Wide and Lennart Kjellberg located in the Uppsala University Library; other papers held in Sweden and Greece (including some from the municipality archives on Poros) were also used. Frey's study on Late Antique fortifications considers Aegina alongside Isthmia and Sparta. He aims to show that the reuse of architectural members was not always motivated by ideological reasons, as recent studies have tended to suggest, and considers the builders, the construction projects and the logistics and practicalities that might have influenced the use of spolia. He argues (convincingly) that the use of spolia in the fortification wall at **Kolonna** was a necessary repair after a Herculean raid in AD 267; this was a utilitarian building project, and the spolia conveyed very little symbolic meaning.

Staying on Aegina but moving forward a number of centuries, a further monograph makes available in English for the first time papers written in 1817 that report on the sculptures on Aegina (Wagner and Schellig 2017). Following the discovery of the sculptures of the **Temple of Aphaia** in 1811, it was proposed that the Aeginetan school of sculpture represented a chapter between the Archaic and Classical eras: these papers tell that story.

Various shorter papers published over the course of the last decade process and interpret the results of earlier fieldwork conducted on the islands. The faunal and floral remains from the 2002–2007 excavations of the south slope at **Kolonna** (**ID100**, **ID2099**) have now been published (Galik *et al.* 2013). The data suggest that Aegina had a basic agricultural economy from the Early Bronze Age onwards and a preference for ovicaprid consumption. It is possible that the concentration of game remains in the Large Building Complex could indicate some sort of social stratification at the site from the Middle Bronze Age onwards. Alan Johnston (2013) analyses data from Archaic **Aegina**, concentrating on 14 inscribed ceramic pieces. He makes the case for the mobility of potters between Aegina, Laconia and Naukratis.

Mycenaean settlements on Aegina are the subject of two further studies. Naya Sgouritsa (2015) presents the settlement of Late Helladic I–IIIC **Lazarides**, located in the east of the island in the vicinity of three previously excavated built chamber tombs (**ID1928**, **ID2621**, **ID2974**). On the basis of shared typologies of ceramics, figurines and jewellery, the site seems well connected with other settlements in the Argolid; there may have been direct exchange between Lazarides and the Argolid, or goods and ideas might have come via a central node, such as Kolonna. Leonidas Vokotopoulos and Sophia Michaelopoulou (2018) review the Late Helladic IIIC citadel at **Megali Koryphi** in the south of the island, comparing this structure to similar citadels on Crete. They theorize that the citadel was built by migrants, who located themselves prominently on the coastline in an attempt to establish their local and regional presence.

Work on the other islands has spanned the prehistoric and historic periods, and stretched into the Byzantine world. Eleni Konsolaki-Yannopoulou (2016) considers the Late Helladic III figurines brought to light during her excavation of **Agios Konstantinos** on Methana (**ID2093**), and offers in particular her interpretation of the ritual significance of the 'bull fighter', horse and chariot figurines. Andreas Scholl (2018) analyses a Classical stele found on **Aegina** in 1828, demonstrating that its style and that of similar monuments from Salamis are unquestionably Attic. Finally, Giorgos Kalos (2016) looks at the history of the Holy Metropolitan Church of St George on the Kastelli of **Poros** from its first construction in the 18th century. He focuses, in particular, on the wall paintings and icons.

All these studies, like those discussed above, shed new light on the cultural biographies of each island by placing material culture into broader socio-historical narratives.

Cultural histories

As already noted, a handful of cultural histories have been published over the past decade that synthesize many of the major archaeological finds for a more general audience. At one end of the scale, these are regional studies which make comparatively light use of material from each island. Nigel McGilchrist's

Greek Islands 7: The Argo-Saronic Islands (2010) collects together the texts of the same author's *Blue Guide* entries on these islands. Although rather cursory in terms of detail, this volume provides a fair general introduction to the topography of **Aegina**, **Methana**, **Poros** and **Salamis**. Evi Mikromastora's *Σαλαμίνα* (2019) is more specific. It focuses on 14 archaeological or cultural heritage sites located across Salamis, including the **Cave of Euripides** (excavated by the University of Ioannina between 1994 and 1997), the Hellenistic **temple of Dionysos** (excavated by the University of Ioannina between 1998 and 2000) and the tenth-century AD **Church of St John Kalivitis**, located in the southwest of the island.

The Byzantine and early modern religious topographies of **Aegina** have also received a fair amount of attention, putting a spotlight on an island that was at one time home to a number of Orthodox saints and on which there once stood hundreds of churches and monasteries (the remains of 33 churches are known on the **Paleochora** acropolis alone). The **Cathedral of the Metropolis** is the subject of Emmanuel Giannoulis' *Ταξίδι στην ιστορία* (2013); this volume is an in-depth consideration of the history of the cathedral of Aegina town from its construction in 1806. Furthermore, the first section of the book considers the 'religious landscape' of Aegina since the prehistoric period and includes an excursus on the temples of Kolonna and Aphaia. Argyro Kavroudaki (2017) presents a similar diachronic overview, while the third and final part of her book is dedicated to the architecture, history and iconographic programmes of the myriad monasteries on the island, including the **Monasteries of St Kyriaki**, **Chrysoleontissa** and **Agia Triada**. Both volumes are important for bringing the rich Byzantine cultural history of Aegina to a wider audience and for presenting the architecture and decoration of the island's churches in attractive and accessible formats.

Finally, the volume *Πόρος, Τροιζηνία, Μέθανα με το βλέμμα των περιηγητών* (Athanasίου 2014) collects the writings of travellers who visited Poros, Troizen and Methana between 1685 and 1900, i.e. from roughly the time of the Venetian conquest of the Morea until the birth of modern tourism. After a general introduction to travellers, cartographers, geographers and the production of *isolario* and portolan charts, there follow a number of chronological chapters in which travelogue extracts are presented in Greek along with short author biographies. This comprehensive collection of travel literature reveals that as early as the 17th century, with Jacob Spon and George Wheler, travellers observed the islands as connected and as a coherent group. Later, Richard Chandler noted their strategic importance in relation to places like Athens, Epidauros and Nafplio, and William Gell commented on the physical accessibility of travel between Poros and the Peloponnese. This work, more than any other, contributes greatly to our understanding of the reception of the archaeology of the Saronic Gulf islands through this long period of early modern history.

Rescue excavation

This section reviews new archaeological discoveries published in *ADelt* between 2010 and 2020 (volumes 62–68), covering archaeological work carried out between 2006 and 2012 under the auspices of the 26th Ephorate of Prehistoric and Classical Antiquities.

Aegina

During the laying of new electricity cables in 2008, a few blocks away from the port of Aegina, a number of foundation walls and possible enclosures were identified in the area around Thomaïdos Street, Peleos Street and Nosokomeiou Street (*ADelt* 64 [2009] 244). Sections of these walls have been identified as originating in the Roman period, dated by the excavators on the basis of architectural style (**ID8124**). Further east, and on one of the more major roads of the city (Agias Paraskevis Street), a further wall was identified; this is dated slightly earlier, to the Hellenistic period, and extends for 27.5m (**ID8123**). On the basis of its length and architecture, it is interpreted as a retaining wall.

One of the most substantial finds of recent years from the city of Aegina is a Roman bathhouse located at the intersection of Thomaïdos Street and Kiverneiou Street, which sits side-by-side with the historic buildings of the Kiverneio district (**ID8122**). Only part of the bathhouse was unearthed, since it extends outside the plot investigated. Those sections that did come to light were found to sit on top of two stone walls

of the Classical period, orientated in a northwest–southeast direction. Excavations uncovered not only foundation walls and sections of the drainage system, but also fragmentary remains of the bathhouse’s furnace (Fig. 145). Charred wood found in the vicinity of the furnace is thought to be the remains of fuel. From there, water was pumped through adjacent pipes, which survive in sections up to 0.3–0.4m. Most of the finds recovered from the bathhouse came from fill in the central area. These include Roman ceramics, clay slabs and pieces of *regular mammatae*. A lamp dating to the fifth century AD was found in the central drainpipe.

Another significant find was made at the intersection of Kapodistriou Street and Faneromenis Street (ID8121). Seven burials dating to the Archaic and Classical periods were investigated; these are thought to be part of a larger grave complex towards the east of the city. The graves designated as Grave One and Grave Seven were rock-cut tombs; their main chambers were found *ca.* 1m below the road surface and measured 3m × 2.7m × 1.72m and 2.78m × 2.78m × 1.88m, respectively. There was stepped access to both graves, and while the floor of Grave One was sloped, that of Grave Seven was flat. No traces of human remains were discovered, but it is thought that burials would have been deposited in sarcophagi placed at the sides of Grave One around a large rectangular stone column that would have afforded structural support and is preserved in the southwest corner (Fig. 146). Both graves were dated to the fourth century BC.

In addition to these two chamber tombs, two cist graves (Graves Three and Four) were identified. Both were undisturbed but poorly preserved, and are thought to date to the fourth century BC. All of these graves overlay Grave Five, an older burial dating to the Archaic period with associated pottery of the sixth and fifth centuries BC.

Methana

Recent discoveries on the Methana peninsula date from prehistoric times right through to the Medieval period. In 2007, a large survey of the landscape between **Agios Nikolaos** and **Palaia Loutra** (ID8113) was conducted by Sofia Michalopoulou (26th EPCA). The project documented both a significant number of large stones, interpreted as the remains of walls, and various unpainted, coarse-surface ceramics dated between the Early Helladic and Late Helladic periods. Two years later, Early Helladic pottery, loomweights and obsidian blades were found in the same area (ID7820). This survey was smaller in scope than that conducted by the *Methana Survey Project* of the 1980s (Mee *et al.* 1997), but the results of the two projects taken together cover a significant portion of the peninsula’s history, in terms of both physical area and chronology.

Walls dating to the Classical period have been found at four different locations around the peninsula: **Throni**, **Loutropoli**, **Agios Georgios** and **Chersonissos** (ID7818, ID7821, ID7822, ID7823). At Agios Georgios, walls were located in proximity and forming a small square. However, it is not thought that they relate directly to one another or that they originate from the same building. A small destruction layer found inside the walls contained medium and small stones and ceramics (cooking vessels, amphorae and lekane).



145. Aegina, intersection of Kivernei Street and Feidiou Street: partial view of the excavation. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.



146. Aegina, intersection of Kapodistriou Street and Faneromenis Street: view of the interior of the chamber of Grave One. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.

The Roman and Byzantine periods are also represented on Methana. At Loutropoli another section of ancient wall was discovered, 0.2m below the road surface and measuring 6.2m in length (**ID7840**). This wall was made from conglomerate stone, and the trench in which it was found contained fill mixed with ceramics of the Late Roman and Byzantine periods, glass fragments, bones, shells, charcoal and a clay disc. It is possible that these finds date the wall by association. Finally, similar finds were recovered during works undertaken at **Vathy (ID7835)**, 800m southeast from the fortified acropolis of **Palaiokastro**. In the southern section of the plot investigated, two worked stones were found that could possibly have been lintel stones from an adjacent building. Further south in the same plot, post-Roman finds were located in addition to a wall running southwest. Finds included unpainted pottery and sections of a millstone.

Poros

Work on Poros in 2006 and 2007 revealed only a few remains of the Roman period. At **Fourkaria** an ashlar wall of significant length (24.15m) and orientated in a northwest–southeast direction was discovered (**ID8093**). Towards the northeast of the wall, a small well measuring *ca.* 0.7m × 0.7m was revealed; it has been dated to the Late Roman period and is thought to relate closely to the ashlar wall. At **Askeli** further Roman architectural remains were discovered, comprising small sections of wall with associated pottery of the Late Roman period (**ID8112**). It is thought that these discoveries relate to a previously known Late Antique pottery workshop.

Just off the coast of Poros, on the nearby islet of **Modi**, a shipwreck dating to Late Helladic IIIC was investigated at the turn of the decade (**ID1414**, **ID2321**; Konsolaki-Yannopoulou 2019). The ship was loaded with amphorae and hydriae, which likely contained wines, oils and fruits. The pottery is very similar to that found in the Argolid, and the excavators wonder whether the ceramics were actually manufactured in the Peloponnese. Given the ship's cargo and the location at which the wreck was discovered, it has been hypothesized that Modi served as a transit point for commercial trade at the end of the prehistoric period. Clearly, this would have made good use of the Saronic Gulf as a natural crossroad located at the point where various maritime routes intersected.

Salamis

Substantial archaeological work covering a whole range of periods has taken place on Salamis in recent years. A significant cemetery plot was located at Olympou Street. This contained at least five graves, in and around which some 37 adults were buried in the Early and Middle Helladic periods (**ID8106**). A further Middle Helladic pit grave with an articulated skeleton was found at 49 Metaxa Street (**ID7838**). Walls found at both 37 Agiou Dimitriou Street (**ID7830**) and 51 Metaxa Street (**ID7837**) were associated with pottery of the Late Helladic period; notable finds also included a bead made from rock crystal and fragments of obsidian blades.

Discoveries related to major cemeteries of the Geometric and Classical periods are discussed below, but further Geometric (**ID7829**, **ID8136**) and Classical (**ID7812**) graves have come to light both in the city and at **Ampelakia**. These were found in reasonable condition alongside pottery, coins, metal fibulae and loomweights. Furthermore, during the laying of new electricity cables in 2009 numerous Classical graves were unearthed at Ampelakia (**ID7815**). The cemetery area continued to be used into Roman times. Of particular note is the grave at 106 Eleftheriou Venizelou Street, which contained a range of elaborate dedications, including a red-figure pyxis depicting a seated woman in an ornate dress greeting Eros (**Fig. 147**). Hellenistic, Roman and post-Roman finds from the island



147. Ampelakia, 106 Eleftheriou Venizelou Street: red-figure pyxis with lid from Grave Two. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.



148. Salamis, Neorion Street, O.T.82: view of the plot from the west. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.

of Salamis include a small section of wall from the Hellenistic period at Ampelakia (ID8103), two Roman hearths from central Salamis (ID8105) and a scatter of Byzantine pottery alongside four bronze coins found at Olympou Street (ID8091).

In 2009, a large Geometric cemetery was found in Salamis town on Neorion Street (ID7808) (Fig. 148). Six graves were located adjacent to two Classical wells and pits. The graves designated Grave One, Grave Three, Grave Four and Grave Six were cists, and were orientated east–west (apart from Grave Six, which was orientated north–south). Only Grave One contained human remains, of which a skull was found towards the east end of the grave. Large quantities of Geometric pottery were found in each burial, including trefoil oinochoae and clay conical spindle-whorls in Grave One, ten assorted Geometric figured vessels in Grave Three and eight other vessels in Grave Four. Among other grave goods, Grave Three contained an iron rod and two fragments of bronze fibulae, while Grave Four contained a conical stone spindle-whorl. Graves Two and Five were pit graves, both orientated north–south and covered by flat stones. Part of Grave Two had been disturbed during the Classical period by the construction of one of the adjacent walls, but its pebble-covered floor was preserved. Grave goods in Grave Five included a trefoil oinochoe, a kantharos and a skyphos. Some human remains were identified in Grave Five, but it is unclear whether these were found *in situ* or if they had been disturbed from an earlier burial during the construction of one of the Classical pits.

In 2007, two large Classical grave plots were discovered at **Ampelakia**, the first at 18 Bouboulinas Street and 9 Euripidou Street (ID8101), and the second at 120 Eleftheriou Venizelou Street (ID8102). In the first plot (Fig. 149), three stone-lined sarcophagi were located in addition to four grave markers (stelae or columns) and evidence for three cremations. Both Grave One and Grave Three were found to contain skeletons. Grave Three also contained a bronze inscribed tablet, two stone alabastra, a black-painted kantharos from the early fourth century BC (Fig. 150) and a small bronze arrowhead. Of the grave markers, both Stone Two and Stone Three had dedicatory inscriptions and Stone Four (a marble column) was decorated with an image of a boy holding a bird in his right hand. At the second plot, 18 graves of the fifth century BC were found, comprising nine cremations, two child burials, two sarcophagi, one pit grave, three cists and a tiled-roof grave. The most richly adorned grave was Grave Seven, one of the child burials



149. Ampelakia, 18 Bouboulinas Street and 9 Euripidou Street: view of the excavation from the south. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.



151. Ampelakia, 120 Eleftheriou Venizelou Street: finds from Grave Seven. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.



152. Ampelakia, 120 Eleftheriou Venizelou Street: decorated stele. © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.



150. Ampelakia, 18 Bouboulinas Street and 9 Euripidou Street: kantharos from Grave Three (375–350 BC). © Hellenic Ministry of Culture and Sports: Ephorate of Antiquities of Piraeus and the Islands.

(**Fig. 151**). Grave goods included a black oinochoe decorated with the figure of a hunter, a skyphos, a lekythos and a kylix. Beneath the burial, a further four vessels were found, including one lekythos, one olpe and two skyphoi. Near the northwestern corner of the plot, a decorated marble grave marker dating to the fourth century BC and measuring *ca.* 1.5m × 0.42m was found (**Fig. 152**); it has two embossed rosettes and bears an inscription. A column was discovered further northeast, and is thought to be contemporary with the stele.

Finally, one of the largest projects of recent years was related to the construction of a new sewage-treatment network in **Salamis town** which resulted in a number of archaeological discoveries in 2007 and 2008. Many of the discoveries comprised, again, burials. Late Helladic chamber tombs were found at three sites (**ID8128**, **ID8132**, **ID8137**), including two large tombs at Ifaistou Street that were richly adorned with grave goods. Other prehistoric graves were found at Thermopylon Street (**ID8125**), including a burial with 11 Late Helladic I–II bronze weapons, and at 16 Perikleous Street (**ID8129**). Further Geometric graves were discovered at a number of sites (**ID8127**, **ID8129**, **ID8130**, **ID8134**, **ID8126**), including amphora burials, pit burials and burials in cist graves. Classical remains were identified early in the construction project at Papandreou Street (**ID8107**), at the intersection of Damala Street and P. Tsaldari Street (**ID8108**) and at 5–7 Damala Street (**ID8109**). These include a tiled-roof grave and a sarcophagus, and also a 5m section of wall associated with unpainted Classical pottery.

Public engagement

This review closes by presenting some of the public outreach activities, past and future, related to the Saronic islands. With regard to Aegina, Xenia Petritou-Triantafyllou (2011) has published a bilingual book documenting her watercolour paintings of the Byzantine fortress of **Paleochora**. This publication collates and makes readily accessible to an international audience works presented in a number of exhibitions, including 2007's *Paleochora: The Medieval Acropolis of Aegina* and 2010's *Trips to the Castles of Greece* (Historical and Folklore Museum of Aegina) and *Fortifications in Greece*. Petritou-Triantafyllou's work provides a pictorial tour around the churches of the Paleochora summit and draws on her own experience of growing up in the area.

2020 marks the 2,500th anniversary of the Battle of Salamis. Lina Mendoni, the Minister of Culture and Sports, recently announced that an exhibition to mark this event will take place at the National Archaeological Museum in Athens (<https://www.culture.gr/el/Information/SitePages/view.aspx?nID=3085>; for all the scheduled commemorative events, see <https://www.thermopylaesalamis2020.gr/>) The hosting of this exhibition in Athens will bring the history of Salamis to a wide and international audience, and a number of other events are planned to take place locally on Salamis throughout the year.

As this and other events demonstrate, there is currently a strong momentum for discovery and dissemination across Aegina, Methana, Poros and Salamis. New research and new publications underline the rich cultural history of this region, and, as new evidence comes to light, one is constantly reminded of how this significant archipelago has connected through time to the wider Aegean world.

Acknowledgements

Many thanks to John Bennet for reading a draft of this article and to Christina Koureta and Dimitris Papageorgiou for helping to locate some of the smaller sites of Poros.

Bibliography

- Alexandridou, A. (2013) 'Archaic pottery and terracottas from the sanctuary of Poseidon at Kalaureia', *Opuscula* 6, 81–150
- Angliker, E. and Tully, J. (eds) (2018) *Cycladic Archaeology and Research: New Approaches and Discoveries* (Oxford)
- Athanasiou, G. (2014) *Πόρος, Τροιζηνία, Μέθανα με το βλέμμα των περιηγητών: μια περιήγηση στον τόπο και στον χρόνο* (Poros)
- Bennet, J. (2018) 'The work of the British School at Athens, 2017–2018', *AR* 64, 9–27
- Berg, I. (2016) *Kalaureia 1894: A Cultural History of the First Swedish Excavation in Greece* (Stockholm)
- Broodbank, C. (2000) *An Island Archaeology of the Early Cyclades* (Cambridge)
- Constantakopoulou, C. (2007) *The Dance of the Islands: Insularity, Networks, the Athenian Empire, and the Aegean World* (Oxford)
- Frey, J.M. (2016) *Spolia in Fortifications and the Common Builder in Late Antiquity* (Leiden and Boston)
- Galik, A., Forstenpointner, G., Weissengruber, G.E., Thanheiser, U., Lindblom, M., Smetana, R. and Gauß, W. (2013) 'Biological investigations at Kolonna, Aegina (Early Helladic III to Late Helladic III)', in S. Voutsaki and S.M. Valamoti (eds), *Diet, Economy and Society in the Ancient Greek World* (Leuven) 163–72
- Gauß, W. and Kiriatzi, E. (2011) *Pottery Production and Supply at Bronze Age Kolonna, Aegina* (Vienna)
- Giannoulis, E. (2013) *Ταξίδι στην ιστορία: Αίγινα* (Athens)
- Hamilakis, Y. and Ifantidis, F. (2016) *Camera Kalaureia: An Archaeological Photo-Ethnography* (Oxford)
- Johnston, A. (2013) 'Naukratis, Aegina and Laconia: some individuals and pottery distribution', in A. Tsingarida and D. Viviers (eds), *Pottery Markets in the Ancient Greek World (8th–1st Centuries BC): Proceedings of the International Symposium Held at the Université libre de Bruxelles 19–21 June 2008* (Brussels) 103–12
- Kalos, G. (2016) *Ο Πόρος κι ο Τροπαιοφόρος* (Nafplio)
- Kavroudaki, A. (2017) *Η θρησκευτική ζωή στην Αίγινα από την προϊστορική εποχή μέχρι σήμερα* (Athens)

- Klebinder-Gauß, G. (2012) *Keramik aus klassischen Kontexten im Apollon-Heiligtum von Ägina-Kolonna* (Vienna)
- Klebinder-Gauß, G. and Gauß, W. (2015) ‘Opportunity in scarcity: environment and economy on Aegina’, in A. Lichtenberger and C. von Rüden (eds), *Multiple Mediterranean Realities: Current Approaches to Spaces, Resources and Connectivities* (Paderborn) 67–91
- Konsolaki-Yannopoulou, E. (2016) ‘Μυκηναϊκό ιερό στα Μέθανα’, *Αρχαιολογία και τέχνες* 121, 36–47
- (2019) ‘Ναυτικό εμπόριο στο πέτρινο Λιοντάρι του Πόρου’, *Αρχαιολογία και τέχνες* 131, 56–67
- Lantzas, K. (2012) *Settlement and Social Trends in the Argolid and the Methana Peninsula, 1200–900 BC* (Oxford)
- Lis, B., Kiriati, E., Batziou, A. and Rückl, S. (2020) ‘Dealing with the crisis: mobility of Aeginetan-tradition potters around 1200 BC’, *BSA* 115
- Lis, B., Rückl, Š. and Choleva, M. (2015) ‘Mobility in the Bronze Age Aegean: the case of Aeginetan potters’, in W. Gauß, G. Klebinder-Gauß and C. von Rüden (eds), *The Transmission of Technical Knowledge in the Production of Ancient Mediterranean Pottery* (Vienna) 63–75
- Lolos, Y. (ed.) (2012) *Σαλαμίς 1: συμβολή στην αρχαιολογία του Σαρωνικού* (Ioannina)
- Mazarakis Ainian, A. (2013) ‘Archaic sanctuaries of the Cyclades: research of the last decade’, *AR* 59, 96–102
- McGilchrist, N. (2010) *McGilchrist’s Greek Islands 7: The Argo-Saronic Islands: Salamis, Aegina, Angistri, Poros, Hydra, Spetses* (London)
- Mee, C., Forbes, H.A. and Atherton, M.P. (1997) *A Rough and Rocky Place: The Landscape and Settlement History of the Methana Peninsula, Greece: Results of the Methana Survey Project, Sponsored by the British School at Athens and the University of Liverpool* (Liverpool)
- Mikromastora, E. (2019) ‘Σαλαμίνα’, *Αρχαιολογία και τέχνες* 129, 120–44
- Morgan, C. (2010) ‘Islands of the Saronic Gulf with Kythera’, *AR* 56, 20–21
- Mylona, D., Ntinou, M., Pakkanen, P., Penttinen, A., Serjeantson, D. and Theodoropoulou, T. (2013) ‘Integrating archaeology and science in a Greek sanctuary: issues of practice and interpretation in the study of the bioarchaeological remains from the sanctuary of Poseidon at Kalaureia’, in S. Voutsaki and S.M. Valamoti (eds), *Diet, Economy and Society in the Ancient Greek World* (Leuven) 187–204
- Petritou-Triantafyllou, X. (2011) *Παλιαχώρα: η μεσαιωνική καστροπολιτεία της Αίγινας* (Athens)
- Salavoura, E. (2014) *Μυκηναϊκή Αίγινα: συμβολή στην τοπογραφία της* (Athens)
- Scholl, A. (2018) ‘Aigina, Megara, Salamis: zur Heroisierung des Verstorbenen im frühen attischen Grabrelief der Klassik’, *Jahrbuch des Deutschen Archäologischen Instituts* 133, 187–239
- Sgouritsa, N. (2015) ‘The Mycenaean settlement at Lazarides on eastern Aegina: relationships with the north-eastern Peloponnese’, in A.-L. Schallin and I. Tournavitou (eds), *Mycenaeans up to Date: The Archaeology of the North-Eastern Peloponnese: Current Concepts and New Directions* (Stockholm) 325–36
- Tartaron, T.F. (2013) *Maritime Networks in the Mycenaean World* (Cambridge)
- Vokotopoulos, L. and Michaelopoulou, S. (2018) ‘Megali Koryphi on Aegina and the Aegean citadels of the 13th/12th c. BCE’, in J. Driessen (ed.), *An Archaeology of Forced Migration: Crisis-Induced Mobility and the Collapse of the 13th c. BCE Eastern Mediterranean* (Aegis 15) (Louvain-la-Neuve) 149–75
- Wagner, J.M. and Schellig, F.W.J. (2017) *Report on the Aeginetan Sculptures* (Albany)