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rebuilding in the Hellenistic period, probably not earlier than the late third century B.C. and possibly later.

The paper concludes that the traditional identification of the Phokikon is only partly correct. Pausanias did see a Phokikon on the road to Delphi, but this was not the building used by the Phokians during the height of their power in the Classical period.

THE HISTORY OF HUMAN HABITATION IN NORTHEAST ATTICA: *Michael B. Cosmopoulos*, University of Manitoba

The second season of the University of Manitoba Oropos Survey Project was conducted in the summer of 1990 (cf. *AJA* 94 [1990] 328). An area of ca. 3 km² to the north of the sanctuary of Amphiaraos was investigated and 16 new sites were discovered, raising the number of new sites to 31 in a total area of approximately 6 km². Although a large part of the territory of ancient Oropos still remains unexplored, we now begin to have a relatively clear idea of the history of human habitation.

In the Bronze Age the area seems to have been quite densely populated and site selection was based on proximity to arable lands and marine resources. After a long gap there are slim indications for habitation in the Archaic period, and in the fifth century the area was still sparsely populated. A significant population increase took place in the fourth century and lasted throughout the Hellenistic period. This boom was caused by the economic growth of the sanctuary and the commercial development of the city of Oropos, which brought considerable prosperity to the area. The majority of the sites were farms or small villages located in the large valley to the northwest of the sanctuary and the hills between the sanctuary and the coast. Special mention should be made of the underwater site of Kamaraki, dated to the second century B.C. and identified as Delphinion, the sacred harbor of Oropos (cf. *IJNA* 18 [1989] 273).

The good relations of the sanctuary with Rome seem to have been the reason for the continuing prosperity of the area in the Late Republican and Early Imperial periods and the dense population up to the second century A.C. After that period the area seems to have been depopulated: a few Early Byzantine sherds indicate continuation of habitation at only two sites.

THE CULTURAL ECOLOGY OF THE ATTIC-BOIOTIAN FRONTIER: PRELIMINARY RESULTS OF THE STANFORD SKOURTA PLAIN PROJECT, 1985–1990: *Mark H. Munn* and *Mary Lou Zimmerman Munn*, Stanford University, *Allaire Chandor Brumfield* and *Eberhard Zangger*, University of Cambridge

Four seasons of archaeological survey in the Skourta plain have yielded a coherent picture of settlement history, from Early Neolithic through Early Modern, of this basin in the Parnes-Kithairon mountain massif. Aspects of the environmental setting have been established through study of the Late Quaternary deposits and soils of the area (Zangger).

Study of the modern population and economy (Brumfield) has outlined the character of the recent interaction of culture and environment. Because Classical settlement was the focus of an earlier report (Munn and Munn, *AJA* 93 [1989] 274–75), this report describes the salient features of the prehistoric (Neolithic through Early Iron Age) and Mediaeval settlement of this mountainous hinterland.

Two general characteristics of the settlement patterns of the Skourta plain are especially noteworthy. The first is the distinctive manner in which the area, in most periods dotted with sites, is devoid of permanent habitation during certain known periods of profound cultural transformation. This pattern occurs in EH II, and in the Geometric-Archaic period. Both periods saw the emergence of new and increasingly complex centers of sociopolitical organization in central and southern Greece. Arguably, both were periods in which regional states were divided by this mountain borderland. The second noteworthy characteristic is the specialized adaptation of settlement in the more remote parts of this upland environment during periods when a central authority outside of the area exerted control over its more accessible and desirable parts, namely, the central Skourta basin. Such adaptations can be recognized in the Mycenaean and in the Turkish eras. In the former case, remote settlements in the vicinity of steep and defensible strongholds suggest a population clinging to its autonomy in the face of Mycenaean domination of the plains and larger valleys; traditions local to the area allow the suggestion that these may have been Pelasgians. In the latter case, the population is known to have been Albanian, organized in a complex symbiotic relationship to Frankish and later Turkish overlords. Small settlements and extensive field systems in the more remote and rugged parts of the area, both abandoned in the Modern era, suggest that some measure of autonomy was eked out in these areas while the better land was controlled by absentee landlords.

SESSION VI B: RELIGION AND SACRED SPACE

SACRIFICIAL AND SECULAR SPACE AT THE ISTHMIAN SANCTUARY OF POSEIDON: *Elizabeth R. Gebhard*, University of Illinois at Chicago

The boundary markers that usually define the sacred space of large and small shrines are apparently absent in the early phases of the Isthmian sanctuary. They occur only when tension is felt between the sacrificial area and that devoted to other activities. The cult of Isthmian Poseidon received its first built altar and temple during the second quarter of the seventh century B.C. Although the altar stretched for about 100 ft along the east facade of the temple, there is evidence that sacrificial activities continued to follow an earlier pattern and took place largely around its south end. Following organization of panhellenic games in the sixth century, a stadium was built near the altar. The space for athletic contests was thus closely juxtaposed to that of the sacrifices, but no wall or other boundary marker separated them.