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# The Nemea Valley Archaeological Project, 1984

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survey can be related to major changes in the political and economic organization of the island and its relations with the world beyond, a theme which has also been pursued in an anthropological study of the island in the period following Greek Independence.

**THE NEMEA VALLEY ARCHAEOLOGICAL PROJECT, 1984:** *J.F. Cherry, J.L. Davis, E. Mantzourani, J.C. Wright*, University of Cambridge, University of Illinois at Chicago, University of Athens, Bryn Mawr College

The Nemea Valley Archaeological Project conducted its first season during the summer of 1984 under authority of the Greek Ministry of Culture and Sciences and the American School of Classical Studies. The project studies the history of human occupation in the valley in terms of patterns of local settlement and activity, interaction between man and the environment, and changing relations with the world beyond the valley. This season's work focussed on survey in and around the valley and excavation of the prehistoric site of Tsoungiza.

Excavation on Tsoungiza ridge refined its chronological range. Deposits and architectural remains of Early Neolithic, Early Helladic I, II and III, late Middle Helladic, and Late Helladic I, IIA, IIIB1 and 2 were uncovered; the considerable evidence of early Mycenaean settlement is especially notable. The major result of the season's research was the refinement of questions about the size and nature of the settlements on the ridge, the manner in which successive occupants utilized the terrain, and the extent to which occupation there is paralleled—and perhaps at some periods overshadowed—by that elsewhere in the valley.

The regional survey sampled landscape types in an area from Mount Phoukas at the N to S of the Tretos Pass. About 26 sites were located in three different areas totalling about 11 km<sup>2</sup>. The material discovered ranges from Middle Palaeolithic, Early Neolithic, EH I–II, and Mycenaean through Archaic and Classical down to Byzantine and modern times. Overlooking the Tretos Pass are an EH I–II site and a Mycenaean akropolis. An overall abundance of Middle Byzantine contrasts with a paucity of Roman remains. Advances were made in interpreting the remarkable range of artifacts not situated near identifiable sites, and in understanding the geomorphology of the area.

**THE ICONOGRAPHY OF THE SOSIAS CUP:** *Mark Edward Clark*, University of Southern Mississippi

The Sosias cup represents the enigmatic scene of Achilles bandaging Patroclus. Recently G.F. Pinney (1983) has interpreted the scene as evidence for the cult of Achilles among the Scythians. Here the identification of the subject is reconsidered and the scene is interpreted in light of cult ideology and epic typology. The paper supports Pinney's thesis by considering additional associations of the scene with myth and cult.

The problem of identification centers on an opportunity in myth for the wounding of Patroclus. The traditional view

that the scene represents an episode in which Patroclus was wounded in battle against Telephus has been challenged by C. Bauchhenss-Thüriedl (1971). A consideration of Pindar, *Ol.* 9.70–79, however, affords new arguments for the previous identification, so that the Telephus myth, which introduces the theme of Achilles' healing, remains an acceptable interpretation of the scene.

The Sosias cup is then examined in terms of Achilles as healer. The cults of *heros-iatros* and the widespread recognition of health as a benefit granted by Achilles Pontarches suggest that healing was a significant aspect of the hero which should not be underestimated. Linguistic evidence—e.g., *μέδεσθαι, μέδων*—also indicates that healing was fundamental to Indo-European concepts of governing (E. Benveniste, 1945), and defines Achilles' role as caretaker of the Scythians (Alcaeus Z31).

Typology of the *Iliad* sheds light upon the subject. While no episode of Achilles as healer is recounted, if Patroclus is understood as *therapon*—that is, as ritual substitute of Achilles—a typology is implicit. Patroclus' healing of Eurypylus (11.828–48, 12.1–3, 15.390–94) thus affords the best opportunity to view the *heros-iatros* in epic. Homer's representation, moreover, evokes the same intimate relationship between the hero-physician and his wounded friend as is depicted on the Sosias cup.

**AMENOPHIS III AND THE AEGEAN:** *Eric Cline*, University of Pennsylvania

The intriguing possibility that Amenophis III or an official Egyptian embassy voyaged to Mycenae has been suggested by both Helck and Hankey. This paper examines the evidence for extensive contacts between the Aegean and Egypt during the reign of this 18th Dynasty pharaoh.

Hankey noted faience plaques with the cartouche of Amenophis III at Mycenae and a list of Aegean place-names inscribed on his mortuary temple in Egypt, and suggested a possible correlation between them. Further study has revealed many more examples, as well as varied objects from Mycenae and elsewhere in the Aegean, inscribed with the cartouche of either Amenophis III or his wife. Of the 6 Aegean sites yielding these objects, 4 are also sites listed on Amenophis III's funerary temple at Kom el Hetan. Helck's and Hankey's original hypotheses of an official embassy to Mycenae may be modified to recognize multiple contacts between 18th Dynasty Egyptians and the Aegean world. The actual points of contact most likely include the sites listed in the "itinerary" on Amenophis III's mortuary temple, with Mycenae as one port of call. Other data, including correlations between sites in the Syro-Palestinian area containing objects inscribed with the names of Amenophis III and Queen Tiye and sites in this same area where Mycenaean LH IIIA–B pottery has been found, support this expanded hypothesis. The visit of Amenophis III may well have taken place; however, it must be regarded as only one instance of Egypto-Aegean contact among many occurring during this period.

This analysis of inter-Mediterranean contacts is relevant to several current debates, including those concerning the