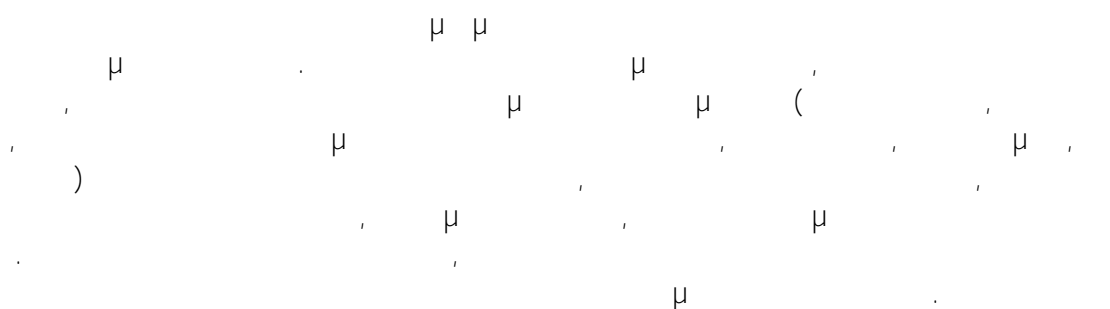


Panel 1: Dedicatory Practices

Dimitra Oikonomou (dimitra.oikonomou@yahoo.com),
(9:40-10:00)



Nikos Gkiokas (Duke University, nikos.gkiokas@duke.edu), *Kouros statues and human experience of the sanctuary of Apollo Ptoos* (10:00-10:20)

The sanctuary of Apollo Ptoos was a vital agent in the religious and political history of Archaic Boeotia. According to Ducat (1971) around 120 kouros had accumulated in the area of the sanctuary during this period, the largest assemblage of such statues from a single sanctuary. I argue that these statues fundamentally impacted the experience of the human users of the space. Visitors could have a panoramic view of the over life size kouros from afar and then wander amongst this army of statues, some of which were under life size, when they were in the sanctuary. Other aspects of the sanctuary – the rocky backdrop, the fountain, the architecture, the trees and vegetation – would have shaped and affected this experience. The large population of kouros differentiates the experience of this sanctuary from experiences of other sacred spaces. Also, the statues' varied style, standard iconography, large assemblage, distribution and overwhelming physical presence in the sanctuary communicate and color their aristocratic message: god-like men have common identity and a mission to co-operate and rule. In my paper I zoom in on the mechanism of how this propaganda evolves in the sanctuary setting.

Maria Mili (University of Glasgow, maria.mili@glasgow.ac.uk), *Family and the individual in Boiotian dedications* (10:20-10:40)

The paper explores the role of family in Boiotian religion by looking at the evidence of Boiotian dedications. It will look in detail at Boiotian votive reliefs and inscribed dedications to explore the ways in which the images on the reliefs, the inscribed texts and the accompanying dedicated objects, shaped particular perceptions of the family as a unit, and of the role of various family members in it. The Boiotian evidence is compared with similar material from Thessaly, a neighboring area with which Boiotia shared similarities in political forms, religious tradition and with which it claimed links of

border between Attica and Boeotia. As we learn from the fragments of Euripides' *Antiope*, Eleutherae was also the place traditionally associated with the Bacchic revelry of Theban women. These and similar references scattered in the ancient literature confronted with the topography of the area strongly suggest that Euripides' *Bacchae* contained the aetiology of the cult of Dionysus that would originally take place somewhere in Cithaeron, near the Hyrai, Erythrai and Eleutherai villages. Even after the incorporation of the latter settlement into Attica, Theban people offered sacrifices there once a year.

Nazim Can Serbest (Yale University, nazimcan.serbest@yale.edu), *Thucydides and the Daidala: An ecocritical re-examination* (9.20-9.40)

The significance of the physical environment in Thucydides' narrative of the Theban and Spartan assaults against Plataea suggests a religious background (Foster 2009; Bruzzone 2019; Kingsley 2020) that his ancient readers must have understood more easily than us (Liotsakis 2015). Iversen (2007) has identified the context of the Theban attack of 431 as the celebration of the Little Daidala, and interpreted the cult of Hera through the Thebans' political claims over Plataea, building on Schachter's allusion to temple-building as a political act (1981: 245). This paper offers an ecocritical rereading of Thucydides' Plataean episodes in connection to later evidence on the Daidala in Plutarch and Pausanias. It argues that the Plataean cult of Hera was instrumental for the clashes between Boeotian polities, and was important for the Boeotians' experience of such conflicts. Thucydides' narrative suggests that the Plataean physical landscape helped them forge connections between

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The Eastern Boeotia Archaeological Project, a synergasia between the Ephorate of Boeotian Antiquities and the Canadian Institute in Greece, has excavated on the acropolis of ancient Eleon since 2011. These excavations have revealed considerable investment in the monumentalization of the acropolis in the 6th century BCE but so far, the remains of a temple or altar on the acropolis remain elusive. From 2012–2018, the excavation of a gateway and ramped approach to the acropolis from the east revealed significant quantities of discarded votive pottery and terracotta figurines, as well as other ritual objects such as bronze phialai. These appear to be in secondary deposition, having been used to successively raise and grade the ramped approach to the acropolis. It is unclear therefore whether the material can be assigned to a single cult or perhaps multiple cults located in as-of-yet unexcavated parts of the site.

This paper presents what is known about the cults of ancient Eleon based on a review of the ancient sources and archaeological finds from the acropolis itself. I will then focus my attention on two clear Euboean imports found among the votive materials in the ramped entrance to the acropolis: a diminutive hydria and a high-necked jug. Both vessels can be placed in the later part of the 6th century BCE based on parallels from Euboea and their find contexts at Eleon. On Euboea both finds are closely connected with cults of Artemis. After a brief consideration of their significance for identifying the cult or cults worshipped on the Eleon acropolis, I briefly conclude by remarking on the significance of increased interaction between Boeotia and Euboea in the Late Archaic period, namely the co-ordinated invasion of Attica documented by Herodotus in 506 BCE (Hdt. 5.74).

formulaic, and schematic nature, they help us to further our knowledge about the identity of the dedicants that reached the cave with their offerings. Moreover, the use of the Boeotian dialect and of the Boeotian writing style on vases that can be safely dated mostly from the end of the 6th century B.C. to the first half of the 5th century B.C. offers one more opportunity to broaden our experience in the language that was spoken by common people at that time in Boeotia.

Panel 6: New Evidence for Cult Practice

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Panel 7: Crossing Boundaries

Evi Tsota (e_tsota@yahoo.com) and Sofia Perlepe (perlepesofa@gmail.com), *Liminal deities of Boeotia: crossers of boundaries and gate guardians* (4:00-4:20)

A liminal deity is a god or goddess in mythology presiding over thresholds, gates, or doorways, "a crosser of boundaries". They are the gods presiding over passages and gates and have a very interesting role: to perform in moments of transition, helping humans navigate their way in unknown territories. Some of these gods include entities of agriculture, seasons, fertility, and crossroads. An entire group of liminal gods is also known as "psychopomps", leading the dead through the journey from life to death, guiding them into the underworld. The present study aims to explore the presence of gate shrines, mainly in fortified Boeotian ancient cities, some dedicated to deities and some to heroes as gate guardians.

Elli Tzavella (ellitzavella@gmail.com), *Continuity of cult: from pagan sanctuaries to Christian churches in Boeotia* (4:20-4:40)

Boeotia has produced monuments and finds which attest to religious cult during Late Antiquity (4th-7th centuries), but these finds have been researched and published to a highly varied level. A few of these Early Christian sites have been excavated systematically (basilica of Antikyra, basilica of Distomo), while some of them (e.g., at Tanagra) were identified early in the history of archaeology. Other sites, such as Pontza (Koroneia), Agia Paraskevi (Chaironeia) and Agia Paraskevi at Platanakia have been identified in situ thanks to partial preservation of architectural remains. In a few cases (Skripou at Orchomenos, Agios Georgios at Akraiphnio, Spyropoulou street at Livadeia) an Early Christian phase of a church has been identified based on remains of mosaics.

The present paper gives particular emphasis on cases of churches which attest to conversion from earlier, pagan religious sites. These sites are: Pontza (Koroneia), Agia Paraskevi (Chaironeia), Agios Georgios at Akraiphnio, and Anthedon. Further cases of cult survival are attestable, but their Christian successors date to a later period (e.g., Middle Byzantine, Frankish or later). These monuments are discussed in their Late Antique context and are corroborated by epigraphic evidence, which testifies to, which testifyR -

Evangelist, a foundation of the fifth-century CE, constructed of spoliated material derived in part from the classical temple, and I speculate on potential cultic continuities at the site.