

M U Z E U M A R C H E O L O G I C Z N E W P O Z N A N I U

FONTES

ARCHAEOLOGICI POSNANIENSES

ANNALES MUSEI ARCHAEOLOGICI POSNANIENSIS

VOL. 56



POZNAŃ

2020

Rada Redakcyjna

JANUSZ CZEBRESZUK, MICHAŁ KOBUSIEWICZ, ALEKSANDER KOŚKO,
HANNA KÓČKA-KRENZ, MARZENA SZMYT

Redaktor naczelny

MARZENA SZMYT

Redaktor tomu

MARZENA SZMYT

Recenzenci tomu

WOJCIECH BLAJER, KRZYSZTOF CIAŁOWICZ, JANUSZ CZEBRESZUK,
TOMASZ JUREK, JACEK KABACIŃSKI, MACIEJ KACZMAREK,
MICHAŁ KARA, HANNA KÓČKA-KRENZ, KAZIMIERZ LEWARTOWSKI,
DANIEL MAKOWIECKI, ANDRZEJ MICHAŁOWSKI,
ZBIGNIEW PILARCZYK, JAN SCHUSTER

Redakcja techniczna

TOMASZ KASPROWICZ

Teksty angielskie

AGATA DREJER-KOWALSKA I AUTORZY

Adres redakcji

ul. Wodna 27, 61-781 Poznań
tel./fax: 0-61 852 82 51
e-mail: muzarp@man.poznan.pl

Ilustracja na okładce:

Naczynie z plastycznym wyobrażeniem napierśnika z cmentarzyska
w Ciężeniu, w powiecie słupeckim. Fot. P. Silska

ISSN 0071-6863

DOI 10.34868/fap.56

Muzeum Archeologiczne w Poznaniu

Druk i oprawa
Drukarnia Biały Kruk Milewscy
Sobolewo, ul. Tygrysia 50, 15-509 Białystok
woj. podlaskie

Spis treści

Od Redakcji.....	5
------------------	---

Temat specjalny:

Contributions to the Mediterranean Archaeology Przyczynki do archeologii śródziemnomorskiej

KATARZYNA DUDLIK, PIOTR ZEMAN	
Entangled Mycenae: towards a model of Mycenaean palatial town	7
Mykeny w sieci powiązań: w stronę modelu mykeńskiego miasta	35
DOI 10.34868/FAP.56.001	
DAWID BOROWKA	
The Sistrum and its Mistress. Some thoughts about the usage of sistrum on Crete and its Hathoric associations	37
Pani Sistrum. Kilka uwag dotyczących znaczenia sistrum na Krecie w kontekście związku instrumentu z boginią Hathor	55
DOI 10.34868/FAP.56.002	
DIANA WOLF	
Embodying Change? Homosomatic Hybridity as Transformational Response in LM II/III Crete	57
Morfizacja zmiany? Hybrydyczność homosomatyczna jako odpowiedź na transformacje późnego okresu minojskiego (LM II/III) na Krecie	66
DOI 10.34868/FAP.56.003	
CEZARY BAHYRYCZ	
Central Macedonia in Relation to the North and South. Northern Aegean in the Light of Ceramic Evidences. Case of Mycenaean and Incised/ Encrusted Ware	67
Środkowa Macedonia na tle Północy i Południa. Północna Egea w świetle materiałów ceramicznych. Przypadek ceramiki mykeńskiej i nacinanej/ inkrustowanej	83
DOI 10.34868/FAP.56.004	
PRZEMYSŁAW BOBROWSKI, AGNIESZKA MĄCZYŃSKA	
Clayton ring from Bargat El-Shab (Western Desert, Egypt)	85
Pierścień Claytona z Bargat El-Shab (Pustynia Zachodnia, Egipt)	94
DOI 10.34868/FAP.56.005	

Materiały

DANUTA ŻURKIEWICZ	
Kotowo, stanowisko 1 - osada kultury pucharów lejkowatych z pierwszej połowy IV tys. przed Chr.	97
Kotowo, site 1 – a settlement of the Funnel Beaker culture from the 4th millennium BC	128
DOI 10.34868/FAP.56.006	

BARTŁOMIEJ KACZYŃSKI, MARTA SIERANT-MROCZYŃSKA	
Ciążen – zapomniane cmentarzysko kultury pomorskiej z unikatowym wyposażeniem	131
Ciążen – forgotten cemetery of the Pomeranian culture with unique grave furnishings	156
DOI 10.34868/FAP.56.007	
LIDIA KAMYSZEK, LESZEK ZYGADŁO	
Cmentarzysko ludności kultury przeworskiej w Ochocicach, stanowisko 5, woj. łódzkie ...	157
Cemetery of the Przeworsk culture community at Ochocice, site 5, Łódź Province	197
DOI 10.34868/FAP.56.008	
BARTŁOMIEJ GRUSZKA	
Znalezisko gromadne przedmiotów żelaznych z wczesnego średniowiecza	
z Lubinicka, pow. świebodziński	199
Find of the early medieval hoard of iron implements from Lubinicko, Świebodziń district ...	213
DOI 10.34868/FAP.56.009	
JUSTYNA KARKUS, PIOTR CHABRZYK, MAGDALENA MAJOREK	
Próba identyfikacji zmarłych pochowanych w krypcie kościoła	
pw. św. Wojciecha i Stanisława w Kaliszu	215
Burials from the crypt of the post-Jesuit church of Saint Adalbert	
and Saint Stanislaus in Kalisz	228
DOI 10.34868/FAP.56.010	
MARCIN IGNACZAK, JAKUB AFFELSKI	
Południowy fragment fortyfikacji miejskich przy Ciemnej Bramce w Poznaniu	229
The southern fragment of city defences at Ciemna Bramka in Poznań	246
DOI 10.34868/FAP.56.011	

Varia

OLGA ADAMCZYK	
Sprawozdanie z działalności Muzeum Archeologicznego w Poznaniu w 2019 roku	249
Report on the activities of the Poznań Archaeological Museum in 2019	249
ANEKS	
Publikacje pracowników Muzeum Archeologicznego w Poznaniu w 2019 roku	257
DOI 10.34868/FAP.56.012	

Od Redakcji

Główne części 56. tomu „Fontes Archaeologici Posnanienses” przynoszą prace poświęcone dwóm obszarom badawczym: wschodniemu Śródziemnomorzu oraz Niżowi Polskiemu. Obydwa łączy aktywność polskich archeologów, od lat z sukcesem prowadzących tam badania.

Tematem specjalnym jest zestaw artykułów skoncentrowanych na Egei oraz Egipcie, które naświetlają wybrane problemy archeologii śródziemnomorskiej. Blok tych pierwszych to głosy najmłodszego pokolenia adeptów archeologii, specjalizujących się w badaniach strefy egejskiej. Są one pokłosiem międzynarodowej konferencji studencko-doktoranckiej „Aegean Archeology Students’ Session”, która odbyła się w Muzeum Archeologicznym w Poznaniu w dniach 7-8 kwietnia 2016 r. Współorganizatorem sesji był Uniwersytet im. Adama Mickiewicza w Poznaniu. Zainteresowania młodych badaczy dotyczą przede wszystkim świata minojskiego i mykeńskiego. Uzupełnieniem tej części jest artykuł poświęcony zagadkowemu zabytkowi z Pustyni Zachodniej w Egipcie.

W dziale *Materiały* wracamy najpierw do dwóch znanych od wielu lat stanowisk wielkopolskich: Kotowa i Ciążenia. W obu przypadkach Autorzy proponują reanalizę dawnych źródeł pokazując, jak wiele nowych wiadomości można uzyskać pochylając się nad muzealnymi kolekcjami i archiwaliami. Cztery następne artykuły przedstawiają wyniki najnowszych badań, realizowanych w drugiej dekadzie XXI wieku. Cmentarzysko ludności kultury przeworskiej w Ochocicach, depozyt żelaznych wyrobów z Lubinicka, krypta kaliskiego kościoła pw. św. Wojciecha i Stanisława oraz fragment południowych fortyfikacji Poznania – to nowe źródła, które docenią zarówno archeolodzy i historycy, jak również wszyscy zainteresowani przeszłością naszego regionu i jego otoczenia.

Tom kończy dział *Varia*, w którym publikujemy sprawozdanie z działalności naszego Muzeum w roku 2019.

Marzena Szmyt

Central Macedonia in Relation to the North and South. The Northern Aegean in the Light of Ceramic Evidence. The Case of Mycenaean and Incised/Encrusted Wares

CEZARY BAHYRYCZ

Środkowa Macedonia na tle Północy i Południa. Północna Egea w świetle materiałów ceramicznych. Przypadek ceramiki mykeńskiej i nacinanej/ inkrustowanej

Abstract: The Strymon/ Struma and Axios/Vardar Rivers flow through Central Macedonia, the valleys of which formed the two main corridors connecting the Aegean with the southeastern Balkans and Central Europe during the Late Bronze Age. From an archaeological perspective, these valleys have long been considered crucial for migration processes, and establishing cultural, trade, and social networks between prehistoric communities. In Central Macedonia and along the aforementioned river courses, there is an appreciable pattern of various archaeological sites. The archaeological record of the Late Bronze Age comprises visible traces of settlements, cemeteries, and so-called fortified sites. Of the few types of pottery collected during surveys and excavations, two are most significant for studying interregional communication networks in the Late Bronze Age Aegean and Balkans – Mycenaean and incised/encrusted pottery. The presence of both ceramic styles marks the co-existence of different foreign traditions, southern and northern, respectively, in the region of Central Macedonia. This case study focuses on these two pottery styles, especially their morphology, decoration, and analogies within and beyond this region. It is argued that the examination of the stylistic properties of Mycenaean and incised/encrusted pottery provides insights into the enigmatic communication links between the Aegean and the Balkans. Furthermore, this contributes to defining the role of Central Macedonia as a region between different cultural zones during the Late Bronze Age.

Keywords: Late Bronze Age, pottery, Central Macedonia, Mycenaean pottery, incised pottery, communication, mobility, cultural contacts

Abstrakt: Centralna Macedonia to kraina, przez którą przepływają dwa potężne ciek wodne – rzeka Axios (zwana w Macedonii Północnej Wardarem) i Strymon (w języku bułgarskim określana Strumą). W późnej epoce brązu tworzyły one dwa główne korytarze łączące Egeę z południowo-wschodnimi Bałkanami i dalej – centralną Europą. Z archeologicznego punktu widzenia, doliny Axiosu i Strymonu są uznawane od dawna za kluczowe dla wyjaśniania pradziejowych procesów migracji, a także kształtowania kulturowych, handlowych i społecznych powiązań pomiędzy prahistorycznymi społecznościami. W Centralnej Macedonii i wzdłuż wspomnianych rzek występują liczne stanowiska archeologiczne datowane na późną epokę brązu. Przybierają one rozmaite formy: osadowe, sepulkralne i tak zwane „ufortyfikowane posterunki”. Podczas rozmaitych prospekcji powierzchniowych i badań wykopaliskowych w analizowanym regionie odkryto artefakty datowane na późną epokę brązu, a najliczniejszą z nich grupę stanowią fragmenty naczyń ceramicznych. Pośród nich, najbardziej istotna z punktu widzenia interregionalnych powiązań Centralnej Macedonii, jest ceramika mykeńska oraz nacinana/ inkrustowana. Obecność obu stylów świadczy o koegzystencji różnych obcych tradycji wytwórczości ceramicznej w opisywanym regionie, które wywodzą się z terenów leżących zarówno na południu, jak i na północy. Niniejszy artykuł omawia kwestie stylistyki obu wymienionych stylów ceramiki naczyniowej, koncentrując się na morfologii i sposobie dekoracji oraz analogiach w regionie i poza nim. Analiza tych danych może pomóc w rozpoznaniu, wciąż enigmatycznego, wzorca powiązań pomiędzy Egeą a Bałkanami. Pozwoli również na określenie roli, którą pełniła Centralna Macedonia w późnej epoce brązu jako region pomiędzy odmiennymi i dynamicznie rozwijającymi się centrami kulturowymi.

Słowa kluczowe: późna epoka brązu, ceramika, Centralna Macedonia, ceramika mykeńska, ceramika nacinana, komunikacja, mobilność, kontakty kulturowe

Introduction

Central Macedonia is one of the northernmost regions of Greece. With the adjacent regions to the west and east, it creates the administrative, historical, and geographical unit of Macedonia. The western part embraces the Hellenides Mountains and numerous plateaus. The eastern section – bordered by Greek Thrace comprising fertile basins and the Struma River, one of the largest in Greece – is surrounded by hills, whereas the central part of Macedonia is the largest and has the broadest plains in Greece (Ghilardi *et al.* 2008: 112).

Macedonia is isolated by mountain ranges, including the Rhodope and Pangaion Mountains to the east and north, respectively, the Voras Mountains to the northwest, and the Pindos and Olympus Massifs to the south. Nevertheless, several paths allow these otherwise inaccessible ranges to be traversed. In this article, the Axios/ Vardar (Gr.: Αξιός; Mac.: Вардар) and Strymon/ Struma (Gr.: Στρυμόνας; Bul.: Струма) Valleys are the most important. These watercourses link the south with the north, functioning as nexuses connecting the Aegean to the southeastern Balkans.

In these specific geographical and climatic conditions, socioeconomic structures with strong and long-lasting cultural traditions developed during the Late Bronze Age. The most spectacular remains of prehistoric activities within the region are so-called *toumbas* (Gr. Sg. Τουμπα) – multilayered tell habitation forms that remain visible in the modern landscape. Within these structures, researchers have identified stone and mud-brick architecture with clay and earthen banks (Andreou *et al.* 1996: 578-580, 582). Excavations of several *toumbas* have revealed reliable information about planning and spatial organization (especially visible on the tells of Thessaloniki, Kastanas, Assiros, and Agios Mamas). Despite inequalities between sites (e.g., size and location), common features can be highlighted, such as regular networks of parallel streets, rectangular blocks of tied room-spaces, as well as storage and food preparation features (Andreou 2010: 649-650). Indeed, the uniform settlement plan shared by many *toumbas* has been identified as an “underpinning of the established order by ancestral values”, according to the words of their excavators (Andreou 2010: 650). Although, there is no

direct evidence for a hierarchical settlement pattern in this area, some insights should be taken into consideration. For example, the amount of crops stored at Assiros highly exceeded the needs of the site’s inhabitants, which indicates a some sort of redistribution system and centrally controlled institution of authority (Jones *et al.* 1986). At the site of Thessaloniki Toumba, large numbers of pithoi and other containers point to the same conclusions (Andreou 2010: 650). The inhabitants of the Macedonian mounds used a wide variety of bronze tools and weapons, and traces of metalworking that are visible on all tells excavated to date (Hochstetter 1987; Koukouli-Chrysanthaki 1992; Wardle, Wardle 1999). Gold and silver jewelry were also present in single graves (Hochstetter 1987; Andreou 2010: 652). Furthermore, the prehistoric “Macedonians” manufactured purple dye from murex shells, which occurred as early as the Middle Bronze Age at Agios Mamas (Becker 2001; Becker, Kroll 2008) and Thessaloniki Toumba (Andreou 2010: 652). However, from the point of view of this paper, the most important is pottery production. The handmade local production of ceramic vessels in the region seems to be the result of a broad tradition within which some local variations existed; nevertheless, its precise definition is not yet possible (Kiriati *et al.* 1997: 363). The prevailing method of decoration among locally manufactured tableware pots was surface burnishing, which was time-consuming and required the use of specific tools. Considering the quality of the final product, its decoration, and more elaborate vessel shapes, burnished tableware pottery stands out from the coarse examples of everyday plain cooking and storage pots.

Along the main communication paths of the Strymon/Struma and Axios/Vardar Valleys, foreign examples of pottery have also been found. These are examples of Mycenaean as well as incised and encrusted (henceforth incised/encrusted) pottery fragments, constituting cognitively interesting evidence for the interregional role and position of Central Macedonia in the Late Bronze Age chain of connections. These sherds could explain the “big three” issues, in that they are often crucial evidence for chronology, trade, and function or status (Orton *et al.* 1993: 23). In the vast plains of Central Macedonia,

ceramic fragments are often the only chronological indicator of researched and surveyed sites because extensive excavations have only been conducted on a limited number of archaeological sites concentrated in river valleys, basins, and coastal zones (the most important are: Thessaloniki Toumba site – Andreou *et al.* 1996; Andreou, Psaraki 2007; Andreou 2009; Jung *et al.* 2009; Assiros – Wardle 1980; 1988; 1989; Wardle, Wardle 2007; Kastanas – Hänsel 1979; 1989; Jung 2002; Jung *et al.* 2009; Angelochori – Stefani, Meroussis 1997; Torone – Cambitoglou, Papadopoulos 1993). The differing origins of the discussed pottery wares point to the issue of mobility during the Late Bronze Age in the southeastern Balkans, as well as bonding ties between communities and improving interregional networks and mutual relationships. The next level of information obtained from the analysis of pottery is of a more local scale and is a useful indicator for interpreting and reconstructing the social role of pots within enclosed communities.

The analysis of ceramic indicators has been prevalent since the transition from the 19th to 20th centuries. The first archaeological studies focused directly on the prehistory of Central Macedonia and began with Berlin archaeologist P. Träger. In the years 1900-1901 he held two exploratory expeditions to Macedonia, during which he examined numerous fragments of pottery, described in his *Diaries of Travel* (Ger. *Reiseberichten*). He also observed and described characteristic mounds of anthropogenic origin (*toumba*) in this region for the first time in history. Importantly, on the surfaces of visited archaeological sites, P. Träger, along with his colleague H. Schmidt, identified different categories of pottery fragments and initiated their basic classification (Schmidt 1905).

The second father of Central-Macedonian prehistoric studies was A. J. B. Wace. Along with M. S. Thompson, he conducted an extensive survey in the region in 1909. The chronology of visited archaeological sites was established primarily based on the surface finds of prehistoric pottery, which A. J. B. Wace divided into several simple categories (see Wace 1914: 129-31).

During the First World War, fragments of prehistoric pottery vessels were collected from numerous

mounds by Allied soldiers stationed around Thessaloniki. Observations made based on the pottery revealed patterns of the distribution of past communities. Some invasive investigations of *toumbas* were also conducted by the Antiquity Service in cooperation with the French Army at this time (Rey 1917).

In the 1920s, several *toumba* sites in the region of Central Macedonia were excavated: Chauchitsa/Tsautsitsa from 1921 to 1922 (Casson 1925: 1-4; 1968), Vardino in 1924 (Heurtley 1925: 15-36), Kilindir in 1925 (Morgan *et al.* 2017: 157), Vardaroftsi (Vardarophtsa)/ Axiochori in 1926 (Morgan *et al.* 2017: 157), Olynthus/ Agios Mamas in 1928 (Heurtley 1939: 1-10), and Saratse/ Perivolaki in 1928 (Heurtley, Radford 1932: 113-151). The research contributed to the state of knowledge about prehistoric Macedonia and its position within the Late Bronze Age chain of interconnections through the presence of foreign classes of pottery. A particularly significant year of research was 1924, when W. Heurtley investigated several archaeological sites in Macedonia. Because each was located in a different region of northern Greece, it was possible to obtain a comprehensive range of data that reconstructed the forgotten past of this area. In his publication and crowning his activities, W. Heurtley grouped pottery finds into stylistic and typological sequences, and developed a chronology based on their stratigraphic position revealed during excavation (Heurtley 1939).

The next phase of Macedonian archaeological research was conducted in the second half of the 20th century by D. French. During the 1960s he prepared a catalogue of archaeological sites based on past activities, as well on his own extensive surveys in the region. The foundation for chronological diversification of sites were pottery sherds scattered over the surfaces of Macedonian sites (French 1967).

The 1980s were a time of increasing invasive investigations of archaeological sites in Central Macedonia. The largest excavations to date began at this time, namely at the *toumba* sites of Kastanas (within the Axios/ Vardar Valley) and Assiros (in the Langadas Basin). They provided numerous artifacts that were extremely useful during the analysis of the region's role in the Late Bronze Age. In 1984, scholars from Aristotle University began the most recent phase of research on one of the largest *toum-*

bas at the city center of Thessaloniki (Andreou *et al.* 1996; Andreou and Psaraki 2007; Andreou 2009; Jung *et al.* 2009).

Over multiple decades of research in Central Macedonia, several interpretations of its role in the Late Bronze Age interregional system of cultural contacts appeared (for a detailed description of the research history see Pappa, Bahyrycz 2016). H. Schmidt was the first to identify northern influences in the process of cultural creation in Central Macedonia, although he did note the presence of southern ideas (e.g., in the shape of painted pottery; Schmidt 1905: 110-113). W. Heurtley challenged the prevailing opinion of the time that this region was more closely related to the north, as he believed that the area originally had stronger ties to the Aegean (Heurtley 1939: XV-XVII). A contrary hypothesis was stated by S. Casson (Casson 1968: 1-5), who argued Macedonia was a region with significantly different characteristics than the Aegean, both environmentally and in terms of material culture, and did not belong to the southern world. Hypothesis about the syncretic character (northern and southern) of material culture of Macedonian communities has been proposed by other scholars in more recent times (Wardle 1993: 117; Horejs 2007; Aslaksen 2013: 10).

In this article, two foreign classes of pottery are presented, from the point of view of Macedonian communities. I take into consideration only tableware category of pots and do not deal with cooking or storage variants of ceramic vessels. The most elaborate classes – tableware – provide useful evidence for deliberations about the role of the region in the interregional network of communication in the Late Bronze Age, as “material culture lies at the heart of social interaction, because people exchange things as they interact with each other” (Van Dommelen, Rowlands 2012: 20).

Tableware pottery in Central Macedonia during the Late Bronze Age

Between 1650 and 1050 BC (Andreou 2010: 649), Central Macedonian communities used several classes of ceramic vessels, including brown-burnished, matt-painted, incised/ encrusted, and at the end of the period – channelled (also called

Lausitz – Heurtley 1939: 98, 129). These classes were extremely various, from their technological characteristics, like temperature of firing, clay preparation, and type of admixture, to decoration techniques (painted, incised, or plainly burnishing) and choice of ornamentation patterns and their execution. In other words, we are dealing here with completely different concepts that originated from various cultural circles. Tracing the origins of these artifacts offers a step towards understanding the position of Central Macedonia within the Late Bronze Age world. Two classes have been arbitrarily chosen – Mycenaean and incised/encrusted ware. The first has been studied in a more exhaustive manner and is widely presented in the literature (Wardle 1975; Cambitoglou, Papadopoulos 1993; Wardle 1993; Andreou *et al.* 1996; Andreou 2003; Karamitrou-Mentesidi 2003; Horejs 2007; Andreou 2009, 2010; Aslaksen 2013: 159-193). The latter proves to be less attended, perhaps because of distinctions in the state of research between countries where the examples of incised/ encrusted pots have been observed (Greece, the Republic of North Macedonia, and Bulgaria). The chosen pottery wares mark a north-south axis of influence and sources of their provenance indicate contact with completely different cultural circles in Central Macedonia.

Mycenaean pottery in Central Macedonia

The history of archaeological research in Central Macedonia briefly described above demonstrates the continuous increase in data concerning, among others, Mycenaean pottery. This type completely differs from the local repertoire of ceramics in its elaborately painted appearance and wheel-thrown technology. Thus, it has commanded scholars' attention since the beginning of archaeological study in this region.

Starting with pioneering research (Schmidt 1905), each successive study has identified new sherds of Mycenaean ceramics (table 1). P. Träger and H. Schmidt recognized only three sites in Central Macedonia with this type of pottery at the beginning of 20th century. In 1914, the number of sites rose to seven (Wace 1914), and after 1917 two additional sites with this type of pottery were recognized (Rey 1917). By 1939, a total of 57 Late Bronze Age

Table 1. Growth of data concerning amount of identified sites with Mycenaean pottery finds in Central Macedonia in time. Foll. Schmidt 1905, Wace 1914, Rey 1917, Heurtley 1939, French 1967, Grammenos *et al.* 1997

Year	Sites with Mycenaean pottery	% of all known prehistoric sites
1905	3	Insufficient data
1914	7	Insufficient data
1917	9	Insufficient data
1939	10	18%
1967	31	33%
1997	58	24%

archaeological sites were identified and Mycenaean wares were observed in ten. This represents almost one fifth of all recognized sites (exactly 18%; Heurtley 1939). At the end of the 1960s, the Mycenaean class had been observed within pottery repertoires from more than one third of archaeological sites in the area (31 of 101 Late Bronze Age sites – 33%; Heurtley 1939; French 1967). In 1997, after the publication of the most recent complete index of known sites, Mycenaean pottery was identified in 24% of Central Macedonian settlements during the Late Bronze Age (58 sites; Heurtley 1939; French 1967; Grammenos *et al.* 1997). The majority of these finds are localized within the river valleys, which served as natural routes through the mountains, and close to the seacoast (fig. 1).

Only a small number of sites have been investigated through invasive excavation; many Mycenaean sherds are surface finds and, as such, lack their original contexts (French 1967; Grammenos *et al.* 1997) and are often very fragmented. Fortunately, due to their characteristics, in some instances it is possible to determine their chronology based on widely described and analysed painted ornamental motifs and through analogies with southern originals. The largest amount of data regarding the production technology, shapes, decoration, and chronology of Mycenaean vessels comes from the multiannual excavations of a limited number of sites in the region, including Assiros, Kastanas, and Thessaloniki Toumba.

The first chronological studies found that Mycenaean pottery was introduced to Late Bronze Age Macedonia in the Late Helladic (LH) III period

(Heurtley 1939: 96), based on vessel features. A British excavation conducted on the *toumba* of Assiros confirmed this theory and positioned this type of pottery within the 14th century BC (LH III A-B; Wardle 1988: 40). In the 1960s, some Mycenaean pottery fragments were determined to be much earlier; D. French in his index of archaeological sites and catalogue of sherds indicated they were introduced during the LH I and II periods. This assertion is supported by the presence of fragments in Thessaloniki Toumba dated to the LH IIB period (Andreou 2009: 18). In the 1990s, during the expedition of the Australian Archaeological Institute at Athens in Torone, the earliest fragments to date have been found – two sherds of a Vapheio type cup that date to the Early Mycenaean period (LH I). These early Mycenaean ceramic fragments were discovered at one of southernmost sites in Central Macedonia (on the Sithonia peninsula of Chalkidiki; Cambitoglou, Papadopoulous 1993: 292).

From a technological point of view, Mycenaean vessels in Macedonia do not differ from their southern originals at first glance. They were turned on a potter's wheel, covered with a shiny glaze, and subsequently fired at high temperatures (Wardle 1993: 133). Nevertheless, more detailed analysis reveals that Macedonian examples of Mycenaean pots were more diverse. Their production involved different types of clay, various finishes (e.g., different paints), and unstable firing temperatures (Andreou 2009: 20-21).

The repertoire of Mycenaean pottery shapes included mainly small vessels: cups, goblets (fig. 2: 5), jugs with cut-away necks, amphoriskoi, kylikes, loop-handled bowls, skyphoi (fig. 2: 6, 7), and stir-

rup and squat jars (Heurtley 1939: 96-97; Jung 2002; Andreou 2009: 20-21; Jung *et al.* 2009: 189-191; Stefani 2015). Some larger shapes have also been recognized (Wardle 1993: 133), as have so-called *special use shapes* (i.e., bridge-spouted bowls and spouted jugs; Wardle 1993: 133).

Similar to the southern originals, Mycenaean pots in Macedonia were ornamented with painted motifs. Usually, the repertoire of applied patterns was quite modest and simple, consisting of truly Mycenaean products (Wardle 1993: 133). Prevailing decorations were basic bands, dots, waves, nets, meanders, herringbones (fig. 2: 5), tassels, reversed horns (fig. 2: 7), and florals (fig. 2: 6). During the later phase of the Late Bronze Age (LH IIIC), ornaments were executed on the inner surfaces of pots, exemplified as simple band designs or monochromatic decorations (Andreou 2009: 20-24).

It seems that Mycenaean vessels were initially introduced to Central Macedonian material culture as single imports from the core of Mycenaean civilization. Over time, their number increased and local potters began to imitate the originals. However, the frequency of these pots never exceeded more than a few percent (e.g., 5.5% of the pottery repertoire from Thessaloniki Toumba; Andreou *et al.* 1996: 582). Within the assemblage of Mycenaean vessels discovered at the site of Assiros in the Lankadas Basin, it was possible to differentiate three categories of this characteristic ware: *imported* (originals from the core of the Mycenaean civilization), *provincial* (produced presumably somewhere in the river valleys or in close proximity to the seacoast), and *local* (manufactured on-site). The frequency of pottery from these categories changed over time. Initially, the most numerous category was, of course, imported. Over time and as Macedonian potters acquired new skills, the frequency of local and provincial categories increased. By the end of the period, assemblages of Mycenaean pottery in Central Macedonia predominately imitated truly southern products (Andreou, Psaraki 2007: 416).

Incised/ encrusted pottery in Central Macedonia

Since the beginning of archaeological research in Central Macedonia during the late 19th and early 20th centuries, characteristic types of incised/ en-

crusted handmade pots were identified. Nevertheless, unlike the detailed and standardized categories of wheel-thrown southern wares, incised/encrusted pottery have never been the subject of wide discussions, analysis, or investigations. Recently, more attention has been given to this type of pottery, emphasizing its possible importance for the reconstruction of cultural networks in this region during the Late Bronze Age (Horejs 2007; Aslaksen 2013; Nenova 2018).

As with Mycenaean pottery, this category stands out from the local repertoire, not by its technological features or vessels shapes, but because of the type of surface decoration. Incised/encrusted pots do not have unified surface colors (neither externally nor internally). Rather, the surface ranges from reddish-brown or light brown to dark brown and almost black. This is the result of uneven firing conditions in reductive conditions and unstable temperatures in the kiln.

What separates this ware from other classes of pottery is its characteristic decoration, unknown both in Central Macedonia and in more southern regions of modern Greece. Execution of this specific type of ornamentation was two-staged. After forming the vessel's shape, the potter cut incisions into the unfired surface of the fresh and soft clay. These were made in a several ways; for example, with narrow tools with rounded or angular heads. This kind of stylus was presumably made of bone, wood, sharp flint, or a thin metal sheet, and may also have been shaped like a comb (Stefani, Merousis 1997: 354-355; Becker, Kroll 2008: 162). Incisions could be shallow or deep, creating narrow lines or wide bands (Aslaksen 2013: 136). The second step included finishing the decoration. Incisions were filled with white, yellowish-white, pink, or (rarely) red paste, based on calcareous minerals or sandstones (Stefani, Merousis 1997: 355). White paste was predominant in earlier periods (data from Kastanas; Hochstetter 1987: 65). Indeed, the depth of the incisions and their filings are important chronological indicators. For example, although some incised pots appeared during the Iron Age in Central Macedonia, they are singled out because of their shallow execution and a lack of paste in the decoration patterns (data from Kastanas tomba –

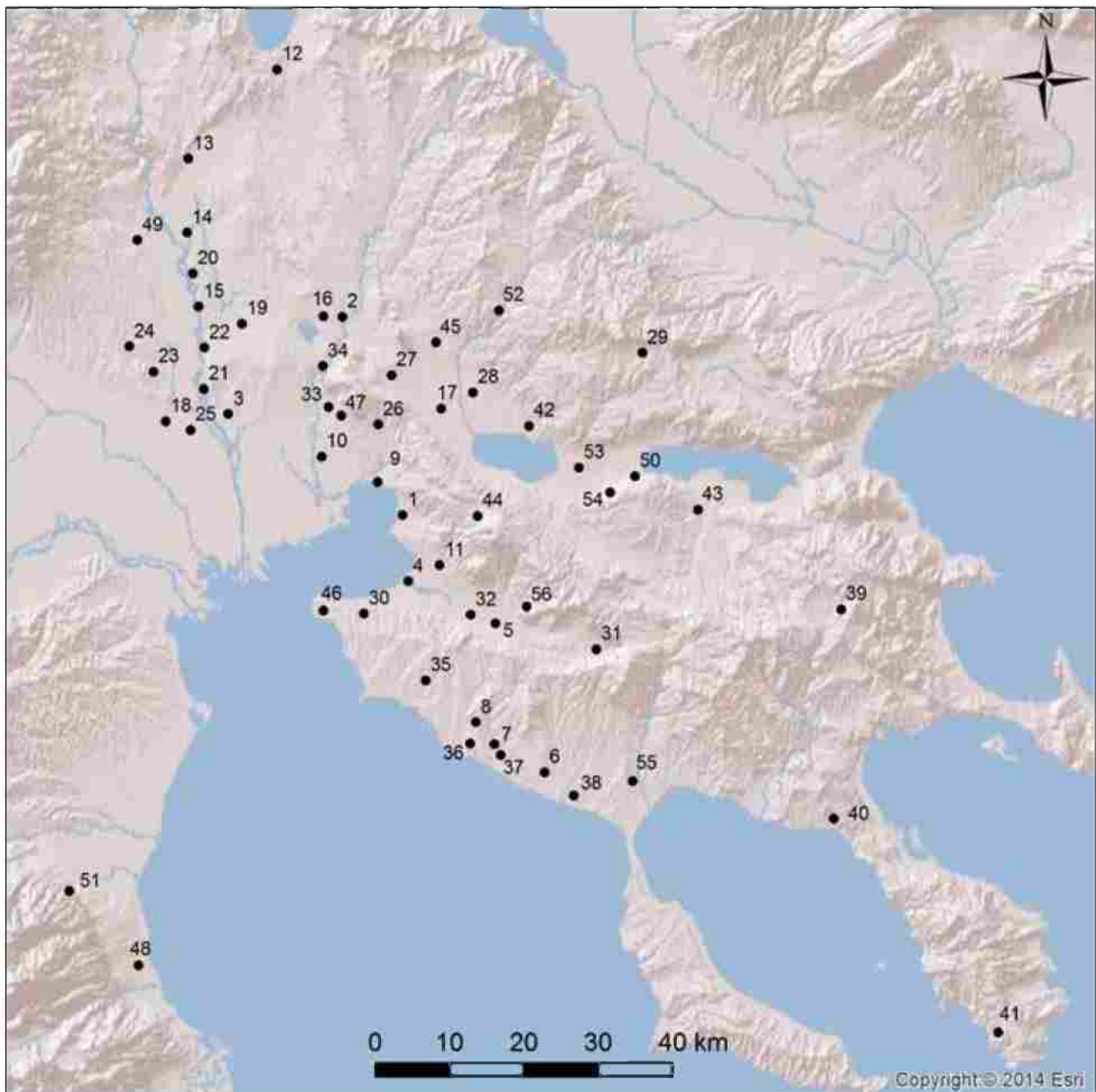


Fig. 1. Archaeological sites with finds of Mycenaean pottery in Central Macedonia. Foll. Schmidt 1905; Wace 1914; Rey 1917; Heurtley 1939; French 1967; Grammenos *et al.* 1997; Horejs 2007; Andreou *et al.* 2016

Key: 1 - Tumba Thessaloniki; 2 - Gallikos; 3 - Gefyra (Aghios Athanasios); 4 - Gona; 5 - Galatista Panikova Toumba; 6 - Nea Triglia; 7 - Nea Syllata; 8 - Nea Gonia; 9 - Lembet; 10 - Nea Magnisia/ Lakhanokipos; 11 - Thermi; 12 - Kalindria; 13 - Tsautsitz/ Chauchitsa; 14 - Limnotopos; 15 - Axiochori; 16 - Xilokeratia; 17 - Perivolaki; 18 - Livadhi; 19 - Anthophytos A i B; 20 - Aspros Toumba; 21 - Dourmousli; 22 - Kastanas; 23 - Kouphalia A; 24 - Toumba Rakhona; 25 - Valtohori; 26 - Asprovrysi; 27 - Drymos; 28 - Chrysavi/ Khrysavi; 29 - Sokhos; 30 - Epivatai; 31 - Galatista; 32 - Loutra Thermis; 33 - Pentalophos A i B; 34 - Philadelphia Toumba; 35 - Mesimeriani Toumba; 36 - Nea Kallikratia; 37 - Nea Syllata; 38 - Phloyita; 39 - Neohori; 40 - Nikiti; 41 - Torone; 42 - Analipsi; 43 - Nea Apollonia B; 44 - Hortiatis (Abelia); 45 - Assiros; 46 - Angelochori; 47 - Neochorouda; 48 - Palio Leptokaria; 49 - Paonias; 50 - Peristeronas; 51 - Petra (Tries Elies); 52 - Pigi; 53 - Scholario; 54 - Stivos A; 55 - Olynthus Toumba; 56 - Amalara Peristera

Hochstetter 1982: 105). Late Bronze Age incisions and encrustation include mainly rectilinear motifs, triangles (fig. 2: 1), as well as parallel, oblique, and irregular lines, meanders (fig. 2: 2), spirals (fig. 2: 3) and circles, sometimes forming frame-like designs (fig. 2: 3; Stefani, Merousis 1997: 356; Andreou, Psaraki 2007: 408, 412).

The most common vessel shapes favored by the inhabitants of Central Macedonia in the Late Bronze Age were small pots, like kantharoi (most often globular; fig. 2: 1, 3), cups, cut-away neck jugs, juglets, four-handled amphoras, amphoriskoi (fig. 2: 2), and wishbone-handled bowls (Aslaksen 2013: 132). The last two were also typically brown-burnished and plainly decorated vessels. Some special function pots have also been reported as having incised decoration, such as a tripod stand (Stefani, Merousis 1997: 355; Pilali-Papasteriou, Papaefthymiou-Papanthimou 2002: Fig. 7). The repertoire of shapes clearly demonstrates that incised/encrusted vessels were used for different activities like storage (e.g., amphoras and kantharoi, the latter for aromatic substances; Roumbou *et al.* 2008 after Andreou 2010: 652), but also for consumption (e.g., bowls and jugs).

The date of introduction of the incised/ encrusted class to Central Macedonia is difficult to recognize because this issue has not been extensively analysed. There are some indicators that this category of handmade pottery precedes the matt painted and Mycenaean classes in the lower Axios/Vardar Valley and its appearance should be dated to the first half of the second millennium BC (data from Archondiko in western Macedonia; Aslaksen 2013: 129, 132). Evidence from the site of Angelochori reveal that incised/encrusted pottery was introduced there contemporaneously with matt painted pots (the second half of the second millennium BC; Stefani, Merousis 1997: 356). A different perspective comes from excavations at Thessaloniki Toumba, where this type of pottery emerged during the end of the Late Bronze Age (Andreou, Psaraki 2007: 138).

Since incised/encrusted pots were first observed in the area, researchers have emphasized that this class is a determinant of Balkan and Central European influences in Central Macedonia (Schmidt 1905; Casson 1968: 132). Later research maintained and confirmed this interpretation (Wardle 1975,

Hochstetter 1982, 1987; Horejs 2007). The closest analogies scholars propose are products of Bronze Age cultures from Bulgaria and Romania (Cerkovna, Tei, Verbicioara, Coslogeni, Wietenberg – based mainly on the only fully published repertoire from the Kastanas site; Hochstetter 1982: 108). Some vessel shapes resemble pots used within late Monteoru culture communities in western Romania (e.g., open kantharos; Palincas 2010: Fig. 7.3a, after Aslaksen 2013: 129). Although the regional character of handmade pottery wares in Central Macedonia has been suggested (Aslaksen 2013: 154), imported incised/ encrusted pots in the Northern Aegean have been recognized (e.g., a jug from Agios Mamas; Horejs 2007b: 287). As is the case with Mycenaean pots, the majority of finds are located within river valleys and close to the seacoast (fig. 3).

Central Macedonian interactions

To recognize Central Macedonian chains of cultural networks, a brief description of the occurrence of Mycenaean and incised/ encrusted classes of tableware pottery beyond the study area is essential. These areas include the river valleys to the northwest which functioned as crucial routes of communication during the Late Bronze Age.

The distribution of Mycenaean pottery was not limited to the northern border of Central Macedonia. Though the frequency of this ware decreases farther north, some examples have been discovered. One of the most important archaeological cultures within which this elaborate wheel-thrown class is Ulanci, localized in the Republic of North Macedonia in the Vardar/ Axios Valley. In Ulanci settlements (e.g., Stolot) and cemeteries like Dimov Grob, a limited number of imported Mycenaean pots have been identified. This includes an alabastron with a spherical body and three horizontal handles with painted band decorations (fig. 2: 4) that was made of a very well purified clay and fired at a high temperature. This highly extraordinary example of this type of pot was, according to its discoverers, the northernmost example of an imported Mycenaean vessel (Videski 2007: 211-212), and Thessaly was proposed as the region of its provenance (Mitrevski 2013: 186). However, local communities also imitated Mycenaean wares in a handmade manner (Mitrevski 2003: 46-51, 2013:



Fig. 2. Examples of incised/ encaustic and Mycenaean pottery from Central Macedonia. Foll. Videski 2007; Stefani 2015
Key: 1 – Perivolaki (Saratse); 2 – Axiochori (Vardaroftsa); 3 – Kastanas; 4 – Ulanci; 5 – Toumba Thessaloniki;
6 – Gona; 7 – Toumba Thessaloniki.

183-188). Small vessels were favored, including mainly alabastra and amphoriskoi; however, the decoration was not as shiny or well-executed as those of Mycenaean originals. Parts of the vessels were divided by horizontal and vertical painted bands, and motifs were mainly fitted between the handles and rim. The repertoire of decorations was quite simple – hatched and hanging triangles, running spirals, and painted bands prevailed. Some undecorated and unpainted vessels are also considered local imitations of Mycenaean pots.

In southwestern Bulgaria, at the site of Koprivlen located in close proximity to the town of Gotse Delchev in the Mesta Valley, six wheel-thrown sherds have been found that stand out from the local Late Bronze Age ceramic repertoire. Four forms have been recognized: skyphos, amphora, alabastron, and kylix. They bear painted decoration of simple bands but also two more advanced whorl-shell motifs. Those fragments strongly differ from the local examples and were made of better quality clay, using previously unknown technology and ornamentation patterns in the region (Alexandrov 2002: 74-75). The recognized skyphoi resemble products from southern and central Greece, also popular in Thessaly and Central and Eastern Macedonia. Exact parallels of the vessels found in Koprivlen were also made in Kastanas (layer 14b – LH IIIC), Assiros A (phases 9 and 7 – LHIIIA to LHIIIB/ IIIC) and on

the Thessaloniki Toumba (phase 4 – LHIIIC). The exact location of the workshop that produced clay for the manufacture of these Mycenaean pots is unknown; nevertheless, nearly all recognized vessels are assumed to be Macedonian (Jung *et al.* 2017: 269-302).

One of the newest discoveries of a site with Mycenaean pottery beyond the Northern Aegean has also been reported in southwestern Bulgaria. The fortified settlement of Bresto in the Razlog Valley contained a Mycenaean alabastron dated on 1300 BC that was almost identical to an example found in a Ulanci culture necropolis in the Axios/ Vardar Valley (this Mycenaean alabastron remains unpublished; <https://ifrglobal.org/wp-content/uploads/2018/01/Bulgaria-Bresto-2016-Report.pdf>).

The northern fringes of the Rhodope Range revealed another set of imported Mycenaean pottery sherds. At the site of Dragojna, researchers discovered fragments from cups and small closed pots. Neutron activation analysis of these sherds identified them as Mycenaean pottery from the Dimini site based on correspondence between their paste and clay sources located near the modern city of Volos, thus linking the area of modern Bulgaria with the coastal zone of Thessaly (Bozhinova *et al.* 2010: 45-97).

Incised/ encaustic pottery north of Central Macedonia is more widely distributed than Mycenaean wares. This class contributed to the *en-*

crusted koine that was present between the Danube region and the North Aegean (Koukouli-Chrysanthaki 1992: 820). The most comparable examples and the closest to the Central Macedonia finds have been identified in the southern regions of the Republic of North Macedonia, at the sites of Vardarski Rid and Kofilak, in the Vardar/ Axios Valley. The sherds were identified as kantharoid vessel shapes and bear incised decoration filled with white paste encrustation (very similar to Kastanas examples; Videski 2005). Crucial in terms of the occurrence of incised/encrusted ware the Ulanci culture cemetery where, together with the Mycenaean examples of pots, small kantharoses with two vertical handles, cut-away jugs, and four-handled amphoras have been found. All are characterized by surface incisions in the shape of hatched and hanging triangles, linear motifs, and running spirals filled with white and pink paste, resembling vessels identified in the Central Macedonia region (Mitrevski 2003: 46-51; 2013: 185).

The Late Bronze Age cemetery lying within the borders of the modern city of Skopje (Hippodrom Klucka) also revealed examples of incised/encrusted pottery. These included kantharos with ornaments filled with white paste, which are almost emblematic for the material culture of Central Macedonia. Moreover, the cemetery witnessed the coexistence of two traditions – northern (incised/ encrusted pots) and southern (e.g., remains of a helmet made of boar tusks; Mitrevski 2013: 193).

In the Struma/Strymon Valley of southwestern Bulgaria, two unusual archaeological sites have been discovered that are characterized by massive stone architecture, unknown in the area, and conveniently located to overlook the valley. These are the sites of Kamenska Cuka and Krsto Pokrovnik, which contained similar examples of incised/encrusted pots closely related to those found in the Northern Aegean. Several sherds decorated with rectilinear and simple geometric motifs filled with white paste encrustation were found at these sites (Stefanovich, Bankoff 1998; Stefanovich, Kulov 2007).

Finally, in the lower Stuma/Strymon Valley, a well-organized cemetery from the Late Bronze Age was excavated in Faia Petra. Within the rec-

tangular funeral pits enclosed by stones, the coexistence of two traditions of pottery production and vessel use was revealed – Mycenaean wheel-thrown (e.g., early Mycenaean stirrup jar, similar to the shape from LH IIIA2, Mountjoy 2001: 77, Fig. 167) and incised/encrusted handmade (similar to examples from Kastanas LH IIIB and IIIC; Valla 2007: 359-372; Figs. 12, 13, 14, 18).

All these examples conclusively prove that Central Macedonia communities from the Late Bronze Age actively participated in communication with neighboring regions. Mycenaean pottery originated in the core of the Aegean civilization and spread to the Northern Aegean and beyond. Researchers underline its role as “the strongest evidence” for contacts between Central Macedonia and southern societies (Andreou *et al.* 1996: 585-586). The impulse, idea, and technological knowledge from the south were later distributed over a vast area to the north, probably through the only accessible paths – river valleys (Axios/ Vardar, Strymon/Struma, Mesta, etc.) that cut through the mountainous ranges. However, examples of Mycenaean pottery north of Macedonia are rare, although this may reflect the diverse state of knowledge regarding the prehistory of the described regions. For example, Central Macedonia is well recognized and has been a subject of archaeological research of varying intensity for over a hundred years, whereas areas to the north are less well studied. Fortunately, this situation is widely improving and cooperation with Balkan archaeologists conducting studies north of the Northern Aegean have increased over the last several decades (Gimatidis, Pieniążek 2018: 14).

Examples of incised/ encrusted pottery provenanced as *northern* (Danubian, Central-European, southwestern Balkans, etc.) are abundant in Central Macedonia. This handmade class was not widely transported (Aslaksen 2013: 154). Therefore, its production resulted from the adoption of certain foreign, northern traditions and aesthetics, which signifies the presence of long-lasting communication between communities in the Northern Aegean and Balkans during the Late Bronze Age. Moreover, Central Macedonia was a kind of barrier that prevented the spread of incised/encrusted pots southwards (see Horejs 2007b for a detailed discussion).

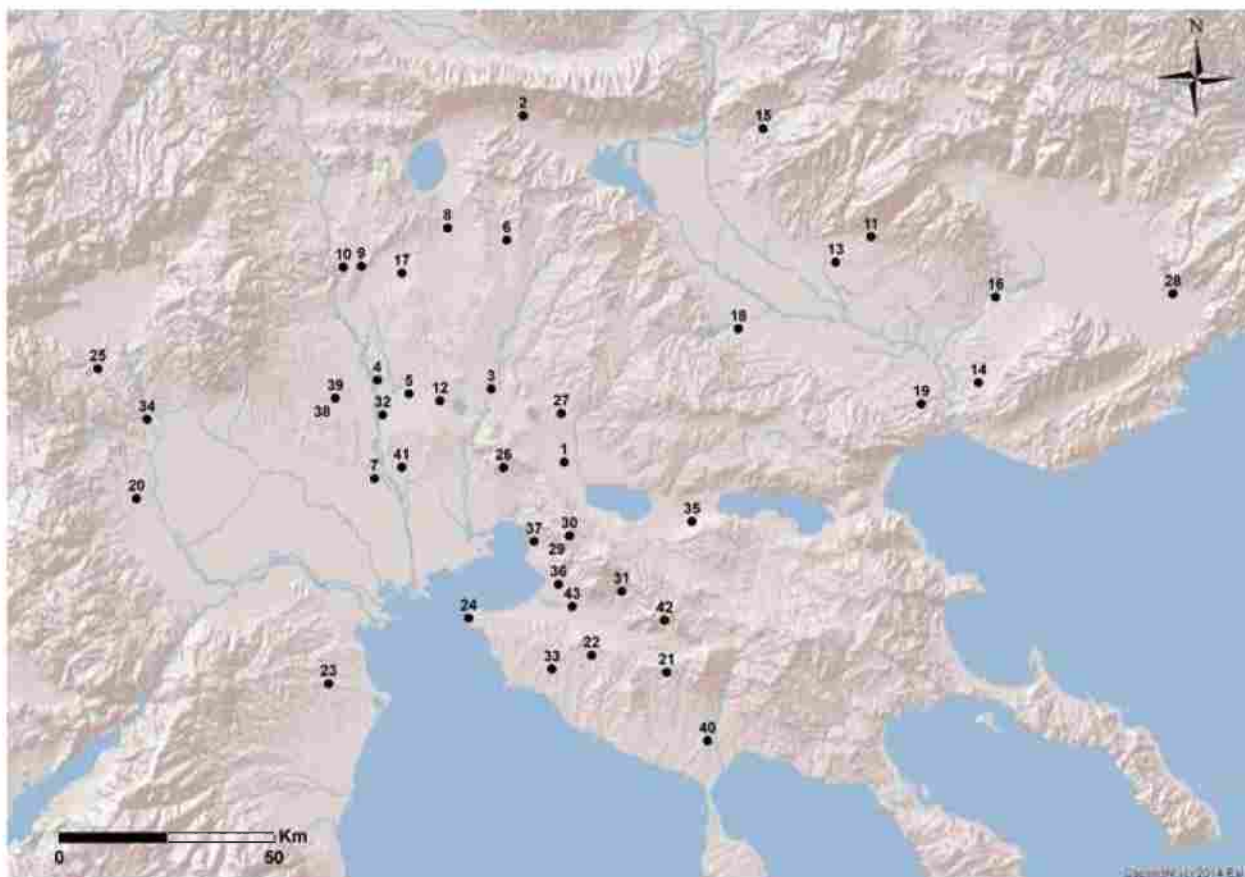


Fig. 3. Archaeological sites with finds of incised/ encrusted pottery in Macedonia. Foll. Schmidt 1905; Wace 1914; Rey 1917; Heurtley 1939; French 1967; Grammenos *et al.* 1997; Stefani, Merousis 1997; Horejs 2007; Andreou *et al.* 2016
 Key: 1 - Perivolaki (Saratse); 2 - Lembet (Platanaki); 3 - Galikos (Salamanle); 4 - Vardaroftsa (Axiochori); 5 - Saripazar A and B (Anthophytos); 6 - Dourmousli; 7 - Valtochori; 8 - Kalindria; 9 - Tsautsitsza/ Chauchitsa; 10 - Vardina; 11 - Aghio Pneuma; 12 - Mikrokampos; 13 - Monovrisi; 14 - Palaiokomi; 15 - Fea Petra; 16 - Stathmos Angistas; 17 - Valtouda; 18 - Veryi; 19 - Kastri (Serres); 20 - Episkopi; 21 - Ai Vlasis Pentapolis; 22 - Agios Antonios; 23 - Alonia; 24 - Angelochori; 25 - Apsalos; 26 - Asprovrissi (Akboundar); 27 - Assiros; 28 - Dikili Tash; 29 - Exochi; 30 - Gona; 31 - Amalara Peristera; 32 - Kastanas; 33 - Mesimeriani Toumba; 34 - Profitis Ilias; 35 - Stivos; 36 - Thermi A - Sedes; 37 - Thessaloniki Toumba; 38 - Livadi; 39 - Pavonia; 40 - Olynthus; 41 - Gefyra (Topsin); 42 - Agios Kirikos; 43 - Nea Redestos.

Discussion

Central Macedonia always functioned within one of the most widely used archaeological frameworks for the recognition of interregional communication (Stein 2002: 905) – world-system theory and its numerous variants. Although many publications uncritically apply world-systems theory, these have since been reevaluated (Harding 2013: 378). For example, new discussions and data postulate the revision of the position of Central Macedonia with the larger interaction system and, more generally, the border area between the Aegean and Balkans.

In terms of world-system theory, Central Macedonia was considered a *buffer* – a place where local communities were strongly affected by influences and contacts with more developed *core* areas (also called

gateway communities; Sheratt 1993: 5). As a buffer, Central Macedonian communities also acted as an agents of exchange between the core area to the south in the Aegean and *peripheries* located to the north (based on Bintliff 1997). Bintliff (1997) described the role of Macedonian communities based on the distribution of Mycenaean pottery north of the Aegean, presumably through river valleys. Most examples of these ceramics are recognized as local Macedonian products or imitations; therefore, the role of communities living in the lower Axios/ Vardar and Strymon/ Struma Valleys as agents of pottery distribution is highly probable (Mitrevski 2013: 181). Nevertheless, the first part of Bintliff's definition does not seem to fit the characteristics of Central Macedonian communities during the Late Bronze Age.

Inhabitants of Late Bronze Age Central Macedonia created a peculiar and specific model of culture. They constituted *toumba*-living communities, strongly engaged in local traditions that are visible in the characteristic form and pattern of their settlements, use of local pottery variants, production of some presumably luxurious items (e.g., murex purple dye), and indications of hierarchy and the presence of authorities. These areas were not strongly affected by the *civilization core* – the Mycenaean culture zone (*koine*). Evidence of cultural transformation caused by external influences from Mycenae is very weak (e.g., low frequency of Mycenaean pottery) or lacking. For example, Mycenaean influence in terms of settlement patterns and organization, prestigious/luxurious items, monumental architecture, institution of rulers or elites, elaborate burial practices, institutionalization and administration, Linear B inscribed items, and spectacular social communal events/ feasts, is absent in Central Macedonia. However, the characteristics of this region in the Late Bronze Age also differ from those in areas to the north in the Balkans. For example, elaborate and rich deposits of metal objects (i.e., hoards) that are often buried signify tumultuous times and are distinctive of the Balkan Bronze Age, but are unknown in Central Macedonia. Differences also occurred in funerary practices. Burials are virtually absent in the described region, although in other parts of the Balkans they are often the main determinants of the Late Bronze Age (e.g., the Ulanci culture discussed above) and manifested in elaborate shapes and forms, such as burials accompanied by anthropomorphic and zoomorphic figurines, clay models of wagons, boats, and wheels, prestigious items made of metal, and the ritual usage of pottery. Nevertheless, Central Macedonian communities created their own model for acting within interregional networks during the Late Bronze Age. Inhabitants of Macedonian mounds fully benefited from external influences, providing added value in the form of foreign products, ideas, and innovations (e.g., Mycenaean and incised/ encrusted pottery, as well as associated technology such as potter's wheels), which led to the enrichment of local culture. They were "active in developing varied ways of living through the manipulation of local tradi-

tions and the selective adoption of cultural forms and technological novelties from the surrounding regions" (Andreou 2010: 643).

Sheratt's (1993) variant of world-system theory was widely criticized because its neo-evolutionist genesis concentrates on institutions rather than individual people and their activities within social practices. Moreover, it underestimates the reciprocal process of translation and appropriation that underlies any kind of cultural transformation (for more, see Stein 2002; Knapett 2011; Stockhammer, Athanassov 2018). Nevertheless, world-system theory dictates that more technologically advanced products, as well the technology itself, tend to be transported in one direction from more developed regions to developing ones (Gimatidis, Pieniążek 2018: 16). Mycenaean pottery that moved from the core of civilization to the north clearly illustrates this point.

Rather than a *buffer* or *gateway community*, Central Macedonia in the Late Bronze Age is more appropriately defined as a *contact space*, a concept first developed in literacy studies (Pratt 1991: 33-40) and later adapted into the scope of archaeology (Stockhammer, Athanassov 2018). This term assumes the presence of a space, where "human actors meet, perceive and constitute otherness, clash, and grapple with each other" (Stockhammer, Athanassov 2018: 105). *Contact space* implies the existence of a place where the processes of transculturation, hybridization, translation, and entanglement took place. As the material remains of these practices, artifacts constitute the remains of past communication and contacts (Stockhammer, Athanassov 2018: 105). These witnesses are not difficult to find in the material culture of Central Macedonia in the Late Bronze Age and include Mycenaean pots as both imports and local imitations, as well as incised/encrusted vessels produced in this part of the Northern Aegean and beyond.

The existence of *contact space* also implies three different possible results of human interaction – acceptance, appropriation, and ignorance/rejection (Stockhammer, Athanassov 2018: 106) – all of which occurred in Central Macedonia during the Late Bronze Age. The process of acceptance is visible in the presence of Mycenaean and incised/encrusted pots. These technologically and aesthetically foreign

pottery wares were widely incorporated into the local repertoire. Over time, appropriation took place – Aegean pots started to be imitated locally and the northern class took on local Macedonian shapes (e.g., wish-bone-handled bowls) and were burnished between ornamental patterns (such as the most common local category of ceramics – brown-burnished). Appropriation is sometimes called *hybridization* when material objects bear both local and foreign characteristics (Bhabha 2007). Nevertheless, the term *hybridization* describes unusual and exceptional phenomena, whereas the transformation and mutual penetration of foreign ideas into local material culture is a long lasting, general, and common issue. Therefore, a better term for the processes of use or imitation of foreign objects by members of local communities is *appropriation* (Burke 2009: 55-61; Stockhammer, Athnassov 2018: 106). The last process resulting from contact space – ignorance/rejection – is perceptible directly south of Macedonia and concerns the lack of incised/encrusted pottery. Excluding a single artifact, these ceramics are absent beyond this part of the Northern Aegean and were not adopted by the local communities to the south.

Essentially, material culture may be both the cause and the outcome of communication and interaction (Gimatidis, Pieniążek 2018: 14). The reason for interregional contact in Central Macedonia during Late Bronze Age could have been the products and commodities transported inside the pottery vessels. Both Mycenaean and incised/encrusted wares in Central Macedonia are characterized by small, predominantly closed vessels, which served as containers for precious contents (e.g. perfumed oils, beverages, etc.), which could have been the subject of exchange or trade. The outcome or result of communication may have been the inclusion of both foreign categories into the local Northern Aegean ceramic repertoire and their adoption over of time. For example, the presence of Mycenaean pottery north of Macedonia became one of the main indicators of the Late Bronze Age in this region (exemplified in the Ulanci culture; Mitrevski 2013: 181).

Finally, the role of accessible river valleys in the communication and network patterns of Central Macedonia and the north should be emphasized. Most of the archaeological sites described in this

paper are located in the Axios/Vardar and Strymon/Struma Valleys. Established archaeological assumptions claim that ancient routes followed the most convenient paths with favorable physical and geographical characteristics (Theodossiev 2000: 16). Moreover, the abovementioned valleys were seen as the main routes connecting Aegean communities in the south with communities in the Balkans to the north (Heurtley 1939; Theocharis 1971; Horejs 2007; Aslaksen 2013).

The western path along the Axios/Vardar valley is considered a zone openly orientated towards the southern Aegean through the vast presence of imported and locally imitated Mycenaean vessels (Nenova 2018: 300). However, influences were also felt from the north. Starting from the northernmost site of the Hippodrom-Klucka cemetery (in the vicinity of the city of Skopje) and moving south through Ulanci culture sites (Stolot and Dimov Grob), and the sites of Gevgelija, Kofilak and Kastanas, one can observe mixed and coexisting repertoires of both Aegean and the Balkan cultural circles that is predominantly visible in the pottery assemblages (not only ceramics – for astonishing finds associated with strong Aegean influences see Mitrevski 2013: 193, Fig. 71; Videski 2007). The culmination of these features is observable in the Central Macedonia material culture itself.

The eastern route through the Strymon/ Struma Valley provides an even more peculiar picture. In the middle course of this river valley, extraordinary and unusual archaeological sites have been identified, where Kamenska Cuka and Krsto Pokrovnik in particular stand out from the typical settlement form. They have massive, fortified stone walls and lack nearly any evidence for permanent habitation (Stefanovich, Bankoff 1998; Steffanovich, Kulov 2007). This could be an argument for the presence of a chain of fortified outposts in the Late Bronze Age, which may had secured this popular communication path linking the Aegean with territories in the southwestern Balkans and even farther north into central Europe. They may had served as *karavanserai*, providing shelter and a sense of security, as they are located on highly elevated areas that overlook the surrounding terrain. In the same valley, cemeteries with offerings of pottery vessels representing both the northern

(incised/ encrusted) and southern (Mycenaean) traditions of ceramic manufacture have also been found, including the sites of Sandanski (Alexandrov *et al.* 2007) and Faia Petra (Valla 2007).

Overall, the valleys of Axios/Vardar and Strymon/Struma likely played essential roles in the transmission of material culture between communities in Central Macedonia and neighboring regions. Thus, this area was an active arena in the communication system during the Late Bronze Age and a contact space for members of communities engaged in interregional networks.

Conclusions

The area of Central Macedonia in the Late Bronze Age forms an interesting place for the reconstruction of cultural contacts in prehistory. However, the position and characteristics of Central Macedonian communities within the socioeconomic chain of interregional interactions during the Late Bronze Age in the southeastern Balkans have been largely ignored. Local communities were not passive recipients of external influences from foreign cultural circles. Instead, they should be seen as a society that selectively adopted and incorporated foreign innovations and ideas into their material culture. They were not only interested in these foreign objects because of their otherness, but also because of their far-away distant origins, giving them an additional symbolic meaning. Prehistoric “Macedonians” acquired only those objects that were important, useful, and valuable for their community. They subsequently incorporated these objects into their own system, where they co-existed with local items. In this way, Central Macedonian material culture should be read and interpreted as a combination of local ideas with external influences that did not impoverish or destroy older patterns, but made them more complete and complex. Thus, a social phenomenon emerged during the Late Bronze Age from the “interplay between long-established structures, new social demands, and the selective implementation of external stimuli from a widening zone of communications and exchange” (Andreou 2010: 653).

The Axios/Vardar and Struma/ Strymon Rivers played an important role within the Central Macedonian network, the valleys of which offered natu-

ral routes linking the south to the north. As the only accessible paths, they were densely occupied and presumably strongly defended and secured, which is visible in the archaeological record.

Within the cognitive models that describe the Bronze Age world, Central Macedonia has never been included in the highest rank of regions, neither as a core nor cradle of civilization. With the progress of time and the increasing state of knowledge, new data have appeared that have redirected scholars attention to the revision of the potential role of Central Macedonia as a contact space within the complicated network of intercommunication during the Bronze Age.

This article is a result of a project funded by the National Science Centre of Poland (2016/21/N/HS3/00900)

References

- ALEXANDROV S.
2002 The Late Bronze Age Settlement at Koprivlen. In: A. Bozkova, P. Delev, D. Vulcheva (eds.), *Koprivlen Volume I. Rescue Archaeological Investigations Along the Gotse Delchev – Drama Road, 1998-1999*: 63-83. Sofia.
- ALEXANDROV S., PETKOV V., IVANOV G.
2007 The Late Bronze Age Necropolis in the Town of Sandanski, Southwest Bulgaria. In: H. Todorova, M. Stefanovich (eds.), *The Struma/Strymon River Valley in Prehistory. In the Steps of James Harvey Gaul*: 373-387. Sofia.
- ANDREOU S.
2003 Η Μυκηναϊκή κεραμική και οι μακεδονικές κοινότητες κατά την ύψηρη εποχή του σιτακού. In: N. Kyprissi-Apostolika, N. M. Papakonstantinou (eds.), *2nd International Interdisciplinary Colloquium - Periphery of the Mycenaean World*: 191-210. Athens.
- 2009 Stratified Wheel Made Pottery Deposits and Absolute Chronology of the LBA to the EIA Transition at Thessaloniki Toumba. In: S. Deger-Jalkotzy, A. Bächle (eds.), *LH IIIC Chronology and Synchronisms III: LH IIIC Late and the Transition to Early Iron Age. Proceedings of the International Workshop at the Austrian Academy of Sciences at Vienna*: 15-40. Wien.
- 2010 Northern Aegean. In: E. H. Cline (ed.), *The Bronze Age Aegean*: 643-659. Oxford.
- ANDREOU S., CZEBRESZUK J., PAPPA M.
2016 *The Anthemous Valley Archaeological Project. A Preliminary Report*. Poznań.
- ANDREOU S., FOTIADIS M., KOTSAKIS K.
1996 Review of Aegean Prehistory V: the Neolithic and Bronze Age of Northern Greece. *American Journal of Archaeology* 100(3): 537-597.

- ANDREOU S., PSARAKI K.
2007 Tradition and Innovation in the Bronze Age Pottery of Thessaloniki Toumba. Food and Drink Consumption and „Tableware” Ceramics. In: H. Todorova, M. Stefanovich (eds.), *The Struma/Strymon River Valley in Prehistory. In the Steps of James Harvey Gaul*: 397-420. Sofia.
- ASLAKSEN O. C.
2013 *Global and Local in Late Bronze Age Central Macedonia. Economy, Mobility and Identity*. Gothenburg.
- BECKER C.
2001 Did the people in Ayios Mamas Produce Purple-Dye during the Middle Bronze Age? Considerations on the Prehistoric Production of Purple-Dye in the Mediterranean. In: H. Buitenhuis, W. Prummel (eds.), *Animals and Man in the Past. Essays in Honour of Dr. A. T. Clason Emeritus Professor of Archaeozoology Rijksuniversiteit Groningen, the Netherlands*: 121-133, Groningen.
- BECKER C., KROLL H.
2008 *Das Prähistorische Olynth. Ausgrabungen in der Toumba Agios Mamas 1994-1996. Ernährung und Rohstoffnutzung im Wandel*. Rahden.
- BHABHA K. H.
2007 *The Location of Culture*. London–New York.
- BINTLIFF J.
1997 Regional Survey, Demography and the Rise of Complex Societies in the Ancient Aegean. Core Periphery, Neo-Marxism, and Other Interpretative Models. *Journal of Field Archaeology* 24(1): 1-38.
- BOZHINOVA E., JUNG R., MOMMSEN H.
2010 Dragojna. A late bronze age hilltop settlement in the Bulgarian Rhodopes with imported Mycenaean pottery. *Mitteilungen des Deutschen Archäologischen Instituts* 125: 45-97.
- BURKE P.
2009 *Cultural Hybridity*. Cambridge.
- CAMBITOGLU A., PAPADOPOULOS J., K.
1993 The Earliest Mycenaean in Macedonia. In: C. P. Zerner, J. Winder (eds.), *Wace and Blegen. Pottery as evidence for trade in the Aegean Bronze Age 1939-1989*: 289-302. Athens, Amsterdam.
- CASSON S.
1925 Excavations in Macedonia II. *The Annual of the British School at Athens* 26: 1-29.
1968 *Macedonia, Thrace and Illyria. Their relations to Greece from the earliest times down to the time of Philip son of Amyntas*. Gronningen.
- FRENCH D.
1967 *Index of Prehistoric Sites in Central Macedonia and Catalogue of Sherd Material in The University of Thessaloniki*. Thessaloniki. Unpublished manuscript.
- GHILARDI M., FOUACHE E., QUEYREL F., SYRIDES G., VOVALIDIS K., KUNESCH S., STYLLAS M., STIROS S.
2008 Human Occupation and Geomorphological Evolution of the Thessaloniki Plain (Greece) since mid-Holocene. *Journal of Archaeological Science* 35: 111-125.
- GIMATZIDIS S.
2018 Claiming the Past, Conquering the Future: Archaeological Narratives in Northern Greece and the Central Balkans. In: S. Gimatzidis, M. Pieniżek, S. Mangalogu-Votruba (eds.), *Archaeology Across Frontiers and Borderlands. Fragmentation and Connectivity in the North Aegean and the Central Balkans from the Bronze Age to the Iron Age*: 27-55. Wien.
- GIMATZIDIS S., PIENIŻEK M.
2018 Archaeology Across Frontiers and Borderlands: An Introduction. In: S. Gimatzidis, M. Pieniżek, S. Mangalogu-Votruba (eds.), *Archaeology Across Frontiers and Borderlands. Fragmentation and Connectivity in the North Aegean and the Central Balkans from the Bronze Age to the Iron Age*: 9-27. Wien.
- GRAMMENOS D. V., BESIOS M., KOTSOS S.
1997 *Από Τους Προϊστορικούς Οικισμούς Της Κεντρικής Μακεδονίας*. Thessaloniki.
- HÄNSEL B.
1979 Ergebnisse der Grabungen bei Kastanas in Zentralmakedonien. *Jahrbuch des Romisch-Germanischen Zentralmuseums* 26: 177-202.
1989 *Ausgrabungen in einem Siedlungshügel der Bronze- und Eisenzeit Makedoniens 1975-1979: die Grabung und der Baubefund*. Berlin.
- HARDING A.
2013 World Systems, Cores and Peripheries in Prehistoric Europe. *Journal of Archaeology* 16: 378-400.
- HEURTLEY W. A.
1925 Report on an Excavation at the Toumba of Vardino, Macedonia. *Liverpool Annals of Archaeology and Anthropology* 12: 15-36.
1939 *Prehistoric Macedonia. An archaeological reconnaissance of Greek Macedonia (West of the Struma) in the Neolithic, Bronze and Early Iron Ages*. Cambridge.
- HEURTLEY W. A., RADFORD RALEGH C. A.
1925 Report on Excavations at the Toumba of Saratse in Macedonia, 1929. *The Annual of the British School at Athens* 30: 113-151.
- HOCHSTETTER A.
1982 Spätbronzezeitliches und Früheisenzeitliches Formen- gut in Makedonien und im Balkanraum. In: B. Hänsel (ed.), *Südosteuropa zwischen 1600 und 1000 v. Chr.*: 99-118. Berlin.
1987 *Kastanas. Ausgrabung in einem siedlungshuegel der Bronze- und Eisenzeit Makedoniens 1975-1979. Die Kleinfunde*. Berlin.
- HOREJS B.
2007 Macedonia: mediator or buffer zone between cultural spheres?. In: I. Galanaki, H. Tomas, Y. Galanakis, R. Laffineur (eds.), *Aegaeum 27. Between the Aegean and Baltic Seas. Prehistory across borders*: 293-306. Liège.
2007b *Das Prähistorische Olynth: Ausgrabungen in der Toumba Agios Mamas, 1994-1996, Die Spätbronzezeitliche Handgemachte Keramik der Schichten 13 bis 1*. Berlin.
- JONES G., HALSTEAD P., WARDLE K., WARDLE D.
1986 Crop Storage at Assiros. *Scientific American* 254(3): 86-103.
- JUNG R.
2002 *Kastanas. Ausgrabungen in einem Siedlungshügel der Bronze- und Eisenzeit Makedoniens 1975-1979. Die Drehscheibenkeramik der Schichten 19 bis 11*. Kiel.
- JUNG R., ANDREOU S., WENINGER B.
2009 Synchronisation of Kastanas and Thessaloniki Toumba at the end of the Bronze and the beginning of the Iron Age. In: S. Deger-Jalkotzy, A. Bächle (eds.), *LH*

- IIIC Chronology and Synchronisms III: LH IIIC Late and the Transition to Early Iron Age. Proceedings of the International Workshop at the Austrian Academy of Sciences at Vienna: 183-202.* Wien.
- JUNG R., ALEXANDROV S., BOZHINOVA E., MOMMSEN H., HEIN A., KILIKOGLU V.
2017 Mykenische Keramik in der Rhodopenregion. Herkunft, regionaler Kontext und sozialökonomische Grundlagen. *Archaeologia Austriaca* 101: 269-302.
- KARAMITROU-MENTESIDI G.
2003 Μυκηναϊκά Αιανής-Ελιμωτίδας και Άνω Μακεδονίας. In: N. Kyparissi-Apostolika, N. M. Papakonstantinou (eds.), *2nd International Interdisciplinary Colloquium - Periphery of the Mycenaean World: 167-190.* Athens.
- KIRIATZI E., ANDREOU S., DIMITRIADIS S., KOTSAKIS K.
1997 Co-Existing Traditions: Handmade and Wheelmade Pottery in Late Bronze Age Central Macedonia. In: R. Laffineur, Ph. P. Betancourt (eds.), *Aegaeum 16. TEXNH. Craftsmen, Craftswomen and Craftsmanship in the Aegean Bronze Age: 361-368.* Liège.
- KNAPETT C.
2011 *An Archaeology of Interaction. Network Perspectives on Material Culture and Society.* Oxford.
- KOUKOULI-CHRYSANTHAKI C.
1992 *Πρωτοϊστορική Θάσος: τα νεκροταφεία του οικισμού Καστρι.* Athens.
- MITREVSKI D.
2003 Prehistory in Republic of Macedonia F.Y.R.O.M. In: D. Grammenos (ed.), *Recent Research in the Prehistory of the Balkans: 13-52.* Thessaloniki.
2013 *Праисторија на република македонија, Македонија: милениумски културно-историски факти 2.* Skopje.
- MORGAN C., MONGIATTI A., BLAKELOCK E., CUTLER J., GLEBA M., CATWRIGHT C.
2017 The British Salonika Force, the British School at Athens, and the Archaic-Hellenistic Archaeology of Macedonia. In: A. Shapland, E. Stefani (eds.), *Archaeology Behind the Battle Lines: The Macedonian Campaign (1915-19) and its Legacy (British School at Athens - Modern Greek and Byzantine Studies): 121-181.* London, New York.
- MOUNTJOY P.
2001 *Mycenaean Pottery. An Introduction.* Oxford.
- NENOVA D.
2018 The Edge of an Era: Changing Aspects in the Southeast Balkans. Towards the End of the 2nd Millennium BC. In: S. Gimatzidis, M. Pieniżek, S. Mangalagu-Votruba (eds.), *Archaeology Across Frontiers and Borderlands. Fragmentation and Connectivity in the North Aegean and the Central Balkans from the Bronze Age to the Iron Age: 291-307.* Wien.
- ORTON C., TYERS P., VINCE A.
1993 *Pottery in Archaeology. Cambridge Manuals in Archaeology.* Cambridge.
- PALINCAS N.
2010 Power and Women in the Later Period of the Monteoru Culture (Curvature Subcarathians between ca. 1700-1500 BC). *Transylvanian Review* 5(1): 295-317.
- PAPPA M., BAHRYCZ C.
2016 The Geographic Area and History of Research. In: S. Andreou, J. Czebreszuk, M. Pappa (eds.), *The Anthemous Valley Archaeological Project. A Preliminary Report: 14-19.* Poznań.
- PILALI-PAPASTERIOU A., PAPAETHYMIU-PAPANTHIMOU A.
2002 Die Ausgrabungen auf der Toumba von Archontiko. *Prähistorische Zeitschrift* 77 (2): 137-147.
- PRATT M. A.
1991 Arts of Contact Zone. *Profession* 91: 33-40.
- REY L.
1917 Observations sur les premières habitations de la Macédoine. *Bulletin de Correspondance Hellénique* 41-43: 1-175.
- ROUMBOU M., HERON C., JONES G., KIRIATZI E., VALAMOTI S. M., ANDREOU S.
2008 *Detection and Identification of Organic Residues in Ceramic Vessels from Late Bronze Age Northern Greece: A Preliminary Investigation of Consumption and Exchange of Plant Oils.* Sienna. Poster presented at the 37th International Symposium on Archaeometry.
- SCHMIDT H.
1905 Die Keramik der makedonischen Tumuli. *Zeitschrift für Ethnologie* 37: 91-114.
- SHERATT A.
1993 What Would a Bronze-Age World System Look Like? Relations Between Temperate Europe and the Mediterranean in Later Prehistory. *European Journal of Archaeology* 1(2): 1-57.
- STEIN G. J.
2002 From Passive Periphery to Active Agents. Emerging Perspectives in the Archaeology of Interregional Interaction. *American Anthropologist* 104(3): 903-916.
- STEFANI E.
2015 Catalogue of Artefacts. In: M. Szymt (ed.), *Everyday Life in Prehistoric Macedonia. Vol. 2: 41-42, 146-147.* Poznań.
- STEFANI E., MEROUSSIS N.
1997 Incised and matt-painted pottery from Late Bronze Age settlements in Western Macedonia: technique, shapes and decoration. In: R. Laffineur, Ph. P. Betancourt (eds.), *Aegaeum 16. TEXNH. Craftsmen, Craftswomen and Craftsmanship in the Aegean Bronze Age: 353-359.* Liège.
- STEFANOVICH M., BANKOFF H. A.
1998 Kamenska Čuka 1993-1995. Preliminary report. In: M. H. Stefanovich, H. Todorova, H. Hauptman (eds.), *James Harvey Gaul - In memoriam: 255-338.* Sofia.
- STEFANOVICH M., KULOV I.
2007 Krsto Pokrovnik Excavations at a Late Bronze Age Site in the Middle Struma River Valley, southwest Bulgaria. Preliminary results - 2004 season. In: H. Todorova, M. Stefanovich (eds.), *The Struma/Strymon River Valley in Prehistory. In the Steps of James Harvey Gaul: 389-396.* Sofia.
- STOCKHAMMER P., ATHANASSOV B.
2018 Conceptualising Contact Zones and Contact Spaces: An Archaeological Perspective. In: S. Gimatzidis, M. Pieniżek, S. Mangalagu-Votruba (eds.), *Archaeology Across Frontiers and Borderlands. Fragmentation and Connectivity in the North Aegean and the Central Balkans from the Bronze Age to the Iron Age: 93-113.* Wien.
- THEOCHARIS D.
1971 *Prehistory of Eastern Macedonia and Thrace (= Ancient Greek Cities 9).* Athens.

THEODOSSIEV N.

- 2000 *North-Western Thrace from the Fifth to First Centuries BC*. Oxford.

VALLA M.

- 2007 A Late Bronze Age Cemetery in Faia Petra, East of the Middle Strymon Valley. In: H. Todorova, M. Stefanovich (eds.), *The Struma/Strymon River Valley in Prehistory. In the Steps of James Harvey Gaul*: 359-372. Sofia.

VAN DOMMELEN P., ROWLANDS M.

- 2012 Material Concerns and Colonial Encounters. In: J. Maran, P. Stockhammer (eds.), *Materiality and Practice. Transformative Capacities of Intercultural Encounters*: 20-21. Oxford.

VIDESKI Z.

- 2005 The Bronze Age at Vardarski Rid. In: D. Mitrevski (ed.), *Vardarski Rid*: 91-104. Skopje.
- 2007 Mycenaean influences in the FYRO Macedonia identified in the Late Bronze Age cemeteries. In: I. Galanaki, H. Tomas, Y. Galanakis, R. Laffineur (eds.), *Aegaeum 27. Between the Aegean and Baltic Seas. Prehistory across borders*: 211-214. Liège.

WACE A. J. B.

- 1914 The Mounds of Macedonia. *The Annual of the British School at Athens* 20: 123-132.

WARDLE K. A.

- 1975 The northern frontier of Mycenaean Greece. *Bulletin of the Institute of Classical Studies* 22: 206-212.
- 1980 Excavations at Assiros Toumba 1975-79. A Preliminary Report. *The Annual of the British School at Athens* 75: 229-267.
- 1988 Excavations at Assiros Toumba 1987. A Preliminary Report. *The Annual of the British School at Athens* 83: 375-387.
- 1989 Excavations at Assiros Toumba 1988. A Preliminary Report. *The Annual of the British School at Athens* 84: 447-463.
- 1993 Mycenaean trade and influence in Northern Greece. In: C. P. Zerner, J. Winder (eds.), *Wace and Blegen. Pottery as evidence for trade in the Aegean Bronze Age 1939-1989*: 117-141. Athens-Amsterdam.

WARDLE K. A., WARDLE D.

- 1999 Metal Working in Late Bronze Age Central Macedonia. *To Αρχαιολογικό Έργο στη Μακεδονία και στη Θράκη* 13: 46-55.
- 2007 Assiros Toumba. A Brief History of the Settlement. In: H. Todorova, M. Stefanovich (eds.), *The Struma/Strymon River Valley in Prehistory. In the Steps of James Harvey Gaul*: 451-481. Sofia.

Środkowa Macedonia na tle Północy i Południa. Północna Egea w świetle materiałów ceramicznych. Przypadek ceramiki mykeńskiej i nacinanej/inkrustowanej

Streszczenie

Centralna Macedonia to kraina leżąca w ramach współczesnych granic państwowych Grecji, przez którą przepływają dwa potężne ciekły wodne – rzeka Axios (zwana w Macedonii Północnej Wardarem) i Strymon (w języku bułgarskim określana Strumą). W późnej epoce brązu tworzyły one dwa główne korytarze komunikacyjne łączące Egeę z południowo-wschodnimi Bałkanami i dalej – centralną Europą, przecinające niedostępne tereny góryste. Razem z dopływami Dunaju – rzeką Iskar i Morawą, składają się one na naturalną oś łączą regiony południowe z północnymi. Z archeologicznego punktu widzenia, doliny Axiosu i Strymonu są uznawane od dawna za kluczowe dla wyjaśniania pradziejowych procesów migracji, a także kształtowania kulturowych, handlowych i społecznych powiązań pomiędzy prahistorycznymi społecznościami dwóch odmiennych kręgów kulturowych.

W Centralnej Macedonii i wzdłuż wspomnianych rzek występują liczne stanowiska archeologiczne datowane na późną epokę brązu – 1650-1050 p. Chr. Przybierają one rozmaite formy: osadnicze (takie jak stanowiska Thessaloniki Toumba, Assiros, Kastanas, Vardarski Rid i Kofilak, najczęściej są one typu tellowego), grzebalne (cmentarzyska Dimov Grob, Sandanski, Faia Petra), i najbardziej interesujące poznawczo, określane „ufortyfikowanymi posterunkami” – Kamenska Cuka i Krsto Pokrovnik.

Podczas rozmaitych prospekcji powierzchniowych i inwazyjnych badań wykopaliskowych odkrywano w wspomnianych stanowiskach archeologicznych artefakty datowane na późną epokę brązu, a najliczniejszą z nich grupę stanowią fragmenty naczyń ceramicznych. Pośród nich można wyróżnić obiekty istotne z punktu widzenia rozpoznawania interregionalnych powiązań członków pradziejowych zbiorowości zamieszkujących Centralną Macedonię. Najważniejsze wydają się być klasy mykeńska i nacinana/inkrustowana. Obecność obu stylów świadczy o koegzystencji różnych obcych tradycji wytwórczości ceramicznej w opisywanym regionie, które wywodzą się z terenów leżących zarówno na południu, jak i na północy.

Niniejszy artykuł omawia kwestie stylistyki obu gatunków ceramiki naczyńowej, koncentrując się na morfologii i sposobie dekoracji odkrytych przedmiotów na obszarze rzecznych dolin Axiosu i Strumy, jak również i poza nim. Podjęta została próba zestawienia i porównania analogicznych artefaktów z trzech państw: Macedonii Północnej, Bułgarii i Grecji. Analiza tych danych może pomóc w rozpoznaniu, wciąż enigmatycznego, wzorca powiązań pomiędzy Egeą a Bałkanami. Pozwoli również na określenie roli, którą pełniła Centralna Macedonia w późnej epoce brązu jako region pomiędzy odmiennymi i dynamicznie rozwijającymi się centrami kulturowymi.

Author/Autor:

mgr Cezary Bahyrycz, Uniwersytet im. Adama Mickiewicza w Poznaniu, Wydział Archeologii,
ul. Uniwersytetu Poznańskiego 7, 61-614 Poznań,
cezary.bahyrycz@gmail.com, ORCID: 0000-0001-6822-1481

