Maritimity: Between Land and Sea
Lucy Blue, Julian Whitewright

30. An Embracing Seaport beyond the Pillars of Heracles: The Area of La Caleta (Cadiz, Spain) in Phoenician and Punic Times

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The Bay of Cadiz, bridge between the Mediterranean and the Atlantic and knuckle joint between Europe and Africa, constitutes a key point for the study of the relationship established between man and the ocean since Late Prehistoric times. The advantageous natural conditions offered as harbor area favored the foundation of the Phoenician settlement of Gadir (present-day Cadiz) three millennia ago. Those advantages included the existence of anchorages sheltered from different winds, a perfect location to store and deliver raw materials from the nearby islands and the sea (seasonal tuna fish, seafood, salt, foodstuffs from the farmlands, etc.) and a port connected to key maritime and fluvial routes. The coast of the archipelago of Gàdeira (as named by Greek Classical sources) constituted an area of continuous bustle, motivated by trade, worship activities, armed conflicts, etc. This intense maritime activity has left its reflection in the waters that still surround the islands, and it is in La Caleta where the concentration of underwater deposits is broader and more significant, revealing different chronologies, typologies and preservation status.

The reefs and shallow waters that characterize the present-day beach of La Caleta and its surroundings, have a port channel framed by two rocky headlands called Santa Catalina-Punta del Nao (northern one, ancient island of Erytheia) and San Sebastián (island of Kotinoussa). It is still used as a secondary anchorage and shelter area for fishing and pleasure boats. Along with the chain of small islets that surround it to the north, they formed one of the main port areas of the ancient bay, and underwater evidence of this intense use has been attested from the nineteenth century. In addition, the zone had a marked religious character from Phoenician times due to the establishment of two sanctuaries in the far western bounds of the rocky headlands and the deposition of votive offerings around the ending capes, such as Punta del Nao.

Given the interest of this ancient oceanic port, the Centro de Arqueología Subacuática de Andalucía (CAS) is developing, in collaboration with researchers from the University of Seville, an update of the available information on the underwater and geo-archaeological findings in the area of La Caleta. Recently the results of the most recent archaeological campaigns carried out in the area (2008-2010) have already been published, and that data have been combined with the study of the collections stored in the Provincial Museum of Cadiz. This work is a first a synthesis of these on-going investigations about the Phoenician and Punic port of La Caleta, together with some first data of the study of the significant items, resulted of isolated finds and of the previous archaeological campaigns developed throughout the twentieth century (mostly, terracottas and other votive pots).
31. Up from the Sea: Mariner Cultural Worlds in the Late Bronze Age Eastern Mediterranean

*Linda Hulin (Oxford Centre for Maritime Archaeology, Institute of Archaeology, University of Oxford, UK)*

*Senta German (Department of Classics, Montclair University, USA)*

‘Up from the sea’ explores a neglected aspect of Late Bronze Age Aegean maritime life: time spent on land. Pauses between voyages, waiting for a fair wind, loading of cargo, political authorization or the completion of repairs, were an ever-present and often long-lasting feature of the life of ancient sailors and traders. Maritime activity on land has been largely confined to its economic aspects: harbour infrastructure and the distribution of traded goods. This project delineates the maritime cultural world on land, and identifies areas in coastal towns across the eastern Mediterranean where sailors would congregate to eat, sleep, share stories, effect repairs and acquire goods for personal trade.

A methodology for the identification of sailors’ quarters, based upon the results of two seasons’ work in Crete and Cyprus, is presented. Our results not only shed light on specific behaviours on land, they hint at specialised sailing routes within the wider networks of the eastern Mediterranean. These subvert networks based upon regional distributions of traded goods, and bear witness to a truly maritime, rather than merchant, cultural world.

32. The Kastro Coastal Rock-cut Site (Myrina, Island of Lemnos): Metaphorical, Representational and Tangible Maritime Aspects

*Christina Marangou (Independent Scholar, Athens, Greece)*

The Kastro rock-cut site, by the port of Myrina, on the western coast of Lemnos, displays an especially intricate setting. In several diachronically occupied sectors (Late Prehistory-Late Antiquity), the scenery consists of complexes of artificial rock constructions, integrated within the natural surroundings. Solutions to practical, utilitarian concerns may obviously have been sought for, by means of some structures and finds. However, functionalities and uses are not obvious in a number of cases, while a *mise-en-scène* may have been pursued and symbolic patterns and behaviours may be hinted at by material finds, as well as implied by non-understandable carved components.

If the omnipresence of the sea and the involvement of the inhabitants with maritime matters are inferred in multiple, concrete ways, direct and indirect, in various sectors, nevertheless the modes of operation appear multidimensional and the manners used may sometimes suggest transcendent patterns. At the present stage of on-going research, in addition to- or intermingled with economic, trade, nautical and generally maritime connections, the interpretation hypotheses also include ritual practices or symbolic performances, potentially involving influences from liminal processes or stages. The latter are indeed to be expected in areas of transitions, such as land-and-sea boundaries.
33. *The ploiaphasia/navigium isidis: A Possible Modern Continuation?*

Shelley Wachsmann (Institute of Nautical Archaeology at Texas A&M University, Texas, USA)

Within the context of the Greek Orthodox Easter liturgy on the island of Hydra, the *Epitaphios* – a richly embroidered cloth, depicting Christ down from the cross – is carried from a church on a palanquin by youths into the sea in the nearby harbor ‘for the protection of seafarers’. In 2015, with the kind assistance of Mr. Harry Tzalas, I had the opportunity to document this custom, which is unique to Hydra in the Greek Orthodox world.

Eastern Mediterranean seafaring in antiquity was a distinctly seasonal activity, carried out primarily between March and November. While sailing continued in the offseason, it remained minimal. L. R. Palmer elicited awareness to a spring time ‘opening’ of the sailing season already by the Bronze Age in Linear B tablet PY Tn 316. This begins with the month name *po-ro-wi-jo*, which Palmer translates as ‘sailing month’.

The *ploiaphasia* (Latin: *navigium isidis*) likewise celebrated the opening of the sailing season. This festival honored Isis in her nautical manifestations as the patron deity of seafarers: Isis *Pharia*, but most commonly as Isis *Pelagia*. Within this context Isis appears in a variety of nautical themes, but primarily astride a ship’s bow as she spreads her veil as a sail. The activities of the *ploiaphasia* culminated in the launching on the sea of either a fully provisioned ship, or a large ship model.

The *ploiaphasia* appears in the first century BC and continued into the mid-sixth century AD. Subsequently, the church absorbed a number of Isaic cult elements and Sir Arthur Evans notes that modern coastal sites named after *Hagia Pelagia* only vaguely conceal the name of *Isis Pelagia*.

This presentation examines the *ploiaphasia* and the cases for, and against, the Hydra custom being a vague modern continuation of this festival.