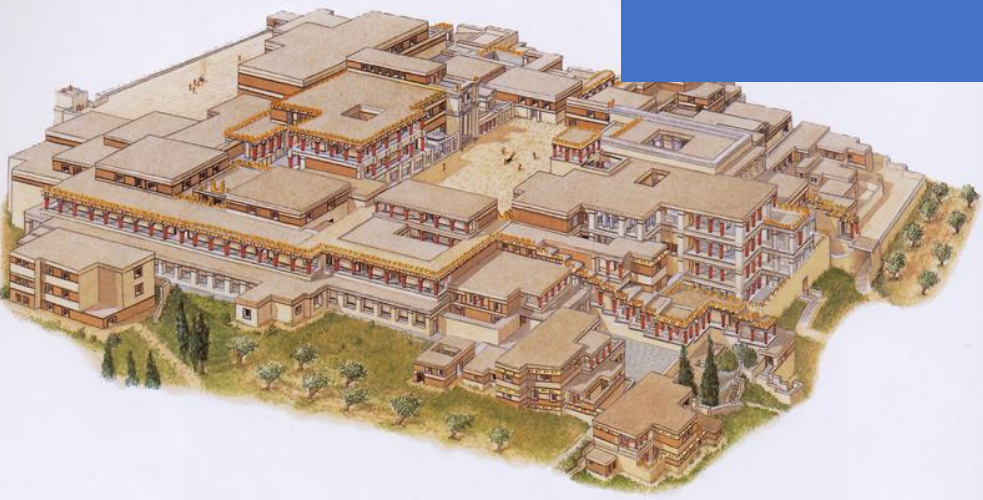




## Teaching the Minoans!





# Plan of Myrtos





Reconstruction of Knossos

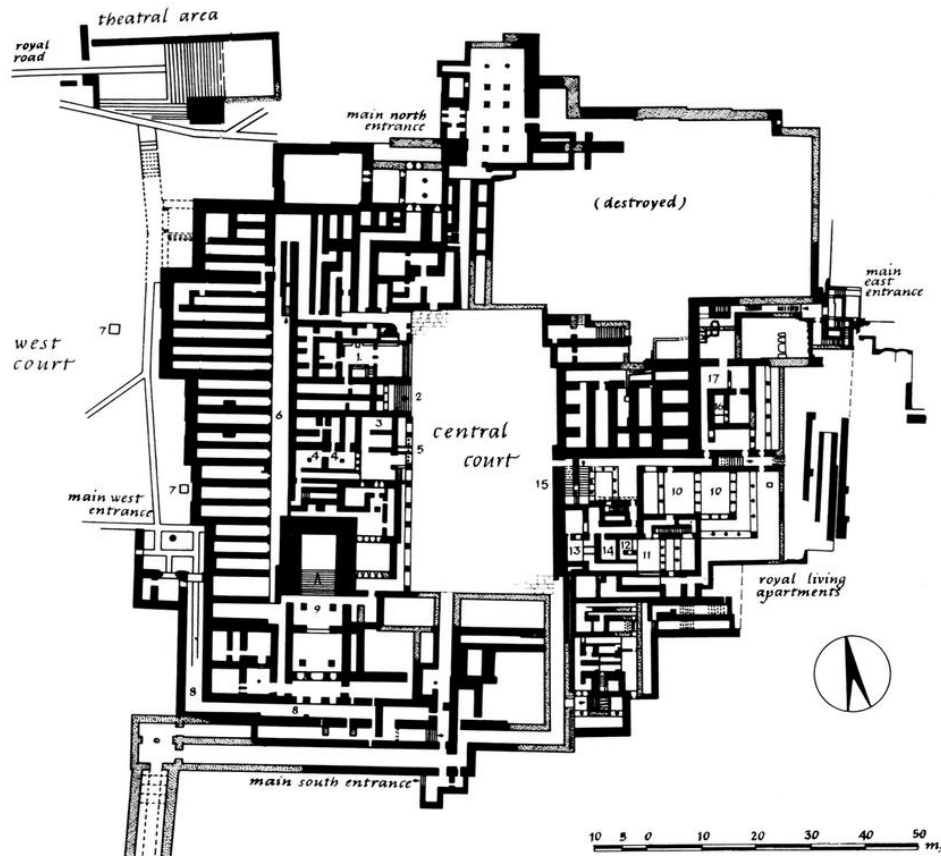


# Minoan Crete with the main types of sites: “Palaces,” Villas, Towns, Peak Sanctuaries, and Cave Sanctuaries





Palaces (or Court Buildings) with ashlar masonry, pier-and-door partitions, and similar floorplans. In addition to Knossos and Malia . . .



Knossos

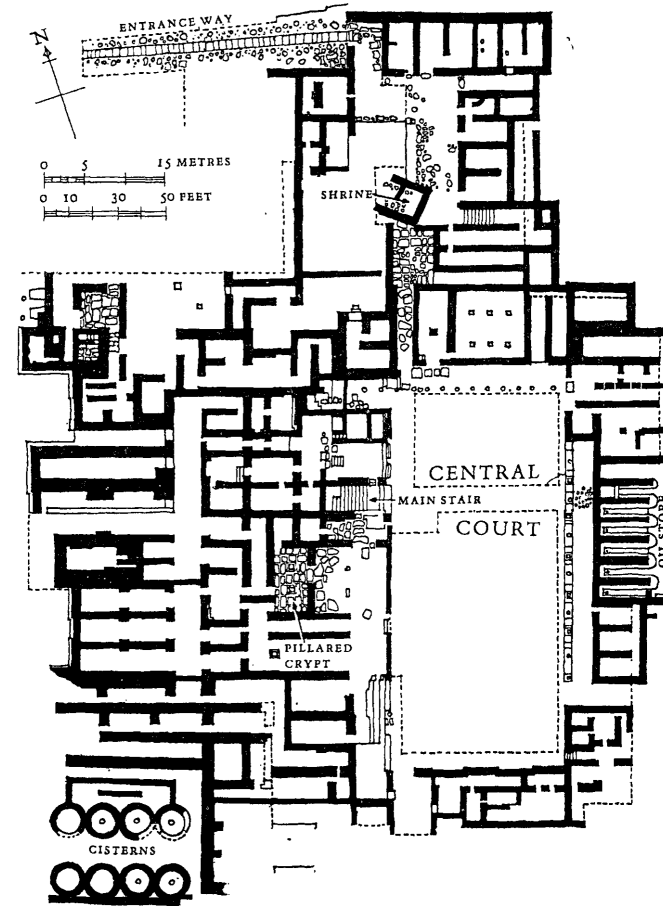
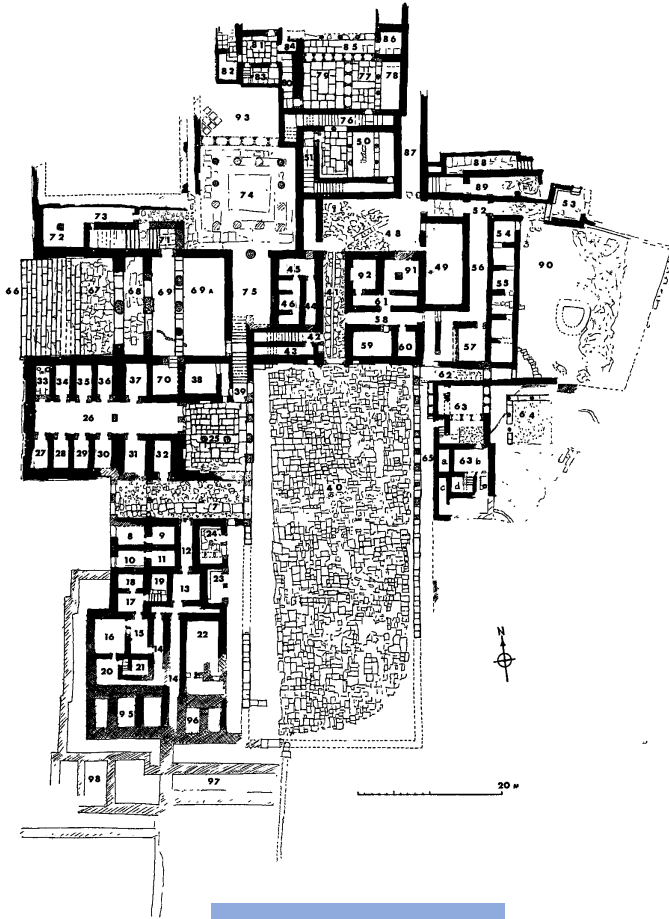


Figure 24. Plan of palace, Malia

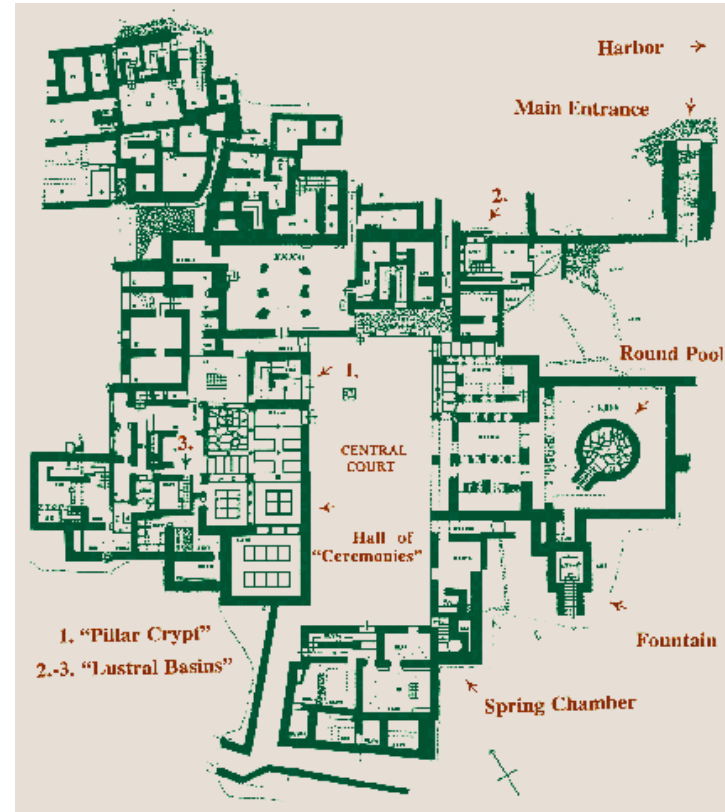
Malia



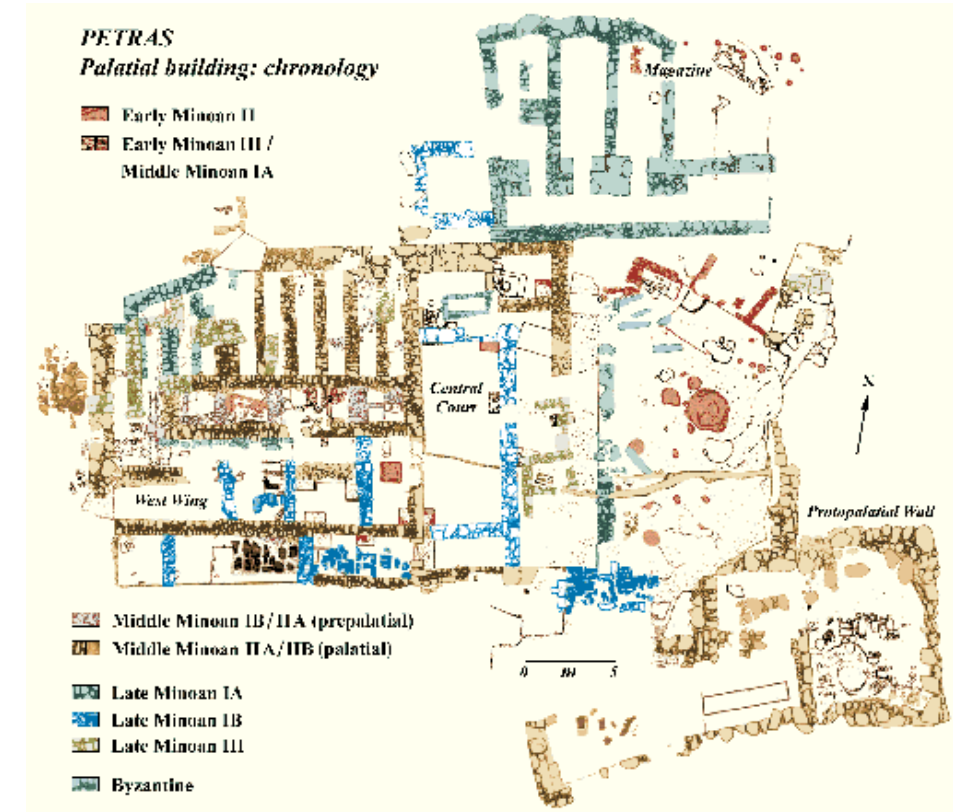
there are also Phaistos, Zakros, Petras, and . . .



Phaistos



Zakros



Petras



# Villas such as Ayia Triada and Tylissos, and . . .

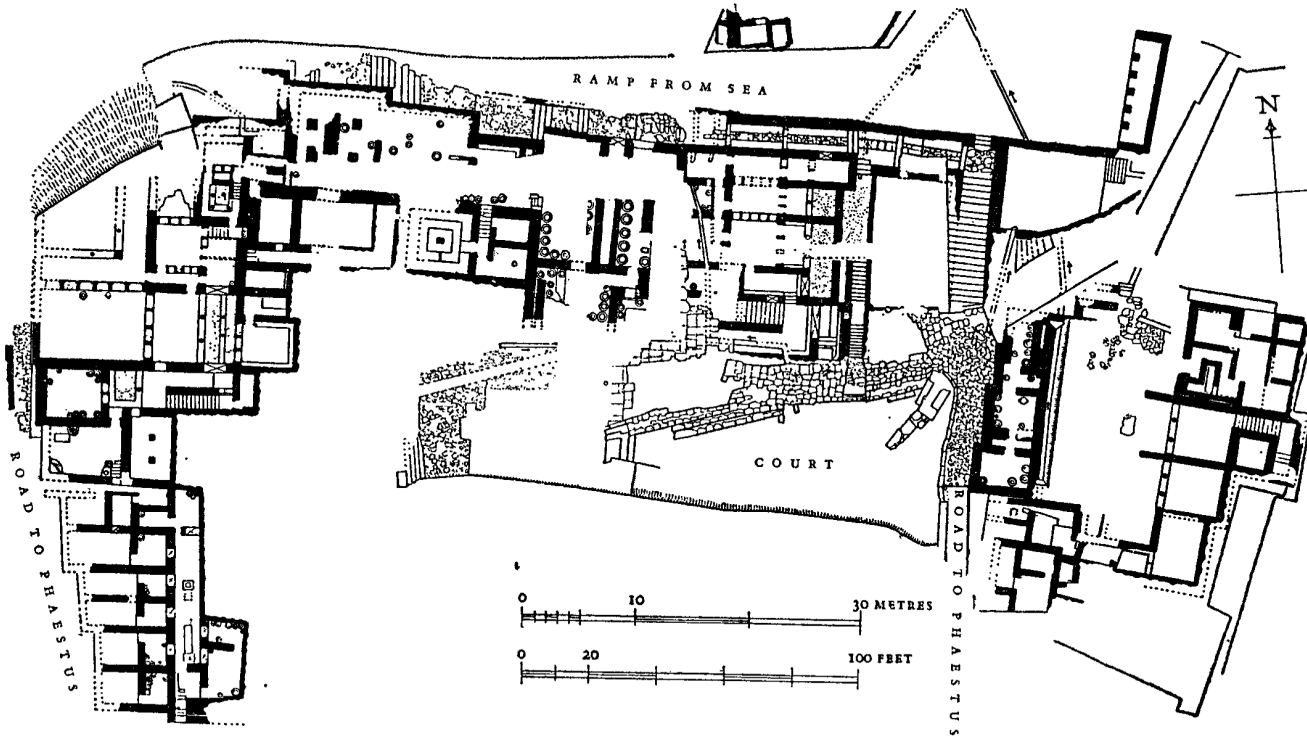


Figure 25. Plan of 'villa', Hagia Triada

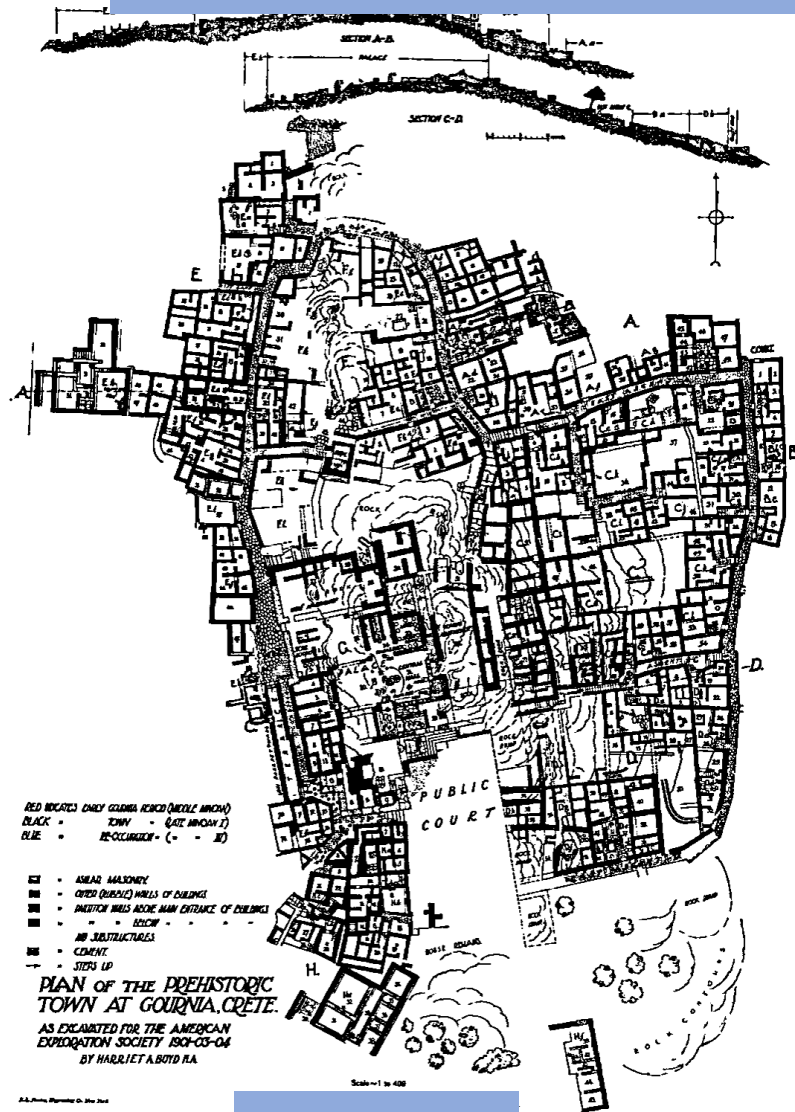
Ayia Triada



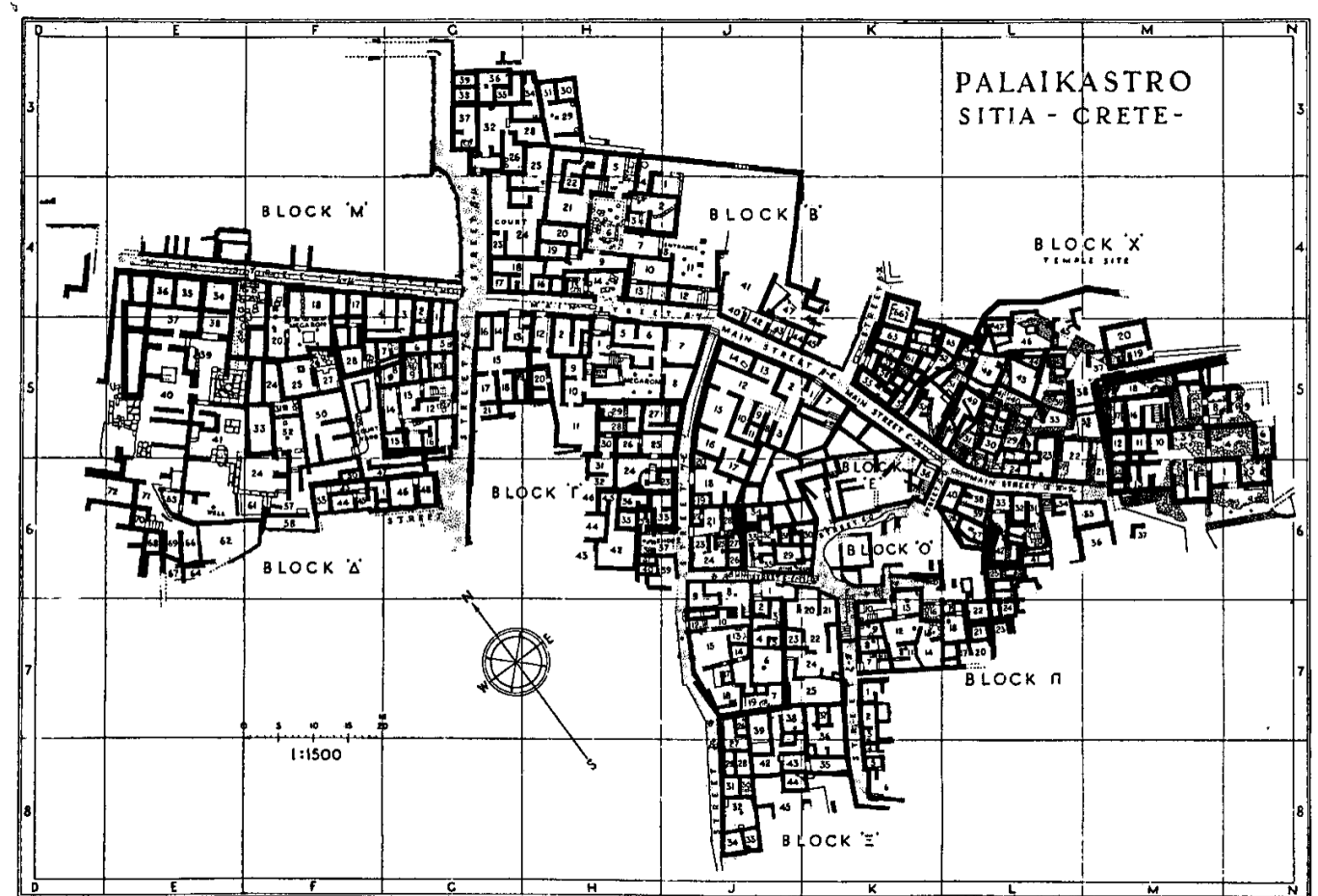
Tylissos



# Urban towns, such as Gournia and Palaikastro

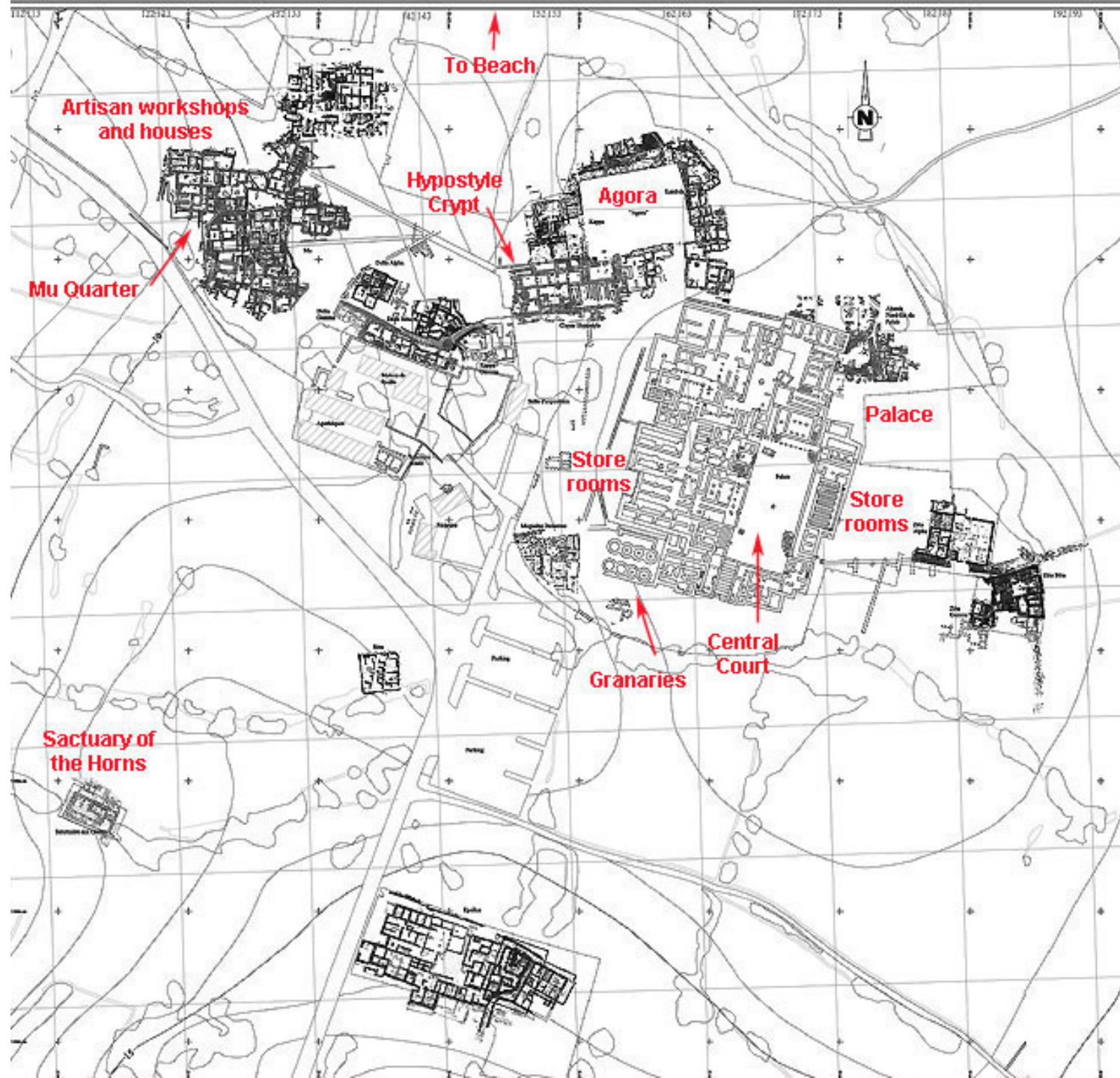


Gournia



Palaikastro





## Malia and Its Surrounding Town





Systematic  
record-keeping:  
Linear A tablets,  
nodules, and bars





# Highly specialized craft production: Kamare Ware, Frescoes, Gold Signet Rings, Stone Vases, and Faience Figurines





# Long-distance trade and a strong Minoan presence on Kythera, Melos, Kea, and Thera

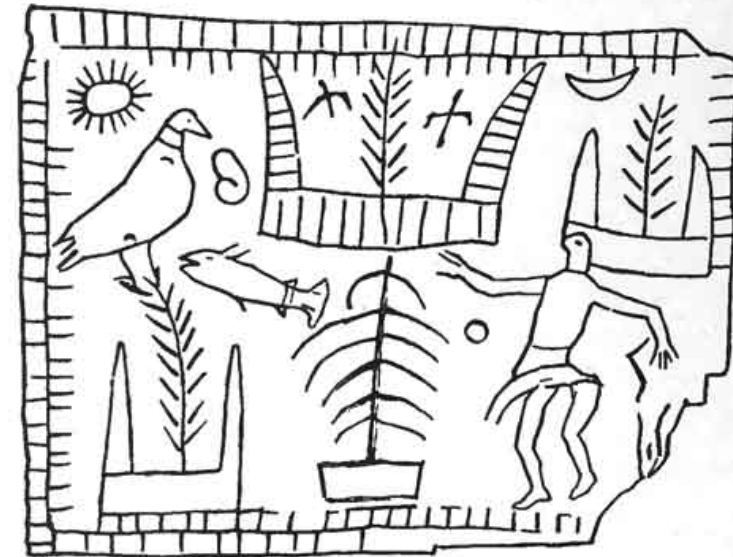
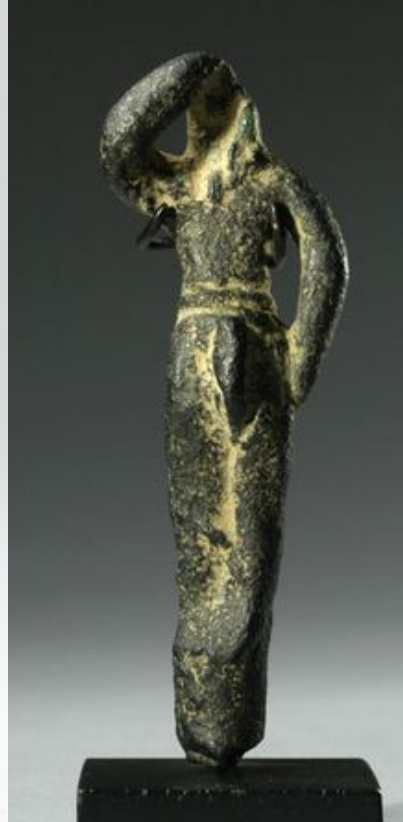




# New Types of Cult Sites: Cave Sanctuaries

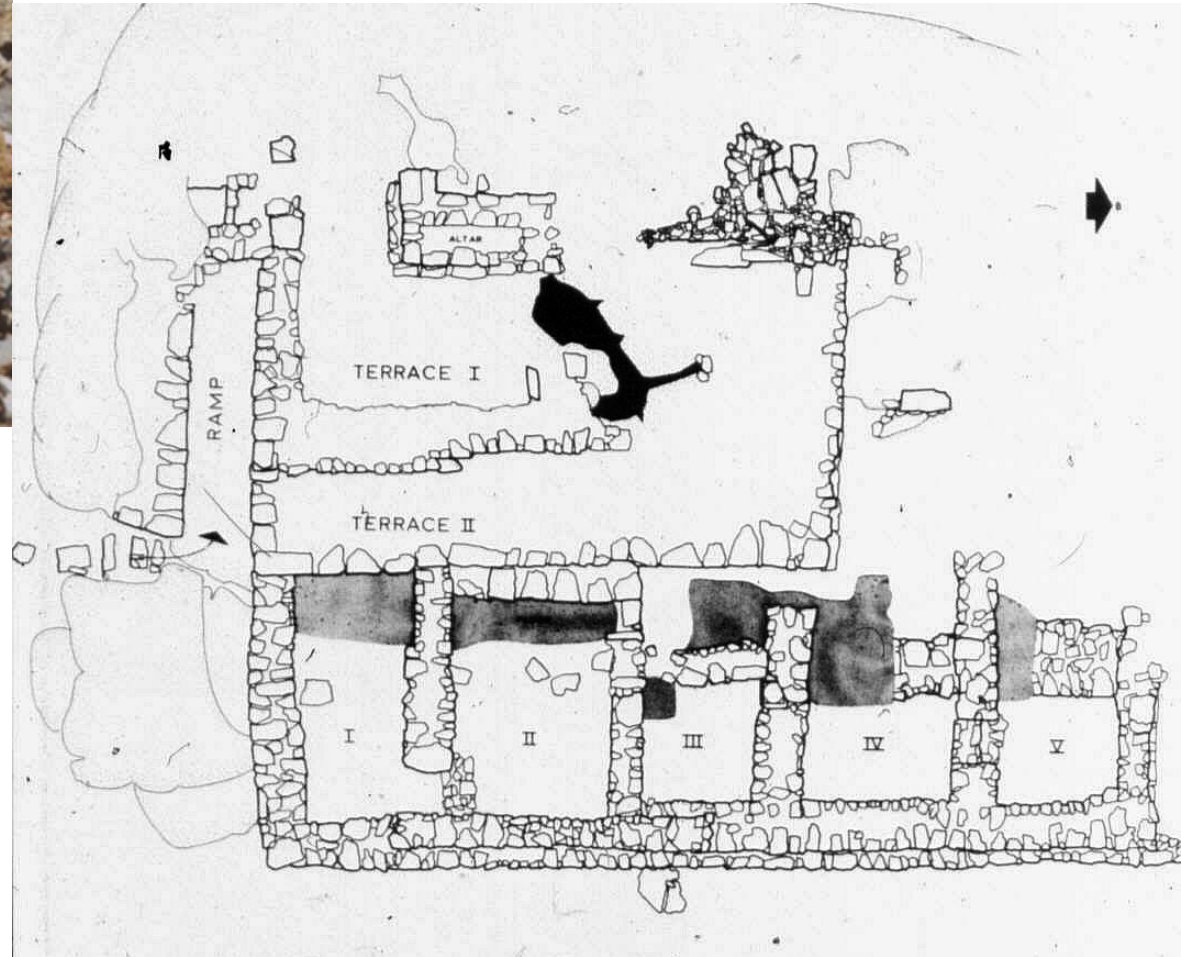
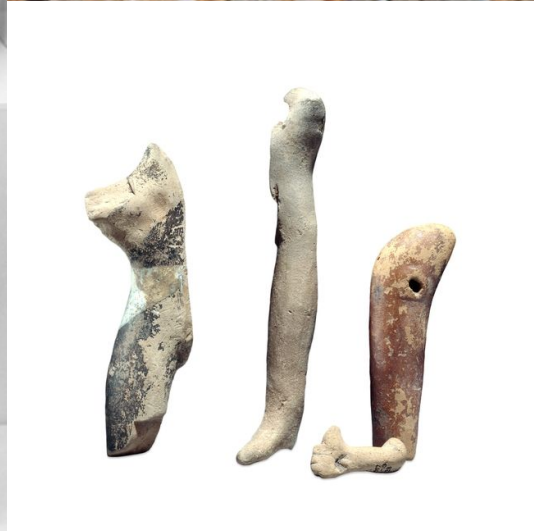


Psychro Cave





## And Peak Sanctuaries: Mount Iouktas







Knossos with Its Surrounding Villas

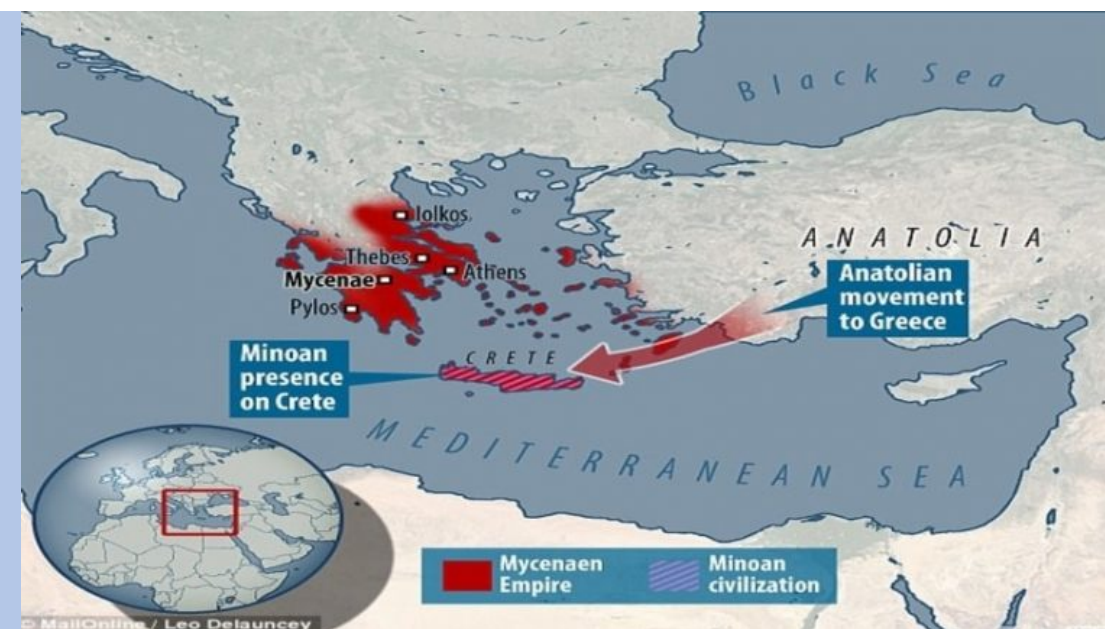


# How does all this happen?!

1. Original theory (Evans and others): Migrations of new peoples from the East in the Early Minoan period develop into the Minoans, the first “European civilization.”

**Problem:** With more archaeological work, the evidence now shows that the development was more gradual than it had seemed in Evans’s day; the Minoan culture grew organically from the preceding time periods. Also, genome analysis indicates that the ancestors of the Minoans (and Mycenaeans) arrived ca. 6,000 BCE.

- Now, *influence* from the East is seen as likely, but not new swaths of people.



The movement of early farmers from Anatolia into Greece in the Neolithic era, ca. 6,000 BCE (Lazaridis et al. 2017, “Genetic Origins of the Minoans and Mycenaeans,” *Nature*).



# Renfrew (1972): The Mediterranean Triad

2. In an uncertain climate and tough agricultural conditions, the introduction of the olive-grape-wheat triad in the Early Bronze Age enables farmers to use more marginal land, specialize in certain commodities, and increase productivity, which leads to surpluses. Surplus goods lead to the ability to pay people and to trade, craft specialization, elite goods, and an increase in hierarchical stratification.

**Problem:** Significant amounts of these agricultural products have not been found in the early periods and so are not likely to have been the cause of the growth of the elite. Also, early subsistence farmers are not likely to have specialized, but rather it would have made more sense for them to diversify.





# Halstead (1981–8): The Social Storage Theory

3. Because rainfall is low and erratic, the possibility of crop failure is relatively high. So farmers developed the strategy of storing their surplus to give it to needy groups in times of drought with the expectation that the help would be returned if they were ever in need. Eventually some did better than others and the ones who didn't do so well became indebted to those who did.





# Halstead (1981–8): The Social Storage Theory

- **Problem:** Why would people store their goods just in case another town didn't do well? This is a kind of altruism that may be unrealistic. And the hope that such altruism would be returned is not a sound strategy. Also, agricultural goods could not be stored for many seasons.
- This theory has been re-proposed: production of surpluses may have benefitted farmers because surplus agricultural goods could be exchanged for prestige goods. Also it's likely that surpluses were stored in animals, not kept as crops that could go to waste, and in prestige objects.





# Van Andel and Runnels (1988): Trade and Craft Specialization

4. This theory focuses on the interplay between trade networks, craft specialization, and industrial innovation. Improved ship-building technology and more extensive trade networks bring more raw metals and prestige goods. The leaders in that trade system end up establishing the palace centers.

**Problem:** Why didn't other traders, like the Cycladic islanders, who were arguably even better situated than those at Knossos, become the elite of the region?

But still, this theory also contributes to the big picture.



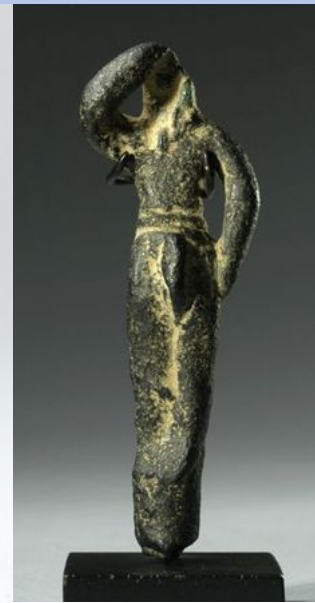
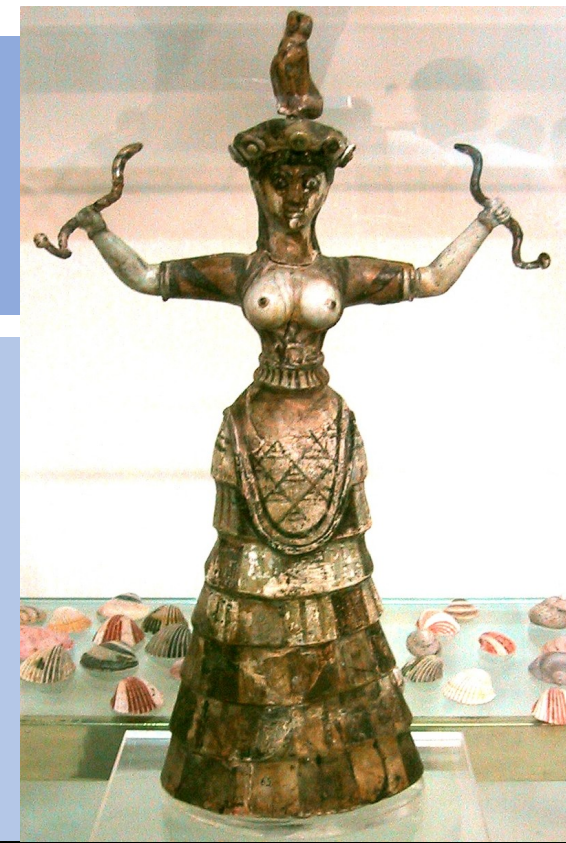
ULUBURUN II  
Replica of the LBA Uluburun shipwreck



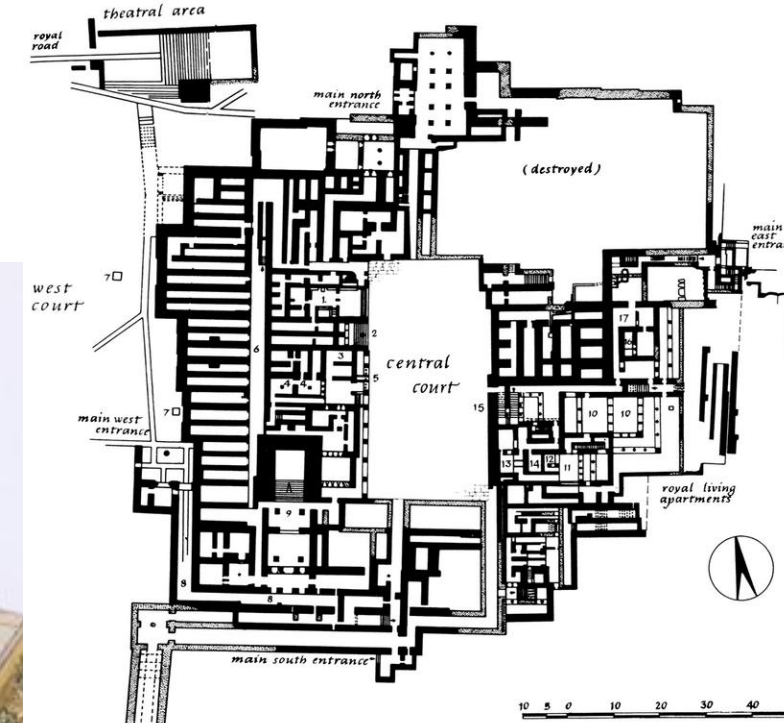


# Maintenance of Power through Religion

5. In the last two decades several scholars have proposed that an emerging elite used religion and the manipulation of ceremonies to establish, legitimize, and maintain their authority. The palace is now being seen as a communal ceremonial center rather than as the seat of the king (see Schoep 2018).







Reconstruction of Knossos



# The Grandstand Fresco





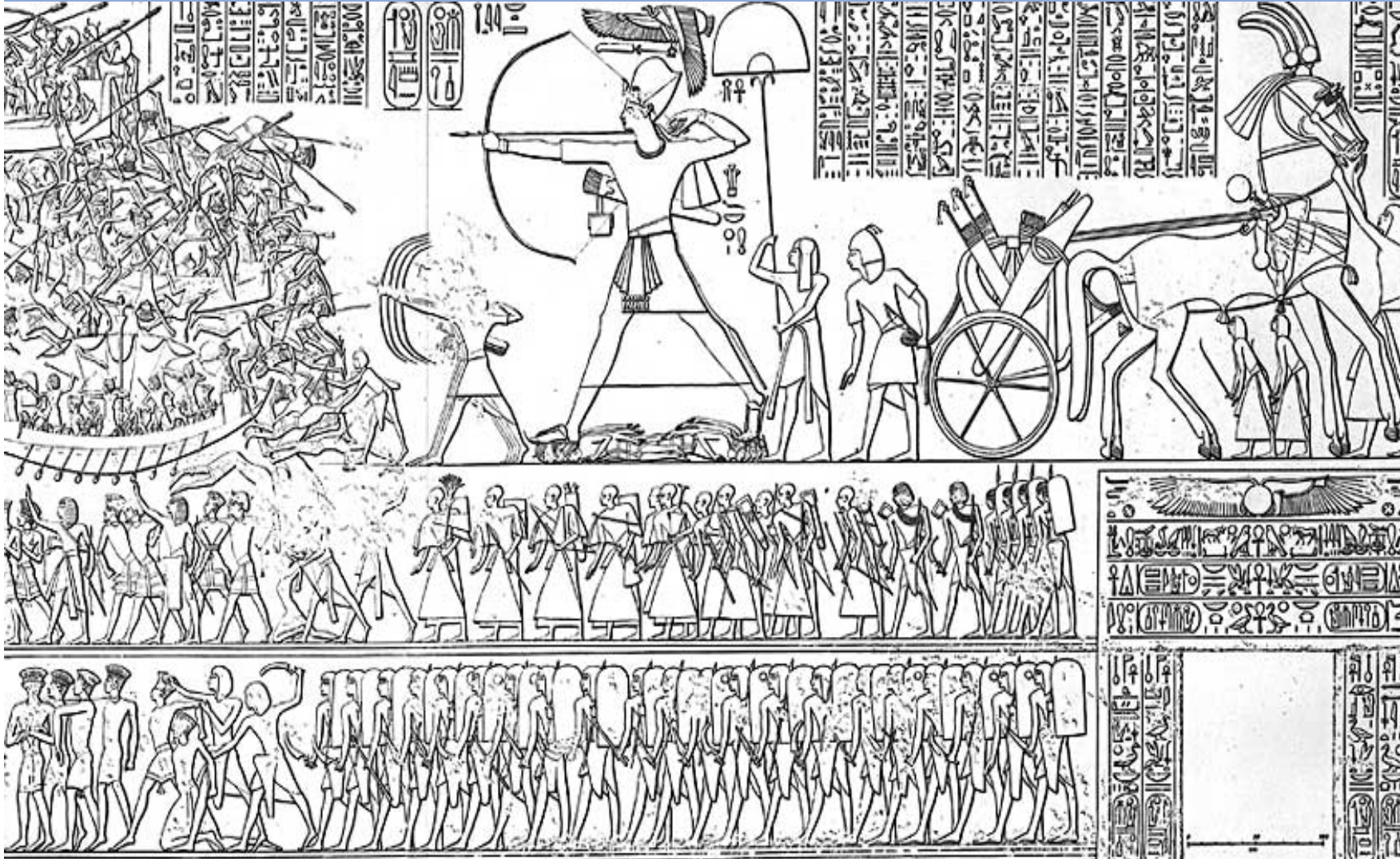
# The Sacred Grove and Dance Fresco





# Ramses III Repelling the Sea Peoples

(ca. 1184–1153 B.C).



Think about the differences between the two types of images and how the societies they represent might differ. What do the images communicate to the viewer about what each culture valued?



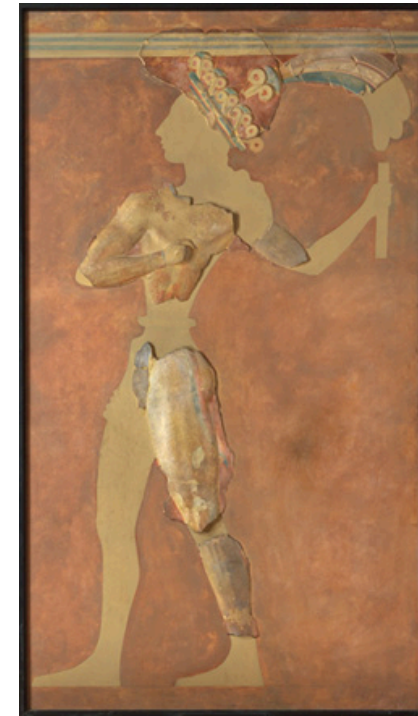
# The Grandstand Fresco







The question is, “Who sat on the throne?”

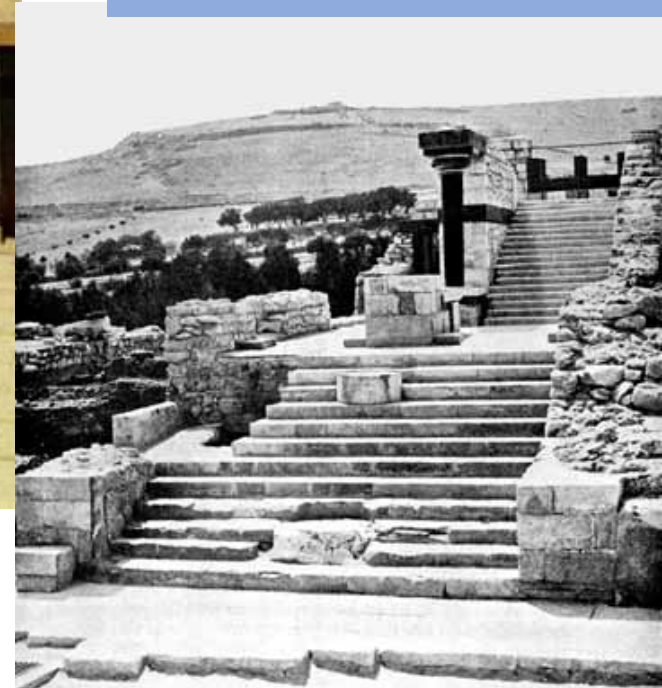




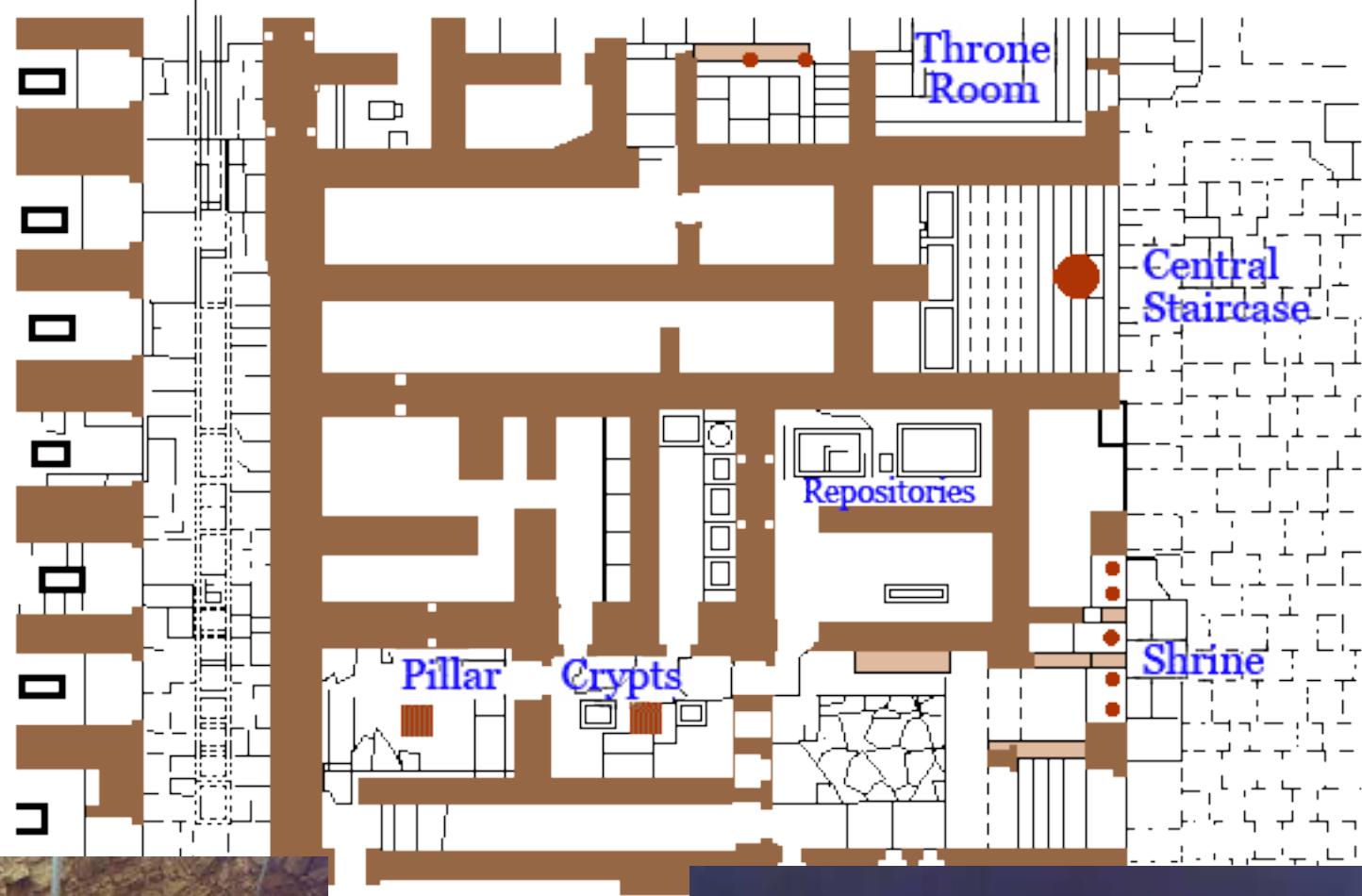


Central Staircase  
leading to the  
Piano Nobile

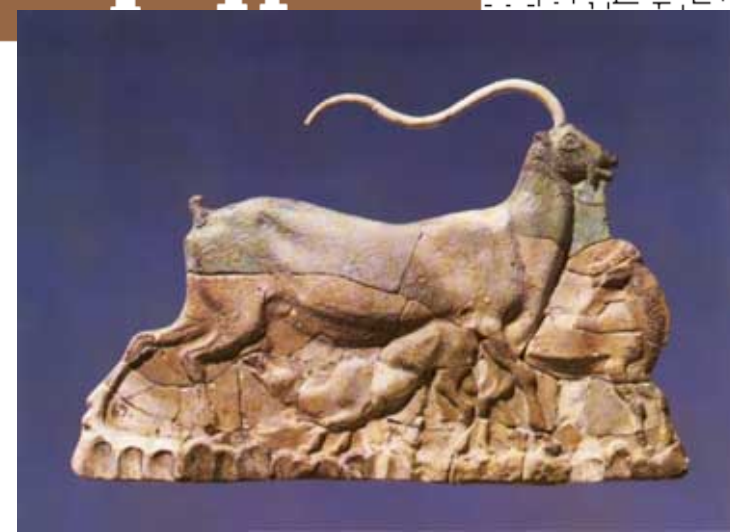
Reconstruction of the western side  
of the Central Court







MM III Snake  
Goddesses found in  
the Temple  
Repositories



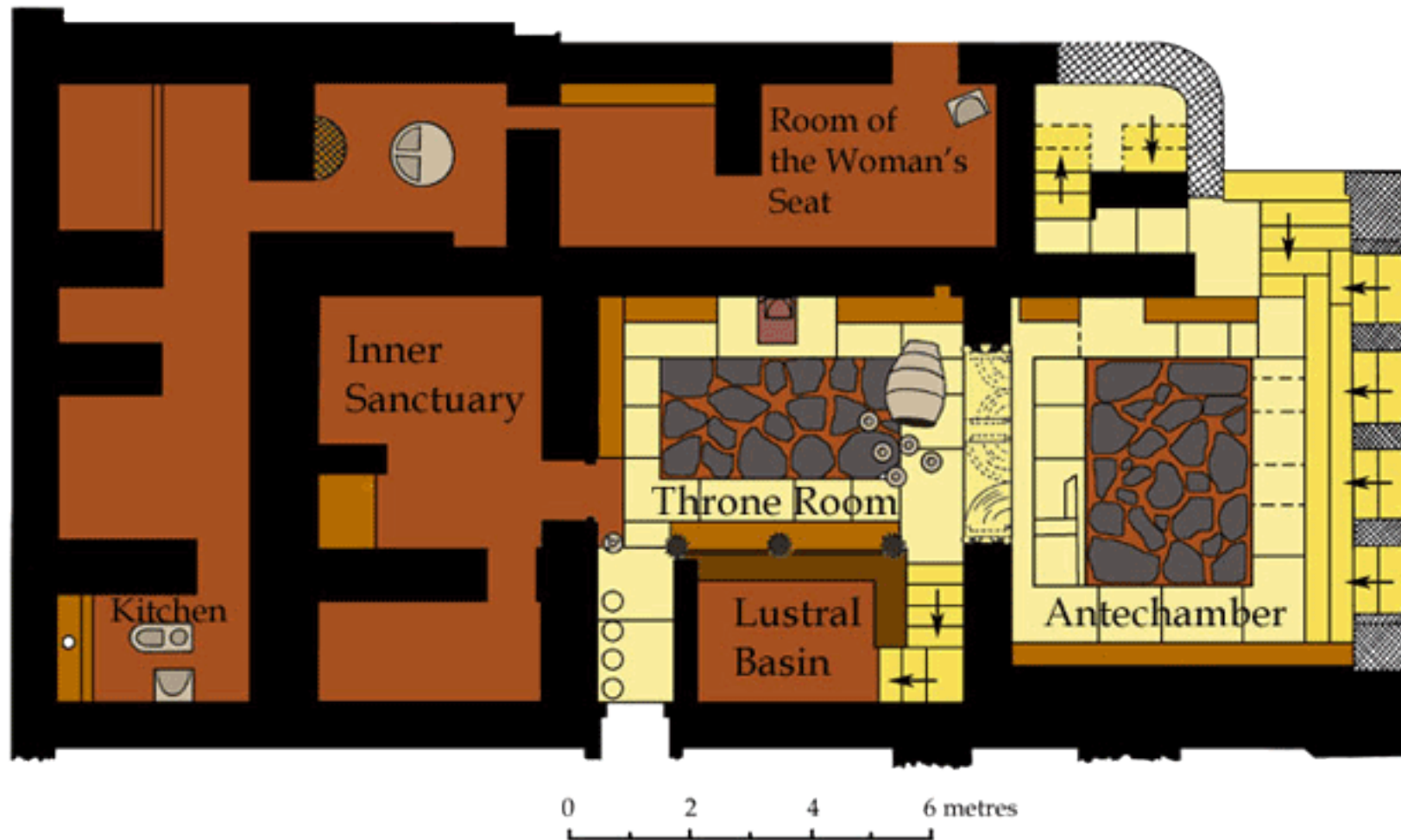


# Knossos Pillar Crypt and Upper Column Shrines



Pillar with  
Double Axes





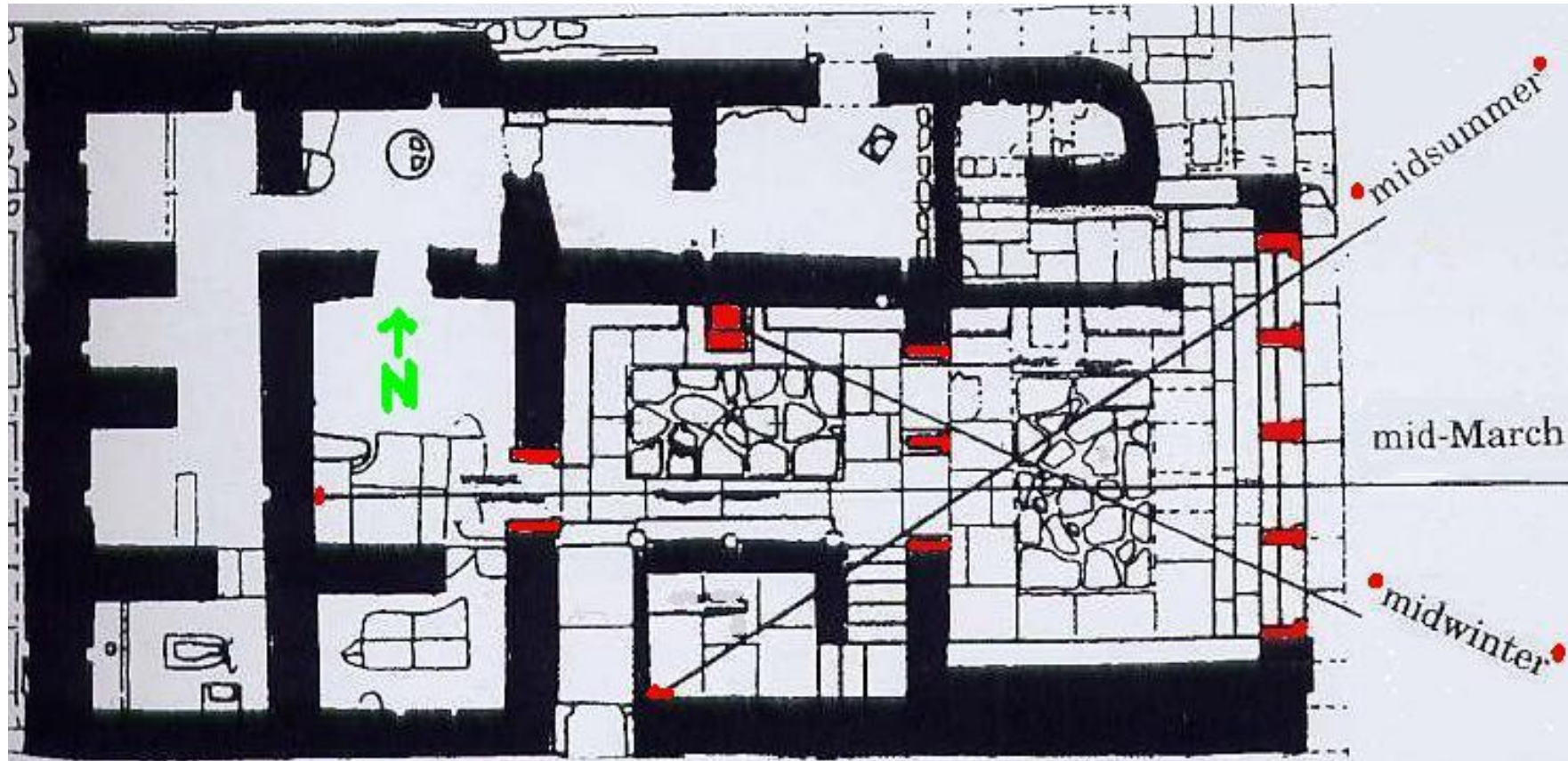
The arrangement of the rooms around the Throne Room





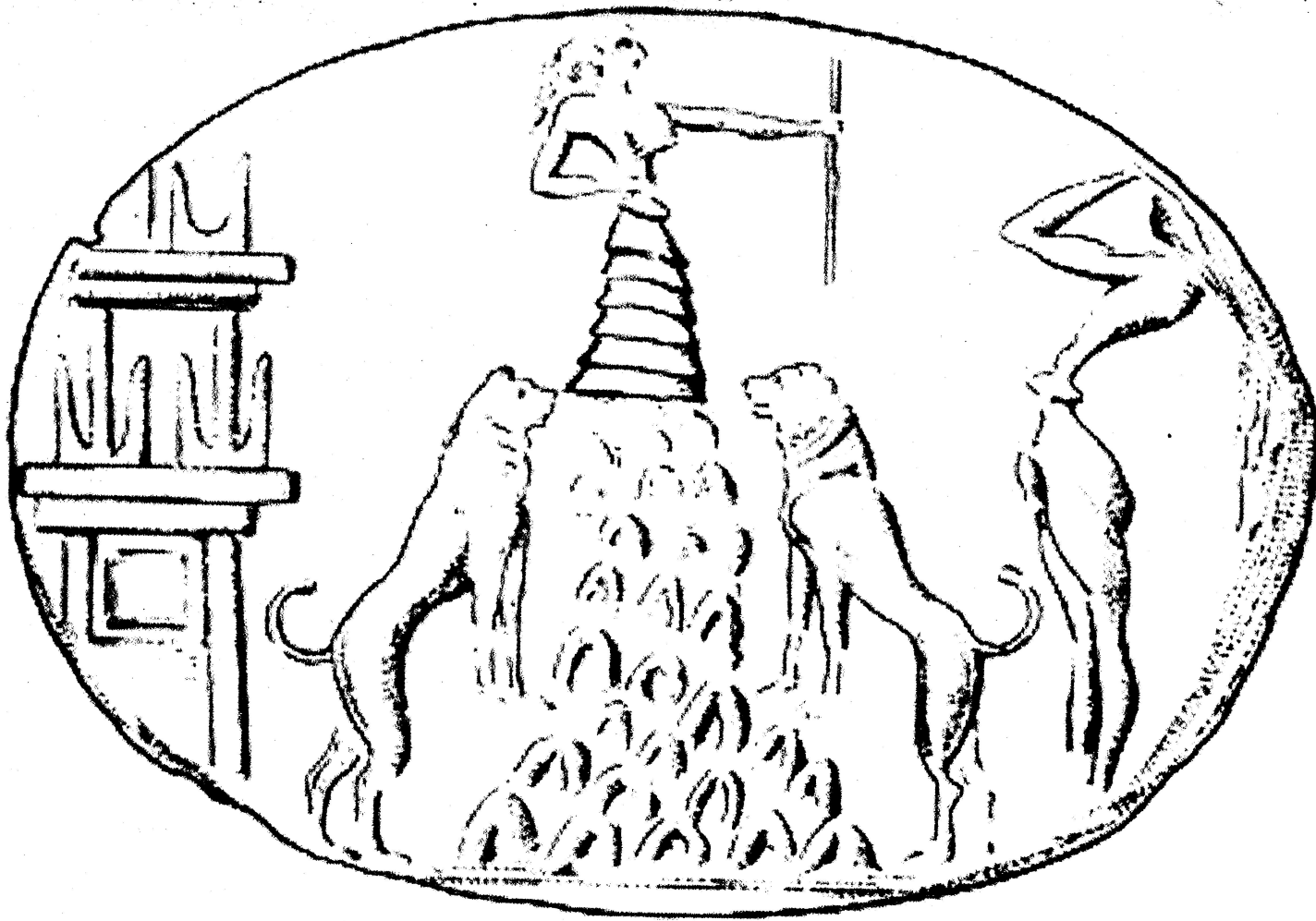
The Throne Room with Its  
Lustral Basin



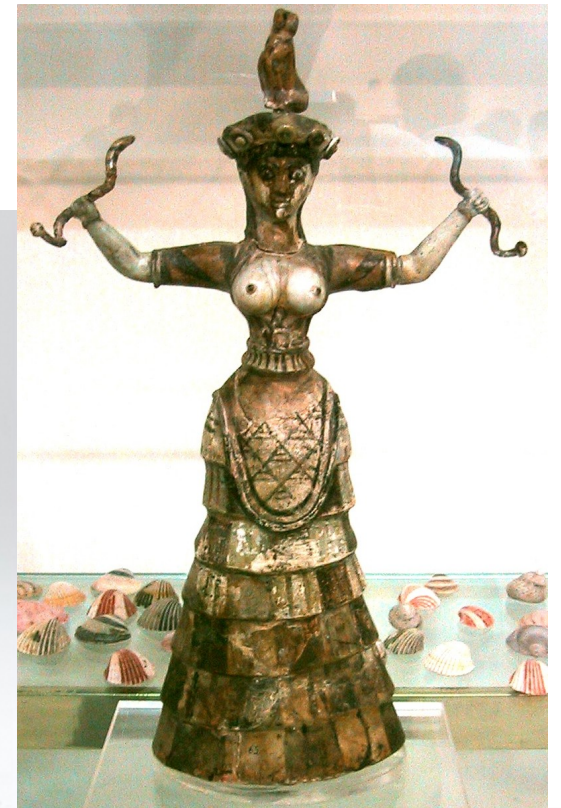
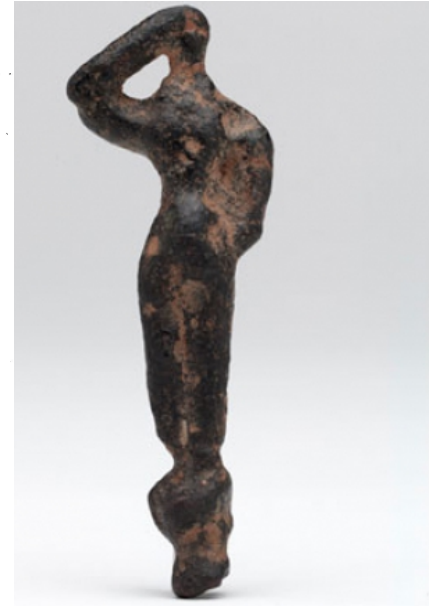


Knossos Throne Room plan with the paths of the rising sun's beams at the summer and winter solstices (Goodison 2004)



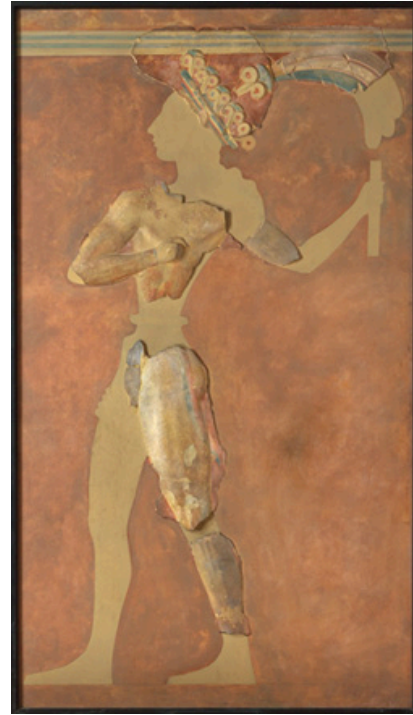


Mistress of the Beasts (Potnia Theron)  
holding out a Staff to a male figure





# Master Seal Impression



Chieftain Vase





The Bull and Bull-leaping can be seen as embodying the male element in Minoan society







Knossos with Its Surrounding Villas  
= The Communal Ceremonial Center with the  
surrounding residences of the local elite families



# State Formation Bibliography

## Renfrew: Mediterranean Triad (and Craft Specialization)

C. Renfrew, 1972. *The Emergence of Civilisation* (Oxford).

J. C. Barrett and P. Halstead (eds.), 2004. *The Emergence of Civilisation Revisited* (*Sheffield Studies in Aegean Archaeology* 6), Oxford.

## Gamble: “Coersion” Theory

C. Gamble, 1979. “Surplus and Self-Sufficiency in the Cycladic Subsistence Economy,” in J. L. Davis and J. F. Cherry (eds.), *Papers in Cycladic Prehistory* (Los Angeles), pp. 122-134.

C. Gamble, 1981. “Social Control and the Economy,” in A. Sheridan and G. Bailey (eds.), *Economic Archaeology* (Oxford), pp. 215-229.

## Halstead and O’Shea: Social Storage

P. Halstead, 1981. “From Determinism to Uncertainty: Social Storage and the Rise of the Minoan Palace,” in A. Sheridan and G. Bailey (eds.), *Economic Archaeology* (Oxford), pp. 187-213.

P. Halstead and O’Shea, 1982. “A Friend in Need Is a Friend Indeed: Social Storage and the Origins of Social Ranking,” in C. Renfrew and S. Shennan (eds.), *Ranking, Resource and Exchange* (Cambridge), pp. 92-99.



# State Formation Bibliography, continued

P. Halstead, 1988. "On Redistribution and the Origin of Minoan-Mycenaean Palatial Economies," in E. B. French and K. A. Wardle (eds.), *Problems in Greek Prehistory* (Bristol), pp. 519-530.

## Van Andel and Runnels: Trade and Craft Specialization

C. N. Runnels and J. Hansen, 1986. "The Olive in the Prehistoric Aegean: The Evidence for Domestication in the Early Bronze Age," *Oxford Journal of Archaeology* 5, pp. 299-308.

T. H. Van Andel and C. N. Runnels, 1988. "An Essay on the 'Emergence of Civilization' in the Aegean World," *Antiquity* 62, pp. 234-247.

## Cherry: A good overview and evaluation of other theories; discusses religion

J. F. Cherry, 1984. "The Emergence of the State in the Prehistoric Aegean," *Proceedings of the Cambridge Philological Society* 30, pp. 18-48.



# State Formation Bibliography, continued

## Religion as a Force in Legitimizing and Maintaining Power; Palace as Ceremonial Center

C. Knappett, 1999. "Assessing a Polity in Protopalatial Crete: The Malia-Lasithi State," *American Journal of Archaeology* 103, pp. 615-639.

P. Day and M. Relaki, 2002. "Past Factions and Present Fictions: Palaces in the Study of Minoan Crete," in J. Driessen, I. Schoep, and R. Laffineur (eds.), *Monuments of Minos: Rethinking the Minoan States* (Liège and Austin), pp. 217-234.

J. Driessen, 2002. "'The King Must Die': Some Observations on the Use of Minoan Court Compounds," in J. Driessen, I. Schoep, and R. Laffineur (eds.), *Monuments of Minos: Rethinking the Minoan States* (Liège and Austin), pp. 1-14.

S. Manning, 2008. "Protopalatial Crete: Formation of the Palaces," in C. Shelmerdine (ed.), *The Cambridge Companion to the Aegean Bronze Age* (Cambridge), pp. 105-120.



# State Formation Bibliography, continued

## Religion as a Force in Legitimizing and Maintaining Power; Palace as Ceremonial Center

I. Schoep, 2002. "Social and Political Organization on Crete in the Proto-Palatial Period: The Case of Middle Minoan II Malia," *Journal of Mediterranean Archaeology* 15, pp. 101-132.

I. Schoep, 2006. "Looking beyond the First Palaces: Elites and the Agency of Power in EM III–MM II Crete," *American Journal of Archaeology* 110, pp. 37-64.

I. Schoep. 2018. "Building the Labyrinth: Arthur Evans and the Construction of Minoan Civilization," *American Journal of Archaeology* 122, pp. 5-32.

V. Watrous, D. Hadzi-Vallianou, and H. Blitzer (eds.) 2004. *The Plain of Phaistos: Cycles of Social Complexity in the Mesara Region of Crete* (Los Angeles).

## And Goodison 2004:

L. Goodison, 2004. "From Tholos Tomb to Throne Room: Some Considerations of Dawn Light and Directionality in Minoan Buildings," in G. Codogan, E. Hatzaki, and A. Vasilakis (eds.), *Knossos: Palace, City, State* (British School at Athens Studies 12), pp. 339-350.