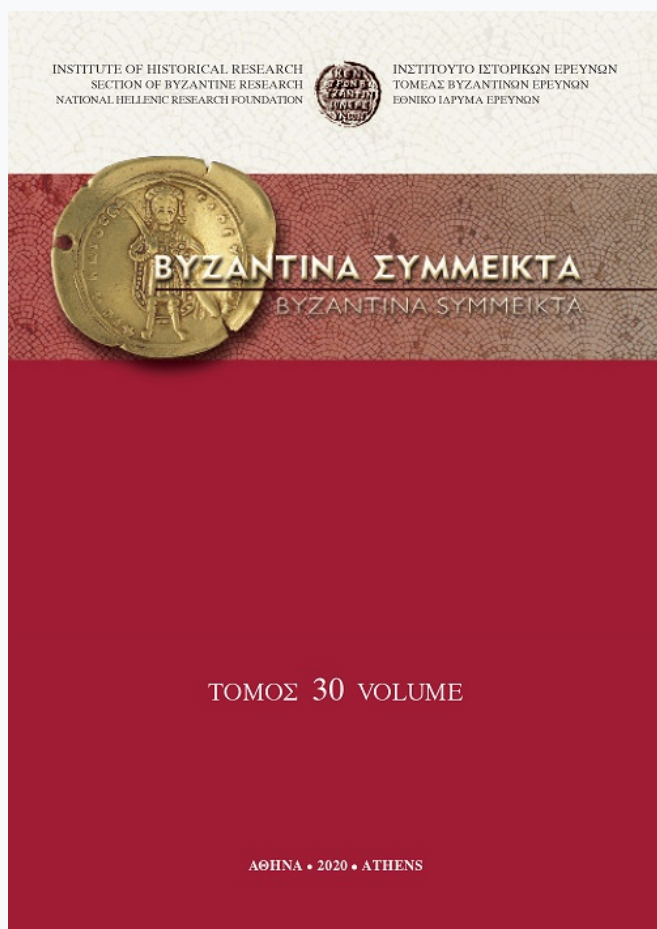


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Book Review: Archaeology and Urban Settlement in Late Roman and Byzantine Anatolia: Euchaïta-Avkat- Beyözü and its Environment, eds. J. HALDON, H. ELTON and J. NEWHARD, Cambridge University Press 2018

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Archaeology and Urban Settlement in Late Roman and Byzantine Anatolia: Euchaïta-Avkat-Beyözü and its Environment, eds. J. HALDON, H. ELTON and J. NEWHARD, Cambridge University Press 2018. pp. 402. ISBN-13: 978-1108471152. ISBN-10: 1108471153. Online ISBN: 9781108557757. DOI: <https://doi.org/10.1017/9781108557757>

The volume under review offers a thorough description of the work that was undertaken and of the results that were achieved during The Avkat Archaeological Project (AAP), a multi-period, full-scale archaeological survey project in the immediate periphery (Çorum region) of the ancient site of Euchaïta (Avkat until the 1960s/mod. Beyözü), on the northern edge of the central Anatolian plateau between 2007 and 2009. The three editors of the volume, John Haldon, Hugh Elton and James Newhard, are also the key players in the realisation of the APP having served as the Overall Director, the Permit Holder and the Field Director of the Project, respectively.

Although a rather unimportant settlement during the Roman period, Euchaïta began to gain a reputation from the middle of the 4th c. onwards as an important pilgrimage centre for the cult of St Theodoros Teron ('the Recruit'), after his remains were translated there from the neighbouring city of Amaseia, where the saint martyred during the final wave of the persecutions of the Christians under Galerius and Maximinus (306/311). Under Anastasios I (before 518) Euchaïta was fortified and attained civic and episcopal status. From the 7th c., when the Arab conquests deprived the eastern Roman State of its eastern Anatolian provinces, and until the early 9th c., Euchaïta, located now not far from the frontier, acquired a role as a military base and a city in the Armeniakon thema. In the mid. 11th c., it is recorded as hosting a vibrant fair during the festival of St. Theodoros. Thereafter, Euchaïta sank gradually into rural insignificance, turning into one of the several

small villages within a region that remained economically important until the late 19th c., as documented by the Ottoman archives.

The identification of Euchaita with Avkat/Beyözü, first proposed by Grégoire in 1910 based mainly on the topographical features recorded in the later versions of the martyrdom of St. Theodoros, was not generally accepted and other villages in the area (Safrabolu, Mecitözü, Çorum and Elavancelebi) entered the scholarly debate as candidates (p. 8, 270). One of the goals of the AAP was, therefore, to test Grégoire's proposed identification. In this respect, the Project focused initially on the history and archaeology of Euchaita/Avkat from Late Antiquity until the arrival of the Seljuks in the area. Quickly, however, the nature and size of the available (archaeological and documentary) sources and (admittedly) the personal scientific interests of the main instigators of the Project, turned Euchaita and its immediate vicinity into a case study, in an effort to address broader questions such as the fate of urban settlements in Byzantine Anatolia and the relationship between settlement, landscape, communications and the state.

The success of any project relies mainly on: (a) the careful selection of the object of study; (b) the expertise and abilities of its participants, and (c) the methodology applied. What is presented in this volume clearly shows that the APP was quite successful in all these aspects.

Euchaita proved a very appropriate choice, as an object for study, for several reasons. First of all, its history is not completely undocumented: some Roman epigraphic data (including the results of extensive, largely epigraphical studies in the area, e.g. the Roman Roads and Milestones Project), and other literary evidence, such as the Miracles of St. Theodoros (late 7th-8th c.), the correspondence of its 11th-century bishop, Ioannes Mauropous, some incidental references in Byzantine and later chronicles, a few Ottoman tax registers and the narratives of foreign travelers in the area (16th-20th c.) (p. 102, 185-186 and Chapter 8), offer the necessary starting point for further research. Due to its relatively small size and provincial character, Euchaita serves as a good example of the more typical Asia Minor settlements whose study is virtually non-existent. In this respect, research on Euchaita fills an important gap in the archaeological investigation of Asia Minor, which has concentrated, so far, on the "average" urban or fortified centres (e.g. Ephesos, Amastris, Pergamon, etc.). A close study of Euchaita, especially during the Late Roman period (when it received its civic status under Anastasios) and the Middle Byzantine period (when it became a military base, equipped with the small fortress on the hill behind it), contributes also to the on-going discussion

concerning the hierarchy and typology of settlements (p. 246-249). Last, but not least, the results of the AAP offer a very welcome addition to the conclusions of a number of other regional surveys (The Paphlagonia Project, the Konya Plain Survey, the Sinope Regional Archaeological Project, the Göksu Archaeological Project), through which we have started gaining a better understanding of the history and archaeology of the Anatolian countryside. Finally, the fact that the modern site is sparsely occupied renders it ideal for extensive archaeological survey.

The fifteen main members of the AAP, and contributors in the volume, are all highly qualified researchers in several scientific fields: Anthropology and Archaeology (Olivia Adams, Peter Bikoulis), Landscape Archaeology (Sarah Craft, James Newhard), Biogeography and Palaeoecology (Warren J. Eastwood and Hakan Yığıtbaşıoğlu), History, with emphasis on Roman History (Hugh Elton) and the History of the Eastern Roman Empire, 7th-12th c. (John Haldon and the late Frank Trombley), Geology and Environmental Geosciences (Norman S. Levine), Epigraphy (Pawel Nowakowski), Numismatics (Alan Stahl), Ceramics (Joanita Vroom) and 3D non-invasive modelling and analysis of archaeological sites (Margaret Watters and Stephen Wilkes). Quite valuable for the Project was also the experience that some of the participants had already acquired from other archaeological projects within Turkey, e.g. P. Bikoulis (Black Sea Region), S. Craft, W. Eastwood (SW Turkey, Cappadocia), H. Elton (Anatolia), J. Newhard, P. Nowakowski (Late Antique Anatolia), H. Yığıtbaşıoğlu (Konya Plain, Cappadocia). All these researchers present the results of their work in eight well-documented chapters, preceded by the necessary general introduction to the AAP by the three editors.

Chapter 1 (Hugh Elton) offers a concise description of the physical setting, the history, and the archaeological record of the area under investigation from the Iron Age to the Byzantine period, preparing the reader for the more extensive and in-depth analysis of all these aspects in the chapters that follow.

Chapter 2 (Warren J. Eastwood and Hakan Yığıtbaşıoğlu) give a detailed account of the geological setting of the area (formation of tectonic units, earthquakes), its physical geomorphy (mountainous ranges, rivers, lakes, soils), its climate (precipitation rates, temperatures) and modern vegetation patterns, as the necessary background for the reconstruction of past vegetation and land use patterns. Due to the lack of palaeoenvironmental sequences within the area under investigation, the authors resort to palaeoecological and palaeoclimatological data available from other areas to the east, west and south of the Çorum region, discussing, however, thoroughly the potential and limitations of these data in

general and, in particular, for the purposes of the AAP (p. 37-44). At the end of this chapter, the authors, assisted by Andy Baker, present the results of their examination of several sites (caves and lakes) between 2007 and 2010 as part of the AAP, and discuss how and to what extent the absence of “large lakes” and “wet” caves (with actively forming speleothems) in the area limit the potential of palaeoenvironmental research in the Çorum/Avkat region.

Chapter 3 (James Newhard) explains the methodology applied during the collection and management of survey data and how these were processed in order to identify vestiges of landscape use (p. 49-61), resulting to a brief report on the history of the landscape from the 1st c. BC onwards (p. 61-69). Regarding the size of the area under investigation, the AAP was originally concerned with an area of ca. 180 km², the archaeological permit restricted collecting material in an area of ca. 20 km² centered around the modern villages of Beyözü and Elmapinar, while during the 2007-2009 seasons the survey walked intensively 9.11 km². Key elements to the success of the APP was the use of Personal Digital Assistants (PDAs) for the quick, accurate and efficient collection of data on the field and the development (and further improvement after the 2007 season) of an informatics system without a reliance upon extensive wireless or internet connections (given the remoteness of the project area), which could organize and present data via a user-friendly Graphical User Interface (GUI), interact easily with the GIS, and allow for multiple users to enter and manipulate project data simultaneously. The author argues that the increased cost (of what magnitude?) of this infrastructure was counterbalanced by valuable precision in the collection of data and the possibility to carry out further analysis and modelling already during fieldwork (rather than when this was completed).

Chapter 4 (Sarah Craft) discusses “the archaeology of movement”, that is the reconstruction of the road system around Euchaita both in terms of a larger, Anatolian-wide network, as well as in terms of a micro-regional system. The author stresses that this is a multi-criteria approach that intergrades documentary evidence (especially the location of Roman milestones), regional archaeological survey and site catchment analysis and certainly the GIS technology, including running least-cost path (LCP) analyses.

Chapter 5 (Peter Bikoulis) attempts to reconstruct the land use (agrarian and pastoral activity) and the productive potential (in cereals, wine, olive-oil, animal products) of the countryside around Euchaita. His conclusions are based on the insightful analysis of numerous and divergent pieces of evidence including the

geomorphology and the climate of the region, the available palynological data, the demographic factor and textual sources of the medieval and early modern period recording information on land use and agricultural practices (fallow system), as well as on factors that influence surplus agricultural production, e.g. exigencies exercised on production by the state (fiscal dues) and the non-productive population of the city (local clergy, military). The collected evidence from the survey indicates that agriculture in the area is focused largely on cereal production (wheat and barley), with small-scale fruit and vegetable cultivation chiefly for domestic consumption, along with modest herds of cattle and flocks of sheep and goats. The overall picture does not indicate a particularly wealthy settlement with a good deal of social, economic and cultural activity, as it would have been expected due (at least) to Euchaita's civic and episcopal status and its location not far from a frontier zone; the author, however, prudently remarks that this picture must be tested against future excavation data.

The complete absence of excavated data is felt heavier during the study of the surveyed ceramics in *Chapter 6* (Joanita Vroom). This task proves very demanding for several reasons: there is no geological survey around Avkat on possible sources of clay, in order to determine the locally (or regionally) made and the imported pottery; there are no excavated ceramic sequences in or near the Mecitözü valley to indicate more secure chronologies; the terms of the permit allowed collecting only surface materials from the Roman period onwards (p. 200, fn. 49); the bulk of the Avkat pottery assemblages consisted mostly of unglazed coarse wares (typically associated with rural settlements), which are worse indicators of date than the fine wares. The author is right to "complain" that (as far as pottery is concerned) "Euchaita is not Constantinople" (p. 134) and she should be congratulated for her efforts to squeeze out of the ceramic assemblage of the Avkat Project far more than what one would (or could) have expected. This she manages also by resorting to a socio-cultural approach which puts emphasis on the form and function of the various pottery types throughout the centuries, relating them to the potential of the agricultural landscape in the region, the historical data of the past and the results of modern ethno-archaeological case studies on more recent culinary habits in the region (food resources, consumption and preparation of food). Within a total of 2,258 collected sherds (p. 134, fn. 1), and as far as Late Roman and Byzantine ceramics are concerned, the author was able to identify (in chronological order): a few fragments of amphorae from Sinope and the southern coast of the Black Sea (dating from the Hellenistic period up to the late Roman times); two small amphorae of the late 6th and 7th c., from western

Turkey (probably the Ephesos and/or the Pergamon area), which may have contained spiced wine (lat. *conditum*; gr. κόνδιτον) consumed, as Vroom suggests, based on the evidence of literary sources, as a pharmaceutical drink, or as a “taste-enhancer” of the Ephesian wine; a 9th/10th-century knob fragment that imitates “Glazed White Ware I” (possibly from the northern shore of the Black Sea); two 11th/12th-century fragments of “Glazed White Ware II” from Constantinople; a few sherds of unglazed utilitarian ceramics of whitish limestone fabrics (typical for the workshops in Sinop and Heraclea Pontica); a few fragments in a grittier limestone fabric represented by shapes similar to those of Hayes’ group of “Unglazed White Ware V” (which go up to the mid. to late 12th c.); a few fragments of late 13th/14th-century Sgraffito pottery and a few (contemporary or even later) fragments of Monochrome Green and Brown Glazed Wares; some contemporary ribbed body fragments of the so-called Günsenin 1/Saraçhane 54 amphorae, originating most probably from the important monastic centre and pilgrimage site of Ganos (mod. Gaziköy) on the northern shore of the Sea of Marmara. In the Ottoman and more recent times the pottery assemblages of both glazed and unglazed domestic wares become bulkier. Typical for these years are the large storage vessels (*pithoi*), some with tarry coating in the inside for making them non-porous, for storing and keeping liquids and other goods cool. At the end of her study Vroom concludes that fine wares with a glazed surface, i.e. vessels for eating, drinking, or serving purposes, are very limited in the Avkat ceramic repertoire. Imported wares exist, but they are very limited, and they do not seem to have come from distant places. The bulk of the ceramic assemblage consists of unglazed closed vessels of a utilitarian character (cooking pots, storage jars) in several coarse fabrics and in various shapes, indicating that throughout the various phases of human activity in the area food preservation must have been a major aspect of the daily life. Finally, the absence of archaeological evidence for grilling, roasting or frying (common practices in well-to-do households) indicates that moist cooking was the main cooking method, as is usually the case in predominantly agricultural communities.

Chapter 7 (Hugh Elton) describes in detail the emerging picture on the archaeology of the city and its surrounding countryside at the end of a survey that combined data from the remote sensing (magnetometry and a ground penetrating radar-GPR) and the intensive survey, carried out in Beyözü and eleven more villages in its immediate vicinity (Map 7.8 on p. 204). The diligent recording and enumeration of all vestiges (architectural remains and movable finds) in this area allowed the AAP team to highlight the distinctly different character of Beyözü

in comparison to all other nearby villages in terms of the higher volume of archaeological remains, as well as their date (most of them from the Late Roman and Byzantine eras) and thus, corroborate its proposed identification with Euchaita. Among the recorded building remains near Beyözü, it is worth noting the vestiges of the circuit wall of the city (only two sections of its concrete and rubble core survive) and of two significant *extra muros* Late Roman buildings (possibly churches). Of these, the first one (measuring ca. 40x20 m) in the southern part of Beyözü, may be reasonably identified with the church dedicated to St. Theodoros; the second one, may have been a smaller church on the road leading to the city's main gate. Despite excessive spoliation, the APP team members were able to trace several, mainly out of context, architectural elements (cut limestone blocks, fragments of imported marble, column fragments, column bases and column capitals, screw weights from wine presses, funerary inscriptions), as well as smaller finds (teserae, glass fragments, coins). Also, the survey on the nearby hill of Kale Tepe (ca. 1030 m), the acropolis of Euchaita, identified positively a number of features as parts of the defensive wall with traces of bastions, a gate with flanking structure, a series of rooms or buildings (26x28 m) around a central courtyard adjacent to the defensive wall to the north of the enclosure, cisterns and parts of a paved road, as well as two (at least) watchtowers on hilltops covering the approach to Kale Tepe.

Chapter 8 (John Haldon) offers a detailed synthesis (based on the valuable results of the APP survey) in what concerns our knowledge of Euchaita as it develops from village to town or "city", then to military base and back to village again across the period from the 4th to the 16th c. In his discussion of the literary evidence surrounding St. Theodoros Teron, John Haldon notes that a second collection of the saint's miracles developed at Euchaita in the second half of the 7th c. (probably soon after the 660s), that is after a major destruction of the city (in the 620s Euchaita was burned down by Sasanian troops) and (possibly before?) a serious raid by the Arabs, who tried to demolish the church of St. Theodoros in the later 7th c. This renewed interest in the textual recording of the saint's divine powers (the compilation of a collection of his miracles) brings to our mind similar practices attested (St. Demetrios of Thessalonica) or justifiably (in our view) assumed (St. Achillios of Larissa) for the patron saints of other urban centres that faced hostile raids also during the 7th c. We wonder, therefore, whether the phenomenon of "civic saints" and their miraculous interventions was the necessary companion to a well-orchestrated, empire-wide initiative under Constans II (p. 232, 239-240) aiming to enhance the defence of provincial cities by boosting not

just their ramparts, but also the local moral¹. The author makes a very detailed analysis of all the topographical features of Euchaita recorded in the Miracles of St. Theodoros and their possible association with specific finds during the survey and rightly assumes the existence of other buildings (a monastic foundation, a hospital, an almhouse) closely linked to the church of St. Theodoros. At this point it is worth remembering two 7th/8th-century lead seals at Dumabrton Oaks, with the bust of St. Theodoros on the obverse and the inscription “(Seal of) the xenon of St. Theodoros” on the reverse, which may have been issued by the official(s) in charge of a xenon (a combination of a hostel and a sick bay) at Euchaita, an expected amenity in a famous pilgrimage centre².

The volume under review ends with some concluding remarks offered by John Haldon and with four appendices presenting (a) the methodology behind the use of geophysical prospection and the analysis and interpretation of the survey data (Appendices 1 and 3, respectively), and (b) the collected numismatic and epigraphic evidence (Appendices 2 and 4, respectively). More specifically, Appendix 2 (p. 269-273) discusses 25 coins recovered during the AAP in 2007 and 2008, which date within two distinct periods, 5th-7th c. (10 coins) and 10th-11th c. (15 coins); Appendix 4 (p. 283-318) presents a total of 19 inscriptions (18 of the Late Roman or Early Byzantine periods, and one of the Ottoman period), recorded during the first three years of the survey. Apart from a new Roman milestone, dedicated to the emperor Maximinus Thrax and his son (236-238 A.D.), all other inscriptions are funerary, recording the names and sometimes the professions of the deceased. Worth noting among them are the inscriptions of a “δεσποτικός χαρκέας” (imperial copper-smith) (no. 1), a “παραμονάριος” (the caretaker of a church) (no. 5), a

1. See our discussion in “Ο Άγιος Αχιλλίος και η Λάρισα της ύστερης αρχαιότητας: Αγιολογικές και αρχαιολογικές μαρτυρίες (πρόταση για μια διαφορετική ανάγνωση)”, in: *Αφιέρωμα στον Ακαδημαϊκό Παναγιώτη Α. Βοκοτόπουλο*, Athens 2015, 233-246, esp. 241-243 and fn. 58, where the hypothesis is expressed that the nucleus of the mid. 9th-century *Life of St. Achillios* most probably goes back to the mid. 7th c. and is closely linked to a centrally instigated programme under Constans II for the renovation of the fortifications in Larissa and its immediate vicinity.

2. BZS.1958.106.324, see <https://www.doaks.org/resources/seals/byzantine-seals/BZS.1958.106.324/view>; BZS.1958.106.347, see <https://www.doaks.org/resources/seals/byzantine-seals/BZS.1958.106.347>. Our hypothesis that these two seals may be associated with Euchaita is discussed in our essay entitled “The correspondents of Amorium”, in N. TSIVIKIS (ed.), *Byzantine Medieval Cities: Amorium and the Middle Byzantine Provincial Capitals*, Millenium Studien/Millennium Studies, Berlin: De Gruyter (forthcoming).

“κελλάριος” (the manager of a storage room, possibly in a monastery) (no. 17). In our view, the detailed presentation of the surveyed numismatic and epigraphic material would have found a more fitting placement at the end of Chapter 7, which discusses the archaeology of the city and its environs and actually refers (albeit briefly) to this exact kind of evidence (e.g. p. 196-197 on coins, and p. 195 on most of the inscriptions). Similarly, Appendices 1 and 3, which illuminate further the methodology used during the survey and the management of data, would have been better placed at the end of Chapter 3, which handles a similar thematic. Appendix 1 is also tightly associated with parts of Chapter 7 (esp. p. 189-192: building remains near Beyözü) and should, therefore, have been more often referred to in the relevant discussion.

The paucity of archaeological work in and around Euchaita indicated immediately the need for a “holistic” approach, which would intergrade all the available (mostly documentary) information with environmental data and the results of an intensive field survey. Indeed, the innovative element of the AAP is the systematic and conscious application of the most recent technological advances for the recording, analysis, and presentation of the various datasets relevant to the history and archaeology of Euchaita and its immediate vicinity. The Project made use of all the methodologies that have been continuously developing since the 1980s, including the application of remote sensing techniques, such as the ground-penetrating radar (GPR), magnetic gradient surveys and airborne radar systems, whose data were combined with satellite imagery and carefully studied in order to interpret underground anomalies. With all due precautions resulting from the complexity of the data, it seems that this kind of work during the 2007 and 2008 seasons pin-pointed some areas of interest (see Appendix 1), which offer the most promising starting point for an excavation, if and when “destructive” archaeological methods are applied on the site. The most pioneering aspect of the AAP, however, is the creation (for the first time) of a specifically designed digital tool that exploits the full potential of GISs and is therefore able to receive disparate sets of data and incorporate them quickly and efficiently into a comprehensive framework that enables further elaboration and analysis. The user of this tool is thus able to follow the full set of the relevant evidence as it emerges when the more traditional historical (textual evidence) and archaeological approach (survey work) is combined with other disciplines including geology, geomorphology, climatology, palynology (specifically addressed in Chapters 2, 4 and 5). The AAP clearly shows that this unified approach to a region is the *conditio sine qua non* for understanding better

regional change over time, especially communication and settlement patterns, the relationship of settlement to non-settlement areas and subsistence strategies.

Another equally important characteristic of the AAP is that it is archived with Open Context, which means that everyone is able to access the maps, tables, figures and all the underlying data related to the Project under <https://opencontext.org/projects/117-avkat-archaeological-project>. DIO: 10.6078/M73J3B1J. This kind of presentation is certainly ideal for the dissemination of the Project's results; furthermore, it allowed the editors of the volume to reduce its commercial expense by retaining only a minimum of illustrative material in it (10 maps, 11 figures and 16 tables in total), while for any other necessary image they offer the full locational reference in the relevant footnote (the volume includes 176 such references). It was, indeed, very exciting to be able to have immediate access to such a wealth of digital information, but we must admit that it was quite annoying to have to type a fairly long address (32 varying characters following the <http://opencontext.org/media/link>) each time we needed to look at a specific picture, especially in essays presenting archaeological material (coins, inscriptions) where these references come up very often. We believe that it would have been far more practical (and enjoyable for the reader) if all the imagery of the volume was collected in one archive, published also with Open Context, where the reader would have been able to scroll down the images quickly, one after the other, as they appear in each chapter.

In his concluding remarks (p. 255-256), John Haldon enumerates some of the goals that the AAP fulfilled: (a) the chronological development of Euchaita became more precise and it is now clearer that its significance dates from the 4th c. until the Seljuk occupation (end of the 11th c.), (b) several of its topographic features were located and these may represent its walls, a church or even the martyrrium of St. Theodoros and other ecclesiastical/monastic buildings, which were thus targeted for future excavation work, (c) the capacities of modern technology were fully exploited in order to intergrade traditional archaeological work and historical research with other disciplines into a fully digital project that offers a more comprehensive account of the survey area; thus, a template for similar projects in the future was created.

To these, we would also add the training of undergraduate and graduate students in the theory and method of field archaeology and survey, paleoenvironmental techniques, regional social-economic studies and related specialist fields (mentioned already in the Introduction, p. 5). Besides, the educational purposes of the APP are being further served by the volume under review, itself. In their effort to offer

the most complete picture of Euchaita, its contributors compare their finds to the results of similar studies that have taken place in modern Turkey (see, for example, p. 37-48 on palaeoenvironmental research; p. 80-83 on communication patterns; p. 150-153 on archaeobotanical research; p. 154-156 on archaeozoological research; p. 193-104 on excavated churches in central Anatolia; p. 202-206 on archaeological vestiges in the vicinity of Beyözü). While doing so, they offer extensive and critical commentaries on the possibilities, as well as the innate restrictions of the new technological advances used in modern disciplines associated with archaeology, since all these should be taken into account when one wishes to secure a reliable result. The book on the AAP is thus, transformed into an updated overview of the archaeology of Anatolia, and a critical guide on the contribution of new technologies (GIS, GPR, GPS, satellite imagery, DEMs, NDVI, PDAs) and other disciplines in the field of archaeology, such as geography, geomorphology, paleoclimatology, LCP analysis, palynology, bio- and zooarchaeology, ethno-archaeology.

Prompted by the recent (quite unfortunate) handling of World Heritage Monuments in Turkey by the Turkish government, we feel obliged here to stress yet another benign effect that international archaeological projects, like the APP, have in modern societies (our view is based also on our own positive experience from another international archaeological project in Turkey, The Amorium Excavations). Apart from promoting the archaeological science and the historical knowledge, such projects certainly build bridges between people of different backgrounds and they manage to raise public awareness on local history, the value of cultural heritage and the obligation to respect and protect it. In the Preface (p. xvii-xix) the editors of the volume enumerate over 100 individuals and/or institutions, who, one way or another contributed to the success of the Project, ranging from the cooks of the APP and the villagers (*köylüden*), who gave valuable and unexpected information to the AAP team, to the field survey team members and the institutions which supported the AAP financially. While the project was running, all these people came together and, despite possible national, cultural, political, religious, educational, and other differences, they worked constructively together towards the same goal, emphasising thus that archaeology is often more powerful than diplomacy.

Throughout the volume, it is often remarked that the AAP team has not achieved all the goals set out in the foregoing and that “this publication should be seen as both provisional in many ways of its results and preparatory in respect of further fieldwork, analysis and eventually excavation”. Certainly... “Perfect is the enemy of good”. But when will “perfect” arrive? And when? While reading this

volume we often came across the undisputed statement that only excavation can provide useful (dating) tools (stratification, material cultural sequences) for the correct interpretation of archaeological material (especially ceramics) in the area, as well as final solutions to many, still open, questions (e.g. the exact function, development and date of certain features documented during the intensive survey). There is no doubt, however, that the future excavator, if and when excavation works take place in Euchaita, will be most grateful to have as an important stepping stone for his own research the detailed and functionally useful account of the survey conducted by the AAP team.

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