

“The Mycenaean Kylix at Mt. Lykaion: An Investigation into the Late Helladic Vessel’s Appearance at the Ash Altar of Zeus” (Stephen Czujko)

The fragments of hundreds of Mycenaean kylikes – a common Late Helladic ceramic, drinking vessel – have been found in the ash altar of the Sanctuary of Zeus at Mt. Lykaion. In my thesis, I conduct a distribution analysis of the Mycenaean kylix. For this project, I look critically at 180+ diagnostic kylix sherds from the altar and compare them against assemblages of kylikes from other Late Helladic sites in the Peloponnese. The aim of my thesis is to inform a better understanding of Mt. Lykaion in the Late Helladic and its association with/within the larger region. To that end, I hope to start a discussion about who was consuming the pottery found at the site, where they were coming from, and, hopefully, whether or not they were bringing the vessels with them. This thesis will largely be dependent on a typological study of the Mycenaean kylix. As such, there are limitations to how much can be gleaned from typology alone. I imagine though that my research could lend itself to later work that would go on to encompass archaeometric methods of analysis, like zircon clay sourcing, for the provenancing of ceramics from Mt. Lykaion.

“The Afterlife of the Classical Stoa: Architectural Reuse of Stoas in the Byzantine Empire with an Emphasis on the Peloponnese” (Travis Hill)

In the Eastern Roman Empire new archaeological discoveries and research have pushed the end of Late Antiquity back as late as the early 7th century AD. The nature of the transition from Late Antiquity to the Early Medieval Period is described in current scholarship both as a negative “decline” and as a more neutral “transformation.” Architectural reuse of stoas in the Byzantine Empire provides valuable insight into this period of transition in both rural and urban contexts and help clarify aspects of continuity and discontinuity between the Byzantine Empire and its classical heritage. This thesis applies this data both on a regional scale in the Peloponnese and at the single site of Mount Lykaion.

“The House of the Good: Causes and Goodness in the *Philebus*” (John Proios)

An account of Platonic causation is important for understanding Plato’s metaethics: the Form of the Good is a cause, and goodness is an essential part of the teleological causes in the *Phaedo* and the construction of the world in the *Timaeus*. A clear and accurate picture on Plato’s metaphysics of goodness requires a clear and accurate picture on his views on causation. Yet interpretations of Plato’s theorizing about causal explanation tend to focus on a few stock issues: the *Phaedo*, the ways in which Plato’s notion of a cause is more expansive than ours, the role of Forms, “anti-materialist” arguments, and the teleology promised by Anaxagoras and fulfilled in the *Timaeus*. I argue that the *Philebus* offers some new material for thinking about Plato’s views on goodness and causation. In particular, I argue that the account of goodness and the ranking at the end of the dialogue should be understood in light of a refined notion of causation introduced earlier in the dialogue. Socrates proposes that the possession of either a property or an object is a cause of being

in some state for the possessor. The central way that possession is causal is by identity: the possession of A causes B because possession of A is B. This allows Socrates to run together causal relations and identity relations: he finds the causes of goodness by finding what goodness is.