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# Aegean Archaeology Group

## POSTGRADUATE CONFERENCE

**‘Beyond Identities: Alternative approaches to  
the archaeology of individuals and groups’**

**June 17<sup>th</sup> and 18<sup>th</sup>, 2021**

**University of Cambridge / Zoom**

<https://us02web.zoom.us/j/4995798146>

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### **ORGANISERS:**

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## OPENING

9:30 – 10:00 **Welcome Address**  
Jan Sienkiewicz & Rafael Laoutari

## SESSION 1: Technologies for the living... and the dead

Chair: Dr Yannis Galanakis

10:00 – 10:20 **Discovering the use of fire on the human remains in Prehistoric Crete**

Yannis Chatzikonstantinou | Aristotle University of Thessaloniki

10:20 – 10:40 **From Life to Death, and Return: Exploring the materiality of social dynamics in the Prehistoric Bronze Age site of Bellapais-Vounous**

Rafael Laoutari | University of Cambridge

10:40 – 11:00 **Tracing plant remains: The case of Sikyon**

Kyriaki Tsirtsis | The Cyprus Institute

11:00 – 11:20 Q&A session

## BREAK (20 min)

## SESSION 2: Making and Practice – the social side of things

Chair: Jan Sienkiewicz & Rafael Laoutari

11:40 – 12:00 **Back and Forth, or not? Pottery as a Proxy for Cultural Interactions between Cyprus and Anatolia in the 3rd Millennium BC**

Maria Hadjigavriel | Leiden University

12:00 – 12:20 **The Knossian Kamares Ware Style: Transgenerational Memory and Identity in the Pottery Making**

Emanuele Prezioso | University of Oxford

12:20 – 12:40 **Similar objects for different peoples? Late Bronze Age interactions between the Aegean and Southern Italy**

Angela Falezza | University of Oxford

12:40 – 13:00 Q&A session

## LUNCH BREAK (1 h 30 min)

## SESSION 3: Who's making the move? Mobility, connectivity, interactions

Chair: Dr Jana Mokrisova

14:30 – 14:50 **A funerary approach to social connectivity: Views from the second millennium BC southern Aegean**

Cristina Ichim | University College London

14:50 – 15:10 **Of Babies and Bathwaters: World-Systems perspective and Aegean archaeology**

Jan Sienkiewicz | University of Cambridge

15:10 – 15:30 **Kamiroi and Rhodian Koinoi**

Dr Nicholas Salmon | British School at Athens

15:30 – 15:50 Q&A session

## BREAK (10 min)

## KEYNOTE LECTURE

16:00 – 17:20 **Forging Identities: Now and Then**

Dr Borja Legarra Herrero | University College London





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#### SESSION 4: Experiencing and negotiating the material world

Chair: Dr Michael Loy

- 10:00 – 10:20 **Regimes of Value, Oceans of Meaning: Cycladic Figurines, Intersubjectivity and Critiquing the Logics of Prestige**  
Dr Alexander Aston | University of Oxford
- 10:20 – 10:40 **Experiencing the Sacred in Archaic Lakonia**  
Daphne D. Martin | University of Cambridge
- 10:40 – 11:00 **Reconstructing the Past in Imperial Messene: The case of the *Artemision***  
Georgios Koukovasilis | University of Cambridge
- 11:00 – 11:20 Q&A session

#### BREAK (20 min)

#### SESSION 5: Navigating past and present landscapes of practice

Chair: Dr Anastasia Christophilopoulou

- 11:40 – 12:00 **Modelling the use of the mountainous area of the Lasithi plateau (Crete): towards an alternative approach to the archaeology of groups**  
Andriana-Maria Xenaki | University of Cambridge
- 12:00 – 12:20 **From Questions of 'Who?' to Questions of 'How?': Reframing the Bronze Age-Iron Age Transition on Crete**  
Dominic Pollard | University College London
- 12:20 – 12:40 **Towards a practical implementation of automated surface survey in Greece**  
Giannis Apostolou | Catalan Institute of Classical Archaeology
- 12:40 – 13:00 Q&A Session

#### LUNCH BREAK (1 h 30 min)

#### KEYNOTE LECTURE

- 14:30 – 15:50 **New Bioarchaeological Insights into Social Practices of Partnership, Food and Mobility in the Bronze Age Aegean**  
Prof Philipp W. Stockhammer | Ludwig Maximilian University Munich & Max Planck Institute for the Science of Human History, Jena

#### BREAK (10 min)

#### CLOSING

- 16:00 – 16:40 **Summary & Discussion**



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# Aegean Archaeology Group

## CONFERENCE ABSTRACT BOOKLET

### SESSION 1

#### **Discovering the use of fire on the human remains in Prehistoric Crete**

Yannis Chatzikonstantinou | Aristotle University of Thessaloniki, [itchatzi@hist.auth.gr](mailto:itchatzi@hist.auth.gr)

In the Aegean archaeology, the burning of the human body was linked exclusively with the practice of cremation and was broadly discussed within the context of social and funerary behaviour. The increasing evidence of cremains from the Neolithic until the end of the Bronze Age shows that the fire was used in multiple ways in the manipulation of the deceased and played a major role in the formulation and negotiation of social roles, relationships and identities among the members of the community. In Crete, the research, so far, has identified the use of fire as part of the primary cremation and deposition of the human remains in cremation urns, pithoid-amphorae and larnakes dated from the late Minoan period onwards, mainly in cemeteries of central and eastern Crete. Moreover, the adoption of cremation was correlated with the strong Mycenaean presence on the island and the broad interaction with regions of Asia Minor and eastern Mediterranean. However, recent excavations of Early and Middle Minoan cemeteries and the systematic macroscopic and analytical osteoarchaeological study of the human remains, underline that fire was used in various forms regarding the manipulation of the deceased rather earlier, than initially considered. Many cases, where fire was applied on human remains in low intensity have been revealed, as part of a short-term secondary ritual process taken place inside the area of the cemeteries. Moreover, there are indications of high intensity burial pyres, dating in the Prepalatial period which lasted for many hours and reached high temperatures. The burning events that took place in the Prepalatial tholos tomb cemeteries signify well-planned and systematic procedures, which would evidently require a high amount of energy expenditure and time, combined with a technological expertise in the combustion of the human body.

#### **From Life to Death, and Return: Exploring the materiality of social dynamics in the Prehistoric Bronze Age site of Bellapais-Vounous**

Rafael Laoutari | University of Cambridge, [rl566@cam.ac.uk](mailto:rl566@cam.ac.uk)

Prehistoric Bronze Age is almost a thousand-year long period in Cypriot prehistory (c.2500-1750BC) during which a new way of life is introduced, developed and negotiated. By the end of it, urbanisation is triggered, and the island is fully embedded into the Eastern Mediterranean world. Based on the models expressed for this “transitional” society, communities follow different trajectories in the different parts of the island, without though forming clear social stratifications at any moment of this journey. Their diversity is often expressed through the materiality of different practices linked to their lifeways and deathways. Despite the long-established research undertaken on this period, few sites provide datasets which cover its entirety or almost its entirety, providing us with the unique opportunity to examine the way that individuals and groups negotiated their place and roles in society. One of these sites is the cemetery located at Bellapais-Vounous. Through the examination of the mortuary practices and the material culture of the community buried in this cemetery over time, this paper follows a bottom-up approach which demonstrates the dynamic character of this community through the perspective of its occupants and within the broader lens of the rest of the island.





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## Tracing plant remains: The case of Sikyon

Kyriaki Tsirtsi | The Cyprus Institute, [k.tsirtsi@cyi.ac.cy](mailto:k.tsirtsi@cyi.ac.cy)

The main aim of this paper is to elucidate the dietary patterns and agricultural practices of the 4<sup>th</sup> century site of Sikyon in Greece. The archaeobotanical remains, macro and micro (starches), retrieved in the recent excavations undertaken by the National Museum of Copenhagen and the Danish Institute in Athens constitute key proxies for unwrapping the skein of the culinary patterns in that specific region of the northeastern Peloponnese. The multiple social and economic determinants of diet as well as food production and consumption will be traced and reconstructed as a whole, in an attempt of better understanding Sikyon's chaîne opératoire.

## SESSION 2

### Back and Forth, or not? Pottery as a Proxy for Cultural Interactions between Cyprus and Anatolia in the 3rd Millennium BC

Maria Hadjigavriel | Leiden University, [m.hadjigavriel@arch.leidenuniv.nl](mailto:m.hadjigavriel@arch.leidenuniv.nl)

The prehistoric archaeology of Cyprus has long been dominated by the tendency to interpret the island's material culture as the result of migrations, colonization or diffusion driven by the neighbouring regions, namely the Aegean and the Near East. Following the “*pots equal people*” reasoning, the island has often been interpreted as either very isolated or very connected to its neighbours at different times, based on the presence of external influences in material culture. This holds especially true for the 3rd millennium BC, specifically the Late Chalcolithic (ca.2900/2700-2400 BC) and the Philia Phase (ca. 2400-2350/2250 BC), when the interactions between Cyprus and Anatolia are heavily debated. Traditional approaches explain evidence of contact with the mainland in the frameworks of migration, colonization, and more recently, hybridization. Ceramic objects and technologies are perceived as self-evident proxies of trade or migration. Therefore, the emphasis is on the movement of ceramics and technologies, rather than on their use and meaning. This research aims to move beyond the aforementioned traditional models, and investigate how people from Anatolia and Cyprus interacted, exchanged technological knowledge and affected each other. Pottery is used as a proxy for these interactions, combining technological and contextual analysis. This paper attempts to present an interpretative, theoretical and methodological framework for assessing the interactions between Cyprus and Anatolia at the time. To do so, it is building upon studies on mobility, pottery technology, and the social value of technology, and on studies which support that pots do not equal people, but they do equal choices.

### The Knossian Kamares Ware Style: Transgenerational Memory and Identity in the Pottery Making

Emanuele Prezioso | University of Oxford, [emanuele.prezioso@keble.ox.ac.uk](mailto:emanuele.prezioso@keble.ox.ac.uk)

Kamares Ware is one of the most famous pottery styles in archaeology. Its shapes and creative decorations have been differentially studied in the past, mainly from a stylistic perspective. However, its complexity and the fragmented state of the Middle Minoan Cretan contexts have at times hindered our attempts to make sense of its horizontal and vertical dynamics of transmission. Decades of publications accumulated in decades have produced descriptions of Kamares Ware pottery styles from various centres around Crete. These genealogies of pots illustrate continuity in both material forms and correlated practices that lasted for several generations. By looking at style from the perspective of Material Engagement Theory and radical enactive theories of cognition, I illustrate that the long-term development of the Knossian Kamares style describes something more than a succession of forms and decorations: a novel form of memory. Specifically, I argue that the Knossian Kamares style is a form of transgenerational memory continually re-created every time potters made new vessels in this style. Furthermore, by rethinking the notion of biographical memory from psychology and the cognitive sciences, I present for the first time the idea that transgenerational memory might also be productive of collective identity.





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## Similar objects for different peoples? Late Bronze Age interactions between the Aegean and Southern Italy

Angela Falezza | University of Oxford, [angela.falezza@merton.ox.ac.uk](mailto:angela.falezza@merton.ox.ac.uk)

There is significant evidence for contacts between the Aegean world and Southern Italy in the Late Bronze Age. The interactions between peoples across the Mediterranean have been much studied and debated both in relation to contemporary events and to ancient history and prehistory, especially in light of their social implications. The adoption of elements of social complexity, such as similarities in the urban layout or in the defence system, may indicate that interactions with the Aegean were not limited to simple contacts but influenced the social organisation and habits of Italian Late Bronze Age communities. Considering the absence of literary sources in Southern Italy, this paper investigates the significant role of objects in the study of interactions with the Aegean in the Late Bronze Age. The ports of trade situated in Southern Italy that have been taken as case study have all provided evidence for the existence of some form of internal organisation, such as the presence of fortified defences, communal storage, ritual and public areas. Particular relevance is given to the graphic representations and administrative evidence from these sites: in the first case, finds include figurines, paintings and inscriptions of recognised symbols, which in many cases point towards shared motifs by both Aegean and Southern Italian communities. The majority of the administrative evidence from the Italian sites consists of tokens, whose use was widely spread across the Mediterranean along with other administrative methods. The employment of this specific type of documents over other means of administration might provide further information on the organisation of local societies in Southern Italy. After presenting the evidence for graphic representations and administrative evidence shared with the Aegean, these foreign elements are analysed in terms of findspot and distribution within the settlements, with reference to their possible function.

### SESSION 3

## A funerary approach to social connectivity: Views from the second millennium BC southern Aegean

Cristina Ichim | University College London, [cristina.ichim.13@ucl.ac.uk](mailto:cristina.ichim.13@ucl.ac.uk)

In this paper, I explore the implications of a relational networks approach to funerary practices. Using examples from the southern Aegean during the second millennium BC, I demonstrate how funerary evidence can be used to trace past social networks of interactions and transmission. In addition, I argue that funerary events served as mechanisms of social network formation and transformation, fostering social connectivity and playing an active role in cultural production and identity transformations. Drawing on insights from relational sociology, anthropology, and theories of cultural learning and transmission, I highlight the relevance of differential contexts, mechanisms and motivations for the transmission of funerary practices. Such considerations are shown to provide a more nuanced understanding of patterning in funerary behaviour, both between contemporary social groups at various spatial scales and intergenerationally within the same community.

## Of Babies and Bathwaters: World-Systems perspective and Aegean archaeology

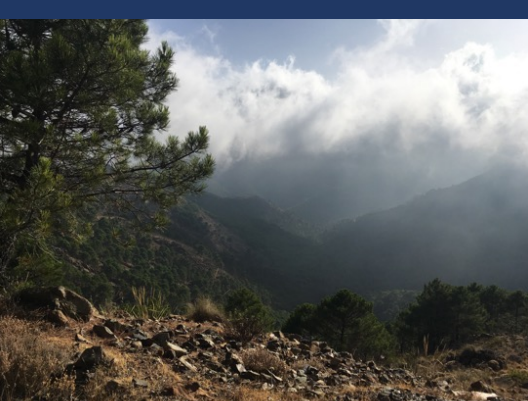
Jan Sienkiewicz | University of Cambridge, [js2449@cam.ac.uk](mailto:js2449@cam.ac.uk)

The World-Systems Analysis (WSA) is a multidisciplinary approach to the study of history that emphasises the centrality of interregional economic differences and the resultant modes of interregional interaction for long-term societal changes. It was formulated in the 1970s by Immanuel Wallerstein for a historical analysis of modern capitalist 'world-system' comprising the whole globe. Since then, this approach has undergone some modifications, one of them being its application by archaeologists to earlier, pre-modern societies and their smaller 'world-systems'. One of the areas where the WSA has been explored is the prehistoric Aegean. Like most theoretical and methodological innovations, however, its popularity among the Aegean scholarship did not last long, spanning from the late 1990s to late 2000s. Its immediate successors, the post-colonial and network perspectives, remain popular until today, defining the last decade of research on interregional interactions and societal change (*continued on next page*).





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This paper will review the past attempts at applying the WSA to the prehistoric Aegean and discuss their results, focusing on the reasons why this perspective was practically abandoned after 2010. It will be suggested that the size of the Aegean region is not large enough to allow for a successful use of this approach in its unmodified form. The modification proposed, a one that bridges the gap between large and medium scale of archaeological analysis, is to substitute geographical distance (key to the definition of regions as ‘core’ or ‘periphery’ in the WSA), for *social distance*. This revised approach, termed here the ‘World-Systems-Network Perspective’, will be argued to address the gaps created by the replacement of the WSA with other theories and models. Ultimately, however, rather than to put forward a fully-developed theoretical perspective, this paper aims to criticise a scholarly practice of discarding unfashionable models instead of exploring their application beyond a few programmatic journal articles.

### **Kamiroi and Rhodian Ktoinai**

Dr Nicholas Salmon | British School at Athens, [nicholas.salmon@bsa.ac.uk](mailto:nicholas.salmon@bsa.ac.uk)

This paper explores the region of Kamiroi on Rhodes. The archaeological sites on the west coast of the island, including Kamiroi and Kymissala and the nearby island Chalki, display similarities in terms of their spatial development, consumption of material culture, and construction of tombs during the Archaic and Classical periods. These similarities suggest that Rhodian *ktoinai*, reported in later inscriptions, existed insofar as material culture is concerned. In discussing the evidence, this paper will defend the concept of regionalism as a tool for investigating the archaeology of groups and specifically the relationship between maritime connectivity and material culture.

## SESSION 4

### **Regimes of Value, Oceans of Meaning: Cycladic Figurines, Intersubjectivity and Critiquing the Logics of Prestige**

Dr Alexander Aston | University of Oxford, [alexander.aston@keble.ox.ac.uk](mailto:alexander.aston@keble.ox.ac.uk)

One of the main interpretations of Cycladic sculpture has been that of “prestige” goods and dynamics, a framework of competition for social power in which the objects conveyed “status” to their possessors. Prestige is presented as a kind of economic commodity which individuals compete and exchange for in order to accumulate. This conceptualisation reifies the philosophical assumptions and commitments of modern commodity culture, particularly the emphasis on individual utility maximisation. Ultimately, ideas of prestige are rooted in concepts of value, thus making it a topic of semiotics. How meaning emerges and scales between individual and collective understanding to coordinated activity is a central question to all the social sciences. Utilising the concept of Enactive Signification from Material Engagement Theory, this presentation explores how the value of artefacts emerges as a substantiation of meaningful actions and social relationships. In this presentation it will be argued that value can be understood as a form of collective attention that coordinates social interaction and mediates the development of intersubjectivity. Specifically, the presentation will examine the grave contents of Pyrgos 103 and Krassades 117 from Greater Paros to suggest why dynamics of gifting and kinship provide a more robust framework for understanding the value of Cycladic sculpting. Marble, as a valued substance of the Early Cycladic world, was a locus of attention through which islanders conceptualised their relationships and coordinated their activities with one another in ways that were embodied, ecologically distributed, and durable. The material substantiated and disseminated activities of value creation as part of a shared semiotic system. Sculpting activities were enactive signs of value that entangled materiality, perception and interaction to generate shared meaning and coordinate activity through further skilled engagements. Shaping and circulating marble provided an embodied, enactive, and distributed semiotics of value that coordinated social relationships at emergent scales.





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## Experiencing the Sacred in Archaic Lakonia

Daphne D. Martin | University of Cambridge, [ddm24@cam.ac.uk](mailto:ddm24@cam.ac.uk)

This paper proposes a new approach to the material culture of archaic Sparta. Combining a thorough analysis of the distribution of finds (what one might deem to be an overtly ‘archaeological’ approach (Foxhall 2000, 2014)) both within and beyond the boundaries of Sparta, with a more art historical methodology focused on phenomenology and materiality, it invites us to re-imagine the *experience* of dedication at Lakonian sanctuaries during the archaic period. First, I will focus our picture of dedicatory practices as a whole throughout the Lakonian landscape, based on the current evidence. This ‘horizontal’ view will allow us to associate specific objects with certain sanctuaries, while also framing our understanding of both the most common and most ostentatious finds in the broader Lakonian context. Secondly, through the case study of the well-known (although I would argue largely ignored in recent scholarship) Lakonian lead figurines, I’ll explore how the physical, material, and aesthetic properties of the object would have determined and defined the experience of their dedication. I will also explore the extent to which these qualities can help us to better understand religious experience. To conclude, I will briefly apply this same approach to two other groups of objects, the relief pithoi, and the Lakonian hero-reliefs, in order to evaluate its applicability across other categories of Lakonian material culture. In combining archaeology and history of art, as well as the macro- (distribution) and micro- (visual analysis) scales of study, this paper seeks to demonstrate the value of a ‘mixed’ rather than a ‘fixed’ approach to objects – one which has the potential to combine archaeology and art history in order to give us access to objects as part of lived experience, not divorced from it.

## Reconstructing the Past in Imperial Messene: The case of the *Artemision*

Georgios Koukovasilis | University of Cambridge, [gk400@cam.ac.uk](mailto:gk400@cam.ac.uk)

Antiquarian and pseudo-revivalist practises were the product of a particular current in imperial Messenian society, that harked back to the liberation of the region’s slaves from the Spartans and the founding of Messene, in the western Peloponnese, in the fourth century BC. In desperate need of a cohesive collective identity which would knit together the much-fragmented local community, contemporary Messenians lavished particular attention on monuments that articulated the nuances of their newly re-discovered identity; an endeavour that assumed a programmatic character in the case of the monumental building complex of the *Asklepieion* during the Hellenistic and Roman eras. This paper argues that portrait sculpture acted as an important medium for cultural self-expression and celebration, usually by reference both to the ‘tactile present’ and to episodes from the hallowed antiquity. The visual power derived from manifesting one’s genealogical links to the past was decisively bolstered by the trappings of the sacred space and their newly acquired meanings under Roman rule, giving to the relevant images a powerful form of conscious cultural agency. In order to cash out the cultural implications of Messenian portraiture, I am exploring sculptures from the shrine to Artemis, situated on the north-west end of the *Asklepieion* complex. These portrait statues were found alongside their inscribed statue bases, within an archaeologically-defined context. Thus, they allow us to sketch some general patterns as to the presentation of individuals in sanctuaries and some of the options available for doing imperial Greek identity in stone. By exploring portraits related to a small temple with a local remit, I am investigating how visual power was harnessed and distributed amongst these objects, defining their identity and position in imperial Greek society with reference to the realm of the gods.





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## **Modelling the use of the mountainous area of the Lasithi plateau (Crete): towards an alternative approach to the archaeology of groups**

Andriana-Maria Xenaki | University of Cambridge, [amx21@cam.ac.uk](mailto:amx21@cam.ac.uk)

Several perspectives on material culture revolve around the role that the latter plays in the construction and expression of different dimensions of identity (status, ethnicity, gender, age, religion, etc.). This study aims to present a theoretical and methodological approach that moves beyond focusing on identities, through the examination of the relationship between people and their surrounding landscape. It explores Crete's most dominant landscape features – its rugged terrain and iconic mountains through the example of one of the few mountainous areas on the island that has attracted continuous and systematic archaeological research, namely the Lasithi plateau. Legacy survey data from the Final Neolithic up until the Early Iron Age (ca. 4000-700/600 BCE), as well as data coming from excavations on the area, will be used. I will investigate how the integration of different landscapes can change our understanding of the way in which different groups use, perceive, and interact with their environment. To this end, different kinds of landscapes (political-economic, religious, and ecological) will be integrated into the analysis. The questions of interest include the following: how do different groups diachronically perceive and use the mountains across the Lasithi plateau and how does this change over space and time? Can site location choices be explained by environmental factors and/ or social factors or can they be attributed to factors that are not necessarily visible or measurable? In order to answer the aforementioned questions and in an attempt to provide alternative ways of thinking about groups, point process models will be used to examine the relationship between archaeological sites and exogenous environmental variables that might affect site location. These models will be used to simultaneously consider how already existing sites might influence the location of archaeological sites.

## **From Questions of 'Who?' to Questions of 'How?': Reframing the Bronze Age-Iron Age Transition on Crete**

Dominic Pollard | University College London, [dominic.pollard.16@ucl.ac.uk](mailto:dominic.pollard.16@ucl.ac.uk)

Historical developments in Late Bronze Age and Early Iron Age (EIA) Crete have often been described in terms of cultural – and/or ethnic – identities: Minoan palaces taken over by Mycenaean groups from the Mainland; threats from the Sea Peoples prompting the abandonment of coastal settlements; Dorians arriving with what would become the island's primary dialect; Eteocretans maintaining their linguistic and cultural independence. In the Bronze Age, these identities have largely been defined artefactually, whilst into the EIA textual sources have provided the labels which archaeologists have then sought out in the material record. More recent accounts have done much to erode or nuance these traditional designations, raising questions of hybridity and the selective deployment of cultural signifiers through architectural and artefactual styles. Yet, the couching of historical narratives in terms of 'identities' risks overlooking the many other meaningful forms of cultural expression and interaction accessible to archaeologists via artefacts, excavated settlements, and survey data. In this paper, I will examine one particular episode from the late second and early first millennium on Crete, specifically the period around 1200 BCE, when a significant shift in settlement patterning occurred, and many small sites were founded in more inland, elevated, and defensible locations. The presence of Mainland groups and seaborne raiders are commonly invoked in explanations of this phenomenon, but in this paper a more holistic approach is offered which considers the environmental, economic, and ultimately the connective foundations of settlement at this time. Though discussion of identities should by no means be abandoned, it is argued that for this period much can be inferred about the contemporary social context – about the pressures, priorities and practices of Crete's communities at the time – without recourse to such discourses, particularly those mired in the assignation of pseudo-ethnic labels.





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## Towards a practical implementation of automated surface survey in Greece

Giannis Apostolou | Catalan Institute of Classical Archaeology, [iapostolou@icac.cat](mailto:iapostolou@icac.cat)

Archaeological pedestrian survey remains the most widespread method to locate and monitor archaeological sites in Greece and the Mediterranean. For archaeologists, however, it is also time-consuming and expensive, taking years to complete large-scale intensive surveys or publish their results. This presentation will therefore introduce early proof of a new, automated surveying method that has the potential to increase the speed and reliability of data while significantly reducing financial costs. Beyond the cost-effective factor this method will also seek to produce alternative answers to old questions that concern the nature of visible material culture and, wider, the perception of dynamic landscapes in surface archaeology. The proposed workflow will make use of Unmanned Aerial Vehicles (or drones), sub-centimetre photogrammetry, Artificial Intelligence and GIS analysis in order to establish new parameters to automatically detecting multiperiod surface ceramic distributions, mainly potsherds. Three case studies from Greece (Abdera, Karditsa, Grevena) are considered for the application of automated survey. The main purpose is to test the collected data against diverse geomorphological conditions for optimum results as well as to create an open-source comparable dataset, which could be later utilised in other survey projects too.

### KEYNOTE LECTURES

#### Forging Identities: Now and Then

Dr Borja Legarra Herrero | University College London, [b.legarra@ucl.ac.uk](mailto:b.legarra@ucl.ac.uk)

Current debates about gender identification and institutionalised racism are just the last expressions of the importance, but also difficulties, of defining who we are and what is our place in the world. Studying the past only compounds the discussion of how Prehistoric Aegean defined themselves as this is approached through the lens of our own modern negotiations of identity. This multi-layered complexity makes the implementation of the term 'identity' in the study of the past difficult to grasp, and the notion can easily become a shortcut used to circumvent theoretical sticky points. This talk argues the contrary, that a rigorous and well-defined approach allows to understand better the complexity of the past, and also importantly, to understand its relationship with modern attempts of defining ourselves, keeping Aegean archaeology relevant. The presentation will focus on the discussion of ethnicity in the Aegean looking at two seemingly diverging developments: novel aDNA analyses and recent reconsiderations of traditional labels such as 'Minoan', 'Mycenaean'.

#### New Bioarchaeological Insights into Social Practices of Partnership, Food and Mobility in the Bronze Age Aegean

Prof Philipp W. Stockhammer | Ludwig Maximilian University Munich & Max Planck Institute for the Science of Human History, Jena  
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For a long time, almost all information about a prehistoric individual's life was gathered from the moment of his or her death: via burial goods and practices as well as anthropological analysis of the skeletal material archaeologists reconstructed sex, possible diseases or traumata and the construction of the individual's identities by the burying community. However, it has long been almost impossible to achieve further insights into individual lives, practices and world views. In the last years, bioarchaeological approaches have revolutionized our knowledge, enabled us to trace mobility during childhood, the share of protein in individual diets or even biological relationships in cemeteries. Such comprehensive bioarchaeological approaches have enabled great insights into Central and Northern European prehistory. Within my ERC Project "FoodTransforms" and our Max Planck Harvard Research Center for the Archaeoscience of the Ancient Mediterranean, we have now assembled a novel bioarchaeological dataset of the Aegean Bronze Age, which allows a novel understanding of human mobility, biological relationships in collective burials, marital rules, culinary practices, resource management and infectious diseases in the 3<sup>rd</sup> and 2<sup>nd</sup> millennium BC Aegean. I will present these datasets and integrate them into our rich archaeological evidence, in order to replace speculations about identities with insights into social practices.