

## 2024 UBC ARCHAEOLOGY DAY SYMPOSIUM ABSTRACTS

### POSTERS

#### ***Mapping Iron Age Crete: Understanding Iconographic Dissemination of Nude-Standing Female Figurines through ArcGIS Pro***

**Caroline Armstrong** (AMNE, UBC)

Female nudity emerged as a popular iconography during Mesopotamia's Early Dynastic period (ca. 2900-2350 BCE), and throughout the following two millennia, the iconography was adapted across Western Asia and Egypt, reaching Greece in the Early Iron Age. Fascinatingly, Iron Age Crete produced the largest number of mold-made nude-standing female figurines in the Greek world. Typically, the iconography is interpreted as representing fertility, eroticism, and/or magic, all dismissive explanations reflecting the recurring simplification of female symbols. Paralleling this assumption is the core-peripheral model of iconographical dissemination, with the Near East as the core and Crete as a peripheral area that superficially adopts Near Eastern motifs. This project utilizes ArcGIS Pro to study the spatial and temporal relationship between three distinct datasets – sanctuaries, imports at specific sites, and occurrences of nude-standing female figurines in Iron Age Crete – to argue for deeper local meanings of this iconography that nonetheless were intertwined with broader global ideologies shared between Greece and the Near East in the Iron Age.

With the goal of understanding when and to what extent the iconography was a local or foreign phenomenon in Iron Age Crete, I employ ArcGIS Pro's time-slice, spatial join function, and created a Digital Elevation Model to consider the role of topography in iconographic dissemination. I conclude that GIS analysis highlights the spatial and temporal dimensions of the Iron Age Cretan landscape, allowing further research into deeper interfaces of global and local forces that impacted the iconography's integration. This project's use of ArcGIS Pro underscores the importance of situating the study of "globalized" transcultural object mobility within local landscapes to enable dialogue on the reality of iconography's role in cultural transmission.

#### ***Dispelling Narratives of Rare/Exotic: Methodological Advances in Bead Identification in Southwest Alaska***

**Natasha Kruger** (UBC) **Natasha Kruger, Jayde Grimard, Jay Steinke, Grace Baker, Jasper Barnett-McFadden, Kristen Barnett**

Tuyuryaq (Togiak) is a Yup'ik village located in Bristol Bay on the southwest coast of Alaska. The field school excavation is part of a long-term research partnership, Temyiq Tuyuryaq: collaborative archaeology the Yup'it way, a collaborative, community-led project that focuses on serving the community through collaborative archaeology, education and data sovereignty, prioritizing youth and their futures funded by the National Science Foundation.

During the 2023 field season, two blue glass beads were recovered during excavation. Bone, ivory, stone, glass, and plastic beads have served, and continue to serve, as an integral part of Yup'ik culture

for thousands of generations, representing a longstanding connection to art, performance, ceremony, and identity in the Togiak community. These glass beads speak to longstanding practices of trade as well as to a potentially encroaching colonial imposition. This research focuses on tracing the lifeways of the beads themselves: from their place of origin to their role in lifeways and cultural practices at Tuyuryaq, their reemergence during excavation, and analysis at the Indigenous archaeology Lab for Indigenous Futurity (laLIF). This research details the identification, dating, and tracing of these beads using a variety of methods, including archival and comparative research and portable X-ray Fluorescence (pXRF).

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## ORAL PRESENTATIONS

### **Keynote** (Charles Lecture)

#### *Inka landscapes of power: Sacred places, power, and social memory*

**Sonia Alconini (University of Virginia)**

The Inka empire was the largest in the pre-Columbian world. It rapidly expanded over different geographies and populations with distinct languages, ways of life, and political organizations. This required deploying an array of state institutions and practices to consolidate authority and power. Although military conquest and diplomacy were part of the repertoire of control strategies, the most successful ones tapped into localized histories and religious practices that materialized in the landscape. In this presentation, I discuss the importance of sacred places and the ways in which the Inkas appropriated these spaces to naturalize the new social order in the collective memory of the local communities. Alongside, an array of institutions were deployed to co-opt the regional elites, although the multiple reactions and responses to the imperial project reveal the agency of the local populations in the construction of the Tawantinsuyu.

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### **5-minute Lightning Talks**

#### *Reclaiming Power Through GPR Collaboration and Experience*

**Kevin Wilson (Musqueam Indian Band; Intergovernmental Affairs GIS analyst), Aeli Black (Musqueam Indian Band; Heritage Permit Officer), Liz Campbell (Musqueam Archaeology Department; Operations Coordinator)**

In 2022, our team presented on Ground Penetrating Radar (GPR), and spoke to the UBC/LOA and xʷməθkʷəy̓əm partnership and how we worked together to develop an introductory GPR course, with the goal of building foundational GPR knowledge within Indigenous communities. In 2023, our team spoke to how we used what we learned in the course and applied it to two contracted projects that we carried out collaboratively with UBC, the City of Vancouver, and Skwxwú7mesh Úxwumixw and Tsleil-Waututh Nation community members who had participated in the GPR course.

Our presentation for this year will briefly cover the work we have carried out this past year. We will share some of our results from this work, and will speak to how we have continued to build on our

knowledge-base and have learned together as a team through experience and collaboration. We will have a focus on how GPR can be used as a tool in both archaeological contexts and IRS settings, unmarked burials, and how GPR data is information that can be used in combination with other lines of evidence to gain a better overall understanding of place and reclaim power through indigenous-owned GPR work in an Archaeological context such as unmarked graves.

### ***Challenging gender assumptions in the past to re-distribute power in the present***

**Elena Sierra-Serrano** (SFU)

The exploration of gender is an inherently complex undertaking that is above-all, specific to a time and place. Experienced archaeologists may discern clues about a person's gender from the skeletal evidence and material culture within that person's grave. However, a historic lack of academic attention towards the experiences of women and gender-diverse individuals has created a systematic bias, obscuring the past narratives of these individuals to this day. This presentation aims to provide practical insights into restoring this social complexity by reevaluating gender in archaeological studies. While acknowledging the limitations in determining past genders without falling into presentism, a more nuanced perspective is needed to address how bias in interpretations may have overlooked certain individuals. By problematizing and diversifying interpretations, archaeologists recognize space for present individuals to connect meaningfully with their historical counterparts.

### ***The Spatial Dynamics of Power: Exploring the Royal Cemetery of the Late Shang Capital, Yinxu (1250-1046 BC)***

**Ying Zeng** (Dept. of Anthropology, UBC), **Shishan Niu** (Institute of Archaeology, Chinese Academy of Social Sciences), **Zhichun Jing** (Anthropology, UBC)

Yinxu (1250-1046 BC), the last capital of the Shang Dynasty (1600-1046 BC) located in modern-day Anyang, China, continues to hold significance in understanding early civilization and state formation. Recent surveys and excavations conducted in 2022-2023 confirmed the existence of two surrounding ditches, each encircling east, and west sectors of the royal cemetery. The discovery of these ditches has provided insights into early planning and the delineation of functional areas within the royal cemetery. This project will present these new archaeological data through Geographical Information System (GIS) and with discussions about the early urban planning and late Shang mortuary practices. Since 1928, systematic surveys and excavations uncovered tremendous archaeological sources in this ancient city including the large burials and construction remains, highlighting the complexity of the late Shang society. The strategic placement of the royal cemetery on the north bank of the Huan River, in contrast to the palace-temple district to the south, signifies deliberate spatial segregation. Through spatial analysis of the kingly lineages' tombs and associated spatial distribution of the archaeological remains in the royal cemetery, the project provides new insights into the sociopolitical and religious dynamics of the late Shang culture. These findings will not only advance our understanding of the early urban planning and mortuary practices but also to the intricate relationship between power, spirituality, and space in early civilizations.

### ***Right 'Plaice' at the Right Time: Spatial analysis of archaeological flatfish in the Salish Sea***

**Jay Hilsden** (Dept. of Anthropology, UBC)

Fish species are arguably the most significant cultural and ecological taxa on North America's Northwest Coast. However, archaeological research has historically focused on salmon and, more recently, herring, thereby overlooking other important taxa such as flatfish, a group that includes halibut, flounders, and soles. Flatfish are a commonly occurring taxa across the NWC, however their study has often been limited to coarse regional analyses, ethnoarchaeological syntheses, or site reports in the grey literature. To provide greater spatial resolution to the use and relative importance of flatfish in the pre-colonial past, I conduct a spatial analysis of archaeological sites with securely identified flatfish bones in the Salish Sea (South Coast) region. Spatial and faunal data from known archaeological sites were plotted and kernel density analyses were performed based on total and relative NISP counts of flatfish elements to visualize locations where flatfish formed principal components of past people's diets. These analyses suggest that while a majority of sites in the region show little focus on procuring flatfish resources, several scattered sites show high total and relative NISPs, suggesting specialization in flatfish acquisition. The heterogeneity observed in these patterns demonstrates the need for taxa-specific regional analyses to enhance the interpretation of broad statistics like ubiquity and abundance that can reduce regional and local variability in faunal patterns. Additionally, the development of methods to identify flatfish to the species level could enable comparative analyses between modern and historic flatfish abundances and distributions, contributing to contemporary conservation efforts.

### ***Exploring Mobility Patterns and Social Dynamics in Early Modern Iran: 87Sr/86Sr Analysis at Tappeh Poustchi***

**Tabasom Ilkhan** (PhD Student, SFU?) **Hasanali Arab** (Art, University of Shiraz), **Arkadiusz Sołtysiak** (University of Warsaw)

Tappeh Poustchi is a Neolithic settlement in Shiraz, the capital of Fars Province in Iran. An Islamic cemetery was discovered at the top of the site, containing the remains of at least 34 individuals. Radiocarbon dating places the settlement around 1520 AD, coinciding with the Safavid dynasty and offering insights into early modern Iranian history.

Historical studies of the Safavid era have mainly focused on the empire's political system and diplomatic relations with the Ottomans and have overlooked understanding people's everyday lives and societal interactions. Thus, the primary aim of this research is to gain insight into the mobility pattern of people during early modern history by assessing how stable the farmers' population was near Shiraz. We analyzed 87Sr/86Sr as a proxy for mobility patterns in 17 maxillary and mandibular first molars and first incisors samples. We gathered 83 modern plant samples from Shiraz, distant parts of Fars, and Esfahan to produce a reliable isoscape map.

The primary result of the 87Sr/86Sr values in the human enamel of Tappeh Poustchi demonstrates a very homogenous population that fits well with the local environmental range of 87Sr/86Sr, suggesting no long-distance migration and also a very low impact of imported food. While there is considerable

overlap in the  $^{87}\text{Sr}/^{86}\text{Sr}$  values between Fars and Esfahan, the values from Poustchi exhibit a significantly narrower range, suggesting migration within the region is unlikely. Lower values in two individuals may indicate imported food from areas with different  $^{87}\text{Sr}/^{86}\text{Sr}$  values.

### ***From the Ground Up: a community-centered approach to Cyprus' Late Bronze Age***

**Caroline Barnes** (AMNE, UBC)

This paper presents an overview of my doctoral dissertation, which interrogates transformations in Cyprus' settlement patterns during the Late Cypriot (LC) I period (ca. 1700-1450 BCE). It was during this time that inland sites were abandoned in favor of newly founded coastal cities, presumably because of Cyprus' growing role in exporting copper. Despite this, LC I remains understudied, on one hand because of chronological ambiguities and on the other because of over attention to the elites presumably at the helm of the copper trade. Addressing these challenges necessitates new methodological approaches that re-evaluate archaeological material and legacy data. Departing from traditional views that regard LC I as a precursor to the development of 'social complexity' on the island, this study highlights the agency of elite and non-elite community members in social organization via frameworks like collective action theory. I will apply this approach to macro and micro scales and utilize 1) GIS to interpret changes in settlement patterns; and 2) site-specific case studies to compare diachronic and geographic changes in architecture. Because architecture reflects how people interact with their surroundings, changes in architecture serve as poignant indicators of shifts in the perception and enactment of daily life. The built environment is thus a lens through which we might further nuance our understanding of such a pivotal period. In all, rather than viewing Cyprus' first cities as a product of top-down elite control, my research recognizes non-elite individuals as active agents in constructing and maintaining shared worlds in a changing landscape.

### ***Andean Coastal Interactions and Local Dietary Variability - A View from Middle Sican Sialupe, Peru (900-1100CE)***

**Anya Akimoff** (Anthropology, UBC)

The Lambayeque region of Northern Peru was a central point of exchange in Andean networks. The site of Sialupe was an important location for the development of innovative metallurgical practices and the trade of nonlocal items during the Middle Sican cultural phase spanning the Middle Horizon and Late Intermediate Periods (900-1100CE). In order to contribute to better understanding the lives of communities living at Sialupe during this time, I mobilize stable isotope data from food refuse recovered in workshops and gathering spaces. I examined various animal species to serve as a proxy for human dietary patterns and mobility. Based on the Canine Surrogacy Approach (CSA) (Guiry 2012, 2013), dog isotopic compositions can serve as helpful proxies to understand human dietary practices. At Sialupe, dog isotope results indicate a focus on large-scale maize cultivation. Domesticated camelids, llamas and alpacas, were central to the trade infrastructure in the Andes, thus they can provide an essential line of evidence for regional exchange and mobility (Bonavia 2008). Among the camelids from Sialupe, isotope results reveal mixed C3 and C4 plant diets and suggest some mobility among communities engaged in exchange. This presentation will highlight the importance of examining the life histories of multiple

species via isotope analyses to comprehend how distinct places form nodes of interaction within landscapes of power.

### ***Place-making in Watery Worlds: Simulating Maritime Seafaring between Ancestral Villages in the Central Salish Sea***

**Alberto Garcia-Piquer** (Autonomous University of Barcelona / Washington State University)

The Salish Sea is a flagship region of the Northwest Coast, and its archaeological record has supported multiple interpretations of the history of Salish peoples. Dugout canoes played a central role in almost all dimensions of Coast Salish peoples' social and economic life. However, as pointed out by Ames (2002), there remains a need for theorizing boats and maritime mobility to better characterize how watercraft technology shaped precontact and historic socio-spatial dynamics along the Northwest Coast. How did advanced dugout technology support the spatially-extensive social interaction networks documented in the Salish Sea in the historic period? Did the recurrent use of specific seaways and maritime routes influence patterns of social connectivity across the region? Is there a relationship between these routes and places richly imbued with meanings and power in Coast Salish narratives? To explore these questions, we have applied a combination of research methods, including the analysis of ethnohistoric and archaeological data with GIS-based methods and the development of an Agent-based modelling (ABM) approach. In this paper, the design and mechanics of the ABM are presented. Preliminary results, scenarios and parameters drawn from ethnographic data and the archaeological record are explored and future research pathways considered.

### ***Paleo-Proteomic Analysis of Peruvian Subadult Tooth Enamel for Sex Estimation***

**Jenna Loupret** (UBC)

My archaeology day presentation will focus on my undergraduate honours research project. My project focuses on a paleo proteomic analysis of tooth enamel from the archaeological site of Cerro Pacifico for sex estimation. Cerro Pacifico is a coastal Formative Period archaeological site located approximately 20-30km from the well-known Formative site of Garagay. Ongoing research on the Formative Period (1800-200BCE) is still clarifying population structure and dynamics. Therefore, applying an innovative biomolecular technique will serve to differentiate the number of males and females in these groups and shed light on the way that individuals are placed, oriented, and cared for in the burial record. The ~30 samples analysed in this research project are from numerous individuals of varying ages, stages of degradation, and tooth types.

My project entails the extraction and analysis of proteins from dental enamel. Enamel is a mineralized tissue, therefore, it has a complex crystalline structure that makes it one of the hardest tissues in vertebrates (Stewart et al., 2016). Enamel's robust hardness makes it one of the best-preserving tissues in the archaeological record, however, due to its small proteome and complete lack of DNA, the applications of studying enamel are limited. The most abundant protein found in enamel is Amelogenin, which is sexually dimorphic and has two sex-chromosome-linked isoforms (Stewart et al., 2016). Therefore, the identification of

unique Amelogenin peptide sequences makes it possible to estimate the sex of an individual by their dental enamel. The objective of my project will be to identify peptide sequences matching amelogenin X- and Y-isoforms and estimate the sex of each individual. The individuals represented by the samples would otherwise be difficult to sex osteologically, either because of poor preservation or the individual's biological age. Due to the diversity of the samples, I would also like to examine whether the peptide yields differ depending on tooth type, maturity, and degradation.

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## **25-minute Oral Presentations**

### ***Denialism of Indian Residential Schools - evidence, logic, and ideology***

**Andrew Martindale (UBC), Veronika Murray (UBC), Natasha Slobodian**

The history of Canada's Indian Residential Schools is well-documented from the archives of the colonial state, the testimony of Survivors, and the legal proceedings against perpetrators and their institutions. Since the announcement of unmarked graves at the Kamloops Indian Residential School by Tk'emlúps te Secwépemc, attention has focused on the effort to locate the resting places of missing children. While many non-Indigenous Canadians understand the truth of our nation's history, a small but vocal community deny that residential schools were places of profound and ubiquitous trauma, as stated by Survivors. These 'denialists' mobilize an array of logic and evidence to support their claims. Their views have been refuted in several ways, largely on the basis of the overwhelming evidence and the apparent ideological view that Canada simply could not have been responsible for such criminality. In this paper we explore the evidence of denialist claims and argue that their logic relies on obfuscation, misdirection, and rhetorical error. Denialists are unlikely to be swayed by such evidence, but their audience – Canada's non-Indigenous population, benefit from an understanding of the facts.

### ***Uncovering the "Lost Land" – An Archaeological Examination of a 1920s Conspiritual Organization in Southern British Columbia***

**Stephanie Halmhofer (Institute of Prairie and Indigenous Archaeology, University of Alberta)**

Led by the enigmatic Brother XII, in 1927 a conspiritual organization called the Aquarian Foundation began to construct the first of what would be three settlements on the south coast of British Columbia (BC). BC, Brother XII declared, was a place specifically chosen by the ethereal Ascended Masters who had tasked Brother XII with constructing on Earth a physical piece of the spiritual plane the Masters resided upon, known as the Great White Lodge. Each of the Foundation's settlements served a different purpose Brother XII claimed had been tasked to them by the Ascended Masters, which ranged from exposing the truth of a secret cabal controlling the world to transitioning humanity into its next spiritual phase. As an archaeologist, my research explores how the Aquarian Foundation constructed their settlements to both reinforce and reflect their conspiritual ideologies. This presentation will reflect on how Brother XII and the Aquarian Foundation viewed BC as what Marko Zivkovic (2011:169) refers to as a "place of power" – a place "endowed with special energies" because it has "accumulated many and varied layers of meaning." Examining these many and varied layers of meaning, I will share how I use Brother XII's numerous written texts to gain a deeper understanding of the Aquarian Foundation's

conspiratorial placemaking through the construction of their settlements where a cabin was not just a cabin – it was a physical piece of a higher spiritual plane.

***Material Wealth and Herding Power: A Pastoralist Perspective on Divine Lordship from Pashash, Peru***

**Kendra Leishman** (UBC), **Kara Ren** (UBC), **Aleksa Alaica** (UBC), **Milton Lujan Davila** (Independent Scholar), **George Lau** (University of East Anglia).

Fluctuating political allegiances during the Early Intermediate Period (200BCE-600CE) were coopted by competing leaders throughout the central Peruvian highlands and more broadly in the south-central Andes. The relationships and conflicts that resulted from socio-economic negotiations among local networks; alongside the vacuum of power left by the collapse of Chavin influence several centuries before, provide an ideal opportunity to examine the way that pastoral practices enabled and inhibited the ascension of divine lords. In this paper, we examine the heterogeneity of camelid (llama and alpaca) herds from the site of Pashash (200-400 CE) to examine how material wealth as expressed in non-human capital shifted the balances of power in the region. Mobilizing osteo-metric datasets from camelid first phalanges and stable isotope results to trace dietary and mobility, our analyses attest that pastoralism holds a key set of practices that were both world-making and world-breaking. The ability to control non-human animal power was a cornerstone to defining divine lordship during the Recuay cultural phase of the central Peruvian Andes, and this left lasting consequences for the definition of power for centuries that followed.

***Tombs as places for sex? The erotic power of the dead: A comparative analysis between Attic erotic pottery and Moche sex pots***

**Anisa Côté** (AMNE, UBC)

Tombs and graves are not places we would consider “sexy.” And we especially do not think of the dead as “getting it on” in the afterlife. So, how do we make sense of the deposition of erotic Attic pottery in Etruscan tombs? Scenes of graphic sex depicted on imported Attic pottery from 550-450 BCE have been erroneously interpreted through the patriarchal lens of Athenian society, identifying all the women on these vessels as prostitutes. However, this interpretation ignores their findspot in Etruscan tombs.

Due to the general lack of information on Etruscan values surrounding sexuality and the afterlife, I compare the Etruscan funerary context to a culture they have never been compared to — the Moche. Located in Northern Peru and dating to the 1st century AD, the Moche similarly deposited ceramic vessels with erotic imagery in their tombs. This novel comparison with a culture located on the other side of the world will provide new perspectives regarding the connection between sex and death. Furthermore, it will allow us to rethink how concepts of sex and reproduction are tied to spaces and places.

Ultimately, I argue that graphic depictions of sex, such as the ones exhibited on Attic pottery, were integral in supporting the generative powers of Etruscan ancestors. In turn, the active sexual potency of the ancestors would have ensured the fecundity and prosperity of the living. This exploration, which



compares two vastly different places, will allow us to rethink patriarchal ideas about sex, reproduction, and the dead.

### ***Mycenaean Settlement Hierarchies: The Issue of Iklaina***

**Kaylyn Lehmann** (AMNE, UBC)

Over 200 toponyms appear in the Linear B tablets from Pylos, along with information about each settlement's taxation, production, and exports. With this information, Mycenaean archaeologists have classified these toponyms in the Messenia region of the Peloponnese into four tiers (Cosmopoulos 2019; Zemen 2020). This hierarchy system classifies sites broadly by size, evidence of monumental architecture, amount of available administrative power, and the presence of advanced urban infrastructure. In addition, it is commonly suggested that there should only be one first tier settlement within each Mycenaean province (Simpson 2014).

This study explores these classifications in relation to the three sites that have been excavated and published from the Messenian province: Nichoria, Ano Englianos, and Iklaina. By looking at the urban infrastructure of each site, as well as the decorative programmes and formal, monumental architecture and comparing each to the hierarchical "checklist," it can be determined if a tier can be assigned to each settlement.

While two of these sites fall neatly within the categories proposed by this four tier hierarchy, the third does not. According to excavation reports, Iklaina presents features associated with both a first and second tier settlement. It has monumental formal architecture, large-scale decorative programmes, advanced urban infrastructure, and evidence of specialized economic functions.

These results show that there is enough evidence to necessitate a re-evaluation of both the four-tier settlement hierarchy model and the single first tier settlement model. I propose that Iklaina either disproves the single first tier theory, or proves the existence of a different category of site.

### ***Hierarchies and Hearth Cooking: The Implications of Space on Food Preparation for a Mithraic Ritual Meal***

**Alex Hagler** (AMNE, UBC)

Although the importance of the ritual meal in Mithraic worship practices has been long recognized by scholars, the logistics of food preparation have been neglected as a serious topic of study. This study examines the implications of space on the logistics of food preparation and how a space can be used to create and reinforce hierarchies within a community. In the Carrawburgh mithraeum along Hadrian's Wall, space was a controlled commodity. The main worship area was separated from an anteroom by a screen or curtain, and based on faunal and ceramic evidence, the anteroom was used primarily for ritual food preparation. After it was prepared in the anteroom, the food would have been transferred to the main space to be consumed in the ritual meal, which was perhaps the most important practice in the cult. Worshippers of a lower initiatory grade within the cult were expected to prepare the food in the anteroom, but were not allowed into the main worship space to partake in the meal themselves. Only

once worshippers had advanced to a certain initiatory grade were they able to participate in the meal as a diner, creating a shared experience that bonded worshippers together but simultaneously materialized the hierarchical structures in the cult. Who was tasked with preparing the food depended on status within that hierarchy, and who was allowed beyond the anteroom into the main worship area to partake in the meal would have been a very visible sign of that status.

***Returning Home: First Millennium CE Domestic Foodways and Exchange at Cocahuischo, Nasca, Peru***

**Aleksa Alaica** (Anthropology, UBC), **Luis Manuel González** (Anthropology, UBC)

Domestic lifeways hold the potential to reveal key aspects of daily lives in the Andes and elsewhere. In particular, during key moments of sociopolitical change, foodways of domestic spaces highlight the nuanced influences of larger power structures on the daily lives of inhabitants. In this paper, we examine the variability in foodways during the Late Nasca (450-650 CE) at the site of Cocahuischo. Excavations conducted between 2010 and 2012 recovered a large zooarchaeological assemblage of over 7000 specimens. We trace the way that food acquisition differed by house structures and propose a potential new model in direct evidence for dietary difference across space and time by employing biomolecular techniques. By comparing taxonomic abundance among households, we demonstrate the essential role of guinea pigs in the political economy of households at Cocahuischo. Our in-depth analysis of skeletal element distribution and age among wild and domesticated fauna reveals how common and rare taxa were distributed among kinship units at the site. The way that different ingredients in these domestic meals were raised and incorporated into daily practices has the potential to reveal the impact of transformations in sociopolitical relationships between the coast and highlands at the beginning of the Middle Horizon (600 CE). We anticipate that our proposed model for examining human diets through animal proxies can reshape the approach to bioarchaeological research in the region.

***The Nude Female in Eastern and Central Crete, 900-600 BCE: Between Foreign Imports and Local Landscapes***

**Megan Daniels** and **Caroline Armstrong** (AMNE, UBC)

The appearance of nude standing female imagery in Greek sanctuaries from ca. 900-600 BCE, in the form of figurines, plaques, and amulets, is often chalked up to a hallmark of the “Orientalizing period”, assumed to be an “exotic” element in Greek religious repertoires resulting from cultural and artistic influence from Egypt and western Asia. While this imagery indeed had a long and complex history across western Asia going back to the Early Bronze Age, its deeper ideological and religious meanings have rarely been considered in its local Greek contexts. A reanalysis of this imagery in the Greek world allows us to move past simplistic models of cultural transfer and probe the reality of shared beliefs and practices that extended beyond assumed cultural borders, and took root in unique ways in local landscapes. This paper begins by outlining some of the shared ideological and religious meanings associated with the nude female from Mesopotamia to Greece over the Bronze and Iron Ages. It then investigates the finer-grained mechanisms by which communities adopted these ideas and their associated art forms in the so-called “Orientalizing period”, focusing on the appearance of nude female

imagery in eastern and central Crete. We test the extent to which the nude female can be considered an “exotic” import by comparing, through GIS models, the distribution of nude female imagery on Crete with (a) sites with high numbers of eastern imports and (b) the local religious landscape that emerged in the post-Bronze Age period. We demonstrate through these analyses a significant relationship to local religious landscapes, and thus argue for the need to view religious practice in the Iron Age as influenced by wider, long-term trends yet undeniably local in the activation of meaning. This analysis of the spatial patterning of nude standing female imagery reveals new ways in which we can articulate the spread and adaptation of longstanding religious meanings between interconnected societies in the Mediterranean Iron Age.