

ARCHAEOLINK

TURNING ARCHAEOLOGY INTO HERITAGE

Current Projects



Eleusis: Demeter Caryatid

Interim Report: June 2013

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ARCHAEOLINK

TURNING ARCHAEOLOGY INTO HERITAGE

Abstract

This report begins with an overview of *ArchaeoLink's* purpose: that is, to liaise between archaeologists and the communities in which they work in order to encourage community well-being as well as educational and economic benefits. It summarises the recent activities of *ArchaeoLink's* team in Elefsina, Greece, in Gonies, Crete and in Ipswich, United Kingdom. It outlines the methods and framework of operations and the ways in which it accords with the principles of UNESCO and the UK Research Councils' Charter.

The case study for Elefsina is presented. It describes the results of several preliminary visits and lays out a strategy for development including the creation of an association, the use of site-specific educational material, media and internet; suggests ways to enhance commercial viability of the site using performances, tours and technology; and recommends several low cost mechanisms for encouraging visitors to the site and enhancing their experience. An overview of the case study for Ipswich is also presented, describing the project, its goals and anticipated outcomes.

Finally the report provides strategies for further development and a model which might be replicated for sites and landscapes elsewhere.

Introduction

ArchaeoLink has been established as a non-profit organisation to liaise between archaeologists and the communities in which they work. Our purpose is to both help promote the archaeological research and assist those communities to obtain educational, social and economic benefits from their sites. This ensures that the impact is not only relevant but is also beneficial.

This accords with the principles as defined by UNESCO in the Florence Declaration (2012)¹ where archaeological landscape is recognised as an important educational tool to promote knowledge and raise awareness of cultural diversity, identity and responsibility; and which can promote social and economic sustainable development. The foreseeable benefits listed in the Declaration and incorporated in our goals include the promotion of participatory and bottom-up programmes together with activities based on local knowledge; promoting work opportunities; preserving diversity, tangible and intangible heritage assets; empowering communities and local institutions in decision-making processes; and fostering the rights of communities to ensure their livelihood and preserve their resources, identity and beliefs.

There is now substantial research to show the value of using historic landscapes, archaeology and museum collections to make a positive difference to people's lives - including increased desire to learn, explore ideas, values and dreams, increased confidence, inspiring creativity, developing skills and positively impacting on health and wellbeing and experience of social inclusion.² The results of research based on criteria for assessing learning impact and generic social outcomes has demonstrated the enormous social value of making our collections and resources more available and community focused.³

"Impact" is a key factor which Research Councils now take into account when assessing the value of research⁴: where societal and economic impact is described as the demonstrable contribution that excellent research makes to society and the economy.⁵

The Research Councils' Royal Charter (2003) considers "Impact" as:

- **generating public awareness;**
- **communicating research outcomes;**
- **encouraging public engagement and dialogue;**
- **disseminating knowledge; and**
- **providing advice.**

ALL of these can be accomplished working in partnership with *ArchaeoLink*.

¹ <http://whc.unesco.org/uploads/news/documents/news-943-2.pdf>

² See Graham Black, *Transforming Museums in the Twenty-First Century*, Routledge 2012 and Laurajane Smith, *The Uses of Heritage*, Routledge 2006

³ For example, research in Tyne and Wear and Bristol (AEA Consulting 2005) has encouraged Tyne and Wear Museums and National Museums Liverpool to 'transform their missions and organisational structures to become community focused.' (Black 2012, see n.2).

⁴ David Delpy CE EPSRC, 2013 CUSPE Presentation "Impact of Impact"

⁵ <http://www.rcuk.ac.uk/documents/impacts/TypologyofResearchImpacts.pdf>

ArchaeoLink's Guiding Principles in promoting archaeology and historic landscapes⁶ as a source of social and economic wellbeing and cultural development:

Public engagement and community outreach

These are at the core of our work and can be facilitated through, for example, the creation of a Non-Governmental Organisation such as “*Friends of...*”, to support, promote and enjoy their archaeology and historic landscapes in ways not available to government bodies. Such NGOs are a valuable resource of people's time and talents as well as funds. In some countries, such as Greece and Italy, this is typically and successfully achieved by local Co-operative organisations.

Education

This will underpin public engagement and community outreach and provide key opportunities to relate children and young adults to their heritage and culture. As an example, *ArchaeoLink* has produced an *Educators' Resource Pack* comprising lesson plans, worksheets, educator's notes and resources, written by an experienced, qualified educator. This may be used in youth clubs and / or schools and as the foundation for children's site guides. The *Educators' Resource Pack* is designed to be made site-specific as the material is easily adapted to any archaeological site.

Visitor experience

This is hugely important as it impacts not only on the understanding and appreciation of the site and the research carried out, but also on exposure and informal marketing. Consideration needs to be given to ways of facilitating improvements and devising new experiences; including a wide range and potentially large amount of community involvement such as amateur re-enactments, drama and the arts.

Local economy

Recommendations to stimulate the local economy will encourage further participation and commitment by the local community. In these difficult economic times, *ArchaeoLink's* recommendations are based on the principle of 'minimum expenditure - maximum reward'.

Environmental sustainability

This is an essential objective in any development proposed and all economic initiatives must be underpinned by this criteria. A balance also needs to be maintained, for example, with regards to potential visitor numbers and the wear and tear they may exert on any given location.

⁶ **Note:** *ArchaeoLink* may also be able to help promote research publications that are not specifically linked to a site within a landscape.

Methods

ArchaeoLink has been established to help archaeologists develop the impact of their research within the communities in which they work, and to encourage those communities to benefit from the archaeological landscape and research being carried out. ArchaeoLink builds partnerships to ensure that stakeholders' goals are inclusive and complementary, sustainable and of community benefit.

Each location presents unique opportunities and challenges. *ArchaeoLink* will work with the archaeological team and local stakeholders to provide a “Needs Assessment” using the following framework of operation:

- discussions with archaeological team about the site and their research
- visit to site with no pre-conceived ideas
- initial assessment of potentials of the site and the archaeological research
- visit a comparable site (if possible)
- discussions with local stakeholders to identify goals: individual and group
- analysis of goals to identify weightings and potential areas of conflict
- re-visit site from stakeholders' perspectives
- discussions with *Team-ArchaeoLink* regarding possible achievable solutions
- discussions with stakeholders regarding possible achievable solutions
- presentation of *Needs Assessment* report to stakeholders
- assistance with implementation of objectives

Working closely with archaeologists and museum curators, *ArchaeoLink* acts as facilitator, building communication networks and partnerships to advise and assist.

While certain products such as *Educators' Resource Packs* and *Guides' Resource Packs* may be produced in conjunction with local institutions, and academic research may be undertaken, the implementation of objectives must remain in the domain of the stakeholders and the community.

Funding

Ideally this should be included as part of any research project from its beginnings. This would accord with many Research Councils' stipulations that outreach be included within the project application.

It is apparent that funding for specific elements of projects, such as translations, printing, performances, educational material etc. can be raised in the private sector without much difficulty⁷; however, core funding is necessary to fund vital, initial analyses and evaluations and the production of a report for stakeholders to act upon as they wish.

⁷ Having obtained a small grant from the Newton Trust an initial assessment of Eleusis, PD generated core funding through Kickstarter, a social funding website; generating a further £7000 and some 19 sponsors.

Impact Evaluation and Record Keeping

ArchaeoLink will assist and advise on demonstrating and evaluating Research Impact and will elicit REF-relevant references for each project undertaken.

To avoid loss of information which commonly occurs through changes in staff and other natural causes, our data will be stored and made available for the next REF in 2020.

* * *



Eleusis: the site



Eleusis: the cave

CASE STUDY: ELEFSINA

Goals

Improvement of local, national and international recognition of the archaeological site as of great significance and facilitation of development of features of interest in order to increase visitors.

Invitation

ArchaeoLink was invited to work in Elefsina by the *Initiative of Heritage Conservancy*⁸ following discussions with its founder, Evangelos Kyrikiades [EK].

Description

Elefsina, is situated on the Greek mainland coast of the Saronic Gulf, circa 20 km to the south west of Athens, on the edge of the Thriasian plain. It is strategically located at the crossroads of the main routes to Thebes, Corinth and the Argolid.

Its once busy port, protected by the island of Salamis, still serves the cement factories, steelworks, munitions industry and oil refinery situated between much of the town and its coastline.

It is largely these industries, vital to the economic growth of Elefsina, which have overshadowed and eclipsed the splendid archaeological site of Eleusis. This has resulted in it being largely overlooked by those for whom history and archaeology is a passion.

The exposed area of Eleusis (of approximately 1000sq.m) is situated around a hill which rises to 35m. Most of what is seen as one enters the site is Roman: forecourt, triumphal arches, temple of Artemis and Poseidon and its altar, greater and lesser Propylaea, wells, cisterns, silos, officials' houses, inn, baths, the enormous telestereon. Classical and Archaic remains are also discernible however, and the cave, with votive niches, where early rites are believed to have taken place is easily accessible. The museum houses originals and replicas of Eleusis' most important finds.⁹

A sanctuary, with evidence of reverence to the divine feminine since the Neolithic, gave name to the goddess, Demeter, around 1700BC. Veneration continued for 2000 years¹⁰ until Theodosius banned all pagan worship between 389-392 AD.¹¹ However, the chapel built on the acropolis bears the name of Our Lady and the offerings of flowers and fruits left in the niches of the cave, the original site of the rites, shows that her adoration continues today.¹²

8 <http://www.inherity.org/>

9 Preka-Alexandri, K. *Eleusis* Ministry of Culture, Athens 2003

10 Papangeli, K. *Elefsis: the archaeological site and the museum* Latsis Foundation 2002

11 Lewis, N., & Reinhold, M. *The Empire*. Columbia University Press. 1990 pp.614–

12 Also observed were women, apparently, meditating for lengthy periods of time.

The site is particularly rich, not only in architectural remains, but also in classical literary references. The Homeric Hymn to Demeter tells the story of her search for her abducted daughter, Persephone and accounts for the foundation of her cult at Eleusis. This is the site of the Eleusinian Mysteries, alluded to in Homeric Hymns, where, at the height of the popularity of the cult, thousands sought to be initiated. Four other major festivals were also held in there.¹³

Eleusis was linked to Athens by a *Sacred Way* along which certain features can still be found including a Roman bridge and votive niches at the Temple of Aphrodite.

Much of the modern town is built over the Classical Greek and Roman city and the cement factory occupies what was once the Roman Agora. This had led to (failed) petitions¹⁴ to prevent industrial expansion and moves to have certain parts removed, particularly abandoned buildings; some of which themselves are now gaining in historic value.

The Aeschylia Festival, to honour Eleusis as the birth place of Aeschylus, is held annually,¹⁵ within the precincts of some abandoned industrial buildings.

Practicalities

The site is easily accessible from Athens; but only receives 6,000 visitors a year.¹⁶It, and particularly the museum, is not easily accessed by anyone with difficulties in walking. Parking is being resolved by the Municipality who are providing some nearby land for coaches after drop-off at the entrance.

A pleasant cafe, Cyceon, is situated opposite the entrance and several more are situated in an agreeable pedestrian area to the east of the site.

Visits

4th - 6th January 2013 initial assessment and evaluation

7th - 10th April 2013

21st - 23rd April 2013

8th January 2013 Comparable site visited: Delphi, a sanctuary which, with UNESCO status, receives 500,000 visitors a year,

Stakeholder Goals

Established by visiting the site and meeting key stakeholders.

Local businessman and key stakeholder, Ilias Monacholias [IM] said, "I want Elefsina to take the place it deserves to have in our heritage. I want it to be recognised for its sacred monument, the temple to Demeter:

13 Parker, R. *Polytheism and Society at Athens* OUP 2005 pp.

14 Koutsaftis, P. *Mourning Rock* (Documentary) Greek Film Centre 2000

15 <http://aisxylia.gr/>

16 Included in this number is some 1000 repeat visitors as approx.100 Polytheists meet monthly on the site.

the site of Eleusis. First to Eleusinians, the people who live and work here; then to Athenians then to the Greeks; then to Europe and then to the whole world." His passionate words exemplify the ambitions of many informants. He also wishes for the industrial buildings built in the 20th century to be removed from the site.

The Mayor, Geogios Tsoukalas, recognises the prosperity brought to the town by the industries, as well as the possibilities afforded by increased tourism. He wishes to find a balance so both might co-exist.

The Epimelite¹⁷ of Eleusis, Kalliope Papangeli, would like to see more visitors and have more exposure for Eleusis; but she would not like to have the numbers experienced at Delphi, due to wear and tear on the site and consequent restrictions of access that would have to be imposed.

The owners of the Elefsina Hotel¹⁸ and the Melissa Hotel¹⁹, Yannis Kalliantas and his brother, Kostas Kalliantas, rely heavily on business traffic, but are interested in expanding into the high quality tourism market.

Archaeologist and founder of the *Initiative for Heritage Conservancy*, Evangelos Kyrikiades believes the sanctuary of Eleusis deserves more exposure and would like to see international visitors and special interest groups exploring the site as well as to have the opportunity to raise more funds for the conservation of its heritage.

Challenges & Issues

a) Language

ArchaeoLink believes it important to converse at some level with those in whose country we work. PD took six weeks of Greek lessons in order to, at least, exchange pleasantries with those met. Only the Mayor spoke no English, so IM, who took PD to the meeting, acted as interpreter.

b) Politics

The Director of the British School of Athens [BSA], Cathy Morgan, and the Curator of Knossos, Matthew Haysom, both explained that three entities had oversight of any archaeological site in Greece: i) the archaeologists, in the case of Eleusis, the Archaeological Society of Athens²⁰, ii) the Hellenic Ministry of Education and Religious Affairs, Culture and Sports²¹ and iii) the local Municipality. These three might not always be in accord and it is important to be aware of areas of conflict.

Furthermore they advised that we should, to avoid any doubt under whose invitation *ArchaeoLink* was functioning, have all meetings with the Archaeological Service and the Archaeological Society arranged and attended by EK. PD followed this advice, with the exception of the meeting with the Epimelite of Eleusis which was arranged by IM as it was clear his relationship with her was excellent.

17 Director of the 3rd Ephorate of Prehistoric and Classical Antiquities of the Hellenic Ministry of Culture

18 <http://www.elefsinahotel.gr/>

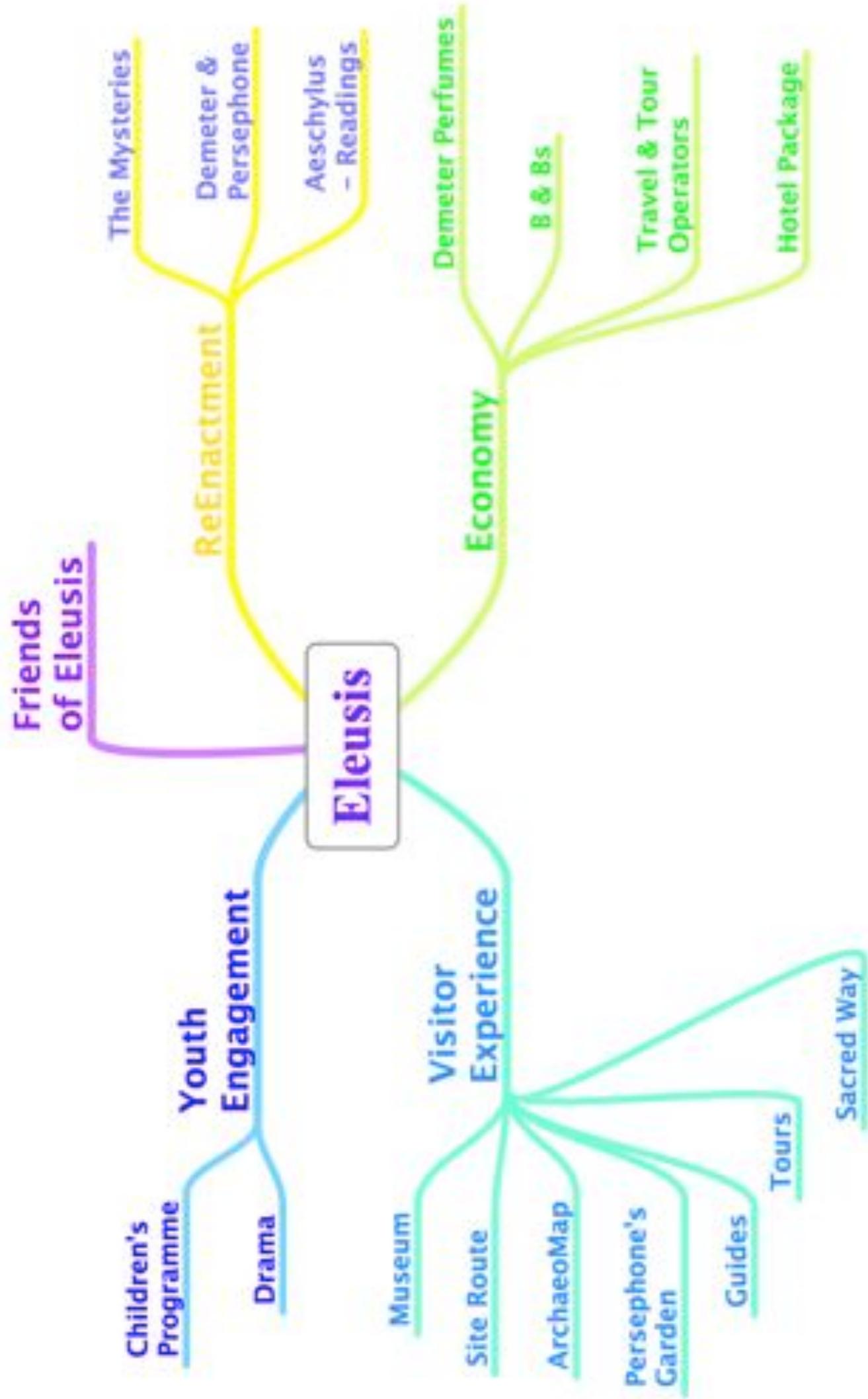
19 <http://www.melissahotel.gr/>

20 http://www.archetai.gr/site/eng_page_uc.html

21 <http://www.culture.gr/culture/eindex.jsp>

c) Copyright

The Ministry holds ownership of all archaeological sites and materials and also copyright of all photographs of such. Apparently the issues surrounding intellectual property and public domain have not been legally tested in Greece. The BSA suggested the links to my images of the site of Eleusis and of the museum should be removed from *ArchaeoLink's* website; EK confirmed he would seek approval for their use for educational and informative purposes and suggested that, in the meantime, they remain.



ArchaeoLink Recommendations

It should be noted that not all of the recommendations were suggested to all stakeholders.

A 'Friends of Eleusis' Organisation (Non-Governmental Organisation)

A "Friends of Eleusis" or "Association for the promotion of the antiquities and the cultural heritage of Eleusis", is vital to encourage the feeling of "ownership" amongst local people and commitment from the outside world.

Its members should comprise volunteers, businesses, sponsors, educators, politicians, journalists; indeed anyone who is interested in Eleusis.

It is important to get the commercial, shop and trades people, involved and on side: as economic benefits are understood and increase, so will their support.

People could "join" via Internet or by completing a paper form. There should be no need to have many large meetings ... but members should be regularly informed and assistance could be requested: via email, tweets or texts.

Members / volunteers, could be of assistance to carry out tasks in relation to Eleusis, for example: (supervised by museum staff if deemed necessary) to meet groups on site, keep the site and noticeboards well maintained.

Current Progress: At the request of IM and YK (founding members) *ArchaeoLink* furnished examples of typical UK *Memorandum and Articles* for the formation of such an organisation, also advising that the *National Archaeological Museum of Athens* had established such an association.²²

Web-site

IM's informative web-site www.cyceon.gr is not easily found when searching the Internet for Eleusis or Elefsina.

Obtaining the domain name Eleusis.org or EleusisHeritage.org or Eleusis.net would increase exposure and 'point to' the existing website while new pages are constructed.

This web-site would also be the point of information for the planned association.

Current Progress: *ArchaeoLink's* IT specialist detailed the edits necessary to improve the site's rating.

²² <http://www.namuseum.gr/friends/index-en.html>

Local press

Journalists should be kept informed of any planned activities and involved and acquainted with all the association does, however minor: from plans to achievements. Including any who have already written about Elefsina; e.g Margarita Pournara from *Ekathimerini*²³.

International Status

a) UNESCO: Melinda Melcourti started campaigning to have Eleusis proposed for world heritage status, but died before completion and her work has not been carried on.

While Kalliope Papangeli is very sympathetic her power within the bureaucratic system has some limitations. The Mayor, Georgios Tsoukalas, might be able to encourage the continuation of the application process.

b) Global Heritage Fund: exists to protect and preserve significant and endangered cultural heritage sites in countries with emerging economies and the developing world, through scientific excellence and community development. Greece may not be considered a developing country, but the site is suffering. *ArchaeoLink* will make an informal enquiry to ascertain if a formal application would be appropriate.

Current Progress: *ArchaeoLink* is in informal discussions with Global Heritage Fund seeking assistance and support.

Promotion

Eleusis has several unique features with two of note:

- a) the largest area for indoor worship of any Greek or Roman temple: the Telesterion
- b) the divine feminine or goddess has been worshipped there continuously, from Neolithic to the present time, and did not change to, or incorporate, the worship of the masculine as did so many sanctuaries in the Iron Age.

Academics and amateur historians can be attracted to visit through the promotion of these features.

Elefsina has two important marketing attributes :

- a) the Mysteries - people are attracted to the paranormal, the esoteric, the unknown.
- b) the goddesses - large numbers of people, particularly in the West who are spiritually oriented to the feminine.

People from all socio-economic backgrounds can be attracted to visit through the promotion of these features.

23 http://www.ekathimerini.com/4dcgi/_w_articles_wsite4_1_05/04/2013_492149

Tour Operators

a) International: Claudia von Kielich [CvK] has a travel agency based in California, called "Goddesses Go to Greece".²⁴ She brings women from all over the USA to visit sites such as Delphi and Athens. She had no knowledge of Eleusis until PD contacted her, and is now interested in incorporating a visit to Eleusis in her Itinerary. She has requested *ArchaeoLink's* assistance with suggested itineraries and local contacts.

Other international travel agencies or wholesalers, particularly those offering specialist tours, already coming to Greece, should be contacted; this could be done by association members.

b) National: Greek tour operators providing tours from Athens, particularly to Corinth, should be encouraged to include a 1 - 2 hour stop at Eleusis in their itineraries.

Their current reluctance might be countered by 'demand'.

On receipt of a list of email addresses for these agencies, *ArchaeoLink* could organise emailed enquiries to them from various parts of the world, requesting a visit to Eleusis.

Current Progress: *ArchaeoLink* is continuing to assist with CvK's visit planned for June. At their request we have provided her with contact information for Kalliope Papangeli, Ilias Monacholias and Yannis Kalliantas. We will also discuss the various tours we have prepared to best suit her clients. As more elements are achieved, high-end operators and special interest groups will be contacted.

ArchaeoLink is awaiting details of Athenian Tour Operators to commence the 'Demand' campaign.

Products

a) Mark Crammes produces **perfumes** in New York, under the trade mark "Demeter".²⁵ He is willing to send some samples and discuss the possibility of their sale in Elefsina.

Current Progress: The introductions have been made.

b) Hotel "Package" comprising accommodation and sight-seeing should be constructed to offer International Tour Operators and individual clients.

Current Progress: In discussion with the Elefsina Hotel *ArchaeoLink* devised a basic, two night accommodation, sightseeing, food and beverage package which might be offered to Tour Operators. Appropriate room pricing was also discussed.

24 www.goddessesgotogreece.com

25 www.demeterfragrance.com

Performances

These encourage visitors and inform local people of the riches of their heritage.

a) a re-enactment of the Demeter-Persephone myth by amateur dramatic groups (organised by the 'Friends of Eleusis') using the 'Medieval Mystery Play' model where the story is staged as a series of tableaux or scenes. Each scene represents an episode in the myth; each group of actors representing a scene, walks along a predefined route. Each scene can be separated by space, or preferably by a musician or musicians. Nothing is spoken, no great acting skills are required, thus many people can participate.

Current Progress: *ArchaeoLink* is currently researching and writing the scenes for the re-enactment of the Demeter/Persephone Myth.

b) readings of the **Homeric Hymn to Demeter** by amateurs, suggested by Katerina Balmoti, a former student of KE, performed during the annual Aeschylia festival.

Current Progress: *ArchaeoLink* facilitated the submission of a proposal to the Municipality which was accepted and scheduled for 14th September 2013. *ArchaeoLink* has also obtained the assistance of Patrick Boyde²⁶ in selecting appropriate accompanying readings and is fund-raising for the project.

Educators' Resource Pack

The Director of the BSA was particularly interested in our children's programme whose prototype she examined. This was also shown to two teachers, the Scout leader, the Guide leader, and an educator who specialises in assisting school-groups to understand the site: comments received were all positive. Although the programme might not be used in the Hellenic school system, when finished, it will be offered to private schools and to youth groups such as Scouts and Guides. The Epimelite of Eleusis is also very interested and has agreed to edit the material for us. Furthermore, she offered us her own material, a delightful children's story and some notes for teachers, which she is permitting us to incorporate.

Current Progress: Positive comments have been received. The Lesson Plans have been completed and sent to KP for editing. The remaining segments are nearing completion and will be sent for editing before being translated. Funds are being sought for translations.

Visitor Experience

²⁶ Emeritus Professor who organises productions of Archaic Greek readings at St. John's College

a) Persephone's Garden: a garden of plants listed in the Homeric Hymn together with some cereals would be an attractive and inexpensive feature, not only for visitors but also for town-people. An information board naming and depicting the plants at various stages of growth would further promote understanding. While *ArchaeoLink* could assist in the necessary research and planning, volunteers from the association who enjoy gardening could assist in its creation and upkeep.

Current Progress: This recommendation was met with great enthusiasm, both by the Mayor and by the Epimelite of Eleusis, who immediately took me to view two possible locations (in addition to the two proposed by the Mayor). The list of plants has now been identified and descriptions are being written. Offers to fund translations have been received.

b) Local Guides: In Greece, legislation regarding the licensing of Guides was abandoned in January 2013 giving scope for local guides, trained in the history of the site and of the town, to offer a unique experience to the visitor or groups of visitors.

Guides would need to be aware that, with low visitor numbers, such occupation would not offer sufficient income to support a person, but this could be overcome by training people who have other forms of income or who work part-time and/or with flexible hours.

Knowledgeable local guides exist at other sites in Greece working mainly in the areas surrounding a site - thus someone knowledgeable could tell the story before the gates and also show some of the stops along the Sacred Way.

A notice on the ticket kiosk, advertising their service, can be useful.

Some countries insist that local guides are employed by tour operators to work alongside the group's expatriate or non-local guide.

c) ArchaeoMap: an iPhone app of Eleusis consists of a site map with locations of specific interest together with photographs and descriptions. It acts as a guide and a souvenir, providing income from paid downloads, or from advertising to provide a free download.

Current Progress: In June, EK is meeting the *John Latsis Foundation*, who have produced the *Museum Cycle*²⁷ of e-books, to propose that the Foundation fund the development of the app for iPad. In acquiring the framework for all the sites for which they have published e-books, the Foundation could populate the content with images and texts already utilised in the e-books making a down-loadable, possibly free, tool for visitors to the sites in Greece.

d) Site Route-Guide: there is no directional guide to experiencing the site. The provision of route guides through the site, based on time availability would assist the visitor to maximise their experience. In collaboration with KP, *ArchaeoLink* could prepare outline route-guides for the general public, which could form the basis of a Tour Guide's Resource Pack.

Current Progress: *ArchaeoLink* has produced 5 outline tours based on time-frames and is currently

²⁷ <http://www.latsis-foundation.org/default.asp?pid=92&la=2&libID=1>

discussing the proposal of a joint collaboration with KP to produce a walking guide to the site, using material she has already published.

e) Tour Guide's Resource Pack: would comprise what would be shown to a visitor prior to and during a tour, and include a time-line, site maps and illustrations to accompany discussions of the history and archaeology of the site, the Demeter and Persephone myth, the Mysteries and other festivals held at Eleusis.

Current Progress: Funds are being sought from Greek commercial establishments based in the UK to produce this.

Accommodation

B&Bs (or Chambre d'Hôtes in France) provide affordable overnight accommodation and encourage more spending in the area.

For example :

http://en.wikipedia.org/wiki/Bed_and_breakfast

www.charme-traditions.com

www.bedandbreakfast.com

Usually this is a self-contained en-suite room in a house, often with its own entrance. Usually they are quite simple and no larger than a standard bedroom.

Several Cafés in touristic areas in Greece, have two or three rooms, constructed on the floor above, available for rent.

Unexpected

PD, having made enquiries about groups using the site for various reasons, was invited, one Sunday morning, to attend a talk given by Spirodimos Anemgiannis-Sinanidis²⁸. Some 120 people sat on the steps of the Greater Propylaea and listened enraptured for over an hour, several taking notes. He spoke, as he explained to me afterwards, about Orphic Hymns and explained certain calendrical features. He and his audience are Polytheists who venerate the 12 Archaic Gods of Greece. He speaks at Eleusis once a month and has biweekly services at his house (one of which PD attended) where sections of Orphic Hymns are read.

The group would probably all become members of the Association and may provide readers for the Homeric Hymns.

Conclusions

²⁸ Emeritus Professor of Philosophy, University of Athens

- The site of Eleusis offers the possibility of being an very rich resource for the people of Elefsina, and hopefully *ArchaeoLink's* work is paving the way to their achieving their goals.
- Initial objectives which have arisen from *ArchaeoLink's* recommendations are being met and expanded.
- To date, local politics have not impeded progress; this is due largely to the sensitivity with which PD has approached the task.
- The education programme has received much attention; it may be replicated elsewhere as its core attributes are easily modified to other locations and sites.
- Key to the success of *ArchaeoLink's* work are the introductions PD has been given and the relationships she formed with stakeholders. Equally important is the whole range of different contacts *ArchaeoLink* fosters to achieve particular results.

Patricia Duff

16.06.2013

Division of Archaeology, University of Cambridge



Gonies: the approach



Gonies: in the village



Gonies: cheese making

CASE STUDY: GONIES

Goal

Regeneration of the village through tourism attracted by cultural heritage and natural environment.

Invitation

ArchaeoLink was invited to work in Gonies, Crete, by the *Initiative of Heritage Conservancy*²⁹ following discussions with its founder, Evangelos Kyrikiades [EK].

Description

Gonies is a hillside village situated 30 km east of Heraklion. The village straddles a 'saddleback' - the older part to the south, with more recent buildings to the north; it is the more recent part of the village that is visible on the approach. 2 km before Gonies, the approach passes the Minoan Sklavokampos Villa³⁰. The village is overshadowed by the Gonies-Philoioremos Minoan Peak Sanctuary³¹ which is easily accessed by footpath from the village, taking less than an hour to reach the peak.

Several traditional crafts are still practised in the village. these include cheese and dairy-food production, honey making, the construction of bagpipes, stonemasonry and basketry. Their rich, intangible heritage includes the recital of poetry, their dialect, the playing of mandolins, goat-herders' songs, medicinal plant knowledge and the tradition of leaving a "comfort pack" of water, *raki*, honey, olive oil and *dakos* (dried bread) in *mutata*, (shepherds' huts) networked throughout the region.

Some of the stone built houses in the village have been renovated, but there are a large number of abandoned stone constructions. The stonemasons have restored the windmill for the occasional production of stone-ground flour. There are three cafés and one taverna in the village; however the latter is currently open only at week-ends.

The flora and fauna of the area is diverse and abundant. It is also geologically of interest, as the nearby valley of Lepria was one of the major sources of serpentine, used to make vases, in Minoan times.³²

There are many points of interest in the area including: caverns and potholes; C13 Byzantine church of Panagia with frescos, early C20 windmill and watermill, Tillisos Minoan site, Gonia Gorge WWII cemetery, Idean Cave and myth of birth of Zeus.

Over the last hundred years the population has gradually reduced to approximately 200 people. However, at times of festivals and celebrations some 800 people descend on the village; the majority being related to the residents.

29 <http://www.inherity.org/>

30 <http://www.minoancrete.com/sklavokambos.htm>

31 <http://www.kent.ac.uk/secl/classics/staff/EvangelosKyriakidis/CentralCreteProject/sites.html>

32 Willetts, R.F. *The Civilization of Ancient Crete* UCP Berkley 1977 p25

Practicalities

After Gonies, the road reaches Anogia a village with established tourism as exemplified by its two small hotels and its two handicraft shops selling embroidery, crochet work and wood carvings.

While Anogia's success was expressed as a complaint by some residents: "they drive through to Anogia", *ArchaeoLink* sees this as a potential advantage. Demonstrating that visitors are already making their way to the area.

The proximity to Heraklion would make Gonies an ideal location for a week-end retreat; however, we must be mindful that the current trend is for Cretans to return to their own villages of origin.

Visits

14th April 2013

16th-17th April 2013

15th April 2013 Comparable village visited: Vamos, which, due to a renovation programme to provide accommodation and the opening of a tavern, has been regenerated.

Stakeholder Goals

Established in discussions with key stakeholders and villagers.

A number of public engagement meetings, held by EK with inhabitants and members of the Cultural Association,³³ included discussions around their relationship to the mountain and its meaning to the community; what was unique to them and what they wanted preserved. Recognition of, and the desire to preserve, their intangible as well as their tangible heritage and to protect their archaeological sites from looting were of concern to the villagers.

The President of the Cultural Association, Yannis Panteris [YP] and former President Nikos Markatatos [NM] defined their principle goal as being to reinvigorate the village and to encourage more families to move back. Clearly this is linked with economics and sustainable incomes. They want a living village and clearly did not wish Gonies to become a "tourist village" such as Arolithos³⁴, alive only in the tourist season; nevertheless they understood that visitors bring an economy which could support several families.

Challenges & Issues

a) Language

ArchaeoLink believes it important to converse at some level with those in whose country we work. PD took six weeks of Greek lessons in order to, at least, exchange pleasantries with those met. Few people in the village spoke English and PD had to rely on EK and his students as interpreters.

³³ An independent body, formally recognised by the Municipality.

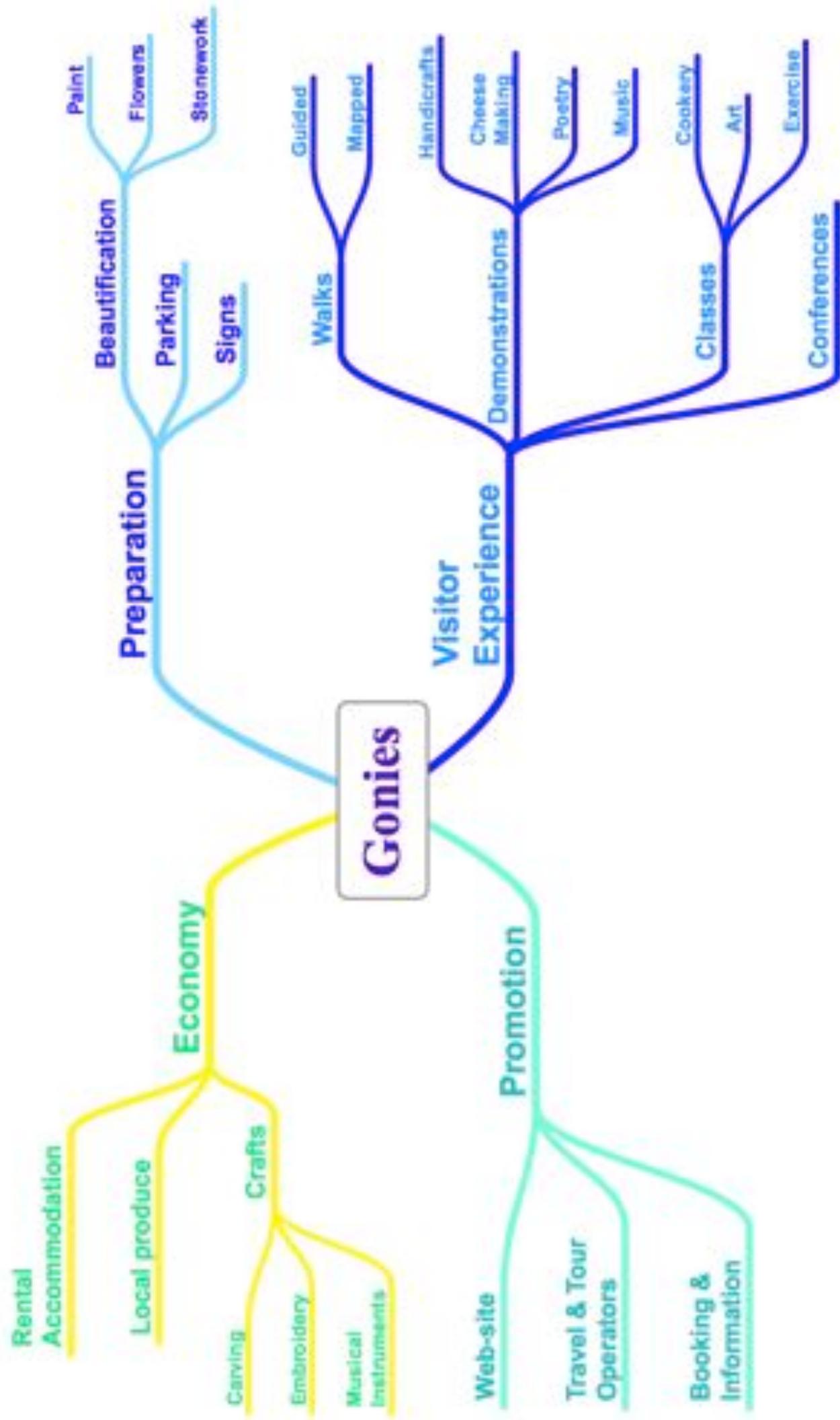
³⁴ www.arolithosvillage.gr

b) Appeal

The first impression of the village is not one which conveys any image of its unique qualities. The village, particularly those houses built in the last 100 years, lacks the attractiveness to encourage visitors to stop.

c) Law

Inheritance legislation in Greece often results in multiple ownership of a house, and the consequent lack of unanimous decisions. Thus, potentially charming and attractive buildings remain dilapidated and uninhabited.



ArchaeoLink Recommendations

Gonies has several **positive elements** including the production of various foods and drinks, a variety of craft production, natural beauty, a number of stone buildings, a community hall, a nearby Minoan peak sanctuary and the Minoan villa; and an ethnography of a fast receding past. All these offer great potential for attracting visitors, and need to be sensitively developed.

An **advantage** is that visitors already pass through Gonies on their way to the hotels of Anogia and it is clear that the first challenge is to make Gonies attractive enough to encourage them stop and spend a little time and, hopefully, money.

Visitor experience needs prime consideration in order to capture some of the Anogia market, by encouraging through traffic to stop and enjoy a coffee or cold drink and to explore Gonies. This is key to building a sound economic framework which will encourage small visitor-related businesses and associated infrastructure support mechanisms.

Public engagement and community outreach is already well established through the Cultural Association and a number of open meetings.

These recommendations will assist to generate interest from visitors as they pass through the village to other destinations and are essential preparation for those who will be eventually staying in the village.

Beautification

The first impression of Gonies as the visitor drives up the valley needs to be special : a village of white and stone - of luminosity and solidity. This will attract the eye and stimulate the mind; encouraging those that would otherwise pass through, to stop.

For example: the first building met is the olive press - this could be much improved. It is currently painted white, but the door is rusty and needs a new coat of paint. An attractive sign stating it is the olive press, the year it was built and perhaps some information about the production of olive oil could tell the visitor they are welcome to pause. The sale of locally produced olive oil would offer further inducement. A couple of wooden troughs of flowers would soften the impact of this rather square, stark structure.

Flowers should be used everywhere; not only to attract and emphasise certain features, but also to disguise features best not seen.

For example: flowers might be used to draw attention to the small fountain opposite the cafés and to disguise the metal fittings nearby which make it less attractive.

A general "rule of thumb" would be to encourage villagers to **reveal all stonework** and to **paint all cement in a unifying colour**, such as white or a pale colour. This will mask defects of modern construction. If most of the woodwork is left natural (clear varnish) or painted grecian blue, the resulting homogenous effect is

attractive and enticing.

Current Progress: At their request, *ArchaeoLink* provided a letter (in Greek) of advice and recommendations for YP & NM to show to their members so that they might be encouraged to further beautify the village.

The Cultural Association is attempting to have Gonies listed³⁵ as a village of important heritage; if successful, the government would attend to the removal of the electrical cables that currently so mar the charm of the village.

Parking

It needs to be easy for the visitor to stop. A sign before the tree on the right before the café, giving information, for example "park here to enjoy our cheese making and to explore the village" would induce passers by to stop.

Parking in front of the taverna should not be impeded, as there are no parking places on the road after it has been past. Flowers should be placed on the walls around the tables, not in front of the building to prevent parking. If people can not stop easily, they will simply drive on, and their business will be lost. The community needs to plan for easy and adequate parking for the future.

Signage

Information boards should be restricted to one or, at most two, and be attractive, tasteful and clear. People need to understand what is on offer and how they can enjoy their stop in the village.

Web-site

A basic website, covering all important information in a clean and simple manner, such as the one for Anogia: <http://www.cretetravel.com/guide/anogia/> needs to be constructed.

³⁵ The Technical Council of Engineers is studying the matter on behalf of the Municipality; this is the preliminary process to having the village and the surrounding countryside declared a conservation area by the Ministry. Official recognition as a village of cultural heritage could open avenues for funding.

The following recommendations provide further ideas which could be carried out by the Cultural Association for generating visitors; however the basics must be in place before residential visitors can be canvassed.

Walks & Walking Tours

The beautiful countryside can be used to provide guided walks and attract groups of walkers, both from Greece and from abroad. In order to successfully promote this feature, walks will need to be defined, given a name, described, with distances and approximate completion times, and photographed. If this information can be compiled locally, ArchaeoLink will be able to send it to a number of specialist tour operators who bring people to enjoy the countryside.

Current Progress: *ArchaeoLink* contacted Spiros Tsintaris from Fata Morgana, which was advertising a variety of tourist based arrangements in the village. Although the company no longer exists, due to tax reasons, Spiros, who originates from Gonies, still offers his services which include walking tours; hiking and trekking, mountaineering, mountain bike tours, paragliding lessons, boat trips, Greek dance lessons. *ArchaeoLink* has suggested Spiros contact the Cultural Association with a view to assisting Gonies with the compilation of walks, to which he has agreed enthusiastically. Spiros' experience with tourism makes him a valuable contact for the Cultural Association and will act as a pivotal point for advancing our recommendations.

Accommodation

For Gonies to benefit fully from such groups it will be necessary for them to be accommodated in the village. The most attractive accommodation would be provided by the renovation of some of the stone houses.

Please see : www.vamosvillage.gr/en/holiday-houses

Such accommodation is hugely attractive, particularly to the international traveller.

Classes, Conferences and Exhibitions

Once accommodation is available, Gonies could be a venue for a series of Classes such as cookery, cheese making, painting, photography, yoga etc. which would attract special interest groups to enjoy the area. Small conferences could also be hosted in the village and exhibitions held in the community hall.

Organisation

Ideally, one person could be employed to attend to marketing and bookings; however, until resources are available to pay a salary, the work could be managed by a few volunteers; led perhaps by the wife of TP who works in tourism.

Tour Operators

Contact with Tour Operators who specialise in walking tours, also directly with Associations of walkers can be an initial step to the promotion of Gonies as a destination of environmental beauty and of heritage interest.

Current Progress: *ArchaeoLink* is in contact with three tour operators who already bring groups to Greece and would welcome the opportunity to participate in the promotion of Gonies as a retreat and destination for their clients, when ready.

Conclusions

- Gonies is particularly rich in heritage, crafts, local traditions and natural landscape features which would be of interest to visitors.
- Using *Vamos*³⁶ as a model, it is clear that the development of tourism will lead to sustainable economic benefits. These will be greatly extended when appropriate accommodation, for example in traditional stone houses, is available.
- The beautification of the village is a vital first step to attracting visitors from which the perception of probable benefits will inspire the regeneration desired.
- This will require a regeneration programme led by the local authority in partnership with interested members of the local population.

Patricia Duff

16.06.2013

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³⁶ www.VamosVillage.gr



Ipswich: museum

© CSV Media Clubhouse



Sutton Hoo

© Oxana Badirova

CASE STUDY: IPSWICH

Goals

Using Archaeology and History to Promote Social Connectivity and Wellbeing, and Encourage New Narratives and Experiences from our Resources.

Lucy Walker (LW), Associate Archaeologist with the Pacitti Company Think Tank (PCTT)³⁷ is exploring ways of using the Ipswich Museum archaeology collection and local archaeological/historic landscapes to benefit diverse communities in Ipswich.

There is now substantial research to show the value of using historic landscapes, archaeology and museum collections to make a positive difference to people's lives - including increased desire to learn, explore ideas, values and dreams, increased confidence, inspiring creativity, developing skills and positively impacting on health and wellbeing and experience of social inclusion.³⁸ The results of research based on criteria for assessing learning impact and generic social outcomes has demonstrated the enormous social value of making our collections and resources more available and community focused.³⁹

Pilot Project

LW has identified a group of young migrant women living in Ipswich, and is using archaeology and history to explore themes around MIGRATION AND IDENTITY. Focussing on the Anglo-Saxons as migrants and looking at their material culture in life and death, we can explore relevant issues to do with belonging, what makes home, and different cultural customs.

These women are currently taking English and Citizenship classes at Ipswich CSV⁴⁰, as part of the EU funded VISION PROJECT⁴¹ set up for women from non EU countries, to promote community cohesion and integration in Ipswich and Suffolk.

Working in partnership with Gauri Desai, the co-ordinator of the CSV Vision Project, LW arranged to:

- attend classes at CSV to meet the women, and introduce the project and the subject of archaeology. Set the women light homework to find out about the Anglo-Saxons as migrants to Britain, and the early history of Ipswich.
- take the women to the Roman, Anglo-Saxon and History of Ipswich galleries in Ipswich Museum, and also request some artefacts to handle.

37 The Pacitti Company is a UK based Performing Art ensemble. The Pacitti Company Think Tank based in Ipswich is developing its engagement with the local population. www.pacitticompany.com

38 See Graham Black, *Transforming Museums in the Twenty-First Century*, Routledge 2012 and Laurajane Smith, *The Uses of Heritage*, Routledge 2006

39 For example, research in Tyne and Wear and Bristol (AEA Consulting 2005) has encouraged Tyne and Wear Museums and National Museums Liverpool to 'transform their missions and organisational structures to become community focused.' (Black 2012, see n.2).

40 CSV: <http://mediclubhouse.org.uk/>

41 European Integration Funds. www.euclidnetwork.eu/files/OCS_presentation_Vision.ppt

- May 29, 2013, PW arranged for assistant curator to show some artefacts, including material from Basil Brown's 1938 excavations at Sutton Hoo. After their visit to the museum, the group was welcomed and introduced to the PCTT space (adjacent to museum) in preparation for a future session (tea and biscuits).⁴² This was attended by c. 20 people including some children.
- accompany group on day visit to Sutton Hoo, June 11: show people round exhibition; local guide to take group to mounds. Picnic at site. Afternoon group discussion about personal migration experiences to be filmed and edited by CSV media team. This was attended by c.50 people including some children.⁴³
- Future session(s) at PCTT to take the discussion and outcomes further, as the group gets more comfortable: perhaps lunch with food from their countries, followed by discussion eg. about 'People do things differently here'. Possible production of an artwork or book with their stories about their migration journey.

Anticipated Outcomes

- Personal development for the migrant women, including learning about aspects of British history, an increased desire to learn, explore ideas and values, make new connections and friendships, experience of connectivity in this country, developing skills and creativity, enhanced social wellbeing.
- Exploration of broader community use for archaeology and historic landscapes.
- New narratives from archaeological material.
- Development of other projects using history and archaeology in Ipswich – could be a model for elsewhere.

This venture is of value to the Vision Project CSV, and **included in their presentation to Trustees and Funders.**

Lucy Walker

18.06.13

Associate Archaeologist

Pacitti Company Think Tank

Visiting Scholar, McDonald Institute, Division of Archaeology, University of Cambridge

⁴² <https://visionipswich.wordpress.com/author/visionipswich/>

⁴³ Ibid.