



# Conference Information, Programme and Abstracts



University  
*of* Exeter

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## Welcome from the TRAC 2023 Local Organising Committee

The Theoretical Roman Archaeology Conference (TRAC) was established in 1991 to create a novel network of ideas and original approaches. Almost 3 decades later, in the 2019 and 2022 editions, TRAC proved itself to be the largest international PGR/ECR forum to test and discuss latest ideas and advances in theoretical thought within Roman studies. TRAC2023 aims to continue this tradition of encouraging communication and engaged research through a diverse range of sessions, talks, and workshops.

As the hosts for TRAC2023, the University of Exeter is both humbled and tremendously excited to help organise and deliver this edition in an online format. This decision has been made to encourage a sustainable and affordable platform for researchers to disseminate their work, and to encourage participation from colleagues outside Europe. A small number of events such as the Keynote talks and several workshops will be in a hybrid format to encourage the development of a future Roman research community here at Exeter. These will take place at the University of Exeter's Streatham Campus, in the Laver Building (LT3) and in the centre for Digital Humanities, and will be broadcasted to all participants.

We would particularly like to thank Professors Ioana Oltean and Martin Pitts for their outstanding support and help with organising this event. We are also extending thanks to the Royal Albert Memorial Museum (RAMM) and the Digital Humanities Lab for their participation, as well as to all local IT, Finance and Administrative staff from the University of Exeter who have been most supportive with the planning and running of the conference. We are most grateful to the Roman Society for sponsoring us with a grant and generous bursary budget to ensure everyone who wishes to join and present at TRAC would be able to do so.

We hope that you will all have a wonderful experience at TRAC 2023 and we are looking forward to meeting you in the online social spaces included in the conference!

The TRAC2023 Local Organising Committee:

Jamie Bone

Toni Clark

Cristina Crizbasan

Alasdair Gilmour

Dragos Mitrofan

Felix Sadebeck

## Welcome from the TRAC Standing Committee

After two years without the possibility to host a conference in 2020 and 2021, and a much smaller TRAC in person last year in Split, the TRAC Standing Committee is delighted to have the opportunity to welcome you to the first-ever online TRAC, organised and run by the amazing local organising committee at the University of Exeter. TRAC 2023 also marks the first time the conference has ever visited Exeter, a department with a long history of excellent research in the discipline and in pushing forward theoretical and methodological agendas in the field of Roman Archaeology. We are looking forward to a range of sessions and workshops as well as two keynote lectures. From discussions of materiality, power and ritual practices to topics of reception, sustainability and interdisciplinary research – we can expect papers addressing all aspects of Theoretical Roman Archaeology and crucially, tackling some of the key pressing issues in the field, and in the world at large.

Our two keynotes, chosen by the ECR community at Exeter, include Prof. Penelope Allison's talk on "Material Approaches to Social Behaviour in the Roman World" and Tony Wilmott asking "Are You Not Entertained?", in the context of interpreting mass entertainment in Roman Britain. The TRAC Local Committee at the University of Exeter has generously offered two hybrid events, another premiere for TRAC, which pushed the boundaries of how we engage with our community. Four workshops and roundtable conversations add to the experience. These provide further opportunities for digital socialising, utilising edgy technologies and offering a hands-on approach and practical advice for archaeology students and ECRs.

Sadly, TRAC 2023 will witness another premiere – a commemorative session for one of our own. In November 2022 not only the TRAC community but the world of Roman Archaeology lost Dr. Lisa Lodwick, who had been a driving motor behind so many of the changes and developments at TRAC over the past years. Lisa was the founder of our journal, TRAJ, and an advocate for a more inclusive and diverse TRAC, accessible and welcoming to all. With her spirit in mind, we would like to welcome you all and hope that everyone enjoys TRAC 2023 – virtually and at the University of Exeter.

Lastly, we would like to extend a heartfelt thank you to the local organising committee at the University of Exeter. The team have taken on the challenge of delivering the first hybrid TRAC, and have showed creativity, resolve and ability to deliver within short time frames. We would particularly like to thank the local ECR, the local organising committee, particularly PhD student Dragos Mitrofan, Professor Ioana Oltean, and Professor Martin Pitts.

The TRAC Standing Committee

April 2023

## Conference Information

TRAC 2023 is an online conference hosted by the University of Exeter. The conference will be hosted on the gather.town platform on Thursday 27<sup>th</sup>, and Friday the 28<sup>th</sup> of April, while the events on Saturday 29<sup>th</sup> will be hosted on Zoom. Links to join the gather.town server and zoom session will be distributed via email prior to the start of the conference.

The gather.town server will consist of a main lobby room, three rooms for sessions (Rooms A, B, and C), a dedicated room for the poster session, and a room featuring a virtual exhibition from the Royal Albert Memorial Museum (RAMM). For further detail on the timings and locations of sessions within the server, see the conference timetables. A guide to using the gather.town platform can be found on our conference website:

<https://trac2023exeter.wordpress.com/>

The physical element of hybrid events (both keynote talks and workshop 3) will take place in LT3 in the Laver building on the University of Exeter's Streatham campus. For those who wish to attend these hybrid events in person, maps of Streatham Campus can be found here:

<https://www.exeter.ac.uk/visit/directions/streathammap/>

If you encounter any difficulties before or during the conference, or have any questions, the local organisers can be contacted at [tracexeter2023@gmail.com](mailto:tracexeter2023@gmail.com)

<b>Conference Timetable: Thursday 27<sup>th</sup> April</b>				
<b>Time</b>	<b>Room A</b>	<b>Room B</b>	<b>Room C</b>	<b>Imperfect Zoom Room</b>
<b>9:00-9:30</b>	Registration			
<b>9:30-11:00</b>	<b>Session 1</b> The materiality of Roman roads	<b>Session 2</b> New approaches to ritual in the Roman world	<b>Session 4</b> Crossing the barriers: Benefits of interdisciplinary research in archaeology	
<b>11:00-11:30</b>	Tea Break			
<b>11:30-13:00</b>	<b>Session 1</b> The materiality of Roman roads	<b>Session 2</b> New approaches to ritual in the Roman world	<b>Session 4</b> Crossing the barriers: Benefits of interdisciplinary research in archaeology	<b>Workshop 1</b> Imperfect goes TRAC I
<b>13:00-14:00</b>	Lunch			
<b>14:00-15:30</b>	<b>Session 3</b> The Good the Bad and the Klingon: How may pop and nerd culture Influence Roman archaeologists and historians	<b>Session 2</b> New approaches to ritual in the Roman world	<b>Session 4</b> Crossing the barriers: Benefits of interdisciplinary research in archaeology	
<b>15:30-16:00</b>	Tea Break			
<b>16:00-17:30</b>	<b>Session 3</b> The Good the Bad and the Klingon: How may pop and nerd culture Influence Roman archaeologists and historians	<b>Session 2</b> New approaches to ritual in the Roman world	<b>Workshop 2</b> TRAJ publishing workshop	
<b>17:30-18:00</b>	<b>Welcome to TRAC 2023</b> Ioana Oltean			

<b>Conference Timetable: Friday 28<sup>th</sup> April</b>				
<b>Time</b>	<b>Room A</b>	<b>Room B</b>	<b>Room C</b>	<b>Imperfect Zoom Room</b>
<b>9:00-10:30</b>	<b>Session 7</b> Human-natural environment relationships in the Roman Empire. A session in memory of Dr. Lisa Lodwick (1988-2022)	<b>Session 5</b> Articulating everyday life under expanding Roman power in 400 – 100 BC Central Italy	<b>General Session</b>	
<b>10:30-11:00</b> Tea Break				
<b>11:00-13:00</b>	<b>Session 6</b> Roman archaeology and sustainability	<b>Session 5</b> Articulating everyday life under expanding Roman power in 400 – 100 BC Central Italy	<b>General Session</b>	<b>Workshop 1</b> Imperfect goes TRAC II
<b>13:00-14:00</b> Lunch				
<b>14:00-15:30</b>	<b>Session 9</b> Exploring consumption through materiality in Roman pottery and other small finds	<b>Session 10</b> Deconstructing hybrid identities: Multidisciplinary approaches on the Iron Age-Roman transition in the Iberian Peninsula	<b>Session 8</b> Theoretical frameworks in sociology and the Roman world: Chances and limitations	
<b>15:30-16:00</b> Tea Break				
<b>16:00-17:30</b>	<b>Session 9</b> Exploring consumption through materiality in Roman pottery and other small finds	<b>Session 10</b> Deconstructing hybrid identities: Multidisciplinary approaches on the Iron Age-Roman transition in the Iberian Peninsula	<b>Workshop 4</b> The digital archaeologists of the Roman Empire: What next?	
<b>17:30-19:00</b>	<b>Keynote 1: Penelope Allison</b> Going down the rabbit hole: Material approaches to social behaviour in the Roman world			

	<b>Conference Timetable: Saturday 29<sup>th</sup> April</b>
<b>Time</b>	<b>Saturday Zoom Room</b>
<b>9:30-10:30</b>	<b>Workshop 3</b> Collections and communities: The role of museum archaeology collections in place-making
<b>10:30-11:00</b>	Tea Break
<b>11:00-12:00</b>	<b>Keynote 2: Tony Wilmott</b> 'Are you not entertained?' A tale of two amphitheatres
<b>12:00-13:00</b>	Lunch
<b>13:00-14:00</b>	<b>TRAC Annual General Meeting</b>
<b>14:00-15:00</b>	<b>Message from the TRAC Standing Committee, and Closing Remarks from Martin Pitts</b>



## **Keynote Abstracts**

### **Keynote 1: Going down the rabbit hole: Material approaches to social behaviour in the Roman world**

**Prof. Penelope Allison (University of Leicester)**

**Laver Building LT3/gather.town Room A, Friday 17:30-19:00**

Much of the past focus of Roman archaeology has been on textual and structural remains to understand human social behaviour. However, to my mind, these sources provide rather limited perspectives. Firstly, texts tend to give individual views, often of elite males that are shaped by the world view of this particular group. Secondly, structural remains often provide a proscriptive, broad and top-down, view of expected social behaviour. These approaches to these remains make it difficult to find the hidden voices in the Roman world. To this end, more recent studies have focused on much overlooked epigraphical and material-cultural remains.

My own research, over the last four decades, has been essentially focused on taking consumption-oriented approaches to how we can investigate material-culture to better understand social practices. In this talk I will discuss how I moved from investigating Roman wall-painting, to investigating household behaviour, then women in Roman military contexts, and then to my current research project on Roman pottery – the Arch-I-Scan Project. This talk aims to demonstrate how my own ideas and questions have changed but also the changing nature of Roman archaeology more broadly – influenced by technological development and interdisciplinary research but also by public engagement.

### **Keynote 2: ‘Are you not entertained?’ A tale of two amphitheatres**

**Tony Wilmott (Senior Archaeologist, Historic England)**

**Laver Building LT3/Saturday Zoom Room, Saturday 11:00-12:00**

The first amphitheatre excavation in Britain took place in 1849. Since then, during the 19<sup>th</sup> and 20<sup>th</sup> century, a small number have been explored. All known amphitheatres are scheduled Ancient Monuments, and any excavation has to take place with very clearly defined research objectives. This means that amphitheatre excavation and research in the UK is a once-in-a-generation event.

During the last two decades, major excavations have taken place of two British amphitheatres- at Chester and Richborough. Although these structures had the same plan and purpose, they differed enormously in scale and structure- particularly in the materials used for construction.

This presentation will discuss and contrast these aspects, and will also examine the different locational contexts and meanings of these buildings. The purpose and behaviour of the users of the building will also be touched upon.

## Session Abstracts

### Session 1: The materiality of Roman roads

Room A, Thursday morning

9:30-11:00 – Papers 1.1, 1.2, 1.3

11:30-13:00 – Papers 1.4, 1.5, 1.6

#### Session Organisers

- **Ulla Rajala (Stockholm University)**
  - ulla.rajala@antiken.su.se
- **Francesca Fulminante (University of Bristol)**
  - francesca.fulminante@bristol.ac.uk
- **Joseph Lewis (Cambridge University)**
  - jl2094@cam.ac.uk

#### Session Abstract

Roman roads are often discussed in relation to connectivity but less as a relational entity in their own right. In this session, we would like to encourage discussion on the landscape-making and socialising aspects of Roman roads. The roads were both a physical feature with characteristics and an enculturating element introducing individuals to the Roman world. They were part of a Roman landscape that can be characterised by typically Roman – or Romano-British – settlement forms, linear features, and ritual elements. They were part of an empire-wide network, but not all roads were the same: some incorporated parts of earlier ways of communication and referred to earlier times, with others showing resilience by remaining visible elements in structuring the post-Roman landscape.

We invite talks about the interaction between physical and ideological aspects of pre-Roman and Roman roads, the historical context of Roman road building in different parts of the Empire, the different methods used to study the materiality of the roads, and the aftereffect on the colonial and imperial endeavor. Your talk can take a landscape perspective or a microhistorical approach and present a pre-Roman or Roman case study. We encourage contributions about scientific collaborations and ethnoarchaeological approaches.

#### Papers

##### 1.1: The materiality of Roman paving from geo-chemistry (HHpXRF) to human choices in antiquity

- **Ray Laurence (Macquarie University)**
  - ray.laurence@mq.edu.au

The study of Roman roads has frequently focussed on textual evidence (whether literary sources or geo-referenced milestones) and the topographical study of where the road was. This paper seeks to set these sources in the context of the materials used in construction, in central Italy these were often

the heaviest stones per volume, and transportation for construction. The paper will draw on recent “fieldwork” using HHPXRF equipment that helps to reveal human agency in the use of materials within a wider cultural ideology of what “a good road” should look like. The paper will also discuss, what may be described as poor choices in the selection of paving materials and some unusual attempts to rectify these.

## **1.2: The Via Amerina at Nepi – appropriation, domination and hybridisation**

- **Ulla Rajala (Stockholm University)**
  - [ulla.rajala@antiken.su.se](mailto:ulla.rajala@antiken.su.se)

Roman roads were a highly visible feature in the Roman landscape and they are known for their precision. However, when one studies them more closely, they did not always present new developments. In this talk, I will take the example of the Via Amerina and discuss the materiality of Roman roads in a cultural context. The Via Amerina (see Frederiksen and Ward-Perkins 1957) was built soon after the foundation of Falerii Novi that happened after the Romans had subjugated the Faliscans in 241 BC. It is one of the older Roman roads the exact year(s) of building is unknown.

I will analyse the different sections of the Via Amerina and what they reveal of its history near ancient Nepes, the modern Nepi. Through this analysis, I will discuss the way the Romans appropriated the road legacy they needed and discarded the pathways that were not useful to them. I will look at the way the cemeteries followed the roads of different periods, pre-Roman and Roman. Even if the roads were a visible symbol of domination, the material culture did adapt the earlier forms and the tombs of the period show clear continuity and hybridisation from the previous one.

## **1.3: Roads and rivers. The importance of regional transportation networks for early urbanization in central Italy (1000-500 BC)**

- **Luce Prignano (Universitat de Barcelona)**
- **Pablo Candelas (Universitat de Barcelona)**
- **Francesca Fulminante (University of Bristol)**
  - [francesca.fulminante@bristol.ac.uk](mailto:francesca.fulminante@bristol.ac.uk)
- **Emanuele Cozzo (Universitat de Barcelona)**

Ancient regional routes were vital for interactions between settlements and deeply influenced the development of past societies and their “complexification” (e.g. urbanization). For example, terrestrial routes required resources and inter-settlement cooperation to be established and maintained, and can be regarded as an epiphenomenon of social interactions. Similarly, navigable rivers provided a complementary inter-settlement connectivity, which conditioned the development of roads and pathways.

In this sense, fluvial and terrestrial connections can be seen as the two layers of an integrated regional transportation system, which was the product of social relations and of the interplay between past societies and environment. This paper discusses transportation networks in the context of Central Italy at a time (1000-500 BC ca) of changes and developments, which led to the creation of regional ethnic and political groups and to the formation of the first city-states in Western Europe.

Let us consider the abstract generic case of a region that includes several cities, towns, and villages that are connected by a terrestrial transportation infrastructure (or TTI). Additionally, in this region there exist some river connections that form an alternative and complementary transportation infrastructure that serves a subset of the settlements. In a territory provided with a TTI, the relevance of fluvial transportation depends on the number of navigable rivers, their length and geographical distribution, but also on the features of terrestrial connections: a very efficient road system is less in need to be complemented by a fluvial network. Contrarily, a fragile road system with few shortcuts, benefits more by the addition of an alternative means of transportation.

We propose a methodology for assessing all these aspects together, which will enable us to address some interesting questions about the interplay of both modes of transport in the two regions of Latium vetus and Southern Etruria through time.

To this aim, we adopt a multiplex network formalism, adapting the analytical tools developed for modern day multimodal transportation.

In the mathematical framework of multiplex networks, each type of connection belongs to a different layer of the comprehensive system and any node (that is, in our case, settlement) that has at least one link of a given type exists in the corresponding layer. We can say that nodes existing in more than one layer have a “copy of themselves” in each one of them. All the copies of a same node are connected to each other by means of what are called “inter-layer links”.

In this way, we are able to devise a novel inverse engineering approach to assess, both quantitatively and qualitatively, the interplay between different modes of transport in structural terms when precise data about relative maintenance costs and relative transport speed are not completely available.

Indeed, such a framework allows us to take into consideration different types of costs, thus dealing with such a lack of determination, by introducing two independent parameters. The first one ( $\alpha$ ) accounts for the relative maintenance cost of navigable rivers compared to roads. The second one ( $1/p$ ) accounts for overall average ports costs.

We calculate a quality function, called “algebraic connectivity”, as a function of the two parameters, for the 2-layer system. This function rewards network features such as the presence of short straight-like paths between nodes and the abundance of alternative, although longer, paths able to ensure the connectivity in case of node failures. On the other hand, the metric penalises the existence of identical or very similar paths in both layers –which represent a kind of redundancy that is not useful, since they would be equally affected by node failures.

Concerning the case study addressed in the present work, the results shed new light on how the Latin and the Etruscan transportation systems worked. In particular, we observed how, even though the road network in Southern Etruria was much less resilient than in Latium vetus, their rivers were also so scarce and sparse that they were far less helpful than in the Latins’ region.

## **1.4: Don't take me home, Roman roads: Application of straightforward least-cost analysis to the study of Roman intra- and interregional interconnectivity systems in northeastern Noricum**

- **Dominik Hagmann (University of Vienna)**
  - dominik.hagmann@univie.ac.at

Beginning in the middle of the 1st century AD, a vital Roman settlement developed in the hinterland of the so-called "Danube Limes" in northeastern Noricum (roughly in the area of present-day Lower Austria/AUT), mainly as a result of the steadily increasing militarization of the Danube frontier zone. With the construction of the auxiliary camps and associated facilities, a not insignificant road system was also established. The associated linear features can be divided into interregional and intraregional connections: While the interregional roads connected northeastern Noricum with the adjacent areas of northwestern and southern Noricum as well as western Pannonia, the intraregional roads served various forms of traffic within the vicinity. Since only isolated features have survived as material sources, a large part of this transportation network has been reconstructed by simple least-cost analyses using open data and free and open source software (FOSS). Despite some limitations, the results presented in this paper indicate that the primary and original function of the transportation network in the study area may have been the regional and supraregional exchange of supplies and information between the military sites along the Limes and with the settlement of the hinterland. At the same time, the military stations mostly secured secondary roads at their starting and ending points at the Roman border. Later on, the road network may have played only a secondary role in connecting civilian settlements within the region.

## **1.5: Lines on the landscape: Remote sensing, materiality, and context of a Roman road in the SW Iberian Peninsula**

- **Gil Filipe Vilarinho (University of Évora)**
  - gfpvilarinho@gmail.com

The study of human mobility in the past, through the analysis of roads and paths, has been a recurring topic in archaeological studies, as these structures represent an important element of complex political and economic systems. In Portugal, there is a long tradition of interest in Roman roads dating back to the 16<sup>th</sup> century that continues to the present day, as possible Roman itineraries are a frequently discussed topic in territorial studies. Nevertheless, these studies are mostly based on existing milestones and information drawn from medieval documentation whereas physical evidence for the roads themselves remains scarce. The recent development of remote sensing techniques and the increasing accessibility to geospatial data have provided a new set of tools that can be rather useful for the study of roads, as attested by several case studies from different areas of the Roman world. Indeed, using techniques such as airborne LiDAR and aerial photography, it was recently possible to identify a relatively well-preserved stretch of one of three roads that connected the Roman cities of Emerita Augusta and Olisipo. Combining remote sensing data with regional ethnoarchaeological and legacy data has allowed us to accurately map the remains of this Roman road for almost 70km across southern Portugal. This paper provides the first notice of these findings and explores their context within the regional Roman and Post-Roman settlement patterns and landscape organization, while also stressing the potential of digital datasets and complementary approaches to enhance our understanding of the materiality of Roman roads.

## **1.6: The Roads of a conqueror: Reutilisation of preroman “roads” in the conquest of Dacia**

- **Cristian Dima (National Museum of Transylvanian History, Cluj-Napoca)**
  - [dimav.cristian@yahoo.com](mailto:dimav.cristian@yahoo.com)

The construction of roman road infrastructure was a part of the successful of Roman Empire. However, before the roads in a territory that was wished by the Emperor, was the war and then the conquest. As is known, the Dacian wars were a great effort for the Roman Empire. In the Kingdom of Dacia similarly to any other Barbarian civilisation, the setup of roads was recorded to a smaller extent, while transport occurred on certain more accessible pathways and only during certain periods of the year. The manner in which transport was practiced on these pathways, the used vehicles, transport difficulties for the lack of infrastructure developments and road building, was for sure a problem for Roman army.

This study tries to approach in what extend the pre-Roman roads of Dacia were used by the Roman army and how the landscape was utilised. As the pre-Roman pathways network in the territory that was sieged by Roman army already was created using spatial analyses network, the study will attempt to find the pathways used by Roman army using the location of known siege camps used in Dacian wars.

## Session 2: New approaches to ritual in the Roman world

Room B, Thursday morning and afternoon

9:30-11:00 – Papers 2.1, 2.2, 2.3

11:30-13:00 – Papers 2.4, 2.5, 2.6

14:00-15:30 – Papers 2.7, 2.8, 2.9

16:00-17:30 – Papers 2.10, 2.11

### Session Organisers

- **Alessandra Esposito (King's College London, Digital Lab)**
  - [alessandra.g.esposito@kcl.ac.uk](mailto:alessandra.g.esposito@kcl.ac.uk)
- **Jason Lundock (Full Sail University)**
  - [jlundock@fullsail.edu](mailto:jlundock@fullsail.edu)
- **Kaja Stemberger Flegar (PJP d.o.o.)**
  - [kaja.stemberger@pjpgdoo.com](mailto:kaja.stemberger@pjpgdoo.com)
- **David Walsh (Newcastle University)**
  - [david.walsh@newcastle.ac.uk](mailto:david.walsh@newcastle.ac.uk)

### Session Abstract

This session aims at expanding our current understanding of what are considered 'ritual' behaviours in the Roman period by looking at instances of ritual performances both in the ancient and the modern worlds. Understood as functioning as a globalised/glocalised system, the Roman world fostered a spectrum of ritualised behaviours in its different regions and in different periods resulting from a long habit of incorporating and rejecting local traditions encountered during its expansion as well as interfacing with those of the peoples outside its borders.

Drawing from current developments in the fields of psychology, anthropology, and sociology, the session will foster comparisons of Roman ritual behaviours from across different time periods and places. The contributions to this session will look at instances of continuity of use of ritual sites, including across the pre-Roman/Roman/post-Roman transitions, as well as instances of modern uses of Roman period ritual spaces so to frame ritual behaviours beyond the traditional connection of ritual practices and religious beliefs.

### Papers

#### 2.1: Fragments of ritual: The potential of disarticulated human remains for understanding continuity and change in post-conquest Britain

- **Ellen Green (University of Reading)**
  - [ellen.green@pgr.reading.ac.uk](mailto:ellen.green@pgr.reading.ac.uk)

While a wide variety of work has been done on Romano-British mortuary practices, disarticulated remains are largely overlooked, frequently dismissed as accidental inclusions or isolated oddities

within the literature. When they are addressed, they are often interpreted simply as evidence of the persistence of earlier Iron Age mortuary practices by virtue of being disarticulated and therefore not 'Roman'. This paper seeks to challenge this simplistic narrative and show the tremendous potential of disarticulated remains to widen our understanding both of mortuary treatments and the complicated dialogue between Roman and Iron Age ritual practices in post-conquest Britain using a detailed case study from Surrey, England.

Taphonomic analysis of a large assemblage of disarticulated human remains from a first century AD chalk quarry site showed evidence of a multi-stage mortuary practice taking place within one of the quarry shafts. Initially the bodies were allowed to decompose in a controlled, protected environment. Once they had been skeletonised, select elements were removed from the shaft. Further to this a selection of hand and foot bones showed evidence of having been curated above ground and repeatedly handled before being redeposited. Comparison to Iron Age examples of post-mortem manipulation in Britain showed that there is no evidence for similar mortuary treatment, implying that the shaft assemblage represents a complex and uniquely Romano-British ritual process.

## **2.2: Transformed: Hybrid identities and the animal performer in Romano-British cult**

- **Miles Clifford (University of Reading)**
  - [m.clifford@pgr.reading.ac.uk](mailto:m.clifford@pgr.reading.ac.uk)

Animal sacrifice embodies our understanding of ancient ritual practice and yet it represents a complex and fundamentally alien practice to a modern western audience. The amalgamation of post-enlightenment thought and the arbitrary separation of religion from daily life in the global west encourages dichotomous and diametric thinking to pervade our understanding of ancient ritual practices. A distinctly European influence of 'modern' ideas and attitudes permeates archaeological sacrificial theory and has created a pseudo-paradigm from which contemporary studies have great difficulty divorcing themselves. Looking to zooarchaeology, new explorations have fuelled an animal turn, whereby human-animal engagement is realised with a degree of complexity hitherto absent in wider discourse, presenting animals as ontologically equivalent and denying the inherent anthropocentricity of typical archaeological studies. This paper aims to challenge the traditional perspectives through which animal sacrifice has been engaged and explore the potential of alternative ontologies in furthering our understanding of animal sacrifice in a Romano-British context. Through acknowledging animals as ontological equivalents to human agents, human-animal interactions in Romano-British ritual take on a new dimension facilitating interspecies performances, hybrid identities and corporeal transformation. This framework is illuminated through examination of the Romano-British temple site West Hill, Uley as a case study, drawing on the faunal assemblage recovered from the site.



## **2.3: The power of puppy purification: Tracing a ritual from the Middle Bronze Age to Late Antiquity**

- **Aaron Irvin (Murray State University)**
  - airvin1@murraystate.edu

This presentation will focus on one particular cultural expression, canine cult and imagery in Roman Britain and subsequently throughout the Mediterranean, that defies attempts to easily categorize as either native or Roman, and indeed defies even categorization as either regional or local, universal or idiosyncratic. As will be shown, the invocation of canine imagery and canine related rituals invokes a series of thematically linked traditions from across the Mediterranean world. The presence of this imagery in the highly diverse environment of Roman Britain thus creates an artistic expression that is simultaneously universal, as well as unique to particular ritual expression. Further, the spread of this ritual occurs outside the context of imperialist expansion or military conquest, the primary impetus for current models of cultural exchange across the Mediterranean. Canine purity cults thus provide a significant base of material evidence to begin to substantiate cultural processes of exchange in the Mediterranean that have otherwise been reserved for exchange networks in other geographic locations and chronological periods.

## **2.4: House urns through the ages**

- **Ana Kovačič (University of Primorska)**
  - radohova@gmail.com
- **Bine Kramberger (Institute for the Protection of Cultural Heritage of Slovenia)**
  - bine.kramberger@zvks.si
- **Kaja Stemberger Flegar (PJP d.o.o.)**
  - kaja.stemberger@pjpdoo.com

In this paper we are presenting the preliminary results of a multiperiod study of funeral rituals in Dolenjska (modern Slovenia). More precisely, we explore the occurrence of so-called “house urns”. While this term is typically used to refer to the house urns of the Latobici tribe in the Roman period, quite similar forms, i.e. closed shape vessels with one or more openings, are known from the Late Bronze Age, more than 800 years before Roman times, from the very same area.

As the geographical distribution in both periods is very similar, we have devised a singular methodology to be tested in both groups. Initially we define what a house urn is, what variations exist, and how urns with side openings from the Bronze Age differ from the Roman period ones. Secondly, we analyse the percentage of graves with such urns at each cemetery, and precisely how long they were in use. Thirdly, we explore where these urns were used at the cemeteries, as well as their association with burial manner, grave goods, and osteological data. We especially take into consideration urns that clearly deviate in shape from the rest. We compare the data for all those research questions to establish similarities and differences.

Finally, we discuss the potential reasons for the occurrence of such urns in this limited geographical area, from convergent evolution to several other possible explanations why the idea of the house urns could skip 800 years and come into use once again.

## **2.5: Christians, Pagans and everyone in between: burials as religious identity markers in the Late Roman context (Dacia Mediterranea)**

- **Marko A. Janković (University of Belgrade)**
  - markojankovicc@gmail.com

Early Christian period in Dacia Mediterranea corresponds to mostly 4<sup>th</sup> century AD, conveniently just after the AD 313 Edict of Milan. Archaeological evidence of Christian presence before that date is scarce and mostly indirect so far. However, scholars are using certain written sources trying to explain the processes that took place after the Edict of Milan and as a result of such methodology, archaeological evidence is often neglected or misinterpreted. Necropolises of that period are usually labeled as Christian, while any unfitting element is perceived as an outcome of strong tradition and customs.

At the same time, burial rites are often interpreted as Christian ones, implying the whole set of rituals and practices behind it. In such way, the narrative of Christians overwhelming the province literally “overnight” is constructed, leaving almost no space for other interpretations. As always, archaeological evidence recorded on necropolises doesn’t fit in a nicely constructed narrative. Similar sets of assemblages in burials were found in pagan and Christian graves respectively, but they are interpreted differently and in accord with presumed ideas about the presence (or absence) of Christians. If we are to make any leaps forward, we will have to minutely analyze those records in search of the fresh arguments. If we, for the moment, assume that different religious rituals and also different religious identities are present at the same places and at the same time, we are possibly looking at the very different Late Roman world with different religious groups living, dying and burying together at the same time.

## **2.6: Individual approaches to personal rituals in the Roman world: Curse tablets**

- **Charlotte Spence (University of Exeter)**
  - cs808@exeter.ac.uk

The use of curse tablets (under which umbrella term I include ‘prayers for justice’) in the Roman world allows for the examination of a shared religious practice across a large chronological and geographical scope. By engaging with the Lived Religion Approach, special focus can be placed on the elements of individual decision-making which went into the creation of each tablet. By closely analysing these tablets an insight can be gained into the ways in which ritual behaviours in the Roman world were shaped by a sense of correct ritual and how this knowledge was transferred; and how individuals interacted with this knowledge to create their own, personal, curses.

The body of evidence which arises from this blending of traditional, more pan-Roman-empire elements, and local, more individual ones, is extremely useful for engaging with the questions of ritual-knowledge transfer across the Roman World. This paper will compare the tablets deposited in the sacred spring at the Sanctuary of Sulis Minerva, Bath (dated to between the second and fourth centuries CE) with those produced in a variety of regions of the Roman World. The comparison will show that, although there is a clear sense of individual decision-making and a personal approach to this ritual, there is also evidence shared and continuous conceptions of the appropriate way to create

a curse tablet and the various elements to be included. These elements can tell us about the religious identities of the individuals creating the tablets.

## **2.7: VSLM: material encounters with writing in the sanctuaries of the Roman north**

- **John Pearce (King's College London)**
  - John.pearce@kcl.ac.uk

Roman sanctuaries are among the richest findspots of inscriptions in northern Europe. Texts carved on stone, on metal plaques or lead tablets petitioned gods, acknowledged deities' actions and offered gifts to solicit divine favour. This paper examines encounters between worshippers and monumental texts as a component of religious experience. It explores how the 'material turn' in Roman epigraphy can be applied to votives and related dedications from Britain and neighbouring provinces. Recent cognitive approaches to longer texts (decrees, law codes etc) offer potential fruitful approaches but require adaptation to different cultural contexts and taphonomic circumstances.

Inscriptions from sanctuaries have been central to the study of provincial religion. Analysis of theonyms in particular has dominated scholarly attention, illuminating both Roman appropriation of indigenous deities and local negotiation of divine identities. Yet the materiality of these texts has remained in the shadows, not so much from the perspective of cataloguing as from that of embodied experience of sanctuary settings. Disciplinary fragmentation, with art historians, epigraphers and archaeologists separately examining decoration, texts and archaeological contexts, has inhibited a holistic appreciation of inscriptions' materiality.

This paper therefore integrates texts on altars and related inscriptions with selected material attributes so as to assess (i) how such monuments represented votaries to human and divine audiences and (ii) how participants in ritual engaged with such monuments within temples. It explores the material constraints, for example proximity, and the sensory circumstances, for example participation in sacrifice, which conditioned these encounters.

## **2.8: Ritualized epigraphic performance: Understanding the performativity of gender in Roman Dacia**

- **Nina Andersen (Florida State University)**
  - nandersen@fsu.edu

Epigraphic performances traditionally include inscribed ritual objects or adornments that physically inscribed the body in everyday rituals. Epigraphic materials further offer opportunities to limn vistas onto the performance of gender roles and cultural participation in a collective society. The commission, materiality, placement, iconography, formulaic text, and audience create a ritualized space in which individual constructions of gender can be performed and revisited. Therefore, this paper draws upon performance theory and performativity to analyze epigraphic remains as a larger cultural ritual that repetitively reaffirmed Roman gender norms. In particular, inscriptions from the Dacian centers of Apulum and Sarmizegetusa illustrate the cultural outlook of select women as primary dedicators, who were able to directly perform their gender on the frontiers within the rules of a globalized Roman epigraphic habit. Through analyses of the commission of epigraphic structures and formulae, patterns

can be observed that yield new frameworks in the discussion of women's societal positioning in the Roman Empire.

Women participated in several ritualized epigraphic landscapes (religious, funerary, commercial) in which their performances differed depending on the rules of their landscapes. For instance, inscriptions by women in funerary contexts relied upon familial titles and associations (mother, wife, heiress) to relate themselves to a social hierarchy, while women dedicating votive inscriptions rarely employed a title or relationship. These distinctions suggest different globalized rules of performance between the public stages, which can be traced to larger cultural rules concerning Roman religion, funerary practices, and society.

## **2.9: Hexagons, Pythagoras, ancient theories of number, and Roman ritual structures**

- **Tony King (University of Winchester)**
  - Tony.King@winchester.ac.uk

The starting point for this paper is a small hexagonal building from Meonstoke, Hampshire, UK, excavated 2016-20. The rarity of this shape in Roman architecture has prompted this survey of the range of structures with a hexagonal shape, and the reasons for their creation. Most of the 200 or so known sites have an association with water and/or religious sites, including temples, bath-houses, Christian fonts, pools and reception rooms in villas. The symbolism associated with the hexagonal shape has both a geographical and a numerological/theological aspect. Geographically it relates to winds, especially concerning the harbour of Trajan at Portus, while the numerological aspect brings us firmly to Pythagorean ideas of number symbolism. Six was the first so-called 'perfect' number, the sum of  $1 + 2 + 3$ , and also the product of  $2 \times 3$ . In addition, this system took odd numbers to be male and even numbers female. Thus, a hexagonal structure had a fertility interpretation, and also one of good fortune and productiveness. Pythagoreanism was thought to have been taken up by the Druids in north-west Europe, which may account for its appearance at Romano-Celtic religious sites, including Meonstoke. Numerological ideas were later used in early Christian fonts and baptisteries. New interpretations were also developed to relate the hexagonal shape specifically to Christian theology. Ultimately, however, the hexagonal form more-or-less ceased to be used, being largely replaced by octagons or pentagons in the Middle Ages when a polygonal form was required. The paper concludes with a brief reflection on how we use ancient theories in Roman archaeology today.

## **2.10: Romano-Celtic Temples as Multi-Faith Spaces**

- **Alex Rome Griffin (Lancaster University, Vindolanda Charitable Trust)**
  - a.romegriffin@lancaster.ac.uk

The study of Romano-Celtic temples has a long and varied history; however, the flow of scholarship interpreting these spaces has lately dwindled. Because of this, some untested tropes are oft repeated without any deconstruction. Chief amongst these is the idea that individual temples housed specific cults or even, as in the case of Lydney Park and its characterisation as a healing sanctuary, served specific purposes. As such, some of our conceptions of these immensely complex sites require re-evaluation. In this paper, I use two case studies of temples at Vindolanda at South Wiltshire, to argue that Romano-Celtic temples were often far more generalised in terms of the religious practices

evidenced. I contend that far from being clearly delineated spaces, intended for specific cults or functions, Romano-Celtic temples may have acted as multi-faith spaces which could host a variety of gods and facilitate a variety of worship practices. In doing so, they created places where people of different identities could co-worship and both demonstrate their own identity to others and be exposed to diverse identities in return. This reciprocity promoted the creation of community identity and enabled cohesion between groups that socio-religious barriers may have otherwise divided. In the case of Vindolanda specifically, the importance of the space in creating a cohesive identity through co-worship is revealed to be especially significant, since frontier communities were subject to extreme change and thus required an accessible and reliable means of creating and transmitting community identity.

## **2.11: The discovery of Gournay-sur-Aronde (France) and its impact on Roman archaeology – The story of an inversion within field hierarchies in France**

- **Carole Quatrelivre (PSL Université)**
  - [carole.quatrelivre@gmail.com](mailto:carole.quatrelivre@gmail.com)

In 1977, a team of four young men spent their free time digging a segment of ditch enclosure on a hillside near Gournay-sur-Aronde, about seventy-five km north of Paris (France). Little did they know that their discovery would change forever the study of Celtic and Classical religion. The excavation lasted four years, during which over three thousand animal remains and two thousand metal artifacts were unearthed, mainly from the site's ditch enclosure. Very early on, the team understood the unique nature of Gournay-sur-Aronde and sought new sources and methods in order to make sense of its heaps of bones and objects (mostly weapons or pieces of military equipment) – borrowing for example the concept of *chaîne opératoire*, initially designed for prehistoric industries. This paper will tell the story of this pioneer endeavor, recount its immediate impact within Celtic archaeology and its « trickle down » effect in Classical archaeology. Indeed, it presented a method of artifact analysis aimed at reconstructing ritual gestures, especially those performed daily that have escaped recording by Classical authors. As John Scheid points out in “Pour une archéologie du rite”, the development of Roman ritual practices studies based on material traces is triggered by the work on Gournay-sur-Aronde – hereby reversing a conventional hierarchy between Protohistory and Antiquity in France. Looking at this discovery in the context of the history of Ritual archaeology will highlight an example of a successful exchange of practices and methods across different chronological and cultural frameworks.

## **Session 3: The Good, the Bad and the Klingon: How may pop and nerd culture influence Roman archaeologists and historians?**

**Room A, Thursday Afternoon**

**14:00-15:30 – Papers 3.1, 3.2, 3.3**

**16:00-17:30 – Papers 3.4, 3.5, 3.6**

### **Session Organisers**

- **Ljubica J.L.P. Perinic (Croatian Academy of Sciences and Arts)**
  - bperinic@gmail.com
- **Anton Ye. Noif. Baryshnikov (Russian State University for the Humanities)**
  - baryshnikov85@gmail.com

### **Session Abstract**

‘The historian (and for that matter the philosopher) is not God, looking at the world from above and outside. He is a man, and a man of his own time and place’, stated Robin Collingwood when he criticized Fichte in the ‘Idea of History’. This session is not aimed to criticize Fichte for this topic is too hot and sensitive; instead, the purpose of it is to discuss the influence and impact of pop and nerd culture on Roman studies. Philosophy, for that matter, is not a technical issue. It is our sense of what life honestly means, and our individual way of feeling the total push and pressure of the cosmos, as Captain Picard from Star Trek would say.

Fiction and comics, movies and cartoons, series and tv shows, popular music and video games form the part of the cultural environment and contribute greatly (though many times unnoticed) to the background of scholars. They, as well as their background, may provide researchers with inspiration, offer some hints and clues; but they also can serve as obstacles, features of the conceptual framework that distorts our reconstructions of the past. This is the reason we have chosen to reflect on how different media may help and inspire the research. Also, it is a good cause to speak about the 25th episode of the 2nd season of Star Trek; and to speak of it was our life goal from the 15th of March 1968.

### **Papers**

#### **3.1: Tales of the once and future Rome: Imagining empire from LOTR to 40k**

- **Andrew Gardner (UCL)**
  - andrew.gardner@ucl.ac.uk

Studying the Roman Empire in the 21st century, any scholar is enmeshed in a web of ideas and influences which go towards the shaping of our archaeological imagination. This imagination is an absolutely essential part of any archaeological endeavour and we cannot produce new knowledge or understandings of the past without it, but it is also made up of previous iterations of the same cycle, with many and varied cultural forms inspired by earlier interpretations of Rome all feeding into our

feeling of what the Empire must have been like. We have become adept at the more straightforwardly historiographical critique of some of these lineages, where earlier generations of scholarship are the main focus, but what about the popular cultural forms which run alongside these? In this paper, I want to look - as critically as one dare look at one's hobbies - at a couple of significant fictional narratives of empire in fantasy and sci-fi. Written in the heyday of the 'Romanization' paradigm in the late '30s and '40s, the Lord of the Rings has several increasingly difficult aspects of cultural portrayal. It is also clearly evocative of a post-Roman world where half of an empire has fallen, and another is in decline, both of which trajectories are strongly coloured, in the narrative of the work, by melancholy. By contrast, Warhammer 40,000, Games Workshop's long-running tabletop game first produced in 1987, depicts a galaxy-spanning human Empire at its height, but places the violence and corruption of imperialism at centre-stage. As much as the political and social influences on Roman archaeology at different phases, these kinds of works are further filters through which our understandings of the Roman world are shaped today.

### **3.2: A funny thing happened on the way to the Colosseum, or was it on the way to the Forum?**

- **Ivan Radman-Livaja (Zagreb Archaeological Museum)**
  - iradman@amz.hr

While Roman archaeologists certainly have fewer issues with free-thinking amateurs than Egyptologists who are repeatedly approached by individuals wishing to enlighten them and tell them the truth about the past - to the best of my knowledge, I am not aware of anyone claiming that the Colosseum was built by aliens - we still regularly encounter people who endeavour to share their knowledge about Roman history and culture with us. Naturally, we are quite pleased with their interest for our job but we all managed occasionally to deeply disappoint our interlocutors with our lack of understanding for their vision of the Romans. Admittedly, ruthless conquerors whose favourite hobbies are orgies as well as gory games involving ferocious animals and naked helpless people sound far more interesting than law abiding farmers cultivating vineyards or craftsmen making a living in a small provincial city who are more often than not the focus of our scientific research. This vision of the Roman world is likely not the result of school history lessons. To tell the truth, the Romans presented as ruthless and insatiable conquerors is still an image ingrained in some school curricula, but nowadays most school children would rather be taught about other aspects of Roman civilisation, more in line with current historiography trends emphasising topics further away from the traditional "list of rulers and their wars and battles" vision of history. The image of bloodthirsty and sex craved Romans is rather the result of pop culture, namely movies and, less and less these days, books. One might add computer games and comics as well, but the latter are usually inspired by the former. Indeed, the argument "I saw it in a movie" keeps being repeated in conversations and while I do not delude myself that our professional community might convince Hollywood to stop repeating the same clichés over and over, I will try to present the most recurring ones and point out which movies and books contributed most to them and why pop culture has such an influence on the perception of the Roman world.

### 3.3: Lucius Vorenus runs for magistrate: Non-magisterial public speaking in HBO's Rome and the study of the Late Republican political gatherings

- Roman M. Frolov (Yaroslavl State University)
  - frolovrm@yandex.ru

When Lucius Vorenus was running for magistrate in HBO's Rome, he delivered a fiery political speech in front of a few dozens of his fellow-citizens on a narrow street of the "plebeian" Aventine. Clearly, this is not how scholars think electioneering normally happened in Rome. The scenes like this may, however, have more truth to them than we might admit at first. Scholars have argued that, in republican Rome, only magistrates (or those authorized by them) had the right to speak in front of the People, and that the word *contio* was used only for these magisterial gatherings. But even if some specific terms and rituals were indeed usually reserved for such formal gatherings, was a public political speech *per se* something entirely different if unauthorized? The series gives live to our modern expectations that a non-official could easily approach a small or medium group of fellow-citizens to speak – even if briefly and in a chaotic environment – of large political issues. Admittedly, what we see in this respect in some of HBO's scenes can be profoundly unhistorical. But watching such depictions may spur our imagination, hence also purely academic interest in the evidence which suggests that our ancient authors recognized the reality of political public speaking on the ground and made a direct comparison between non-magisterial gatherings and official ones by way of blurring the borders of the terminology which we as scholars have just thought to be able to finally sort out.

### 3.4: "Ancient Rome, anything goes" – Religious associations in "Doctor Who"

- Anna Mech (University of Warsaw)
  - anna.mech@uw.edu.pl

"Doctor Who" is not only a pop-cultural and science fictional phenomenon but also important due to its educational value in terms of telling about the history. Among all of the episodes of this series which take us to the past, there are some concerning directly ancient Rome or Roman Britain. The episode "The Fires of Pompeii" draws particular attention as a perfect example of showing and explaining some mysterious parts of the religion of Romans. We are taken to Pompeii in 79 AD, just before the eruption of Mount Vesuvius to get to know some ordinary inhabitants and a soothsayer who belongs to the Sibylline Sisterhood – a well-organised religious association with exclusive female members, conducted by a high priestess. But they are not the only ones: there are also some representants of augurs and other priests who interprets the will of the gods.

The aim of this paper is to analyse if religious associations presented in "Doctor Who" could exist in ancient reality. If yes, then it is possible to reconstruct on who or what Roman association they were based and why. Moreover, some of them are known from the literary sources, especially from the Rome itself. Nevertheless, speaking of the Roman mysterious religious associations and our knowledge about them we can quote the Doctor: Ancient Rome, anything goes...



### 3.5: Every choice we make allows us to manipulate the future – Archaeology in Star Trek and vice versa

- **Ljubica Perinić (Croatian Academy of Sciences and Arts)**
  - bperinic@gmail.com

Star Trek connoisseurs know that the series, in all its incarnations, has a long-standing and strong connection with archaeology, and then, of course, with history too. The original series, happening in the 23<sup>rd</sup> century, has many instances where the characters meet ancient civilizations, like in the episode Bread and circuses when Captain Kirk and his companions were forced to fight in gladiatorial games on a planet resembling the Roman Empire. Original series also introduced a permanent position of an officer specialized in archaeology, anthropology, and ancient civilizations in the episode when the Enterprise is captured by an alien claiming to be Apollo. In the Next generation, Captain Picard is the one who is connected to archaeology. He occasionally writes a paper or presents at an archaeological conference, but he enlisted in the Star Fleet, and his cursus honorum is no longer anchored in humanities. Through him, we may see a glimpse of how might archaeology look in the 24<sup>th</sup> century. In Voyager, the first officer is the one who wanted to be an archaeologist and who still has ‘archaeological inclination’. In Deep Space 9, we are taken to the archaeological excavation of a temple of a non-human race. Naturally, we are following the lives and adventures of high-ranking commanding personnel, just as we in archaeology still know the most about the lives of rich and famous. From Star Trek we learn that knowing and respecting the customs of unknown civilizations is sine qua non for good relations. This is something that certainly is not applicable to many instances of Roman Empire. We know from our history, but also from the one presented to us in Star Trek, that civilizations or empires have risen and then fallen into ruin. While archaeology in ST was often a means to locate knowledge and technology far in advance of current levels, we cannot hope for the same. Star Trek offers a view on archaeological science that is not only in the realm of ‘belle lettre’, but is utilitarian and practical. In the 23<sup>rd</sup> and 24<sup>th</sup> century, money and possession are no longer driving forces of the humanity. The society and social order of Federation is presented to us as an equal opportunity society, which is probably why it was appropriated by contemporary communists. Of course, this is an imagined society which humans built with the utmost respect for life, an idealistic society, unlike the one presented to us in Star Wars. A question arises if there is something we as archaeologists can do so that our successors can live the life where they do not have to prove the worthiness of humanities and consequently archaeology.

### 3.6: Darth Maul on Mandalore, or how history sees things

- **Anton Baryshnikov (Russian State University for the Humanities)**
  - baryshnikov85@gmail.com

When Darth Maul killed Pre Vizsla in the one-on-one fight he gained the control over Mandalore and officially took the position of Death Watch leader. Maul’s plot to make his own dark *regnum* was almost finished. But neither his schemes, nor the bitter end of Mandalorian separatists are of some interest for us. It is Maul’s line—‘Unfortunately for you, history will not see it that way’—that deserves attention. This quote serves a great reminder that the very same event or process had been seen in very different ways by different witnesses and participants. When Caesar launched his British expeditions, he was about to do symbolically important for Rome though mostly not-that-significant in military sense thing. From the perspective of people who inhabited *Cantium* the appearance of Roman legions was not a part of the long conquest of Gaul but the destruction of their world. The first,

Roman/Caesarean perspective is omnipresent and can be found almost in every Romano-British narrative while Cantiaci and their experience is left off the pages. Thus, along with many more bits of fiction (from books of Zelazny to movies by Kurosawa) the words of Maul should inspire scholars to seek for the understanding of discrepant perspectives of the past. History should become histories.

## **Session 4: Crossing the barriers: Benefits of interdisciplinary research in archaeology**

**Room C, Thursday morning and afternoon**

**9:30-11:00 – Papers 4.1, 4.2, 4.3**

**11:30-13:00 – Papers 4.4, 4.5, 4.6**

**14:00-15:30 – Papers 4.7, 4.8**

### **Session Organisers**

- **Maria C. Monteleone (Northumbria University)**
  - maria.c.monteleone@northumbria.ac.uk
- **Elena Sánchez López (Universidad de Granada)**
  - elenasanchez@ugr.es
- **Davide Motta (Northumbria University)**

### **Session Abstract**

Interdisciplinary approaches and collaborations have increasingly become a fruitful way to advance research in archaeology and deepen perspectives far beyond the boundaries of consolidated approaches.

Insights from traditional archaeological data collection and surveys can significantly be enhanced through interpretation and analysis with the tools of other disciplines, such as architecture, civil engineering, archaeohydrology or social sciences, and instruments such as digital technologies. These disciplines and methods can, in turn, support or direct campaigns of archaeological data collection.

We invite contributions illustrating the experience and benefits of interdisciplinary research in archaeology, regarding, for instance, an improvement in the understanding of the systems observed, collection and sharing of data, communication of results and terminology development, access to funding, and enrichment of the personal scenarios of academic research.

### **Papers**

#### **4.1: Joining experience in fieldwork methods and background knowledge to comment on water use in two Pompeian fullonicae**

- **Maria C Monteleone (Northumbria University)**
  - maria.c.monteleone@northumbria.ac.uk
- **Elena H. Sanchez López (University of Granada)**
  - elenasanchez@ugr.es

Archaeological studies have a long tradition in interdisciplinary analysis, and that's also the case in water related studies. In this specific area, archaeologists have (among other disciplines) worked with geologists, hydro geologists, architects or engineers. This last collaboration, between archaeologists and civil engineers, has allowed to understand the functioning of Roman aqueducts and to estimate

their actual flow, providing some range of figures for the amount of water available in the ancient cities. The next step up in this quantitative analysis, remains the evaluation of the water consumption in the different areas and buildings of the Roman city, again a research that cannot be performed without an interdisciplinary approach. Only combining archaeological data and complex hydraulic calculations, the figures will be accurate enough to enable subsequent analysis of the actual water consumption of Roman cities. In line with the aims of the AQUAROLE project (funded by the Spanish Ministry of Science) linked to the analysis of water supply and uses of water in urban workshops in Roman times, the authors of this paper have joined efforts, data and methodologies, in order to understand uses of water and water consumption in two Pompeian fullonicae. The study of the especially well-preserved remains of the Pompeian workshops structures and the data about their water pipes network (archaeological information and findings from a metal detector search), combined with hydraulic calculation and modelling have allowed a new interpretation on the functioning of those spaces.

#### **4.2: An interdisciplinary investigation of the water supply to the Topkapı area of Constantinople from Roman to Ottoman times**

- **Martin Crapper (Northumbria University)**
  - Martin.Crapper@northumbria.ac.uk
- **James Crow (University of Edinburgh)**
- **Maria Monteleone (Northumbria University)**
  - maria.c.monteleone@northumbria.ac.uk

The city of Istanbul underwent a significant change in the 15<sup>th</sup> century, when the Ottoman conquest brought to an end over a thousand years of Roman rule. The former Acropolis on Hill One of the ancient city was developed into the Topkapı palace area. Both seats of power required water, and this research describes how modern engineering understanding of water networks has been employed to understand the pre- and post-Ottoman supplies to this elevated area. Existing archaeological records and a modern GPR survey were considered in order to solve the puzzle of interconnecting pipes, channels and cisterns; important hydraulic details such as the depth below ground of conduits and the height above ground of suterrazi water towers were estimated and hydraulic calculations carried out to determine the likely flows, the results being used to refine assessments of missing archaeological record. Results for the Ottoman water system compared with figures derived from surviving Ottoman maps and records, indicating reasonable correspondence. The engineering calculations identify hydraulic possibilities, allowing further insight on the likely arrangement of both Roman water systems, based on the 2<sup>nd</sup> century Hadrianic aqueduct and the later Ottoman systems based on the Kırkçeşme and Halkılı water systems. The work is part of a British Academy funded project *Water in Istanbul: rising to the challenge* which compares the transformation of the city's water systems following the transformation due to the Ottoman conquest with that of the rapid expansion of the urban area from the 20th century onwards.

### 4.3: Understanding the water management in the theatre of Ostia: An interdisciplinary approach

- **Katerina Gottardo (Durham University)**
  - katerina.gottardo@durham.ac.uk
- **Davide Motta (Northumbria University)**
- **Ian Haynes (Newcastle University)**
- **Edmund Thomas (Durham University)**

The Augustan theatre of Ostia is a unique example in the Italian peninsula of a theatre with rooms of the *cavea* transformed into tanks to store water. The four radial rooms of the *cavea* and the axial corridor were converted into tanks in the 3<sup>rd</sup>/4<sup>th</sup> century A.D. to store water used to fill the orchestra and host aquatic displays. A water management system had to be set to distribute the water and meet the displays' demand. Although previous scholarship (Gismondi 1955) tried to reconstruct the water management of the theatre, a multi-disciplinary approach is needed to comprehensively understand the operation of the water system. This research uses up-to-date archaeological methodologies for the study of buildings, such as structural and stratigraphic analysis and photogrammetry, and considers engineering aspects to understand these installations related to the aquatic performances, as well as

the sewerage system of the building. Structural stratigraphic analysis and photogrammetry record the different construction phases of the theatre and allow them to be distinguished. The existence is inferred of structures of the water system that are not visible. By measuring elevation points and the size of the hydraulic structures for water supply, the volume of water that could have been stored and used to fill the orchestra, as well as the flow rates transported, are estimated. A hypothesis on the operation of the water system is presented.

### 4.4: The potential of place, space, and environmental psychology in Roman archaeology

- **Javier Martínez Jiménez (University of Granada)**
  - javiermj@ugr.es
- **Araceli Cristo Ropero (University of Granada)**
- **Pablo González Zambrano (University of Granada)**

The introduction of Bourdieu's sociological *habitus* to the interpretation of the archaeological and historical record has, in the last years added a lot of theoretical depth to our understanding of the interactions between people in the past and their remaining materialities. However, there is room to go beyond that and return to perspectives that bring in place theory and environmental psychology to the study of past communities through their use of space and creation of place. In this context, we think that place-based identity and local belonging, defined as an interpretation of the self that uses environmentally meaningful markers and local social relationships to situate identity, offer different and compelling perspectives on communities in the Roman past.

The advantage that place-based understandings of archaeological contexts offer is the focus on historical and relational approaches to social interactions, including the shared commitment towards the local community. This implies that a local-based perspective, founded in the deep characterisation of local historical and material conditions for the development of place-based identities. In other

words, the point of departure is the specific social, built, and natural environmental conditions of the communities involved in the creation of local identities. This anthropological understanding of locality has a great potential to nuance and re-evaluate the way we address past local groups' interests and agencies, and the relationships between the archaeological record, historical categories, and identity construction.

The main aim we wanted to achieve with this paper was to delve into the possibilities, and also the setbacks that an analysis of local place-based identities through the application of cognitive maps could offer to Roman studies. Thinking about place as opposed to space is a first step to understand the needs and motivations of a community, which already prompts new ways of approaching the interpretations of the archaeological record.

#### **4.5: Provenancing Pompeii's public provision: Interdisciplinary water research**

- **Duncan Keenan-Jones (University of Manchester)**
  - duncan.Keenan-jones@manchester.ac.uk
- **George Vazanellis (University of Glasgow)**
  - g.vazanellis.1@research.gla.ac.uk
- **Adrian Bowman (University of Glasgow)**
  - adrian.bowman@glasgow.ac.uk
- **John Hellstrom (University of Melbourne)**
  - j.hellstrom@unimelb.edu.au
- **Russell Drysdale (University of Melbourne)**
  - rnd@unimelb.edu.au
- **Glenys McGowan (University of Queensland)**
  - g.mcgowan@uq.edu.au
- **Ellie Hughes (University of Queensland)**
  - ellie.hughes1@uq.net.au

This research concerns carbonate deposits from aqueducts around the Bay of Naples, principally the Aqua Augusta aqueduct, and from the town of Pompeii.

Our research seeks to determine:

1. The source of the water that supplied Pompeii, and in so doing evaluate the previous studies of Ohlig (2001) and Matsui and co-workers (2009);
2. Whether contamination by any elements, such as tin, antimony (Charlier et al., 2017) or copper, other the known contamination from lead (Keenan-Jones et al., 2011), arose from Pompeii's lead pipe distribution system; and
3. Whether trace element concentrations show promise as a technique to provenance the source of the water in past water systems,

We have integrated analysis of limestone deposits (travertine or sinter) formed from the water supplied to these ports with relevant historical and archaeological data and investigated the microstratigraphy and trace element composition of the travertine through laser ablation inductively-coupled plasma mass spectrometry (LA -ICP-MS). Due in part to the ineffectiveness of inclusion screening procedures, the trace element concentration is heavily dependent on localized heavy metal contamination and deposition of detrital material, rather than source water composition. Trace

elements are concentrated in particular inclusion-rich layers, which provide important dating information, but whose presence or absence affects overall concentrations. Hence, the trace element composition of ancient travertine deposits around the Bay of Naples is not suitable for source water provenancing, calling into serious question the results of previous studies.

#### **4.6: Interdisciplinary research into the climate archives locked in ancient Rome's aqueduct travertines**

- **Duncan Keenan-Jones (University of Manchester)**
  - duncan.Keenan-jones@manchester.ac.uk
- **Yves Perette (EDYTEM, CNRS)**
  - yves.perrette@univ-smb.fr
- **Robert Patalano (Bryant University, Max Planck Institute of Geoanthropology)**
  - rpatalan@bryant.edu
- **Edwige Pons-Branchu (LSCE, CNRS)**
  - edwige.pons-branchu@lsce.ipsl.fr
- **Patrick Roberts (Max Planck Institute of Geoanthropology)**
  - roberts@shh.mpg.de
- **Rory McLennan (University of Queensland)**
  - r.mclennan@uq.net.au
- **Russell Drysdale (Geography, University of Melbourne)**
  - rnd@unimelb.edu.au

Archaeological travertine deposits show great promise as a record of the environmental and climate conditions under which they formed (e.g. Passchier et al., 2020). Dark-coloured layers are present in these travertine deposits on multiple scales down to the micron-scale. Here, we present a new 55-cm-long core procured from the complete travertine deposit of the Anio Novus in November 2019. We are using this new core to test the hypothesis that aqueduct travertine dark layering is a high-resolution record of rainfall patterns. Advanced fluorescence imaging and lipid biomarker analysis, interpreted using isotopic analyses, estimate the relative contribution of rainfall runoff and microbial communities by differentiating between different carbon compounds introduced by each, which has been very effective in similar deposits such as stalagmites (e.g. Quiers et al., 2015). If the hypothesis is correct, dark layering in archaeological travertines from river-fed aqueducts would be a proxy of rainfall distribution at a sub-annual (likely even daily) resolution, due to the practically instantaneous response of the upper Aniene river to rainfall events (Bono and Percopo, 1996). Dating has been a recurrent problem with these deposits, but  $C^{14}$  dating of both carbonate and trapped organics, coupled with dating from Latin texts and isotopic investigation of potential annual cycles, is underway to resolve this problem.

#### **4.7: Digital insights into ancient surveillance: A GIS analysis of Hadrian's Wall**

- **Matthew Clark (University of Exeter)**
  - mpc212@exeter.ac.uk

The role of visibility is central to debates on the purpose of Hadrian's Wall and its relationship with people beyond its boundaries. My research performs GIS based spatial analysis on the Roman military

structures in the Tyne-Solway isthmus and the results suggest that facilitating visual communication and targeted surveillance was key to the placement of towers and forts. This paper highlights the ability of digital technologies to compliment archaeological and epigraphic research by allowing for rapid, systematic analysis of complex military landscapes. Additionally, my research shows that GIS analysis can direct excavation to the potential locations of undiscovered archaeological sites by identifying patterns and gaps in the communication and surveillance system. My research uses LiDAR data, gazetteers and ArcGIS to create a digital representation of the Tyne-Solway isthmus and populates the simulation with Roman frontier structures; modelled on historical and archaeological research. Using this digital approach it is possible to quickly and remotely examine what could be observed from multiple frontier sites. During the research I re-evaluate the visual ranges used in previous visibility based studies and argue that close-range and longrange communication and surveillance was viable and useful to the Roman garrison. The GIS results are examined through a post-panoptic, power-geometry theoretical framework which allows for more a nuanced discussion of the broader impact Hadrian's Wall had on the communities of the frontier and the experience of living under surveillance.

#### **4.8: Breaking down the tular: the advantages of interdisciplinary praxis beyond research**

- **Tina Bekkali–Poio (The State University of New York at Buffalo)**
  - cmbekkal@buffalo.edu
- **Elisabeth Woldeyohannes (The State University of New York at Buffalo)**
  - ewoldeyohannes@buffalo.edu

The Classics Graduate Student Association at the University at Buffalo (SUNY) believes that a student's ability to impact their field begins the day that they enter their program. Rather than following traditional borders — national, disciplinary, and interpersonal — that typically define graduate student symposia and professional conferences, the CGSA's hybrid event "Renew, Revive, Rasenna: New Perspectives in Etruscan Studies", scheduled for 21 – 23 April 2023, sought to gather scholars from diverse places in their careers, various disciplinary affiliations, and institutions to reshape the ways in which we disseminate invaluable research and perspectives. Although this symposium is set only a week before the TRAC 2023 meeting, the organizing process has already profoundly transformed the CGSA's understanding of the benefits of interdisciplinary praxis. This paper will detail the practical and ethical foundations of the CGSA's spring symposium, namely our obligations and opportunities to foster interdisciplinarity and diversity in the public university setting, the process of organizing a discussion-based, student-led symposium, how the current states of 'Etruscology' and the study of the ancient Mediterranean became a perfect locus for our experimental symposium, the insights into both research and praxis that our collaborative endeavor generated, and how this foundational framework can benefit students and scholars from across the globe. Ultimately, this contribution will emphasize the power of interdisciplinary research and graduate student-led symposia as generators of the field at large and will show that the future of this field lies in the folds of diversity, interconnectivity, and above all, community.



## Session 5: Articulating everyday life under expanding Roman power in 400 – 100 BC Central Italy

Room B, Friday morning

9:00-10:30– Papers 5.1, 5.2, 5.3

11:00-13:00 – Papers 5.4, 5.5, 5.6, 5.7

### Session Organisers

- **Barbara Borgers (Universität Wien)**
  - Barbara.Borgers@univie.ac.at
- **Antonio Francesco Ferrandes (Università Sapienza di Roma)**
  - antonio.ferrandes@uniroma1.it

### Session Abstract

This session aims to assess the impact of Rome's growing power on people's everyday life in Central Italy during the Mid- and Late Republican periods (400 – 100 BC). It uses cooking ware as a lens through which to investigate Rome's influence during this period of socio-economic and technological developments. Central Italy offers an interesting case study for assessing Rome's radiating power underlying socio-economic and technological interactions, given that it was the first region that came under Rome's control. A key objective is to illuminate how particular mechanisms of communication affected the everyday life of the rural population in Rome's hinterland. For instance, the development of infrastructure, such as the *Via Appia*, or interactions, including trading centres (known as *emporia*) and harbours, carry tacit indications of Rome's expanding power, yet the impact on people's everyday life remains poorly understood. How did foodways develop between 400 and 100 BC? Can changes be identified in production or trade networks of cooking ware in the light of new Roman communication mechanisms?

While Central Italy is a valuable study area, this session aims to better understand the socio-economic and technological interactions that facilitated the transmission of Rome's power. Using cooking ware as a proxy, the session is a methodologically driven workshop that seeks to incorporate case studies focusing on theoretical perspectives and digital humanities, including foodways and network analysis, as well as material science methods, such as typo-technological innovation, to assess the influence of Rome's expanding power on people's everyday life. While the proposed session deals with a specific part of the world, its merging with a broader theoretical and materials science framework, combined with the impact of communication networks, will facilitate new dialogues and understanding of cross-regional studies in the Mediterranean.

## Papers

### 5.1: Cooking ware in Rome in the age of conquest (4<sup>th</sup> - 1<sup>st</sup> c. BCE). A survey between traditional approaches and new investigation methods

- **Barbara Borgers (Universität Wien)**
  - Barbara.Borgers@univie.ac.at
- **Antonio Francesco Ferrandes (Sapienza Università di Roma)**
- **Matilde Fortunato (Sapienza Università di Roma)**
- **F. Parisi (Sapienza Università di Roma)**
- **A. Vivona (Independent Researcher)**

The *Sapienza Università di Roma* and the *Parco Archeologico del Colosseo* have been conducting excavations in the valley of the Colosseum and on the north-eastern slope of the Palatine Hill since the 1980s. In this urban context, excavations have permitted to identify a long and complex settlement sequence, dated between the Iron Age and present day. Evidence pertaining to the Mid-Republican period (4<sup>th</sup>-3<sup>rd</sup> centuries BC) stands out for its quality and quantity.

The stratigraphically investigated contexts and ceramics study have permitted to reconstruct the change of the urban landscape and analyse its building and sacred activities. Evidence dated to the 4<sup>th</sup>-3<sup>rd</sup> centuries BC includes: a) an important road network from the 7<sup>th</sup>/6<sup>th</sup> century BC; b-c) two places of worship, the first (whose titular deity is still debated) on the south-western slope of the Velia, and the second (identified with the sanctuary of the *Curiae Veteres*) on one summit of the *Palatium*; d) a *domus*, which was located behind the *Curiae* and rebuilt several times until the 64 AD fire devastated the area.

As part of a project focusing on trade of cooking ware in 4<sup>th</sup>-3<sup>rd</sup> centuries BC Central Italy, 60 fragments were selected and examined in thin section petrography and bulk chemistry, with the aim to reconstruct their production technology and origin. The results indicated that there are few compositional groups among the cooking ware, suggesting that ceramic production was organised on a large scale. The classifications were also compared with reference collections, permitting to map 4<sup>th</sup>-3<sup>rd</sup> centuries BC regional trade and exchange networks.

### 5.2: Distributing change: A rural perspective on continuity and diversification through the means of cooking ware in the Pontine region

- **Filmo Verhagen (Uppsala University)**
  - filmo.verhagen@antiken.uu.se

The integration of new territories into the Roman Republic brought about new everyday life realities, even in regions with an already similar culture to Rome e.g. the Pontine Region. This paper aims at providing a bottom-up perspective through the study of change and continuity in the distribution and consumption of cooking wares retrieved from rural sites in the Pontine Region. Emphasised is the state level influence on distribution mechanisms and, on the other hand, the individual level of choice reflected in consumption patterns.

Petrographic analysis is used to reconstruct supply networks of cooking wares. Elements of continuity and change, related to expanding power of Rome and shifts in the local production landscape, are mapped. Whereas these distribution mechanisms are influenced by centrally made decisions from

Rome, especially territorial expansion opening up new trading opportunities and investments in infrastructure, consumption patterns reflect more individual choices.

Although consumption choices are restricted by what is locally available at the market, consumers did have a choice in what type of pots to buy. The ceramic assemblages reflect these choices, with cooking pots as markers of foodways. A detailed assemblage analysis provides information on consumption practices on the regional, local and site level between the 4th and 1st century BC. Indications for continuity, diverse choices and slow changes in the foodways of these farmers in relation to the wider historical developments can tentatively be discerned, creating a link between expanding Roman power and daily life in the countryside.

### **5.3: Material science analysis of Republican coarseware production and firing technology**

- **Letizia Ceccarelli (Politecnico di Milano)**

Materials science analysis provides an important contribution to the understanding of production technology of as well as temperature of kiln firing by compositional characterization of ceramics, as they underwent thermal modification during the process of firing. This process is, therefore, crucial for the product final properties but it is influenced both by the raw material employed and the temperature and duration of the firing.

This paper presents an holistic approach to the study of coarseware mineral transformations during firing, including depositional alterations, as indicators to estimate the temperature and conditions of firing, using several mid-late Republican case studies. The contribution aims to provide an update on the debate of the transformation of kiln and firing technology from the Late Archaic to the Republican period that substantially influenced the use of raw material and the final products.

### **5.4: Cooking in Rome's colonies in inland central Italy between the 3rd and 1st centuries BC: the case-studies of Fregellae and Villa San Silvestro**

- **Francesca Diosono**
- **Gian Marco Volpi**

This presentation deals with analyzing the characteristics of the ceramics used for cooking in two different colonies of Rome and how this is a fundamental aspect for understanding the cultural characteristics and developing of a settlement.

The first is Fregellae, in Southern Lazio, a Latin colony founded in 324 BC. in a territory disputed between the Samnites and the Volsci and destroyed by Rome in 125 BC. for having rebelled in asking for the extension of Roman citizenship. With its rich and active aristocracy in the Mediterranean area and with inhabitants coming from the neighboring areas but also from Carthage, Sicily, and from the area of Sanniti and Peligni, all living in contact with the primitive nucleus of settlers, Fregellae represents one of the most interesting and significant centers of the Middle Roman and Late Republican Italy.

Villa San Silvestro, a small village in the municipality of Cascia (Perugia), start as a settlement of coloni viritani on a mountainous plateau in the first half of the 3rd century BC. after the conquest of internal

Sabina by Rome. Characterized by two nuclei that develop in parallel at a short distance (the vicus of the settlers and the administrative forum), it shows hitherto unknown data on the characteristics of the colonization of the most impervious Apennine areas.

## 5.5: What's in a pot? Mapping cooking ware and foodways in Central Tyrrhenian Italy (3rd - 1st century BC)

- **Dominique Goddard (University of Cambridge)**
  - dag47@cam.ac.uk

This paper takes a foodways approach to central Tyrrhenian Italy from the 3<sup>rd</sup> to the 1<sup>st</sup> century BC, exploring how commonware cooking pots can provide evidence for the impact of transformations on Roman Italy in this period. The impact on everyday life of Rome's increasing hegemony across Italy and the Mediterranean can be explored by mapping the changing shapes of ceramic cooking pots across space and time. On account of the everyday nature of these vessels and their use on a broad social scale, they can prove to be valuable indicators of how local food preparation habits were affected and, when multiple case studies are taken together, can lead to an exploration into questions of integration through a culinary lens. This paper uses a database of commonware pottery shapes – the product of a recent collaboration between the Classics Faculty and the Department of Mathematics at Cambridge, where a machine learning approach was used to collate 29 case studies into a single database. The similarities and differences between the cooking vessels at different sites are explored in morphological terms, and both rural and urban sites in Rome's hinterland are viewed together to interrogate whether a model of growing culinary syncretism in correspondence with the political unification of Italy is a suitable one for this period.

## 5.6: Becoming Romans at the table: cooking wares, armies and traders in north coastal Etruria

- **Simonetta Menchelli (University of Pisa)**
  - simonetta.menchelli@unipi.it

The study of north Etruscan cooking wares can provide significant data for defining the impact that the different ways of the Roman conquest had on people's everyday life. Really, this district underwent very diverse "Romanization" processes : *Volaterrae* and *Pisae* entered the Roman world as *civitates foederatae*, *Luca* was a Latin colony founded in the territory offered to the Romans by *Pisae* (180 BC); *Lunae* was a Roman colony (180 BC) founded after bloody wars and the deportation of 48,000 Ligurians.

In particular, *Pisae* is well known to have played a fundamental strategic role in the late 3<sup>rd</sup> cent. as the main Roman military base during the wars against the *Ligures* and the expansion towards the north-western regions. A purpose-organized infrastructural network (roads: *via Aurelia Vetus/Aurelia Nova*, *via Aemilia*; harbours, ceramic workshops) allowed the arrival of armies, traders, goods and technology.

With the presence of the armies, but probably even earlier, central Tyrrhenian pots, pans and saucepans began to spread to the markets in north coastal Etruria, documenting the acquisition of

complex food practices which involved cooking meat and fish in a more elaborate and controlled way. Furthermore, it is certain that imported vases started to be imitated in northern Etruscan workshops.

The purpose of this paper is to compare the consumption of cooking wares in the 4 different districts. I will try to identify the ratio between the local and imported vessels and all their imitation processes, and the different possible dynamics of distributing imported vessels (army supply and free market traffics in the ports and harbours along the north Etruscan coasts)

## 5.7: Cooking ware from Lavinium: Types, use and distribution

- **Laura Ebanista (Sapienza University of Rome)**
  - [laura.ebanista@uniroma1.it](mailto:laura.ebanista@uniroma1.it)

The paper proposed will examine the cooking ware of Middle and Late Republican age coming from *Lavinium* (Latium, Italy) from some excavation contexts of different nature, both sacred and domestic. The analysis of the pottery will highlight the ceramic forms attested (*ollae*, lids, *clibani*, fire stands) in relation to their practical use. The information deduced from the materials coming from a pottery dump recently published (A.M. Jaia, *Lavinium III. Saggi di Scavo presso la rimessa agricola della Tenuta Borghese (1985-1986)*, Roma 2020 - within which the proponent of this paper is the author of some contributions) will be fundamental, as they pertain to a closed context with chronological comparison indices provided by the contextually deposited materials (from the beginning of the 3rd century to the beginning of the 2nd century BC). This material is also interesting in that, although it may be connected to a sacred context, it contains pottery actually used (in many cases for a long time and continuously) and not just donated or consecrated, thus providing interesting implications also on the technological aspects. The study of household pottery connected to cooking coming from the urban centre of *Lavinium* can be a precious element in the study of the Latium panorama in order to understand the socio economic and technological interactions between the coastal centres and in the relationship with Rome.

## Session 6: Roman archaeology and sustainability

Room A, Friday morning

11:00-13:00 – Papers 6.1, 6.2, 6.3, 6.4, 6.5

### Session Organisers

- Sarah Scoppie (Landesamt für Denkmalpflege im Regierungspräsidium Stuttgart)
  - sarah.scoppie@rps.bwl.de

### Session Abstract

‘Sustainability’ has been one of the buzzwords of 2022 across traditional and social media. This surge in popularity not only happened within the context of a climate and a cost-of-living crisis but also a general trend towards an eco-friendlier lifestyle. However, beyond individual aims to waste less food or argue against long-distance travel, sustainability is at the forefront of the Agenda 2030 and its 17 [Sustainable Development Goals](#) (UN General Assembly, 2015)

Of particular interest to archaeology and cultural heritage are [SDG 4](#) – to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” – and [SDG 11.4](#) – to “strengthen efforts to protect and safeguard the world’s cultural and natural heritage” – linking to the work of UNESCO and the World Heritage Centre. Large-scale, transnational achievements, such as the inscription of the [Frontiers of The Roman Empire \(1987\)](#), should be complemented by new approaches to open-access data and digital archaeology, based, for example, on the [FAIR principles](#) (findability, accessibility, interoperability, and reusability of data).

Lastly, sustainability ought to be actively researched as an aspect of Roman culture. If perhaps not aligned to 21<sup>st</sup> century SDGs, the Roman social life, politics, and economics were, at least in part, driven by a desire to tackle poverty and hunger, to ensure good public and individual health, to maintain and expand infrastructure, and for peace and economic growth. Aspects of sustainable development across the Roman world have been, and continue to be, researched, from urban water supply infrastructure to the reuse of urban spaces such as [gardens](#) or [recycling](#).

This session invites speakers to present aspects of sustainability within research on Roman archaeology – both past and present – as well as research on sustainability in the Roman world. Papers can be presented as traditional papers of 20 minutes or lightning papers of 5 minutes.

### Papers

#### 6.1: Archaeological heritage and sustainability – An introduction, questions and challenges

- Sarah Scoppie (Landesamt für Denkmalpflege im Regierungspräsidium Stuttgart)
  - sarah.scoppie@rps.bwl.de

Archaeological heritage and sustainability – this is a book of two stories, if not of three. There is the story of the past – evidence of sustainable production through re-use of spaces and material in past societies. There is the story of the present – the contribution we as archaeological heritage

professionals can make towards an implementation of the Agenda 2030 Sustainable Development Goals (SDGs). And finally, there should also be the story of the future – ensuring a sustainable approach towards and within archaeology that enables us to not only protect our archaeological and professional heritage but also our future as an academic subject and a profession.

This opening paper for session 6 “Roman Archaeology and Sustainability” will introduce the various angles from which sustainability and archaeology can be viewed. It will raise questions about how we understand sustainability and where we see sustainability reflected within Roman archaeology – as a topic of the past, the present or the future. Coming from a UNESCO World Heritage background (in the making), I will briefly discuss the challenges, opportunities and responsibilities of World Heritage Sites towards an implementation of the Agenda 2030 SDGs.

Finally, this paper will propose a number of questions to be discussed by all participants throughout the session.

## **6.2: 5 Minutes, 4D-data, 3D-reconstructions, 2 case-studies, 1 goal: Archiving for the long-term. Applying sustainable digital archaeology to the material culture of the Jauntal- and Traisental-Valleys**

- **Dominik Hagmann (Kärnten museum/ARDIG)**
  - dominik.hagmann@univie.ac.at
- **Franziska Reiner (ÖAI/ÖAW)**
  - franziska.reiner@oeaw.ac.at

The practice of archaeology produces 4-dimensional data in space and time that can take many forms, including field notes, photographs, maps, digital images, 3D models, and analogue and digital scientific data. Systematic archiving of digitally born and retro-digitized data provides the opportunity to make large data sets available online for the future. In such a future, it will be possible to analyze archaeological data in ways never before possible. One can think of AI applied to long-term archived data and metadata, a topic still in its infancy, but likely to offer previously unimagined possibilities. This five-minute lightning paper will present two case studies from Roman Noricum, both of which have one goal: sustainable long-term data archiving. On the one hand, the Go!Digital 3.0 project IUENNA (opening the southern Jauntal as a micro-region for future Archaeology), funded by the Austrian Academy of Sciences (ÖAW), is based on the archaeological micro-region of the Jauntal (Carinthia/AUT) and involves the kärnten.museum and the Austrian Archaeological Institute (ÖAI/ÖAW). Once completed, the project will provide an innovative long-term archive of an excavation at one of the most important Late Antique sites in the south-eastern Alpine region, integrating all data from the ARCHE repository. On the other hand, a dataset of a digitally recorded and virtually 3d-reconstructed amphora from the auxiliary camp of Augustianis/Traismauer (Lower Austria/AUT) in the Traisental valley was published in the Mappa Open Data, also discussing the possibilities and limits of working with digital material culture.

### 6.3: Sustainable research on the Roman frontier: Hadrian's Wall and beyond

- **Marta Alberti (Vindolanda Trust)**
  - [martaalberti@vindolanda.com](mailto:martaalberti@vindolanda.com)

This paper explores the challenges of fostering sustainability in the interconnected fields of archaeological research and heritage management on Hadrian's Wall. Three main facies of sustainability on the Wall are discussed. Firstly, the role of climatic, ecological, and environmental issues in informing archaeological investigation is examined through the case study of hydrogeological monitoring at the site of Magna, Carvoran (Birley, A.R. 2022). Secondly, the increased attention to equitable access to archaeological heritage, and to removing socio- economical and other barriers to participation, is illustrated through the case study of a two-year partnership between the Vindolanda Trust and Historic England, awarding bursaries which have enabled young adults from traditionally disengaged backgrounds to participate in the Vindolanda excavations. Finally, the need for inclusivity and connectivity across the wider Frontiers of the Roman Empire research community is highlighted, as I discuss the work of the Hadrian's Wall Archaeological Research Delivery Group to create a far-reaching and barrier-free network for Early Career Researchers studying the frontier. These three strands of sustainability in archaeological research on the Wall can be pulled together: from them we can draw some lesson on creating a more viable and meaningful future for the Frontiers of the Roman Empire World Heritage Property.

### 6.4: Saving the past, healing the future. What would a regenerative archaeology look like?

- **Natasha Harlow (University of Nottingham)**
  - [natasha.harlow@nottingham.ac.uk](mailto:natasha.harlow@nottingham.ac.uk)

TRAC is often regarded as a crucible for future trends in archaeology. This paper is intended to inspire consideration of the future of our species and planet, and within that, the role of archaeology.

*How does archaeology, in particular commercial field archaeology, contribute to the Anthropocene?*

"The amount of CO<sub>2</sub> released by cultivation [...] can be approximately three tonnes per hectare" (Dr John Baker, 2014). Ploughing and other large-scale earth movements contribute to approx. 15-20% of global annual carbon emissions. Excavation for archaeological purposes has a similar effect, albeit on a smaller scale. The commercial sector also enables house-building, road construction, extractive industries, large scale infrastructure projects, all of which increase fossil fuel usage, and the disconnection of people from place and from each other. Field archaeologists may perceive their role as one of "rescue" within this process or feel conflicted about their contribution to the degradation of our environment.

*How can archaeology instead contribute to climate action? Can we create a regenerative approach to field archaeology?*

Regenerative Archaeology seeks to support development-led units to proactively transition away from work which contributes to the current biodiversity and climate crisis. Some museums and other institutions have already begun to divest from fossil fuels and to restore links between people, the land, and the past. Regenerative Archaeology develops models for practice which are not only



sustainable and ethical, but which are truly restorative and produce a net benefit in social and ecological terms.

## **6.5: Open science, data reuse, and Roman archaeology**

- Nicky Garland (Archaeology Data Service, University of York)
  - [nicky.garland@york.ac.uk](mailto:nicky.garland@york.ac.uk)

Over the last decade Roman Archaeology has seen an explosion in data driven research, which has more recently become increasingly accessible (Lawrence 2022). Although not without its challenges (Crawford & Mazzilli 2022), this progress is due in part to an increasing number of archaeologists who, in step with digital humanities as a whole, now advocate for FAIR research data, namely that which is Findable, Accessible, Interoperable and Reusable (Marwick et al., 2017). Despite this drive for more sustainable data in Roman research, we have seen a distinct lack of data reuse (Huggett 2018). The deficit is due to a number of factors; institutional attitudes to data collection, trust in other datasets, a lack of digital literacy and communicating the existence of useful data. Despite the multiple benefits that archived (and as such sustainable) data can bring to individual research or Roman studies in general, the lack of reuse may lead to us question: is Roman Archaeology as sustainable as it could be?

In this paper I will discuss the theoretical background to FAIR data and data driven research in Roman Archaeology. I will address the benefits and barriers to data reusability in Roman studies and how we can overcome these limitations to ensure data sustainability in Roman Archaeology in the future.

## **Session 7: Human-natural environment relationships in the Roman Empire. A session in memory of Dr. Lisa Lodwick (1988-2022)**

**Room A, Friday morning**

**9:00-10:30 – Papers 7.1, 7.2, 7.3**

### **Session Organisers**

- TRAC Standing Committee

### **Session Abstract**

This session invites contributions exploring the value of archaeobotanical, survey, textual and artefactual evidence in pursuit of questions of the relationships between people and the landscapes, environments and plants around them in the context of the evidence from the Roman provinces.

The session seeks to surface the emerging work of young scholars in the field, including but not limited to engagement with notions of non-human agency, plant materiality, and new materialism perspectives more widely in the fields of archaeobotanical, landscape studies, and Roman archaeology.

The session is organised by the TRAC Standing Committee members and is aimed at providing a reflection on Lisa's contributions.

### **Papers**

#### **7.1: In memory of Dr. Lisa Lodwick**

- TRAC Standing Committee

#### **7.2: Plants and plans: What can archaeobotanical evidence contribute to interpretation of room function in Roman houses?**

- Charlotte Lucy Molloy (Cotswold Archaeology)

The study of the rooms of Roman houses has largely been concerned with their more impressive interior spaces. The study of the architecture and art of, and literature concerned with, these spaces has firmly established them as physical manifestations of Roman social status and a focus of scholarly attention. Because the ordinary rooms with functions that were vital to the operation of the Roman houses are more difficult to study through architecture, art, or literature they have consequently been the target of less scholarship. This paper proposes that the study of archaeobotanical evidence from these spaces in Roman houses is a potential solution to this problem. The contextual analysis of these spaces has had some success in interpreting the function of these less remarkable spaces within classical houses, but the range of human-plant interactions that this type of evidence can suggest could improve the interpretation of them. The contribution that archaeobotanical evidence made to understanding room function in three late Roman houses will be evaluated. These include House 2B

Amheida in Egypt, the Sagalassos Suburban Villa in Turkey, and the Stoke Gifford Villa in Britain. The contrast between the means of preservation of archaeobotanical evidence in these three sites will illustrate the strengths and weaknesses of this type of evidence in identifying daily tasks such as cooking, crop processing, and certain industrial activities. This paper finds that archaeobotanical evidence can aid the interpretation of room function given a specific set of contextual circumstances.

### **7.3: What's for dinner? Exploring the diversity and fluidity of the practice of eating in occupied spaces at Silchester and London between 25BCE and 200CE**

- **Sian Therese (UCL)**
  - [sian.therese.20@ucl.ac.uk](mailto:sian.therese.20@ucl.ac.uk)

It is evident that everyday practices such as, food procurement, preparation, and consumption are subject to re-evaluation, both as discrete practices and against other human concerns. For some the current reassessment of the value of eating against staying warm is hard to understand, for others it is impossible not to. Expressed like this the re-evaluation appears to be a binary one, divided between those that can access resources and those that cannot, but in reality these practices are actioned in diverse ways and are subject to multiple strategies of adjustment.

This paper considers a selection of actions associated with the practice of food consumption as identified in the archaeological record left by people practicing in occupied spaces at Silchester and London between 25BCE and 200CE. My aim is to reconnect the natural and manufactured material record with the practices they were connected or contributed to and within the physical spaces that the practice took place. I argue that opportunities to participate in this practice was influenced by the physical and social conditions in which the practice occurred as well as the scale and type of resources required to participate. Through the re-connection of these elements this paper will observe and comment on the diversity and fluidity of actions that contribute to this everyday human practice, not as trivial moments or monumental events, but as actions within interconnected cycles of human practice that operate at different scales over time, space and adjusting social contexts, in order to offer a more nuanced understanding of human identity.

## Session 8: Theoretical frameworks in sociology and the Roman world: Chances and limitations

Room C, Friday Afternoon

14:00-15:30 – Papers 8.1, 8.2, 8.3

### Session Organisers

- **Felix Sadebeck (University of Exeter)**
  - fs417@exeter.ac.uk

### Session Abstract

Applying theoretical frameworks from modern sociology to interpret phenomena from the Roman world is a common and well-established approach. However, these applications often lack the appropriate diligence. More often than not, researchers tend to cherry-pick the big names of sociologist theory, extrapolating specific aspects of a much more complex theoretical construct. Subsequently, categories and terminia are applied without their original context to serve the interpretational need of the applicator.

This session is not proposing a stop to this praxis. Historians and Archaeologists can rarely become experts in the whole complex theoretical constructs of several sociologists – a task set aside for sociologists themselves – as their capacity is limited: after all, analysing sources of Roman history should remain the primary occupation. However, it seems reasonable that a more self-critical approach in applying fragments of complex theoretical constructs to fragments of Roman history might enhance our research culture. Be it among original sources or theoretical constructs, cherry-picking must be avoided.

Therefore, this session invites paper discussing the opportunities and limitations of using theory from sociology to interpret phenomena of the Roman world. How can we use the theoretical frameworks offered by Max Weber, Pierre Bourdieu, Hannah Arnedt, and others with due diligence? How can we avoid involuntary cherry-picking in complex theory? What benefit is there in using these frameworks at all? And how should we as a research community deal with the chances and limits offered to us by sociologist theory?

### Papers

#### **8.1: Conspicuous consumption of celebrated cattle: Interpreting Romano-British cattle remains with Thorstein Veblen's *Theory of the Leisure Class***

- **Felix Sadebeck (University of Exeter)**
  - Fs417@exeter.ac.uk

Thorstein Veblen's well-known book *Theory of the Leisure Class* had not only a lasting impact in past sociological debates but is still quoted and discussed in modern Sociology and beyond. Although large parts of the book can only be regarded as hopelessly outdated, there is lasting value to be found in

many an analytical category framed by Veblen. Conspicuous Consumption is among the most renowned of these and for a reason.

This paper will highlight the value of utilising some concepts from the Theory of the Leisure Class, especially Conspicuous Consumption, for interpreting Roman history. First, the surprising aptness of these concepts for well-known and broad phenomena of the Roman world will be demonstrated in order to argue for the general applicability to Roman history. Then, a particular example will be made through highlighting how these concepts could open completely new pathways for interpreting cattle remains from the Romano-British period. Finally, chances and limitations of this approach will be discussed, with a particular emphasis on the problematic of using some concepts from Veblen's theoretical framework while neglecting others although they are linked and interdependent. Critical feedback is particularly welcome as the author is proposing this work-in-progress approach with some personal doubt and is looking forward to open discussions on how these undoubtedly useful concepts could be utilised in an academically sound way.

## **8.2: System-theoretical approaches to the study of corruption in Republican Rome**

- **Niklas Engel (Humboldt-University of Berlin)**
  - [niklas.engel@hu-berlin.de](mailto:niklas.engel@hu-berlin.de)

Corruption in the Roman Republic is a much-discussed topic, whereby the existence of corruption in pre-modern societies is sometimes even fundamentally questioned. According to this reading, it is a phenomenon that requires the structural conditions of modernity, such as the separation between private and public, whose existence in antiquity is called into question. Additionally, numerous diverging source statements make it extremely difficult to get a clear impression of what the Romans perceived as corruption.

This paper will discuss a system-theoretical approach to the study of corruption in the Roman Republic and show to what extent this approach, with its complicated but neutral language, can help to solve the problems pointed out and to identify the criteria for corruption phenomena in the Roman Republic. Furthermore, the systems theory can help to recognize the logic behind divergent source statements and free them from their apparent arbitrariness. Systems theory, which is mainly connected with the name of the German sociologist Niklas Luhmann, has so far met neglect or even outright rejection in ancient studies, mainly due to its complex language and holistic claim to describe society in its entirety. This paper will show that this perspective does not meet the case and that systems theory can be of considerable value for studying antiquity. It will illustrate how systems theory can help solve problems we encounter when trying to understand ancient societies in their complexity.

## **8.3: Communities as dynamic assemblages? The legacy of theoretical engagement in Roman army studies and a new posthumanist approach**

- **Ewan Shanks Coopey (Macquarie University)**
  - [ewan.coopey@hdr.mq.edu.au](mailto:ewan.coopey@hdr.mq.edu.au)

Explicit engagement with theoretical frameworks since the 1980s significantly impacted the development of the field of Roman army studies. Sociological theory was drawn upon to ask new

questions of the so-called Roman 'military' and move beyond a functionalist view of the entity towards a more 'ground-up', localised, diverse, and community-based understanding. By examining this use of theory, particularly in relation to agency, practice, and community, I argue that there is great value in the endeavour, especially when properly contextualised and explicitly applied – irrespective, even, of its supposed 'success'. With this in mind, I propose a new direction by which to continue this fruitful tradition of theoretical engagement: that is, new materialism and relational thinking. Landscapes and objects are typically passive in studies of Roman army and frontier communities, merely inanimate 'things' free from affectual capacity unless as an extension of human agency or structure. This leaves their place (and therefore that of human—non-human' interactions) in the communities of the Roman world underappreciated. Originating in sociology, posthumanist assemblage thinking sees communities as multi-scaled relational entities, continually (re)constructed through impactful relations between humans, landscapes, and objects. The 'fuzzy' nature of the framework and the growing body of archaeological scholarship drawing upon it, combined with the rich archaeological record — be it the well-preserved archaeo-epigraphic corpora or the vast swathes of militaria — present an ideal opportunity for archaeologists and historians to move 'beyond the human' (or rather, beyond just the human) to create a holistic understanding of Roman army communities.

## Session 9: Exploring Consumption Through Materiality in Roman Pottery and Other Small Finds

Room A, Friday Afternoon

14:00-15:30 – Papers 9.1, 9.2, 9.3

16:00-17:30 – Papers 9.4, 9.5, 9.6

### Session Organisers

- **Alasdair Gilmour (University of Exeter)**
  - Acg218@exeter.ac.uk
- **Cristina Crizbasan (University of Exeter)**
  - cc577@exeter.ac.uk

### Session Abstract

The consumption of physical objects, both individually and *en masse*, formed a vital part of the lives of individuals across and beyond the Roman world, and their archaeological presence offers significant potential to reveal both snapshots of particular moments in time and extended perspectives on the lives of individuals and communities. Especially when objects were distant from their sites of physical production or cultural origin, the choices individuals made regarding if, how, and why they were consumed would have been significantly impacted by the materiality of the objects: their shape, colour, texture, and form, in addition to their cultural connotations.

While these themes are present across Roman material culture, pottery is especially well suited to discussions of materiality. As well as being one of the most ubiquitous classes of Roman archaeological material culture, pottery has the benefit of being both culturally and chronologically sensitive, providing evidence of cultural influences and changes through shifting and evolving morphologies and styles, and elucidating wider patterns of globalisation, identity, standardisation, and consumption.

This session aims to explore how the materiality of ceramics across the Roman world influenced the decisions made by the individuals consuming them, and what these decisions can tell us about broader patterns of consumption in the Roman world. We welcome papers discussing theoretical approaches to pottery consumption, especially those engaging with materiality and themes of social practice, objectscaapes and identity, as well as materiality focused discussions of other elements of Roman material culture.

## Papers

### 9.1: Batavians in Dacia and identity expression: a pottery assessment from Razboieni

- **Cristina Crizbasan (University of Exeter)**
  - cc577@exeter.ac.uk

Batavians have been well-known to express their material identities in a dual way, marrying the standard universal with the indigenous local. Objects generally associated with the Roman military personnel would end up in indigenous rural cemeteries, along with locally-derived, Iron-Age inspired objects, creating thus a unique objectscape linked to image construction and identity expression. Essentially, the Batavian ethnogenesis occurred through the active involvement of the Batavians and their input into the adoption and adaption of the Roman standards to their level of understanding and experience. This resulted in unique object combinations which set material culture consumption and selection in *civitas Batavorum* apart. This paper aims to explore whether the Batavian *auxilia* abroad continued to maintain a recognisable identity over time and space. The pottery associated with *ala I Batavorum milliaria* at Razboieni in Dacia will be assessed, in order to understand the ways Batavian auxiliary units expressed identities as they became exposed to interactions with other communities, local recruitment and ethnic dilution. All these factors re-shaped the (self-) understanding of the Batavians and their identity expression in correlation to the situational background. The case-study from Razboieni reveals the ways identities were expressed in Batavian units in the 2<sup>nd</sup> and 3<sup>rd</sup> c. AD.

### 9.2: Variety in vessels. Changing objectscales in Early Roman Berenike (Egypt)

- **Roderick C.A. Geerts (Leiden University)**
  - r.c.a.geerts@arch.leidenuniv.nl

During the Augustan period there was an influx of 'new' material culture in Egypt. This influx caused changes in objectscales and instigated a material culture revolution in the following decades. This is especially evident in morphologically similar objects executed in different materials. These objects show a new *koine* coming into vogue in Egypt during the Roman period. Differences between imported and locally created vessels clearly show this development and allow for chronologically relevant differentiation between these objects. Pottery consumption patterns changed when these vessels entered Egypt and inspired local productions to follow this new fashion. The changing objectscales and circulating 'new' objects enabled the production and the use of a new *koine*. In order to investigate these changing objectscales ceramic, faience, glass and wooden artefacts uncovered in the harbour of Berenike on the Red Sea Coast provide a great insight into these processes. The favourable soil conditions on the site allows for objects in many materials to be preserved and thereby offer a unique insight into the changes in objectscales taking place in the early Roman period. This paper will explore those artefacts and their use within a changing society. Furthermore these artefacts were not confined to Berenike itself but have been found on other sites in the Eastern Desert, showing this process was not purely local but fit into a broader process taking place in Egypt and the Roman Empire.



### **9.3: Visualising the materiality of pottery *en masse* through principal component analysis of shape descriptors derived from typological images**

- **Alasdair Gilmour (University of Exeter)**
  - [acg218@exeter.ac.uk](mailto:acg218@exeter.ac.uk)

Typological drawings of ceramic vessels fill Roman archaeological excavation reports and conspectuses, but these detailed images are all too infrequently recognised and utilised as the rich source of archaeological data that they are. Making use of evidence from across the North-western provinces, this paper aims to demonstrate the potential that these images have for providing fresh insights into pottery and its consumption in the Roman world. By deriving a select series of unitless shape measures from typological pottery images and visualising them through techniques like PCA (principal component analysis), it is possible to quantify and explore the materiality of ceramic forms within and between type series, archaeological assemblages, and wider inter-artefactual domains in a way that goes beyond etic and regionally variable modern categorisations of pottery forms.

### **9.4: Objects, affordances, and consumption in Roman Palestine: A case study on the usage of ceramic lamps in the Galilee during the first two centuries CE**

- **Gregg E. Gardner (University of British Columbia)**
  - [gregg.gardner@ubc.ca](mailto:gregg.gardner@ubc.ca)

This paper seeks to contribute to the growing body of scholarship on object-focused histories among Roman archaeologists by expanding the conversation to finds and sources from Roman Palestine. This case study focuses on the “Northern Collar-Neck Lamp” (i.e., the “Teapot Lamp” or “Ginnosar Lamp”), which was manufactured and used broadly in Roman Galilee during the first two centuries CE. I argue that this lamp’s high collar, perhaps designed to reduce spillage or in imitation of lamps produced elsewhere in the Mediterranean (e.g., Ephesus), also served as an affordance that enabled and invited certain forms of consumption or usage by the user. In particular, the high collar surrounding the filling hole inclined the user to place an additional oil reservoir on top, such as a pierced eggshell. Filling an eggshell with oil and letting it drip would have prolonged burn time without human intervention. This usage of the lamp, which may not be self-evident from the archaeological finds alone, is suggested through critical engagement with early rabbinic literature, texts in Hebrew and Aramaic from the first centuries CE that discuss hundreds of objects, including their physical details and uses. These texts have heretofore been mostly overlooked in recent materially-focused scholarship on the Roman era.

### **9.5: Has the consumption of imported cooking pottery changed the cultural landscape of Nea Paphos, Cyprus? An attempt to explain the phenomena occurring between the 3rd and 7th centuries CE**

- **Kamila Nocon (University of Warsaw)**
  - [k.nocon@uw.edu.pl](mailto:k.nocon@uw.edu.pl)

The presentation aims to shed light on a specific type of consumption regarding cooking pottery. The studied assemblage of pottery comes from the excavation in Nea Paphos, Cyprus. Special attention has been paid to the cooking pottery dated to the Middle and Late Roman periods (3rd to 7th century CE),

which is the subject of the ongoing project concerning the production and consumption of this category of pottery in the contexts of political, economic, and social changes.

The Middle and Late Roman periods are the most puzzling in the history of the city. In many places, no architectural remains have been preserved, and the reconstruction of the daily life of Paphos inhabitants and their consumption patterns is possible only on movable archaeological material, including pottery.

By applying integrated approaches (archaeological and archaeometric) was possible to distinguish pottery of local provenience and imports from the other areas of Cyprus and various production centres located beyond the island. In the paper, I would like to focus on the patterns of consumption of cooking pottery as a footprint of large-scale networks reflecting Eastern Mediterranean connections. The cultural contacts could be reflected by the cooking pottery from Asia Minor, the Levantine coast, and Africa as evidence of shared social identities and different scales of social flows. Placing the characteristics of the groups of cooking pottery in a historical context will give a broader picture of the consumption of overseas cooking pottery in Nea Paphos between the 3rd to the 7th century CE.

## **9.6: Feeling special: the sensoaesthetics of ivory accessories**

- **Toni Clark (University of Exeter)**
  - [ac1113@exeter.ac.uk](mailto:ac1113@exeter.ac.uk)

Although structurally less suitable than bone, dress ornaments and accessories such as combs, hairpins and dice were also produced in ivory throughout the imperial period, with an increase in the number of ivory remains of a wide range of objects from the later third century onwards. The association of ivory with luxury, wealth and elite status is the usual explanation for its appeal. But was that the only motivation? And could consumers tell the difference between ivory and bone? This paper will explore the sensory, aesthetic and emotional aspects of ivory as a possible factor in the choice and use of personal accessories, using selected examples from different late Roman contexts.

# Session 10: Deconstructing hybrid identities: Multidisciplinary approaches on the Iron Age-Roman transition in the Iberian Peninsula

Room B, Friday Afternoon

14:00-15:30 – Papers 10.1, 10.2, 10.3

16:00-17:30 – Papers 10.4, 10.5, 10.6

## Session Organisers

- Victorino Mayoral Herrera (Instituto de Arqueología, Mérida (IAM) CSIC-Junta de Extremadura)
  - vmayoral@iam.csic.es
- Carlos Cáceres-Puerto (Instituto de Arqueología, Mérida (IAM) CSIC-Junta de Extremadura)
  - carlos.caceres.puerto@iam.csic.es

## Session Abstract

Romanisation was not a unilinear transfer of knowledge, culture, or ideas from Rome to their counterparts, as it was traditionally defended by Haverfield (1912), or Mommsen (1968). Modern models, like those developed by Webster (2001), Dietler (2005), or Kalenderian (2020), suggest a hybrid approach in which both parts did adopt foreign elements. Rome, therefore, was not the sole responsible for bestowing their identity upon the conquered communities, since assuming those premises would imply removing the agency of the conquered communities.

The contacts developed at the end of the Iron Age in the Iberian Peninsula supposed the creation of hybrid societies with *Romanitas* sprinkled with the underlying Iron Age elements. However, the resulting hybrid society followed the Roman ethos, and was in a position of power over the native populations, dominating the socioeconomical processes of the urban centres and their landscape framework.

The transition between the late Iron Age and the Roman period in the Iberian Peninsula was not an even process of conquest and assimilation of indigenous communities by the Roman Republic. Areas like the Mediterranean coast, and the Northern Plateau became the centre of action of the Roman politic during the 1<sup>st</sup> century BC whereas the western hinterland was mostly neglected until the Augustan period. This session will evaluate the role developed by the late Iron Age communities in the Iberian Peninsula, and their assimilation process to the Roman sphere, following a multidisciplinary analysis of various Iberian archaeological sites.

## Papers

### 10.1: Cultural encounters and hybridisation processes in the Iberian southwest in the Late Iron Age. Reassessing the necropoleis of the Villasviejas del Tamuja hillfort (Cáceres, Spain)

- Carlos Cáceres Puerto (Instituto de Arqueología, Mérida (IAM) CSIC-Junta de Extremadura)
  - carlos.caceres.puerto@iam.csic.es
- Victorino Mayoral Herrera (Instituto de Arqueología, Mérida (IAM) CSIC-Junta de Extremadura)
  - vmayoral@iam.csic.es

The occupation of the Vettonian *oppidum* of Villasviejas del Tamuja (Botija, Cáceres, Spain) covers a broad timeframe spanning between the 4th and the 1st centuries BC. This is attested by the study of *necropoleis* of the hillfort and the associated material culture. The funerary record reveals the profound social and cultural changes that affected the population of the *oppidum*, the surrounding communities, and the hillfort itself. The later stages of the funerary evidence in Villasviejas correspond to the *necropoleis* of Romazal I and II. They offer a dramatic testimony of the impact experimented by the complex sociocultural mixture of identities in this period, severely affected by population displacements, chronic conflicts, and the incorporation of the *oppidum* of Villasviejas to the Roman sphere.

We propose a re-evaluation of the sociocultural processes in the hillfort after a spatial analysis of the funerary contexts, and the material culture contained as grave goods. Our goal is to discern patterns and spatial relationships, exploring their consistency with the existent archaeological record. After re-assessing published materials and excavation reports, we aim to provide new approaches on the identity of the inhabitants of the *oppidum*: who were they? What was the relationship of the Vettonian population with the Romans? How did this connectivity flourish, if it ever did?

We will also re-evaluate the grave goods contexts, proposing a categorisation of the material culture for a better understanding of the most significant identitarian aspects of the local population, evaluating the possible hybridisation of the resulting settlement.

### 10.2: A melting pot in a geographical/historical crossroad: the hillfort of Villasviejas del Tamuja between the Late Iron Age and the Early Roman period

- Victorino Mayoral Herrera (Instituto de Arqueología, Mérida (IAM) CSIC-Junta de Extremadura)
  - vmayoral@iam.csic.es

The hillfort of Villasviejas del Tamuja (Botija, Cáceres, Spain) is a particularly representative example of the complex melting pot of identities that took place between the end of the Iron Age and the first moments of the Roman presence in the southwest of the Iberian Peninsula. From the point of view of the paleoethnological mosaic of the indigenous communities, it is a unique space, as it is located in a bordering geographical area between the great cultural groups that characterize the space between the Tagus and Guadiana Valleys. This scenario becomes much more complex in the late-Republican period. On the one hand, we find clear evidence of a foreign but indigenous presence that has been linked with the Celtiberian communities of the Eastern Iberian Plateau. On the other hand, this

presence seems to be closely connected with early Roman contacts. It would have been initially part of their strategy of territorial control, but eventually becomes something strongly related with the role played by local communities in the internal conflicts of the Late Republic.

In this communication we will carry out a review of the material evidence that tells us about this transformation process, from the urbanism and architecture of the settlement, to the funerary record. All this allows us to perceive the complex process of interaction between an indigenous community, other foreign groups and the Roman military presence itself. This is something that only could not be explained within a theoretical framework that consider negotiation, indirect control and cultural hybridisation as essential components of historical and social change.

### **10.3: At Mesas do Castelinho settlement (Almodôvar, Portugal), a changing local community in contact with Romans**

- **Carlos Fabiao (Centro de Arqueologia da Universidade de Lisboa, UNIARQ)**
  - cfabiao@campus.ul.pt

Mesas do Castelinho (Almodôvar, Portugal) is a fortified settlement in the Southwest of the Iberian Peninsula, with a continuous occupation from the Fifth Century BC until the late First or early Second century AD.

Despite being away from the sea or any relevant River, the site shows contacts with the coastal areas, expressed in the presence of several imported artifacts (glass beads, Greek ceramics, amphorae). By the late Second / early First Century BC, some major changes occurred in the site: dismantled walls, new urban organization, new houses, many Roman imports arriving, coin circulation, and the use of Latin writing.

The apparent prosperity lasts until the late First Century AD when new changes happened: the former urban design was abandoned, with houses being built in the former streets and all the buildings becoming smaller and more fragile until the eventual abandonment of the site.

The archaeological evidence strongly suggests that this local community was relevant and powerful in pre-Roman times as it was settled in one of the few natural paths communicating the Alentejo planes with the coastal areas of Algarve. This relevance subsists in the early years of the Roman presence and, in many features, the community became Roman. But the setting of the Roman province of Lusitania left apart this region, with no major towns nor relevant roads passing by and so the place was gradually abandoned as it was no longer part of the new political, social, and economic geography.

### **10.4: Identity and acculturation in closed contexts of Roman-Iberian Libisosa**

- **Héctor Uroz Rodríguez (Universidad de Murcia)**
  - hector.uroz@um.es

The *oppidum* of Libisosa (Lezuza, Albacete, Spain) had a stipendiary regime of *deditio in fidem* during its final Iberian phase, which was similar to most of the indigenous settlements that did not disappear at the beginning of the Roman conquest. *Libisosa* had this stipendiary regime benefited from its geostrategic location with the road system.

The military (and *negotiatores*) presence to guarantee the exploitation and control of the territory by Rome since the beginning of the conquest would have worked as an early incentive for the self-Romanisation of the local elites. Those local aristocracies, crucial to enforce this domain, would have to demonstrate to be able to integrate in the new order in which they would still be holding a position of power.

The level of preservation of the diverse closed contexts from this Ibero-Roman period in *Libisosa* (2nd and 1st centuries BC), as a result of their hurried and immediate destruction, have allowed us to count on a privileged archaeological record, a window from which to observe identity and acculturation strategies. In this paper I will address various aspects. Facets such as consumption, and ritual consumption (used to strengthen links and, at the same time, point out inequalities), epigraphy (with some very interesting case studies), and iconography, transmitting various episodes of legendary tales, upon which the memory of the oligarchic group holding power is supported.

## 10.5: Resistance, War, and Recovery: The Incorporation of the Central Cantabrian Region into the Roman Empire

- **Jesús F. Torres-Martínez (IMBEAC)**
  - ketxutorres@yahoo.com
- **Manuel Fernández-Götz (University of Edinburgh)**
  - m.fernandez-gotz@ed.ac.uk

The central Cantabrian region was among the last areas conquered by Rome on the Iberian Peninsula. The region was not incorporated until the Cantabrian Wars that Emperor Augustus launched at the end of the 1<sup>st</sup> century BC. Prior to that, for generations the area represented a ‘frontier country’ that was in direct contact with territories already annexed by Rome. However, the appearance of Roman goods such as amphorae or coins is minimal until the Roman military conquest, which can probably be interpreted as a conscious resistance to outside influences by the local inhabitants. The Cantabrian Wars constituted an extremely violent conflict, for which the archaeological research of the last 25 years has uncovered ample evidence in the form of Roman military camps and the destruction of indigenous settlements. This paper will focus on the evidence from the region around the important *oppidum* of Monte Bernorio, which was the site of one of the main battles of the war. We will discuss the evidence for interactions between the indigenous populations and Rome in the decades before, during, and after the Cantabrian Wars, ranging from resistance to destruction and finally recovery. The ongoing excavations at the site of Huerta Varona provide a vantage point for analysing the process of integration into the Roman world.

## 10.6: Romani Ite Domum: becoming Roman in Eastern Central Alentejo in the 1st century BC

- **Rui Mataloto (Câmara Municipal de Redondo, Portugal)**
  - [rmataloto@gmail.com](mailto:rmataloto@gmail.com)
- **Alex Elliott (University of St Andrews)**
  - [ame9@st-andrews.ac.uk](mailto:ame9@st-andrews.ac.uk)
- **Conceição Roque (Câmara Municipal de Alandroal, Portugal)**
  - [conceicao.roque@cm-alandroal.pt](mailto:conceicao.roque@cm-alandroal.pt)
- **Joey Williams (University of Central Oklahoma)**
  - [jwilliams@ou.edu](mailto:jwilliams@ou.edu)

Post-colonial discourse has bolstered discussion on the construction and management of the identity of indigenous communities, introducing new concepts such as hybridisation. However, these concepts are now subject to strong debate. This presentation will focus on the processes of integration of the Central Alentejo territory into the region which will form the Roman province of Lusitania, and the way in which local and foreign communities reacted to these ongoing transformations. This will be accomplished by investigating both sites of long prior indigenous occupation as well as those founded in the turbulent 1st Century BC. Additionally, we will discuss the installation of new foreign based architectural models that will lay the foundation of a new human landscape at the dawn of the Imperial period. During the 1st century BC, the western part of Hispania Ulterior will be more than a space for the co-mingling and hybridisation of populations based on a colonial context. Rather, it will be a moment of the joint construction of a new identity, which will become a sign of the new Roman provincial society.

## General Session

### Room C, Friday Morning

9:00-10:30 – Papers G.1, G.2, G.3

11:00-13:00 – Papers G.4, G.5, G.6, G.7

### Session Organisers

- Anna Walas (University of Nottingham)

### Papers

#### G.1: Addressing false premises: Reconsidering women in Romano-British funerary epigraphy

- Jo Ball (University of Liverpool)
  - J.E.Ball@liverpool.ac.uk

Women have long been considered marginal figures in the epigraphic record of Roman Britain. Only around 10% of the known inscriptions from Britain bear a reference to a female name, and in many cases there is no additional information about the woman in question. One result of this apparent inscriptional anonymity was the marginalisation of ordinary women in Romano-British epigraphic studies, by a C18<sup>th</sup> & 19<sup>th</sup> scholarship that was almost exclusively male and elite.

But is this the real story that the female-related inscriptions from Roman Britain actually have to tell? This paper revisits the epigraphic record to explore whether previous analyses of the role of Romano-British women in creating inscriptions has been misinterpreted based on false premises in the analysis of the original data. It draws comparisons between the female-related inscriptions found in both military (legionary fortresses, Hadrian's Wall forts) and civilian (Bath, London, Cirencester) contexts to illustrate the archaeological visibility of women, and considers what factors in earlier scholarship prevented this from being recognised at an earlier point in the study of Roman Britain. The paper will also discuss the evident importance of revisiting raw archaeological data to assess the impact which biases in previous scholarship may have had on earlier interpretation, and to consider whether new interpretational models can further improve the research value of legacy data.

#### G.2: Sandal *fibulae* and Roman motifs in regional brooch design

- Liz Shaw (Newcastle University)
  - E.Shaw9@newcastle.ac.uk

The Roman shoe-making technology of hobnailing was used in the construction of footwear and made shoes last longer. The variations in patterns mean that hobnailing is bound up with the expression of personal identity. Some hobnailing designs reflect religious affiliations, while others may have been apotropaic symbols. As a result of the fashionability and symbolism of hobnailing, many Roman artefacts feature imitations of these designs.

This paper will focus on one such artefact type: Roman shoe-brooches. These colourful personal ornaments represent shoe-soles and, like many plate-brooch types, are found widely in the north-



western provinces, but not around the Mediterranean. They are decorated with imitations of Roman hobnailing depicted by various decorative techniques that developed in the areas where the brooches are found.

Using several theoretical approaches, including object biography and contextual archaeology, I have analysed 436 shoe brooches to explore the significance of the imitation of a Roman technique by jewellery makers from the north-western provinces. It is far too simplistic to read shoe-brooches as merely an emblem of belonging to the Roman Empire, a symbol of Romanization. They appear to have been multivalent: fashionable dress accessories; love tokens; apotropaic amulets. What terminology, then, should we use to describe this fusion of Roman and regional technologies and ideas demonstrated by these artefacts? Calling shoe-brooches 'Roman' would be inaccurate, because it ignores their regional aspects. Similarly, calling them 'local' or 'indigenous' disregards their Roman facets. Process terms like acculturation, creolization or adaptation also present problems. Perhaps we should try to coin a new term like regionalization.

### **G.3: Visual contrast and location: The articulation of space through mosaics in Romano-British townhouses**

- **Nina Bizzocchi (University of Cambridge)**
  - nab73@cam.ac.uk

The study of Roman mosaics in Britain has benefited from copious evidence recovered since the 1800s. While great attention has been given to mosaics found in villas and to the analysis of different workshops and regional styles, more recent approaches have shown how mosaics, and the internal decoration in general, played a key role in articulating space within domestic buildings. This has been seen as a reflection of specific social and cultural habits that affect and in turn are affected by these spaces. Although, to this respect, a major focus has often been directed on evidence from the Mediterranean area, and to some extent from Romano-British villas, mosaics in Romano-British townhouses have often been overlooked.

The aim of this paper is to explore how mosaics contributed to the definition of space and patterns of movement within urban contexts. Through a selection of case-studies, in particular from Silchester, this paper will attempt to identify any similarities and specificities in the use of mosaics in Romano-British townhouses, whilst at the same time offer some methodological considerations on the analysis and limits of this evidence. It is argued that through the use of visual contrast, the specific orientation of the decorative motifs and the location of these decorations within rooms, mosaics suggest a more nuanced interpretation of how space was articulated, as well as of the cultural habits it hints to, within these contexts.

### **G.4: Venerating Jupiter: Applying network analysis to Jovian dedicatory monuments in Italy**

- **Zehavi Husser (Biola University)**
  - zehavi.husser@biola.edu

This project seeks to better understand patterns in the veneration of the Roman god Jupiter by applying network analysis to a study of Jovian dedicatory monuments. Ancient literature renders a

great deal of evidence regarding the veneration of Jupiter among elite groups. However, this literature is limited in its ability to illuminate the conceptions and veneration of the god among other classes of Romans. Hence, with regard to communities consisting primarily of non-elites, objects will be analyzed for a better understanding of the god's emphasized functions and the types and nature of the honors rendered to him.

Jupiter was invoked with a large and diverse repertoire of epithets (e.g., Victor, Terminus). When epithets form part of a Greco-Roman deity's name, they serve as important markers of the perceived identity of the divinity. While epithets have received little detailed treatment for Roman gods, Robert Parker (2017, 2003) has already shown that Greek divine epithets carry rich significance and could specify, for instance, a deity's perceived functions.

In this paper, network analysis is applied to data gleaned from hundreds of ancient objects found throughout Italy. In this way, we will investigate the proliferation of Jovian conceptions as observed in an analysis of Latin and Greek epithets of Jupiter. Data is processed using the *igraph* package in R; visualizations are created using Gephi.

## **G.5: A bridge too far: The archaeology of resistance at CVMIDAVA, DACIA**

- Aurelian Rusu (Independent researcher)
  - aurelian.rusu@gmail.com

The question of how local communities resist prior to assimilating culture under occupation should arrive first. However, that is seldom asked both in archaeology and history. It must be the over-fascination with the empires around the world.

Narratives of Dacian active and passive resistance have received limited attention compared to analogous cases elsewhere, while the focus on the Romani cultural influence is abundant. This paper aims to address this under-researched topic by considering the case of a local community associated with the settlement of CVMIDAVA in DACIA. The community lived at the foot of a mountain and had a fort on a promontorium during the Bronze Age, which developed into a fortress during the Iron/Dacian Age, only to find its destruction by Romani forces about 100 AD. The community carried on living in the area, as archaeology proves, apparently limiting their interaction with conquerors to movable objects. Such remains were found both in the local village and the castrum, which was placed a few miles further to the west. One needed to cross a relatively shallow river to connect the two sites. The remains of a bridge need to be documented. The title has a paradigmatic dimension. The occupation forces retreated after about 150 years, while the locals continued to live in the same place. Archaeologically, the local community resisted their conquerors' influence. Historiographically, the larger population did not, as it literally calls the country România (could the circumflex accent on ,a' be the Dacian one?). We mean to address this dichotomy by starting with the archaeology.

## **G.6: Drawing beasts: Narrativity and the Roman imagination**

- Margaret L. Laird (University of Delaware)
  - mlaird@UDel.edu

A sizable corpus of drawings made by amateurs survives from Roman antiquity, as graffiti and on curse tablets and papyri. Because scholars tend to see these images as crude or simple, they rarely have

been valued as a means to understand the ancient world. Yet these figures are artefacts of visual thinking – an individual’s efforts to render a facet of their reality – and evidence of physical, spatial, and temporal social practices. This paper investigates an ensemble of over 20 graffiti drawings, most depicting hunting and venationes, from a triclinium in the House of the Cryptoporticus in Pompeii (I.6.2). The drawings were created by several draughtspeople gathered in the room. In many cases, careful analysis reveals the order in which the drawers incised lines as they composed the images. I foreground this act of image-making (the drawing event) and make use of contemporary work by developmental and cognitive psychologists of children talking as they draw together. These studies demonstrate how some people use drawing as an opportunity to tell stories elaborated from the images they are creating. I argue that the graffiti in the House of the Cryptoporticus were loci of similar narratives. As a single drawer added lines, the drama unfolded: animals took shape, venatores moved in for the kill, and beasts fought back in response. Hunter/prey pairs created by two draughtspeople suggest back-and-forth exchanges in which the drawers impersonated battling characters. These drawings thus can be seen as a culturally-specific social activity rooted in perception, memory, and imagination.

## **G.7: Of pots and people: Approaching skill, settlement, and early Roman rural society through pottery-making in the Lower Ouse Valley, Cambridgeshire, UK**

- **Adam Sutton (MOLA)**
  - [asutton@mola.org.uk](mailto:asutton@mola.org.uk)
- **Eniko Hudak (Newcastle University and Pre-Construct Archaeology Ltd)**
  - [e.hudak2@newcastle.ac.uk](mailto:e.hudak2@newcastle.ac.uk)

A long and highly complex series of technological interactions characterises pottery-making in later Iron Age and early Roman southern Britain. Following the introduction of the potter’s wheel technology was used in diverse and highly socialised ways, becoming entangled with various novel styles of potting, and with other emerging technologies. Conventional narratives of early production sites of the decades after the Roman conquest of AD 43 tended to lean on economic factors and the direct impact of Roman conquest as interpretative frameworks, neglecting the study of social agency. This paper argues that we can do better.

The authors will present analysis of the ‘Lower Ouse Valley’ potting complex (Cambridgeshire, UK), characterising pottery-making through typological and archaeometric analyses. We will contextualise the ceramic *chaîne opératoire* revealed by these analyses through a study of the structural remains of these first- and second-century AD pottery production sites, which were excavated as part of a single landscape-scale scheme of works. The result, we argue, is a rich understanding of how potting technology and technique continued to change several generations after the initial introduction of wheel technology, and even within communities who enthusiastically engaged with technological novelty. Key outcomes include the revelation of the heterogeneous ways in which wheel technology was used even in the production of a ‘standardised’ repertoire; the identification of different forms of technical knowledge, exchanged on multiple scales; and a consideration of how social and economic narratives may be more fruitfully interwoven in the study of ancient technology.

## Poster Session

### Poster Room, all day Thursday and Friday

#### Posters

#### **P.1: From field to GIS. Intensive archaeological pedestrian survey in the characterisation of Roman rural settlements**

- **Leticia Tobalina-Pulido (Institute of Heritage Sciences, CSIC)**
  - leticia.tobalina-pulido@incipit.csic.es
- **Alberto Polo Romero (Rey Juan Carlos University)**
  - alberto.polo@urjc.es

Pedestrian surface archaeological survey is one of the most widely used techniques in archaeology, both for in-situ and off-site surveys. When faced with the study of Roman settlement in spaces with low visibility and scarce materiality, the intensity of the survey plays a fundamental role. Thus, an intensive survey can offer a correct characterisation of a given area. However, one of the main problems we must face in survey is the experience of the surveyors. In other words, the results of a pedestrian archaeological survey are determined by the correct identification of the materials in the field. This is precisely where the question of whether or not to collect the archaeological material, whether to collect only part of it, or whether not to collect it and only document it, comes in. In this poster we present a proposal for the documentation of archaeological material (with partial collection and full documentation) as well as for the consideration of the experience of the surveyors in the field. This proposal has been tested in two different spaces in Portugal, with progressive improvements depending on the results and the time spent. On the other hand, the lack of cartography for some areas makes it necessary to produce a base cartography using a combination of aerial photography obtained by drone. The combination of all these tools and techniques allows for an exhaustive characterisation of the area surveyed and for obtaining optimal documentation for the evaluation of the results obtained.

#### **P.2: A new temple from *Municipium Claudium Celeia***

- **Ana Kovačič (University of Primorska)**
  - radohova@gmail.com
- **Primož Stergar (Arheološke raziskave in trenje kulturne dediščine)**
  - pstergar@gmail.com

*Municipium Claudium Celeia* (modern day Celje) was situated in a favourable, protected position on a bend of the Savinja River, in the rich hinterland of the Savinja Valley and at the intersection of trade routes established already in Prehistory. Celeia is portrayed as a wealthy, highly populated, cosmopolitan city in Ancient sources, protected by walls and towers, with wide squares and streets and numerous multi-storey marble palaces and temples. The diversity of cults in the city also reflects the population's rich ethnic makeup. Besides the official Roman religion and several cults, there is also strong evidence that the worship of Celtic gods persisted into the Roman time.

In this mosaic of religious life of ancient Celeia, we would like illuminate a small tile. During the last six years, several archaeological rescue excavations have been carried out on the eastern outskirts of the modern town. In this poster we will present the results of the 2018 excavations. The site in question can be interpreted as part of the Roman cemetery and as a potential temple district. We have discovered the remains of a rectangular building with two rooms surrounded by a perimeter wall. To the north of the building, two wells were discovered, in one of which an ara with an inscription was found. Based on the size, the proportions of the rooms, the spatial orientation of the building and the ara found in the well, we assume that these are the remains of an early Roman temple.

### **P.3: Archaeological data imperfection. A proposal for managing data challenges in the study of Roman settlement**

- **Leticia Tobalina-Pulido (Institute of Heritage Sciences, CSIC)**
  - [leticia.tobalina-pulido@incipit.csic.es](mailto:leticia.tobalina-pulido@incipit.csic.es)

The introduction of the use of computational tools in the humanities has led to a greater variety and volume of data, as well as automatic data processing, which means that managing imperfection is an essential premise in any research project. However, the vast majority of archaeological data are affected by a certain level of ambiguity, bias, imprecision, or uncertainty. This imperfection affecting the data, which may be intrinsic to the data itself or generated later in the processing of the data, affects the reliability of the results obtained from the data. Thus, in this poster we present some of the issues of the archaeological data and what strategies we can use to assess and manage their imperfection. Firstly, we will explain what we consider to be the imperfection of archaeological data. Secondly, we will consider two ways of managing and representing some of this imperfection (using Fuzzy Logic and a simpler approach that we published in 2020). Finally, the proposal is exemplified with a case study of the author: the Roman settlement, north of the Iberian Peninsula. It is applied to the management and representation of imperfect settlement chronology and function data. In conclusion, the approach is replicable and simple to manage, allowing full management of imperfect dating and interpretation.

### **P.4: *Si parva licet componere magnis*. The domestic fountains of Pompeii between imaginary of luxury and social competition.**

- **Antonio Monticolo (University of Pisa)**
  - [antonio.monticolo@phd.unipi.it](mailto:antonio.monticolo@phd.unipi.it)

Just like decorative and furnishing elements, the fountains inserted in already structured houses are documents of the transformations of collective and individual taste and of social and economic changes. In Pompeii from the Augustan period there was an exponential increase in the number of private fountains due to specific socio-economic factors. The availability of water resources linked to the new infrastructures also allowed the flourishing middle class to display luxury, expressed at different levels in the domus, that had previously been the prerogative of the wealthier classes. There is a close correlation between furniture and architecture aimed at defining environments both from an aesthetic and semantic point of view. Since the rooms of the house are the place where different actions took place, the decorative spaces frame the actions that could define and influence the perception of those spaces. Consequently, furniture has its own decorative function in relation to and

through the people who have populated the rooms. Therefore, architectural elements and furnishing define the space and are subject to perceptual principles of formal classification which influence the aesthetic perception of the content and organize the visual field. This type of analysis allows to understand how the fountains relate to the surrounding rooms of the house and determine their aesthetic and semantic levels acting on the house's atmosphere seen as a set of architecture, furnishing and action. So, several factors combine to determine luxury and social differentiation: the size of the house, the architecture of the house and its furnishing.

## **P.5: The consumption of wine in the *munera gladiatoria* in Hispania (1<sup>st</sup> century BC- II AD)**

- **María A. Gómez Robledo (University of Barcelona)**
  - mariaaidegomez@ub.edu

The objective of this communication is to present the consumption of wine by gladiators and slaves during the performance of the *munera gladiatoria* in Hispania (1st century BC- II AD).

The gladiators, before being taken to the amphitheater, the editor of the games, gave them a free dinner, in which they had all kinds of drinks and food. The main food offered, arranged on a large table, was a huge amount of meat, barley and wine. The choice of these is due to the belief that the arteries were covered with a layer of fat that would prevent them from bleeding to death. We have been able to learn about these data thanks to the contribution of the work *Annotaciones Rudis "Diario de un Gladiador"*.

However, not only did the gladiators consume wine during the *munera gladiatoria*, but it was also necessary to feed the slaves. To the extent that they performed tasks necessary for the operation of the games. These slaves were an inherent part of the work in the shadow of the *munera* and of course they also had to be fed and Cato in his work *De agricultura* in chapter LXV provides us with the amount of food and wine consumed by the slaves during the *munera*. The latter as a special drink offered to the slaves for a better dedication of these to their work, thus making sure that everything went correctly during the show.

## **P.6: "Roman" bridge in the middle of the field: a case study of Jalkovec**

- **Jere Drpić (Institute of Archaeology in Zagreb)**
  - jdrpic@iarh.hr

In the village of Jalkovec, which is situated in the Varaždin field, today's northwestern Croatia, there is a stone bridge over the Plitvica river, mentioned as *pons murus* in a medieval source from 1209. Due to the method of construction that resembles the Roman one, earlier researchers put this bridge in question with the Romans, and the possibility of its ancient origin, however, this has never been proven by any solid evidence. What we know is that this bridge has remained in intensive use until this day, as one of the main points of communication through the Varaždin field, i.e., a crossing over the Plitvice River, which flows in an east-west direction. Due to the continuity of use, and the potential optimal crossing, this bridge is considered within the poster in the broader context of known Roman sites in northwestern Croatia: *Aqua Iasae* (Varaždinske Toplice), *Halicanum* (Sveti Martin na Muri) and *Aqua Viva* (Petrijanec) and *Pyrri* (Komin) respectively possibilities of their optimal connection. For this

purpose, we used GIS and the Least cost paths to connect the mentioned sites and, in that way, determine if the bridge in Jalkovac could have had an important and significant role in the connection of landscape in Roman times. LCP lines confirmed it because they overlap in the context of the entire field, just right in the area where the bridge in Jalkovac is situated. This way, for the first time, we brought the Jalkovec bridge in correlation with its possible Roman origin.

### **P.7: The sacred grove of early *Carnium* (modern Kranj, Slovenia)**

- **Ela Urankar (University of Ljubljana)**
  - [ela.urankar@gmail.com](mailto:ela.urankar@gmail.com)
- **Kaja Stemberger Flegar (PJP d.o.o.)**
  - [kaja.stemberger@pjpdo.com](mailto:kaja.stemberger@pjpdo.com)
- **Rafko Urankar (PJP d.o.o.)**
  - [rafko.urankar@guest.arnes.si](mailto:rafko.urankar@guest.arnes.si)

During the 2011 excavation in the heart of modern Kranj, Slovenia, we found what we believe to be a late La Tène and early Roman period sacred site. The area has been occupied since the Neolithic period due to its advantageous position – the elevated rocky hilltop situated at the confluence of the rivers Sava and Kokra, surrounded by fertile lowlands. The site in question sits on the northern part of the hilltop and is somewhat removed from other remains of prehistoric and Roman activity in the area.

A natural depression in the bedrock, which was occasionally filled with water, served as a pool for ritual offerings. Amongst a plethora of animal bones, we found a La Tène knotted neck-ring (*Geknoteter Halsring*) and three early Roman brooches alongside sherds of thin walled-pottery and a ceramic flagon. Chronologically, these finds correspond with the Roman occupation of the area (the end of 1st century BC/the beginning of the 1st century AD). In Slovenia, there is no shortage of ritual depositions of jewellery, weapons, and other items in rivers, lakes, and, most prominently, caves, often with an evident continuity between the Prehistoric and Roman period. Based on this, we interpret the finds as a small local shrine.

### **P.8: Multi-layers theory: Echo, echo and sound reflections in Greco – Roman world**

- **Goran Đurđević (Beijing Foreign Studies University)**
  - [gdjurdjevich@bfsu.edu.cn](mailto:gdjurdjevich@bfsu.edu.cn)

Echo or sound reflection is a natural phenomenon of sound where sound came later and in repetition form to listener. In the mythology and cultural studies, this phenomena has been depicted with other stories to light reflection and mirrors, communication with spirits and other world or voices of gods. The presentation deals with Greco-Roman world and an important myth about nymph Echo and Narcissus. The famous love story depicts sound and visual reflection with explanations for ancient Greeks and Romans. Based on multi-layers theory with sub-concepts of observation, manifestation, imagination and memory, the research show diachronic approach to ancient Mediterranean with special focus on echo (as sound reflection) and Echo (as mythological character). The primary conditions for this concept are psychological similarities in humankind, correlations between senses (mostly audio and visual) and functionality.

The multi-layers theory of sound reflection should be understood as an umbrella term for four sub-concepts and their sub-elements which have followed the whole observation process to memory. These sub-concepts are chronological from observation to memory and repeatable. Major theoretical framework is based on work by Henri Lefebvre, Kathleen Coessens, William Mitchell, Mai Vukceвич, sharing knowledge and knowledge management circle (KMC), theories of imagination. By using archaeological remains, findings and ancient written sources, oral traditions and myths, the focus of poster is social and political background, usage and changing of echo as cultural manifestation of natural phenomena.



## Workshops

### Workshop 1: IMPERFECT goes TRAC

**A peer-feedback-based research development workshop for Roman studies (max. 20 participants, booking essential)**

**Imperfect Zoom Room, Thursday 11:30-13:00, Friday 11:00-13:00**

#### Workshop Organisers

- **Felix Sadebeck (University of Exeter/University of Bristol)**
  - [fs417@exeter.ac.uk](mailto:fs417@exeter.ac.uk)
- **Riley Smallman (University of Exeter/University of Reading)**
- **Hannah Britton (University of Exeter/University of Reading)**

In September 2022, the trial run of the new *IMPERFECT* (Incomplete Material – Presenting Early Research Ideas For Encouraging Collaborative Trajectories) workshop took its course successfully at the University of Exeter. Due to the overwhelmingly positive feedback, this workshop will now run annually and we are determined to try new formats for it. After gratefully receiving an invitation to design a similar workshop for the 2023 TRAC, we, the *IMPERFECT* team, have spent some thought on how to adapt the concept of *IMPERFECT* for an online event around Roman studies while retaining its essence. And we came up with a good solution.

The essence of *IMPERFECT* is to develop your incomplete or not fully matured research concept further towards an academically sound and fundable project in a safe environment. Ideally while having fun doing so! It doesn't matter if your concept is just a raw idea, consists of some fascinating side finds from your last project that you want to turn into something great, or a nearly-written funding application for your next post-doc: As long as there is still scope for improving it, *IMPERFECTgoesTRAC* offers you a platform to do so.

The workshop will consist of two sessions, one on Thursday the 27th and one on Friday the 28th. Each participant will submit a short (200-300 words) quasi-abstract describing their research idea (don't worry, this can be very coarse) and be assigned a workshop group of 4-5 participants. You will have a chance to read your group member's abstracts before the workshop starts. During all sessions, you will be assigned to group-specific breakout rooms. These are your safe spaces – no judgment, no competition! Your group alone decides which kind of group exercises they want to do throughout the workshop.

These exercises are suggestions distilled by the *IMPERFECT* team from interviewing senior researchers with a track record in securing funding for big interdisciplinary projects. All of them are concerned with helping you to progress with various aspects of your project through discussions and role-plays within your peer group. But these exercises remain suggestions: Your group might decide to ignore them after all and just debate and discuss your ideas. Whatever works best for you! If you want to participate in *IMPERFECTgoesTRAC*, please indicate so during conference registration, or email Felix as soon as possible as places are limited. You will then receive a more detailed outline of the workshop programme and be asked to submit an abstract-like description of the research idea that you would like to develop further. We are looking forward to seeing you at the TRAC 2023!

## **Workshop 2: TRAJ Publishing Workshop**

**Room C, Thursday 16:00-17:30**

### **Workshop Organisers**

- **TRAJ editorial committee**

Publishing in academic journals can be a daunting task, especially for early career researchers. The editors of TRAJ (the Theoretical Roman Archaeology Journal) are offering a workshop that aims to demystify the publishing process and provide participants with a greater understanding of how to successfully publish their research.

The first half of the workshop will focus on the basics of academic publishing, including the different types of publications (e.g. open access, peer-reviewed, etc) to the various stages of the publishing process (e.g. submission, peer-review, revisions).

The second half of the workshop will focus on the specifics of publishing in TRAJ. We will introduce TRAJ's conduct of practices from research and interdisciplinarity to diversity, gender equality, and open access. We also welcome input from other editors who would like to discuss how authors can best set up their research and ideas for success in publication. Participants will have the opportunity at the end to discuss potential publication ideas with the editors to receive feedback on whether their work would be a good fit for TRAJ.

## **Workshop 3: Collections and Communities: the role of museum archaeology collections in place-making**

**Laver Building LT3/Saturday Zoom Room, Saturday 10:30-11:30**

### **Workshop Organisers**

- **Thomas Cadbury (Royal Albert Memorial Museum and Art Gallery, Assistant Curator)**
- **Julien Parsons (Royal Albert Memorial Museum and Art Gallery, Senior Collections Officer)**

As a museum in a busy city, the Royal Albert Memorial Museum (RAMM) contributes to the creation of strong, sustainable communities in Exeter. The museum has a good track record in working with communities to explore the Roman archaeology of the area – a huge coin hoard from Seaton and a military stores depot outside Exeter are two recent such examples.

Over the next 20 years, Exeter is expanding to incorporate a further 12,000 new homes in 8 new areas and aiming to attract a further 60,000 people to the city. These developments have already uncovered significant archaeological finds and further may follow. How can the museum, alongside its partners and communities, use these discoveries to help build a strong sense of place?

In this workshop, we will explore some Roman archaeological collections from Exeter and outline the new technologies and projects involved in their interpretation.

## **Workshop 4: The digital archaeologists of the Roman Empire: What next? A roundtable discussion**

**Room C, Friday 16:00-17:30**

### **Workshop Moderators**

- **Leif Isaksen (The Digital Humanities Laboratory, University of Exeter)**
- **Charlotte Tupman (The Digital Humanities Laboratory, University of Exeter)**

Research and interpretational dimensions have grown tremendously as a result of advancements in digital techniques and methods. From non-invasive CT scans of the Herculaneum papyri to the use of Reflective Transformation Imaging (RTI) to reveal heavily eroded Latin inscriptions, to the use of geomatics to reveal entire settlements, it appears that digital methods are becoming an essential part of research projects. As we move forward, the major question is how this will affect present and future PGRs/ECRs.

Is it reasonable to insist that researchers are first and foremost classical archaeologists or data scientists? Is there a middle ground to be sought here, or should we encourage supra-specialisation and interdisciplinary collaboration? Are we perhaps erecting novel 'ivory towers' in order to shield heritage projects from the public and stakeholders? Lastly, how will new AI tools such as ChatGPT impact the use and abuse of synthetic data?

For an in-depth discussion of these questions and more, the TRAC2023 Local Organising Committee invites participants to a roundtable discussion moderated by the University of Exeter's Digital Humanities lab staff. The event will be in a hybrid format and will include a wide range of professionals and researchers from both traditional and non-traditional backgrounds and experiences.