

The 25th Annual Theoretical Roman Archaeology Conference

University of Leicester, UK
Friday 27th - Sunday 29th March 2015

Programme and Abstracts



Society for the Promotion
of Roman Studies



Barbican Research
Associates



Leicestershire
Archaeological &
Historical Society



**University of
Leicester**

School of Archaeology & Ancient History,
University of Leicester

Welcome



University of Leicester delegates at RAC/TRAC 2014 in Reading

Welcome to the 25th anniversary of the Theoretical Roman Archaeological Conference at the University of Leicester! TRAC began in 1991 at the University of Newcastle with about 90 delegates from the UK, USA, the Netherlands, and Germany. Over the course of two days, 18 papers were given in a single-session format, and fruitful debate and discussion ensured that what was originally conceived as a one-off event became a regular series. From the outset TRAC was unorthodox, radical, and highly critical, yet distinctly inclusive and

egalitarian. Several participants of those early conferences now hold prominent academic positions at universities across the USA, UK, and Europe (including the University of Leicester).

When TRAC began, the conference founder Eleanor Scott noted a “fierce resistance” to theory in Roman archaeology. However, over the past 25 years TRAC has continued to fight against this, contributing to the progressive integration of theory into the wider field. During this time TRAC has grown in both size and scope, and has now become a truly international operation, with conferences held across the UK, as well as abroad in Amsterdam, Ann Arbor, and Frankfurt. The TRAC Standing Committee continues to work for the promotion of theory in Roman archaeology, ensuring continuity between annual conferences and *TRAC Proceedings* publications, but also developing new initiatives that continue to honour the aims, objectives, and spirit of TRAC’s earliest years while adapting to current challenges and fighting off theoretical stagnation.

This will be the third time that the University of Leicester has hosted the conference (1996, 2003, 2015), and the School of Archaeology and Ancient History continues to be involved with TRAC’s advancement, routinely sending large delegations to every conference. Given this involvement, the School is particularly pleased to host this special 25th anniversary edition of TRAC. To celebrate this occasion, we have put together an exciting schedule of academic and social events coupled with commemorative conference packs for each delegate.

We hope you enjoy!

Sincerely,

The 2015 TRAC Local Organising Committee

Matthew J. Mandich (Chair), Jane L. Ainsworth, Carla A. Brain, Thomas J. Derrick, Sergio Gonzalez Sanchez, Ian J. Marshman (Vice-Chairperson TRAC Standing Committee), Giacomo Savani, Daniel P. Van Helden, Anna Walas, Eleonora Zampieri

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Detailed Programme

Friday 27th March

11.00 – 18.00	Conference Registration - Bennett Building, Upper Foyer
12.15 – 16.30	Optional conference trip to the Harborough Museum and Burrough Hill
18.15 – 20.00	Opening proceedings in the Peter Williams Lecture Theatre, Fielding Johnson South Wing Welcome: Lin Foxhall, Head of School of Archaeology and Ancient History Keynote Address: Dr Andrew Gardner (UCL) - Debating Roman Imperialism: Critique, Construct, Repeat?
following	Wine reception at Jewry Wall Museum, 156-160 Saint Nicholas Circle, Leicester, LE1 4LB (Transport will be provided to venue)

Saturday 28th March – morning
 Bennett Building, University of Leicester

08.30 Registration opens – Upper Foyer

Lecture Room 5	Lecture Theatre 1	Lecture Theatre 2
Charmed, I'm Sure: Roman Magic – Old Theory, New Approaches	Framing Views, Constructing Experiences, and Shaping Identities. Reflections on the Potential of Current Approaches to Roman Public Architecture	Socio-Corporeal Practices in the Provinces
09.00 <i>Distraught, Drained, Devoured, or Damned? The Importance of Individual Creativity in Roman Cursing</i> - Stuart McKie (Open University)	09.00 <i>Experiencing Public Space Through Light, Materiality, and Tectonics: New Modes of Thinking About the Aesthetics of Roman Architecture at Rome and Beyond</i> - Edmund Thomas (Durham)	09.00 <i>Bathing as a Roman: socio-cultural implications of private baths in Roman Britain</i> - Giacomo Savani (Leicester)
09.30 <i>Victory of Good Over Evil? Apotropaic Animal Images on Roman Engraved Gems</i> – Idit Sagiv (Tel-Aviv University)	09.20 <i>On Gender and Spatial Experience in Public Space</i> - Amy Russell (Durham)	09.30 <i>Bathing with the Britons: Reinterpreting the Role of Urban Bathhouses in Roman Britain</i> - Jay Ingate (Kent)
10.00 <i>Fascinating Fascina – Revisiting Roman Phallic Pendants</i> - Alissa M. Whitmore (University of Iowa)	09.40 <i>Daily Life in a Monumental Space – the Forum Romanum in the Early Imperial Period</i> - Christopher Dickenson (Nijmegen)	10.00 <i>Unguenta and Medicamenta Consumption – Roman Glass, Identity and Socio-Corporeal Practice in Britannia</i> – Thomas J. Derrick (Leicester)
	10.00 <i>Titus' Pompa Circensis and the Ceremonial Topography of Flavian Rome</i> - Geoffrey Sumi (Mount Holyoke College)	

10.30 Coffee break and Poster Session – Lower foyer

11.00	<i>Fear of the Dead? 'Deviant' Burials in Roman Northern Italy</i> - Alessandro Quercia (Soprintendenza per I Beni Archeologici del Piemonte e Museo Antichità Egizie, Italy) & Melania Cazzulo (Independent Researcher)	11.00	<i>Spatial Narratives in the City of Rome: The Configuration of Space in the Republic and Early Empire</i> - Nikki Keeris (Nijmegen)	11.00	<i>"The final masquerade"? Resinous Substances and Mortuary Rites in Roman Britain</i> - Rhea Brettell (Bradford)
11.30	<i>Excessively Charged Amulets? Contextualising Roman London's 'Magical' Jet and Amber</i> - Glynn Davis (Museum of London)	11.20	<i>Moving Beyond Typologies: Temple Variability and Ritual Experience in Roman Britain</i> - Louise Revell (Southampton)	11.30	<i>From Treasured Items to Trash, the Use of Brooches in Roman Cornwall in the Creation of Identity and Social Memory</i> - Siân Thomas (Cardiff)
12.00	<i>Making Magic Work: Approaching Context</i> - Adam Parker (York Museums Trust)	11.40	<i>Roman Public Architecture Seen Through Building Types: Convenient Tool or Limitative Framework?</i> - Julian Richard (Leuven)	12.00	<i>Reconstructing Female Identities from the Cemeteries of Colonia Iulia Emona</i> - Kaja Stemberger (KCL)
		12.00	<i>More than Meets the Eye? Theoretical Architectural Reconstructions of Public Monuments from Roman Asia Minor</i> - Ursula Quatember (Regensburg)		

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Saturday lunchtime 12.30 – 14.00

Annual General Meeting - Bennett Building, Lecture Room 5 13.15 – 14.00

Poster Session – Bennett Building, Lower Foyer

Saturday 28th March – afternoon
Bennett Building, University of Leicester

Lecture Room 5	Lecture Theatre 1	Lecture Theatre 2
Theorizing Space and Material Culture in Late Antiquity	The Growth of Rome: Scale, Cost, and Extent	Interdisciplinary Approaches to Roman Artefacts <i>Sponsored by the Roman Finds Group</i>
14.00 <i>Conceptualising Art in Public Spaces: 'Constantine' at York and its Wider Applications</i> - Brittany Thomas (Leicester)	14.00 <i>Roman Growth and Expansion in a Central Italian Context</i> – Tesse Stek (Leiden)	14.00 <i>Contextualising Roman-related Artefacts in China: An Integrated Approach to Sino-Roman Relations</i> – Krisztina Hoppál (Eötvös Loránd University)
14.30 <i>Ravenna and Sutton Hoo: Examining Landscape, Monumentalisation and Imperial Ideology at the Transition from Late Antiquity to the Medieval Period</i> - Mark Collins (Leicester)	14.30 <i>A Republican Dilemma: City or State?</i> - Penelope Davies (University of Texas-Austin)	14.30 <i>Thrift or Gift? The Meanings of 'homemade' Objects in Late Antiquity</i> - Jo Stoner (Kent)
15.00 <i>Conceptualising the Space of the Late Antique Adventus</i> - Maria Kneafsey (Exeter)	15.00 <i>In omnibus regionibus? Administrative Boundaries and Differential Experiences in the City of Rome</i> - Penelope Goodman (Leeds)	15.00 <i>Geology and Roman Stone Artefacts</i> - Ruth Shaffrey (Oxford Archaeology)
15.30 Coffee break and Poster Session – Lower Foyer		
16.00 <i>Going Public? The Context of Mithraic Shrines in the Fourth Century</i> - David Walsh (Kent)	16.00 <i>Rome's Borderscape: The Social, Political and Cultural Arena of the Urbs</i> - Saskia Stevens (Utrecht)	16.00 <i>Finds in the Landscape – Roman Artefact Studies from a 'Wider Perspective'</i> - Nicky Garland (UCL)
16.30 <i>Theorizing Religious City Planning – Spatial Organization and Memory Sanctions in Late Antique Hierapolis</i> - Irene Selsvold (Göthenburg)	16.30 <i>Rome the Metropolis: Shanty -town or Growth Pole?</i> - Willem Jongman (Groningen)	16.30 <i>Conceptualizing Social Perspective and the Utility of Materials in Roman Small Finds</i> - Jason Lundock (Appleton Museum of Art)

17.00	<i>Late Antique Baths: Changing Habits in a Changing Society?</i> – Sadi Maréchal (Ghent)	17.00	<i>Urban Scaling and the Growth of Rome</i> - Matthew J. Mandich (Leicester)	17.00	<i>Touching and Moving in Roman Banquets: Defining Gender and Class through Dining Objects</i> - Mira Green (University of Washington)
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18.30 Conference Dinner at the Parkside Restaurant, 1st Floor, Charles Wilson Building, University of Leicester

21.00 TRAC Party at The Exchange Bar, 50 Rutland Street, Cultural Quarter, Leicester, LE1 1RD

Sunday 29th March – morning
Bennett Building, University of Leicester

08.30 Registration opens – Upper Foyer

Lecture Theatre 1	Lecture Room 5	Lecture Room 4	Lecture Theatre 2
Contextualising Coins, Assembling Contexts, and Interrogating Agency	Nobilia Opera? Re-staging Greek Artworks in Roman Contexts. New Approaches and Perspectives	Socks & Sandals: Historical Fiction as Archaeological Technique?	General Session 1 - Funerals, Landscapes, and Material Culture
09.00 <i>Above Ground Coin Hoards in Roman Britain: Potential Meanings and Significance</i> - Adam Rogers (Leicester)	09.00 <i>From the Grave to the Garden. Re-staging Greek Funerary Sculpture in Roman Contexts</i> – Gabriella Cirucci (SNS, Pisa)	09.00 <i>Fictional Facts: Can Watching TV Improve Academic Research?</i> - Rob Witcher (Durham) & Daan van Helden (Leicester)	09.00 <i>Sumo ergo sum?: Theorising Roman Consumption in the Domestic Space</i> - Emma Searle (Oxford)
09.30 <i>Variations on Themes of Use and Disuse – Coin Assemblages in Townscapes</i> - Nick Wells (Independent Researcher)	09.30 <i>The Fascinating Hybridity of Nobilia Opera. Bodily Models in Roman Male Nude Portraits</i> – Mariateresa Curcio (Université Paris 1 – La Sapienza)	09.30 <i>Layering the Fictive Past: the Possibilities Evoked by Writing Awareness of Roman Britain Into Viking-Age Historical Fiction</i> - Victoria Whitworth (Highlands and Islands)	09.30 <i>Magic Stones and the House of Life and Death: Whetstone Depositions in the Roman civitas Menapiorium</i> – Sibrecht Reniere & Wim De Clercq (Gent)

10.00	<i>A Context for 'Ritual' Artefacts. Depositional Practices and Spatial Distributions of Ritual Assemblages in Britain</i> - Alessandra Esposito (KCL)	10.00	<i>More than Words. Re-staging Protogenes' Ialysus: The Many Lives of an Artwork Between Greece and Rome</i> - Eva Falaschi (SNS, Pisa)	10.00	<i>Fiction, Flagships and Photography: Exploring the Links between Fictional Accounts of Pompeii and Visitor Photography</i> - Zena Kamash (Royal Holloway)	10.00	<i>"Claustra inde portaeque essent" - Rome, Nepi and the Transition to the Middle Republican Period in a Northern Latin Colony</i> - Ulla Rajala (Stockholm)
10.30 Coffee break and Poster Session – Lower Foyer							
11.00	<i>The Smooth, Cold Surface – Coins, Pewter and Water in Context in Roman Britain</i> - Adrian Chadwick (Leicester) and Eleanor Ghey (British Museum)	11.00	<i>Greek Art in Augustan Rome: Discourse, Dedication, and Reflection</i> - Nathaniel B. Jones (Washington University)	11.00	<i>Imagining Cogidubnus and His World: Reflections on the Writing of 'An Accidental King'</i> - Mark Patton (Open University)	11.00	<i>"Landscapes of Life" and Landscapes of Death": the Potential of Funerary Remains for the Reconstruction of Roman Topography</i> - Chiara Botturi (Southampton)
11.25	<i>Learning from Contextual Approaches to Brooches – the Case of the Penannular Brooch in Britain</i> - Anna Booth (Leicester)	11.30	<i>Dionysus and Performance: A Pendant for Greek Sculpture in the Pompeian Domus</i> - Lisa Hughes (Calgary)	11.30	<i>Encounters With the Past: the Story of the Skouriotissa Miner</i> - Michael Given (Glasgow)	11.30	<i>Memory, Place, and the Construction of Identity in Northern Gaul: From Lieux de Mémoire to Central Places</i> - David S. Rose (Edinburgh)
11.50	<i>Objects of Devotion? Interpreting Coin Assemblages Found at Romano-British Temple and Shrine Sites</i> - Philippa Walton (Oxford)	12.00	<i>"The Great Beauty": Greek Art and Urban Environment in Imperial Rome</i> - Alessandro Poggio (SNS, Pisa)	12.00	<i>Discussion</i> - Johanna Paul (Open University)	12.00	<i>A Name and a Place: Identity Expression and Social Strategies in Hellenistic and Roman Thessaly</i> - Crysta Kaczmarek (Leicester)

Sunday lunchtime 12.30 – 14.00
 Poster Session – Lower Foyer
 Lightning Round – Lecture Room 3 13.00 – 14.00

Sunday 29th March – afternoon
 Bennett Building, University of Leicester

Lecture Theatre 1	Lecture Room 5	Lecture Theatre 2
Camp and the City: Defining Military/Civil Spheres in the Roman East	Integrating Environmental and Theoretical Roman Archaeology - Sponsored by the Association for Environmental Archaeology	General Session 2 - Religious Spaces, Art, and Climate
14.00 <i>Occupiers and Oppressors, or Neighbours and Protectors? The Roman Garrison in the City of Dura-Europos, Syria</i> - Simon James (Leicester)	14.00 <i>"Impressed and Depressed" the Relationship Between Environmental and Roman Archaeology</i> - James Morris (Central Lancashire)	14.00 <i>Fishbone Remains as Identifiers of Roman Fisheries</i> - Lee Graña, (Reading)
14.30 <i>Soldiers and Civilians at a Village by a Camp: The Case of Legio – Kefar 'Othnay</i> - Yotam Tepper (IAA and TAU)	14.25 <i>Not Just a Shopping List: A Reconsideration of Roman Food and Identity from an Archaeobotanical Perspective</i> - Erica Rowan (Exeter)	14.30 <i>A Roman Period Deluge</i> - Ian Longhurst (Independent Researcher)
15.00 <i>Camp and the City in Aelia Capitolina: The Camp of the Tenth Roman Legion in Jerusalem/Aelia Capitolina</i> - Shlomit Weksler-Bdolach (IAA)	14.50 <i>Friend or Food? Seeking to Understand Human-Chicken Relations in Life and Death in Roman Britain</i> - Kris Poole (Sheffield)	15.00 <i>Stone Cult in Continuity. The Evidence from the Maltese Islands</i> - George Azzopardi (Independent Researcher)
15.30 Coffee break and Poster Session – Lower Foyer		
16.00 <i>"East is East and West is West" – Searching under the Lamp-Post</i> - Guy Stiebel (TAU)	16.00 <i>Farming Practice and Emerging Urban Identities at Late Iron Age and Early Roman Silchester</i> - Lisa Lodwick (Reading)	16.00 <i>'Herakles on the Edge': Objects without Prejudice in the Provinces</i> - Jane L. Ainsworth (Leicester)

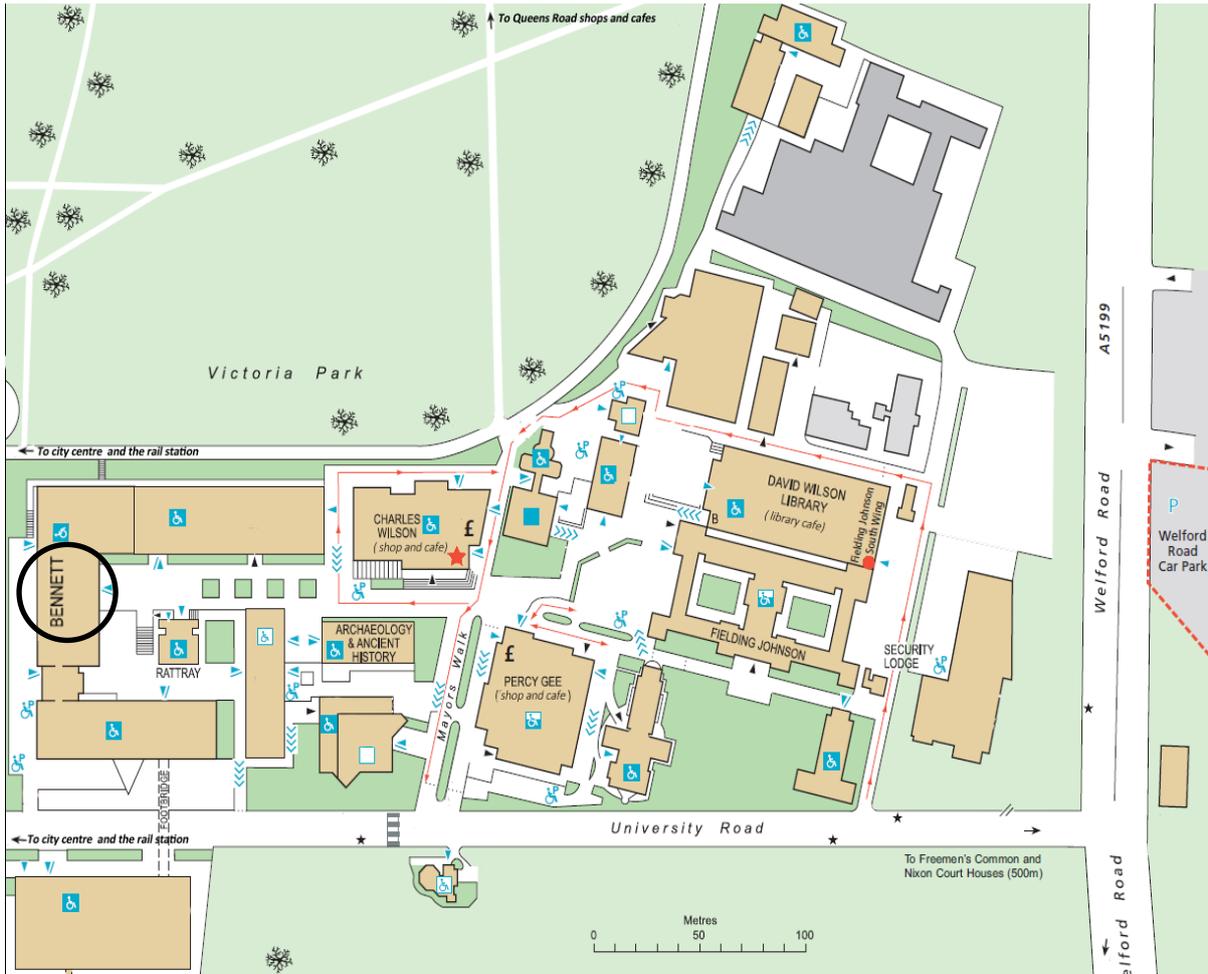
16.20	<i>Occupying or Being a Part?: Camps and Cities in the Roman Near East (27 BCE-235 CE)</i> - Kee-Hyun Ban (KCL)	16.25	<i>(Ro)man's Best Friend: A Zooarchaeological Approach to Romano British Social Relations with Dogs</i> - Lauren Bellis (Leicester)	16.30	<i>Cleomenes of Athens: The Epigraphic Case of a Greek Artist in Rome</i> - Linda Pozzani (SNS, Pisa)
16.40	<i>Between West and East – Identification and Impact of Military and Civil Spheres in Roman Moesia: Possibilities and Problems</i> - Lina Diers (Vienna)	16.50	<i>Encountering Wilderness: The Role of Hunting and Fowling in Agricultural Communities in Roman Britain</i> - Martyn Allen (Reading)	17.00	<i>Neighbouring Temples, Worlds Apart: The Creation and Purpose of Classical Structures Next to Egyptian Temples in Roman Egypt</i> - Elizabeth Brophy (Oxford)
17.00	Questions	17.15	<i>Discussion</i> – Zena Kamash (Royal Holloway)		

17.30 - Closing proceedings by Prof. David Mattingly (Lecture Theatre 1)

End of conference

Conference Location Maps

TRAC 2015 will be centred on the Bennett Building on the main campus at the University of Leicester.



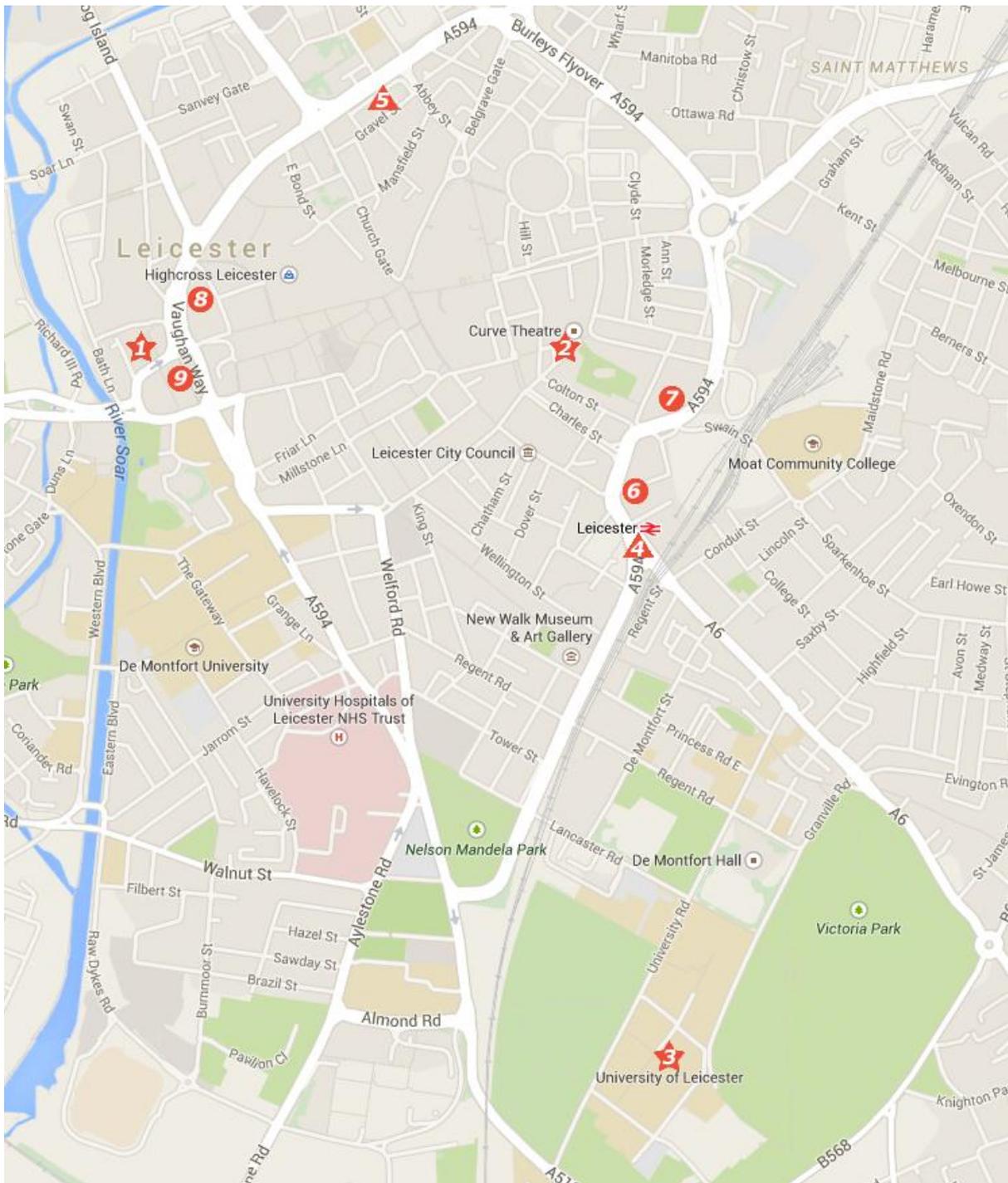
University of Leicester campus map

MAP KEY

- Peter Williams Lecture Theatre
- ★ Belvoir Parkside
- £ Cash point
- One-way system
- ▶ Entrance to building
- B Bookshop
- ★ Bus Stop
- ▬ Crossing
- P Parking

Wheelchair access information

- Building access:
- Full access to all floors
 - Mostly accessible (see text)
 - Ground floor only
 - Toilets accessible to wheelchair users within building
 - ▶ Entrance suitable for wheelchair access
 - ▶ Entrance with ramp
 - ⋯ Slope over 10%
 - ♿ Car parking space for disabled drivers



Leicester city centre map

- | | | |
|---|--|---|
|  Jewry Wall Museum |  Railway Station |  Ibis Hotel |
|  Exchange Bar |  St. Margaret's Bus Station |  Travel Lodge |
|  University Campus |  Premier Inn |  Holiday Inn |

Key Information

Registration

Registration will be located in the upper foyer of the Bennett Building and will run from **11:00 – 18:00** on Friday 27th March and from **8:30 – 14:00** on Saturday 28th and Sunday 29th March.

Tea, Coffee, and Lunches on Saturday and Sunday

Tea and coffee will be provided during both morning and afternoon breaks in the Bennett Building Lower Ground Foyer. Afternoon breaks will also feature assorted cakes. Lunches will not be provided; however, there are facilities on campus in which lunches can be purchased with a variety of dietary options available. These outlets include Chi Restaurant in the Charles Wilson building and the Library Café, located in the David Wilson Library.

Bookstalls

During the conference, several publishers will have display stalls in the Bennett Building in Room G85.

Internet Access

Internet access is available through eduroam. Alternatively, connection instructions can be obtained from the registration desk.

Tweeting

We will have a live Twitter feed displayed on plasma screens in the Bennett Building. Please use the hashtag: #TRAC25

Transport

Taxis are available from Leicester railway station or if you prefer to book in advance the following numbers might be helpful:

Swift Fox Cabs	0116 262 8222
ABC Taxis	0116 255 5305

Leicester railway station is approximately a 10 - 15 minute walk from the campus (see map on page 14). Victoria Park pay and display parking is a 5 minute walk from the campus.

www.arrivabus.co.uk This website gives details of bus services in Leicester. Buses 47 and 48 can be taken from the railway station to University Road.

Key Events

Friday Excursion

If you have booked to attend the conference trip to Burrough Hill and the Harborough Museum please arrive no later than **12:00** on Friday 27th March at the Bennett Building, as the coach will depart promptly at **12:30**. The trip will last around four hours. Luggage can be safely stored on campus or taken on the coach. Lunches are not provided, but can be purchased on campus prior to departure.

Friday Evening Opening Proceedings and Keynote Address

The opening proceedings will begin at **18:30** on Friday 27th March in the Peter Williams Lecture Theatre, Fielding Johnson South Wing, University of Leicester, University Road, Leicester LE1 7RH. Welcome delivered by Prof. Lin Foxhall, Head of School. The keynote address will be delivered by Dr. Andrew Gardner (UCL) and will begin at **18:45**.

Friday Evening Wine Reception

Following the keynote address, all delegates are invited to a complementary reception with various wines, ‘Roman’ beer, and a selection of canapés at Jewry Wall Museum, 156-160 St Nicholas Circle, Leicester LE1 4LB. Transport to the venue will be provided.

Poster Session

Posters will be displayed throughout the weekend in the Bennett Building Lower Ground Foyer. Authors are encouraged to stand by their posters during lunches.

Saturday Lunch – AGM

TRAC’s Annual General Meeting (AGM) will be held in the Bennett Building LT3 from **13:15 - 14:00**.

Saturday Evening Conference Dinner

If you have booked to attend the conference dinner this will be held on Saturday 28th March at **19:00** at the Parkside Restaurant, 1st Floor, Charles Wilson Building, University of Leicester LE1 7RN. Complementary drinks (wine and juice) will be provided and a cash bar will be available.

Saturday Night TRAC Party

The annual TRAC party will begin at **20:30** on Saturday 28th March and be held at the Exchange Bar, 50 Rutland St, Leicester LE1 1RD.

Sunday Lunch – Lightning Round

This dynamic new event will feature seven early career researchers (PhDs and MAs) presenting their research in a strictly timed format of seven minutes or less. It will be held in the Bennett Building LT3 from **13:00 - 14:00**.

Sunday Evening Closing Proceedings

Closing proceedings will be given by Prof. David Mattingly in the Bennett Building LT1 at **17:30**.

The Sponsoring Organisations



University of Leicester School of Archaeology & Ancient History, University of Leicester – Lin Foxhall (Head of School)

The School of Archaeology & Ancient History comprises a world-class, international team of scholars engaged in cutting-edge research and teaching.

Our particular strengths in prehistoric, Greek, Roman, medieval, historical, and scientific **Archaeology** are uniquely well integrated with a large team of **Ancient History** experts dealing with the cultures, landscapes, economies, and politics of the Greek and Roman world using textual sources and archaeology. Staff in both disciplines collaborate closely, the Mediterranean world being particularly well covered.

In the 2014 Research Excellence Framework (REF) 74% of our research activity was classed as 'world-leading' or 'internationally excellent', placing us in the top half-dozen Archaeology departments in the UK. We rank 1st among UK Archaeology departments for the public impact of our research.

The award-winning University of Leicester Archaeological Services (ULAS), the team that found **King Richard III**, forms part of the School.

<http://www2.le.ac.uk/departments/archaeology>



Leicestershire Archaeological & Historical Society – Michael Wood (President), Richard Buckley (Chair) and Matthew Beamish (Honorary Membership Secretary)

The Society was founded in 1855 and over the years has changed its name slightly, but its aims have virtually remained the same; 'to promote the study of history, archaeology, antiquities and architecture of the county'. Membership stands at around 400 and in addition some

100 institutions receive our annual publication around the world.

Our main activities centre around the lecture programme, publications, historic buildings and research. Each year we publish a series of articles in our annual volume Transactions which also includes a summary of all archaeological activity that has taken place in the city and county in the previous year. We also publish annually the Leicestershire Historian and two Newsletters.

Having celebrated our 150th anniversary we now look forward to strengthening the work of the Society in order to maintain its position as the premier archaeological and historical society in the county. Further details of the Society can be found on this website as can an application form for membership.

<http://www.le.ac.uk/lahs/>

Session Sponsors



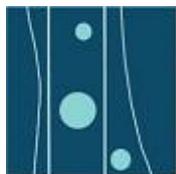
Roman Finds Group

Roy Friendship-Taylor (President), Justine Bayley (Chair) and Angela Wardle (Membership Secretary)

The Roman Finds Group (RFG) provides a forum for all those with an interest in Roman artefacts. Founded in 1988, our membership is both professional and amateur, and new members are always welcome.

Meetings are held twice a year across the country, with invited speakers presenting papers on a particular theme, site, exhibition, or region, and occasional short contributions from members on newly discovered artefacts. Recent themes have included surveys of artefacts from cemeteries, an examination of the opportunities and problems provided by waterlogged finds, and a review of the evidence for craft and industry in Roman Britain. Regional reviews have taken place in the areas of Hadrian's Wall, South Wales and the South-West of England. The aim of our meetings is to provide members with access to current research in advance of publication. From time to time joint meetings are held with museums or other special interest organisations, such as the Finds Research Group, and the United Kingdom Institute for Conservation.

<http://www.romanfinds.org.uk/>



**Association for
Environmental
Archaeology**

Association for Environmental Archaeology

Richard Thomas (Chair) and Ruth Pelling (Membership Secretary)

The AEA promotes the advancement of the study of human interaction with the environment in the past through archaeology and related disciplines.

We hold annual conferences and other meetings, produce a quarterly newsletter for members, and publish our conference monographs, as well as our journal - Environmental Archaeology: The journal of human palaeoecology.

AEA membership is open to all those actively involved or interested in any aspect of environmental archaeology.

The Association for Environmental Archaeology was formed in 1979 by a group of environmental archaeologists based at the Institute of Archaeology, University of London, to provide a wide-ranging means of communication between those working in environmental archaeology and related subjects. Members' interests range from anthropology and palaeopathology through parasitology, zooarchaeology and soils to archaeobotany and the study of prehistoric economies. The membership numbers around 400 including university, museum, government and commercially based staff, research students and amateurs. About 30% of our members live outside the UK, mostly in Europe, but including the USA and Canada, the Middle East, Far East and Australia.

<http://envarch.net/>

TRAC Bursaries



Barbican Research Associates

Hilary Cool, Jerry Evans, Peter Guest, Quita Mould and Stephanie Rátkai

Barbican Research Associates is the UK's leading independent consultancy specialising in the analysis of archaeological finds and post-excavation management. Our business is based on a tradition of quality, reliability and innovation.

The company was established in 2000 when five like-minded archaeologists met in a café outside the Museum of London to talk about the future of finds research in British archaeology - a few cappuccinos later and Barbican Research Associates was a reality.

At Barbican we aim to publish truly integrated research for the archaeological community and to promote the study of the past to as wide an audience as possible.

<http://www.barbicanra.co.uk/>



Society for the Promotion of Roman Studies

Dominic Rathbone (President) and Peter Guest (Archaeology Committee Chair)

The Society for the Promotion of Roman Studies - The Roman Society was founded in 1910 as the sister society to the Society for the Promotion of Hellenic Studies. The Roman Society is the leading organisation in the United Kingdom for those interested in the study of Rome and the Roman Empire. Its scope is wide, covering Roman history, archaeology, literature and art down to about A.D. 700. It has a broadly based membership, drawn from over forty countries and from all ages and walks of life.

The Joint Library is maintained jointly with the Society for the Promotion of Hellenic Studies and in association with the Institute of Classical Studies. With over 130,000 volumes, including 675 current periodical titles, it has an international reputation as one of the world's foremost Classics lending libraries.

<http://www.romansociety.org/>

Excursions

If you have booked to attend the conference trip to Harborough Museum and Burrough Hill, please arrive no later than **12:00** on Friday 27th March at the Bennett Building, as the coach will depart promptly at **12:30**. The trip will last around four hours. Luggage can be safely stored on campus or taken onto the coach. Lunches are not provided, but can be purchased on campus prior to departure.

Burrough Hill

Burrough Hill is the finest example of a large univallate (single banked) Iron Age hillfort in Leicestershire and has protected status as a Scheduled Monument. The site is located 11 km south of the modern settlement of Melton Mowbray and stands on an ironstone promontory around 200m above sea level. This area was already occupied in the Mesolithic and the hillfort was founded in the early Iron Age. The site was extensively excavated by the University of Leicester and ULAS in 2010-2014 under the direction of Jeremy Taylor and John Thomas. Jeremy Taylor will guide the tour of the site.



The Hallaton Treasure at Harborough Museum

In 2000, one of the most important archaeological finds of the Late Iron Age in Britain was discovered near Hallaton, Leicestershire. The find became known as the Hallaton Treasure and was excavated by a group of dedicated amateur archaeologists, the Hallaton Fieldwork Group and professionals from University of Leicester Archaeological Services. Over 5000 Iron Age and Roman coins were found along with a silver gilt Roman cavalry helmet and parts of other helmets, silver objects and the remains of hundreds of pigs.



The site has been interpreted as a shrine of the local Corieltavi tribe who lived across the East Midlands in the Late Iron Age. The objects are seen as ritual deposits given to the gods, perhaps asking for protection during the turbulent period around the Roman conquest of Britain in AD 43. The Hallaton Treasure is of national importance being the largest number of Iron Age coins ever found and excavated professionally, and evidence of a previously unknown type of ritual site. The tantalising question of how a Roman helmet came to be buried on a British Iron Age site has intrigued experts and the public alike.



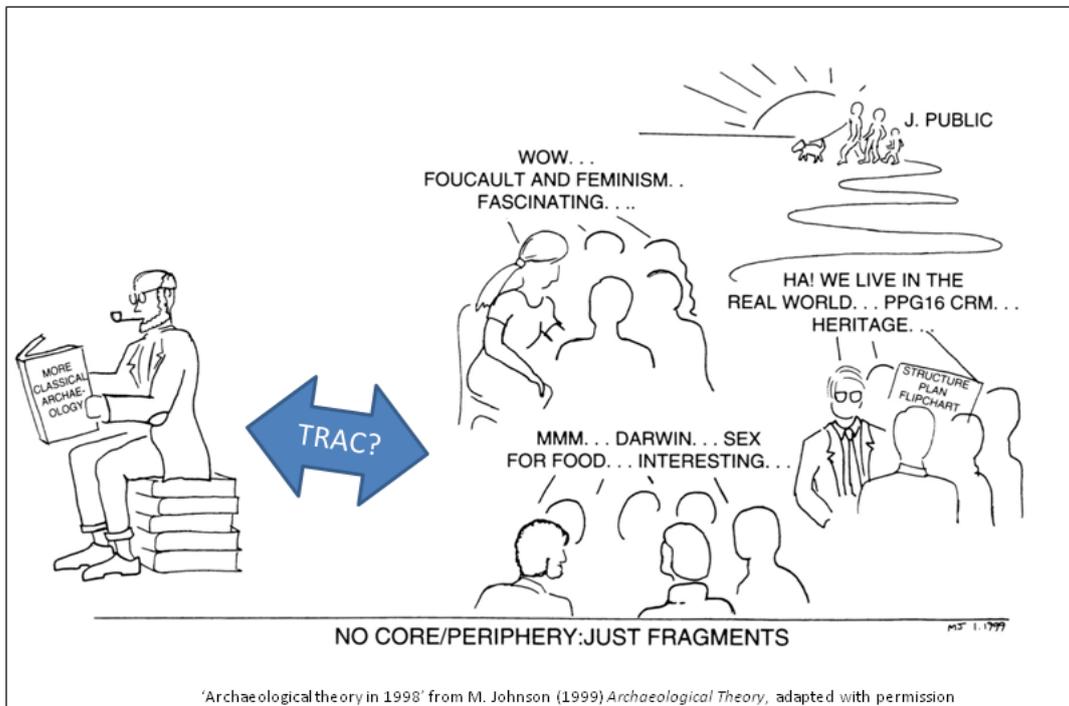
The finds were declared treasure and purchased by Leicestershire County Council for display in the East Midlands. This includes access via a permanent exhibition at Harborough Museum, Market Harborough and for research at the Collections Resources Centre near Loughborough.

www.leics.gov.uk/treasure

Keynote Address

TRAC **Debating Roman Imperialism:** **Theoretical Roman Archaeology Conference** **Critique, Construct, Repeat?** Andrew Gardner (UCL)

TRAC has given us 25 years of inspiration, engagement – and sometimes controversy – and in the process has made a massive impact on Roman archaeology and on the careers of many Roman archaeologists. One of the great strengths of TRAC as a community over this period has been its reflexivity, and it has become customary to reflect on the state of the conference and of our field. In this lecture, my aim is a little different; I want to take a further step back and compare the broad trends in Roman archaeology over recent decades with those in archaeological thinking across the discipline. This exercise reveals that the agendas in Roman archaeology that TRAC has helped us to develop have distinctive strengths, as well as interesting omissions, but above all it shows that there is a common trajectory from a period of high-energy critique to one of more peaceful application, accompanied by a degree of theoretical fragmentation. This situation begs several questions: where will the next big ideas come from? Have we exhausted the big ideas we already have? Do we still need big ideas at all? And, as we try to negotiate the relationship between our ideas and our material, who should we be talking to: other archaeologists; other classicists; the wider public? I will conclude by arguing that, if we are to converse more effectively with any or all of those groups, we need to find new ways to create real dialogue among ourselves. This will require that we recognise the tensions within our sub-discipline, between the past and the present, and between those of us who want more theoretical debate and those of us who want to get on working with the material, and find ways to resolve them. There will be no better venue to do this than TRAC itself.



Session and Paper Abstracts

TRAC
Theoretical
Roman
Archaeology
Conference

Charmed, I'm Sure: Roman Magic - Old Theory, New Approaches

Session organiser and chair: Adam Parker

'Magic', in the Roman world, is a catch-all term used to describe all of the supernatural elements of daily life that are difficult or unsuitable to be discussed as 'religion'. It has been studied alongside religion, both as a related phenomenon and as a standalone concept for a considerable amount of time, the legacy of this discussion is complex, varied and almost entirely focussed in its theoretical nature.

The potential evidence base for magic is huge, encompassing rings intending to prevent stomach ache, phallic images hung around the home, malevolent curses, protective prayers, physical acts to prevent the gaze of the evil eye, charms, rite, ritual and much more. The true extent of what we can consider 'magical' is unknown as no such conclusive arrangement of the material exists; this ideal is, in fact, a long way away.

Too little recent academic discussion has focussed on the application of the magical theory of the 80s and 90s; there is a long absence of academic discussion which looks empirically at the material casually termed 'magical'. It is the fundamental intention of this session to offer up some new and original research and approaches into this area, with the explicit aim that the theoretical discussion of each incorporates significant empirical evidence into its very nature in order to push forward a long overdue research agenda.

The session will include perspectives from university academics and museum professionals offering multi-disciplinary approaches to aspects of art, religion, magic and apotropaism, personal belief, burial practices and practical archaeology. The resulting spatial, contextual, linguistic and material analyses of these objects will allow us to build a better picture of their use within the Roman world.

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Saturday morning, Lecture Room 5

- 09.00 Stuart McKie (Open University) – *Distraught, Drained, Devoured, or Damned? The Importance of Individual Creativity in Roman Cursing.*
- 09.30 Idit Sagiv (Tel-Aviv University) – *Victory of Good Over Evil? Apotropaic Animal Images on Roman Engraved Gems.*
- 10.00 Alissa M. Whitmore (University of Iowa) – *Fascinating Fascina – Revisiting Roman Phallic Pendants.*
- 10.30 COFFEE BREAK
- 11.00 Alessandro Quercia (Soprintendenza per i Beni Archeologici del Piemonte e Museo Antichità Egizie, Italy; University of Leicester) & Melania Cazzulo (Independent Researcher) – *Fear of the Dead? 'Deviant' Burials in Roman Northern Italy.*
- 11.30 Glynn Davis (Museum of London) – *Excessively Charged Amulets? Contextualising Roman London's 'Magical' Jet and Amber.*
- 12.00 Adam Parker (York Museums Trust) – *Making Magic Work: Approaching Context.*

Distraught, Drained, Devoured, or Damned? The Importance of Individual Creativity in Roman Cursing.

Stuart McKie (Open University)

Curse tablets are becoming increasingly common finds in the north-western provinces of the Roman Empire, but very little work has been done to fully appreciate them within the local and regional contexts in which they were used. Scholars have, instead, favoured either overtly linguistic analyses, or have attempted to connect northern curses to the magical traditions originating in the eastern Empire, especially Greece and Egypt. This has led to inadequate explanations for both the wide variety and striking similarities that are evident within and between collections found at a growing number of sites across the region.

The aim of this paper is to show how current theories from modern religious studies can illuminate our understanding of Roman curse tablets, by refocusing our attention onto the ritual actions of the individual petitioners, rather than on the scratched words on “innocuous pieces of corroded lead (Gager 1992: 20).” In particular, this paper will promote the theory of vernacular religion, which emphasises the creativity that individuals can bring to both magical and religious practice, influenced by their social, cultural and physical contexts. Using the tablets from Bath and Mainz this paper will show how the sights and sounds of the ritual surroundings, as well as phrases and formulas circulating in common knowledge, combined in the minds of petitioners to create unique curses dependent not on expert or professional knowledge and expertise, but on the beliefs and intentions of ordinary people.

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Victory of Good Over Evil? Apotropaic Animal Images on Roman Engraved Gems

Idit Sagiv (Tel-Aviv University)

A group of Roman engraved gems (intaglios), comprising part of the collection of the Jerusalem museum, was studied. These gems, first published and discussed in this work, feature depictions of animals as the bearers of various magical meanings.

According to Plutarch (Plutarch, *Moralia*, vol. VIII, *Quaestiones convivales*, V.7.681), gems served to neutralize the “evil-eye” through the use of strange images that supposedly trapped the harmful gaze, and thus distanced the negative forces from the gem wearer. Such gems were therefore considered apotropaic. Some of these are called “combination gems”, the simplest forms of which are composed of two human heads or more, or a combination of human-animal heads. For example, on a carnelian gem dated to the second century CE, a horse's head together with a bearded man is depicted. This gem is actually a specific type of “*grylloi*” which resembles an *hippalektryôn*.

Other depictions of animals include an image of a predatory animal killing its prey or devouring it, usually interpreted as an allegory of triumph over death, such as in a 2nd century CE yellow jasper gem portraying a lion attacking a deer; while it was widely believed that the image of Heracles struggling against the Nemean lion, as depicted on a Roman red jasper gem, was intended to prevent stomach ache; and a rooster, for example, was associated with daybreak, with light, while a mouse, in contrast, was considered a chthonic creature. Consequently, a depiction of a rooster eating a mouse, on a gem from the end of the 1st century CE, was conceived as the victory of good over evil and of life overcoming darkness. Yet other gems on exhibit at the Jerusalem museum were intended to attract love. Indeed, depictions of Eros riding on an animal appear on several such gems from the collection.

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Fascinating *Fascina* – Revisiting Roman Phallic Pendants.

Alissa M. Whitmore (University of Iowa)

Roman phallic pendants (*fascina*) are frequently classified as apotropaic amulets which offer protection or good luck (Johns 1982). While Roman authors associate these amulets with children (cf. Varro, *De Ling.* 7.79), these pendants have been recovered in archaeological contexts ranging from Pompeian public buildings, Romano-British military forts, and geographically widespread burials of men and children (Philpott 1991; Johns and Wise 2003; Plouviez 2005). The proveniences of these finds, and other Roman

uses of phalli as comedic, aggressive, or fertility symbols, suggest that phallic pendants may have had numerous functions for ancient Romans, which at times were separate from, or entwined with, apotropaism.

This paper, which I submit for inclusion in the “*Charmed, I'm Sure*” session on Roman magic, has two main goals. First, I examine how the function and meaning of these pendants varied with the social identities of wearers (adult/child, civilian/soldier, male/female). Secondly, I use these pendants as a window onto Roman gender ideology; specifically, how did men, women, and children differentially navigate a society in which only one sex's genitalia (with a few exceptions) had magical, protective powers (cf. Monserrat 2000).

My approach brings together several datasets and theoretical approaches. I analyze Roman texts for the social contexts (wearer, situation, author's purpose) of pendants and other phallic objects (vessels, breads, etc.). Next, I catalogue the archaeological contexts in which phallic pendants were recovered, with an emphasis on associated sites, buildings, and individuals. Lastly, I use anthropological and psychological theory (cf. Carroll 1984) to compare Roman use of phallic pendants and imagery with similar examples in other past and present cultures, surveying both Mediterranean (Greek, Italian-Etruscan, modern Italian) and global (Moche, Japanese) practices. Together, these sources illustrate the varied meanings of phallic imagery and the social impacts of living amongst a “cult of the phallus” (cf. Keuls 1993).

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Fear of the Dead? ‘Deviant’ Burials in Roman Northern Italy

Alessandro Quercia (Soprintendenza per i Beni Archeologici del Piemonte e Museo Antichità Egizie, Italy; University of Leicester) & Melania Cazzulo (Independent Researcher)

Recent studies on funerary archaeology have focused on ‘deviant’ burials: characterized by different treatments in burial rites when compared to other members of their society. The term ‘deviant’, however, has a negative connotation whereas the use of more neutral terms, such as ‘atypical’ or ‘non-normative’, is more appropriate since the motivation behind these differential burial rites can be various and associated with the complex range of different social and religious beliefs. Such burials can be distinguished in the archaeological record by examining both location and the external characteristics of the grave alongside analysis of any associated grave goods, the position of the body itself, and any items meant to restrict movement of the body after burial. Thus, a multidisciplinary approach, including data from archaeology and anthropology, can be effectively helpful for a correct interpretation of such ambiguous burials. In Northern Italy, only the last few years have seen particular attention paid to atypical burials associated with the Roman period. Indeed, these types of burials have been recently recognized in Piedmont (NW Italy). In particular, a few imperial-period burials yielded either individuals lying with their face downwards, bearing systems of physical restriction or buried with a series of iron nails, which were used for ‘retain’ the dead in the tomb because of their magic connotations. Considering these burials, this paper will explore three key questions: (1) what are the main distinctive features of such burials?; (2) How did they relate within the normal range of burial rites practiced in Roman NW Italy?; and (3) How does a multidisciplinary study of non-normative burials help us in the understanding of the complex beliefs regarding the role and meaning of the death in the Roman society, including its magic connotations.

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Excessively Charged Amulets? Contextualising Roman London's 'Magical' Jet and Amber

Glynn Davis (Museum of London)

Jet and amber were two materials valued in the Roman world for their 'magical' properties. Despite the production and consumption of artefacts in these materials being separated temporally, they share common traits such as their known electrostatic qualities and their predominant occurrence in 'ritualised' contexts, especially in the Roman west.

This paper will present a critical analysis of jet and amber material excavated from London, largely unpublished and un-synthesised, questioning their 'magical' function through a contextual approach. London has produced an enormous assemblage of 'black and shiny' artefacts and this paper will focus on a case study of jet hairpins in particular. Through a comparative analysis of this much studied small find the London material will be used to challenge traditional interpretations of the functionality, value, and even magical nature of this common personal ornament.

Amber artefacts are still rare finds in Roman Britain and have been long classed as grave goods even when unprovenanced contextually (Brown & Henig 1977). London has recently produced some interesting amber objects of note and these will be discussed in relation to their impact on our conventional understanding of the use of this material.

My approach to the contexts in which these materials are found builds upon the theoretical interpretation of small finds that has become increasingly prevalent, notably through TRAC (e.g. Rosten 2007), and will expand on such methodology and interpretation.

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Making Magic Work: Approaching Context

Adam Parker (York Museums Trust)

Magical theory is steeped in decades of learned discussion but does not offer a single, cohesive approach to archaeological material. It is fragmented, complex and hugely variable in its nomenclature. Much discussion focuses on the rite and ritual of magic, its *mana* or religious after-effects with little regard for the huge range of material it is intended to represent.

The problem with the current system is that it does not offer an opportunity to translate the theory into a very real 'grass-roots' level of useable data. It offers an opportunity to look at a huge quantity of otherwise mismatched material through an unique lens. This inherent variability in the evidence base for magic is, paradoxically, its single greatest detriment and its single greatest benefit. As such a single approach to the whole world of magical artefacts is almost certainly doomed to failure... nevertheless I shall attempt to offer up one possible approach.

This paper will consider how we can use some aspects of traditional magical theory to assist us in the defining, locating and categorisation of potentially 'magical' objects. My approach is multi-disciplinary and aggressively empirical - a formalised approach to objects and theory from the perspective of a small-finds archaeologist and museum professional.

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Framing Views, Constructing Experiences, and Shaping Identities. Reflections on the Potential of Current Approaches to Roman Public Architecture

Session organisers and chairs: Rick Bonnie, Julian Richard, Eleonora Zampieri

The study of public architecture in the Roman world is sometimes characterized as a dusty and static field of study, more interested in the formal properties and technical aspects of buildings than in their active role in the construction of public life. The use of building types, ornamentation, imported building materials and innovative construction techniques, as well as the frequently impressive scale of these monuments, are often understood in terms of their propagandistic value for the centre of power and its elite and, by that way, enhances the view of a culturally unified empire. Our generic use of a conventional architectural vocabulary, in fact, supports this idea of a central power promoting and diffusing fixed formulas, resulting in a greater cultural homogeneity.

Over the last few decades, however, archaeologists and architectural historians have steadily introduced new avenues for research. Scholars have begun to concentrate more on understanding the built environment through the eyes and everyday routines of the contemporaries of the Roman Empire. Beyond their formal or technological properties, buildings are increasingly envisioned 'as objects of experience or media for ideas' (Thomas 2010, 842), whereby the original context from which they were produced and within which they functioned played a central role. Space syntax analysis, the contextual analysis of artefacts and perception studies in private houses, for instance, has taught us much about the workings of patronage, social control and shifting limits of public and private social spheres. Both in Rome and in the provinces, however, the study of Roman public architecture has not followed suit.

Following up on this unfortunate consequence, this session aims to explore how public structures across the Roman world framed people's views and routines, constructed a variance of experiences by the different classes of citizens and visitors and, as a result, shaped local identities. The session intends to move away from interrogating the form of an individual building to present a broader perspective of the different roles of these monuments within the wider urban space and amongst the population. We welcome papers that through case studies from both Rome and the provinces, tackle methodological issues and assess the potential of recent conceptual advances in social studies and technological innovations on the study of Roman public architecture.

Reference:

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Saturday morning, Lecture Theatre 1

- 09.00 Introductory presentation: Edmund Thomas (Durham) - *Experiencing Public Space Through Light, Materiality, and Tectonics: New Modes of Thinking About the Aesthetics of Roman Architecture at Rome and Beyond*
- 09.20 Amy Russell (Durham) - *On Gender and Spatial Experience in Public Space*
- 09.40 Christopher Dickenson (Nijmegen) - *Daily Life in a Monumental Space – the Forum Romanum in the Early Imperial Period*
- 10.00 Geoffrey Sumi (Mount Holyoke College) - *Titus' Pompa Circensis and the Ceremonial Topography of Flavian Rome*
- 10.20 Discussion
- 10.30 COFFEE BREAK
- 11.00 Nikki Keeris (Nijmegen) - *Spatial Narratives in the City of Rome: The Configuration of Space in the Republic and Early Empire*
- 11.20 Louise Revell (Southampton) - *Moving Beyond Typologies: Temple Variability and Ritual Experience in Roman Britain*
- 11.40 Julian Richard (Leuven) - *Roman Public Architecture Seen Through Building Types: Convenient Tool or Limitative Framework?*
- 12.00 Ursula Quatember (Regensburg) - *More than Meets the Eye? Theoretical Architectural Reconstructions of Public Monuments from Roman Asia Minor*
- 12.20 Discussion

Experiencing Public Space Through Light, Materiality, and Tectonics: New Modes of Thinking About the Aesthetics of Roman Architecture at Rome and Beyond

Edmund Thomas (Durham)

This paper addresses the new directions in recent research on Roman public buildings and public space, bringing together work on Rome and the provinces, and looks forward to how work on architectural lighting, digital reconstruction, and the materiality and tectonics of Roman architecture can develop a richer understanding of Roman public buildings in terms of ancient aesthetics. It argues that work on Rome, peninsular Italy, and the provinces should be seen together and that a focus on the issues at the heart of ancient perception – light, materials, and spatial movement – (rather than on traditional typologies or classification of ornament) is needed to interpret the ancient experience of public space and its original meanings. To this end digital reconstruction is a powerful tool, but equally a dangerous one. Two case studies illuminate these principles: the first considers the architectural lighting of Vitruvius' basilica at Fano, our best verbally but worst visually documented public building of antiquity, and, comparing the re-use of this text in a Christian context in England of the high Middle Ages, argues that a proper understanding of the building's material tectonics and of its architectural lighting is necessary to recognise its distinctive purpose and meaning, particularly in comparison with the Basilica Aemilia/Paulli and other contemporary basilicas at Rome; the second focuses on the enigmatic "Building M" at Side in Pamphylia as an instance of what has been characterised as "Baroque" style and argues that such architecture is better understood as a rhetorical mode identifiable through analysis of its materiality, tectonics and manipulation of light. While both these case studies most directly concern architecture outside the capital, they also help to illuminate buildings in Rome that are now poorly appreciated.

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ROME

On Gender and Spatial Experience in Public Space

Amy Russell (Durham)

Many of Republican Rome's civic buildings and monuments sent a clear message to the viewer: they testified to a patron's glory, military success, and the unbroken tradition of Roman *virtus* stretching down the centuries. But what of those who could not vote for the patron or serve in the army, and were biologically incapable of 'manliness'? Though our sources rarely speak explicitly about women (or non-citizens, or slaves) in public space, we know that everything from cult activity to simply travel from A to B brought them into Rome's most public and political spaces, from the Forum on down.

Can modern theoretical approaches to gendered space help us understand the spatial experience of women in public in Republican Rome? In a world where the elite house was hardly less 'public' than the Forum and elite patrons treated the buildings they constructed as civic benefactions almost as their own private property, we cannot necessarily rely on the unstated equivalences between the dichotomies public/private and masculine/feminine which characterize much work on gendered space in our own culture. Tracing the evidence from Cato's disgust at the presence of women in the Forum in 215 BCE to the *meretrix* sculptures of Pompey's portico, I explore how a more nuanced approach to the nature of public space in Rome can help us towards a better understanding of women's spatial experience in the Republican city, and even propose some possible resistant readings of the iconography they found there.

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Daily Life in a Monumental Space – The Forum Romanum in the Early Imperial Period

Christopher Dickenson (Nijmegen)

By the late Republic the Forum Romanum had become a truly monumental space: it was surrounded by imposing monumental public architecture and was the setting for countless smaller commemorative monuments, most of them statues. Under the first Roman Emperor Augustus the Forum underwent radical changes which might be said to have monumentalised it still further: enlargement of the Forum's two basilicas and the addition of new temples gave the square a more architecturally defined, more unified and more enclosed appearance. These developments have received much attention in modern scholarship and have typically been interpreted as an assertion of Imperial authority at the expense of civic freedom. The Forum has been said to have lost much of its importance as the public heart of the city and become rather like a museum commemorating the greatness of both Rome and the new imperial house. This interpretation focuses largely on the imposing archaeological remains of the monuments and emphasises the top-down role of the emperor in reshaping the forum. This paper will challenge some of the assumptions behind this approach and argue that more attention needs to be paid to the evidence for activities of daily life taking place on the forum in post-Augustan times, to what this suggests about the groups who frequented the square and to how this might deepen our understanding of how Forum's increased monumentality was perceived by the city's inhabitants.

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Titus' *Pompa Circensis* and the Ceremonial Topography of Flavian Rome

Geoffrey Sumi (Mount Holyoke College)

Suetonius includes in his life of the emperor Titus a brief mention of a circus procession at the beginning of that emperor's reign in which he accompanied on horseback an equestrian statue of Britannicus, his boyhood friend and son of the emperor Claudius (*Tit.* 2). This procession was the first or one of the first public ceremonies for the new emperor—a kind of court ceremony of accession. The circus procession expanded under Augustus' Principate and the Julio-Claudian emperors (Arena 2010, 53–93) to include statues of the *divi* as well as deceased members of the imperial family (such as Marcellus, Gaius and Lucius Caesar, and Germanicus). At the same time, the monuments built by the *princeps* to honor himself or members of his family created a new ceremonial topography of Rome in this period, which featured prominently not only along the route of the procession but also as the depository of the statues that were paraded (e.g., the statue of Germanicus was housed in the Temple of Concordia; *Tab. Siar.* frag. b, col. 3, ll.

2–12=Crawford 1996, vol. 1, no. 37, p. 518, and his *sella curulis* in the Temple of Mars Ultor; *Tab. Heb.* ll. 53–54=Crawford 1996, vol. 1, no. 37, p. 521). It is the aim of this paper to analyze how the ceremonial topography of Flavian Rome informed Titus' circus procession. The presence of Britannicus' statue, for instance, linked Titus and his reign to the last legitimate Julio-Claudian emperor, Claudius, thus disregarding the reign of the tyrant Nero. This statue, moreover, likely was housed in the Temple of Divus Claudius, and therefore emerged from it to take its place in Titus' procession, thus including that temple and the larger Valley of the Colosseum in the procession, a reminder of what was removed (Nero's *Domus Aurea*) to make way for the more public monuments of the Flavian dynasty.

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Spatial Narratives in the City of Rome: The Configuration of Space in the Republic and Early Empire

Nikki Keeris (Nijmegen)

In the last three decades, much research has focused on the interaction between collective memory and the monuments and building programmes of late Republican and early Imperial Rome. Although this has resulted in an increased understanding of the politics of representation and the Roman culture of remembering, little has been said about the narrative structure underlying such configurations. The theory of 'spatial narratives', which finds its origin in the field of cultural geography, may offer a useful way forward. It differentiates between three narrative strategies which can be used to tell stories in landscape: sequential, single-point and complex configurations of space. This paper shall focus on the latter two strategies. In the modern world, the most common form of spatial narrative are solitary monuments that briefly recount a particular event. The monument that was erected in the Forum Romanum in 44 B.C. in commemoration of Julius Caesar may correspond to this type of narrative. However, solitary markers are not always suitable. Complex configurations may be used to simplify the story of particularly intricate historical events. With this in mind, I shall discuss the changes Augustus made to the Forum Romanum during his reign in order to assess whether this building programme served as a complex spatial narrative. By examining whether these strategies were deployed in ancient Rome, we can deepen our understanding of the ways in which the Romans used landscape as a medium for storytelling. Furthermore, it should help us develop a more systematic approach for studying Rome's topography.

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THE PROVINCES

Moving Beyond Typologies: Temple Variability and Ritual Experience in Roman Britain

Louise Revell (Southampton)

The temples of Roman Britain have been divided into a typology of classical, Romano-Celtic and Eastern, with Romano-Celtic divided into a complex series of sub-types. The result has been that with a few notable exceptions, temples have been studied as individual monuments and consideration of the structure has focussed on its typological categorisation. In recent years, work on temple structures within the classical world more generally has begun to consider their spatial relationship with other aspects of the landscape, whether other monuments within the landscape, or pre-existing spatial meanings through the idea of memory. At the same time, the religious history of the Roman Empire has been seen as a more dynamic process. An important part of the re-thinking of the religion of empire has been the idea of a market-place of deities, with the importance of the idea of variability. This work has been derived from the written evidence for the deities themselves, and so is more difficult to apply to provinces such as Britain with limited evidence for the interaction between the worship of the various deities. However, an important element of Roman religion is the ritual experience, and the concept of orthopraxis as a means

of articulating religious understanding. In this paper, I will argue that if we examine the variability in the temple architecture and layout within individual communities, we apply this idea of a market place of deities to ritual, and understand the varying choices of ritual experience available to the worshipper. I will use the evidence of the temples of selected Romano-British towns, supplemented by parallels from the remaining towns, to argue that by examining religious space within its wider context, we can move beyond the typological classification to reconstruct the religious experience of past.

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Roman Public Architecture Seen Through Building Types: Convenient Tool or Limitative Framework?

Julian Richard (Leuven)

For many, looking at the sculptural display of a fountain, the *naves* of a basilica, the succession of rooms in a bath, the layout of a street portico, the design of a *cavea* or the ground plan of a temple, seems far remote from the interpretative pursuits popular in current research. This is largely due to the descriptive and classificatory procedures that still direct much of the study, interpretation and publication of Roman public buildings, which remains chiefly based on an established *corpus* of ordered formal data collected from selected monuments. The conventional use of building types is the most common manifestation of this approach. Classifying buildings according to their ground plan and elevation inevitably opens the way to *architectural storytelling*, whereby buildings are linked to each other through abstract relationships, such as formal, technical and decorative parallels, patterns of evolution, diffusion and influence but, sometimes also, of stories of resistance or absence. The main consequence is that any subsequent interpretation of public buildings inevitably tends to be linear, somewhere along a scale of oppositions such as 'prototype vs. variant', 'tradition vs. novelty', 'conservative vs. innovative', 'local vs. external', 'Roman vs. Greek', 'Roman vs. non-Roman'. In this paper, I will argue that, in order to reflect fully the idiosyncrasy of public buildings, envisioned as products of peculiar contexts and as agents of social life, our common sense use of building types should be approached more critically.

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More than Meets the Eye? Theoretical Architectural Reconstructions of Public Monuments from Roman Asia Minor

Ursula Quatember (Technische Hochschule Regensburg)

Theoretical architectural reconstruction drawings, and, more recently, 3d models are the immediate output and often most important results of architectural research or *Bauforschung*. These reconstructions shape our image of public Roman architecture on a large scale and very often influence its interpretation in a wider context. The proposed lecture will analyze the underlying concept of different types of reconstruction (e.g. schematic versus stone-by-stone reconstruction, isolated monuments versus groups of buildings within their urban context, etc.). The examples will be chosen mainly from Roman Asia Minor and its long research tradition of architectural reconstructions, using different sites and different types of public monuments. A "typology" of architectural reconstructions will constitute the basis for our understanding of approaches and choices that are made during the drawing process.

In a second step, it will be analyzed how these (modern) concepts of architectural rendering contribute to our understanding and influence our perception of these monuments and their function in our own scholarly works. According to the focus of a certain reconstruction drawing, certain aspects attract our attention, while others are neglected or even omitted. For example, many reconstructions concentrate on the architectural evidence itself and leave out any kind of human depictions. This notion is paralleled by research focusing on aspects such as architectural typology or the history of building types, while 'human' factors such as the interaction of people with their built environment is often neglected.

Critical reflection on traditional forms of architectural reconstruction therefore seems imperative for new approaches on the monuments themselves.

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Socio-Corporeal Practices in the Provinces

Session organisers: Thomas J. Derrick and Giacomo Savani

Chair: Penelope M. Allison

The provinces and the peripheries of the Roman Empire were dynamic places where the arrival of external material culture and social practices was interacted with, in a complex and reciprocal way, by multifarious local communities. This session aims to bring together studies from various loci on the fringes of Roman cultural influence, either beyond or in 'frontier' provinces, but also in more traditional provincial contexts with distinct indigenous traditions. By examining the evidence for the engagement in 'Roman' corporeal practices we can begin to engage and theorise more widely about the way in which external practices became adopted and adapted in various communities.

The way we treat and present our bodies is intrinsic to the way in which we hope to be perceived by those around us. This can be expressed through adornment through clothing, jewellery, perfumes and cosmetics but also through the way in which we treat our bodies, our health regimen, diet, hygiene and ablution routines. It can also be the way in which the body can be temporarily altered such as in the alteration of head and body hair. The archaeological record provides material evidence, in some form or another, for all of these practices and this session brings together papers which focus specifically on the social context of these behaviours, the spaces in which they occurred and the broader cultural significance of these changes. We are concerned too with questions about the spread of socio-corporeal practices and the social and political vectors of change. It is hoped that this session will help nuance our understanding of attitudes to the body in provincial settings, far from the socio-cultural and political centre of Rome.

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Saturday morning, Lecture Theatre 2

- 09.00 Giacomo Savani (Leicester) – *Bathing as a Roman: socio-cultural implications of private baths in Roman Britain*
- 09.30 Jay Ingate (Kent) – *Bathing with the Britons: Reinterpreting the Role of Urban Bathhouses in Roman Britain*
- 10.00 Thomas J. Derrick (Leicester) – *Unguenta and Medicamenta Consumption – Roman Glass, Identity and Socio-Corporeal Practice in Britannia*
- 10.30 COFFEE BREAK
- 11.00 Rhea Brettell (Bradford) – *“The final masquerade”? Resinous Substances and Mortuary Rites in Roman Britain*
- 11.30 Siân Thomas (Cardiff) – *From Treasured Items to Trash? The Use of Brooches in Roman Cornwall in the Creation of Identity and Social Memory*
- 12.00 Kaja Stemberger (KCL) – *Reconstructing Female Identities from the Cemeteries of Colonia Iulia Emona*

Bathing as a Roman: socio-cultural implications of private baths in Roman Britain

Giacomo Savani (Leicester)

According to a funeral inscription from Rome dating to the Julio-Claudian period (*CIL* 6.15258), baths, together with wine and sex, were among the pleasures that '*vitam faciunt*' – 'make life worth living'. Numerous epigraphic and literary sources from all over the Roman world reinforce this view of baths and bathing as among the few genuine traits of Roman-ness that spanned otherwise multifaceted and multicultural backgrounds. Accordingly, bathing can be seen as essential to Roman identity and core in the processes of cultural change promoted by Rome in her distant provinces as evident in the many bath complexes excavated in Romano-British towns, forts and villas. However, most emphasis has been placed on the public *thermae* and far less attention given to private rural establishments which have much to tell us of private lives, identities and status.

This paper therefore focusses on the private domain and questions the socio-cultural implications of private bathing in Roman Britain. Moving beyond simple plotting of bath plans on villa sites – where the baths are too often viewed simply as part of the site's architectural design – I will examine first the regional and chronological developments of these private facilities and then frame these in the context of recent scholarship regarding provincial adoption and adaptation of 'Roman' forms. Does, for example, the chronology of these bath complexes really contribute to this discussion? Can we use baths to identify a 'Roman' elite? Should we not simply view these complexes as part of a developing Romano-British mode of status-affirming display? Furthermore, can we legitimately suggest 'display' or are these structures primarily utilitarian?

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Bathing with the Britons: Reinterpreting the Role of Urban Bathhouses in Roman Britain

Jay Ingate (Kent)

Despite many years of progressive discourse at TRAC there are certain elements of Roman archaeology that remain anchored in monolithic cultural generalisations. The study of urban bathhouses in Roman Britain is almost exclusively based on the premise that they represent a defined cultural import, constructed to facilitate the reproduction of Mediterranean lifestyle practices. Indeed, discovery of evidence for a bathhouse in Britain often leads to archaeologists imprinting a clear sense of architectural purpose defined by classical labels like *frigidarium*, *caldarium*, *balnea*, and *thermae*. Such an approach is somewhat anachronistic and underplays the malleable meaning of bathhouses, even in the Mediterranean. Moreover, it is a way of thinking that largely ignores the impact of local context on the experience of these buildings.

This paper will look to re-orientate the study of these urban features, highlighting their potential role as focal points for pre-existing traditions in provincial locales. In Britain, at many locations that would become Roman towns, there were already strong symbolic and ritual links to water. These prehistoric associations have been largely divorced from the consideration of Roman era water management, without any convincing justification. Using evidence from urban sites in Britain, it will be argued that the construction and experience of bathhouses may actually be fundamentally linked to such beliefs. As a result, it is hoped that we can start to offer a less one-sided analysis into the reasons behind the uptake of these features in temperate Europe. In doing so, we can bring the interpretation of urban bathhouses into alignment with the current theoretical trends in Roman archaeology.

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Unguenta and Medicamenta* Consumption - Roman Glass, Identity and Socio-Corporeal Practice in *Britannia

Thomas J. Derrick (Leicester).

This paper will discuss the potential which small blown glass containers may have in helping us to understand the introduction and incorporation of *unguenta* and *medicamenta* into the corporeal practices of Romano-Britons. With a reasonably held starting premise that these vessels – often termed

unguentaria, balsamaria amongst other names – can be used as an indicator of the consumption of their assumed contents, we can begin to greater understand their role in society.

The context and frequency of these vessels at sites raises a number of questions. First and foremost; who used these vessels and why? Are these small flasks just part of a site's 'standard assemblage' of glass or is their presence more indicative and suggestive of a wider engagement in new behaviours? The vessels are seemingly much more common at urban sites than at rural ones, although perhaps this might be expected given that glass is often more common at these sites. Is it the case, then, that unguenta and medicamenta are neither required nor desired at rural sites and that olfactory and facial beautification only make sense within the context of urban life and social emulation? If their use is indicative of a form of acculturation, what role may women have played in this process? To what degree were the military community engaged in this behaviour and its promotion? This paper aims to present a preliminary engagement with these questions and to discuss future approaches which can be applied to these small glass vessels in order to shed light on the spread and engagement with 'Roman' socio-corporeal behaviours in Britain.

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"The final masquerade"? Resinous Substances and Mortuary Rites in Roman Britain

Rhea Brettell (Bradford)

Recent research has provided molecular confirmation for the use of resinous substances in mortuary contexts in Roman Britain. Analysis of grave deposits, using gas chromatography-mass spectrometry, has revealed terpenoid biomarkers in samples from sixteen inhumation and one urned cremation burial. The natural plant products characterized include European coniferous (Pinaceae) resins, *Pistacia* spp., (mastic/terebinth) resins transported from the Mediterranean or the Levant and *Boswellia* spp. (frankincense/olibanum) gum-resins from southern Arabia or eastern Africa. In addition, traces of a balsamic resin, probably *Liquidambar orientalis*, have been identified. A correlation between the use of these exotic exudates and final interment in substantial, often multiple, containers with high-quality accoutrements has been observed.

The material properties of these symbolically-loaded aromatic substances speak to both the biological reality of the decomposing body and to the individual as a social being. Recovered as offerings added to the tomb or comminuted materials incorporated within the textile wrappings, resins played a multiplicity of roles. On a practical level, they acted as temporary preservatives and masked the odour of decay or scorching flesh. As social signifiers, they marked the status of the deceased and promoted memory through sensory impact and conspicuous consumption. Encoded with ritual meaning, they purified the body and facilitated the ultimate rite of passage to the afterlife. Thus, the recovery of these invisible traces provides us with new insights into mortuary practices in the Roman period and links the far corners of the Empire in an hitherto unexpected manner.

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From Treasured Items to Trash? The Use of Brooches in Roman Cornwall in the Creation of Identity and Social Memory

Siân Thomas (Cardiff)

Brooches are scarce throughout Roman Cornwall with only a few sites having produced them in any great numbers. The most notable exception to this is the site of Nor'nour in the Isles of Scilly where nearly 300 brooches were found. The favoured interpretation is that it was a sacred site or temple, which was in use until the third century AD. Nor'nour appears to be exceptional in Roman Cornwall, not just because of the number of brooches but also due the fact they were deposited during the second to third centuries AD, shortly after manufacture.

This is often not the case for other brooches found in Cornwall. Evidence from excavated sites indicates that the curation of brooches took place with these items being kept in some cases for two hundred years, before finally being deposited. In a small number of cases these brooches are unparalleled and may have been locally manufactured for a specific commission. A Cornish variant of the Aesica brooch has recently been recognised from sites across the South-West, with a number of these brooches having been recorded.

This paper will examine the use and function of brooches in Roman Cornwall, in particular their role in the (re)creation of socio-corporeality and how this changed over time. From their initial use in the renegotiation of identity through to final deposition were these objects imbued with social memory? Discussion will review research in this field before turning to explore how we might consider the 'missing years' in their life-course ultimately leading to them being discarded with the rubbish.

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Reconstructing Female Identities from the Cemeteries of *Colonia Iulia Emona*

Kaja Stemberger (KCL)

Excavations at Colonia Iulia Emona (Ljubljana) in Slovenia have unearthed over 3,000 graves with 15,000 artefacts associated with the Roman town dated from the 1st to 5th centuries AD. The colony was established in AD 15 and populated with a cosmopolitan society composed of Italian settlers and the native Celtic population.

I will discuss the contrast between two main groups of female burials from Emona which can be identified from the data, focusing not only on the descriptive aspect, but attempting to interpret how gender roles are reflected in the burial ritual in both direct and metaphorical ways. The first group is rather large and consists of what I interpret as married women. Typically found in their graves are hairpins, mirrors and in a few cases jewellery boxes. The second group comprises nine graves with exceptional sets of artefacts. They stand out for their lavish gold and amber jewellery for which an apotropaic function is sometimes argued. Such a concentration of rich female graves is unusual for a Roman cemetery anywhere in the empire. In my presentation, I will discuss the differences between these two groups of burials in objects and style of burial. I will consider how the strange array of objects can act as protective and magical assemblage in context of gendered rites of passage and liminal stage related to them.

Although focused on a single site, the rich grave furnishing allows Emona to serve as a case study in the archaeology of gender in a Roman funerary setting. It contributes to developing the understanding of the relationship between gender and artefacts and of the role of objects in relation to different social and age groups, especially those of potential apotropaic character.

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Theorising Space and Material Culture in Late Antiquity

Session organisers: Brittany Thomas, Chantal Biemann and Denis Sami

Chair: Chantal Biemann

Late Antiquity is an area of study often forgotten in Roman studies in the recent past, especially in the theoretical realm of TRAC. Though a transitional period, peoples of the later Roman, and indeed early Byzantine, Empire still broadly termed themselves 'Roman' and continued in their various social and cultural traditions inherited from the Roman past. This gap between 'Roman' studies and 'Late Antique' studies could be due to the vagueness of the periodization itself, with date caps varying from the second to the eighth centuries, and the broadness of an Empire split two or more ways across Europe, Africa, and Asia Minor.

New and increasingly theoretical approaches to Late Antiquity have in recent years show a clear shift away from traditional topics on early Christian Europe and a shift toward such issues as urban visualisation and town planning, land and landscape use/reuse, post-Roman identities, and a rethinking of late antique 'paganism'. Late Antiquity is arguably one of the current areas of Roman Archaeology most active in incorporating theory into practice and pushing at the boundary of traditional scholarship.

This session is intended to incorporate these broad topics under the umbrella of theoretical approaches to traditional archaeological themes. Papers are invited with a preferable focus on the abovementioned aspects of space (urban and rural, private and public, visualisation), land use or reuse, and objects or material culture related to rethinking our understanding of space and place. In the spirit of TRAC's themes, presenters are invited to discuss the nature of 'Late Antiquity' as a part of Roman Archaeology (or not), and to interpret the broadness of the periodization as fits their particular area of research.

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Saturday afternoon, Lecture Room 5

- 14.00 Brittany Thomas (Leicester) – *Conceptualising Art in Public Spaces: 'Constantine' at York and its Wider Applications*
- 14.30 Mark Collins (Leicester) – *Ravenna and Sutton Hoo: Examining Landscape, Monumentalisation and Imperial Ideology at the Transition from Late Antiquity to the Medieval Period*
- 15.00 Maria Kneafsey (Exeter) – *Conceptualising the Space of the Late Antique 'Adventus'*
- 15.30 COFFEE BREAK
- 16.00 David Walsh (Kent) - *Going Public? The Context of Mithraic Shrines in the Fourth Century*
- 16.30 Irene Selsvold (Gothenburg) - *Theorizing Religious City Planning – Spatial Organization and Memory Sanctions in Late Antique Hierapolis*
- 17.00 Sadi Maréchal (Ghent) – *Late Antique Baths: Changing Habits in a Changing Society?*

Conceptualising Art in Public Spaces: ‘Constantine’ at York and its Wider Applications

Brittany Thomas (Leicester)

Eboracum (York) holds significance as the site of Constantine’s elevation to Emperor in the summer of 306 following his father’s death. This event is captured in the public mind by the modern bronze cast that now stands near York Minster, between the medieval cathedral and the site of the ancient Roman Legionary Headquarters. The sculptor, Philip Jackson, was commissioned by the York Civic Trust in 1998 to create a monument reflecting the important connection between the ancient and modern urban landscape through the image of this Emperor. Dutch scholars Stine Birk and Birte Poulsen (2012) have said of ancient images that ‘meaning does not necessarily dwell within the image itself’, therefore meaning was always subjective for the viewer. A short interview with Jackson gives us a modern sculptor’s perspective on these symbolic and spatial relationships and insight into the connections between artist, patron, and viewer relative to context and time. This paper aims to propose a method for applying these insights to our construction of ancient viewership and to our contemporary conceptions of displaying national and world heritage.

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Ravenna and Sutton Hoo: Examining Landscape, Monumentalisation and Imperial Ideology at the Transition from Late Antiquity to the Medieval Period

Mark Collins (Leicester)

The Mausoleum of Theodoric and the Great Mound at Sutton Hoo share various features in common. Both monuments stand on headlands, visible from land and sea; both overlook ports; both are thought to commemorate dead kings; both are features of the landscapes of barbarian kingdoms which stressed Germanic heritage yet which also seem to claim some connection with and continuity from the Roman past.

Monuments are “conscious statements about what to remember” (Van Dyke, R.M. 2008. *Memory, Place, and the Memorialization of Landscape*. In Buno, D. & Thomas, J. (eds.) *Handbook of Landscape Archaeology*. 277-84). At both Ravenna and Sutton Hoo, ‘what to remember’ is an heroic king and protector of his people by land and sea. Imperial ideology is reflected in contemporary and near-contemporary accounts and material culture of the barbarian successor kingdoms which stress continuity with the Roman past.

This paper seeks to examine the ‘places’ created by the societies that erected these monuments, to look at how ideologies of power and legitimacy in a post-Roman context were expressed in the landscape, seascape, and material culture, and suggests that these monuments were intended to be read, and were indeed understood, as visual symbols of domination over land and sea, as well as being legitimising devices to anchor newly-established polities in the landscape, while cultural appropriation from the Roman past also served as a legitimising device.

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Conceptualising the Space of the Late Antique *Adventus*.

Maria Kneafsey (Exeter).

This paper will contain three main assertions: firstly, that liminal space in the city of Rome was, in the republic and imperial periods, regulated and organised by a variety of different boundaries. Secondly, that by the end of the third century, the vast majority of these boundaries had become coterminous with the Aurelian Wall. Finally, that while the boundaries no longer operated in their original locations and were now represented by a single fortification, they had not disappeared, and continued to function as they had in previous centuries.

The late antique incarnation of the Roman *adventus* ceremony is one that has attracted much attention in the last few decades for example, in Sabine McCormack’s *Art & Ceremony in Late Antiquity* (1981), and Pierre Dufraigne’s *Aduentus Augusti, aduentus Christi* (1994). It is nonetheless one whose topographical importance has often been overlooked: the *adventus* was a ritual that was as rooted in place as it was in ceremony. Using the late antique *adventus* as an example, this paper will examine continuities in the use,

conceptualisation, and regulation of liminal spaces in Rome, and will demonstrate that the boundaries of the imperial period were as important as ever in the late antique city.

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Going Public? The Context of Mithraic Shrines in the Fourth Century

David Walsh (*Kent*)

Shrines to god Mithras have been found across the Roman world, from Syria to Hadrian's Wall. As a 'mystery cult' that practiced secret initiation rituals, it is often assumed that the cult was predominantly inward looking and that Mithraic shrines were intentionally erected far from public spaces. Studies on the mithraea found in Rome and Ostia have demonstrated that, while this was initially the case in the second century, by the third century mithraea were to be found in increasingly public locations, suggesting that Mithras, who was not part of the established pantheon of Roman gods, had now achieved quasi-official status. However, no empire-wide survey regarding the context of mithraea in the third and fourth centuries has been conducted, thus it is unknown whether this was the case throughout the provinces. What this paper will demonstrate is that, during the course of the third century, mithraea across the Roman world became increasingly conspicuous and that, by the early fourth century, far from being a cult that hid itself away from the public gaze, the Mithraists had become one of the most prominent religious groups in the Roman world.

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Theorizing Religious City Planning – Spatial Organization and Memory Sanctions in Late Antique Hierapolis

Irene Selsvold (University of Gothenburg, Sweden)

In the paper I am going to present, I am focusing on the methods used in spatial reorganization with a theoretical perspective, inspired by theories concerning collective memory and forgetting. I will draw examples from the methodology of the *damnatio memoriae* tradition, peaking in the late Republic and early Imperial times. This theoretical approach in my opinion benefits our understanding of how and why the religious spaces in the Late Antique cities were (re)organized, and the relationship between pagan and Christian infrastructure. I argue that spatial organization was a device for manipulating collective memory in the transitional period.

Using the concepts of memory sanctions in a spatial framework of memory studies, I am exploring the how's and why's of the (re)organizing of the religious space in the Roman city, in Late Antiquity and the Early Byzantine period. My main focus is on Hierapolis of Phrygia, where recent discoveries and excavations of the tomb of the apostle Philip with its surrounding church and the famous Plutonium provides new opportunities for better understanding of the town planning in the city following the Christianization. The Apollo sanctuary was demolished and left desolate, while a great wall was built straight through the sanctuary of Pluto. In the same period, a sanctuary for the apostle Philip was established in the hillside above the city. Comparative lines will be drawn to, amongst others, Sagalassos and Aphrodisias, both situated in relative vicinity to Hierapolis.

The main questions I am going to address are: Where were new religious buildings placed in relation to pagan buildings and sanctuaries? Which buildings were reused and restructured as Christian structures? Which consequences befell the existing pagan infrastructure following the change in religious identity?

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Late Antique Baths: Changing Habits in a Changing Society?

Sadi Maréchal (Ghent)

Two aspects of Roman baths and bathing habits in Late Antiquity have often been underlined: the fact that private baths were preferred to public baths and the fact that the baths (especially the pools) decreased in size. As more bathhouses can be dated or even reassigned to Late Antiquity, it becomes clear that both suppositions should be re-examined. By taking North Africa between the 3rd and 7th c. AD as research area, the changed relation between private and public baths will be investigated. From the 3rd c. onwards, a new type of semi-public, semi-private baths becomes popular. These baths were incorporated in the large houses, but also had street entrances. Furthermore, their size leads one to suspect that not only the family, but also outsiders made use of these baths. Juridical text (*CodTheod*, *CodJust*) suggest that these privately owned facilities, less costly in maintenance than separate bath buildings, could turn out to be profitable investments. The location of these baths, near social hubs and important traffic arteries (just as the public baths) fits within this idea. Could late antique architectural features, such as smaller pools, be explained by this same economic thinking (less water, less fuel)? We can notice that the total volume of water needed for the pools did often not decrease and that the small pools were added to, rather than replaced, the existing communal pools. Therefore a different use of these pools is proposed: to create a more private/individual experience of bathing, to enable the use of special types of water or to offer a special tub for medical treatments. This “diversification” in pools might fit within an increased competition between the privately owned baths (a phenomenon known from public baths during the High empire). Several of these pools are indeed praised in mosaic or dedicatory inscriptions.

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The Growth of Rome: Scale, Cost, and Extent

Session organisers: Matthew J. Mandich and Saskia Stevens

Chair: Andrew Wilson

Despite the size and centrality of the city of Rome, it is often avoided in the current theoretical discourse in favour of more heterogeneous datasets, predominantly from provincial settings. This is likely due to the archaeological and historical complexity of the City's evolution and its inextricable association with the Romanization paradigm. However, as the archaeological evidence suggests, Rome's expansion as a city and polity in central Italy was hardly uniform, featuring much higher levels of settlement variability than previously hypothesized. Given recent publications on Rome's early expansion and the results of ongoing fieldwork in the City and its environs, a return to Rome focused on current inclinations in archaeological theory is both warranted and needed. While Rome's economy and demography remain fundamental for assessing growth, many avenues of debate on these polarizing yet integral topics have been explored and exhausted over the past decades. The goal of this session is then to give these debates fresh perspective by examining the growth of Rome chronologically, from a variety of perspectives. Key questions of the session will revolve around what types of economic, technological, political, and physical growth occurred at Rome (when and why?), and how this growth affected city, region, and Empire.

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Saturday afternoon, Lecture Theatre 1

- 2.00 Tesse Stek (Leiden) - *Roman Growth and Expansion in a Central Italian Context*
- 2.30 Penelope Davies (Texas-Austin) - *A Republican Dilemma: City or State?*
- 3.00 Penelope Goodman (Leeds) - *In omnibus regionibus? Administrative Boundaries and Differential Experiences in the City of Rome*
- 3.30 COFFEE BREAK
- 4.00 Saskia Stevens (Utrecht) - *Rome's Borderscape: The Social, Political and Cultural Arena of the Urbs*
- 4.30 Willem Jongman (Groningen) - *Rome the Metropolis: Shanty-town or Growth Pole?*
- 5.00 Matthew J. Mandich (Leicester) - *Urban Scaling and the Growth of Rome*

Roman Growth and Expansion in a Central Italian Context

Tesse Stek (Leiden)

Fresh perspectives on early Roman expansion have highlighted the complexity of the power dynamics at play, and some leading scholars such as Terrenato and Bradley are currently even emphasizing the role of non-Romans in Roman expansionism and imperialism. Scholars like Eckstein have equally emphasized the importance of Rome's direct neighbours and their (aggressive, anarchistic, etc.) behaviour. At the same time, however, arguably the most important adversary of Rome and her expansionist ambitions in the crucial 4th and 3rd centuries BC, the Samnites, have suffered severe deconstruction in recent historical studies, to the point that they are regarded as a scarcely organized series of separate and miscellaneous rural communities. Imagining the Samnites as a well-organized polity able to challenge Rome would have been a later invention by Roman historians, primarily with a view to heighten Roman achievement retrospectively. In this paper, Samnite societal organization and, importantly, demography is reviewed on the basis of both old and new archaeological data, and set against our evidence for early Roman societal organization and expansionist strategies.

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A Republican Dilemma: City or State?

Penelope J.E. Davies (University of Texas-Austin).

Throughout the Mediterranean, the four and a half centuries of the Roman Republic were years of rapid urban development. It was in a city's interest to have grand public buildings, not only for its own essential functioning, but also to vie effectively with other states. Their construction was perceived as the responsibility and the hallmark of local ruling elites; architecture gave them visibility and helped to legitimize their status. In Rome, where the political elite strove constantly to engage the attention of the voting public, visibility enhanced electability, which made it all but irresistible for even the most committed Republican to use architecture for self-advancement. As a result, checks and balances were established: literary and epigraphical evidence suggests that only elected officials were authorized to commission public buildings, which they did officially on behalf of the *res publica*; moreover, unlike the monarchs of the eastern Mediterranean, magistrates labored under the close constraints of term limits and senatorial oversight of their use of state resources. These conditions informed their building projects: in general plan and inception a single structure was manageable within a short time; a massive orchestration of urban space, of the kind that Hellenistic kings and later emperors managed to realize, was not. In theory at least, the system controlled state architecture tightly enough to prevent individuals from exploiting it to threaten the system. In terms of urban development, the result was a city characterized by isolated buildings and independent nodes rather than a more unified design.

While it functioned, the system protected the state; yet it also prevented the city from developing as monumentally as contemporaneous Greek cities did; Livy (40.5.7) famously claimed that a group of Macedonians visiting Rome in 182 BCE "mocked ... the appearance of the city, the public and private spaces of which were not yet embellished." At this time, indeed, public spaces lacked unifying designs and lavish architectural embellishment, and while members of the governing elite lived in well-constructed houses, the great majority dwelt in poorly-built accommodations that were also overcrowded. In a sense, the Romans' own system forced them to choose between their state and their city, or at least to try to find a balance. This inclined them to welcome Greek influence and developments such as concrete, which would contribute, first, to grander architecture, and then to vast projects such as the so-called Tabularium and the Theater-Portico of Pompey; it was also concrete that allowed Julius Caesar to dream of urban initiatives that would make the city grander, more livable, and allow for greater property ownership. As architects recognized the architectonic strengths of concrete, the city became more impressive in the eyes of its inhabitants and to the wider Mediterranean world. At the same time, by casting their sponsors as benefactors and caretakers of the city, these grander building projects also buttressed the claims of first century politicians, whose extraordinary power would undermine the state.

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'In omnibus regionibus? Administrative Boundaries and Differential Experiences in the City of Rome.'

Penelope Goodman (Leeds)

The Augustan *regiones* offer an opportunity to consider the impact of internal administrative boundaries on the physical development and lived experience of an ancient urban landscape. Scholars have generally approached these boundaries in the context of political analyses of Augustus as *princeps* or reconstructions of urban topography. Yet the boundaries, once established, were meaningful entities which remained important in the work of the *vigiles*, the *curatores aquarum*, and of course the regional magistrates into late antiquity. As such, they suggested particular frameworks for understanding Rome's urban landscape, and probably also informed personal responses to it. Certainly, a sense of regional 'identity' is reflected in collective dedications by the population of a single *regio* (e.g. *CIL* 6.40323), and perhaps also the toponyms assigned to them in the fourth-century Regionary Catalogues.

We should thus ask what impact these boundaries had on the texture and dynamics of Roman urban life: for example, creating differential lived experiences from *regio* to *regio*, or affecting the decisions of urban planners and thus the physical development of the city. Such effects are unlikely to have been dramatic, but they are attested, as in the SHA's assertion that Severus Alexander attempted to ensure equal provision of public warehouses and bathhouses across all fourteen of the *regiones* (39.3-4). Likewise, the growth of the city around them clearly affected the boundaries themselves, forcing decisions about how to extend them outwards or respond to local redevelopments. Thinking systematically about the relationship between the boundaries and the city thus allows us to model the impact of one more amongst the many factors at play in shaping Rome's urban fabric. It may also cast light on the experience of living in other cities organised into *regiones* (e.g. Constantinople) or *vici* (most western cities).

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Rome's Borderscape as a Social, Political, and Cultural Arena

Saskia Stevens (Utrecht)

The city of Rome was defined by a number of boundaries, some fixed and material, others less visible and more fluid. Closely connected to Rome's boundaries was the city's borderscape, a zone located beyond the urban limits. It was a hybrid area containing entities that were legally banned from the city, such as the dead, as well as more urban elements, such as villa estates. Rome's borderscape was an area in flux that was characterised and defined by constant negotiations with urban development, Roman law and custom. Rome's borderscape was a product of the city itself and therefore a reflection of the city's political, social and cultural conditions.

Despite being separated from the centre, this extra-urban area was closely connected to Rome's civic realm, a paradox typical for borderscapes. Structured and incidental movement between the two enhanced that relationship. The people of Rome regularly visited their deceased ancestors outside the city, for example, well-off Romans commuted between their villas and Rome's political scene, and traders moved goods produced outside the city to inner city markets. This paper explores how these relationships were affected and/or changed due to the physical, economic and political growth of the city of Rome in particular the late Republic and early Empire.

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Rome the Metropolis: Shantytown or Growth Pole?

Willem Jongman (Groningen)

With its at least 50-60 (and possibly even 90-100) million inhabitants the Roman Empire was the largest state the world had seen to date, and would remain so for many centuries. Rome the capital city had a population of at least close to a million inhabitants. No such city had ever existed before in human history, or would arise for at least another thousand years. Rome, moreover, was at the top of a hierarchy of many other cities, from small to also very large.

In Roman historiography, both ancient and modern, this growth of the city of Rome is almost invariably part of a pessimistic discourse of rural decline and urban poverty and discontent. Yet in comparative

economic history the rise of urban society is invariably linked to economic growth and modernization, both as a consequence, and as a stimulus. Was ancient Rome the exception, and was the growth of Rome proof of Rome's economic failure? It is hard to imagine that Rome was a historical anomaly, even if the growth of Rome's empire and the growth of Rome the megalopolis must have troubled nostalgic observers both ancient and modern.

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Urban Scaling and the Growth of Rome

Matthew J. Mandich (Leicester)

In a recent critique on the correlation between urbanization and economic development in the Roman world it was stressed that 'we need a theory of (ancient) urbanization and of the nature of the processes that supported the development of urban centres before we can attempt to delineate and quantify the parameters of this development, let alone begin to discuss the implications of this for the economy' (Morley 2011: 153). Yet this is no easy task, as urban planners, economists, geographers, sociologists, and land use analysts still struggle to quantitatively and qualitatively understand the growth and sustainability of modern cities and urban systems. That said, progressive work in the field of urban scaling (see Bettencourt 2013) has finally allowed for a more scientific approach to the evolution of cities by identifying a set of basic principles by which urban systems abide. While these confirmed scaling relations have been observed in thousands of modern cities worldwide, recent archaeological work in Pre-Hispanic Mexico suggests that 'the fundamental processes behind contemporary urban scaling operated in the ancient world just as they do today' (Ortman *et al.* 2014). This paper will then examine how the theoretical framework and principles of urban scaling may be applied to assess the growth and evolution of ancient Rome. By taking a diachronic approach, and examining specific phases of Rome's urban growth (and the sustainability of such growth) we may achieve a better understanding of the underlying motivating factors behind the City's expansion and ultimate decline. These conclusions may then be extrapolated in ways that arguably push us closer to a more acceptable theory on ancient urbanization and how it relates to the Roman economy.

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TRAC
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Interdisciplinary Approaches to Roman Artefacts

Sponsored by the Roman Finds Group

Session organiser and chair: Ellen Swift



The Roman Finds Group has an eclectic base comprising field archaeologists, materials scientists, museum curators and educators, experimental archaeologists, academics, and many others. As such we would like to promote an interdisciplinary approach to Roman artefact studies, drawing on the diverse range of knowledge and expertise that exists in material-based studies. The contribution of anthropology is long-standing in the interpretation of archaeological artefacts, however, many other disciplines also have a material focus. This session particularly encourages theoretically-informed contributions that consider the material of Roman artefacts from a wider perspective, e.g. that of art and design, museum studies, materials science, craft experience, or experimental reconstruction.

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Saturday afternoon, Lecture Theatre 2

- 2.00 Krisztina Hoppál (Eötvös Loránd University) – *Contextualising Roman-related Artefacts in China: An Integrated Approach to Sino-Roman Relations*
 - 2.30 Jo Stoner (Kent) – *Thrift or Gift? The Meanings of 'homemade' Objects in Late Antiquity*
 - 3.00 Ruth Shaffrey (Oxford Archaeology) – *Geology and Roman Stone Artefacts*
 - 3.30 COFFEE BREAK
 - 4.00 Nicky Garland (UCL) – *Finds in the Landscape – Roman Artefact Studies from a 'Wider Perspective'*
 - 4.30 Jason Lundock (Appleton Museum of Art) – *Conceptualizing Social Perspective and the Utility of Materials in Roman Small Finds*
 - 5.00 Mira Green (University of Washington) – *Touching and Moving in Roman Banquets: Defining Gender and Class through Dining Objects*
- Final discussion: Ellen Swift (Kent)

Contextualising Roman-related Artefacts in China: An Integrated Approach to Sino-Roman Relations

Krisztina Hoppál (Eötvös Loránd University)

Relations between the Roman and the early Chinese Empires have been considerably popular fields of research, however, principally from a trade-oriented point of view. Contextualising Roman-related finds unearthed in the People's Republic of China provides a more complex nexus. Transparent glass vessels, western imported metal wares and decorated textiles carry multiple testimonia of cultural impacts and interactions, leading to a stereotyped and utopian perception of the Imperium Romanum. Considering the role of these precious items in Chinese society, despite their concrete value and rarity, they might have been described from ritual and symbolic aspects as well. At the same time, social context of Roman and Roman-influenced objects discovered in the Xinjiang-Uyghur Autonomous Region reflects the cultural diversity of their owners. Moreover, integrating Roman-like archaeological evidence with historical and literary data of Daqin 大秦 [synonym of Roman Empire in Chinese records] allows a more comprehensive picture of Sino-Roman relations. In these depictions provided by the Standard Histories, geographical treaties, encyclopedia and other texts, a combination of mystical and relevant elements can be seen as results of distance, second hand information and influence of Chinese ideology and intellectuality. The paper intends to focus on the complexity of such inter-imperial connections through contextualising the most significant Roman-interpreted finds in China.

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Thrift or Gift? The Meanings of 'homemade' Objects in Late Antiquity

Jo Stoner (Kent)

Late Antiquity was a pre-industrial society; all material culture was, strictly speaking, handmade. However evidence reveals the creation of objects on a personal domestic scale, outside the sphere of commercial production. Activities within the home such as basket making, textile weaving, and garment construction are all present in late antique textual, visual, and archaeological sources; furthermore they show that after production completed items were often given to others. This paper views the evidence from an interdisciplinary perspective, using specific examples to assess the meanings of homemade objects beyond utility for both their makers and subsequent owners. Through object biography and reference to theorists such as Marx and Belk, the meanings that homemade possessions had will be considered. The discussion will then turn to assess the craft experience and processes of manufacture to identify the potential meaning of these objects for their makers. This paper questions whether the reasons for domestic production went beyond the purely pragmatic, and what role such homemade objects had in late antique life.

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Geology and Roman Stone Artefacts

Ruth Shaffrey (Oxford Archaeology)

The analysis of stone artefacts is a truly interdisciplinary process. Whilst the identification of function is crucial for understanding the range of activities occurring on individual sites, it is often the analysis of the stone itself that contributes to wider research issues. By using geological methods to identify the types of stone being used, we can provenance stone objects to their point of extraction. This in turn provides us with information about distribution patterns of particular stone types and objects, which help us understand how production was organised and what methods of exchange might have been in operation.

This paper will focus on where geology has worked together with archaeology to push research forwards. It will look at current research in the southeast of England and the midlands on a range of stone objects but with a focus on querns, millstones, and whetstones and how this is contributing to Roman studies. It will highlight how under-valued and under-funded this area of research remains and look at the difficulties faced in the commercial sector.

Stone specialists operate in a particularly tricky arena, since many of their objects overlap with other specialist areas – small finds for example (jet and shale objects, spindle whorls, loom weights, to name but

a few). It is of the utmost importance that specialists work together on all aspects of post-excavation and thus the analysis of stone objects is not just inter-disciplinary with geology but it is also collaborative. This paper will draw attention to the necessity for trained stone specialists, the skills they require and the need for this to be universally recognised in the archaeological sector.

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Finds in the Landscape – Roman Artefact Studies from a ‘Wider Perspective’

Nicky Garland (UCL)

In Roman studies, a large body of research into artefacts has employed identity theory to great effect in order to comprehend the complexities of social change during transitional periods, i.e. the creation of new Roman provinces. These studies have been particularly useful in examining how material culture was incorporated, both physically and socially, into day to day lives and what this can tell us about how people were affected by the dramatic changes occurring around them. However, these studies operate within what Gardner states is a ‘persistent problem in theorising the Roman Empire’, that of scale; the ability to incorporate ‘both empire-wide phenomena and local experience within one framework’ (Gardner 2013, 7). While recent analysis in Roman studies has focused upon Globalisation as a solution, this paper presents an alternative; incorporating research on identity and material culture and combining it with ‘meaning-laden’ and ‘human-centred’ studies of landscapes.

The understanding of landscapes as a ‘concept’, particularly in prehistoric studies, has led to the realisation that inhabited spaces, i.e. those defined by human action; operate on multiple frames of reference. As such, our analyses require the examination of different elements of society and how they interacted with one another. In a methodological sense, this allows us to better utilise the range of evidence present on multiple scales, (i.e. find, site, landscape) to allow us to examine identity on multiple layers of society (i.e. people, communities, regions). This paper examines the analysis of several artefact types from two sites in Britain, occupied from the 1st century BC to 1st century AD and located in the modern towns of Colchester and Chichester. How does the understanding of these artefacts in day to day lives help us to understand how social change occurred in small groups, communities and regions during this transitional period?

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Conceptualizing Social Perspective and the Utility of Materials in Roman Small Finds

Jason Lundock (The Appleton Museum of Art)

This paper will examine the role of social and intellectual constructs in defining the utilization of materials (ceramic, iron, copper alloy, etc.) for specific object functions in the Roman world. By building upon work regarding the classification of material complexes and their utility within the fields of anthropology and material culture studies, this paper will examine the patterning of material use in the construction of objects and their relation to the objects’ function. The principal case study offered will be on vessel forms, specific focus offered to copper alloy vessels from Britain, whose use and depositional patterning shows a characterization and utility that was distinct and not inter-changeable between material complexes. Offering new theoretical frameworks and vocabulary to the study of Roman small finds, this paper hopes to offer a fresh perspective into the study of how these objects were perceived and utilized in the Roman world.

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Touching and Moving in Roman Banquets: Defining Gender and Class through Dining Objects

Mira Green (University of Washington)

Roman dining and food have received a lot of attention in modern scholarship (Beer 2010, Roller, 2006, Dunbabin 2003, Frederick 2003, Gowers 1993). Indeed, attempts to recreate the rich sensory experiences of smell and taste intrinsic to Roman banquet settings are becoming more popular. However, focusing on

these specific ephemeral sensations frequently obscures other bodily experiences that were fundamental to the Roman banquet—particularly those that helped physically and kinetically articulate class and gender distinctions in this environment. An obvious exception to this type of investigation is Matthew Roller’s work on dining posture, which explores non-verbal messages of class and gender attached to poses struck while eating. Yet, Roller’s focus almost entirely on the posture of the dining figure(s) overlooks the many other sensory and physical exchanges that occurred during these convivial settings (Roller 2006). Relying on evidence gathered from human remains of Vesuvius’ victims, archaeological sites, and artefacts, I illuminate the different physical exchanges that occurred between body and dining couches or hand and dining ware during Roman banquets. Employing Bruno Latour’s actor-network-theory (Latour 2007) and Ian Hodder’s concept of object/human dependencies (Hodder 2012), I reveal how tasks, tools, and fixtures particular to food consumption helped perpetuate strictly defined domestic hierarchies and gender relationships in spaces that lacked clearly articulated separations of class or gender (Nevett 2010; Allison 2004; 1997; Berry 1997). Tools for and visual representations of food consumption inscribe enslavement on a person’s body through various concaved postures that simultaneously imply instrumentality and movement; femininity is categorized by physical experiences that underscore sexual vulnerability and mutability, while masculinity is expressed through static, but open and expansive postures. In essence, the physical encounters between human and objects designed to aid Roman dining comprise a set of actions that bring together different elements that at once create, communicate, and sustain domestic hierarchies and gender relationships.

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Contextualising Coins, Assembling Contexts, and Interrogating Agency

Session organisers: Adrian Chadwick, Eleanor Ghey and Adam Rogers

In recent decades archaeologists have developed more sophisticated theoretical and methodological approaches to Romano-British artefactual analyses. Material culture such as brooches and pottery has been used to examine topics such as gender and identity. To date, however, Roman coins and coin hoards have rarely been subject to such considered theoretical and contextual treatments, and where they have been studied in such terms this has still tended to be in isolation from other artefacts, as decontextualised and objectified items.

Recent theoretical ideas regarding deposition, assemblages and relational agency (e.g. Bennett 2010; deLanda 2006; Ingold 2011) offer the potential to develop more integrated approaches to Romano-British finds assemblages, where coins and other artefacts can be examined in relation to the landscape, depositional context, practice and to the other objects and materials associated with them. For example, traditional numismatic interpretation distinguishes between various types of assemblages – ‘site finds’, hoards, and material accumulated as a result of ritual activity. Contextual approaches to these assemblages may reveal more complex and overlapping practices behind their formation, challenging the integrity of these categories at the same times as enriching our interpretation of the material. Relational approaches derived from network and assemblage theory reveal how coins and other artefacts are themselves actants, caught up within complex, vibrant meshworks and flows of agencies and energies. This allows the many complex and dynamic connections between people, place and different objects and materials to be investigated. This session will explore such innovative methodological and theoretical approaches to coins and other artefacts.

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Sunday morning, Lecture Theatre 1

- 09.00 Introduction by Adrian Chadwick, Eleanor Ghey and Adam Rogers
- 09.05 Adam Rogers (Leicester) – Above Ground Coin Hoards in Roman Britain: Potential Meanings and Significance
- 09.30 Nick Wells (Independent Researcher) – Variations on Themes of Use and Disuse – Coin Assemblages in Townscapes
- 09.55 Alessandra Esposito (KCL) – A Context for ‘Ritual’ Artefacts. Depositional Practices and Spatial Distributions of Ritual Assemblages in Britain
- 10.30 COFFEE BREAK
- 11.00 Adrian Chadwick (Leicester) and Eleanor Ghey (British Museum) – The Smooth, Cold Surface – Coins, Pewter and Water in Context in Roman Britain
- 11.25 Anna Booth (Leicester) – Learning from Contextual Approaches to Brooches – the Case of the Penannular Brooch in Britain
- 11.50 Philippa Walton (Oxford) – Objects of Devotion? Interpreting Coin Assemblages Found at Romano-British Temple and Shrine Sites
- 12.15 Final questions and discussion

Above Ground Coin Hoards in Roman Britain: Potential Meanings and Significance

Adam Rogers (Leicester)

As part of the British Museum/University of Leicester 'Hoarding in Iron Age and Roman Britain' project, analysis of coin hoard contexts has identified a number of examples that appear to have been come from building and settlement contexts, temples or even placed in open contexts. Much of the discussion on hoarding and structured deposition in prehistory and Roman times has understandably focused on the analysis of subsurface deposition whether in pits, wells, bodies of water or various land contexts (e.g. Bradley 1998). There seem to have been localised rules relating to deposition and engagements with the land as well as the types of objects deposited and reasons for deposition. Whilst coin hoards deposited in landscape contexts are increasingly being recognised in terms of 'ritual', those found within buildings continue to be regarded as part of 'daily life', namely as property stored or hidden away for safekeeping, or in reaction to an external threat.

This paper discusses this contextual information and some additional interpretations in order to emphasise aspects of the potential of these hoards. It will examine the more widely known phenomenon of positioning or hiding objects within houses as a source of protection (e.g. Merrifield 1987), as well as anthropological and ethnographical interpretations of storage and display. It will also explore the way in which archaeology has tended to differentiate between structures and non-structures, settlements and landscape, nature and culture, and ritual and everyday, which has influenced how we have come to interpret data. This includes distinction between temples/shrines and open contexts, and between religious offerings and hidden savings. A symmetrical archaeology (e.g. Webmoor 2007) allows us to unite these various dichotomies and establish alternative interpretations. These unities include the encultured nature of rivers, other watery contexts and open spaces (e.g. Rogers 2012), as well as the living and biographical nature of structures and houses (Brück 1999), settlements and materials (Ingold 2007). It would also appear that some hoards could be left without risk of being stolen. The paper will bring some of the arguments together to examine how the material can enhance our understanding of local behaviours, experiences and identities.

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Variations on Themes of Use and Disuse – Coin Assemblages in Townscapes

Nick Wells (Independent Researcher)

Coins are one of the most characteristic finds in one of the most characteristic aspects of the Roman world – the town. An excavation of even a small part of a Roman town will often turn up hundreds if not thousands of coins, and the recording of their location – by context and frequently by specific coordinate – provides a powerful analytical tool.

However, it is rare for such intra-site analyses to be undertaken. The ubiquitous Reece/Casey comparative model (summarised in Brickstock 2004) is the norm, and while this is useful it rarely addresses the issue of how and why coins were used and lost on that specific site. There is also a tendency to treat separate sites in the same town as individual entities rather than part of a whole interlinked 'townscape'.

Using selected case studies, incorporating both published and unpublished material, this paper will examine the nature of coin use within Roman towns. A combination of spatial and contextual analyses within multiple excavation areas will interrogate the data and show that it is possible to build a nuanced

picture of coin-use and loss both within a specific site, but also to paint a picture of coin-use within the townscape itself.

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A Context for 'Ritual' Artefacts. Depositional Practices and Spatial Distributions of Ritual Assemblages in Britain

Alessandra Esposito (KCL)

The recent discovery of a deposit containing votive and ritual objects dating to the Roman period in Bury St Edmunds, Suffolk (unpublished) offers a chance to re-assess objects used in ritual performance and the processes behind their deposition.

Deposits of objects used for religious rituals are known in Britain, but their consideration in the archaeological literature has often been affected by different biases. Greater attention has been given to the typology and iconography of specific objects, particularly the 'priestly regalia', rather than their performative aspect. Moreover, the peculiar aspect of some of these objects, especially the headdresses, has favoured the making of speculative connections with religious practices predating the Roman conquest, symbolizing a local, cultural resistance to the introduction of official Roman religious practices. This particular element has been stressed in the literature, often overshadowing the discussion of other objects present in the same deposits and consequently missing the opportunity to include this evidence from Britain in a more holistic approach about provincial ritual practices.

This paper offers a new perspective on deposits of ritual materials. Analysing their spatial distribution together with that of other types of religious evidence (inscriptions and temple sites) aims to consider their function as deposits while an overall analysis of their contents allows a discussion about the persons, 'professional' and otherwise, involved in their performance.

The ultimate goal is to demonstrate that ritual practices, traditionally considered the prerogative of specific cultural groups and stressed in the dichotomy Roman/native, appear to overlap in the reality of the religious experience and involve different people bearing different cultural identities.

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The Smooth, Cold Surface – Coins, Pewter and Water in Context in Roman Britain

Adrian Chadwick (Leicester) and Eleanor Ghey (British Museum)

This paper explores the intriguing landscape and contextual associations between coin hoards, hoards of pewter vessels and 'wet places' within Romano-British landscapes, including wells and wetland areas/peat bogs. It argues that the materiality of objects and their perceived qualities were crucial to past understandings, along with ideas concerning the nature of water, landscape setting and context of deposition. These were all part of often localised traditions of deposition that were dynamic fusions of indigenous and 'Roman' beliefs and practices.

Although previous studies have commented on some of these associations (Lee 2009; Smith 2011), further details are emerging through the current work of the joint British Museum/University of Leicester AHRC-funded three year research project 'Hoarding in Iron Age and Roman Britain', which seeks to understand the archaeological contexts of the growing corpus of coin hoards, and the factors behind their burial. Coin hoards have traditionally been studied from the point of view of their contents rather than their locales, partly due to the disciplinary divide between archaeology and numismatics. Where coins are present, the emphasis on burial with intention of recovery (under the now superseded law of Treasure Trove) has had an impact on the interpretation of mixed finds such as the Shapwick hoard (q.v. Beagrie 1989). A reappraisal of the evidence as actants and assemblages gives due consideration to the containers in which hoards were buried, alongside their agencies, contents and associated material culture.

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Learning from Contextual Approaches to Brooches – the Case of the Penannular Brooch in Britain

Anna Booth (Leicester)

The study of brooches, like that of coins, has traditionally been limited to studies of typology, chronology and distribution on a national scale, often leading to a sense of detachment from original cycles of production, use and deposition. Developments in our understanding of the links between dress and identity has begun to lead the study of brooches into more integrated territory, where they are no longer divorced from the bodies they once adorned or the complex practices that led to their deposition. This paper examines the potentials of such integrated approaches using the example of British penannular brooches, an ideal subject given that they were in use for over a millennia across much of Britain and subject to much continuity and change in style, use and deposition. This paper will explore some of the links between penannular brooches and embodiment, deposition and other artefacts.

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Objects of Devotion? Interpreting Coin Assemblages Found at Romano-British Temple and Shrine Sites

Philippa Walton (Oxford)

It has long been recognised that large assemblages of Roman coins are a feature of the majority of Romano-British temple and shrine sites. Indeed, with the advent of metal detecting, the mere presence of a large number of coins at an unexcavated site usually leads to it being assigned a votive function.

Whilst no one would dispute that there is a clear link between coinage and religion in Roman Britain is clear, there has been little exploration of what the presence of coinage actually means, with most scholars vaguely (or perhaps lazily?) assuming them to be some form of 'votive offerings'. For example, Walker's analysis of more than 12,000 Roman coins from the Sacred Spring barely touches on the 'whys' and 'wherefores' of their use and deposition within the temple complex at Bath and instead concentrates far more on what they might indicate about coin circulation patterns throughout Roman Britain.

Of course, extracting human motivations from the archaeological record is not an easy business. Perhaps this is why numismatists have been happy to stick to the familiar ground of cataloguing coinage and interpreting it within narrowly defined economic confines. However, it is worth attempting. This paper will therefore use a range of case-studies from sites throughout Roman Britain to explore who was using coinage at Romano-British temple and shrine sites and why coins were selected for deposition. Particular emphasis will be given to an analysis of the interplay of coins and objects at such sites and similarities and differences in the treatment of both, such as the acts of breaking, mutilation and piercing. More fundamentally, this paper will address the applicability and usefulness of the traditional numismatic interpretations applied to coin assemblages such as 'site find', 'hoard' and 'votive deposit'; and suggests new avenues for research

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Nobilia opera? Re-staging Greek Artworks in Roman Contexts. New Approaches and Perspectives

Session organisers and chairs: Gabriella Cirucci and Alessandro Poggio

Current scholarship has reached opposite conclusions on the role played by ancient Greek artworks in Roman society. Regardless of the fact that the reuse is explained in terms of art collection (Bounia 2004; Rutledge 2012) or—on the other hand—of a resemantization deprived of any aesthetic purpose (Hölscher 2006; Bravi 2012), most of the interpretations tend to be one-sided, and none of them can be considered fully satisfactory. The conventional approach to the topic has favoured a focus on specific categories of objects (Greek masterpieces of canonical artists), audience (élite viewers), or on specific historical periods, personalities, and settings. In this perspective, minor attention has been devoted to the material evidence, which consists mostly of anonymous and more ordinary sculptures and reliefs unearthed in Roman contexts of reuse. At the same time, transformation of both objects and display settings over time and space has consistently been overlooked.

This session aims to reverse this disinclination by adopting a more object-oriented, and a wider cultural historical perspective. Thanks to recent studies on the impact of non-Roman artifacts on the Roman material culture (Versluys 2002; Bricault et al. 2007), and theoretical reassessments of the scope of Roman eclecticism (Elsner 2006; Tronchin 2012), we intend to shed new light on the reuse of Greek artworks in Roman contexts. Both the original significance of the reused Greek artworks at the time of the first removal to Rome, and the later meaning(s) they assumed by change of ownership, audience, and settings will be explored in light of the mutual interaction between reused objects and contexts of reuse. We are particularly interested in papers discussing both theoretical approaches to the topic and case studies focusing on the transformation of reused Greek artifacts and Roman display settings over time. The main areas of research are late Republican and Imperial Rome and Italy, but we welcome papers dealing with other areas or periods in a comparative perspective.

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Sunday morning, Lecture Room 5

- 09.00 Gabriella Cirucci (SNS, Pisa) - *From the Grave to the Garden. Re-staging Greek funerary sculpture in Roman contexts*
- 09.30 Mariateresa Curcio (Paris 1 – La Sapienza) - *The Fascinating Hybridity of Nobilia Opera. Bodily models in Roman male nude portraits*
- 10.00 Eva Falaschi (SNS, Pisa) - *More than words. Re-staging Protogenes' Ialysus: the Many Lives of an Artwork Between Greece and Rome*
- 10.30 COFFEE BREAK
- 11.00 Nathaniel B. Jones (Washington University) - *Greek Art in Augustan Rome: Discourse, Dedication, and Reflection*
- 11.30 Lisa Hughes (Calgary) - *Dionysus and Performance: A Penchant for Greek Sculpture in the Pompeian Domus*
- 12.00 Alessandro Poggio (SNS, Pisa) - *"The Great Beauty". Greek Art and Urban Environment in Imperial Rome*

From the Grave to the Garden. Re-staging Greek Funerary Sculpture in Roman Contexts

Gabriella Cirucci (SNS)

Scholarly interpretations of the role played by imported Greek artworks in Roman visual culture are commonly founded on the *nobilis opera* described by ancient authors. These interpretive paradigms, however, appear inadequate to explain the reuse of less canonical and more serial products, such as the numerous Greek architectural and relief sculptures unearthed in Roman contexts.

In this perspective, the paper will examine significant examples of funerary sculptures and reliefs, dating from the sixth to the fourth centuries B.C., that were removed from Greek necropoleis to be adapted to completely different contexts of use—such as Roman gardens—and functions. The research will focus on the multiple lives of these objects by exploring the interaction between their original meaning and the significance they acquired in the new display settings. Which conditions and judgments determined their selection? Had they been specifically acquired as “authentic Greek artworks”? Did they retain any relation to their original function?

This investigation aims not only at achieving a deeper understanding of the values assessed through the reuse of Greek funerary sculpture in Roman contexts, but also at clarifying how, and to what extent, the change of ownership, audience, time, and space may affect evaluation. The importance of looking closer to this material also rests on its potential to illuminate fundamental, but still underestimated, aspects of the circulation and consumption of Greek artworks in the Roman world.

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The Fascinating Hybridity of *Nobilis Opera*. Bodily Models in Roman Male Nude Portraits

Mariateresa Curcio (Paris 1 – La Sapienza)

The matter of authorship in Roman sculpture has always been focused on two key issues: the copies of ancient Greek statues (the so-called *nobilis opera*) and the relationship with previous artistic models.

The common interpretation, related to an aesthetic and prescriptive approach, has often relegated some typology of Roman sculpture at the lowest rung of the ancient art history. On the contrary in the last twenty years, new studies have proposed different interpretations. From these premises, I will take into account the Roman male nude portraits (e.g. Ofellius Ferus), a sort of hybrid composition of male faces and bodies. These works, among the several images borrowed from the repertory of Greek *nobilis opera*, reuse the most appropriate model to represent the idea of power and virility: i.e the artworks of Polykleitos (Doryphorus) and his supposed school that are usually connected to the idea of the athlete that is in turn an expression of manly values. Then, following the concept of decorum (appropriateness), I'll try to describe the polykletian body as a manifestation of an expressive continuum in male body depiction that has encouraged different levels of perception and understanding in which the memory of Greek masterpiece doesn't play an authoritative role. Indeed, according to intertextual interpretative paradigms, in the artistic process the oldest model not always is the main one. Moreover, in these naked man which combine a bodily scheme from a polykleteyan matrix and “Roman” faces, it is possible to consider the interaction with the Greek models not as a mere imitative process but as a translation process, through which the semantic codes of artworks, as well as the formal and cultural ones, acquire new and different meanings. Therefore, we need to consider these works as a medium of social behaviors and not a visual container, showing that art is not a simple aesthetic expression but it rather serves to build dynamics of social negotiation.

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More than Words. Re-staging Protogenes' Ialysus. The Many Lives of an Artwork between Greece and Rome.

Eva Falaschi (SNS)

Protogenes' Ialysus was one of the most famous paintings in Antiquity, but unfortunately it is known only through literary sources. This paper argues that, even though we cannot reconstruct it, it is worth considering its “biography” in order to understand the impact the Ialysus had in different periods and places.

Before arriving in Rome, probably in the first century A.D., the *Ialysus* had already had a glorious history. It was dedicated in Rhodes to celebrate a local hero. There it was admired for long as a great artwork, as Strabo and Cicero confirm. Moreover, Pliny the Elder and Plutarch testify its fortune during the Hellenistic period, by relating Apelles' and Demetrius Poliorcetes' judgements. Its "Roman life" is problematic: Pliny saw it in the *Templum Pacis*, where it was shown next to other Greek masterpieces, but Plutarch's statement that it was destroyed in a fire disagrees with historical data on the *Templum Pacis*.

How did the past history of the *Ialysus* influence its re-staging in Rome? And how did its re-staging impact the way Imperial authors narrate its "Greek life"? Which new meanings (aesthetic, political, social) did it assume and/or which ancient values did it embody in this new context?

The paper intends to revise the history of the *Ialysus*, by focusing on its re-staging in the Imperial Rome as a turning point in the fortune of the painting. Indeed, after its destruction the *Ialysus* continued providing inspiration for later authors. Its fame transformed it in a "literary artwork of memory", bringing it to a new life in the cultural context of Rome and far away.

This research aims at transforming the "limit" of knowing an artwork only through literary texts in the opportunity of reassessing the traditional art historical approach to sources by contextualizing them within their cultural frame.

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Greek Art in Augustan Rome: Discourse, Dedication, and Reflection

Nathaniel B. Jones (Washington University)

At least from the time of Cato the Elder, Greek art occupied a paradoxical position in Rome. It stood metonymically for a wide variety of both anxieties about and hopes for the formation of a specifically Roman identity in an increasingly imperial, cosmopolitan world. An association with Greek art could alternately augment or undermine a Roman public figure's attempts to acquire political or cultural authority. By the time of Cicero, a more coherent ideology of art was developed, in which the collection and display of works of Greek art in public structures was thought to serve a common good, but its private consumption was a morally reprehensible indulgence in luxury. During Augustus' monumental re-organization of the urban fabric of Rome, this ideology was put into practice, at least in the sense that an overwhelming number of major public building projects included the display of Greek artworks in their decorative programs. But the evidence for these public displays is both fragmentary and largely textual. This paper proposes to augment the relatively sparse evidence for public art displays by appealing to a specific kind of material evidence: the evocation of Greek art in Roman mural painting, and especially the representation of panel painting. It seeks to understand the deployment of the Greek panel in the Roman mural, and thereby to better understand the status of Greek art in Augustan Rome in general, through three primary interpretive lenses: spoliation, archaism, and anachronism. Ultimately, the paper concludes, these murals present the history of Greek art in exemplary or paradigmatic terms, as parts of a system of value which could connect past, present, and future through the fluid and dynamic combination of thematic association, material presence, and aesthetic value.

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Dionysus and Performance: A Penchant for Greek Sculpture in the Pompeian Domus

Lisa Hughes (Calgary)

Should Pompeian gardens replete with Dionysiac imagery simply be seen as venues for the practice of religious rites or could they be seen as convenient backdrops for theatrical production? Pompeii's Casa degli Amorni Dorati (VI.16.7) suggests that the sculptural collection within this domus unifies the decorative program of the house as a whole and represents the characters associated with tragedy, comedy and satyr plays in the Greco-Roman world. Both the sculptural collection (with select imported Greek examples) in and architectural layout of the domus' main peristyle garden, provides an excellent case are rich in theatrical motifs (Seiler 1992). More often than not, however, a full analysis of the sculpture and the garden in relationship to theatrical performances is lacking: any references to these two features are usually secondary to the theatrical nature of the wall paintings. Examples from the

sculptural collection (53 pieces in total) are predominantly Dionysiac in theme and include double-headed Dionysiac herms, relief plaques (pinakes) resting on bases or set into walls with theatrical masks that may in certain instances represent pantomimes (Dwyer 1982), oscilla (discs with maenads, centaurs, and masks), masks, as well as portraits.

The presence of Dionysiac imagery within a garden may represent a Dionysiac-bucolic setting. Advocates see the garden as a reflection between religious practice and nature (Dwyer 1982; Mastroroberto 1992; Seiler 1992). For others the Dionysiac leitmotif simply coincides with theatrical stage settings and serves as decoration for decoration sake (Dwyer 1981). More significantly, these theatrical motifs appear in mime productions during the reigns of Augustus and Nero (Beacham 1992; Jory 2002). It is within this vein that the sculptural program should now be considered: the opulent, highly crafted imported pieces function as a collection to complement theatrical productions particularly in Julio-Claudian Pompeii.

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"The Great Beauty". Greek Art and Urban Environment in Imperial Rome

Alessandro Poggio (SNS)

From the late Republican period onwards the arrival of numerous Greek artworks contributed to shape the "great beauty" of Imperial Rome, but the interaction between the Urbs and its ornamenta appears more articulated and dynamic. As a combination of long-term processes and quick transformations of urban spaces, the cityscape of Rome was a multi-layered stage, on which inhabitants and visitors did not merely admire the nobilia opera, but had fun, did business, in other words, lived.

This vivid atmosphere was not a neutral element. Indeed, it deeply influenced the perception of the displayed artworks: Pliny the Elder, for instance, pointed out this lively interplay by stressing that the frenetic daily life sometimes prevented the proper appreciation of artworks in the Urbs (NH 36.27). Moreover, themes such as accessibility and visibility in the monumental areas of Imperial Rome help assess the urban environment—the architectonic and cultural framework for Greek statues and paintings—as one of the numerous filters through which those artworks were observed, described by ancient authors, and/or classified in art historical discourses. The aim of this paper is to examine the agency of the dynamic cityscape of Rome in shaping the perception of Greek art during the Imperial period. The side-by-side analysis of Imperial literary sources and archaeological data will shed new light on the interaction between the urban framework of Rome and its inhabitants.

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Socks & Sandals: Historical Fiction as Archaeological Technique?

Session organisers: Daan van Helden and Rob Witcher

Chair: Johanna Paul

Roman antiquity continues to be a source of inspiration for fiction. The list of films, TV-series and novels is seemingly endless (*Gladiator*, HBO *Rome*, and Robert Harris' Cicero trilogy spring to mind respectively as recent examples). A source of entertainment for many, including (some) academics, these narratives also have a significant impact on popular views of ancient Rome. This impact is undeniably greater than that of most academic research.

Whilst some of these influential writers and film-makers are acclaimed for their attention to historical detail, there is a tradition of academics taking issue with inaccuracies in the portrayal of Roman antiquity. Famously, at least one historical consultant for the film *Gladiator* resigned over deviations from historical fact. Some facts were deemed too unbelievable to be included in the film (such as the appropriate direction of the thumb in the execution order at gladiatorial games).

At the same time, artistic licence lends a certain realism to fictional Roman antiquity that is often lacking in academic writing. In place of the faceless ciphers tolerated by academics, these imagined pasts are populated with individuals for whom we might feel empathy—or antipathy. These people, and the worlds in which they are represented, are undoubtedly inauthentic, but they can serve as a reminder to scholars of ancient Rome that the accounts we produce leave—consciously or otherwise—large gaps which question the robustness and accuracy of our efforts. Did people wear socks in their sandals? Did this window have glass in it? What was the person in this grave like? These are questions with which film-makers, in particular, are more directly confronted than academic archaeologists (or even novelists). The cinematic *mise-en-scene* cannot be left incomplete for want of more or better data. To what extent, does the scholarly luxury of ignoring or glossing over incomplete or non-existent data restrict our academic thinking? And, in that sense, can fictional representations of ancient Rome be an aid to research into the Roman past, perhaps simply because of the need to 'complete' the scene?

This session aims to address such questions from diverse angles. Bringing together specialists from the creative fields with Roman archaeologists, a variety of perspectives will illuminate this interesting—and potentially productive—tension between fantasy and reality.

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Sunday morning, Lecture Room 4

- 09.00 Rob Witcher (Durham) and Daan van Helden (Leicester) – Fictional Facts: Can Watching TV Improve Academic Research?
- 09.30 Victoria Whitworth (Highlands and Islands) – Layering the Fictive Past: the Possibilities Evoked by Writing Awareness of Roman Britain into Viking-Age Historical Fiction
- 10.00 Zena Kamash (Royal Holloway) – Fiction, Flagships and Photography: Exploring the Links between Fictional Accounts of Pompeii and Visitor Photography
- 10.30 COFFEE BREAK
- 11.00 Mark Patton (Open University) – Imagining Cogidubnus and his World: Reflections on the Writing of 'An Accidental King'
- 11.30 Michael Given (Glasgow) – Encounters with the Past: the Story of the Skouriotissa Miner
- 12.00 Discussant – Joanna Paul (Open University)

Fictional Facts: Can Watching TV Improve Academic Research?

Rob Witcher (Durham) and Daan van Helden (Leicester)

In this paper we will look at two TV-series portraying the Roman past: BBC's *I Claudius* and Starz's *Spartacus*. By comparing these two very different productions we will explore, not the inaccuracies of fictionalised accounts of scholarly 'facts', but rather what fictional accounts of the past may have to offer the production of archaeological narratives. Are the processes through which film-makers go about their craft the same, parallel or completely different from our own academic approaches? And how can we use these ideas to help us do our archaeological research differently, or even better?

I, Claudius and *Spartacus* offer two very different views of the Roman past—the former concentrating on the Roman elite and, as fictionalised in Graves' novel, drawing heavily on classical texts; the latter widens the social and cultural view to include slaves and provincial populations with a more richly drawn *mise-en-scene* which might, superficially, appear to draw more directly on archaeological evidence. We compare these visions of the Roman past—and what they include and exclude—and explore the implications for the writing of scholarly accounts including the sanitisation or gratuitous portrayal of sex and violence and considerations of structure and agency including the importance of individual actions within larger historical processes. In particular, we consider the trap of teleology resulting from the benefit of hindsight. Whereas *I, Claudius* presents a personal retrospective which links a series of known outcomes and therefore parallels the structure of academic narratives, *Spartacus* forces the viewer to confront different potential outcomes in any given scene and encourages consideration of significance of agency for understanding the hopes and actions of the protagonists as well as the unforeseen results.

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Layering the Fictive Past: the Possibilities Evoked by Writing Awareness of Roman Britain into Viking-Age Historical Fiction

Victoria Whitworth (Highlands and Islands)

Over the last few years I have been writing historical fiction based directly on my academic research into Anglo-Saxon and Viking Age England; I have published two commercial novels (*The Bone Thief* (Ebury Press 2012) and *The Traitors' Pit* (Ebury Press, 2013)) and am currently working on a third. Historical fiction offers a forum for a different kind of engagement with the past, one which invites the reader to engage directly with issues of mentalities, empathy and moral dissonance and ambiguity. It has a symbiotic relationship with research, prompting unexpected questions and offering new lines of enquiry. In this paper I will unpick the ways in which I have used artefacts and structures inherited from the Romano-British past to enrich and adumbrate both settings and characters. I will also be looking at the ways in which writing fiction differs from writing an academic text, and in particular how fiction drives a writer towards lateral thinking and enforces hard choices.

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Fiction, Flagships and Photography: Exploring the Links between Fictional Accounts of Pompeii and Visitor Photography

Zena Kamash (Royal Holloway)

This paper will explore the relationships between fictional accounts of Pompeii and visitor photography at the site from the 19th century to the modern day. Using the 19th-20th-century lantern slide collections held at the Institute of Archaeology, University of Oxford (which include e.g. Beatrice Blackwood's photographs of Pompeii), the slide collections of JB Ward-Perkins, Sheila Gibson and Amanda Claridge and modern photographs posted on to e.g. TripAdvisor, this paper will investigate whether we can identify 'flagship' photographic locations at Pompeii and whether there are any discernible chronological patterns of preference i.e. are there 'must-have', iconic photographs associated with Pompeii? I will discuss the potentially multi-directional relationships which these 'flagship' photographs have with major fictional accounts of Pompeii, for example Bulwer-Lytton's well-known *Last Days of Pompeii* (1834), Jennie Hall's *Buried Cities* (1922) and Robert Harris' *Pompeii* (2003) as well as films, such as 'Up Pompeii' (1971) and 'Pompeii' (2013). In particular, I will explore the extent to which these relationships might

have informed academic photography collections and how these compare to the photographs taken by non-specialist visitors, and so I will discuss how the relationships between photography and fiction have informed our understanding of this site.

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Imagining Cogidubnus and his World: Reflections on the Writing of ‘An Accidental King’

Mark Patton (Open University)

Not many archaeologists have gone on to write novels, and those who have (e.g. Francis Pryor’s *The Lifers’ Club*, Glyn Daniel’s *The Cambridge Murders*) have more often set their novels in the contemporary world of their own professional lives than in the past worlds that they have spent their lives studying.

My own project, as an archaeologist turned novelist, is a different one. I have now published three historical novels, all of which draw directly on the archaeological record, as well as on historical sources, basing my settings on excavated sites; and my characters, in some cases on historically documented people, and in other cases on archaeologically recorded burials.

My second novel, *An Accidental King*, is narrated from the point of view of Tiberius Claudius Cogidubnus, the pro-Roman client king of southern Britain in the 1st Century AD. It explores the Roman invasion of Britain, the Boudiccan Revolt and the Romanisation of southern England. In my contribution to the conference session, I propose to explain how I set about the task of researching and writing the novel, identifying known (or at least knowable) unknowns in the archaeological and historical records, and filling these gaps with the dramatic action on which the novel, as a literary work, depends. In doing so, I was compelled to interrogate and reflect on the archaeological and historical records in ways that I rarely did as an archaeologist, revealing some of the unknown (or, at least un-reflected on) unknowns in our understanding of the past.

If there is a sense that academic archaeologists working within “post-processual” and “phenomenological” traditions have taken the process of archaeological inference to its natural limits (and, perhaps, sometimes, gone further than those limits strictly allow), there may also be a willingness to explore, more overtly, those aspects of the human past that are currently inaccessible to purely scientific inference. Mark Edmonds, for example, in his *Ancestral Geographies of the Neolithic*, includes fictional vignettes in what is otherwise a straightforward archaeological monograph; whilst Francis Pryor, in *Home – A Time Traveller’s Tales from British Prehistory*, remains on the ground of non-fiction, but delves into areas (the prehistory of the family, for example) rarely reached by a “scientific” approach.

This may be an appropriate moment at which to review the ways in which different ways of imagining and writing about the past (scientific and imaginative, fictional and non-fictional) might develop in tandem, and in conversation with one another.

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Encounters with the Past: The Story of the Skouriotissa Minor

Michael Given (Glasgow)

Storytelling is a powerful medium for communicating information, ideas, values and the ‘aura’ of the past to a wide range of audiences, including academic ones. It can also engender much closer listening and deeper engagement by those audiences. Academic discourse, on the other hand, brings the benefits of reasoned argument, responsibility to the evidence, and systematic referencing. My aim is to have the best of both worlds by using a hybrid narrative technique, part story and part lecture. This narrative is told in my own voice, based on my own (academic) attitudes, experiences and ways of working, but it incorporates an encounter with a mysterious figure who apparently has direct, sensory experience of the material I am recording and researching.

My story is set at the Late Roman-period copper mine of Skouriotissa in Cyprus, where the Troodos Archaeological and Environmental Survey Project recorded slag heap sections, surface pottery, and a range of other archaeometallurgical remains. While recording this material, a chance encounter leads me into a considerably closer appreciation of the bodily experience of Late Roman copper working than I had expected, or indeed wanted.

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General Session 1: Funerals, Landscapes, and Material Culture

Session Chair: Thomas J. Derrick

This session draws together a selection of proposals that explore clearly related themes. The first two papers consider the consumption and deposition of material culture in and around urban environments. The third and fourth papers focus on the interrogative potential of landscape to explore Roman colonisation and for the reconstruction of site topography. The final two papers explore themes of place and identity in provincial settings.

Sunday morning, Lecture Theatre 2

- 09.00 Emma Searle (Oxford) – *Sumo ergo sum?: Theorising Roman Consumption in the Domestic Space*
- 09.30 Sibrecht Reniere & Wim De Clercq (Ghent) – *Magic Stones and the House of Life and Death: Whetstone Depositions in the Roman civitas Menapiorium*
- 10.00 Ulla Rajala (Stockholm) – “*Claustra inde portaeque essent*” – *Rome, Nepi and the Transition to the Middle Republican Period in a Northern Latin Colony.*
- 10.30 COFFEE BREAK
- 11.00 Chiara Botturi (Southampton) – “*Landscapes of Life*” and *Landscapes of Death*: *the Potential of Funerary Remains for the Reconstruction of Roman Topography*
- 11.30 David S. Rose (Edinburgh) – *Memory, Place, and the Construction of Identity in Northern Gaul: From Lieux de Mémoire to Central Places*
- 12.00 Crysta Kaczmarek (Leicester) - *A Name and a Place: Identity Expression and Social Strategies in Hellenistic and Roman Thessaly*

Sumo ergo sum? Theorising Roman Consumption in the Domestic Space

Emma Searle (Oxford)

In this paper I collate disparate aspects of current discourse on Roman consumption of material culture (consumption and consumer theories, visibility, aesthetics) in the context of domestic spaces with the aim of synthesising a theoretical interpretative framework for this starkly under-theorised aspect of Roman culture. In particular I seek to demonstrate that archaeological and textual evidence supports the formulation and application of a theoretical framework for interpreting the purpose and meaning of art in the domestic space (mosaics, wall-paintings, statues) that is distinct from existing socio-political context based studies and the ubiquitous but disingenuous concept of 'conspicuous consumption'. My aim is neither to discredit or denounce nor contradict these utilitarian interpretations of domestic visual culture, and I recognise and discuss the validity of the prevailing approaches of Romanists, but I argue for wider acknowledgement and discussion of the multiple factors and variables that can be seen to determine consumption behaviours in the Roman world. In particular, I aim to counter the general trend of academic asceticism by demonstrating the validity of theorising personal physiological and cerebral 'pleasure' [voluptas] as autonomous interpretative categories and determining factors in consumption behaviours and arguing that the textual evidence indicates that we should ascribe greater significance to the role of individual selectivity and 'pleasure' and individual involvement and satisfaction of consumers in the consumption process. I argue that the archaeological and textual evidence demonstrates the validity of a theoretical interpretative framework that re-calibrates the tacit perception of the consumer of art from one of a passive participant in an economic and socio-political nexus, an ignorant, automaton of a consumer without aesthetic appreciation and preference, desperate to impress, to one of an active individual with personal preference and selectivity.

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Magic Stones and the House of Life and Death: Whetstone Depositions in the Roman *civitas Menapiorum*

Sibrecht Reniere & Wim De Clercq (Ghent)

This paper will present the phenomenon of whetstone depositions in the northern parts of the *civitas Menapiorum*, (now Belgian Flanders and the south-western Netherlands).

Depositions of whetstones and other domestic objects are most often found in the residential nucleus of rural settlements. This consisted of a timber-framed farmhouse (sometimes with a deepened byre section), a timber-lined well and some outbuildings such as granaries.

The construction of the farmhouse was an important action in the life of the local families. In this light building (and demolishing) a house will have been accompanied by rituals. Unfortunately empirical evidence for these actions is rarely conserved in the archaeological record. Nevertheless we observe a pattern of depositions found in the postholes of the farmhouses. They are predominantly found in the heavy roof posts supporting the ridge or in the pits where the trusses near the entrances were positioned. Offerings consisted of complete or deliberately broken pottery vessels, whetstones, querns, loom weights, prehistoric axes, and ceramic firedogs.

In this paper we will focus on the depositions of whetstones of which few parallels are known outside the region. The location of the offerings at the edge of the place of living can make a reference to the strength of the carrying post structures and to transition borders. The whetstones can also point to another protective aspect: a good harvest, and in extent to a good hibernation of the inhabitants of the house, or protection of them against lightning. The symbolism of the imported fine-grained micaceous siltstone itself should not be ignored neither since a stone less landscape characterizes the study region. In all cases they make hopeful references to the continuity of the house and the family.

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“*Claustra inde portaeque essent*” – Rome, Nepi and the Transition to the Middle Republican Period in a Northern Latin Colony

Ulla Rajala (Stockholm).

The Republican colonial geographies of Italy between the fourth and first centuries BC can only be understood in the light of social interaction during the preceding periods. Latin and Roman colonisation happened against the backdrop of multicultural landscape of independent city-states. Latin and Roman colonisations can be seen purely as political strategic moves, but they could also be considered as a response to the regional long-term trends (Rajala 2013).

Recent research has shown the population pressures in Rome and surrounding areas during the Archaic period could explain partly the developments in territorial politics and need for agricultural produce from outside (cf. Rajala 2004; Fulminante 2014). However, the ‘Latin’ colonists encountered a populated landscape and I will approach the economic, cultural and social preconditions and consequences using the results from the Nepi Survey Project (e.g. Rajala in peer review) as an example of pre- and postcolonial situations in central Italy. I will compare the results of a trend analysis to the population estimates and try to evaluate the importance of this colonisation as immigration into a frontier zone and emigration out of Rome and Latium.

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“Landscapes of Life” and “Landscapes of Death”: the Potential of Funerary Remains for the Reconstruction of Roman Topography

Chiara Botturi (Southampton)

Roman funerary evidence has a twofold meaning for our understanding of the past. In addition to being informative in relation to social and cultural issues, funerary remains are crucial to understand aspects of the ancient world related to the perception and organization of space. Roman cemeteries were generally located outside inhabited areas, a position that ensured both proximity to and separation from the living world. The vicinity, and in particular the location along roads, allowed the preservation of memory and the self-representation of individuals, core aspects of Roman culture. Cemeteries often shared non-funerary suburban space, and thus were permanent and well-frequented components of the landscape and daily life. On account of this close relation between “spaces of life” and “spaces of death”, this contribution puts forward a new perspective on Roman funerary remains that emphasises their role as primary sources of topographical information. In particular, the identification of cemeteries and single tombs is decisive for the comprehension of the layout and distribution of Roman roads and minor streets, and of related suburban structures (*villas*, *baths*, *tabernae*, *mansiones* and *mutationes*). Similarly, the nature and distribution of rural settlements, the grid of centuriation and property boundaries, often too perishable to survive in the landscape, can be revealed. The wide spread and durability of funerary monuments give this research approach an added value, as the evidence it uses is sometimes the only source of information available to reconstruct anthropic elements of the ancient landscape, otherwise lost. This topographical approach is tested on the area of Chiese river basin (Brescia, Italy), which could be a useful case study for future research. The presentation puts forward a novel multidisciplinary methodology, encompassing cartography, toponymy, epigraphy, geomorphology and remote sensing, that highlights the heuristic potential of funerary evidence with regard to the holistic comprehension of Roman landscape.

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Memory, Place, and the Construction of Identity in Northern Gaul: From *Lieux de Mémoire* to Central Places

David S. Rose (Edinburgh)

Past scholarship on the large Gallo-Roman sanctuaries of northern Gaul has emphasized discontinuity between their late Iron Age through early Roman states, and their later development in the Roman period. Such a view obscures the continuing importance of memory in the construction of local and regional identity and the enactment of the social and political hierarchy of Roman Gaul. This paper will attempt to link discussion of the foundation and early histories of sanctuaries on *lieux de mémoire* and their later roles as central places in the rural landscape. It also hopes thereby to demonstrate a greater continuity of identity from the Iron Age through the Roman period than has been previously acknowledged. Discussion will center upon select sanctuaries within Gallia Belgica, but comparisons with sites from outside of the region will be made as well.

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A Name and a Place: Identity Expression and Social Strategies in Hellenistic and Roman Thessaly

Crysta Kaczmarek (Leicester)

Thessaly's geographic position, natural resources, large fertile plains and access to the Aegean made it an attractive platform for a number of power struggles in antiquity, culminating in its incorporation into the Roman provincial system alongside Macedonia and the rest of Greece in the 1st century BCE. As a result of these conflicts, changes took place in settlement and land use patterns: cities, towns and countryside were changed forever as a result of the destruction and devastation that follows long periods of battle and siege. Settlements were founded, destroyed, and re-founded, populations killed, enslaved, and forcibly moved, while new groups such as soldiers, auxiliaries, merchants, and camp followers of all kinds were introduced into local networks. Since an important facet of local Greek identity was related to their polis or ethnos, it is very likely that these drastic changes would have had an impact on the formation, negotiation and expression of their civic identity. Using the Thessalian region of Pelasgiotis as a case study, I investigate how civic identity was expressed, what changes took place during the late Hellenistic and Roman periods, and how civic identity expression may have been used as a social strategy by different groups and individuals in response to changes in the wider political, economical, socio-cultural contexts of Thessaly during the late Hellenistic and early Roman period (2nd century BCE to 2nd century CE).

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Camp and the City: Defining Military/Civil Spheres in the Roman East

Session organiser: Guy Stiebel (TAU)

Chair: Gideon Avni (IAA)

In light of the growing number of recent excavations of Roman sites, strata and contexts in the Roman East, and the rejection of the notions of romanization and globalization of the Empire, it became ever more clearer that much of our knowledge regarding the interaction between military and civil spheres, based on the Roman West, is little relevant in the East and that a revision is required.

The problem is best demonstrated by the fact that despite vast historical and epigraphic data that established the existence of Legio X Fretensis's camp in Jerusalem and after 125 years of excavations we are still unable to clearly identify the whereabouts of the camp. The question of definition intensify even more so in the East where the grand urban sphere comprised at times of both civil and military sub-spheres. This is true to architectural remains, material culture and even spiritual activity – a most provoking example of such a case is the 3rd century Christian praying hall found recently at Legio inside a building being used by Roman military personals outside the boundaries of the camp.

The question of how do we define military from civilian (and perhaps whether we should separate them from the first place) stands at the heart of the session, in which we gathered excavators and scholars of these sites that not only deals with such issues but have access to raw and recently excavated archaeological material and data. The recent excavations of Aelia Capitolina (Roman Jerusalem) and Legio, as well as the advanced analytical work carried out in past decades in Dura Europos provide excellent test-cases and opportunity to tackle such themes. What tools should we use and what are the mechanisms involved in the varied environments, spheres and sites in the Roman East are some of the suggested perspectives that we wish to discuss in the session.

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Sunday afternoon, Lecture Theatre 1

- 14.00 Simon James (Leicester) – Occupiers and Oppressors, or Neighbours and Protectors? The Roman Garrison in the City of Dura-Europos, Syria
- 14.30 Yotam Tepper (IAA and TAU) – Soldiers and Civilians at a Village by a Camp: The Case of Legio – Kefar 'Othnay
- 15.00 Shlomit Weksler-Bdolach (IAA) – Camp and the City in Aelia Capitolina: The Camp of the Tenth Roman Legion in Jerusalem/Aelia Capitolina
- 15.30 COFFEE BREAK
- 16.00 Guy Stiebel (TAU) – “East is East and West is West” – Searching under the Lamp-Post
- 16.30 Kee-Hyun Ban (KCL) – Occupying or Being a Part?: Camps and Cities in the Roman Near East (27 BCE-235 CE)
- 17.00 Lina Diers (Vienna) – Between West and East – Identification and Impact of Military and Civil Spheres in Roman Moesia: Possibilities and Problems

Occupiers and Oppressors, or Neighbours and Protectors? The Roman Garrison in the City of Dura-Europos, Syria

Simon James (Leicester)

The abandoned city of Dura-Europos on the Euphrates remains, 95 years after discovery, perhaps the best case study for military: civil interactions in the Roman East. Indeed, given the extent of excavation and the remarkable preservation of texts, images and artefacts, it is unsurpassed anywhere in the empire.

From AD 160s-250s, the formerly Parthian-ruled Greek polis of Europos, largely populated by Semitic-speakers calling it Dura (stronghold), found itself sharing its walls with a Roman garrison. Only a few hundred strong initially, by 210 the Roman force grew to a strength of thousands, mostly housed in an formalised base occupying the northern quarter of the city, extensively excavated by the Yale-French Academy expedition in the 1930s. Mikhail Rostovtzeff, mastermind of the project, regarded imposition of a Roman garrison as catastrophic for Dura. He saw Rome's troops not as liberators of Greeks languishing under Parthian rule, but as brutal alien occupiers, parasites sucking the lifeblood out of the city, which he believed was already dying before a Sasanian siege killed it c.AD256. Since then, most other writers have echoed Rostovtzeff's gloom.

Renewed work between 2005 and 2010 revealed more about the Roman base, while the epigraphic and other data can also be reviewed in the light of modern research on Rome and its military. On the one hand, this suggests that Rostovtzeff significantly underestimated the scale of impact on the city of the Roman garrison, because he did not factor in the 'extended military community'—the mass of dependants, slaves, servants, family members, which may well have outnumbered the soldiers. On the other hand, the archaeology of the base indicates that this imperial enclave did not establish the kind of Apartheid envisioned by some writers. Rather, more complex and subtle interactions between the two communities are starting to become apparent...

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Soldiers and Civilians at a Village by a Camp: The Case of Legio – Kefar 'Othnay

Yotam Tepper (Israel Antiquities Authority and Tel Aviv University)

Kefar Othny, a Jewish-Samaritans village on the border of the Galilee, mentioned in the Jewish sources since the Roman times (late 1st –beginning of 2nd Century CE). The same Latinized name – Caporcotani – is mentioned on the Peutinger Map, dated to the 2nd Century CE. Following the establishment of a Roman legionary camp (Legio VI Ferrata) by the village, during the 2nd century CE, the name of the site became Legio. At the end of the 3rd – Early 4th Century CE the legion moved from Palestine to Arabia, and a Roman-Byzantine city, Maximianopolis, was there established.

Archaeological survey at the site identified the location of the village, the camp and the city and further established the presence of soldiers, civilians as well as different ethnics and religious groups, all co-existing within a rather small perimeter.

Salvage excavations held by the IAA (2004-2008) uncovered the remains of a village that existed there between the 1st-4th century CE, among which were findings indicating the presence of Jewish, Samaritan and Christian communities at the site. In addition, epigraphic and archaeological finds clearly unable us to trace the presence and activity of Roman soldiers within the village. Recently, an archaeological excavation, held by the JVRP & TAU (2013), revealed the remains of the Roman Camp. The Roman military artefacts, stamped roof tiles and countermarked coins testify to the presence of soldiers of the Legio VI Ferrata.

The lecture aims to present ways to characterize and identify the material culture of different ethnics and religions communities in the village by the camp.

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Camp and the City in Aelia Capitolina: The Camp of the Tenth Roman Legion in Jerusalem/Aelia Capitolina

Shlomit Weksler-Bdolach (Israel Antiquities Authority)

The location of the Tenth Legion's camp in Jerusalem is a matter of debate among scholars. In my lecture, I would like to suggest identifying the site of the camp by way of comparison between the different parts of the city. Such a comparison reveals there is a fundamental difference in the urban layout of neighboring areas within the city. Thus, while the area of the Roman colony of Aelia Capitolina (in the northern and southeastern parts of the Old City), is indicative of its colonnaded streets and urban plazas, as well as triumphal arches and monumental architecture – the southwestern hill (in the areas of the Armenian and Jewish Quarters within the Old City, and Mount Sion, outside the southern line of the Othoman Wall) is completely devoid of these characteristics. A Late Roman stratum (2nd – early 4th C) has been recognized in the excavations in the southwestern hill, but it is characterized by remains of a few buildings and some water installations around the hill, with no orderly urban system.

The reason for these differences seems clear (in my eyes) – the southwestern hill of Jerusalem was not included within the boundaries of Aelia Capitolina (once the Roman city was founded), since at that time it was already occupied by the camp of the Tenth Roman Legion. This conclusion is further supported when examining the archaeological remains that postdate the transfer of the Tenth Roman Legion to Aila in the late 3rd C, and the abandonment of the Legion's camp.

Surprisingly, following the departure of the army, the site of the camp remained walled, and empty for several years. Thus, while the city started expanding beyond the limits of the Roman colony of Aelia Capitolina, and a new residential quarter developed in the southeastern hill – the camp's site, in the heights of the southwestern hill, remained uninhabited. The 'Pilgrim of Bordeaux', walked inside and outside the Walls of Sion (the former camp) in the year 333CE, and describes in his *Itinerarium Burdigalense* the emptiness of the area except for the Palace of David and a Synagogue that he saw.

My suggestion relies upon recent archaeological finds from excavations within the limits of the Old city and in its environs. The finds shall be presented and discussed with special attention to the relationship that prevailed between the Roman legion and the citizens of the civil colony.

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“East is East and West is West” – Searching under the Lamp-Post

Guy Stiebel (Tel Aviv)

The lecture aims to offer a new methodological approach to the enigmatic whereabouts of the Roman legionary camp in Jerusalem. Following the destruction of the city in AD70 the presence of Legio X Fretensis is well known and equally well attested in the epigraphic and numismatic record. Nevertheless, elusive nature of the result of 125 years of research calls for new examination. It is in my intention to demonstrate we did not find the “smoking gun” not because shortage of excavations or reading or misunderstanding of the archaeological record but rather that we were looking through western eyes, or searching under the lamp-post. The nature of the military presence in the East differed from the western well-known model of camp and vicus. The key to decipher this riddle appears to lie in Eastern sites like Dura Europos and Jerusalem, where one may refer to urban military spheres of quarters, which exhibit an utterly different DNA than of contemporary Western camps.

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Occupying or Being a Part?: Camps and Cities in the Roman Near East (27 BCE-235 CE)

Kee-Hyun Ban (KCL)

The aim of this paper is to examine relations between soldiers and civilians in the eastern provinces, in particular where military bases were located in or by existing cities, and to test the idea that relations in such contexts differed significantly between the eastern and western provinces. In the less urbanised West many cities developed out of the civilian settlements (*vici* and *canabae*) which grew up around military camps, and the army is typically seen as a driver of urbanisation and economic growth. In the East it made sense to station army units in or near already existing cities in order to facilitate supply.

However, soldiers stationed in eastern cities are often criticised by ancient authors for their lax discipline and low morale, and numerous complaints are attested about abuses of the requisition system. Using the available archaeological evidence from Cappadocia, Syria, Mesopotamia, Judaea, Arabia and Egypt, I will examine whether the army camps (legionary and auxiliary) were located inside or outside the city walls, and if they were within it, to what extent the army was encroaching on civilian space. I will also reconsider the other evidence to re-assess the idea that, unlike in the West, the Roman army in the East had a negative effect on the civilian urban economy.

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Between West and East – Identification and Impact of Military and Civil Spheres in Roman Moesia: Possibilities and Problems

Lina Diers (Vienna)

As one of the least densely urbanised but highly militarily developed regions of the Roman Empire, Moesia (Superior, Inferior) has always been given the notion of a military province. Throughout the history of Roman occupation in the Balkans, various legions were stationed in Singidunum, Viminacium, Ratiaria, Oescus, Durostorum and Troesmis. Additionally, there exist numerous castra and praesidia along the Danube Limes and the major road connections of the provinces' interior. In direct adjacency to these military institutions we find various types of civil settlement or presence: *coloniae*, *municipia*, *canabae* etc. In more than one case, evidence attests to the contemporaneous existence of several settlements with different status (e.g. Viminacium). Accordingly, the relationship between military and civil spheres in Moesia is more than unclear.

By analysing the characterization of military and civil spheres in Moesia on the basis of precise and partly still unpublished examples, we may now find starting points for how to define military from civil and what evidence to use to lighten the picture by asking questions like: What actually makes a settlement civil or military? On what base do we call a settlement a city in Moesia? How can we trace back the interactions and modes of transition between civil and military spheres? And – being caught between scientific systematisation and the will to dive into the actual ancient living environment – should we really make a division into civil and military?

Being a geographical and cultural corridor, the Balkans don't really belong to either the Roman West or East. Evidence from Moesia therefore possibly has the capability of building a bridge between western and eastern features, which could contribute to the clearer differentiation of civil and military spheres and additionally is an interesting methodological approach.

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TRAC
Theoretical
Roman
Archaeology
Conference

**Integrating Environmental and Theoretical Roman
Archaeology**

Sponsored by the Association for Environmental Archaeology

Session organisers and chairs: Lisa Lodwick and James Morris



The field of Environmental Archaeology is often accused of being atheoretical, and previous contributions to TRAC utilising zooarchaeological, archaeobotanical, palynological and other environmental archaeological datasets are uncommon. Most recently, attention has been drawn by Pitts (2007) to the low use of zooarchaeological and archaeobotanical data in the study of identity. However, in recent years, some research has moved away from the traditional themes of agriculture, diet and trade, to draw on bodies of theory developed from research fields beyond archaeology, and has investigated areas such as human-animal relationships (Sykes 2012), the agency of farming (Bogaard et al. 2011) and the materiality of plants (Van der Veen 2014).

We welcome papers from the range of environmental archaeological sub-disciplines, examining any aspect of Roman archaeology, yet within a clear theoretically grounded framework. These may range from 'small-scale' investigations, such as studies of human-animal/plant relationships and identity, to 'large-scale' analyses of economic models.

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Sunday afternoon, Lecture Room 5

- 14.00 James Morris (Central Lancashire) – *“Impressed and Depressed” the Relationship Between Environmental and Roman Archaeology*
- 14.25 Erica Rowan (Exeter) – *Not Just a Shopping List: A Reconsideration of Roman Food and Identity from an Archaeobotanical Perspective*
- 14.50 Kris Poole (Sheffield) – *Friend or Food? Seeking to Understand Human-Chicken Relations in Life and Death in Roman Britain*
- 15.15 COFFEE BREAK
- 15.45 Lisa Lodwick (Reading) – *Farming Practice and Emerging Urban Identities at Late Iron Age and Early Roman Silchester*
- 16.10 Lauren Bellis (Leicester) – *(Ro)man's Best Friend: A Zooarchaeological Approach to Romano British Social Relations with Dogs*
- 16.35 Martyn Allen (Reading) – *Encountering Wilderness: The Role of Hunting and Fowling in Agricultural Communities in Roman Britain*
- 17.00 Zena Kamash (Royal Holloway) – Discussant

“Impressed and Depressed” the Relationship Between Environmental and Roman Archaeology

James Morris (Central Lancashire)

Can environmental and roman archaeology work together within a theoretically informed framework? This paper starts with a quote from Martin Millett, he may not remember saying it, but it left an impression on this researcher in TRAC 2006. Myself and Krish Seetah, both PhD students at the time, had organised a session on zooarchaeological approaches to romanisation. The use of romanisation in the title probably highlights how theoretically ill-informed we were at the time. The session had a very lively debate, kicked off by Martin Millett stating he was both “impressed and depressed by the papers”, impressed because of the quantity and quality of the data, depressed because we were using our data within outdated paradigms. This paper will examine if and how environmental archaeology has moved on since Martin’s comments. It will explore how environmental remains can successfully inform on both small-scale and large-scale topics such as issues of identity, materiality and social dynamics. It will also cover the many and varied issues behind a lack of theoretically informed engagement from environmental archaeologists. Finally this paper will consider just how “impressed” and “depressed” we should be with roman environmental archaeology today.

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Not Just a Shopping List: A Reconsideration of Roman Food and Identity from an Archaeobotanical Perspective

Erica Rowan (Exeter)

The term ‘Roman food’ is frequently used in modern scholarship to refer to a fixed set of ingredients and dishes that contemporary society has deemed to be stereotypically and identifiably Roman. Similar to the classification of modern cuisines, such as French or British, Roman food is an all-encompassing term that does not take into account regional differences, financial status and personal preference. Standard Roman fare is often considered to be wheat, wine, olive oil and fish sauce. Archaeobotanical work has enabled us to expand that view to include specific herbs, spices and fruits. Finds of these foods outside of Italy, especially wine, olive oil and seasonings, are often used to signal the consumption of a Roman diet by Roman citizens or the adoption of Roman foodways by native populations. However, the concept of Roman food, as linked only to particular ingredients or dishes, is too simplistic and it has severely limited the ways in which ancient notions of Roman food can be studied and understood.

Cultural identity, and associated food identities, are not static concepts, but shifting and situational notions. This paper will apply the idea of a shifting identity to Roman food and examine Roman concepts of diet beyond the standard set of ingredients. By analysing a combination of archaeobotanical and artefactual evidence from rural, urban and military sites, particularly from Vindolanda, the Bay of Naples, northern Italy, and the Red Sea ports, it is possible to demonstrate that for those living throughout the Empire, Roman food was not only defined by particular ingredients but by a series of concepts and activities. One of the defining characteristics of Roman food was its intentional lack of insularity and I will argue that the act of consuming of foreign or imported foods was actually one of the major identifying features.

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Friend or Food? Seeking to Understand Human-Chicken Relations in Life and Death in Roman Britain

Kris Poole (Sheffield)

Chickens are frequently recovered from Roman-period graves excavated in western Europe. When found, they are typically interpreted as food offerings, for the deceased to enjoy in the afterlife, or for the supplication of deities. This perspective itself is often based on interpretations present within reports, which treat chickens simply as sources of protein. Yet, in delivering such verdicts, there is a danger that we uncritically apply our modern worldviews on past societies and oversimplify the interactions between humans and chickens, and thus the rationale for human-chicken burials. Since their introduction to Britain in the Iron Age, chickens have held considerable cultural importance, as sources of symbolism,

religious practice, artistic inspiration and as living creatures that changed the ways in which space was experienced (including sound, smell and vision) (Sykes 2012). These have implications for understanding the roles of chickens within society in life and in death. This paper seeks to explore these issues by studying human-chicken graves in Roman Britain, including consideration of a number of aspects of funerary phenomena, including age and sex of human and animal, the type of burial, the animal body-parts present, as well as other associated finds. Only by examining these aspects can we seek to understand the biographies of these deposits (e.g. Morris 2011). Such information will be considered in the light of human-chicken interactions in life by relating these data to settlement evidence. Rather than just sources of meat for the dead, it will be argued that chickens played an integral part in expressing identity (including gender, age and urban identities).

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Farming Practice and Emerging Urban Identities at Late Iron Age and Early Roman Silchester

Lisa Lodwick (Reading)

The exploration of social practice within Roman archaeology has become a common approach utilised to study small finds, pottery, and also animal remains. The call for an acknowledgement of plant materiality within archaeology (Van der Veen 2014) has brought into focus farming as a social practice. The daily engagement with crops through repeated processes of cultivation structures how farmers interact with plants, animals, tools, their environment and each other, contributing to the formation of the farmer's identity. Furthermore, the type of cultivation chosen, be it 'intensive' or 'extensive', affects land tenure choices, and the reliance on labour from beyond the household group. Within an urban context, the practices of daily life are also seen as significant in the formation of urban versus rural identities (Taylor 2013).

The social importance of identifying farming practices has been investigated through archaeobotanical techniques for around 10 years within Neolithic research, for instance in Neolithic Greece and Germany (Bogaard et al. 2008). This paper will use archaeobotanical data from Late Iron Age Insula IX Silchester as a case study, to investigate how farming practices can be established and linked to social identity. As one of the first urban centres in Britain, information on the daily lives and interactions of inhabitants is crucial for understanding the urbanising process. Implications for daily routine and communal labour will be extrapolated from the arable weeds present alongside crop remains. The required quality of archaeobotanical data needed to undertake the required statistical analyses will also be assessed, in order to understand the wider potential of this approach on archaeobotanical data derived from developer funded excavations.

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(Ro)man's Best Friend: A Zooarchaeological Approach to Romano British Social Relations with Dogs

Lauren Bellis (Leicester)

Despite their importance within Roman society, we have little knowledge of how dogs interacted socially with Romans and how they fared in their lives. Although classical sources discuss the care of, and attitudes towards, dogs, they carry a number of biases as a product of being produced by the elite in a largely non-literate society. A zooarchaeological approach is, therefore, ideal for addressing these shortfalls: faunal data can address all areas of society and directly reveal how an animal lived and died.

This presentation will discuss the obtained results of my recent research into the welfare and social relations of dogs and humans within the Roman period. It comprises of the collection and analysis of secondary archaeological reports of dog remains, using Roman Britain as a case study. Specifically, pathology and butchery was recorded and analysed in order to determine the conditions animals suffered from and their use after death. Comparison with other physical and spatiotemporal attributes, along with a brief analysis of individual animals and the wider Roman world, was also undertaken in order to investigate reasons for variance within the data, and what this indicates about welfare and social relations. The analysis was then interpreted using theoretical perspectives from archaeology and animal ethics.

Ultimately, welfare in dogs was found to be good relative to the cultural context, although some suffered from significant amounts of pain. Social relations between humans and dogs were indicated to be, in the main, benign. Both welfare and social relations were shown to be affected by the size of the dog, and whether the site in which remains were found was urban or rural in origin.

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Encountering Wilderness: The Role of Hunting and Fowling in Agricultural Communities in Roman Britain

Martyn Allen (Reading)

In recent academic discourse the role of agency in the construction of cultural identities in Roman Britain has become increasingly normative, with ideas of discrepant experience and resistance to imperial culture now finding a mainstream audience (e.g. Mattingly 2004; Gardner 2007; Revell 2008). Within these theoretical frameworks, however, the diversity of the archaeological record might still be seen as perpetuating the view that communities were reactive to the impact of the Roman Empire, rather than being independently dynamic (cf. Taylor 2013). This paradigm has been exacerbated in part by the continuing predominance of traditionally-studied, highly-visual elements of Romano-British archaeology, particularly those which are commonly considered to represent evidence for Romanitas, such as masonry architecture, epigraphy, and table dining. In comparison, studies of identity construction through landscapes are infrequent (though see Creighton 2006). This paper takes one particular aspect of human-landscape relationships as its premise in order to further examine expressions of identity: the exploitation of wild animals. Hunting, fishing and wildfowling, as forms of social practice, provide tangible evidence for cultural attitudes towards landscape. Yet the exploitation of wild animals by agricultural communities in Roman Britain is a greatly undervalued research resource. Using a multi-scale approach to the zooarchaeological evidence, this paper seeks to emphasise the important role which hunting and fowling had in the creation and maintenance of cultural identity in local and regional landscapes.

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General Session 2: Climate, Art, and Religious Spaces

Session Chair: Matthew J. Mandich

This session draws together a selection of proposals which explore several different themes. The first two papers utilise environmental evidence to reconstruct ancient trade and climate patterns. The third paper focuses on religious trends and cultic practice on the island of Malta. The fourth paper considers and contrasts depictions of Herakles in the Roman Mediterranean littoral, while the fifth utilises epigraphic analysis to examine the chronology and context of Greek sculpture in Roman society. The final paper explores the juxtaposition of Egyptian and classical religious temples in Roman Egypt.

Sunday afternoon, Lecture Theatre 2

- 14.00 Lee Graña, (Reading) - *Fishbone Remains as Identifiers of Roman Fisheries*
- 14.30 Ian Longhurst (Independent Researcher) – *A Roman Period Deluge*
- 15.00 George Azzopardi (Independent Researcher) – *Stone Cult in Continuity. The Evidence from the Maltese Islands*
- 15.30 COFFEE BREAK
- 16.00 Jane L. Ainsworth (Leicester) – *'Herakles on the Edge': Objects without Prejudice in the Provinces*
- 16.30 Linda Pozzani (SNS) – *Cleomenes of Athens: The Epigraphic Case of a Greek Artist in Rome*
- 17.00 Elizabeth Brophy (Oxford) – *Neighbouring Temples, Worlds Apart: The Creation and Purpose of Classical Structures Next to Egyptian Temples in Roman Egypt.*

Fishbone Remains as Identifiers of Roman Fisheries

Lee Graña, (Reading)

The growing number of fishbone remains recovered and analysed from Roman contexts in the Iberian Peninsula continue to entice the debate on the socio-economic importance of fishing in the ancient world. However, though the number of case studies are increasing, there continues to be a focus on fish-processing sites. Though the industrial-scale salting of fish, for sauce or dry-salted products, is of notable importance to the local economy, to concentrate solely on this sector often clouds an underlying structure of greater significance: the fisheries. Whether a permanent fixture to the processing sites of the Iberian Peninsula, or independent organisation within local settlements, Roman fishermen could exploit the local resources to an unprecedented scale. The evidence for this is scarce and requires an interdisciplinary approach that draws on archaeological, ethnographic and ichthyological knowledge in order to make more accurate hypotheses. Among these fishbone remains are, on several occasions, the only material evidence for the exploitation of marine resources. Few have attempted a comprehensive analysis of such data and its implications for the study of ancient fisheries. Therefore, in my thesis, I shall attempt to highlight how such an interdisciplinary study may contribute to our knowledge of ancient fisheries and further hypotheses on the scale and importance of marine resources.

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A Roman Period Deluge

Ian Longhurst (Independent Researcher)

Archaeologists often find and report flood deposits but always there is the assumption that such deposits are random in time and space with little or no historical significance. Yet we know that in central Europe half of soil erosion, in the last 1,500 years, occurred in the first half of the 14th century. Although not certain, this soil erosion event can be connected with the extraordinary rains that caused the Great Northern European Famine of 1315-22. Evidence exists that something similar struck Western Europe towards the end of the second century AD and this more than the “Antonine plague” caused the problems of the 3rd century including the widespread decline in settlement over large areas of Western Europe.

In this hypothesis, flood deposits in the English Fens, Roman Buda, in a brackish lagoon near Cordoba are connected to fossilised Roman-age erosion gullies in Belgium, the 7 kilometres westward movement of the legionary base from Albing, on the Danube, to Lauriacum, on the Enns and the drainage problems leading to the abandonment of Settefinestre, were all connected to the same climate event.

In western European conditions, too much, rather than too little rain, caused famine and too much rain was also likely to leave flood deposits for archaeologists and geomorphologists to find. This putative event is the best candidate for the catastrophic famine recorded by Galen. Too much rain for Western Europe was likely to be associated with good harvests in the Roman East and North Africa. The movement of money, power and people south and east fits a very particular date in Roman history.

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Stone Cult in Continuity. The Evidence from the Maltese Islands.

George Azzopardi (Independent Researcher)

This paper seeks to address the phenomenon of continuity with respect to an intriguing category of cult objects. Better known as betyli, these plain and aniconic stones of various shapes and sizes may barely strike any note to the unfamiliar eye. But in spite of their frequent lack of any iconographic elements, these stones were employed in ritual contexts to represent deities or were even believed to be imbued with deities' spirits and / or their powers. As a result, they enjoyed pride of place in certain cult centres where they were an object of worship. Not only that, but stone worship spanned over a long duration of time, unrestricted by any temporal, geographical, or cultural boundaries.

In this paper, the Maltese islands are presented as a case-study. In spite of changes in the local political, cultural, and religious scenarios of this Mediterranean island community and perhaps also in spite of differing religious expressions, stone worship already practised in prehistoric Malta maintained its place amongst the religious practices of the Maltese down to Roman times. The Maltese community is, thus,

shown to have shared similar religious trends, tastes, and experiences evident also elsewhere in the ancient world.

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'Herakles on the Edge': Objects without Prejudice in the Provinces

Jane L. Ainsworth (Leicester)

The figure of Herakles or Hercules is found on objects from across the ancient world, and can be seen as an 'everyman' symbol of not only Greeks, but the study of Greek art. Although these images continued to be seen and used well into the Roman period of control, they are still considered to derive from classical Greek prototypes, and thus to represent the natural supremacy of a classical Greek art slavishly copied by Romans. As a result, models of Hellenisation, Romanisation or cultural emulation seize upon the familiar aspects of such representations to demonstrate the dominance of colonial powers in the provinces. I argue that by considering only what is familiar about an image, we ignore the evidence for discrepant experience of provincial life provided by the images of such an aspirational figure of power.

Through the use of detailed case studies I consider the evidence provided by the context and biography of objects containing the figure of Herakles for the choices available to and made by creators, traders, commissioners and buyers in the provinces of the Roman Empire. By investigating objects made and/ or used during the period of a province's integration within the Empire, I draw conclusions about the different identities sought or rejected as Rome's power became established. By considering the different cultural inspirations and contexts for provincial art, traditionally dismissed as non-classical, emulative, or simply 'bad art', insights can be provided into whether or not communities at the edge of Empire remain on the edge.

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Cleomenes of Athens: The Epigraphic Case of a Greek Artist in Rome

Linda Pozzani (SNS)

The present contribution deals with the problematic identification of an exceptionally well-preserved ancient sculpture, now at the Louvre: the so-called Marcellus. The signature IG XIV 1247, inscribed on the shell of the tortoise at the bottom of the statue, informs us about the complete name formula of the Athenian artist Cleomenes that carved this beautiful artwork, commonly ascribed to the Augustan Age.

Scholars have generally recognized it as the portrait statue of M. Claudius Marcellus (Säflund 1973, Kersauson 1986; Giuliano 2008; La Rocca et alii 2013). However, this unconvincing interpretation is challenged by the lack of a specific iconographic type of Augustus' nephew and designated successor who prematurely died in 23 B.C. Regarding the typology, the scheme of the nude statue more closely resembles the pose of well-known Ludovisi Hermes. Nevertheless, such a resemblance has not been deemed decisive to interpret the piece of art in question as a copy derived from the same Greek prototype, which inspired the above-mentioned Hermes. Scholarly debate has shown the tendency to interpret statues, carved by native artists from Greece but naturalized in Rome, as copies derived from Greek models.

This controversial stylistic analysis of such an important piece of art inspired me to test a new methodology, in order to achieve a more reliable identification of the sculpture. This approach begins with and focuses on the palaeographic and epigraphic analysis of the Greek inscription carved on the statue, instead of employing a stylistic approach. The comparative study of the four signatures reporting sculptors named Cleomenes can lead to a deep understanding of the identity of the Greek artist. The contribution aims to emphasize how the study of the artist's signature can be crucial for the comprehension of both chronology and context of this Greek sculpture connected to the Roman society.

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Neighbouring Temples, Worlds Apart: The Creation and Purpose of Classical Structures Next to Egyptian Temples in Roman Egypt.

Elizabeth Brophy (Oxford)

In the study of Ancient Egypt, the Egyptian temples hold a dominant position; they are not only some of the best preserved monuments, but are physically dominating structures, commanding the landscape. These temples played an important role throughout the history of Egypt, functioning through to the end of the Roman period, by which point the landscape also played host to structures dedicated to the Greek and Roman pantheons. Investment in the native religious structures also continued, with reliefs pointing to ongoing decoration under the Roman Emperors. Investment though, was not limited to the Egyptian temples, and during the Roman period there is clear evidence for the construction and continued use of classical structures, including shrines, adjacent to the Egyptian temples, as part of the wider religious complex.

Religious buildings, such as the shrine to Imperial cult at Karnak, the temple of Augustus at Philae, and the temple to Serapis at Luxor, stand in sharp contrast to their surroundings, in their style, size, purpose and liturgy, reflecting the developments in authority and culture brought to Egypt by the Romans. My aim in this paper is to take a closer look at these and other classical structures placed next to Egyptian temples, to discuss their locations, date, and physical style, and from this to consider why they were constructed, how they were used and what was their relationship with their temple neighbours? Many of these structures provide inscriptions and evidence detailing their creation and ongoing use, allowing for a discussion as to what these structures tell us concerning the relationship between the Roman rulers and Egyptian population, and the exertion of authority and concept of local identity in Roman Egypt.

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