The 29th Annual Theoretical Roman Archaeology Conference

April 11th – 14th 2019
University of Kent, Canterbury

Conference Information, Programme and Abstracts

University of Kent

Acknowledgements

The Local Organising Committee would like to thank the following bodies for their generous support towards the organisation of this conference: The Roman Society; Barbican Research Associates; the TRAC Standing Committee; the Kent Opportunity Fund; Oxbow Books; and the School of European Culture & Languages at the University of Kent.

University of Kent

School of European Culture and Languages

OXBOW books

Kent Opportunity Fund

Announcements from the TRAC Standing Committee

Dear Delegates,

The TRAC Standing Committee would like to join the TRAC Local Organising Committee in welcoming you to the University of Kent for TRAC 2019. We would also like to thank you for your support of TRAC and update you on several developments since the last annual conference in Edinburgh.

We are pleased to announce that the inaugural volume of the Theoretical Roman Archaeology Journal (TRAJ) is now complete and available to read and download freely from http://traj.openlibhums.org/. The first issue contains nine papers contributed by a diverse set of international scholars and was guest-edited by Emily Hanscam and Jonathan Quiery of Durham University. Topics ranging from the value of studying Roman frontiers to the role of food in religious practice in the Roman Middle East are considered, but a common thread between papers remains a strong engagement with theoretical approaches for the assessment of Roman archaeological data. The second issue of TRAJ is currently being compiled and the first articles will be released online in Spring 2019. In addition, all articles from the previous TRAC Proceedings volumes (1991-2016) have now been migrated to the TRAJ platform and are available to download for free from the TRAJ website. Following the conclusion of TRAC 2019 the Local Organizing Committee will circulate a Call for Papers for the third issue of the Theoretical Roman Archaeology Journal and we welcome all presenters to submit their papers for consideration.

The Standing Committee is also happy to report the successful completion of our third TRAC Workshop – TRACamp: Putting Theory into Practice – held at the Roman Fort and Museum of Vindolanda, September 22-23, 2018 (organised by Lee A. Graña and Matthew J. Mandich). This workshop took place over two days and aimed to promote the use of experimental archaeology for the development of theoretical approaches within the field of Roman archaeology. The first day featured the presentation of papers in a single session format, while on the second, delegates and the general public observed and took part in demonstrations and hands-on experiments carried out on the site. Special thanks are owed to the Council for British Archaeology and the Vindolanda Trust for their financial support.

This past year a new member was also added to the TRAC Advisory Panel as Elizabeth Greene (University of Western Ontario) accepted an invitation from the Standing Committee to join an already esteemed group. The addition of Dr Greene continues to strengthen and diversify the Panel and her input will continue to improve the quality of our publications.

Finally, we would like to thank The Society for the Promotion of Roman Studies and Barbican Research Associates for their continued financial support of bursaries that allow for a diverse and inclusive annual conference. Great thanks are also owed to the TRAC Local Organising Committee at the University of Kent for their hard work and dedication in planning what will surely be an exciting and stimulating week of papers and events.

Sincerely,

The TRAC Standing Committee:

Matthew Mandich (Chair)
Lisa Lodwick (Vice Chair)
Thomas Derrick (Secretary)
Sergio Gonzalez Sanchez (Treasurer)
Francesca Mazzilli (Ordinary Member)

Welcome

We are delighted to welcome you to the 2019 Theoretical Roman Archaeology Conference, held at the University of Kent. This will be Canterbury's second time hosting TRAC; the first took place in 2002 and featured a diverse range of papers reflecting contemporary research into Roman archaeology. TRAC 2019 continues this tradition, hosting a range of innovative sessions, papers, and posters as shown throughout this year's programme. This conference continues TRAC's aim to widen participation, perspectives, and the range of voices heard in Roman archaeology today.

The University of Kent prides itself on being 'the UK's European university', making it an ideal venue to discuss the challenges that face the future of archaeological research and collaboration. TRAC 2019 has supported the sustained growth of diversity for session organisers and speakers. This year's TRAC hosts speakers and session organisers from 50 institutions representing 13 different countries, as well as other independent researchers. We are enormously appreciative to our keynote speaker Dr Zena Kamash, whose lecture on the decolonisation of Roman archaeology discusses, and challenges, the issues that contemporary Roman archaeology faces. We hope you will be able to join us in discussing current and innovative research concerning the Roman world and its present-day situation.

Everyone is cordially invited to join us at the annual TRAC party on Saturday night to round off the conference, before excursions on Sunday. We very much hope you enjoy TRAC 2019 and your stay in Canterbury. We would further like to extend our gratitude to the volunteers who have given their free time to help the conference run smoothly, to the sponsors who have generously supported TRAC 2019, and the publishers exhibiting at the conference.

Local Organising Committee:

Philip Smither (Chair)
Karl Goodwin (Vice-Chair)
Sophie Chavarria
Jay Ingate
Jo Stoner
David Walsh

Contents

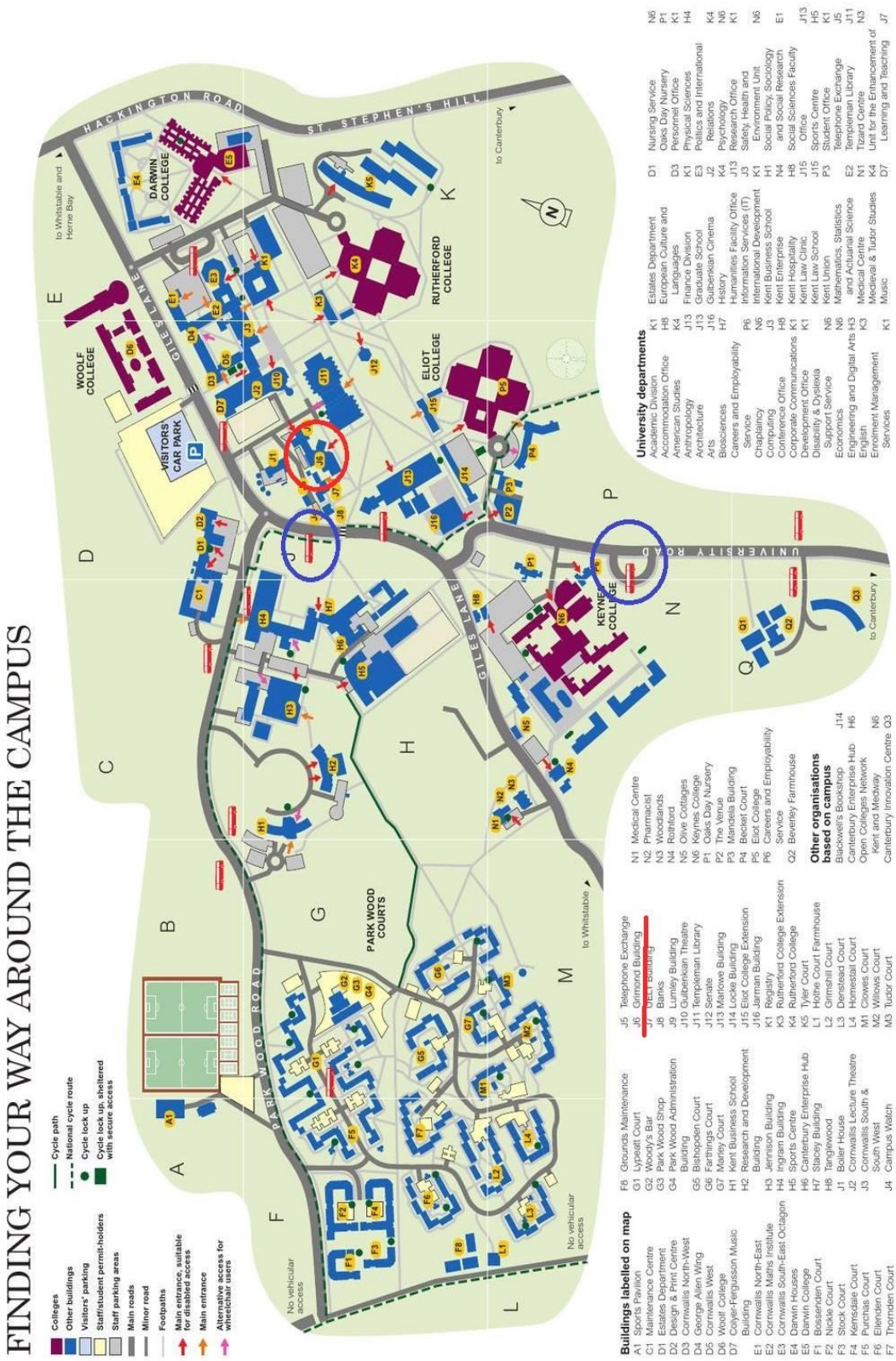
Conference and location information	1
Conference programme schedule	9
Sessions & papers contents page	13
Friday 12th April abstracts	14
Saturday 13th April abstracts	50
Notes	
Activities	

Canterbury – Key information

City centre map

Campus map

https://www.kent.ac.uk/locations/downloads/canterbury-campus-guide-2015.pdf



Getting to Canterbury

https://www.kent.ac.uk/locations/canterbury/directions.html

Train: The city is serviced by two railway stations (circled in red on the city centre map). Trains to Canterbury West run from London St. Pancras International and take 55 minutes. Trains to Canterbury East run from London Victoria and take approximately 1.5 hours.
Check http://www.nationalrail.co.uk/ journey planner for timetables.

Bus: Canterbury also has a main bus station (on the city centre map) which also has a National Express coach stop. The main route is from London Victoria but coaches come from various locations all over the UK. Some journeys also stop at the university campus.
Check https://www.nationalexpress.com/en for timetables.

Air: There are three main airports that are convenient for Canterbury; London Heathrow, London Gatwick, and London Stansted. The city can be reached from all three by train or coach.

London Heathrow

Train: 2 hours 30 minutes

Coach: 3 hours 30 minutes – 4 hours 30 minutes

London Gatwick

Train: 2 hours 20 minutes

Coach: 4 hours 10 minutes – 4 hours 45 minutes

London Stansted

Train: 2 hours 30 minutes

Coach: 4 hours 45 minutes – 5 hours 15 minutes

Car: Parking on the university campus is restricted by permit and spaces are limited, therefore we encourage the use of public transport to the conference.
For more information on parking on the University of Kent campus, please see here: https://www.kent.ac.uk/transport/byroad/

Getting to campus

The campus is a 30 - 40 minute walk from the city centre and railway stations.

Buses: The main city centre is very well connected to the university campus. There are two main buses (UNI1 and UNI2) that service the campus as well as the Number 4 to Whitstable. The No. 4 bus does not always stop on the campus so please check with the driver.

Canterbury to the University:

Canterbury bus station – regular bus services (UNI1, UNI2 and Number 4 found between bus parking bays A5 and B3, circled in blue on the city centre map) takes approximately 14 minutes.
Canterbury East train station – turn right straight outside the station (do not cross the bridge opposite the station) and follow the road to the bus stop. Regular bus service (UNI1, UNI2 and No. 4).
Canterbury West train station – turns right and walk to the end of the road, cross the road at the zebra crossing and the bus stop is on the left. Regular bus services (UNI1, UNI2 and No. 4.

You can alight at Keynes bus stop (square N/P on the map circled in blue on the campus map) which is the main university stop. However, the following stop (square I on the map, also circled in blue on the campus map) is closer to the conference venue.

The University to Canterbury:

Canterbury Bus Station – regular bus services (UNI1, UNI2) take approximately 14 minutes.
Canterbury East train station – Regular bus service UNI1 stops on the opposite side of the road to the station. Walk towards the entrance to Dane John Gardens, then go right up the steps and cross over the bridge to get to Canterbury East station.
Canterbury West train station – Regular bus service UNI2 stops outside the station (or UNI1 – alight at the bus stop on London Road and walk down St Dunstan's Street and turn left into Station Road West to get to Canterbury West station)

More information about the buses can be found at https://www.stagecoachbus.com/

Taxis: There are several local taxis that can be easily found around Canterbury East, Canterbury West and the main bus station. The fare to reach the campus is usually between £6 – 8. To contact one of them:

Longleys (+44 1227 710777)
Wilkinson Taxis (+44 1227 450450)

Longleys also has a phone app which allows you to prepay by card and gives you information about the car.

The conference locations will be signposted from the bus stops indicated on the map.

Programme: All conference sessions will be held in the Grimond building (circled in red on the campus map). Check the programme for specific times and rooms.

Reception: The welcome and plenary lecture on Thursday will take place in the Grimond building. The Saturday evening dinner and party will be held in the Darwin conference suite.

Accommodation: We have reserved 80 single en-suite rooms on campus (Keynes College). These can be booked with us on the conference booking site at a cost of £43.75 per night with full English breakfast.

Check-in is from 2pm on your day of arrival and check-out is by 10am on your day of departure.

Please visit Keynes College Reception to collect/return your keys.

Keynes College Reception will be open from 08.00 to 20.00 Monday – Saturday, and 08.00 to 13.00 on Sunday. If you are due to check in to your accommodation after reception has closed, you will need to contact Campus Security (tel: 01227 823300) who will open reception. An internal phone is available outside reception to dial through to our 24-hour security team.

The 4-5* VisitEngland campus-graded bedrooms are all en-suite with a private shower and toilet and are comfortably furnished. There are also a good number of hotels in the city close to the bus & train stations, including a Travelodge and Premier Inn.

Conference accessibility

Please contact the organising committee at TRAC 2019@kent.ac.uk for any specific access requirements or information.

Session rooms: All session rooms at TRAC 2019 are wheelchair accessible. A guide to campus services for disabled individuals can be found at:
https://www.kent.ac.uk/studentsupport/accessibility/links.html

Childcare: TRAC 2019 welcomes delegates with children and is breast-feeding friendly. Delegates with children will have access to a "breakout" room located adjacent to the conference sessions in Grimond and features blinds and windowless doors if privacy is needed. This can be used by anyone with children. The Grimond foyer also has its own kitchen with sink and kettle should it be required. Those who require any further facilities please contact the local organising committee.

Childcare is available via various nurseries and crèches in Canterbury. Kent County Council provides a website that allows individuals to search for childcare facilities including day nurseries, crèches, and childminders: https://www.kent.gov.uk/education-and-children/childcare-and-pre-school/find-childcare#

Oaks Nursery is the closest nursery to TRAC 2019 and is situated on the University of Kent campus. Oaks offer morning, afternoon, and day sessions:

Oaks Nursery, Giles Lane, Canterbury, Kent, CT2 7LX
tel: 01227 827676
email: oaksnursery@kent.ac.uk
website: www.oaksnurserykent.co.uk

Emergencies and security (including first aid)

In an emergency, dial 999 and then contact the University of Kent's Campus Security via (01227 82)3333, or in person at the Security & Transport Centre behind Grimond, next to the Santander Bank on campus. Alternatively, Campus Security can be contacted by any reception desk across Kent's campus.

Campus Security: https://www.kent.ac.uk/estates/services/security/index.html

Campus Security provide a walking taxi service that is open 24 hours a day and can be called upon via 01227 823300. Additionally, downloading the campus safety app "SafeZone" provides the option to remotely summon first-aid, security or safety assistance via mobile phone.

SafeZone: https://www.kent.ac.uk/safezone/

Medical and pharmacy: A kitchenette will be available in Grimond that includes a sink and kettle. Those requiring further facilities for medical purposes (e.g. fridge) please contact the Local Organising Committee.

The nearest pharmacy is Cheadles Chemist Canterbury, which is situated on Kent's campus next to the University Medical Centre, an NHS General Practice.

Cheadles Chemist, Giles Lane, Canterbury, Kent, CT2 7LR
tel: 01227 763949
website: https://www.nhs.uk/Services/Pharmacies/Overview/DefaultView.aspx?id=9579

Internet

Wifi (including Eduroam) is available across the University of Kent's campus. If your home

institution is not a member of Eduroam, there is a guest sign up feature which is free to use.

Name badges & lanyards

Name badges and lanyards will be provided upon registration at TRAC. Please wear your assigned name badge throughout the entirety of the conference as it grants access into all sessions and events. Presentation of name badges also grants food, drink, and museum discounts at specific venues.

Food & drink

There are a number of places on the University of Kent campus to buy food and drink during the conference breaks. Essentials, the on-campus shop, sells a range of sandwiches, salads, hot and cold snacks, and drinks, and can be found opposite the Jarman building. Also nearby are the Gulbenkian Café, Create Café (in the Marlowe building), and Rutherford Dining Hall, all of which serve a range of hot and cold meals and drinks.

Off-campus, Canterbury has a variety of places to eat and drink, from fast-food outlets to pubs and restaurants. We have also secured a number of discounts for delegates who present their conference lanyard when ordering. See the discount card in your delegate pack for further details.

Photo consent

TRAC 2019 hosts a system where delegates need to consent before having their photos taken during the event. Consent will be asked at registration and the conference will use a colour coded system on delegate name badges. Green represents that an individual is happy for their photo to be taken; red means that consent has not been provided. Please keep name badges on your person for this system to work.

Conference Programme*
Thursday 11th April, 2019

From 13:00	Registration – Grimond Building
14:00	Pre-conference excursion: Roman Canterbury Walking Tour, Jake Weekes (CAT)
17:45	Welcome address from TRAC Standing Committee and Patty Baker (University of Kent)
18:00 – 19:00	Plenary Lecture: "Decolonising Roman Archaeology", Zena Kamash (Royal Holloway)
19:00	Reception

Plenary Lecture: Decolonising Roman Archaeology

- Dr Zena Kamash

What does it mean to 'decolonise' Roman archaeology? Can we? Should we? In this plenary lecture, I will explore these questions looking back to the history of Roman archaeology, as well as looking at our present and potential futures. With a particular focus on the Middle East, I will look at the biases and silencing of voices that were inherent in the narratives told about Roman archaeology at the origins of our discipline. Moving forward in time to the present day, I will explore how these narratives may have contributed to digital colonialism in the contemporary Middle East. I will, then, analyse datasets related to our current teaching and research practices that will demonstrate what work still needs to be done to create a discipline that is diverse and inclusive, acknowledging what steps have already been taken and pressing for commitments to action for the future. It is my hope that as a group we can use this as a moment to think openly and critically about a potential 'decolonised' future for our discipline.

People who teach Roman archaeology are encouraged to contribute in advance to this discussion by completing this survey of their current teaching and curricula: https://goo.gl/forms/CAHHjrtbmYrA8Xh12

TRAC participants are also warmly invited to join Workshop 3 on 'Diversifying Reading Lists' run by Drs Lisa Lodwick and Zena Kamash.

Friday 12th April 2019

08:00 – 09:00	**Registration and Coffee – Grimond Building**			
09:00 – 10:40	GLT1	GLT2	GLT3	GSR2
	Session 1a	Session 1b	Session 1c	Unconference 1
	Urban religion in Roman North Africa	Cross channel connections: Kent and the Gallic coast in the Roman period	Who am I? - and if so, how many? Identity research and research identity	Mel novum: New directions in the archaeology of beekeeping in the Roman world
10:40 – 11:00	Coffee			
11:00 – 12:40	GLT1	GLT2	GLT3	GSR2
	Session 1a	Session 1b	Session 1c	Workshop 1
	Urban religion in Roman North Africa	Cross channel connections: Kent and the Gallic coast in the Roman period	Who am I? - and if so, how many? Identity research and research identity	Wikipedia workshop
12:40 – 14:00	Lunch			
14:00 – 15:40	GLT1	GLT2	GLT3	GSR2
	Session 2a	Session 2b	Session 2c	Unconference 2
	Whose history is this? Multivocal narratives of Roman archaeology	Resurgence of native styles and practices in the Roman provinces	Sensory and cognitive approaches to Roman religious ritual(s)	Marginalised or just on the fringes?
15:40 – 16:00	Coffee			
16:00 – 17:40	GLT1	GLT2	GLT3	GSR2
	Session 2a	Session 2b	Session 2c	Workshop 2
	Whose history is this? Multivocal narratives of Roman archaeology	Resurgence of native styles and practices in the Roman provinces	Sensory and cognitive approaches to Roman religious ritual(s)	Interpreting late antique clothing

Saturday 13th April, 2019

08:00 – 09:00	**Registration and Coffee – Grimond Building**			
09:00 – 10:40	GLT1	GLT2	GLT3	GSR2
	Session 3a	Session 3b	Session 3c	Unconference 3
	Revisiting the *Limes*: Space, place and experience on the Roman frontiers	Un-sacred spaces? Decoration of space for ritual purposes	General Session 1	Theorising Roman Canterbury
10:40 – 11:00	Coffee			
11:00 – 12:40	GLT1	GLT2	GLT3	GSR2
	Session 3a	Session 3b	Session 3c	Workshop 3
	Revisiting the *Limes*: Space, place and experience on the Roman frontiers	Un-sacred spaces? Decoration of space for ritual purposes	General Session 1	Diversifying reading lists
12:40 – 14:00	Lunch – TRAC AGM: 13:10			
14:00 – 15:40	GLT1	GLT2	GLT3	GSR2
	Session 4a	Session 4b	Unconference 4	Workshop 4
	What's it worth? The value(s) of Roman material culture	General Session 2	Roman approaches to nature	Meet the publishers
15:40 – 16:00	Coffee			
16:00 – 17:40	GLT1	GLT2	GLT3	GSR2
	Session 4a	Session 4b	Unconference 5	Podcast
	What's it worth? The value(s) of Roman material culture	General Session 2	Unplanned unconference	Coffee and Circuses with David Walsh

Conference Dinner and Party - Darwin Conference Suite	
19:00 – 20:30	TRAC Dinner
20:30 – Late	TRAC Party

Sunday 14th April, 2019

Excursions (Meet at 09:30 to leave at 10:00)			
	All coaches to leave from Keynes Bus Stop		
09:30 – 14:30	Richborough	Reculver	Dover
	Meet on campus	Meet on campus	Meet on campus
	Led by Philip Smither	Led by Brian Philp	Led by Dover Painted House and Museum
14:30	Conference End		

* Subject to change

Session and Paper Abstracts

Contents

Session 1a: Urban religion in Roman North Africa 14

Session 1b: Cross channel connections - Kent and the Gallic coast 19

Session 1c: Who am I? And if so, how many? 23

Unconference 1: Mel novum – New directions in the archaeology of beekeeping 29

Workshop 1: Wikipedia workshop 32

Session 2a: Whose history is this? Multivocal narratives 33

Session 2b: Resurgence of native styles and practices 38

Session 2c: Sensory and cognitive approaches to religious rituals 43

Unconference 2: Marginalised or just on the fringes? 48

Workshop 2: Interpreting clothing of the late antique period 49

Session 3a: Revisiting the *Limes* – Space, place and experience 50

Session 3b: Un-sacred spaces? Decoration of space for ritual purposes 55

Session 3c: General Session 1 60

Unconference 3: Theorising Roman Canterbury 65

Workshop 3: Diversifying reading lists 66

Session 4a: What's it worth? The value(s) of Roman material culture 67

Session 4b: General Session 2 72

Unconference 4: Roman approaches to nature 76

Unconference 5: Unplanned 77

Workshop 4: Meet the publishers 78

Podcast: Coffee and Circuses 79

Notes 80

Friday 12th April: 09:00 – 12:40

Session 1a: Urban religion in Roman North Africa

Organisers:

- Valentino Gasparini (Universidad Carlos III de Madrid)
- Asuman Lätzer-Lasar (Max Weber Centre for Advanced Cultural and Social Studies, University of Erfurt)

The 'Lived Ancient Religion' approach has generated outstanding results in the analysis of how people in antiquity entangled their local and pre-existing beliefs with Roman religious traditions, and embedded both in their lives. This paradigm is now being implemented by two further projects: 'LARNA' (Madrid, 2018-2022) is now testing this perspective within the very promising context of religious transformations in ancient North Africa, from the Hellenistic period to Late Antiquity; 'Urban Religion' (Erfurt, 2018-2022) goes even beyond this enterprise, by focusing on the spatial dimension of religious communication. On the one hand, religion played an eminent role in the process of formation of a city and shaping of its urbanity (founding rituals, selection of tutelary deities, etc.); on the other hand, the massive movement and interaction of diverse social actors within cities and urban spatial settings, together with the concentration and circulation of a multitude of objects, had tremendous impacts on religious dynamics.

By combining these two projects, we invite speakers to answer to questions like: How far did the specific spatiality of cities in North Africa influence the religious actions of their inhabitants and the shaping of their urban environment? How far did the different and newly emerging religions impact on the urban space and the city planning? We welcome papers from ancient religious studies, ancient history, archaeology and related disciplines focusing on North African antiquity and dealing with every religious tradition documented during the Roman occupation between the 2nd century BCE until the 5th century CE.

Papers

Introduction to the session

- Valentino Gasparini **(**Universidad Carlos III de Madrid)
- Asuman Lätzer-Lasar (Max Weber Centre for Advanced Cultural and Social Studies, University of Erfurt / Germany)

The necropolis of Roman Terenouthis and its role in constructing and maintaining local identities

- Maiken Mosleth King (University of Bristol)

The site of Terenouthis in the Nile Delta has yielded a large corpus of unique Greek-inscribed funerary stelae from the Roman period. The stelae, which were put on public display in niches in tomb superstructures, depict the deceased in iconographies and styles derived from the Classical traditions. A common type is the Totenmahl-figure accompanied by the gods Horus and Anubis, who are depicted in more traditional Pharaonic style.

My paper will present some preliminary conclusions of my ongoing PhD research, and will focus on how the necropolis in Terenouthis functioned as an arena for dialogue of ethnic and religious identity. This sacred space was a place where ancestral ties were affirmed and maintained, and where ancient religious customs were negotiated to accommodate cultural influences from the Roman Empire. In the necropolis, the distinction between Egyptian, Greek and Roman became blurred, and a localised communal identity could be constructed and expressed.

As well as shedding light on the funerary practices and social and cultural dynamics of the settlement of Terenouthis, the peculiar blend of influences on show in its necropolis also helps articulate the nature of the self-defined ethnicity. Much of the funerary art from Roman Egypt shows Greek and Roman influence, but there is much variation both in medium and style across different regions. The distinct local traditions suggest that Classical visual styles were incorporated into Egyptian art through a process of deliberate choice, and the choices made were both a reflection and negotiation of the identity of individual communities in response to the experience of empire.

Spaces for magical practice: Curse-tablets in Roman Carthage (II-III^{p})

- Richard L. Gordon (Max Weber Centre for Advanced Cultural and Social Studies, University of Erfurt / Germany)

Carthage has produced more published curse-tablets of high imperial date than any other Mediterranean city, including Rome. Recent interest in the archaeology of magic has focused attention on the choice of sites considered suitable for the deposition of such direct appeals for intervention into

personal affairs, thus linking materiality with Lived Religion and structuring of city-space. None of the curse-tablets found in Carthage can be connected to any of the numerous temples or public shrines or, apart from one found on the shore, to any water sources or wells. Apart from two or three scattered items, all were found in one of three sites: 1) about 50 in the walled cemeteries of the *officiales* of the imperial procurator of the *tractus Karthaginiensis* in the area of Bir el-Djebbana and Bir-ez-Zitoun in the west of Carthage; 2) 55, mainly fragmentary, in the substructures of the nearby (western) amphitheatre; and 3) more recently, a few in the circus.

Although all those in the second group that can be deciphered are connected to beast-hunts and gladiatorial combat, the majority of those from the cemeteries, many of them in Greek, are directed against charioteers and their teams. Together with those from Hadrumetum (Sousse) these are by far the earliest curse-tablets connected with the circus, so three questions arise: why Carthage? Why Greek? And why the cemetery of the *officiales*?

Religious transformations in Hispania and North Africa during Late Antiquity: A comparative study

- José Carlos López Gómez (Universidad Carlos III de Madrid)

North African epigraphy offers several inscriptions, dated along the third and fourth centuries CE, which show that this was a period of intense activity in respect of the construction and repairing of urban temples, as well as dedication of votive altars. This is somehow striking if we consider that, during the same period, creation and maintaining of sacred spaces in cities are basically unattested in other regions of the Roman West, as Hispania. In the Iberian Peninsula we can observe a sudden decline of the traditional Roman religious practices from the beginning of the third century. Consequently, we should assume that the civic religion attested during the first and the second centuries have disappear giving way to a deep transformation. The new religious behaviour requires an explanation, which does not seem to be accompanied by cultural innovations and has nothing to do with religious practices during the first and second century. Probably it must be assumed that an internal change which caused structural modifications in civic life in Hispania during the third century has occurred.

In North Africa, the situation is different. Here, the High Imperial religious system seems to be holding up to the second half of the fourth century. Furthermore, the impact of gradual Christianisation and the issuance of anti-pagan laws by the Constantinian court could have had a

higher impact on the traditional cults, so its transformation could be related with that.
In this paper I will seek to address to a comparative study of the transformation of roman religious system in these two geographical areas to understand a non-linear process widely divergent from one territory to another.

Urban religion in Roman North Africa

- María Fernández Portaencasa **(**Universidad Carlos III de Madrid)

Around 400 CE, the tomb of the martyr Crispina, who was buried in a necropolis on the outskirts of the Numidian city of Theveste (Tebessa, Algeria), began to concentrate an increasing pilgrimage flow, as her fame spread beyond the region. Thus, a shrine was established around her burial place, and within a few years, it turned into a huge basilica, and into one of the largest pilgrimage centers in North Africa. It was conceived as a walled complex, with only two entrances; the southern was the main one, and its access was though a huge monumental archway, which resembled very much a triumphal arch. In fact, it was almost – if not completely – a copy of the northern facade of the honorific tetrapylon arch of Caracalla that had been built during the 3rd century in the crossway of the city centre's cardo and *decumanus* maximus.

During the 4th century, the now smaller Theveste had been walled, and the arch was incorporated into this new structure, serving as the town's main gate. From there, the path of the cardo heading to Ammaedara (Haïdra) led directly to the Christian basilica complex, with its vast porticoed gardens, shrine, monastery and the impressive archway. For pilgrims and visitors, this meant that what had been originally built as a secular, honorific, political architecture, an urban symbol, was now subordinate to a role of mere advance that pointed out of the city and lead visitors to the shrine. It is an example of the landscape transformation due both to evident practical defensive reasons, as well as to the increasing demand of personal encounters in the new religious background, whose dynamics affected visible material structures.

Religious realities in Roman Syene (modern Aswan)

- Wolfgang Müller (Swiss Institute for Architectural and Archaeological Research on Ancient Egypt)
- Mariola Hepa (Swiss Institute for Architectural and Archaeological Research on Ancient Egypt)

Syene, a small garrison town at the very south of the Roman Empire, comprised a fascinating blend of religious ideas. Just as was the case in other parts of the Empire, the Roman army functioned as a melting pot of global and local belief systems.
While the cult of the Emperor and his family left some traces in the epigraphical and archaeological record, manifestations of the traditional Egyptian religious sphere were omnipresent. "Classical" architecture existed side by side with Pharaonic temples. Thus the Ptolemaic Temple of Isis was still in use when a small shrine in Doric order was constructed in the immediate neighbourhood. A special example of the fusion of Egyptian and other religious spheres is a recently discovered animal necropolis. There, within the town limits, mostly sheep were buried from the early 2nd century BC until the 1st century AD. Contrary to the general assumption that animal necropoleis are typical of the Egyptian cultural sphere, the cemetery clearly shows some non-Egyptian influences. The central sacral building of the necropolis doesn't have a parallel up to now in Egypt but seems to resemble a small podium temple with numerous parallels in the Graeco-Roman world. More significantly even, a small statuette of Cybele was found in the area of the cemetery. As depictions of this goddess are very rare in Egypt, this find seems to be more than a coincidence and hints at some connection between the Anatolian goddess and the necropolis in southern Egypt.

Session 1b: Cross channel connections

Organiser:

- Philip Smither (University of Kent)

The body of water now known as the English Channel has been crossed by people for millennia. It can be perceived as a bridge facilitating trade and cultural exchange, as well as a barrier that required defending. Kent, being the closest point of contact to the continent, received much of this exchange during the Roman period as a point of entry and exit. Even since the Late Iron Age, Kent's connection with the Roman Empire was different and closer with the continent than the rest of Britain.

The modern county of Kent has been widely excavated and surveyed, but there is little synthesis bringing together this evidence. Millet (2007) was the last to provide an overview of Kent during the Roman period which went beyond past attempts which focused on urban settlement. However, more research and discussion is needed on the activities that connected the north coast of Gaul with those on the south-east coast of Britannia.

This session will look at this relationship through various theoretical perspectives including, but not limited to, landscape, identity and frontiers and ask questions such as:

- Who connected the settlements of Kent and Gaul?
- How did the Roman Empire exploit the Kentish landscape?
- Who were the facilitators of relationships at the coastal ports?
- How did these connections change and mould the fabric of Kent's landscape and population?

These questions have a variety of answers, depending on our perception of English Channel through time; as bridge or barrier?

Papers

Becoming Roman: a perspective from rural Kent: A perspective from rural Roman Kent

- Elizabeth Blanning (University of Kent)

The Roman period is often seen as quite distinct from the preceding Iron Age and does indeed bring with it a material culture that is often easy to recognise. Despite much recent scholarship questioning traditional views of "Romanization", the Romans/natives dichotomy lingers on and it is still easy to get the impression that in AD 43, "the Romans" arrived, displaced the local population, and in AD 410 equally as suddenly left, leaving the natives to resume their uncivilised ways. This view is particularly problematic in Kent, where similar forms of settlement and material culture straddle the apparent dividing line of AD 43, which is thus all but invisible archaeologically. Equally, during the late Roman period, Kent does not appear to have shared in the "Golden Age" identified in areas such as the Cotswolds This paper will look at changes in the settlement record in terms of spatial distribution and chronology. What was the historical context of change occurring before the conquest? How does the settlement trajectory in Kent fit in with patterns seen on the near continent?

Richborough and beyond: A settlement of the fringes

- Philip Smither (University of Kent)

On the fringe of Empire in Britannia there is depletion over time of continental material. Swift (2000) suggested that in Britain there was a lack of 'official' supply in certain forms of personal adornment. At Richborough, there is a growing body of evidence of recycled material. With Saxon piracy in the English Channel and incursions from *barbaricum* over the *limes,* Britain appears cut off from trade, with the people of Richborough having to make do and mend. This isolation is reflected in the material from Richborough, which shows the desire of the inhabitants to retain as well as adapt their cultural identities on the frontier through recycling. In comparison to other shore forts, such as Reculver (only 8.28m (13.33km) away), there is a distinct difference in the cultural make-up of the inhabitants. This distinction shows that, even in a similar landscape, the community and its structure in different locations along the frontier, new and existing identities are being created and reaffirmed.

Should Springhead be in *Britannia*? Roman micro-regions and their colonial contexts

- Thomas Matthews Boehmer (University of Cambridge)

The Roman-period temple site and roadside settlement of Springhead (or *Vagnicis*) has faced noticeable archaeological investigation over the last century, culminating in the considerable work undertaken in advance of the CTRL scheme. In the light of the dense monumentality of this place, and the nature of its find record, the paper will open a debate over whether Springhead should be considered alongside sites on the nearer side of the Continent rather than in relation to parallels that continue to be drawn within modern day Britain. The talk will examine both quantitative and qualitative aspects of the find and burial evidence from Springhead, its surrounding area, and other similar sites in order to establish exactly how it fits into not only the greater Roman-period world of North-western Europe, but also its micro-region more specifically.

Following this historical contextualization, the paper will go on to make a more general point about the impact that ancient conquest and colonisation had on local inhabitants and their practices. Using postcolonial theory as a guide, the reaction of Springhead's archaeological record to the invasion of 43 CE will be more fully explored. The critical analysis will enable us to explore the material from the site more fruitfully at the same time as allowing us to speculate on its wider significance.

Epona by another name: 'Glocalisation' in action

- Stephanie Moat (University of Newcastle)

The Gallic goddess Epona enjoyed a prominence in the Roman world surpassed by no other 'Celtic' deity. Particularly popular amongst cavalry units, over 300 depictions of the goddess in stone, bronze and pipeclay have been recovered from across the Empire. Many of these representations correspond to a very specific image of Epona that was cultivated under Roman rule; a benign, almost mother like goddess, protectress of the stables and horses. Whilst traditionally overlooked, nuances in some of this imagery have been the subject of increased scrutiny and argued to reveal a broader role held by Epona, including that of psychopomp. In spite of the growing recognition of the complex nature of Epona, there is little in the way of sustained case studies into how this multifaceted deity may have been variously adopted, adapted and transformed in the provinces. Through the lens of glocalisation, this paper will explore the

diverse ways in which Epona may have been conceptualised, identified and expressed in the province of Britannia. Central to this, is a consideration of the extent to which and ways in which the various aspects of Epona's multiple roles either took precedence or were minimised according to local desires, customs and traditions. Drawing upon the Iron Age ancestry of Epona and archaeological evidence from across Roman Britain, it will be argued that the cult known as Epona may be significantly more varied and widespread than has previously been acknowledged.

The learning objective: National curricula, Roman displays, and identity

- Karl Goodwin (University of Kent)

The Roman period has often been used to shape the identities of nations and individuals, and the teaching of history in schools and museums plays a significant role in this process. Many contemporary museums have to react to their government's national curriculum which specifies which elements of history are taught to school children. As such, governmental choices concerning historical narratives that influence national identity are often included in Roman displays today.

This paper combines data gathered from interviews with museum staff from both sides of the English Channel, in combination with an analysis of British and Dutch national curricula, to examine the influence of education systems on museum displays, and identity. This paper discusses how a government's school curriculum can affect the way in which an individual identifies with the Roman period, and the subsequent museological implications of this relationship. Concluding remarks will express how the Dutch curriculum can pose a challenge for Roman narratives within museum displays, whilst the British curriculum sees a continuation of the Roman period embedded within the national identity in schools and exhibitions. As such, this paper explores the persistence of the Roman legacy on both sides of the channel.

Session 1c: Who am I? - and if so, how many? Identity research and research identity

Organisers:

- Sarah Scheffler (University of Leicester)
- Dominik Maschek (University of Oxford)
- Henry Clarke (University of Leeds)
- Daniel Van Helden (University of Leicester)

The 21st century is obsessed with issues of 'identity' as highlighted by the rise of social media. Questions of 'identity' and 'self-identification' feature prominently in political, socio-cultural and academic discussions. Within Roman archaeology, investigating identity opened an approach to studying the impact of the Roman conquest on indigenous communities while avoiding the pitfalls of 'Romanisation'.

However, despite our acknowledgement of the flaws of the Romanisation concept, and in particular its roots in a modern socio-political perception of ancient societies, we seemingly tend to ignore the contemporaneous influence of our own identities; the impact of our own cultural and academic background on our research is still rarely acknowledged. Therefore, we want to open the discussion of the relationship between our own identities as researchers and our understanding of ancient identities and raise questions such as:

- To what extent is our cognitive bias guided by our own individual identities, especially with regard to questions of gender, age and social status or concepts of mobility and migration?
- How does our own national, cultural and/or academic origin impact the way we view an ancient landscape, particularly if these differ?
- What are the implications of such interference for our study of ancient identities?

Papers

Introduction – Who am I, and if so, how many? Why our own identities impact our research on identities

- Sarah Scheffler (University of Leicester)

Curating multiple identities: Negotiating individuality in the ancient and modern worlds

- Henry Clarke (University of Leeds)

In the modern digital age with its plethora of social media platforms, we have the capacity to curate multiple identities, carefully and consciously. The likes of Instagram enable us to orchestrate perfected snapshots of identity. We ostensibly have significant control over how we (re)present ourselves in different contexts and at different times, albeit in the face of powerful societal pressures. For academic research, this socio-cultural backdrop has the potential to strengthen our perception of identity as situationally-contingent and fluid. It can also encourage us to imbue individuals of the ancient world with a similar ability to curate their own identities and a desire to conform to or confront societal expectations of their own.

Consequently, we risk over-relying on momentary, constructed snapshots of identity, leading to the reconstruction of idealised historical individuals. Moreover, where these individuals are fundamentally voiceless, we are in danger of viewing artefacts principally as representative of identity, even where no such function was intended. In this paper, I will consider how the power and pressures of individual expression in the modern age can impact our approach to individual identity in the ancient world. As a researcher, I consider myself to have multiple layers of identity which are differentially emphasised depending on time and space. I will therefore also explore how my own identities as a Leodiensian, Yorkshireman and European with Brexit on the horizon affect my research into individual identity and landscape in the ancient Iberian Peninsula during the establishment of Roman power.

'One can only show how one came to hold whatever opinion one does hold': Reflexivity before identity

- Gheorghe Alexandru Niculescu (The Vasile Pârvan Institute of Archaeology Bucharest)

The idea of eliminating cognitive bias by examining how it is generated by identities supports representations of inhuman objectivity. It implies that researchers who can be anything at any time and in any place are possible and desirable. Imagining that what archaeologists do is a manifestation of their identities deprives them of intellectual freedom, and, at the same time, suggests that

we can discard what is damaging for scientific knowledge merely by intellectual action, thus making identities very powerful and very fragile at the same time (this is precisely why R. Brubaker and F. Cooper recommended replacing identity with other concepts in a paper from 2002).

Whatever we do as archaeologists is not an outcome of our identities. Identities, understood as sociologists like Richard Jenkins do, as outcomes of categorization processes, cannot be equated with uniformities. Our reactions to categorizations cannot be inferred from them. Therefore is it not possible to predict what kind of archaeology Romanian male archaeologists would do by intersecting the three identities. This becomes possible if we can look at the circumstances in which they work, at the institutions which have educated and shaped them, at the social and political environments which have generated those institutions, at what seems possible to archaeologists, both from experience and imagination. The reflexivity advocated by Pierre Bourdieu -- a collective reflexivity, which can achieve its epistemic goals only if many practitioners with similar expectations are involved -- is appropriate for doing this kind of work.

Identity through the looking glass: How the perception of identity in Roman funerary archaeology developed in Slovenia

- Kaja Stemberger (Independent researcher)

This paper aims to combine two approaches to address how the identity of Roman period-deceased was and is perceived in Slovenian archaeology. In most Slovenian studies of Roman culture, identity is not explicitly discussed. The researchers' perception can however be gleaned from various notes and from the observations that accompanied major volumes of catalogues. Only in recent years has it begun to be addressed more commonly as an independent topic.

In the first part, I will focus on the numerous political and social changes that occurred on the territory of what is now Slovenia. These were a major factor in how the research focus of Slovenian archaeology was shaped. Roman archaeology, as all other periods, also fell in and out of grace depending on the political system and which part of the territory's history it wanted to emphasise or downplay in order to align with a certain cultural sphere.

The second part will address the experiences that shaped my research on the topic of Roman mortuary archaeology. This aspect is more personal, as my keen interest in identity primarily developed through an exchange programme in the UK where I focused on Prehistory. I went on to

pursue a PhD in the UK, in which I explored identity by combining continental and British approaches. I also analysed and discussed the slippery slope of Romanisation. I will address how my personal experiences add to my interpretational narrative, as well as how it is received in Slovenia and abroad.

From Perestroika to Brexit, from the Danube to the Thames: Some very personal reflections on the socio-political embeddedness of Roman archaeology in the 21st century

- Dominik Maschek (Oxford University)

The second half of this session will consist of five lighting round papers of 10 minutes each followed by a 30 minute discussion.

The Roman in us – or why my research was essentially written by an eight-year old German girl fascinated by archaeology

- Sarah Scheffler (University of Leicester)

The study of past identities is irretrievably intertwined with the identities of the researcher. At TRAC, we share a room; we share an interest in theoretical Roman archaeology but each one of us has arrived here with our own package of academic background, cultural identities and personal views. They shape our perspective on the past, our understanding of relationships between material culture and habitus, our idea of 'being Roman'. My interest in the Romans goes a long way back – to an eight-year old girl that read about the unlikely friendship between a young German man and a young Roman soldier, about their different identities and the 'culture shock' each one of them experiences when getting to know the other's social and material culture. How much of my recent study of the impact of the Roman conquest on the north-west Italian Lomellina between 250 BC and AD 100 has been written by this girl; how deeply does my provocative question whether "strong women led their communities into the new Roman era" reflect my own experiences as a female academic? And ultimately, how can we recognize and accept aspects of cognitive bias without losing professional objectivity?

'Anger is a gift': Soviet legacy, Russian experience and identities of Roman world

- Anton Baryshnikov (Independent researcher)

There's a notable distaste for theoretical re-thinking and re-working of methodology in the modern Russian studies of Roman empire. Some of the most popular and mainstream topics, such as identity issues, don't get much attention from Russian scholars. This is largely determined by specific features of Russian academic tradition. Russian scholarship walked a long and painful way from being anti-imperialist, Marxist and political tool (designed to fight the oppression and exploitation) to the anti-ideological and neutral existence with a bias against 'hot' topics. Such situation is not fruitful. Trying to avoid re-inventing of ideological constructs modern scholars do not only put aside topics intensively studied in the Soviet period (slavery, social struggle and economic development of the Roman world) but also tend to avoid aspects of the past which can sound too 'political' nowadays. One of the most obvious examples is the continuing use of 'Romanization' concept without any significant re-thinking of it. Contrary to this, I insist that scholars should revive some of the features of Soviet scholarship, reflect them as the integral part of the cultural and academic background and use them (of course, with some sort of caution) for establishing a new agenda, free from old biases and modern prejudices.

Which One Am I? Recognising Identity Bias In My Academic Pursuits

- Amy Place (University of Leicester)

Without a doubt, my personal identity has a direct effect on how I frame my research findings. An implicit need to construct differentiation in my day-to-day life (a hangover from my formative years) is reflected in the isolation of instances of 'distinction' in my source material. Where some might see group cohesion, I read deliberate disparity. To me, individuals seek to stand out, rather than trying to fit in. But is this really the case? Or is it just a matter of perspective? For a dress scholar, such perspectives fundamentally change the attribution of agency and the identification of power structures: adherence to or deviance from normative dressing behaviours.

Despite rigorous appraisal of research methodologies linked to identity, academia is largely indifferent to the critical impact of scholarly identities. Yet, a greater appreciation for the implications of authorial identity produces a multiplicity of readings for evidence. Such self-reflexive analysis can only improve our study of the Roman world; as with our ancient specimens, we too are a product of our individual contexts. This paper focuses on just one of the social identities I inhabit to showcase the fresh perspective gained when acknowledging my own cognitive bias.

Who do I think I am? My thinking through that of others

- Daniel van Helden (University of Leicester)

As researchers it falls to us to account for any potential biases in our own approaches. In this session the focus is on the impact of our own background on these biases. But what if one's entire way of thinking is fundamentally shaped by idiosyncratic influences? Looking at my own research into the limits of the suitability of the concept of identity for archaeological study of the past, I recognise the signatures of two very important people –both of them physicists. The questions I ask, the research I do into them and the answers I consider satisfactory are deeply coloured by their influence. In this paper I will seek to explain why my PhD is turning out the way it is through the lens of these influences.

What does placing my own research in this intellectual context reveal about the way in which it progresses or has progressed? Does such an idiosyncratic intellectual genealogy ultimately matter? In other words, what do others gain from hearing about the specifics of where my ideas came from? Is it the ideas that matter, or the –idiosyncratic– process by which they are generated?

Unconference 1: Mel novum - New directions in the archaeology of bee-keeping in the Roman world

Organisers:

- David Wallace-Hare (University of Toronto)
- David Quixal (University de València)

The Iberian Peninsula was an incredibly important beekeeping zone during the Roman period. Through increasingly inventive archaeological being carried out in the Peninsula this fact is becoming more widely known (Bonet and Mata 1997, Morais 2006, Bernardes and Morais et al. 2014, Morín and de Almeida 2014). There have, however, been few conferences or panels focused on Roman beekeeping, fewer still provincial Roman beekeeping. The current workshop seeks to showcase new approaches and challenges in the field through a case study of Roman Hispania. While numerous ceramic beehives from pre-Roman and Roman Spain speak to the importance of the industry, these hives disappear in the III century CE, when hives of biodegradable materials like cork or wicker replaced them.

Apicultural archaeology thus faces unique challenges of ephemerality and representativeness of extant remains. To that end, the workshop brings together 3 groups of scholars working on several key honey producing areas of the Peninsula to discuss these challenges and to address a central question in apicultural archaeology: is our current evidence representative of the scale of apiculture?

Papers

Beekeeping in ancient Edetania (Eastern Iberia) during the Late Iron Age

- David Quixal (Universidad Cardenal Herrera CEU)
- Consuelo Mata (Universitat de València)
- Paula Jardón (Universitat de València)

Although the importance of Iberian honey has been recognized since antiquity (Strabo 2.6, Pliny, *N.H.* XXI. 43. 74), documentation of beekeeping practices is quite a recent phenomenon. The decisive step in the formation of a scholarship of apicultural archaeology was the identification of beehives as a ceramic type in relation to their discovery in excavations in the Camp del Túria region (Valencia), the ancient territory of the Iberian *oppidum* of Edeta. Their shape, cylinders opened on both ends, and the presence of numerous striations scoring their interior to hold combs

in place, made it possible to associate them with many other archaeological and ethnographic parallels along the Mediterranean Sea.

A decade ago, the archaeological excavation of the site of Fonteta Ràquia (Riba-Roja del Túria, Valencia) documented a small rural settlement occupied from the end of the 5th century BCE to the beginning of the 2nd century BCE. It stands out for its high degree of specialization in beekeeping, as evidenced by the discovery of thousands of fragments from about 200 pottery beehives, far exceeding the previous records of this type of activity in Iberia.

Honey production in the *Agger* of Segobriga (Cuenca, Spain): A case-study of central *Hispania*

- Jorge Morín de Pablos (Departamento de Arqueología, Paleontología y Recursos Culturales de AUDEMA)
- Rui Roberto de Almeida (Investigador da UNIARQ-Universidade de Lisboa / Câmara Municipal de Loulé)

The present study deals with Roman honey production in central *Hispania*. The recent discovery of ceramic beehives in several rural settlements (*villae*) and pottery workshops in the *agger* of the city of Segobriga (Cuenca province), as well as in some other places in the surrounding eastern territories of the Spanish Meseta, mainly dated from the 1st and 2nd centuries CE, has opened an entirely new area of research and given a completely new framework with respect to honey production and consumption in the western provinces of the Roman Empire.

The dispersion of the beehives in the Segobriga region, their frequency in each settlement, as well as the specific areas that were dedicated to their placement inside them, as well as the recurrent homogeneity of their morphological, typological and technical manufacturing aspects, allows us to understand "Segobrigan" apiculture as a generalized, complementary and intensive activity, more than a mere secondary recollection one, typical from areas of low agricultural aptitude (as it is usually considered). At the same time, the paucity of known data from preceding moments of Late Iron Age (as opposed to eastern Iberia), and its presence since the first moments of rural occupation, points towards a possible implementation and development by Roman settlers coming from Italy or other areas from the central Mediterranean.

A landscape of cork: The challenges of doing beekeeping archaeology in Northern and Southern Portugal

- David Wallace-Hare (University of Toronto)
- Rui Morais (Universidade do Porto)

Doing beekeeping archaeology in the territory that comprises modern Portugal presents unique challenges and advantages not present to the same degree in other areas of the Peninsula. While literary testimonia of apiculture are scant, we learn from the Roman historian Justin, that a king of the Cynetes, a pre-Roman people of the Algarve area of southern Portugal, was the first ever to discover the art of honey-hunting (collecting honey from wild swarms) (Justin 44.4). While not specifically mentioning Lusitania, in the Latin author Columella (himself from Gades in southern Spain, close to the southeast border of modern Portugal) we find a now famous description of the types of hives most recommended by the author (but clearly directed at a wider audience than the Peninsula) a list in which hives made from cork take top position because of their ability to insulate the swarms they contain, keeping them cool in summer and warm in winter (Columella 9.6.1-2). By contrast, the same author explicitly discourages the use of hives made out of ceramic for failing in these respects.

Southern Portugal was and is the leading producer of cork wood in Europe. We know from countless preserved examples of cork hives (*cortiços*) from the last two centuries, from toponyms based on the words for cork and the cork tree (*sobreiro*), and from authors like Columella, that cork was likely the go-to hive material of much of the Peninsula. The archaeological record of Roman Portugal presents a strikingly different narrative in this respect, preserving hives of ceramic only and in vastly disparate areas: in northern Portugal at Braga and extremely southern, from the Sagres area (Martinhal). The current paper will attempt to get closer to the actual scale of beekeeping in Roman Portugal through an examination of new evidence routes such as the evidence of honey-pots and chemical analysis of their contents, structures called apiary walls (*muros apiários*) found in dense concentration in Portugal, and onomastics *inter alia*.

Workshop 1: Wikipedia workshop

Organiser:

- Francesca Mazzilli (Durham University)

Although Wikipedia has become ubiquitous as an information source, very few archaeologists have contributed to expanding or editing the single largest open access information platform available in the western world. While Theoretical Roman Archaeology is somewhat of a niche specialism, it is a wondrous multidisciplinary space incorporating aspects of various disciplines, such as anthropology, philosophy, sociology, psychology, economics, and politics. The varied interests of TRAC participants are a strength of its community, and these may be promoted using the Wikipedia resource. The workshop is a hands-on session where participants will learn about Wikipedia resource and help promote Theoretical Roman Archaeology.

Friday 12th April: 14:00 – 17:40
Session 2a: Whose history is this? Multivocal narratives of Roman archaeology

Organisers:

- Karl Goodwin (University of Kent)
- Antony Lee (University of Durham)

Historical narratives play a significant role in the creation and denial of both past and modern identities. A key aspect within the study of historical creations and their role within modern society is how they are constructed, what factors influence representations, who the targeted audience is, and which voices are being simultaneously incorporated and denied when conveying a version of history.

Many historical narratives take place within museums, heritage sites, and schools; these spaces are all public but simultaneously governed. This session asks whether historical narratives are in fact governed, if so by whom, and what the implications of this relationship are. Additionally, historical narratives are distributed to the public through media which may not appear governed in a physical sense such as films, games, and fiction books. The range of dissemination and communicative techniques is therefore broad and far reaching, thus placing importance on its study in academia.

Papers discuss themes including:

- How Roman archaeology is used within historical narratives
- How interpretations of the Roman period can shape contemporary identities and reflect, relate, and influence present-day politics
- Which voices are included or denied within the retelling of Roman history through archaeology
- Whether Roman archaeological research is being used responsibly within the public sphere.

Papers

Dead gods for modern audiences: Romano-British religion, museums and their visitors

- Antony Lee (Durham University)

Post-colonial approaches to archaeology portray an increasingly complex picture of life in Roman Britain. Religious practices resonate in the public perception of the period and feature almost universally in British museum displays. Museums are important instruments for the public dissemination of archaeological theory, but whose stories are British museum displays telling, what messages are audiences receiving, and what dialogues exist between viewer and object?

The last decade has seen a notable increase in scholarly interest in the display of contemporary religion in museums and how visitors of all faiths and none engage with spiritual / numinous collections. Equally, the study of religion across the Roman world has developed, most recently through the powerful rubric of Lived Ancient Religion pioneered by Jörg Rüpke and his colleagues. In Britain, our understanding of understudied and often intangible elements of religious identity and practice such as magic, the multi-sensory aspects of worship, the mechanisms through which beliefs travel, regional diversity, chronological change, and the presence of ritual in almost all aspects of daily life continue to develop. How, though, are museums interpreting this more nuanced and personal religious narrative to their visitors? Is a shift to experience-led rather than artefact-led displays desirable, or even possible?

This paper is based on the speaker's ongoing PhD research into the presentation of Romano-British religion in museums, analysing the classification of collections, physical construction of displays, interpretational language and, through interviews with curators and visitors, the effects of curatorial agency on public understanding.

Creating vocal narratives for the Roman Dead

- Jackie Keily (Museum of London)
- Merial Jeater (Museum of London)
- Rebecca Redfern (Museum of London)

Our presentation explores the theme of sharing knowledge responsibly in the public sphere, which is becoming a rapidly-changing environment, given the current backlash against expertise and

authoritative narratives. In 2018, we created an exhibition called 'Roman Dead', which explored funerals and death in Londinium, appealing to both adult and family audiences. The inspiration was the discovery in Southwark of a Roman sarcophagus in 2017, which became the exhibition's centre-piece. We assembled objects, human remains and narratives that would reflect the 'known' and 'unknown' about the subject: how are these burials discovered, and what was a funeral like in Roman London?

Early-on we chose an open narrative approach, admitting what we did and didn't know, emphasizing that there was still a lot to discover. We hoped that this tone and our honesty would improve the public's understanding of the context and knowledge about Londinium, and encourage them to think about how exhibition content is presented. We also decided to display 22 human remains, chosen to represent the settlement's diversity - bioarchaeological evidence which recently provoked debate and controversy. The scientific discoveries about them were explained and simply presented, but did not dominate the text. Overall, the exhibition attempted to display the archaeological and scientific evidence in a responsible way, but also in a manner that was open to discussion, enquiry and allowed contemplation of the human emotions involved. We hope that this made for a more interesting exhibition, and that our methods and experience will shape future gallery planning.

All voices are equal, but are some more equal than others?

- Jacqueline Cahill Wilson (University of Bristol)

As has been discussed many times before at TRAC, some culture histories are inextricably linked to nation-state ideology, perhaps none more so that the Celtic narrative in Ireland. Representationalism is inherent in both aspect and perspective in the grand meta narrative that persists in the essentialism of Ireland as "Celtic". There is little need to labour too long on how and why culture histories were formulated in the past, but instead we will look to who governs the narrative in the present and explore the power, persistence and popularity of all things Celtic. Voices in Irish archaeology have challenged the narrative over the past 20 years but like this author's research on Roman influences on the Irish Iron Age these are rarely included within an overarching narrative history of Ireland. The refreshing multivocality and sweeping social progress in modern Ireland seems to highlight the discord and reluctance to embrace any new interpretations offered for the archaeology at sites that have become synonymous with Celtic myths and legends. I recognise that there is nothing new or radical about discussing revisionist

theory given the passionate debates over many years, but more recently it has been suggested that it is beholden upon us to tread lightly on peoples' sense of self, their national identity and that perhaps revisionism around scepticism was taken a step too far. So is this a generational difference which will change over time or is there something else at play that makes any inconvenient foreign-ness in the past in Ireland too problematic to sell?

'The fag-end of Roman Britain': Re-inventing *Venta Icenorum*

- Natasha Harlow (University of Nottingham)

This paper presents three views of the *civitas* capital of *Venta Icenorum* (Caistor St Edmund, Norfolk) which demonstrate some theoretical, methodological and ethical challenges in current archaeology. *Venta* is inextricably linked with the classical narrative of the Boudican rebellion and subsequent repression of the Iceni people. Nevertheless, as an urban centre it is not regarded as a success. At best, it was a 'small country town' within a 'cultural backwater'. Its early 20th century excavator branded it with 'a somewhat primitive character', a town which 'lagged behind' other Romano-British settlements, due to the 'native conservatism' of its citizens. Even in recent years, *Venta* is described as 'an afterthought' and 'by far the smallest and least Romanised of all the regional capitals'.

Ongoing excavations by the Caistor Roman Project are rewriting *Venta's* story. My doctoral research on portable artefacts from the region has shed light on the persistent historical narrative of the Boudican revolt and the construction of an Icenian 'Other'. Working with metal-detectorists and community archaeologists provides insights into personal and institutional biases, highlights some of the difficulties of creating new interpretations, and questions their creators and consumers. I also discuss the decision-making process in developing an Augmented Reality app (*Virtual Venta*) with a deliberate aim to let the archaeology express itself. Is this possible? Does it allow for alternative voices to be heard? And does it perpetuate or challenge the 'fag-end' mythos?

The London Stone and the accumulation of memory

- Christopher Lyes (Birkbeck, University of London)

The London Stone is a monolithic fragment of limestone which has been part of the cultural history of the City of London for upwards of a thousand years. Generally considered to be Roman

in origin, and once part of a substantial complex of Roman buildings, the Stone has acquired a uniquely talismanic character in the constructed identity of the City. In this paper we will investigate the development of that identity through evidence-based contentions that are then explored and evaluated via a series of theoretical frameworks. The Stone's call to a Roman, and pre-Roman past as a post-colonial response to Norman suzerainty is proposed and explored through the works of Bhabha and Fanon, whilst an examination of the agency of the Stone, and how that agency could be exchanged, is considered through the theories of Alfred Gell. The Stone's role as an anchoring device in the cognitive geography of the City is then investigated with an application of Lynch's theory of the Image of the City, concepts of a sense of place, and ultimately Nora's Lieux de Mémoire and its curation within the historic and contemporary public realm, before finally addressing the question of the Romanitas of the object and how relevant this was in the construction of its myth.

Whose *Londinium*? New(ish) challenges to old discourse

- Laura Hampden (GLASS)
- Sadie Watson (MoLA)

This paper focusses on the contracting sector, from where much of the public presentation of archaeology originates. How should our ongoing narrative of Roman London respond to the need to consider multivocalities? How can the average London archaeologist (white, middle class, graduate) make their reporting relevant to the wider population of London? Does our demography mean we are telling the wrong stories to the wrong people? Are there issues with a focus on multiculturalism in the past; is it doomed to remain a minority interest, much as feminist archaeology has? The need to decolonise heritage has become mainstream public discourse but dissemination of archaeological results remains restricted and traditional. This paper will confront the inherent monoculturalism of London archaeologists and suggest how we can alter narratives to evolve from the current stasis to include a wider variety of voices.

Session 2b: Resurgence of native styles and practices in the Roman provinces

Organiser:

- Peter S. Wells (University of Minnesota)

Some of the most striking, and iconic, objects of 'Celtic' and 'Germanic' art in Britain and on the Continent were made during and after the Roman conquests rather than before them during the prehistoric Iron Age. What do these 'late' objects crafted in Celtic and Germanic styles indicate about the impact of, and resistance to, Roman military conquest and political domination? Were similar expressions of native craftwork and identity produced in other parts of the Empire – in the Near East, in Egypt and across North Africa? How can the contexts in which such objects are recovered inform us about the roles that they played in the societies of the Roman provinces? For how long after the conquests did these styles persist, and why and how did they change? The aim of this session is twofold. One aim is to explore this phenomenon of the resurgence of earlier, characteristically native styles and cultural practices in different parts of the Roman Empire during the first through the early fifth centuries AD. The other is to compare these late transformations of the earlier, pre-Roman styles in different provinces of the Empire. This latter aim will be facilitated through discussion between and after the individual papers.

Papers

Introduction to the session

- Peter S. Wells (University of Minnesota)

Creolage: Re-thinking cultural developments in Roman times

- Ralph Haeussler (University of Wales, Trinity St. David)
- Elizabeth Webster (University of Wales, Trinity St. David)

Existing theories and models to explain developments in material culture in the highly interconnected Roman world are clearly unsatisfactory. Having jettisoned 'Romanisation' and 'acculturation' decades ago for their inherent bias and inadequacies, creolisation and bricolage have gained popularity. But these also have limitations: bricolage focuses too much on physical items, not on ideas of physicality. Moreover, the concept suggests rather 'random' forms of bricolage: each individual can just pick and mix artefacts and ideas that are readily available in

their environment, and then 'cobble together' their cultural repertoire. But thousands of individualised and unique results of bricolage across the empire are not evident; therefore, other factors need to be accounted for. Creolisation focuses on the creation of a new culture, different from both the 'Roman' and 'native' ones. Here also lies inadequacies: there is too much focus on two 'cultures' interacting with each other, less on the individual social actors. Moreover, the study of Roman Britain shows clearly that there was no Britanno-Roman 'culture'. A large number of additional factors need to be taken into account, like diverse socio-economic structures or the decline of La Tène culture pre-43 CE.

Many of these problems can be addressed by amalgamating cultural theories from creolisation and bricolage. This will provide a focus on the individual and on collective thinking regarding the developments in a province, like Britannia; in other words, the individual's bricolage was taking place within certain societal collective expectations and cognitive understandings. This will allow us to understand the singularity of self-display, like the apparent out-of-box thinking for some designs, in art, religion, onomastics, dress, etc., taking into account multi-lateral interactions on a local, regional and global scale. Altogether we argue for a creative process that expands far beyond the limitations of available cultural theories.

The Norican-Pannonian dress and the reappearance of *tumuli* as a sign of cultural resistance in the early Roman Noricum

- Markus Zimmermann (Universität Bayreuth)

The Roman province of Noricum is highly interesting to study the impact of the Roman conquest because of the long history of commercial and diplomatic relations between Rome and the regnum Noricum before the latter became part of the Roman Empire. Interestingly in the area of the later province tumuli were common in the burial practices of the Hallstatt time but were not used in the pre-Roman Iron Age. But shortly after the Roman conquest, already during the reign of Augustus, tumuli were used again for burials. A similar phenomenon is the so called Norican-Pannonian dress which presents women on Roman tombstones in a local dress. Are those phenomena signs for cultural resistance or could they be explained differently? I would like to argue that they appear because of the Roman conquest but not as a sign of resistance, but as a sign for the new Roman provincial culture.

Regional trends in pre- and post-Roman art of ancient Gaul: The incised contours motif

- Gretel Rodríguez (Brown University)

Monumental art of ancient Gallia Narbonensis constitutes a coherent, identifiable corpus thanks to the presence of a number of shared visual characteristics. Prominent among them is a carving technique that consisted of deeply incising the contours of figures in sculpted reliefs, a trend that, while rare in Roman art elsewhere, appears systematically on Gallic monuments. This strategy resulted in a strong contrast of light and shadow that enlivens the figures, adding dynamism to the compositions. This paper investigates the presence of this technique in several important monuments erected during the early decades of the first century CE in Gallia Narbonensis at sites such as Orange, Carpentras, and Glanum. I trace the origins of the motif to pre-Roman monuments and explore the implications of its persistence for the expression of Gallic identities in areas under Roman control. I propose that after the Roman conquest the art of Narbonensis retained technological and aesthetic features that signal the active involvement of local artisans, versed in traditional ways of making, in the conception and completion of the monuments. My analysis contributes to recent dialogues that deconstruct the model of Romanization for understanding artistic production in Roman Gaul.

'Resistance' or 'resurgence' in the jewellery from Roman Britain?

- Elizabeth Webster (University of Wales, Trinity St. David)

'Native' style objects from the Roman period are rather frequent in many regions of Britain. This is very apparent through the study of jewellery where we can identify distinct choices of style, colour and technique. Prominent examples include dragon brooches, snake-figure rings, trumpet brooches and so on. Some designs are unique to certain British regions, while others are part of a more global 'zeitgeist' across the Roman empire. This appears to demonstrate a resurgence of native styles. However, a closer analysis reveals that we are dealing with a form of persistence: we can identify a continuing development by which 'native' and 'Roman' styles and techniques were amalgamated. But this process was much more complex than the theory of resurgence presupposes. We need to consider the social agents involved in the process, the regional variations across Britain, and the diverging identities expressed through the various types and designs of jewellery.

Do 'native styles' then express a form of cultural resistance? We find native and standard Roman objects side-by-side in the same archaeological contexts. Moreover, these 'native' styles are innovations, having adopted some important 'Roman' forms and techniques, and adapting them to local 'taste', resulting in art forms that are often quite different from late Iron Age artefacts. Significant change and development only seems to start occurring as a result of Roman-native interactions within an interconnected 'global' empire, demonstrating that Britain's integration into empire-wide socio-economic structures served as a catalyst for speeding up already existing developments that were occurring in pre-Roman times. Through the detailed examination of prominent jewellery types of the period, this paper aims to demonstrate that we need to go beyond concepts of 'cultural resistance' and 'Celtic resurgence' in order to understand the Roman impact on Britain.

Celtic renaissance and barbarian invasions in Gaul: a Eurasian melting pot in Late Antiquity

- Carlo Ferrari (University of Florence)

Since the 1965 seminal article of Ramsay MacMullen, it has become quite usual among scholars to speak of a 'Celtic renaissance' in Gaul, starting from the second half of the second century AD. This expression, originally coined to refer to the resurgence of artistic motifs and traditions typical of the Celtic world before the Roman conquest, can however be profitably used to describe also social and religious phenomena which characterize the history of Gaul during the last centuries of Roman power. The military and economic difficulties that the Roman government underwent since the third century, in fact, irrevocably compromised the stability of the social and cultural order that had been imposed in Gaul by Caesar and his successors, creating the conditions for a revival of the Celtic heritage, which, however modified by the strong influence of Roman and Hellenistic customs, was still very vital – especially among the rural population and in the northern regions, where the appeal of Romanization had been less felt than in the Mediterranean South. At the same time, the growing and – since the collapse of the limes in 405/6 – massive presence of Germanic as well as Asiatic barbarian peoples (such as Huns and Alans) on Gallic soil not only did contribute to the erosion of Roman traditions, but it also introduced religious and cultural elements which tended to coalesce with the Celtic ones, thus re-establishing an 'Eurasian' unity which the Roman conquest of Gaul and the creation of the limes had interrupted, but not obliterated.

Mother-Goddess sculptures and the Celtic-renaissance in Roman Britain

- Penny Coombe (Oxford University)

Altars and votive sculptures dedicated to *Matres* and *Matronae* ('mother goddesses') were set up in the Rhineland, Germany in the 2nd and 3rd centuries. The dedication is often to a particular group of 'mothers' (the *Matres Vacallinehae* or *Matronae Aufaniae* for instance), with those epithets concentrated in particular locations, using local Germanic words. On around one fifth of the German dedications, sculpted figures of the goddesses accompany the inscriptions. The iconography comprises three seated female figures, often holding a basket of fruit or bread. The women are shown wearing long drapery, and sometimes also with the large, round, headdress of the local Ubian tribe.

Dedications to the *matres* are also found in Britain, where their foreignness is acknowledged in the epithets used: they are called, for instance, the *matres tra(ns)marinae* or *matres ollotatae*. Some iconography is shared with the German examples, but the Ubian headdresses are never seen in Britain.

Some scholars have explained the use of a Germanic past in these representations as a resurgence of 'Celtic' forms in both the Rhineland and Britain. This has, however, been reconsidered for the Rhineland: since dedications are made by legionaries or members of the provincial government, with Latin inscriptions, and using motifs known across the Roman empire, it has been argued that these are best understood as locally adapted 'Roman' forms. This strikes at the heart of what is Roman and what provincial about Roman art, continuing an extensive theoretical debate. My paper would explore that debate and consider afresh the examples of mother goddesses from Britain.

Session 2c: Sensory and cognitive approaches to Roman religious ritual(s)

Organisers:

- Blanka Misic (Champlain College)
- Abigail Graham (University of Warwick)

In the last two decades, spurred by scientific advancements in neuroscience, a growing number of scholars have begun to apply cognitive and sensory theoretical approaches to the study of archaeological evidence, especially with respect to ancient religions and rituals. These approaches offer us novel avenues for re-examination of established views on ritual, as well as fresh interpretations of archaeological evidence. This session aims to encourage scholars to critically (re)examine established views and material finds relating to Roman religious rituals within cognitive and sensory theoretical frameworks, in order to push disciplinary boundaries and offer novel interpretations.

- What role do the senses play in the performance/understanding/remembering of ritual?
- How does the organization of physical space (religious space, urban space etc.) inform ritual movement?
- What role do emotions play in religious ritual/performance?
- How does material culture reflect/inform ritual understanding?
- How are religious rituals learned/remembered/transferred?

Papers

Haptic colour: Experiential viewing in Greco-Roman sacred spaces

- Victoria Jewell (University of Warwick)

From painted embellishments on altar pieces and temple architecture, polychrome marble flooring, dyed sacrificial ribbons and even the (often specific) colouration of the animal used in ritual activity, colour is an inescapable aspect of religious experience in the ancient world. Not only was polychromy decorative, but created a visual medium with which those navigating sacred spaces could interact, beyond and in addition to the written word and the language of shape and form.

Colour could communicate to the ancient viewer associations of its source; the significance of both where its pigment or dyestuff was harvested and the journey it undertook, both in terms of manufacture and simple geography, in order to arrive before the observer. Still further, the very conception of ancient sight, with rays reaching from the eyes in a particularly haptic process of sensory feedback, meant that looking at colours was for the ancient viewer an experience in itself.

So, what does this mean for the study of ancient Roman ritual? How would visitors to the sacred spaces of the ancient world have 'read' the visual cues surrounding them, and how could the design of colours in ritual spaces influence the reactions and emotions of those witnessing sacred activity? This paper seeks to investigate and unpick some of the chromatic language found in religious spaces to better inform an understanding of ritual activity in Greco-Roman society.

"We build an altar where a great stream suddenly bursts forth from a hidden source": Senses, memory, and ritual experience of thermal waters in Southern Pannonia

- Blanka Misic (Champlain College, Canada)

This paper explores the nature and types of religious rituals which were connected to the healing divinities associated with, and personified by, thermal waters in Southern Pannonia. The territory of the Iasi tribe, located between the rivers of the Sava and the Drava, found fame in Roman times due to its many hot springs, which grew into important religious and healing centres as attested by finds of numerous inscribed dedications. Although several studies have been conducted on the nature of cults discovered at these sites, very little has been written on possible ritual experience(s) of worshippers. Drawing on recent research from sensory and cognitive studies this paper proposes a new theoretical framework, termed the Religious Learning Network theory, in an attempt to demystify what rituals took place, and how they were learned, remembered, and transmitted among worshippers. The paper will show that religious rituals played an important role in preserving the worship and memory of local divinities and cult places.

Hands on: Incense boxes and the haptic production of religious knowledge in Roman ritual

- Emma-Jayne Graham (The Open University)

A man clutching a small box emerges from the crowd on the north frieze of the Ara Pacis. Identified as a cult attendant, the box he grasps is an *acerra*, designed to hold incense for use in

sacrificial ritual. It is ornate, carved in relief with the image of a tripod, flute player, and bull. Viewers encountering the frieze might be prompted to imagine the scent that would be released as the contents of the box were dropped onto the altar's flames. However, for the attendants responsible for manipulating incense boxes the experience of these rituals extended beyond the olfactory. For them, the intangible power of the incense within the box was experienced with sensory reference to the material which encompassed it, felt directly and haptically through their fingers and the ways in which it compelled their bodies to move: they could clutch it in their hands, feel its dusty residue on their skin, their experiences mediated through the relief decoration of the cool, polished ivory, wood, or metal surface of the box digging into their palms. This paper explores what the materialness connected with these encounters with ritual scent 'felt like' and asks why it might matter for how religious knowledge was *created* through lived experiences of ritual. It will argue that framing religious knowledge as a reflexive combination of distal and proximal ways of knowing can be helpful for addressing these questions, and for understanding how individualised forms of religious knowledge might emerge even in the context of communal rituals.

The ancient senses and Roman ritual: *Imagines* as mental objects

- Mark McCahill (University of Glasgow)

This paper deals with the senses engaged in the ancient Roman world, specific to ritual through *imagines*, as experienced through vision and touch. Fundamental to this is the relationship of a physical object to that of a mental object, the phrase 'mental object' evoking and substantiating *imagines*, or εἴδωλα – the filmy images posited by Lucretius (from the earlier work of the Greek philosopher Epicurus and the Atomists), or the eye rays capturing objects and engaging with the body's pneuma to elicit understanding and knowledge through the heart and soul (from the earlier work of Democritus and the Stoics).

That images of an object could then be imbued with image memories – mementos of times long past, old men long dead, intrinsic Roman values – then allows the ritualistic aspects of commemoration to be experienced on both personal and communal levels: the image of Cato the Younger can then represent Roman *mores*, *romanitas*, *pietas* and *virtus*, as much as it represents the family progenitor or a respected grandfather. It must be recognised that physical evidence and touch – the stock-in-trade of all archaeologists – is fundamental and inextricably linked to sight, although a strictly haptic link has issues for those unable to engage in touch by proximity in time

or space. This also seems to negate the power of words to create and substantiate images: an issue commonly raised by archaeologists, and while an understandable need for archaeological evidence over textual evidence is clear, it is a position stated only from one aspect – ἐνὰργεια (vividness or evocation) has a recreative potential that can engage us on an emotional level.

The props of my faith: Objects and ritual in Egeria's 4th century pilgrimage to Jerusalem

- Steven Muir (Concordia University of Edmonton)

A late fourth century female pilgrim made a pilgrimage to the Holy Land, culminating in Jerusalem. *Egeria's Account* recounts her travels and impressions. This text is remarkable on several counts: it is written by a female of Antiquity, it has an early date (relatively soon after the initiatives of Constantine in establishing Christian pilgrimage) and it provides a wonderfully detailed description of the features of the areas visited and the Jerusalem liturgy during Holy Week.

One of the most sensational aspects of her account has received little discussion in modern scholarship. On Holy Saturday, Egeria mentions seeing not only the "sacred wood of the cross," but also "the inscription" (presumably the Roman charge against Jesus, which was displayed at the head of the cross according to the common tradition within the canonical Gospels). Relics and fragments of the so-called "True Cross" have received some scholarly attention, but little work has been done on the inscription. It is likely that the skepticism of scholars on the veracity of such an object has led them to dismiss it.

I propose a new method to consider both objects. Instead of speculating unprofitably about their historicity, let us examine their function as props used in the magnificent liturgical drama of a pilgrimage. The use of the terms "props" and "drama" is deliberate here, to evoke the world of theatre. Throughout her account, Egeria stresses the importance of pilgrims being assured of the truth of their faith by encountering physical landscapes and tangible objects. Theatrical studies in dramaturgy and stagecraft affirm the role which props play in helping actors activate memory and achieve a rich performance. This paper explores the material, sensory and embodied aspects of pilgrimage, and the mind-body connection.

Nobody's gonna rain on my parade: Reading Salutaris' ritual procession at Ephesos as a cognitive experience

- Abigail Graham (University of Warwick)

Breault's description, from the perspective of a performer, captures both the power and the transience of a procession. As a cognitive experience, the sights, sounds, scents of a moving event can momentarily ensnare an audience with continuous alterations. Processions were among the earliest "moving pictures" in which the brain could develop the cognitive process of "reading" a landscape. Ritual processions offer a unique opportunity to examine how rituals became embedded in public memory through sensory experiences.

My research on Salutaris' foundation at Ephesus (a text, inscribed outside the theatre at Ephesos, funding a ritual procession for Artemis), endeavours to recreate Salutaris' procession as an experience. Previous scholarship (Rogers) tends treat the inscription as a factual guide rather than an idyllic testament of directives. Repeated legal clauses, claims of control and permanency, and the white marble stone on which the text was inscribed, underwrite the vivid sensual experience as well as transiency of the ritual procession. Attempts to reconstruct the procession raise a number of questions: how big were the "statues", how many people carried the statues? How did they carry them? What happened if it did rain on the parade?

This paper endeavours to contextualise Salutaris foundation by incorporating a literary account (Xenophon of Ephesus' *Ephesian Tale*) together with analysis of Art (comparing the weight and size of statuettes with depiction of statues in processions) and a study of the urban context. As a sensorial experience, one must also imagine aspects of the performance that could not be controlled: the weather, the attitude of the audience, and the behaviour of the performers. This cognitive approach provides insights to both the ritual event and the ways in which processions could be read by the viewer.

Unconference 2: Marginalised or just on the fringes?

Organiser:

- Birgitta Hoffmann (Roman Gask Project, MANCENT)

Roman military and civilian settlements are often associated with unusual features at their fringes. These range from large workshop land, rather than an act of marginalization. Thirdly, the recognition of sites with Iron Age roots away from the Roman city centres (e.g. the Altbachtal sanctuaries in Trier and King Harry Lane Site at Verulamium) show the possible multi-focal developments in Roman settlements, which would turn some fringe development into a secondary settlement core, possibly attracting a different type of residents. Focusing on alternative explanations such as economic factors, multi-focal town development or functional explanations, this session will try to explore to better identify try marginalization in the archaeological record.

Workshop 2: Interpreting clothing of the late antique period - the role of experimental archaeology

Organiser:

- Faith Pennick Morgan (University of Kent)

Understanding why people choose to depict themselves as they do is an integral part of identity studies; this is particularly the case in the late Roman world when clothing was used to signal both ethnic and political affiliation and social status. If the design and deportment of the clothing depicted cannot be understood, neither can the message being signalled.

The construction of replica garments not only helps in the interpretation of artistic depictions, but it can also provide valuable information on the many processes that clothing manufacture includes. Similarly, wearing the replicas, particularly over time, can help to explain areas of wear or stress on the archaeological exemplars. Clarifying not only what sort of skill, equipment, space and time was required to make these clothes, but also what sort of activities caused wear patterns on the originals, will help us to identify and appreciate the day to day activities in the typical household of the period.

In this workshop, I will present some reproduction garments for participants to examine and try on, with a view to discussing what we can learn about the Late Antique period from their construction and deportment. We will also be attempting to interpret the clothing on a number of contemporaneous artistic representations.

Saturday 13th April: 09:00 – 12:40

Session 3a: Revisiting the *Limes* - Space, place and experience on the Roman frontiers

Organisers:

- Anna Walas (University of Leicester)
- Joanne Ball (University of Liverpool)

The study of the Roman Frontiers has evolved numerous times, adapting around new archaeological theory, and new trends in the study of the distant past. The Limes, once viewed as a stark boundary between the civilisation of the Empire and the barbarity of the lands beyond, is now seen as a permeable and dynamic zone, which impacted the landscape, and the lives of the population, far beyond its physical structures. These studies have, in turn, lead to a reappraisal of the Roman Army and its role within provinces and their frontier zones, including internal military group dynamics, the military-civilian relationship, and the role of the army both within and outside active warfare.

This session aims to build on previous research on the Limes by addressing the issue of landscape and space in the frontier zones. In particular, it will address the use of spatial theory, modelling, and geospatial analysis in the context of the Roman frontiers, including Geographic Information Systems (GIS), landscape and terrain studies, and artefact spatial scatter patterning. We invite contributions on any spatial aspects of Roman Frontier study, particularly the use of GIS and other geographic modelling in a frontier context, the use of space within individual frontier installations, settlements, & regions, landscape alteration, logistics, nexus points, and the creation of military and civilian spaces on the Limes. We aim to begin to reconstruct the spatial landscape within which the frontier experience was lived, and to widen the discussion of the Limes by adapting spatial modelling to this context.

Papers

Wherever you look, there is Rome: Spatial theory & Roman military domination of frontier landscapes.

- Joanne Ball (University of Liverpool)

When the Romans first occupied a province, the presence of the military would have been a highly

visible intrusion into the landscape, a visible symbol of the Roman subjugation of the territory and the method by which they maintained control over their new acquisitions. Over time, the psychological impact of the military presence must have lessened, but continued to physically dominate the frontier landscapes - albeit, in some cases, with mixed success. Linear frontiers and permanent military installations would have been among the most visible signs of Roman occupation; more informal features, such as military epigraphic dedications, would have reemphasised the dominant military presence.

Modern studies in military geography suggest that domination of militarised landscapes is realised through a combination of direct and indirect control, with the aim that civilian populations will both accept and eventually self-enforce the desired behaviours. This paper uses spatial theories adapted from these military geographies to explore how the Roman army dominated their frontier landscapes, both through the placement of military installations, and their visible presence along logistic routes and in settlements. Using the British frontiers of Hadrian's Wall and the Antonine Wall as case-studies, this paper will assess the success and limitations of Roman military landscape domination.

Using service areas to measure transport solutions to the *Limes*

- Steve Matthews (Royal Holloway, University of London)

The question of where the Roman army's food came from is central to our understanding of agricultural and economic activity. The limes zones present areas were military populations at least can be estimated with relative certainty and the scale of consumer needs on the frontier can be suggested. The most likely supply sources are, however, more difficult to discern. This paper suggests Arc GIS can be used to add to our knowledge of the supply chains on which the Roman Army depended.

The transport penalty to supplying food to the army would have increased with every day travelled. Radii about forts can suggest the most immediate supply solutions but thereafter the lie of the ancient road network has to be taken into account. This can be carried out within ArcGIS using the 'Service Area' function which rapidly produces pictorial representations of travelling days from the limes zone. The program will show several days' theoretical travel about any particular site at different speeds for different vehicles as irregular polygons derived from the linear road network. The program will also allow for the various permutations of possible routes

that could be taken from producer to consumer. When these Service Areas are produced for a series of forts within a limes zone it is possible to argue which producer sites were best placed to supply particular garrisons, and what routes and transport networks were most likely used. Therefore the areas influenced by the limes are more readily apparent.

Es tu Ludus? Reassessing the 'military amphitheatre' as a space for military training

- Marlee Miller (New York University)

Varro derives the Roman word for "army," *exercitus,* from the verb *exercitare,* "to exercise," since only by exercise and training can the army be effective and powerful (*Ling*. V.87). The most valuable training was sword training, with the *palus*, a wooden pole meant to be the opponent precursor to man-to-man fighting. Vegetius, in his *Epitoma rei militari* (*Mil*. II.XXIII), mentions three locations for training, a covered *basilica exercitatoria*, the drilling field *campus,* and lastly the legionary amphitheatre, the *ludus*.

Modern scholars echo Vegetius's assertion that the military amphitheatre served as a place of training and military drills. They propose that a military amphitheatre differs from a civilian or municipal amphitheatre in that the military amphitheatre had less seating relative to the size of the arena and thus was not used primarily for spectacle but for weaponry training and drills. This is especially relevant for sites with two amphitheatres, labelled "civilian" and "military," such as Carnuntum (Austria) and Aquincum (Hungary).

This paper investigates the concept of the "military amphitheatre" as a *ludus,* a place of training. Such as discussion has an implication for multifunctional architecture at *limes* military outposts and the relations between civilian and military populations on the *limes,* specifically infrastructure and entertainment.

Civilians on the Roman *Limes*: new perspectives in Germania Superior

- Antonio Merola (Università Alma Mater Studiorum)

The paper presents a new view to study of the civilian presence in the limes of Germania Superior from the conquest (1st century AD) to the fall (3rd century AD). Actually it is not certain if the civilians, that followed the Roman army trough the new territory, were romans or indigenous (or both). In the article I exposed the ancient sources (from the 1st century BC to 6th century AD)

about the camp-followers essay. I compared the epigraphic sources about the minor settlements (canabae and vici) located next to the romans forts and I exposed the archaeological evidences of the ancient settlements with the examples from Nijmegen, Mainz, Frankfurt, Bonn and Ladenburg. The result of this research is to enunciate a new method to study integrally the whole research's area, focused of the material culture. I suppose that if this method will confirm the material culture trend shown in the examples of Ladenburg and Heldenbergen, we will have an important clue about the ancient immigrations of civilians that used the Roman army as means of communication. Some researchers have already hypothesized an "immigration" of Romans, which was controlled by imperial government in order to colonize the new territory and to keep in safe the border of the Roman Empire.

The function of the Roman army in Southern Arabia Petraea

- Mariana Castro (New York University)

Over the last decades, discussions about the functions of the Roman army in frontier areas have contributed to a complex understanding of the military and its interactions with local geographies and peoples throughout Empire. Nevertheless, in the region of Arabia, there is still little consensus about the purpose of the Roman military presence, its fluctuating functions, or the role of hundreds of fortified buildings scattered across the landscape. So far, these questions have remained unanswered due to a lack of excavation data and the scarcity of ancient accounts directly involving the military in Arabia Petraea. This study aims to provide a fresh perspective on these issues by employing a landscape approach, paralleling it with the ancient sources which describe the roles of the Roman military in the East. Using a variety of digital resources and techniques (visibility, cost-distance, and near analyses) to contextually map and model the ancient system of fortifications, settlements, and trade routes, we can now better understand the evolving and diverse functions of the Roman army in Arabia from the creation of the province to the end of the Byzantine period. It is suggested that the Roman army in this region fulfilled a variety of functions based on the location and periodic occupation of the so-called "military" infrastructure.

Tocolosida: The outermost fort on the distant border of the Roman Empire

- Maciej Czapski (University of Warsaw)

Mauretania Tingitana was one of the African provinces of the Empire. The functioning of its border zone is not well recognized and the actual state of knowledge is insufficient to explain the

role of every element of the defensive system. The last one point of the Roman civilisation mentioned in Tabula Peutingeriana was not only the military post but also a civil settlement which played an important role in the local trade between the Romans and local tribes. Last survey of the Polish – Moroccan expedition allowed to collect very interesting material which helped to consider the possible significance of the Tocolosida in the border zone of Mauretania Tingitana. Analysing the results of the previous research, military and civil inscriptions with ceramics founded at the site we can make an attempt to describe the life on the distant roman frontier. The fort was not the only military installation in the region, but one of the elements of military defence supported by the watchtowers which could see the enemy from afar.

Session 3b: Un-sacred spaces? Decoration of space for ritual purposes

Organisers:

- Carla Brain (University of Leicester)
- Adam Parker (Open University)

Religious and magical rituals in the Roman world could occur in spaces designed especially for that purpose, such as temples or domestic shrines, but equally they could take place in other areas, such as cemeteries, arable fields, rooms used for other purposes, or processions through the streets. Space could therefore be designed for the activity taking place in it, or activities could take place in areas which also served other purposes; indeed, a juxtaposition between specific spaces and the rituals that took place in them could be relevant for their efficacy. The construction and decoration of these spaces is important, but is not something we should take for granted. Previous scholars have presumed a close relationship between decoration and its spatial context, and thus that the decoration of Roman temples reflected religious and ritual themes. More recent studies, however, such as Moormann's *Divine Interiors* (2011), have demonstrated that this is not the case.

This session aims to investigate the extent to which the decoration of space can identify or reflect it as having a religious, ritual or protective purpose. We welcome papers on topics relating to one or more of these themes, especially those which use decoration, space, and material culture to explore the role of lived religion, magic and/or ritual in Roman daily life.

Papers

When multifunctionality gets in the way and obstructs the view: Roman military headquarters as cult venues

- Tomaz Dziurdzik (University of Warsaw)

While the Roman headquarters complexes (principia) are both some of the most excavated military structures and, quite literally, were central to the organisation and layout of any fortress, relatively little is known about the ways they functioned on an everyday basis. Due to the sheer size of the complexes the research tends to focus on the particularities: aspects such as find assemblages, attempts at identifying the purpose of particular spaces or changes in space division in different construction phases rather than on the headquarters as a functional whole. This problem is especially evident when we look at the religious aspect of principia. Many studies have been

devoted to what is most closely connected with cult: chapels of standards or to statues and altars, but little attention has been paid to the working of other parts of the complex as a cult venue. Thus our view of principia as a place where military religious rituals were performed suffers from a bias caused by both the architectural fragmentation of the building, and a fragmentation (or overspecialisation?) of research. The aim of this paper is to approach the problem of how principia were used for ritual purposes from a different perspective: by looking into the functioning of non-specialised spaces during cult ceremonies, new insight can be gathered into a very specific venue which also accommodated several other functions. Were the principia designed for rituals, or were the rituals performed in a multifunctional space which actually hindered them?

Decorating overlapping buildings: domus and Palmyrean temple at Colonia Dacica Sarmizegetusa

- Bianca Cristiana Olteanu (National Museum of Romanian History)
- Ovidiu Tentea (National Museum of Romanian History)
- Andrei Cîmpeanu (National Heritage Institute of Romania)

In this paper we will discuss the different evolution stages of the Temple dedicated to the Palmyra gods, situated in Colonia Ulpia Traiana Augusta Dacica Sarmizegetusa, in the Roman province of Dacia. This was the first Roman city in the province of Dacia, taking the name from the capital of the former Dacian kingdom. In this space, a clear transformation from a private to a sacred space, can be observed. In the earlier phases of this settlement, this was the house of a roman dignitary. Its later uses helped to preserve part of the frescoes which decorated the domus.

Elsewhere in Sarmizegetusa Ulpia Traiana we can observe how other spaces are adapted to fit their new meaning. The city has two fora which developed over time. The first one built under Trajan and the second one under Antoninus Pius. This space was initially a market and suffered a series of alterations before becoming a forum. The entire area transformed during the Roman period becoming either a sacred space or a public un-sacred one.

We will discuss the architectonic decoration of the edifices in Sarmizegetusa, especially the Temple of the Palmyra gods. A large number of fragmented decorations were uncovered, helping us better understand the use of marble in this area and how it was worked and the relationships between local population, migrant workers, and knowledge transfers.

T.A.R.D.I.S.: Time And Religious Depictions In Space

- Carla Brain (University of Leicester)

Scholars have often used decoration to interpret the use of spaces and identify the functions of rooms. Previously it has been thought that representations of specific deities can identify the type of space, for instance representations of Venus identifying 'bedrooms' and representations of Bacchus identifying dining areas. More recent scholars, however, have brought into question this previously assumed relationship between decoration and the function of space. For instance, Moormann has identified that the decoration of temples did not have a particularly religious theme, and that they were instead decorated similarly to domestic spaces. If specifically religious areas did not have 'religious' decoration, to what extent can domestic space be considered as having 'religious' decoration?

My research has focused on the significance of representations of Venus and their spatial contexts in Pompeii to determine whether there was any pattern or meaning behind their location. I discovered that Venus does not occur more often in areas pertaining to her spheres of influence (such as bath areas, gardens, and 'bedrooms') compared with other areas of the house. This contrasts with the findings of other scholars who have found that Mercury is often represented on the façades of businesses, presumably in his role as god of commerce and wealth. I discovered that several artworks featuring Venus appear to have religious, ritual, or protective significance, and she was sometimes invoked as a protector of the water supply in Pompeii. This paper argues that representations of deities in artworks can be identified as having religious, ritual, and protective significance through studying both their composition and location, and this can help us to understand the role of religion, ritual, and magic in Roman daily life.

Flower Power: The use of plants and flowers in Roman magical ritual practice.

- Adam Parker (Open University)

Ephemerality is an often overlooked feature of Roman ritual practice. Particularly in 'magical' ritual practice, there are clear indications that efficacy can be influenced by intangible concepts. Thus, performing the right ritual, at the right time, in the right place, with the right materials was

essential for the magic, in an efficacious sense, to work. The power of materiality and the agency of ritual objects has been increasingly promoted as an important element of magical practices, but all the elements of such magical practices are not always present in the archaeological record to allow us to study them in a meaningful way.

We know that the materia magica incorporates plants and flowers, thus this paper will discuss the use of these natural ingredient in Roman magical rituals and argue, through the lens of 'planty agency' for a greater consideration of their role, one that was often essential to the construction of ritual space. A multi-disciplinary approach is essential to this argument, drawing on material, textual, and iconographic evidence as well as phenomenological, sensory and material approaches to the subject. It will consider the importance of seasonality and geography, sensory implications such as colour, texture, size, as well as possible relationships to people, places, livestock, and insects.

Wondrous places in seemingly sterile spaces: a multisensory archaeology

- Thomas J. Derrick (University of Leicester)

The characterisation of Roman spaces has traditionally been typological and focused on function. For example, a structure that appears to be a small shop, termed a taberna, can be characterised as a place where small scale retail transactions occurred, as part of a local exchange economy. Of course, this is true on a basic level but stopping at taberna = small shop seems unimaginative. Sensory explorations of classical text, material, and places are now part of the academic mainstream, but we need to be careful not to restrict ourselves to the most evocative and intact spaces. This paper attempts to apply the spirit of the recently emergent creative approaches to the materiality of Roman magic to more 'seemingly sterile' spaces to imagine how simple spaces could be utterly transformed in to places of magic and arcane knowledge.

I have previously written about the interrelations between the 'functional' Roman trades of perfumer/cosmetician and the 'secret' creators of potions and magical preparations. Here I would like to look for these 'secret' or 'arcane' places where one could go for advice or to buy certain ingredients and preparations – presumably spooky misty caves were not ubiquitous in antiquity. These spaces will not appear on a labelled orthogonal street plan or come with a handy Latin moniker. Attention will be paid in this paper to the sensory strategies through which spaces could be structured, however ephemeral. A combined careful analysis of the lurid Roman texts which

describe these 'secret' or 'arcane' spaces (e.g. Martial, Apuleius, etc.), the application of multi-sensory and anthropological theory, and the archaeology, will hopefully lead to a more nuanced and colourful exploration of Roman spaces.

Session 3c: General Session 1

Chair:

- David Walsh (University of Kent)

Papers

Street mobility and urban development

- Katherine Crawford (University of Southampton)

Urban street networks played a discernable role in enabling the development and growth of cities. By dictating where and how people could navigate within a city, there is a clear association between a city's prosperity and general patterns of mobility. In terms of Roman cities, this raises some of the following questions: At what point did a city's street network need to undergo transformation in order to accommodate a city's expanding population? How did patterns of mobility associated with commercial and pedestrian street traffic change within the city as the population size increased? How did mobility patterns change in response to expanding urban infrastructure and population growth? In order to begin addressing these questions, this paper will consider how mobility can be studied within the streets of Ostia, the ancient port of Rome. The development of an agent-based model in NetLogo will consider if and how movement patterns changed as the overall population size, and therefore the number of people participating within the city's street traffic, changed. The outcome of this study not only provides new insight into the role that existed between urban mobility, street infrastructure, and population growth, but it provides the impetus for new avenues of research to be undertaken concerning Roman urbanism and the integration of computational approaches.

Exploring the value of Roman footlamps

- Elizabeth Shaw (Newcastle University)

The foot is not a very ornamental body part, associated as it is with dirt, sweat and odour, so it would seem an odd choice for decorative objects. What, then, might be the values that inspired the production and consumption of Roman lamps in the shape of feet? This paper will attempt to provide some answers.

Roman shoe-making technologies brought a vast array of styles, so one answer could simply be

that the popularity of these artefacts was linked to fashion. Many footlamps also include depictions of hobnailing, which also followed fashions, despite this not necessarily being visible during use. The makers may have mimicked the hobnailing to demonstrate their skills and to attract more buyers. The buyers may have valued the products as a means to show off their modishness, thus gaining social prestige.

Roman footlamps may have a more serious value. Some Roman footlamps carry religious symbols and were possibly valued as emblems of a particular religious affiliation. Shoes protect the feet, so shoe-shaped lamps could have been valued for apotropaic purposes, bringing metaphorical protection on a journey, the journey of life, or the journey to the underworld. Indeed, some Roman burials contain deliberately placed footwear and footlamps found in this context probably performed the same protective function.

It seems likely that Roman footlamps enshrined all of these values to a greater or lesser extent depending on individual interpretations. Consumers constantly give new meanings to products (Miller 1987: 169).

Understanding style and identity: the case of the Fregellan Asklepieion

- Luca Ricci (Utrecht University)

I shall explore the relationship between style and identity through the sanctuary of Aesculapius at Fregellae. Moving away from an ethno-cultural interpretation of style, I adopt a semantic approach, highlighting the commissioners' social identity within the "globalised" Mediterranean. In traditional scholarship, the sanctuary celebrated Rome's imperialistic ventures in the Eastern Mediterranean. This view derives from a static conception of culture, whereby certain styles could be associated to specific ethno-cultural groups. However, the presence of different styles in the sanctuary points toward a more dynamic interpretation of culture and meaning. According to a semantic approach, styles are applied to different situations, conveying specific ideologies/values, detached from the original meaning, yet implicitly determined by it. In a practical sense, the mechanics of the process can be seen through cultural universalisation and particularisation. At a universal level, the meaning of Hellenistic architectural style, originally determined by the monarchs, had changed, acquiring a civic significance in the wide *oikoumene* of *poleis*. In this context, the adoption of Hellenistic style in Fregellae's sanctuary (and institutional buildings) highlights "peer polity interaction." Having become part of the Eastern communities through their

economic dealings, the commissioners employed Hellenistic architecture to communicate with that social system. Particularisation indicates that the innovative, Hellenistic forms were incorporated in the local reality through localised choices. The novel architecture, anchored to traditional features, determined social identity through elite competition within the town. Concurrently, given Fregellae's important status within the Liris Valley, the sanctuary reasserted the colony's worth in light of the neighbouring settlements.

Remembering Mithras: Is VR an effective tool for learning about the past?

- Deborah Mayers (University of Glasgow)

Virtual Reality (VR) is used in various fields such as marketing, gaming, and education. While the technology is used in many ways in academia and archaeology it has yet to be proven as an effective tool for learning.

This paper examines if people remember content from a VR (re)creation. The Temple to Mithras at Carrawburgh on Hadrian's Wall was chosen as a case study because it is not well known and the site itself is hard to interpret. Based on the archaeological evidence, a 3D model was made as a possible interpretation of what the site may have looked like in the AD 4th century. Information related to the cult and site was added to the experience through an actor playing the voice of Mithras. Participants were asked to complete a baseline questionnaire to test their knowledge about the site and then were given an Oculus Rift to enter the experience. The participant was asked to walk around and light ten torches in the temple. After lighting a torch, the voice of Mithras would relay a piece of information (http://debmayers.com/remembering_mithras/ for video). After they finished the task, participants completed the questionnaire again. 10 days later subjects were given the questionnaire for the final time. The results of this study showed that there was a significant difference between pre-experience and post experience questionnaires as well as between pre-experience and ten days post-experience. There was no difference between the post-experience and ten days postexperience which may suggest that participants remembered the content.

Peak Practice: A case-study in agential materiality from the Peak District, England

- Phil Hughes (University of Leicester)

Recent archaeological discourse considering the 'return to things' or 'ontological turn' has placed objects at the centre of analysis (Olsen 2010; Van Oyen & Pitts 2017). This decentralises the pervasive spectre of anthropocentrism reified through the tenets of modernism, postmodernism and humanism, which characterise the social constructivist approaches of post-processual archaeologies. By extirpating the human subject from the centre of analysis, new materialism allows non-humans to transcend their status as background noise and, instead, become vital materiality, or agential matter, where non-human things are not merely reduceable to objects upon which human meanings, values or agendas are projected, but situated relationally with (or without) human actions that enable particular outcomes (Bennett 2010).

Employing this approach, this paper investigates Romano-British material engagement with the remnants of the prehistoric past in the Peak District, which contains circa 450 barrows, 55 henges, ringcairns and stone circles, and 14 hillforts. Studies of the Roman period Peak District have hitherto concentrated on state-led enterprises for lead extraction, despite recent survey demonstrating this is overstated (Bevan 2005). Instead, this paper will show how prehistoric places were actively woven into how this landscape was used and transformed during the Roman occupation, exercising an agential power through their continually emerging materiality manifested, for instance, in the deposition of Roman coinage into prehistoric tumuli. This approach radically reframes how we understand change and temporalities in the archaeological record, and problematises how we consider a landscape usually perceived as bereft of Roman inhabitation.

Title - TBC

- Mark Tucker (University of Kent)

Archaeology often gives identity to a region, with the remains creating a story of the location's history and culture. Its identity is often constructed from this history and the interactions and views of the region are created by these notions. In contrast the region of Devon and Cornwall is often viewed as a provincial backwater due to the pre-conceived views of the region rather than the archaeological finds. This paper aims to explore the reasons for these pre-conceived notions and an exploration of what these mean for the archaeology of the region. Principally I will explore

the similarities between the idea of the Dumnonii tribe as backward in the roman period and that of the portrayal of the region in popular culture of today and how these have influenced each other. Secondly, I will explore the history of the region, with the late Saxon conquest of Exeter and the numerous rebellions bringing the two counties on a historical tangent compared to the rest of the country. This historical tangent can even be seen to be borne out in the genetics of the counties and puts them at odds with the fairly homogenous genetic makeup of the rest of England, putting it closer to a separate region such as Wales or Scotland rather than genetically English. Finally, I will explore what the removal of these preconceptions can mean for the future of Roman archaeology in the region.

Unconference 3: Theorising Roman Canterbury

Organiser:

- Jake Weekes (Canterbury Archaeological Trust)

Remnants of the place we call Roman Canterbury have been, and continue to be, amassed and recorded, piecemeal. Beyond the pretence of a tacit agreement about Durovernum, however, it seems there are as many versions of Roman Canterbury in theory as archaeologists who are interested in it. The history of the place is still read by some through the old fashioned lens of basic comparison with Rome and Romans, or very "Roman" places, or Roman history; by others it rather analysed as a provincial backwater making up its own, more Gallo- Roman version of an urban place. It is typically over simplified: in published maps the entirety of its existence is traditionally conflated into a single form based on the reconstructed outline of its late Antique walls, despite the fact that it had at least two very different topographies in the preceding 250 years. What became a town may have begun as a water inspired, then tectonised, ritual sanctuary, in Gallic form, only subsequently becoming a capital of the Civitas, whatever we mean by that. It certainly contracted in the late third or early fourth century, when the rampart and walls were built, but, for example, had the now "excommunicated" suburb of St Dunstans ever been infilled with anything town like? There are many more questions about the overall layout (by design?) of the town, but equally many other narratives that are under explored, and less emphasised, especially particular findings that upset the more conventional accounts of longue durée and centralised town planning, like public buildings becoming industrial areas, houses built across roads, and strange intra-mural burials. There is a growing sense that such evidential anomalies point the way to a much more detailed and interesting history.

The aim of this session is to inform future research into Roman Canterbury through emphasising not just the synthesis of data and comparison of data types, but also questioning of received wisdoms and grand narratives, and further applications of today's theoretical frameworks rather than merely responding to new data in an unproblematic way. The latter also applies to the narratives we present to the wider public. Extraordinary new data from recent excavations will inform the discussions.

Workshop 3: Diversifying reading lists

Organiser:

- Lisa Lodwick (University of Oxford)
- Zena Kamash (Royal Holloway)

The group of archaeologists working and studying in the UK is notable for its lack of diversity, with Roman archaeology being perhaps one of the least diverse fields. One way to promote a more diverse discipline is to adjust teaching materials to reflect a broader range of voices and research questions. Ultimately, we believe that a more diverse academic body is of benefit both to those working in the field and the quality of academic work. Building on recent work within History and Classics, this workshop seeks to evaluate the subjects taught within Roman archaeology courses at UK institutions, and the authorship of the reading lists. The workshop will consist of a short presentation followed by group work assessing the composition of courses and reading lists, reflection on the initial results, and discussion of ways to improve.

This workshop aims to:

- Highlight the work undertaken on diversifying curricula in classics and history as inspiration for similar work in archaeology.
- Assess the range of subjects featured in Roman archaeology courses – urbanism and economics, or public archaeology and reconstruction?
- Assess the authorship of reading lists in terms of gender, nationality, career stage.
- Crowd source more diverse themes and reading lists for Roman archaeology.
- Produce themed bibliographies for the TRAC website.

Things to bring along:

- Syllabi for Roman archaeology courses
- Reading lists for Roman archaeology classes
- Open minds

Saturday 13th April: 14:00 – 17:40

Session 4a: What's it worth? The value(s) of Roman material culture

Organisers:

- Jo Stoner (University of Kent)
- Boris Burandt (Goethe Universität)

Object value is a cultural construct dependent on a complex web of contextual information and social meanings. Objects can be valued for a number of reasons – for example, economic worth, personal meaning, or political power. Theoretical approaches from archaeology, anthropology, and other disciplines can be used to identify the values of Roman artefacts, both in the past and present. This session seeks to explore how, and to what extent, the values of objects can be reconstructed, and what this reveals about the role of material culture in Roman society. How and why did objects gain value in the Roman period, and how might these have changed over time? How can investigating object value tell us more about the society in which artefacts were produced and used?

Papers

Venerable beads? Roman personal ornament in Southern Scandinavian graves

- Alex Guglielmi (University College Dublin)

When it comes to Roman objects, Scandinavia is best known for the lavish vessels of bronze, silver, and glass that were deposited in its graves during the Roman Iron Age (AD 1 – 375). Several of these included unique pieces such as the two silver cups decorated with scenes from Homer's Iliad found in the early first-century Hoby burial. However, beyond this impressive assemblage lies a group of Roman imports that has received little attention until the present day: personal ornament. Roman brooches, finger rings, pendants, and beads of various types, are certainly not as visually striking as the imported vessels mentioned above, but they nonetheless have a story to tell. Often seen as mass-produced and of low-value within a Roman context, these artefacts acquire not just new meanings, but also new values as they travel beyond the frontiers of the Empire.

This paper will mainly focus on Roman beads of glass and faience recovered from graves in Denmark and Sweden for the period AD 1 – 500, while also including case studies of brooches and pendants. It will explore the significance of the treatment of these imported objects in a local

context, and the implications of the date of some of these finds for our understanding of Roman-Scandinavian relations.

Transformation processes of exchange value and utility value of Roman fan merchandise in the context of gladiator fights and chariot races

- Boris Burandt (Goethe Universität)

Rome spawned the first real entertainment industry in history. Around the so-called munera, a branch of industry established itself that created a tidy profit from memorabilia of the arena. Gladiators and charioteers were depicted on oil lamps and drinking cups, knife handles or as clay statuettes and sold in large numbers to their fans. In the 1st c. AD, these items still had a clear utilitarian value, defined by their practical use: a knife is primarily used to slice things, the purpose of a cup is to hold liquids, and a lamp illuminates the room. The figurative decoration on these objects was of secondary interest. The chosen material for their production was always relatively cheap. The exchange value of these objects thus resulted primarily from their utility value.

This changed in the 2nd c. AD, where fan merchandise of a noticeably higher quality starts to appear in addition to the cheap utilitarian objects. Examples are for instance individualized figurative representations of gladiators and charioteers in ivory, amber and gilded bronze. Many of these objects had no practical value; they were expensive bric-a-brac, fulfilling no other function than decorating rooms and showcasing their owner's wealth and private hobbies. At the same time, there was a shift in the relationship between utility and exchange value. With the change from cheap materials such as clay or lead to materials of high value, such as precious metals, the social perception of these objects had clearly shifted as well. But did this change the utility value as well? Was it enough to simply be a beautiful object in 2nd c. AD?

Keep your valuables in sight: a reflection on the intrinsic substantial value of metals, with two case studies in Britain and Italy

- Louis Oliver Lortie (University of Sheffield)
- Maureen Carroll (University of Sheffield)

The investigation of the commodification of objects in the Roman world provides an interesting opportunity to reflect on the material aspect of artefacts. Most ancient material categories gain

their value to a human group through the creation of finished objects. The resources needed to produce these, such as clay, water, and various inclusions, for the case of pottery, would not be valuable goods on their own. In this respect, metal comes out as something different. Indeed, metals even in their unfinished, substantial forms, such as transport ingots and ores, were valuable materials throughout the Roman period. These materials, copper, lead, tin, iron, and zinc, to name but a few, have an intrinsic value to them, which make this material category stand on its own. This paper will be using examples from two parts of the Roman empire to explore this concept of intrinsic substantial value, from the source, to the final recipient. This paper will explore the movement of lead from the Derbyshire mines and sites through Roman South Yorkshire. It will be enhanced by a consideration of the Roman imperial estate at Vagnari in south-east Italy, as this recently excavated site, at which lead was worked, offers an interesting opportunity to reflect on a small-scale end node of this valuable material.

Decoration and fragmentation: what do the burial patterns of decorated lead tanks reveal about the values attached to them by their respective communities?

- Maxime Ratcliffe (University of Durham)

Lead tanks from the late Romano-British period have been seen as having an intrinsic value to their communities on account of their decoration and substantial use of lead. Owing to their decoration they have often been assigned a 'Christian' identity and are seen as evidence of 'Christian' communities in their respective locations. Some interesting patterns emerge as there are thirty-six examples from the Romano-British period and they been found either in a complete or a 'fragmentary' state and buried in a wide variety of both 'wet' and 'dry' contexts.

This paper would investigate value-laden behaviours behind the deposition of such objects through the use of 'fragmentation' and choice of context. This would involve comparisons between the active choice of choosing to leave these objects in a 'complete' or 'fragmented' state and how choice of context and associated finds might reflect the values placed upon these objects with such depositional practice. I would also provide comparisons with earlier Bronze Age depositions of Bronze Cauldrons alongside Iron Age examples. These are objects which are similar in size and construction and often show an interesting variety in decoration, much like the tanks. The Bronze Cauldrons have often been associated with community identity through feasting, and provide an interesting parallel with the lead tanks in relation to similar areas and manner of deposition. Through this analysis I would be able to see whether such a comparison would provide an insight

into potential awareness of larger patterns of value behind such manners of deposition and object choice.

Campanian 'copy cats': Economic gain or cultural independence?

- Rebekka Valcke (Birkbeck, University of London)

By the end of the first century BC, Italian red slip wares dominated the Mediterranean ceramics market. Their immense popularity simultaneously provided an opportunity for the creation of many so-called provincial imitations such as the Campanian orange wares manufactured in the Bay of Naples. These 'imitations' are frequently considered as lesser copies of the original shapes and characteristics of the Italian red slip wares. As a result, many provincial products are interpreted, from an economic perspective, as cheaper commodities that share the same embodied cultural values as their 'authentic' counterparts. However, the function of these ceramic vessels within the Pompeian society and the broader Roman world has not been thoroughly investigated. Current Pompeian scholarship presumes the widespread distribution of Campanian orange ware is due to their low cost, rather than some other cultural value.

In this paper, I will question whether these objects are indeed mere cheap imitations and, ask whether these ceramic vessels could serve a different role. I will propose a different perspective on Campanian orange ware focussing on the embodied values this class of object might illuminate. By studying these objects in a detailed contextual approach across three regions in Pompeii (Regio VI.1, Regio VI.5 and Regio VII.6), I will ask whether these ceramic artefacts should be regarded not as imitations, but instead should be studied as an independent class that could serve as an identity marker for the Vesuvian region.

Roman coins: Worn or unworn, is that the question?

- Viki Le Quelenec (University of Central Lancashire)

Archaeologists' use of numismatic evidence tends to focus on the chronological dating information coinage provides to the overall interpretations of archaeological sites. However, Roman coins could be more valuable to our interpretations when considered as artefacts, with their own significant individual biographies. The terms coin and money are often used as interchangeable constructs, bound up within our understanding of economy, which diminishes the social, political and ideological significance of coins. Consequently, this presentation will explore the importance

of primary (production), secondary (circulation) and tertiary (deposition) contexts of coinage, to redefine the purpose, value and meaning of this important type of artefact.

It is suggested that an in-depth analysis of 'wear patterns' on coinage enables us to explore their lifecycle, moving beyond labels such as 'worn, slightly worn and unworn'. A new methodological approach to this issue is demonstrated using a case study of coins from Lancashire. In total 1900+ coins have been recorded from Lancashire of which over 600 have been individually examined and recorded to explore 13 individual elements, which combined together can create wear; such as clipping, design visibility, and surface damage. This systemic and repeatable approach to coin wear allows a more detailed biographical picture to be constructed. In turn this allows us to assess what constitutes wear, how it occurs on a coin, and what this tells us about acceptance, assimilation and identity in the Roman World.

Session 4b: General Session 2

Chair:

- Matthew Mandich (ISAR)

Papers

Voice from the stone: Votive inscriptions as material expression of female religiousness

- Anna Mech (University of Warsaw)

The nature of available sources means that most of what we know about the religiosity of the inhabitants of the Roman Empire are the very public activities, which were mostly reserved to the wealthier and privileged echelons of society. Altars, votive tablets, statues and other similar objects were set up as a socially important act of piety, meant – among other reasons – to express the position of the dedicant, and requiring substantial funding. The monuments with inscriptions could be also engraved in different types or size of stone, depending on the financial means of a dedicant. On the other hand, such objects were placed in public places, especially in temples and sanctuaries, so they could be characterised as communal or as objects for admiration or inspiration.

This paper will present the meaning of votive inscriptions set up by women in the Roman Empire. Such inscriptions could express individuality of dedicants, religiousness but also adherence to the Roman culture. As such, the study of the relatively fewer monuments and sources mentioning females active in the sphere of cult can contribute to a better understanding of the underrepresented phenomenon of individual religious belief in antiquity.

The 'other' side of the story: Native agency in the face of Romanization

- Brittany Stone (University College London)

The Roman Empire has been used as a defining example of ‘us versus them’ mentality: insiders versus outsiders, citizens against barbarians. However, this binary interpretation neglects the intermingling between the Romans and ‘barbarians’, and the term "Romanization" does not accurately portray these interactions of cultures. Instead, Romanization implies a superiority of Roman culture over 'barbarian' societies, neglecting the agency of the indigenous population and the complex exchange between these cultures. A fascinating example of this relationship is the ancient territory Dacia in modern Romania, which tells the story of a short-lived province that

quickly fell in and out of Rome's favour. The timeline of Dacia's interactions with Rome (before, during, and after occupation) reveals complex cultural exchanges and constantly changing interpretations of identity, complicated by the debated fate of the native Dacian population during Trajan's conquest. This contested historical narrative has had political consequences over the modern Dacian landscape. Romania has been the site of conquest ever since the Roman invasion, leaving the country with a confused sense of self. Over the centuries, the governments of the Romanians, Hungarians, Saxons, and Soviets have all manipulated archaeological evidence to support their claims to the land. Therefore, further research through archaeological and historical analysis of the ancient Dacian population will better set the stage for understanding the period of Roman occupation, and so properly explain our modern interpretations of the region's past migration patterns and shifting cultural identity.

Using Fuzzy Set Theory to formalise and concretise archaeological analysis

- Daniel Van Helden (University of Leicester)

Archaeological research is often caught between two modes of analysis. Traditionally, we have interpreted our material in qualitative ways, in which the strength of argument is determined by how convincing each reader finds it. At the same time we hear periodic calls for formal quantified approaches, to allow for 'proper testing' of the patterns we suggest. As the size of datasets –and the computational capacity to deal with them– increase, this call is set to grow stronger. In this paper I will illustrate the potential of Fuzzy Set Theory for bridging this divergent set of pressures.

Fuzzy Set Theory (FST) allows us to formally test our theories while maintaining the analytical primacy of interpretation. This means we have an additional way of assessing arguments by formally examining the evidence for them. Using an already published and re-analysed case-study, I will demonstrate the basics of FST as well as its potential to formally explore our interpretations of archaeological patterns. Most importantly, however, I will show how, by forcing researchers to pin their colours to the mast regarding their assumptions in a much more explicit way, FST pushes us to create better theories and interpretations.

The LiguSTAR project: The historical and archaeological study of an ancient riparian

landscape in the southern Spain

- María del Mar Castro García (Dipartimento di Scienze storiche e dei beni culturali. Università di Siena)

The LiguSTAR project aims to study a transformed water environment, the ancient lacus Ligustinus. The *Ligustinus* was the great paleo-estuary of ancient *Baetis* or current Guadalquivir river (Southern Spain). At present it is a radically transformed landscape because of the intensive sedimentation and other geomorphological dynamics. The estuary banks were highly populated during the Roman period. Important cities and towns articulated the surrounding rural settlement, dedicated to the agricultural and livestock activities. In addition, the *lacus* allowed the connection with the maritime routes and the output of products destined to foreign markets. Nowadays this spatial configuration is difficult to restore, especially the exploitation *villae* settlement patterns. The main purpose of the project is to devise a methodology applicable to the study of the paleo-banks through the identification of archaeological sites. The historical diachronic evolution will be analysed through the archaeological evidences. In order to achieve this, geomorphological, archaeological and other historical data from this area will be integrated in a GIS. Then survey methodology, such as geophysical survey, and UAV flights applications, will be applied in the local scale considering it as a continuum area, to detect archaeological sites employing non-invasive prospection techniques. We will apply this methodology through the selection of a series of study cases.

Understanding the value of Roman material culture in the South West of Britain

- Stuart Falconer (Open University)

As other parts of Britain were undergoing fundamental changes with the appearance of the Romans, the South West was seemingly relatively unaffected. As a result, the region of the Dumnonii has received mixed attention in academia, often being relegated to the bottom of a researcher's priority list or deemed an area of little interest with patchy tangible artefactual evidence. There is, however, a range of Roman material culture represented in the archaeological record of Cornwall, Devon and western Somerset suggesting continual trade and interaction between Roman and Iron-Age peoples and potentially even integration. This paper will discuss how much value can be placed on Roman material culture in the South West through considering a unique piece of archaeology, that of Magor Roman villa in Cornwall. The site will be used as a demonstration of how challenging the perception are of what can be deemed 'Roman' and also

how we interpret sites such as this in the broader regional picture. Provincial peripheries are challenging areas, with a perceived lack of material culture or confused identities, however through addressing what can be defined as 'Roman' in these region and utilising the existing material culture, there is much to be learnt, particularly in such a unique region as that of the Dumnonii, with distinctive natural resources and strong trade links both to other parts of Britannia and the continent.

Digitising pottery typologies for detailed form-based analyses of provincial Roman ceramic assemblages

- Alasdair Gilmour (University of Exeter)

This paper seeks to apply object-focussed approaches associated with the 'material turn' to pottery forms by utilising data derived from typological images. Most ceramic type series feature accurate standardised images describing variations in form between vessels, but this data is rarely fully utilised. Instead, broad, etic form groups (cups, plates, beakers etc.) tend to be the main categories of analysis when considering ceramic assemblages, potentially obscuring nuances in the data. To avoid this, this paper proposes scanning the typological drawings, creating digital images from which we can extract a variety of measures and shape descriptors (e.g. width, volume, circularity, and centroid). By using the shape descriptors associated with each vessel as the base units of analysis when examining ceramic assemblages, the physical characteristics of the ceramic forms rather than their modern designations (and debates concerning them) come to the forefront. This allows us to examine and interpret the impact and significance of variations in form between vessels within larger form groups. Moreover, it also facilitates the inclusion of ceramic forms from different type series within a single unified analysis, enabling assemblages featuring a diverse range of pottery to be considered as a whole and in fine detail without having to resort to using broad form groups. This paper will explore the potential of using these analytical methods to reinterpret a dataset of ceramic tableware assemblages in Early Roman North-West Europe in the context of theoretical approaches like the inter-artefactual domain which consider the agency and impact of objects *en masse*.

Unconference 4: Roman Approaches to Nature: Past, Present, and Future

Organisers:

- Jay Ingate (Canterbury Christ Church University)
- Matthew J. Mandich (ISAR)

Given our growing awareness of the indelible mark human activity has made on the planet, this unconference session aims to re-examine Roman relationships with nature to provide context for our current environmental crisis and emphasise the potential of archaeological research contributing to future solutions. By offering a lively setting for discussion and debate we will focus on topics including the interplay of nature and architecture, the philosophical attitudes of Roman writers concerning human interactions with nature, and the environmental effects of the unprecedented scale of urbanisation, production, and consumption in the Roman world. By understanding how nature was feared, loved, and manipulated in the Roman period, we can begin to compare current situations with those of the past in order to reassess the sustainability of our ongoing relationship with the natural world.

Unconference 5: Unplanned unconference

Organiser:

- Decided at the conference

This will be an unconference session; during the conference delegates will be invited to suggest themes they would like to discuss by posting them on a board in the main conference foyer. Delegates can then look at the suggestions board for overlapping themes and ideas that could make an interesting session. This session could be about absolutely anything so keep your ear to the ground over the conference to find out what this session will be about. We will be announcing the topic of the session via social media before the end of lunch on Saturday 13th April.

Workshop 4: Meet the publishers

Organiser:

- Philip Smither

As TRAC has often drawn such a large student and post-doc audience, who might be thinking of publishing their work, we felt it would be useful to use the conference as chance to interact more with the many publishers who have stalls at TRAC. This year they will be on hand for a Q&A workshop on how to approach publishers, what type of material they publish, what format is best for different types of research, and more about the publication process.

Podcast: "Coffee and Circuses" at TRAC 2019

Presenter:

- David Walsh (University of Kent)

David Walsh's podcast "Coffee and Circuses" will be recording an episode at TRAC 2019. In the podcast, David chats to a range of people about their interest in the Roman world: how did they end up working it? What projects are they engaged in at the moment? Where does the study of the Roman world go in the future? Past guests have included Ellen Swift, Zena Kamash, Greg Woolf, and Andy Gardner. Delegates can sign up to join David to discuss their work and reflect on TRAC 2019.