TRAC 2008
AMSTERDAM

18TH THEORETICAL ROMAN ARCHAEOLOGY CONFERENCE

Programme and abstracts

Friday 4th April – Sunday 6th April 2008

University of Amsterdam
VU University Amsterdam
Radboud University Nijmegen
18th Theoretical Roman Archaeology Conference
Amsterdam 2008

Programme and abstracts

Friday 4th April – Sunday 6th April 2008
TRAC 2008 is organised by:

Mark Driessen (University of Amsterdam)
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PROGRAMME

Friday 4th April, 18.45-19.30

Keynote lecture by professor Esther Jansma (Lecture room D1.08)
Reading ship wrecks: Dendrochronology and the study of Roman barges

Saturday 5th April, 9.45-12.10

Session A (Lecture room D0.08)
Supplying (or starving?) the army: possibilities and limitations of surplus production in non-villa landscapes

9.45-10.00 Introduction to the session by Stijn Heeren

10.00-10.25 Ivo Vossen, Maaike Groot and Laura Kooistra
Barley and horses: Surplus production in the civitas Batavorum

10.25-10.50 Harry van Enckevort and Richard Jansen
Roman and transculturated native villas and the function of porticus-houses in the civitas Batavorum (Netherlands)

10.50-11.15 Monica Dütting and Chiara Cavallo
Transporting food to the Roman troops in the Lower Rhine delta

11.15-11.40 Pauline van Rijn
Wood supply in the Lower Rhine delta

11.40-12.05 Sue Stallibrass
The way to a soldier's heart: Food production and supply in the hinterland of Hadrian’s Wall

12.05-12.10 Final discussion

Saturday 5th April, 9.45-12.10

Session B (Lecture room D0.09)
Acculturation or what? The uses of style in the Roman Mediterranean

9.45-10.10 Introduction to session by Miguel John Versluys

10.10-10.40 Chris Dickenson
The Greek agora and the style of politics in Roman times

10.40-11.05 Kyriakos Savvopoulos
The uses of style in Roman Alexandria: A case study on the flexibility of identities in a multicultural society

11.15-11.30 Lucinda Dirven
Hatra and the problem of Parthian art

11.30-11.55 Frederick Naerebout
Those archaeologists are at it again! An ancient historian registers his surprise at the ’inherent pluralism’ of the conceptual apparatus of Roman archaeology

11.55-12.10 Final discussion
Saturday 5th April, 9.45-12.10

Session C (Lecture room D1.08)

*Imperial Communication*

9.45-10.00 Introduction to session by Fleur Kemmers

10.00-10.25 Christian Bechtold
Apotheosis and catasterism in the political communication of the Roman principate

10.25-10.50 Günther Schörner
Communicating Roman religion and religious iconography: Rituals and gods for non-Roman eyes

10.50-11.15 Oscar Climent
The empire in Britannia: How (and what) Rome communicated with Britain

11.15-11.40 Nathan Elkins
The distribution of flavian architectural coin types in archaeological contexts

11.40-12.05 Sarah Dawson
Politics and religion: Honorius' influence through coins

12.05-12.10 Final discussion

Saturday 5th April, 13.30-17.30

Session D (Lecture room D0.08)

*Living beyond the grave: the continuing role of the deceased in Roman society.*

13.30-13.45 Introduction to session by Philip Kiernan

13.45-14.10 Laura Crowley
Beyond a tombstone or tumulus dilemma

14.10-14.35 Virginia Campbell
Stopping to smell the roses: Tomb gardens in Roman Italy

14.35-15.00 Corisande Fenwick
Remembering the dead in Roman Tripolitania

15.00-15.25 Markus Scholz
Old and new aristocracy: Funeral monuments in Upper Germany, Raetia and Noricum

15.30-16.00 Tea

16.00-16.25 Erik van Rossenberg
Moving the dead, rooting the living: Ancestralising practices in the Central Italian Iron Age

16.25-16.50 Emma-Jayne Graham
Bones, bodies and the beyond: The role of the corpse in Roman rituals of social remembrance

16.50-17.15 Louis van den Hengel
(Im)mortal Images. The emperor portrait and Roman death pollution

Saturday 5th April, 13.30-17.30

Session E (Lecture room D0.09)
The 'spatial turn' and beyond: Roman cities and the archaeology of daily life

13.30-13.45 Introduction to session by Jeremy Hartnett

13.45-14.10 Jeremy Hartnett
Ethnography of a corner: Towards an archaeology of daily urban life

14.10-14.35 Dave Newsome
Wherever one may be in Rome: the media urbis and localised patterns of urban space

14.35-15.00 Simon Malmberg
Navigating the urban Via Tiburtina at Rome

15.00-15.25 Miko Flohr
Social interaction on the shop floor: The communicative landscape of Roman fullonicae

15.30-16.00 Tea

16.00-16.25 Szilame-Peter Panczel
Roman glass is pushing the border

16.25-16.50 Lóránt Vass
Living in Dacia: Reconstructing daily urban life from material culture

16.50-17.15 Paul Johnson
Changing relationships with the city in late Antiquity

Saturday 5th April, 13.30-17.30

Session F (Lecture room D1.08)
Experiencing space and place in the Roman world

13.30-13.45 Introduction to session by Ben Croxford and Richard Hartis

13.45-14.10 Lydia Carr
Pilgrim destinations in Roman Britain: Rethinking Lydney Park, Gloucestershire

14.10-14.35 James Bruhn
Regional responses to Roman occupation: comparing and contrasting three cases studies from the northern frontiers of Roman Britain

14.35-15.00 Jason Lucas
Contested places: The Roman military in Wales

15.00-15.25 Martin Pitts
Glocalisation and connectivity in Roman Britain

15.30-16.00 Tea

16.00-16.25 Meredith Wiggins
Space, status, and identity: Investigating the Romano-British Countryside

16.25-16.50 Cécilia Courbot-Dewerd
Feeling like home: Romanised rural landscape from a Gallo-Roman point of view

16.50-17.15 Nick Ray
Space: The archaeology of nothing? Investigating Pompeian urban open space
Sunday 6th April, 9.10-16.05

Session G (Lecture room D0.08)

**TRAC General Session**

9.10-9.15  
Introduction to session by Mark Driessen

9.15-9.40  
Piece by piece: the concept of region, and Roman pottery
Philip Bes

9.40-10.05  
Roman period theatre construction activity in Sicily: A structuralist interpretation
Zeynep Aközre

10.05-10.30  
Religious beliefs and cults inside the Roman settlement and fortification in Cioroiu Nou, Dolj County, Romania
Dorel Bondoc

10.30-11.00  
Coffee

11.00-11.25  
Re-thinking gnosticism in Roman Britain: An assessment of the evidence for religious innovation, heterodoxy, and cultural diversity
Philip Tite

11.25-11.50  
The use of archaeoinformation science in ancient Christian mythology in Egypt
Mohamed Fatah El-Sayed

11.50-12.15  
Destruction as devotion: The materiality of sacred places in Roman and late Antique Egypt
Troels Myrup Kristensen

12.15-14.00  
Lunch and TRAC Annual General Meeting 2008

14.00-14.25  
Meat consumption in Roman Britain: The evidence from stable isotopes
Colleen Cummings

14.25-14.50  
Migration motivations and theories
Nikcola Lyons

14.50-15.15  
Mosaic workshop organisation in Palestina and Arabia during late Antiquity
Diklah Zohar

15.15-15.40  
PAS and GIS: Amateur metal detector finds and Roman landscapes in Britain
Tom Brindle

15.40-16.05  
You're wearing what?: A discussion on the chronology of personal ornamentation and identity at the edge of empire.
Timothy Webb

Sunday 6th April, 9.00-12.30

Session H (Lecture room D0.09)

**Image and self-image: Military identities**

9.00-9.15  
Introduction to the session by Stefanie Hoss

9.15-9.40  
Eef Stoffels
Native service: Handmade pottery within Roman walls

9.40-10.05  
Julia Chorus
Building forts, building identity?
10.05-10.30 Ian Haynes
Military identity and cultural memory: The case of the auxilia

10.30-11.00 Coffee

11.00-11.25 Tatiana lvleva
British auxiliary units: expressions of multicultural military identities and platforms for acculturation

11.25-11.50 Cheryl Clay
Migrant identities among the Germanic auxiliaries of Roman Britain

11.50-12.15 Tatiana Parent
The ‘Wild Men’ of the Roman army: The role and significance of cultural identity amongst Thracian and Germanic soldiers

Sunday 6th April, 9.00-12.30

Session I (Lecture room D1.08)
Dealing with dichotomies in Roman archaeology

9.00-9.15 Introduction to the session by Katherine Huntley, Melissa Ratliff and Robert Wanner

9.15-9.40 Robert Wanner
The natural will: Community and society in Roman archaeology

9.40-10.05 Aviva Shuman
Dietary choices and cultural identities: Seeking the grey areas in Roman Period Zooarchaeology

10.05-10.30 David Martin Goldberg
Vernacular religion in Roman Britain

10.30-11.00 Coffee

11.00-11.25 Hannah Friedman
Slaves, mines and space: Exploring the composition of mining communities

11.25-11.50 Amy Richardson
‘Montani atque agrestes’ or women of substance? Dichotomies in Samnium

11.50-12.15 Katherine Huntley
Child’s play: Rethinking how we view children and material culture in Roman archaeology

12.15-12.30 Final Discussion

Sunday 6th April, 14.00-16.00

Session J (Lecture room D0.09)
Identity, religion and language in Gaul and Iberia 300 BC – AD 100

14.00-14.15 Introduction to the session by Ralph Häussler

14.15-14.40 Alexandra Mullen
Rethinking ‘Hellenization’ in South-eastern Gaul: combining linguistic and archaeological perspectives
14.40-15.05 Francisco Marco Simón and Silvia Alfayé villa
Religion, language and identity: Celtiberian and Lusitanian rocky inscriptions

15.05-15.30 Guillermo-Sven Reher Diez
Ad versus Romam: Ethnicity in an imperialist context

15.30-15.55 Scott de Brestian
Interrogating the dead: Funerary inscriptions in Northern Iberia

15.55-16.00 Final Discussion

Sunday 6th April, 14.00-16.00

Session K (Lecture room D1.08)

Water

14.00-14.15 Introduction to the session by Mark Driessen and Gemma Jansen

14.15-14.40 Fawzi Abudanh
Innovation or technology immigration: The qanat system in the regions of Udhruh and Ma'an in southern Jordan

14.40-15.05 Marieke van Dinter
Romans in the wetlands of the Rhine delta: Landscape reconstruction of the limes-area in the western part of the Netherlands.

15.05-15.30 Adam Rogers
Townscapes, waterscapes and symbolism in the Roman West: The interaction between urbanisation and watery contexts in the Roman period.

15.30-15.55 Ronald Visser
Water mills for the navy?

15.55-16.00 Final Discussion
SESSION A (Saturday 5th April, 9.45-12.10)

Supplying (or starving?) the army: possibilities and limitations of surplus production in non-villa landscapes
Session organiser: Stijn Heeren (ACVU, VU University Amsterdam)

Session abstract
It is generally assumed that primarily villa-settlements produce a surplus and supply army camps and civil centres. While this is undoubtedly true, archaeologists have become increasingly aware that there are more different types of rural settlements than just the villa, and that these non-villa rural settlements also play a role in the supply of central places. For instance, large parts of the current Low Countries can be characterised as a non-villa-landscape and it can be proven that some of these settlements in the immediate rural hinterland of the limes of Germania Inferior did produce a surplus.

This session focuses on the production of a surplus in landscapes where Roman-style villa's are scarce. Some papers address the surplus production of (non-villa) settlements, others analyse the possibilities of surplus-production in a larger region from the landscape point of view. Four papers study the hinterland of the Lower Rhine limes in what is now The Netherlands, while a fifth focuses on the area around Hadrians Wall in the north of England.

Papers
Barley and horses: surplus production in the civitas Batavorum
Ivo Vossen, Maaike Groot and Laura Kooistra

Roman and transculturated native villas and the function of porticus-houses in the civitas Batavorum (Netherlands)
Harry van Enckevort and Richard Jansen

Transporting food to the Roman troops in the Lower Rhine delta
Monica Dütting and Chiara Cavallo

Wood supply in the Lower Rhine delta
Pauline van Rijn

The way to a soldier's heart: Food production and supply in the hinterland of Hadrian's Wall
Sue Stalibrass

ABSTRACTS

Barley and horses: surplus production in the civitas Batavorum
Ivo Vossen (ACVU, VU University Amsterdam/Oranjewoud BV), Maaike Groot (ACVU, University Amsterdam) and Laura Kooistra (BIAX Consult)

In contrast to the villa landscape of Northern Gaul, the Batavian area was not very well suited for large-scale, market-oriented cereal production to meet the demand of the urban centres and the Roman army. There are, however, numerous indications that a surplus production took place in rural settlements, but the question remains on what scale this occurred, and of what kind of products the surplus consisted. Based on landscape and ideological aspects, Roymans (1996) has proposed a rural economy which is primarily based on pastoral products, in particular cattle.

The limited potential of the landscape to meet the demand for bread/spelt wheat too easily leads to the assumption that cereal production was not really part of surplus production at all. Documents concerning military administration as well as ancient literature on the Roman army
point to a great demand for other crops, in particular barley. Archaeobotanical datasets from military contexts support the relative importance of barley. Since the landscape in the Batavian area was suitable for the production of barley and emmer wheat, and these cereals are present in almost every archaeobotanical dataset from rural settlements in the Batavian and coastal area, the role that cereals other than bread/spelt wheat played in surplus production should not be underestimated.

The breeding of horses is another 'product' which follows from the same demand and supply argument as for barley. The demand from the Roman army for (trained) horses could be satisfied by locally bred horses. The landscape of the Batavian area was certainly suitable for breeding horses; furthermore the Batavians were known for their horsemanship. Indications for horse breeding are found in animal bone assemblages from rural settlements.

Reference

Roman and transculturated native villas and the function of porticus-houses in the civitas Batavorum (Netherlands)
Harry van Enckevort (Nijmegen Bureau for Archaeology and Built Heritage) and Richard Jansen (Leiden University)

In general the absence of villas is seen as one of the most striking characteristics of the civitas Batavorum. The great majority of the Batavian settlements can be qualified as non-villas, with traditional rectangular farmhouses, combining a stable and a living section under one roof. In this paper we will present an overview about two main groups of villas in the area around Nijmegen. First there are the so-called military villas, which have been more or less neglected. These villas were built by or with the help of the Tenth Legion stationed in Nijmegen. We also want to consider the hitherto unknown transculturated indigenous villas, which consist of traditional farmhouses, for the most part. These are of particular interest as they illustrate the scope of the adoption of socio-economic and cultural-ideological aspects of the Roman lifestyle on the part of the Batavians. We will show that the Batavians adopted, as part of a process of transculturation, some major Roman ideas and measurements in the layout of the native villa-settlements.

A prominent element in the planned layout of some of the indigenous villa settlements is the so-called porticus-house. These houses seem to occur exclusively in the southern part of the civitas Batavorum, an area characterized by the absence of Roman villas. The porticus-house of the Oss-Westerveld settlement was interpreted as a proto-villa, of which the development to a 'classic' villa was never achieved. The settlement was characterized as an enclosed rural settlement, only differing from other settlements by an enclosing ditch system. Based on new excavations like Nistelrode-Zwarte Molen it can be demonstrated that this hypothesis is too rigid, and is not consistent with the diversity of house plans and settlements. In our paper we want to suggest that the settlements with a porticus-house should be interpreted as a native villa, with the porticus-house as the main building.

Furthermore we will emphasize that both the military and the native villas played a major role in the surplus production for the army stationed along the limes and in Nijmegen, and for the administrative centre of the civitas in Nijmegen.

Transporting food to the Roman troops in the Rhine delta
Monica Dütting (Hazenberg Archeologie Leiden bv) and Chiara Cavallo (AAC, University of Amsterdam)

The aim of the paper is to discuss the way the Roman army can have organised its food supply lines to the auxiliary fort, located along the River Rhine in the Netherlands. The setting of these forts and the local landscape are briefly presented. The known means of transport in the Roman
period as well as the possibilities that these carriers were used in the distribution network of the Roman army in this region are briefly discussed. Trade by non-military merchants is considered as are the possibilities that this offers for the organisation of food supplies for the Roman army in the region. The article then zooms in on the needs of the Roman army of food and the possible areas where this food came from, pointing to the discussion of the ways different types of animals could be transported and on the knowledge we have of these practices in Roman times in the Rhine-delta.

Wood supply in the Lower Rhine Delta
Pauline van Rijn (BIA Consult)

Several researchers such as Groenman-Van Waateringe (1980, 1989), Cooter (1976), Whittaker (1994) have discussed the conditions for successful military occupations in the Roman Period: the imposition of the Roman administrative structure in the native tribal hierarchies and a well organized supply of food were the main conditions to be successful in conquering a new area, as well as a well organized native society in a cultural landscape with a good infrastructure.

In this light it is surprising that the Roman occupation of the western Lower Rhine Delta, starting in AD 40-47 with the construction of the first forts, was so successful. Most of the landscape consisted of a scarcely populated vast peat area with alder car, reed swamps and blanket bog behind a narrow alluvial ridge along the Rhine river banks, a terrain most of the year inaccessible, without a well organized native society or a well developed infrastructure. The first long distance road, connecting all the forts in the western Rhine delta, was only constructed in AD 100, 60 years after the initial settlement of the Roman troops in the area.

The wood study is based on many wood finds from several excavations. For the earliest forts the local wood vegetation could comply with the needs for timber. But the felling of the original woods caused a shift to other sources of wood supply. Also the demand had grown by the development of vic around the forts in the Flavian period and by the increase of a civilian population. Over time changes occur in the organization of the wood provisioning and differences seem to develop in the access to wood supplies for the local civilian population and the Roman military or (from the 80s) provincial authorities.

References


The way to a Roman soldier’s heart: Food production and supply in the hinterland of Hadrian’s Wall.
Sue Stallibrass (English Heritage)

Large numbers of soldiers were garrisoned on the frontier of Hadrian’s Wall, and most of the forts had associated vic or urban developments that attracted even more settlers to the region. Where did they all get their food from? There are almost no known villa sites in the immediate hinterland of Hadrian’s Wall. Could the rural population really produce enough for themselves plus all the urban/military settlers, or did the latter have to supplement local produce with food imported from further afield? Perhaps some of the incomers were part-time farmers (city farms
are not a twentieth century invention!). Perhaps they organised large-scale food production on state-run estates or military farms (similar to the specialist manufacturing sites). This paper looks at possible modes of production in the region, drawing on settlement distributions, landscape management, medieval systems of extensive livestock production, and evidence for monetary involvement. It has a particular emphasis on animal bones from the forts, vici and towns themselves. Ironically, the rural sites themselves remain remarkably unstudied, and the paper aims to identify possible types of evidence that could be looked for as indicators of indigenous surplus production or non-local imports.
SESSION B (Saturday 5th April, 9.45-12.10)

Acculturation or what? The uses of style in the Roman Mediterranean
Session organiser: Miguel John Versluys (Leiden University)

Session abstract
Discussions on Romanisation have suffered from our implicit perception of ancient societies in the Mediterranean as kinds of nation states with attached identities and styles: in the study of what nowadays is most often understood as a bipolar acculturation process, relations between identity and style are often described as if they were static. As far as the question on the 'romanity' of Palmyra is concerned, to give an example, an 'eastern style' temple would make the city more 'eastern' and a 'Roman style' forum would make the city more 'Roman', even if we have to interpret the latter term as agency on part of the native elite.

Over the last decade an alternative framework of understanding has been developed. Interestingly this research largely concerns Roman visual material culture (especially the seminal work by Tonio Hölscher should be mentioned here) and the Roman East; areas that traditionally are thought to add little to the theoretical debate within Roman archaeology and that have been underrepresented at TRAC.

This alternative framework can be summarised under the heading 'inherent pluralism'. In this view identities are flexibly structured according to a specific situation. Bilingualism, code-switching and cross-cultural competence are important concepts here. It is important to realise that even in that situation there seems to be no direct correlation between a -fragmented, occasional or presumed - identity and style. One could not only be Roman by 'going Greek' but also by 'going Oriental' or 'going Egyptian'. And for Palmyra, to stick to the example, it has been argued that one of the main effects of Romanisation was a cultural re-Orientalisation.

This workshop would like to explore the various and complex uses of style in the Roman Mediterranean against the background described above. Preferably it would deal with a variety of styles - and not just the Greek one - the uses of which are analysed in a variety of Mediterranean contexts.

In doing so the workshop will try to critically question the acculturation premise central to the Romanisation debate. Of course almost all material culture from the Roman world is, in some way or another, the result of the continuous first hand contact of two cultures. But it remains to be seen if such a dichotomy is really useful to understand the uses of style in the Roman Mediterranean and, subsequently, if the 'inherent pluralism' framework can generate any serious alternatives.

Papers
The Greek Agora and the Style of politics in Roman times
Chris Dickenson

The uses of style in Roman Alexandria: A case study on the flexibility of identities in a multicultural society
Kyriakos Savpapoulos

Hatra and the problem of Parthian art
Lucinda Dirven

Those archaeologists are at it again! An ancient historian registers his surprize at the 'inherent pluralism' of the conceptual apparatus of Roman archaeology
Frederick Naerebout
ABSTRACTS

The Greek agora and the style of politics in Roman times
Chris Dickenson (Groningen University)

Greece’s incorporation into the Roman Empire was once widely considered an unquestionably bad thing for the Greek polis. In particular political life was assumed to have stagnated once poleis were no longer free to determine their own course in foreign policy. In recent years much has been done to correct this picture, particularly by historians who emphasise that serious issues were still at stake at the level of local government. Archaeologically however, our understanding of public space in the polis under the Empire lags behind. Consensus concerning what happened to the agora has hardly changed in the last fifty years: once the administrative heart of the polis, the agora became little more than a cultural museum; increasingly enclosed and cut off from the rest of the city, it was no longer conducive to widespread participation in political life. In this paper I will argue that this interpretation is inadequate. I will compare several agoras to the fora of Roman colonies in Greece and will argue that the evidence does not suggest decline but rather points to the emergence of a new style of local politics—a style influenced by both Greek and Roman traditions of public life.

The uses of style in Roman Alexandria: A case study on the flexibility of identities in a multicultural society
Kyriakos Savvaoulas (Leiden University)

Alexandria of Hellenistic and Roman periods is often hailed as the multicultural centre in the Mediterranean par excellence, where Greek and Egyptian traditions and their representatives interacted with each other. Greek and Egyptian contents and styles are combined in various ways in order to express various aspects of Alexandrian ideology, religion, arts, funerary beliefs and multi-cultural identity. Especially from the late Ptolemaic period onwards, Greek-ness and Egyptian-ness seem to become characterisations dependent on the context in which exist and interact with each other. Therefore, a direct relation between style and identity, especially an ethnic one, seems quite doubtful.

By the Roman conquest of Egypt, Alexandrian local identity had reached an advanced level of flexibility. This flexibility would allow the incorporation of the Roman aspect in Alexandrian multicultural assemblage without replacing the Greek or the Egyptian cultural component. In addition, Egyptian pre-Ptolemaic past seems to obtain a more vital role. This presentation would like to discuss the uses of style as reflected in the material culture of the Roman period Alexandria taking into account socio-cultural conditions described above.

Hatra and the problem of Parthian art
Lucinda Dirven (History Department, University of Amsterdam)

This paper presents a critical evaluation of the notion ‘Parthian Art’ by means of the sculptural remains from Hatra, a pre-Islamic city located in the eastern Jazirah in present-day Iraq. The history of research on Parthian Art amply illustrates that historians used to attach a specific style to a national identity. To Michael Rostovtzeff, who was the first to define the characteristics of Parthian art in a by now famous article dated to 1935, the existence of an original Parthian style was crucial to the cultural and political identity of the Parthian empire. Since the art of the Parthian court had not been recovered, Rostovtzeff used artistic remains from cities in the periphery of the Parthian Empire to reconstruct the culture of the political centre. He argued that stylistically, the arts from cities such as Palmyra, Dura-Europos, Edessa and Hatra, are very similar and therefore reflect a communal source, viz. the art of the Parthian court in Ctesiphon.
In his wish to emancipate the arts of the parthians from Greek and western art, Rostovzoeff downplayed Graeco-Roman traditions and exaggerated the unity and novel characteristics of this so-called Parthian style. Comparison between the arts from the cities mentioned above, shows that there were considerable local variations. Furthermore, even within one city it is impossible to detect a stylistic unity. By means of an in-depth analysis of the sculptures from Hatra, I aim to show that different styles co-existed in one city. Although Hatra is further removed from the Roman Empire and the westernised coast of Syria than Palmyra and Dura-Europos, it has yielded the largest quantity of sculptures which look Greco-Roman in iconography and style. In addition, we may distinguish Hatrene sculptures that testify to various eastern influences. This bilingualism in style and iconography was not confined to Hatra; a similar situation existed in Palmyra, Dura-Europos and Edessa. Hence it may rightfully be called a characteristic trait of Parthian art, which calls for an explanation. In my analysis of this phenomenon in the arts from Hatra, I shall not focus on the possible origin of the various styles and motives. Instead, I shall argue that these styles were connected with specific genres. In Hatra, Hellenistic influences are to be found mainly in religious representations, whereas the local characteristics are predominant in statues of mortals.

Those archaeologists are at it again! An ancient historian registers his surprize at the 'inherent pluralism' of the conceptual apparatus of Roman archaeology

Frederick Naerebout (Leiden University)

The debate on 'romanisation' has been most valuable, dealing with issues of crucial importance for our understanding of the ancient world. A lot of old insights have been found wanting, and the conclusion should be that we will have to do away with the concept of romanisation. In the meantime, we are groping for new insights: a healthy dynamism, that we should try to hold on to. But there is a down-side: a relentless hunt for new concepts and 'theoretical frameworks'. Creolisation, hybridity, bricolage, grafting, and what not have been put forward. Now is added 'inherent pluralism', inspired by globalisation theories. I argue that these are not going to get archaeologists or ancient historians anywhere, except in trouble. Good old 'acculturation', however, one and a quarter century old, and given its classic formulation seventy years ago, is a beautiful concept, etymologically neutral, that we can make excellent do with. It may have been used in ways which are now generally rejected: happily, definition theory says that we can redefine. I will also present a case study taken from the Roman East to show that the use of new concepts does not necessarily produce any better, or different results. So: keep it simple.
SESSION C (Saturday 5th April, 9.45-12.10)

Imperial Communication
Session organiser: Fleur Kemmers (Radboud University Nijmegen)

Session abstract
This session aims to explore archaeological evidence for Roman imperial communication with its subjects. In the field of classical archaeology, it has long since been established (Hölscher 1987: Römische Bildsprache als semantisches System – Zanker 1988: The power of images in the age of Augustus) that the Roman government used a fixed set of symbols to communicate imperial achievements and virtues. These studies have focused on the centre of the empire and were mainly of a descriptive nature. But how was imperial communication employed in the provinces, if at all? And, more importantly, how is this present in the archaeological record? What was being communicated, and to whom? Perhaps we could even take a further step, was the communication of imperial messages, forms and symbols aimed at different target groups and thus a tool in romanizing the empire?

Papers
Apotheosis and catasterism in the political communication of the Roman principate
Christian Bechtold

Communicating Roman religion and religious iconography: Rituals and gods for non-Roman eyes
Günther Schörner

The empire in Britannia: How (and what) Rome communicated with Britain
Oscar Ciment

The distribution of flavian architectural coin types in archaeological contexts
Nathan Elkins

Politics and religion: Honorius' influence through coins
Sarah Dawson

ABSTRACTS

Apotheosis and catasterism in the political communication of the Roman principate
Christian Bechtold (J.W. Goethe-Universität, Frankfurt)

Which images and themes were normally selected to portray the Roman emperors and their rule? Naturally such images that could be understood and were accepted by those addressed. The Antiochenes' reaction to Julian's bull coinage, however, and its various interpretations (and misinterpretations) by the contemporaries show that the political communication of the Emperors was not always an automatic success. As does the example of Nero representing himself as an artist and player of the cithara: this gave rise to the saying "Our ruler twangs his lyre, the Parthian his bowstring" (Suet. Nero 39) – hardly a sign of acceptance.

Rather than disputing the acceptance of the imperial representation of power in general, this paper wants to analyse the establishment and usage of one of the concepts of political communication in the Roman Principate: the catasterism of the deified emperor – i.e. the translation of the deceased to the stars. In addition, it tries to judge the acceptance and reception of this concept by the potential addressees of imperial ideology and their horizon of understanding in order to scrutinise the success of political communication using images of astral deification. The survey covers literary evidence as well as numismatic, epigraphical and
Communicating Roman religion and religious iconography: Rituals and gods for non-Roman eyes
Gunther Schömer (Friedrich-Schiller-Universität, Jena)

My paper deals with representations of deities and of Roman rituals in Asia and Africa proconsularis as two of the most important provinces in the Roman Empire and the diversity of modes in which the communication between the metropolis and provinces took place. Three key themes of religious iconography and their relation to Roman models will be treated:

• Images of Rome-focused 'ideological' deities like Roma or Senatus to communicate typical Roman concepts and institutions
• Iconography of rituals performed by the emperor as pictures strongly probably influenced by urban models
• Iconography of rituals for the emperor as the presumably most 'imperial' form of religion

The range of solutions for these communication-processes comprises the creation of prototypes in Rome particularly made for the use in a provincial context, the adaptation of Roman models with significant alterations for non-urban addressees and the application of Romanised style for the depictions of un-Roman rituals. In both regions an intentional adjustment to a province-specific audience will be proven.

The paper offers the opportunity to discuss the usefulness of theoretical models used in the wider context of 'Romanization', mainly the centre-periphery-model, the concept of creolization by J. Webster and the concept of 'cultural bricolage' by N. Terrenato. My own contribution to the theoretical debate will consist in the new application of the 'Bildakt-Theorie' to Roman studies.

The empire in Britannia: How (and what) Rome communicated with Britain
Oscar Climent (University College London)

Although it has long been assumed that Britannia was so far removed form the concerns of Rome that direct communications between the capital city of the empire and the province were almost nonexistent, this paper will present evidence to support the contrary. Taking a particular interest in the early centuries of contact between Rome and Britain, it will be advanced that, like Creighton (2006) has suggested, relations between the two regions were much more based on diplomacy and mutual exchange. This exchange took the form of mutual migrations but also, and this is the aspect emphasised here, of cultural and artistic borrowings. To reach the largest portion of the population, symbols representing the Empire and its values were disseminated in form of coins, public buildings and religion. Evidence will be drawn mainly from urban centers such as Silchester, Colchester and Wroxeter. Even if many don't consider material objects and structures as direct means of communication, this paper will debate that certain associations of ideas, i.e. emperor and deities, local deities and Roman gods, etc., were indeed values and messages that Rome was intent in communicating, if not imposing, to the inhabitants of its Northernmost province.

Reference:
Creighton, J., 2006; Britannia: The creation of a Roman province, London.

The distribution of flavian architectural coin types in archaeological contexts
Nathan Elkins (University of Missouri)

As F. Kemmers' innovative study of the coin finds from the legionary fortress at Nijmegen has indicated, it is clear that some coins bearing certain reverse designs were deemed more suitable
to the military population in contrast to the civilian settlements in the area or the urban population of Rome. We might assume some member of the imperial court or other government official was responsible for the decision to send certain types, which stressed the relationship between the emperor and the army, to pay the soldiers stationed at Nijmegen. The ramifications of this discovery are momentous and ought to change the way we approach numismatic images, coins in archaeological contexts, and imperial communication.

Through the course of my studies on architectural coin types, I have discovered that Flavian coin types bearing designs referencing the construction or reconstruction of specific monuments in Rome are found primarily in Rome and Italy. Coins with buildings referencing more abstract ideas or concepts are more commonly found in the provinces. I examine the significance of these coin types in the context of imperial ideology and the potential impact of their meaning to different populations.

**Politics and religion: Honorius’ influence through coins**
*Sarah Dawson (Brown University)*

The volatility of the Late Antique period led Honorius, emperor of the western Empire from 395-423, to create a communication programme using coins to market his political prowess to the upper class and promote Christianity among the lower class.

The lower class struggled to survive the turmoil of daily living. Honorius, a Christian, spoke to their needs by employing Christian symbolism on the low-value coins they frequently used. For example, a bronze AE4 minted at Aquileia depicts Victory holding a trophy and dragging a captive, with a Chi Rho in the field. The upper class, by contrast, was concerned mostly with their role in the new political system. For them, the Christian faith was less important than the military and political strategy needed to maintain the Empire. Honorius placated them with iconography and inscriptions taken directly from the early Empire. For example, a silver siliqua minted at Milan portrays a standing Roma holding a Victory and spear with the legend VIRTVS ROMANORVM.

Through leitmotifs and legends, Honorius persuaded citizens in the upper and lower classes not only that he was politically powerful but that faith in Christianity could elevate them above their earthly struggles.
SESSION D (Saturday 5th April, 13.30-17.30)

Living beyond the grave: The continuing role of the deceased in Roman society
Session organisers: Laura Crowley (ACVU, VU University Amsterdam) and Philip Kiernan (Heidelberg University)

Session abstract
The processing, burial and commemoration of the deceased by the Romans has left a lasting and profound impact on the archaeological record. This impact can be seen in the external markers of burial sites, in the grave-goods left with the deceased, in the treatment of human remains and in the traces of associated ritual. This session aims to focus on the enduring presence of the deceased in living Roman society. Quite apart from the funeral ritual itself, deceased individuals and burial sites became the focal points of later ritual activities and could be manipulated for social purposes. The dead could be seen as playing an interactive role in ritual meals, libations, magical procedures and ancestor worship. On another level, the dead were used for purposes of legitimisation, outright self promotion, familial commemoration and the reflection of social memory. The papers in this session are intended to consider the mechanisms by which the dead played a continuing role in the world of the living.

Papers
Beyond a tombstone or tumulus dilemma
Laura Crowley

Stopping to smell the roses: Tomb gardens in Roman Italy
Virginia Campbell

Remembering the dead in Roman Tripolitania
Corisande Fenwick

Old and new aristocracy: Funeral monuments in Upper Germany, Raetia and Noricum
Markus Scholz

Moving the dead, rooting the living: Ancestralising practices in the Central Italian Iron Age
Erik van Rossenberg

Bones, bodies and the beyond: The role of the corpse in Roman rituals of social remembrance
Emma-Jayne Graham

(Im)mortal images. The emperor portrait and Roman death pollution
Louis van den Hengel

ABSTRACTS

Beyond a tombstone or tumulus dilemma
Laura Crowley (ACVU, VU University Amsterdam)

Death is the end of life, but not the end of influence. In the case of many individuals, their post mortem importance is amplified to a status far above that achieved during their lifetime. If we are to accept the different types of role that the dead can play in a society as distinguished by Lévi-Strauss, characterising the extremes by the figures of the grateful dead and the powerful dead respectively, then the topic of this paper is the latter.

A powerful dead is not necessarily something to be feared, but a force to harnessed and exploited. I will argue that the tumuli that abound in the Civitas Tungrorum are evidence of such
exploitation. The dead are buried either individually or in very small groups at strategic points of rural villa estates as part of a process of marking and legitimising claims to land. Burial in barrows was already a tradition with long roots in the region, however, the Roman period practice deviates from its predecessors in both external and internal form, grouping and, I believe, purpose. Also significant is the gap of half a millennium between the latest of the Iron Age barrows and the earliest of the Roman period tumuli. This hiatus has been glossed over by scholars, used only as proof that the tumuli are indeed a 'Roman' initiative in the region, rather than the simple continuation of a 'native' prehistoric tradition. I will focus on this very gap, and illustrate how its existence was crucial in the Roman period, revealing a particular engagement with past, present and future.

Further to the east within the same 'villa-landscape', a very different form of burial marker is preferred: inscribed and engraved stone. Does this imply a different engagement with the three divisions of time? What does this tell us about the role of the dead here?

Reference

Stopping to smell the roses: Tomb gardens in Roman Italy
Virginia Campbell (University of Reading)

There is no doubt that the tombs and their inhabitants continued to play an important role in the lives of the Romans long after the funeral pyres were extinguished. In addition to festivals honouring the dead and maintenance of the burial site by heirs, funerary monuments were a constant in the lives of strangers who passed along the streets in and out of the cities along which the tombs were built. Constructing a monument that would catch the attention of those passing was desirable for a variety of reasons, including perpetuating one's own memory and providing status for descendants.

The visual impact desired could be achieved by size or lavish decoration. However, I would suggest that the construction of tomb gardens was another means for creating not just a monument for the deceased, but a place for the living to use and enjoy on a regular basis. There is both archaeological and literary evidence pertaining to such tomb gardens throughout Italy. The occurrence of them within the city cemeteries at places such as Pompeii, where they are often associated with schola or bench tombs, further suggests that these tombs were created as areas to be utilised regularly by the public, and not just by family members on specific days of ritual. These types of monuments imply that a certain amount of interaction between the living and the dead was not only acceptable, but expected.

Remembering the dead in Roman Tripolitania
Corisande Fenwick (Stanford University)

Focusing on the late Roman cemeteries of Ghirza, this paper addresses the relationship between death, memory and materiality in Roman Tripolitania. Archaeological and textual evidence confirm that in North Africa a range of practices were implicated in remembrance of the dead, beyond the funerary ritual and the tomb itself. As elsewhere in the Roman world, these range from the deposition of ritual offerings to the holding of funerary banquets. More specific to North Africa, however, is the practice of sleeping at the tombs of ancestors in order to divine the future. This phenomenon is typically only mentioned by scholars as a 'trait' of African burial practice but as an example of the enduring power and presence of the dead for Africans in the Roman period it deserves more analysis. Through an analysis of the tombs, the cemeteries, and their location in the landscape, this paper considers the material manifestations of commemorative strategies employed at Ghirza and the ways in which these served to constitute social memories and identities in late Roman Tripolitania.
Old and new aristocracy: Funeral monuments in Upper Germany, Raetia and Noricum
Markus Scholz (Römisch-Germanisches Zentrum, Mainz)

At first glance it seems that funeral monuments in the northwestern provinces were just copies of Mediterranean archetypes or eclectic combinations of their architectural elements. At second glance regional differences beneath this “globalised” surface can be observed. These differences concern the monument types, their positions or their surrounding facilities needed for burial rituals such as temples. The decision for a monument type could also depend on whether one was bound to a family tradition or founded a family funeral monument himself.

Where pre-Roman tribal structures remained widely intact the native high society tended to funeral types which were traditionally connoted with aristocracy such as tumuli. Choosing a new monument type could alternatively indicate the direction of their contacts. In Upper Germany for example a north-south division is to be observed: The elites of the Lingones, Sequani and Helveti in southern Upper Germany had a certain tendency towards southern Gaul. At the Rhine frontier innovative monument types were developed from the Italian archetypes by native tradesman who had become rich by their economic relations to the Roman army. Raetia as a “transit” province was influenced from different directions. There is a marked cultural border line between Raetia and Noricum which had close contact to Italy.

Moving the dead, rooting the living: Ancestralising practices in the Central Italian Iron Age
Erik van Rossenberg (Leiden University)

Notions of ancestorhood are intimately linked to the creation (and maintenance) of collective identities, expressing a sense of social connection and rootedness in funerary practices. Social reconstructions based on Iron Age cemeteries in Central Italy take social connection and rootedness for granted by starting from the final result rather than following trajectories. Disregarding the trajectories of cemeteries leaves implicit the role of funerary practices in making connections between the living and ancestors in ongoing community formation. At the same time it sustains the widely criticised assumption that burying communities (cemeteries) simply reflect the social structure of cohabiting communities (settlements). Denial of the active and activated role of the dead (and buried) in community formation generates difficulties in explaining articulated burials and disarticulated human remains in other contexts. In this paper I will focus on: 1) the initial stage in the trajectories of Iron Age cemeteries in Central Italy as a locale for community formation; 2) the unmistakable evidence for ancestralising practices, i.e. making connections with previous burials in these trajectories, including practices of secondary treatment of human remains, throughout the first millennium BC.

Bones, bodies and the beyond: The role of the corpse in Roman rituals of social remembrance
Emma-Jayne Graham (Cardiff University)

Traditional and more recent anthropological studies of mortuary customs have investigated the significance of the manipulation of the remains of the dead for a variety of social, political, emotional and religious ends. Theories derived from these studies concerning secondary treatment and the mutual relationship between the three actors in any mortuary event (the mourners, the soul, and the corpse) have recently been applied to the prehistoric and historic communities of Europe and the Americas. However, the potential of these approaches to elucidate the mortuary and commemorative customs of the Roman period has been left largely unexplored. Above all, the agency of the corpse and its influence on the mnemonic experiences of
funeral participants and the wider community has been overlooked. This paper will redress this balance by asking what role the physical remains of the deceased played within perpetual rituals of social memory. In particular it will explore the ways in which the treatment of elements of the corpse, during both funerary and post-funerary activities, could be used to create a new sense of personhood for the deceased and how this was, in the case of M. Nonius Balbus at Herculaneum, manipulated in order to give rise to a new and powerful civic ancestor.

(Im)mortal Images. The Emperor Portrait and Roman Death Pollution
Louis van den Hengel (Radboud University Nijmegen)

While honouring the dead was of vital importance in Roman society, cultural attitudes towards death were marked by what anthropologist Bronislaw Malinowski has called a profound tension between 'love of the dead and loathing of the corpse.' This paper seeks to clarify the relationship between the Roman notion of death pollution and the funerary or commemorative portraiture of the socio-political elite during the first two centuries AD. My focus will be on the Roman emperor portrait. First, I will explore the role of portrait images during the imperial funeral, paying special attention to the imago or waxen effigy of the emperor. Taking the place of the body of the deceased in the so-called funus imaginarium, this image served to contain the potentially polluting effects of the ‘real’ imperial corpse. Secondly, I will consider how the more permanent ruler portraits, both as funerary memorials and as instruments of posthumous self-advertisement, continued to function as substitutes for the emperor’s body and/or corpse after his death? In exploring, on the one hand, the connections between statuary, death, and immortality, and, on the other, the (unattainable) human desire for a stable boundary between the domain of the dead and the world of the living, I will draw upon, and historicize, the philosophical work of Julia Kristeva and Michel Serres.
The 'spatial turn' and beyond: Roman cities and the archaeology of daily life
Session organisers: Hanna Stöger (Leiden University) and Jeremy Hartnett (Wabash College)

Session abstract
With a broad range of urban dwellers, from senator to slave, simultaneously engaged in myriad endeavors, the streets, squares, and fora of Roman cities must have been extremely rich sites of contact and activity on a daily basis. A significant challenge, however, lies in capturing and analyzing that vibrant scene of regular social interaction. Exceptional buildings and activities threaten to dominate because of their visibility; the 'spatial turn' in archaeology offers such analytical tools as GIS and Space Syntax, yet may reduce complex human interactions to deterministic models; and a focus on the social or historical processes that underlie and shape these surface appearances, like Marxist or economic theories of the ancient city, often results in an image painted by a very broad brush. Our image of city life is changing, but there remains ample room for reconstructing and assessing a more interrelated and complex image of the fabric of everyday Roman urban dynamics.

This session's foremost goal is to foreground the daily and ordinary activities of, and exchanges among, urban dwellers — be they walking through the street, sacrificing at neighborhood altars, or carrying out errands — and thus to continue to round out our view of Roman city life. How indeed was time spent in Roman cities? How do the different realms of urban life — religion, commerce, politics, leisure — 'speak' to one another when viewed in immediate spatial juxtaposition? And how did daily life manifest itself in different geographical, colonial, or other circumstances throughout the empire?

But this session also seeks to encourage a discussion beyond rigidly applied methods of spatial analysis, particularly those focused on one facet of urban life, such as a specific industry. How do we find ways of recapturing the dialogue between the intrinsic spatial dynamics of cities and the creative, adaptive, and innovative social impulses of densely interactive and interdependent urban residents? What techniques, approaches, or bodies of evidence prove most fruitful for detecting and analyzing the more quotidian interactions among urban dwellers? What role might comparative evidence and contemporary debates in urban theory play in our methodology? Further, how should we go about discussing individual examples without isolating them from other urban phenomena or viewing them as essentialized representatives?

The session thus seeks to engage with broader debates on space and society within Roman cities and their suburbia. Roman cities from across the empire are invited to send representatives to plead their case.

Papers
Ethnography of a corner: Towards an archaeology of daily urban life
Jeremy Hartnett

Wherever one may be in Rome: the media urbis and localised patterns of urban space
Dave Newsome

Navigating the urban Via Tiburtina at Rome
Simon Malmberg

Social interaction on the shop floor: The communicative landscape of Roman fullonicae
Miko Flohr

Roman glass is pushing the border
Szilame-Peter Panczel

Living in Dacia: Reconstructing daily urban life from material culture
Vass Lóránt
Changing relationships with the city in late Antiquity
Paul Johnson

ABSTRACTS

Ethnography of a corner: Towards an archaeology of daily urban life
Jeremy Hartnett (Wabash College)

As described in this session’s abstract, a significant methodological and interpretative challenge faces those who seek to reconstruct and evaluate the rhythm, patterns, and dynamics of daily life in the public spaces of Roman cities. How can one marshal the powerful tools of spatial analysis while also gaining a fine-grained view onto their rich and complex details?

This paper serves the dual purposes of introducing some of the complicated issues involved in analyzing the material culture of Roman cities and also of proposing one possible method of capturing the details of social interaction and display along urban thoroughfares. Hand-in-hand with a survey of various approaches to urban space, from GIS to modern urban theory, I offer a close examination of one specific corner in one Roman city—one intersection along the Via dell’Abbondanza at Pompeii—as a lens into the various strategies for self-presentation, control, and visibility in even a small space. This case study does not attempt to “stand in” for all corners, but, by shifting our perspective from a “bird’s eye” view down into the street, it nevertheless speaks to the density, diversity, and interwoven nature of the activities and statements that unfolded in Roman cities.

Wherever one may be in Rome: the media urbis and localised patterns of urban space
Dave Newsome (University of Birmingham)

The centre of the ancient city is simultaneously one of the most familiar yet least thoroughly examined concepts in the study of Roman urbanism. Any familiarity arises from the definition of centrality by monumental public spaces; such that centrality is often inferred as the apex of a civic-architectural hierarchy, most commonly expressed by and found in the forum. However, as both ancient literature and archaeology suggest, the media urbis extended into the local sphere; civic space had no monopoly on the ancient definition of the centre of one’s city.

On the one hand, the city of Rome was topographically and conceptually overlooked by its ideological centre on the Capitoline, above the traditional economic and religio-political centre of the city, the Forum Romanum. On the other hand, the Capitoline and fora were beyond the realm of the vast majority of everyday experience. For most Romans, centrality was local. With the increasing specialisation of public spaces, from the mid-Republic onwards, the concept of centrality must have been reconfigured yet further. By the Late Republic, we instead have a city composed of multiple, discrete centres; defined at the increasingly localised resolutions. These formed the basis of Julius Caesar’s census, per vicatim, before being administratively defined in 7 B.C as Augustus’ fourteen regiones. The importance of the regiones for self-representation and local identity is quickly attested, as by the inscription that, just a few years later, shows certain plebs urbana defining themselves according to their particular local topography, as residents of regione urbis XIII (CIL 6.899). By the second century, Aelius Aristides could tellingly comment that “wherever one may be in Rome, there is nothing to prevent him from being equally in the centre.”

With such evidence in mind, this paper suggests that we should rethink our scholarly interpretation of, and approach to, central spaces in the Roman city. Here we examine the issues discussed above and show how we might approach local centres by employing new methods of spatial analyses. These tie centrality to networks of movement that can be analysed at both the local
level, as between neighbouring streets, and as city-wide routes that generated and sustained multiple centres. This paper explores the theoretical and methodological implications for studying the ‘centre’ of the ancient city.

Navigating the urban Via Tiburtina at Rome
Simon Malmberg (Swedish Institute at Rome)

The paper wants to demonstrate how the Romans navigated their urban environment, with special reference to the urban stretch of the Via Tiburtina at Rome, using the analytical tools of path, district, landmark, edge and node promoted by urban planner Kevin Lynch. In applying the theories of Lynch on the Via Tiburtina, I will be using archaeological and literary sources and a third-century marble plan of Rome. I will also provide some colouring and life to the cityscape, as this in itself was probably an important ingredient in knowing your way round the town.

Since the Romans generally lacked maps, the main means by which the inhabitant navigated the urban environment were probably by small landmarks, while the traveller may have used a strong directional quality combined with asking your way round. To navigate Rome must have been a chaotic experience, but most people did not have to move long distances, but stayed in their own neighbourhood for most of their lives. Long-distance travellers did not probably see much of the city: they moved along the main thoroughfares, stayed in inns near the city gates, and perhaps visited a few of the major wonders of Rome.

Social interaction on the shop floor: The communicative landscape of Roman fullonicae
Miko Flohr (Radboud University Nijmegen)

For Roman historians and archaeologists alike, the study of people not belonging to the elite presents serious methodological difficulties. These men and women often play a marginal role in literature and are generally hard to trace in the archaeological record. Yet, the lower classes outnumbered their social superiors by far and should play a central role in accounts of the functioning of Roman urban communities. This, often, is not the case.

One possible way of improving our insight into these people is by studying their daily work: arguably, a significant part of the social life of ‘ordinary’ people took place during working hours. As social interaction in work environments is at least partially dictated by the space in which the work is done, the material remains of workshops may provide some insight into the social world of people involved in the production process.

This paper uses the excavated fulling workshops (fullonicae) of Pompeii and Ostia to demonstrate some of the possibilities of such an approach. It focuses on the communicative landscape of these workshops and it shows how scale and spatial organization influenced the social atmosphere in the working area and determined the possibilities of workers to interact with each other.

Roman glass is pushing the border
Szilamér-Péter Pánuczéi (Babeș-Bolyai University)

In this paper we intend to present an analysis of functionality, distribution, supplies and production applied to a 3rd century Roman house from the Septimian municipium of Porolissum, which emerged from the civil settlement of an auxiliary fort at the borders of Roman Dacia. We will use the archaeological evidence to have a better understanding of our fragmentary glass material, but also we intend to use our glass finds to reveal some aspects of the daily life, the economy and the social structures of this settlement and the use of space in this particular building with the help of typological, chronological and archeometrical data.
Living in Dacia: Reconstructing daily urban life from material culture
Vass Loránt (Babeş-Bolyai University)

The study of the daily civilian life in Dacia is a very neglected area of the Romanian archaeological research. The majority of the scholars puts accent on mapping military features, constructions and the different elements of the defensive system. The disproportional level of the research leads to a very unilateral image of Dacia, full of clichés like that of the strongly militarized, Romanized and urbanized province. This perception excludes the necessity of studying daily life; such kind of term is almost unknown in the Romanian archaeology. Thus the study of it – except the epigraphic studies - remains in its primary, unprocessed stage; it is presented in the form of endless numbers of catalogues and lists of the small finds recovered from the archaeological sites. In spite of the huge amount of artifacts (whose depositing makes serious trouble) and the big number of the towns (111) we know almost nothing about the daily life of the Dacian inhabitants. In this paper I would like to reflect on the artifacts as major sources in reconstructing the daily life. Taking into consideration that most of the towns have been formed from military canabae, the spiritual and cultural interferences between military and civilian is very strong. With the help of the functional categories of the artifacts I will try to point out how did these two categories influence the daily life of an urban settlement (e.g. what do the artifacts with pure civilian character, like hairpins and other ornaments, do in military contexts?). In the second part of the paper on the basis of the inventory of urban sanctuaries, I will try to investigate what makes a standard artifact of every day use a sacred one, what is the interaction between the sacred and profane (why do we find workshops in sanctuaries, like that in the Liber Pater sanctuary from Apulum). In the final part I will concentrate on the relationship between artifacts of different raw material, trying to point out, what kind of relevance did they represent in the daily life.

Changing relationships with the city in late Antiquity
Paul Johnson (British School at Rome)

This paper will explore the changing relationships between the populations of key Late Roman centres and the urban fabric of these cities, through the spatial distribution of Late Antique waste deposits. Using Rome and Milan as the primary case studies, this paper will briefly discuss the urban trajectories of these two important Late Imperial capitals of the Western Empire through a series of excavated deposits and their spatial relationships with each other and the surrounding urban topography. This should be viewed against the changing socio-political conditions of the Late Imperial period, the persistence of Republican and Early Imperial monuments within the urban landscape and the construction of increasingly public Christian architecture within the major urban centres of the Empire. The management and disposal of waste is a critical part of everyday life in all urban societies and the archaeological remains of this process can reveal much about the interaction between a population and the spaces which they occupy. This paper aims to show how a spatially aware and archaeological approach to the available data can provide a new source for understanding the nature of these interactions.
Session F (Saturday 5th April, 13.30-17.30)

Experiencing space and place in the Roman world
Session organisers: James Bruhn (University of Durham), Ben Croxford (University of Cambridge), Richard Hartis (University of Durham), and Jason Lucas (University of Cambridge)

Session abstract
The landscape of the late Roman Republic, Roman Empire and Late Antiquity was divided, re-divided and subdivided in endless and varying ways, ranging from the creation of provinces and civitates, to the imposition of a road network, to the planning of new towns, to the layout of individual buildings. These overlapping historical processes can be seen as the transformation of geographic or geometric 'spaces' into 'places', which have specific, and often localised, cultural meanings. Furthermore, these processes created an array of cultural and material landscapes at different levels, reflected in the archaeological data as settlement patterns, artefact distributions, and relict features. The individuals and groups involved in or affected by these processes would have had different experiences depending on their role in the creation and maintenance of these cultural landscapes.

This session seeks to explore these experiences of the defining, re-defining (or even un-defining) of places within the landscape. We are not seeking papers that focus on the technologies of measurement and division, but rather those which instead consider what the division of space into particular arrangements can tell us about the people experiencing this process, whether as imposers, receivers, or simply observers

Papers
Pilgrim destinations in Roman Britain: Rethinking Lydney Park, Gloucestershire
Lydia Carr

Regional responses to Roman occupation: comparing and contrasting three cases studies from the northern frontiers of Roman Britain
James Bruhn

Contested places: The Roman military in Wales
Jason Lucas

Glocalisation and connectivity in Roman Britain
Martin Pitts

Space, status, and identity: Investigating the Romano-British Countryside
Meredith Wiggins

Feeling like home: Romanised rural landscape from a Gallo-Roman point of view
Cécilia Courbot-Dewerdt

Space: The archaeology of nothing! Investigating Pompeian urban open Sspace
Nick Ray

ABSTRACTS

Pilgrim destinations in Roman Britain: Rethinking Lydney Park, Gloucestershire
Lydia Carr (Institute of Archaeology, University of Oxford)

The fourth century Roman temple complex of Nodens, in Lydney Park, Gloucestershire, has been more or less neglected in modern research, despite the interesting and almost unique data it
presents. It is long past time for the site's re-examination, and a consideration of its place in the larger Romano-British religious landscape.

Built on a high hill above the Severn, Lydney Park overlooks the river at a key point for travel and local trade. The complex comprises a square temple lined with small cella, a large guesthouse, and a baths complex. There is also archaeological evidence of extensive iron mining, both prior to the Roman occupation, during, and afterwards. The deposition of miniature mining tools at the temple shows the close association of the two uses of the site.

Votive tablets identify the temple as dedicated to the god Nodens, a local god Romanized by his classical temple complex, and an object of pilgrimage and votive sacrifice. The bathhouse, and the iron-rich springs that still dot the hill, suggests that another of the temple's attractions was its healing waters. A connection with dogs is supported by the many tiny figures of dogs found on-site, as well as the beautiful and finely worked Lydney Dog statuette. In general, the temple's extent, quality, and sophisticated design all point to usage by more than local devotees.

Lydney is within relatively easy reach of Bath, Somerset, raising the interesting question of its potential relationship to the great complex of Sulis Minerva. There, pilgrims also sought the relief of mineral springs, leaving behind votive objects and tablets in much greater variety and number. On another level, both Bath and Lydney show a similar Roman adoption of local gods, and the subsequent effect on native British worship. Was Lydney's development influenced by or in imitation of its larger predecessor? Comparing this overlooked site with its well-known counterpart should cast an interesting light on not just sites of pilgrimage in Roman Britain, but also the journeys and connections between temples.

Regional responses to Roman occupation: comparing and contrasting three cases studies from the northern frontiers of Roman Britain

James Bruhn (University of Durham)

Local response to Roman occupation is often seen in a monolithic manner, which fails to address the multiple regional nuances which occur within frontier settings. This paper will argue that not only are frontiers complex social entities but that through utilising spatial analysis of settlements and Roman finds distribution, and analysing how these features relate to Roman infrastructure, it is possible to discern specific regional trends. In order to address this, three specific cases studies relating to the Roman frontiers of northern Britain will be discussed. These are the areas around Inveresk fort, Newstead fort and the Burnswark camps, all of which are located in southern Scotland. By utilising GIS, each of the areas are subjected to a number of statistical tested spatial techniques which incorporate both point pattern analysis and quantification of Roman material. Different patterns in the uptake of Roman material culture and the spatial relationship between local elite centres and the military infrastructure indicate that there was a varying level of interaction between local communities and the Roman garrisons. In fact there seems to be evidence for landscapes of interaction, occupation and hostility. This demonstrates that the Roman frontiers were far from homogenised and that localised differences can be identified through the application of appropriate degrees of scale.

Contested places: The Roman military in Wales

Jason Lucas (University of Cambridge)

Among the many methods of controlling and dividing the landscape, the creation of the military infrastructure of forts and the roads to connect them had some of the most long-lasting impacts on the landscape. This paper examines the expansion and contraction of the military presence in Wales during the first and second centuries AD and the role of the military in cultural change. The earliest bases were constructed in conjunction with the campaigns of Scapula in AD 48, with a significant increase in numbers during the Flavian period, followed by a declining presence in the
second century as units were moved elsewhere and bases were abandoned, although a small military presence remained in the region until the end of the fourth century.

Whilst the choice of location for a particular military base had strategic implications, bases also played a role in imposing Roman social and political structures. Their construction formed part of the effort to re-define the landscape away from the control of local elites and toward a monitored space under the control of a distant authority. The possibility of a military response would have helped to enforce the newly defined (and re-defined) places, and the placement of forts along routes and on local high points meant that the threat of violence literally loomed on the horizon, further reinforced by the movement of soldiers along the roads.

Viewshed analysis is used to examine the visual impact of selected bases, investigating the positioning of forts with respect to their visibility and the size of the potential area overseen by the base. Least-cost analyses are used to model the interconnectivity of the network of bases and roads and their relation to the varied topography of Wales. Finally, the wider impacts of the creation of the military network are considered by comparing the distribution of military bases to the changing settlement patterns from the Late Pre-Roman Iron Age and Roman period to examine any influence on regional settlement patterns. These related analyses will help to demonstrate the role of the military infrastructure in re-defining the area as part of a Roman province.

**Glocalisation and connectivity in Roman Britain**

*Martin Pitts (University of Exeter)*

This paper explores the relationship between connectivity and the negotiation of identity in Roman Britain. Emphasis is placed on the concept of 'glocalisation' to reconcile currently favoured approaches to discrepant identity with some of the more unifying aspects of Roman imperialism. The term glocalisation derives from the Japanese word dochakuka, loosely translating as 'global localisation'. This concept has considerable potential for explaining how identities were elaborated beyond elite and urban spheres of provincial society. The principal case study focuses on pottery supply and use in SE Britain, as a means of exploring the effects of connectivity on a range of settlements and 'site types'.

**Space, status, and identity: Investigating the Romano-British countryside**

*Meredith Wiggins (University College London)*

In the last 20 years, some seminal studies have been published seeking to address the shortcomings of the typically functionalist perspective adopted by past scholars of Romano-British archaeology. While all of these studies increased the awareness of a gap in archaeological knowledge and some potential new avenues for study, most of them focused heavily on road networks, large villa estates and urban centres and their roles in the greater “coin-based” economy (Chadwick 2007: 90). While a few publications, like Richard Hingley’s, Rural Settlement in Roman Britain (1989) have attempted to investigate rural dwellings in order to better understand their interaction with the local and greater economy, no recent progress has been made towards the understanding of Romano-British rural farmsteads as dwellings, workplaces, and personal landscapes for their inhabitants and visitors. In order to address this problem, I believe that a theoretical approach to the architecture of rural buildings, the taskscapes associated therewith, and the materiality of domestic past-practice can provide insight into meaningful social realities in the Romano-British countryside.

It has been widely accepted in recent years that the detailed study of groups of artefacts, assemblages and contexts can improve the possibility of generating rich accounts of social practice in the past. This paper is an examination of the types of information that can be gathered from published sources and gray literature to both study and refine the analysis of domestic contexts in the Romano-British countryside. By focusing on a specific area (Oxfordshire), my case-study can
address both macro and micro scales of social interaction, and the inclusion of two site-specific cases (Barton Court Farm and Shakenoak Villa) will also illustrate how a very detailed analysis of depositional patterning over time can indicate material changes corresponding to wider, better-known trends.

References


Feeling like home: Romanised rural landscape from a Gallo-Roman point of view
Cécilia Courbot-Dewerdt (HALMA, University Lille 3, UMR 8164)

The parcelling up of space in Roman provinces, and its political impact, has been well studied from a Roman point of view. The way Romans perceived different kinds of space is quite well documented. But, when we try to consider the transformation of landscape from a provincial (native?) point of view in western Gaul, there is little evidence, mostly archaeological data on numerous Late Iron Age enclosures.

Collecting and comparing these data has allowed to highlight the main features of Late La Tène rural settlements layout. Drawing on theories from architecture and psycho-sociology of space, parts of this material and cultural landscape have been reconstructed from the house outward. Considering the transformation of the rural landscape during the first centuries of this Roman province, the focus being set on rural settlements layout, two aspects of the process may thus be questioned: what landscape and architecture aspects Gallo-roman people have adopted because they perceived them as "roman" and what cultural patterns were so ingrained in their experience of space they perpetuated in the layout of their place.

Space: The archaeology of nothing? Investigating Pompeian urban open space
Nick Ray (University of Leicester)

Examining the use and experience of urban space can be a troublesome process, as space itself is an intangible socio-cultural construct. This paper follows the perspective that interpretation of such space is most productive when considered in terms of its physical container; architecture therefore acts as proxy in accessing potential functionality of space.

In an ancient urban context such as Pompeii, space was a limited commodity and is usually studied in terms of elite private space. The availability of space to the wider population, however, is less considered and more problematic. The Grand Palaestra in Pompeii is a large open area that provides an alternative dimension to the study of the experience of space: beyond structural analysis the human element is available through the study of the prevalence of grafitti and its distribution, which puts the cultural context of ‘place’ into the concept of function of space. Previous assumptions of the use of the building (and therefore the space) can thus be re-assessed.

By investigating such multi-layered components, and thereby going beyond solely considering the arrangement of architecture, it is possible for ‘nothingness’ to be given definition and the human experience to be retrieved.
SESSION G (Sunday 6th April, 9.10-16.05)

TRAC General Session
Session organisers: TRAC Organising Committee
Chair (morning - afternoon): Mark Driessen and Joep Hendriks (AAC, University of Amsterdam)

Papers

Piece by piece: the concept of region, and Roman pottery
Philip Bes

Roman period theatre construction activity in Sicily: A structuralist interpretation
Zeynep Aktüre

Religious beliefs and cults inside the Roman settlement and fortification in Cioroiu Nou, Dolj County, Romania
Dorel Bondoc

Re-thinking gnosticism in Roman Britain: An assessment of the evidence for religious innovation, heterodoxy, and cultural diversity
Philip Tite

The use of archaeoinformation science in ancient Christian mythology in Egypt
Mohamed Fattah El-Sayed

Destruction as devotion: The materiality of sacred places in Roman and late Antique Egypt
Troels Myrup Kristensen

Meat consumption in Roman Britain: The evidence from stable isotopes
Colleen Cummings

Migration motivations and theories
Nikola Lyons

Mosaic workshop organisation in Palestina and Arabia during late Antiquity
Diklah Zahar

PAS and GIS: Amateur metal detector finds and Roman landscapes in Britain
Tom Brindle

You're wearing what?: A discussion on the chronology of personal ornamentation and identity at the edge of empire.
Timothy Webb

ABSTRACTS

Piece by piece: the concept of region, and Roman pottery
Philip Bes (Catholic University of Leuven)

The term 'regional' is often used to describe and/or illustrate the distribution pattern of a particular artefact category. However, following doctoral research on the distribution and consumption of terra sigillata and red slip wares in the Roman Eastern Mediterranean, which showed that distribution patterns differed considerably in size and could grow and contract over time, use of the term 'regional' is believed to be increasingly unsatisfactory. As 'regional' is currently mainly used to illustrate the geographical dimension, a distribution pattern is rather
thought of as representing an action-radius formed by, and built up, of specific elements. Therefore, the paper will focus on the idea that a variety of factors (social, cultural, political, economic, topography, fashion, and other) brought about the distribution patterns we discern archaeologically. Did, for example, high-level political decision-making have an effect on the distribution of terra sigillata? In addition, current research also focuses on the use and meaning of the term ‘regional’ in relation to artefact distribution patterns, and attempts to come up with a description or framework which is intended to broaden the scope, and as such better covers the different elements of the term ‘regional’. Both aspects will be explored, thereby using evidence which was collected for the doctoral research mentioned above.

Roman period theatre construction activity in Sicily: A structuralist interpretation
Zeynep Aktüre (Izmir Institute of Technology)

Fernand Braudel approaches the past in three planes of historical time: the almost timeless history of the relationship between man and the environment that is called ‘geo-history’, the gradually-changing history of economic, social and political ‘structures’, and the fast-moving history of ‘events’. He argues that the history of ‘events’ is unintelligible without the history of ‘structures’, which is in turn unintelligible without ‘geo-history’. The proposed presentation will adopt this theoretical framework for an interpretation of the geographic distribution of ancient theatres in Roman Sicily ‘by size’ as emanating from the hierarchies intrinsic in the ‘network of cities’ that emerged in the Mediterranean under the Roman rule, changing the settlement pattern on the island, especially through the establishment of five or six coloniae (i.e. Catania, Syracuse, Taormina, Termini Imerese, Tindari and possibly Palermo). These cities came to feature the largest theatres in Sicily after Roman modifications, in a period when more modest pre-Roman theatres, such as those in Morgantina, Monte Iato, or Segesta, were falling out of use, after the apparent ‘marginalisation’, in the new ‘urban system’, of the cities in which they were located. The location of the theatres in the Roman coloniae on the northern and eastern shores of Sicily, along the major sea routes connecting Rome to its eastern provinces, is explained best in terms of Braudel’s ‘geo-history’ and explains best the construction of the cavea on a hillside even in the Theatres at Catania and Taormina, which were comprehensively remodelled in Imperial Roman times. The largest known pre-Roman theatre in Syracuse would appear as an ‘event’ conditioned by the same ‘structures’, for it was built by Hieron II, who supported the Roman cause during the Punic War that won Sicily for Rome.

Religious beliefs and cults inside the Roman settlement and fortification in Cioroiu Nou, Dolj County, Romania
Dorel Bondoc (Museum of Oltenia, Craiova)

The archaeological-epigraphical discoveries in Cioroiu Nou, Romania, represent an interesting catalogue of religious cults and beliefs from the former Roman Dacia. There are inscriptions, statues, statuettes discovered in an considerable number in the area of the Roman settlement and of the fortification. The important number of the pieces and the diversity of the representations are the subject of this paper.

Re-thinking gnosticism in Roman Britain: An assessment of the evidence for religious innovation, heterodoxy, and cultural diversity
Philip Tite (Willamette University)

Over the past 50 years archaeologists working on Romano-British religion and culture have argued for and against the presence of Gnosticism in the fourth century British context. Typically such arguments have simply used Gnosticism as an example of syncretistic cultural dynamics within Roman Britain, with little attention given to the specialized work on ancient Gnosticism.
that has emerged since the Nag Hammadi discovery of 1945. Similarly, scholars working on
Gnosticism are largely unaware of the Romano-British Gnostic hypothesis, limiting the
geographical expansion of Gnostic movements to southern Gaul. Furthermore, these two areas of
study are largely limited by either textual or artefactual evidence for their historical
reconstructions. The most important work to attempt to bridge these two areas of study is the
recent proposal set forth by Dominic Perring on the Frampton mosaics. This paper will build on
Perring’s work, offering a re-assessment of the presence of Gnosticism in Roman Britain. A
discussion of religious innovation and heterodoxy (in conjunction with identity formation through
degrees of tolerance and intolerance) will be offered as well as a proposal for the type of
Gnosticism that may have existed in fourth century Britain. As a specialist in Gnostic studies, it is
my hope that such a re-assessment will allow greater dialogue between those scholars working in
archaeology and those working on ancient texts.

The use of archaeoinformation science in ancient Christian mythology in Egypt
Mohamed Fattah El-Sayed (Alexandria University, Egypt)

In the Christian archaeological and the theological- academic studies, describing the Ancient
Christian stories as myth sometimes. Many Christian scholars have adopted the terminology
‘Christian mythology’ to distinguish their treatment of a story as a source of Christian belief, in
contrast to literal history.

The paper is concerned of Processing of the Ancient Christian mythology in Egypt during
early Christian period. The study is designed to compare both methodologies of mythology &
religion to explain Christian stories that include many that do not come from canonical Christian
texts and still do illustrate Christian themes, others intended to foster Christian values, or
address specifically Christian spiritual traditions in Coptic churches in Egypt. It is trying to create
documentation and the use of archaeoinformation science for surveying the Ancient Christian
mythology in Egypt.

Destruction as devotion: The materiality of sacred places in Roman and late Antique
Egypt
Troels Myrup Kristensen (Department of Classical Archaeology, University of Aarhus)

This paper explores the connections between pilgrimage and the material ‘consumption’ of sacred
places in Roman and Late Antique Egypt. It will take a closer look at the ‘pilgrim gouges’ that are
known from a number of Egyptian temple sites associated with both pagan and Christian
pilgrimage. I will discuss these gouges as a form of material and non-visual engagement with sacred
places that effectively blurs our contemporary distinctions between ‘destruction’ and ‘devotion’
(cf. Ouzman 2001). The gouging phenomenon will also be placed within the context of
Christianization and the end of paganism in one of the most remote regions of the Roman Empire.
The outlined approach reveals insights about the importance of materiality in religious
experiences, especially in this period of great social and religious change. Finally, I argue that the
gouges provide evidence for the continuity of traditional cultic practices after the ‘triumph’ of
Christianity in a distinct way that can be compared to the effects of kissing and rubbing on statues
of saints in Catholic churches.

Reference
Meat consumption in Roman Britain: The evidence from stable isotopes
Colleen Cummings (University of Oxford)

The evidence for meat consumption within the Roman world is ambiguous. Within scholarship there are a wide variety of views on the type, amount, and situations in which meat was consumed by various individuals within Roman society. These views range from rather restricted consumption of meat only in sacrificial contexts, to the argument that eating meat on a regular basis was a common feature of the lives of most Romans.

This paper will briefly present the arguments for both positions, and then present data from my own research – the use of carbon and nitrogen stable isotope analysis to examine the dietary practices of the Romans. Because stable isotope analysis is performed on the skeletal remains of individuals, it is a more specific measure of personal consumption than many other archaeological methods for studying diet. In particular, nitrogen isotopes can be used to estimate the amount of animal protein in an individual's diet. The initial focus for the discussion will be meat consumption in Roman-Britain, however, it is hoped that in the future I will be able to expand the analysis to a broader range of sites throughout the Roman world.

Migration motivations and theories
Nikola Lyons (MoLAS, London & Newcastle University)

In 1990 Anthony claimed that 'Migration has been avoided because archaeologists lack the theory and methods that might allow them to incorporate migration into the explanation of culture change, not because migration is regarded as unimportant' (Anthony 1990, 95). Modern chemical techniques and biological techniques has renewed archaeologists interests in migration, yet the theory and methods have remained unchanged. Migrants are still assessed by material culture and then validated utilizing isotopic analysis. This method will only allow analysis of first generation migrants, those who retained a distinct material culture and exclude intra-provincial migrants. This paper will explore current sociological, psychological, geographical and anthropological theories which have explored how migrants react to their new environments, to adapt archaeological theories for exploring migration.

Reference

Mosaic workshop organisation in Palestina and Arabia during late Antiquity
Diklah Zohar (Research School of Asian, African, and Amerindian Studies (CNWS), Leiden University)

The study of mosaic workshops has become a popular theme in recent years, though theory and methods of study are still in an initial phase.

What do we know about workshops in antiquity? What are the sources with which workshops can be studied? And what are the methods applied within the modern study for the identification of workshops?

The study focuses upon mosaic pavements in the provinces of Palestina and Arabia in the sixth century, but a much broader range of material is relevant for the discussion: from Roman sarcophagi through Rhodian bronze sculptures ateliers, to Mosaics from Antioch and late medieval Italy.

A few models will be presented and discussed, and with the help of the case-study of The Memorial of Moses on Mount Nebo (Jordan), in which stylistic trends play an important role, a new method of observation will be suggested in order to reconstruct production-order and work organisation in late Antique Near Eastern mosaics.
PAS and GIS: amateur metal detector finds and Roman landscapes in Britain
Tom Brindle (King's College, London)

This paper explores the potential of amateur metal detector data for the study of Roman landscapes. In Britain, the Portable Antiquities Scheme, a programme for recording archaeological finds discovered by the public, has been recording amateur metal detector finds since 1997. It holds a database relating to over 80,000 Roman artefacts. Whilst this database has begun to receive the attention of archaeological researchers, this is often directed at individual artefact types, or the finds from highly productive single sites. Few have considered the potential contribution that spatial analysis of large quantities of metal detector finds, of many different types, can make to regional studies of Roman landscapes.

Drawing on the study of surface artefact scatters, this paper puts forward a methodology for the interpretation of amateur metal detector data using spatial analysis in GIS. The generally haphazard nature of amateur metal detector data and the lack of control over data collection raise important methodological issues. Referencing regional case studies in Britain, this paper will demonstrate how, with the right methodological approach, amateur metal detector data can significantly enhance understanding of regional Roman landscapes, augmenting existing knowledge where landscapes are well studied, and providing new information on areas that have been subject to less archaeological work.

You're wearing what?: A discussion on the chronology of personal ornamentation and identity at the edge of empire.
Timothy Webb (University of Bradford)

My paper will address questions of how material culture and the associated cultural identity evolved in the north of England between the early and late Roman periods. Objects relating to personal ornamentation, such as brooches and jewellery are the best surviving indicators in the archaeological record of how people presented themselves. Thus, it is an important factor in understanding the cultural interaction between the incoming Romans and the indigenous people at the edge of the Roman Empire. By looking at variation in types and abundance of personal ornamentation from across the north of England, it is possible to get a holistic impression of the way in which people used material culture to express cultural identity and how this changed throughout the Roman period. Additionally, one can chart the changing cultural identity across a complete site hierarchy including military bases, towns, villas and peasant sites. Specifically, my paper will discuss changes in the artefactual assemblages across all site types between the early and late Roman period. This will include how material culture progresses in conjunction with other factors such as cycles of use and abandonment on forts, the development of the villa landscape and the relationships between the contextual data and pre-existing typologies.
SESSION H (Sunday 6th April, 9.00-12.30)

Image and self-image: Military identities
Session organisers: Richard Hingley (University of Durham), Stefanie Hoss (freelance metal specialist) and Peter Wells (University of Minnesota)

Session abstract
This session aims to explore the different lifestyles and identities of the soldiers in the Roman army (both legionary and auxiliary) by looking at their material culture and the epigraphic evidence. In the first two centuries AD, the Roman legions consisted of free Roman citizens, while the auxiliary troops were recruited from non-Roman allied peoples. The legionary soldiers are thus always assumed to have been fully 'Roman', while we do not know much about the extent to which auxiliary soldiers felt that they were 'Roman'. The two types of units differed in many aspects: They received different pay and (perhaps) different equipment and had a different legal and social status.

Papers will examine the material culture and the epigraphic evidence to see exactly what kinds of identities the soldiers were expressing. For example, how much 'official Roman' equipment did auxiliaries carry and wear (weapons, uniforms, ornaments), and how much of their material culture reflected either their own homelands or the local traditions in the regions in which they were serving? Can we measure a difference between the 'Roman' legionaries and the 'non-Roman' auxiliaries in their eating and drinking habits, or in the wealth of their possessions? Another difference might lie in social habits, for example in their clothing (fibulae) or in their inclination to go to such Roman institutions as the bathhouse or the amphitheatre. There might also have been different levels of literacy and differences in their religious habits. What conclusions about how individual soldiers (both legionary and auxiliary) understood their roles and their identities can we draw from this evidence?

Papers
Native service: Handmade pottery within Roman walls
Eef Stoffels

Building forts, building identity?
Julia Chorus

Military identity and cultural memory: The case of the auxilia
Ian Haynes

British auxiliary units: Expressions of multicultural military identities and platforms for acculturation
Tatiana Ivleva

Migrant identities among the Germanic auxiliaries of Roman Britain
Cheryl Clay

The 'Wild Men' of the Roman army: The role and significance of cultural identity amongst Thracian and Germanic soldiers
Tatiana Parent
ABSTRACTS

Native service: Handmade pottery within Roman walls
Eef Stoffels (AAC-Projectenbureau, University of Amsterdam)

When thinking of Roman forts, quantities of handmade pottery are probably not one of one's first associations, especially not where legions are involved. Excavations on the Augustan legionary fort on the Hunerberg, Nijmegen, prove that this is not always just. Twenty-five percent of the pottery must have been made locally, or to some extent regionally, but all on a level of household production. Furthermore, functional analysis shows that these pots were mainly used for cooking, and were not made for transportation-purposes. So these shards of 'primitive' and crudely made pots touch at a very essential aspect of what those brave men of service were, who were stationed on the Hunerberg.

This paper examines the possibilities of what research on native pottery, combined with anthropological studies on food and cooking traditions within mixed, plural social contexts can add to our knowledge of the social and 'ethnic' settings that existed in (early) Roman forts. And comes forth with some conclusions on where the people who lived and worked at the fort on the Hunerberg came from and what their connections were with the world directly outside these 'Roman' walls.

Building forts, building identity?
Julia Chorus (Radboud University Nijmegen)

Little is known about the origin of the pre-Flavian troops in the auxiliary forts in the Lower Rhine delta (the Netherlands). This also applies to the transition phase just after the Batavian Revolt, in the early seventies AD. At that time the forts were all built in timber, so hardly any epigraphic evidence shows up during excavations.

Can research on building techniques and their possible background fill up a gap in the knowledge on the military occupation in the Rhine delta? The ramparts of the forts, for instance, seem to provide information on their builders. Do they show the origin of the builders/soldiers in the fort? Here I assume that the soldiers built their own forts in this early phase.

When comparing the ramparts of several forts in the Rhine delta, the variety of building techniques is striking. Except for environmental circumstances this must above all be due to the differences in ethnicity of the soldiers. Comparison with late Iron Age building techniques (fortifications, houses) shows some interesting relations between forts, soldiers, their possible recruitment area and building traditions. Do soldiers express their identity in their buildings? Or is it just a passive way of using their knowledge of building?

Military identity and cultural memory: The case of the auxilia
Ian Haynes (Newcastle University)

Students of the Roman army frequently cite the eastern archer units of the auxilia as examples of groups with distinct military identities.

This belief stems from claims by Cheesman (1914) that such units continued to enlist recruits from their homelands long after the first intake of recruits had retired. It persists despite being refuted by Kennedy (1980) who undertook a comprehensive analysis of the origin of soldiers in Syrian regiments. Kennedy's compelling reappraisal nevertheless leaves us with a challenge. Why do some units appear to preserve practices, from dress to cult, that perpetuate eastern practice? This paper reassesses the evidence for these practices and argues that the much discussed survivals tell us less about recruitment and more about the social dynamics of military
communities. In particular it considers the way in which these communities transform and perpetuate new and distinctive forms of cultural memory over several generations.

British auxiliary units: Expressions of multicultural military identities and platforms for acculturation.
Tatiana Ivleva (Leiden University)

In the decades following the Claudian invasion of Britain 14 auxiliary units were directly formed from the native population. These troops were named either after the island, Britannia, or after the people who inhabited the island, Britonnum.

The proposed paper is based on the research of these 14 auxiliary British units and their composition. The study, based on the analysis of the epigraphic material, has shown results regarding the ethnic compound of the British troops in different centuries. It has been assumed that soldiers serving in a unit with the name Britannia were Britons or, at least, should have identified themselves with the people of the island, but, apparently, Britons disappeared from the “British” units at the end of the first century AD. The units were filled in with the different nationalities. Hence, Dacians were serving in the British units alongside Pannonians, Gauls and the sons of the first units’ soldiers, i.e. Britons.

Central to the proposed paper are questions concerned with multicultural identity of the auxiliary troops in the Roman army, from the first to the third centuries AD. Issues such as “How ‘British’ were Britons?” and “How ‘British’” were British auxiliary units?” will be addressed along with the reconstruction of the composition of all British auxiliary units. This paper will examine funerary monuments as well as military diplomas of the soldiers serving in aforementioned units and discuss possible interpretations of the multiple identities of the soldiers.

Migrant identities among the Germanic auxiliaries of Roman Britain
Cheryl Clay (University of Sheffield)

During the course of the Roman period a significant number of auxiliary units raised from the Rhineland were stationed in Britain and remained in the province for several decades, often centuries. This paper explores the identities of such units and the ways in which they used both the epigraphic habit and other forms of material culture to assert social, religious and ethnic relationships with their previous homelands. In a scholarly environment where we are accustomed to think of the Roman army with a rather cosmopolitan image, the data from Britain reveals communities who were much more enclosed, often drawing on slaves and traders, not to mention women, from the same regions as the soldiers themselves. This even applies to cohorts whose original recruits from the Rhineland must have either retired or died. It is no surprise, then, that in such circumstances, we also find forms of cuisine, attire and weapons imported from these same territories together with locally produced vessels and garments imitating ‘foreign’ traditions. Some of Britain’s temples are also dedicated to gods worshipped in the Rhineland and were attended exclusively by cohorts raised from Germanic tribes. Thus, whilst many of these soldiers may well have been Roman citizens, this paper explores the ‘migrant identities’ asserted by these groups, who exhibited attachments to territories other than Rome.

The ‘Wild Men’ of the Roman Army: The role and significance of cultural identity amongst Thracian and Germanic soldiers
Tatiana Parent (University of Hawaii)

In ancient historical sources Thracian and Germanic soldiers are depicted unabashedly as warriors. These soldiers served critical roles in the maintenance of the Roman frontier and had a
well-developed cultural legacy that attests to their allure for military service in the Roman army. Based upon their warlike characteristics many Germanic and Thracian soldiers were recruited into the Roman army. Based upon their battlefield prowess and warrior ethos these soldiers first served as auxiliaries and eventually were promoted to the highest positions of military and political offices in the Roman Empire. However, was this ‘warrior prowess’ an inherent cultural trait? Did Roman generals and historians perpetuate a ‘trumped-up’ image of the Germanic and Thracian warrior in an effort to add dramatic effect to military victories? Or, is it possible to identify common distinctive ethnic characteristics, which would validate assertions of these warrior groups as sharing unique cultural identities?

This presentation will examine the role and significance of ethnic identity amongst non-Roman soldiers using an interdisciplinary approach. Archaeology provides epigraphic evidence that clearly attests to the retention of cultural ties to a soldier's native homeland and ethnic heritage. In addition, primary source documents provide insight into the Roman perception of Germanic and Thracian cultural characteristics. In order to understand the complex nuances involved in the construction of ethnic identities a process called ‘ethnogenesis’ is employed. The term “ethnogenesis” refers to historical processes which led to “the emergence of new social groups that identify themselves or are identified by outsiders as having a cohesive identity, an ‘ethnic group’.” This process helped shape distinctive cultural characteristics which provided the impetus for group development and maintenance during a peoples proto-historic period and later helped propagate an ‘ethnic identity.’ Archaeological evidence, primary source documents and ethnogenesis theory are three methods used to understand the importance of identity amongst Germanic and Thracian soldiers.
SESSION I (Sunday 6th April, 9.00-12.30)

Dealing with dichotomies in Roman archaeology
Session organisers: Katherine Huntley (University of Leicester), Melissa Ratliff (Groningen University) and Robert Wanner (University of Leicester)

Session abstract
The Merriam-Webster dictionary defines a dichotomy as "a division into two mutually exclusive or contradictory groups or entities, e.g. the dichotomy between theory and practice." The tradition of theoretical dichotomies in archaeology derives mainly from anthropological and sociological influences, namely Lévi-Strauss' structuralism. The increased application of anthropological theory in archaeology played a major role in undermining socio-evolutionary interpretations (a hierarchical view) in favour of nuanced oppositions (a 'separate but balanced' view). In trying to study the Roman world we are constantly encountering dichotomies in written work and in discourse. However, these dichotomies are more often our own creation through which we organize our understanding of the past rather than any reality of ancient society.

This session aims to address the following questions about theoretical dichotomies. Do theoretical dichotomies assist or impede discourse? Do they oversimplify our picture of the Roman world and prevent a true understanding of the realities of the past, or are they a useful analytical and organisational tool that provides a structure allowing us to wrap our heads around information and ideas that would otherwise seem chaotic and unconnected? What effects do these dichotomies have on methodology in our study of the Roman world? The session also aims to discuss possible alternate methods or frameworks for structuring our view of the past.

Papers address the implications of using dichotomies in the study of the Roman world, as well as identifying and exploring the causes and effects of methodological dichotomies. Papers discuss the following dichotomies: Roman/Non-Roman, Male/Female, Adult/Child, Free/Non-Free, Community/Society, Theory/Practice, Religious/Secular, Structure/Agency, Archaeology/History. We also hope to expand the final discussion to include other dichotomies.

Papers
The natural will: community and society in Roman archaeology
Robert Wanner

Dietary choices and cultural identities: Seeking the grey areas in Roman period zooarchaeology
Aviva Shuman

Vernacular religion in Roman Britain
David Martin Goldberg

Slaves, mines and space: Exploring the composition of mining communities
Hannah Friedman

'Montani atque agrestes' or women of substance? Dichotomies in Samnium
Amy Richardson

Child's play: rethinking how we view children and material culture in Roman archaeology
Katherine Huntley
The natural will: Community and society in Roman archaeology
Robert Wanner (University of Leicester)

A traditional concept of community has followed the Gemeinschaft of Ferdinand Tönnies: a social entity at the opposite end from Gesellschaft, an extension of the self/other dichotomy. For some years, archaeology followed a functionalist view of community deriving from this sociological concept. Recently, social network and symbolic approaches have begun to undermine this structural functionalist definition, and have developed an even more nuanced version of Tönnies' model. By dividing social concepts into extremes, important characteristics become fathomable to human understanding; but that does not validate their existence as real entities. In the first part of this paper, I argue that while we must discard some of the old baggage that has come with Tönnies' model, community is still a valid unit of study.

While prehistoric and historical archaeology have embraced some of the more nuanced interpretations of community, Roman archaeology has significantly lagged behind. In the second part of my paper, I argue for a more vigorous exploration of community in Roman archaeology integrating some of the most developed theoretical approaches and building upon the methodology of other archaeological disciplines. Using an example in the Tunisian hinterland, I attempt to show how this may be implemented and why it is important.

Dietary choices and cultural identities: Seeking the grey areas in Roman period zooarchaeology
Aviva Shuman (University of Amsterdam)

Both Roman archaeology and zooarchaeology are subject to persistent theoretical dichotomies. Because of this, examinations of zooarchaeological material from Roman period sites tend to be subject to two separate yet equally troubling dichotomies: that of Roman vs. native identities, and cultural vs. economic explanations for patterns in the material. While these polarizations can be and have been helpful tools at times, it could be argued that they have outlived their usefulness and can lead us to miss the nuances of the past, the grey areas where the true answers to our questions may lie.

Dietary choices need not be relegated to the either/or of cultural vs. economic, but can often be seen to be a result of an interplay between both of these factors. Likewise, cultural identities are rarely as cut and dry as Roman vs. native and often involve negotiations through complex social fields. Through examinations of examples from the social sciences, and using dietary choices in Roman Nijmegen as a case study, I will attempt to show how by asking more nuanced questions of the material, we can begin to see the possibilities for filling in those grey areas in our research and analysis.

Vernacular religion in Roman Britain
David Martin Goldberg (Department of Archaeology, University of Glasgow)

The interpretation of Romano-British syncretic religion has been studied from two opposing dichotomous perspectives that originate from wider issues concerning Romanisation and its application to archaeological evidence from Roman Britain. This dichotomy might be summarised as a nativist and a Romanist perspective. One sees Roman culture as a veneer over indigenous culture and the other has its basis in classical studies and focuses on the elitist and recognisably Mediterranean aspects of Roman culture in Britain. These interpretive divisions have been further accentuated by debates regarding the utility and application of post-colonial theory to the evidence for religion from the western provinces.
This paper proposes a new methodology for exploring religion in Roman Britain that has the potential to supersede the interpretive dichotomy of Roman vs. Native. The concept of vernacular religion has been used to provide a reflexive methodology for the ethnography of modern religious folk-life, reconceptualising existing terminology and highlighting the materiality of everyday religion as it is lived and practiced (Primiano 1995). As practice, vernacular is usually applied to specific localities and is therefore context dependent, focusing analysis on the local character of the evidence and the context-specific interpretation of material culture. Vernacular religion in Roman Britain will be theorised as mediating between idealised and essentialist poles of Roman and Native by acknowledging the processes of translation involved in the inter-action between two originally distinct religious traditions. In the colonial context of Roman Britain the result of these processes of translation was the creation of new hybridised forms of religion in Bhabha's third space of colonial encounters (1990).

References

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Slaves, mines and space: Exploring the composition of mining communities
Hannah Friedman (University of Leicester)

Often in discussions of mines by ancient authors such as Strabo, Diodorus and Pliny the description is of a labor force composed of miserable slaves. Modern scholarship often accepts the presence of unskilled, even disposable, labor but sometimes fails to remember the accompanying technicians, engineers and officials required for successful industrial operations. What then were the labor requirements and what populations can we expect to have been present in mining communities? Are the creation of the categories normally assigned- slave and free- useful for answering these questions or are there further gradations? This paper will explore the population of the Faynan region of Southern Jordan, a copper mining district in use during the Roman and Byzantine period. I propose that one way to address questions about slave and free workers is to apply a technique used in North American historical archaeology; that of spatial analysis. In the Faynan observable differences can be seen between free and slave populations in the landscape, however also highlighted is that both groups were treated similarly by the administration which took steps to control social space.

'Montani atque agrestes' or women of substance? Dichotomies in Samnium
Amy Richardson (University of Reading)

Ancient 'Samnium', in the heart of the Italian peninsula, is best known for its clashes with Rome between the fourth and first centuries BC, as narrated by Livy. Both classical and modern scholars writing on this subject have focussed almost exclusively on the barbarian warriors and their resistance to Roman expansion. Consequently, dichotomies have arisen between the archaeology of a more complex landscape, and the history, segregating the disciplines into separate areas of focus which are difficult to harmonise. Furthermore, in both Italian and British research, a dichotomy has occurred, dividing male supremacy from female domestic activity. Therefore, the assumed role and significance of women has been marginalised by history and, to a lesser extent, by archaeology. My research aims to redress the balance and re-examine the 'Samnites' through the personal adornments from women's graves in the preceding period, as a means of assessing the portrayals of ethnicity, social positioning and native self-constructions prior to contact. By analysing the material sidelined by this singularity of argument and utilising ethnographic parallels, I will provide a counterpoint to these approaches, in order to broaden our horizons beyond...
narrow military histories and illustrate the active social roles these “maids of the mountains” played, well beyond the sphere of spinning and weaving.

Child’s play: Rethinking how we view children and material culture in Roman archaeology
Katherine Huntley (University of Leicester)

It has long been recognized that modern socio-cultural traditions affect the way the past is conceptualized. As a result of modern Western ideas children in the Roman world are often portrayed as being isolated and housebound, having outsider status, and are devalued as behaving in inconsequential ways. Such ideas are perpetuated by concepts of an adult/child dichotomy and a work/play dichotomy.

This paper first discusses both the scholarly and the social origins of these two dichotomies and their effects on the study of children in Roman archaeology. It challenges the idea of the isolated child who lacks competence, agency and culture, arguing that children were likely integrated into their families and communities. Thus it is necessary to acknowledge that there may not have been a distinctive material culture of childhood. Discourse on children and material culture often focuses on processes of socialization but ironically seems to forget most social interaction. Because of the adult/child dichotomy, play, an activity linked to socialization and deemed unpatterned and unimportant, and its associated material culture (namely games, toys and any object seen as small, cute or educational) are frequently and almost exclusively attributed to children. The paper concludes that by looking at age groups as social groups Roman archaeologists may progress beyond simplistic dichotomies and better understand children and material culture.
SESSION J (Sunday 6th April, 14.00-16.00)

Identity, religion and language in Gaul and Iberia 300 BC – AD 100
Session organiser: Ralph Häusler (University of Osnabrück)

Session abstract
The aim of this Session is to explore the rôle of exogenous and endogenous factors in the sociocultural evolution of Southern Gaulish and Iberian societies between the 3rd century BC and the 1st century AD. There is a large and growing body of new evidence and new theoretical approaches that needs to be considered for Gaul and Spain. This Session addresses central themes, such as creating new cultural identities, group identities, ethnogenesis, particularly in response to Marseille and Rome. We want to investigate how and for what reasons indigenous societies enlarged their cultural repertoire, their material culture, created urban centres, monumentalised sanctuaries, adopted and developed particular forms of alphabets, enlarged their linguistic and onomastic repertoire with Greek and Latin names, words, titles, etc. What rôle have funerary rituals and ancestor cult in transforming or consolidating indigenous societies, especially when looking at changes in periods of stress and significant social change? We need to explore in what ways religions were used to create new social focus points and new identities. Other aspects include the Graeco-Roman ‘influence’ on local mythological identities, on gender and personal identities, as well as exploring the motivations of indigenous groups other than the elite to initiate change.

The aim is to re-think our methodologies by reviewing our framework for concepts like ‘Hellenisation’ and ‘Romanisation’ and questioning the usefulness of the currently ubiquitous terms ‘identity’ and ‘ethnicity’. The local societies in the Western Mediterranean provide an interesting case scenario, not only because of their early integration into the Roman empire, but also because we are dealing here with societies that have interacted economically, socially, culturally for many generations not only with Italo-Roman cultures, but also with Greek and Punic ones as well as with Central Gaul. Considering the degree of interaction, the question arises how we can explain the preservation and development of strong local identities. During Roman expansion, the diversity of well-established cultural and ethnic identities in Gaul and Spain persisted long after the Roman conquest and had an important rôle in the development of provincial cultures.

Papers
Rethinking ‘Hellenization’ in South-eastern Gaul: Combining linguistic and archaeological perspectives
Alexandra Mullen

Religion, language and identity: Celtiberian and Lusitanian rocky inscriptions
Francisco Marco Simón and Silvia Alfayé Villa

Ad versus Romam: Ethnicity in an imperialist context
Guillermo-Sven Reher Diez

Interrogating the dead: Funerary inscriptions in Northern Iberia
Scott de Brestian
ABSTRACTS

Rethinking 'Hellenization' in South-eastern Gaul: Combining linguistic and archaeological perspectives
Alexandra Mullen (University of Cambridge)

The paper opens with a survey of the scholarship on 'Hellenization' in Southern Gaul and discusses the importance of understanding its socio-cultural background. Despite the developments in exploring the role of endogenous factors, reluctance to move away from the traditional reliance on Marseille as a vector of 'Hellenization' is still apparent.

The phenomenon of 'Gallo-Greek' is seen, at least in part, as a reaction to contact with the Greeks. In fact the epigraphic evidence should be interrogated more carefully, as it suggests that contact with Italy in the pre-conquest period has been underestimated. Four pieces of evidence are briefly described to highlight Italy's role in the development of 'Gallo-Greek': the circumstances of the adoption, the dedebratoudkanten formula, the onomastic record, and an unpublished bilingual stele.

Current archaeological analysis at sites such as Glanum shows that several Hellenistic features might be linked more precisely to the Italian peninsula. The aim is not to replace Greek influence, but to demonstrate the complexity of the transmission routes.

By combining theoretical perspectives and all the evidence, we can build up a picture of the creation and manipulation of identities in South-eastern Gaul. The possibilities for future research suggest that this approach is important in the continued development of the field.

Religion, language and identity: Celtiberian and Lusitanian rocky inscriptions
Francisco Marco Simón and Silvia Alfaye Villa (University of Zaragoza)

The aim of the paper is to evaluate the essential role played by religion as a marker of identity among some Indo-european peoples in Hispania. It focuses on the analysis of the rock inscriptions which 'monumentize' indigenous sanctuaries both in Celtiberia and Lusitania. This epigraphy, although using the Latin alphabet, is mainly written in indigenous language (Celtiberian, in the case of Peñalba de Villastar; Lusitanian, in the case of Lamas de Moledo or Cabeço das Fraguas), and the changes inherent to religious Romanization are considered as well.

Ad versus Romam: Ethnicity in an imperialist context
Guillermo-Sven Reher Diez (Spanish National Research Council (CSIC))

How does ethnicity behave when 'up against it'? Rome, in its expansion through the world, encountered a myriad of peoples. In that context of growing presence, the ethnic identity of indigenous peoples responded in various ways: strengthening, transformation, disappearance or creation of new patterns; all occurring within and without limits.

There are plenty of examples of ethnicity being redrawn in colonial contexts. The use of anthropological information can help us draw parallels between ancient and contemporary empire-subject relations. This information, together with a post-colonial perspective of these relations and a modern understanding of ethnicity can help us develop a clearer view of what being 'up against it' entailed for the barbarii.

Understanding better the behaviour of ethnicity against the empire can help historians do better use of written sources and put into the right perspective administrative realities such as civitates or populi.

Interrogating the dead: Funerary inscriptions in Northern Iberia
Scott de Brestian (Department of Classical Studies, University of Pennsylvania)
The adoption in the provinces of the West of the Roman custom of erecting inscriptions is one of the most visible examples of the expansion of Roman cultural influence. The spread of the 'epigraphic habit' has usually been examined in the context of the Romanization of the provinces. Increasingly, however, scholars are looking at inscriptions as expressions of local identity rather than mere copying of Roman traditions. This paper looks at funerary inscriptions in northern and central Spain as markers of group identity in Iberia. Epitaphs have the potential to provide the scholar with both overt statements of ethnicity, such as the deceased's gentilicium, as well as more subtle distinctions that may be related to identity such as regional sculptural traditions and age-rounding. A close examination of the evidence shows that mapping epigraphic patterns onto indigenous groups is often methodologically problematic and raises several difficult questions. Who was the audience for these monuments? Are differences in design and wording due to socio-economic or cultural factors? How do we distinguish the two? This paper examines these issues and calls into question traditional approaches based on a simple dichotomy between 'Roman' and 'native.'
SESSION K (Sunday 6th April, 14.00-16.00)

Water
Session organisers: Mark Driessen (AAC, University of Amsterdam) and Gemma Jansen (Radboud University Nijmegen)

Session abstract
Although water is the most widely occurring substance on earth, many regions of the world are increasingly facing challenges when it comes to management, with the nature of the challenge differing from one location to the next. But the transformation of our environment to improve the management of land and water resources for food, livelihoods and security is not a modern invention. During the Roman period significant adaptations of the environment were undertaken to reach such goals. That water quality was an important issue is evident from the impressive structures erected to secure supplies, but water is also crucial to other aspects of Roman life and organisation. The numerous river boats excavated the last decades show that transport on inland waterways was an integral and important part of trade and communication, while canals constructed in the Roman period still affect the present landscape and the Dutch inland transportation system. Land reclamation systems may also be considered. Exploring the use of water in domestic and 'industrial' contexts can be observed as well as drainage, the management of natural water and the role of water in frontier formation.

This session focuses on all aspects of water and water-related topics in the Roman Empire. This concerns technical innovations and adjustments that seem to be more diverse and elaborate than is often assumed, as well as the changes in comprehension and perception caused by their implementation.

Papers
Innovation or technology immigration: The qanat system in the regions of Udhruh and Ma'an in southern Jordan
Fawzi Abudanh

Romans in the wetlands of the Rhine delta: Landscape reconstruction of the Limes-area in the western part of the Netherlands.
Marieke van Dinter

Townscapes, waterscapes and symbolism in the Roman West: The interaction between urbanisation and watery contexts in the Roman period.
Adam Rogers

Water mills for the navy?
Ronald Visser

ABSTRACTS

Innovation or technology immigration: The qanat system in the regions of Udhruh and Ma'an in southern Jordan
Fawzi Abudanh (School of Archaeology, al-Hussien Bin Talal University)

This paper aims at presenting and discussing new evidence and suggesting some hypotheses concerning the qanat system in the regions of Udhruh and Ma'an in southern Jordan. The technique is quite ancient and said to have been initiated in Iran around the 8th century BC. The qanat system's main function is tapping ground water using gravity. Four clusters of the qanat systems are still traceable in the study area. Similar water-supply systems have not been reported
from the region of southern Jordan yet. Furthermore, although the Nabataeans, the people under whom Jordan flourished, developed advanced hydraulic system, none of their major settlement centres has shown such evidence. The concentration of this system in one particular area is also significant but raises important questions in terms of the provenance of this system, its date, and its impact on the region's economy. The latter questions will be addressed in this paper.

Romans in the wetlands of the Rhine delta: Landscape reconstruction of the limes-area in the western part of the Netherlands

Marieke van Dinter (ArcheoSpecialisten, Amersfoort)

In 2004, a multidisciplinary research project was set up in the Netherlands, entitled: 'A sustainable frontier? The establishment of the Roman frontier in the western part of the Rhine delta'.

At the TRAC session a new, very detailed palaeogeographical map will be presented. From this map it becomes clear that the limes is constructed on the alluvial ridge of the river Rhine. This ridge forms a small corridor in a vast peat area. The Roman forts on the ridge, built around 40 AD, are situated exceptionally close (distance 5-12 km). All turn out to be built on the southern levee, directly along the river Rhine, opposite or alongside river bifurcations, irrespective of terrain level or composition of the subsoil. Watchtowers were built in every bend of the river Rhine, thereby securing a complete overview of the river. Whenever a bend migrated, a new tower was built. In addition, prove has been found that the Romans attempted to influence discharges and river migrations. Besides the historically recorded constructions of the Drusus dam, other bank works were recently excavated. Furthermore, there are indications that canals were dug out, in order to create a safer or shorter transport route. At first the river Rhine thus seems to have functioned as a guarded transport route along which trade was carried out. Later on it was turned into a 'frontier'.

Townscapes, waterscapes and symbolism in the Roman West: The interaction between urbanisation and watery contexts in the Roman period.

Adam Rogers (University of Durham)

This paper will address the important issue of town foundation and water in the Roman West. The floods across Britain in the summer of 2007 reminded us of the close association between towns and water including rivers, their floodplains and other wetlands. With an emphasis on rationality and modern empiricist interpretations of landscape, however, this topic in relation to Roman urbanisation has been examined predominantly in terms of supply, trade, transport and economic exploitation. Whilst these are important – and there are many aspects of town water supplies that need further study – other meanings have been neglected despite useful work on wetland archaeology and the known religious significance attached to watery contexts both in Western prehistory and Classical religion. Some rituals associated with Roman town foundation have been considered (e.g. Creighton 2006, Britannia: the Creation of a Roman Province) but this paper will argue for the need to examine the symbolic ways in which townscapes were created through processes such as draining wetlands and redirecting river courses. These actions of practical significance would also have had an impact on the experience of these meaning-laden places, including the ideology of domination, many of which were important before the conquest.

Water mills for the navy?

Ronald Visser (ACVU, VU University Amsterdam/National Service for Archaeology, Cultural Landscape and Built Heritage, Amersfoort (RACM))

The Netherlands are famous for their (wind)mills. They have played a central role in Dutch history from the middle ages onwards and were used for grinding grain, lifting water and sawing
wood. The invention of the wood-sawing windmill in 1593 helped the Dutch East Indian Company's rise to power in the 17th century. Wind power was not harnessed in the Roman period, but the use of water power for grinding grain has been attested all around the Roman empire. Most publications dealing with watermills mention the excavated water race and millstones. Sometimes even millstones alone are used as a proof for the existence of watermills. However, the industrial application of water power by the Romans was not restricted to production of flour. It has also played a central role in the mining industries of Spain and Wales. Recently, a relief of a 3rd century water-powered saw mill has been found in Hierapolis (Turkey). This machine is thought to be used for sawing marble, but the same machine could also be used for sawing timber. Because of its great demand for timber, it is not unlikely that the Roman army or navy might even have used these machines in shipbuilding. But are there any clues for the application of this force of nature?
POSTERS

The sarcophagi in Paros
Lydia Gaitanou

Precious few: Insular silver in the military style
Fiona Gavin

The health of Roman Cambridgeshire
David Kingle

The role of female portrait statuary in the Roman West: A case study of Fundilia at the Sanctuary of Diana Nemorensis at Aricia.
Wendelijn van der Leest

Utilitarian archaeology: The greatest happiness to the greatest number?
Sam Cane

Regional influences. Economies and cultures in Northern Gaul.
Annick Lepot

ABSTRACTS

Precious Few: Insular silver in the military style
Fiona Gavin (National University of Ireland, Galway)

Multi-faceted, textured surfaces of stylised classical and geometric ornament characterise a distinctive late-Roman provincial oeuvre which Böhme termed the 'Military Style'. This fashion is most visible on items of military garniture although similar styles and motifs are found on contemporary items of jewellery and prestige silver plate, reflecting a late-Antique pre-occupation with abstraction, texture, colour and light.

The ornamentation of a distinct group of native Irish and British dress-fasteners of 3rd to 5th century date, specifically select disc-headed pins, proto hand-pins, hand-pins and penannular brooches represents an Insular rendition of 'Military Style' art. Heretofore regarded as quintessentially late-Celtic in ornamental style, this comparatively small group of highly accomplished and exquisitely crafted silver and bronze artefacts shares a grammar of fine-line vegetal ornament, contained in miniature, hand-cut ornamental friezes and beaded borders which is, in reality, characteristic of the 'Military Style' of late Classical art.

The occurrence of this art form in Ireland (outside the borders of the Western Empire) is particularly significant, while the corpus itself represents the earliest known use of silver in native types. The existence of an insular Military Style is explored with particular reference to the highly accomplished silver disc-headed pin from the Londesborough Collection. Representing a considerable investment in silver (weighing 116.9g and measuring 324mm in length) and featuring an iconographical schema based on stylised Classical vegetal ornament and Bacchic symbolism it illustrates the degree to which Roman culture had permeated élite society within and beyond the furthest reaches of the Western provinces.

The sarcophagi in Paros
Lydia Gaitanou (Heidelberg University, Germany)

This poster explores the significant aspects of a street in the necropolis outside Parnoikia, on the Greek island of Paros, found in the early 90's. Particular attention will be given to the relationship
between the living and the dead in this ancient Roman city. This is reflected in the relief carving on the Roman funerary monuments found there. Of major significance in that cemetery is a street that originally would have been surrounded by sarcophagi and tomb-stele in Roman times. Along with the sarcophagi that were found in situ, some others were unearthed, but we are unsure of their original location. Perhaps the most significant discovery is the alignment of the -in situ-sarcophagi on either side of the street. Their engraved sides were facing the street, allowing them to be viewed by travelers entering the Roman city. What is significant about the other sarcophagi is that the images and inscriptions on them can be compared to other funerary monuments datable to the Roman period from other parts of Greece and Asia Minor. The images and inscriptions found on all the newly discovered sarcophagi at Paroikia, shed light on the people who were buried there and the Roman attitudes towards social status and self-representation in a Greek island setting. The sarcophagi were placed in such a way, so that the people passing could see the dead ones that were honoured by their families. So we can see that the primary reason for the sarcophagi to be decorated in this way was because the families wanted to honour their dead relatives.

The health of Roman Cambridgeshire
David Klingle (University of Cambridge, UK)

For Roman Britain, detailed health comparisons and studies between various populations are still not very common; and different people often use very different standards to evaluate and score skeletal remains. Recent health studies of Roman period populations from throughout Europe are also now showing that people were much healthier than osteologists initially thought, but this work is still very tentative. To help alleviate confusion, my study is based on my interpretation of the detailed notes of other osteologists, and my own physical analysis of a total 500 individuals from Roman period burials sites from solely the Cambridgeshire region of England. In my poster, I examine and score skeletal remains for sex and age demographics; stature; nutritional and dietary problems; trauma/fractures; arthritic and/or work related conditions or patterns; and infection. My work has shown that although they were shorter than later Saxon period populations, the people of Roman Britain people were quite health, lived relatively long lives, and only suffered significantly from bad teeth, which if anything reflects a rich diet. In the end, our understandings of health in the Roman world are increasingly changing, and my paper hopes to systematically help us see if life in Roman period of Britain was truly a time of prosperity.

The role of female portrait statuary in the Roman West: A case study of Fundilia at the Sanctuary of Diana Nemorensis at Aricia.
Wendelijn van der Leest (University of Amsterdam, the Netherlands)

Since early Republican times the north bank of Lake Nemi constituted the backdrop of the famous sanctuary of Diana Nemorensis. Nowadays, it is well-known among archeologists for its abundance of statues that were preserved in the ambulatory chambers of the north precinct wall. From the second B.C., sanctuaries were not only religious centers, but also important centers of self-representation, where the well-to-do could acquire social prestige and political support as a reward for architectural and sculptural benefactions. One example is a series of portrait representations of a single matron who received these statues and herms from her client: Fundilia Caii filia Rufa.

My aim is to place the portraits of Fundilia in the context of: 1) the sanctuary of Diana and 2) female portrait statuary in the public and semi-public spaces of the Latin West. Why were Fundilia's statues erected here? Constituted this chamber their original display context? Who had access to these statues and what was communicated through the specific typology of the statue? I will challenge the perception that Roman women were almost exclusively awarded honorary statues for achievements of male members of the family, or that they aimed at the enhancement
of the social and political status of the male members. If anything, Fundilia seems to refute this perception.

**Utilitarian archaeology: The greatest happiness to the greatest number?**

*Sam Cane (Fitzwilliam Museum, Cambridge, UK)*

There has been increasing debate among archaeologists and philosophers in recent years concerning a hitherto largely disregarded element of the discipline, namely the ethical processes and implications of excavating and evaluating human remains. In particular, they have been concerned to ask whether exhumation and analysis, though undoubtedly of augmentary service to archaeological and pathological research, undermines the former humanity of the individual examined, and thus whether the interrogation of human remains perpetuates a clinical ignorance of the person’s past identity and a coldly intellectualised exploitation of their present and inevitable passivity.

While this heightened awareness of archaeological ethics can only be a positive signal, there remains much work to be done before their association is more fully appreciated. I have lately been linking my research with fieldwork undertaken on a Roman/Anglo-Saxon site in the UK, and would like to compare two theoretical ethical positions – Kant’s non-consequentialism (the doctrine that the rightness or wrongness of actions does not depend solely on their results, with additional reflection on Kant’s Respect for Persons Principle) and Bentham’s Utilitarianism (the view that the moral worth of an action is determined by its outcome) – and reflect on their implications for contemporary work on human remains. I suggest a preferable standpoint from the cited alternatives, seek to illuminate the way in which the discursive link between archaeological and philosophical theory has become neglected, and how there must be greater internal debate between these areas if archaeology is to be pragmatically furthered.

**Regional influences. Economies and cultures in Northern Gaul.**

*Annick Lepot (Catholic University of Louvain-la-Neuve (UCL), Centre de Recherches d'Archéologie Nationale (CRAN), Belgium)*

As part of the Interuniversity Attraction Poles (IAP VI-network 22), food and vessel as evidences of Romanisation in Roman North Gaul are the subject of a research project entitled “The transition from Republic to Empire. The Impact of ‘Romanization’ on Cities and Countryside in Italy and the Provinces (2nd/1st c.BC-2/3 c. AD).” Three capitals of civitas: Tongres for the Tungrii, Bavay for the Nervii and Tournai for the Menapii and their hinterland are now on study. The provisioning and consumption phenomenons in the bosom of the civitates may be apprehended through different ways; classical sources, iconography, fluvial and land networks, archaeological sites, geoarcheology. The way chosen here is the analysis of consumption goods to catch cultural models and exchange patterns and mechanisms.

The different cultural and material landscapes were reflected in the archaeological datas as artefacts distribution. In a reciprocity hypothesis, the consumption goods, as economics and cultural exchange tracer’s, were the most revealing of the town-countryside interaction. The most abundant and significant is probably the ceramic. This study presented here isn’t another intra-site but an inter-site comparison integrating urban sites, sub-urban sites, vici and rural sites.

About ceramics, three points are examinated: typology, technology (fabrics) and function. First, typology to fix the assemblages in chronology and to discriminate native and Roman types. Secondly, technology to identify fabrics and in some case origins. On consumption sites, discrimination between local, regional or imported productions allows to seize different facets of the exchanges. Finally, function to know how food were prepared and eaten reflecting cultural variety. Ceramics function is determinant in comprehension of the integration of the Roman way of life by natives.
In the same way, the alimentation is a cultural phenomenon which is showed through vessels. In this part of the project we will be helped by punctual studies in palynology and archaeozoology in collaboration with IAP partners (Botanic Department of UCL and Royal Belgian Institute of Natural Sciences).

The comparison between sites assemblages in each area will define micro-regional facies or assemblages of pottery chronologically and geographically. The confrontation between data from the areas will define macro-regional facies. The geographical canvas based on macro-regions allows a better comprehension of the phenomenon connected with territory and local culture.

Another purpose of this research is the charting of the exchanges at regional scale between towns and countrysides linked with the communication network, topography, cultural, economic and social influences.