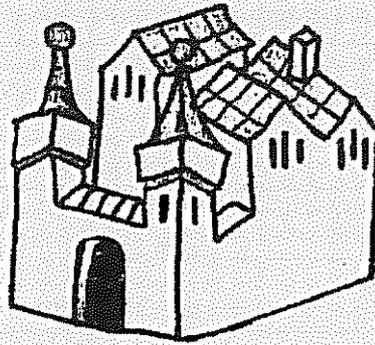


TRAC 2002



UNIVERSITY OF KENT AT CANTERBURY

5- 6 April 2002

Supported by

*The Archaeology Committee
of the Roman Society*

*The Kent Institute for Advanced Studies
in the Humanities*

Programme and abstracts

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Programme

Friday 5 April

10.00 - 10.30 a.m. REGISTRATION will take place in the foyer of the Grimond Building

Interdisciplinary Approaches to the study of Roman Women *Grimond Seminar Room 3*

- 10.30 a.m. Patty Baker Introduction
10.55 a.m. Katie Meheux In the Grip of the Sacred? Gender, challenge and compliance in Romano-British religious practice

11.20 a.m. Angela Morelli Mythology and Death: The contexts within which femininities were represented in Roman Britain

11.45 a.m. COFFEE
12.05 a.m. Rebecca Redfern Roman Women and Urban healthcare
12.30 a.m. Patty Baker Discussion
(chair)

Meaningful Objects *Grimond Lecture Theatre 2*

- 10.30 a.m. Ellen Swift Transformations in meaning: amber and glass beads across the Roman frontier
10.55 a.m. Alfredo Restoring ontological security: Roman and native objects in
Gonzalez-Ruibal early Roman Gallaecia (NW Iberia)
11.20 a.m. Colin Wallace Cones of the Mediterranean Stone Pine in Roman
Britain: changing contexts and connotations

11.45 a.m. COFFEE
12.05 a.m. Gilly Carr Was there a 'Creolisation' of Medicine in the early Roman
period?
12.30 a.m. Chris Martins Becoming consumers: a new interpretations of villa
construction and embellishment in the east of England
12.55 a.m. Steven Willis Exploring sites and social identities through material culture:
from accoutrements of 'Roman lives' and 'Roman deaths' to
Re-definition and Difference

1.20 p.m. Richard Hingley Discussion
(discussant)

Is Ritual "Out of the Ordinary"? *Grimond Lecture Theatre 1*

- 2.30 p.m. Jake Weekes St. Dunstons cemetery: application of theory
2.55 p.m. Ardle The realm of Janus: doorways in the Roman World
Macmahon
3.20 p.m. Ben Croxford Iconoclasm in Roman Britain
3.45 p.m. COFFEE
4.05 p.m. I Wellington Reviewing recent discoveries of temples and mausolea in
northern France

4.30 p.m. Louise Revell More than a text: religious dedications as ritual practice
4.55 p.m. John Pearce Curse tablets and contexts in Roman Britain
5.20 p.m. Peter Guest Discussion

(discussant)

Theorising Late Antiquity Grimond Lecture Theatre 2

- 2.30 p.m. Eliya Ribak An archaeology of religious tolerance: churches and synagogues in the early Byzantine Holy Land (5th-7th centuries AD)
- 2.55 p.m. Anthea Harris Looking at the shops: re-reading the material culture of everyday life and small-scale commerce in a 5th-7th century eastern Mediterranean town
- 3.20 p.m. Ken Dark 'Roman' identity and pottery production in the Byzantine Empire
- 3.45 p.m. COFFEE
- 4.05 p.m. Christopher Bowles 'British Economics in a Post-Roman, Post-Colonial Age'
- 4.30 p.m. Paul Johnson Late Roman economic systems: their implication in the interpretation of social organisation
- 4.55 p.m. Discussion

5.30-6.30 p.m. TRAC GENERAL MEETING GRIMOND LECTURE THEATRE 2
7.30-8.30 p.m. WINE RECEPTION, THE ROMAN MUSEUM, BUTCHERY LANE, CANTERBURY

Saturday 6 April

**Breaking Ground or Treading Water? Theoretical Agendas for the 21st Century
Grimond Lecture Theatre 1**

- 10.00 a.m. Stephanie Koerner Introduction: views beyond Greek Philosopher-Kings and Roman Poet-Orators
- 10.25 a.m. Andrew Gardner Seeking a material turn: the artefactuality of the Roman Empire
- 10.50 a.m. Dominic Perring Deconstructing the Frampton pavements: 'dialectical gnosticism' in Roman Britain?
- 11.15 a.m. COFFEE
- 11.35 a.m. Iain Ferris An Empire in Pieces. Roman Archaeology and the Fragment
- 12.00 p.m. Russell Palmer 'Globalization and Multi-culturalism' in the Roman World. Another Dualist Paradigm or a Promising Alternative?
- 12.25 p.m. John C. Barrett Against Representation: Is an Archaeology of Performance Possible?
- 12.50 p.m. Discussion

THANKS TO LTTEE.

1.45 -2.45 p.m. RECENT EXCAVATIONS IN CANTERBURY GLT 1 (followed by an opportunity to visit the excavations at Whitefriars, free to conference delegates- show your conference pack at the ticket gates)

SESSION ABSTRACTS

Interdisciplinary Approaches to the Study of Women in the Roman Empire

Session Organiser: Patty Baker (University of Kent, P.A.Baker-3@ukc.ac.uk)

There have been few critical studies in archaeological (including art historical) scholarship relating to women in the Roman empire. In other periods of archaeological study there have been successful applications of gender theory that have opened up new approaches to understanding women in the past. Thus it is surprising that these theoretical issues have rarely influenced the archaeological interpretations of Roman women. The majority of theoretically informed examinations that have been made about Roman women seem to have been through philological case studies. Yet, it is even rare for these philological studies, concerned with the same time period, to influence Roman archaeology. One possible reason for this seeming lack of communication is that often material and literary remains are studied by different specialists, who are perceived as having disparate interests. There are a number of aims to this session. The main issue is to examine the roles and perceptions of Roman females from a far more critically and theoretically informed standpoint and to examine the possibilities of different cultural constructions of womanhood across the Roman empire. Another aim is to try and break down the existing boundaries between specialist fields of classical study by opening up communication between archaeologists, art historians, historians and philologists. Generally most scholars who are interested in questioning the roles of women in the Roman world are asking similar questions, but using different forms of material culture to reach their conclusions. Although TRAC is an archaeology conference, this session hopes to attract scholars of Roman women from different specialist areas. It is hoped that papers will be given from a wide range of areas and time periods of the Roman empire to demonstrate its complex cultural variations that would have affected constructions of womanhood. Discussants: Dr. Rebecca Flemming and Dr. Eleanor Scott

Meaningful Objects

Session Organiser: Hella Eckhardt (University of Leicester, HE8@le.ac.uk)

The relationship between material culture and the expression of social identity has become an important area of research, both in anthropology and archaeology. Of particular interest to archaeologists are the ways in which the daily and ritual use of material culture as well as differing ways of 'consuming' objects can play an important role in the construction and negotiation of social identity (e.g. Appadurai 1986; Bourdieu 1977; 1984; Brewer & Porter 1993; Hodder 1982; Miller 1987). These theoretical considerations require a cognitive approach to material culture, which moves beyond mere identification to unravel an object's functional and symbolic connotations as well as the cultural context of its use. With its rich material culture, the Roman world should provide an ideal case study for the examination of the relationship between the use of objects and the expression of social identity but this potential has so far rarely been realised. Recently, there have however been TRAC sessions on the relationship between material culture and identity, which have shown the potential of theoretically informed and contextual studies of Roman material culture. This session aims to take this work a step further by focusing on the 'Consumption' of Roman material culture in more detail. The session will centre around the theme of 'Beyond Roman Consumption'. Speakers are invited to consider the role the consumption and use of Roman objects play in the creation of identity and status by focusing in particular on the "edges of Roman-ness". How is Roman material culture used in marginal areas, in the frontier zone and outside the empire? Can we distinguish between 'Roman' and 'native/other' ways of consuming Roman material culture? Is there

evidence for specific patterns of consumption in liminal and ritual contexts such as burials and sanctuaries? Finally, the session aims to discuss the way in which temporal displacement may affect the consumption of material culture. Does the history and age of a Roman objects matter do its users? Is there evidence for the curation and reworking of material culture in the creation of identity within and outside the Roman Empire? Recently, the concept of the biographies of objects in particular has been explored in some detail by anthropologists and prehistoric archaeologists (cf. Kopytoff 1986; Hoskins 1998; Gosden & Marshall 1999). Can these ideas be profitably applied to the Roman period?

Is Ritual "Out of the Ordinary"?

Session Organisers: Jake Weekes (University of Kent, J.R.Weekes@ucl.ac.uk) & John Pearce (University of Oxford, john.pearce@literae-humaniores.oxford.ac.uk)

Contributions are invited on new approaches to "ritual" in general for the Roman period: for example, ideas about sacred space, deposition on temple sites etc, as well as studies of boundaries/interrelationships between sacred and secular. General areas of discussion to centre around the way in which we "diagnose" ritual (or not) from the static archaeological evidence, and whether new approaches can be put forward for this important subject. Questions: Is "ritual" an important subject? Is "ritual" a separate subject (for crackpots)? What is significant about ritualised acts in antiquity? Can we hope to reconstruct them? Can further solutions be offered in terms of the definition of "ritual"? How do such definitions impact on the ways in which we interpret the archaeological evidence for past societies? Is there a difference between "ordinary" and "ritual"?

Theorising Late Antiquity

Session organiser: Ken Dark (University of Reading, K.R.Dark@reading.ac.uk)

Although the focus of much recent archaeological research, Late Antiquity (understood here as the mid-third to late seventh centuries AD) has been relatively under-discussed in theoretical debate. This is especially surprising given the interpretative controversies that engulf current study of the end of the Roman Empire and the richness of the material data. This session will explore examples of how material from Late Antiquity can be analysed in new ways, in the hope of encouraging others to look at this period from a theoretically innovative perspective. The session is sponsored by the newly established Research Centre for Late Antique and Byzantine Studies, at The University of Reading, the main focus of which will be the archaeological study of this period. Enquiries about postgraduate or post-doctoral work at the Research Centre may also be directed to the above email address.

Breaking Ground or Treading Water? Theoretical Agendas for the 21st Century Session

Session Organisers: Andrew Gardner (University College London, ternang@ucl.ac.uk) and Stephanie Koerner (University of Manchester, Stephanie.Koerner@man.ac.uk)

It is difficult to overstate the importance of the Roman empire, both as a source and as a paradigmatic example, in the long-term history of western social theory and philosophy. Throughout the Middle Ages, for example, Augustine's *De Civitate Dei* served as the most influential philosophy of human nature and history, while in early modern times, sophisticated translations of the writings of ancient Greek and Roman scholars - together with new theories about contrasts between these two 'classical' civilizations - motivated some of the most influential works of Enlightenment and Romantic movements. All this certainly implies the special importance to Roman archaeology of a highly self-critical perspective on the impact of received theoretical presuppositions. This emphasis has surely contributed in important ways to the impressive current state of research on the previously

unimaginable complexity of Roman civilization and the diversity of its impacts on the ancient world. But it should not necessarily imply that the field's now very diverse areas of specialization can make no ground-breaking contributions to key theoretical debates in archaeology, and in the human sciences and philosophy more broadly. To the contrary, specialists in Roman archaeology are likely to be able to make especially important contributions both to awareness of the historicity of current theoretical paradigms, and current efforts to go beyond their limitations. This session, therefore, concerns the future of theoretical Roman archaeology in the broadest sense. TRAC is now a well-established element in Roman studies in the United Kingdom, and has certainly had some success in influencing the orientation of 'mainstream' sessions at RAC. Nonetheless, its wider impact is much less visible. Recent reviews and debates at the conference itself demonstrate continued doubts about whether TRAC is really achieving anything, or whether it has become somewhat becalmed. The aim of this session is to pursue this reflexive direction in a much more positive way. Papers are invited which seek to challenge the hegemony of ideas simply borrowed from 10-year old prehistory books, and develop unique contributions from Romanist archaeology to wider debates. The session will provide a context for developing the theoretical agendas required of a philosophically-salient Roman archaeology - one which can bring advances in archaeological research to bear upon key issues being debated today in fields from which so many of our conceptual tools have been hitherto drawn. To put this another way, instead of rehearsing arguments over what 'X' social theory or philosophy can do for us, the session seeks to focus attention on what Roman archaeology can contribute to social theory and to the changes currently taking place in relations between human studies and philosophy.

ABSTRACTS OF PAPERS

The paper abstracts are arranged in timetable order

INTERDISCIPLINARY APPROACHES TO THE STUDY OF ROMAN WOMEN

In the Grip of the Sacred? Gender, challenge and compliance in Romano-British religious practice

Kathryn Meheux, University of Reading

This paper will focus on how examination of women's religious experiences in Roman Britain can shed light on important questions about gender tensions and constructs of authority and status. With the exception of research by Scott and Green (e.g. Scott, E, 1991, Green, MJ, 1995) scant attention has been paid to the gender of agents of religious practice. Women's particular contributions remain largely invisible. Using research and theory from a range of disciplines: anthropology, ethnography, feminist philosophy, history and gender studies, this paper aims to redress the balance and encourage dialogue about gender roles. By acknowledging that women's participation could be simultaneously marginal and central to religious practice, it is possible to envisage both continuity and change, innovation and tradition. When applied to archaeological material from four key areas of participation: cult space, votive practice, ritual action and commemoration, the theoretical ideas derived will propose that women used compliance and challenge to promote their power and status. They continually challenged, resisted and subverted their subscribed roles by invading male religious practice. But at the same time, apparent religious compliance was exploited to establish specifically female community space, ritual and identity. Resulting wider social tensions and unease find expression in issues of magic and witchcraft.

Green, M.J. 1995. *Celtic goddesses : warriors, virgins and mothers*. London : British Museum Press.

Scott, Eleanor. 1991. Animal and Infant Burials in Romano-British Villas: a Revitalization Movement. In Garwood, Paul et al (eds.) *Sacred and profane : proceedings of a Conference on Archaeology. Ritual and Religion*. Oxford : Oxford Committee for Archaeology. Monograph no.32.

Mythology and Death: The contexts within which femininities were represented in Roman Britain

Angela Morelli, University of Wales College, Newport

This paper intends to examine the ways in which it was possible for Roman Britons to understand characteristics and attributes that were associated with particular deities. For this paper, I will focus on Sulis/Minerva, Diana and Venus. These images could be found on various media, from sculpture, mosaic and gemstones to precious metal ornamental plates. Roman Britons were therefore able to interpret complex associations of characteristics and attributes that were woven together into the depictions of deities. Furthermore, these compilations were interpreted in terms of the context within which they were displayed. For example, the tangle of associations that went into depicting Minerva would have been found in temples to the human body (gemstones). Therefore, a deity was embedded however complexly into the realms of the corporeal. On the other hand, the corporeal body itself on death (however conceptualised) was depicted on tombstones which were situated outside of the domestic sphere. It is this complex play of imagery, the way it is composed, and the contexts within which it is depicted that I will draw on. This is in order to understand the way in which femininities were represented and the ways in which these were identified in Romano-British life.

Roman Women and Urban healthcare

Rebecca Redfern, University of Birmingham

The health of the Romano-British urban population was poorly understood and no study made use of a biocultural approach in combination with a multisite/cemetery analysis. This work has focused upon the health of women in urban centres, in terms of disease exposure, prevalence of disease, access to healthcare and evidence of treatment, as well connections to the infant samples. The results of this study showed that women had evidence of metabolic disease, long term infection, stress indicators, as well as access to medical treatment. Evidence from the Roman Empire, bioarchaeological data and archaeological data was used to interpret the results of the palaeopathological data.

Session discussion

Issues to be raised

1. Why are there so few participants in this session?
2. How might the study of women begin to take greater precedence in Roman archaeology?
3. What does this say about the nature of the study?
4. What this say about the perception of TRAC in a broader classical and archaeological context?
5. Suggestions for advancing the study.

MEANINGFUL OBJECTS

Transformations in meaning: amber and glass beads across the Roman frontier

Ellen Swift, University of Kent at Canterbury

This paper examines potential transformations in meaning of material culture (in this case Germanic rather than Roman in inspiration) across the frontier line. Amber beads and opaque glass beads with coloured trail decoration, both of which are found within and beyond the frontier in sometimes typologically identical forms, can be shown to occur in different grave contexts either side of the frontier line, with a corresponding divergence in suggested use and meaning. The continuity of an object type through space (or time) is not matched by exact continuity in meaning, and differences in perception of or value given to the objects overrides what has often been considered to be their 'intrinsic' qualities and/or uses and meanings.

Restoring Ontological Security: Roman and Native Objects in Early Roman *Gallaecia* (NW Iberia).

Alfredo González-Ruibal, Universidad Complutense de Madrid

The effective occupation of *Gallaecia* (NW Iberia) during the Augustean period caused a great impact on native societies which may be perfectly noticed through material culture. Ontological security (that is to say, knowing who one is, being socially embedded) is no longer sustainable by means of the old (material) language. The construction of new identities, that incorporate both the new and the old worlds, is needed. We use the Heideggerian concepts of "tool" and "work of art" in order to distinguish material culture used to maintain identity ("tool") as opposed to material culture used to create a new one ("work of art"). Heidegger's aesthetics are considered with other ontological questions such as the ways to be (authentic and inauthentic, equated to work of art and tool), since "romanization" should be first and foremost thought as a "change of being", of *Dasein*. As archaeologists, we must be aware of the potential that objects have in "opening the Being", in provoking the shock leading to the (re)construction of identities. Furthermore, two anthropological cases are taking into account, one from Galicia (NW Spain), the other from Benishangul (W. Ethiopia). In both examples preindustrial communities are forced to deal with Modernity and their material produces, not very differently to the way in which natives had to face Roman culture. In the anthropological as well as in the archaeological cases, one fundamental issue arises: the necessity of coming into terms with (historically) Being in a new World.

Cones of the Mediterranean Stone Pine in Roman Britain: changing contexts and connotations

Colin Wallace, Edinburgh

Recently, Ferris, Bevan and Cuttler's 'maximalist' interpretation of the Rochester early Roman shrine-site made supporting use of the 'exotic' stone-pine finds among other classes of evidence. Just what is the place of the Mediterranean Stone Pine (*Pinus Pinea* L.) in Roman Britain? Specialists will be familiar with at least some of the growing number of occurrences of cones, nuts and fragments in Romano-British contexts, now that sampling for preserved plant remains has become almost routine. Others may know of Damian Goodburn's argument ('as seen on TV') for the (cone-bearing) tree itself being cultivated here then as it is today. No-one has yet reviewed all

the evidence for the pine cone as introduction, ingredient and icon over the four hundred or so years of Roman occupation; this paper therefore deals with the cultural biographies of a Mediterranean-world native in a marginal area. It discusses the implications for the session's subject-matter of the stone-pine cone's change from an item of 'Roman' to an item of 'Romano-British' material culture over time. Finally it considers how an argument about a developing – not mono-period – Roman Britain might be better engaged with theoretical interest in an objects's functional and symbolic connotations – in the context of consumption and use.

Was there a 'Creolisation' of Medicine in the early Roman period?

Gilly Carr, University of Kent at Canterbury

While much research has been conducted into medicine, medical practices and medical instruments in Roman Britain, almost nothing is known about medicine in Iron Age Britain. Because of this, we do not know how, and to what degree, medicine and healing in Britain became influenced by the Roman conquest and Roman doctors. Nor do we know whether native healers had access to Roman instruments, and whether or not they used them in their own way for non-Roman healing practices in the early Roman period (e.g. the Stanway 'doctor').

Healing methods and the choice of healer can reflect notions of sickness causation. Archaeologists can access these methods and choices through the study of 'medical instruments' (however they might have been defined in the Iron Age). The question of whether people used native or Roman healers (or both) can give us insight into both attitudes about the body and concepts of identity during the early Roman period.

This paper examines the evidence for potential Iron Age medicine and discusses the importance of auspicious time and ritual in healing. It will also consider the attitude of the native Britons to Roman doctors and their medical practices, and will question whether there is archaeological evidence for a cultural negotiation and mixing of medical practices and practitioners akin to 'creolisation'.

Exploring Site and Social Identities through Material Culture; from Accoutrements of 'Roman Lives' and 'Roman Deaths' to Re-definition and Difference

Steven Willis, University of Durham

This paper will focus upon patterns and 'anomalies' in the distribution and consumption of 'Roman material culture' in the North-West provinces, looking at samian pottery, amphorae, etc. New analysis has demonstrated a surprisingly clear patterning in consumption between different types of site which is striking. On the other hand the general patterns often conceal significant details of difference between and across sites which require exploration. The interpretation of similarities, differences and nuances in the use and discard of artefacts must be prominent in any textured engagement with the record of the period, and this is pursued via examples. The paper moves beyond distributions and data to consider cultural attitudes, definitions and the construction of social identity. It examines questions of access, variant definitions of Roman material items and, importantly, cultural context. Suitably, given the themes of the session, the paper examines the adaptation, re-use, and re-definition of Roman material culture. These changes indeed occurred on the edge: at places on the fringes of the Empire; at smaller settlements within the Empire on the margins of the social hierarchy (i.e. rural sites!); and at the material cusp of life/death (in burials). In this way it will be demonstrated that many items of Roman material culture had 'deviant careers'. They had biographies which moved them away from normative uses (or what we assume to have been their normative uses), subverted and re-cast them in such a way that it ceases to be possible to, in any meaningful way, describe them as 'Roman'. They had become Other."

Becoming Consumers: a new interpretation of villa construction and embellishment in the East of England

Chris Martins, University of Durham

This paper discusses the potential for applying an understanding of modern consumer behaviour as a theoretical perspective and vocabulary with which to better explain the building and aggrandizement of villas. Insights from disciplines as varied as anthropology, psychology and sociology have prompted a new awareness of consumption as centred in a social rather than an economic context. Consumers use possessions, for example, to communicate cultural preferences, construct identities, display status, express lifestyles, and (coincidentally) contribute to historical change in society. To consume is to be.

Following the conquest the elite started to participate in a new 'consumer society' which was inspired by fresh influences and wider intended audiences, and involved more complex symbolism within material culture.

Central to this discussion is the argument that consumption contributed to the strategy of impression management, or self-presentation through the assertive display of status and prestige. But in learning to consume, villa owners also created for themselves a medium which could reveal their other motives for acquiring things. Such reasons could include novelty, vanity, fashion, imitation, exhibitionism, ostentation, hedonism, personalization, emulating role-models, displaced-meaning strategies, materialism, status crystallization and acquiring unities of possession. On the other hand the discrepant attitudes of innovation resistance, cognitive dissonance and inconspicuous consumption may also be recognisable.

Case-studies drawn from villas in the East of England will be used to introduce a selection of these issues.

IS RITUAL 'OUT OF THE ORDINARY'?

Cremation burial types: application of theory

Jake Weekes, University of Kent at Canterbury

This paper analyses aspects of the early Roman cremation burial rite in and around Canterbury, examining the evidence so far collected, and focussing on stylistic variability in the temporal and spatial features of ritual action. Sites discussed have been subjected to variable excavation methods due to the circumstances of their discovery; issues relating to the nature of data collection will also be explored.

The Realm of Janus: Doorways in the Roman World

Ardle MacMahon, University of Durham

For the Romans the doorways into their dwellings had tremendous symbolic and spiritual significance and this aspect was enshrined around the uniquely Latin god Janus. The importance of doorways was made obvious by the architectural embellishments used to decorate doors and door surrounds which helped to create an atmosphere of sacred and ritual significance. The threshold was not only an area of physical transition but also of symbolic change intimately connected to the lives of the inhabitants of the dwelling. This paper wishes to examine some of these decorated portals and explore some of the ceremonies and rites that were staged in the realm of Janus.

Iconoclasm in Roman Britain?

Ben Croxford

Studies of the presence of Christianity in Roman Britain occasionally utilise a form of 'negative evidence'; the destruction of pagan images. That this destruction is iconoclasm carried out by Christians is too readily assumed. The apparent preference for certain parts of statuary, coupled with the occurrence of pieces in deposits that would, under any other circumstances, be regarded as 'votive' or 'ritual', suggests that these images may be being broken for reasons other than that of simple 'destruction'. It is possible that some of these images may instead have been deliberately fragmented with the resulting pieces retaining meaning and receiving special treatment and deposition. The aim of this paper is to question the validity of interpretations that suggest iconoclasm and to put forward an explanation based upon the theories of fragmentation as an alternative explanatory framework. By examining the high proportion of certain 'body parts' in the archaeological record, the contexts in which these occur and the possible differing treatment of statuary of different material types and sizes it is hoped to demonstrate that iconoclasm can not account for all of the instances of image 'destruction'.

Reviewing recent discoveries in northern France

Imogen Wellington, University of Durham

Although the evidence for the inter-relation of temples and mausolea has rarely been considered in north-eastern France, the quantity of recent excavation means that the time is ripe for a review of the evidence. Drawing mainly on examples from Picardy and the Champagne-Ardenne, this paper looks at some of the new finds, such as the probable early Roman mausoleum from Bouvellemont. This and other sites are reviewed in relation to known temples, and the origins of well-known sites such as Ribemont-sur-Ancre are reconsidered in the light of this new evidence.

The origins of sanctuary sites are considered, and the origin of the northern French sanctuaries in the cemeteries of the fourth and third centuries BC is discussed. Deliberate conservation of ancient monuments is an important factor in this area, and the possibility of a series of ancestral cults is high, perhaps focussed on pre-Roman oppida.

More than a text: religious dedications as ritual practice

Louise Revell, University of Southampton

Religious dedications form an important part of our evidence for ritual activity, yet traditionally research has concentrated on the text, using it to identify the deity being worshipped and the category of person worshipping. In this paper I shall offer an alternative approach based upon the idea that an inscription is just type of material culture, and can be treated using the same theoretical ideas. Viewing the inscription as more than its words, I shall consider the phenomenon of religious writing as part of a wider, contextual ritual language. Concentrating on two aspects, the manufacture of the artefact and the context of its use, I shall argue that this type of material culture is not only meaningful, but that its meaning can be understood through an exploration of wider practice.

Curse tablets and contexts in Roman Britain

John Pearce, University of Oxford

The focus of this paper lies on the archaeological context of lead curse tablets, and the contribution that context may bring to study of their use and deposition. Archaeological context has previously seemed to be of limited use. Older finds often lack detailed contextual information, while recent

better documented groups are confined to a very limited number of sites, in particular Bath and Uley. However the number of individual or small groups of curse tablets, documented as site finds or known from metal detecting has increased in recent years. A literature review and a survey of museum collections in preparation for a volume of writing tablets from Roman Britain (RIB IV) has demonstrated the existence of tablets from almost 40 sites. The paper surveys their distribution in space and time, their association with different site types, and the intra-site contexts in which they were deposited. Although many tablets are associated with temple sites in the West country, deposition is more widely practised, across a range of contexts. The distribution in Britain will be compared to the contexts in which curse tablets were deposited in other provinces.

THEORISING LATE ANTIQUITY

An Archaeology of Religious Tolerance: Churches and Synagogues in the Early Byzantine Holy Land (fifth to seventh centuries AD)

Eliya Ribak, Tel Aviv

This paper explores the material evidence for the co-existence of Christians and Jews in the Late Antique Holy Land. Physical similarities between religious buildings and their placing in settlements, indicate that the two religious communities lived on the whole in peace throughout the fifth to seventh centuries. They shared architectural styles, artistic tastes and symbolic concepts and probably patronised the same artisans. Material evidence suggests that Christians may also have worshipped in synagogues. The lives of members of both communities were clearly closely connected until this connection was terminated in a phase of widespread site-disuse, probably in the eighth century.

Looking at the shops: re-reading the material culture of everyday life and small-scale commerce in a fifth-seventh century eastern Mediterranean town

Anthea Harris, University of Reading

Although published in considerable detail, the broader implications of the artefactual evidence from the row of Early Byzantine shops excavated at Sardis has been left hitherto undiscussed. These shops seem to have been both retailing and dwelling places and are especially rich in associated finds. The 'close-reading' of these forms the basis for a more wide-ranging discussion of everyday economic life in the Early Byzantine Empire.

'Roman' identity and pottery production in the Byzantine Empire

Ken Dark, University of Reading

This paper uses material culture (especially pottery) to question the usual assertion that the seventh century AD marked a fundamental transformation in the political identity of the Byzantine population. Rather than seeing a dramatic Roman-post-Roman shift, in which memory of the 'Roman' past was discarded by all but a small elite group, local pottery production suggests profound and pervasive continuity in rural communities throughout the period from the fifth to at least twelfth centuries. The decoration of this pottery, and other evidence, suggests that this was

accompanied by a more widespread expression of 'Roman' identity than conventional models of this period permit.

"British Economics in a Post-Roman, Post-Colonial, Age"

Christopher Bowles, University of Glasgow

Historians and archaeologists engaged in the study of sub-Roman Britain have long sought to explain and understand the apparent lapse, or re-lapse, of the native British economy following nearly four centuries of Imperial control. Questions regarding the reversion to reciprocal economics and Iron Age power structures, as well as the extent to which Roman culture still impacted British development, are just as current now as they were when scholars first put the period under the microscope. Models have come and gone, but, still, sub-Roman British economics remain enigmatic. Yet, the majority of these models have failed to take into account one important fact—Britannia was a colony. This paper will attempt to examine the economics of the period through the gaze of post-colonial theory. Through the use of such analytical concepts as 'resistance', 'hybridity,' and 'memory,' it is hoped that we may finally ascertain the sociological nature of the economic changes seen in the fifth and sixth centuries.

Late Roman economic systems: their implication in the interpretation of social organisation.

Paul Johnson, The British School at Rome

The aim of this paper is to discuss the ways in which we can use material evidence for the exchange of goods in order to investigate patterns of social organisation. In particular, it is the intent of this paper to explore the relationship between economic activity and social organisation in the Late Roman Empire. Much emphasis has been placed on the economic role of ceramic goods in the Late Roman Empire and work has been carried out which shows how changing social practices reflect changes in the way that goods are used and hence their appearance in the archaeological record (notably Hawthorn on ARS in TRAC 1996). However, this focus on ceramic vessels excludes a wide range of goods which were in fact of a more fundamental importance in the everyday life of people in the Late Roman Empire. Previous studies have also failed to appreciate the way that less culturally specific goods can reflect patterns of social organisation through their spatial patterning. This paper will focus on the staple goods of grain and oil in order to suggest how the society of the Late Roman Empire may have functioned at its most basic level. The approach taken here will draw on a wide range of archaeological evidence including architectural and ceramic materials, in an attempt to provide an insight into the role of economic practice in shaping societies. The primary sources will be the granaries and the remains of amphorae which stored and transported the goods in question. This use of proxy indicators for the presence of these goods is not unproblematic, but it is practicable. Through this one may garner a clearer understanding of economic, and by inference social organisation in this period.

BREAKING GROUND OR TREADING WATER? THEORETICAL AGENDAS FOR THE 21ST CENTURY

Introduction: Views Beyond Greek Philosopher-Kings and Roman Poet-Orators.

Stephanie Koerner, University of Manchester

This contribution is intended to serve as an introduction to the session. It will discuss in more detail the issues posed by the session's abstract, with attention to Romanist archaeology's relevance to the challenges facing attempts to 'go beyond' dualist paradigms for human sciences and philosophy. Emphasis falls on the persisting impacts of problematical generalizations about (a) human nature, (b)

history and (c) the conditions of archaeological knowledge, which are historically rooted in the ancient opposition of the Greek Philosopher-King versus the Roman Poet –Orator.

Seeking a Material Turn: The Artefactuality of the Roman Empire

Andrew Gardner, University College London

A linguistic turn has affected many disciplines in philosophy and the social sciences since at least the 1960s, even penetrating to archaeology with the movement towards 'material culture as text'. This focus on language as both metaphor and medium for human being is undeniably important, and has had profound implications for epistemologies in fields such as history. However, this turn has somewhat marginalized the domain which tends to be the main concern of the archaeologist: material culture. More particularly, the materiality of the world with which we engage as human beings, and which indeed can be regarded as fundamental in the constitution of our being, is displaced.

In this paper, I would like to use the diversity of material cultures in the Roman world and the role of material culture in the constitution of that world as 'Roman', to seek a material turn: a way of combining materiality with other themes such as temporality and sociality in the construction of a new ontology for a 21st century Roman archaeology. The uniquely multi-dimensional context that we treat as our domain as Romanists offers potential not only for greater self-understanding by following this path, but also for contributing much to the world beyond.

Deconstructing the Frampton pavements: 'dialectical gnosticism' in Roman Britain?

Dominic Perring, University of York

This paper will explore the iconographic significance of the fourth-century mosaic pavements recorded by Lysons at Frampton in Dorset. These pavements drew consciously on the evidence of the past (albeit a mythological one) in order to propose theoretical models. The ideas at issue were expressed by way of a series of antithetical contrasts. These describe a dialectic argument that was perhaps inspired by 'Gnostic' dualism.

Our ability to engage with these fourth-century arguments is facilitated by the fact that some current theoretical paradigms owe much to the philosophy of the ancient world. Hegel drew on his research into Gnostic theology in developing his ideas, and Hegelian philosophy contributed directly to the articulation of Marxist dialectic and its reformulation in post-structuralist arguments (as those of Lefebvre).

Because of such borrowings it is easy to describe the meanings of the Frampton images in post-processualist terms: a common theoretical stance appears to inform both. This suggests, however, that the best way to build meaning from the evidence of these mosaics is through the interpretative models described in the contemporary sources.

An Empire in Pieces. Roman Archaeology and the Fragment.

Iain Ferris, University of Birmingham

Our evidence for the past is all too often fragmentary, broken, damaged, incomplete. Archaeological practice dictates that we reconstruct the past from these fragments, that we study the parts in order to understand the whole. Sometimes when fragments are seen to be out of place in the archaeological record or their presence is perhaps too awkward to explain, we argue away that presence with terms such as residuality or contamination.

However, sometimes, and particularly in the Roman world, the fragment itself was the whole in certain contexts. Busts and portrait heads represented the whole person. Hollow cuirasses, arms and armour hung on trophies in Roman art represented the absent bodies of defeated enemies.

Anatomical ex votos at healing shrines and sanctuaries represented the diseased whole body or sometimes the cured whole body of visitors to these sites. The process of fragmentation, as well as the manipulation and use of the fragment, may also have been a significant act in some circumstances.

Using theories derived from the collage art of Kurt Schwitters and the writings of the prehistorian, John Chapman, and the art historian, Linda Nochlin (who has written on the fragment as a metaphor for modernity in nineteenth-century art), this paper examines the significance of the fragment and suggests that there are many useful avenues of research to be pursued in looking at the empire in pieces.

'Globalization and Multi-culturalism' in the Roman World. Another Dualist Paradigm or a Promising Alternative?

Russell Palmer, University of Manchester

The last decades have seen a virtual explosion of cross-disciplinary interest in the processes of 'globalisation and multiculturalism,' which are shaping the world we live in today. It is not surprising that this expanding focus of discussion has had an impact on Romanist archaeology. Several examples can be mentioned, including the emergence of such new areas of research as: 'cultural identity in the Roman empire' (eg. Laurence and Berry eds. 1998). Yet the relation of these kinds of developments in archaeology to the wider cross-disciplinary 'globalisation and multi-culturalism' debate remains all too frequently implicit. This has resulted in failures (1) to critically examine the nature and consequences of this relation (for example, the application of modern concepts to the ancient world); and (2) to appreciate Romanist archaeology's potential relevance to the issues the debate poses.

This paper attempts to address these problems. The first part identifies the areas of research which have been most significantly influenced by the 'globalisation and multi-culturalism' debate. The second examines the key issues (methodological, theoretical, socio-political, ethical) these debates pose. These issues may be highly relevant to several areas of specialised research in Romanist archaeology. However, conceptual tools are needed in order to avoid the pitfalls of wholesale application of modern approaches to ancient archaeological contexts. This is especially true for approaches based on universalising generalisations and those which take a strongly relativising stance. In order to avoid the consequences of such approaches, a number of social anthropologists have developed the notion of the 'local as a prism' for illuminating historically contingent contexts of globalisation and multi-culturalism (Miller 1995; Inda and Rosaldo 2002). This paper considers the relevance of Fredrik Barth's work on social agency and the historicity of human communities to the further development of an historically contingent (as well as cross-culturally viable) conception of the 'local.' Such an approach may put Romanist archaeology in a position to make important contributions to awareness of the diversity of past and present day forms of historically contingent local processes of globalisation and multiculturalism can take.

Barth, F. (1969) *Ethnic Groups and Boundaries*, Boston: Little Brown.

Barth, F. (1987) *Cosmologies in the Making. A Generative Approach to Cultural Variation in Inner New Guinea*, Cambridge: Cambridge University Press.

Inda, J.X. and Rosaldo, R. (eds.) (2002) *The Anthropology of Globalization. A Reader*. Oxford: Blackwell.

Laurence, R. and Berry, J. (eds.) (1998) *Cultural Identity in the Roman Empire*. London: Routledge.

Miller, D. (ed.) 1995. *Worlds Apart. Modernity through the Prism of the Local*. London: Routledge.

Against Representation: Is an Archaeology of Performance Possible?

John Barrett, University of Sheffield

The undeniable mass of archaeological and textual material surviving from the Roman world, along with the remarkable scale of its political and economic systems of the time, and the historical

trajectories charted by those systems over a period of some seven hundred years, should mean that Roman archaeology offers one of the most exciting and demanding theatres of archaeological enquiry. However, to the outside observer, this does not appear to be the case. In offering one perspective on a twenty-first century archaeology of the Roman world I take the apparent failure of Roman archaeology to be a paradigm for the failure of archaeology in general. By taking landscape as my starting point I will consider the ways some of the spaces of the Roman world may have been created and the ways those creations may be revisited by archaeological analysis. I am concerned to move away from the treatment of archaeological materials as representations, and explore approaches that seek to understand how performances constituted the spaces of different historical, political and moral realities.

TRAC 2002 SUMMARY TIMETABLE

Day	Location	Morning session	Afternoon session	Early evening
Friday	Lecture theatre GLT 1 / seminar room 3	10.30 a.m. Interdisciplinary approaches to the study of Roman Women (seminar room 3)	2.30 p.m. Is ritual 'out of the ordinary'? (GLT1)	5.30-6.30 p.m. TRAC general meeting (GLT2)
	Lecture theatre GLT 2	10.30 a.m. Meaningful objects	2.30 p.m. Theorising Late Antiquity	7.30-8.30 p.m. wine reception (Canterbury Roman Museum)
Saturday	Lecture theatre GLT 1	10.00 a.m. Theoretical agendas for the 21st century	Summary talk on recent excavations & opportunity to visit the Whitefriars excavations in Canterbury (free entry for conference delegates)	