Sessions for TRAC 2011

Friday 15th April

Afternoon Sessions- 2.30 pm-6pm

1. Moved communities: social projection and cultural conformity in the archaeology of the Roman limes.
2.30- 3.00pm Ioana Oltean (Exeter University) The Roman and the Native: social projection and cultural conformity.

3.00- 3.30pm Alex Meyer (Duke University) The Preservation of Ethnic and Geographical Bonds in the Roman Auxilia.

3.30- 4.00pm Carol van Driel-Murray (Leiden University) Batavians on the move: emigrants, immigrants and returnees.

4.00- 4.30pm Coffee Break.

4.30- 5.00pm Carmen Ciongradi (Cluj-Napoca) Diasporas in Roman Napoca.

5.00- 5.30pm Barbara Borgers et al. Early Roman pottery in the civitas Tungorum: towards an integrated analytical approach.

5.30- 6.00pm Discussant- Martin Pitts (Exeter University).

2. The Devil is in the Detail- practicalities of trade and consumption

2.30- 3.00pm Elena Martelli (Reading University). Saccarii from Roman harbour towns.

3.00- 3.30pm Sally Grainger (Reading University). Roman fish sauce and the practicalities of supply.

3.30- 4.00pm AP Souter (Nottingham University). A preliminary discussion concerning the use of wooden barrels in Lusitania.

4.00- 4.30pm Coffee Break.

4.30- 5.00pm Meike Weber (Reading University). Putting a name to the pot- the evidence of potter stamps on Terra Sigillata.

5.00- 5.30pm Gwladys Monteil (Nottingham University). From port to table- a fresh look at Samian assemblages from London and beyond.

5.30- 6.00pm Discussant- Dr. Steven Willis (University of Kent).
Saturday 16th April

Morning Sessions - 9.30 am-1 pm

3. Identity studies theory and the methodological challenges

9.30- 10.00am Kristina Winther-Jacobsen (Copenhagen). Identity or habitus? Changes in Cypriot cooking wares during the Hellenistic-Roman period.

10.00- 10.30am Emanuele Vaccaro. (Cambridge University). Pottery for the Roman peasants: patterns of persistency and change in southern Tuscany.

10.30- 11.00am Rick Bonnie (Leuven University). Consuming social identity: a case study from Roman Galilee

11.00- 11.30am Coffee Break. Poster Session in Concourse

11.30- 12.00 D. van Helden (unaffiliated). To curse or not to curse? Divergent uses of literacy in Aquae Sulis

12.00- 12.30pm- Stijn Heeren. (Amsterdam). Burials and brooches. Collective versus personal identity.

12.30- 1.00pm- Discussant. John Lund (Copenhagen).

4. a. R. G. Collingwood- an early theoretical archaeologist?

9.30- 10.00am Stephen Leach (Keele University). Archaeology, history and philosophy: their relationship in the work of RG Collingwood.

10.00- 10.30am Paul Bidwell (TWM Archaeology). Collingwood’s archaeological fieldwork and the methodology of history

10.30- 11.00am Richard Hingley (Durham University). R.G. Collingwood and the Scientific Study of Hadrian’s Wall.

11.00- 11.30- coffee break. Poster Session in Concourse

b. Multiple Masculinities in Roman Archaeology- no girls allowed!!

11.30- 12.00 Melanie Sherratt (Durham University). An holistic approach to Roman gender

12.00- 12.30pm Courtney Ward (Oxford University). Multiple masculinites and personal adornment from Herculaneum

12.30- 1.00pm Kathryn Reusch (Oxford University). Creating gender: castration in Rome.
Afternoon Sessions- 2.30 pm-6pm

5. Towards an Anthropological Archaeology of Roman Colonialism

2.30- 3.00pm Astrid Van Oyen (Cambridge University). Exploring the potential of Actor-Network-Theory for Roman archaeology

3.00- 3.30pm Joe Bonni (University of Chicago) Everything is Full of Gods: Rethinking Religion in the Roman Empire

3.30- 4.00pm Zeynep Akture (Izmir, Turkey). Late Republican theatre-construction in the cultural milieu of the Iberian Peninsula

4.00- 4.30pm coffee break

4.30- 5.00pm Karim Mata (University of Chicago). “Material Perspectives in the Roman Lower Rhineland: Expanding the Limits of what Archaeological Assemblages Can Tell Us”

5.00- 5.30pm Ben Luley (University of Chicago). Consuming like a Roman? Colonial Consumption at Ancient Lattara, France”

5.30- 6.00pm Discussant- Dr Jane Webster (Newcastle University)

6. Oh, the Humanity! Improving the model army, in Theory

2.30- 3.00pm Rob Collins (PAS and Newcastle University). Total authority? Identifying pervasiveness in the Roman army.

3.00- 3.30pm Elizabeth Greene (University of North Carolina, Chapel Hill). Sulpicia Lepidina and Elizabeth Custer: a Cross-Cultural Analogy for Military Wives in a Frontier Context.

3.30- 4.00pm Matt Symonds (unaffiliated). Crossing the line: Functionalism, militarism, and discrepant experience at milecastles on Hadrian’s Wall.

4.00- 4.30pm coffee break

4.30- 5.00pm Robert Matthew (Manchester University). Beer, blades and the Batavian Ear: The Batavian myth, Roman military studies and the archaeology of Vindolanda Roman fort.

5.00- 5.30pm TBC

5.30- 6.00pm Discussant- Andrew Gardner (UCL)
Sunday 17th April

Morning sessions- 9.30 am- 11.30

General Session 1. Chair - Dr. Jane Webster

9.15- 9.40am Edward Biddulph (Oxford Archaeology). On the origin of behaviours: examining the process of cultural selection through itinerary evidence

9.40- 10.05am Sarah Gilboa-Karni (Tel-Aviv). The Dionysian thiasus on garden oscilla: a Roman 'assembly line' to attain

10.05- 10.30am Mara Vejby (Reading University). Social Memory and Prehistoric Sites in the Roman Empire

10.30- 10.55am Michael Mulyran (Kent University). The establishment of urban movement networks: linear devotional pathways and mental maps in Late Antique and Early Medieval Rome.

10.55- 11.20 Roeland Emaeus (Universiteit van Amsterdam). Boundaries of the Empire: Territory, Identity and the Limes.

General Session 2. Chair - Darrell Rohl

9.15- 9.40am Ian Longhurst (Unaffiliated). Evidence for regional trades in game pies and potted meats, using petrologically distinctive hand-made coarse pottery as 'brands of location.'


10.05- 10.30am Nick Garland (UCL). Settlement boundaries: the examination of social change in the Late Iron Age- Roman transition.

10.30- 10.55am Abir Kassem. (Damanhour University, Egypt). The relation between Pharos of Alexandria and Tower of Hercules. Frances McIntosh reading this paper

10.55- 11.20am Michael Teed (Buffalo University) Building Roman Landscapes: Assessing Roman economic exploitation in Southern Etruria during the Republic

Retrospective Session- 11.40- 1.00

Eleanor Scott will open and lead this session.

Discussion/questions to follow from participants and all delegates.
1. Moved Communities: social projection and cultural conformity in the archaeology of the Roman limes.

Session Organisers - Tatiana Ivleva (Leiden University) and Ioana Oltean (Exeter University)

Last year a RAC session Roman Diasporas - Archaeological Approaches to Mobility and Diversity in the Roman Empire looked at identification of individual migrants and diasporas in archaeological contexts, largely from the perspective offered by Roman Britain and Italy.

Our session will expand the discussion by looking for evidence for communities of migrants outside these well-known examples, in other Roman provinces on the fringes of the Roman Empire. It will debate the extent to which the ethnic or cultural markers, or the processes and dynamics experienced as an effect of cultural interaction by the groups and individuals of the Diaspora, can be identified archaeologically, and the relative value of theoretical frameworks (such as identity stress; cultural conformism or resistance; ethnoscapes, etc) to furthering our understanding of Roman society. Particularly welcome are papers that examine comparatively, the interpretations from two or more types of evidence (e.g. combining pottery analysis or small finds and historical data - in memory of late Vivian Swan) or explore a wide range of methods which can be used to look for migrants or even diaspora communities: epigraphical or linguistic, historical or archaeological.

Overall this session attempts to highlight once more the significance of the study of communities of migrants in the Roman Empire and to break down the existing division in the studies of migrants in the Roman Empire between epigraphical and archaeological research. The goal is to allow for a more open session which as a result, we believe, would give a more balanced and geographically wider view.

2.30- 3.00pm Joana Oltean (Exeter University). The Roman and the Indigenous: social projection and cultural conformity.

All available evidence to date suggests that the provinces along the boundaries of the Roman Empire developed a distinct social environment, where spatial and social mobility triggered an apparently puzzling variety of reactions affecting individuals and communities. Nevertheless, the social environment along the limes developed more shared features and patterns of social interaction and of cultural change, than with areas closer to the core of the empire. This introductory paper intends to review the nature of the archaeological and epigraphic evidence from limes provinces on the Lower Danube and to assess its relative value for providing reliable support for the identification of migrant and indigenous identities and for the interpretation of the dynamics of social psychology within a Roman provincial context.

3.00- 3.30pm Alexander Meyer (Duke University, North Caroline). Geographical and Cultural Bonds in the Roman Auxilia.
This paper examines evidence for social ties based on geographical and cultural factors among soldiers of the Roman auxilia. Specifically, it examines a small number of inscriptions in which the tribal or geographical origins of individuals can be identified. This information is then used to illuminate the preservation and dissolution of social ties based on shared geographical or cultural origins and the means by which these bonds may be detected in the archaeological record.

The close examination of the epigraphic record suggests, for instance, that Spanish and Pannonian soldiers of the first century maintained bonds with soldiers sharing a similar cultural and/or geographical background. This leads to a discussion of possible interpretations of this material and theoretical frameworks that may be applied to it. Finally, this paper moves from the epigraphic record to an exploration of the potential for archaeology to identify similar geographically and culturally based communities in the material record.

3.30-4.00pm Carol van Driel-Murray (Universiteit van Amsterdam). Batavians on the Move: emigrants, immigrants and returnees.

Quite apart from the actual troop movements during times of conflict, military society, especially the multi-ethnic officer class, was always highly mobile. Officers changed posts every few years, accompanied by their complete households, and, contrary to general belief, for certain units, ethnic recruitment remained the norm until well into the 3rd century. Soldiers' dependents formed part of this mobility. 'Diaspora' is perhaps a misleading term, since movement was not necessarily one way, nor was it involuntary or irreversible. Evidence of movement, the choices available to recruits and the effects on civil society both at home and the place of service will be explored, focusing on the well-researched example of the Batavian ethnic units, amongst others.

4.30-5.00pm Carmen Ciongradi (Cluj-Napoca). Diasporas in Roman Napoca.

One peculiarity of the social make-up of Dacia is that, unlike other provinces in the area, it provides significant evidence for the establishment of larger groups of immigrants as a result of Roman conquest. These ethnic communities bring with them their own organisation and hierarchy, customs and material culture. Through types and decoration of monuments made by their own craftsmen, individuals of these groups communicate among other things, not just their ethnic, but also their religious and social identity.

A Hadrianic municipium which later becomes a colonia under Marcus Aurelius, Roman Napoca, experiences generational developments in the social behaviour of its inhabitants in parallel with its political, demographic and economic development. By combining epigraphic and archaeological evidence, the paper will explore the nature and mechanisms behind the evolution in social behaviour and identity display of the inhabitants from the beginnings of the town, when diasporas of Norico-Pannonians and north Italians were living there alongside indigenous Dacians, to its second generation shift in emphasis from ethnic to wealth-related identity markers, while new ethnic presences from Asia Minor and possibly Moesia are making an appearance.

5.00-5.30pm Barbara Borgers, Marc De Bie (Vrije Universiteit Brussel (Free University of Brussels)), Patrick Degryse (Katholieke Universiteit Leuven (Catholic University of Leuven)) and Patrick S. Quinn (University College London, Department of Archaeology). Early Roman pottery in the civitas Tungorum: towards an integrated analytical approach.
The Early Roman period in *Gallia Belgica* is characterized by distinct changes in ceramic style. The *civitas Tungorum* district in Belgium is no exception. During the first centuries AD, stylistic diversification is accompanied by the introduction of new supra-regional pottery types thought to have played an important role in exchange, the negotiation of identity and the display of social status. However, little is known about the integration of these new types in local manufacturing traditions.

In addressing this question, an approach was adopted that integrates a more general characterization of pottery technology (macroscopic analysis) with the detailed examination of compositional variability (thin section petrography and ICP-OES analysis) within and between sites. The principal aims are to demonstrate the potential value to taking ceramic studies beyond regional typological studies, and to explore the place of pottery in the Early Roman cultural tradition and examine the possible reasons for its adoption. In order to achieve these aims, six case-study sites from the *civitas Tungorum* were selected from a variety of archaeological settings. As the results show, the detailed examination of ceramic technology offers a means to explore the movement of pottery and people within the *civitas Tungorum*.

2. The Devil is in the Detail- practicalities of trade and consumption.

Session Organisers- Meike Weber (Reading University) and Andrew Souter (Nottingham University).

Trade, commerce, and consumption have, for many years, provided popular subjects for discussion in Roman studies and continued to push the boundaries of our knowledge and understanding of the Roman Empire. Approaches typically focus on questions concerning how material groups were supplied to consumers and how patterns of trade and commerce can be identified based primarily on ceramic evidence, such as from ship wrecks or site deposits. While these patterns can be approached using macro-analysis of find groups as a whole, investigations into the micro-details of traded goods provide much potential for understanding the organisation and processes of commerce and consumption.

*Tituli picti* and stamps on find groups, such as amphorae, provide one of the best examples for understanding the implications of micro-details in Empire-wide trade. Pottery stamps on fine and coarse ware can also be used to understand the organisation of workshops and the scale of supply, while additionally offering new perspectives of the implications of consumer choice. This session will therefore explore micro-details within a variety of form groups that have been the subject of short and long distance trade. The material will be analysed within a wider context of commerce and practicalities of supply, such as private trade, merchant organisations, or the *annona*. Further emphasis will be placed on the detailed analysis of distribution networks and the possibilities of personal consumer preference. Some aspects that have often been overlooked are trade goods and vessels that rarely survive in the archaeological record (i.e. wooden items, animal skins) but which undoubtedly played a crucial role in long and short distance trade.

Based on the analysis of these micro-details, and a consideration of how various material groups were originally used, this session will offer new theoretical perspectives on commercial exploits.
throughout the Roman Empire based on what we know about the organisation of local markets and individual trade.

2.30-3.00pm Elena Martelli (Reading University). *Saccarii from Roman Harbour Towns.*

My MA research examined and categorised a group of clay figurines representing *saccarii*, found mainly in Ostia and other harbour towns and dated to the Roman Imperial period. The *saccarii* were dock workers responsible for the loading and unloading of goods from the sea-going ships to the river boats and warehouses. A detailed analysis of these porters suggests that the *saccarii* played a more important role in the Ostian multi-layered society than was originally thought, and were probably united in a guild.

A contextual analysis of the clay saccarii was undertaken using an Italian iconographic tradition and British context method, describing both the items and their place of recovery in details. The two approaches complement each other and allow a new interpretation of these statuettes. Their importance has been enhanced by this study, challenging the common interpretation of them as simple souvenirs. In this new interpretation, the clay *saccarii* are believed to represent the religious symbol of the porters’ guild (*collegium saccariorum*). Thus, they might have been the “humble version” of their *genius*, representing the cohesion force that made the members of the guild powerful and protected them from accidents.

The probable location of these clay figurines in shrines and niches placed in busy streets, taverns and workshops, frequented by the *saccarii* and the other members of the Ostian heterogeneous community, gives an insight into the exhibition of social identity and religious beliefs through material culture by a group of overlooked workers in Roman Imperial Ostia.

3.00-3.30pm Sally Grainger (Reading University). *Roman Fish Sauce and the Practicalities of Supply.*

The precise nature of Roman fish sauce has until now only been imagined. It was necessarily assumed to be a clear free flowing liquid not dissimilar to the modern varieties of fish sauce found in South East Asia. These products are clear filtered liquids aptly described by Pliny as looking like ‘aged honey wine’ (*HN* 31.93). How one gets from piles of dissolving fish (with all that that conjurors up in our imagination) to this clean sanitized product is impossible to comprehend without empirical knowledge of the product during manufacture. Experiments were conducted to manufacture a bulk fish sauce over the last 2 years in part completion of an MA. In this paper I will report of the findings of these experiments as they pertain to the practicalities of trading fish sauce products. A theory is developed as to how the nature of these products determined how they were traded. The various design features of the numerous fish sauce amphorae will be outlined and discussed in light of these findings. Conclusions will be drawn as to the motivation behind particular design features, such as the long narrow necks of Dressel 12, more reminiscent of a wine amphora and the pronounced hollow spike in types Dressel 7-11, the logical purpose of which was clearly to hold a residue. The residue associated with fish sauce, *allea*, was once considered a product of little value, to be either discarded or given to slaves (Van Neer and Ervynck 2002:208). *Allea* has now been observed in manufacture and it is clear that its role in the fish sauce trade is more complex and its value considerably greater than we thought.
3.30- 4.00pm AP Souter (Nottingham University). A Preliminary Discussion Concerning the Use of Wooden Barrels in Lusitania

The use of wooden barrels is widely accepted to have occurred in the Roman world, but often with little further commentary or consideration of their practical implications. Although such material only survives in rare circumstances, there are sufficient indications for their widespread use in addition to that of ceramic containers, including amphorae and dolia.

Nevertheless, given their general absence in the archaeological record, understanding their use and subsequent distribution presents many challenges and in most cases can only remain theoretical. Indeed, while recent publications demonstrate the advanced level of ceramic studies (Reynolds 2010), our ability to comment on these perishable containers is usually very limited.

Despite these issues, a preliminary theoretical discussion will be presented on the use of wooden barrels in the province of Lusitania where there are sufficient indications for a successful local wine industry that, in some cases, occurred on a significant scale. Although it is known that a local amphora industry also endured the period of Roman control, the majority of forms were those used for fish-sauce, and there are many indications for the use of barrels at wine production sites. Furthermore, numerous examples of carved stone barrel-cupa monuments are known in addition to other artistic representations.

This paper will therefore build on discussions presented in previous research (Etienne and Mayet 2000; Tupman 2005) and present a detailed study concerning the use of barrels at production sites and the practicalities of supply and distribution.

4.30- 5.00pm Meike Weber (Reading University). Putting a Name to the Pot - the Evidence of Potter Stamps on Terra Sigillata.

This presentation explores the supply of Samian ware to Britain and the provinces, on the basis of potters’ stamps from continental sites and Britain itself. These have recently been made accessible by the publications of the monograph series "Names on Terra Sigillata" as well as the appending data base. This paper will focus on the Antonine period, a major production and trading phase of Central Gaulish sigillata.

The Roman province of Britannia was probably the main export market for Central Gaulish Samian workshops. Their products occur at both military and civilian sites throughout the province. As such, it produces data that directly reflects the range of vessels and trade patterns of these workshops from their emergence in the early 2nd century through to the end of supply. In contrast, the frontier zone along the German Limes offers a picture of fluctuating trade, some areas offering more evidence of Central Gaulish products than others. As the pottery was evidently traded along the river Rhine and should have been evenly supplied, different questions will have to be asked.

Based on Steve Willis’ previous works on consumption patterns of Samian in Britain, this presentation will explore intra-regional comparisons of consumption across the provinces of Britain and Germany. Does the absence or presence of certain potters at different sites thus have chronological reasons or could it have been the result of trade routes, distribution networks, economic considerations, or personal consumer preferences? Are we looking at state-controlled supply of Samian to military fortifications or did individual traders offer a choice to the consumers?
Several case studies of individual potters will form the basis of a comparison of British and continental supply with Central Gaulish Samian.

5.00-5.30pm Gwladys Monteil (Nottingham University). *From Port to Table: A Fresh Look at Samian Assemblages from London and Beyond.*

London's position at the core of a road network for the Roman province of Britain meant that it played a pivotal role as a redistribution centre for imported goods within the province, exploiting official and military supply routes.

Several warehouse and shop Samian groups are known in London particularly for the second century AD. Aiming to understand the integrity of each group in terms of chronology, workshops and deposition, previous studies have mostly focused on decorated vessels and potters stamps (Bird 1986, Dickinson 1986, Bird 2005). Considering the whole range of Samian forms found in warehouses and shops groups is nevertheless essential since a number of Samian forms are unstamped.

Some pairs or groups of Samian forms have been found in equal quantities in warehouse assemblages from London and seem to have been imported as 'sets'. The existence of Samian services and the presence of discrete vessel sizes have long been recognised. Often seen as logical by-products of a semi-industrial production and an essential requirement for long-distance transport, little is known about how these sizes were interpreted by consumers or their role in dining.

The following contribution proposes to explore in more details the range of Samian forms and sizes found in warehouse groups using detailed quantification. By comparing the profiles of such groups to more domestic Samian groups across a range of sites in Roman Britain, it will be possible to understand the dynamics behind the circulation of different groups of Samian vessels from port to table and the role played by individual consumer preferences.
Saturday 16th April

Morning Sessions- 9.30 am-1 pm

3. Identity Studies Theory and the Methodological Challenges

Session Organisers- Kristina Winther-Jacobsen (Københavns Universitet), Emanuele Vaccaro (Cambridge University) and John Lund (Copenhagen University).

Humans produce and use artefacts not only for physical tasks but to mediate social, economic and political relationships and to create, express and maintain social, economic and political identities. For this purpose artefacts possess what appears to an endless variability over space and time leading to choices between appropriate and inappropriate behaviour, which is how we differentiate ourselves and others. Until the middle of the 20th century, archaeologists focused on the stylistic variabilities as a means of discriminating chronologically between artefacts and their contexts, whereas modern archaeology recognises a much wider range of artefact variability. For instance, technological artefact studies tease out the practices followed by producers in detail and use these to map the world of the producer. Whether or not we apply formal typologies, ethnoarchaeological or experimental archaeological analogies, artefact variability continue to be the two main archaeological tools for classifying material culture. Classification lies at the core of human conceptualisation of the world around us by identifying, grouping and naming different kinds of objects and phenomena.

The scholarly change in focus from cultural history to processes of social and cognitive history has developed our sensitivity to a growing range of artefact variability. Under the influence of theory borrowed from sociology and anthropology this process has developed as a continued breaking down of analytical units, for instance, in acculturation studies where we have moved from cultures to ethnicities to identities. The monoliths of Greek and Roman culture have become fragmented though the concept of ideas of subcultures, regional cultures and identities, which arguably formed the constituent parts of a heterogeneous, yet comparatively unified way of life. Identities are flexible and dynamic social constructs emerging within the context of an individual's multiple overlapping social relationships and locations and the challenge to archaeology continues to be the definition of criteria of material culture to mediate this analytical unit.

9.30- 10.00am Kristina Winther-Jacobsen (Copenhagen University). Identity or habitus? Changes in Cypriot Cooking Wares during the Hellenistic-Roman Period.

Identities are flexible and dynamic social constructs emerging within the context of an individual's multiple overlapping social relationships and locations. Depending on the context and audience, different identity positions are taken in order for the multiple overlapping social relationships and locations to be successfully negotiated. Habitus is a system of lasting and changeable dispositions developed through practice framing the way the individual agent experiences, thinks and acts as well as synthesising both the position of the agent in social relationships and locations and the mental position of the agent. Identity and habitus are clearly related begging the question in which specific cases these individual concepts contribute to a better understanding of material culture.
The paper explores the introduction of quartz rich cooking fabric in Cyprus during the Hellenistic and Early Roman period, a period of great change in Cyprus when the island's city-kingdoms were annexed first by Ptolemy I and later by Rome. Mapping the tradition of cooking vessels on the island, the paper investigates how the technological change of introducing quartz rich fabrics affected the types of cooking vessels produced and the repercussions to consumption patterns in Cyprus. Did the Cypriot potters adapt the new technology to their local cooking styles? Did the new technology led to morphological experiments in Cyprus? Did the change of technology also bring about a change of style in cooking? These questions are used to discuss the difference between identity and habitus.

10.00-10.30am Emanuele Vaccaro (Cambridge University). Pottery for the Roman Peasants: patterns of persistency and change in southern Tuscany.

This paper focuses on patterns of persistency and change in the ceramic repertoire utilised by the Roman peasants in an inland area of southern Tuscany, as it emerges from an in-progress project aimed at shedding light on the material culture of the Roman rural communities. The material culture of small settlements in inland territories is frequently considered less sophisticated than that of the broadly connected coastal sites and major towns. How much of this simplified assumption is true? Is there any difference between the early and late Roman period? Did the distance from the more globalised coastal sites determine the development of a specific ceramic culture that can identify the Roman peasants living in inland and less-connected territories? Although the research project is only at the beginning, some evidence is now available and it will be discussed to define if and how the social composition of rural communities can be investigated through the use of their ceramics.

10.30-11.00am Rick Bonnie (Leuven University). Consuming Social Identity: a case study from Roman Galilee.

The debate around social identity in Roman archaeology has for a long time been focused on the production of identity in material culture, rather than on the question of how people have consumed it. Through this, the recipient of the material has been given a rather passive voice. It has been the production of different (e.g. Roman or native) styles of material culture that has been studied to discuss changes in people's lives, rather than the material composition of these people.

This paper tries to put it the other way around by concentrating on the changing material composition of people. Put differently, it studies the people's consumption of a produced surrounding (through the incorporation into the Empire). Thus it does not focus on the 'grand strategy' of Empire in the construction of identity (where too often the actor has been passive), but on the changes in people's interaction with this changing surrounding.

The aim of the paper is to demonstrate this theoretical framework by a case study from the Roman region of Galilee (northern Israel). The archaeological material from this region has often not been studied in the manner as proposed above, but instead has relied heavily on a more traditional, static culture-historical approach. This case study, however, tries to show that the proposed theoretical framework is helpful in finding answers to questions as to why, how and when various changes occurred, in what kind of context, and their effect in a long-term regional and empire-wide process of development.
11.30-12.00 D van Helden (unaffiliated). *To Curse or not to Curse? Divergent uses of Literacy in Aquae Sulis.*

This paper investigates the different ways in which people sought to express their identity in literate religious practice in Aquae Sulis, Roman Bath. The contents of inscriptions on stone and the curse tablets from the sacred well are analysed to get a handle on the way people of different status and backgrounds engaged in literate communication with the gods.

When close attention is paid to who it was that dedicated these texts, the type of text and their content, and these are analysed in concert, interesting patterns are visible. These patterns can inform our interpretation of religious practise and the uptake of the epigraphic habit. Moreover, it provides a very interesting glimpse into life in Roman Bath and the way people negotiated their identity there.

12.00-12.30pm- Stijn Heeren (Amsterdam University). *Burials and Brooches. Collective versus Personal Identity.*

Brooches are considered to be an important indicator of the bearers' identity (Jundi/Hill 1998; Eckardt 2005). Since identity is sometimes expressed in the burial ritual, one would expect to find brooches in cemeteries. However, brooches seem to be virtually absent from cemeteries in the Dutch river area. Given the good properties of the riverine clay soils for preserving metal, this is surprising. Some sites in the Dutch river area yielded over one thousand brooches, but almost all come from settlements and military camps and only a very small number from cemeteries. At the same time, other classes of grave goods (like ceramics) are present in large numbers. The sets of ceramics are quite uniform sets of a plate, a beaker and a jug. These standardized sets of ceramics and the absence of items referring to a person's identity (finger rings, brooches) can be understood as an indication of deliberately anonymising the deceased. The ritual at these rural sites is aimed at the transformation of the deceased into an anonymous ancestor, instead of acknowledging the person's identity. Since this is a new phenomenon (the burial ritual in the Late Iron Age is very different), this could relate to the establishment of the Roman military camps in this area.

There are some exceptions, and these are found in and near the town of Nijmegen. The city population handled brooches very differently – sometimes as many as five brooches were placed in individual graves. Clearly, their grave ritual did not limit the expression of personal identity.

4. a. R. G. Collingwood- an early theoretical archaeologist?

Session Organisers- Paul Bidwell (Tyne and Wear Archives and Museums) and Stephen Leach, (Keele University).

R. G. Collingwood (1889-1943) had two intertwined careers as a philosopher and an archaeologist. Interest in Collingwood as a philosopher has grown steadily, and there have been many studies of his work and life, including a recently published biography. They are generally sympathetic to his philosophy, but responses to Collingwood's achievements as an archaeologist have been mixed. His works of synthesis are sometimes regarded as too fixed in their views, giving no space to alternative narratives, and some of his archaeological reports have been thought to force the evidence to fit his preconceptions. Yet many of Collingwood's ideas remain important, particularly
his attempts to define the limits of historical thought and the place of archaeology within it. He
never distilled his thoughts in a summary directed at archaeologists, though parts of his Autobiography (1939) went some way towards this, and some of his most important philosophical books were assembled by others after his early death from lecture notes and incomplete drafts.

Although his philosophical writings are models of clarity, their presentation is far from straightforward, and subsequent analyses of his work are essential to understanding the development of his thought. His archaeological work is much easier to appreciate, being published in his life time, even if occasionally in obscure journals such as The Vasculum. It deserves the same close attention from archaeologists as from those studying his philosophy of history. Over the last forty years some philosophers have come to recognise that study of his archaeological work is essential to understanding his wider thought. Although Collingwood’s main historical interest was in Roman Britain, his fieldwork was confined to northern England, and the meeting of TRAC in the region which engaged so much of his attention is an opportunity to consider whether he could be described as an early theoretical archaeologist and whether his ideas are still important.

9.30- 10.00am Stephen Leach (Keele University). Archaeology, History and Philosophy: their relationship in the work of R.G. Collingwood.

This paper argues that although the lines that Collingwood drew between archaeology, history and philosophy are different to the lines that most would draw today – and although it would be inaccurate to term Collingwood an archaeological theorist – nonetheless, the seeds of archaeological theory are to be found in his work and in the work of certain of his contemporaries and predecessors.

10.00- 10.30am Paul Bidwell (TWAM). Collingwood’s Archaeological Fieldwork and the Methodology of History.

Collingwood regarded archaeology as the ‘methodology of history’ and as a body of knowledge parallel to text-based ‘authorities’, but he never published a Philosophy of Archaeology to match his essays on history, art and the natural sciences. The most extensive statement of his views on the subject appears in his Autobiography (1939), and much can also be learnt from his general accounts of Roman Britain. Equally useful in understanding his views on the nature and value of archaeology are his site reports and analyses of excavated material. The many summers that he spent excavating in northern England underlined his belief that theory was useless without demonstrations of its practical application. This paper will assess Collingwood’s approach to the planning and execution of his fieldwork, and how it reflects, and is reflected in, his wider body of thought.

10.30- 11.00am Richard Hingley (Durham University). R.G. Collingwood and the Scientific Study of Hadrian’s Wall.

This paper considers Collingwood’s claim (1921, 52) that research on Hadrian’s Wall since the 1890s had emerged from a ‘tentative’, ‘amateurish’ and ‘pre-scientific’ study of the subject into a ‘science’. It addresses the nature of Collingwood’s scientific study of the Wall and its origins in the earlier works of John Horsley and Francis Haverfield, focusing upon a genealogical perspective. It argues that, rather than constituting a break with past scholarship on the Wall, Haverfield and Collingwood built on methods of study that originated during the later sixteenth century. The main contribution that was made by Collingwood and Haverfield was, effectively, to narrow-down
research to a primary focus of attention on the chronology, sequence and function of the Wall. David Breeze (2003) has suggested that the attitude to certainty that pervades this research has damaged the subject and this paper re-evaluates this argument, drawing upon Collingwood's contribution. It is suggested that the science of Wall studies distanced the Wall from its own living history, serving to reduce its broader social, political and cultural significance in the wider community (Hingley 2010; Witcher et al 2010).

11.00-11.30- coffee break

4b. Multiple Masculinities in Roman Archaeology- no girls allowed!!

Session Organisers- Courtney Ward (Oxford University) and Melanie Sherratt (Durham University).

This session aims to look past the idea of a homogenous Roman male elite identity in order to understand masculinities, which have been marginalized by both Roman society and contemporary gender studies. A wealthy husband and statesman in Rome would have had a completely different life experience and gender identity than an unmarried young soldier on the British frontier. Contemporary scholarship, however, often groups such individuals together under the heading of "men." By focusing solely on male identities, this session endeavours to demonstrate that literary evidence, artistic depictions and archaeological artefacts, including jewellery and personal adornment, offer a rich resource in uncovering multiple masculinities and understanding the ways in which these masculinities were created and displayed by Roman men throughout the Empire.

Over the past thirty years, gender studies have successfully "added" women into investigations of Roman culture and society and the theoretical importance of these studies has been reflected in TRAC. In 2010, TRAC had two fruitful and successful sessions on gender theory, 'Cloth, Clothing and Gender in Roman Archaeology' and 'Engendering Material Cultural Packages in Roman Archaeology.' Our session argues that gender theory has moved on enough to allow scholars to "subtract" women briefly in order to better understand the various and diverse masculinities, which existed in the Roman world and have been overshadowed by uncovering female identities. Potential themes include multiple masculinities within Roman society, differing views of masculinity based on ethnicity and so-called deviant masculinities.

11.30-12.00 Melanie Sherratt (Durham University). An Holistic Approach to Roman Gender.

Discussions of gender in Roman archaeology often focus on identifying and defining the presence and roles of women rather than discussing the roles of the entire community. This paper will discuss the explicit and implicit biases created by such approaches, arguing that not only do such approaches do a great disservice to our understanding of past cultures but also that such approaches have allowed gender studies to be inadvertently marginalised within current archaeological discourse. By seeing identity as multifaceted, incorporating not only biological sex but also age, status and ethnicity, a greater understanding of gender roles and gendered identity can emerge in the archaeological record. This paper will focus on material from South East England and will discuss the transition from the late Iron Age through the early Roman period. By
addressing changes in how gender is displayed in funerary contexts, it will be argued that concepts of what it was to be male shifted significantly during this period and can therefore contribute to the complex issues surrounding the study of this period. Therefore, rather than limiting inquiry on gender to specific minutiae of provincial life or examples of the exotic, which can be dismissed from larger narratives of understanding, gender can and should be at the heart of discussions of Roman Britain.

12.00- 12.30pm Courtney Ward (Oxford University). *Multiple Masculinities and Personal Adornment from Herculaneum.*

Gender has been a critical influence in archaeology over the past 30 years, however there is still a tendency to view jewellery and personal adornment purely as the realm of wealthy women. Yet, freeborn boys were marked by a gold bulla and men of various financial and social statuses wore finger-rings. This paper will provide a new perspective regarding discussions of gender and identity by uncovering the multiple masculinities extant in the Roman world through an analysis of personal adornment and skeletal remains preserved by the eruption of Vesuvius in A.D. 79.

Though his rank and economic means remained constant, a man in the political sphere would have been identifiable as a boy, a young politician, a husband, a successful statesman and ultimately a head of household. These stages in the life of this fictitious man would have been differentiated not only by levels of responsibility and respect but also through variations in clothing and personal adornment. The gender identities associated with these stages would have also varied according to individual circumstances of wealth and status. The goal of this paper is to uncover not only how these gender identities were conveyed but also how they interacted with other interrelated social factors, such as social standing and financial means. In order to more accurately assess these multiple gender identities, skeletal remains from Herculaneum will be examined for aspects, such as age, sex, health and social status. These will then be compared to assemblages of personal adornment found with the individual remains.

12.30- 1.00pm Kathryn Reusch (Oxford University). *Creating Gender: Castration in Rome.*

The introduction of the cult of Cybele into Rome in 210 BC made the Romans intimately aware of castration and its many uses. The strong patriarchal foundation of Roman society was unsure of how to handle the castrate, but initial revulsion came to be replaced by a practical attitude to castration - as long as it was not practiced within the borders of the empire, its product was useful and often desired. Castrates were seen to inhabit a dangerous liminal position in the sexual and therefore gender hierarchy. This made them into a distinctive other which allowed them to serve as priests and prostitutes, tutors and slaves. Despite the importance of this topic for gender, economic and cultural historians and archaeologists, most of our information remains text-based. This paper will discuss the merits of a more in-depth archaeological study of castration, which has the potential to expand our knowledge of castrates and castration and the links between kingdoms and empires of the Roman and Late Antique worlds. Evidence from funerary deposits will give more information about treatment of castrates in death, which will point to their social standing, treatment and gender roles in life. Information about how castrates were treated and how this was fed by and fed into their gender and social roles will create a greater resolution of overall gender perceptions and how they changed over time in this period.
5. Towards an Anthropological Archaeology of Roman Colonialism

Session Organisers- Joe Bonni and Karim Mata (Chicago University).

This session aims to encourage engagement with anthropological studies of colonialism that have shown great effectiveness in conceptualizing the long-term dynamics of cultural contact at the local level. Roman studies have tended to neglect anthropologies of colonialism, which have a long and productive history of engaging with social theory and other critical approaches to such things as the constitution of colonial landscapes, the recontextualization of 'foreign' material culture, and the effects of hybridization processes on local identities, practices and ideologies.

Social processes unfolded, and were experienced, differentially within and among communities, across regions and over time, as certain social spheres reacted to local transitions and as historical actors experimented with diverse strategies in negotiating new realities shaped by colonialism. Uncovering the specific historicity of past communities in transition will help our understanding of discrepant experience and the movement of people, goods and ideas through local and inter-regional networks in the Roman Empire. The goal of using anthropologically informed local approaches to Roman colonialism is not to replace the 'Romanization' meta-narrative with that of a plurality of 'Roman colonialisms' but to allow the exploration of the possibilities of human action under colonial conditions by focusing on the contexts of local interactions, the materials by which such interaction was made possible, and by relating these to macro-scale processes and developments.

Anthropologies of colonialism can furthermore serve as a valuable source of comparative information to inform our work. Reversely, with one of the largest archaeological and historical datasets at their disposal, roman archaeologists can make valuable contributions to anthropological studies of colonial encounters commonly concerned with the more recent past of European colonialism. Lastly, an 'anthropology of archaeology' could explore how Roman colonialism has, and continues to, shape archaeological perceptions, practices and interpretations in other colonial contexts.

2.30- 3.00pm Astrid Van Oyen (Cambridge University). Exploring the Potential of Actor-Network-Theory for Roman archaeology.

The proposed paper will explore the potential of Actor-Network-Theory (ANT) for archaeological thought and practice. Whereas ANT is slowly making its way into archaeological theory (see the recent group on "symmetrical archaeology", as well as the volume on material agency by Carl Knappett and Lambros Malafouris (2008)), it has largely been overlooked in Roman archaeology.

The main reason for its holding a promising potential for archaeological application lies in its rejection of the modernist nature/society dualism, which corresponds with similar polar oppositions such as objectivity/subjectivity and human/thing. Since archaeology tends to implement social theories that are based on empirical study of present-day societies, it often has a hard time moulding those to suit a database of ancient objects. If, however, the nature/society dualism is rejected – as advocated by Actor-Network-Theory – archaeology could contribute actively to the creation of interdisciplinary social theory, since all actors (animate and inanimate) would be granted the same a priori ontological position.
This paper will first identify the concrete archaeological themes on which an ANT-inspired perspective could shed new light, and then touch on the crucial question of how to relate the theoretical side to archaeological data. Which adjustments need to be made to ANT in order to suit the discipline-specific needs of archaeology? In particular, it is believed that cultural change in the Roman empire – and the by now well-rehearsed debate on Romanization – could benefit from an approach as sketched above, whose central tenet is to replace the often invoked vague causes and labels (be they 'social', 'global', or else) by concrete chains of human/non-human associations. Not aiming at presenting definite answers or developing extended case studies, this theoretical mind play will seek to provoke in-depth dialogue and debate.

3.00-3.30pm Joe Bonni (Chicago University). *Everything is Full of Gods: Rethinking Religion in the Roman Empire.*

Archaeological efforts to recreate local perspectives of colonized peoples can and should focus - like many anthropological works of living populations - on how religious practices are used in the construction of local identity. Religious practices are entirely entangled in colonial projects of the past and the present. To explore colonial processes, the making of colonial citizens and the various forms of cooperation, ambivalence and resistance of local groups to colonial projects, Roman Dura Europos (sacked in 256/7 CE), with its ethnically and religiously diverse population and numerous historical links to various regional imperial projects (Greece, Rome, Persia) offers an appropriate site for investigating concepts such as acculturation, hybridization, internal competition and various forms of navigating relationships with an imperial center while simultaneously expressing and recreating regional and local traditional lifestyles.

This presentation will examine some of the differences and similarities of religious practice at Europos along with a brief inquiry into the possible role and significance of openly practicing Christian and Jewish populations at a time and place where traditional narratives suggest such communities were not prospering or openly practicing. I will argue that an engagement with artifacts and architecture related to ritual practice can reveal to what degree indigenous Syrians and conquered Greek and Persian populations preserved their traditional practices, adapted Roman ones and tolerated or encouraged new ones giving voice to minority groups such as local Syrians and Christian and Jewish communities, actors oft ignored or elided in traditional narratives of Rome.

3.30-4.00pm Zeynep Akture (Izmir, Turkey). *Late Republican Theatre-Construction in the Cultural Milieu of the Iberian Peninsula*.

Gosden (2004) outlines a triple typology of colonialism according to which Roman Britain exemplifies the "middle ground" that creates new modes of difference instead of acculturation as in the "violence" model through armed invasion and mass death. The third type of "colonialism within a shared cultural milieu" embraces the possibility that 'colonies' may have altered the 'homeland' if operating in a period when identities were in the process of creation. In the resulting flexible urban network, a symbolic centre and hierarchy is maintained through the agency of local leaders differentiated by an 'elite' culture.

This paper discusses Late Republican theatre-construction in the Iberian Peninsula and Rome to suggest the compliance of the experience in the Roman Hispaniae with the third model, on the basis of:
Late Republican date of the theatres in Acinipo, Carteia, and Gades;
- influence, in the urbanism of Gades, of the local Balbus family, renowned by their theatre in Augustan Rome;
- Hispania's centrality to the Caesar-Pompey struggle, both of whom conceived of a permanent theatre in Rome;
- Caesar's company by Vitruvius in Hispania before the latter's outline of a Roman type of theatre building and the Hispanic/Carthaginian origin of mortar construction rolled between moulds of timber, as in the Theatre of Gades;
- Blázquez's (1994) finding the pre-Roman precedents of Roman gladiatorial combats in the Iberian Peninsula;
- Étienne's (1958) finding the origins of the Roman Imperial Cult in fides Iberica;
- Augustus' stay in Tarraco in 26-25 BC, which temporarily made the city the centre of the Early Roman Empire.

4.30- 5.00pm Karim Mata (Chicago University). Material Perspectives in the Roman Lower Rhineland: Expanding the Limits of what Archaeological Assemblages can tell us.

This paper explores the ways anthropological studies of colonial entanglements have approached material culture in recent years. These have stressed the importance of local logics and the historical and socio-cultural context in which materials and objects circulated. There has furthermore been growing attention for variation in assemblages based on the realization that selective adoption and rejection, along with the creative recontextualization of materials, together shaped local assemblages in dynamic ways. Such complexity is ideally approached through a combination of quantitative, qualitative, contextual and comparative analyses of large data samples. Critical engagement with this body of research makes it possible to reflect upon the ways material culture has been treated by Roman archaeologists in the Lower Rhineland. It will be argued that there is a need for reevaluating the way common attitudes and approaches towards material culture are producing local narratives that are too descriptive, static and uniform.

5.00- 5.30pm Ben Luley (Chicago University). Consuming like a Roman? Colonial Consumption at Ancient Lattara, France.

Within anthropology, the subject of consumption has been an important focus for understanding modern society, and has also been used more recently in more ancient examples as well. In this presentation I suggest that an approach focusing on the consumption of the material world can offer invaluable insights into the processes of Roman colonialism. Specifically, by focusing on the selective incorporation of certain objects into the daily routines and practices of people living in the region of southern Gaul that became Gallia Narbonensis, we can better understand and appreciate the effects of colonialism upon the daily lives of ordinary people and their reactions to living under a regime that was radically different from that of their ancestors. In this case, "consumption" does not refer simply to the end result of production and distribution, but rather an agentive social process through which cultural and social identities are created and reshaped through the selective appropriation and use of material objects. By looking at how objects were incorporated into the daily lives of people living at the site of ancient Lattara in southern France, I argue that the ceramic evidence indicates a limited interest Roman culture and practices at the basic level of cooking and food preparation in the different households of the site. Instead, individuals at Lattara appear to have continued to select traditional vessels for cooking, despite important changes in the actual production of ceramic wares in Gallia Narbonensis.
6. **Oh, the Humanity! Improving the Model Army, in Theory**

Session Organiser- Rob Collins (PAS and Newcastle University).

Roman military archaeology needs humanizing – it needs theory.

Arguably, it is the creative and critical use of theoretical paradigms that have brought the most humanity to Prehistoric and Early Medieval archaeology. Yet, Roman archaeology, particularly its military archaeology, rests behind the ramparts of excellent excavation reports and robust historical frameworks.

Contemporary post-colonial studies of the Roman empire have presented the Roman army as a violent, if multi-cultural instrument of an aggressive state, spreading empire with the point of a sword. This stance avoids the complexities of politically, economically, and socially managing a geographically widespread military diaspora – soldiers were more than mere killing machines or ethnic auxiliaries removed from their homelands.

There are vast quantities of data from across the empire, and more than two generations of sociological and psychological analysis of modern militaries. Roman military archaeologists can potentially lead the field in the application, development and testing of theoretical paradigms and models. But generals are needed!

This session seeks papers that provide a new outlook or insight on Roman military archaeology through the use of theory, at both the grand scale and the small keyhole evaluation.

2.30- 3.00pm Rob Collins (PAS and Newcastle University). *Total authority? Identifying Pervasiveness in the Roman Army.*

Armies are often portrayed as mechanistic and impersonal institutions with total authority over the lives of its members, easily restricting the impact of individual agency through defined roles and hierarchical management and leadership. More recently, however, ancient historians and archaeologists have pointed out how caricatured this portrayal of the Roman army is. Historians are able to provide examples from ancient writers and inscriptions to demonstrate these claims, but the task is more difficult for archaeologists. How do we demonstrate the limitations of imperial authority? By considering sociological concepts such as institutionalism, authority, and pervasion and their material correlations, archaeologists can test the degree to which the Roman army can be considered institutional and pervasive. This paper explores these issues.

3.00- 3.30pm Elizabeth Greene (University of North Carolina, Chapel Hill). *Sulpicia Lepidina and Elizabeth Custer: a Cross-Cultural Analogy for Military Wives in a Frontier Context.*

In the last twenty years an important trend in archaeological research has sought to investigate the Roman army as social groups of individuals rather than simply a tool of imperial control (e.g. James 2002, 42-4). This approach has centered largely on examination of the military as a community, both the identity of individuals and of the collective whole (James 1999; Haynes 1999), and the realization that this group comprised significant numbers of non-combatants such as women and children is one of the more important results towards a paradigm shift (Driel-Murray 1998; Allison 2008). The community supporting the army should be understood as a distinct social group whose
complex identity was derived first from the military (Sommer 1988, 627-37), as well as from other axes of identity such as ethnicity and gender.

But what more can we say of this population, or of the individuals, (particularly non-combatants) living in the Roman military context? We are still able to offer very little about the social role of these individuals, their lived reality, or anything of their daily life. However, the robust body of archaeological, documentary, and literary evidence available that informs the lives of non-combatants attached to the Roman army is enviable and can be used successfully in analogical parallels to other military and frontier conditions. This paper uses the letters of military wives on the frontier in the American west, particularly those of Elizabeth Custer, in conjunction with the Vindolanda tablets, military diplomas and inscriptions, to hypothesize by ethnographic analogy the social reality of military wives and families on the Roman frontiers.

3.30-4.00pm Matt Symonds (unaffiliated). Crossing the Line: Functionalism, militarism, and discrepant experience at milecastles on Hadrian’s Wall.

The extent to which the smaller structures on Hadrian’s Wall were standardised is widely celebrated. Both the adapted fortlets known as milecastles and the turrets strung out between them observed a regular spacing system and were built to a clearly defined plan. Although no two installations are identical, they are all very similar. This similarity has led to perceptions of a unity of purpose in which most interpretations of Hadrian’s Wall assume that the milecastles and turrets would function identically throughout its course. While this probably reflects the intentions of the designer and their military role, it is less likely to be a reliable guide to the day-to-day actuality of frontier life.

The groundplans and proposed reconstructions of the milecastles and turrets fit within a template of military architecture in which any given installation was built for a particular function and role. However, structure does not in itself define function, and ultimately it would be the soldiers within the various milecastles and turrets that would, to all intents and purposes, determine precisely how the individual installations were employed. This is particularly crucial for the milecastles, with their additional role as frontier gates. As such, milecastles represent a key node for ‘soldier’-'civilian’ or ‘Roman’-'barbarian’ interaction. In this context of contact, the militarism and use or abuse of power/authority by the milecastle garrison is critical in the portrayal and experience of the Roman empire in the frontier. Although the rank of the commanders on the ground within the milecastles is unknown, they are hardly likely to have been high ranking. This left the ultimate discretion concerning who could pass through a frontier (and under what terms) in the hands of relatively junior soldiers, almost certainly resulting in very discrepant experiences of empire. This paper will examine the relationship of functional interpretation of archaeological remains and theories relating to behaviour likely to have occurred at such sites, exploring the possible consequences of this astonishing arrangement.

4.30-5.00pm Robert Matthew (Manchester University). Beer, Blades and the Batavian Ear: the Batavian myth, Roman military studies and the archaeology of Vindolanda Roman fort.

Roman military studies have traditionally focused on broad syntheses of military identity, correlating the experiences of the Roman army with that of modern militaries, in particular with the colonial powers of the nineteenth century. Within this model individual soldiers are lost to discussions of grand strategies, elite careers and battle tactics; individuals are reduced to the level of cogs in a machine, which as a whole is emblematic of imperialism. Increasingly,
these perspectives are now being attacked as more and more archaeologists utilise theorised perspectives to reinterpret the Roman military as a diverse range of peoples, divided by status, duties and geographical origins.

This paper focuses upon the Batavians, the Rhineland tribe made famous by Tacitus as the preeminent auxiliary soldiers of the Roman military, providing recruits in lieu of taxation (Germania 29, Historiae 4.12). To the Romans, they were, like all barbarians of the fringes of empire, to be respected for their bravery but also to be feared; the revolt of AD69-70 demonstrated both the lie of the homogenous Roman military, and of the army as the unwavering tool of imperialism. For later generations of Dutch humanist scholars, the Batavians were an exemplar of Dutch nationalist resistance to foreign oppression - the ?Batavian Myth? emerged from this context. I utilise the case study of Vindolanda in bringing material and textual evidence to bear on broader discussions of Roman and national identities, arguing that separation of propaganda from reality, in modern and ancient sources, is a challenge Roman archaeologists must meet.
Sunday 17th April

Morning sessions- 9.15 am- 11.30

General Session 1


The view that culture evolves is not new. But while Charles Darwin alluded to the evolutionary mechanism of cultural change, it was not until the publication in 1976 of Richard Dawkins' The Selfish Gene that the connection between culture and Darwinian evolution was made explicit. Cultural information is transmitted through communication or other media and spreads by being copied or imitated. A variation in that information, if favoured or selected, results in the evolution of an aspect of culture. Dawkins called these bits of information memes. Analogous to genes, the units of natural selection, memes are units of cultural selection.

Roman archaeologists have largely remained untouched by memetics, yet cultural selection provides an elegant mechanism for the emergence, persistence and evolution of traditions in the Roman world. This paper examines this process through the funerary archaeology of Roman Britain, focusing on Pepper Hill cemetery, Southfleet, Kent, which serviced the town of Vagniacis. The cemetery, used from the mid 1st to late 3rd century AD, provides evidence of behaviours, for instance grave location, inherited from earlier generations of inhabitants, the rapid, virus-like, spread of new traditions, for example conspicuous grave-side feasting, and the gradual, blind evolution of traditions as variations are favoured and replicated, such as the changing composition of the pottery assemblage. We also see how the cultural environment helps to determine the success of imported traditions, such as busta, and how geographical or cultural isolation leads to regional divergence or speciation of burial rites.

9.40- 10.05am Sarah Gilboa-Karni (Tel-Aviv University). The Dionysian Thiasus on Garden Oscilla: a Roman 'assembly line' to attain fertility.

It is not clear why the Romans, so careful in appeasing the correct deity on each and every occasion, positioned the Dionysian entourage (thiasus) in their gardens. Dionysos- Bacchus and his retinue of satyrs, nymphs, old Silenus, Pan, Priapus and Amor, already appear as a group in the Hellenistic world. By the early Empire these deities seem to have been chosen over a host of other Roman vegetation deities to preside over the gardens. What then was the Roman sense of the Dionysian thiasus?

In the present study, three catalogues encompassing 450 marble oscilla, a typical garden ornament, were surveyed. The images on each oscillum were sorted into iconographic groups. Dionysian images were found on 88% of the oscilla. However, Bacchus was depicted on only 7% of the oscilla; satyrs predominate, appearing on 33% of the items, followed by nymphs, Silenus and Pan (18%, 14% and 10%, respectively).

The scant direct representations of Bacchus can be ascribed to cult constraints; the abundance of satyrs is in line with Pliny's remark about "saturica signa" in gardens. I propose that members of the Dionysian thiasus were positioned in Roman gardens as indicators, signaling the multiple steps necessary towards attaining fertility. This accords with St. Augustine's description of the concerted
way Roman deities performed their tutelage; an "assembly line" of multiple deities, in Robert Turcan's phrase. The oscilla, and presumably other garden ornaments, called for the intercession of Bacchus and his entourage, as a dedicated ensemble to sustain fertility.

10.05- 10.30am Mara Vejby (Reading University). Social Memory and Prehistoric Sites in the Roman Empire.

Social memory is not about reliving the past, but about defining the present and planning for the future within the shifting contexts of the past. Interpretations of the past are therefore an important component of power, as control over 'memories' provides a selective control on the present. Consequently, physical interactions with ancient sites, whether constructive or destructive, indicate a process of social memory as it is created, altered, and/or controlled.

Both 'remembering' and 'forgetting' take place in particular political and historical contexts within each society. Within the contexts of the greater Roman Empire the presence of social memory is seen in the interactions with older prehistoric monuments within the landscape. This paper will focus on the Roman material and Roman-age activity found at megalithic tombs in Atlantic Europe. By exploring the nature and patterns of these interactions through the activity and deposits at these sites it will be possible to begin to discuss their significance. Do the patterns indicate Roman use of Roman material? Are there regional differences in the nature of interaction with these sites? And how might all these reflect on the functions of social memory in Roman-occupied versus non-Roman-occupied territories, where Roman materials functioned within different social contexts?

10.30- 10.55am Michael Mulyran (Kent University). The Establishment of Urban Movement Networks: linear devotional pathways and mental maps in Late Antique and Early Medieval Rome.

This paper will argue that there were at least two sorts of Christian pilgrim 'route' established in Rome by the 7th century: what I call 'linear devotional pathways' and mental or internalised routes determined by written or earlier oral traditions. These routes, respectively, led either directly from intramural Christian centres celebrating a martyr to the extramural tomb of that martyr on the same road; or along a more haphazard path determined by a martyrdom tradition and churches built on the particular loca sancta described.

There are two examples of linear pathways from this period: the via Appia-Ardeatina, where a road, long-used as a showpiece for aristocratic ambition, became a road to facilitate devotion towards the local Christian martyrs Nereus, Achilles and the martyr bishop Sixtus II; and the via Aurelia where the pilgrimage of bishop Calixtus took place. My example of a pilgrim itinerary determined by a mental map and a topography created to externalise that, is that of the pilgrimage of St. Lawrence. Here is where a written tradition provided the impetus, or the reinforcement, for a series of church landmarks to be constructed along a route established in the context of this hagiographic framework.

In comparing these two sorts of routes, or pilgrimages, alongside the pre-existing ancient topography, we can better understand ancient and early medieval concepts of space and orientation. Did the Christian cult of martyrs and the later written hagiographic tradition fundamentally change urban movement networks in Rome or did these networks merely use pre-existing templates? Urban theory, cartographic, archaeological and hagiographic sources, as well as early medieval itineraria will be used to try to enlighten us.
**10.55-11.20am Roeland Emaeus (Universiteit van Amsterdam). Boundaries of the Empire: Territory, Identity and the Limes.**

In my paper I will explore the various ways in which the concepts territory, identity and boundary shape and give meaning to each other. When the Roman expansion started, first under the Republic and later under the Caesars, it was the whole known world, the *oikumene*, they saw as their goal. As Nicolet stated: "It was considered the accomplishment of a divine will that had assigned to Rome the destiny of conquering, of dominating, but also pacifying and organizing the whole world" (1991). In such a conception of the world there is no place for a political boundary. The Romans didn’t think of the Limes as a political boundary because they felt the other side belonged to the empire as well. But the Limes was a boundary in many ways: a military frontier and an economical and social barrier.

When we look at the concept of identity, the Limes is quite an important actant. In the words of Paasi: "Identity is ... basically a form of categorisation, where boundaries are used to distinguish one ... social collectivity ... from others. Identity and boundaries are different sides of the same coin." (2002). The Limes gave rise to a new form of identity throughout empire. By means of a shared social boundary, all the inhabitants of the empire shared at least one layer of territorial identity: inhabitant of the empire. Opposed to that, everyone excluded from the empire shared a territorial identity as well. Everyone who knew of the existence of the Roman empire but was excluded from it felt connected in a similar way: they were all inhabitants of the free world.

**General Session 2**

**9.15-9.40am Ian Longhurst (Unaffiliated). Evidence for Regional Trades in Game Pies and Potted Meats, using Petrologically Distinctive Hand-Made Coarse Pottery as ‘brands-of-location’**

Archaeology has found a persistent low level of hand-made pottery even in large Roman urban centres, like Carthage (Peacock 1982). Analysis of source materials indicates that some of this pottery travelled considerable distances. Given Roman economic conditions, this hand-made pottery appears to be “irrational” in its means of production and transportation. Wheel-made pottery ought to have driven this material out of the market. There exists an ethnoarchaeological model, which sees this pottery as surplus domestic production marketed to islands of the market economy by largely self-sufficient poor peasants who lived primarily in a non-market economy. In this model, the pottery travels empty and in its own right.

The present paper refutes the previous model and argues that the pottery contained cooked game, which carried a price premium sufficient to make the distribution economically rational. In this model, access in the major cities to game from remote regions is an indicator of the integration of the developed Roman economy. The primary function of this cheap pottery was as a "brand" to verify the source of the contents. Marketing of cooked meats in sealed jars required an organised response to maintain quality standards and avoid the danger of the fake goods ruining the market. Hand-made pottery using petrologically distinctive fabrics signalled that the contents came from highly specific locations, most famously Black Burnished Ware 1 (BB1) came from Poole Harbour. Knowing the location of the pottery allows us to predict the contents of the pots and make testable predictions about the organics preserved in the fabric. Some wares represent the seasonal exploitation of dense migrating wild resources e.g. BB1 migrating wildfowl trapped in Poole Harbour. For example, Pantellerian Ware contained migrating small passerine birds trapped on the...
island, Dales Ware contained potted salmon and sea trout ascending the Trent. Some other wares represent the products of hunting of boar and deer e.g. Malvern Ware and Central Gaulish Coarse Micaceous Ware. Aspects of food technology that allowed for the safety of these products will be addressed.

9.40- 10.05am Darrell Rohl (Durham University). *Chorography: an evaluation of theory and practice past and present.*

Chorography is a field of theory and practice concerned with the significance of place, regional description and characterisation, local history, and representation. A well-established discipline and methodology with demonstrable roots in classical antiquity and an important role in the development of antiquarian research, regional studies and the establishment of modern Archaeology, Chorography is useful for understanding the history of scholarship and may continue to provide sound theoretical principles and practical methods for archaeological research. This paper discusses the historical uses of Chorography, beginning with practitioners from classical antiquity but emphasising the uniquely British chorographic tradition of the sixteenth through eighteenth centuries. Attention is also given to more recent efforts at exploring this tradition by historiographers and archaeological theorists. What are the theoretical bases and implications of Chorography? How have these theories been applied in the past? What would a modern chorography look like, and how would it relate to contemporary Landscape Archaeology? These questions are evaluated from a theoretical and practical perspective, emphasising issues related to current issues in Roman Archaeology. It is suggested that Chorography remains a viable and valuable means of evaluating the long-term significance of monuments and regions. The paper concludes with specific examples of new chorographical research centred on Roman frontier monuments in the north of Britain.

10.05- 10.30am Nick Garland (UCL). *Settlement Boundaries: the examination of social change in the Late Iron Age-Roman transition.*

The physical boundaries of Early Roman towns were markedly different from those of their Late Iron Age predecessors. This can be demonstrated in West Sussex, where the linear and discontinuous earthworks of the Late Iron Age Territorial Oppida developed into a Roman Military encampment and then into the stone walls of the Roman Civitas capital of Noviomagus Reginorum.

Rome amalgamated their provinces through co-operation and symbiotic relationships and therefore, significant areas in Late Iron Age Britain retained their importance post-Claudian invasion. While Roman culture appears to have been absorbed by the British elite, the extent to which the rest of society changed is debatable. This raises the question: did British society as a whole really change to a great extent across this period? In both Iron Age and Roman studies boundaries have been used to examine social change, whether for individual houses or larger scale domestic and agricultural enclosures. They reflect multiple perspectives, whether it is related to political or individual status, community co-operation, religious practice or social exclusion. These boundaries may have represented the social structure of the inhabitants of these settlements and reflects how that structure alters over time.

Through Landscape Archaeology, combining spatial analysis and phenomenological observations, we can examine boundaries to determine their physical and social significance to those who built and lived within them. By interpreting these boundaries through time and space we can start to understand the scale of social change between the Late Iron Age and Early Roman periods in Britain.
10.30-10.55am Abir Kassem (Damanhour University, Egypt). *The Relation between Pharos of Alexandria and Tower of Hercules.*

The relations between countries could be economic, political, historical, cultural or any other kind of relations. It could also include artistic influences on different places. Related to this, this paper will deal with a monument located at Spain, built in the reign of Trajan which will be compared with another one at Egypt despite the long distance between them in space and time.

The monument in Spain is the Tower of Hercules which was a Roman lighthouse, built in the northwest of Spain, and known as *Farum Brigantium* until it changed to Tower of Hercules. *Farum Brigantium* was derived from the Greek word *Pharos* meaning the Lighthouse of Alexandria. The other monument is the Pharos of Alexandria. It was built in Alexandria, Egypt under the reign of Ptolemy 1st by his engineer Sostratus.

This paper does not aim to introduce a full study of the Hercules Tower, nor of the Pharos of Alexandria, it has the aims to present the structure of the lighthouse of Alexandria because it became such a model for other countries to imitate, as it was very famous and became one of the Seven Wonders of the ancient world. The paper will discuss the common points between the two monuments, and the influences discovered there. The study will emphasize the idea that art and architecture have no frontiers, they moved from one place to another easily and without permission. We must take into consideration also that there were other imitations of the Pharos but the one in Spain remains the oldest Roman lighthouse still used as a lighthouse today.

10.55-11.20am Michael Teed (Buffalo University). *Building Roman Landscapes: Assessing Roman economic exploitation in Southern Etruria during the Republic.*

The reasons why Rome expanded into Italy and the Mediterranean during the Republican period have always been an important topic for scholars to examine, as the events of this period heavily influenced Rome’s later actions and identity. The majority of scholarship concerning Roman expansion suggests that Roman bellicosity and the voracious desire for fertile agricultural land led to the Roman expansion in the Republican period. However, these claims are often based solely on insufficient historical sources and they fail to utilize any archaeological evidence to assess the historicity of these claims. In a small step to address that problem, this study examines the settlement distribution and economic exploitation of a small region in Southern Etruria before and after the Roman arrival using archaeological field survey data from the Civitella Cesi and Vicus Matrini surveys. This is done by examining both Etruscan and Roman site locations on an agricultural suitability map based on Roman preferences for agricultural land. In this way, it is possible to evaluate one aspect of Roman expansionist intentions through the placement of settlements in the most agriculturally suitable areas. While this study is by no means comprehensive, it aims to highlight the possibilities of using new technologies and archaeological data to examine this frequently neglected area of Roman studies.