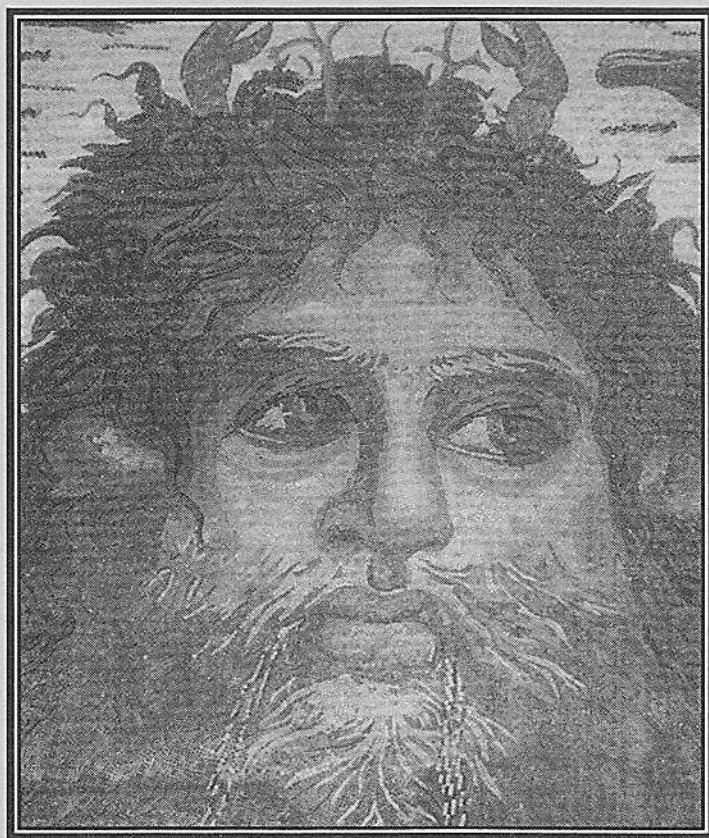


THE SECOND INTERNATIONAL  
**ROMAN ARCHAEOLOGY  
CONFERENCE**

Friday 11th April to Sunday 13th April 1997

UNIVERSITY OF NOTTINGHAM

Incorporating TRAC '97:  
The Theoretical Roman Archaeology Conference



**ABSTRACTS**

Edited by R. J. A. Wilson



TRAC '97



The Society for the Promotion  
of Roman Studies

THE SECOND  
**INTERNATIONAL  
ROMAN ARCHAEOLOGY CONFERENCE**

**University of Nottingham**

**Friday 11th April to Sunday 13th April 1997**

**ABSTRACTS**

**Friday 11th April**

**Afternoon**

**VENUE 1 – ROOM C 16, POPE BUILDING**

**Villages in the Roman world**

Organiser: Professor Roger Wilson (University of Nottingham)

Chair: Professor John Wilkes (Institute of Archaeology, University College London)

1400-1410 Introduction

1410-1445 Dr John Patterson (Magdalene College, University of Cambridge)

***Village settlement in Italy***

Small nucleated settlements (or 'villages') were a significant element in the landscape of many areas of Italy both before the Roman conquest and thereafter. In the central Apennines, the village, together with the hill-fort and the rural sanctuary, was a characteristic element of rural settlement until the late Republic (Livy describes the Samnites as 'living in villages in the mountains'), and the importance of villages in administrative terms, and as a focus for benefaction, is illustrated by a wealth of epigraphic documentation. The development of some centres in urban form, in particular under Augustus, led to a decline in political importance for others; but they nevertheless often continued to survive into the imperial period, and presumably as centres of habitation and of marketing. In the lowlands, villages might in the same way be important as residential centres for rural labourers who worked on large properties nearby; or as administrative centres of imperial estates.

The paper surveys the literary and epigraphic evidence for the various roles of village settlements in different parts of Roman Italy, and the as yet limited, but increasingly important, body of information on nucleated rural settlement provided by archaeological survey and excavation.

1445-1520 Professor Roger Wilson (University of Nottingham)

***Villages in the landscape of Roman Sicily***

Between Sicily's incorporation as Rome's first province in 241 BC and the end of the second century AD, profound changes occurred in the settlement pattern of the island. With the establishment of the *pax Romana* many of the old hill-towns of the interior were gradually abandoned, and population dispersed into farms and villages settled in the well-watered valleys and along the main roads. The growth of nucleated settlement in Sicily was directly linked with the decline of urbanism, and by the time the process was largely complete, around c. AD 200, the landscape of Sicily was dominated by agricultural villages of varying size and character, with cities proper few and far between. How these new agglomerations functioned in the socio-economic framework of



Although very few late Roman inscriptions mention villages, nucleated settlements offer a remarkable opportunity to investigate the character of the late Roman Empire. *The village programme: the Transition to Late Antiquity*, in north central Bulgaria, is currently investigating (by excavation, geophysical and pick-up surveys) type-sites selected from a hierarchy of 286 settlements within a region of 2,000 square kilometres, stretching from the Stara Planina north to the Danube. The aim is to discover whether there was a major dislocation of settlement in the fourth/fifth century AD, and whether the palaeo-environmental evidence substantiates the results from the excavations within the city of Nicopolis ad Istrum: the latter suggest that there was a profound change in the economic basis of the Empire on the lower Danube in the late Roman period.

1700-1735 **Dr Monica Rorison** (University of Sheffield)

*Secondary nucleated settlements in Roman Gaul: their role in relation to their civitas-capital and to nearby villa estates*

The settlements in question are secondary to the primary urban sites, the *civitas*-capitals. They range from towns, which are distinguished by regular street grids, *fora* or public squares, several public buildings and a variety of functions, to more modest rural settlements. Many settlements in Gaul are not well enough known to decide if they were towns or villages, and it is also true to say that in the absence of an official charter or status one person's town is another person's village. However, there is usually some consensus for the definition of well-known sites, and this will be indicated.

My talk is divided into two parts: firstly, it deals with the relationship of secondary settlements to their *civitas*-capital, and secondly to nearby villa-estates. The distribution of settlements varies greatly in Gaul, and one of the instances of crowding of sites occurs around some *civitas*-capitals. Their proximity to the capital was presumably due to some special relationship with it. The case of the *civitates* of the Pictavi and the Bituriges Cubi will serve as an example, demonstrating the co-operation as well as the competition evident in this relationship.

In order to address the second problem, it is necessary to look at an example taken from the east of Gaul, because here systematic surveys of the secondary nucleated settlements have included nearby villas. Dependency of a settlement on a nearby villa is possible in the case of Mantoche in Franche-Comté, whereas Bliesbruck in Lorraine and the proximate villa of Rheinheim seems to have been a case of mutual benefit. These and other examples from eastern Gaul will be used to investigate the relationship between the secondary nucleated settlements and the villa estates.

1735-1810 **Dr Timothy Potter** (British Museum)

*Villages in Roman Britain*

The term 'village', loosely used to describe a settlement that is neither a single or extended family farm, nor a 'small town' (with attendant services), has tended to slip in and out of fashion in Romano-British studies. Only the now widespread application of landscape archaeology, especially the plotting of aerial photographs, together with field-walking, has begun to shed light on the subject. In the less Romanised north, sizeable villages seem to be particularly rare (fort *vici* apart), despite a dense rural population. By contrast, they are far from uncommon in south and east. Some share an intimate relationship with villas, and must surely represent settlements of farm labourers or *coloni*. Others are found in the vicinity of religious sanctuaries, hinting at the possibility both of tenants on temple lands and at the existence of rural markets. A third category, of which Stonea (Cambridgeshire) is a conspicuous example, yields evidence for the presence of officials, probably supervising the running of state or *civitas*-owned land (both in a commercial and judicial role); a coercive element in these foundations cannot be ruled out. Unlike the 'small towns', they are often remotely situated, away from the major highways. Most therefore largely missed out on the prosperity of the later Roman period, the heyday both of the villa and of many minor towns: Stonea again provides a well-documented example. Villages can therefore take a legitimate place in the settlement hierarchy of Roman Britain, although their apparent scarcity in some regions is a pointer towards the deep complexities of the situation.

1810-1830 Discussion

**VENUE 2 – ROOM C 14, POPE BUILDING**  
**Romano-British technology: social and economic aspects**

Organisers: Michael Jones (Lincoln Archaeology) and Dr Simon Esmonde-Cleary  
(University of Birmingham)

Chair: Professor Bill Manning (University of Wales, Cardiff) and Lindsay Allason-Jones  
(Museum of Antiquities, University of Newcastle-upon-Tyne)

1400-1405 Introduction

1405-1435 Dr G. McDonnell (University of Bradford)

***Romano-British iron-working: the archaeological evidence***

The manufacture of iron tools and utensils was fundamental to the operation of the Roman, including the Romano-British, economy – a factor seemingly ignored by most archaeologists. There is growing evidence to support the view that there was a well-established iron economy operating in Britain by the Late Iron Age. However, during the Romano-British period a greater number and range of iron artefacts were in use, or at least survive in the archaeological record. To develop a fuller understanding of the 'iron economy' three basic types of evidence must be assimilated: firstly, correct identification of the ironworking sites as either for smelting or for smithing (or for both); secondly, evidence for chronology and the scale of production; and thirdly, evidence for the quality of production.

Any attempt at an overview of Romano-British ironworking through a study of the published literature reveals a wide variation in the type, quality and detail of this evidence relating to 'ironworking' in Roman Britain. There are three major faults – a confusion of terminology, a failure to understand the processes, and a lack of quantification of the data.

This paper will present a short critical review of the archaeological evidence for iron smelting and smithing in Roman Britain. It will examine the structural evidence, as well as the data provided by the slags and other residues from excavated sites. One conclusion drawn from this review is that there is very little firm data on which a picture of the iron economy can be developed. Based on firm, substantiated data, derived from the literature, combined with recently acquired data, this paper will test the current general perceptions about Romano-British ironworking.

1435-1505 Dr Justine Bayley (Ancient Monuments Laboratory)

***Non-ferrous metal-working***

Metalworking finds have long been published in excavation reports and authors such as Tylecote (*The prehistory of metallurgy in the British Isles*, London: Institute of Metals, 1986) have written about both finds and processes, but usually only as isolated curiosities. There is no publication that gives an overall and up-to-date picture of the metal industries of Roman Britain, a gap this paper will partly fill by discussing the evidence for the secondary working of non-ferrous metals.

A summary of data from about 250 sites, mainly from England but with some from other parts of the Roman province of Britannia, from the first four centuries AD will be presented. There is evidence for the working of a range of copper alloys, lead, tin, pewter, gold and silver, though not all are equally common. The metals were refined, alloyed, melted, cast and wrought.

The interpretation of this data set allows conclusions to be drawn about the range of metal crafts and industries that were practised in Roman Britain, their varied chronological and geographical distributions, and the types of settlements with which they were associated. The picture that emerges will be contrasted with that from the preceding Iron Age and succeeding early medieval period.



1505-1535 Dr David Dungworth (University of Sheffield)

*Metalworking as a social and economic activity in Roman Britain*

In this paper I would like to discuss the production and manipulation of ferrous and non-ferrous metals in Roman Britain. Archaeometallurgy has established the nature of the technology used in many areas of Roman metallurgy, but relatively little research has been undertaken in relation to the social and economic organisation of this industry. Where organisation is briefly touched on, it is organisations and workshops outside the province (especially for sculpture) or the army (especially for mining and ironworking) that are credited. The increased pace of both field surveys and scientific studies of residues suggest that metalworking was more widespread than has previously been assumed: metalworking was carried out by civilians as well as soldiers, and in the countryside as well as in the towns. In this paper I would like to propose some models for the social and economic organisation of Roman metalworking.

1535-1605 Tea or coffee

1605-1635 Dr Jenny Price (University of Durham)

*Reflections on Romano-British glass production*

Although a vast amount of glass was produced in the Roman world, comparatively little is known about the centres of glass production, particularly in the north-western provinces.

The surviving remains of the furnaces and other installations are generally small in scale and very fragmentary, and it is almost always very difficult to link them to the finished vessels and to objects in circulation.

This paper will summarise current knowledge of glass production in Britain, looking at

- the physical remains of production sites, and other evidence for glass working
- the location of the sites, and their association with other high-temperature industries, and
- the agencies controlling the production.

1635-1705 Professor Barri Jones (University of Manchester)

*Britain, bullion and the balance of payments*

Current debate on the macro-economy of the Roman empire has been greatly influenced by the core-periphery model (K. Hopkins, 'Taxes and trade in the Roman Empire', *Journal of Roman Studies* 70 [1980] 101ff). One key area of possible modification to such a model lies in the economic value of bullion made available in the periphery and transferred to the Imperial mints or, arguably, in military provinces used to subsidise the maintenance of the military. In this context the actual production of a single major mine might be sufficient to affect the quality of minted bullion, and this argument was examined in the same volume of the *Journal* (G. B. D. Jones, 'Roman mines at Rio Tinto', *Journal of Roman Studies* 70 [1980] 146ff). The present contribution will transfer such arguments to Britain and examine the degree to which bullion, especially of silver, may have significantly balanced the economy of the peripheral provinces.

1705-1735 Dr Jeremy Evans (University of Birmingham)

*Romano-British pottery: social and economic aspects*

The aim of this paper is to look at some of the evidence Romano-British pottery provides for society and economy in Roman Britain. This is now a large field and it is not proposed to cover it in detail. Romano-British pottery studies have developed considerably over the last thirty years from a research area which in the 1960's was one primarily concerned with chronology, to one in the 70's and 80's which probably shifted its primary focus to economic evidence, and which in the later 80's and 90's has gone on to develop interests in examining systematic differences between different types of sites, functional patterns in the use of ceramics, quantitative approaches to 'Romanisation', and quantitative approaches to defining boundaries between different social groups.

This paper intends principally to look at some of the trends emerging from data on the levels of finewares from sites, and the functional composition of recovered assemblages, together with the evidence they may offer

of society and economy. Across most of the province a general trend of functional diversification can be seen, from a jar-based Iron Age assemblage to a much more tableware-dominated 'Roman' one. The rate and level of this diversification varies with the type of site, and interesting exceptions emerge, such as northern 'towns'. Some regional patterns also appear to be emerging, particularly in the Severn Valley, as well as a noticeable north-south divide in the later fourth century. This latter is also found in the fineware data, and may be explained by the dominant economic and supply mechanisms operating in the two regions; it may also offer evidence of economic stress even in the 'Romanised' heartlands of the diocese in the later fourth century.

1735-1805 Dr John Peter Wild (University of Manchester)

#### *Textiles in Roman Britain*

Like its products, reconstruction of the textile industry's infrastructure has hitherto ridden piggy-back on other industries for which the documentary and archaeological evidence is more plentiful. Recent work at Vindolanda, however, has brought to light significant corpora both of actual textiles and of written information about clothing and its supply to the site. This paper will review the results of a textile analytical programme funded by the Leverhulme Trust, which through the use of the SEM and image analysis has brought new insights into Roman textile technology. It will also offer some prolegomena on the character of the provincial industry, including its response to post-Conquest Mediterranean influences.

1805-1830 Discussion

### **VENUE 3 – ROOM C 15, POPE BUILDING**

#### **TRAC '97**

#### **The dynamics of social change in the Roman world**

Chair: John Barrett (University of Sheffield)

1400-1405 Introduction

1405-1435 Mark Grahame (University of Southampton)

#### *Romanization, acculturation and cultural transmission theory: a critical appraisal*

The objective of this paper is to undertake a critical review of the concept of 'acculturation' and outline an alternative framework for understanding cultural transmission. This paper begins by arguing that although the concept of acculturation underpins our understanding of 'Romanization', there has been little critical examination of it. This paper therefore deconstructs the notion of acculturation by revealing the implicit assumptions it makes about culture and its transmission. Acculturation theory, it will be argued, has played an ideological role in Western societies in that it helped legitimise and justify colonialism. It will then be shown how these assumptions still permeate much of our thinking about Romanization. Having been critical of acculturation theory, this paper will then outline an alternative framework for understanding cultural transmission. It will be argued that we need to base a theory of cultural transmission of the psychological process of self-identification by comparison with others. This generates a desire in humans to imitate others who are perceived to be more successful. However, on the other hand, this process annihilates social distinctions. It is the tension between these contradictory requirements to be 'the same' while simultaneously being 'different' that generates the momentum for cultural change. The paper will conclude by suggesting that this tension means that new forms of material culture are adopted in two distinct ways. Firstly, 'alien' objects are desirable because their exotic nature provides some form of highlighting social distinctions. Secondly, certain cultural forms become 'fashionable' as they are adopted through the process of imitation. The difficulty of recognising which of these two mechanisms operated from distributions of archaeological material will be commented upon.



1435-1505 **Ralph Haeussler** (University College London)

*Motivations and ideologies of Romanization*

The aim of this paper is to understand the complexity of culture-change processes, conventionally summarised under the label of Romanization. Basing myself on a study of north-west Italy, it is possible to recognise differences in culture change in certain periods. During the Roman Republic, relatively arbitrary adoptions of Graeco-Roman culture can be recognised, as opposed to relatively uniform change during the Principate. This raises questions on the usefulness, as well as the limits of anthropological, sociological and archaeological models and theories, such as acculturation or centre-periphery relationships, for studies of cultural change.

A contradiction between archaeological evidence and literary sources becomes apparent. This causes a reconsideration of historical preconceptions/norms and archaeological models/theories, in order to deal with the complexity of processes of interactions summarised under the label of 'Romanization', leading to a review and elaboration of culture-change models to understand the processes of interaction, as well as to an understanding of the motivations of the people involved.

Having considered individual motivation to assimilate to Roman culture, I aim for a more profound understanding of the different factors which cause culture change, of the problem of disintegration of pre-existing social patterns and social values. The isolation of elements which must have stimulated the profound societal and cultural changes during the Principate leads to a definition of 'Roman culture' in terms of the economic and ideological framework within which it operated.

1505-1535 Tea or coffee

1535-1605 **John Hawthorne** (University of Southampton)

*Roman imperialism: post-culinary perspectives*

Most ceramic studies in the western Empire explain variations in supply and demand across time by reference to an implicit chronological framework. This framework is based on political history and perceived macro-economic trends. This paper argues that such a paradigm is not only inadequate, but also misleading, and that the principal changes in the ceramic record of the Empire can be more convincingly explained by reference to changes in eating habits. In particular, fluctuations in the quantity of ceramics in circulation and changes in the typological range are looked at, with the aim of creating a new framework based not on politics or economics, but cuisine. Using examples from the both the northern and Mediterranean provinces, it will be shown how such an approach may be more useful for explaining the uptake and cessation of the use of Roman ceramics than some of the more traditional approaches.

1605-1635 **Matthew Loughton** (University of Bournemouth)

*Changes in native cultural attitudes to imported wine during the Late La Tène and the Gallo-Roman transition*

The aim of this paper is to examine the changing native cultural values given to imported Italian wine for one small area of Gaul (Aigueperse, Patural and Corent, Central France) during the Late La Tène period from the mid-second century BC to just before the Roman conquest. How were imported goods incorporated into native society? Were imports passively adopted, leading to the gradual 'Romanization' of Gaulish society? Or instead were they adapted and modified before they could be incorporated into the existing system of material culture and beliefs? The cultural values given to amphorae may be investigated by analysing the intra-site spatial patterning of amphorae and the relationship between amphorae and other classes of archaeological materials. Such 'structured deposition' may be interpreted to reveal past systems of ritual and symbolic behaviour. For the three case studies used in this paper, amphorae were deposited only in specific areas of the sites and in only a limited number of features. A range of cultural values is suggested to explain the observed spatial patterning of the amphorae. This includes the perception of amphorae as unclean and dangerous, needing to be transformed and neutralised; amphorae as important symbols for defining boundaries; and amphorae as symbols for showing status. The cultural values given to amphorae can be shown to undergo an evolution with time and a tentative model is provided. These changes are also related to modifications in the social context in which wine was consumed. Initially the consumption of wine was controlled by rituals and metaphors connected with the agricul-

tural cycle, later the consumption of wine was less structured and determined by new beliefs and rituals. Native cultural values given to amphorae are shown to be complex, undergoing modifications with time; the ascribed values are not static and unchanging. The changing values given to imported wine are linked with other pivotal changes occurring during the Late La Tène period in the Auvergne. This paper suggests that the process of 'Romanization' is considerably more complex than the simple passive adoption of alien items.

1635-1705 **Simon Clarke** (University of Bradford)

***Social change and architectural diversity in Roman-period Britain***

In an attempt to move away from the art-historical approaches of the past many researchers have chosen to see the adoption of villa architecture primarily as a new way of organising space. Activity areas in villas have been characterised as far more highly differentiated than space in the settlements of the preceding Iron Age. This is interpreted as having implications for power relations for society as a whole, between members of the household and with the outside world. This author however feels that most spatial analysis of buildings have focused on too narrow a range of buildings and have overstated the degree of change within Romano-British society. The paper will therefore examine a wider range of domestic buildings in order to consider the implications not only the introduction of new building types, but also the retention of older forms well into the Roman period.

1705-1735 Discussion

**Evening**

1830-1915 Reception (Foyer of Pope Building)

**Maths and Physics Building, Room B1 (plenary session)**

1920-1925 Welcome on behalf of the President of the Society for the Promotion of Roman Studies by  
Professor J. J. Wilkes, FBA, Vice-President

1925-1930 Welcome from Professor Stephen Brown, Pro-Vice-Chancellor for Research, University of Nottingham

1930-2030 **Professor David Peacock** (University of Southampton)

***The Roman imperial porphyry quarries at Gebel Dokân, Egypt***

2040-2210 Conference Dinner in Cripps Hall



## **Saturday 12th April**

### **Morning**

#### **VENUE 1 – ROOM C 16, POPE BUILDING**

##### **The archaeology of Roman Egypt**

Organiser: Dr John Peter Wild (University of Manchester)

Chair: Professor David Peacock (University of Southampton)

0900-0905 Introduction

0905-0940 **Professor Stephen Sidebotham** (University of Delaware)

##### *The Eastern Desert survey*

Surveys of the Eastern Desert by the University of Delaware since 1987 and with Leiden University since 1994 have concentrated on examination of road networks in the region. Using GPS (Global Positioning System) technology the survey has pinpointed exact positions of previously known but imprecisely plotted routes (Berenike–Nile roads, Quseir al-Qadim–Nile road, Abu Sha'ar–Nile road, the via Hadriana), mapped previously unrecorded roads (e.g. in the region of Berenike, Shenshef, Hitan Rayan, Vetus Hydreuma, between Marsa Nakari and Edfu, associated with the via Hadriana and elsewhere), located, photographed, dated and drawn measured plans of scores of sites (many previously unrecorded), and recorded hundreds of route-marking cairns, towers and graves.

Results to date have indicated extensive activity throughout the region in the early Roman period (Augustan–first/early second century AD) and in the later Roman/Byzantine era (fourth century AD on). This early and later Roman interest focused on route security, mining and quarrying and trans-desert shipment of trade goods between the Red Sea coast and the Nile. There was also fairly extensive Ptolemaic interest in the southern and central parts of the region with special attention apparently centered on gold-mining endeavours, trans-shipment of elephants from the Red Sea ports to the Nile, and regional security.

0940-1015 **Dr Roberta Tomber** (MoLAS)

##### *Pottery supply in Roman Egypt: a view from the Eastern Desert*

This paper concerns ceramic supply to the Eastern Desert of Egypt, and discusses both the types of ceramics in circulation and, more importantly, the mechanisms for their distribution. It focuses on three major sites: the imperial quarries of Mons Claudianus and Mons Porphyrites, and the more southerly Red Sea port of Berenike, amplified by reference to other published ones.

The desert location of all these sites required the majority of their foodstuffs to be imported, and this supply is investigated through the range and quantity of amphorae containing essentials such as wine and oil. Patterns of ceramic distribution are then analysed in conjunction with the ostraca from Mons Claudianus and other first-century Egyptian trade documents. In this way it is possible to discuss the different levels of supply and types of requisition in operation (official and personal), as well as their relationship with the nearby trade routes.

1015-1050 **Dr Susan Walker** (British Museum)

##### *Mummy portraits: Egyptian, Greek and Roman*

Recent publications on the mummy portraits of Roman Egypt have offered diverging views on their significance. L. Corcoran (*Portrait Mummies from Roman Egypt*, Chicago 1995) advocates an exclusively Egyptian interpreta-

tion, whilst E. Doxiadis (*The Mysterious Fayum Portraits*, London 1995) emphasises the Greek origin of the artistic technique. Research for the special exhibition *Ancient Faces* (British Museum, 14th March–20th July 1997) suggests that, while the personal faith of the subjects of the mummy portraits was evidently Egyptian, the portraits themselves (many prepared on painted wooden panels as all-too-detachable inserts) are distinctly Roman in presentation and apparently also in materials. At the same time, many of the portraits stress the Greek cultural identity of their subjects. Surviving mummy portraits (nearly 1000 in all) offer evidence of a form of self-representation that remained current for two centuries with no apparent conflict between the Egyptian, Greek and Roman elements discernable in the repertoire.

1050-1125 Coffee or tea

1125-1200 Dr John Peter Wild (University of Manchester)

*Roman Egypt: the rag trade*

No Roman province has yielded more evidence than Egypt on which to base a comprehensive account of a regional textile industry, its production methods and economic infrastructure. The papyri provide the framework; but until recently only the so-called 'Coptic' textiles, pulled from late Roman graves, lacking contextual information and absolute dates and offering a playground for art historians, were the only artefactual evidence. Now, excavation at a range of sites – from first-century military (Mons Claudianus, Mons Porphyrites, El Zerqa) and commercial (Quseir al-Qadim) to late Roman military (Abu Sha'ar) and civil (Berenike) – provides the first statistically meaningful spectrum of everyday textiles. Topics to be covered include consideration of the differences between early and late Roman corpora, the character of textiles for interior decoration, and the problem of locally grown versus imported cottons.

1200-1235 Donald Bailey (British Museum)

*Classical architecture in Roman Egypt*

It has been a truism for decades, and one that has been repeated in books on Roman architecture, that Egypt had few buildings in the classical style and that even new buildings in the Roman period adhered strictly to Egyptian patterns. Although much has been destroyed, particularly the fine Roman buildings of Antinoopolis, demolished for various purposes within twenty years of their being recorded by Napoleon's savants round about 1800, many of the metropoleis of Egypt, and indeed some of the villages, had public buildings in classical style, and these were noted by early travellers or have been exposed by excavation during the current century. Spolia have been recorded in churches and in mosques, the many capitals, shafts and bases employed in both types of structure indicating how much has been lost. Ashlar blocks of derelict or superseded buildings were always vulnerable for subsequent use, but hardstone monolithic columns and also decorative architectural members were often ignored and are to be seen in surviving city mounds. Limestone was more susceptible than granites and sandstone, and was often burnt for lime, leading to great loss. Classical public buildings for which information is available include temples, triumphal arches and gates, colonnaded streets, theatres and odeions, hippodromes, honorific columns and fountain-houses, also forts and churches. The lost architecture of Antinoopolis and the discovered architecture of nearby Hermopolis Magna form much of the material presented in this paper, but buildings elsewhere are also noted.

1235-1300 Discussion



## VENUE 2 – ROOM C 14, POPE BUILDING

### Urbanism in Italy

Organiser: Professor Andrew Wallace-Hadrill (British School at Rome)

Chair: Professor Martin Millett (University of Durham)

0900-0905 Introduction

0905-0940 **Professor Elizabeth Fentress** (Mellon Professor, American Academy in Rome)

#### *Housing and status in a Republican colony: urban land division at Cosa*

Although early colonies are usually assumed to have been planned with identical housing plots for each colonist, closer examination of both the archaeological record and the sources suggests that the colonists received allotments of different sizes based on their status. The colonial plan of the early second century BC seems to have entailed a large number of plots 8.5 metres wide, and a much smaller number of plots exactly double that size. The excavation of a house on the forum, formerly thought to have been a commercial or administrative building (Brown's 'atria publica'), has revealed a house of a standard early-second-century plan, clearly designated for one of the *equites* of the colony. Just as the *equites* in colonies such as Castrum Frentinum received larger allotments outside the city walls than the *pedites*, those of Cosa seem to have received double-sized plots within the walls. This has important implications for the understanding of the planning and execution of colonial settlements in both the republic and the empire.

0940-1015 **Professor Andrew Wallace-Hadrill** (Director, British School at Rome)

#### *Pompeii replotted: new light on urban development*

New work carried out in the south-eastern quarter of Pompeii, including the BSR/University of Reading project in Insula 9 of Regio I, reveals a startling new picture of regular strip layouts of plots within the rectangular grid pattern of this corner of the city. The strikingly uneven distribution of plot sizes of AD 79 emerges as a gradual development from a quite different earlier layout, which recalls that of Roman colonies like Cosa or Fregellae. Under what circumstances did this development take place and under what pressures did it change? How does this fit in with the picture emerging from other new work on Pompeii? The paper reports on work actively in progress and can only offer tentative answers, except to affirm the conviction that the traditional picture of urban development of Pompeii is founded on an uncertain basis, and that our picture will continue to change rapidly in coming years.

1015-1050 Coffee or tea

1050-1125 **Dr Lynne Lancaster** (Research Fellow, BSR)

#### *Building Trajan's Markets at Rome*

Trajan's Markets are among the best preserved of the large brick-faced monuments remaining from Imperial Rome. Given the significant remains and the homogeneity of the materials, the Markets provide an opportunity to study the construction of a major public monument by examining the structure for building joints and for differences and similarities in construction, technique from one part of the complex to another. Such a study allows for a better understanding of the organization of a large imperial project in early-second-century Rome. This paper examines the archaeological evidence for the division of labor in the construction of Trajan's Markets, and puts it into the context of what is known about the building industry in ancient Rome from legal, literary and epigraphic sources. Two techniques in particular are examined: the use of brick formwork for the vaulting, and the use of the so-called bonding courses of bipedales. The occurrence of brick formwork in two separate groups of rooms at the Markets suggests that some areas were contracted out to independent teams of workers respon-

sible for groups of walls and vaults whereas the changes in the pattern of the bonding courses in other walls suggests that the work was also allocated in smaller units consisting of stretches of walling. Comparisons with evidence from written building accounts from other pre-industrial periods in Europe indicate that hiring practices often changed from project to project, and even within a single project. The proposed model for the division of labor in imperial Rome is one in which both contract work and daily labor was used side by side according to the situation.

1125-1200 **Dr Helen Patterson** (Fellow in Archaeology, BSR)

*The BSR Tiber Valley Project: settlement and boundaries*

A key area for the study of urbanism in Italy is the territory around Rome itself. The analysis of urban settlement systems is a major component of a new research project, the Tiber Valley Project, organized by the British School in collaboration with other British and Italian institutions. The project will examine the changing landscape of the territory on either side of the Tiber concentrating on the area of the middle to lower river valley. It will study the role of the river as a boundary and corridor through space and time and its effects on settlement, economy and culture. There is a long tradition of British landscape archaeology in this area; however the Tiber itself has rarely formed a focus of interest, research tending to concentrate on one or the other side of the river. The Tiber Valley Project will involve the re-evaluation of past British School projects, in particular Ward Perkins' South Etruria survey on the west bank, integrating and amplifying the evidence with the new material from recent projects in the Sabina on the east bank and linking in with work on Rome itself and the ports, as well as the development of new field projects.

This paper outlines the aims and structure of the Tiber Valley Project and discusses the potential contribution of such an approach to our understanding of settlement and economy in this crucial area during the Roman and late antique periods.

1200-1235 **Dr Robert Coates-Stevens** (Research Fellow, BSR)

*The walls and aqueducts of Rome in the early Middle Ages, AD 500 — 1000*

Past studies of the walls and aqueducts of Rome have generally concluded with the Gothic Wars of the mid-sixth century. Up until now, no archaeological evidence for the rebuilding of these monuments after Belisarius has been discovered. This lack of research, and therefore lack of data, have in turn been interpreted as a sign that early medieval Rome was a city bereft of an artificial water supply, and of the technology necessary for maintaining such structures as the Aurelian Walls. Even studies of medieval urbanism have been affected by the dearth of evidence here, proposing settlement models which have the population of the city crowded into the Tiber bend in order to obtain water. In this paper I will present the first physical evidence for the extensive rebuilding of the Aurelian Walls, the Aqua Claudia/Anio Novus, and the aqueduct known as the Alexandrina. An analysis of the structure and masonry techniques of very large stretches of each monument reveals new towers, curtain walls, arcades and buttresses which can be dated to the period between Popes Hadrian I (772-795) and Leo IV (847-855). An examination of the textual sources shows that these surviving remains represent only a small proportion of the total works carried out between AD 500 and 1000. Together, these reveal considerable continuity of the city's ancient urban infrastructure during the early middle ages.

1235-1300 Discussion



## VENUE 3 – ROOM C 15, POPE BUILDING

### TRAC '97

#### Landscape and perception

Chair: David Mattingly (University of Leicester)

0900-0905 Introduction

0905-0935 Sarah Poppy (University of Southampton)

#### *Integrating GIS and archaeological field survey in Roman Baetica*

The strong tradition of systematic and detailed field survey in the Mediterranean has provided us with clear evidence for the diversity of Roman urban forms and locales; a settlement 'type' which had previously been considered to be found in similar forms across the Empire, indeed as the manifestation of Roman administration. More fundamentally the rise of regional archaeological survey has permitted a redressing of the urban bias in Roman archaeology. The acceptance of the villa system as the primary and universal model of social and economic organisation within the Empire has been challenged with evidence from the intensive survey of small-scale farm sites.

Yet, often implicit within these approaches are underlying assumptions about the extent of the Roman impact upon the pre-Roman landscape. As a consequence the studies of the Roman landscape which have received greatest attention have tended to 'reinforce these notions of discontinuity', for example the focus on centuriation within Roman landscape archaeology in Italy. This paper demonstrates that the application of GIS technology to the reassessment of the field survey data can approach the transition from pre-Roman to Roman landscapes in a different way, and enable us to move from purely economic interpretations of the relationship between town and country in the Roman world. It is suggested that such GIS techniques can incorporate non-Cartesian visualisation of the landscape, and may offer an alternative avenue through which to explore the impact of Roman urbanism on indigenous populations through rural settlement distribution. Applied to a limited area of Roman Baetica, this methodology has suggested strong continuity in the cultural landscape, despite a prevalence of Roman material culture.

0935-1005 Rob Witcher (University of Leicester)

#### *Roman roads and the reconstruction of time and space: a phenomenological perspective on roads in the landscape*

Much recent research on the notion of landscape has adopted a phenomenological approach – stressing how humans experience and understand the world. These interpretations have challenged more processualist or functionalist approaches to the past. However, the bulk of attention to date has focused on prehistoric, especially megalithic, landscapes. This paper intends to explore some aspects raised in these phenomenologies of landscape, and to apply them to the Classical world. In particular, the concept of path as spatial narrative is developed as a model to examine the function and ideology of the major consular roads of Roman Italy.

It will be argued that, as well as facilitating military movement and commercial contact, these roads can be interpreted within imperial and ideological frameworks – they both reorder landscapes and restructure social relations and identities. We can conceptualise these roads as structures of power and legitimation inscribed – physically and symbolically – across the landscape, actively re-writing it in spatial and temporal dimensions. The aim is to argue that roads formed an integral part of a spatialized imperial strategy, based upon the active appropriation of space, and the recreation of time and place.

1005-1035 Deborah Day (University of Oxford)

#### *Change and continuity: the landscape of early Roman Wessex*

Much attention has been paid recently to the subject of change and continuity from the Iron Age to the Roman period. However, perhaps partly because the discussion has tended to focus on the provincial level, and on the

topic of Romanization in the abstract, the physical manifestations of change and continuity at the regional level have been somewhat overlooked and taken for granted. When applied to the specific case study of Wessex, it becomes apparent that change and continuity are not necessarily opposing forces, and often go hand in hand. This paper argues that while there were obviously fundamental changes to the Wessex landscape, the introduction of Roman rule did not alter the landscape as pervasively as it is sometimes thought. Evidence for change is all too easily given predominance at the expense of that for continuity.

1035-1110 Coffee or tea

1110-1140 **John Peterson** (University of East Anglia)

*Theoretical influences on two reports of Romano-British land division*

We know that, in general, theory influences observation; it limits our choice of relevant observable phenomena. It may also influence reports, but in a slightly different way. Inevitably, many reports contain errors. These errors frequently relate to phenomena which are not greatly significant when considered in the light of the report's theoretical preconceptions and conclusions. Such phenomena might have been seen as significant if the author's general view of the evidence had been different. In that case the errors would have been corrected. Two examples demonstrate this. A recent report on excavations at North Shoebury, Essex, concludes that the Roman landscape was, in general, a continuation of a later Iron Age landscape with north-south orientation. An alternative theory suggests that some features with a different orientation could be traces of a more widespread and regular system of Roman land management. In the light of that theoretical system, errors can be seen in the reporting of two Roman features which do not conform to the orientation identified in the report's conclusions.

Again, the Scole-Dickleburgh, South Norfolk, landscape has been illustrated by a map with an incorrect scale and distortions of the features which increase their degree of irregularity. This landscape is widely believed to be essentially pre-Roman, although perhaps laid out in the early Roman period. An alternative theory is that the landscape is part of a centuriation, and, as such, accurately surveyed. In the light of such a hypothesis the errors in the map are evident.

In both these cases the unnoticed errors tend to reinforce the theoretical framework within which the report is written. The evidence becomes distorted, sometimes in support of the report's conclusions and often to the detriment of rival theories. Hence there is some virtue in theories of British Roman landscape which are not based on the idea that Iron Age forms tended to be perpetuated. Such theories, even if they may never be widely tenable, allow us to see, and correct, errors which are currently invisible.

1140-1210 **Frances Condron** (University of Leicester)

*Ritual, space and politics. Reflections in the archaeological record of social developments in Lepcis Magna, Tripolitania*

This paper uses the epigraphic and archaeological data of Lepcis Magna to explore manipulation of the built environment by local élites in the Roman period. Much research into Roman towns has focused on their embodiment of Roman values and practices, yet a closer analysis reveals that these were also shaped and given meaning by local users. Public places were the major location for civic functions, festivals, end-points of processions, market and exchange. This is reflected in the built environment – public areas were gradually defined and embellished with elaborate buildings. These buildings and roadsides were decorated with sculpture and frescoes. Inscriptions give details of individuals and events surrounding such work. Together, these allow one to carry out detailed reconstructions of the development and use of public places in Roman towns. Emphasis is placed on the appropriation of Roman forms to create a sense of locale. Excavations have been taking place at Lepcis Magna throughout this century, and have uncovered a large portion of the civic centre. Over 500 inscriptions have been recovered, in Libyo-Punic, Greek and Latin, testimony to a rich epigraphic tradition extending from pre-Roman times to the decline of the city in the seventh century AD. Many of these can be linked to the buildings and places they were originally associated with, and provide a rich and unique data set, detailing the origins and development of the civic centre. The architecture, layout and epigraphy of the city indicate a flourishing centre eager to take on board Roman forms. It was one of the earliest cities in North Africa to be given a suite of Roman-style buildings (under Augustus), and by the opening of the third century its status as the birth-

place of the reigning emperor (Septimius Severus) was reflected in the construction of a new, grand civic complex in the eastern part of the city, on a par with developments in Rome. In architectural terms, Lepcis Magna became one of the most romanized cities in Tripolitania.

Permission to erect statues, altars, shrines and new buildings was strictly controlled by the *ordo* (and the emperor); surviving inscriptions show that the built environment was a popular medium for competition amongst the local élite. Combining epigraphic and archaeological evidence reveals distinctive patterns in the use of public buildings by local élites through time. This paper explores the individuals, families and events surrounding the development of Lepcis Magna's civic centre, and in particular the failure of some buildings to become the focus for élite 'spectacles' in the long term, at the expense of others. The urban core of the city was given meaning and value by the variety of 'spectacles' taking place within set buildings and along defined avenues, as well as more 'normal' activities such as markets. New developments needed to be actively identified as focal points by such events. The epigraphic evidence implies that some places remained unpopular despite their flamboyant style and layout, and in turn highlights the dangers of using architectural evidence alone to identify building use. Lepcis Magna was a very romanized settlement. The archaeological and epigraphic evidence allows for unprecedented insight into the dialogue between Roman and native, and the importance of local developments and traditions in giving meaning to the built environment.

1210-1240 Discussion

1300-1400 Lunch in Cripps Hall

Afternoon

## VENUE 1 – ROOM C 16, POPE BUILDING

### The archaeology of Roman material culture

Organisers: Dr Simon Keay and Professor Martin Millett (University of Durham)

Chair: Dr Greg Woolf (Brasenose College, University of Oxford)

1400-1410 Introduction

1410-1445 Dr Christopher Smith (University of St Andrews)

#### *Etruria and the Romans: cultural and material transformations in the Roman Republican period*

This paper will examine the impact of Roman rule on Etruria during the last century of the Roman Republic. The conquest of Italy was completed in the Social War (91-89 BC), and the gradual disappearance of local languages and indigenous artistic traditions that was already visible at an earlier period continued at a greater pace. This paper will consider funerary and epigraphic behaviour in Etruria, and indicate some of the major trends, and the impact which Etruscan culture had on Roman art. The archaeological evidence shows unequivocally the extinction of Etruscan culture and language, but a closer examination may permit a more nuanced discussion of the motivations for and justifications of the adopted Latin, and suggest an active participation by Etruscans in the transformations of their own culture. This will involve consideration of ways in which the Latin language was itself under the pressure of the admission of the Italians to citizenship. It will be suggested that the apparently straightforward dominance of Roman material and cultural discourse in Central Italy may be seen as a more complex pattern of mutual influence and conscious choice.



1445-1520 **Dr Simon Keay** (University of Southampton)

*Changing cultural forms and social continuity in Late Republican and Early Imperial Iberia*

The transition between the pre-Roman, Roman Republican and Early Imperial periods is often seen as one of the great social and cultural discontinuities of antiquity. While there is very little doubt that domination by Rome and the institutionalization of control transformed much of the social, political and economic landscape of Hispania Ulterior, the cultural transformation of urban communities provides a more ambiguous picture. This paper puts forward the idea that, despite literary allusions to large numbers of Italians who may have been instrumental in bringing about cultural change from the late second century BC onwards, the adoption of aspects of Roman material culture may alternatively be viewed as a strategy to ensure social continuity amongst many native élites in the south. Thus the meaning and use of 'italic' or 'Roman' objects may have changed once they were adopted by native élites. The use of Roman cultural symbols found its greatest expression from the Augustan period onwards when the development of an ideology of Empire generated powerful new cultural symbols that could have been used to bolster social status during a period of unprecedented competition and change.

1520-1555 **Dr J. D. Hill** (University of Southampton)

*New ways of looking at common objects: toilet sets and Romanization*

Why is a report from the excavation of a Romano-British site different from that of a pre-Roman Iron Age site? The answer to this question may seem obvious, even banal, but the differences highlight important changes in the material culture and, more importantly, the social practices which used that material between which lie at the heart of Romanization. This paper will briefly illustrate one aspect of these changes; the large number of personal toilet objects that are commonly found on Romano-British sites. Thinking about the use of these objects raises important questions for Late Iron Age-Roman archaeology. Does the adoption of these artefacts represent a major change in how people were treating and thinking about their own bodies? Could it mean that the body of an inhabitant of Roman Britain was conceived of differently to that of his/her Iron Age predecessors? If so does the fact that these, and other practices related to how people presented themselves in public, are first adopted in pre-Roman Iron Age Britain mean they really are a consequence of Romanization? Should this be the case, do we need a more refined and precise definition of 'Romanization' if we are able to adequately understand the Romanization of Britain?

1555-1630 Coffee or tea

1630-1705 **Professor Martin Millett** (University of Durham)

*Measuring the impact of Rome: enhancing our field data*

Over the past few years several pieces of work have demonstrated that the volume of material culture in circulation in the Roman world varied considerably both through space and time. This provides a new variable which can perhaps be used to 'measure the impact of Rome'. This paper will explore this issue, drawing on field data from across the western Empire and suggesting ways in which information can be collected more routinely in fieldwork.

1705-1740 **Dr Steve Willis** (University of Durham)

*Forms of imitation? Changing social practice and the arrival of Rome*

This paper examines what the copying of Roman metropolitan material forms within the north-west provinces may tell us about society and Romanization. The archaeology of the Roman Empire shows that this was a world characterized by a complex mix of vivid uniformity entwined with local diversity. Explaining this mix, and the hybridity it frequently gave rise to, is one of the subject's central concerns. Investigations of the local experience of Romanization, focusing on the role of material culture in social practice, can help us interpret what people were doing in the Roman period and why the Roman phenomenon was apparently so successful.

Two examples of the local copying of Roman material culture in the north-west provinces, namely the imitation of Samian forms and the construction of villas in the early Roman period, are explored. It will be argued that by studying these local expressions we can come to a better understanding of what Romanization represents. It is contended that the success of these cultural forms lay not simply in the fact that they may have expressed *Romanitas* or wealth, but that they were found to be suitable forms, in adapted fashion, for the reproduction of social practice at local everyday levels. Decorated Samian bowl forms, for instance, were widely copied in the north-west provinces and this, as with other ceramic examples, is conventionally interpreted as indicating Romanization. Study of the expressions that these Samian copies took, however, shows marked patterning and selection in the attributes copied. This, it will be argued, seems to provide a strong indication as to why they were copied. Examination of the Samian copies and early villa buildings also suggests that some of their details may be interpreted as attempts to negotiate the likely tensions involved in adopting new material forms by including within them indigenous or familiar cultural elements.

1740-1815 Professor Stephen L. Dyson (State University of New York, Buffalo)

*Material culture and frontier society in Roman Sardinia and colonial America*

This paper focuses on the role that material objects played in enhancing intracommunity status and political and cultural identity in frontier situations. The theoretical framework is based on research related to 'commodities in cultural (and especially colonial) perspective' undertaken by scholars such as Arjun Appadurai and Bernard Cohn. It also attempts to be cross-cultural, comparing historical and archaeological evidence for the Roman frontier, especially that in Sardinia, with similar, better documented frontier situations in North America.

Roman frontier situations, both historical and archaeological, have tended to focus on set, fortified and garrisoned barrier systems, such as those along the Rhine and the Danube and on Hadrian's Wall. This emphasis is a legacy of the *Limes* tradition. Less well considered have been the more 'open' systems with more scattered military presence and less well-defined lines of defence and control. This latter type of imperial frontier was the norm for the Republic, and survived in many places under the Empire. It is best represented in Sardinia. There, Roman military presence was limited, and control even under the Empire depended on the placation of numerous nuragic chieftains. This contrast is represented archaeologically by the classical remains of the few highly Romanized towns and suburban villas and hundreds of Nuraghi, where the continuity of native settlement and household forms is complemented by a limited range of trade goods such as *terra sigillata chiara* (African red slip ware).

While North American Frontier history was ultimately dominated by the Anglo-American settler-extermination frontier, much of the early experience for the French, English and Spanish was that of an open frontier, where diplomatic control through indigenous élites was essential. Material culture played an important role in defining values and loyalties on both sides of the frontier. Historical archaeology combined with written and visual documentation allows us to show more fully than in the Roman situation the ways in which objects could be used on one side of the frontier to affirm loyalties, while on the other side the élites within the native community were highlighting their identity with the dominant imperial power. Such models of material culture use for power enhancement seem relevant to explain the objects found in Romano-nuragic contexts.

1815-1850 Dr John Creighton (University of Reading)

*The native interpretation of Roman imagery, mythology and ideology*

A generation after Caesar visited Britain, strange images began to appear on British coins. The ubiquitous horse gave way to pegasus, sphinxes, capricorn, hippocamps and other strange beasts. Mars, Hercules, Medusa and Perseus appear. Alongside these images are inscriptions in Latin, where rulers such as Verica and Cunobelin called themselves 'king' or highlighted their dynastic link to other rulers who had gone before.

Until now this phenomenon has only been explored in relation to identifying Roman coins or gemstones which might have been copied by the Britons. But this is to miss the point. Careful study shows the new imagery is actually being used in a very careful and precise way; and much of it related directly back to what is happening in the court of Augustus and later Tiberius far far away in Rome.

1850-1915 Discussion

## **VENUE 2 – ROOM C 14, POPE BUILDING**

### **Provincial art and Roman imperialism**

Organisers: Dr Jane Webster and Dr Sarah Scott (both University of Leicester)

Chair: Dr Martin Henig (Institute of Archaeology, University of Oxford)

This session seeks to question how ancient art is studied and, more importantly, how we seek to understand its meaning. There is much scope for a thorough examination of the social meaning of 'Roman art'. Traditional approaches to Roman art are dominated from the centre, that is to say, the emphasis is upon styles, influences and messages emanating from the core province of Italy. The formal qualities of Romanised art thereby create the perception of art as symbolic of the success of Rome, and of the acquiescence of indigenous peoples to her rule. In so doing, provincial art might be dismissed as a pale imitation of style and images, leading to the assumption that the supposed technical shortcomings in provincial art reflect a similarly uncritical acceptance or even non-comprehension of the messages encoded in the iconography. Yet the Empire was an amalgam of a vast variety of different cultures, from which Rome duly borrowed, and this interplay remains little understood. Hence the crucial issue for us in studying Roman provincial art is not whether it is judged 'good' art, but what it tells us about the nature of life under an imperial regime, and about patterns of belief and behaviour in provincial society. The papers in this session address these issues at various levels, examining the social significance of art in particular provinces, as well as more general issues relating to the analysis and explanation of provincial art.

#### **1400-1410 Introduction**

**1410-1445 John C. Barrett (University of Sheffield)**

##### *The limits of narrative*

The extent to which narrative representations occur in the provincial art of the British province will be discussed. It will be argued that narrative structure is relatively weak in the composition of provincial art. One reason for this may be a general lack of familiarity with the narrative schemes of the classical world. It will then be proposed that Imperial authority traditionally represented itself as operating within such schemes. The problems of resituating the imagery of imperial authority in regions where such schemes were absent or unrecognised will then be considered.

**1445-1520 Dr Iain Ferris (University of Birmingham)**

##### *The hanged men dance: reconsidering barbarian images in Trajanic art*

This paper will examine portrayals of barbarian men, women and children on three of the key monuments of Trajanic art – Trajan's Column, the Arch of Trajan at Benevento, and the Trophy of Trajan at Adamklissi. It will suggest that, rather than simply representing Dacian protagonists in historical events, many of these images are also of stereotypes whose presence refers to issues of reproduction and fertility, marginalisation and disempowerment, the disruption of linear time, and the exile of the spirit.

#### **1520-1555 Tea**

**1555-1630 Dr Jane Webster (University of Leicester)**

##### *Gallo-Roman iconography and the arts of resistance*

Focusing on the figural iconography of eastern and central Roman Gaul, this paper will suggest that, while there is considerable evidence for syncretism between Roman and 'Celtic' deities in this region, some indigenous deities proved to be extremely resistant to the syncretic process. Whilst elements of their post-conquest iconography were derived from Classical models, these gods were depicted in ways which point to the continuation of



both indigenous forms of artistic expression, and indigenous belief systems. These gods were never 'Romanized'; on the contrary, they formed an alternative pantheon to that offered by Rome, serving the needs of those sectors of the population that had least to gain from Roman rule. In this way, it will be argued, iconography in Roman Gaul was an art not only of syncretism but also of resistance, and highlights the discrepant nature of colonial experience in the province.

1630-1705 **René Rodgers** (University of Durham)

*The Female as Other: imagery and the expression of the ideology of power*

Feminist and anthropological theory have influenced recent studies on gender in archaeology. With the introduction of the latest theory, research has turned to questions related to the construction of gender; the significance of gender in political, ideological and social aspects of a culture; and how gender was expressed and utilised in society. Drawing on insights gained from this theoretical development, I have observed three general trends related to female imagery in Roman art: the creation of female as Other; the depiction of women as ideal or non-specific characters; and the equation of women with nature. All three of these patterns are related to the way in which the ideology of the dominant group in Roman society – that of the male citizen, often élite, populace – categorised people outside their experience into separate and often subordinate classifications. With this paper, I will consider the applicability of these trends to an examination of the ideology and imagery of the colonizer and colonized in Roman art. By questioning whether the patterns analysed in Roman female imagery may be similarly observed in constructions of the 'colonized', I hope to gain a new perspective into power relations and their possible representation within the Roman empire.

1705-1740 **Dr Sarah Scott** (University of Leicester)

*The social significance of style in provincial art*

This paper will examine the concept of style in the context of Roman provincial art. In recent years there has been a trend towards post-colonial perspectives on Romanization, and these developments have started to influence studies of provincial art. In particular, there has been a move to assert the equal importance of both indigenous and 'Roman' contributions to style. Although these new approaches have made an enormous contribution to our understanding of provincial art, it will be suggested that there is still potential for increasing our understanding further. Drawing on recent studies of style in archaeology and anthropology, some new avenues for research will be outlined. It will be argued that we should shift our focus from what art means in the more formal sense, to consider how art is meaningful, and in what contexts. Given the richness of the data there is huge potential for understanding the social significance of style in provincial art.

1740-1815 **Dr David Mattingly** (University of Leicester)

*Family values? Art and power at Ghirza, Tripolitania*

This paper will review some of the rich iconographic evidence from the late Roman tombs at Ghirza, an important Libyan settlement in the frontier zone of Roman Tripolitania. Roman, Punic and Libyan aspects of the art, architecture and language of these tombs provide an insight into a distinctive and highly regionalized cultural mixture. Of particular significance is a series of reliefs that illustrate the local construction of power, in part based on Libyan concepts of family and ancestry. The artistic separation between these provincial artworks and the Roman iconography of power may provide some interesting insights into the operation of the power networks of a Roman province.

1815-1840 **Discussion**

## VENUE 3 – ROOM C 15, POPE BUILDING

TRAC '97

### Manifestations of ritual practice in the Roman world

Chair: Richard Hingley (Historic Scotland)

1400-1405 Introduction

1405-1435 Colin Forcey (University of Leicester)

#### *Whatever happened to the heroes? Temples, mortuary cults and the memory of the native past in Roman Britain*

The study of Romano-British temples has been hindered by the imposition of a crude modern functionalist distinction between 'religious' and 'mortuary' structures. However recent work in the field by Philip Crummy at Stanway and Gosbecks in the region of Colchester and by Rosalind Niblett at Verulamium has brought into question the use of these categories of interpretation.

Re-interpretation of previous work on Romano-Celtic temples brings to light examples of 'votive offerings' which are suspiciously like grave goods and the strange presence of cremated human bones. Finds from the temples often have chthonic associations. The presence of ritual pits within some of the temple enclosures suggests a concern with a mythic underworld. The convergence of religious and mortuary aspects calls for a new interpretation. I think that a fresh perspective can be gained by concentrating on the enclosing temenos rather than the temple as the unit of analysis, and by looking at the 'genealogy' of these structures from the late pre-Roman Iron Age into the Roman period rather than adopting an a-temporal functionalist approach.

1435-1505 John Pearce (University of Durham)

#### *From death to deposition – the sequence of ritual in cremation burials of the Roman period*

The practice of cremation is often considered to reduce the information available to us for the mortuary rituals of the past, especially the data that can be obtained from human remains. However, cremation also preserves, not only the burial itself, but also in the hitherto-neglected pyre sites and deposits of burnt debris, evidence for the rites which precede the deposition of the cremated bone and grave goods. This paper offers an alternative method of interpretation of burial practice which utilises this fuller range of source materials. It suggests the importance of the temporal element of the funeral, and considers the structure of ceremonial from death to final interment, exploring the creation of identity in mortuary rituals of this period. Examples from Britain and neighbouring provinces from the first to the third centuries AD will be used to illustrate the argument.

1505-1535 Howard Williams (University of Reading)

#### *Continuity through discontinuity? The power of the ancient place in Romano-British and early Anglo-Saxon burial practices*

Archaeological evidence for continuity from the Roman to the early medieval period has often been argued on the basis of the close proximity, and sometimes the overlapping, of settlement and cemetery evidence for the two periods. While some of these cases may represent continuity in some form, this paper outlines the evidence to suggest that ancient and ruinous monuments dating from both prehistory and the Roman period were subject to deliberate reuse as early Anglo-Saxon burial places. This has important implications for how we discern continuity in the archaeological record and our understanding of the Roman/post-Roman transition, but also stresses the need for an understanding of the landscape context and the power of place in funerary rituals during both the Roman and Anglo-Saxon periods. Monuments and ancient places may have held an important role in the structuring and reproduction of ritual traditions throughout the first millennium AD. It might be suggested that the ritual and funerary reuse of ancient monuments in itself provides a strand of continuity in social practices between the Roman and post-Roman periods.

1535-1605 Tea or coffee

1605-1635 David Dungworth (University of Sheffield)

### *Mystifying Roman nails*

Nails can be found on almost any Roman-period site in Britain. Despite their ubiquity, or perhaps because of this, nails are often taken for granted. Nails are usually catalogued and may be illustrated in excavation reports, but it is assumed that they are straightforward utilitarian artefacts. I would like to propose that Roman nails may be more mysterious than this. An exploration of African minkisi figures and Roman *clavus annalis* indicates the symbolic power of nails and the ways in which they could be used in magico-religious activities.

1635-1705 Chris Lemke (University of Sheffield)

### *Reflections of the Empire: artisans' identity seen through traditions of manufacture*

In order to interrogate material culture it is often necessary to establish typologies which can then be related to chronologies. The creation of these typologies promotes and necessitates the use of blanket terms in order to describe typological characteristics. An example of the use of these generalising terms can be seen in the typological distinctions drawn between 'Roman' and 'Hellenistic' glass vessels. The use of such terms can sometimes take on a life and meaning of their own, which may obscure the real significance of material culture (i.e. material culture as more than a mere reflection of human action, but also as a material which itself has the ability to influence human behaviour). With this in mind, it must be recognised that material culture is often produced within strict traditions of manufacture, and these can play an important role in the construction of the artisan's cultural identity. It can be difficult to identify these traditions of manufacture for many past industries, but the attempt can enable a closer and more meaningful examination of artisans and their past industries. As an example of this, I will focus upon glass recipes and their links to traditions of manufacture in the early Roman Empire.

1705-1735 Discussion

## **Evening**

1930-2100 Dinner in Cripps Hall (music provided by string trio)



**Sunday 13th April**

**Morning**

**VENUE 1 – ROOM C 16, POPE BUILDING**

**Cult and the Emperor**

Organiser: Dr Susan Walker (British Museum)

Chair: Dr Susan Walker and Dr Jás Elsner (Courtauld Institute, University of London)

0900-0910 Introduction

0910-0945 **Professor R. R. R. Smith** (Lincoln College, University of Oxford)

*The god Claudius seen from the Maeander: aspects of the archaeology and art of the imperial cult at Aphrodisias in Caria*

At Rome imperial power was visualised in statues and reliefs that represented the emperor's relation to the political and religious rituals of the capital. The language of this art was formulated with the sensibilities of a Roman and often a senatorial audience in mind. In the cities of the Greek East, the icons and narratives of imperial rule at the centre of power were of no real interest, relevance, or comprehensibility. To represent their own perception of the new ruler-gods in the West, the Greek cities combined in varying measures and mixtures some borrowings from Roman imagery with the iconography of Greek myths and Hellenistic rulers. The most important and pervasive borrowed element was the imperial portrait icon, which was employed to mark a given figure both as emperor (as distinct from an Olympian or a hero) and as a particular emperor (Claudius, for example, instead of Tiberius).

This paper examines first how the imperial image itself could be reshaped in single portraits in order to express local perceptions, starting from a newly recomposed fragmentary cult-portrait of Claudius from Aphrodisias in Caria. It then looks at how new imperial scenes and narratives of the emperor in action were formulated in the Sebasteion at Aphrodisias out of mixed Hellenistic and Roman ingredients. Seen from the Maeander valley, the Claudius is here neither the bumbling fool of Suetonius and Seneca, nor the pious egalitarian pontifex of Roman state art, but a towering superhuman deity. The themes and aspects of his rule that are emphasized are universal empire, fertility of the earth, conquest of barbarians, and the victory and personal valour of the emperor.

Recent research reconstructing the program of the Sebasteion reliefs details the unusual juxtaposition of Roman imperial scenes and Greek mythological subjects. The whole complex provides a physical and a visual context for the way in which Greek cities conceived the remote power of the Roman emperor through the traditional medium of heroic myth and Olympian religion.

0945-1020 **Dr Penelope Glare** (University of Keele)

*The imperial cult in Roman Egypt*

In this paper I shall examine the imperial cult in Roman Egypt, paying particular attention to the value of the archaeological evidence. My premise is that the imperial cult was no mere continuation of Pharaoh-worship. Rather it was recognizably the product of Roman rule, albeit with aspects particular to Egypt. The Egyptian evidence can contribute to the general debate about the imperial cult. The key issues that I shall try to address are the place of the imperial cult in the social, political and religious life (insofar as these can be separated) of Egypt, and the development of the cult during the Roman period. One of the most striking changes seems to come around the time of Septimius Severus (who was both one of the few emperors to visit Egypt and who also instituted civic councils in the metropoleis) with, in particular, the apparent increase of the imperial cult's integration with other cults.

The challenge of drawing in the archaeological evidence is a particularly important one. The key evidence from Egypt is papyrological. The most important single document is BGU II 362, a document from Ptolemais Euergetis (also referred to in modern literature as Arsinoe), the metropolis of the Arsinoite nome (Fayum). It dates to the early third century AD and contains the accounts of a temple of Jupiter Capitolinus over an eight-month period. The document illustrates many aspects of the imperial cult: most of the festivals celebrated concern the Severan dynasty, the temple was in the hands of the civic élite, and the priority of the celebrations for the reigning emperor's birthday and the visit of the governor of Egypt indicate the political importance of the imperial cult. The mundane details about donkey-loads of branches and the like provide the type of insight that the evidence from Egypt is often uniquely able to give.

The document also leaves us with many problems. We have no idea how big this temple was, or where in the metropolis it was situated. We do not know when it was built, and if it was built specifically for a Roman cult, or whether Jupiter Capitolinus usurped the place of former incumbents. Much documentary evidence raises the same problems. I shall try, then, in this paper to draw in the archaeological evidence in particular, to further out understanding of the place and function of the imperial cult in Roman Egypt.

1020-1055 Coffee or tea

1055-1130 Professor J. B. Rives (Columbia University, New York)

#### *The origins of the imperial cult in Africa*

In its origins, imperial cult in the western provinces usually has strong associations with Romanization, either backed by authorities in Rome (as in Tres Galliae), or voluntarily assumed by the local population (as in Baetica). Many African communities illustrate the latter pattern. Volubilis in western Mauretania established a municipal cult of the emperor in the wake of a cultural and military alliance with Rome. Similarly, in the native community of Thugga in Proconsularis, an élite family helped to establish an imperial cult and simultaneously identified themselves with their Roman neighbours. In some cases, however, imperial cult developed in a context of more complex cultural interaction.

One is imperial cult in the client kingdom of Mauretania under the reign of Juba II. Juba was heir to a native Numidian dynasty that dated back to the third century BC, and that over the years had absorbed many Punic, Greek, and Roman elements. Like other client kings, Juba instituted cult for the Roman emperor in his capital, whose name he changed to Caesarea. But unlike any other people of the west, the Numidians themselves seem to have had a tradition of ruler cult that may have played some role in shaping Juba's cult of the Roman emperor. Although the meagre evidence does not allow for a clear understanding of the situation, there are hints of some mutual influence.

Much richer evidence exists for Lepcis Magna, where the imperial priesthood dates at least to the last decade BC and the imperial temple to the second decade AD. In this city impetus for the cult came from the local élite, who also funded major Romanizing building projects. In their cult they made ample use of precedents established in Rome, but at the same time retained their Punic culture, even adapting traditional Punic priesthoods to the needs of the imperial cult. Both Juba and, even more, the élite of Lepcis were heirs to old and sophisticated cultural traditions, much like the Greek cities of the East. While we have only hints for the situation in Mauretania, in Lepcis we can see clearly the extent to which the élite adopted imperial cult and with it Roman identity, and yet did not abandon their local identity; they rather achieved a blending of the two.

1130-1205 Dr Andrew Burnett (British Museum)

#### *Scenes of cult on Roman coins*

Many coins from the Roman world have depictions of buildings, most of which are temples. Traditionally, interest has focussed on the authenticity of these representations – to what extent can they be regarded as true likenesses of structures, many of which are now lost? This paper, however, adopts a more general approach to the phenomenon of the representation of buildings and temples on coins. Why do buildings occur on Roman coins but on those of no other ancient culture? We can see geographical and chronological patterns in these representations, and it is suggested that these patterns can be interpreted as a true reflection of interest in buildings at different periods or in different regions. The depiction of buildings on coins spread to the Greek-speaking part of the Empire from the West, and the way that most of the earliest buildings depicted in the East are temples of

the imperial cult suggests that the spread of the cult was an important factor in spreading the Roman preoccupation with buildings to the East (a form of 'Romanization').

1205-1240 Dr Simon Price (University of Oxford)

*The religious context of the imperial cult*

This paper will revisit the issue of the relationship of the imperial cult and the contemporary cult of the Olympian gods. There obviously was such a relationship, and many scholars would argue that the imperial cult was modelled on the cult of the traditional gods, and derived its significance from that fact. But more thought now needs to be given to the cult of the traditional gods, and in particular to the issue of changes in that cult. The Olympian gods retained their importance in the Roman period (it would now be agreed), but their cults were not frozen in time. That is true both of the 'traditional' cults of the Greek cities and (even more clearly) of cults in parts of the Latin west. In both cases the imperial cult was an aspect of sometimes profound changes in traditional systems under Roman rule.

1240-1315 Dr David Noy (University of Wales, Lampeter)

*'A sight unfit to see': Jewish reactions to the imperial cult*

In AD 39 or 40, the Emperor Gaius Caligula decided, perhaps as the culmination of a policy of forcing the Jews to worship him, to have a statue of himself installed in the Jewish Temple in Jerusalem. He was eventually dissuaded, but only after terrifying the Jews throughout the Roman Empire that their monotheistic and aniconic religion was about to be destroyed. Caligula was exceptional among the emperors, however. His predecessors and successors were willing to accept Jewish religious practices, whose protection became enshrined in the law, and made no serious attempt to involve the Jews in the imperial cult. Surviving Jewish writings, other than those of Philo concerning the reign of Caligula, take no interest in the cult, and non-Jewish writings do not mention the Jews' non-participation in it. It seems that it was an uncontroversial issue on both sides; in one case, a priestess of the imperial cult also built a synagogue for the Jews of her city. Although they rejected the concept of the emperor's divinity, Jews were willing to give him the highest honours available to a mortal. Daily sacrifices were offered on his behalf in the Temple until AD 66, and in synagogues throughout the Diaspora prayers were said for him and inscriptions were erected in his honour. Such inscriptions are preserved from Ostia, Judaea and Pannonia. Some Jews were prepared to take oaths by the emperor's *tyche*, or even by the emperor himself, but the Jews in general were not accused of compromising their monotheism through association with the cult. Generally, Jews seem to have been content to ignore the cult, and the proponents of the cult were content to ignore the Jews.

1315-1340 Discussion

**VENUE 2 – ROOM C 14, POPE BUILDING**

**Roman Germany: some recent work**

Organisers: Dr John Creighton (University of Reading) and Professor Roger Wilson  
(University of Nottingham)

Chair: Professor Colin Wells (University of San Antonio, Texas)

0900-0910 Dr John Creighton (University of Reading), Introduction



0910-0945 Dr David Wigg (Fundmünzen der Antike, Frankfurt am Main)

*The monetary economy in North Gaul and Germany in the late La Tène and early Roman periods*

Situated on the northern fringe of the *oppida* civilisation, the Middle Rhine region provides a unique opportunity to study the evolution of coin use on the periphery of the La Tène culture, and to compare it with the situation in the Celtic heartlands further south. Recent excavations at a number of sites have led to the establishment of a reliable framework for the attribution and chronology of the Celtic coinages in North Gaul and Germany, and we are now coming to understand better the numismatic processes which characterise the late La Tène period here. The penetration of Germanic groups into the area led to the collapse of coin-use in many areas, and to a re-orientation which produced a late flourish on the Lower Rhine, an area where coin had previously been rare.

It is now clear that Roman coinage makes no significant impact before the advance of Augustus' legions up to the Rhine about 15 BC, in preparation for the campaigns in Germany. Up until now the concentration of archaeological research in military camps had led to a precise but one-sided picture of early Roman coin finds. Now, however, it is possible to look at the situation in contemporary native contexts as well, and so to produce a more complete model of the indigenous reaction to the sudden appearance of large quantities of Roman coin. The Roman army is revealed as the dynamo behind the process which introduced this coinage. It only spread slowly from the frontier zone into native contexts in the hinterland, where the continuation of many aspects of traditional attitudes towards coinage are apparent.

0945-1020 Dr Angelika Wigg (Römisch-Germanische Kommission des Deutschen Archäologischen Instituts, Frankfurt am Main)

*Confrontation and interaction: Celts, Germans and Romans in the eastern Central German Highlands*

The area to the east and north-east of the Rhine between Mainz and the Thuringian Forest (Thüringer Wald) has produced evidence for the presence of Celts, Germans and Romans in the last century BC and the first centuries AD, as well as for a complicated and varied network of relationships between them.

It was the arrival in the region during the late Iron Age of Germanic groups from the east which led to the collapse of the *oppida* civilisation. The Augustan advance into Germany saw the establishment of a short-lived military presence in the area across the Rhine from Mainz, including the Wetterau. This then became a permanent occupation with the construction of the Wetterau *Limes* in the last quarter of the first century AD, while other parts of Hesse, as well as Franconia and Thuringia, remained outside the Empire. But although the frontier formed a political division and the regions either side of it enjoyed very different cultural developments, there were clear areas of contact. Since 1993 several projects have been conducting archaeological research in a number of carefully chosen micro-regions with the aim of illuminating how Rome's political and cultural influence affected both the frontier region and its hinterland. To what extent can we identify long-range influences originating within the Empire in more distant areas outside it? Was there continuity of Celtic or Germanic settlement from the late La Tène period to the early Empire?

First results and conclusions will be presented from excavations which have concentrated on a number of settlements, a military camp and a cemetery.

1020-1055 Dr Dirk Krause (Institut für Ur- und Frühgeschichte der Christian-Albrechts-Universität, Kiel)

*Cultural change in the Middle Rhine and Mosel region: new evidence from recent excavations in Luxemburg, Rheinland-Pfalz and Saarland*

From 1994 the Deutsche Forschungsgemeinschaft started to finance a programme of research into cultural change (200 BC – AD 200) in the mountainous area between Luxemburg and Thuringia. The western part of this area includes the territory of the Treveri which changed from its *oppida*-dominated landscape in Late La Tène to become a fully integrated part of the Roman empire. It is this theme which is going to be examined. About a dozen new archaeological and palaeo-ecological projects have been undertaken in the area and this paper will present an outline of the current research results.

1055-1130 Tea or coffee

1130-1205 Dr Angela Kreuz (Institut der Kommission für Archäologische Landesforschung in Hessen)

*How to become a Roman farmer: the environmental evidence for the Romanization project*

The rural economy in Roman times seems to be determined on the one hand by 'Roman' influence and on the other by 'native' traditions and responses. It is still unknown how individuals decided to or were forced to use, adapt or reject the (new?) influences coming, for example, from the Mediterranean world. Was the choice to change or not to change agricultural practices based on more economic, ecological or ideological factors? Surprisingly little is known about the cultural and other processes which took place, and which in the end were responsible for the formation of the archaeological, archaeo-botanical and archaeo-zoological record. As part of a research programme 'Kelten, Germanen, Römer im Mittelgebirgsraum zwischen Luxemburg und Thüringen. Archäologische und naturwissenschaftliche Forschungen zum Kulturwandel unter der Einwirkung Roms in den Jahrhunderten um Christi Geburt', investigations of botanical and zoological macro-remains (on-site data) from Iron Age and Roman sites (villages, forts, cemeteries) and pollen analysis (off-site data) have been launched to analyse the rural economy and its ecological basis. Financial support is provided by the German Research Association (DFG: Deutsche Forschungsgemeinschaft). Preliminary environmental results will be presented and considered.

1205-1240 Dr C. Sebastian Sommer (Landesdenkmalamt Baden-Württemberg, Stuttgart)

*From conquered territory to Roman province: recent discoveries and discussions concerning the Roman occupation of south-west Germany*

Recent excavations and research have brought to light a whole range of new ideas on the Roman occupation of south-west Germany. The discovery of a number of fortlets, and the reconstruction of Rottweil I as a fortress of almost legionary size, have shed a different light on the range and organisation of the Vespasianic conquest. The sequence of the forts at the various *limites* and a new interpretation of the numismatic evidence bring the Odenwald- and the Neckarlimes into different historical context. Large-scale excavations of military *vici* show that these settlements played a much more important role in relation to the forts and their supply than was previously believed.

On the civilian side, the distribution of old forts provides the blueprint for the new civic centres and sub-centres. In their pattern, by comparison with that of the known *villae rusticae*, emerges the idea of deliberate planning. However, large-scale excavations of several of the rural sites pose more questions than answers.

In addition, it now becomes evident that Augsburg was not the original capital of Raetia (by comparison, the conceptual importance of the *Municipium Arae Flaviae* to Upper Germany can only be speculated). The appearance of these two towns as well as other town-like settlements (*civitas* capitals) show that the idea of the region north of the Alps being some kind of 'Roman Siberia' is completely wrong. Instead 'good' Roman towns are revealed.

Concerning the end of the Roman occupation, the time-gap between Romans and Germans is closing. At present discussion is centred on whether the former stayed longer than AD 260, or whether the latter occupied the deserted area earlier.

1240-1315 Professor Michael Mackensen (University of Munich)

*Late Roman fortifications in Raetia Prima and Secunda*

The late Roman frontier in Raetia runs from the lower end of Lake Constance to Kempten via Bregenz and along the River Iller and the Upper Danube to the confluence of the River Inn. New excavations in Bavaria, as well as the revision of epigraphic, numismatic and archaeological evidence, have yielded some astonishing results, upon which a reassessment of frontier development in this province during the last third of the third and the fourth century can be based. Until recently a link seemed to exist between the honorary inscription from Augsburg, dated to AD 281, commemorating the Emperor Probus as *[restitutor pr]ovinciarum et operum [publicorum]*, and the construction of new military fortifications along the Iller and Upper Danube. But apart from the small fort *Vermania* near Isny and various civil fortifications in the hinterland, there are actually no traces of building activity for military fortifications on the new frontier line.

From 1986 to 1995 excavations were carried out in the fort of *Caelius Mons* at Kellmünz. The oldest (oblique) timber buildings, predating the stone fort and belonging to a short-lived fortification, can be interpreted as a con-

struction camp; it dates to AD 297 at the earliest. Only a little later the stone fort was constructed with a ground-plan of irregular shape; the timber buildings in the interior were destroyed by fire in the first years of the fourth century. The small forts at Bürgele, Burghöfe and probably Neuburg and Straubing, as well as the fort at Kellmünz, belong to the same Tetrarchic building programme, carrying out the construction of military fortifications of varying size, layout and arrangement of barracks or other interior buildings. The same applies to *Abusina* (Eining), the only auxiliary fort on the Raetian Danube continually occupied, which was refortified and strengthened, although reduced in size. At sites which provided ample coin-evidence, the construction dates could be shown not to predate AD 295/300.

Kellmünz displays an outstanding example of Constantinian rebuilding in form of a large stone-built representative hall of the *aula* type, which might have been used by high-ranking officials. Also of Constantinian date (c. AD 310) is the new fortification of *Arbor Felix* (Arbon) on Lake Constance. Characteristic of Valentinianic building activity are not only numerous small towers but also additional *horrea* at military sites like Eining and the hinterland as well.

1315-1340 Discussion

### VENUE 3 – ROOM C 15, POPE BUILDING

#### TRAC '97

#### Roman identity crises: ethnicity, class and gender within the Empire

Chair: Jane Webster (University of Leicester)

0900-0905 Introduction

0905-0935 Nicola Terrenato (University of Durham),

#### *The Romanization of Italy: global acculturation or cultural bricolage?*

The paper strives to begin reassessing the relevance of pre-Roman cultural elements in the making of Roman Italy. Recent archaeological work, especially on the central regions, suggests that local ethnic identities played a far greater role than is generally acknowledged, even centuries after the conquest. This helps in explaining the cultural heterogeneity of Italian regions throughout the Roman period. In contrast, the tenacious myth of a complete and uniform Roman acculturation of Italy appears to be underpinned by modern ideological constructs, which include nationalist and imperialist rhetoric and the strong idealistic tradition prevalent in both German and Italian Classical scholarship. Concentrating only on élite behaviour and artistic expression, the long-term continuity displayed by cultural traits such as rural settlement patterns, social structures, minor cults, and religion or burial customs has long been disregarded. The need for a new season of local and in-depth studies of the latter aspects is argued, to gain a fuller picture of the Romanization of Italy.

0935-1005 Keith Matthews (Chester Archaeology)

#### *Britannus/Brito: Roman ethnographies and native identities*

Classical and Antique writers use two words to describe the inhabitants of Britain: *Britannus* and *Brito*. Did these terms mean anything to the people they described, or were they imposed by outsiders? Is there any significance in the use of different terms? Use of either term, both by 'proper authors' and colloquially, as in the Vindolanda tablets, suggests that Britons were looked down upon. As late as the end of the fourth century, Ausonius was able to claim that 'no Brito can link himself with Bonus'. If we look at the archaeology of the people in Britain who were ruled by Rome, it is difficult to understand how they can have a common identity at the time of the conquest. Rather, I will argue, that common identity arose from the treatment of the locals by the Roman administration but was, at best, fragile.



1005-1035 **Rebecca Sweetman** (University of Nottingham)

*The craftspeople behind provincial mosaics in the Roman period*

There is a variety of information about mosaicists of the Early Christian and subsequent periods assimilated from historical and literary texts and other documents. This is not the case for the craftspeople who created the mosaics of the Roman period. In fact there is a dearth of information regarding the people themselves, how they were organised as a work force, what kind of conditions they worked in and what their social standing may have been. This paper questions to what extent we can transfer theories of mosaics and mosaicists from the later period to the earlier, and questions some of the assumptions that have been made about the craftspeople on the basis of the mosaics in context.

1035-1110 Coffee or tea

1110-1140 **Vivien G. Swan** (University of Durham)

*Pottery, cuisine and ethnicity*

Just as saute-pans, woks, tagines and balti-pans, associated with cookery-fads of the 1960s to 1990s, reflect the ethnic origins of the techniques used and the dishes concocted, so many types of cooking-vessels used in Roman Britain represent cooking-styles originally introduced by outsiders to the province.

We can detect North African, Mediterranean, Gallic and possibly Italian and Germanic cooking-styles and equipment. Most of the carriers of these traditions were in the Roman army, especially in the first to early-second centuries, but artisans and traders may also have been involved. However, the majority of these exotic culinary introductions were relatively transient in their impact. Ultimately, in fact, it was British traditions which dominated Romano-British cuisine, at all levels of society in the province in the third and fourth centuries.

1140-1210 **Sophia Jundi and J. D. Hill** (University of Southampton)

*The Fibula Event Horizon: brooches, appearances and identities in first-century-AD Britain*

This paper will present work in progress which is trying to ask new questions of one of the most common group of finds from British Roman and pre-Roman sites: brooches. We will suggest that the very common occurrence of brooches on first- and second-century sites itself needs explanation in view of the paucity of brooches and other dress items in earlier centuries. The paper will discuss the evidence for the apparently sudden appearance in the archaeological record of large numbers of brooches, considering their contexts and meanings.

We will suggest that this phenomenon, which one of us has termed 'the fibula event horizon', represents an important change in ways dress and appearance were being used in social strategies at this time. We will also suggest that this phenomenon is not just about there being more brooches in the archaeological record at this time: there also appear to be important accompanying changes in the brooches themselves, along with suggestions of important regional differences in the distribution of different types of brooch. These suggest that these mundane items may have played an active role in signifying different types of identity in this period. However, whether or not, these changes can really be described as a product of Romanization, or represent a change in Iron Age societies that continued, or were magnified, by the effects of the Roman conquest will be touched upon.

1210-1240 **David Petts** (University of Reading)

*Late- and sub-Roman Christianity and the expression of gender through burial*

It is through burial evidence that archaeologists have a rare chance to identify individuals in the archaeological record. Thus burial is a useful tool for examining the way in which gender could be manipulated or suppressed in late- and sub-Roman society. By comparing the burial rites in late Christian cemeteries and Western sub-Roman Christian burial sites, I hope to show that although both societies subscribed to ostensibly the same religious ideology, the way in which this was articulated in terms of burial was different. This will be done by looking at a range of different aspects of mortuary behaviour including grave-goods, cemetery organisation and the use of memorial stones. I hope to show that in late Roman society, the gender of the individual was subordinated to a wider community identity, whereas in sub-Roman cemeteries there was a much stronger emphasis on

the importance to lineage and family identity, and that these identities are defined in terms of men, rather than women.

1240-1310 Eleanor Scott (King Alfred's College, Winchester)

*Roman archaeology: gendered practice, ungendered theory*

This paper will look at who holds power in Roman archaeology, and how powerful individuals shape the structural conditions which admit or exclude certain 'types' of person to or from the powerful areas of the discipline. The paper also examines how 'proper' fields of study are determined. While many of the criticisms levelled at Roman archaeology could apply equally to other branches of archaeology, it is argued that this is no excuse for Roman archaeology to ignore the problem of its discriminatory practice which inform its theory.

1310-1340 Discussion

1340-1440 Lunch in Cripps Hall

**Afternoon**

**Optional excursion to Lincoln, if pre-booked (tour leader: Michael Jones, Lincoln Archaeology)**

Buses depart from outside Cripps Hall at 1500, and return to campus at 1930 (via Newark and Nottingham Railway stations)

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H Bloch, Oswyn Murray, Maria Floriani Squarciapino

Un saggio sulle mura del *castrum* di Ostia, A Martin

La ceramica figurata più antiche, Benedetta Adembi

Sulle fasti più antiche di Ostia, F Zevi

Deux préteurs, magistrats de la colonia romaine

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Ostia alla fine del mondo antico: nuovi dati dallo scavo di un magazzino

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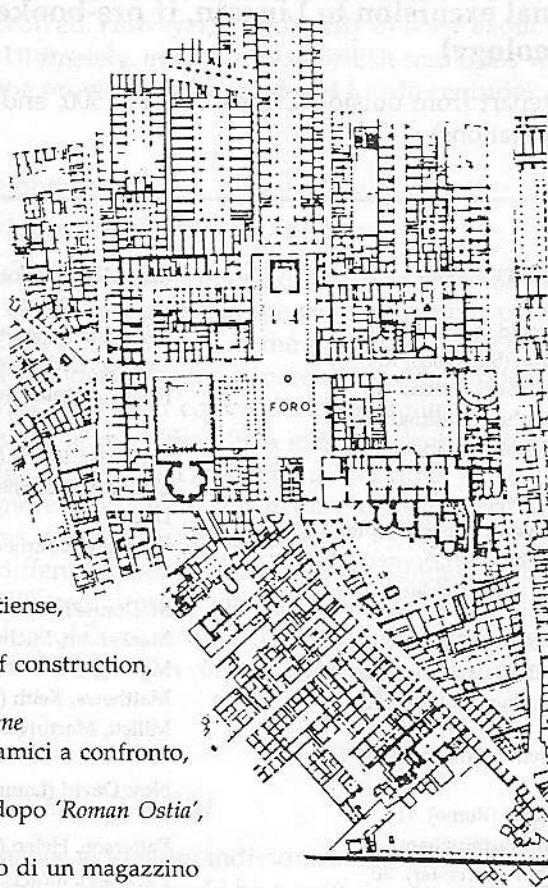
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