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**Session 1. Organisation et utilisation  
des espaces sacrés : quelques  
exemples dans les villes coloniales de  
Grande Grèce et de Sicile**

# Vivere il sacro fra mare e terra. I santuari costieri della Puglia adriatica.

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Abstract: La proposta intende illustrare le ricerche svolte su una peculiare serie di contesti sacri che caratterizza le coste dell'Adriatico meridionale, in particolare della Puglia, oggetto di nuove indagini interdisciplinari, che si avvalgono dell'approccio metodologico proprio dell'archeologia globale dei paesaggi.

Si tratta di vero e proprio "sistema" di santuari costieri nei quali ricorrono elementi paesaggistici e forme del sacro. Nello studio di questi contesti, l'osservazione della loro privilegiata frequentazione dal mare, evidenziata dall'ubicazione, da coincidenti caratteristiche paesaggistiche e funzionali e da una consistente documentazione materiale e scritta, apre la strada a indagini diversificate.

Queste, in primo luogo, inquadrano la capacità di questi santuari di caratterizzare un tratto di costa e assolvere alla duplice funzione di installazioni collegate a percorsi marittimi e di luoghi di culto. Le indagini, infatti, consentono di riconoscere nelle strutture di natura culturale caratteristiche legate all'approdo e alla sosta di imbarcazioni, e individuare i circuiti marittimi interessati alle frequentazioni, sia di lungo raggio e di respiro mediterraneo, sia locali di ambito più o meno ristretto. Al tempo stesso, è possibile osservare non solo i momenti di sviluppo delle installazioni culturali e della loro organizzazione santuariale ma, nei diversi scenari che si profilano, anche le azioni significative che hanno lasciato traccia di sé nello spazio sacralizzato, il loro cristallizzarsi in peculiari rituali. Altrettanto interessante è la ricerca, oltre che delle figure divine destinatarie dei culti, di una serie riconoscibile di soggetti coinvolti.

L'indagine delle agencies, infatti, è consentita in una misura notevole da un uso peculiare della scrittura in associazione alle attività rituali, un carattere che prende forma nel tempo in questi luoghi sacri costituendo, in fasi recenziari, un tratto comune in tutta l'area dell'Adriatico meridionale. Qui, in particolare nei santuari in grotta ma anche in singoli contesti sub divo, la scrittura, mentre consente di individuare con esattezza le figure divine onorate, rende riconoscibili i frequentatori e gli attori del culto: uomini, e talvolta donne, collegati al mare dalle attività che svolgono, o colti nel momento in cui offrono sacrifici o doni votivi, chiedono una traversata propizia o ringraziano per averla ottenuta. La parola scritta, mentre da un lato appare rilevante fra le forme cerimoniali e rituali, consente di illuminare la dimensione emozionale e l'immaginario nel quale questi contesti archeologici vanno interpretati.

Fra i diversi contesti presi in esame dall'indagine multidisciplinare svolta, si presenteranno in

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\*Speaker

maggior dettaglio due casi di studio. L'uno, Grotta Poesia di Rocavecchia (Lecce), un articolato complesso carsico frequentato fin dal Neolitico, costituisce il piú notevole esempio di questa connessione fra culto e scrittura e restituisce il maggiore complesso di epigrafi messapiche, greche e latine della Puglia meridionale, databili dalla seconda metà del IV sec. a.C. al II sec. d.C. L'altro, il santuario di Grotta Porcinara a Punta Ristola (S. Maria di Leuca, Lecce), raccoglie in una sintesi esemplare i caratteri sopra evidenziati lungo un arco temporale, dall'VIII sec. a.C. alla fine del II d.C., che consente di apprezzarne gli sviluppi e i collegamenti con l'intero sistema.

**Keywords:** Luoghi di culto, pratiche culturali, Italia Meridionale, Puglia, spazio adriatico

# Gela tra spazi privati, pubblici, sacri e funerari. Un lungo processo di formazione della cultura religiosa della città

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Si presenta, in questa sede, una nuova ipotesi di lettura, basata sulle più recenti indagini archeologiche, riguardante il lungo processo di formazione della cultura religiosa della città di Gela, una delle colonie elleniche lungo la costa della Sicilia meridionale.

L'organizzazione degli spazi privati e pubblici, in particolare sull'acropoli della città antica, la loro distribuzione funzionale e la distinzione di quelli riservati al sacro contribuiscono a ricomporre le caratteristiche del paesaggio culturale sin dal momento della sua fondazione.

Grazie ai dati scaturiti dalle recenti ricerche condotte in diversi punti della collina che domina la vallata e il mare, è possibile documentare e ricostruire le trasformazioni strutturali e in generale urbanistiche tra la fine dell'VIII e la fine del VI sec. a.C. Si tratta di trasformazioni che disegnano la forma della città e ne determinano la futura organizzazione.

All'interno di tali trasformazioni, gli spazi sacri assumono un ruolo fondamentale perché permettono di rintracciare i diversi modi espressivi della vita culturale: se i primi coloni praticavano il culto in spazi all'aperto, distribuiti nell'abitato, i successivi hanno iniziato a costruire edifici sempre più monumentali. La vera e propria configurazione di "acropoli sacra" a Gela si compie solo nella seconda metà del VI sec. a.C., quando si decide di costruire un grande tempio in pietra (Tempio B) e quando tutti i materiali votivi raccolti dalle altre aree sacre sulla collina vengono seppelliti e sigillati con cerimonie di chiusura.

I risultati degli ultimi scavi contribuiscono inoltre a riconsiderare l'esistenza e le funzioni del c.d. Tempio A, ritenuto fin dagli inizi del Novecento il primo edificio sacro dell'acropoli.

Ai nuovi risultati raggiunti con lo scavo dell'acropoli bisogna aggiungere anche i dati ricavabili

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\*Speaker



dalle scoperte recenti, soprattutto nell'area in cui insiste la Chiesa Madre, che arricchiscono il quadro documentario della religiosità gela, mostrandola più articolata e differenziata di quanto finora si potesse pensare. Questa revisione impone delle riflessioni oltre che sui riti che si svolgevano sulla collina anche sul territorio circostante in relazione a quelli di carattere ctonio e agli edifici di culto minori.

Di grande interesse sono anche i dati qualitativi e quantitativi riguardanti la vita rituale desumibile dalle necropoli. Disposte all'esterno della collina, queste hanno restituito contesti ricchi e variegati, che permettono di ricostruire meglio non solo l'insieme dei costumi funerari ma anche le dinamiche dei rapporti commerciali tra la *polis* e la Grecia continentale.

**Keywords:** Gela, acropoli, riti, necropoli

# Organizzazione ed uso degli spazi del sacro: qualche esempio dalle città coloniali di Magna Grecia e Sicilia

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La sessione intende esplorare i processi di trasformazione nell'uso e nella destinazione degli spazi sacri nel mondo antico. Tali spazi vengono considerati in una prospettiva antropologica, come luoghi di rappresentazioni simboliche dove si fondono aspetti politici, culturali e religiosi. Poiché molteplici e differenti sono i linguaggi che concorrono alla costruzione dello spazio, si tratta di considerarli nell'intreccio di varie competenze. La prospettiva archeologica si presenta come base del confronto, grazie alle testimonianze materiali degli spazi, di natura più o meno monumentale. Il loro studio rimanda alle situazioni nelle quali il rito prende forma, nel contesto della dimensione religiosa territoriale, collettiva o anche privata e domestica.

I casi di studio riguarderanno siti differenti della Magna Grecia e della Sicilia, nei quali si analizzeranno spazi e forme del sacro in un ampio orizzonte cronologico, compreso tra l'età arcaica e quella tardoantica. La varietà dei contesti analizzati consentirà di ricostruire le diverse forme e i differenti momenti del rito, di cui la realtà archeologica è testimonianza.

I luoghi delle cerimonie sacre potranno essere rilette in maniera dinamica e trasversale, nell'intento di ricostruirne le trasformazioni avvenute nel tempo fino alla loro defunzionalizzazione.

A raccontare questi fenomeni saranno il più delle volte le tracce materiali: i manufatti ceramici, metallici e gli ecofatti, analizzati anche attraverso il contributo delle scienze applicate all'archeologia. Una particolare attenzione sarà dedicata allo studio di resti faunistici e botanici, preziosi indicatori delle pratiche legate alla sfera del sacro nel mondo antico. L'analisi di questi reperti fornisce infatti dati sul tipo di attività svolte negli spazi sacri, sugli strumenti utilizzati, sul consumo dei cibi in contesto sacrificale, aspetti di grande interesse per la ricostruzione del tipo di rito e del mondo simbolico cui rimanda.

**Keywords:** Magna Grecia, Sicilia, colonie greche, spazi sacri, manufatti ceramici e metallici, ecofatti

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\*Speaker

# Polizzello, chiefdom sicano in una terra di frontiera. Spazi, risorse e percezione di un paesaggio al centro di aree di influenza greca. (Sessione 5 - Parte 1)

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Il centro originario di Polizzello è situato ad est del fiume Platani (antico Halykos ) nel suo territorio ed in posizione privilegiata per le circostanze. Il risultato è che la comunità di Polizzello è da ritenersi caratterizzata da un'accentuazione conservativa culturale, ovviamente non prodotta dal materiale culturale del VI sec. aC: ceramiche, modelli architettonici, strumenti culturali e servizi funerari indicano un'apparente chiusura verso l'esterno. L'esplosione del masso, all'interno del santuario artico sull'acropoli, è iniziata, però, in concomitanza con l'arrivo di altri signori provenienti da un altro mare, il quali è entrato subito dopo il contatto con la sua automobile, da lui trasportata. È vero che il santuario indigeno di Polizzello, a dominio degli altri siti coevi del territorio ad Est dell' Halykos , rappresentò in età arcaica una frontiera naturale e culturale, rivestendo, al contempo, un ruolo di riferimento omoetnico per i Sicani. Per questo motivo è importante sapere che la distanza strategica equidistante tra l'Imera e le crete rodio di Akragas è determinata dall'ubicazione del santuario se l'abbandono del centro, ma più occupato, se gli abitanti dovettero spostarsi nelle vicine alture , come detteranno i riconoscimenti .

**Keywords:** Sicania, Polizzello, paesaggio, confini

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\*Speaker

# Organizzazione e utilizzo degli spazi sacri come indicatori del funzionamento della polis antica e della sua società. Himera, a case study

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Himera è composta da molti spazi urbani topograficamente distinti. Una cosa che colpisce è che ogni spazio urbano topograficamente definito possedeva nel VI-V secolo a.C. un santuario principale o un gruppo di aree sacre. La polis di Himera si presenta dunque come una città arcaica policentrica che organizza i suoi spazi urbani intorno alle aree sacre, come è stato giustamente proposto per altre città come Megara Hyblaia, Crotona, Sibari, Corinto o Thasos. Di conseguenza, la grande importanza dei santuari come indicatori della vita sociale, politica e religiosa, nonché della crescita e del cambiamento all'interno della comunità, aumenta ancora di più. In altre parole: quale spazio migliore di quello sacro per acquisire nuove conoscenze sul funzionamento di una polis antica e della sua società, sul suo sviluppo storico e culturale e sulle loro interconnessioni?

**Keywords:** sacred spaces, sanctuary, greek colony, Himera, polis, ancient society, social, political and religious life

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\*Speaker

# Ancient Noto: ritual actions and conversion of spaces

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In 2017, the University of Naples Federico II initiated a research project resulting in renewed archaeological explorations within the ancient city of Noto (Siracusa), specifically focusing on the hitherto unexplored Chiusa di Poliseo/Goliseo area on the eastern flank of Mount Alveria. Stratigraphic soundings were conducted, revealing the organizational phases of ancient Noto during the Hellenistic period.

This study aims to present a remarkable discovery: the closure ritual of a sacred site. The scrutinized square-shaped context features a central pit containing diverse votive deposits characterized by the coexistence of animal bones and pottery artifacts (including double-handle cups and lanterns) dating back to the 3rd century BC. Archaeological examinations suggest that the *oikos* hosted rituals, culminating in the sealing of the site through a closing ceremony represented by the votive deposits, followed by the subsequent abandonment of the context.

Intentional incisions in the stratigraphy, observed at the context's centre, have been filled with assorted materials, potentially indicative of sacrifices associated with the settlement's abandonment. These practices imply the occurrence of ritual activities spanning over an extended period. Animal bone remains within the pit, coupled with stones and blocks outside which probably supported a *trapeza*, suggest a complex ritual involving the slaughter and consumption of livestock.

Noteworthy findings pertain to the exploration of sealed contexts, enabling precise chronological reconstruction. The structure in question was erected between the second half of the 4th century and the first half of the 3rd century BC, only to be abandoned in the final decade of the 3rd century BC. Subsequently, the area was reoccupied around the beginning of the 10th century

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\*Speaker

AD for habitation and productive purposes, likely associated with routes leading toward the coast and the inland regions.

The identification of this modest sacred site enhances our comprehension of the region's utilization while concurrently elucidating intricate ritual activities. The sacred function aligns with Ieronian interests in anhellenic settlements within inland Sicily. These recent discoveries in ancient Noto mark the beginning of a new phase of research aiming to underscore and deepen our understanding of the Hellenistic/Ieronian phase of Mount Alveria's settlement. This period is substantiated by both written sources and monumental archaeological evidence, such as the gymnasium and the *heroa*, collectively constructed during the same period around an as-yet-unidentified pivotal political and monumental core.

**Keywords:** Mount Alveria, ancient Noto, ancient Sicily, hellenistic, ritual, sacrifice, closing ceremony, zooarchaeology.

# Ritual, votive dedications, and landscape in the sanctuary of Persephone at Locri Epizephyrii.

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Locri is a Greek colony founded on the Ionian coast of southern Calabria by settlers from Locride Ozolia or Opuntia. For more than three hundred years it has been home to a shrine dedicated to Persephone. Indeed, since ancient times, it has been the centre of interest in historical and literary sources and played a prominent role in the sacred geography of Western Greece. According to literary tradition (D.S. 27,4), the Locrian *Persephoneion* played a privileged role in the sacred geography of Western Greekness. The location of the sanctuary, deducible from the Lyvian text (29, 18; 31, 12, 1-2) which indisputably places the temple of Persephone *extra urbem*, strongly influenced the studies aimed at identifying the sacred area. Archaeologist P. Orsi succeeded in solving a very controversial issue. He began excavating the area between the Abbadessa and Mannella hills in 1908, in a site connected to the city walls. During the first dig he was already able to define the area occupied by the shrine, on a small terrace facing NW-SE on the slopes of the hill of Mannella. In the same dig the scholar discovered and began exploring the "great *favissa*", a large drainage ditch: beneath a mass of practically sterile soil, approximately 2 metres deep, the famous 5,360 votive pinakes, Corinthian and Attic figurines and pottery dating from the end of the seventh century to 440-430 BC came to light. More than 1,500 Attic fragments with black and red figures were sealed in the "favissa" after the ritual crushing, as their profane use was forbidden, and laid there on one occasion as evidenced by the mixture of black and red-figure vases, and terracotta pottery arranged haphazardly. Drinking vessels (kylikes and skyphoi) are prevalent and, to a smaller extent, amphorae and hydriai, although other shapes such as rhyta, lekanides, and kraters are also documented. We would like to present data relating to the last quarter of the 6th century and those relating to the first half-century of the 5th century BC. These are crucial years in which the ritual, on the basis of material evidence, seems to change: the dedication of the famous pinakes, is already a clue. If still during the 6th century BC, e.g., a huge amount of fragmentary volute kraters was found in the shrine - a fact that distinguishes the *Persephoneion* from the Magna Graecia and Sicilian shrines, where the shape is only sporadically attested and instead seems to connect Locri more directly to continental Greek religiosity and its rituality - from the beginning of the 5th century,

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\*Speaker

the panorama of pottery shapes seems to change and different types of vessels are attested, conforming to a rite that seems to involve wider strata of the population corresponding to a democratisation of the cult practised in the Persephoneion of Locri Epizephyrii, due to specific historical circumstances.

**Keywords:** Sanctuary, Persephoneion, Locri Epizefiri, ritual, shrine, pottery, pinakes, landscape



# Cuma: uso e riuso degli spazi destinati al sacro nella città bassa

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Le nuove indagini archeologiche avviate a Cuma sin dal 1994 hanno ridisegnato il quadro insediativo della colonia greca sin dal momento della fondazione.

Nell'area pianeggiante ai piedi dell'acropoli sono state individuate le prime tracce strutturali di un abitato alto - arcaico che si sovrappone ad una necropoli preellenica.

Nei decenni finali del VI sec. a.C. una parte di abitato viene rimosso e spostato altrove, per lasciare spazio ad una nuova forma organizzativa, a carattere esclusivamente pubblico e sacro.

Nei decenni finali del V sec. a.C. questi edifici monumentali vengono rasati ed i materiali decorativi e votivi scaricati e sigillati in fosse; una nuova organizzazione urbanistica ridisegna gli spazi, ma la funzione sacro /pubblica rimane costante.

Ai Sanniti si può attribuire l'impianto di un complesso santuario articolato su diverse strutture: un altare /mensa rettangolare, basso, con bordo modanato a toro, interamente intonacato con accanto un pilastro monolite; a poca distanza, un'area votiva con piccole fosse dove sono state raccolte ossa combuste e doni votivi consistenti prevalentemente in frecce in bronzo e ceramica, sempre del modulo miniaturistico.

L'area sacra si estendeva verso Ovest dove si trova un'*eschara*, con accanto una mensa votiva monolite e un altro altare. Un muro di recinto doveva racchiudere e definire lo spazio di questo santuario la cui funzionalità si colloca tra i decenni iniziali del IV e il III sec. a.C.

Tutto il complesso e l'area verrà ancora una volta ridisegnata nel corso della prima metà del III sec. a.C. per far spazio alla Piazza del Foro.

**Keywords:** Cuma, Foro, sacro

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\*Speaker

# Elea – Velia. L'emergere del sacro nella città greca: una via processionale come identità culturale

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Questi ultimi decenni di studi e ricerche ad Elea /Velia consentono una rilettura dell'organizzazione e delle trasformazioni degli spazi destinati al sacro.

È soprattutto l'ambiente naturale a definire il paesaggio sacro con il promontorio che si sviluppa lungo una dorsale ben scandita tra due colline, quella occidentale, digradante verso il mare, e quella orientale (Castelluccio) affacciata sulla vallata interna; sono collegate fra loro, senza soluzione di continuità, da una serie di terrazzamenti che disegnano l'immagine ideale della città in una perfetta integrazione tra paesaggio naturale e paesaggio urbano: le due estremità - quella protesa sul mare (collina occidentale) e quella interna verso i monti (collina orientale) - costituiscono l'ossatura portante della città in età classica. La definizione dello spazio da riservare alle funzioni sacro/pubbliche richiede una vera e propria pianificazione urbana che consente l'impianto del santuario cittadino sulla collina occidentale; costante rimane il rapporto con la collina orientale, scenograficamente rappresentato da un percorso processionale costellato di piccole aree di culto.

Si prospetta una lettura alternativa che rivede criticamente il modello più volte riproposto di una *cintura sacra* a protezione del nucleo urbano; in realtà le manifestazioni del sacro rispondono a diverse esigenze dei fruitori del culto e a diverse forme di ritualità; ciò che risalta, nel lungo periodo, è la conservazione di una memoria rituale che lega ed unifica il crinale del promontorio con le sue due colline; le aree sacre che si addossano alla fortificazione ripercorrono un percorso già tracciato in età tardo arcaica con l'impianto di *naiskoi* in pietra a protezione di una prima delimitazione della città. Il lungo percorso processionale, con la sequenza di piccoli santuari che si addossano alle mura, risponde ad un diverso sistema religioso e culturale dove rimane costante la centralità della dorsale del promontorio; cippi, edicole ed *anathemata* in pietra confermano la continuità spaziale tra le due estremità del promontorio ed un percorso processionale che conserva una memoria pregressa; la presenza di un'imponente sorgente alla punta estrema orientale del Castelluccio ha avuto un ruolo fondamentale in questo collegamento, non solo ideale, tra le due punte del promontorio.

Dunque un percorso processionale che doveva collegare i due principali poli monumentali della città, sin dalla fase tardo arcaica; la frequentazione tradizionale, il ricordo di una consuetudine avviata sin dai primi momenti dell'insediamento, si consolida e si organizza su nuove forme strutturali che rispondono a nuove esigenze di culti e rituali; emblematica è la sostituzione dell'*anathemata* del naiskos in pietra con all'interno la figura femminile assisa con una più semplice edicola in pietra, costruita con blocchi di reimpiego e tettuccio a doppio spiovente che

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\*Speaker

richiama la forma del naiskos ma senza l'esposizione della figura femminile assisa e con la mera funzione di raccogliere e conservare le offerte votive dei fedeli. La conservazione di un culto e di una ritualità contribuisce alla formazione di una memoria collettiva che viene enfatizzata proprio attraverso il consolidamento di quel "paesaggio culturale" che valorizza e conserva funzione e significato degli spazi, dei luoghi, del contesto naturale.

Elea-Velia: the sacred arising in the Greek town. A processional route as a symbol of cultural identity

In the last decades, the archaeological research in Elea-Velia allowed a new interpretation concerning the organization of the sacred areas and their transformations over time.

The sacred landscape is well characterized by the typical topographical elements of the territory: a promontory that develops along a well-defined ridge between two hills, the western one, sloping towards the sea, and the eastern one (Castelluccio) overlooking the internal valley.

These two hills are seamlessly connected to each other by a series of terraces that draw the ideal image of the ancient town in a perfect integration between the natural landscape and the urban landscape; their two far ends - the one stretching out towards the sea (western hill) and the internal one towards the mountains (eastern hill) are the supporting structure of the city during the classical age.

Selecting the spaces in order to mark the sacred areas and the public ones as well required a complex urban development planning within which the main urban sanctuary was built on the top of the western hill while, on the eastern one, a processional route that reached several secondary sacred places was created.

In this perspective the traditional interpretation which supported the existence of a sacred belt (*cintura sacra*) protecting the city could be revised.

In the long term, the preservation of a ritual memory that binds and unifies the ridge of the promontory with its two hills stands out.

The sacred areas that lean against the fortification walls retrace a route already traced in the late archaic period when several stone *naiskoi* were built to protect the perimeter of the city.

The long processional route that reached the small sanctuaries along the urban walls clearly evokes a different religious and cult system where the centrality of the ridge of the promontory remains constant.

Memorial stones, aedicules and anathemata confirm the spatial continuity between the two far ends of the promontory, ideally connected by the Castelluccio spring.

This processional route connected the two main units of the city since the late archaic period when previous religious traditions are reformulated to comply with the new expression of religiousness: emblematic is the replacement of the stone naiskos anathemata, decorated with a seated female figure, with a simpler stone aedicule, built with reused blocks and a double-pitched roof that recalls the shape of the naiskos but without the seated female figure and with the only function of collecting and preserving the votive offerings.

The preservation of the traditional cults and rituals allow to create a collective memory which is emphasized precisely by the "sacred landscape" which enhances and preserves spaces, places

and natural context's functions and meanings.

**Keywords:** Elea, Velia, santuari, processioni

# Il Santuario di Zeus Olympios ad Akragas: per una ricostruzione dell'articolazione e degli spazi di un grande santuario urbano

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2

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Il presente contributo si propone di illustrare l'articolazione spaziale del Santuario di Zeus Olympios ad Agrigento, in particolare nella fase teroniana di vita, recuperando le due principali caratteristiche di questa area sacra: la monumentalità e la stretta interconnessione tra paesaggio naturale e paesaggio costruito. Il santuario si sviluppa in un'area molto vasta comprendente diversi settori e una pluralità di strutture, portate alla luce nel secolo scorso e da noi reinterpretate, che si cercherà di esplorare e illustrare attraverso una passeggiata virtuale.

**Keywords:** Agrigento, Zeus Olympios, ricostruzione 3D

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\*Speaker

# Female Choral Performance and Initiation in Public Spaces of Magna Graecia

Marta Nicolás-Muelas \* <sup>1</sup>

<sup>1</sup> Institut Català d'Arqueologia Clàssica – Spain

This contribution shows the results of a study of the use and configuration of public space (sanctuaries and poleis) through the ritual movement of the female chorus in the context of certain initiation rituals in Magna Graecia. The chorus (*chorós*) is part of the collective identity of Greek society and fulfills numerous interdependent functions. It has an important representative role in the religious cycle of the poleis, as it is a mechanism that constructs and represents the past of society. At the same time, it acts as a didactic and cohesive element in the lives of the citizens. To this end, the chorus often resorts to the creation of visual and verbal representations through a dynamic performance in time and space. This performance has a ritualized character and is accompanied by music and dance. The chorus also serves as a social articulator, since choral dance defines and structures the community through its composition by gender or age group. Examples include female choruses, which can be classified according to their members' age, and they are the protagonists of initiation rituals of certain cults of female deities (e.g., Hera or Artemis). These initiation rituals, which focus on the period of a woman from childhood to womanhood, offer her membership in the system of norms that govern the different spheres of the adult community. For this reason, some stages of these female initiatory rituals take place in and around certain public spaces of the polis. Based on these factors, how did the female chorus configure the public space of the poleis and its surroundings in Magna Graecia? Which were those spaces? The use of the word *space* here does not only mean its physical dimension but also its symbolic dimension. Space is referred to as a cultural category. To understand female choral practice as a defining element of public spaces, this contribution analyzes a corpus of architectural reliefs from Magna Graecia (e.g., from an archaic temple in Sybaris). These materials show in relief scenes of choral performance (dance, procession, and music). The analysis combines archaeological data, iconography, and textual sources. Finally, this research contributes to the question of how the Greeks perceived and conceived public space and what the role of the female chorus was in defining it. It also offers a different perspective by contextualizing this iconography with the public space in Magna Graecia, where it was located, and with the ritual action that took place there.

**Keywords:** Archaeology of Performance, Female Choral Performance Iconography, Public Space Configuration, Magna Graecia

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**Keywords:** Performance, Women initiation, Public space, Greek chorus, Iconography, Magna Graecia

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\*Speaker

# Uso di spazi nel santuario di Zeus a Kaulonia: qualche esempio.

Maria Cecilia Parra \* <sup>1</sup>

<sup>1</sup> University of Pisa - Università di Pisa – Italy

L'intervento proposto intende presentare, con la selezione di esempi sotto elencati, alcuni temi significativi e di rilievo nel quadro articolato che le indagini della Scuola Normale e dell'Università di Pisa (dirette dal relatore) nel santuario urbano della colonia achea di Kaulonia hanno restituito alla conoscenza, non solo in termini monumentali ma anche di uso di spazi, regime delle offerte, dispositivi e contesti di culto:

- 1) un contesto a 'statuto speciale': apprestamenti per una dedica d'eccezione, la Tabula Caulonensis (480-470 a.C.);
- 2) uno spazio dedicato a 'offerte d'élite' nel VI sec. a.C. e le modalità di distinzione da spazi di servizio;
- 3) dal sacro al 'profano': trasformazione in area artigianale dell'area di accesso al santuario.
- 4) forme di ritualità 'straordinaria': una deposizione votiva per un evento bellico?

**Keywords:** Kaulonia, santuario urbano, Punta Stilo, Capo Cocinto, spazi sacri, spazi di servizio, regime delle offerte

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**Keywords:** Kaulonia, santuario urbano, Punta Stilo, Capo Cocinto, spazi sacri, spazi di servizio, regime delle offerte

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\*Speaker

# Cults in Caves: The Case of Noto Antica

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At Noto Antica on the eastern slope of the plateau of Monte Alveria, reached by a steep path, are two grottos carved out of the calcarenite characteristic of the Hyblaean Plateau; identified by Paolo Orsi in 1894 they were identified as heroa destined for cave worship in the Hellenistic Netum. The main feature of these vast rooms is the presence along the walls of a series of niches, mostly rectangular in shape, intended for forms of cultic rituals; some of these still retain traces of painted decoration.

The University of Naples Federico II team carried out excavations inside the heroa, with the aim of recovering a reliable stratigraphic sequence, recognizing the traces of the ritual actions that characterized the life of these cave cult sites. The research involved other cavities and caves located along the slopes of Mount Alveria so as to document the possible spread, in the area, of this type of cult that finds comparison with the more famous latomie of Akrai and Syracuse, where the ancient quarries have been re-functionalized and dedicated to the worship of heroes and the walls have been worked and cut to accommodate rectangular niches or quadrangular recesses intended to contain votive pinakes with dedications to heroes.

Syracuse's interest in Noto and its hinterland is well known and, especially between the 5th and 4th cent. BC intensified considerably; the appearance in Noto of cave cults, which both in terms of significance and architectural form and layout recalls the best-known Syracusan models, could also fit into this scenario.

**Keywords:** Sicily, Cults, Caves, Noto Antica, Hellenistic

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\*Speaker

# Poseidonia - Paestum: the suburban sanctuary at the mouth of the Sele River. Destination, use, decommissioning and transformation of a 'sacred' space, defined by the nature of the marsh landscape.

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The Department of Humanistic Studies of the University of Naples Federico II has been conducting systematic archaeological excavations and analysis in the sanctuary of Hera located at the mouth of the Sele river since 1987.

Positioned approximately 8 km from Poseidonia, the Heraion emerges as a notable case study within the broader discourse on sacred spaces. Established concurrently with the city's foundation in the early 6th century B.C., the sanctuary delineates the topographical boundaries of the Poseidonian *chora*, providing valuable insights into the environmental conditions that influenced its architectural and religious evolution.

The proximity of the Sele river, situated on the sanctuary's northern side, plays a pivotal role in shaping the sacred configuration of the Heraion; however, the presence of marshy terrains and swamps posed serious challenges in the sacred buildings and the reception of worshippers.

Since the earliest phases of the Archaic period, the central area of the sanctuary is characterized by continuous building activities for the construction and consolidation of the walking surfaces; thus, the marsh landscape is slowly transformed to take on the configuration of a sacred enclosure, the site of ceremonies dedicated to the goddess.

The appearance of the sanctuary changed continuously throughout its long life, with certain areas being decommissioned and others refunctionalized, as evidenced by recent archaeological findings in areas outside the main sanctuary, as in the case of the Zone C.

This study addresses the theme of 'lived space' within the Heraion by looking at material traces

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\*Speaker

which gives us information about the forms of worship and rituals conducted in the area. Stratigraphic analyses offer valuable insights into the functional organisation of the sanctuary spaces, where the ceremonial practices become increasingly clearer.

The analysis of animal bone remains is essential for this research since they represent valuable indicators in the study of sacred contexts. Zooarchaeological analysis from old and new excavations in Zone A and C is providing new data on the use of livestock in the sanctuary and the species chosen as sacrificial victims (mostly sheep, goats, and cattle).

As observed in other similar contexts, marine mollusks referring to different species are also abundant in the Heraion, which clearly reflects specific dietary choices in the sanctuary. Lastly, numerous burned animal bones hint at ritual activities or non-ritualistic consumption practices within the sacred space, adding layers of complexity to our understanding of the Heraion's cultural and religious dynamics.

**Keywords:** Paestum, sanctuary, sacred space, Heraion, Zooarchaeology

# Spazio sacro e prassi rituale nel santuario di Zeus Meilichios a Selinunte

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<sup>1</sup> Dipartimento Beni Culturali Regione Siciliana – Italy

Il santuario dedicato a Zeus Meilichios, situato nella parte nord del Santuario di Contrada Gaggera a Selinunte, è stato oggetto di ricerche archeologiche già a partire dalla fine dell'ottocento. Purtroppo, tuttavia, la grande messe di materiali restituita dagli scavi condotti fino ai primi decenni del '900 non ha trovato nella maggior parte dei casi collocazione precisa nello spazio né relazione certa con strutture, monumenti e strati archeologici. Ciò ha impedito, di fatto, la corretta interpretazione dell'intero complesso anche in relazione al più recente edificio sacro che occupa la parte nord-orientale dello spazio sacro.

Tuttavia, il riesame di un contesto rimasto pressoché inedito per oltre cinquant'anni (scavi di Vincenzo Tusa 1969-1970) – di cui rimangono le offerte nella loro originaria composizione, i giornali di scavo e una planimetria generale – offre oggi l'occasione per alcune riflessioni sia riguardo alla peculiare organizzazione di uno spazio sacro privo di evidenze monumentali sia per ricostruire la prassi rituale che dava vita al particolare paesaggio cerimoniale del santuario.

**Keywords:** Selinunte, culto, Zeus Meilichios, santuario, prassi rituale

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\*Speaker

**Session 2. Se déplacer entre les  
espaces - découvrir l'utilisation  
rituelle de l'architecture ancienne à  
travers les sens**

# Procédures des dépositions de matériaux et de restes de repas rituels dans les espaces ouverts

Marcella Boglione \* <sup>1</sup>

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Les rites comme les pratiques rituelles, bien qu'ils soient le résultat d'une répétition, ne sont pas statiques, mais font l'objet de transformations dynamiques et doivent en particulier s'adapter au lieu où ils sont effectivement accomplis.

Parmi les traces matérielles laissées sur le sol et dans les dépositions rituelles, celles des "espaces ouverts sacrés" constituent une catégorie à part. Dans l'open space définissant une des aires sacrées trouvés à Himère (Piano del Tamburino, Area 12), en effet, nombreux sont les céramiques et les restes d'offrandes animales (et végétales) identifiés grâce aux ossements qui remontent aux repas rituels communautaires consommés et qui décrivent la cérémonie mis en oeuvre. Avec les processions et les prières, il s'agit d'un aspect fondamental de la religiosité grecque.

L'examen global du matériel retrouvé permet donc de comprendre comment, malgré la nécessité première de maintenir la tradition religieuse, la pratique cultuelle apparaît comme un processus dynamique qui comprend des représentations à l'issue desquelles seul un fragment de vase est fréquemment dédié à la commémoration de l'action accomplie.

Dédicaces isolées, probablement individuelles, mais regroupées pour renvoyer à une dimension collective.

**Keywords:** dépositions, rites, repas rituels, espaces ouverts sacrés, offrandes

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\*Speaker

# Lighting in Lived Spaces in Roman Palestine: Between Archaeology and Texts

Gregg Gardner \* <sup>1</sup>

<sup>1</sup> University of British Columbia [Vancouver] – Canada

This paper brings together archaeological finds, experimental archaeology, and references to objects in Roman era written sources to explore the use of lighting in private homes in ancient Palestine during the Roman era. In particular, I draw on archaeological finds of ceramic lamps, residue analysis of oils from lamps, and the remains of wicks, alongside literary sources from the Roman era (primarily classical rabbinic texts), to explore how artificial lighting was used in indoor spaces. Studies in experimental archaeology with replica lamps adds additional information about the illumination power of different materials and the length of time that lamps tended to stay lit. As I will show, the ways in which artificial lighting in Roman Palestine were used would have important implications for the development of eating habits, such as holding meals after dark, as well as lighting lamps to mark the onset of the Sabbath on Fridays at sunset. That is, bringing together these archaeological and literary sources, as well as studies in experimental archaeology, will shed light on the development of social and religious customs in lived spaces in ancient Palestine during the Roman era.

**Keywords:** Roman, Palestine, religion, lighting, interior, space, ritual, Jewish

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\*Speaker



# The Cult of Pan and the Nymphs in Attic Caves

Maria Grazia Martino \* <sup>1</sup>

<sup>1</sup> Independent researcher – Italy

The cult of the Nymphs and Pan in Attica is characterized by being documented, also and above all, in the caves, which therefore became among the main sanctuaries for these divinities. Archaeologically, the cult of the Nymphs in Attica is attested starting from the end of the 6th century BC, with an increase in attendance in the 5th century BC., once they became associated with the god Pan after the battle of Marathon. However, there are more ancient cases, for example in Daphni, where protogeometric/geometric ceramics were found, and later cases, such as the thousands of lamps dated to the Roman and late antiquity found in Vari and Phyle. This last phenomenon is comparable with other places of worship of the Nymphs, such as the Sacred Spring of Corinth. Being located on the edge of the cultivated territory, on the mountains, the caves dominate the valleys and plains or may be located in front of the bays. For this reason, the first frequentation of the caves in historical times was mainly due to men who dedicated themselves to sheep herding and hunting and, only at a later time, women presence appeared and eventually surpassed that of the men, at least apparently. The main attestations are, in fact, connected to female rituals of passage and marriage, with the deposition of *loutrophoroi* or objects linked to childhood. The rituals of the Nymphs and Pan involved dancing and singing which were carried out inside the cave itself. Alongside these performances, sacrifices must have also taken place, goats in particular, and banquets such as the one mentioned in Menander's *Dyskolos* for Phyle's cave. Yet, there is a lack of altars where such rites could have been carried out. Given the position of the caves, they could have been frequented by groups and individuals of different social class and origin: just think of the *Lex Sacra* of *ephebes* dated to 61-60 BC., found in the cave of *Oinoe II*, near Marathon, or of the relief of the washermen, probably from the Cave of *Haghia Photeini*. The most characteristic example is, however, that of Vari with *Archidamus* of Thera, a metec socially integrated into the community as a *nympholeptus*, a man possessed by the Nymphs and endowed with the gift of prophecy. These caves we speak of were not considered as part of the real world, but as passages to the otherworldly. By delving into the depths of the Earth, Greek man felt the closer presence of the divine beings connected to it. At the sound of the *syrinx*, accompanied by the clapping of hands and the singing of some girl, while the sound of footsteps echoed in the cave, the dedicatee entered a state of frenzy and felt possessed by the deity. The ritual actions became a mean of the divine epiphany itself. A particular atmosphere was thus created, enough to alter the normal state of consciousness. Added to this were the sounds produced by the cave itself, such as the dripping of water or the noise of the wind. From this perspective, a "soundscape" emerges, and an environment in which the sound component is as fundamental as the visual. For this reason, caves can be classified as particular types of "lived places" and "architectures", where it was the human presence determinant of their sacredness.

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\*Speaker

**Keywords:** cult, caves, attic, soundscapes

# Moving between spaces – uncovering ritual use of ancient architecture through the senses

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This session seeks to broaden the way sacred spaces are defined and discussed, focusing on the intersection between formal and informal uses through time. Of particular interest are techniques of spatial interrogation that use sensory methods.

Architectural forms in sacred spaces embody the formalized ritual intents and relationships designed by original users, be it in enclosed structures or urban routes employed in processions. The architecture housed and guided certain interactions through its layout and sensorium; design features such as differential massing, orientation, ambulatory direction, access hierarchies, and entry sequencing can still signal a differentiation from profane space and thus ritual purpose to a contemporary viewer. But these formalized elements function as the authorized narrative of such spaces, spaces that were actually defined and delineated equally by the rituals practiced there and the informal interactions by all participants and observers. This level of site use is greatly defined by sensory cues based in contrast or difference: sightline manipulation, shifts in acoustic texture or sound sources, elevation changes while walking, light and temperature changes, or olfactory stimuli are only a few possible variations.

With such differences playing a defining role in sacred spaces, how might we reconsider their boundaries, including within assemblages of multiple structures and the interstitial landscape or topographical setting? If a sacred structure is a physical expression of what ritual uses were intended in that space, then what inherent meanings are we missing by not considering the atmospheric context of its surroundings and transiting through them? Furthermore, how might we shift our understanding by considering past users who did not follow prescribed sequences of interaction? How can attention to sensory detail reveal such differences in ritual intension and experience within sacred spaces? Of course, many sacred spaces were used by generations of people, who changed both their practices and the architectural forms themselves. How might we trace the resulting shifts in sensory contrasts over time, and how do these affect our contemporary interpretations of past uses?

The session brings together papers that use sensory sensitivity to investigate how ancient sacred spaces were used. The discussion is open to multiple scales, from individual structures

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\*Speaker

to sacred landscapes. Movements to and through them were ritualized and greatly influenced by environmental factors, which a sensory focus can address directly. Experiential aspects of place can also offer different delineations and boundaries between spaces, uses, and access than what is formally programmed into the physical forms of architectural expression. Ritual activities within a sacred structure may be unavailable visually but publicly accessible through sound reverberations, for instance. One of the added benefits to a sensory focus on spatial and activity organization through time is that it requires a three- and four-dimensional perspective, rather than a two-dimensional consideration of a structure's remains. Papers that address this complexity, both in terms of investigation and visualization, are especially welcome.

**Keywords:** senses, sacred landscape, phenomenology, movement, architecture

# All that Glitters: Gemstones and Viewer Participation in Ancient Roman Wall Ornamentation

Mamie Murphy \* <sup>1</sup>

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In this study, I investigate how Roman patrons' use of gemstones in domestic decoration encouraged guests to forgo their traditional role of observer and to instead actively engage with the ornamentation in elite residences. I specifically analyze the gemstones depicted in the Second-Style wall-paintings in Triclinium 14 in the Villa A at Oplontis and Cubiculum M in the Villa of P. Fannius Synistor at Boscoreale (50-40 BCE), as well as the two mirror-like obsidian slabs embedded into the east peristyle wall of the House of the Golden Cupids in Pompeii (mid-1st century CE).

Though the conversation is nascent, accepted interpretations regard ornamental gemstones as mere markers of Rome's expansive military conquests and of Hellenization. However, I seek to transcend gemstones' symbolization and argue that, in select homes, ornamental gemstones fostered an immersive environment that directly inserted guests into the decorative programs of their houses to entertain and impress the patron's guests.

Focusing on materiality and spatial relationships, I extend beyond the conventional considerations of architecture, history, and chronology to determine gemstones' active role in shaping the functions and activities of these lived spaces for over a century. I also adopt ancient literary interpretations of gemstones as paradoxical objects that embody nature and art simultaneously, thus blurring the boundary between natural and man-made. I suggest the inherent duality of gemstones then resonates with the slippage between the real and engineered experiences offered in elite Roman residences, and that this shared ambiguity is precisely where houses ornamented with gemstones derived their immersive capabilities.

Through the masterful manipulation of light and shadow, the incorporation of Egyptian blue, and the deliberate semblance to the tangible gemstones guests encountered throughout the Roman world, the painted gemstones in Triclinium 14 and Cubiculum M captivated more than just guests' sense of sight. I propose that the resulting multisensory experience transformed the rooms' flat painted walls into gateways that opened to a convincingly real three-dimensional world of art that guests felt as though they could enter or touch while dining in these rooms.

I suggest the obsidian mirrors, instead, immersed guests into the House of the Golden Cupids' decorative program by momentarily allowing guests to become the art itself. Embedded into spaces typically occupied by painted vignettes, the obsidian mirrors effectively replaced the peristyle's painted motifs with dynamic reflections of the living guests. Additionally, the

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\*Speaker

highly-polished black peristyle walls, akin to obsidian, enlivened the painted vignettes, causing them to appear just as animated as the obsidian reflections, and therefore encouraging guests to see themselves among the art dancing across the peristyle walls. I also posit that the reflectivity of the obsidian slabs invited guests' participation in the house's decorative program by calling guests to find material connections, specifically with the theme of light and reflection, and thus allowed guests to become participants in the residence's multifaceted materiality.

Ultimately, this study uses Roman patrons' imaginative employment of decorative gemstones as a medium for deciphering the understudied but integral relationship between ornamentation, materiality, and the social politics of lived spaces.

**Keywords:** Gemstones, Pompeii, Oplontis, Boscoreale, Materiality, Ornamentation, Decoration

# Votive management and the senses in Archaic-Classical Greek sanctuaries

Vladimir Stissi \* <sup>1</sup>

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Many Archaic and Classical Greek sanctuaries have produced impressive numbers of small ceramic and metal votives. While these objects have been studied in detail and often appear in long catalogues, the ways they were handled and perceived has not received much attention, even though there are relevant ancient texts and depictions, and we have archaeological contextual information. Likewise, though documented, perishable materials (food, perfume, wine, textiles) brought with the preserved objects, have not received much scholarly attention. Studies that do exist often focus on the practical and are mainly descriptive.

There is an enormous potential for sensory archaeology here, since their sheer amount must have made the small votives very visible and tangible, organic contents must have smelled – pleasantly in the beginning, but probably less so later on – and some items (particularly hanging ones) would have contributed to the soundscape of sanctuaries as well. Besides this, votive foods were eaten, and textiles were worn. The sanctuaries that received many small votives must have been a far cry from the clean, empty and calm impression one gets from many modern (architectural) reconstructions, which are of course rooted in early modern ideas about ancient Greece. In my presentation I will explore a more realistic sense-scape, placing the small votives and associated materials in their architectural and ritual context, and trying to see how sensory experience was an integral part of religious life. .

**Keywords:** votives, religion, ritual, senses, architecture, Greece, Archaic, Classical, sanctuaries

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\*Speaker

**Session 3. Des "espaces vécus"  
autour du mort dans les nécropoles  
romaines : pour une approche  
archéo-anthropologique des gestes  
avant, pendant et après la crémation**



# Les temps et lieux de la séquence funéraire perçus grâce à l'ostéologie quantitative et à la recherche des liaisons ostéologiques.

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A Pompéi, la nécropole de Porta Nocera a donné lieu à une réflexion méthodologique fondée sur la recherche et l'exploitation des liaisons ostéologiques appliquée aux restes humains brûlés. La reconnaissance d'os ou fragments osseux appartenant au même individu permet d'une part d'établir des liens directs de complémentarité entre des structures topographiquement et fonctionnellement distinctes (restes du bûcher, cendres provenant du curage de l'aire de crémation et contenu de l'urne cinéraire), d'autre part de démontrer que deux ou plusieurs sujets ont été brûlés au même emplacement mais en des temps différents. L'ostéologie quantitative documente par ailleurs différentes modalités de la collecte des os après la combustion du corps. Ont également été enregistrés des exemples tout à fait originaux de reconstitution d'un enclos funéraire avec transfert de stèles et transfert de restes humains faisant suite à la destruction d'une tombe liée à l'implantation d'une autre.

**Keywords:** anthropologie, crémation, liaisons ostéologiques, ostéologie quantitative

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\*Speaker

# Des "espaces vécus" autour du mort dans les nécropoles romaines : pour une approche archéo-anthropologique des gestes avant, pendant et après la crémation.

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Les vivants ont exercé de multiples activités dans les nécropoles, principalement mais non exclusivement en relation avec les cérémonies funèbres, mais les fouilles ne documentent souvent qu'un moment très limité de la séquence funéraire parce que seule est conservée la partie profonde des tombes. Certes, l'archéo-thanatologie fondée sur la taphonomie du cadavre nous apprend à mieux caractériser le dépôt du corps et l'espace au sein duquel il a été placé, mais elle reste pratiquement muette en ce qui concerne le traitement du corps (phase présépulcrale) et les rites commémoratifs ; en effet, les gestes qui les définissent se sont déroulés au niveau de circulation dans la nécropole qui n'est presque jamais retrouvé, si ce n'est sous la forme de lambeaux discontinus et de faible étendue, de ce fait peu informatifs.

Il est exceptionnel que le sol de "fonctionnement" d'un ensemble funéraire ait été entièrement préservé. Il faut pour cela qu'il ait été enseveli en un temps très bref de sorte que les vestiges présents à sa surface ont été figés dans leur disposition réciproque. C'est évidemment le cas de la nécropole de Porta Nocera à Pompéi scellée par les cendres du Vésuve, c'est aussi celui de la nécropole qui longeait la *Via Triumphalis* au Vatican, dont les monuments ont été ennoyés par des glissements de terrain. Ces deux sites ont fait l'objet de recherches récentes, ils ont apporté des informations très originales à la fois sur les structures directement liées à la crémation et sur les cultes du souvenir.

La session que nous proposons s'articule donc autour de la crémation. Une telle réflexion ne saurait omettre l'épigraphie. L'analyse ne sera pas focalisée sur le dédicant ou le dédicataire mais sur la manière dont le traitement du corps par le feu peut être perçu à partir des inscriptions funéraires. Un autre volet original traitera des "métiers" de la crémation. Les données archéométriques et les observations de fouille renseignent sur les essences de bois, la température, la conduite de la combustion ou la position du corps sur le bûcher.

**Keywords:** crémation, épigraphie, anthropologie, époque romaine

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\*Speaker

# Le attività rituali della religiosità romana nella Necropoli della Via Triumphalis (SCV): l'evidenza archeologica delle azioni interrotte.

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Nel sito si svolgevano attività rituali, espressione della religiosità romana di età imperiale, che riguardavano indifferentemente le sepolture a incinerazione e quelle a inumazione. Alcune attività erano puntuali, come quelle che si svolgevano nella fase del seppellimento; altre erano ricorrenti, cioè si distribuivano su un ampio arco temporale durante le festività tradizionali in onore dei defunti e in occasione delle commemorazioni per ricorrenze personali o consuetudini familiari. La nostra analisi si concentrerà sull'ultima fase di frequentazione delle tombe prima dell'interruzione di questa serie di attività, avvenuta in modo improvviso. Frane e smottamenti del terreno, infatti, ricoprirono le sepolture che si distribuivano lungo le pendici collinari su vari terrazzamenti, in un paesaggio caratterizzato da una grande varietà di sepolture, collettive e individuali. Questi depositi di terreno nel corso dei secoli preservarono i monumenti e i reperti del sito in un eccezionale stato di conservazione, che permette oggi di approfondire le pratiche funerarie della Roma antica. Guarderemo innanzitutto allo spazio interno dei sepolcri, che costituisce un luogo confinato, in cui gli oggetti sono strettamente funzionali alle sepolture presenti. In numerose tombe della necropoli della via Triumphalis questo spazio è rimasto pressoché inalterato rispetto all'ultima fase di utilizzo. Sul piano del sepolcro si trova la suppellettile in ceramica, come brocchette, bocalini e coppette, che erano i contenitori comunemente usati durante i rituali delle libagioni e della condivisione di cibo e bevande tra i partecipanti. Le tombe in muratura, inoltre, permettono di osservare gli apprestamenti e i manufatti appositamente previsti in costruzione, oppure ricavati in un secondo momento, per consentire lo svolgimento del rituale funerario. Tra questi saranno presi in considerazione i pavimenti delle tombe, perché spesso presentano aperture funzionali sia al passaggio di liquidi per le libagioni attraverso tubuli sottostanti, sia al riversamento delle ceneri attraverso condotti di diametro maggiore. Inoltre in alcuni casi è stata rilevata nelle tombe la presenza di un piccolo vano sotterraneo, non visibile, che conteneva un insieme di ceneri e ossa combuste di più individui. Questi rinvenimenti, finora poco documentati in altri siti e da noi esaminati in collaborazione con gli antropologi, suggeriscono nuove interpretazioni sugli usi funerari in una prospettiva più ampia.

**Keywords:** rituale funerario, suppellettile di uso funerario, urne cinerarie, archeologia funeraria,

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\*Speaker

sepolcri, necropoli

# Fracturation volontaire et dispersion de vases en céramique à l'occasion de cérémonies commémoratives dans la nécropole de Porta Nocera à Pompéi

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La fouille de la nécropole de Porta Nocera à Pompéi a permis de mettre au jour des contextes exceptionnellement bien conservés. Parmi eux, la découverte du niveau de fréquentation de l'un des espaces funéraires pour le quel nous avons mis en place une méthode adaptée à l'étude des gestes rituels accomplis lors de funérailles et lors des fêtes commémoratives récurrentes. En effet, ce contexte a conservé les nombreuses traces laissées par les actes de commémoration. Ce sont en premier lieu des milliers de fragments de gobelets à parois fines, de flacons à parfum et de lampes à huile brisés autour des stèles funéraires. Une analyse fine et la plus exhaustive possible de ces infimes éléments confrontée aux résultats d'une expérimentation archéologique sur les modalités de bris des objets céramiques, a permis de démontrer trois points fondamentaux : les traces observées ont subi très peu de perturbations post dépôt ; les objets ont été brisés intentionnellement ; plusieurs modalités de bris ont été employées.

Sur ce dernier point, nous pouvons noter des répétitions de gestes similaires : on brise le même type d'objet de la même manière et cela de façon répétée. Par le prisme du matériel et de son emploi, nous avons ainsi accès au cadre rituel qui est observé lors de l'accomplissement des actes commémoratifs au sein de l'espace. De plus, l'étude spatialisée de ces gestes permet d'approcher le cadre fonctionnel de l'espace funéraire : on n'accomplit pas les mêmes gestes partout dans l'enclos funéraire ni dans toutes les circonstances. La pratique autour des stèles est ainsi différente de celle réalisée dans la partie réservée au bûcher à l'arrière de l'espace alors que l'entrée de l'enclos ouvrant sur la route est réservée à des actes collectifs. Enfin, par l'étude exhaustive des traces nous mettons en évidence que les fragments résultant du bris sont laissés en place, sans opération de nettoyage. Toutefois, la non complétude systématique des objets reconstitués nous conduit à considérer l'hypothèse d'un prélèvement de quelques fragments immédiatement après le bris. Nous mettons ainsi en évidence des similarités fortes dans la pratique de l'espace funéraire.

Ces gestes recèlent aussi d'infimes variations qui sont autant d'originalités dans le détail de leur réalisation : on va préférer briser plus de flacons à parfum près d'une tombe alors que près d'une autre ce sera plus de gobelets à parois fines ; certains objets sont brisés en les frappant ou en les jetant sur la stèle alors que d'autres sont écrasés sur le sol.

Les similarités dans la pratique répétée de gestes de commémorations ainsi que leurs variations plus subtiles, nous montrent toute la complexité de l'espace vécu qui dépasse le cadre rituel

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\*Speaker

ou fonctionnel. Les milliers de traces laissées sur les niveaux de fréquentation sont autant de témoins d'une pratique sensible, d'un véritable dialogue entre l'officiant et le défunt prenant place dans l'espace funéraire et dont l'objet est le média privilégié.

**Keywords:** Pompéi, Archéologie du geste, Fragmentation, Dispersion, Nécropole, Expérimentation

# Les ” métiers ” de la crémation

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Les sources littéraires concernant la crémation n'étant pas nombreuses, celles détaillant son procédé matériel sont quasiment absentes ; de plus, il s'agit surtout de témoignages concernant les cérémonies funèbres de personnages importants de la société, voire d'empereurs. Quelques images, se référant elles aussi à des contextes privilégiés, ne sont pas plus parlantes. Les progrès des recherches archéo-anthropologiques ont permis d'acquérir des données très importantes sur les techniques de la crémation et sur les procès chimio-physiques ayant lieu aux hautes températures, à l'aide aussi des observations sur le déroulement des crémations en plein air dans des pays asiatiques. On propose ici une réflexion sur ce thème en particulier sur la nécessité éventuelle de l'intervention de figures ” spécialisées ” dans les différentes phases du procès, mais aussi sur l'aspect de la topographie cimétériale (emplacement des bûchers, parcours etc.).

**Keywords:** crémation

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\*Speaker

**Session 4. Vécu, revécu, recyclé -  
continuité et discontinuité dans les  
lieux sacrés de l'Italie ancienne**



# Under the lens of the pottery's waste. The productive re(cycle) of the black gloss ware in the Etruscan Sanctuary of Pyrgi

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Wastes - as tangible remains - are a useful tool for the rediscovery of a passed culture. By a praxeological approach, the history of humans could be read across the waste.

Looking inside a sacred area, the waste acquires a significant role as a residual part of sacred stuff - in terms of cults, rites, and visitors. Regarding the difficult management of waste, recycling represents certainly the more sustainable solution.

In this way, the Sanctuary of Pyrgi, the harbour of the Etruscan city of Caere (actually, Cerveteri), is an interesting instance for the exam of wastes and their rule as recycled things inside a sacred space. In the Southern Sanctuary of Pyrgi, archaeological excavation brought to light an extensive dump zone with a huge quantity of fragmented pottery. The pottery was recycled to level up the floor and to reconstruct the sacred space after the Dionigian invasion of Pyrgi (384 B.C.). By analysing the black gloss ware pottery found in the dump - which was a fossil guide for the chronology of the context - this paper provides how the pottery's waste recycled in the sacred area of Pyrgi was a mirror of the productive system in terms of capacity, technology, and economic links.

**Keywords:** Etruscan/ Sanctuary/ Pottery/ Black gloss ware/ Recycle

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\*Speaker

# The vanished temple. Older architectural elements in the foundation of the Corinthian-Doric temple in Paestum

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Since 2019, new excavations have been taking place at the Comitium and Corinthian Doric temple in Paestum by the universities of Bochum and Bonn. During the investigation of the temple's foundations, not only were two phases identified, but the quality of the stones in the lowest layer of the temple differed significantly from the other blocks in the foundation. Not only were they made of high-quality, smoothly polished limestone, but they were also slightly recessed into the bedrock. At least three of these blocks show a carefully smoothed profile that is significantly smaller than the profiles of the known temple. Another block has an unusually sloping hole, and two other blocks could have once been orthostats. Overall, they can certainly be interpreted as the remains of an older building. Based on the moulding, they probably originate from a temple or altar. In this respect, when the Corinthian-Doric temple was built, an older sacral architecture was probably demolished and ritually buried here in the lowest part of the foundation. The lecture will present these objects and then draw comparisons with similar situations in Paestum and other places.

**Keywords:** Paestum, Italy, Roman, Temple

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\*Speaker

# Still on "Sacred Rubbish". Architectural terracottas from the sanctuaries of Republican Latium between ritual disposal and practical recycling

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Architectural terracottas represent an essential structural element for the knowledge of Etruscan-Italic temples. As a perishable material, however, they had their own durability and were subject to the fashions of the time; in other words, they constitute a material indicator of the historical, as well as stylistic, evolution of the temples they decorated. But what happened when they were discarded? What was the fate of this material within the sanctuary?

The topic was addressed by Fay Glinister in an essay with the catchy title *Sacred rubbish* (F. GLINISTER, *Sacred rubbish*, in E. BISPHAM, C. SMITH (eds.), *Religion in Archaic and Republican Rome and Italy*, New York 2000). The scholar has preliminarily illustrated the multiple ways in which architectural terracotta was disposed of after having been damaged by intentional (destruction by conquest) or accidental events (fire; flood; lightning strike), or simply by the passage of time (wear; renovation of the decorative system). Architectural terracottas, being on a par with *ex-votos*, i.e. consecrated to the deity, represent a valuable witness to the religious practices in use within places of worship.

This contribution intends to deepen the topic by analysing a series of cases related to the treatment of architectural terracotta from the Republican age in the sanctuaries of central Italy, with particular regard to Rome and Lazio. A number of examples of deliberate re-use/recycling for construction purposes (Nemi, Sanctuary of Diana; Rome, Sacred Area of Largo Argentina; Monterinaldo, La Cuma etc.) and examples of burial with or without a sacral purpose (Rome, Sacred Area of Largo Argentina; Luni; Minturno etc.) will be illustrated. To support the analysis, maps of the dispersion of the attestations organised by types of deposition will be presented. The aim is to understand the significance(s) of this material once its original function has been fulfilled and to verify, ultimately, whether it is possible to systematise the different usage practices regarding the treatment of this category of finds.

**Keywords:** Architectural Terracottas, Sanctuary, Roman Republican period, Res Sacra, Ritual Practices, Reuse, Secondary Deposition

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\*Speaker

# That is how things go. Fortunes and misfortunes of the sacred in pre-Roman Italy

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The contribution aims to present some reflections of a mainly methodological nature to frame the phenomenon of manifestations of religiosity in pre-Roman Italy in their historical development. The changes in function, value and meaning that various places of worship seem to have experienced in the course of their history are in fact mainly a consequence of the changed political, social and economic conditions of the communities that frequented/managed the place of worship. But it is possible that in some cases the changes are to be linked to the evolution of the divine figure(s) who had their home in the place of worship. The example of some Italic deities (Feronia, Angizia, Mefitis) may be useful to illustrate this aspect.

The transition from central deities in a religious system to almost 'ancillary' and subordinate figures to major deities that these gods undergo over the centuries, particularly following the inclusion of communities of reference within the Roman cultural and political system, cannot fail to be reflected in some way in the life of a place of worship, in its management, in its experience. This phenomenon, of course, is still an aspect of the more general theme of political and social change. The discourse must therefore be approached on several levels, keeping the focus on the sense of the ancient religious phenomenon as a social phenomenon.

This approach ends up being focused on a macro-turn, which is that linked to 'Romanisation', leaving aside the many minor upheavals that may have accompanied the life of a place of worship and the communities that gravitated around it. It will however be useful, as a reflection of method, to start from the phenomenon that is most easily observable because it can be more or less widely reconstructed on the basis of literary sources, in order to at least try to consider analogous phenomena of a more historically reduced scope, which we all too often tend to overlook when analysing the materiality of sacred complexes.

**Keywords:** pre.Roman Italy, ancient religion

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\*Speaker

# Lived, re-lived, recycled – continuity and discontinuity in sacred places in ancient Italy

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<sup>2</sup>, Maria Cristina Biella \*

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Sacred areas play a privileged role in the ancient landscape. In terms of both cult types and contexts, we deal with a broad spectrum: urban, suburban and rural contexts can have different audiences (local, regional, super-local, etc.). In recent years, research has mainly focused on how the structuring of space and the value and reuse of the past are factors in the affirmation and construction of identity.

The panel aims instead to address the temporal dimension of places of worship through their praxeological interconnection. The wide usability and ritual character of the actions that take place in the sacred areas make them subject to different fates: sanctuaries are often reused over the centuries, adapted to the "spirit of the times", others are destroyed – for example as a result of political conflicts etc. – conquered, re-functionalised. In a sense, sacred places are subject to 'recycling' both conceptually and materially, considering that ideas, cults, but also structures and materials are dedicated, reused or refunctionalised in the contexts through the centuries.

The panel will focus on ancient Italy, with a broad chronological perspective – from the Late Bronze Age to Late Antiquity and beyond – to enable a full understanding of the changes and persistence of the individual case studies in a *longue durée* perspective. Some questions will serve as guidelines for the discussion. Places of worship are fundamentally different from other contexts: through their use as lived sacred spaces, movable objects, votive offerings, but also architectural elements, from the most valuable decorative elements to simple building materials become charged with sacred significance. How do we deal with these objects when they are no longer needed, when shrine structures and buildings are renovated or space for storage becomes scarce? Can the various rituals be better understood through a praxeological approach? Not all materials find a place in both *thoroi* or *favissae*, some are (deliberately) recycled. Can these practices be systematised? What happens in contrast when remnants and traces of previous uses are found during construction work? How is the past handled in such cases? Is it possible to revive, reconstruct and "recycle" the past? Finally, from a comparative perspective, we are interested in diachronic changes in the practices described above, especially in times of upheaval

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\*Speaker

and transformation.

**Keywords:** ancient Italy, sanctuaries, resource, reuse, ritual

# Waste and the Temple – recycled materials in the new temple of Vulci

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Two monumental temples, the tempio grande and the tempio nuovo, were built in the centre of the Etruscan city of Vulci around 500 BC. Modern stratigraphic excavations at the tempio nuovo from 2021 onwards make it possible to draw a detailed picture of the building, its construction and previous structures at this part of the city. On the one hand, it was necessary to deal with existing constructions when clearing the site. With a constructing area of over 1000 m<sup>2</sup>, decisions had to be made on how to treat the pasts of areas of probably very different character. Older buildings, for example, had to be taken down and the ground levelled. On the other hand, during the construction of the foundations and the podium for the tempio nuovo, various archaeological materials were deposited in the backfill between the walls, ranging from ceramics, animal bones, iron and bronze fragments to building materials such as stones, wall plaster and possibly the remains of walls made of clay and roof tiles. The chronological spectrum of these finds ranges from the Late Bronze Age to the Late Archaic period.

In our contribution, we would like to focus primarily on the movable artefacts from the backfill of the temple. Using selected case studies, we want to show the potential of a detailed quantitative and qualitative taphonomic analysis of this material for the reconstruction of different (ritual) practices, the handling of different pasts and different lived spaces and their history in general. In their capacity as filling material, objects are relocated, removed from their previous or original spatial contexts and associated objects, and sacredly charged and recontextualised independently of their primary function. The objects were therefore recycled not only as building material for the construction of the temple, but in a certain sense also symbolically.

A preliminary examination of the archaeological finds and their contexts allows an initial categorisation of the material: a large part of the backfill was originally part of earlier buildings, although it is not always possible to distinguish between sacred and profane. Another part can be associated with ritual practices, whereby a distinction must be made between actions directly related to the construction of the temple and the relocation of the material remains of older ritual practices. Finally, there are also objects that defy specific interpretations and must be considered generally as residual material. In this way, it is possible to generate insights not only into the construction process of the temple, but also into architectural structures and practices and thus into how this central area of the Etruscan Vulci was lived and re-lived over time.

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\*Speaker

**Keywords:** Architecture, Etruria, Recycling, Ritual, Temple, Vulci, Waste



# From pre-Roman to Roman, from Roman to Medieval: the long-lasting sacred landscape at Falerii

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*Falerii* (*Veteres*, modern Civita Castellana) is about 50 km north of Rome, in the middle Tiber valley. *Falerii* can be considered an exceedingly good study case to work on pre-Roman urbanism in central Italy: research over the last 30 years has systematically reconsidered the particularly intense investigations carried out since the last decades of the 19th century. Notwithstanding a particular attention has been posed to the several sacred areas of the city since their discovery, they have been seldom considered with a holistic perspective. Most of them were monumentalized in the 5th c. BC, "lived" well beyond the Roman conquest of 241 BC and even "re-lived" in some cases in the Middle Ages.

The paper aims at adopting a holistic diachronical perspective to the sacred landscape of the Faliscan "capital". Two contexts recently reconsidered under the frame of the Falerii Project (Sapienza Università di Roma) will be analysed in detail: on the one hand the sacred area in the locality Celle, traditionally recognized as the one of Iuno Curitis, and on the other hand the one on the Vignale, where at least the cult of Apollo is epigraphically attested.

Finally particular attention will be posed on the ways in which, after their moment of use, the monuments were "handled" through the centuries, reaching then the "form" in which they were found and archaeologically discovered during the 19th c. In particular this approach will have relevant consequences on the reading of the ancient sacred areas.

**Keywords:** Pre, Roman Italy, Faliscan Culture, Sacred Contexts, Cultural Memory.

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\*Speaker

# Sacred landscapes in the Samnite age in Pompeii: reconstruction of the main religious places between the end of the 4th and the first half of the 2nd century BC.

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Samnite presence in Pompeii is testified by many sources. Strabo (V, 4, 8) said that " *The Oscans held Herculaneum and nearby Pompeii, near which the Sarno river flows; after them the Etruscans and the Pelasgians held it and after that the Samnites, who were finally chased away (by the Romans)*". Numerous Oscan inscriptions indicate the presence of an institutionally structured Samnite society, led by the highest magistrate (*meddix*). The elements of the urban landscape tell a sequence of periods: a first Etruscan city, whose evidences range from the 6th to about the middle of the 5th century BC; a *hiatus* (from the second half of the 5th to the third quarter of the 4th century BC), where the site doesn't seem to yield particular traces of life and which coincides with the process of "Sanmitization" that also involved other well-known cities in Campania; finally, a re-urbanisation of the city starting at the end of the 4th century BC., attested by defensive, public, residential and sacred buildings. The latter, due to their importance within the new city society, will be the subject of this presentation. The two urban sanctuaries of the Etruscan city, the sacred areas of Athena and Apollo, say a lot about this moment of change: the sharp decline in votive offerings reflects the crisis of the dominant Etruscan aristocracies, which followed in the Samnite age a resumption of ritual and building activities. If the sanctuaries of Apollo and Athena (to which is added the cult of Heracles) are archaic religious places that "came back to life" in the Samnite age, with a perspective of continuity with the previous period (although there are notable differences in the architectural and votive style), something new in the sacred panorama emerges in the area of the future temple of Venus: the first traces of ritual activity date back to around the end of the 4th century BC. and, a century later, a first religious building was built, whose dedication to the Samnite goddess *Mephite* seems to be a plausible hypothesis, also considering the recent discoveries of structures connected to the use of water. Thanks to many research carried out over the years, several elements have emerged that need to be analysed, catalogued and integrated to be understood as a whole. This meticulous work of systematization and georeferencing of the data, carried out using the methodology of the Archaeological Information System (see A. Carandini, P. Carafa, A. Campbell Halavais, " *The Atlas of Ancient Rome. Biography and Portraits of the City*", 2017), despite the difficulty in "reading" these sacred contexts (some of which were heavily affected by the bombings of the Second World War), has made it possible to outline the history of the ancient landscape by reconstructing phase plans related to their construction (or reconstruction) in the first Samnite phases and to their evolution until the first half of the 2nd century BC., before that phase of Romanization which would strongly change the urban landscape.

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\*Speaker

**Keywords:** Pompeii, Samnite age, Sacred Landscapes, Ancient Architecture.

# 23 secoli di storia di un luogo sacro: Campo della Fiera di Orvieto

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Le indagini condotte dal 2000 in località Campo della Fiera di Orvieto, ove la moderna critica archeologica situa il *Fanum Voltumnae*, chiamato dagli Etruschi "il luogo celeste", hanno rivelato nelle ultime campagne, in particolare quella del 2023, un'eccezionale continuità di frequentazione per circa 23 secoli, dal VI a.C. al XVII. La pressoché ininterrotta e stabile occupazione del sito ha avuto motivazioni di carattere religioso, da santuario prima etrusco e poi romano a sede di un oratorio paleocristiano e cimitero cristiano, fino a luogo di erezione di una chiesa francescana di XIII secolo, cui era pertinente un *campus nundinarum*, luogo deputato a fiere di bestiame. È pertanto ovvio il numero di trasformazioni subite che si sovrappongono l'una all'altra, rendendone uno degli *espaces vécus* più a lungo. Verranno presi in esame particolari accadimenti, come quello di fornaci di ceramica ellenistica fondate su un tempio arcaico etrusco o quello di altari lapidei etruschi reimpiegati in edifici termali di età augustea o quello di tombe, estese sugli antichi edifici, di poveri individui che le analisi osteologiche hanno mostrato colpiti da gravi malattie.

**Keywords:** Etruria, Orvieto, sanctuary, reuse, ritual

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\*Speaker

**Session 5. Espaces, ressources,  
frontières : expériences et perception  
des paysages, des rituels et des  
pouvoirs dans la péninsule italienne  
(v. 6e av. J.-C. - 6e ap. J.-C.)**

# Spaces, Resources, Borders: experiences and perception of landscapes, rituals and powers in the Italian Peninsula (c. 6th BC- 6th AD)

Marco Cavalieri \* <sup>1</sup>

<sup>1</sup> Université Catholique de Louvain – Belgium

The panel aims to contribute to the theme of perception and experience of spaces and borders in ancient Italy into the broader debate on identity landscapes. The landscape is fundamental in the historical-archaeological reflection as a palimpsest of past human activities and, therefore, of the strategies of appropriation and adaptation to the spaces that communities have adopted, responding, at various levels, to long-term environmental and social contingencies. The settlement choices and the development of cultural practices, including rituals and display of power, are therefore to be interpreted in the light of changed forms of perception of space, as well as its boundaries and resource management by human groups that constantly redefine and negotiate interests, boundaries, and identities. The boundaries between urban-countryside, residential-suburban neighbourhoods, public-private zones, areas of the living-areas of the dead, and sacred-profane, between lawful and forbidden space, between productive areas and waste-reused areas are often fluid and permeable. Therefore, investigating the dynamics of the development of such spaces, thanks to the integration of archaeological sources, epigraphic, literary, iconographic, archaeobotanical and archeometric, will lead to a better understanding of the multiform perception of ancient landscapes. In the light of an anthropological approach to the reading of landscapes, interdisciplinarity will therefore allow the proposal of new interpretations for the case studies investigated, recontextualizing them in their ontology of physical places of production, encounter, confrontation, and mediation, but also as mental spaces, closely connected to strategies of ostentation of power, cultural practices, identity strategies.

**Keywords:** Spaces, Resources, Borders, Archaeology, Landscapes, Powers, Italian Peninsula

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\*Speaker

# Ai margini dell'ager Volaterranus. La villa romana di Aiano: un contesto di prestigio in Val d'Elsa

Marco Cavalieri \* <sup>1</sup>, Anthony Peeters \*

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<sup>1</sup> Université Catholique de Louvain – Belgium

La villa romana di Aiano, collocata nel Comune di San Gimignano (Siena), è stata scoperta nel 2005 da una missione belgo-italiana dell'Università di Lovanio (UCLouvain). Questo sito rappresenta un testimone privilegiato di lussuosa residenza tardoantica in Toscana, a un momento spesso considerato "di crisi".

Il complesso residenziale, fondato tra la fine del III e l'inizio del IV secolo d.C., è abbandonato alla fine del V secolo d.C. Più tardi, all'inizio del VI secolo d.C., il sito conosce una rifunionalizzazione dei suoi spazi, che vengono trasformati in ateliers produttivi. Tutti i materiali (edilizi e decorativi) della fase residenziale della villa sono riciclati con grande sistematicità e organizzazione. Il sito è definitivamente abbandonato alla metà del VII secolo d.C., dopo la cessazione di tutte le attività produttive e la loro obliterazione.

L'obiettivo di questo intervento è di esaminare il paesaggio in cui fu edificata la villa di Aiano e la relazione di interdipendenza tra paesaggio ed insediamento. In particolare, analizzeremo i motivi che portarono alla scelta di questo luogo per la costruzione del sito, *ex novo*, all'inizio del IV secolo d.C. Inoltre, la recente scoperta di una probabile *cella vinaria* di notevoli dimensioni, nella parte settentrionale del complesso, porta a presupporre l'esistenza, nei dintorni, di terreni atti alla viticoltura su larga scala. È verosimile ritenere che proprio la produzione vitivinicola fosse il perno delle attività economiche della villa durante la sua fase tardoantica. Attraverso il prisma di questo sito di prestigio, si tratterà un inedito profilo del paesaggio antropico e economico in Val d'Elsa, cuore della Toscana durante la tarda Antichità.

**Keywords:** Villa romana, Toscana, Cella vinaria, Landscape, Val d'Elsa Ager Volaterranus

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\*Speaker

# ”Quando Eracle uccise Lacinio e Crotone: ritualità, paesaggio e confine nel santuario di Hera a Capo Colonna (KR)”.

Lucía Díez Rodríguez \* <sup>1</sup>

<sup>1</sup> Universidad Complutense de Madrid = Complutense University of Madrid [Madrid] – Spain

A circa nove chilometri dalla città greca di Crotone e situato nell'attuale Capo Colonna -antico monte Lacinio (Apoll., Bibl., 2, 5, 10) -, questo Heraion ”venerato da tutti i popoli circostanti” (Liv. Per. 24, 3, 3) godette di grande fama e si costituì come punto indispensabile nelle rotte marittime (Diod., 7, 8). Secondo il mito, narra Diodoro (6, 24,7) che Eracle, nel decimo dei suoi lavori mentre trasportava le vacche di Gerione in Italia, uccise Lacinio e, involontariamente, anche Crotone. Per correggere il suo errore, l'eroe costruì una tomba per entrambi e inoltre rese loro onori funebri. Tale storia, senza dubbio, può farci risalire alle memorie mitiche precoloniali in cui l'inizio dei contatti tra gli agenti greci e enotri - più specificamente, i Choni - probabilmente comportò una relazione violenta. La considerazione della dea Hera come Hoplosmia nel poema di Licofrone (Alex., 850-860) e la scoperta di offerte votive di scudi miniaturistiche legano senza dubbio la divinità all'attività bellica, che potrebbe essere collegata sia al carattere di confine del santuario sia al tipo di relazione aggressiva con popolazioni non greche circostanti. Tuttavia, sia il fatto che Eracle, nel mito, seppellisca con onori Lacinio e Crotone, sia che Licofrone, nella linea successiva del suo poema Alexandra, menzioni un rituale che ricorderebbe la morte di Achille, ci portano alla considerazione opposta e mostrerebbero, piuttosto, l'inclusione dell'elemento autoctono nella ritualistica del Santuario. Senza dubbio, l'enorme complessità dell'Heraion Lacinio sottolinea le diverse prospettive con cui il suo studio può essere affrontato come centro di pellegrinaggio e scambio tra comunità, nonché la sua funzione come fulcro del paesaggio e artefice della ”frontiera” della chora coloniale.

**Keywords:** santuari di frontiera, Magna Grecia, ibridazione

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\*Speaker



# Gender borders in Etruria: Binary and non-binary representations in Iron Age and Archaic Etruria

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<sup>2</sup> university roma tre – Italy

Already in the 1990s, John Robb provided a comprehensive overview of the development of gender symbolism and ideology in Prehistory. During the Neolithic gender representation seems to be much more ambiguous and blurred. With the Copper-Bronze Age and more distinctively with the Iron Age and Archaic Period, a binary ideology seems to emerge, especially from the funerary evidence, between ‘martial warriors’ and ‘beautiful weavers’ (Robb-Harris 2017).

While Robb-Harris’ model partially still holds today, many scholars have challenged this binary conception. The recent paper *Gender or not Gender* by Gaydarska et al. is the most up-to-date discussion on the topic and presents the state of the art (2023). In addition, several studies have showed that the intersectionality between indicators of personhood and identity aspects, such as age, status, class and even ethnicity and gender and sex is much more complex than previously thought.

I present a contextual analysis of some Etruscan cemeteries during the 1st Millennium BC (Veio, Tarquinia, Ferrone etc.), which show mostly gendered individuals. However, there is also a significant number of ungendered individuals, burials with both female and male elements and some burials anthropologically determined as female with male objects, and viceversa. In some cases anthropological analyses are ambiguous or absent, especially in the case of cremations, or the odd objects could be votive offerings, but the study highlights some complex patterns that deserve further investigation. In future, thanks to a British Academy Small Grant, together with Janet Montgomery (Duhram University), we plan to use peptides analyses to sex these individuals scientifically to disentangle objectively the complex relation between sex, gender, and identity in past populations.

**Keywords:** Borders, Gender, Etruria, Iron Age, Italy

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\*Speaker

# Divination in context. Divination practices and sacred landscape in the Roman sanctuaries of ancient Latium. The case of Diana Nemorensis

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The sacred landscape can be understood as a space where agents of worship, worshippers, architectural elements, environmental features and religious practices interact. The study of sacred landscape entails also the analysis of how these factors contribute to creating a unique space, essential to the religious life of a community, in which peculiar and distinctive practices and rituals develop. We can consider a sacred landscape a space where the lived religion is enacted, not just an architectural setting, but a place where people in Antiquity would perform the rituals that are the core of the religious experience. Religious experience is thus constantly renegotiated by the dynamics between sensory perceptions, the layout of religious structures and natural features in which they are framed.

The Hellenistic terrace sanctuaries of ancient Latium present some peculiarities that make them ideal spaces to investigate these aspects. Indeed, their facilities are scattered over several terraces, exploiting and even readapt the characteristics of the landscape and creating thereby new spatial solutions, settings that must match specific cultic needs. Remarkably, historical, epigraphic and archaeological sources attest precisely for these sanctuaries to cleromantic practices, i.e. divination by throwing lots. In this regard, it is useful to investigate the landscape with an interdisciplinary approach, thus integrating the study of the geomorphology and geological features. The objective is to understand how the natural characteristics of the territory contributed to shaping unique cultic practices, which can take the form of divination, understood as a particular form of communication with the deity.

For this purpose, this paper investigates the case study of the Sanctuary of Diana in Nemi, where the enactment of divination practices has been recently highlighted. From a geological point of view, the site is located in the colli Albani volcanic area, a northwest-trending chain of volcanoes that developed along the Tyrrhenian Sea margin of the Italian peninsula during the middle and late Pleistocene Age. The volcanic history ended with the most recent and largest activity about

We will investigate whether geological and geomorphological conditions may have influenced the selection of this particular site and inspired the practices that took place. This study aims to shed new light on how a particular landscape can favour the choice of performing divination

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\*Speaker

and thus provide insights into the relationship between divination and its environmental context.

**Keywords:** Divination, Landscape, Volcanic environment, Lived religion, Roman Sanctuaries

# Productive landscapes and funerary landscapes. Power display and family identity: the case of Volterra (cent. 4th BC-5th AD)

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<sup>1</sup> Fonds National de la Recherche Scientifique [Bruxelles], Université catholique de Louvain – Belgium

This paper focuses on the funerary spaces of *ager Volaterranus* from a diachronic perspective. The aim is to demonstrate how borders between spaces for life and spaces for death are blurred. Resources and productive activities - from agriculture to manufacturing, quarrying to commercial, etc.- were mainly managed in non-urban areas. Thus, it is evident that the role of individual funerary monuments and family tombs in these zones outside the city should be understood in a complex system where space perception and control dynamics could be crucial to reassessing their symbolical power. Sharing death life with family members in the same hypogeum was a common trend in Volterranean necropolis until the 1st century AD (at least). In the 5th century AD, more and more 'Christianized' spaces impacted the previous system of funeral practices, symbology and landscape experience. Apart from family tombs in the long-lasting city necropoleis not far away from the urban walls, individual funerary monuments were spread outside the city and throughout the *ager*. The analysis of archaeological traces and iconography of locally produced funerary urns reflect the eventuality of patronage ties between elite families and artistic ateliers, whose location remains still unknown. Through integrating toponyms and epigraphy related to funerary spaces in the *ager*, the paper reconstructs the role of individual funerary monuments within the local ownership system, the productive landscape and the local elites' power strategies. Thus, thanks to a diachronic approach, the 'liminal' ontology of funerary spaces could be evaluated within the dynamics of identity formation and change within the complex human-environmental interactions over the *longue durée*.

**Keywords:** Landscapes, Funerary Practices, Production, Identities, Power, Elites, Northern Etruria, Volterra

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\*Speaker

# Land for the living, land for the dead. Transformations, encounters, and contrasts in the plain of Nursia (PG) between the iron age and the roman conquest.

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Nestled in the heart of the Apennines, in the South-East of the modern-day region of Umbria, the Norcia basin, with its famous plain of *Santa Scolastica*, represents one of the few plateaus in the innermost part of the historical region of Sabina. This characteristic has meant that this area has, over time, represented one of the primary nodes of the entire territorial system. Despite a general underdevelopment of our archaeological knowledge of the Apennine territories, which has only in the last decades begun to be overcome, in the case of the Norcia basin we possess a certain amount of archaeological data. In addition to a series of fortuitous discoveries there are being brought to light also some archaeological features of great importance. Several cemeteries' nuclei, with hundreds of graves, have been found there, chronologically framed, to date, between the Early Iron Age and the Imperial Roman period. Significant traces of Roman centuriation as well as important elements of the landscape of power of the Roman *Nursia* have also been brought to light. The Norcia plain therefore represents a rich, although complex, palimpsest through which it is possible to analyse some of the main dynamics of life in this area over the centuries.

Specifically, the contribution focuses on the natural and anthropic transformations occurring in this landscape between the Iron Age and the period following the Roman conquest of the area. After this conquest, attributed to the campaign of *Manius Curius Dentatus* in 290 B.C., these Sabine lands were also the object of a horizontal movement of settlers sent here by the new Roman power. Apparently, it is only at that time that a rich and active 'land of the living' would have emerged in the plain, alongside the 'land of the dead'. The settlers' immigration also offers us the opportunity to investigate the encounter between the local Sabine communities and the newly arrived Romans, bearers of a different society and culture, as well as a different approach to the territory itself.

The aim of the paper is therefore to propose an analysis of the different structuring of the territorial system and their evolution in a long-term perspective. This process will be analysed in the light of the encounter/contrast between a series of intersecting dialogic pairs, such as natural/anthropic, Sabine/Roman or world of the living/world of the dead.

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\*Speaker

**Keywords:** Sabina, Sabines, Iron Age, Roman Conquest, Preroman Italy, Landscape Archaeology, Paleoenvironment, Nursia

# Il complesso di Cittanova: un luogo di contatto e di scambio culturale

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Il sito di Cittanova (Modena, nord Italia) ha una forte connotazione interculturale, in quanto luogo di contatto e di integrazione tra diverse comunità nel tempo. La vicinanza del complesso di Cittanova alla *Via Aemilia* e ai Campi Macri, la famosa fiera mercato, fu determinante per lo sviluppo della zona che divenne un importante luogo di incontro.

Le nuove campagne di scavo, del 2020-2022 e del 2023, che hanno messo in luce un articolato complesso architettonico, intorno a una grande area cortiliva, caratterizzato anche da strutture che indicano attività di servizio, produttive o artigianali, gettano nuova luce sulla popolazione preromana e romana e, quindi, sul processo di romanizzazione dell'area.

Il complesso di Cittanova, infatti, è stato recentemente interpretato come una *mansio* romana, rientrando quindi in quella particolare categoria di luoghi di aggregazione che si ponevano in perfetta sintonia con la fisionomia demografica e funzionale dell'area.

L'integrazione e la preservazione di alcune tradizioni passarono anche attraverso la religiosità. La contemporaneità tra il santuario di Cittanova, rinvenuto nel 2006, e il periodo di massima frequentazione della *mansio*, fanno ritenere che sussistesse una stretta relazione tra i due siti. Cittanova si può quindi definire un luogo di confine e di mediazione culturale, nel quale le consolidate usanze degli immigrati romani si confrontarono e si compenetrarono alle locali tradizioni indigena. La convivenza tra Galli Boi, Etruschi e Romani è il risultato di un lungo processo di sincretismo, di cui ne è testimonianza la cultura materiale.

**Keywords:** Mutina, mansio, santuario, via aemilia, romanizzazione

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\*Speaker

# Lands and Borderlands in Rome

Michela Stefani \* <sup>1</sup>

<sup>1</sup> Independent researcher – Italy

The evolution of Rome's topography, particularly the relationship between *intra muros* and *extra muros* spaces has always been the focus of countless studies concerning the most different aspects of the city. Scholars have always been interested in the theme of the relationship between the *urbs* a space reserved for the living, and the *suburbium* for centuries intended essentially for the dead, and the boundaries that determined this division: the Servian and Aurelian walls, which played an important defensive role, and the *Pomerium*, the sacred-legal boundary of the city. However, the relationship between urban and suburban spaces gradually changed from the republican period until Late Antiquity. A significant change can be identified in the mid-3rd century AD with the construction of the Aurelian Walls, which seem to have "absorbed" the pomerial circuit, creating areas with different characters, such as boundary areas defined as "borderlands" with fluid settlement characteristics, typical of both the *urbs* and the *suburb*. The intent of this contribution is precisely to illustrate this change throughout the analysis of two sample areas with different settlement characteristics: the necropolis along the via Salaria *Vetus* and the area between the via Appia and the via Ardeatina.

**Keywords:** Boundary, Space, Pomerium, late antiquity, Suburbium, borderland

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\*Speaker



**Session 6. Prendre place, faire de la place. Approches interdisciplinaires sur l'architecture comme espace vécu et son rôle dans les communautés ancienne de la Méditerranée**

# Originality and Irritation in religious architecture of Classical times - the Temple of Zeus at Acragas

Elizaveta Boiko \* <sup>1</sup>

<sup>1</sup> Karl-Franzens-Universität Graz – Austria

Sometimes architectural monuments strike our imagination – in size, in design, in originality. In ancient Sicily, such a monument is certainly the temple of Zeus Olympius on the outskirts of Acragas. It is supposed to be the largest Doric temple of classical Greece. Here for the first time telamons (anthropomorphic supports) were used, which later became part of the language of classical architecture. The architecture of this temple is also original because of other features: for example, the classical order in this temple is combined with a wall that reaches up to half the height of the column. Together, this leaves the viewer confused – there are no similar temples before or since. Such an original planning solution is probably determined by the peculiarities of the space, the "outskirts" where the temple was located. Most likely, the architect chose the solution based on the requirements of religious practice, which was usually located in such a space. The report will focus on how different eras used the urban area of the temple of Zeus.

**Keywords:** Sicilie, urbanisation, Zeus Olympius, Acragas

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\*Speaker

# Walking around posts or columns in the sanctuary

Therese Emanuelsson-Paulson \* <sup>1</sup>

<sup>1</sup> Stockholm University – Sweden

The development of the Greek columns was entirely dependent of the development of cult buildings. The transition from wooden post to stone columns was part of the larger development in early Greek monumental architecture, but the evolution of one single element did not stand alone, nor was it applied at the same time all over the Greek world. Technical development of roof tiles, stone walls and stone superstructure did change the design of colonnaded buildings. Not only did the buildings grow in dimensions, their layout was correspondingly altered. The interior wooden posts used in the apsidal buildings to carry the thatched roof, gradually moved out of the building becoming a prostyle or peripheral temple with stone columns carrying a tiled gable roof. A change in design that similarly altered the way people could move in and around the cult building. It is often discussed how the use of the sanctuary changed over time or how the technical development of architecture changed the layouts of the building. These questions have not commonly been combined, but the preferred choice of design was dependent on how the ancient people wanted to use their buildings. It is clear that different parts of the buildings developed in different periods and different regions. Several local styles were used before all different parts were fully developed and added together in the standardized Doric and Ionic temple around 500 BCE. The ancient people did choose which new inventions that befitted their own purpose in their sanctuary, creating their own local style of design or layout. There were likewise several column styles. They are hard to trace in wooden architecture, but when constructed in stone it is clear that round, fluted and polygonal columns were used side by side, in both time and place. The choice of materials, construction techniques and the decorative parts of the buildings seem to be a regional choice, rather than a chronological. In some Classical temples we can identify a conservative religious layout, long after the new techniques have been invented. A use of columns in locations no longer needed for structural reasons or a column shape no longer commonly used. Columns shape, design and placement can therefore illuminate when the ancient people chose a specific design for aesthetical or functions reasons.

**Keywords:** Greek monumental architecture, stone columns, wooden posts, temple design, sanctuary use

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\*Speaker

# Les espaces souterrains dans l'architecture domestique Volubilitaine : le cas de la maison à la crypte.

Hajar Feddoul \* <sup>1</sup>

<sup>1</sup> Université Ibn Tofaïl – Morocco

La maison à la Crypte fait partie des maisons du quartier nord-est de Volubilis, située dans sa partie la plus méridionale, à l'extrémité ouest de la rive droite du *decumanus* sud II. Le plan du bâtiment édifié au Ier s. ap. J.-C., correspond à une petite demeure très modeste à cour centrale. Au cours du IIIème s. ap. J.-C., cette domus a connu de grandes transformations : l'installation de l'huilerie et ses composantes dans la partie nord de la maison d'une part, et d'autre part la construction de nouveaux espaces souterrains dans la partie ouest et sud de la demeure ; cet aménagement est dicté non seulement par le besoin d'élargissement de la maison et l'acquisition de nouveaux espaces, mais aussi par la particularité qu'offre le terrain dans cette zone précise du quartier, qui rend cet aménagement possible. La présence de la crypte dans cette maison présente une particularité unique de l'architecture domestique de l'époque romaine, non seulement à Volubilis, mais dans l'ensemble des sites du Maroc. La création de ces espaces est le fruit d'une réfection ultérieure à la construction du noyau primitif, acquis suite au dénivellement des sols correspondants aux états antérieurs. Cependant, le recours à ce type d'aménagements dans les édifices domestiques appelle une réflexion profonde sur le choix, l'utilité et les raisons derrière la création de cinq pièces souterraines, ce qui n'est pas ordinaire dans ce genre d'édifice. Dans l'ensemble du Maroc romain, quatre exemples ont été identifiés : trois à Volubilis et un seul à Rhira.

**Keywords:** architecture domestique, espaces souterrain, crypte, maison romaine

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\*Speaker

# ”Kaisersaal” – The Production of a Representational Space in the Context of Greek Agonistic Culture (Case study: the Pamphylian City of Side)

Lukas Jung \* <sup>1</sup>

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The *agon* as well as all related agonistic behaviour was an indispensable cornerstone of Greek society. *Agones* took the architectural shapes of *gymnasia*, *stadia*, *odeia* or – as a particular form in the provinces of Asia Minor – of the so-called ”Kaisersaal” (”Imperial Hall”) during the Roman Imperial period and thus in the era of the *Second Sophistic*. The architecture and decorative furnishings of the ”Kaisersäle” referred to Greek cultural history in relation to the new rulers, presenting the Roman emperors as the spiritual and political centre of the new (Greek) world.

In addition to this presumed main purpose the building, e.g., at Side may have been used as a banquet hall, which illustrates the significance of the symposium during the *Sacred Crown Games*, which were celebrated in honour of a deity such as Apollo or Dionysos, but also in honour of the Roman emperor as an important element of the imperial cult in the provinces of Asia Minor. At the same time, the ”Kaisersaal” at Side being a part of the *palaestra* area in the Bath-Gymnasium complex also functioned as a stage for rhetorical competitions as an expression of the Hellenic *paideia*.

My paper will analyse the architecture, layout and decoration of the ”Kaisersaal” at Side conceived of as a representational space, a ”lived space” according to Henri Lefebvre (1974). In the case of Side, with its various *agones*, the ”Kaisersaal” in connection with the *gymnasion* was rooted in the activities of many of Side’s citizens – something that can also be observed in numerous other cities of Asia Minor. The ideal sculptures of deities, athletes, philosophers and ephebes were presented in the same architectural context as the portrait statues of the Roman emperors, members of the imperial family as well as representatives of the local city elite, thus creating an ideal image of the Hellenic past and (Roman) present. Thus, the ”Kaisersaal” can also be understood as a ”conceived space”, a representation of space – linking the architecture to the wider socio-political and -cultural ideas prevalent in the 2nd century AD in Asia Minor. The concept of ”Kaisersaal” is not only a purely architectural space, but rather an illusionary space and symbol of ”Greekness”, appropriated above all by Roman imperialism and the local city elites. Through the exhibition of Roman copies of sculptural masterpieces from the Classical and Hellenistic period, the various ”Kaisersäle” of Asia Minor can be seen as a reminiscence of ”Greekness” and at the same time as an attempt to revive this culture that was thought to be lost.

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\*Speaker

**Keywords:** Asia Minor, Pamphylia, Side, Agones, Sacred Crown Games, "Kaisersaal"/"Imperial Hall", Sculptural decorations, Imperial cult, Second Sophistic, Lived and conceived space, Production of representational space

# The Phallophoria in Delos as a Collective Space of Experience

Veronika Kolomaznik \* <sup>1</sup>

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I want to engage with Karl Mannheim's concept of the collective space of experience (Erfahrungsraum), that focuses on the connection of community-building and the creation of spaces. Using Mannheim's framework and phenomenological approaches as analytical tools I aim to reflect on a specific "space of experience", namely the phallos-procession of the annually held Dionysia in Hellenistic Delos. Especially during the time of its independence, the city devoted resources, time, and space for the festival held in honour of Dionysus. As did the long established Rural and Great Dionysia in Athens, also the celebrations on Delos included theatrical competitions. Heralding the festivities, the worshipping community gathered for a pompous procession, that included an agalma (statue) of Dionysus and a huge wooden phallos which were placed on wagons.

On the basis of various inscriptions as well as archaeological remains, such as choregic monuments, the theatre, and an altar of Dionysus it is possible to reconstruct certain elements or features of that specific space as well as fragments of a reasonable experience during the procession. I would like to ask: How did the worshipping community shaped and transformed the urban space for the festival? What permanent and non-permanent images and objects were created and were on display? What impact had the given space on the collective experience of the procession?

**Keywords:** Dionysus, phallos, collective experience, procession

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\*Speaker

# How to Prove Acts of Charity in Late Antique Atria and Porticoes? Interdisciplinary Methods and Considerations

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Although Christian charity played an important role in Late Antique society, less is known about the places where it was practised. My ongoing dissertation project "Orte der Wohltätigkeit im spätantiken östlichen Mittelmeerraum", pursued at the University of Graz and the Max Weber Centre in Erfurt, deals with places of charity in the Eastern Mediterranean in Late Antiquity and the methodological problems of pin it archaeologically down. Written sources refer to places for travellers (*xenodocheia*), the poor (deaconries, *ptocheia*) or the sick (*nosokomeia*), among others, but in most cases, corresponding archaeological evidence is lacking. Nevertheless, care for the poor and needy was not only provided in specific institutions such as *xenodocheia* or deaconries but also in more public places such as atria of churches and porticoes, as literary sources inform us. The paper deals with acts of charity performed in (semi-)public spaces, thus addressing the problem of sources and methodology of various usages in multifunctional building complexes, as well as the question of ancient labels for buildings according to purpose ("institutions") in relation to a modern scholarly architectural typology. As the study of the written and material evidence so far shows, the importance attached to charity in atria and porticoes in the written sources is not reflected in the archaeological record. The invisibility of charity therefore calls for a refined interdisciplinary approach that includes not only literary and epigraphic sources but also small finds, in addition to other methodological tools, such as bio-archaeology and anthropological analogies. By combining the results of the different disciplines, an attempt will be made to elucidate the significance of atria and porticoes in Late Antique daily life and their relationship with the needy. The paper therefore seeks to contribute to a better understanding of public space in Late Antiquity seen through the lens of charity and its importance in society.

**Keywords:** charity, late antiquity, architecture, atria, porticoes, interdisciplinarity

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\*Speaker



# Taking Places - Making Spaces: Interdisciplinary Approaches to Architecture as Lived Space and its Role in Past Mediterranean Communities

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In the line of the spatial turn in cultural studies the concept of lived space” goes beyond mere function of architecture, buildings and built spaces. The spaces are produced by what people do in and with them. Viceversa every activity leaves traces and changes in the spaces where they have taken place” (Lefebvre 1974; Löw 2000; Smith 1987). Architecture as built spaces will be understood in this panel as places of communication and practices, where media, such as scribblings and texts, image(-objects), dresses (and bodies), as well as surfaces, take part in the interaction between people (users, visitors, passers-by) and between people and the material dimensions of the space.

Methodologically, reconstructing communicational patterns and practices can only be based on a close archaeological analysis of contexts and findings in combination with other disciplines including bio- and geo-archaeology, architectural history, and the text-based disciplines (epigraphy, ancient history, philology, theology). But also approaches from social science such as practice and communication theory or sociology of architecture (Bordieu 1972; Löw 2000; Mannheim 1922; Reckwitz 2003; Scheeßel 2006) as well as from the more recent field of environmental history (Zapf – Schmidt 2021) help untap the roles and effects of architectural spaces in societal processes: communicating positions, negotiating relations, making power claims, anchoring memories, relating to the deities in and through the built environment of cities, villages, monasteries, sanctuaries, houses, and workshops.

Against this backdrop the contributions to this panel we will i. discuss the applicability of architectural typologies; ii. test the interpretational tools from practice and communication theory for pinning down various options of a building’s utilisation; iii. investigate the role of architecture and built spaces in establishing community and identity; iv. analyse the intertwined relation of sacralised and profane spaces; v. examine the overlapping of subjects and objects in the process of the production of spaces.

References: P. Bordieu, *Esquisse d’une théorie de la pratique* (Paris 1972); H. Lefebvre, *La production de l’espace* (Paris 1974); M. Löw, *Raumsoziologie* (Frankfurt 2000); K. Mannheim, *Eine soziologische Theorie der Kultur und ihrer Erkennbarkeit*” (ca. 1922); N. Müller-Scheeßel et al. (eds), *Der gebaute Raum: Bausteine einer Architektursoziologie vormoderner Gesellschaften*

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\*Speaker

(Tübingen 2006); A. Reckwitz, Grundelemente einer Theorie sozialer Praktiken: Eine sozialtheoretische Perspektive, *Zeitschrift für Soziologie*, 32, 2003, 282–301; J.Z. Smith, To take Place: Toward Theory in Ritual (Chicago 1987); H. Zapf – M. Schmidt (eds), Environmental Humanities: Konzepte, Themen, Forschungsperspektiven (Göttingen 2021)

**Keywords:** architecture, lived space, utilisation, tyologies, social theory

# The Appropriation of Religious Spaces: Experiencing Change and Discontinuity in the Roman Empire

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Although research has long emphasised appropriation processes in the transition from paganism to Christianity or in the conversion of former religious spaces into churches or mosques, archaeological and epigraphic material shows that appropriation was a phenomenon that had been taking place in the Roman Empire since the first century CE. Alien to the Greek praxis, appropriation occurred, roughly put, whenever a social actor imposed a change in the religious message of a previously consecrated space that altered its divine hierarchy or the *puissance divine* associated with the site. This transformation, which was not simply an adaptation or ‘actualisation’ of the space to the stylistic fashions of a given moment, was often manifested in the material arrangement of a sanctuary or temple. Nevertheless, the modifications that a site experienced consisted of major or minor architectural adjustments – be they structural reconfigurations, restorations or additions of statues and cultic inscriptions – that changed the consecration of the place, thus transforming its life and leading individuals to experience and interpret both change and discontinuity in specific ways. In other words, in the Roman Empire, appropriation can be seen as a religious discontinuity that was implemented through various material means that seem to have emerged gradually in some religious spaces of the Aegean world, initially in the context of the imperial cult, when they underwent a rededication or witnessed the imposition of new divine cohabitations. This strategy was eventually applied to other sacred spaces between the first and third centuries CE and became part of the available repertoire within the religious dialogue of the late Roman Empire. The aim of this paper is therefore to study the origins of such a dynamic, which affected the religious experience of temples and sanctuaries, by tracing its relevant characteristics and evolution through examples such as the sanctuary of Nemesis in Rhamnous (Attica), when its reconsecration to Livia was imposed by the local elites at a time of redefinition of the sacred landscape of the region.

**Keywords:** Religious appropriation, Roman Empire, change, discontinuity, *puissance divine*

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\*Speaker

# Le temple après le temple: occupation et réoccupation des espaces sacrés en Égypte antique - le cas de Kom Ombo

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En Égypte, les espaces religieux, qu'ils soient funéraires ou divins, ont été l'objet de réoccupations successives sur plusieurs millénaires et souvent jusqu'au XIXe siècle ; début des expéditions scientifiques, de redécouvertes, d'études et de mise en valeur des sites. Nous trouvons plusieurs types d'usages de ces espaces en fonction des périodes, des politiques de construction, des conquêtes, des abandons, etc.

Le site de Kom Ombo en Haute Égypte, présente une occupation permanente de l'Ancien Empire à aujourd'hui, soit près de 5000 ans. Ces aménagements continus ont laissé de nombreuses traces dans le bâti, tant dans le temple principal que dans tout le sanctuaire, et même au-delà. Nous sommes passés d'un espace clos, inaccessible au public à un espace ouvert ; d'un espace sacré à un espace profane. Tout ceci s'accompagnant d'une modification des pratiques visibles dans l'architecture et dont des anciennes illustrations nous permettent d'appréhender certains aménagements tardifs.

Le changement radical pour ce type d'édifice fut la christianisation de l'Empire au début du IVe s. ap. J.-C., où nombre de bâtiments dit païens furent détruits ou transformés en église. Mais il n'y a pas de systématique dans cette pratique et nous verrons qu'il peut se passer d'autres choses.

Nous explorerons donc au travers de cette présentation le(s) sort(s) réservé(s) à cette catégorie d'édifice de manière générale en Égypte et nous tenterons de cerner l'occupation du temple après le temple dans le cas particulier de Kom Ombo.

**Keywords:** Égypte antique, Égypte médiévale, Égypte moderne, architecture ancienne, archéologie du bâti, temple égyptien

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\*Speaker

# Social dimension and aspects of athleticism in roman baths, starting from the case studies of the *Thermae maritimae* and the so called Terme Marittime of Ostia.

Marcello Turci \* <sup>1</sup>

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Thermal buildings constituted a social space open to all social classes. From simple spaces for cleansing and body care, they became in imperial times real places of consensus and self-representation of municipal elites and imperial power.

On the basis of the *Thermae maritimae* and the so-called Terme Marittime cases and extending our perspective to other thermal buildings in Ostia, we will focus on the aspect of athleticism. The sporting practice in thermal buildings can indeed be treated from two different angles.

On the one hand, we can study the spaces and facilities reserved for such activities, focusing on the *palestrae* and on how the paths of the athletes, often separated from the paths of the other users, were organised within the thermal buildings.

On the other hand, the diffusion of athletic and victory scenes, particularly in mosaics, but also in statuary, places athleticism as one of the dominant themes in the baths' decoration. The mosaic of the athletes of the *Thermae maritimae*, one of the best examples in Ostia from the Antonine period, offers an exceptional example that allows to interpret the symbolic messages linked to the imperial commission of the building itself. In the case of the so-called Terme Marittime, the mosaic that decorated the entrance hall to the *piscina calida* can be interpreted in relation to the other scenes of a mythological character preserved in the adjoining rooms and forming part of a new decorative programme in connection with the renovation and extension of the baths in the Severan time.

Finally, the last part of the contribution will be devoted to the study of those mosaics with representations of famous athletes in ancient times, accompanied by their respective inscriptions, to document the success of the stardom phenomenon in Roman athletics.

**Keywords:** Baths, athleticism, Ostia, mosaics, palestrae

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\*Speaker

**Session 6bis. La religion urbaine à  
travers le prisme de l'archéologie  
urbaine**

# From Liminality to Urbanity: Cults of Artemis in Urban Contexts

Olympia Bobou \* 1,2

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<sup>2</sup> Centre for Urban Network Evolutions – Denmark

Artemis was the goddess of liminal phases and spaces, and her sanctuaries were often located at the boundaries of communities or areas where there was no clear differentiation between elements, such as marshes. In several cases, however, sanctuaries of the goddess could be found very close to cities or settlements, or even inside them. One such sanctuary was that of Artemis Soteira, located in the Kerameikos of Athens. Another was that of Artemis Orthia, close to the village of Limnai. A third was located within the city of Messene.

In this paper, I want to discuss the role of such sanctuaries within the urban fabric and to see them as spaces where religion as a lived experience intersected with urbanity. While this was more obvious in the days of festivals, especially through processions, they remained spaces where one could live the experience of communicating with the divine throughout the year. They also served as meeting places for the community or for select members of religious councils. Thus, the sanctuaries became embedded into the life of a community in a way that seemingly contradicted the liminal and marginal nature of the cult of the goddess. The tension between urbanity and liminality created the experience of the cult space as a living and lived space.

**Keywords:** lived religion, archaeology, Artemis, cult spaces, urbanity

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\*Speaker

# Does cotton smell religious?

Elisa Iori \* <sup>1</sup>

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Among the most common offerings made by lay donors to Buddhist monks were monastic robes. This is not surprising since robes were one of the most striking identity markers of the Buddhist monastic community. Thus, ancient *vinayas* (or monastic codes) give detailed guidelines on the appropriate shape and colour of such distinctive clothes and on how monks and nuns should wear, treat and wash them in order to maintain a respectable appearance. Needless to say, such materials did not survive in the archaeological record, and the only available studies on these matters remain dependent on textual sources.

Instead of focusing on the monastic dress code and behaviour, in this contribution, I focus on the material used for the manufacturing of such religious marker, cotton, and more specifically on its processing waste in the city of Barikot (NW South Asia). The recent archaeobotanical study carried out in the city of Barikot has shown a great number of cotton seeds possibly used as fuel (a) for the kiln of a pottery workshop located in the unbuilt area extending immediately to the north of the major urban Buddhist sanctuary, and (b) for the ‘incense (or better cotton) burners’ used in the same Buddhist complex. This suggests that cotton, cultivated in the surrounding of the city, once harvested was brought to the city where it was prepared, spun and dyed, while the seeds, manually separated from the fibers during the ginning of the cotton ball, were reused as fuel in religious and non-religious activities.

On the basis of the distribution of the archaeobotanical remains and the spatial arrangement of Buddhist monuments and areas of production within the city, this contribution aims to reflect on how the intensification of urban production of cotton clothes, probably in connection with the Buddhist site, and the consumption of their by-products in religious and other urban activities were intertwined.

**Keywords:** urban religion, space of production, urban sanctuaries, Buddhism, Indo, Iranian frontier

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\*Speaker



# Lived spaces in the urban desert: Urban priests, urban religion, urban space in Palmyra, Syria

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The evidence for urban religious practices at Palmyra is broad ranging from sanctuaries to altars, to religious reliefs and sculpture as well as inscriptions. However, the visual representations of Palmyrene priests, distinctly recognisable through their priestly hat, a round hat with a flat top, constitute the largest group of evidence testifying to the local religious life in the Roman period. The representations of Palmyrene priests in the Palmyrene iconography, in particular the funerary sculpture as well as so-called banqueting tesserae, are plentiful. Close to four hundred of these exist in the corpus of the funerary limestone sculpture and several hundred in the corpus of the tesserae, about five hundred. While these representations in many ways are repetitive, in that they show male Palmyrenes dressed in priestly clothes, they also differ in the detail and unique expressions adapted by the individual to express their societal status. This paper addresses the Palmyrene priestly representations, the epigraphic sources connected to priests in Palmyra as well as their role in the urban religion of Palmyra across the first three centuries CE discussing in detail the role of Palmyrene priests and their visual representations within the framework of our knowledge of the religion, religious practices and changing urbanity of the oasis city.

**Keywords:** Urban religion, urban archaeology

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\*Speaker

# Urban Religion through the Lens of Urban Archaeology

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<sup>3</sup> Universität Erfurt – Germany

Cities are among the most intensely studied topics in the classical world. Systemic studies of Greek and Roman urbanism explore the quick proliferation of urban settlements, their characteristics, connectivity and, last but not least, the establishment of and competition about single cities' places in regional or imperial hierarchies of primary and secondary centres and finally rural settlements, not excluding the precariousness and frequent fall of cities. More rarely, such cities are studied as lived spaces, rendered urban by the very practices, discourses, and materializations thematizing and expressing its very urbaneness.

One of the perspectives to study them as lived space has been through the concept of "lived ancient religion" (Raja, Rüpke, Companion to the Archaeology of Religion in the Ancient World, 2015). Religion is not to be reconstructed as a rule-based system arranging and manipulating objects with precise (even if not always reconstructable) meanings. 'Religion' is, first of all, a perspective used and a quality ascribed in the very act of performing or planning and performing communication with those super-human and special addressees. Of course, to make such communication more successful, to prepare it and commemorate it, temporary use and ascription are easily turned into permanent elaboration, giving new forms and meanings to objects and developing new forms of vessels, instruments, architectural settings, and speeches and performances. On the level of the academic observers, this analytical perspective is not served neither by quick classifications nor by rejecting any possibility of talking about standards and generalisations. Such reflections are not restricted to questions of urban religion, but they neatly tie in with methodological preferences of an urban archaeology.

When reflecting on urban religion, we are well aware that urbanity is not simply a question of complexity. It is much more than that. The urban seems to be characterised by ambivalences in several dimensions, typically advocating unity and diversity at the same time in terms of people reckoned as belonging to the place, the far-reaching connectivity and the closeness of the town's or city's gates, the temporal coordination of activities in centralized practices or the co-existence of very different time-schedules and temporalities inhabited by the city-dwellers.

Lived religion is dis-embedded or re-embedded into such tensions. Its very difference to other cultural practices and their (implicit) knowledge is its very *raison d'être*, rendering its use so precarious – the relevance of religious communication, of involving gods into urban procedures,

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\*Speaker

can be denied or forcefully excluded (for instance by disregarding omens) – and powerful at the same time, when situationally super-human support of a human actor is accepted. Yet, such practices marked off as religious can also be made to overlap with and blend into other social strategies; it can be made to coincide with economic or political hierarchies, to mark out urban publics, to go along with the temporalities of family lives from birth through marriages to death and surviving individual death as a collective.

Such an approach has more recently further specified into "urban religion". It starts from the hypothesis of a mutual formation of religion and urbaneness as a globally applicable tool (Christ et al., ARG 25, 2023), taking into account local change as much as the formation of and interaction in networks.

For the ancient world, archaeology is the most relevant discipline and its most important "lens" for any such study. In this panel we wish to explore methodology and concepts that allow to produce better accounts of comparability and change when combining local case studies with an interest in transregional entanglement and comparability beyond the limits of *Eigenterminologie* and concepts that seem to arise out of historical cultures self-descriptions. The contributors to this panel will use a wide arrange of urban tensions to propose and discuss concepts like ephemerality, anomaly, high definition or ambivalence. On that basis, the specific perspective of an archaeology of urban religion for the study of lived space is developed.

**Keywords:** urban religion, lived experience, lived ancient religion, archaeology, archaeology of urban religion

# Urban religion trickling through – sacred places in Umbria as cases for the intertwined layers of urban and beyond-the-urban religion in Roman Italy

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<sup>1</sup> Institute of Classics – Austria

In order to shed light on the question of urban religion from an archaeological perspective this contribution takes the path of contrasting urban religion with religion in non-urban contexts – so-called rural religion. The paper aims at differentiating the lurking dichotomy and pleads for operationalising ambivalence and complementarity in archaeology of religion for a better understanding of the role of religion for social cohesion and distinction.

Along exemplary cases of urban settlements and sacred places in Umbria from the 3rd c. BCE, a time of socio-political and -cultural changes to the new political system of the Principate starting in the late 1st c. BCE I examine the urban and non-urban aspects of religious places and manifestations to see what role religion played in the course of the mentioned changes. I focus on the interaction of different socio-spatial contexts – small cities, villages, hamlets – and sacred places to test the hypotheses that a) religion (architecture, dedications), also if situated in or close to the city, can show strong non-urban, and if one will, rural aspects and that b) religious agents (insitutions, object, architecture, people) – in whatever place – have transformative power. Hence, religion, carried by and embedded in religious agents, does not only transgress, but also play with the borders between the socio-spatial settings of the urban” / non-urban” to control and establish social cohesion as well as distinction.

An example will be *Hispellum*, where we can track on the one hand how religious agents borrow inspiration from places outside (e.g. the temple of Apollo and the temple of Venus), establishing strong relations to such places (i.e. Rome). On the other hand it is case in point where the concept of urban integration” (Williamson 2021) can be developed further to a rural integration’: From this agentic setting religion percolates from *Hispellum* to the countryside, e.g. to the village of *Mevania* (Bevagna) and to water-related sacred places (Lago dell’Aiso and Laghetto dell’Aisillo) where urban aspects of religion are absent. In contrast to this, at the sacred area at the source of the river Clitumnus, a sacred place established around a natural phenomenon, visitors, responsables and users, so the claim, stress urban aspects of religion with their activities and performances of religion. However they also also deliberately emphasize the non-urban, even de-urbanized’ dimensions of religion at this place.

Underpinned by less contextualised material from *Fulginia*, *Perusia*, and *Spoletum* the cases show that a focus on the productive and dynamic tensions and ambivalences of the urban, de-urbanized’ and non-urban contexts of religion allows for carving out the lived aspects of space

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\*Speaker

and religion (Lefebvre 1974, Orsi 1997, McGuire 2008, Rüpke – Raja 2015) and their in processes of social cohesion and distinction. Looking through an urban lens reveals another layer of religion in Roman Italy beyond the hierarchical concepts of Roman imperialism' - its formative power in the manifold social dynamics.

H. Lefebvre, *La production de l'espace* (1974).

M.B. McGuire, *Lived Religion: Faith and Practice in Everyday Life* (2008).

R. Orsi, "Everyday Miracles: The Study of Lived Religion," in: D.D. Hall (ed.), *Lived Religion in America: Toward a History of Practice* (1997), 3–21.

R. Raja – J. Rüpke, Appropriating Religion: Methodological Issues in Testing the 'Lived Ancient Religion' Approach, *Religion in the Roman Empire* 1, 2015, 11–19.

C.G. Williamson, Urban Rituals in Sacred Landscapes in Hellenistic Asia Minor (2021).

**Keywords:** urban religion, rural religion, material religion

# Studying ambivalence of Roman urbaneness in processional practices and spaces

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Urbanity, as this panel is exploring, is not just the reflection of larger numbers of people and interactions and higher density. The ascription of an urban character to a place and the performance of urbanity by certain or even a majority of actors is possible in very small settlements or under the conditions of low-density urbanism. In all these cases, the urban seems to be characterized by ambivalences, that is constitutive tensions. These include that situationally or certain segments of people advocating unity *and* diversity in terms of people reckoned as belonging to the place, that they favor far-reaching connectivity *and* autonomy and separation, that they stress tradition *and* innovation. Processional practices have been typically studied as attempts to appropriate and dominate, to create and organize space. Guided by the notion of urban ambivalence, this contribution will explore the urbaneness of processions in more detail, looking at the larger temporal frame and its spatial setting, the different agents involved and their interactions, and at the different meanings and knowledge produced in such practices. For reasons of time, the Roman triumph will be used as the main case study.

**Keywords:** urban history, urbanity, Roman religion, procession, ambivalence, Rome

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\*Speaker

# Ephemeral rituals and urban timescapes: object memory and social histories at sanctuaries of Asklepios in Epidauros and Pergamon

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Sanctuaries of Asklepios are well-known as centres of healing that gained momentum in the Hellenistic world. The shrines and their material culture provide excellent examples of ‘private’ religious practices. Yet even these practices and the objects they produced occurred in the highly public environment. This is especially relevant for sanctuaries that became important urban spaces, such as the Asklepieia of Epidauros and Pergamon – despite their location outside the urban core. These spaces became urban microcosms that produced a wide variety of ritual practices and objects, operating at varying scales simultaneously and with the potential of communicating to a wide and varied audience over time.

Particularly rich are the objects that are related to the familial sphere that were placed in these sanctuaries. Families, local elites but also others, invested according to their means to make themselves and their lineage particularly visible within sacred space by erecting statues, accompanied by inscriptions. Whilst the motivation is not often transmitted, they were certainly meant to impact later viewers. Their content could be varied: some are directed at one generation (either to children, to parents or to siblings of the dedicants), others span several decades. This paper focuses on the agencies of these objects at Asklepieia and their capacity to generate a long-term family and polis narrative that spoke to later generations. Taken together, they created a temporal assemblage that afforded a sense of deep time, weaving together city, family and the divine.

Using case studies drawn from Asklepieia as at Epidauros and Pergamon, this paper thus examines ways that family-related (votive) objects traveled through time to create narratives of meaning and belonging between the urban communities and Asklepios at the (often rural) shrine. We argue that erecting these monuments in a sacred and urban microcosm effectively produced a timescape that would have been of vital importance to the legitimacy, authority and social histories of family, sanctuary and city.

**Keywords:** Greek sanctuaries, object agency, Asklepieia, multivocality, urban religion, Greek religion

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\*Speaker

**Session 7. Dynamiques urbaines et usages de l'environnement bâti : un regard brésilien sur la Méditerranée antique**



# Les maisons à couloir de l'insula 11 (Volubilis) et la maison M sud 1 (Banasa) : éléments de comparaison.

Rachid Arharbi \* <sup>1</sup>

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Les maisons à couloir médian en Maurétanie Tingitane constituent une variante importante de l'architecture domestique d'époque romaine, marquée sur l'organisation de l'espace le long d'un couloir médian axial. Ce type d'habitation, généralement, marqué par la simplicité et l'absence d'éléments décoratifs (mosaïque ou enduit peint) semble avoir été utilisé comme "immeubles de rapport" dont les pièces sont utilisées séparément.

Les ensembles I et II de l'*insula* 11 à Volubilis que nous avons étudiés en 1993, sont constitués de deux maisons à couloir médian, de plan presque identique. Les deux maisons sont desservies par des couloirs médians et se composent de pièces dont les murs sont montés en blocs polygonaux de grès coquiller, supportant des élévations de briques crues. Les piédroits des portes sont faits de blocs taillés décorés de bossages.

La maison **M sud I** du quartier sud de Banasa, constituée d'un ensemble de pièces organisées le long d'un couloir appartient à ce même type de maisons à couloir médian axial, avec, toutefois, quelques particularités au niveau de l'organisation de l'espace. L'examen que nous avons effectué sur cet ensemble permet d'établir des comparaisons avec les deux maisons à couloir de l'*insula* 11 de Volubilis sur le plan architectural, sur la vocation des espaces et au niveau de la chronologie. Les sondages stratigraphiques que nous avons réalisés sur ces ensembles permettent de dater avec précision ces deux ensembles.

**Keywords:** Maison à couloir, plan axial, Volubilis, Banasa, architecture domestique

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\*Speaker

# Urban dynamics and uses of the built environment: a Brazilian look at the Ancient Mediterranean

Vagner Carnevalheiro Porto <sup>\*</sup> <sup>1</sup>, Marcia Severina Vasques <sup>\*</sup>

<sup>2</sup>, Leonardo Fuduli <sup>\*</sup>

<sup>3</sup>, De Angelo Laky Lilian <sup>\*</sup>

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This panel, promoted by professors, researchers and students from the University of São Paulo, Brazil, aims to present new reflections on the issues that connect urbanism, archaeology, architecture, landscape and the built environment in the Ancient Mediterranean, considering the academic practices and experiences of a group of scholars who share, in addition to theoretical reflections, experiences of living on the periphery of the world.

Based on the considerations of Landscape Archaeology, in the sense of searching for the meanings of environments through people's experiences, their universe and their relationship with nature (Anschuetz, Wilshusen and Scheick, 2001), we seek to present our approaches to studies on the Archaeology of inhabited spaces, seeking to understand urbanism and social interactions in the Mediterranean, in the light of understanding urbanization processes and possible local, regional, interregional and global relations (Hodos, 2017). Also, of the functionality of the city as 'urbanity', whose multiform potential produces the regrouping of large numbers of inhabitants in the same place, re-signifying their religious, social, political and cultural values in the global sphere (Ascher, 2004).

Amos Rapoport's (1982) reflections from the 1980s, although already distant in time, help us in our considerations of the so-called " ". In them, the analysis of the built environment needs to offer a dialectical reflection of time-space in the historical process of urbanization of cities,

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\*Speaker

as an inseparable and polysemic set of socio-material entanglements, which are fixed and fluid, contradictory and supportive, in the context in which local history takes place.

In this sense, Milton Santos (2002) developed the concept of "roughness of space", as a figure of speech in representing the need to analyze the past materialized in the forms of appropriation of the built environment in the present, in which the various occupations and spatial appropriations have occurred in a successive, overlapping and concomitant manner. Thus, for the author, space is the "living body of time".

This revives the idea that social processes need to go beyond the plastered readings of periodizations of the urbanization of cities, in an analytical approach that takes into account the association of spatial roughness with the notion of territoriality, in order to understand built space as physical-territorial, socio-cultural legacies, and representations of identity.

In the midst of all these concepts, considering the Mediterranean universe, our proposal is to rethink the terms territory, connectivity, identity, monumentality and urbanism. Since the 1990s, archaeological studies have shown that consolidated concepts no longer respond to the processes of interaction, which have evidently marked the multilaterality of influences in material culture (Mattingly, 1996). In the same vein, new research in the field of Classical Archaeology (today, in our academic circuit, more recognized as Mediterranean Archaeology) brings up a series of questions related to "hybrid" cultures and urban landscapes (Müller, 2016; Stockhammer, 2012).

With this, we aim to bring to an international audience the thoughts and actions that our laboratories and researchers have been undertaking on the other side of the Atlantic.

**Keywords:** Urbanism in Antiquity, Spatial organization in Antiquity, built environment in Antiquity, Cultural contacts in Antiquity

# Cultural Contacts in Judaea-Palaestina during Roman Period: Coin Circulation and Urbanisation Studies in Tel Dor, Israel

Vagner Carvalheiro Porto \* <sup>1</sup>

<sup>1</sup> University of São Paulo - Museum of Archaeology and Ethnology – Brazil

In this presentation we will try to bring methodological reflections for a better understanding of the possible relationships between the spaces of Tel Dor and the spheres of urbanization of the site, based on the contexts of finding coins from the archaeological excavations that have taken place there since the 1980s.

By mapping these finding locations (forum, residential area, industrial area, public structures), we will seek to find some kind of connection between these areas where the coins were located and the possible dynamics of communication with the temple areas. The presence of deities such as Tyche and Doros on the coins produced in Dor will also be part of our reflections. We want to investigate the extent to which coins depicting certain deities are found more in one place than another, and what this might mean. Dor is a small port city, its temples are immediately next to the sea, and all these areas are connected in some way.

We understand that the study of coins in an archaeological context has been developing more and more, and it is from this perspective that we intend to embark on this presentation. Seeking to understand the urbanism and socio-religious interactions (local, regional, and inter-regional) of the Roman period, we intend to plot the coins in the spaces of the Roman city of Dor in which they were located, in order to better understand the spaces and daily life of the city.

**Keywords:** Urbanism in Tel Dor, Spatial organization, Cultural contacts in the Eastern Mediterranean, Coin Circulation

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\*Speaker

# Cultural Encounters at the Baths in Roman Palestine

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Public baths constitute a unique category in the landscape of the Roman Empire, with over a thousand buildings recorded by archaeology, scattered around both in the Italic Peninsula and the numerous provinces. They were neither religious nor administrative buildings, but they embody a practice that spread and took hold over a long period of more than seven centuries, in an uneven but unbroken movement across frontiers, reaching the farthest confines of the empire, and enduring in modified ways well beyond that age. From the first centuries of the common era, public bathing became a regular, even daily, activity in the life of the inhabitants of that vast territory, combining many aspects of the Roman way of life, relying as it did on the new architectural models and technical advances that made building their edifices possible, but also introducing new elements in the social interactions of their patrons. The mixed, unpredictable nature of that clientele and the unofficial status of baths as public buildings, unlike forums and temples, provide a rich universe for researchers interested in studying cultural contact in a provincial context. Many local ethnic and cultural traits and beliefs were at odds with the Roman norm. A process of adaptation had to take place, with local decisions directly impacting the modified version of what was nevertheless still perceived as a Roman bath. No two provinces present the same set of characteristics. At the intersection of the Roman canons for public bathing and the local habits (or lack thereof) lie our object of interest. Cultures meet, clash, and intermingle to varying degrees. Roman Palestine is no exception. An inventory of the more than one hundred structures, partial or complete, recorded by archaeology in the region presents a picture of enthusiastic, if filtered, adoption, by at least a significant part of that population, attested by an extensive geographic spread and translated into great diversity of choices.

**Keywords:** Public baths, Cultural encounters, Provincial identities

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\*Speaker

# Sinopean Coins - Depicting Political and Social Space through Iconographic Types

Juliane Granusso Campos \* 1

<sup>1</sup> Universidade de São Paulo = University of São Paulo – Brazil

Located in the middle of the northern coast of Anatolia (or the southern Black Sea), Sinope was one of the most successful Greek polis in the Euxine. With its privileged location and easy access by water, Sinope also served as a convergence point for overland routes from Anatolia, its local populations, as well as the Persians. During the Archaic and Classical periods, Sinope minted coins with a female head on the obverse and either an eagle or an eagle and a dolphin on the reverse. These images, stamped on an official document issued by the polis - the coin, connect its Greek polis characteristic with its strategically positioned apoikia of Miletus in the Black Sea, articulating symbols of significance for both Greeks and non-Greeks in a territory of encounters between peoples. Sinope's coin facilitated trade among other polis and neighboring populations. Despite political changes and occupations in the space of Sinope, the coin displays a constancy in its choice of iconographic types, which we will explore in this presentation.

**Keywords:** Apoikia, Black Sea, Sinope, Numismatics

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\*Speaker

# Domini ac dei. Contribution to the interpretation of the archaeological evidence of emperor-cult spaces in Cyprus

Fuduli Leonardo \* 1

<sup>1</sup> Universidade de São Paulo = University of São Paulo – Brazil

Roman Cyprus, understudied for several decades, now appears to have an increased attractiveness also due to intensified field research. One of the aspects on which scholars' attention has focused is the imperial cult, the introduction of which is evidenced by the presence of some inscriptions and statues. This requires an interpretative effort in the identification of the places of worship to which the epigraphic and sculptural evidence can be linked. The introduction of the cult on the island in fact took place in an already highly urbanized context and in cities with a conspicuous monumental apparatus dating from the Hellenistic period. A framework of the *status quaestionis* of the problem will be outlined below.

**Keywords:** Roman Cyprus, Roman Architecture, Imperial Cult

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\*Speaker

**Session 8. Dévoiler les réalités  
urbaines et les espaces de pratiques  
dans les villes séleucides et  
post-séleucides d'Asie centrale et  
occidentale**



# Urban development in North Syria in the late Seleucid period. The case of Doliche

Michael Blömer \* <sup>1</sup>

<sup>1</sup> Forschungsstelle Asia Minor, Münster University – Germany

North Syria stands out as a heavily urbanized region during the Hellenistic era, with many cities founded by the first Seleucid king evolving into major urban centres by the Roman period. However, our understanding of the early history and development of these cities is hindered by limited archaeological evidence, posing challenges in assessing their size, character, and evolution during the Seleucid rule. Additionally, the influence and role of indigenous peoples and traditions remain elusive. In this presentation, I will delve into the findings of recent fieldwork conducted in Doliche, situated on the outskirts of Gaziantep in South-East Turkey, to shed new light on the trajectories of urbanism in Seleucid North Syria. By examining the archaeological findings made since 2015, I hope to contribute to a deeper understanding of urban development in Seleucid and Post-Seleucid North Syria, unravelling the complex interplay between indigenous traditions, external influences, and evolving urban structures.

**Keywords:** Doliche, Seleucid Syria, Urbanization, Hellenism

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\*Speaker

# ”Seleucid Urbanism and its Legacy.”

Matthew Canepa \* <sup>1</sup>

<sup>1</sup> University of California [Irvine] – United States

This paper analyzes Seleucid urbanism in its role as an imperial tool and considers its impact on later Iranian traditions of city foundation and imperialism. The Seleucid urban network was a cornerstone of Seleucid empire-building and was the primary means by which the Seleucids imposed a new organizational, social, and symbolic regime on the former Achaemenid Empire. They functioned in aggregate as part of a larger systemic whole to project military power over and extract resources from the lands they controlled; however, this imperial system developed in new directions depending on the importance and fate of the foundation. Although the Seleucids were largely excised from later Iranian cultural memory, the colossal and creative efforts of the dynasty to reshape the remains of Achaemenid Persia into a new Iranian Empire made an equally profound impact on the development of the later Iranian world. The Seleucid period was a pivotal time of change, during which a new, encompassing imperial vision subsumed and supplanted Persian royal culture, and a stunning array of new royal cities eclipsed the old Persian loci of power, shifting Western Asia’s poles of power toward the Tigris, Syria, and northern and eastern Iran. It set the stage for a new Iranian urbanism and via the Sasanians, was instrumental in the development of Islamic city.

**Keywords:** Seleucid, Urbanism, Imperialism

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\*Speaker

# Public spaces in Seleucid and post-Seleucid Europos in Parapotamia (Dura/Europos, Syria)

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<sup>1</sup> ARSCAN (ORAM) – ArScAn-UMR 7041, Nanterre – France

Founded in the late fourth century BCE as a Seleucid military outpost on a local stronghold known to locals as Dura, ‘the fortress’, Europos in Parapotamia turned into a full-fledged, grid-planned settlement in the second century BCE under the last decades of Seleucid control on the region. It then flourished under the Parthians, before its conquest by the Romans in the mid-second century CE and its subsequent transformation under a military camp then besieged and conquered by the Sassanid armies in the mid-third century. The site was then abandoned until its rediscovery in 1920 and excavations, first by a joint expedition from Yale University and the French Academy (1929-1937), and then by French-Syrian expedition (1988-2011). Although most of the discoveries relate more directly to the last century of occupation in the site, the thorough excavations have also yielded many traces of the previous Seleucid and Parthian periods, when this middle-size settlement along the Euphrates River served as the administrative centre of the Parapotamia district. In this paper, we will more particularly focus on the place and evolution of the open, public spaces. While the original excavation reports have mostly concerned the architectural remains and finds (coins, pottery), treated in separate volumes, we propose to look at these spaces in a wider perspective encompassing the variety of the evidence uncovered in Dura/Europos and in the light of the wider, regional context. The primary focus of this presentation will be the central square of the agora of the city, which was extensively uncovered in 1931-1936, and where the author led new fieldwork in 2005-2010, around the archival office, the Roman market, and the earliest levels of occupation. It will be completed by some preliminary observations on the streets and other open esplanades within the city walls. By looking at the access to the public spaces, the activities they accommodated, and the people frequenting them, as evidenced by archaeological finds and textual testimonies, we thus aim at uncovering social practices associated with these public spaces and their evolution in the Seleucid, Parthian and Roman times.

**Keywords:** Seleucid, Parthian, Roman East, urbanism, agora, urban practices

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\*Speaker

# Tracing the Urban at the Tulul adh-Dhahab (Jordan Valley) during the Hellenistic Period

Julia Hertzler \* <sup>1</sup>, Asuman Lätzer-Lasar \*

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<sup>1</sup> Philipps-University Marburg, Classical Archaeology – Germany

## Abstract

Based on a synthesis of the Hellenistic finds, it is the aim of this paper to sketch a picture of lived realities at the Hellenistic settlement of the Tulul adh-Dhahab in the Jordan Valley. By this approach, the multisensorial experiences of urbanity (Haug and Kreuz 2016; Salama and Grierson 2019) as well as urban practices are discussed against the background of contemporary and diverse definitions of urbanity and the concept of the urban in antiquity. (Christ et al. 2023; Rau 2020)

Surveys and small-scale excavations of the last years at the Tulul adh-Dhahab in northwestern Jordan exposed a complex settlement history with a broadly diversified social stratum from the Iron Age period onwards. (Pola et al. 2015) Especially during the Hellenistic period, with the eventful history of territorial occupation by different empires and rulers, and the yet unclear border shifts, the settlement appears to have been more diverse not only socially but also ethnically and religiously, as the archaeological material reveals.

In our paper we focus on three trajectories: Firstly, we discuss the extent to which (architectural) monumentality is a defining category for an urban experience. Using patterns of movement into the settlement, as well as the visualization of visual axes to defensive walls, towers, and the residence, we discuss the atmospheric experience of the ancient inhabitants in the open space. Secondly, we present the remains of an elite dwelling complex that is dated from the from the 2nd to early 1st century BCE. Since the complex is typologically congruent with Hellenistic residences, we reconstruct lived spaces and possible using patterns that blurred the distinction between public and domestic. And thirdly, by an interdisciplinary analysis (typology and evaluation of rabbinic literature) of the adjacent stepped pool within the residence – presumably a jewish mikweh (Hoss 2007) – we discuss the lived religious practices of purification from the perspective of the individual actors. (Albrecht et al. 2018)

## Keywords:

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\*Speaker

Tulul adh-Dhahab (Jordan) – Hellenism – Urban Experience – Ritual Bath (mikveh) – Ancient Judaism

### Literature:

Albrecht, Janico, Christopher Degelmann, Valentino Gasparini, Richard Gordon, Maik Patzelt, Georgia Petridou, Rubina Raja, et al. 2018. 'Religion in the Making: The Lived Ancient Religion Approach'. *Religion* 48 (4): 568–93. <https://doi.org/10.1080/0048721X.2018.1450305>.

Christ, Martin, Martin Fuchs, Elisa Iori, Sara Keller, Asuman Lätzer-Lasar, Klara-Maeve O'Reilly, Susanne Rau, Jörg Rüpke, Emiliano Rubens Urciuoli, and Simone Wagner. 2023. 'Entangling Urban and Religious History: A New Methodology'. *Archiv Für Religionsgeschichte* 25 (1): 1–72. <https://doi.org/10.1515/arege-2023-0001>.

Haug, Annette, and Patric-Alexander Kreuz. 2016. *Stadterfahrung als Sinneserfahrung in der römischen Kaiserzeit*. Studies in Classical Archaeology, Volume 2. Turnhout: Brepols.

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Rau, Susanne. 2020. 'Urbanity (Urbanitas, Urbanität, Urbanité, Urbanità, Urbanidad...) - An Essay'. In *Religion and Urbanity Online*, edited by Susanne Rau and Jörg Rüpke. Berlin, Boston: De Gruyter. <https://doi.org/10.1515/urbrel.11276000>.

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**Keywords:** Tulul adh, Dhahab (Jordan), Hellenism, Urban Experience, Ritual Bath (Mikveh), Ancient Judaism

# Unveiling Urban Realities and Spaces of Practices in Seleucid and Post-Seleucid Central and Western Asian Cities

Patric-Alexander Kreuz \* <sup>1</sup>, Julia Heil \*

1

<sup>1</sup> Christian-Albrechts-University Kiel – Germany

The exploration of Hellenistic and post-Hellenistic cities in the Mediterranean has been a prominent subject of archaeological research and significantly shapes our understanding of ancient urbanity. However, the phenomenon that is Seleucid and post-Seleucid cities in Western and Central Asia remains enigmatic as it often defies straightforward interpretations. Consisting of both new foundations and re-foundations of sites with complex urban biographies, cities such as the Syrian Tetrapolis, Jebel Khalid, Dura Europos, Seleukeia on the Tigris, Ai Khanoum, Babylon and Uruk/Orchoi each represent unique urban realities that profoundly influenced the daily lives of their inhabitants. These cities indicate a remarkable diversity and local specificity of urban experiences, calling for a more in-depth exploration of their peculiar heterogeneities. Recent fieldwork enriching our knowledge on urban sites, coupled with innovative studies and analyses of existing urban structures, has unveiled previously hidden facets of these culturally plural ambiances. Drawing on other disciplines such as Urban Geography and Social Studies has opened new perspectives on the urban phenomenon and its build environments. This encouraged a turn towards shared experiences, perceptions, and intentions, putting the individual as an ‘actor’ in the center of attention as well as performances which play a vital role in the formation of social practices.

The panel aims to unravel the complexities of these urban environments and seeks to foster a deeper understanding of these cities as lived-in spaces. We advocate for ‘close readings’ of the urban build environments by shifting the focus from urban topographies and architectural typologies as supposed proxies of ‘the urban’ to urban practices and experiences that shaped them and were shaped by them. The particular interest lies within public spaces – the street, the plaza, the sanctuary, a neighborhood, even ‘empty’, undefined spaces of the urban tissue or temporary appropriations of contested urban spaces – as vital arenas for a wide range of practices and interactions. The panel will therefore seek a deeper assessment of contexts, group dynamics and practices within public spaces. Focusing on these areas, it can offer valuable insights into the archaeology of the diverse urban realities in the (former) Seleucid realm on a local and regional scale and shed light on their significance in the broader context of ancient urban culture.

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\*Speaker

**Keywords:** Urbanism, Hellenistic Asia, Seleucids, City foundations, Urban practices

# Tracing the Urban at the Tululul adh-Dhahab (Jordan Valley) during the Hellenistic Period

Asuman Laetzer-Lasar \* <sup>1</sup>, Julia Hertzler \*

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<sup>1</sup> Philipps Universität Marburg = Philipps University of Marburg – Germany

Based on a synthesis of the Hellenistic finds, it is the aim of this paper to sketch a picture of lived realities at the Hellenistic settlement of the Tulul adh-Dhahab in the Jordan Valley. By this approach, the multisensorial experiences of urbanity (Haug and Kreuz 2016; Salama and Grierson 2019) as well as urban practices are discussed against the background of contemporary and diverse definitions of urbanity and the concept of the urban in antiquity. (Christ et al. 2023; Rau 2020)

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\*Speaker



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**Keywords:** Tulul adh, Dhahab (Jordan), Hellenism, Urban Experience, Ritual Bath (mikveh), Ancient Judaism

# The Religious Ecosystems of Ai Khanoum and Taxila and their Relation to Hybridity

Christos Nikolaou \* <sup>1</sup>

<sup>1</sup> University of Cambridge – United Kingdom

I undertake a comparative analysis of the distribution of religious iconography in Hellenistic Bactria and Gandhara, using Ai Khanoum and Taxila respectively as proxies. I am using the reports of DaFA and John Marshall, as well as other relevant literature to construct accurate maps and databases of said iconography and comparing them to see different strategies of hybridity (Hoo, 2018). To do this, I am using GIS-based analysis (Laricella et al, 2017, Martinez-Seve, 2014), as well R, to identify the spread of religious structures and artefacts in the city. The major research question being explored for the article revolves around the spread of Greek, Iranian and Indian religious traditions, and their manifestations along within the urban landscape (Mairs, 2012, Canepa, 2015), as well as how this relates to the ideology of said those religions (Stoneman, 2018, Bronkhorst, 2017). The article seeks to delineate a method for identifying how religious diversity manifests in Hellenistic urban landscapes. Specifically, the Hellenistic period in the region saw connectivity between the Greek, Indian and Iranian cultural spheres, and I hypothesize that these relationships were manifested differently under different regimes and in different regions (Hoo, 2018, 1-3). Both cities had diverse populations and continuities of settlement (Bernard, 2005, 15-30), and although Taxila was occupied for a longer period, the Sirkap mound provides an adequate proxy to understand the Hellenistic period of the city. Therefore, it is assumed that they will have different forms of cultural hybridity, and this will vary spatially due to the differences in their locations and influences.

In terms of “strategies of hybridity”, I am doing the following strategy; through building a database which has all relevant material culture (so religious artefacts or artefacts with mythological iconography) as well as entries of all the buildings (or in the case of Sirkap mound, blocks as described by Marshall), which are all georeferenced for mapping purposes. I have organized columns which record information such as material of items, iconography, periodization etc. Using these columns, I produce Graphs in R and using the georeferenced coordinates, I make heatmaps of the distribution of specific categories of images and compare them in between the two cities. For instance, comparing the presence of terracotta figurines in domestic or ritual contexts, or where for instance Dionysiac imagery is present if at all in either site. In essence, I’m working on understanding how the religious ecosystems of either site were set up and how urban space allowed said ecosystems to manifest.

**Keywords:** Greco Bactrian, Indo Greek, Ai Khanoum, Taxila, Hellenistic, Religious Hybridity

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\*Speaker

**Session 9 . Ordonner l'espace :  
Stratégies d'établissement de  
frontières sur les fora et les agorai**

# Il Foro di Pompei dopo il terremoto del 62 d.C.: paesaggio di rovine o uno spazio vissuto?

Giacomo Casa \* <sup>1</sup>

<sup>1</sup> Università degli Studi di Roma "La Sapienza" = Sapienza University [Rome] – Italy

Nell'interpretazione a lungo accettata dell'ultima fase di vita di Pompei, l'aspetto del Foro dopo il devastante terremoto del 62 d.C. è stato generalmente associato all'idea di un grande cantiere a cielo aperto, ancora in corso di ricostruzione al momento dell'eruzione. Questa visione decadente della piazza forense si è talmente radicata nel tempo che termini come "abbandono" e "in rovina" sono diventati parte dell'immaginario collettivo della città vesuviana e, in particolare, del Foro. Il presente contributo si propone, dunque, di rileggere l'aspetto dell'area forense nella sua ultima fase edilizia alla luce di un nuovo studio dei suoi monumenti e dei lavori di restauro e ricostruzione condotti dopo il terremoto. Proprio la nuova analisi degli edifici pubblici sembra restituirci, invece, l'immagine di un Foro non solo profondamente trasformato negli ultimi anni di vita della città, in cui la totalità dei monumenti era stata interamente ricostruita, ma anche pieno di vitalità e dinamicità. In questo senso, valorizzando anche le testimonianze epigrafiche e iconografiche che attestano la continuità di vita dell'area forense, il contributo intende affrontare il tema del ritorno alla funzionalità del Foro di Pompei che, completamente rinnovato dopo il terremoto, continua a svolgere il suo importante ruolo di spazio politico, religioso ed economico.

**Keywords:** Pompeii, Forum, Post, 62 AD phase

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\*Speaker

# The exclusionary stoa - rethinking the significance of monumental colonnades for limiting entrance to the Hellenistic and Roman agora

Chris Dickenson \* <sup>1</sup>

<sup>1</sup> University of Groningen – Netherlands

One of the most discussed developments of Greek agoras in Hellenistic and Roman times is their increasing monumentalisation, particularly through the use of stoas to demarcate the squares' edges. . There were no real limits as to how long stoas could become which allowed them to run along the entire length of even the largest of public squares and their colonnades and rooms could accommodate the full range of activities associated with their agora including administration and politics, commerce and socialising. They also provided shelter so that activities taking place in the central open space could shift indoors if the weather was too hot, cold or wet. Despite the enhanced amenities and visual splendour that stoas brought they have often been interpreted as having a negative impact on the function of the agora, cutting it off from traffic, isolating it from the rest of the city and thereby decreasing its vitality as a public space. This paper will reassess the exclusionary impact of stoas on Hellenistic and Roman agoras by taking a two-pronged approach. Firstly it will argue that there is no indication that increasing monumentality had a detrimental effect on the diversity of activities found within the post-Classical agora. Secondly it will assess the extent to which stoas really did limit access from other parts of the city.

**Keywords:** Agoras, public space, Hellenistic cities, Roman cities

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\*Speaker

# Continuity and discontinuity in the use of agoraic space. The case of the honorary statues of the Agora in Athens

Luana Dipino \* <sup>1</sup>

<sup>1</sup> Università degli Studi di Roma "La Sapienza" = Sapienza University [Rome] – Italy

Since the 4th B.C., the space of the Agora in Athens housed multiple honorary portraits of women and men deemed worthy of memory. The statues, however, were not randomly arranged in the public square, but were strategically placed at *epiphanestatoi topoi*, ensuring maximum visibility and prominence on political, ideological, or religious levels to attract the dedicator (Di Cesare 2014).

Arranged in isolation, grouped or in series, the statues could be erected near other statues of deities, illustrious figures, buildings or monuments (Ma 2013). Every portrait, where it was placed and how it looked, played a big role in giving a strong character to the city's landscape, shaping its appearance and connecting its meaning to specific values. At the same time, each statue took on significance depending on its topographical location and the complex system of interactions it became a part of.

While the topic has garnered attention since the mid-twentieth century, it is only in the last three decades that a shift toward topographical analyses, emphasizing the semantics of space, has occurred (Oliver 2007, Dickenson 2017 and 2021, Leone 2020). However, what is lacking is a comprehensive analysis of the spatial displacement and semantics of honorary statues to capture changes in the landscape and the observer's gaze over time.

To this end, available literary, epigraphic, and archaeological sources were selected and overlaid. From this cross analysis it was possible to identify 17 preeminent locations among the central area, the northwest corner and the southeast sector of the Agora.

These spaces, where honorary dedications were polarized, seem connected more by their prominent positions concerning the main axes of transit or the central sector of the square than by function. Such positioning allowed high visibility without obstructing daily activities as people passed through the Agora or utilized the buildings.

Examining data across five phases of consistent space usage (4th-2nd centuries B.C.; 1st century B.C.; 1st century A.D.; 2nd century A.D.; 3rd-4th centuries A.D.) reveals forms of continuity and discontinuity. In particular, the survey makes it possible to highlight how: a) some sectors are preferred to others over time (the northwest sector in the 4th cent. B.C. as opposed to the southeast sector in later centuries, with exceptions of continuity related to specific categories of effigies, e.g., *Eleusinion*); b) some preeminent places maintain continuity of use throughout the

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entire history of use of the Agora as a space of representation (Stoà of Attalus) as opposed to others recovered over time according to certain ideological-political messages to be expressed (Stoà of Zeus *Eleutherios*, monument of the Eponymous Heroes).

In conclusion, the choice of the space for the dedication of honorary statues was on the one hand influenced by historical-political factors, which partly explain the predilection of certain areas in critical phases (the eastern area after Sillan sack), and on the other hand related to dynamics of ideological and religious association with the monuments as well as visibility and perception of the space.

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**Keywords:** Agora, Athens, honorary statues, spatial analysis, space perception

# Boundaries in the Roman Forum between Late Republic and Augustean Period

Dunia Filippi \* <sup>1</sup>

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The cultural identity of a community is not a static entity, but fluctuating and situational. As such cultural identity can be studied and perceived in an evenemential continuum as also on the changing spatial frames where it is conceived and where it is manifested. The Roman Forum is such a case of a special frame for the study and comprehension in historical terms of such a process: in a cross-cultural perspective, there are rare examples of urban spaces that constitute such a privileged observatory for the understanding of the continuously evolving identities of a civilization in the long historical term.

In this contribution we are going to analyse the interrelationships between the cultural identity of Roman community and the "material" structuration and division of the Roman Forum, both ephemeral and permanent, in a very peculiar period of the Roman History – between Late Republican and Augustan Age.

**Keywords:** Roman Forum, cultural identity, ephemeral and permanent boundaries

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\*Speaker



# Ordering Space: Strategies of Boundary Making on Fora and Agorai - Introduction

Annette Haug \* <sup>1</sup>, Philipp Kobusch \*

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<sup>2</sup> Université Christian-Albrechts de Kiel – Germany

Boundaries structure and order lived urban space. They not only separate and control different areas, but with their material appearance they also make the delimited space with its specifics perceivable as an entity at its own right. Georg Simmel already emphasised the dependence of boundaries on social configurations and processes(1). Materially marked boundaries thus reflect symbolic or social boundaries(2) and manifest them spatially. Accordingly, boundaries, like the entire urban space, are socially produced(3). With Martina Löw and Gunter Weidenhaus, boundaries and boundary zones can even be described as social spaces themselves(4) – and their analysis promises far-reaching insights into the social structuring of the city(5).

With regard to spatial/material boundaries of cities, intensive research has been conducted on the delimitation of the city from the surrounding countryside (city walls, *pomerium*)(6) as well as – within the city – on the boundary between private space and public space (namely building entrances and façades)(7). In the proposed session, we will choose a different angle of looking at boundaries: We want discuss boundaries that structure and divide the inner city space, and more specifically open public squares (*agorai/fora*)(8).

The special focus will be on material boundaries that have been intentionally designed – such as architectural buildings (e.g. colonnades, inner-city gates), boundary stones, fences, grids, shear walls, but also intentionally created watercourses/water areas or tree plantings. If possible, such (often ephemeral) boundaries should be addressed from a diachronic perspective in order to show how social interests are reflected in the ordering of public space.

Five aspects will be mainly considered during the session:

- **Material strategies of boundary making and marking.** The boundaries' materiality and design have a direct impact on the aesthetic, semantic and thus also social quality not only of the boundary but also of the adjacent areas. We would like to ask about the aesthetic qualities and (social) meanings of different forms of boundary making.

- **Performativity of boundary interactions.** The crossing of boundaries often takes on a performative character and is ordered by ritual norms ('rites de passages'). We are interested in how such performances relate to the materially designed space.

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\*Speaker

- **Degrees and modes of (physical and social) permeability.** The permeability of borders can be designed very differently. Entrances and transition zones in particular play a central role in regulating social interaction.

- **Temporality: ephemerality versus permanence.** A basic characteristic of boundaries is its temporality. Any architectural arrangement, boundary markers included, can be changed and transformed over time. This is particularly obvious when ephemeral materials or ephemeral arrangements are used for boundary markings. But even stable boundaries like gates can be used variably over time depending on certain forms of use: They can represent a boundary at one moment and a permeable passage situation at another.

- **Boundaries as a result of (social) negotiation processes.** , Boundaries are not only socially designed, they require an authority to enforce them and a general acceptance by at least a part of the different actors. Therefore every boundary can be described as the result of negotiation processes, which are directly linked to concurring power constellations and interests.

(1) Simmel 1992 (1908), 687-722, esp. 697: Die Grenze ist nicht eine räumliche Tatsache mit soziologischen Wirkungen, sondern eine soziologische Tatsache, die sich räumlich formt." Abbott 1995, 860 even emphasised that it is only through the drawing of boundaries that entities (spatial and social) are created.

(2) On the concept of the symbolic and social boundary in relation to spatial boundaries: Lamont – Molnár 2002.

(3) Lefebvre 1991 (1974).

(4) Löw – Weidenhaus 2018.

(5) E.g. Vis 2018, esp. 101.

(6) E.g. Greek: Daverio Rocchi 1988; Stroszeck 2022; Roman: Emmelius 2021; van Tilburg 2022.

(7) E.g. on street facades in Pompeii: Helg 2018; Lauritsen 2021; Haug 2023, 41–75. On Delos, e.g, Trümper 1998, 30-40.

(8) A first attempt in Hölscher 2013, 43-45, who, however, deals exclusively with sacred boundaries.

**Keywords:** Boundaries, Agorai, Fora

# Permanent and Ephemeral Boundaries on the Agora of Athens

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From the 2nd century BC at the latest, the Agora of Athens was surrounded on all sides by architecture and appeared as a closed square. However, the area enclosed by these buildings was not a uniform open space. Rather, several boundaries and internal divisions can be recognised by means of boundary stones, barriers or perirrhanteria. The crossing of sacred boundaries around the various cult sites (altars and temples) in particular was associated with specific rites of de passage that also made the boundaries tangible in a performative way. Such internal divisions had political-social as well as religious implications and structured the space and its potential uses to a far greater extent than has previously been recognised. The paper examines and discusses the relationship between these internal boundaries and their impact on the use of the area in relation to the built architectural structure of the square.

**Keywords:** boundaries, agora, Greek cities, sacred space, agency

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\*Speaker

# Ordering Space: Strategies of Boundary Making on Fora and Agorai

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<sup>1</sup> Christian-Albrechts University of Kiel – Germany

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**Keywords:** agora, forum, agency, boundaries, borders, public space

# Approaching the evolving spatial order of a Roman forum: The case study of Minturnae / Latium

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In Roman Minturnae, a colony in southern Latium, the first paving of the local forum with carefully cut limestone slabs during the early imperial period marked a new stage in the definition of this central civic locale. Preserved in large sections, this pavement offers remarkable insights into local strategies for dealing with this focal urban space of daily interaction.

Far from being just an empty plaza, traces of former installations and numerous monuments of different size and type erected during the subsequent centuries still indicate an increasingly cluttered local square. They allow for a close reading of the forum below the level of the monumental setting of its surrounding public architecture. Focusing on these remains and traces, the paper seeks to approach patterns of permeability, initiatives of distancing and controlled accessibility of the square as well as trajectories of the emergence of focal places and preferred locations within the forum's topography.

With its forum landscape, the case study of the forum of Minturnae offers insights into the complexity and dynamics of local topographies and proves that fora, even in smaller cities, were not only an increasingly enriched arena of urban interaction, but, above all, differentiated and nuanced urban spaces.

**Keywords:** Minturnae, Forum, Urban Landscape

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\*Speaker

# The complex of the Roman Agora at Athens: changes and transformations during the Hellenistic and Roman times

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The studies on the archaeology and topography of Athens, particularly regarding the Archaic and Classical periods, are numerous (*e.g.* Graindor 1928; ; Judeich 1931; Travlos 1971; Camp 2001; Greco *et alii* 2010, 2011, 2014, 2015) and provide significant data on individual monuments as well as the development of the city's urban layout. Research on the Hellenistic and Roman phases, on which more attention has been paid lately (*e.g.* Lagogianni-Georgakarakos – Papi 2018), is still limited and confined to a few contexts. For example, an organic study of one of the nerve centres of the Roman city, located along the northern slopes of the Acropolis, between the Peripatos and the north area of the river Eridanus, is still absent.

The area underwent a series of changes, starting as early as the Hellenistic period, with the construction of the Tower of the Winds, a series of shops and a stoa along the eastern side of the ancient market. But it is in the Imperial Age that the most significant architectural interventions are recorded. The most important architectural complex is the Roman Agora, which was built in an area designated for an open-air market already from the Classical period, the continuity of which is documented until the 5th century AD. Its monumentalisation took place in the Augustan period with the construction of a square closed on all four sides. This had a major impact on the urban planning and road system of Athens, through the expropriation of the oldest shops and the reorganisation of spaces. The Roman Agora, with its two monumental *propyla*, had a celebratory character and was conceived as a true *Forum*, which was deliberately linked, also for semantic reasons, to the *Archaia* Agora of Athens, by one of the city's main thoroughfares. In Trajan's age, the latter was further monumentalised with two *stoai* and a monumental arch in front of the western *propylon* of the Roman Agora. In the Hadrianic age, the Agora area reached its acme with the construction of the Library by Emperor Hadrian.

Building upon my recent study on the construction techniques and architectural phases of the Roman Agora complex (Mendolia forthcoming), carried out within the framework of the research of the Italian Archaeological School at Athens and with the support of the Ephorate of Antiquities of the City of Athens, this contribution will attempt to outline the urbanistic developments and transformations of the Roman Agora quarter in the Hellenistic and Roman periods, through the examination of the settlement dynamics that determined the expansion and monumentalisation of the quarter itself.

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\*Speaker



**Keywords:** Roman Athens, architecture, urban space, public space.

# Missing Entrances and Conjectural Connections: Probing the Boundaries of the First Imperial Forum in Rome

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3

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Caesar's Forum-inaugurated by C. Julius Caesar in 46 BC as dictator, and completed nearly 20 years later by his great nephew and adopted son and heir, Emperor Caesar Divi Filius in 29 BC-was the very first of the Imperial Fora of ancient Rome. It was largely excavated under Mussolini's reign in the 1930s and much of its extent is visible to visitors to Rome today. Yet it remains arguably the least studied and least understood of the great public spaces of the imperial capital. One of the most important reasons for this is that the main entrance or entrances into this forum remain unknown, and it is unclear how the open plaza and its associated buildings communicated with the other great public spaces all around it. This paper examines the archaeological and literary evidence for the (eventual) monumental boundaries of Caesar's Forum; and it reviews the most important hypotheses that have been advanced about where the entrances to the forum may have been, and what connections the enclosed area may have had with the old Roman Forum and the Forum of Augustus. Finally we ask two questions. 'What is at stake in attempting to decide between these conjectural proposals? And, 'How do these different solutions-with regard to the permeability of the Forum's boundaries-affect the (perceived) symbolic character of the first Imperial Forum?'

**Keywords:** For the session: Ordering Space: Strategies of boundary making on fora and agorai. Organised by A. Haug and P. Kobusch

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\*Speaker

# La evolución del Foro de Ercavica (Cuenca, España): monumentalización, límites y ampliaciones

Rebeca Rubio \* <sup>1</sup>

<sup>1</sup> Universidad de Castilla-La Mancha – Spain

Ercavica fue una ciudad fundada ex nihilo por una ubicación elevada en el centro de Hispania, en época tardorepublicana. Su génesis se inscribe en un proceso de control territorial liberado por el Estado romano en la región del sur de Celtiberia. A las finas estrategias de su fundación, suma la imagen de plena Romanitas de este núcleo urbano que, a través de su propia configuración urbanística y su monumentalización, supuso una manifestación explícita de la implantación de los modelos romanos, impulsores de la difusión de la Romana. La cultura y la forma de vida urbana. Además, su temprana promoción jurídica, al igual que el municipio de Augusto, constituye un ejemplo elocuente de estas dinámicas liberadas por Roma en este territorio del interior peninsular.

En este contexto, el análisis del área local nos permite aproximarnos a nuestros hitos históricos y la evolución de los espacios y edificios públicos utilizados por nuestra comunidad cívica. Este es el proyecto urbanístico y arquitectónico inicial, así como el proceso de monumentalización y la posterior ampliación con la incorporación de nuevas edificaciones además de los límites norteños y más seguros. Como se puede observar, la presencia de informes imperiales sobre hechos de refinanciación, que remiten a las alturas de los funcionarios metropolitanos, se evidencia en la influencia de las elites locales al dotar al foro de un repertorio académico, coincidiendo con las tendencias de la representación imperial en el foro. y expresión. , junto con la monumentalización arquitectónica, de la voluntad de ostentación de publica magnifica. De esta manera, en el periodo comprendido entre la concesión del municipio por parte de Augusto (17-15 a.C.) y el final del periodo Julio-Claudio (probablemente, antes del final del reinado de Claudio) se multiplican las actuaciones en pro de su monumental y énfasis ornamentales, buenos ejemplos de cómo la idea y la viveza de este espacio público y cívico se encuentran en su punto más bajo.

**Keywords:** Foro, Ercavica, Hispania

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\*Speaker

**Session 10. Archéologie des paysages  
et de la topographie urbaine dans la  
Chypre de l'âge du fer : Les cas de  
Kition, Idalion et Tamassos**

# In between Kition, Idalion and Tamassos: Settlement patterns in the respective hinterlands

Raphael A. Eser \* <sup>1</sup>

<sup>1</sup> Humboldt-Universität zu Berlin = Humboldt University of Berlin = Université Humboldt de Berlin – Germany

After the cities of Kition, Idalion and Tamassos have been more or less well studied over the years, the surrounding areas of these three capital-cities have still received little attention. Instead, the treatment of their potential territories has shifted to the level of hypothetical territorial reconstructions. Since the 1980s at the latest, this has resulted in several attempts to define the territories of the 7 to 15 Cypriot kingdoms of the Iron Age within their borders (Mitford 1980, Rupp 1987, Rupp 1989, Rupp 2001, Ulbrich 2008). However, this approach has been criticized several times in recent years.

Nevertheless, the surrounding lands of Kition, Idalion and Tamassos do not appear to be unexplored. Gaining little attention, the Cyprus Survey, which was launched in 1955 and continues to this day, has made many discoveries in the respective hinterlands. With the exception of Hector Catling's major treatise on Bronze Age settlement patterns (1962) and a brief outline of the ancient topography of the upper Yialias Valley (1982), data of the Cyprus Survey has never been analysed in detail for the potential territories of these three kingdoms.

The fact that the KIT project focuses on precisely these three kingdoms is all the more justified as Kition was first able to conquer Idalion in the Cypro-Classical period and integrate Tamassos into its kingdom shortly afterwards. The three states also represent different topographical and territorial conditions. Kition, which was apparently a city-state without a large hinterland in its early phase, contrasts with Idalion and Tamassos, which controlled large areas including the economically important copper mines of the eastern Troodos Mountains. However, as Idalion and Tamassos had no direct access to a port, the port of Kition was probably of extreme economic importance as a gateway for international trade in copper.

This paper presents the results of the development of the settlement patterns-especially of settlements, cemeteries, tombs, and sanctuaries-of the respective hinterlands of Kition, Idalion and Tamassos from the emergence of the Cypriot kingdoms in the Cypro-Geometric period to their end in the early Hellenistic period. Not only is the distribution of the individual sites per period dealt with, but these are also linked to the landscape and economic factors such as communication routes, mines, and access to portal gateways in the three areas. An open source GIS is used as a means of visualization and landscape archaeological analysis.

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\*Speaker

**Keywords:** Cyprus, Kingdoms, Iron Age, Site distribution, GIS, KIT project, territories

# The Phoenician culture of the Cypro-Phoenician kingdom of Kition: an urban phenomenon?

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As of the inception of the 8th century BCE, the material culture of the Cypriot capital-city of Kition became "Phoenicized". This sudden and thorough change affected all areas of artisanal production (and most notably pottery and terracotta figurines), exemplifying however a large variety, from faithful imitations to local adaptations and hybrid forms. Remarkably enough, the distribution of this new Cypro-Phoenician repertoire appears very restricted. One can only find a handful of examples coming from outside the urban precinct of Kition itself. This observation raises interesting issues concerning the culture of the Cypro-Phoenician kingdom and its diversity across time and space, which will be examined in this paper.

**Keywords:** Cyprus, Kition, material culture, Phoenician, urban space

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\*Speaker

# The End of a Kingdom: The Coinage of the Kings of Idalion

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This paper aims to examine the reigns of the kings of Idalion within the context of classical Cyprus and highlight the coinage they issued.

Coins have been minted by the kings of Idalion for a limited period. Numismatic, epigraphic, and archaeological evidence suggest that coinage began in the early 5th century BCE. It ceased by the middle of the century because of the conquest of Idalion by Kition, resulting in the loss of its autonomy.

The last king of Idalion, Stasikypros, is mentioned in the epigraphic testimonies, which are supported by numismatic data. However, his predecessors can be revealed only through their coinage. Despite the incomplete names displayed on the coin legends, like Ki (-) and Gra (-), they provide valuable evidence of the Idalion dynasty's lineage. The dynasty was composed of no less than four kings.

**Keywords:** Idalion, Kition, Kins, Cyprus, Coins, Coinage, Classical, Numismatics, kingdom

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\*Speaker



# Archaeology of Landscapes and Urban Topography in Iron Age Cyprus: The Cases of Kition, Idalion and Tamassos

Stephan G. Schmid \* <sup>1</sup>

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The study of the Cypriot Iron Age polities (kingdoms), whose existence is acknowledged by inscriptions, ancient texts and coins, tries since a long time to define the territorial extension and organisation of these political entities. These attempts are facing difficulties mostly due to fragmentary and uneven evidence. Moreover, their number and consequently the definition of the territories did change over the centuries, until their abolition at the beginning of the Hellenistic period, when the entire island came under Ptolemaic rule and administration.

In order to find new ways for looking into the physical (topographical) and administrative (political) organisation of the spaces of Cypriot polities, the project KIT (Kition – Idalion – Tamassos) is collecting and interpreting data related to these three kingdoms and their potential territories. The selection of these specific entities seems prolific, since they started as independent polities, with their own kings and coinage. During the Cypro-Classical period, Kition was able first to conquer Idalion and a little later to integrate Tamassos as well into its realm. Further, the three polities do represent different types of topographical and territorial situations. Kition was apparently originally a city-state without much of a hinterland, while Idalion and Tamassos controlled substantial territories comprising the economically highly important copper mines in the pillow lava layers of the Troodos mountains. But Idalion and Tamassos had no direct access to a port site, a gateway for the international trade of copper, without which its economic importance was quasi inexistent. On the other hand, Kition always was a highly important port of trade, one could even say that Kition was territorially oriented towards the sea for several centuries. Last but not least, Kition showed a strong Phoenician component, while the populations of Idalion and Tamassos were – according to the existing prosopography and inscriptions – mostly composed by people writing (and probably speaking) the Cypriot Greek dialect. Therefore, the important changes during the Cypro-Classical period must have resulted in bigger and smaller changes related to the spatial and administrative organisation of the territories, affecting different categories of daily live.

In the panel we would like to look on the one hand at the landscape archaeology of these areas, trying to identify changes in settlement patterns, religious topography and communication. On the other hand, we propose an analysis of the urban topography of the three major settlements (“capital-cities”), in order to detect particularities and changes. Besides elements from the GIS projects, fed with information related to nearly a thousand sites from the territories and the results of excavations focusing on the urban settlements, we propose to study the distribution of specific artefacts and inscriptions (material culture) likely to shed light on the entanglement of different lived spaces (political and cultural).

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\*Speaker

**Keywords:** Cyprus, Iron Age, polities, landscape archaeology, topography

# The sacral topography of Idalion: Aspects of (dis-)continuities in the *longue durée*

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Idalion is well known, within others, for its rich sacral landscape. More than a dozen sanctuaries have been identified in the past, covering all kind of types: urban (intra-mural), sub-urban, extra-urban and rural sanctuaries. The present contribution aims at looking at these sanctuaries asking for their chronological evolution in respect of their relation with the central place (Idalion), their deities and their function(s).

**Keywords:** Idalion, Iron Age, sanctuaries, topography, *longue durée*

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\*Speaker

# Sanctuaries compared: urban versus suburban spaces

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The city-kingdom of Idalion was one of the few Iron Age polities situated not on the coast but in the centre of the Island of Cyprus. Today, more than twenty possible sanctuary sites can be attributed to its territory. The majority of these cult places is clustered inside of and around the ancient capital, which is a natural consequence of the intensive research conducted in this area. This continuous and ongoing research sheds light on the religious topography of Idalion and allows to inquire the relations between the sanctuaries and their surroundings as well as their attendees.

The city wall of the ancient city is rather well attested for and partially visible until today. The knowledge of the course of the wall allows to determine the limits of the city and therefore to distinguish between the urban and sub-urban/peri-urban spheres. The paper presented at the conference aims to investigate sanctuaries from both areas, with a special interest in ritual spaces located on the borders between the two.

In the centre of the question are two sanctuaries, which were both (partially) excavated by the German archaeologist Max Ohnefalsch-Richter in the late 19th century. The first sanctuary, the temenos of a female deity near the bank of the Gialias river is located in the sub-urban zone, the second one, the sanctuary of a goddess on the so-called eastern acropolis (Mouti tou Arvili), is an urban sanctuary enclosed by the city wall. The sanctuary of the eastern acropolis is currently investigated by the ongoing *Berlin Idalion Project*. Recent results from this excavation will be included in the discussion of the similarities and differences between the sanctuaries.

The questions discussed in the paper include types and themes represented in the votives found in the sanctuaries as well as chronological aspects of the dedications. Furthermore, the relationship between the cult places and their environment is examined. This includes topographical aspects as natural features of the landscape, but also man-made installations like roads, gates and similar infrastructure.

For the sanctuaries of the sub-urban area, another important aspect is their proximity to the extensive necropoleis, which can also be found in this zone around the city. So far, no sanctuary with a clear connection to a chthonic deity has been identified in the surroundings of Idalion. This raises the interesting question, if such a type of cult even existed in Idalion, or if the evidence has not yet been identified.

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\*Speaker

**Keywords:** Cyprus, sanctuary, ritual topography, votive practice

## **Session 11. Camp romain et capitale : une dialectique urbain**

# Orsolya Láng – József Beszédes: The role of Aquincum as the administrative and military center of eastern Pannonia.

Jozsef Beszedes \* <sup>1</sup>, Orsolya Láng \*

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The settlement complex of Aquincum has been the subject of archaeological research for more than 150 years and as a result, different elements of the complex became well known. Such as the legionary camp and the late Roman fortress that gave outstanding military importance to the region from 89 AD until the end of Roman rule (beginning of the 5th century AD). The presence of the *Legion II Adiutrix* made a deep impact on the infrastructure, and also on the cultural, and social background of the military town (*canabae*). The late Roman fortress with its huge, safe-giving walls protected both the soldiers and the civilians contributing to keeping the population in the city. Aquincum was the capital of the province Pannonia Inferior from the beginning of the 2nd century, so residential building (or maybe buildings?) for the governors was built at the edge of the *canabae*. New results about the periods since the 1940s excavated governor's palace will be presented in the paper. The civil settlement emerged about 2 km north of the first legionary camp. It started as a small *vicus* in the last quarter of the 1st century AD and developed into a *municipium* with a regular street pattern, forum- area, and public buildings in the early 120s AD. The most flourishing period came with the rank of *colonia* in AD 194 and the town continued to prosper until the end of the 3rd century AD when it was gradually abandoned. The paper will focus on the topography, history, and the latest results of the archaeological research of Aquincum - the capital of the province Pannonia Inferior - illustrating the development of one of the most important strongholds along the Danube limes.

**Keywords:** Aquincum, governor's seat, legionary camp, *canabae*, civil town

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\*Speaker

# Strasbourg, du camp à la ville

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Site incontournable et place essentielle dans l'organisation générale du territoire triboque, la fondation du camp de Strasbourg-*Argentorate* est contemporaine des années 14-16 ap. J.-C, sous le règne de Tibère. Dans ce secteur géographique, c'est en effet à partir de la deuxième décennie du Ier siècle que l'on perçoit une véritable organisation militaire, qui correspond aussi à la mise en place des légions dans le Rhin supérieur, à Strasbourg, mais également à Mayence (*Mogontiacum*) et à Windisch (*Vindonissa*), suivie par la construction de camps secondaires comme celui d'Oedenburg, ou de cantonnements, à Augst (*Augusta Raurica*) par exemple. Pour Strasbourg (*Argentorate*), des découvertes récentes permettent de confirmer que c'est l'installation de la IIe légion renforcée d'unités d'auxiliaires, qui est à l'origine d'un premier camp dont les vestiges n'ont pas encore été localisés précisément. On connaît mieux en revanche l'emplacement de la nécropole de la IIe légion, située à Strasbourg-Koenigshoffen le long de la route des Romains. Les fouilles récentes ont permis de préciser l'organisation des enclos funéraires plus ou moins monumentalisés, placés de part et d'autre de la voie, selon le modèle habituel des voies des tombeaux ou *gräberstrasse*. La plupart d'entre eux ont livrés des enclos funéraires avec des stèles de soldats, parfois même de véritables mausolées. Le camp de Strasbourg et les quartiers qui se développent à ses portes prennent de l'importance au rythme de l'arrivée et du départ des légions. Ainsi, après le départ de la IIe légion en 43 ap. J.-C. pour les campagnes de Claude en *Britannia*, il faut attendre la fin du Ier siècle ou le début du IIe siècle pour que le site accueille une nouvelle légion, la VIIIe légion Augusta. C'est cette dernière qui est à l'origine de la construction du camp installé dans l'ellipse insulaire, actuel cœur historique de Strasbourg. Le boom démographique du *vicus canabarium* de Strasbourg-Koenigshoffen au moment de l'arrivée de cette nouvelle légion traduit par ailleurs le succès rapide de l'occupation civile aux abords du camp militaire. Ces nouvelles conditions permettent au site de Strasbourg-*Argentorate* de se convertir en un centre dynamique d'échanges, progressivement doté de l'ensemble des fonctions urbaines (politique, économique, commerciale, etc.) jusqu'à concurrencer la capitale de cité, Brumath-*Brocomagus* à la fin de l'Antiquité pour devenir elle-même capitale.

**Keywords:** Camp romain, capitale, nécropole

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\*Speaker



# Ville et légion à Mayence, capitale de Germanie supérieure

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*Mogontiacum*, à l'embouchure de la Lippe et du Main sur le Rhin, est le lieu choisi par Drusus Germanicus, frère de Tibère, gouverneur des Trois Gaules en 13 av. J.-C., pour y installer deux légions. Sous son consulat en 9 av. J.-C., Drusus planifie une expédition contre les Sicambres alliés aux Chattes. Se dessine ainsi le destin du camp durant le I<sup>er</sup> siècle après J.-C., une base destinée aux campagnes en territoire german. Après la défaite de Varus en 9 apr. J.-C. puis la mort de Drusus dans la même année, qui voit un trophée élevé en son honneur à Mayence, le camp d'hiver devient lieu de ralliement annuel pour l'armée du *limes* germanique. Les actions militaires autant que politiques voient plusieurs changements de troupes sur place : au milieu du I<sup>er</sup> siècle apr. J.-C., c'est au tour de la légion IV Macedonica et de la légion XXII Primigenia puis, après la victoire sur les Bataves, la XIV Gemina et la I Adiutrix les remplacent. Sous Domitien, la XXI Rapax est installée à Mainz-Weisenau au sud-ouest et une *vexillatio* de Bretons de la IX Hispana rejoint le camp principal. C'est à ce moment-là que Mayence devient capitale de la nouvelle province de Germanie Supérieure. Trajan s'y rend avec la VII Gemina puis y envoie la V Macedonica sous l'autorité d'Hadrien, qui obtient son troisième tribunat militaire avec la XXII Primigenia. Celle-ci est la légion de *Mogontiacum* dès 92-97 apr. J.-C. et le restera jusqu'au milieu du IV<sup>e</sup> siècle, son nom complété par les qualificatifs Pia Fidelis. Le camp prend position sur un plateau et voit se développer des *canabae* au sud-ouest. La ville civile s'étend à ses pieds, 30 m plus bas, reliée à la rive sud par un pont et un *castellum* en tête-de-pont. La cité se développe au cours du II<sup>e</sup> et jusque vers le milieu du III<sup>e</sup> siècle, moment où est érigé un mur d'enceinte n'englobant pas les faubourgs. Vraisemblablement après la défaite de la XXII Primigenia à la bataille de Mursa en 351, *Mogontiacum* se dote d'un rempart du côté du camp légionnaire. Celui-ci est réoccupé dans l'Antiquité tardive. La présence constante de la légion à proximité d'une capitale provinciale a des incidences aussi bien sur le développement urbain que sur son organisation, ses lieux de culte, son gouvernement, son peuplement. Les nécropoles et leurs monuments inscrits, l'arc de triomphe de Dativius Victor, la grande colonne sculptée sous Néron comme le théâtre et l'aqueduc alimentant camp et ville seront auscultés en fonction des enjeux d'une présence romaine à la frontière nord de l'Empire.

**Keywords:** Mogontiacum, camp légionnaire, capitale de province, développement urbain, civils et militaires

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\*Speaker

# Camp romain et capitale : une dialectique urbaine

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## Camp romain et capitale : une dialectique urbaine

L'enjeu de cette rencontre est d'appréhender un phénomène urbain spécifique à certaines villes romaines, celui du rôle joué par l'établissement du siège de la légion dans l'émergence d'une capitale de province.

Sachant les limites qu'impose une documentation réduite à des observations ponctuelles et nécessairement lacunaires sur lesquelles se fondent des reconstitutions archéologiques toujours partielles, restituer les mécanismes qui ont favorisé ces transformations nécessite d'approcher l'expérience urbaine dans un cadre conceptuel différent. Entre camp légionnaire et capitale se constitue en effet l'espace d'une dialectique urbaine complexe et originale, irréductible en tout cas aux modèles habituels. Par dialectique urbaine nous entendons le rapport réciproque entre installation militaire et évolution civile d'une cité. Ce sont certains aspects de cette dialectique urbaine que nous nous proposons d'identifier. Celle-ci est d'autant plus difficile à cerner si elle n'est pas mise en perspective à travers une confrontation des acquis les plus récents sur cette question.

Décrire et interpréter différents contextes, en nous fondant sur des villes telles que Lambèse, Mayence, Budapest, Strasbourg, ou encore Cologne, permet de mettre en exergue la nature de ces mécanismes complexes qui s'écoulent dans le temps et qui créent un espace urbain nouveau.

Les différents exemples de morphologies urbaines et d'espaces vécus inscrivent ainsi la réflexion dans une vision élargie. Les questions de mutation et de transformation, comme la fondation d'un premier camp, la création des espaces civiques, l'existence d'un *vicus* ou encore l'établissement d'un second camp, traduisent les modalités de dynamiques spatiales singulières.

Il s'agira en somme de mettre en lumière certains aspects de ce processus urbain en reconnaissant le mode d'articulation de ses éléments constitutifs qui peuvent revêtir des formes et des échelles différentes : nécropoles, voies, portes, sanctuaires, capitales, thermes, *domus*, décors.

Dans quelle mesure élargissements et rétrécissements sont les témoins d'un vécu transformé,

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\*Speaker

au gré d'un urbanisme en mouvement, marqué par la présence de la légion ? Telle est la question centrale qui sera discutée.

**Keywords:** camp romain, capitale, urbanisme

# ” La ville de Lambèse et la troisième légion en Numidie ”.

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Les recherches conduites à Lambèse est le point de départ de cette réflexion sur la dialectique urbaine à l’œuvre entre camp romain et capitale. La fouille de de deux domus situées dans la ville basse non loin du grand camp lde la III<sup>e</sup> légion Auguste et de l’amphithéâtre a permis de cerner plus finement la chronologie du développement urbain de Lambèse

Construites dans les décennies centrales du II<sup>e</sup> siècle, soit au moment de l’établissement du *vicus* du Grand Camp, elles furent abandonnées au milieu ou au cours de la seconde moitié du III<sup>e</sup> siècle, lorsque Lambèse obtient le statut colonial. Elles connaissent une apogée à la fin du II<sup>e</sup> et dans la première moitié du III<sup>e</sup> siècle, à partir du moment où Lambèse est devenue capitale. Elles sont ainsi contemporaines des principales structures de la ville haute, notamment les sanctuaires de Neptune et d’Esculape, le *septizonium* et l’*aqua Alexandriana*. Cette chronologie atteste de manière indéniable que le départ de la III<sup>e</sup> légion pendant 15 ans sous Gordien III, c’est à dire à la seconde moitié du III<sup>e</sup> siècle, a eu une incidence sur le développement dans le temps et dans l’espace de la ville basse qui semble se transformer assez rapidement en nécropole. Ce constat conduit à considérer ce secteur comme constitué essentiellement par des résidences et des équipements de loisir sans doute étroitement liés au Grand Camp (thermes dit du légat et ceux situés non loin de l’arc de Commode tout près de la Maison de Phrixos et Hellé, l’amphithéâtre). Le retour de la légion sous Gallien qui s’est formalisé par la reconstruction de la *Groma*, n’a donc pas suffi pour redynamiser le *vicus*. Ainsi, *a priori*, ces deux vastes surfaces urbanisées appartenant à des ensembles chronologiques et fonctionnels différents, n’auront formé une entité que pendant une brève période, au moment de la fin de la construction du Grand Camp en 129 jusqu’au départ de la légion en 238, grâce à une voie de communication, une *platea*, ponctuée à la jonction de ces deux ensembles nord et sud, par l’arc de Septime Sévère qui l’enjambe : *la via septimiana*.

Cette observation invite à réfléchir au rôle du siège de la légion sur l’espace réservé à la ville et au camp, son articulation et les modalités de ses aménagements à différente échelles (lieux de cultes et de spectacle, habitat, artisanat).

**Keywords:** camp romain, capitale, urbanisme

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\*Speaker

# Das römische Köln als Statthaltersitz

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Am Beispiel des römischen Köln sollen die positiven Wechselwirkungen zwischen Stadtplanung und militärischer Herrschaftssicherung am Rhein dargelegt werden. Bereits in der frühen Kaiserzeit gründet der schrittweise Ausbau des städtischen Raumes auf der Erschließung von Steinbrüchen durch das römische Militär. Die effektive Nutzung natürlicher Ressourcen und das Teilen von baufachlichem Wissen sind vor allem im Kontext einer neuen Monumentalisierungphase des römischen Köln am Ende des 1. Jahrhunderts n. Chr. zu erschließen. Unter der Herrschaft des Domitian wurden nicht nur eine steinerne Stadtmauer, sondern auch neue öffentliche Gebäude entlang der städtischen Rheinfront der Colonia Claudia Ara Agrippinensium (CCAA) errichtet. Zum Stadtprospekt gehörten drei große öffentliche Heiligtümer, darunter das Kapitol, sowie ein monumentaler Entwurf des Statthalterpalastes. Die Hauptstadt der um 85 n. Chr. gegründeten Provinz Niedergermanien erhielt ein neues, ihrem Status angemessenes Stadtbild. Selbst in der Mauertechnik finden sich Parallelen zwischen den öffentlich-städtischen Gebäuden und dem Praetorium. Darüber hinaus erhielt das Standlager der römischen Rheinflotte im heutigen Stadtteil Köln-Marienburg ebenso wie die CCAA eine steinerne Umwehrung in domitianischer Zeit. Zeitlich und organisatorisch scheinen die genannten Baumaßnahmen einer öffentlich-städtischen, als auch militärischen Trägerschaft aufeinander abgestimmt worden zu sein, so leitet meine These. Es entstanden Synergieeffekte, so dass natürliche Ressourcen effektiv genutzt, qualitativ hochwertige Bauten errichtet und die Bauzeiten begrenzt worden sind. Aber nicht nur im römischen Köln, sondern auch an anderen Standorten entlang des Rheins fanden unter der Herrschaft des Domitian bauliche, insbesondere infrastrukturelle Maßnahmen statt, die in der Summe auf eine übergeordnete Koordinierung der militärischen Führung hindeuten. Um 270 n. Chr. wurde das römische Flottenlager Alteburg rund 3 km südlich des Stadtzentrums der CCAA aufgegeben. Mit dem Abzug des Militärs änderte sich auch das Siedlungsgefüge in der südlichen Vorstadt. In einzelnen Wohn- und Gewerbebauten wurden nun Grabstätten angelegt, während andere Gebäude weiterhin in Funktion blieben oder umgenutzt wurden.

**Keywords:** Roman Cologne, Praetorium, Roman Military posts along the Rhine

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\*Speaker

**Session 13. Vies et après-vies d'un  
site archéologique urbain : l'étude de  
cas de Thuburbo Maius**

# Approches nouvelles pour l'étude de la ville antique de Thuburbo Maius

Hamden Ben Romdhane \* <sup>1</sup>, Antonella Coralini \*

<sup>2</sup>, Tommaso Empler \*

<sup>3</sup>, Karima Zoghlami <sup>1</sup>

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L'étude de l'évolution qu'ont connue les espaces internes des monuments publics et privés de Thuburbo Maius n'est plus possible sans le recours aux méthodes de l'archéologie du bâti. Les résultats préliminaires des recherches récentes effectuées sur les thermes d'hiver et d'été, la Palestre des Petronii et le grand château d'eau sont enrichis et confrontés aux travaux de modélisation architecturale 3D et à une analyse pétrographique des pierres et des mortiers.

**Keywords:** archéologie du bâti, modélisation 3D

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\*Speaker

# Vivre à Thuburbo Maius: données et questions ouvertes d'un dossier archéologique

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La contribution vise à proposer une analyse critique de l'état des connaissances sur la vie ancienne du site de Thuburbo Maius, en mettant l'accent sur la culture de l'habitat et sur la dimension du quotidien. Cette révision sera effectuée par la relecture des sources primaires, soit matérielles que documentaires.

**Keywords:** Habitat, vie quotidienne, cité romaine, Afrique romaine

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\*Speaker



# Lives and Afterlife of an Urban Archaeological site : the Case Study of Thuburbo Maius

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Started in 2022, on the basis of an international agreement between the Institut National du Patrimoine de Tunisie (INP), the Faculté des Lettres, des Arts et des Humanités de l'Université de la Manouba (FLAHM) and the Department of History and Civilizations of the University of Bologna, the Thuburbo Project aims to investigate and reconstruct the history of the Thuburbo Maius site, with a focus on its Roman phase. Through an integrated approach, a transdisciplinary team has activated multiple research axes, in order to recover all the data useful to achieve that goal: archaeology of legacy data; building archaeology; analysis of material culture; characterization of materials. The session intends to propose Thuburbo Maius as a case study for the global study of the site of an *urbs exstincta*, between human and material agency.

**Keywords:** archaeology of legacy data, building archaeology, analysis of material culture, characterization of materials

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\*Speaker

# Le christianisme à Thuburbo Maius : état de la question

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Dans le présent travail nous allons tenter d'étudier les traces du christianisme dans la ville de Thuburbo maius. Une première partie sera réservée aux témoignage des sources littéraires, tandis que la deuxième partie sera consacrée aux vestiges archéologiques.

**Keywords:** Christianisme, églises, mosaïques, Antiquité tardive

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\*Speaker

# Le décor dans les espaces vécus à Thuburbo Maius : quelques aspects et connotations

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Nous proposons de s'interroger dans le cadre de cette intervention sur les caractéristiques de la parure des espaces vécus à Thuburbo Maius. La connotation des styles et des thèmes choisis est importante. Comme il faut étudier la relation entre le choix du type décor et l'espace vécu.

Afin d'apprécier les caractéristiques des espaces vécus à travers leur décor, on a choisi de varier les monuments. Ainsi, on a opté pour des monuments religieux et ceux moins officiels à savoir un espace de loisir. L'étude de leur sculpture et de la sculpture architecturale particulièrement nous a semblé très révélatrice.

En effet, si on a opté pour l'ordre corinthien pour un monument officiel comme le Capitole et à une sculpture de Jupiter traitée selon les canons typiquement romains, pour la palestine, en sus de l'ordonnance corinthienne, on a noté le recours à un relief néo-attique. De plus, ce relief illustre un thème à connotation religieuse : il s'agit d'un thème bacchiaque. Le thème hellène est noté aussi sur un cippe du temple de la Paix: il s'agit d'un pégase : un être mythique de Corinthe dont les plus anciennes représentations remontent au IV<sup>e</sup> siècle avant J.-C. A ceci s'ajoute le substrat Carthaginois. Il est lisible surtout dans les motifs architectoniques (denticules, rais de cœur...) comme à l'autel du temple de *Caelestis* dit encore le *Naiskos*.

Ainsi, le décor des espaces vécus à *Thuburbo Majus*, riche et varié, reflète l'adoption des canons typiquement romains, en plus d'une ouverture sur la mode hellène. De plus, le substrat carthaginois n'a pas été omis.

**Keywords:** décor, architecture romaine

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\*Speaker

# Rien ne se perd, tout se transforme : le quotidien des statues antiques de Thuburbo Majus

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La question du déplacement des statues est un sujet assez fréquent en Afrique proconsulaire. Plusieurs statues sont remaniées de leurs contextes archéologiques qu'il soit sacré, public ou privé et il est souvent délicat et périlleux de proposer des hypothèses légitimes et plausibles sur leurs emplacements d'origine. Cette affectation nouvelle peut être de deux types, soit d'ordre fonctionnel où l'œuvre connaît une seconde vie à l'image, avec un nouvel usage ; soit d'ordre symbolique où l'œuvre se trouve détériorée et, par conséquent, abandonnée.

Depuis plusieurs années, je m'intéresse au quotidien de ses œuvres par des études de cas. Ma position actuelle de conservateur de patrimoine à l'INP de Tunis m'a permis de bénéficier d'un accès privilégié à l'étude des œuvres retenues dans différents corpus. Celui de Thuburbo majus a retenu mon attention lors mes recherches sur les sculptures en Tunisie car il présente une problématique fort intéressante celle du réemploi de statues antiques.

**Keywords:** statues, décor, architecture romaine, Antiquité tardive

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\*Speaker

**Session 14. Populations indigènes  
des Balkans centraux et le monde  
classique**

# Indigenous Populations of the Central Balkans and the Classical World

Milica Tapavicki Ilic \* <sup>1</sup>

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The last millennium BC was the time of great changes in the Balkans. New cultures were rising in all of its parts – in the western Balkans (Slovenia, Croatia), central Balkans (Serbia), eastern Balkans (Bulgaria) and northern Balkans (Romania). They were all capable of processing iron, thus giving this period its name. The early phase was marked with settling of the Illyrians and the Thracians. Further on, changes took place in the settlement forms, but also in burial rites, especially during the Late Iron Age, with the appearance of monumental tombs and big burial mounds. During this period, there was the earliest occurrence of the Greek imports in the central and the east Balkans, along with the foundation of Greek colonies on the Adriatic, Aegean and Black Sea coasts, leading to a huge change of lived spaces. In its later phase, the earliest Roman imports appeared.

Contacts with the Greek world led to the earliest appearance of written sources related to this area. Herodotus, Thucydides, Strabo, Pliny the Elder and many other ancient authors wrote about the Balkans and these data are precious for defining large ethnic groups that were settled here, like the Illyrians and the Thracians, but in the later period also the Macedonians who conquered part of Illyria and Thrace. During the early 3rd century BC, the Celts settled down in the region and the Dacians populated parts of this area.

Many turbulent changes took place during this last millennium BC. Those of the burial rites were probably the most striking, since they went from cremations, over skeletal burials and back to cremations again. There were also changes in settlement types and forms, including the appearance of Hellenistic towns, but also in the production of everyday items. In this regard again, probably the most striking changes were those in the pottery production. Not just that pottery types, forms and their decoration changed, but also the very way of their production, since during the Late Iron Age, a potter's wheel was introduced.

During the second half of the 1st millennium BC, besides the change described above, the impact of the Mediterranean world also reflects in the introduction of coinage. The appearance of Greek coins can be noticed all over the Balkans, not only along its coasts (the Black Sea, Adriatic Sea), but also in the inland. Soon enough, they were copied locally, however quite successfully. In the final stage of this era, Roman republican coins were also included into the monetary circulation.

**Keywords:** indigenous, central Balkans

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\*Speaker

**Session 15. Les rues dans la ville  
romaine : espaces construits, espaces  
vécus**

# Streets and water. Hydraulic infrastructures in the urban landscape of the Roman province of Lusitania

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Hydraulic installations were an essential element of Roman streets, both those built to be visible, especially public fountains (whether utilitarian or monumental), and the "hidden" installations, largely in the form of conduits that ensured water supply or drainage in the cities. Their study is essential, not only to understand the urban water cycle of which they form part, but also to analyse the evolution of the streets themselves. Several were part of the original urban design and were therefore designed and built together with the streets. Others were added by private or public initiative in response to changes in urban planning.

The aim of this paper is to present, through a selection of case studies, an overview of the hydraulic installations associated with the city streets of Lusitania, one of the three provinces into which the territory of Hispania was divided during the High Empire. The provincial capital, *Augusta Emerita* (Mérida), one of the most important and best-studied cities of Roman Hispania, offers the most information on all types of hydraulic infrastructures. In other cities, knowledge is more fragmentary. Nevertheless, the preserved remains reveal the existence of these installations in their road spaces, such as fountains and water supply pipelines, as can be observed, for example, in *Aeminium* (Coimbra), *Conimbriga* (Condeixa-a-Velha) and *Olisipo* (Lisbon). Sewer networks were also widespread.

This global approach shows that, although hydraulic installations were essential in the urban landscape of Lusitania, there were differences depending on the degree of urban development, their geographical conditions, and the local building materials and techniques.

**Keywords:** Urban water cycle, Lacus, Public fountains, Supply pipelines, Sewers, Sanitation

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\*Speaker



# Streets and water. Hydraulic infrastructures in the urban landscape of the Roman province of Lusitania

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\*Speaker

# Something old, something new, something borrowed, something blue. A new perspective on the urban topography of Istros (Romania)

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The urban topography of the Milesian (7th c. BC) colony of *Istros* on the western shore of the Black Sea, is a very fertile research topic, as there is a large quantity of old data that has not been thoroughly analyzed and put into a more general context. And this information is at the same time important and difficult to interpret, as it pertains to very different periods, starting with the Archaic period and ending with the Late Roman and Early Byzantine.

A series of recent multidisciplinary investigations, as well as classical excavations, made it possible to study a larger area around the *Basilica with Crypt* Sector in *Istros*. The results concern the local road system and the manner in which it was articulated with the Late Roman urban tissue, depending on the newer and older urban focal points.

The presentation's primary focus is the evolution of an open area conventionally called the *Main Square* (located immediately in front of the most important access way inside the Late Roman city walls) from one of the city's Est-West streets to what we believe was the Late Roman city's main public space. The reason for this choice is that recent discoveries in this area made us question and reconsider a series of sometimes inherited preconceptions concerning this obviously major focal point in the layout of the city's Late Roman urban plan.

In order to further clarify the role that the so-called *Main Square* played in the functioning of the city, we considered a series of research questions: when, how and why was this space created?

In the attempt to answer these questions, we first collected data from old excavations, which were not necessarily analyzed together in previous studies. We then analyzed new data from recent research projects that combine classical archaeological excavations with geophysical (magnetometric and GPR) and aero photogrammetry data, considering the place's physical topography, as well as its place in the *urbanitas*.

This approach allowed us to follow the area's evolution that saw, through the use and enhancement of the topographic features, as well as through changes in the urban grid and the raising and elimination of certain buildings, the creation of the new, focal point of the Late Roman city, a place of religious memory and one that played an important role in the local identity-building process.

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\*Speaker

**Keywords:** Istros, street network, public space, urban focal points, Late Roman city

# Quand la rue empiète sur l'espace privé: un chantier de transformation à Lugdunum

Jordan Boucard \* <sup>1</sup>

<sup>1</sup> Lugdunum – Métropole de Lyon – France

## Quand la rue empiète sur l'espace privé: un chantier de transformation à Lugdunum

La construction de l'Odéon de Lugdunum au début du II<sup>e</sup> siècle a été l'occasion d'une réfection du quartier et des constructions avoisinantes afin d'intégrer l'édifice de spectacle dans un tissu urbain déjà très dense. Que ce soit le nymphée dans sa partie nord ou la rue et ses boutiques associées au-dessus du bâtiment de spectacle, toutes ces structures ont été prises en compte dans le réaménagement.

La rue originelle, empiétée par l'Odéon, a été décalée de quelques mètres, entraînant la disparition des boutiques existantes. Les boutiques antérieures ont alors été comblées, le niveau de la rue a été rehaussé de plusieurs mètres, et de nouvelles boutiques ont été installées en bordure du tracé de la nouvelle voie. Les fouilles archéologiques menées dès les années 50 dans ce secteur ont permis de mettre au jour les vestiges de ces différentes phases.

L'observation des données et des vestiges permet de retracer le chantier de transformation de cet espace et d'apporter des informations sur le projet de refonte du quartier, marqué par la décision d'y ériger un Odéon. Ce phénomène d'empiètement de la rue sur l'espace privé relève d'importants travaux urbanistiques, nécessaires dans l'évolution des villes antiques, comme en témoignent de nombreux exemples similaires.

## When the Street Invades Private Space: a Transformation Project in Lugdunum

The construction of the Odeon of Lugdunum at the beginning of the 2nd century was an opportunity for a redevelopment of the neighborhood and the surrounding structures to integrate the entertainment building into an already dense urban fabric. Whether it was the nymphaeum in its northern part or the street and its associated shops above the spectacle building, all these structures were taken into account in the reconfiguration.

The original street, encroached upon by the Odeon, was shifted a few meters, resulting in the disappearance of existing shops. The previous shops were then filled, the street level raised by several meters, and new shops installed along the path of the new road. Archaeological excavations conducted since the 1950s in this area have revealed the remains of these different phases.

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\*Speaker

The observation of data and remains allows us to trace the transformation of this space and provide information about the neighborhood's redesign project, marked by the decision to erect an Odeon. This phenomenon of encroachment of the street on private space is indicative of significant urban planning work necessary in the evolution of ancient cities, as evidenced by numerous similar examples.

#### Cuando la calle invade el espacio privado: un proyecto de transformación en Lugdunum”

La construcción del Odéon de Lugdunum a principios del siglo II fue la ocasión para una renovación del barrio y de las construcciones circundantes con el fin de integrar el edificio de espectáculos en un entramado urbano ya muy denso. Ya sea el ninfeo en su parte norte o la calle y sus tiendas asociadas sobre el edificio de espectáculos, todas estas estructuras fueron tenidas en cuenta en la reconfiguración.

La calle original, invadida por el Odéon, fue desplazada unos metros, lo que llevó a la desaparición de las tiendas existentes. Las tiendas anteriores fueron entonces rellenadas, el nivel de la calle fue elevado varios metros y se instalaron nuevas tiendas en el borde del trazado de la nueva vía. Las excavaciones arqueológicas realizadas desde la década de 1950 en esta área han permitido descubrir los restos de estas diferentes fases.

La observación de los datos y restos permite rastrear el proceso de transformación de este espacio y proporcionar información sobre el proyecto de rediseño del barrio, marcado por la decisión de erigir un Odéon. Este fenómeno de invasión de la calle en el espacio privado es característico de importantes trabajos urbanísticos necesarios en la evolución de las ciudades antiguas, como lo demuestran numerosos ejemplos similares.

**Keywords:** archéologie de la construction, transformations, Lugdunum

# Quand la rue empiète sur l'espace privé: un chantier de transformation à Lugdunum

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**Keywords:** archéologie de la construction, transformations, Lugdunum

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\*Speaker

# Archéologie et microscopie : approches géoarchéologique et micromorphologique des axes de circulation antiques.

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Depuis plusieurs décennies, l'essor de l'archéologie préventive et des recherches menées sur les axes de circulation ont permis d'importantes avancées dans la connaissance du réseau routier et des trames urbaines antiques en France.

Récemment et dans le cadre d'opérations préventives, le recours à d'autres méthodes, comme la géoarchéologie et plus précisément la micromorphologie, a été envisagé dans le cas de rues identifiées dès la phase de terrain. La géoarchéologie permet, d'une part d'étudier la matérialité d'un espace de circulation à grande échelle - à travers l'organisation et la hiérarchisation des éléments composants les réseaux viaires à l'aide d'une étude stratigraphique fine et des analyses micromorphologiques -, d'autre part de documenter les modes d'aménagement et de fonctionnement de ces espaces - piétinement et roulement - et leur évolution au cours du temps.

Les résultats des analyses micromorphologiques révèlent ainsi des caractères pédo-sédimentaires spécifiques et mettent en évidence des variations microstratigraphiques significatives des usages socio-spatial de ces axes de circulation. Ces analyses permettent de répondre aux questions archéologiques concernant le passage, l'organisation spatiale ainsi que la fonction de ces espaces (espaces aménagés et non aménagés).

**Keywords:** rue, voie, géoarchéologie, micromorphologie, antiquité

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\*Speaker

# Puteoli. Ai margini della città. Viabilità extraurbana e dinamiche di occupazione nel suburbio occidentale

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L'area suburbana occidentale costituisce un osservatorio prezioso dello sviluppo di *Puteoli* che, soprattutto a partire dalla prima età imperiale, tende ad ampliarsi e a funzionalizzare, da una parte, l'area costiera, verso i laghi Lucrino e Averno, in direzione di *Baiiae*, e, dall'altra, l'area più interna, densa di risorse agricole.

Un progetto di ricerca, curato dall'Università di Napoli Federico II in collaborazione con la Soprintendenza Archeologia, Paesaggio e Belle Arti dell'area metropolitana di Napoli, ha in corso un lavoro di analisi delle diverse declinazioni del suburbio occidentale di *Puteoli*, un'area ai margini della città, in cui si proiettano, tuttavia, le linee dello sviluppo economico, così come degli scenari politici e sociali che lasciano una traccia materiale nelle diverse tipologie di strutture e nelle diverse forme di occupazione.

In questo settore, il rapporto tra viabilità urbana ed extra-urbana definisce le dinamiche di occupazione di un'area che si connota come un peculiare spazio di interazione tra funzioni e vocazioni differenziate. Le strade, in questo contesto topografico in cui i limiti della città tendono a sfumare, si rivelano come dei *marker* specifici e caratterizzanti. Lungo queste arterie si muovono uomini, merci, saperi ma, nello stesso tempo, si definiscono forme diverse di organizzazione dello spazio che si compone di edifici legati alle dinamiche espresse, nel corso del tempo, dalla città. Si riconoscono, infatti, strutture private, come le numerose ville connesse alle attività agricole, complessi pubblici di grande rilevanza, come lo stadio di Antonino Pio, le aree funerarie che marciano il tracciato della via *Consularis Puteolis-Capuum* o della via *Domitiana*, contraddistinte da un ampio repertorio architettonico. Queste forme di utilizzo dell'area periurbana e suburbana convivono a lungo e ne determinano i valori polisemici che tendono a fissarsi nel paesaggio, senza apparenti discontinuità, e a consolidarsi nella percezione di quel segmento della comunità che occupava o frequentava questa altra parte della "città".

Il presente contributo, dunque, partendo dai risultati più recenti delle ricerche in corso, intende proporre una lettura di questo settore sviluppato intorno alla rete stradale che ne diventa l'elemento generatore principale, restituendo uno spazio vissuto in modalità, dimensioni e intensità differenziate.

**Keywords:** Puteoli, Roman Archaeology, Urban Archaeology

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\*Speaker



# The times they are a-changin'. Uso degli spazi e cambiamenti attraverso i secoli. Il caso dell'area Omega di Nora tra l'età fenicia e l'età romana

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Gli scavi dell'Università di Cagliari all'interno dell'area archeologica di Nora (Sardegna) sono cominciati nel 2013 e hanno riguardato un settore inesplorato della città punico-romana, ricadente all'interno di una base della Marina Militare, ora dismessa. Questo settore è stato considerato per lungo tempo un'area periferica del *municipium*, anche per la contiguità con le necropoli di età fenicia e punica. Le indagini dell'ateneo di Cagliari in questa porzione di territorio, al cui gruppo di ricerca si è recentemente unito quello della Queen's University di Kingston (Canada), hanno restituito un'interessante sovrapposizione di fasi, che testimonia più di un radicale cambiamento, nel corso dei secoli, della destinazione d'uso di questi spazi. Nel settore denominato Omega, infatti, è stata riportata alla luce una grande piazza basolata di età medio imperiale, che presenta una conformazione planimetrica pseudotriangolare di circa 400 mq ed è decorata con fontane monumentali. Queste, unitamente all'articolato sistema di adduzione e smaltimento di acque, finalizzato all'approvvigionamento idrico della città, ma al contempo ai giochi d'acqua di questo spazio monumentalizzato, si installano su una precedente fase ascrivibile ai primi secoli dell'impero e pertinente ad un piano di calpestio relativo ad un edificio o a una limitata porzione della viabilità, che a sua volta obliterava due momenti in cui il centro costiero non aveva ancora assunto una conformazione urbana. La perifericità di questi spazi nelle fasi precedenti alla conquista della Sardegna da parte di Roma, infatti, si può evincere dagli elementi della cultura materiale e dai numerosi resti di scorie di lavorazione e tagli del banco di roccia arenaria che definiscono, rispettivamente, un settore a vocazione artigianale di età punica e una prosecuzione degli spazi necropolari e di attività di cava del primo insediamento fenicio

**Keywords:** NORA, SARDEGNA, SPAZIO PUBBLICO, ATTIVITÀ ARTIGIANALI, ETÀ FENICIA, ETÀ PUNICA, ETÀ ROMANA

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\*Speaker

# Streets in motion: the transformation and adaptability of the urban street network in Baetulo (Tarraconensis)

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The urban street network in Baetulo has been extensively studied. Indeed, as an ex-novo foundation, the establishment of its network holds significant importance in advancing the initial phases of the urban plan. In the early 2010, two publications brought to light the main characteristics of this network (Padrós, Sánchez 2011; Romaní 2012). Furthermore, in 2022, a new urban grid was established based on new evidence from streets excavated for the last decade. According to the published plan, the town grid was divided into two different patterns based on the topographic adaptation. As evidenced, a regular layout in the upper sectors and irregular in the lower sectors. In addition, the evidence of living was proved until the VII AD for the lower sectors and just until the II AD in the upper sectors.

The aim of this paper is to focus on new evidence found on streets excavated in the upper sectors of Baetulo to trace the transformations and adaptability in the foundation phase. But also, to point traces of continuity and living in a sector of the town that seems to be abandoned before the end of the Antonine Era.

**Keywords:** urbanism, layout, streets, adaptation, hispania

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\*Speaker

# Munitio viarum: aemulatio and building techniques in the streets of one of the towns of the interior northern part of the Tarraconensis province, Los Bañales de Uncastillo (Zaragoza)

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In recent years, archaeological excavations in the Roman city of Los Bañales de Uncastillo (Zaragoza, Spain) have revealed traces of the urban planning of the northern quarter of this urban

center in the interior of the Tarraconensis province, in the district managed from the colony Caesar Augusta (Zaragoza), maybe the city mentioned as Tarraca in ancient sources. In the context of the Augustan pacification and the effects of the Emperor's third trip to the Iberian peninsula, the town decided to emulate the new Roman model of city initiating the construction of its forum and also the urbanization of the foot of the place where the pre-Roman castro had been located.

In the configuration of that urban street plan, Vitruvian recommendations were followed for both

the two excavated decumani and for one of the cardines, the easternmost one. This reveals this space as an attractive urban space to learn about the process of implementation of Roman urban planning in a native town. However, this town would know a great take-off when it became a crossing point of the route between Caesar Augusta and Beneharnum (Lescar, France) stimulated,

in addition, by the collaboration, in its opening, of the legions of the emperor Augustus between the years 9 and 3 B.C., which coincide, precisely, with the foundation of the urban framework that will be the object of attention.

The present communication will focus on the material contexts that have facilitated the work of these years and that allow us to demonstrate the evolution of the aforementioned street map between the first century B.C. and the middle of the second century A.D. as well as to carry out a typological study of the construction technique and the details of use that make these streets a

living space of the Roman city, which, as we have shown in other publications, can also provide information on the daily life of the place and on its municipal regime. Likewise, special attention

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\*Speaker

will be paid to the issues related to road traffic that some of the available evidence attests to, in particular, the collection of step-stones located in the two decumani mentioned above and to those derived from the management of urban waste, currently under study. All this from the point of view of the characterization of the urban take-off of these small cities in the interior of the Iberian peninsula.

**Keywords:** Roman towns, Roman urbanism, Roman streets

# Urban Transformation in Trans Tiberim (Rome) through the Lens of Social and Religious Changes in the Late Antiquity

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How did the lived space of a residential neighbourhood transform in the passage between the Antiquity and the Middle Ages? This paper aims to examine the reshaping of the inhabited areas of the west bank of the Tiber in Rome, which during the last centuries of the Empire and the Middle Ages experienced a notable habitat contraction and transformation due to several social, economic and environmental vicissitudes that changed forever the urban environment of Rome. The *regio* of *Trans Tiberim* was one of the main residential quarters of Rome, which symbolizes the residential essence of the *Urbs* in the late antique period. Observing the data reported in archaeological and historical records, we propose a reinterpretation of the city's adaptation process during the Late Antiquity.

During the late imperial era, the vibrant, highly urbanised and interconnected city of Rome, transformed into a completely different cityscape with vast uninhabited areas within the city walls in the mid-6th century. Rome predominantly went through a multi-causal degradation of the urban form triggered by multiple factors, such as economic, political, martial, environmental, as well as cultural. However, these multi-causal crises do not always end in completely abandoning the urban space. In some cases, the city adapts the previous infrastructures to the new reality and produces a new urban tissue. Social and religious changes often create this effect on the city. *Trans Tiberim* offers an inspiring space to examine how the urban shape is influenced by the substitution of pagan sacred areas with Christian buildings during the late imperial era, and how this process created new attraction nodes for the population that settled in new neighbourhoods around the churches and other religious complexes, consolidating the urban tissue of the medieval city.

**Keywords:** Roman topography, Urban transformation, Street network, Rome, Late Antiquity

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\*Speaker

# Streets in the Roman city: built spaces, lived spaces

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A city is not a city without its streets. In ancient Roman towns they were the key element that transformed a collection of individual buildings and spaces into a city, connecting them and giving a whole meaning to the cityscape. Since its first approaches as a tool to reconstruct the grid plan of ancient cities, streets have been paramount to explore the definition of urban space, even if, until recently, they had mostly an instrumental role within scholarly research on Roman urban studies. However, over the last years, the approach on streets have shifted, highlighting its significance as built environments in constant evolution and as one of the main arenas of social interaction in the Roman town.

Regarding the architectural dimension of the street, the analysis of the planning and construction methods used to execute its initial layout and later transformations is decisive for, in the end, reflecting about the configuration processes of urban landscape and its changes through time. The built dimension of streets is not restricted to its roadbeds, sidewalks, and porticoes. It also includes its façades and urban furniture, such as fountains, benches or traffic control devices, and everything that the road hides beneath: the urban public services related to water management. All these features are inextricably linked, and their combined examination could offer a more holistic approach to Roman streets.

As is widely known, streets were spaces with almost no restrictions in accessibility and thus, very inclusive and diverse, a scenario of a wide range of interactions between people of all social classes. Because their high visibility and transversality, they were also an excellent space for commercial and political activities, and for displaying symbols of civic identity and propaganda. The spatial turn recently applied to the analysis of Roman cities have focused precisely on exploring these matters, radically changing the way of looking into archaeological and textual evidence on streets. Its main goal is to examine further how the street life in a Roman town was sensed and experienced and, at the same time, how the built environment shaped social interactions in these spaces.

To tackle this new approaches, innovative methodological interdisciplinary perspectives have been implemented. They include, among others, the use of analytical tools (space syntax, network analysis) to understand movement and connectivity inside the city, and also the application of archaeological sciences, such as micromorphology, to help us better comprehend the construction processes and uses of street space through time.

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\*Speaker

Bearing all this in mind, the aim of this panel is to discuss the street space in the Mediterranean Roman and Hellenistic world, even if proposals covering the Iron Age and Late Antique periods will be accepted, to better address diachronic changes in the city. We will favour contributions dealing with street spaces from different points of view, including analysis about the construction, architecture and public services of the street and their transformation from a long durée perspective, but also approaches regarding social, sensorial, and behavioural perceptions of Roman streets. We are also interested in tackling new methodologies applied in the study of the streets, to discuss how its use could help us rethink the construction processes and everyday life in these public spaces, as well as their limitations regarding these matters.

**Keywords:** urban planning, Roman towns, streets, water management, social interactions, public space

# The transformation of the streetscapes of Roman towns in the *conuentus Tarraconensis* (Hispania Citerior) from the 1st c. BCE to the 6th c. CE: some reflections

Núria Romaní Sala \* <sup>1</sup>

<sup>1</sup> Serra Húnter Fellow, Universitat Autònoma de Barcelona – Spain

One of the first urban features that were executed in a Roman town was its streets, which conformed the framework on which all the other urban spaces and amenities were displayed. First, they were drawn and marked and then, gradually built throughout the different city districts. In this initial urban phase, it was crucial to adapt the previous topographical features to ensure the correct slope of the roads and its connectivity, and, in order to do that, several works had to be carried out. From this moment on the original road layout and appearance would change in accordance with the necessities of the city and as a consequence of the historical episodes, urban dynamics, and municipal statute of each town.

Even if the streets are essential to understand the Roman city is not until recently that have been addressed as singular spaces in constant evolution. Indeed, these new three-dimensional and diachronic approaches on streets have proved to be a powerful tool to better address the urban transformations from a long-durée perspective.

Considering all that, this paper seeks to address the construction and transformation patterns of the street network focusing on a specific case of study: the Roman towns of the northeasternmost region of the Roman *Tarraconensis* province in Hispania, the *conuentus Tarraconensis* (part of modern Catalonia and Valencian Community). We will analyse the strategies, construction techniques and materials used to carry on the initial construction on the streetscapes of these towns and its further development, monumentalization and modification through seven centuries, from the 1st c. BCE to the 6th c. CE. Ultimately, we intent to discuss whether common trends in streetscape transformation processes can be seen in other regions of the Roman West.

**Keywords:** Early and Middle Empire, Late Antiquity, Catalonia, construction techniques, street paving, viae, urban transformations

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\*Speaker



# Puteoli. Nel cuore della città. Viabilità e trasformazioni del tessuto urbano

Maria Luisa Tardugno \* <sup>1</sup>

<sup>1</sup> Soprintendenza Archeologia Belle Arti e Paesaggio per l'area metropolitana di Napoli – Italy

Puteoli, collocata in una posizione dominante nei Campi Flegrei, ha conservato fino ad oggi un tessuto urbano articolato e complesso, ancora ben leggibile. La città, fondata sul promontorio del Rione Terra, nel 194 a.C., si estende gradualmente, a partire dall'età augustea, attraverso una pianificazione sempre condizionata dalla morfologia del territorio. Il progredire delle conoscenze e i nuovi approcci metodologici hanno permesso di raccogliere un'ampia documentazione della città, di cui non si aveva ancora l'esatta percezione, nonostante le trasformazioni legate ai continui eventi sismici e vulcanici e alle attività edilizie che si sono susseguite nel corso del tempo. Gli intensi programmi di ricerca incentrati, a partire dagli anni Novanta del Novecento, sul promontorio del Rione Terra, il cuore della colonia marittima del 194 a.C., hanno consentito di portare alla luce buona parte del tessuto urbano antico, ben conservato al di sotto degli edifici seicenteschi. Nel piccolo promontorio proteso sul mare, il progetto della Colonia Civium Romanorum appare fortemente influenzato dalla particolare orografia dell'area. Lo sperone di tufo, infatti, che ha un dislivello di circa 30 m, fu dapprima regolarizzato per sfruttare al meglio la superficie disponibile e recuperare quanto più spazio possibile per l'impianto urbano disposto su terrazzamenti. La trama della città era regolata da un reticolo di strade, cardines e decumani, mentre i dislivelli tra una terrazza e l'altra furono colmati mediante la creazione di rampe e gradinate di raccordo, per conservare l'impostazione ortogonale. La pianificazione della Colonia ha previsto, come prime opere, oltre alle numerosissime cave per l'estrazione del tufo funzionale alle attività edilizie, la realizzazione di una rete fognaria, strettamente connessa alla viabilità, insieme a una capillare rete idrica, sottoposta alle insulae, per soddisfare sia l'esigenza di raccolta sia quella di smaltimento delle acque piovane. La viabilità interagisce, in maniera particolare, con lo sviluppo di questa parte della città, come evidenziano le complesse stratificazioni degli organismi architettonici. Al fine di ampliare la superficie utile di ogni terrazza, infatti, vennero costruiti, lungo le strade, occupandone gran parte della carreggiata, porticati e avancorpi, per ospitare tabernae e altri edifici residenziali. Alla luce dei risultati delle indagini condotte fino ad oggi, in questo contributo si intende proporre un'analisi dell'evoluzione del rapporto tra viabilità e organizzazione degli spazi urbani, nel tentativo di individuare, attraverso questa chiave di lettura, le linee di sviluppo della città e dei suoi spazi vissuti e occupati con diverse soluzioni urbanistiche e architettoniche, fino al III-IV sec. d.C., quando il tessuto urbano comincia a disgregarsi e diverse aree iniziano a perdere la loro funzione originaria.

**Keywords:** Puteoli, Roman archaeology, Urban archaeology

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\*Speaker

**Session 16. Chemins - mouvements -  
traces : espaces publics et  
domestiques à Ostia antica**

# The Case a Giardino in Ostia, units 4 and 5: an integrated approach to the structural and functional transformation of an exceptional section within a large building-complex

Ingrid Adenstedt \* <sup>1</sup>, Stella Falzone <sup>1</sup>, Carlo Molle <sup>1</sup>, Peter Ruggendorfer <sup>1</sup>

<sup>1</sup> Austrian Archaeological Institute, Austrian Academy of Sciences – Austria

The Hadrianic building complex ‘Case a Giardino’, located in the southwestern corner of the excavated area of Ostia antica, can be considered a micro-district within the city, primarily serving as a residential space, with the ground floor level also containing designated areas for commercial usage. Its exceptional uniformity in terms of design and execution as a rectangular building complex with an irregular northern side which enclosed a large open inner courtyard containing two further apartment blocks and several fountains, was already emphasized in its phase of discovery in 1939-1940. In the course of the recent research project (2019-2022), which followed an interdisciplinary approach, different phases of transformation could be determined: thus it was possible to distinguish between the planned and the actually realized design of the complex and also further structural interventions that were carried out at a later time were recorded. The latter were hereby especially evident in the units 4 and 5 located in the southwestern corner of the building complex, covering a time frame until late antiquity. Besides structural and functional transformations, changes in the symmetrical access system as well as a raising of the level accompanied by closures and additional fittings could be observed which fundamentally altered the internal organization of the room groups. The differentiation and periodization of the building phases is, in addition to the building research, methodically based on the results of the geophysical prospections, archaeological excavation findings, the examination of the decoration and graffiti, and archaeometric analyses.

**Keywords:** Ostia, Case a Giardino, building research, transformations, domestic spaces

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\*Speaker

# From domus to insula; the transformations of living space in Ostia through the case study of parcel of land IV, VI, 1. Same place, same walls, different owners and uses.

Marco Cavalieri \*<sup>1</sup>, Julian Richard \*

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<sup>1</sup> Université Catholique de Louvain – Belgium

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The aim of this paper is to show a thorough example of what is currently known as the "urban revolution" of Ostia between the 1st and the 2nd century AD, where large areas of the city, previously occupied by one-storey houses and small buildings, were destroyed to give space to the large, efficient and multi-storeyed commercial and residential buildings, the sc. insulae that are so well represented in Ostia antica. This phenomenon has until now been studied as a general urban phenomenon. Our aim is to shift from the macro-urban scale to the micro-scale of a single parcel of land, named IV, VI 1 in the Topografia generale of the Scavi di Ostia collection. In this area, located between the forum and the Porta Marina, along the decumanus maximus, a rich residential house, the Domus del Portico di Tufo, is destroyed and replaced in the first years of the 2nd century by a multi-storeyed residential building, the Caseggiato a Botteghe. The "Ostia ReLOADed" excavation project, carried out since 2019 by the Belgian universities of Louvain and Namur, has allowed to give an in-depth view of the building processes that lead from the domus to the insula. We will show that, even if the two buildings are completely different in status, function and appearance, many walls of the latter building are in fact reused from the earlier one. We will therefore enlighten a rarely approached phenomenon: reuse and recycling of plans and structures in the 2nd century building sites.

**Keywords:** domus, insula, urban revolution, 1, 2 c. AD

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\*Speaker

# Paths - movements - traces: public and domestic spaces in Ostia antica

Alessandro D'alessio \* <sup>1</sup>, Alice Landskron <sup>2</sup>, Claudia Tempesta <sup>3</sup>

<sup>1</sup> Parco Archeologico di Ostia antica – Italy

<sup>2</sup> University of Graz – Austria

<sup>3</sup> Parco Archeologico di Ostia antica – Italy

Intensive research in Ostia antica over the past decades has considerably increased our knowledge of the development of the ancient port city, the infrastructure and the mobile finds and objects such as sculptures, inscriptions, and objects of daily life. In the context of the panel, the focus will be on the legacies and find complexes that allow us to trace people's movements based on the available and preserved finds in domestic and public spaces. Structural changes should also be considered, as they can contribute to changes in spatial use and pathways. In addition to inscriptions, such finds include above all bases of statues and their inscriptions, statues, ideal sculptures, small finds such as small lamps or other (utilitarian) objects, but also archaeometric find data that can contribute to making paths, movements or traces traceable.

The contributions in the panel were intended to reflect the variety of possibilities that can contribute to a reconstruction of paths and movements. Two main subjects of contributions are given here as examples.

Domestic spaces: the location of both the findings and the wall and floor decoration in the inhabited spaces in Ostia is very different and dependent on a period of use that can be traced based on the excavations and noninvasive investigations. The problem of changes in mobile objects in the rooms of a villa *or* domus over a long period of use will have to be addressed in this context and should take into account as many aspects as possible. Chronology and restoration, phases of reconstruction and changes in furnishings, based on the questions how the use of a room can be reconstructed, should be considered. For example, the reuse of building materials and decorative materials (inscriptions, cladding panels, etc.) plays a role regarding the reconstruction of structural changes and developments. Several questions can be linked to finds on decorative sculpture, such as the identity and the artistic taste of the patron and his family. This also includes portraits of ancestors or previous owners, which were preserved in a house as decorative elements even through changing owners, a passion for collecting on the part of a householder or also a possible affinity to religion and cultic worship pursued by a householder. The disposal of materials that can be assigned to a living area would also have to be considered in an overall view. Even if not all aspects are equally comprehensible due to different find situations, the preserved objects provide important foundations for a discussion.

Public spaces: Public spaces, be they streets, forums, temples, theatres, or thermal baths were often subject to structural extensions and redesigns, often due to topographical and functional changes. Along with this, changes and adaptations of the paths and movements are to be ex-

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\*Speaker

pected. In this respect, too, investigations in recent years have brought many new research findings, for example around the forum or along the main streets, such as *decumanus*. As public areas are increasingly subject to alterations and restructuring, reconstructions and re-enactments are on the one hand easy to follow, but on the other hand more difficult regarding movable decorations or remains. The locations of inscriptions, bases, statues, and portraits, along with the small finds, often present a heterogeneous picture.

Alessandro D'Alessio, Alice Landskron, Claudia Tempesta

**Keywords:** Ostia, spaces, public, domestic, new research

# VIVERE SULLE SPONDE DEL TEVERE. UN NUOVO EDIFICIO MONUMENTALE NELL'AREA CENTRALE DI OSTIA

Alessandro D'alessio \* <sup>1</sup>, Luigi Maria Calìo \*

<sup>2</sup>, Claudia Tempesta \*

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<sup>2</sup> Università di Catania – Italy

Nell'ambito del progetto di collaborazione sviluppato dal Parco archeologico di Ostia antica e dall'Università di Catania, è stato intrapreso nel 2022 lo scavo dell'area, mai precedentemente indagata, delimitata a est dal Piazzale delle Corporazioni, a sud dalla Domus di Apuleio e dal santuario dei Quattro Tempietti, a est dai Grandi Horrea e a nord dall'antico corso del Tevere. A seguito di una serie di prospezioni geofisiche preliminari, è stato individuato, poco al di sotto del piano di campagna, un edificio di dimensioni monumentali, articolato con una serie di ambienti intorno a un cortile centrale.

Gli scavi finora condotti ne hanno messo in luce il limite settentrionale, costituito da una fila di ambienti affacciati a sud su un portico a pilastri laterizi, pertinenti a un complesso monumentale con probabile funzione residenziale realizzato, nella fase attualmente visibile, nel corso del III secolo d.C. e dismesso all'inizio del VI secolo d.C.

Alla fase di costruzione e di successiva trasformazione sono riferibili le strutture murarie in opera laterizia e listata, ma anche i ricchi apparati decorativi pavimentali e parietali che includono, oltre a tessellati bicromi con motivi geometrici e vegetali, e ad affreschi imitanti incrostazioni marmoree, anche raffinate decorazione in stucco, in parte conservati in situ e in parte rinvenuti all'interno dei copiosi strati di crollo. Alla luce delle indagini finora effettuate, che hanno messo in luce soltanto una limitata porzione del complesso, sono riconoscibili ambienti residenziali e/o di rappresentanza, vani di servizio (cucina e latrina) e almeno un vano con funzione culturale.

Le dimensioni e l'articolazione del complesso, unitamente alla posizione in un settore urbano caratterizzato principalmente dalla presenza di edifici pubblici e nelle immediate vicinanze del Tevere, suggeriscono per l'edificio una committenza di alto livello, sulla cui precisa definizione si auspica possa gettare luce il prosieguo delle indagini.

**Keywords:** Ostia, Tiber river, residential spaces

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\*Speaker

# ”The Discovery of a Sanctuary underneath the Northeastern Quarter of the Ostian Forum: 10 Years of Survey and Excavations conducted by the Ostia Forum Projekt (OFP)”

Axel Gering \* <sup>1</sup>, Sophie Menge \*

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<sup>1</sup> Humboldt Universität zu Berlin – Germany

*”The Discovery of a Sanctuary underneath the Northeastern Quarter of the Ostian Forum: 10 Years of S*

The Ostia Forum Projekt (OFP) has been conducting excavations, surveys, and archive studies in the northeastern quarter of Ostia’s Forum since 2011. Since 2016, the project’s focus lies on the area TFR (Taberna Forum Rooms) east of the northeastern Forum portico. In 2017, the first traces of a previously unknown sanctuary were discovered in the area TFR 2, leading to further excavations in 2019 and 2023 in the areas TFR 1 and 2.

The building phases of the TFR-Sanctuary span over 300 years, the earliest excavated contexts dating to the 3rd century BC. The sanctuary was abandoned around 120–130 AD, when the Hadrianic building programme changed the entire layout of the Forum. The area of the sanctuary was from then on occupied by the northeastern Forum portico and shops.

This talk will present the key structures, contexts, and finds of the TFR-Sanctuary. The excavated structures are comprised by the main altar (a ground altar with a fire pit, a ramp, and a drain), a libation altar, tufa walls, sewers, a well, and further tufa structures. The contexts and finds to be focused on in this talk involve mainly ritual deposits related to new building phases in the area of the main altar (TFR 2). This includes among others the fill of the well (with a Hellenistic eastern-mediterranean brazier), the fill of the libation area (with a strainer, black gloss lamps and half-cut bowls), a deposit defined by upside-down turned black gloss bowls, multiple dedication inscriptions on pottery, several lamp deposits, and, as remains of a closing ritual (*piaculum*), three deposits of complete sow skulls.

The 2023-excavations in the area TFR 1 brought to light several new structures in tufa, surrounded by thick layers of charcoal. These contexts are possibly in relation to a second altar and will be further excavated in 2024.

Through archive studies and georadar surveys, the location of the sanctuary’s temple is hypothesised to be underneath the Hadrianic Forum portico. The remains of three possible temple

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\*Speaker



podia from subsequent building phases have partially been excavated by Raffaele Finelli and Dante Vaglieri in 1913. Apparently, the podia were built on top of each other, integrating parts of the predecessor structures: The earliest phase were built in in tufa, the subsequent phases in *opus incertum*, and brick. In order to verify the hypothetical interpretation of these podia and other structures nearby, further OFP-excavations are planned for the coming years.

**Keywords:** Ostia antica, Sanctuary, Altar, Ostia Forum Project, TFR, Sanctuary

# Revisiter les formes urbaines d'Ostie à l'époque républicaine et au premier siècle de l'Empire: dialogue d'histoire et d'archéologie non invasive.

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<sup>2</sup>, Grégory Mainet \*

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”Revisiter les formes urbaines d'Ostie à l'époque républicaine et au premier siècle de l'Empire: dialogue d'histoire et d'archéologie non invasive”

Les premières formes urbaines d'Ostie (IVe s. av. J.-C. - Ier s. ap. J.-C.) demeurent méconnues. Elles apparaissent très fragmentaires dans la Topografia Generale publiée en 1953 et aucune étude détaillée de ces phases n'a été proposée depuis lors, malgré de nouvelles découvertes, comme la Domus dei Bucrani exhumée sous la Schola del Traiano (Université Lumière Lyon 2 et ULiège). De manière générale, les phases urbaines d'époque républicaine et des premiers temps de l'Empire n'ont jamais été étudiées globalement, parce qu'elles ont été en grande partie recouvertes par les structures des phases médio-impériales (IIe-IIIe s.) et tardo-antiques (IVe-VIe s.) : une lacune que nous souhaitons combler en faisant dialoguer données archéologiques (ULiège) et historiques (UCLouvain) en étroite collaboration avec la Prof. Françoise Van Haeperen.

Afin de pallier les problèmes induits par la reconstruction de la ville au IIe s. ap. J.-C., les promoteurs de ce projet de recherche interdisciplinaire entendent combiner différentes méthodes d'investigation non-invasives pour éclairer le développement de la forme urbaine d'Ostie depuis sa fondation jusqu'au Bauboom consécutif à l'aménagement du Port de Trajan. Dans cette optique, quatre approches archéologiques ont été retenues : a) le dépouillement de la documentation inédite des fouilles anciennes ; b) l'étude de structures appartenant aux derniers temps de la République et aux premiers temps de l'Empire encore visibles sur le site archéologique ; c) des prospections Ground-Penetrating Radar ; d) l'étude du sous-sol au moyen de carottages. Les résultats obtenus lors de ces enquêtes seront confrontés aux informations fournies par les sources épigraphiques, littéraires et juridiques, afin de mettre en évidence les acteurs des changements urbains et d'ancrer les résultats de l'étude archéologique dans l'histoire d'Ostie, dont le destin a toujours été lié à celui de l'Urbs et de son imperium.

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\*Speaker

”Republican and Early Imperial Urban Forms of Ostia Revisited: a Dialogue of History and Non-Invasive Archaeology ”

The urban forms of early Ostia (4th c. BC - 1st c. AD) remain poorly known. They are fragmented in the *Topografia Generale* published in 1953 and no detailed study of these phases has been proposed since then despite new findings, such as the *Domus dei Bucrani* unearthed under the *Schola del Traiano* (Université Lumière Lyon 2 and ULiège). Broadly speaking, the urban phases of the Republican and early Imperial periods have never been studied as a whole, because they have been largely concealed under the structures of the mid-Imperial (2st-3rd c. AD) and Late Antique phases (4th-6th c. AD): this is a gap that we aim to fill by bringing together archaeological (ULiège) and historical (UCLouvain) evidence in close collaboration with Prof. Françoise Van Haepere.

In order to overcome the problems caused by the reconstruction of the city in the 2nd c. AD, the promoters of this interdisciplinary research project intend to combine different non-invasive methods of investigation to shed new lights on the development of the urban form of Ostia from its foundation until the Bauboom following the construction of Trajan’s Harbour. To this end, four archaeological approaches have been selected: a) scrutinizing unpublished archival evidence; b) inspecting Republican and early Imperial structures that are still visible/accessible across the archaeological site; c) carrying out Ground-Penetrating-Radar surveys; d) studying the subsoil by core sampling. The results of these investigations will be compared with the information provided by epigraphic, literary and legal sources in order to highlight the actors of the urban changes and to anchor the archaeological data in the history of Ostia, whose destiny was always linked to that of the Urbs and its imperium.

**Keywords:** Ostia, Roman Republic, Early Roman Empire, Roman Urbanism, Urban Morphology, Archival Evidence, Epigraphical and Legal Evidence, Geophysics Surveys, Geoarchaeology

# Insights into the long-term development of Regio V (Ostia)

Arne René Schröder \* <sup>1</sup>, Sabine Feist <sup>2,3</sup>, Michael Heinzelmann <sup>1</sup>, Norbert Zimmermann <sup>4</sup>, Emanuela Borgia <sup>5</sup>, Hannah Boes <sup>3</sup>

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<sup>5</sup> Università degli Studi di Roma "La Sapienza" = Sapienza University [Rome] – Italy

With the recent resumption of investigations into the Constantinian basilica in south-east of Ostia, also new insights into the long-term development of Regio V have been provided. This part of the city underwent between the 1st century BC and the 7th century AD a very dynamic development, with multiple changes in the utilisation of public and private spaces. Originally located outside the city center, it was enclosed in the middle of the 1st century BC with the construction of the new city walls. However, large areas remained undeveloped. Surprisingly hesitant the area was gradually developed with roads and the first residential buildings in the early imperial period. The building boom of the 2nd century finally also reached this peripheral urban area, with older houses being replaced by large insulae. Nevertheless, some areas away from the main arteries remained vacant and were used as gardens or small agricultural areas. After the crisis of the 3rd c. the neighbourhood underwent the next major change with the erection of the bishop's church in the 4th century, during the construction of which an insulae and the adjacent gardens were built over. Subsequently, this new Christian sacral centre brought new impulses to the quarter, gradually shifting the urban development dynamic to the previous periphery of the city. This becomes particularly clear from the 5th/6th century onwards, when large buildings nearer to the centre gradually fell into disrepair while the area around the basilica remained an active settlement island and the streets towards the church continued to be in use. It was not until the Carolingian period that it was finally abandoned.

**Keywords:** Ostia, Regio V, Church, Basilica, Constantine, Forma Urbis Ostiae

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\*Speaker

**Session 16bis : Rome, Pompéi, Ostie,  
hors des bâtiments : utilisation and  
abus des espaces urbains non  
construits**

# Trees and Space in Roman Cityscape

Ria Berg \* 1

<sup>1</sup> Institutum Romanum Finlandiae – Italy

In this paper, the non-constructed green areas of Roman cityscapes are in focus. Trees were considered by Pliny, in the *Naturalis Historia*, as original, primordial temples. Colonnades and porticoes were often doubled by rows of trees as natural columns. Shade of trees is often described in Roman literature as a natural "triclinium" or "cubiculum". In this study, such literary passages are confronted with archaeological and topography evidence discussing the mapping of trees in Rome and Pompeii. Trees flanking and surrounding temples on the exterior, and lining the insides of peristyles, can be considered as hybrid spaces between the constructed and non-constructed, natural and architectonic space.

**Keywords:** Roman topography, trees, nature

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\*Speaker

# Panel 16bis. Rome, Pompeii, Ostia beyond the buildings: Uses and abuses of non-built urban spaces (A. Karivieri, R. Berg)

Arja Karivieri \* <sup>1</sup>, Ria Berg \*

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<sup>1</sup> Stockholm University – Sweden

<sup>2</sup> Institutum Romanum Finlandiae – Italy

In this panel, the focus is in green areas that are intentionally, or non-intentionally, left as non-built environments within the cityscape: gardens, parks, courts, backyards. The questions that we propose to consider, are how these open-air spaces were used, and what is their role as dividers or connectors of the urban landscape. We are interested in flexible or alternating uses that such spaces may have had, or how such spaces might be associated with urban decay, or deconstruction of the cities in phases of decline. The papers may discuss aspects of natural elements as parts of construction and articulation of open-air areas. Also the different ways of using uncovered spaces inside habitations for cult practices, recreation, eating or working are among the questions presented.

Arja Karivieri (Stockholm University): From landscapes to taskscapes. Relocation and redefinition of urban activities in Rome, Pompeii and Ostia

Anna Anguissola – Riccardo Olivito (University of Pisa): "Gli spazi verdi negli edifici pubblici del quartiere sud-est di Pompeii: il caso dei Praedia di Iulia Felix e del Complesso dei Riti Magici" (Green spaces in the southeast district of Pompeii: the case of the Praedia of Iulia Felix and the Complex of Magical Rites)

Ria Berg (Institutum Romanum Finlandiae): *Sub tegmine fagi*: Some considerations on the role of trees in Roman construction of spaces

2.14.0.0

2.14.0.0

**Keywords:** Rome, Pompeii, Ostia antica, green areas, gardens, parks, trees, cityscape, nonbuilt environment, openair space, activity zones

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\*Speaker

# From landscapes to taskscapes. Relocation and redefinition of urban activities in Rome, Pompeii and Ostia

Arja Karivieri \* <sup>1</sup>

<sup>1</sup> Stockholm University – Sweden

In this paper I will discuss how open-air spaces were used in the Roman cityscape, especially in Rome, Pompeii and Ostia, and what was the role of these spaces as dividers or connectors of the urban landscape. Such spaces may have had flexible or alternating uses during the centuries; they may be associated with the relocation and redefinition of urban activities, as well as with the expansion of a city, but they may also be connected to urban decay, abandonment of various parts of the cityscape, or to the deconstruction of the cities in phases of decline. Examples of the development of the urban areas and activities are presented in these three cities that were chosen as *exempla*, comparing material and literary evidence consisting of Roman literary sources, inscriptions and the results of archaeological excavations. An important aspect in this context is also connected to the placement of the sanctuaries and the necropoleis of the cities as compared to the city-walls. 2.14.0.0

**Keywords:** Rome, Ostia, Pompeii, cityscape, landscape, open area, Inscriptions, Roman literature, city, walls, necropoleis

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\*Speaker



# Domestic fountains and green spaces in the Regio II of Pompeii: the domus of Octavius Quartio and the building of Praedia of Iulia Felix

Antonio Monticolo \* <sup>1</sup>

<sup>1</sup> University of Pisa – Italy

The aim of the presentation is the analysis of the domestic fountains located within the green spaces of homes and buildings in the south-eastern sector of the city of Pompeii, specifically in reference to the house of Octavius Quartio and the building of Praedia of Iulia Felix. By examining some of these fountains, we will analyze their meaning and how the latter, interacting both with the natural elements and with the pictorial and sculptural ornamentation of the gardens, can influence the perception of those spaces.

**Keywords:** Domestic fountains, green spaces, perception, ornamentation

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\*Speaker

**Session 17. Au-delà des spectacles :  
traces de vie quotidienne et usages  
polyvalents des édifices de spectacles  
dans l'Occident romain**

# ” Bruits de couloir ” : les graffiti du couloir des théâtres de Pompéi, du corpus épigraphique à l’approche anthropologique d’un espace public

Louis Autin \* <sup>1</sup>, Marie-Adeline Le Guennec <sup>2</sup>, Eloïse Letellier-Taillefer \*

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Dans le cadre de nouvelles recherches en cours sur les deux théâtres de Pompéi – le grand théâtre en plein air et le petit théâtre couvert – le projet ” Bruits de couloir ” (Sorbonne Université/ISAntiq – Université du Québec à Montréal – École française de Rome), entamé sur le terrain en 2022, a entrepris l’étude globale et pluridisciplinaire d’un exceptionnel corpus de *graffiti* antiques. Incisées dans l’enduit peint des deux murs du grand couloir d’accès aux deux théâtres (VIII 7, 20), 273 inscriptions textuelles et figurées, accumulées et souvent enchevêtrées, encore pour une bonne partie lisibles *in situ*, malgré la dégradation progressive des parois, conservent des échos de la vie quotidienne de cet espace, depuis la fin de la République et probablement jusqu’aux derniers jours de Pompéi. Nous en proposons une relecture non plus fragmentée, à l’instar des entreprises de catalogage épigraphique qui nous ont précédés, mais globale et spatialisée, pour interroger le fonctionnement de cet espace public comme un espace vécu : lieu fonctionnel et de passage, mais aussi, comme le révèlent ces inscriptions, espace de séjour, de communication et d’échanges. Après une présentation du dossier et de la méthodologie, nous reviendrons par plusieurs études de cas sur ce que ces *graffiti* disent d’un lieu fortement intégré dans le quartier des théâtres, mais aux fonctions multiples dans l’espace urbain. Nous nous interrogerons ainsi sur l’accès permanent à cet espace, en croisant l’étude du bâti et l’apport des inscriptions textuelles, dont plusieurs associent des indices de séjour (*habitare*) à des déictiques de proximité (*hic*). Il s’agira ici d’analyser la fonction de ce lieu à la lumière du statut particulier dont jouissaient les deux théâtres proches, qui, comme tous les théâtres du monde romain, devaient demeurer accessibles à tous, au-delà des seuls moments festifs qu’ils accueillaienent. Nous envisagerons ensuite les apports de ce corpus à l’histoire ” par en bas ” (*from below*), à la lumière des problématiques relatives aux sociabilités ordinaires et à la culture populaire (et à son rapport dialectique à la culture légitime) qu’il engage. Ce faisant, nous nous focaliserons sur le profil des usagers du couloir. Il est certes impossible de déterminer à quel point ceux-ci se confondent avec les usagers des théâtres eux-mêmes, eu égard à l’absence d’allusions claires aux activités théâtrales et aux limites patentes de l’approche prosopographique appliquée à notre corpus. En

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\*Speaker

revanche une lecture anthropologique de ce dernier révèle l'importance de l'univers mental des spectacles en général dans le choix des thèmes des *graffiti* figurés aussi bien que textuels par les scripteurs.

**Keywords:** graffiti, théâtres, Pompéi

# ” Bruits de couloir ” : les graffiti du couloir des théâtres de Pompéi, du corpus épigraphique à l’approche anthropologique d’un espace public

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spectacles en général dans le choix des thèmes des *graffiti* figurés aussi bien que textuels par les scripteurs.

**Keywords:** graffiti, théâtres, Pompéi

# Nuovi aggiornamenti per una lettura diacronica delle fasi di utilizzo degli spazi del Circo Massimo

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<sup>1</sup> Sovrintendenza Capitolina-Roma Capitale – Italy

Il Circo Massimo di età imperiale era un edificio estremamente funzionale, progettato ed organizzato per lo svolgimento dei giochi e per accogliere un gran numero di spettatori ma, in virtù della sua storia millenaria e della posizione all'interno della città, rappresentava anche un importante spazio pubblico quotidianamente frequentato anche in assenza di spettacoli. Le dimensioni dell'edificio permettevano di contenere al suo interno un grande numero di locali commerciali o destinati ad altro uso mentre il grande spazio della pista costituiva un'attrazione giornaliera per gli incontri e gli svaghi del cittadino romano. Le indagini archeologiche svolte negli ultimi decenni sulle strutture dell'emiciclo del Circo Massimo hanno permesso di analizzare alcune delle superstiti fasi di utilizzo dei suoi ambienti anche se le particolari modalità con le quali questo settore è stato scavato nel corso dei primi decenni del '900 permettono solo una ricostruzione estremamente parziale delle modalità di utilizzo degli spazi interni. In questo contributo si è pertanto ripreso e analizzato, alla luce delle nuove indagini e ricostruzioni, parte della documentazione relativa alle diverse esplorazioni effettuate a partire dalla fine dell'800 per riproporre un quadro più variegato delle varie occupazioni e trasformazioni degli spazi del circo.

**Keywords:** Circus Maximus, Trajan, tabernae, Circo Massimo, fornix, fornices

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\*Speaker

# Le site des théâtres de Lyon à travers quelques objets. Quelques traces et bien des questions

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<sup>1</sup> Luhcie – Université Grenoble Alpes – France

La communication s'intéressera au site " des théâtres " de Lyon, à Fourvière, à travers quelques objets recueillis dans des fouilles anciennes, à partir de 1933, après des siècles d'activités diverses sur le site. Avec ces objets dénués de tout contexte stratigraphique, dont on n'est pas toujours sûr du lieu de découverte, de la datation, de la fonction, dont beaucoup n'ont pas été inventoriés et dont on ignore même où certains se trouvent, il n'est évidemment pas aisé de reconstituer une vie quotidienne sur le site, depuis la construction des édifices (voire antérieurement), jusqu'à leur disparition. Les questions, plus nombreuses que les réponses, toucheront cependant à des domaines divers.

**Keywords:** Lyon, théâtre, romain, cultes, artisanat

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\*Speaker



# Restauration, réoccupations et récupérations dans les édifices de spectacle de Gaule romaine.

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Les édifices de spectacle des provinces de Gaule romaine participaient pleinement à la vie culturelle et religieuse de la cité. Ils constituaient aussi l'un des lieux d'expression privilégié des pratiques évergétiques des élites provinciales, ce qui a favorisé leur multiplication dans les provinces gauloises du Haut-Empire à l'Antiquité tardive. Au cours de cette dernière période, le ralentissement du polythéisme et la mutation de la compétition municipale entre les élites, qui ne recourent plus à l'évergésie des spectacles comme un levier social, mènent à un abandon progressif des monuments par les cités. De quelles façons ces transformations s'opèrent-elles et quelles fonctions recouvrent dès lors les théâtres et les amphithéâtres de Gaule romaine ? À travers plusieurs exemples, nourris par les découvertes archéologiques récentes et d'autres plus anciennes réinterprétées, nous nous attacherons à caractériser les stratégies urbaines et sociales envisagées par les habitants des cités de Gaule romaine. Ces transformations, perçues à travers plusieurs indices matériels, illustrent un changement majeur dans la perception de l'espace urbain par les Anciens. La mise en place de nécropoles dans les arènes et les orchestras abandonnées permet de questionner la réutilisation des monuments alors délaissés en dehors des nouvelles villes du Bas-Empire. Certains édifices de spectacle sont également associés au système défensif de plusieurs villes, remettant en question le rôle des élites dans l'organisation et la priorisation des chantiers de construction. Enfin, les monuments de spectacle traduisent une appropriation progressive de l'espace public à des fins privées : des chantiers de récupération sont organisés ; des squats et des habitats plus ostentatoires investissent les édifices.

**Keywords:** Théâtre, amphithéâtre, Antiquité tardive, nécropoles, habitats, enceintes

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\*Speaker

# Il teatro di Marcello a sipario chiuso: testimonianze di vita quotidiana

Stefania Pergola \* <sup>1</sup>, Elisabetta Carnabuci <sup>1</sup>

<sup>1</sup> Sovrintendenza Capitolina – Italy

*Il grande teatro costruito da Augusto e dedicato alla memoria del nipote Marcello, oltre ad assolvere alla funzione pubblica di accogliere 15.000 spettatori in occasione dello svolgimento degli spettacoli teatrali, conserva al suo interno inaspettate testimonianze di vita quotidiana. Oltre alla presenza delle botteghe in alcuni dei fornicci al piano terra, dove si praticava la vendita di merci, particolarmente interessante è la presenza di un luogo di culto dedicato al genius theatri, realizzato in alcuni parti più interne e profonde del teatro. Sarà inoltre proposta una nuova ipotesi di lettura di un ambiente posto in coincidenza dell'asse dell'edificio e ornato da una ricca decorazione a stucco, di cui si specificherà una nuova datazione ed una nuova ipotesi di funzione.*

**Keywords:** teatro di Marcello, larario, fornice stucchi

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# Au-delà des spectacles : traces de vie quotidienne et usages polyvalents des édifices de spectacles dans le monde romain

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Les édifices de spectacles romains, cirques, théâtres et amphithéâtres majoritairement, constituent des marqueurs bien connus d'une culture urbaine partagée que les Romains désignaient sous le nom d'*urbanitas*. Les spectacles, donnés dans le cadre des *ludi* qui rassemblaient toute la communauté des cités selon un calendrier partagé, ou bien à l'occasion de *munera* offerts par les élites urbaines au cours de leur carrière politique ou lors d'événements privés, rythmaient le quotidien de toutes les villes romaines et pouvaient drainer des spectateurs à l'échelle locale voire régionale. Courses de char, chasses et combats de gladiateurs, spectacles dramatiques (tragédie, comédie, mime, pantomime) et autres performances dites mineures qui pouvaient les accompagner sont assez bien documentés par les sources textuelles et iconographiques et connurent un succès populaire non démenti jusqu'à la fin de l'Antiquité. Les modalités précises de leur déploiement concret au sein des édifices conservés sont parfois plus difficiles à cerner archéologiquement, faute de traces matérielles toujours tangibles.

Mais ce qui nous intéressera ici n'est pas tant le fonctionnement des édifices pour l'accueil de ces spectacles et de leurs acteurs comme de leurs spectateurs, mais plutôt leurs usages comme espaces publics, au quotidien. Relevant d'un statut juridique particulier, qui les maintenait hors de toute propriété privée comme publique, ils constituaient des infrastructures pérennes que les cités se devaient de gérer sur le long terme, même après la prise en charge éventuelle de leur construction ou de leurs restaurations par des *evergètes* privés. L'archéologie permet parfois de prouver que leurs structures imposantes, en particulier les espaces aménagés dans les substructions qui pouvaient soutenir la pente des gradins, pouvaient effectivement rester ouvertes en dehors des spectacles. Elles pouvaient être mobilisées, officiellement ou de manière plus spontanée, pour d'autres activités plus quotidiennes : rassemblements ou réunions, commerce, promenades et loisirs, accès à l'ombre, à des fontaines ou à des latrines etc. Bien sûr, avec le déclin des spectacles à la fin de l'Antiquité, ces pratiques d'appropriation des différents espaces de ces monuments pour d'autres usages se multiplièrent.

L'analyse fine des structures bâties, des inscriptions officielles ou des graffiti lorsqu'ils sont conservés, ou encore du décor voire du mobilier parfois retrouvé dans les édifices de spectacles permet de s'interroger sur la vie quotidienne des édifices de spectacles : qui les fréquentait en

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dehors du public des spectacles ? qu'y faisait-on lorsqu'ils n'accueillaient pas ces grands rassemblements ? Comment les cites pouvaient-elles " rentabiliser " ces structures tout le reste de l'année ? Comment leurs habitantes et habitants investissaient-ils ces espaces publics en usagers et non seulement en spectateurs ?

Les intervenants de cette session chercheront à mettre en commun leurs réflexions sur ces questions à travers des études de cas issus de contextes particulièrement bien préservés ou encore par le biais d'enquêtes synthétiques ciblées sur tel ou tel aspect des usages " indirects " de ces édifices incontournables des villes romaines, trop souvent considérés uniquement pour leur fonction spectaculaire. On se placera ainsi dans une perspective d'anthropologie des espaces publics urbains, centrée non seulement sur les commanditaires et institutions régulatrices, mais aussi sur l'investissement des lieux publics par leurs usagers.

**Keywords:** théâtres, amphithéâtres, cirques, édifices de spectacles, usagers, vie des espaces publics

# Les notables au spectacle ? Portraits de l'élite et édifices théâtraux dans les cités grecques d'Asie Mineure occidentale sous l'Empire

Martin Szewczyk \* <sup>1</sup>

<sup>1</sup> Musée du Louvre – Ministère de la Culture et de la Communication – France

En partant de l'analyse des vestiges de monuments statuaire attribuables aux édifices théâtraux des cités d'Asie Mineure occidentale, on se penchera sur les formes institutionnelles (puissances honorantes, occasions, nombre des effigies, rituels publics) et sur les choix concrets (emplacement des statues, forme des bases, modalités d'intégration à l'architecture) qui font de ces édifices des lieux à part de la célébration statuaire des notables locaux. On étudiera ainsi en détail l'interaction entre la pratique honorifique et un lieu, dans sa dimension physique et monumentale, bien sûr, mais aussi idéologique. Cette approche constitue une façon d'aborder la question de la place des édifices théâtraux dans la vie publique des cités grecques d'époque impériale, au-delà de la seule question de la tenue des spectacles. La " culture de la fête " (*Festkultur*) qui devient prégnante à partir du II<sup>e</sup> siècle de notre ère est moins, de ce point de vue, un détournement vers le loisir que l'affirmation par des formes purement grecques (ou perçues comme telles) de l'identité de la cité, faisant du théâtre une caisse de résonance et un lieu central de l'autoreprésentation publique.

**Keywords:** Théâtre, Asie Mineure, statuaire, portrait, honorifique, notables, élites

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\*Speaker

# L'espace augmenté des édifices de spectacle : archéologie et histoire sensorielles

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Les édifices urbains ne sont pas des cellules architecturales isolées. Ils entretiennent avec leur environnement des interactions qui leur donnent sens et leur confèrent des qualités propres. Une partie de ces relations est purement spectaculaire : elle passe par le regard, la covisibilité que suppose la proximité. Dans cette intervention il sera toutefois question d'élargir la réflexion aux autres sens que la vue. Dans la lignée des travaux de l'*aural architecture*, nous chercherons par exemple à évaluer sur plusieurs échelles l'empreinte sonore des édifices de spectacle, structurellement conçus pour sonner (théâtre, odéons) ou que la capacité d'accueil combinée au type de spectacles accueillis rendait fondamentalement bruyants (cirques, amphithéâtres). D'autres sens seront également mobilisés, comme la kinesthésie mise en jeu lors des déplacements, tant externes aux bâtiments (pour s'y rendre), qu'internes. Loin de se limiter à la liste des perceptions sensorielles ressenties dans les édifices de spectacle, nous chercherons à évaluer si la prise en compte de ces dernières peut enrichir la compréhension que nous avons de la perception qu'avaient les Anciens de ces constructions, dans un espace urbain donné. La différence entre les temps creux et les temps pleins qui les animaient sera le pivot de cette enquête d'histoire et d'archéologie sensorielles.

**Keywords:** Histoire sensorielle, archéologie sensorielle, spectacles

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# Session 17bis. Les espaces vécus dans Palmyre

# Lived Spaces in Palmyra: Between Legacy data and Archeological Reports –position paper

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Palmyra flourished in the first three centuries CE thanks to the wealth that the city's elite accumulated through their successful exploitation of the trade routes between the Roman Empire and the East and through which they came to hold a pivotal role in the networks of these centuries. During those years, it was transformed from a small settlement to a city that had all the external markers of Roman civic culture, demonstrated at an institutional level by the presence of a people's assembly and a body of selected officials (*demos* and *boule*) as well as the participation of its elite in the senatorial class, architecturally by the building of spaces such as the agora, the council house, the theatre, baths, basilicas and colonnaded streets, and socially by the setting up of honourific statues in gratitude for benefactions and other services rendered to the city.

While it is possible to discuss the history of Palmyra in this period broadly, the lack of textual evidence from the city itself, the biased, and sometimes biased, literary and historical testimonies of the Romans, and the uneven archaeological exploration of the site, with earlier scholars focusing on the Roman-period ruins almost exclusively, means that our knowledge of Palmyra still has substantial gaps.

In the last ten years, the material collected by the Palmyra Portrait Project and its spin off projects and the subsequent publications have resulted in clarifications of some issues of social structure and chronology. For one deep investigations and contextualisation of legacy data from past excavations can reveal how remains of buildings can be understood as sites of lived experiences and changes through time. This paper will give an introduction to the projects and set out future lines of enquiry and suggestions for best practice scenarios.

**Keywords:** Palmyra, archaeology, lived spaces, archives, legacy data

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\*Speaker



# The Lived Experience of Funerary Spaces

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Like other cities of the ancient world, Palmyra had several necropoleis located along the major roads leading from and to it. These cities of the dead and their monuments have long attracted the interest of visitors and scholars. The monumentality and unique form of its tower tombs have attracted interest from the 18th century, when Palmyra was established as a magnificent ruin in European imagination, and in the 20th century, as a marker of local identity. The iconography of the banquet, prevalent in relief placed over the foundation inscriptions of tower tombs and the sarcophagi used for the burial of families inside the tombs, has been the focus of study since the 1950s. The textile remains of the burial shrouds of wealthy Palmyrenes have revealed the city's trade links with China and other cities in the Near East. The cities of the dead, however, were also in use by the living. Archaeologically, it is possible to detect rituals associated with the burial, while other finds may imply commemorative rituals taking place inside Palmyrene tombs. These have been little studied. This paper proposes a survey of the various ritual aspects and practices that can be associated with Palmyrene funerary spaces, and an investigation of the lived experience of tombs and how they were used by the living in specific moments in time.

**Keywords:** Palmyra, lived experiences, rituals, funerary spaces, necropoleis

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\*Speaker

# Re-evaluating the Senate House and Its Sculptures

Olympia Bobou \* <sup>1,2</sup>, Julia Lenaghan \*

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This paper aims to review the sculptural finds of the "l'edifice aux statues", subsequently also called "le sénat" or more neutrally "l'edifice à banquettes semi-circulaire." Excavated by Raymond Duru in 1940, the five marble statues, which gave their name initially to the building, have received repeated and excellent attention. The attention has focused mainly on issues of manufacture, typology, and chronology. Scholars readily recognized the headless statues as portraits because the two male figures are dressed in Roman togas and the three female figures are versions of the most common body types used for honorific statues of women in the Roman world, the "Pudicitia" and the "Large" and "Small Herculaneum" types. More speculative but equally thought-provoking have been attempts to identify the statues as honours for Septimius Odinat and his family. Here we revisit the contextual aspects of these statues considering the advances in our understanding of the city of Palmyra – its archaeology, art, industry, and epigraphy–, of the marble business in Syria, and of the habit of statue honours in the entire Roman Empire. That is, we reflect on the find location, the possible original aspect of the complete monument, and the importance of such traditional "western" figures within the city.

**Keywords:** Palmyra, archaeology, sculpture, lived spaces, senate house

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\*Speaker

# Lived Spaces in Roman Palmyra

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The city of Palmyra flourished in the first three centuries CE thanks to the wealth that came to the city mainly because of the successful exploitation of the trade routes between the Roman Empire and the East (Parthia, India, China). During those years, it was transformed from a small settlement to a city that had all the external markers of civic culture as it was understood in the Roman Empire. It had an assembly of the people with elected officials (demos and boule) with appropriate spaces for gathering and making decisions (agora and adjacent buildings), a theatre, baths, basilicas, and a multitude of honourific statues lining the streets and public spaces. At the same time, all these signifiers of civic culture were not copied but rather interpreted and adjusted to fit an already existing dynamic and strong Palmyrene culture. The tribal affiliation of the citizens was as important as stating one's patronymic, the statues were set up on columns as well as on bases, mosaics could be used as effectively as statues in spreading messages of power, and the depicted people were often dressed in their local garments rather than Greek or Roman costumes. In the funerary sphere, Palmyrene Aramaic and displays of local elite culture were used effectively to show the local Palmyrene identity.

The systematic exploration of the site, however, is uneven: it started by antiquarians and philologists in the late 19th and early 20th century, while archaeologists working from the 1930s onwards, focused on the city's Roman-period ruins, dismantling or disregarding the evidence from later periods. Also uneven are the sources surviving from the city: with the lack of textual sources from Palmyra itself, with the exception of epigraphic evidence, and scholars of all periods need to rely on archaeology and inscriptions for understanding how private and public spaces were established, used, and transformed.

The work conducted under the leadership of Rubina Raja since 2012, first with the Palmyra Portrait Project and then with the Circular Economy and Urban Sustainability in Antiquity and the Archive Archaeology: Preserving and Sharing Palmyra's Cultural Heritage through Harald Ingholt's Digital Archives projects, has clarified various issues of Palmyrene social structure, and has refined the chronology of its sculpture. It has also set the foundations for further investigations of the site through its publications and the material available on open access. In this panel, we wish to examine the histories of specific locations and spaces in Palmyra through an interdisciplinary lens. By using epigraphic, archaeological, historical, and even anthropological data, it is possible to approach the remains of buildings as sites of lived experiences and changes through time. In Palmyra, in particular, despite the flurry of recent publications, there are still questions that remain open. The use of space by different groups, be they tribal, elite, collaborating or competing, in specific buildings, such as the agora or the various sanctuaries,

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\*Speaker

is one of them. The use of funerary buildings as ritual spaces for the living also remains largely unexplored in scholarship. Post-Roman Palmyra still needs to be investigated further. By integrating different scientific methods and theories, the case-studies presented in this panel can give snapshots of how specific spaces were used through time. They, in turn, can open the wider discussion of archaeology of lived spaces in Palmyra, and, the archaeology of lived spaces in cities in the borders of or in-between empires, where local and international markers of identities mix with personal choices and family traditions, and where changes on the macro-political and economic level have effects on a micro- level.

**Keywords:** Palmyra, archaeology, lived spaces, archives, funerary spaces, workshops, sculpture

# Spaces of creation: Palmyrene carvers and their workshops

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Palmyrene portraits on loculus reliefs, sarcophagi, architectural elements, stelai, altars, and banqueting reliefs are well studied with different questions in mind. Their iconography has been explored over the last decades, also within the Palmyra Portrait Project. In the last years, their production was examined in more detail within the project, revealing the carving tools and techniques as well as changes in both over time. It has been argued that the production must have been customized, which means the customers of the portraits had a huge influence on the portraits' appearance. However, the carvers' skillset, the materiality of the local limestone, and the changing fashion over the three centuries of production majorly influenced the portraits. In this paper, the carvers and the spaces they worked in will be explored. With no archaeological evidence for carving workshops, the portraits and the graves themselves need to be taken into account and explored with the question in mind how and where the Palmyrene carvers worked. Additional information can be gained from the limestone quarries that are closely located to the city.

**Keywords:** Palmyra, funerary portraiture, limestone carving, stone carving, workshops, carvers, quarries

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\*Speaker

# Beyond Religion: The Use of Sanctuaries by Palmyrene Elites

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In the first three centuries CE, public space in Palmyra was used by the local elite as the place to demonstrate its power and its wealth. In the porticoes of the public monuments, statues of benefactors were put on consoles protruding from the columns. This was particularly true in sanctuaries. This contribution will assess the impact of this phenomenon, highlighting the evolution in the location of statues (streets, sanctuaries, and other public spaces), and the different ways the great families showed their influence.

**Keywords:** Palmyre, élites sociales, sanctuaires

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\*Speaker

## Session 17ter: Réinventer les Gallo-Romains (Exposition)

# Redécouvrir les Gallo-Romains (M. Poux L. Laüt, K. Gruel,, F. Ory) posters session

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nous souhaitons réinterroger notre vision de la Gaule, essentiellement septentrionale, à partir de l'expérience des chercheurs de l'UMR AOROC à Paris, mais aussi de Lyon et de Bibracte. Conformément aux pratiques de ces équipes, il s'agit de confronter une vision classique de l'impact de la conquête romaine sur la Gaule avec les réalités du terrain, en soulignant l'apport des Gaulois au développement des provinces. La Gaule septentrionale, en apparence moins romanisée en particulier dans ses campagnes, montre la confrontation de deux mondes, l'un celte, l'autre méditerranéen, qui s'enrichissent mutuellement. Sans prétendre à l'exhaustivité, il s'agit ici de proposer une série de zooms éclairant des aspects choisis de la recherche essentiellement programmée.

**Keywords:** gallo, romains

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\*Speaker



**Session 18. Au-delà du Palatin : les centres "palatiaux" comme centres créatifs du C2e au C7e siècle de notre ère**

# Introduction: ‘Palatial’ centres as creative hubs from the c. C2nd to C7th CE

Ian Haynes \* <sup>1,2</sup>, Paolo Liverani \*

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## **Introduction: ‘Palatial’ centres as creative hubs from the c. C2nd to C7th CE**

This paper both introduces the session and presents work by the ERC-funded Rome Transformed (ROMETRANS) Team and collaborating colleagues.

Although the role of monastic centres in generating and disseminating knowledge is well known and understood, there has been comparatively less discussion on the significance of ‘palatial’ centres as creative hubs. Yet, representing as they did power, places of encounter and the product of extensive investment, ‘palatial’ centres embody some of the most important loci for the study of innovation, emulation, and knowledge transfer in antiquity.

The evolution of ‘palatial’ centres in the Roman world from c. C2nd to C7th CE raises important questions about the way such centres functioned as creative hubs, and the degree to which they reflect fundamentally new ideas about power, landscape, community, and court cultures. Over a period of five years the ROMETRANS Project team worked together on the detailed study of a 68-hectare area of south-east Rome, focussing on the eastern Caelian. Using a wide array of predominantly non-intrusive methods the team evaluated all the surviving evidence for the area’s development from the first to eighth centuries CE. Two zones of particular importance for the study of such centres emerged in this area, the Sessorian Palace, evolving from a suburban

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\*Speaker

villa into a palace from the Severan period to Late Antiquity, and the Patriarchium, serving as Rome's episcopal residence and papal palace, adjacent to the Lateran Basilica. Following an outline of the methods used by members of the ROMETRANS team and its members, this paper summarises some of the important new insights that have emerged about the development of these complexes. It goes on to show how their evolution shaped and was shaped by the evolving political, social and physical landscape of south-east Rome, and how it in turn contributed not only to the transformation of the city, but also to broader articulations of imperial power, and developments in court culture that resonated far beyond.

**Keywords:** 'Palatial', Palace, Creative, Sessorian, Patriarchium

# Beyond the Palatine: ‘Palatial’ centres as creative hubs from the c C2nd to C7th CE (SESSION ABSTRACT)

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Research on Rome’s imperial residences has cast a light on the role of the palaces as creative hubs for experimentation and architectural innovation. This session seeks to look beyond the crucial formative development of residential complexes such as the Domus Aurea and the Domus Augustana, to offer an interdisciplinary reappraisal of ‘palaces’ within the Roman Empire and its successor kingdoms from the C2-C7th. While drawing inspiration from research that has sought to address continuities in notions of palatial architecture and ceremonial (Featherstone *et al.* 2015), this session pursues new avenues of analysis. Examining palaces as centres of innovation, it argues that their integrated study offers a vital complement and indeed counterpart to the emphasis placed in scholarly research on the role of monastic sites on learning and knowledge transfer. At the centre of any such reappraisal must be an understanding of these complexes and their surrounding landscapes as lived spaces.

The papers in this session seek to evaluate four themes.

1. Community and landscape. Understanding how people moved through and operated within the vicinity of palace complexes remains central to any appreciation of how such sites functioned. The innovative architecture which characterised them, was never designed to exist in isolation. While often sustained by far flung properties and estates, such complexes necessarily exploited the lands in their immediate vicinity for a diverse array of resources, from water supply to foodstuffs. The very intensity of this requirement shaped how people operated with that landscape, but it also formed part of the wider visual encounter with palaces, sitting alongside the need to accommodate ceremonial approaches and to limit or channel access to central spaces.

2. Craft communities and palace centres. Palatial centres often served as centres of architectural experimentation and of artistic patronage, in the formative moments of their creation,

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\*Speaker

but also crucially in a much more enduring way. Many such centres were characterised by workshop spaces ripe for innovative practice, where a variety of crafts developed in an environment that nurtured and sustained creativity and experiment across different media. A better understanding of the way people used and accessed these spaces is sought.

3. Court and court cultures. A rich body of historical documentation illuminates the way in which court cultures evolved, but archaeological evidence can play a vital role in showing how the built landscape framed social hierarchies within the court. Visual and acoustic analysis of built space help to illuminate people's encounters with the emperors, clerics and kings – and in the process also enrich our understanding of the changing roles of those figures within society.

4. Peopling Space / Discrepant communities. To work palaces needed people. The lives of the enslaved labour, of guards, of freeborn administrators, bureaucrats and petitioners all require further attention. Art, architecture, and landscape all shaped and signalled these and other groups within palatial complexes. Here too comparative study can sometimes help in interpreting the function of spaces otherwise ill-understood. A recent collection of papers has usefully brought together work on the emperor and his court to 300 CE (Kelly and Hug 2022), but its approach covers a shorter timespan than that proposed here, and is overwhelmingly based on documentary evidence. Archaeology has much to offer this topic over the longer period explored in this session.

**Keywords:** 'Palatial', Palace, Creativity, Craft, Knowledge Transfer, Community

# PALAZZO OF HADRIAN'S VILLA: FROM ARCHITECTURAL MODELS TO THE BUILDING PROCESS

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Since 2003, the Archaeology Department of the Pablo de Olavide University of Seville has been developing an archaeological research project at Hadrian's Villa. Initially, between 2003 and 2012, a project was carried out in the Teatro Greco. Once the excavation and study of the Teatro Greco had been completed, a new project began in 2013 and is still ongoing, with the aim of excavating and studying the Palazzo.

The Palazzo area is a very interesting part of Hadrian's Villa for several reasons. Firstly, it is the emperor's first residential complex in his Tiburtine villa. Secondly, it is an area of architectural experimentation, where architectural models were tested that were later developed on a large scale in other parts of the villa. Finally, the overlapping of this complex with the pre-existing villa, known as the Republican Villa, makes this area of particular interest due to the adaptation and incorporation of elements from the previous villa into Hadrian's construction.

In this presentation, we propose to analyze various aspects of the construction of the Palazzo of Hadrian's Villa.

On one hand, the transformations of the project during the construction phase, currently under study by G. Romero in the entirety of Hadrian's Villa, constitute a particularly interesting aspect. These transformations are also evident in the case of Palazzo. In conjunction with revisions and small modifications to the initial architectural project, we have documented, thanks to archaeological excavation, significant changes in the conception of the courtyards that make up Palazzo, especially the one located furthest to the east. Among the corrections and adjustments, it is notable the high number of occasions in which the opening and closing of openings, whether through the installation of new doors and windows or the blocking off pre-existing ones, take place. These adjustments are often carried out during the construction process itself, resulting in a change in the conception of spaces. Occasionally, this change is completed by constructing walls of lower quality, dividing some areas. As a result, it is common to document certain spaces with structures of different phases and techniques.

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The adaptation and reuse of elements from the Republican villa is another aspect of particular interest in this sector of the villa, which is also the subject of our study. A large part of the division of the Palazzo into four large courtyards corresponds to this earlier villa. On the other hand, some important elements of the earlier villa have been preserved in the new imperial villa. For this reason, this part of the Hadrian's Villa retains an archaic appearance. For this reason, this sector of Hadrian's Villa maintains, in some respects, an archaic appearance, which has nothing to do with what happens in the rest of the villa.

All this has given rise to a wide range of different construction techniques, which have not always been analyzed in depth by research, so we propose here an update of the documentation and a study of the different construction techniques used in the construction of the Palazzo.

**Keywords:** Hadrian's Villa, palazzo project, Teatro Greco

# The Severan Palatium of Baiae: a splendid ending of a complex transformation

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Thanks to numerous ancient written sources *Baiae* is considered the first and most famous Roman Thermal Spa and health resort which was frequented by rich aristocrats and emperors. There is even evidence for the existence of an imperial *palatium* thanks to various archaeological sources. Due to several developments, but mainly because of the volcanic activity of the Phlegraean Fields (bradyseism and the eruption of Monte Nuovo in 1538), Baiae disappeared from memory. It was only rediscovered during Renaissance in architectural remains found in a bay located about 17 km west of Naples in the so-called Phlegraean Fields.

Today, the bay is framed by the Epitaffio hill to the north and the mighty Castello Aragonese to the south. Thanks to the excavations carried out in the 20th century, extensive and complex Roman ruins can be presented to the public in a 4-hectare archaeological park in Baiae. There is also an underwater archaeological park, which not only provides vivid evidence of bradyseism, but also includes other ancient remains. Additionally, there are archaeological remains that extend across the bay. All the findings provide evidence of a Roman presence from the end of the Republican period until late antiquity. In view of the favourable starting position with numerous ancient texts, a large number of archaeological finds on land and under water, statues and inscriptions, it is all the more surprising that ancient Baiae has not yet been the focus of more research and has not been the subject of detailed studies.

The two lecturers addressed this desideratum and studied the architectural (M. Nieberle(1)) and decorative (L. Narès(2)) genesis of Baiae, whereby various further questions followed on from their respective doctoral theses. This presentation synthesises both research projects, with a focus on the Severan period. The two speakers are able to show that a detailed study of the decoration in conjunction with the architectural remains not only provides a better understanding of the topography of Baiae in Severan times, but even provides plausible evidence for the Severan *palatium* and its brief but impressive appearance. With the spectacular architecture and furnishing of monumental buildings, such as the so-called Temple of Diana, Baiae was a creative centre in terms not only of the thermal spa landscape, but also regarding monumental architecture and its decoration.

(1) Dissertation M. Nieberle: Baiae. Genese, Nutzung und Funktion eines römischen Heilbades und Kurzentrums. Finalised 2023, publication ongoing.

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(2) Dissertation L. Narès: Les complexes thermaux de Baïes (Ier siècle av. J-C – IIIème siècle apr. J-C): phases d'aménagement et identification des espaces à partir des décors. Finalised 2023, publication ongoing.

**Keywords:** Baiae, Palatium, Decoration, Architecture, Severan Period

# Peopling Palaces: Hadrian's Villa at Tivoli

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Hadrian's Villa in Tivoli stands as an iconic testament to the ingenuity and pioneering nature of imperial residential architecture, providing a unique opportunity to explore a project that wasn't shaped gradually over an extended period but was intentionally planned and designed within a relatively brief timeframe.

Drawing upon recent studies examining the design of imperial residences as embodiments of power (Featherstone et al., 2015) and insights into the dynamics of the imperial court (Kelly et al., 2022), this paper delves into the social ecosystem of Hadrian's Villa. It assesses the degree to which its innovative design was influenced by the social dynamics and daily interactions that brought its spaces to life, as well as the extent of departure from existing architectural conventions.

Highlighting the dynamic relationship between physical structures and their inhabitants, this paper draws upon prior research on architecture, water systems, décor, and spatial organization within Roman imperial residences (Ravasi, 2015). Its aim is to comprehensively explore how far the design of Hadrian's Villa's moved away from established norms, with a specific focus on three pivotal themes: movement and security, sanitation, and the nuanced balance between segregation and integration within the villa society.

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**Keywords:** architectural innovation, imperial residences, movement and security, sanitation, segregation and integration, Hadrian's Villa

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\*Speaker

# At the heart of the palaces. Architecture and marble revetments of reception halls in Imperial palaces and villas.

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The imperial palaces of the Palatine Hill are traditionally considered among the primary hubs for architectural and decorative creations, especially evident in the spaces designated for hosting significant ceremonial functions related to the emperor. Within the Roman palace of Domitian, the two large halls known as *Aula Regia* and *Triclinium* were dedicated to these representative functions, serving as the heart of the residence. Both of them share the same planimetric and volumetric characteristics: imposing rectangular apsidal spaces with superimposed architectural orders and luxurious marble pavements and revetments (Mortera 2020; Caprioli, Mortera, Pensabene forthcoming).

Similar large reception halls can be found in many other contexts throughout the Empire, such as in the imperial palaces of Thessaloniki, Trier, and Gamzigrad-*Romuliana*, or in suburban residences such as the villa of Maxentius along the *Via Appia*, the villa of Piazza Armerina in Sicily, or the complex of Cercadilla in Córdoba. The level of knowledge about these halls is quite uneven, and they have been primarily and exhaustively studied from an architectural perspective, specifically exploring the role that they held within the palaces. On the other hand, less attention has been devoted to the study of their respective decorative features and schemes (Ruppienè 2021).

This paper aims to provide an overall examination of these grand reception halls from an architectural as well as decorative perspective, investigating whether and to what extent the "model" of the imperial palace in Rome has been effectively received, replicated, or reinterpreted outside the Palatine Hill.

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\*Speaker

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**Keywords:** Imperial Palace, Palatine, marble decoration, opus sectile, roman imperial villas

# Hadrian's Villa in constant change. Archaeological analysis of the construction techniques and processes of Hadrian's Villa

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In 2020, a doctoral thesis titled 'Archaeological Analysis of the Construction Processes and Building Techniques of Hadrian's Villa' will commence, under the guidance of Rafael Hidalgo and in affiliation with the I+D+I project PALATIA: Imperial Villas and Palaces from the Roman Period (1st-5th centuries AD) (2019-2022) at the Universidad Pablo de Olavide. The objective of this study is to review, document, and analyze the various buildings of Hadrian's Villa to comprehend their construction characteristics and thereby reconstruct the construction process of the villa.

Historical sources indicate that the importance of Hadrian's Villa is inextricably linked to the life of Emperor Hadrian. After his death, in contrast to other villas in the imperial domain, little new construction was carried out. Nevertheless, this does not exclude the villa from numerous alterations, reconstructions, or additional building phases. These constant modifications were made to adapt the structures of the initial phases to the new aesthetic and functional requirements that the emperor demanded for his residence

To conduct our study, we employed a methodology based on the principles of architectural archaeology. We analyzed the different faces of the walls of the buildings of Hadrian's Villa, utilizing a database to collect a wealth of information. This data will later be linked to a Geographic Information System (GIS) to enable spatial analysis. Most of the case studies were documented using photogrammetry to generate high-quality orthophotos and Computer-Aided Design (CAD) drawings, facilitating accurate analysis of the structures in question. In some instances, advanced technologies such as 3D scanners or drones were employed.

From this study, we have documented numerous reconstructions carried out during the construction process itself or at later stages. For example, there are more than a hundred cases of closures, openings, and modifications of door and window openings, often occurring during the construction process. In some cases, these changes were made as part of the construction, while in others, they were carried out due to alterations in the final project's design. Additionally, walls were constructed using inferior techniques, creating new spaces that obliterate structures from previous phases. These alterations primarily affected service buildings, such as the *Hospitalia Caserma dei Vigilli* and the *Triclinio Imperiale*. However, we also observed changes in buildings of great importance, such as the *Serapeo* and the *Terme con Heliocaminus*, as well as in smaller rooms of large buildings, such as the *Piazza d'Oro*. Furthermore, changes were noted in the heated rooms of *Palazzo d'Inverno* or *Piccole Terme*, including increases or decreases in

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\*Speaker

the number of heated rooms.

All this makes us think of Hadrian's Villa as a laboratory of ideas in constant flux, where the structures were modified, sometimes during the building process, sometimes accelerated, with a marked urgency in construction, so that the project could adapt to the new needs that arose in a constantly changing project during the emperor's lifetime.

**Keywords:** hadrian's villa constructuin techniques

# Out of the city and into the countryside – Tetrarchic Palaces in modern Serbia

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The positioning of most Roman Imperial palaces in urban settings directly affects the study of their wider surroundings and occupants. As has been shown repeatedly, the Tetrarchy was a key period of reform for the imperial structures of the Roman world, including the way Emperors themselves worked, behaved and lived. This included the end of the Palatine as sole "palace" of the Roman Emperors and establishment of new palaces and residences across the Empire.

Two such sites are located in the territory of modern Serbia – the Imperial Palace in the Tetrarchic capital city of Sirmium/Stremska Mitrovica and the "retirement palace" of the Emperor Galerius near the modern village of Gamzigrad, generally identified as Romuliana. This offers the unique opportunity to study and compare two contemporary Roman palatial sites that have been studied within a common research tradition but lie in very different settings: one urban, the other rural.

This paper will present newest research on both sites, carried out through rescue excavations and large-scale international research projects. On this basis, it will discuss the key themes of the session, with a particular focus on embedding the palaces within their landscape settings (both urban and rural) and access to and use of key resources (e.g. water, etc.). The paper will furthermore present ways in which the two sites acted as focal points of wider structured and designed spaces. In discussing the extent to which these latest results make it possible to gain a better understanding of the daily lives of the people who populated these spaces and enabled them to act as palaces, it will highlight the different approaches to this field that an urban and a rural palatial site offer and necessitate.

**Keywords:** Tetrarchy, Palace, Sirmium, Gamzigrad

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\*Speaker

# The Economy of an Imperial Residence - Trier in Late Antiquity

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After Treveris was elevated to an Imperial residence around 300 AD, the economic basis and trade networks of the city changed. Until the 3rd century AD, Trier had become an important economic centre in Gaul. The basis of prosperity was above all textile production. Merchants from Trier were particularly active in Gaul. With the presence of the imperial court, the economic importance increased and changed. The city was probably not only the most populous in Gaul, but also a lucrative market for luxury products due to the presence of numerous officials and soldiers. Instead of being a strongly export-oriented municipality, Treveris became a major centre of consumption. This becomes particularly clear in the case of archaeologically proven Mediterranean goods and luxury goods. In addition, state-owned factories ensured a change in production ratios. For example, the production of terra sigillata was abandoned, while Trier became a centre for the glass industry, presumably also with the production of diatret glass. In addition, the demand for construction materials and services for the residence was very high. The paper will present a first attempt to explain the economic consequences of the foundation of the imperial residence on the basis of archaeological finds and written sources.

**Keywords:** Late Antiquity, Residence, Economy

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\*Speaker



# The so-called Palace of Galerius in Thessaloniki: its building history and urban context

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The tetrarchic Palace in Thessaloniki was an extensive urban planning project that reshaped the city's form at the end of the third century. Usually, it is regarded as an integral design that comprises the Palace with all its annexes, the hippodrome, the triumphal arch, and the rotunda together with Thessaloniki's eastern walls. Recent interpretations, especially those regarding the Rotunda, have led to a more sober understanding of the fact that, although possibly conceived as whole, it might consist of several building phases. In most of its structures there are indications of additions and alterations that speak of its formation in even more building phases, spanning a longer period than has been accepted.

In this paper I aim to examine all cases of reconstruction and alterations carried out in several parts of the Palace's group of buildings. Moreover, I will propose a new way of understanding its integration into the urban grid and the way it affected the function of this part of the city.

**Keywords:** Galerius Palace, Thessaloniki, Tetrarchy, Rotunda, City walls, Hippodrome, Triumphal arch

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\*Speaker

**Session 19. Production, transport et  
impact socio-écologique des  
matériaux de construction dans  
l'Empire romain**

# The stone resources of the territory of Verona: Extraction and Trade in Northern Italy

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The southern slopes of the Lessini Mountains, just north of Verona (Italy), are rich in stone materials of good quality, extensively exploited since the Roman era. This is confirmed by evidence of quarrying activities and by the widespread use of these materials in structures and infrastructures of the city of Verona.

These limestones, primarily quarried in the valleys of Valpolicella and Valpantena, were employed for construction purposes and the production of stone artifacts and architectural decorations. Often exhibiting marble-like characteristics when appropriately polished, these stones were highly prized for their aesthetic qualities. They were traded beyond Verona to the neighboring regions through a dense and well-structured network of roads, navigable rivers, and maritime routes, connecting cities and inland territories with the lagoon of Venice and the Adriatic Sea. Waterways, in particular, were used for the transportation of heavy stone loads over medium and long distances.

Nevertheless, the macroscopic and microscopic similarities between these stones and other lithotypes from Northern Italy can complicate the investigation of trade routes; their study requires indeed meticulous archaeological and archaeometric considerations.

The contribution aims to explore this trade network from the quarries in the Lessini Mountains to the primary urban centers of northern Italy, tracing the most probable routes of distribution. This allows for the consideration of the supply of a stone resource on a multi-scalar level, examining the interaction of different economic systems.

The case study is part of a broader project currently undertaken by a team from the University of Padova, with the goal of investigating the exploitation, use, and commerce of stones in northern Italy during the Roman era.

**Keywords:** stone building materials, stone loads transportation, Verona, trade routes, northern Italy

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\*Speaker

# 'The routes of the marble in Roman period' project. Lesson learnt

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In the 2009, we have begun a project of study of the cargoes of marble or Roman period sunk in the Mediterranean. About ten shipwrecks have been investigated underwater; samples from their marble blocks have been analyzed at the Università IUAV of Venice.

Although the project is not completely concluded, it is already possible to make a review of this experience analyzing the potentialities, and also the limits, of the study of the circulation of the marble through the investigation of the shipwrecks.

The systematic sampling analysis has offered the possibility to identify associations of different marbles transported aboard the same ship, the digital photogrammetry has allowed to obtain precise 3D of the stone elements which have allowed to make precise calculations of the tonnage and 3D tentative reconstruction of the arrangement aboard. The reconstructions of the cargoes have permitted tentative reconstructions of the main dimensions of the vessels.

Limits in the research of these contexts do not lack. They often conserve very few objects over the marble. This implies that sometimes the datings are very generic and that the reconstruction of a route is not easy. Also, the remains of wooden hulls are very rare or are under huge blocks which cannot be removed. This implies that we still do not know so much about these vessels. In some regions, such as Greece, the informations about these wrecks are poor: the consequence is that the reconstruction of the routes of the marble is still preliminary.

**Keywords:** marble, shipwreck, archaeometry, transport

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\*Speaker

# Soft stone and technology transfer between Imperial core and periphery

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Much attention has been paid to the long-distance transport of marble and other hard stones as building materials in the Roman world. Soft stones, such as the many varieties of volcanic tuff, however, also moved as well (albeit only on the order of 25–300 km, as opposed to extremes approaching 3000 km for some hard stones). Soft stones had many advantages in non-decorative contexts: their relatively low densities made them easier to quarry and shape (sparing the quantities of iron required for upkeep of tools, moreover), and easier to move, in particular by boat. The paper will look at three geographic case-studies on the relationship between "local" soft stones and waterborne transport: the city of Rome, the Bay of Naples, and the Rhine Valley, considering how the different scales of demand affected the landscapes of exploitation. While simple diffusionary models of technology transfer from an Urban center to provincial peripheries have in recent decades rightly been problematized, it is clear that the Roman army was instrumental in setting up a regional infrastructure for the quarrying and transport of squared stone along the Rhine frontier, where there are no local precedents. Such an infrastructure finds parallels in Italy, in particular around Rome and the Bay of Naples, where riverine and maritime networks had long been established for the transport of soft-stone building materials. What is more, the specialized practice of underground or gallery quarrying, attested in the extraction of the Rhenish Römertuffs, is rarely found in the exploitation of non-decorative stones, but has precedents in the quarries around Rome and Naples. The engineers and legionaries who arrived in the Eifel region to extract volcanic tuff during the early Empire were drawing on centuries of accumulated knowledge. The gradual removal of quarries for "local" building stone away from the urban center, a process which began in Rome at the end of the Archaic period (as attested by recent geochemical proveniencing work), also saw its culmination in the Imperial-period Rhenish stone network.

**Keywords:** building materials, stone, quarrying, tuff, technology transfer

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\*Speaker

# Quantify building material costs for Roman circuses using a digital and architectural economic approach.

Dininno Domenica \* <sup>1</sup>

<sup>1</sup> Consiglio Nazionale della Ricerche [Roma] – Italy

What building materials were used to build Roman circuses? How much did it cost to build a circus? Did I have the same cost in all parts of the empire?

The spectacular circuses, with their seating over 250.000 spectators, make them some of the largest sporting venues of all time. Yet their large dimensions represent a potential challenge to offer a representative data set because they better reflect economic trends. They are therefore indicative of economic performance because they demonstrate a willingness of the local elites to invest, through *munificentia*, in the growth of cities trying to simulate the "shape" of the Circus with typically local characteristics. The choice of building materials depended on many factors: traditions, fashion, climate, and the resources offered by the environment of the respective era.

Economic history studies have traditionally relied mainly on literary sources and the analysis of the production of certain materials and in recent years there have been numerous publications focusing on the study of the cost and work processes of various construction (e.g. Abrams 1989, DeLaine 1997) in architectural energetics, to generate estimates of the amount of work and time dedicated to the construction of monuments.

What interdisciplinary methods have been successfully involved in researching building materials and techniques? Which type of interdisciplinary collaboration provides the best way to study building materials? By answering these questions, the research proposed in this work is an ongoing interdisciplinary project. It has a multilevel approach, involving socio-economic studies, and architectural energy, using digital tools and Machine Learning applied to archaeology.

This paper aims to quantify the construction costs of circuses, starting by calculating the construction elements using a digital and interdisciplinary approach.

The methods used are: a) deconstructing buildings into measurable components and quantifying them using new Blender tools. b) quantifying the number of bricks of a portion of the circus using new tools for classification, such as Machine Learning applied to archaeology (Dininno 2016; Dininno 2017; Grilli et al. 2018), c) estimating volumes and materials used in ancient buildings through architectural energetics in archaeology.

This paper will present the results of a pilot project that focuses on one case study, the Circus of Maxentius in Rome, to be continued with 4 other circuses in the Roman Empire.

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\*Speaker

The remains of the *cavea* and part of the well-preserved *carceres* and traces of the spina make it the best example of a preserved Roman circus and a perfect case study to calculate the construction costs.

The economic data obtained will allow us to compare the economic dynamics of the Empire's different provinces and evaluate the resilience and identity phenomena of the Roman provinces.

**Keywords:** building material, digital archaeology, construction techniques

# Le chantier hors du chantier : impact des chantiers de construction sur le paysage suburbain de la Rome tardo-républicaine et augustéenne

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L'impact d'un chantier de construction est loin d'être limité au terrain touché par les travaux. L'approvisionnement, le stockage et la transformation des matériaux sont des activités qui se déroulent largement en amont du chantier proprement dit, entre les lieux de production/extraction et les lieux de montage. Les paysages en sont profondément transformés, et c'est cette transformation fonctionnelle d'espaces situés sur la voie d'approvisionnement, entre l'extraction et le chantier, que nous souhaiterions ici envisager. Ils sont en effet un angle mort, oubliés à la fois des études portant sur les chantiers et sur celles qui se concentrent sur les sites d'extraction ou de production.

Deux cas d'étude, dans deux quartiers de Rome à la fois anciennement et densément bâtis, seront envisagés : le Forum Boarium d'une part, notamment au moment de la construction du nouveau temple de Portunus au début du ier s. av. J.-C. ; la partie sud du Forum romain d'autre part, en particulier autour des différentes phases de reconstruction du temple des Castors à la fin du iie s. av. J.-C. puis à la période augustéenne.

Dans les deux cas, les chantiers envisagés comptent à la fois une phase de démolition d'un bâtiment préexistant et une phase de reconstruction, depuis les fondations, dans des matériaux majoritairement nouveaux. Ainsi, nous prendrons en compte et nous quantifierons non seulement les matériaux qui arrivent sur le chantier depuis les sites d'extraction mais aussi les matériaux qui en partent, qu'il faut déblayer, récupérer, stocker et éventuellement retransformer avant de les remettre sur le maché.

Une restitution de chacun de ces chantiers et un séquençage de leur chaîne opératoire permettent d'envisager la quantité de travail qui peut être réalisée en dehors du terrain de construction (de l'ordre de deux tiers du travail total pour le temple de Portunus) et notamment de repérer des points de rupture de charge, en zones sub-urbaines, où pouvaient être délocalisée une partie des tâches constructives. Ainsi ces chantiers sont non seulement étendus largement au-delà du terrain de construction, mais aussi fractionnés dans l'espace, faits de plusieurs de zones de travail disséminées le long de la voie d'approvisionnement.

Nous chercherons en définitive à reconnaître, à l'échelle de Rome, de possibles espaces suburbains dédiés non seulement au stockage et à la gestion des matériaux, mais fonctionnant aussi comme des " pré-chantiers " permettant que le maximum de tâches soient effectuées avant que les matériaux transformés ne pénètrent dans le dense tissu urbain de Rome.

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\*Speaker



**Keywords:** matériaux, paysage, chantier de construction, Rome républicaine

# Old but new: peculiarity of the Late Antiquity production of wine and olive oil in the Eastern Adriatic

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<sup>1</sup> Archaeological Museum in Zagreb – Croatia

Production of wine and olive oil was vital for every day live in Antiquity. Wine was part of a daily diet of rich and poor and olive oil was widely used not only as a fundamental part of the Mediterranean diet but also for lighting and various types of production. So, it is not surprising that we can find traces of production of wine and/or olive oil in almost every Roman farm building in the Eastern Adriatic (part of Regio X Histria and province of Dalmatia). However, presence of pressing devices inside of luxurious villae, public thermae or even inside the cities is rather peculiar. Also, parts of richly decorated funerary monuments or public buildings with inscriptions were used secondarily to construct these pressing devices. Those significant changes are typical for the turbulent period of Late Antiquity that brought many novelties also into the agriculture production. Due to the danger of frequent barbarian raids, wine and olive oil production as a vital part of local economy was relocated from villae rusticae in the countryside to the relative safety provided by the city walls (the so-called rustification or re-ruralization of the urban environment). Secondary use of funerary monuments occurred at a later date when it was forgotten to whom the tombstones or sarcophagi had originally belonged. In Late Antiquity, in addition to countryside villae, necropolises were also raided by barbarians and the early Christians had no problems turning them into public quarries.

**Keywords:** wine, olive oil, Late Antiquity, secondary use, Histria, Dalmatia, rustification

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\*Speaker

# Modelling the Ecological Footprint of Roman Building Projects: First Thoughts

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In Roman times, as today, building projects unfolded in the real world, with real, physical constraints – and therefore, such projects at all times were always strongly conditioned by the shape, the texture, and the temperature of the world in which the builders lived and moved. In order to assess the ecological footprint of Roman construction, we thus need to ask how building works were organised to cope with environmental challenges, such as the limited local availability of resources, drops in temperature, or changing levels of rainfall. Seasonally fluctuating water levels made riverine transport difficult and often dangerous; in heavy rain, metalled roads became slippery and unpaved roads impassable; and, as Vitruvius reminds us, even the choice of building stones such as particular types of tufa were conditioned by the knowledge that some of them would not be as affected by exposure to the elements as others. The aim of this paper is to establish first parameters for modelling the ecological impact of Roman building projects. The paper will first focus on a reconstruction of the climatic conditions for Roman construction beyond the very limited textual evidence, before discussing one particular case study from the northwestern provinces in order to illustrate how Roman architectural practice was influenced by and, in return, profoundly shaped the environment.

**Keywords:** Roman Empire, architecture, construction, building materials, society, ecology

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\*Speaker

# Production, Transport, and Socio-ecological Impact of Building Materials in the Roman Empire

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The process of construction essentially depends on the availability of suitable building materials. For the Roman Empire, a large number of large-scale building projects are attested, which created an immense demand for stone blocks in various formats, mortar, bricks, and timber. This need led to the exploitation of natural resources as well as the establishment of production sites where bricks were made or lime was burned. The choice of materials was influenced on the one hand by the regional availability of mineral and biological raw materials, and on the other hand by extensive networks of transportation. In many cases, this caused a major impact on the natural environment. For example, quarries and the extraction of building or firewood could permanently change entire landscapes.

Quarries were developed to satisfy the need for suitable stone blocks. To minimise transport costs, these were extracted in the vicinity of the towns and military camps, if possible. If no suitable deposits were available, the stones had to be transported over long distances. Riverine networks played an important role for this type of logistics because of the relatively low transport costs. Due to their different geological characteristics, the origin of stone materials used in Roman buildings can be well determined by means of archaeometry.

Ceramic building material (CBM) plays a special role in the assessment of Roman construction projects. Brick and tile are often discovered during excavations. Although they were also recycled secondarily, this did not take place to the same extent as with stone ashlar. Producers can be distinguished by the practice of stamping, which was widespread in large parts of the Roman Empire. In the frontier provinces, military stamps are also common. This opens up the possibility of in-depth studies on military involvement in state and public building projects. Archaeometric analyses can also be used to locate production sites. Last but not least, due to modern firing tests, the process and effort of brick production also offers great potential for empirical tests and quantification.

For a long time, timber has been underestimated as a building material in archaeological research. Yet it was an indispensable part of almost all Roman buildings, in particular for roofs, which are usually not preserved. In addition, timber was also a sought-after building material for half-timbered walls in various regions of the Roman Empire. Dendroarchaeological investigations can help to determine the type, dating, and origin of the trees used in Roman building

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\*Speaker

projects. Recent investigations indicate that some of these trees were transported over very long distances. In addition, archaeometric results also allow conclusions about the environmental conditions in the immediate surroundings of the respective construction site.

Lime was also needed in large quantities for numerous buildings. This applies to the production of mortar for joints, but also in particular to the production of *opus caementicium*, which was an essential building material in the Roman Imperial period. The production of lime required a large amount of energy, which had to be covered mainly by firewood and other types of fuel. In addition, kilns had to be built for burning lime.

This panel aims at bringing together papers from various disciplines, such as Archaeology, Roman History, Archaeometry, that use quantitative and qualitative methods in order to assess the four building materials (stone, CBM, timber, and lime) with respect to the effort, organisation, costs, and consequences of their provision. Case studies may come from both the Mediterranean and the Empire's frontiers, thus contributing to ongoing discussions about the dimensions of the demand for building materials, their production, and distribution across the Roman world.

**Keywords:** Roman Empire, architecture, construction, building materials, society, ecology

# Trasporti, insediamenti, impatto ecologico dei materiali da costruzione in area prealpina e alpina

Annapaola Mosca \* <sup>1</sup>

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Vengono individuati i principali materiali da costruzione che erano stati adoperati fin dall'antichità nei territori alpini e alla base delle Alpi, cercando di localizzarne l'area di provenienza. Il distretto territoriale trentino/altoatesino/bresciano era ricco di materiali da costruzione: pietra e legno. Se le abitazioni di età preromana erano edificate in pietre cavate localmente e avevano gli alzati in legno, è con l'età imperiale romana che le pietre locali vengono utilizzate per erigere importanti opere pubbliche; dobbiamo quindi ipotizzare un potenziamento della circolazione delle pietre e dei marmi alpini e prealpini che potevano essere trasportati al di fuori dei limiti municipali e, conseguentemente, un incremento dell'attività estrattiva. Lo sviluppo delle infrastrutture porta in età romana all'uso delle cave d'argilla esistenti sul territorio per l'industria dei laterizi. Inoltre una risorsa dell'area alpina era costituita dai metalli, che potevano aver giocato un qualche ruolo nell'economia e nei commerci. Sulla base dell'analisi dei materiali impiegati nell'edilizia, dei dati etnografici, di altri dati di varia tipologia, viene quindi individuata la filiera produttiva che dalla vallate alpine e prealpine permetteva l'impiego di diversi materiali da costruzione anche nelle aree limitrofe al territorio di *Tridentum*. Vengono ricostruiti i sistemi di trasporto e si cerca di valutare l'impatto ecologico.

**Keywords:** Alpi, Prealpi, materiali da costruzione, insediamenti, territorio di Tridentum e aree limitrofe

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\*Speaker

# The Luni-Carrara marble in the public buildings of Tarraco (Hispania citerior)

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In the northeast of the Iberian Peninsula there are no outcrops of marbles, but only limestone quarries of various types. Despite this, huge volumes of imported marbles have been discovered in *Tarraco*, belonging to the architecture and decoration of its public and private buildings. This is due to its role as the capital of a large province and its proximity to Italy.

Luni-Carrara marble, in its white and greyish varieties, stand out among these imported materials. It was used on a large scale in the town, so that it has been documented in the main public buildings of *Tarraco*, such as the forum, the theatre, and the public baths. Findings are concentrated in the so-called "provincial forum", particularly in the area of the temple of Divus Augustus. The sanctuary and its portico were made entirely of Lunense marble.

This circumstance is a peculiarity throughout *Hispania citerior*. In other towns of the province, this marble is documented in architecture, but only in a testimonial way. It is generally limited to *crustae*. The finds usually correspond to inscriptions and sculptures that were part of certain contexts or specific decorative programmes. In *Tarraco*, by contrast, there is evidence of the work *in situ* of large volumes of marble. This was done not only by the local workshops but also by metropolitan craftsmen. These latter were installed mainly in the Flavian period to carry out the architectural and decorative elements of the above-mentioned temple of Augustus. The ideological charge of this marble is evident in its use for the provincial imperial cult sanctuary of *Hispania citerior*. In fact, there are some signs that the temple was partially built thanks to imperial intervention.

**Keywords:** white marble, greyish marbles, forum, theatre, public baths, temple of Divus Augustus

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\*Speaker

# The production and distribution of building ceramics in Late Roman Northern Gaul

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Stamped ceramic building materials are frequently found in late antique northern Gaul with its border provinces of Germania Prima and Secunda as well as Maxima Sequanorum. Stamped brick and tile have been found at numerous sites, providing a good insight into the production and distribution of this building material. The production is a proof for governmental building programmes in the 4th century. The imperial residence of Trier was one of the most important major construction sites in the Roman Empire. From the early 4th century, a brick industry developed in its vicinity. In the first half of the 4th century, the demand for brick material was met by larger manufacturers, whose stamps reveal the names of presumed tenants or foremen. In the course of the further expansion of the imperial residence under the Valentinian dynasty, smaller manufacturers took the place of these large companies.

The construction of fortifications along the Rhine border had a significant influence on brick and production. In Constantinian times, two legions are documented as producers. Valentinian's military construction programme brought a new central army brickwork in Rheinzabern, which was operated by the border troops (*limitanei*).

The great distance over which bricks were transported in northern Gaul in late antiquity is striking. There is evidence of both military bricks from the Rhine border in Trier and building ceramics from the area around Trier on the Rhine. They were mainly transported via the Rhine and the Moselle, travelling distances of over 300 km. This effort is unusual and shows the efforts of the state authorities to realise building projects across national borders.

**Keywords:** Roman Empire, Gaul, Late Antiquity, brick and tile, stamps

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\*Speaker



# Lifecycle of Stones – (Reused) Stone objects as markers of remembrance in Classical Antiquity

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<sup>2</sup> ROOTS Cluster – Germany

A societies (collective) memory and identity are intimately connected with certain sites and places, buildings or objects – Pierre Nora’s *Lieu de mémoire*. Prior to Late Antiquity, the reuse, repurposing, and recycling of hewn stone is scarcely studied on a broader scope and often attributed to purely economic factors, questioning the existence of reuse for mnesomonic purposes. In combining written evidence - inscriptions and literary sources - with the archaeological record my ongoing PhD project aims to investigate whether reused building materials in Greek sanctuaries held such medial capacities.

The most prominent reuse accepted in Classical Archaeology as markers of remembrance are the column drums of the Pre-Parthenon and the Doric Frieze of the Old Athena Temple in the northern wall of the Acropolis of Athens. They are seen as intended reminders of the struggles overcome in the Persian wars, thus, functioning as a reminder of the glorious past of the polis Athens as defender of freedom for all Greek people. In contrast, by looking at other sanctuaries outside and within Attica it becomes apparent, that the reuse of older blocks and architectural pieces in walls or supporting structures is a common practice, e.g. in the sanctuary of Poseidon at Sounion. Yet, the narrative of the emphasized status of the Acropolis wall can first be grasped in the 4th century, over 100 years after its construction. On the island of Paros, the preservation of (built) history (mneme) through the memorable reuse of architectural elements is attested, where an ionic capital from the 6th century was inscribed in honor of the memory of the poet Archilochos in the 4th century BCE and reused in his heroon.

A culture could preserve its own history (mneme) through the memorable reuse of objects. In this way, architectural objects could evoke memories over the course of time and, due to their object biography, symbolize the absent and the past in contrast to the initial form of reuse (ambivalence of things). Questioning, whether this was already intended with their installation or was evoked only by their longevity and growing age. Thus, they can be testimony to the continuity or discontinuity of societies and their identities, functioning as markers and symbols of remembrance. Shaping their environment and creating new and different forms of interaction over time.

Therefore, this contribution aims to ask if architectural pieces were (re-)used in different later phases as markers of remembrance or if they were merely used as invisible and unrecognizable elements, hiding their medial qualities. If and how might they have been perceived or experienced? Or in other words: How has the lived space changed or transformed over time because

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\*Speaker

of their continued existence? Thus, transformation of the cultural and material environment within sanctuaries in Classical Antiquity as they were central places of identity formation and commemoration can be made visible.

**Keywords:** Spolia, Realms of Memory, Greek Sanctuaries, Relived sanctuaries

# The Maritime Circulation of Ceramic Roofing Materials in the Mediterranean of Roman Era

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Despite being among the most flourishing market segments in the Roman world, the ceramic roofing materials have rarely been subject of specific attention from the archaeologists, especially with regard to the aspects related to their circulation. It seems clear that, during the Roman period, most of these materials circulated by sea and probably through different forms of navigation. However, of 50 cargoes so far detected in the Mediterranean basin, only a few have been studied with a complete approach. Here, after a brief presentation of the different types of roof tiles that circulated in the Roman Western Mediterranean, is proposed an analysis of the shipwrecks that includes an outlining – through some significant case studies – of the stowage techniques and an attempt of reconstruction of the types of vessels involved in the transport of these commodities. To reconstruct the stowage techniques of the ceramic roofing materials there has been carried out an analysis on the sites' documentation to find out if there were some blueprints in the disposition of the roof tiles and cover tiles on board. The stowing patterns for the materials of our interest could be resumed in a general scheme whereby the roof tiles are arranged in two or three parallel rows, positioned in the middle of the hull, with the cover tiles arranged in side stacks and inserted vertically in the gaps to stabilize the cargo. The systematic study of the shipwrecks led to the hypothesis that the diffusion of these materials took place on various scales and through different sailing modes, in contrast with the outdated theories that considered roof tiles and cover tiles as ballast, or a low-value commodity mobilized in the return journey. Nevertheless, several questions still remain about the maritime distribution of ceramic roofing materials, especially with regard to the handling of large cargoes and the reasons that led to their transport not only in a regional trade system but also in long-range distribution contexts and by direct, offshore navigation. In the phase of systematization and study of the data, the necessity of an updated database of roof tiles and cover tiles production and distribution in the Roman Mediterranean became clear. It would be advisable, in fact, a systematic study of this type of materials that starts from morphological and epigraphic analysis and necessarily passes through archaeometrical studies.

**Keywords:** Maritime trade, Ceramic roofing materials, Shipwrecks, Roman economy

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# The Maritime Circulation of Ceramic Roofing Materials in the Mediterranean of Roman Era

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Despite being among the most flourishing market segments in the Roman world, the ceramic roofing materials have rarely been subject of specific attention from the archaeologists, especially with regard to the aspects related to their circulation. It seems clear that, during the Roman period, most of these materials circulated by sea and probably through different forms of navigation. However, of 41 cargoes so far detected in the Mediterranean basin, only a few have been studied with a complete approach. Here, after a brief presentation of the different types of rooftiles that circulated in the Roman Western Mediterranean, is proposed an analysis of the shipwrecks that includes an outlining – through some significant case studies - of the stowage techniques and an attempt of reconstruction of the types of hulls involved in this transport, along with their tonnage. To reconstruct the stowage techniques of the ceramic roofing materials there has been carried out an analysis on the sites' documentation to find out if there were some patterns in the disposition of the rooftiles and bent tiles on board. At the same time, for the study of the hulls and their tonnage, there has been made, where it was possible, a volume estimation to determine the load capacity, from which it is possible to assume the tonnage and the hull measurements. The stowing patterns for the CBM could be resumed in a general scheme whereby the rooftiles are arranged in two or three parallel rows positioned in the middle of the hull, with the bent tiles arranged in side stacks and inserted vertically in the gaps to stabilize the cargo. The systematic study of the shipwrecks led to the hypothesis that the diffusion of these materials took place on various scales and through different sailing modes, in contrast with the outdated theories that considered rooftiles and bent tiles as ballast, or a low-value commodity mobilized in the return journey. Nevertheless, several questions remain about the maritime distribution of ceramic roofing materials, especially with regard to the handling of large cargoes and the reasons that led to their transport not only in a regional trade system but also in long-range distribution contexts and by direct, offshore navigation. In the phase of systematization and study of the data, the necessity of an updated database of rooftiles and bent tiles production and distribution in the Roman Mediterranean became clear. It would be advisable, in fact, a systematic study of this type of materials that starts from morphological and epigraphic analysis and necessarily passes through archaeometrical studies.

**Keywords:** Maritime trade, Ceramic roofing materials, Shipwrecks, Roman economy

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\*Speaker

# El precio de vivir en el locus amoenus. Cuantificación de costes del triclinium de la villa romana de Noheda (España)

Miguel Ángel Valero Tévar \* <sup>1</sup>

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Este trabajo surge de la necesidad de contribuir al estudio integral de la *villa* romana de Noheda (Cuenca-España), ya que, si bien es justo reconocer que hasta el momento ha sido el mosaico figurado la evidencia más notoria, se considera que la investigación sobre el enclave debe plantearse de manera integral, es decir, sin olvidar el tapiz musivario, pero otorgando la misma relevancia al resto de los aspectos conformadores de la *villa*.

Por ello, en los últimos años, el equipo de científico ha abordado un trabajo de investigación que ha permitido calcular los costes asumidos por el *dominus*, para la construcción de una estancia del complejo rural de grandes dimensiones (290 m<sup>2</sup>), que cuenta con una morfología destacada (triabsidada) y de la cual se tienen todos los datos: el *triclinium*. La buena conservación de los restos arqueológicos, ha permitido conocer al detalle la morfología de su planta, las técnicas empleadas para la cimentación, el alzado de las paredes, la decoración de las mismas mediante un zócalo de pacas de mármol sobre el que se elevan pinturas murales. Por esta razón, resulta un excelente candidato como modelo para ejemplificar este método de cálculo, al mismo tiempo que permite avanzar en el conocimiento de las fórmulas de financiación y adquisición de materiales que tenían los *potentiores* de las postrimerías del Imperio

La investigación sigue las líneas trazadas por los trabajos precedentes, que parten del estudio referencial realizado por J. De Laine sobre el proceso constructivo de las Termas de Caracalla, cuya publicación en 1997, y que años después continuaron otros, con trabajos de estimaciones del coste global del material empleado en la construcción de complejos monumentales como el foro provincial de *Tarraco*, el foro de *Segobriga* o el teatro de *Cartago Nova*.

Todos los estudios anteriores se realizaron de edificios públicos, sin embargo, hasta ahora no se habían afrontado análisis de construcciones privadas y menos aún de cronologías avanzadas (siglo IV). Por ello, el trabajo realizado en la imponente sala trifora de Noheda, supone una novedad ya que en primer lugar se efectúa cálculo del volumen de material utilizado. Para ello nos servimos del conocimiento de los lugares de procedencia de los esos materiales, ya que por un lado se han documentado la ubicación de las canteras de piedras calizas y areniscas empleadas, así como la cal usada como aglutinante, y por otro se conocen los tipos marmóreos empleados en la decoración, y por tanto se puede ubicar el punto de origen de los elementos lapídeos. Con estos primeros datos, se pasa a un segundo paso que es el cálculo de costes de su transporte, así como de la mano de obra necesaria para su transformación y puesta en obra. De esta forma es posible acercarse al coste total afrontado para la realización de esta gran estancia.

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**Keywords:** Cuantificación, costes laborales, piedra caliza, mármoles, transporte

# Wrecks Around Sicily and the Long Distance Transport of Building Materials

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The paper, "Wrecks Around Sicily and the Long Distance Transport of Building Materials," examines the impact of maritime routes and transport costs on trade in the ancient Mediterranean. In the first part, results from research at Trier University will be presented, including ship performance data from the *Bissula* sailing trials and the use of weather routing software to model sailing routes and transport costs. In the second part, the adaption of the gravity model of international trade to understand ancient transport will be discussed, applying modern economic theories to historical trade data, using transport costs as a variable. The final part compares the reconstructed sea routes and economic models with shipwrecks around Sicily carrying a cargo of construction material.

**Keywords:** transport costs, sea routes, trade models, ships, sailing, economic models

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\*Speaker

# From provenance determination to quantification. A method for estimating the transport of Phlegraean *pulvis puteolana* employed in the construction of the Roman Temple of Nora (Sardinia)

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Volcanic pozzolans are one of the most peculiar and intriguing construction materials employed in antiquity. These natural resources were extensively used by the Romans to increase the cohesive and waterproofing capabilities of ancient lime-based mortars and concretes. The most renowned one is undoubtedly the *pulvis puteolana*, a pyroclastic ash related to diversified Quaternary eruptions of the Phlegraean Fields and Somma-Vesuvius, that was recommended by Vitruvius and Pliny for the making of durable and waterproofed maritime *opus caementicium* piers and extensively traded in the ancient Mediterranean for this purpose (Brandon et al. 2014).

A recent study on mortar-based structures of the recently excavated Roman Temple of Nora (Sardinia, Italy), built in the second quarter of the 3rd c. CE, recognized the presence of volcanic pozzolans in the compounds, probably used to improve the cohesive properties of the building's concrete structures. The exact source of the raw material, not compatible with Sardinia's geology, was ascribed to the latest eruptive Phlegraean activities through advanced mineralogical and geochemical analyses (Dilaria et al. 2023). Considering Nora's location in the southern edge of the Gulf of Cagliari, the maritime transport of the material from Campania is straightforward and cost effective, but several questions arise about the actual size of the trade, which is decisive for the economic and logistic impact of the building process.

The present contribution aims to estimate the amount of the pozzolan shipped from the Gulf of Naples for the making of the Roman Temple of Nora. Material quantification was firstly achieved by parametrizing the amount of *pulvis puteolana* in respect to the other mortar components (i.e. sandy aggregates, lime, pores) by determining through DIA (Digital Image Analysis) the mean amount and standard deviation of material inclusions from multiple samples prepared on thin section. This "unit of measurement" was then transposed to the mortar-based portions of the building, by rescaling step-by-step the results of bidimensional DIA estimations to the structural volumetry of the temple, mapped in detail through plans, elevations and digital models for the

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\*Speaker



preserved remains, but also virtually restored in its original form through 3D reconstruction of the no longer existing portions.

The theme of the origin and transport of geomaterials in the ancient world captivates archaeological studies also thanks to the substantial contribution provided in recent years by the exact sciences. This presentation aims to contribute to this topic, demonstrating how the careful and diligent use of archaeometry and metric analysis, in their broader definition as "measure of the past", helps in providing insights into ancient commercial and construction dynamics.

**Keywords:** Transport, Stone, Volcanic pozzolan, Maritime trading

**Session 20. Utilisation de l'eau dans  
les espaces privés et publics de la  
ville antique. Nouvelles  
méthodologies et résultats de la  
recherche interdisciplinaire**

# Urban waters in Thessaloniki of the Roman Imperial Period. Roman fountains of public use in the heart of the modern city.

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Until recently, the northern part of Greece and specifically the region of Macedonia, lacked monumental fountain structures (nymphaea) – at least of the scale known from the 2nd and 3rd century AD examples from the Eastern, North African and Levantine provinces. This image seems to be changing with the opportunity of the large-scale public works launched the past decades. Particularly in Thessaloniki, at least two monumental nymphaea have been excavated along the main commercial street of the city (modern Egnatia str.) at the level which corresponds to the Roman strata. The first one follows the exedra (semi-circular) type nymphaeum and the second follows the theatre-façade nymphaeum type. It is of great interest that both are dated rather late, after the mid-3rd century AD. It is a period during which Thessaloniki enjoys a special status as, from the Tetrarchy onwards, it becomes monumentally equipped so as to welcome the emperor according to the standards of the capital.

These structures are located at the same area where the so-called "Portico of the Idols", a lost, enigmatic Roman monument was located. This was a two-storey high colonnade with statue-like sculpted figures, known by its Judaeo-Spanish name "Las Incantadas" or by the Greek equivalent byname, *The Enchanted Ones*. A lot has been said about its form and size, its location and orientation, the iconography and the meaning of its sculptural display, its function within the urban fabric, its relation with the other public buildings of the area. Here, we shall focus on one of the proposed views, according to which the monument belonged to a supposed large Thermae/Gymnasium complex, located between the political Forum of the city and the Roman Egnatia str., which was supplied by the underground aquifer. This paper will discuss both the underground water supply, and the ground level water consuming monuments at the center of the roman city.

The discovery of such public water monuments fills in the gaps in the puzzle of the monumental topography of the Macedonian cities during the Roman period. Hopefully, future excavations will bring more to light. Such water structures, as part of the monumental equipment of a Roman city, attest the cultural and technological communication of the center with the peripheral regions of the Roman Empire, they show how a "globalized", architectural culture and vocabulary are implemented in the cities of the wider northern Greek region and demonstrate the dynamics of the province of Macedonia during the Roman imperial period.

**Keywords:** Water, Architecture, Urbanization, Romanization, Provinces

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\*Speaker

# Looking beyond the inscriptions: Rome's lead pipes as a kaleidoscope of information

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The scientific potential of lead pipes for reconstructing the history of Rome was recognised at the end of the 19th century, first by Rodolfo Lanciani and later by Heinrich Dressel. Thanks to them, we began to understand the extent of the social, political, and economic relationships that could be discerned through the study of lead pipe inscriptions. These pioneering studies inaugurated a long tradition of research that continues to the present day, and which can be traced back to scholar as Werner Eck, Christer Bruun and, more recently, Gerda De Klejn, who also had the merit of introducing demographic considerations into the debate. However, despite the long tradition of studies, there are still methodological criticisms relating to the collection of data from these objects. In fact, over time we have not gone beyond the epigraphic and, above all, prosopographical approach of the first studies, and some important information, such as topography, metrology, and technology, has been overlooked. In short, lead pipes have always been described by their inscriptions, without a detailed analysis of the context, the purpose of the pipes and the technology used to make them. This situation has arisen because very often these objects have not been studied in an autoptic way, but by following the work of Dressel and analysing the information that the scholar considered necessary. As a result, the topography of the finds is often generic, the description of the pipes is extremely brief and doesn't allow us to understand the flow rate of the pipes and therefore the volume of water that was transported. Furthermore, the interpretation of the function of the site where the pipes were found is often arbitrary, based on the simple syllogism that an inscription in the genitive must necessarily indicate the owners of a dwelling. All the critical points outlined so far demonstrate the need for a systematic integration of the

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information stratigraphy characterising these materials, which can only be achieved through a comprehensive collection of archival and historical-archaeological information, guaranteeing the formulation of more reliable topographical and urbanistic interpretations. In fact, these materials represent a kaleidoscope of interrelated information that varies according to the perspective from which we choose to view them: social and historical dynamics (epigraphy), technological processes and trade dynamics (geochemical analysis of lead), water supply and urban planning (archaeology). These considerations led to the creation of the RHyD (Roman Hydraulics Database) project in 2023, funded by the University of Calabria and launched in agreement with the Museo Nazionale Romano and the Sovrintendenza Capitolina ai Beni Culturali di Roma Capitale, with the aim of creating a database that would gather all the information on the hydraulic materials preserved in the two museums, also offering a 3D visualisation of the objects and overcoming the logistical problems associated with their handling (first and foremost their excessive weight). The paper presents the basic principles of the project, the first results obtained after the first year of work and some topographical considerations based on the analysis of some case studies.

**Keywords:** Roman archaeology, water supply system, Rome, lead pipes, 3D modelling, archival research

# Fontane e Ninfei nella regione Syria-Phoenicia tra età romana e tarda antichità

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Con la conquista del Levante da parte di Pompeo nel 64 a.C., venne istituita la provincia di Syria che nel corso del tempo mutò molte volte i propri confini e incluse vari territori tra cui le regioni della *Phoenicia* costiera e dell'Antilibano, della *Syria* e più a sud della *Palaestina* fino a parte del regno nabateo.

A partire dal I sec. d.C. anche in tali territori sono attestate fontane monumentali, che assunsero dimensioni sempre maggiori nel corso dell'età imperiale e soprattutto nel II-III sec. d.C., come documentato meglio in altre regioni dell'impero, in particolare in Asia Minore e in Africa settentrionale. Proprio dalla città di Soada Dionisiade, in *Syria*, proviene una delle primissime attestazioni dell'uso del termine *νμφα* in relazione alla dedica di una fontana monumentale – oggi non più esistente – da parte della città a Traiano nel 105 d.C.

Il presente contributo intende focalizzare l'attenzione sulla presenza di fontane e ninfei monumentali nella regione della *Syria-Phoenicia* per valutare caratteristiche, localizzazione, utilizzi, attestazioni epigrafiche e letterarie, durata e interventi di riparazione/restauro delle infrastrutture nel corso del tempo.

Lo studio si inserisce in un più ampio progetto denominato WaterDecor, finanziato dalla Commissione Europea nell'ambito delle Marie Skłodowska Curie Actions, incentrato su fontane e ninfeo nel Levante romano tra I sec. a.C. e il VII sec. d.C.

**Keywords:** water, fountain, city, urban

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\*Speaker

# Experiences of ancient drainage and rainwater collection in the Foro Civile-Via Marina-Villa Imperiale in Pompeii, through an integrated archaeological-speleological approach

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In Pompeii, under the Foro Civile, a complex rainwater drainage system is present. It resulted from several ancient urbanisation actions and it was partly explored in the 20th century, in order to restore its original function and to bring rainwater outside the archaeological area. In recent years, the system showed drawbacks in its rain collection power in case of heavy rainstorms. In order to gain a deeper understanding of the system and its drawbacks, the Applied Research Laboratory of the Pompeii Archaeological Park and the Cocceius Association signed an agreement that provides for an undergoing speleo-archaeological research action, aimed at checking and reviewing the known data. The action goals are the identification of the passages structural characteristics and potential breakdown causes, together with the definition of ways to restore a full, sustainable and lasting functionality. Furthermore, explorations are providing new invaluable information, aimed at a better understanding of surface structures and of site development between the 2nd century b.C. and 79 AD. Cavers explored some never before investigated passages and the research identified several water in-flow and out-flow points coming from the superimposed structures. New data are helpful in understanding the design criteria of ancient architects and in establishing a knowledge base aimed at driving future conservation and restoration actions by the Pompeii Archaeological Park.

**Keywords:** Roman water management, Pompeii, speleology, ancient drainage systems

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\*Speaker

# The Terme con Eliocamino of Villa Adriana. From design to usage.

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The contribution proposed aims to deepen the study of the Complex of the so-called *Terme con Eliocamino* of Villa Adriana.

As it is well known, the imperial Villa in Tivoli constitutes a true laboratory for innovative and extraordinary forms and for breakthrough structural and functional solutions.

The uniqueness that characterizes many complexes of the site makes it often difficult to correctly interpret the elevation reconstruction of their ruins and the way they were meant to be used and experienced.

The same problem applies to the case study of the so-called *Terme con Eliocamino*, and in particular to the interpretation of the circular hall that gives the entire complex its name.

Although its structures are preserved for a good part, many doubts still remain about the correct reading of its heating system, and various interpretative and reconstructive hypotheses have been put forward by different scholars (according to some the hall was filled entirely with water, for others with scorching sand; there are also differing opinions on the presence or absence of stained-glass windows and on the role of the fistulae and minor openings).

An updated survey (led with laser scanner and photogrammetry) of the building and its systems has been carried out as part of my Marie Curie Individual Fellowship project "Shine a light on Villa Adriana" (supervised by Prof. Rafael Hidalgo Prieto, Universidad Pablo de Olavide). The research project aims at analyzing and reconstructing the lighting asset and the illumination design process of some of the architectural complexes of Villa Adriana, and in particular, the case study of the *Terme con Eliocamino* is functional to study the incidence of orientation and light exposure on temperatures in baths.

The paper will provide an update on the reading of the phases of the building and its systems, taking into account changes during construction and subsequent modifications that have affected the operation of the "Eliocamino".

A detailed analysis of the complex's *praefurnia*, *tubuli*, *fistulae*, and ventilation system will be coupled with a three-dimensional reconstruction of the hall that will allow to calculate the impact of solar radiation through the windows.

In parallel, an analysis of antique literary sources and of the possible comparisons with other

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\*Speaker



thermal facilities of the Villa and in other sites will be conducted.

The ultimate goal will be to be able to produce reconstructive hypotheses of the climatic and lighting conditions that that could occur within the hall and through these, to advance a more sound interpretation of its use.

**Keywords:** Villa Adriana, Baths, Light, Reconstruction

# Aquatic performances in Roman theatre of the Italian peninsula: the experience

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It is well-known that Roman amphitheatres could be used for water displays, the arena filled with water to mimic sea-battles or other performances (Coleman 1993). Less considered, however, is the use of theatre buildings for other water spectacles. Gustavo Traversari (1960) was the first to consider this theme closely, hypothesizing a type of performance called the ‘tetimimo’; and, more recently, Anne Berlan-Bajard (2006) has extended his work, establishing that such water displays took place well before Late Antiquity. Nonetheless, they remain disputed in nature, lacking proper definition, and, above all, close relation to the archaeological evidence. Evidence for the supply of water to theatres remains altogether neglected.

In the Italian peninsula it has been counted 67 buildings present evidence of hydraulic systems, in most cases related to the sewerage system. Nevertheless, the presence of basins in the orchestra area or the evidence of the use of the orchestra as a pool in theatres demonstrates that these performances were played. In Pompeii the presence of a sequence of basins was found within the orchestra space dated before the final phase of the theatre, when they were buried, and a new paved floor was laid out. An example of the later use of the orchestra as a pool is the theatre of Ostia, dated in the 4th century A.D., when four radial rooms of the cavea and the axial corridor were converted into tanks to store water that was used for filling in the orchestra. These systems followed changes and additions due to the upcoming necessities. Hypothesis on the operation of the water system is presented.

**Keywords:** theatres, hydraulic system, aquatic performances

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\*Speaker

# WATER USE IN THE PRIVATE AND PUBLIC SPACES OF THE ANCIENT CITY. NEW METHODOLOGIES AND RESULTS FROM INTERDISCIPLINARY RESEARCH

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For many years, archaeologists have studied structures of ancient towns related to water supply, collection, and disposal, building robust background knowledge on how various complex systems operated, as in the case of Roman water urban infrastructure. Water usage in private domestic and commercial buildings, as well as in public areas with specific functions such as markets, necropolises, and temples, has also been investigated, but not with enough detail across a sufficient variety of sites. The proposed session aims to bring attention to the analysis of systems, devices or practices intended for the daily use of water, within both private and public contexts in ancient towns, showcasing new results obtained through the application of methods from various sciences and disciplines. The objective is to contribute to the formation of a database containing proven methodologies, expanding the range of examples to which they can be applied, in order to facilitate networking and encourage new collaborative projects.

**Keywords:** water supply, ancient water technology, ancient water structures, water archaeology, water use in ancient towns

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\*Speaker

# Casa della Fontana Grande and Casa dei Dioscuri in Pompeii: An estimate of water quantities and discussion of the possible operation of various garden installations.

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The water demand of private houses in ancient Roman towns was never estimated with specific reference to an articulated group of premises within a settlement, and in relation to specific types of installations and their well- defined connections to the public water supply network. The remains of the piping still preserved in some private buildings in Pompeii, and the structures which they supply, are the object of a two-year (2023-2025) study funded through the Small Research Grant programme of British Academy. The authors have been surveying various private residences along Via di Mercurio in Regio VI, an area which is believed to have been disconnected from the public water mains after the 62 CE earthquake. From the study of the remains located in the upper areas of the road, it will be possible to comment further on the phases of the water supply, and estimate the quantities of water needed to operate various types of garden pools and fountains. This paper presents the results obtained for two houses, Casa della Fontana Grande and Casa dei Dioscuri, discussing the connections to the original public water towers and the final possible modes of operation.

**Keywords:** Roman gardens, Roman water supply, roman lead pipes, Pompeii, Roman fountains, Roman houses water demand

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\*Speaker

# Trento. Uso dell'acqua nell'antichità

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Una ricerca interdisciplinare effettuata tramite dati archeologici, studio delle problematiche ambientali, degli aspetti topografici del territorio e della disponibilità delle risorse idriche, analisi dei dati archivistici, ha permesso di ricostruire, almeno parzialmente, il sistema di rifornimento, di distribuzione e di smaltimento delle acque a Tridentum. Le falde acquifere dovevano trovarsi sulle propaggini montuose ad oriente del centro urbano. *Fistulae aquariae* sono state rinvenute in più occasioni in diverse parti della città, mentre i dati archeologici e archivistici hanno confermato l'esistenza di un'acquedotto realizzato in opera cementizia nella zona orientale della città moderna. L'acquedotto che trasportava l'acqua corrente doveva aver sostituito, o forse integrato, il sistema dei pozzi che erano stati evidenziati nel corso di diversi scavi archeologici; i pozzi sono stati datati al periodo di fondazione della città romana. Un imponente impianto di smaltimento delle acque, tuttora visibile in alcuni tratti, si trova sotto la città moderna, sorta sul sito dell'antica Tridentum. Tracce insediative individuate oltre i limiti di quello che è comunemente ritenuto essere il centro di età romana fanno intuire che altre parti del tessuto urbano ed extra-urbano di Tridentum dovevano essere collegate tramite condotte idriche. I dati raccolti hanno portato a stabilire che il sistema di distribuzione e di smaltimento dell'acqua doveva essere stato funzionale perlomeno fino al IV secolo d.C. Ulteriori dati acquisiti recentemente permettono di implementare le informazioni sullo sviluppo capillare dell'acquedotto che doveva servire abitazioni private e spazi pubblici.

**Keywords:** Acquedotto, Tridentum, dati integrati, distribuzione e smaltimento dell'acqua

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\*Speaker

# L'approvvigionamento e l'utilizzo dell'acqua nell'insediamento italico di Monte Sannace fra contesti privati e sfruttamento pubblico. I risultati della ricerca archeologica e dell'analisi geomorfologica.

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La comprensione delle modalità di approvvigionamento, conservazione e utilizzo della risorsa idrica nelle città italiche del periodo preromano risulta questione complessa a causa di una carenza di fonti e di una generale scarsa leggibilità di quelle giunte fino a noi. L'acqua è un elemento fondamentale per la sopravvivenza dell'essere umano e, ora come nell'antichità, la sua gestione ha rivestito un ruolo centrale nell'organizzazione degli insediamenti. Lo sfruttamento della risorsa idrica può essere posto sotto il controllo della pubblica autorità o essere gestito privatamente, tuttavia, in alcuni contesti particolari, la linea che separa le due modalità è così sottile da non essere facilmente tracciabile.

È il caso dell'insediamento peucezio di Monte Sannace (Ba) il quale, con una superficie di circa 35 ettari, è il parco archeologico più esteso e il sito indigeno più noto di tutta la Puglia centrale.

Nonostante le numerose campagne di scavo che da decenni portano alla luce nuove porzioni di insediamento, le evidenze archeologiche legate all'approvvigionamento idrico non hanno mostrato un chiaro sistema per la distribuzione dell'acqua nel sito, né un numero di testimonianze apparentemente rilevante. Partendo da questa difficoltà e avendo come obiettivo quello della globale comprensione della modalità di gestione e utilizzo dell'acqua, questo contributo propone i risultati di uno studio multidisciplinare tramite il quale si è avviata la lettura dei dati archeologici integrandoli con i dati geomorfologici e idrogeologici provenienti dall'insediamento e dal suo territorio, al fine anche della ricostruzione del paleoclima e del paleoambiente. La ricerca ha portato all'individuazione di una combinazione di pratiche di approvvigionamento idrico che coinvolgono lo sfruttamento delle antiche incisioni carsiche del territorio e la raccolta di acque meteoriche.

La complessità delle attestazioni e dei dati raccolti ed elaborati su piattaforma GIS consente di avere ora un quadro sufficientemente articolato, che porta a sviluppare ipotesi concrete sia circa l'approvvigionamento e l'utilizzo dell'acqua in ambito privato, sia, con maggiore prudenza, in contesti pubblici. È certamente riconducibile alla sfera privata, ad esempio, l'utilizzo di grandi contenitori posti all'interno dei cortili delle case della città bassa ad occidente dell'acropoli.

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Probabilmente destinata ad uso esclusivamente privato anche la cisterna di una casa a peristilio, che emerge nell'abitato per dimensioni e tipologia. Il discrimine tra uso pubblico e privato si fa più labile, invece, nelle evidenze dell'acropoli dove si alternano spazi pubblici, edifici collettivi, grandi tombe e residenze di prestigio. La cisterna, ubicata in una grande residenza ellenistica sull'acropoli, ad esempio, presenta elementi tali da suggerire uno sfruttamento più articolato rispetto al semplice uso privato. Fra i documenti attestanti l'utilizzo e il massiccio sfruttamento dell'acqua, fra pubblico e privato, si contano anche opere di canalizzazione legate a contesti produttivi, che testimoniano, a dispetto dei dati archeologici non vistosi e insieme a quanto proveniente dalla ricerca interdisciplinare, una evidente abbondanza della risorsa idrica.

**Keywords:** Approvvigionamento idrico, Monte Sannace, Puglia preromana, geomorfologia, paesaggio

**Session 21. Pompéi : l'artisanat dans  
les maisons. Mobilier, espaces,  
activités**



# Production and craft spaces inside the Houses of Insula VII, 14 in Pompeii

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Within Pompeii's *insula* VII, 14, simultaneous with the excavation and material study activities, a stratigraphic analysis of the wall structures and coatings was conducted. This research involved the study of three houses and eleven commercial establishments, allowing for the reconstruction of the construction sequences in this sector of the ancient city. Furthermore, one of the objectives was to analyze the domestic and residential areas, aiming to delineate the function of spaces and reconstruct aspects of the daily life within these three dwellings.

The architectural complex under examination developed, both in terms of floor plan and functionality, over a chronological horizon ranging from the 4th century BC (although earlier evidence, not entirely relevant, has been identified) to the eruption of 79 AD. Regarding the three houses, although a residential function may perhaps be identifiable from the early Samnite phases, it is confidently defined only from the 2nd century BC, especially in the western sector.

The analysis focused mostly on the largest house (*Domus* VII, 14, 5, also known as the House of the Queen of England or House of the Banker), which occupies almost the entire western sector.

A more in-depth study was conducted concerning the life phase immediately preceding the eruption of 79 AD: perhaps due to economic problems linked to the frequent seismic activity that affected the area during that chronological period, part of the house was converted into a commercial area with the establishment of a dyeing workshop; simultaneously, however, some spaces were renovated. The analysis of walls and living spaces was accompanied by a study of 19th-century excavation journals, which feature long lists of materials found in the investigated areas without providing precise locations: a study was carried out to enable the localization of these objects, with the aim of obtaining information regarding the relationship between this new commercial activity and the rest of the dwelling, as well as concerning the function and use of other spaces.

The second dwelling analyzed is VII, 14, 9, also known as the House of the Skeleton, House of the Doves, or House of Vibius Popidius: in the north-western sector, the remains of a small disused bread-making plant have been identified, of which absolute chronology is still under investigation. The analysis conducted on the structures and floor plan has allowed for hypotheses about the organization of the spaces and the relationship between this production area and the rest of the house.

Lastly, still under study is the shop-house VII, 14, 14-15: in this case as well, the examination of excavation reports from the 19th and 20th centuries has provided an idea of the function

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\*Speaker

of this commercial establishment and allowed for hypotheses about the relationship between the shop and the connected residence.

The analysis of objects, spaces, and the reconstruction of pathways have provided insights into the daily life of the inhabitants of the houses and their relationship with the productive and artisanal areas within the domestic spaces.

**Keywords:** Archaeology of Architecture, Domestic architecture, Commercial conversion of domestic spaces, Dyeing workshop, Bakery, house, shop

# Pompeii: craftsmanship in houses. Furniture, spaces, activities

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Thanks to its innate characteristics and, in particular, its extraordinary level of conservation, Pompeii is an inexhaustible source of information for the study of the ancient Roman city, of the management and exploitation of spaces, of the forms of dwelling and living. A well-known feature of the Campanian city is the abundance of workshops, places where goods were crafted and sold: shops and workshops occupy the ground floors of all the main streets, but also the small alleys of the city. An interesting characteristic of this fervent commercial life of Pompeii is the presence of many places of craftsmanship even inside the houses themselves, in the peristyles, in the atriums, in the gardens.

The panel we propose aims to analyse the management and exploitation of space in domestic architecture when production and commercial systems are installed within of it. In order to examine this specific topic, it is imperative to consider it within the wider frame of the Pompeian context, as it is the one that more than others preserves even the most fleeting traces of the use of spaces in ancient times. In fact, while some productions, such as those of bakeries or *fullonicae*, require systems with complex structures, for others there is no need to alter the private buildings, making their recognition much more difficult.

We would like to develop the topic by following diverse paths: first we would like to consider the production installations located in residential buildings, investigating the environments in which they are inserted (peristyles, gardens, atriums, etc.) and how their insertion modifies these spaces. We would expect to recognise the relationships between these places of production and those of

sale, starting from the contexts in which a coexistence of the two functions can be identified. We will then proceed to those where instead the two functions are clearly separated in space. A significant aspect will be the archaeological methods at our disposal for recognising these places of production and for identifying their more specific features. This will make it possible to analyse and compare not only the contexts in which the workshops are clearly attested at a structural level, but also in those cases where the primary information comes from epigraphic or archaeometric data. The topic of the papers will therefore range from the analysis of these plants, to every type of production identified in the city of Pompeii: from textile production (*officinae tinctoriae* and *fullonicae*) to foodstuffs (*pistrina*, production of *garum*) and luxury

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\*Speaker

goods (perfumes and flower cultivation).

Today these productive and commercial activities are the subject of specific studies by numerous international teams. For the selection of contributors we therefore chose scholars who had already worked on different types of productions in Pompeii. This is to recognize the strategies implemented by the ancients in each case and trace the common or specific needs of each production. We also chose not to limit the interventions to the city in 79 AD (the time of the eruption of Vesuvius) but rather to expand it to the entire history of the city, with the aim to provide a diachronic vision. Finally, we have strongly sought contributors with different approaches to the subject and coming from different European universities, to produce the best stimulating dialogue on a topic that has been only partially covered so far, but which has recently draw new attention.

**Keywords:** domestic space, craftsmanship, commercial activities, architecture, Pompeii

# Vivere e produrre a Casa d'Arianna (VII, 4, 51 – 31) e dintorni. / Making and living in the Ariadna's House

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An analysis of the evidence of production in Ariadne's house, Pompeii, is presented. Specifically, we refer to the production of perfumes as well as the textile crafts located there. This evaluation is done in a diachronic key since II BC. until the eruption.

**Keywords:** Domus d'Arianna, handcraft, profumery, textil

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\*Speaker

# Produrre garum in casa: l'esempio della domus delle Nozze di Ercole (VII, 9, 47)

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A partire dal 1994 l'Università Sapienza di Roma ha avviato una serie di scavi e ricerche a Pompei occupandosi di edifici sia pubblici che privati. Tra il 1995 e il 2001 le indagini hanno riguardato lo scavo in estensione della Casa delle Nozze di Ercole (VII, 9, 47) e di quattro *tabernae* poste sul fronte settentrionale della stessa *domus*. L'area in cui è situata la grande casa ad atrio e peristilio si trova al centro della *Regio VII*, ad est degli edifici pubblici che si affacciano sul lato orientale del Foro. L'accesso avviene da nord ed è posto di fronte all'ingresso meridionale del *Macellum*. La vicinanza a questo edificio ha probabilmente condizionato la destinazione produttiva delle *tabernae* sul fronte della casa. Lo scavo di questi ambienti ha permesso di riconoscere tre periodi costruttivi che consentono di seguire lo sviluppo delle *tabernae* e delle loro produzioni nel tempo, in rapporto alle trasformazioni avvenute all'interno della casa. A partire dal II secolo a.C. tutte le *tabernae* sembrano destinate alla produzione di *garum*, come attestano gli apprestamenti e le vasche di dimensioni e profondità diverse presenti in tutti gli ambienti. Con l'età augustea la destinazione d'uso degli ambienti produttivi viene modificata, le vasche sono obliterate e si crea una comunicazione tra le *tabernae* rinnovate e la parte interna della *domus*. Un'ulteriore trasformazione di questi spazi coincide con la fase post-terremoto quando gli ambienti commerciali vengono suddivisi da tramezzi che ne articolano diversamente la superficie. Con questo contributo si presenta per la prima volta l'esito delle ricerche e l'interpretazione dello scavo in vista della sua edizione definitiva.

**Keywords:** Pompei, domus, tabernae, garum

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\*Speaker

# Il cantiere nella Casa della Biblioteca. Nuovi dati sull'organizzazione delle botteghe di decorazione a Pompei

Paolo Mighetto \* <sup>1</sup>, Alessandro Russo \*

<sup>1</sup>, Antonino Russo \*

<sup>1</sup>, Gabriel Zuchtriegel \*

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La Casa VI, 17, 41, detta anche Casa della Biblioteca, appartiene al gruppo delle case su pendici che si distribuiscono lungo il fronte dell'*Insula Occidentalis* di Pompei. Le case dell'isolato sfruttano scenograficamente il dislivello creato dalla cinta muraria urbana di Pompei, innestandosi a ridosso di essa, per godere del panorama del golfo di Napoli. In più parti della casa sono visibili gli interventi di restauro edilizio relativi alla fase successiva al terremoto del 62 d.C. Gli interventi antichi di ripristino statico delle murature sono stati realizzati nel pieno rispetto dei rivestimenti parietali e pavimentali della fase originaria della casa ascrivibili al II stile. L'intervento di scavo di maggiore portata è stato condotto in due ambienti posti al primo piano sottostante. Il grande *oecus* tricliniare (23) ha restituito tracce della decorazione ad affresco in II stile in parte distrutta dalle esplorazioni borboniche tramite cunicoli, e un pavimento a mosaico a fondo bianco con fascia a meandro. L'ambiente, al momento dell'eruzione era utilizzato come temporaneo deposito di materiali edili pertinenti ad ambienti in corso di ristrutturazione. I materiali, tra cui un'iscrizione a carboncino resa come appunto di cantiere, attestano la presenza di operai afferenti ad una bottega di decoratori impegnata nella realizzazione di pavimenti e affreschi. Tra essi riveste particolare importanza il ritrovamento di una cassa in legno con elementi in marmo serpentino, ottenuti dal medesimo blocco accuratamente tagliato in lastre di spessori differenti, che aiuta a chiarire le dinamiche di preparazione imballaggio e commercializzazione di prodotti semilavorati per l'edilizia nel bacino del mediterraneo. Oltre alla cassa è stata ritrovata una cesta in vimini con spezzoni di marmo giallo antico, ed altri strumenti utilizzati durante il processo produttivo compiuto dalle maestranze sul posto (mescole delle malte e preparazione dei pigmenti per le decorazioni parietali) utili a chiarire le strategie del cantiere di decorazione.

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\*Speaker

**Keywords:** pompeii, cantiere antico, cantiere di decorazione, commercializzazione antica dei materiali



# Pompei: resti di strutture produttive dall'insula VII 14

Pallecchi Silvia \* <sup>1</sup>

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Dal 2016, l'Università degli Studi di Genova sta conducendo a Pompei un progetto di ricerca e scavo archeologico, autorizzato mediante una specifica concessione ministeriale. Questo progetto si focalizza su una serie di botteghe situate lungo un tratto di Via dell'Abbondanza compreso tra il Foro e le Terme Stabiane (VII 14, 1-15).

L'area fu interessata dagli interventi di scavo che, a più riprese, nella prima metà del XIX secolo portarono avanti la riscoperta della città; in quelle occasioni, si procedette alla rimozione di gran parte delle pavimentazioni delle botteghe. Questa circostanza permette oggi alle nuove indagini di effettuare uno scavo stratigrafico in profondità e in estensione e, tramite questo, di raggiungere e analizzare nel dettaglio le stratificazioni relative alle fasi più antiche.

L'area delle botteghe di cui si tratta in questo lavoro (civici 2 e 3) è situata nelle immediate pertinenze di una grande *domus* (VII 14, 5) e, in origine, faceva verosimilmente parte degli spazi a disposizione di questa struttura. I contesti analizzati testimoniano una serie di trasformazioni nell'uso e nelle funzioni di questi spazi, che sembrano riflettere un cambiamento significativo nelle modalità di percezione e gestione dell'area, oltre che nel suo valore economico.

Come confermano le analisi botaniche, tra la fine del III e l'inizio del I secolo a.C., questo spazio era gestito come un cortile scoperto, dove si allestivano ed utilizzavano alcune piccole latrine, realizzate con murature di terra e legno e verosimilmente in uso agli abitanti della *domus*.

Dopo la fondazione della colonia romana, nell'area si registra un'importante discontinuità d'uso, che potrebbe forse marcare anche un passaggio di proprietà. In questo periodo, gli spazi vennero riconvertiti ad attività produttive e, al loro interno, si realizzarono alcuni piccoli apprestamenti, funzionali allo svolgimento di queste attività, come pozzi, vasche e canalette, che caratterizzano fortemente la funzione assunta dall'area e le modalità del suo utilizzo.

Nei primi decenni del I secolo d.C., forse nell'ambito di un progetto di monumentalizzazione che coinvolse la via dell'Abbondanza, le aree subirono una nuova e importante trasformazione, che ne determinò la riconversione a scopi commerciali; questa funzione rimase inalterata anche dopo lo sciame sismico che, nei primi anni Sessanta del I secolo d.C., danneggiò significativamente l'*insula*.

La storia di questi contesti e delle loro trasformazioni offre una visione interessante di come la percezione e il valore dell'area si siano modellati nel tempo, in relazione alle dinamiche sociali ed economiche che coinvolsero la città e il suo territorio.

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\*Speaker

**Keywords:** Pompei, via dell'Abbondanza, strutture artigianali

# Un'officina metallurgica nella Casa dei Cadaveri di Gesso a Pompei, VI, 17, 27

Vincenzo Tallura \* <sup>1</sup>

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La Casa dei Cadaveri di Gesso detta anche Casa degli Scheletri (VI, 17, 27) si inserisce nella serie di case costruite a ridosso della cinta muraria presso l'Insula Occidentalis. A seguito del restauro e della costruzione di un edificio moderno nella metà dell'Ottocento, venne utilizzata come sede della Scuola Archeologica di Pompei e successivamente ospitò gli uffici della direzione del parco. Durante i lavori di messa in sicurezza dell'edificio all'inizio degli anni 90 del secolo scorso, nei fornic di sostruzione ricavati all'interno della cinta muraria svuotata e privata delle funzioni difensive, venne impiantata un'officina metallurgica. Questi spazi erano precedentemente utilizzati come ambienti di soggiorno delle soprastanti case, con scenografica vista verso il panorama del golfo di Napoli. Questi ambienti già esplorati nella metà del '700 dagli scavatori borbonici hanno restituito durante i lavori di messa in sicurezza strutture e strumenti di notevole importanza per la ricostruzione del processo produttivo dei manufatti in bronzo e altri metalli, ritrovati in così grande abbondanza negli scavi dell'area vesuviana. Il ritrovamento e l'attuale ripresa dello studio del contesto e dei materiali forniscono, inoltre, la possibilità di analizzare con metodi scientifici anche la composizione delle leghe attraverso gli scarti e i materiali refrattari utilizzati durante il processo produttivo. All'interno di due ambienti sono state ritrovate due fornaci di differente tipologia entrambe utilizzate durante il processo produttivo in fasi differenti, e alcuni crogiuoli in terracotta unitamente a scarti di fusione e frammenti di legno carbonizzato usato come combustibile.

**Keywords:** Pompei, Officina metallurgica, Casa dei Cadaveri di Gesso, Insula Occidentalis

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\*Speaker

# La Casa con il panificio di Rustio Vero a Pompei (IX 10,1)

Gabriel Zuchtriegel \*<sup>1</sup>, Giuseppe Scarpati \*

<sup>1</sup>, Gennaro Iovino <sup>1</sup>, Alessandro Russo \*

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Le indagini stratigrafiche in corso nella *Regio IX*, insula 10, dell'antica città di Pompei, avviate nel 2023 nell'ambito di un più ampio progetto di sistemazione dei fronti di scavo, hanno restituito un edificio in cui convivono una parte residenziale, decorata con affreschi IV stile e una parte produttiva destinata alla panificazione. Il panificio si ascrive ad una fase edilizia successiva al periodo post sismico del 62 d.C sulla base delle evidenze murarie.

Nel realizzare l'impianto produttivo si ebbe cura di addurre l'acqua potabile tramite una fistola che origina dalla vicina torre piezometrica posta all'angolo nord est dell'isolato IX, 10, e raggiunge l'atrio del civico 2 dove è impianta una lavanderia, e l'atrio e l'ambiente destinato alle lavorazioni del panificio del civico 1. Ugualmente al periodo successivo al terremoto del 62 d.C. vanno attribuiti gli interventi di ri-decorazione degli spazi domestici sul lato orientale dell'abitazione, nel tablino (14) e nei cubicoli (5) e (8).

L'impianto produttivo destinato alla molitura e alla produzione del pane risulta in fase di ristrutturazione al momento dell'eruzione del 79 d.C. Il *pistrinum*, a cui si accedeva da un'apertura situata lungo il lato occidentale dell'atrio, non aveva un affaccio diretto sulle direttrici viarie di Via Nola o del vicolo orientale, e consta di quattro ambienti con specifiche funzioni legate al processo di lavorazione. Sullo sfondo del quadro generale offerto dai 36 panifici noti finora a Pompei, sono tre gli elementi particolari dell'impianto qui presentato che meritano il nostro interesse:

1. La limitazione della comunicazione tra parte abitativa e parte produttiva;
2. La razionalizzazione dello spazio;
3. Le tracce riscontrate nelle lastre di basalto vulcanico che qui come altrove era utilizzato per pavimentare le aree di servizio oltreché le strade della città.

**Keywords:** pompeii, panificio, pistrinum, regio IX, aulo rustio vero

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\*Speaker

**Session 22. Ex officina hispana :  
artisanat dans la péninsule ibérique**

# A fragile production. Glass manufacturing in Hispania

Velo-Gala Almudena \* <sup>1</sup>

<sup>1</sup> NOVA University Lisbon – Portugal

In recent years, the study of glass in archaeological contexts has revealed the importance of this material for the development of societies throughout history. The versatility of glass and the technical improvements introduced in this type of craftsmanship at the end of the 1st century BC facilitated a wide expansion and demand for this type of product over the next century. Many secondary glass workshops were set up in different parts of the Empire, including the more peripheral provinces. These small secondary workshops produced vessels and objects through recycling practices and the use of raw glass imported from other primary centres located in areas along the Syrian-Palestinian coast and in Egypt, close to the sources of the raw materials needed for their manufacture.

In the case of *Hispania*, the results of the research carried out by Sánchez de Prado and Da Cruz, presented at the XVIII CIAC held in Mérida in 2013, provided an overview of the glass craftsmanship in the Iberian Peninsula based on the findings known up to that time. However, over the last ten years, the study of glass has continued to be an undertaking carried out by few researchers and little progress has been made in our knowledge of it.

Throughout this communication, a review will be made of the new contributions made on the glass craftsmanship in this province. This analysis will be complemented with a study of the main production centres and the evolution of the facilities throughout this period. In addition, questions related to archaeological evidence and the challenges posed by archaeometric studies of materials, which have been on the rise in recent years, will be addressed.

While archaeometry is an important tool for establishing trade flows between the eastern Mediterranean and the other provinces that made up the Empire through the analysis of the remains of raw glass, its application to artefacts and vessels is more dubious. The results of the physico-chemical characterisation of the glass have allowed us to address important questions such as those related to: glass deterioration, manufacturing patterns, the raw glass used and recycling practices. However, it is difficult to distinguish which workshops produced these products from the results obtained. For this reason, the most reliable indicators for this are still typological studies, local particularities or the abundance of several typologies in certain areas. These questions, together with the assumption that, due to the fragility of the glass, commonly used vessels were made in nearby glass workshops, allow us to establish a hypothesis about the repertoire of glassware made in *Hispania*.

**Keywords:** Roman glass, ancient glass production and consumption, Roman glass tableware, glass

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\*Speaker

archaeometric studies, Hispania

# Baelo Claudia, garum and halieutic craftsmanship: new perspectives

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Macarena Lara Medina <sup>1</sup>, Jose Manuel Vargas Girón <sup>1</sup>, José L.  
Portillo-Sotelo <sup>1</sup>, Javier Oviedo Callealta <sup>1</sup>

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The Hispano-Roman city of Baelo Claudia, located in the Strait of Gibraltar (Baetica, *conventus gaditanus*) is possibly the best-known urban halieutic environment in the Atlantic-Mediterranean area. From the year 2021, new studies have been developed in the easternmost part of its fishing-canning district, having proceeded to the delimitation of at least four large new buildings, two clearly associated with fishing-canning activity (Cetaria XV and Cetaria XVII) and two other facilities of undetermined functionality (Southern Building XIV with basins lined with *opus signinum*, which confirm the relationship with artisanal activities; and the Southern Building XVI, in whose last phase the halieutic activity has been verified). This paper presents for the first time the topographical and architectural problems of these buildings, the ceramic contexts associated with their development phases and the preliminary problems of the marine resources processed in these area of the archaeological site.

**Keywords:** Urban crafts, Garum, *salsamenta*, fishing and canning industry, coastal Baetica, halieutic economy

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\*Speaker



# L'archéologie de l'artisanat en Méditerranée occidentale : une mise à jour.

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<sup>2</sup>, Yolanda Peña Cervantes \*

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En 2014, Jean Pierre Brun, dans le cadre de la publication des actes du colloque *Artifices idoneos. Artesanos, talleres y manufacturas en Hispania*, présente une synthèse de l'archéologie de l'artisanat dans la partie occidentale de l'Empire, rassemblant les données disponibles à cette époque et les pistes de recherche à venir. L'objectif de cet article est de mettre à jour les informations recueillies dans cet ouvrage, en y ajoutant le grand nombre de nouvelles données disponibles pour l'Italie, la Gaule, l'Afrique et l'Hispanie. Il s'agit d'analyser si les lacunes identifiées il y a dix ans ont commencé à être comblées et si les perspectives de travail se sont poursuivies dans la voie prévue.

**Keywords:** Artisans, production urbaine, Italie, Gaule, Afrique, Hispanie

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\*Speaker

# Textil handcraft in Hispania

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An updated approach to textile production in Roman times in Hispania is presented. To achieve this, special emphasis is placed on the production chain. We take as a framework of analysis the province of Lusitania where we are currently developing a research project.

**Keywords:** textil handcrafts, Hispania, Lusitania

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\*Speaker

# SESSION 22: EX OFFICINA HISPANA: ARTISANAT DANS LA PENÍNSULE IBÉRIQUE

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**Keywords:** Hispania, handcrafts, roman times, production chains, work spaces

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\*Speaker

# Power to the artisans. On the hypothesis of a Roman origin for the watermills of La Corta (Jerez de la Frontera, Spain).

María Del Mar Castro \*<sup>1</sup>, Luis M. Cobos Rodríguez<sup>2</sup>, Esperanza Mata Almonte<sup>3</sup>, Robert Spain<sup>4</sup>, José María Sánchez García<sup>5</sup>, Daniel J. Martín-Arroyo<sup>6</sup>

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The scope of using waterwheels in Roman times still involves challenging questions. They were used for irrigation, the process of ore, the production of flour, and to cut wood or stone. The impact of such activities is a crucial element within the debate on the nature of the Roman economy, between the primitivist and modernist perceptions. Our research deals with the evidence from La Corta, on the Guadalete River (province of Cádiz, in southern Spain). Here, archaeological excavation revealed the remains of different watermills dating from the Middle Ages to the Modern Age. These watermills were placed on a platform with cutwaters and canals, where water was conducted through a weir. Based on constructive characteristics of the vestiges, particularly on identifying opus caementicium as a building material, a Roman origin has been proposed for this emplacement. Sections of different walls and vestiges of a vault have been interpreted as remains of two Roman mills. Stepped structures supported the walls on the downstream side of the platform. This structure type is associated with waterwheels in mosaics from the Syrian city of Apamea, dating from the 4th century AD. Beyond these and other pieces of evidence, difficulties in verifying the Roman origin of this watermill complex are related to the high level of the water table, which limited the depth reached by the archaeological excavation, and the continuity of the exploitation of this riparian space, with anthropic removals of sediments added to the effects of river dynamics. In that sense, the lack of dating archaeological contexts is a condition that can be expected in similar sites. In other words, even when surviving the abovementioned dynamics, this type of infrastructure rarely could be adequately identified. Therefore, we can pose another relevant question on the scope of using rivers as a permanent powerful force by Roman hydraulic engineering. These circumstances encourage us to prosecute the investigation on the study case of La Corta. Proposed lines of research consider possibilities such as the comparative analyses of structures, the use of different techniques for dating building materials, or the identification of parallel cases according to the geomorphological features of La Corta.

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\*Speaker

**Keywords:** waterwheels, Roman times, Baetica, hydraulic engineering

# Hispaniae Pictores

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Pigment work is an essential craft and economic activity due to its direct relationship with a large number of industries in the Roman world, including mural painting. This is one of the most important decorative techniques in the ornamental apparatus of buildings, omnipresent in public and private spaces from the 3rd century BC until the end of the Empire. However, since the first scientific studies began towards the end of the 19th century, most of the advances made until the 1970s and 1980s were of a stylistic and chronological nature. It was towards the end of the 20th century when other aspects of knowledge, such as social, functional and spatial aspects, as well as those relating to craftsmanship, came into play in research. Thus, from visu recognition of the traces left by this technique on the parietal surface –fastening systems, application of mortar, traces previous to colour application, and the different techniques of execution: *fresco* and *secco-*, we have changed to the use of physical-chemical analyses to rectify and/or complete what we could see with the naked eye and the information of the written sources. Thanks to the latter, we have obtained relevant information such aspects as the composition and characterisation of the mortars and pigments, their possible origin, the use of binders, the use of recipes to improve the technical qualities, the operational chain, the presence of italic or local workshops, as well as the economic capacity of the owner who commissioned their work. However, while this study in well-known contexts and in an excellent state of preservation such as the Campanian is a complex subject, it is even more so in other contexts such as the provincial ones where the sets are considerably fewer and in worse condition, making more difficult the task of investigating the raw materials used, its storage and marketing, as well as the craftsmanship followed. *Hispania* must not have been oblivious to the reality of the lucrative and interesting business derived from the use of pigments, and thanks to the discoveries of the Vesuvian area, as well as specific cases of Galia, Germania, Pannonia and Britannia, in the last few years our knowledge of the subject has been substantially expanded. Thus, in addition to the data already known previous to 2012, the date on which the first work compiling all the information about craftsmen and workshops in Hispania was presented, the objective is to add the new discoveries made in the last decade in terms of painting technique, workshops and archaeometric characterisation of pictorial production. Among them, the study of provincial workshops, the production of stucco work, the dissemination of the use of cinnabar and the application of recipes by the craftsmen and the petrographic characterisation of mortars, have represented an important step forward in the understanding of the dynamics that marked the development of wall painting in Roman Hispania.

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\*Speaker

**Keywords:** fresco, secco, wall painting, workshop, pigments, decorative technique, mortar, stucco

# Artisan or industry? Rethinking artisanal structures and production in Baetulo and its suburbia

Clara Forn \* <sup>1</sup>

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The tracing of artisans in the ancient world is a challenging task. It is usually due to the perishable materials or tools of their activity, as well as the short time of use of their facilities or the continuous changes in urban development or local economies. Contrarily, industrial activities left more evidence in the archaeological record. From this perception, we aim to analyze urban and suburbia facilities in order to search for artisan or industrial activities, taking Baetulo as an example. But also to consider the differences or similarities in the production process or the economic scale of its products.

**Keywords:** Handcraft, industry, production, economy, hispania

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\*Speaker



# Activités artisanales et diversification productive dans les villas hispano-romaines: le cas de Huerta de El Perdigón (Medina de las Torres, Badajoz)

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<sup>2</sup>, Nuria Sánchez Capote <sup>3</sup>, Gonzalo Molina Sánchez-Mateos <sup>3</sup>

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Le site archéologique de Huerta de El Perdigón a été découvert suite à la construction de la centrale photovoltaïque "Los Llanos" (X-Elio Energy) dans la municipalité de Medina de las Torres, au sud de la province de Badajoz. Ce site est situé sur l'ancien territoire de la ville romaine de *Contributa Iulia Ugultunia* (Bétique) et correspond à un établissement rural occupé entre la fin du Ier siècle avant J.C. et la première moitié du IIe siècle après J.C.

Au long de deux campagnes de fouilles archéologiques (années 2022/2023), ont été découverts un ensemble de bâtiments à caractère éminemment productif; les infrastructures liées à la gestion de l'eau et des déchets; un modeste espace funéraire; ainsi qu'une zone de culture de la vigne. Cet espace agricole est composé de plusieurs centaines de fosses de plantation de type *alveus*, système décrit par Pline l'Ancien. L'échelle de production semble dépasser l'autoconsommation et nous invite à penser dans une éventuelle orientation commerciale.

La culture de la vigne n'était pas la seule activité économique développée dans cette villa. Parmi les structures découvertes, c'est trouvé deux fours, correspondant aux types I/d et II/b de Cuomo di Caprio, et une décharge céramique associée, partiellement fouillée. Un des aspects plus remarquables est la diversité typologique de ces matériaux céramiques, notamment dans le cas des briques, fabriqués dans ces fours. Ceci et d'autres indications suggèrent une certaine orientation industrielle d'une partie de la production.

L'objectif de cette contribution est l'étude des activités artisanales réalisées sur le site archéologique de Huerta de El Perdigón, activités documentées pour la première fois sur le territoire de *Contributa Iulia Ugultunia*. Nous allons essayer de réfléchir aux possibles relations commerciales avec cette ville et avec le reste des établissements ruraux voisins. Cette analyse offre des données intéressantes sur la vie économique et sociale des villes romaines, et spécifiquement, sur le développement d'une stratégie basée sur la logique de la diversification productive, logique pour laquelle il n'existe pas toujours de preuves matérielles.

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\*Speaker

**Keywords:** Artisanat, Hispania, Haut, Empire, figina, viticulture

# The Roman villa of Horta da Torre (Fronteira - Portugal): analysis of the terra sigillata trade based on surface collections

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The Roman *Villa* Horta da Torre is located in Cabeço de Vide (Fronteira, Portugal), close to the course of the possible Route XIV of the Antonine Itinerary, which connected the capital of *Lusitania*, *Augusta Emerita*, with the port city of *Olissipo* and was thus perfectly integrated into the various distribution networks. Although this site had already been mentioned by several authors, it was only after its relocation in 1998 that it was explored in greater depth, and the first surveying work took place in 1999 as part of the "Levantamento Arqueológico do Concelho de Fronteira" project.

As a result of these extensive (since 1999) and intensive (2018-2019) surveying campaigns, we now have a large collection of *terra sigillata*. Although these imported ceramics are not stratigraphically contextualized, they provide us with important data about the consumption of the people who inhabited this place, as well as about their trade relations.

The ceramic material from Horta da Torre published so far comes mainly from the excavation work begun in 2012, particularly from the area of the *stibadium*. The progress of both field and laboratory work has allowed us to realise that the residential area of this villa was abandoned at the end of the Imperial period and reoccupied in Late Antiquity. However, there is still little published data on the phases before these two periods, which will change with the presentation of the study of the *terra sigillata* found during the survey campaigns.

The aim of this work is to contribute with new information to the study of this site, both in terms of chronology and in terms of the trade contacts or even the preferences of those who bought the pottery we are studying today. This paper presents the study of the *terra sigillata* from the surveying work at Horta da Torre, comparing this new data with existing data.

**Keywords:** terra sigillata, consumption, commercial circuits, economy

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\*Speaker

# Produce and pay. Digital approaches to ancient monetary research in Hispania

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In a research environment where digitalization and open science are increasingly in demand, a research project funded is born (TED2021-131704A-I00, funded by the research national plan of the government of Spain, by MCIN/ AEI/ 10.13039/ 501100011033, by the European Union "NextGenerationEU"/PRTR and by the Junta de Andalucía). The objectives are to recover and to analyse data from new and past numismatic finds, preferably in archaeological context, for its study in an updated methodological dynamic through an innovative database for historical heritage and its web visualization.

The digitization of numismatic finds is an increasingly common practice in the world of numismatics. This technique allows the creation of digital databases that contain detailed information about coins, such as their date of minting, their face value, their weight and their diameter, among other details. In addition, photographs of the coins can be shared and analysed by experts around the world, which helps the dissemination and knowledge of numismatics.

Another benefit of digitizing numismatic finds is the preservation of information. Digital databases are more durable and time-resistant than physical records, meaning information about coins can be preserved and shared for generations.

In this forum the benefits of using this database system will be shown for the georeferencing and indexing of the archaeological spaces where these coins were found. In addition, the numismatic finds indexed so far in this tool will be shown, which will soon be available online for the enjoyment and consultation of any user.

**Keywords:** Numismatics. Digitization. Databases. Open science. Coin distribution.

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\*Speaker

# ”Con pan, vino y aceite”. L’alimentation agraire en Hispanie romaine.

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<sup>1</sup>, Macarena Bustamante Álvarez \*

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Ces dernières années, d’importantes découvertes liées à la culture et à la transformation des denrées agricoles ont été faites dans les provinces hispaniques. L’augmentation du nombre d’analyses carpologiques et biologiques nous permet d’effectuer une analyse plus précise de la culture agricole en Hispanie. Ces dernières années, des fouilles intéressantes ont également été réalisées et permettent de reconstituer les processus de stockage et de transformation des céréales et des légumineuses. Il en va de même dans le domaine de la production de vin et d’huile d’olive, où d’importantes découvertes ont été faites. On commence également à mieux connaître le tissu artisanal urbain lié à la transformation des produits agricoles, essentiellement des boulangeries mais aussi des parfumeries. L’objectif de cette communication sera de montrer tous ces nouveaux développements et de présenter une analyse globale des techniques, des chronologies, des zones et des processus de production des industries agricoles dans le monde hispano-romain.

**Keywords:** vin, huile, pain, boulangeries, torcularia

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\*Speaker

# Local and regional workshops of sculpture in Hispania

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A large part of the sculptures discovered in the Roman towns and *villae* of *Hispania* were made in the great productive centres of the Empire – mainly Rome and the Eastern Mediterranean. However, it is also documented the existence of endogenous workshops, which are the focus of this paper.

In *Hispania*, the identification of local *officinae* is easier due to the existence of several outcrops of white marbles in the Iberian Peninsula. These were exploited from a relatively early period to craft sculptures, mainly in the provinces of *Baetica* and *Lusitania*. Local sculpture workshops in *Hispania* date back to the 1st century BC. They are clearly identifiable because they mostly work with rough limestones, that were stuccoed and polychromed. The first artisans were immigrants, mainly born in Italy. They arrived at the same time as the colonists and *negotiatores* settled in the newly founded towns. Since then, the local sculptural traditions established in each territory continued throughout the whole Early Imperial period. From the first decades of the 1st century AD, the sculptures manufactured in *Hispania* began to be made only with marble. The marbles used were quarried in the Iberian Peninsula itself but also imported from Italy, Greece, and Asia Minor.

The main production centres of Roman sculpture in *Hispania* were in the provincial capitals (*Tarraco*, *Augusta Emerita* and *Colonia Patricia*). However, there were also important workshops in some *coloniae* of the province *Baetica* and other towns, like *Barcino*. Some of these *officinae* transcended the local sphere and even exported their manufactures, so that they can be considered as regional workshops. Sometimes, the scope of these regional workshops was hugely wide, and meet the demands of towns and territories far from their area of influence and even their province. The most outstanding of these is the workshop of *Augusta Emerita*, as evidenced by the identification of Lusitanian marble from Estremoz in sculptures from several areas of *Hispania citerior*.

**Keywords:** local limestones, Hispanic marbles, foreign marbles, *Hispania citerior*, *Lusitania*, *Baetica*

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\*Speaker

# Ce que nous dit l'archéologie sur l'élevage

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L'étude de l'élevage dans le monde romain est encore peu connue. La présence et l'exploitation de différentes cabanes d'élevage sont indéniables, visibles dans l'iconographie mais aussi dans les archives archéologiques. L'analyse des espaces liés aux stabulations du bétail dans le monde romain espagnol n'est pas facile en raison de la rareté et de la partialité des données dont nous disposons. La recherche a toujours porté l'attention sur les espaces résidentiels, ignorant les zones dédiées aux activités agricoles. Les installations qui auraient pu être dédiées à l'élevage du bétail sont passées inaperçues car elles ne disposent pas d'éléments de construction spécifiques leur permettant de distinguer leur fonctionnalité, c'est pourquoi elles apparaissent ponctuellement dans les sources. C'est à partir des archives archéologiques et de la trace que le bétail peut y laisser, que l'on peut aborder ces espaces, généralement indirectement. Je présente ici une vision globale actuelle du panorama de l'élevage en Hispanie sous différents angles. Tout d'abord, en s'appuyant sur des données indiquant directement la présence d'animaux dans certains espaces dédiés aux stabulations, à partir de restes osseux, de cloches de vache et d'analyses de sédiments. Deuxièmement, à partir de données archéologiques sur l'utilisation du bétail, comme les restes de boucheries ou le travail de la laine, du cuir ou du tissage du lait. Enfin, à partir de l'iconographie et de l'épigraphie, il est possible de réaliser une analyse des structures qui auraient pu abriter le bétail ; Une relation indirecte avec la propriété du bétail peut être établie à partir des fers à marquer ; ou bien nous pouvons deviner les itinéraires de transhumance à travers le territoire péninsulaire.

Tout cela nécessite un travail d'analyse multidisciplinaire, combinant toutes les données possibles, pour tenter de caractériser les espaces dédiés à l'élevage en Hispanie romaine.

**Keywords:** Bétail, des écuries, iconographie, archéologie, migration

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\*Speaker

## **Session 23. La culture de la villa entre économie et idéologie**



# Per un'economia di import-export delle ville romane tardoantiche del centro Sicilia: la villa di contrada Gerace (EN) tra grano, zolfo e cavalli

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<sup>2</sup> Pontificio Istituto Orientale – Italy

Con il presente contributo si intende porre in risalto il fervido movimento economico che interessò l'entroterra della Sicilia in età tardo antica. All'*otium* e *secessium* che è possibile riscontrare nella villa del Casale di Piazza Armerina con le sue fastose sale mosaicate, il grande granaio di oltre 50 m che si trova a pochi metri dalla *pars dominica* denuncia con records archeologici tangibili la presenza di una importante occupazione cerealicola. Contrariamente alla più antica storiografia che vide le ville romane dell'isola dedite in questo periodo quasi esclusivamente alla produzione del grano, secondo quella generica opinione generata dal passo ciceroniano della Sicilia quale granaio di Roma, le più recenti acquisizioni archeologiche sottendono a un pluralismo di attività produttive che hanno concorso sia al mantenimento della *villa* che all'accrescimento dei guadagni dei *domini*. Infatti, la presenza nei mosaici della villa del Casale di immagini inerenti alle *venationes* ha fatto supporre ai molti studiosi la presenza di attività legate anche al mondo circense con il commercio di animali per i giochi e inserita attraverso le *sodalitates* nei circuiti mediterranei. Legata alle corse dei cavalli è la villa di contrada Gerace a 15 km dalla villa del Casale. La villa tardoantica il cui proprietario è un tale *Philippianus*, un nome riscontrabile nei numerosi bolli laterizi e nel mosaico del *frigidarium*, possedeva con ogni evenienza un *equileda* cui si producevano cavalli di razza destinati alle corse da circo. Come è noto dalle fonti la produzione dei cavalli da corsa era tra gli investimenti più lodevoli e rispettosi ma, allo stesso tempo, era tra i più rischiosi, dove non difficile subire gravi perdite di denaro. L'intervento, dunque, si focalizzerà non solo sui beni esportati dalle ville e *stationes* del centro Sicilia che oltre al grano, ai cavalli troverebbe seguito anche nella produzione dello zolfo - a Gerace sono stati riscontrati alcuni frammenti di *tegulae sulphuris*- e i prodotti importati le cui tracce di anfore vinarie e olearie orientali, africane, ostiensi mostrano una preferenza di gusti degli abitanti dell'area, ma un ampio spazio verrà dato anche alle vie di comunicazioni, viarie e fluviali, indispensabili per l'esistenza stessa del circuito economico sia per un mercato interno che per quello esterno all'isola.

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\*Speaker

**Keywords:** Ville romana di Gerace, tardoantico, Sicily, topografia

# Una villa che cambia? Il suburbanum della gens Volusia a Lucus Feroniae nel II sec. d.C.

Cristilli Armando \* <sup>1</sup>

<sup>1</sup> Universidad de Sevilla = University of Seville – Spain

La villa della gens Volusia a Lucus Feronia fin da subito è stata eletta a monumento della potenza dei Volusii Saturnini in ambito privato, quale rifugio di campagna di una tra le più importanti famiglie legate al potere centrale e alla corte. E come tale registra fino agli inizi del II sec. d.C. tutti i successi e i fallimenti politici che attraversano i Volusii, oltre che i loro rivolgimenti storici. Ma proprio in questo secolo tali eventi mutano ancora più radicalmente per la gens Volusia, investendo anche la villa di famiglia che dal II sec. d.C. si avvia così verso una sua nuova trasformazione, questa volta in bilico tra gli allori del passato e le diverse prospettive del futuro della gens.

**Keywords:** Roman villa, landscape, decorations and furnishing, Lucus Feroniae, Volusii Saturnini

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\*Speaker

# Two "Prachtreliefs" from the Villa of Herodes Atticus at Eva/ Loukou Kynourias

Mariella Cipriani \* <sup>1</sup>

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Two large reliefs in pentelic marble were discovered around the nineties of the last century in the excavations of the villa of Herodes Atticus at Eva/Loukou, in the eastern Peloponnese. These are two precious panels (framed and in perfect condition) developed in height, 1.60 m x ca 1.00 m, with a single figure standing in the center of the scene, in a precise landscape. Preserved in the small archaeological museum of Astròs, in the ancient Thireatide (invv. 281 and 384), they represent two winners athletes in competitions, with their sporting attributes, and were probably placed as pendants. For their feature of being little known, they have not experienced yet an accurate investigation. Our paper is focused on their importance in relation to the well known category of the "mythologische Prachtreliefs", such as the "series" Colonna and Spada, or the Capitoline museum reliefs, which appear in close typological and stylistic relationship with the two reliefs. The slabs, found not far away from each other in the southern stoa of the villa, overlooking the garden-peristyle that evoked a greek *gymnasium*, were probably dedicated to the celebration of the agonistic ideology. They shed new light on the understanding of the choice of themes represented in large marble panels, ideologically related to the desires and tastes of rich and cultured clients. In this sense, they are the reflection in the domestic sphere of the villa of the public activity of Herodes Atticus, especially in relation to the establishment of *Ephebeia* and his *Evergetism* in the pan-hellenic sanctuaries. At the same time, the two *Prachtreliefs*, found in a known context, confirm the already advanced hypothesis for the definition of the large "luxury reliefs" as decorative elements of important spaces of private villas, representative of the *status* and ideology of their owners.

**Keywords:** Prachtreliefs, sculpture, marble, villa, ideology, luxury, Herodes Atticus

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\*Speaker

# The Culture of the Villa between Economy and Ideology

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The idea of the panel is to consider the villa, this special form of dwelling, in its historical development, trying to understand the use of its spaces over time through the thoughts and culture of the owners and their social and economic histories between the eighth century B.C. and the seventh century A.D. The topic was chosen for the characteristic flexibility of these buildings which changes appearance and function (sometimes even radically) transforming themselves into something different compared to the beginning.

The Mediterranean man has always been attracted to the land, as well as considering it a significant source of income. But its charm also lies in the possibility that it offers of a more intimate existence which over time makes the villa and its living space almost a place where public and private life come together: the villa is conceived as an open space to be experienced and rejoiced in, appearing as the apodictic image of the absence of social conflicts linked to the city in a condition of psychophysical well-being and aesthetic enjoyment. Therefore, it occupies a central position between fructus and otium which progressively tend to prevail over each other reciprocally. And this continuous and progressive action produces the forms that the villa takes in its history. From an economic point of view, the villa can change in size, purchasing the adjacent land or losing it to other nearby owners, until it progressively changes until it becomes the focus of the Curtense economy. From an ideological point of view, the villa inevitably transforms over time due to historical-social and economic-cultural contingencies, modifying the use of its spaces or multiplying them or eliminating them because they are now useless, or perhaps just updating the decoration to adapt to fashions weather. And so it provides us with a wide range of solutions and variations, all with both an aesthetic-ideological and a purely economic meaning. Furthermore, it has already been understood that sometimes the villa retains its more or less original layout or varies to respond to the geological or economic changes of the surrounding area, but also that, for example, in late antiquity it also became very sumptuous and then real fortified production centers. Therefore, each example is a story to tell which always involves the building, its spaces, occupants and territory in a mutually corresponding relationship.

From this perspective, we question the archeology of the spaces experienced through the villa and its characteristics and what can still be reconstructed regarding its meanings and functions. The purpose of this panel is to give the possibility of an update and a dynamic discussion on the key factors of this topic such as the messages of its decorations and furnishings, the changes in function and use that have occurred or even their simple alterations, the action of natural and climatic phenomena, as well as any different opinions on the living in a villa in Antiquity.

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\*Speaker

**Keywords:** villa, forms of dwelling, culture of the owners, economy, long, term archaeology (eighth century B.C. to seventh century A.D)

# Da villa ad area termale: trasformazioni e riutilizzi degli spazi abitativi della c.d. "Villa della Sosandra" nel Parco Archeologico delle Terme di Baia

Gioconda Di Luca \* <sup>1</sup>

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La Villa della Sosandra nel Parco Archeologico delle Terme di Baia costituisce uno degli esempi più elaborati ed eleganti dell'edilizia residenziale di area flegrea, oltre a essere caratterizzato da una lunga storia edilizia. Appartenuta con ogni probabilità, a uno degli esponenti dell'aristocrazia romana gravitante intorno alla corte imperiale, si sviluppava su almeno cinque terrazze che, partendo dal basso, alternavano ampi spazi residenziali a sontuosi ninfei con spettacolari giochi d'acqua. Lo standard elevato e il livello di esecuzione delle decorazioni parietali e pavimentali (pitture, marmi e mosaici) rendevano il tutto un impianto spettacolare, in linea con il ben noto *mos baiianum*. Il presente studio vuole approfondire le modifiche che il complesso ha subito nel corso dei secoli e, in particolare, dopo l'età severiana, quando la sua struttura viene sconvolta e la sua funzione cambia passando da spazio privato a spazio pubblico, quasi certamente connesso alle attività termali circostanti.

**Keywords:** Roman villa, landscape, decorations and furnishing, changes in function and use, economy, natural and climatic phenomena, Baiae

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\*Speaker

# Las villas romanas del entorno de Antikaria y Singilia Barba. Evolución espacial, arquitectónica y funcional: casos de estudio.

Manuel Romero Pérez \* <sup>1</sup>

<sup>1</sup> Manuel Romero Pérez – Spain

Desde finales de los años 80 del pasado siglo hasta la actualidad la depresión de Antequera ha sido objeto de numerosas intervenciones arqueológicas, tanto en su modalidad de prospecciones, sondeos arqueológicos y excavaciones en extensión. La consecuencia inmediata de este proceso ha sido la incorporación a los registros de un número importante de asentamientos de época romana. Analizamos aquí las villas romanas del entorno de las dos ciudades más importantes: Antikaria y Singilia Barba, (separados por una distancia de unos 6 km). Estos son los datos: de 202 yacimientos de época romana 148 corresponden pueden ser identificado con villas. De éstas 37 presentan una cronología de alto imperio, 7 se corresponden con los siglos IV al VI d.C. y un número de 104 son villas que perduran desde el siglo I hasta el V d.C.

Analizamos aquí 3 de estas villas que, por sus características arquitectónicas, espaciales y cronológicas, ayudan a comprender el desarrollo histórico, el pensamiento y la cultura de sus propietarios, las historias sociales y económicas y el uso de sus espacios en varias décadas. Estas villas son: la villa romana de La Estación, la villa romana de Caserío Silverio y la denominada villa romana de la Carnicería de los Moros.

Las características comunes a estas grandes viviendas son su configuración a partir del peristilo como espacio principal, desde el que se desarrollan el resto de los espacios siguiendo los ejes axiales del peristilo. El desarrollo de las estancias hacia uno de estos ejes culmina en amplia galería superpuesta a estructuras hidráulicas de grandes dimensiones que pueden ser interpretadas como ninfeos o balconadas abiertas al paisaje. Espacios estacionales, redundancia de arquitectura dedicada a la recepción y al ocio: estanques, fuentes, ninfeos, jardines y balnea.

Estos 3 ejemplos, con un marcado carácter suburbano, se localizan a las afueras de la urbe, junto a las vías principales de comunicación. El caso de la villa de Caserío Silverio presenta una cronología ininterrumpida del neolítico hasta el siglo XIII d. C. Pasando de poblado neolítico a villa romana alto imperial, con una fase y remodelaciones en bajo imperio. posteriormente se convertirá en necrópolis tardorromana, en edificio de culto paleocristiano, en alquería andalusí y finalmente en necrópolis de los siglos XI y XII d.C.

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\*Speaker



**Keywords:** Singilia, Antikaria, uilla, suburbana, Villa romana de La estación, Carnicería de los Moros, Caserío Silverio

# La investigación sobre la escultura de las villae del ager Tarraconensis: balance y nuevas perspectivas

Julio C. Ruiz \* <sup>1</sup>

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En el área de *Tarraco*, acorde a su importancia como capital de provincia, ha sido descubierto un elevado número de este tipo de mansiones rurales. Algunas de ellas presentan unas dimensiones y programas decorativos de tal entidad que pueden ser comparados con yacimientos de Italia. Destacan las mansiones ubicadas en Els Antigons (Reus) y especialmente en Els Munts (Altafulla), que han aportado un elevado número de esculturas romanas. Otras importantes *villae* se han excavado en La Llosa (Cambrils), Calípolis (La Pineda, Vilaseca), Parets Delgades (La Selva del Camp), La Mola (Riudoms), La Burguera (Salou) y El Moro (Torredembarra). Finalmente, han aparecido esculturas en yacimientos que, aun no habiendo podido ser excavados, por sus características se sabe que corresponden a mansiones rurales.

Las esculturas de las *villae* del *ager Tarraconensis* han sido estudiadas principalmente por E. M. Koppel, aunque no han sido tratadas de manera pormenorizada. Sus publicaciones se han centrado en los conjuntos escultóricos de las *villae* de La Llosa, Els Antigons y Els Munts, además de algunos hallazgos fortuitos. Sin embargo, existen otras muchas *villae* del área de influencia de *Tarraco* en las que se han encontrado esculturas. Gran parte de ellas se han recuperado en excavaciones arqueológicas desarrolladas en las últimas décadas. Asimismo, también se hace necesario revisar repertorios ya publicados, principalmente el de la *villa* de Els Munts. De esta mansión procede un elevado número de esculturas y fragmentos, hallados en diversas campañas de excavación, algunas de ellas acometidas en los últimos años. E. M. Koppel publicó únicamente 15 piezas de las más de 100 que se pueden contabilizar actualmente.

Todas estas circunstancias han motivado un trabajo de revisión y estudio concienzudo de las esculturas procedentes de *villae* en el *ager Tarraconensis*. De este modo, en el estado actual de conocimientos, es necesario estudiar en profundidad todas las esculturas y fragmentos hallados en las *villae* y otros yacimientos rurales del territorio de *Tarraco*. La meta principal de esta contribución es realizar un balance de la investigación realizada hasta el momento y exponer los objetivos del proyecto de estudio que estamos acometiendo en la actualidad.

**Keywords:** Tarraco, Els Munts, Els Antigons, Parets Delgades, La Llosa, Calípolis

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\*Speaker

# Arquitectura arrogante y escenografía del poder en las villae de Hispania: el ejemplo de Noheda (Cuenca)

Miguel Ángel Valero Tévar \* <sup>1</sup>

<sup>1</sup> Universidad de Castilla-La Mancha – Spain

En la antigua Hispania se cuenta con varios ejemplos de *villae* monumentales en las que se aprecia un notorio sistema edilicio y un recargado aparato decorativo. En estos grandes complejos se conjuga el concepto de *otium et negotium* y son reflejo del estatus y el poder de sus propietarios y de la extensión de su *fundus*.

Estas residencias suponen un excelente método de autorrepresentación del *dominus*, y para ello la suntuosidad de la arquitectura y de la ornamentación constituyen una herramienta llena de simbolismo que pretende transmitir un mensaje con una alta carga ideológica y propagandística a cada uno de los visitantes que accedan al complejo.

En este sentido, las grandes dimensiones de estas *villae*, la distribución de los diversos edificios dentro del conjunto, la forma en que se diseñan los itinerarios de circulación dentro del complejo, las holgadas dimensiones de determinadas estancias, la volumetría y ornamentación de las mismas, en definitiva la edilicia, manifiesta una palmaria intencionalidad que busca generar escenografías de poder, comprobando cómo los visitantes deben seguir rutas variadas y perfectamente estudiadas para llegar a los espacios de mayor simbolismo.

Con esta misma intención de transmitir el poder del patrono mediante mensajes visuales, la decoración también juega un destacado papel, atesorando igualmente una alta carga simbólica. Así, las holgadas estancias antes mencionadas son ricamente decoradas a base de caros mármoles, excepcionales pavimentos, vistosas pinturas murales y esculturas de gran calidad. Todo ello supone una inversión en lujo, eligiendo cuidadosamente los materiales para transmitir imágenes y mensajes que logran los fines previstos, produciendo un fuerte impacto en el visitante.

En este contexto, la *villa* romana de Noheda resulta un fiel reflejo de la realidad imperante en esa época. Las investigaciones de los últimos años han evidenciado un gran esfuerzo constructivo y de monumentalización del complejo rural a partir del siglo IV, mediante la ejecución de un conjunto de *aedificia* de arquitectura arrogante como son: el *triclinium*, el gran salón cruciforme, los diversos *peristyla* y el *balneum*. Se aprecia, además, cómo se realizan soluciones creativas para insinuar los itinerarios enmarcados en un diseño arquitectónico exquisito. Y, por último, todos esos recorridos son ornamentados con vistosos mármoles y excepcionales conjuntos escultóricos importados de Asia Menor que redundan en la intencionalidad del mensaje que quieren transmitir.

El análisis del conjunto de acciones llevadas a cabo por el *dominus* de Noheda para explicitar

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\*Speaker

su poder, a través de los mensajes ofrecidos por una edificación y ornamentación opulenta, resultan muy diferentes a los observados en otros grandes complejos rurales de Hispania. Por ello, se propone la presentación comparada de estos conjuntos residenciales, con especial atención a la *villa* de referencia.

**Keywords:** Arquitectura arrogante, escenografía, poder, domini

**Session 24. Economies textiles dans  
l'ancienne Ibérie (VIIIe s. av. J.-C. -  
Ve s. av. J.-C.) : Tisser les fils d'une  
histoire de longue durée**

# Invisible Crafts? Textile Technologies and Economies in Southern Portugal from the Iron Age to the Early Roman Period (7th - 1st centuries BCE)

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Until recently, research on textiles and textile production in Southern Portugal during the Iron Age and the Early Roman Period was limited. Different factors contributed, to differing degrees, to this situation. On the one hand, textiles never developed as a full-fledged topic of interest in Portuguese archaeological, perhaps due to a lack of any work capable of playing a role comparable to that of Carmen Alfaro's seminal volume in neighboring Spain. On the other hand, a persistent lack of preserved textiles identified and excavated in archaeological contexts seemed to somehow justify the lack of investment made in the analysis, albeit indirect, of this major component of the past material worlds.

Data for such an analysis are not, however, entirely absent from the Southern Portuguese archaeological record. A substantial number of textile tools have in fact been recorded and reported, even if incompletely at times, in more general excavation reports and assemblage studies. These, however, deserved very little attention, and until recently no effort at systematization had been undertaken. In the framework of COST Action EuroWeb (CA19131), efforts were undertaken to overcome this situation. Currently, textile tools (mostly spindle whorls and, to a less extent, loom weights) from more than 40 Iron Age sites (7th to 2nd centuries BCE) and more than 20 Early Roman sites (2nd to 1st centuries BCE) have been recorded and inventoried.

Although not all these assemblages have been studied with the desirable detail, they form a useful basis to discuss a range of issues, such as: a) the chrono-typological seriation of this material, and the possible functional and technological factors underlying its variability; b) the geographic, spatial, and contextual patterns of textile production, as an indicator of the scale and modes of organization of said production, and consequently its economic significance; c) shifts in production practices, techniques and modalities, which may be correlated to wider historical phenomena affecting this region.

On the other hand, following the example of other European areas in which studied of ancient textile production are more developed, a broader *chaîne opératoire* approach to textile production can be deployed. This allows to incorporate other, so far underexplored, sources, namely the archaeobotanical and zooarchaeological evidence related to fibre production, to explore the types of resources being exploited for textile production. For Southern Portugal, botanical evidence is scarce; existing studies of faunal assemblages, however, and while mainly focusing on

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\*Speaker

the dietary uses of animals, offer interesting insights into the importance of wool production, at least during the Iron Age.

Other sources still – such as dress complements (mostly brooches and belt buckles), but also some scarce iconographic material on potential textile patterns and garment types – can offer further insights into the end uses of textiles. These, however, remain underexplored, although a roadmap for future research can now be outlined.

**Keywords:** Textile Archaeology, Textile Tools, Textile Crafts, 1st millennium BCE, Archaeology of Production

# Textile Economies in Ancient Iberia (8th c. BCE - 5th c. CE): weaving the strands of a 'longue durée' history

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2024 marks the fortieth anniversary of the publication of Carmen Alfaro's seminal work on textiles and textile production in the Iberian Peninsula from Prehistory to the Roman Period. In those four decades, the panorama has changed significantly. The available database of evidence for discussions of textiles and especially textile production in the Peninsula has increased exponentially, and the available image is now more consistent in many aspects. However, these developments are still far from being homogeneous, and there are still important asymmetries which need to be addressed.

On the one hand, there is a clear imbalance between research in Spain, where the subject of textile production and textile economies in the Iron Age and Roman periods has been explored to a much greater extent, and in Portugal, where these topics remain poorly studied. Other asymmetries can equally be noted, both within specific chronological periods and between different phases of the time span considered here.

For the Iron Age, studies on textile production in the Iberian cultural area of the Eastern and Southeastern Peninsula have developed at a faster rate due, among other factors, to the visibility of textile related evidence. For other phases and areas, and save for some rare exceptions, studies dealing with textile production remain comparatively rare. There are also significant differences in the approaches so far deployed to the study of the Iron Age and the Roman Period.

In fact, the former has shown a much stronger focus on the typology of textile tools, and only secondarily on the spaces, contexts, and organization of production. This is perhaps due to the strong preponderance of domestic production in the textile economies of this period, but, as recent studies have shown, such a research dynamic may be overlooking more complex productive arrangements and economic structures.

For the Roman Period, on the other hand, one of the most significant developments in recent years has been the identification and study of textile related crafts facilities. This has put the Hispanic provinces in a map still dominated, to a large extent, by the data from the Italic Peninsula, and especially the Vesuvian cities. Typological and technological studies of textile tools,

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\*Speaker



on the other hand, remain scarce, despite some significant advancements in recent years.

However, and beyond these different period-specific issues, it can be noted more generally that research on textile economies in both periods is still hindered by a lack of integrated approaches, both in a synchronic and diachronic sense. On the one hand, up-to-date studies considering textile economies as a whole – from resource exploitation to production, treatment, and consumption – are still lacking for both periods. On the other, diachronic narratives are still missing, which hinders our understanding of the different stages of technological development and the major points of change which mark the history of ancient textile economies at the Iberian level.

Fortunately, in the Iberian Peninsula as elsewhere, the study of textile economies in the ancient world is gaining traction and momentum. New data is constantly coming to the fore, and there is a noticeable uptick in studies dealing with textile related topics. The dynamic nature of this subject can be gauged by the development of new research projects, such as the "TEXLUS The Economy of Textile Crafts in Roman Lusitania" project or the pan-European COST Action "EuroWeb Europe through Textiles", in which Portuguese and Spanish teams have been actively developing new research.

This panel aims to showcase work conducted in the framework of both these and other ongoing research projects, while offering a state of the art and overview of current research on textile production in Iron Age and Roman Iberia. The goal is to foster a more active exchange of data and perspectives among researchers dealing with these topics to promote the construction of more integrated narratives and to address the development of regional textile economies from the beginning of the Iron Age to the end of the Roman Period.

**Keywords:** Iron Age, Roman Period, Textile Production, Textile Technology, Archaeology of Crafts, Ancient Economy

# Following the Thread: Change and Continuity in Textile Production during the Late Bronze Age - Early Iron Age Transition on the Iberian Mediterranean Façade (9th-6th century BCE)

Ricardo E. Basso Rial \* <sup>1</sup>

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The economic, social and symbolic importance of textile production in Iberian societies during the second half of the 1st millennium BCE has been recognised by research thanks to the large amount of evidence related to this productive activity, both at the archaeological level, with the presence of working tools and iconographic representations, and from references in classical sources. However, to date there have been few studies that have looked in depth at the origin and development of this process in previous centuries, at a time characterised by important transformations in the communities of Iberia, especially after the establishment of Phoenician colonies on the southern coast of the Iberian Peninsula between the 9th and 8th centuries BCE and the growing integration of this territory into the commercial dynamics of the Mediterranean. In this context, textile production seems to have played an important role that has not been sufficiently appreciated until now, being the basis of the spectacular textile development that followed. In order to explore these aspects in greater depth, this work analyses different production contexts and the textile tools found in different indigenous and Phoenician settlements on the Mediterranean coast of the Iberian Peninsula between the 9th and 6th centuries BCE. From this evidence it is possible to observe substantial aspects of textile activity, which reflect continuities with the previous societies, but above all important transformations. Although there is a clear continuity in the use of techniques and raw materials that were already relevant at the end of the 2nd millennium BCE, contact between the different social groups from the 9th-8th centuries BCE onwards led to an intensification of production, as well as significant changes in working tools, in the organisation of production and in the forms of consumption of textiles.

**Keywords:** Textile production, Iberian peninsula, Phoenicians, spindle whorls, loom weights

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# Mapping textiles and textile activities in the Iron Age and Early Roman Iberian Peninsula: perspectives from the EuroWeb Digital Atlas of Textile Heritage and Beyond

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Over the last four decades, the number of archaeological remains relating to textile production at sites from the Iron Age and the Early Roman period in Southern Iberia has increased considerably. However, the study of these materials and analyses of textile activities are still underrepresented in archaeological research.

This presentation, within the scope of the EuroWeb Digital Atlas of Textile Heritage, aims to be a reflection on the importance of mapping textile tools, to analyze their distribution and the geographic patterns of textile activities, also highlighting their economic expression and their development throughout over time.

Establishing a cartography for these materials does however pose significant issues, which will also be discussed. Simply mapping the presence of textile tools in each site may result in a misleading picture, establishing a false equivalence between single finds or small assemblages and large, representative, and highly significant groupings. This limits interpretations of the organization of textile production and of the subtleties of the economic relations underlying that organization.

We will therefore argue that this cartography needs to be built upon a previous assessment of the context, scale and, when possible, organization of textile activities in each site, based on well-established quantification protocols and a comparative analysis of their original context. Such an assessment can then be reflected in the adoption of specific conventions to express and graphically differentiate at least some standard, trans-cultural levels of textile production (e.g., household production, household industry, attached specialist production, workshop production...). In this regard, digital supports offer great potential to produce a multi-scalar, interpretive cartography which goes beyond mere illustration and moves towards the realm of interpretation and storytelling.

**Keywords:** Digital Atlas of Textile Heritage, Mapping, Textiles, Iron Age, Early Roman

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\*Speaker

# Textile production in ager olisiponensis: contexts and instrumenta textilia in the Sintra region

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Sintra is located in the western of the Lusitania province, in the territory of the roman city of *Olisipo* (nowadays Lisbon). This area constituted a geographic unit inside the large territory of *ager olisiponensis*, with specific characteristics that are can be observable, for example, in the epigraphy.

The occupation of the land is based on rural settlements, such as villae and other small places linked to agricultural exploration, although we also find some small urban sites, the vici, these mainly related to the exploration of quarries, an important activity for the regional economy.

In many of these sites, livestock farming may have been important element of the economy, also providing raw material for weaving, with sheep and goat. The common presence os spindle whorls, loom weight, and needles testify wiring, weaving and sewing activities in those places. This presentation gives an overview of the typology and diversity of the approximately three hundred materials related to textile activity in this area, present in at least two dozen habitats of different types.

**Keywords:** textile activity tools, roman villa, rural economy.

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\*Speaker

# Textile handcrafts in Augusta Emerita

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The studies on textile handcrafts in Augusta Emerita (Mérida, Spain) are not only proving the importance of this economic urban activity, but the relevance of such productions during Roman times. The interest emerged thanks to the discovery of several artisanal infrastructures dedicated to the treatment of wool and other fulling activities. However, a holistic and multi-proxy perspective was lacking, and many textile vestiges were unknown or disregarded such as the *instrumenta textilia*. Since 2020-2021, an ongoing PhD has been studying the whole textile's *chaîne opératoire* to provide a clear and profound knowledge on textile handcrafts and its artisans in Augusta Emerita. Moreover, the recent concession of the project *TEXLUS– The Economy of Textile Crafts in Roman Lusitania*– will impulse the understanding of textiles across the Roman province of *Lusitania*. In this contribution, we will provide a preliminary overview on the state of research with the hopes of highlighting the significance of textile manufacture in Augusta Emerita.

**Keywords:** Augusta Emerita, textiles, textile production, handcrafts

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\*Speaker

# Let's knit happen: Textile production in the Segura river basin between the 1st and 2nd Iron Ages

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The emergence of textile activity was born out of personal necessity and in favour of self-sufficiency at the family level. Subsequently, and due to the development of societies and their economic and power systems, this domestic task became a production job in its own right, becoming one of the main economic activities for the societies of Protohistory and Antiquity. The great expansion of this production is evident from the variety of tools used, work areas, types of fabrics obtained, commercial networks and economic contribution to the settlement and even to the families. The study of these issues allows us to assess their socio-economic importance for protohistoric societies, as well as to understand the structures and relations of power and gender roles. However, before understanding this phase, which will turn it into an increasingly important task until it becomes the textile industry it is today, we must study its beginnings, that is, how it was understood and valued by the protohistoric groups.

For this purpose, this approach has focused on the area of the Segura river basin, located in the southeast of the Iberian Peninsula (Spain). Consequently, the sites of Los Almadenes (Hellín, Albacete) and El Oral (San Fulgencio, Alicante) have been selected, the former located inland and the latter on the coastline. Both settlements were founded *ex novo* and present a single horizon of occupation, with a sealed archaeological context and whose chronology is between the end of the 7th century and the middle of the 6th century BC in the case of Los Almadenes and between the end of the 6th century and the middle of the 5th century BC for El Oral. Likewise, both settlements have been excavated and studied with modern scientific methodology, which allows us to have objective and complete scientific data.

These dates place the study at the time of change between the 1st and 2nd Iron Age on the Iberian Peninsula. This period is associated with the important link between autochthonous and allochthonous Mediterranean groups and the flourishing of the important indigenous society, prior to the Romanisation of this territory, the Iberian Culture, whose great exponent is the figure of the "Dama de Elche".

The discovery of textile tools in both settlements indicates the presence and development of this activity. The study of these remains of movable materials and also of the typology of spaces -rooms, buildings and areas of the settlement- in which they were found, allow us to characterise production, understand the value of the activity and approach the associated socio-economic

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\*Speaker

dynamics.

Consequently, we can observe an activity of self-sufficiency that cannot yet be understood as production on a larger scale, whose instrumental variety is associated with domestic contexts and relevant spaces and whose main protagonists were women. In short, it is essential to study this transitional period in order to understand its rapid subsequent development, since it was one of the main economic sources for Iberian societies.

**Keywords:** Iron Age, Transition, Southeast Iberian Peninsula, Textile Activity, Tools, Spaces, Socioeconomic, Gender

**Session 25. Mobilité et espaces de  
vie en Italie centrale et méridionale.  
agents, dynamiques et paysages**



# Mobility and living spaces in central and southern Italy. Agents, dynamics and landscapes

Francesco De Stefano \* <sup>1</sup>, Antonio F. Ferrandes \*

<sup>1</sup>, Francesca Fulminante \*

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The proposed session aims to face the topic of the relationship between forms of human mobility and the shape and functional vocation of living spaces.

Over the last thirty years, the theme of mobility has been widely addressed from the point of view of the effects on the social and political structures of communities involved in this kind of phenomena and from that of the forms of hybridization connected to material culture and artisanal production. An equally relevant issue, which is finding growing attention in the scientific debate, concerns the outcomes that these dynamics have produced on anthropic spaces, on their form and organization and on the modes of their use.

Forms of mobility of different kind (accidental or organized, stable or temporary, over short or long distances) and entities (involving more or less large and stratified groups or single persons) may have determined processes of change on living spaces and on the ways of perceiving them. These changes can be read at different scales of investigation:

- at a regional or sub-regional level: in the hierarchy between the sites in a territory and in the patterns of their distribution;
- on a settlement scale: on the general configuration and topographical organization of the spaces of each site;
- on particular sectors and contexts of the inhabited space aimed at specific functions and practices: architecture and productive areas, collective and sacral spaces, residential and funerary contexts;
- finally, a further issue is represented by the relationship between the cases of mobility recorded in ancient literary sources for specific places and chronological periods and the processes that can be defined for the same contexts through the analysis of material data.

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\*Speaker

The main objective of the session is to investigate the outcomes, at times disruptive and at times subtle, that mobility dynamics exerted on the ways of organizing, using and perceiving the space by the community or parts of it and to contribute to the development of a line of research that, thanks to new data and methodological approaches, envisages extremely interesting future developments.

With these purposes, the session will consider different geographical and socio-cultural contexts of ancient Italy. The papers of the panel will offer a diachronic and multiscale perspective of investigation, including cases concerning wide-ranging mobility dynamics with impacts on regional and supra-regional districts up to phenomena linked to specific urban contexts and to functional areas of the ancient city.

On the methodological level, approaches aimed at investigating the interacting dynamics involved in the formation, fruition, and perception of living spaces will be particularly emphasized through the implementation of analytical procedures and up-to-date technologies. In particular, the results of new investigations conducted by applying spatial analysis models, social anthropology studies and chemical and mineralogical-petrographic analyses aimed at identifying specific dynamics of interaction between people, ideas and craft skills will be presented.

**Keywords:** Mobility and space, Trade productions and cultural interactions, Greece, Western Greece, Latium, Campania, Pompeii, Tusculum

# Artisans beyond the border. Latial and Campanian craftsmen sharing knowledge and innovating practices at the origin of Roman architecture. New perspectives between archaeology and archaeometry

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Research conducted in Rome and its territory has revealed, in recent years, impressive traces of the changes, dated between the end of the 4th and the middle of the 2nd century BC, which lead to a complete renewal of urban material culture, determining the transition from the structures known from the age of kings to those typical of the Late Republican age. These changes, which can be read above all on clay objects, not only concern the pottery classes, but all goods made from terracotta, especially roof coverings and other clay elements linked to architecture. In fact, during the Republican age, a profound innovation in the construction habits of the archaic and late-archaic age is documented, thanks to the technological knowledge transfer/influence of workers of Campanian origin. The latter contributed significantly to the creation of mixtures more suited to increasingly complex and larger projects carried out between the Middle and Late Republican era.

**Keywords:** Ancient Rome, Roman Architecture, Petrography, Ancient craftsmanship, Craftsmen Mobility

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\*Speaker

# From Taras to Tusculum. New data on mobility of craftsmen and circulation of models between Southern Italy and Latium in Hellenistic period

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Between 2019 and 2022, a new archaeological research program was dedicated to the southern side of the Tusculum forum. The investigations have provided significant new data for our knowledge of the changing landscapes of this part of the ancient city over time. Among the discoveries made were a group of fragments related to an architectural apparatus in polychrome stucco characterized by the presence of figured corinthian capitals. This type of architectural production is particularly widespread in Italy (Sicily, Magna Graecia and Etruria) during the Hellenistic period, and around it a long lasting debate is open about the origin of the model and its chronology and the agents and dynamics of its diffusion in the different contexts of the peninsula. In the case of Tusculum, the possibility of knowing the stratigraphic context in which these artifacts lay and the topographical layout of the forum over time allow us to develop some reflections on the time of the production of this architectural apparatus, the related historical and socio-cultural context and, finally, the craftsmen who created it.

**Keywords:** Tusculum, Hellenistic architecture, Mobility and productions

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\*Speaker

# Trade and Cultural Transmission in lived spaces from central Italy from the Final Bronze Age to the Archaic Period (1100-500 BC): an Exploratory Network Analysis

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What is the role of interaction in cultural transmission in lived spaces with different degree, density or ranking? Does cultural transmission happen more easily and often in primary or secondary order settlements? Does transmission of shapes, forms and/or techniques happen mostly at the core or the periphery of a given trading, homogeneous cultural region? Is the concept of port-of-trade still valid for those centres at the boundaries and intersection between different ethnic and cultural regions?

By using Central Italy from the Final Bronze Age to the Archaic Period as a case study we will try to address these questions using a network exploratory approach.

Our method will be based on the analysis and theoretical considerations in the paper of Nakoinz et al (2020). There, the typology and location of fibula are used to calculate an adjacency matrix to gain a network, on which to do further analysis on. In our case, we will build three comparable matrices, one from sites in Etruria, one from sites in Latium Vetus and finally, one in which both regions are combined, with a much larger and more diverse number of types.

With the created networks, Centrality measures, such as degree and betweenness, can then be calculated in order to get an insight into the interaction of the sites in the two different regions to answer the previously asked questions. By considering the regions separated and in combination, we hope to be able to assess whether ethnic and/or cultural barriers are also in place and how similar or different they are in their internal and cross-cultural dynamics.

**Keywords:** Central Italy, Bronze Age, Iron Age, Network Analysis, Centrality Indexes

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\*Speaker

# Le *stationes* nel Foro Romano lungo la Sacra via. Testimoni di mobilità e rappresentatività delle comunità straniere nella Roma imperiale.

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Una serie di iscrizioni ritrovate a più riprese nell'area del Foro Romano testimoniano la presenza, a partire da età imperiale, di *stationes* ( $\sigma$  *tauwa*) di alcune della città dell'impero, sulla cui funzione il dibattito scientifico è ancora aperto. Le epigrafi ci informano della esistenza di *stationes* delle seguenti città: Caesarea-Anzarbos (IGUR I 78; IGUR I 81), Tarsos (IGUR I 79; IGUR I 90), Tiberias (IGUR I 82 e 83), Tralles (IGUR I 84), Sardis (IGUR I 85), a cui sono da aggiungere due città non identificabili con certezza forse Bethaisda (IGUR I 89) e una Heraclea (IGUR I 88), oltre ad altre attestazioni più discusse che potrebbero portare ad incrementare il numero delle testimonianze. Tale dossier è stato da sempre messo in relazione con un passo pliniano, che ricorda l'esistenza di *stationes municipiorum* nell'area del *Forum Iulium* (Plin. *nat.* 16.236), e con uno di Svetonio relativo alla vita di Nerone, a proposito della condanna di Salvidienus Orfitus per avere affittato tre *tabernae* della sua domus in prossimità del Foro ad uso delle *stationes* (Suet. *Nero* 37). Apparentemente povera di dati è la realtà archeologica: recentemente si è proposto di riconoscere, forse a ragione, alcune delle *stationes* in una serie di piccoli vani in opera laterizia allineati lungo il lato meridionale della *Sacra via* (di fronte al cd. Portichetto Medievale) venuti alla luce negli anni 90 del Novecento e precedentemente indagati da Giacomo Boni alla fine del XIX secolo. Di essi attualmente restano solo pochi tratti di muratura in laterizio, appena sufficienti a identificare gli ambienti: tutti diversi tra loro per dimensione e forma, databili al tardo II secolo d. C. e costruiti al di sopra del portico neroniano della strada, forse a seguito dell'incendio del 191 d.C. Nel contributo ci si propone di riesaminare la questione e tutte le problematiche connesse (cronologiche, onomastiche, topografiche), ripartendo dalla fondamentale testimonianza di una epigrafe, pertinente ad una *statio* dei Tirii nella città di Pozzuoli (IG XIV, 830), ricchissima di dati sul funzionamento delle *stationes* delle città straniere: il recente approfondito riesame dell'iscrizione (Lombardo 2013) sembrerebbe, infatti, chiarire le piste di ricerca da seguire sul ruolo di questi spazi. Parallelamente, il riordino del dossier romano e l'approfondimento delle problematiche archeologiche ad esso connesse (decorazione, architettura, planimetrie), integrando anche gli inediti appunti di Giacomo Boni sugli scavi in esame, mira a comprendere a fondo le caratteristiche di queste strutture, inevitabilmente derivate dalla funzione che dovevano svolgere.

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\*Speaker

Non adeguatamente valorizzati, infatti, appaiono gli elementi (su cui insistono anche molti dei testi epigrafici, es: IGUR I, 84, ll. 6-7) sulla natura di questi luoghi come *monumenta* e sullo strettissimo rapporto che intercorreva tra essi e il potere imperiale: le *stationes*, intese come struttura architettonica, costituivano, simbolicamente, la "personificazione" delle città da cui dipendevano, che consentiva alle stesse di essere presenti e "partecipare" alla vita pubblica di Roma, non a caso poste in uno dei luoghi più carico di significati politici, il Foro Romano, scenario in epoca imperiale dell'autorappresentazione del potere.

In questo senso, ripartendo dalle informazioni riportate nelle iscrizioni, verificando il legame tra le epigrafi e gli ambienti identificati con le *stationes*, e soprattutto recuperando i numerosi materiali (decorazioni architettoniche, apparati decorativi e scultorei) provenienti da questi luoghi, mai fino ad ora messi insieme, si intende indagare a fondo il significato di questi spazi legati alle comunità di peregrini provenienti dalle varie città dell'Impero, eccezionali testimoni di mobilità e socialità nel mediterraneo antico, nonché delle attività e degli interessi all'origine di questa mobilità.

**Keywords:** Roma antica, foro romano, *stationes*, comunità straniere, mobilità

# Between Ionian and Tyrrhenian Sea. Mobility and organization of spaces in 'prehellenic' Locride

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Towards the end of the 8th century BC, the eastern coast of Calabria, southern Italy, began to be occupied by Greek settlements: along a coherent geographical path and in a short space of time, Sybaris, Kroton, Kaulonia, and Lokroi Epizephyrioi. On the Tyrrhenian coast, Lokroi itself gave birth to two new poleis.

The areas involved in these events were densely populated by indigenous settlements of different types, sizes, and levels of development. The archaeological data, even if fragmented, due to the different state of research and surveys, allow us to highlight the existence of a close series of phenomena of mobility that preceded the foundation of the Greek cities. These phenomena are exemplified by two types of dynamics: 1) the transfer of objects: 2) the transfer of elements of material culture. The results of these processes vary from one area to another, but in their general aspects they are very homogeneous. Above all, what seems to characterize all the above-mentioned areas and territories in the "pre-Greek" period is the great opportunity to host phenomena of mobility and the resulting dynamics, due to the absence of borders or the existence of borders very different from those of the "Greek" period. The narrative of the ancient sources on the pre-colonisation or prodromal phases seems to evoke these phenomena, distributing them along paths not yet fragmented by the existence of the poleis.

Myskellos of Rhype (Hippys *FHG* 554; Ps. Scymn. 323-325; D.S. VIII.17.1-2 e altri) is the *oikistes* of Kroton (D.S. VIII.17; Hippys *FHG* 554; Str. VI.1.12), but he intends to found Sybaris (D.S. VIII.17 .2), sailing from Delphi with Archias of Corinth, who will give birth to Syracuse (Thuc. VI.3.2), at the same time as Megara Hyblaea and Naxos (Str. VI.2.4); they will arrive at Kroton; from here Archias, on his way to Sicily, is said to have gone to Cape Zephyrion (Lokroi) before reaching Syracuse. There he finds a group of Dorians who have left the Megarians (founders of Megara Hyblaea); these Dorians will then join Archias in founding Syracuse (ibid.; Ps. Scymn. 276-277).

In this way, the circularity of the narrative seems to be the literary translation of phenomena of real mobility, partly exemplified by the dynamics of material culture.

This paper aims to explore the cultural and geographical relations of the Greek and indigenous centres of the Ionian and Tyrrhenian coasts of Calabria through the analysis of archaeological data and literary sources, trying to enucleate dynamics of structuring and re-structuring of routes and paths, mixing of people, objects, ideas and knowledge that originated before the *apoikiai*, and how they survived, if so, and functioned after the foundation of the poleis.

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\*Speaker



**Keywords:** 'prehellenic' Locride, Greek colonization, mobility, material culture

# ”Get where you want to go”: access to public spaces (sanctuaries and agoras) in Aegean and Western Greek cities

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4,5

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This paper will focus on pathways and roads leading to sanctuaries and agoras; how can we reconstitute the relationships between people and what they saw along the roads; we will consider the links between accesses and spatial organization, but also the landscape and all the markers (monuments, statues) along the ways to public spaces.

**Keywords:** road, sanctuaries, agoras, spatial organization, monuments, statues

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\*Speaker

**Session 26. Vivre au-delà des  
frontières - Espaces vécus dans la  
Proasteion antique**

# Living beyond Borders. Lived Spaces in the Ancient Proasteion

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In studies of the Greek city, the lived spaces of the acropolis, *asty* and *chora* have been extensively treated. We are acquainted with the organization of these territorial entities and the lived spaces connected to them (urban temples, *agorai*, residential and productive quarters, extra-urban sanctuaries, farms, fortresses, etc.).

Conversely, the suburban territory between *asty* and *chora* (beyond the walls or beyond a border), which ancient sources identified with the term *proasteion/proastion*, did not receive the same interest.

*Proasteia*, mostly related to burial areas, were complexly organized districts that housed commercial, productive, political, social, economic and religious activities. For these reasons, they are perfect contexts for thinking about the lived spaces of ancient communities.

Moreover, the topic of suburban spaces, which has been a long-developed in Roman archaeological research, has been much neglected in studies of the Greek world. The most important publication on this theme is: " *Proasteion. Recherches sur le périurbain dans le monde grec* " edit by Pascal Darcque, Roland Étienne and Anne-Marie Guimier-Sorbets.

This book, published in 2013 in the host nation of the 20th International Congress of Classical Archaeology, is a pioneering work that paved the way for the study of the suburban territories of the Greek *poleis*.

Since then, scholars have made progress, so the time is ripe to open a discussion on the lived spaces in ancient *proasteion*.

**Keywords:** *Proasteion*, Suburb, Lived Spaces

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\*Speaker

# The Border of the Lived Spaces: Remarks on the Greek and Athenian Proasteion in the Roman period

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In the study of suburban areas of the ancient world, Athens represents an exceptional case. This city consisted of numerous *proasteia* (Kerameikos, Ilissos Valley, Ardettos, Academy, Lyceum, Cynosarges, neighbourhoods North of Athens, etc.). In addition to necropolises, these included sanctuaries, gymnasia, philosophical schools, public baths, a stadium and residential buildings. An overview of these heterogeneous contexts offers the opportunity to accrue some considerations on the topography and organisation of suburban lived spaces in Athens between the Hellenistic and Imperial periods. In this paper, in particular, some interventions of the Roman period will be analyzed (the creation of new quarters, the destruction of the classical walls and the construction of new fortifications) which radically changed the functions of the suburban lived spaces of Athens.

**Keywords:** Proasteion, Suburb, Athens, Imperial Period, Lived Spaces

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# The Border of Lived Spaces Remarks on the Greek and Athenian Proasteion in the Roman period

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In this paper, in particular, some interventions of the Roman period will be analyzed (the creation of new quarters, the destruction of the classical walls and the construction of new fortifications) which radically changed the functions of the suburban lived spaces of Athens.

This research, moreover, offers some innovative methodological insights. In order to explore the use of the lived spaces of the Athenian *proasteia*, in fact, all data will be analyzed using the Italian Ministry's GNA (Geoportale Nazionale per l'Archeologia). Through this procedure it will be possible to compare the data with those collected in the most important Hellenic archaeological GIS (e.g., the Dipylon Project's Mapping Ancient Athens).

**Keywords:** Proasteion, Suburb, Athens, Imperial Period, Lived Spaces, GIS

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\*Speaker

# The Athenian proasteion: mapping life beyond the city-wall

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Over ten years ago, Pierre Rouillard in the volume *Proasteion* edited by Pascal Darcque, Roland Étienne et Anne-Marie Guimer-Sorbets, raised the question "Quelle archéologie du proasteion ?" Today, we are in a position to offer a new approach to the archaeology of the Athenian proasteion through a powerful digital research tool created by Dipylon Society for the study of ancient topography.

The digital webGIS platform *Mapping Ancient Athens* draws on data from all published excavation reports of the last 180 years. This is data mostly from rescue excavations in the city that take place prior to large public infrastructure works or construction on small private plots. By combining data on the use of space and the date of the excavated remains, one can make general observations on the topography of the city in any given historical period. However, these observations can lead to more complex questions on the development of the city and the shift of interest from one area to another.

Findings confirm what have always been regarded as typical activities in the peri-urban area of the city: workshops, burial grounds, gymnasia and cult places. However, their spatial relationship emerges more vividly on the digital map, as well as their relationship to the street network and the city's water-management system.

With the help of *Mapping Ancient Athens* we collect and analyze data from rescue excavations on the use of space outside the city-walls. There is however another component of the proasteion that needs to be studied, that of the landscape and natural surroundings. For this, we turn to information on historical maps, especially E. Curtius and J. Kaupert's 19th cent. map of Athens that illustrates not only the landscape, the hills, the rivers and the torrents, but also, the agricultural nature of the proasteion: the gardens, the cultivated land and the olive groves. We hope to revisit questions on the identity of the proasteion by focusing on two areas of Athens. One is the eastern part of the city, less known in the Classical period, but with a flourishing history in the Roman period. It is a rare example of a peri-urban area in the Classical period transformed into urban by the construction of a new fortification wall in the 3rd cent. AC. The second case-study sheds light on the archaeology of the Western Hills of Athens, originally included within the Themistoclean city-wall of the 5th cent. B.C., but eventually abandoned and given over to changing uses. It is a part of the city where the geomorphology is still preserved to a large degree and the landscape is more imposing than the man-made features.

**Keywords:** Athens, topography, digital map, rescue excavations, city walls

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\*Speaker

# In or Out? Structures of the space, agents and functions at the edge of the Western poleis in Archaic period

De Stefano Francesco \* <sup>1</sup>

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The *poleis* of Western Greece provide in many perspectives a privileged observatory for the study of city formation in the Archaic period. Indeed, ‘colonial’ foundations offer a complex and highly varied archaeological overview of patterns and strategies of settlement planning. The emergence and structuring of the *polis* determines processes of change that affect urban centers as well as the landscapes surrounding them at different scales. The range of possible outcomes of these transformations varies on the basis of the different local contexts and multiple variables, such as the nature of the functional relationships developed with the environment in which the *polis* is established (natural resources, morphological and hydrological features of places, connecting routes) and the strategies of interaction implemented with the socio-cultural entities present in the territory. In this ‘changing landscape’, even the intermediate spaces between *asty* and *chora* offer a wide range of organization patterns, in which the concepts of ‘inside and ‘outside’ sometimes interpenetrate and sometimes reflect more marked morphological and functional differences. This paper aims to propose a schematic survey of patterns and outcomes of these processes of organizing the spaces between *asty* and *chora* in the Archaic *poleis* of Western Greece.

**Keywords:** Magna Graecia, Proasteia, Landscape Archeology, Archaic poleis

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\*Speaker



# The young, the torch and Dionysos. Lampadedromies and Anthesteria in Classical Athens

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<sup>2</sup> Independent researcher – Italy

A critical reassessment of the literary, epigraphical and iconographic evidence on the Lampadedromies in ancient Athens seems to suggest these agonistic and ritual races were also held in honor of Dionysus. As such, the paper seeks possible associations of the Dionysian Lampadedromies with Anthesterian festival, to formulate a new hypothesis about the extent of the urban and periurban devotional path performed by young Lampadophoroi.

**Keywords:** Athens, Dionysos, Anthesteria, Festivals, Ritual

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\*Speaker

# The ‘Ilissos’ Valley’: Origin and Development of the Athenian Lived Spaces of the Proaesteion

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In the area situated on the southeastern slopes of the Acropolis, commonly known since the 19th century as the “Valle dell’Ilisso, Ilissos Valley, vallée de l’Ilissos or Ilissos-Tal”, many epigraphic, literary, and archaeological sources attest to the intense and heterogeneous utilization of the area. Within the Ilissos Valley, alongside the well-known sanctuaries, existed public edifices, residential and productive zones, as well as areas designated for burial purposes. The construction of the southern segment of the Themistoclean walls, which extended to the east and south of the *Olympieion*, contributed to the urban delineation of the area, establishing the distinction between the *intra* and *extra moenia* sectors of the site, namely, the *Proaesteion* of the city. Nevertheless, the topographical context of the area renders this division less distinct, and the relationships among the individual intra- and extra-mural structures necessitate examination on a case-by-case basis. This paper aims to elucidate the diverse patterns of utilization of living spaces and their evolution over time in relation to the urban landscape of the southeastern sector of the Acropolis. The objective is to demonstrate how the southern area of the Proaesteion of Athens was intensively and heterogeneously inhabited and utilized, characterized by intricate phenomena of settlement dynamics.

**Keywords:** Ilissos’ Valley, Athens, Lived Spaces, Proaesteion

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\*Speaker

# Living beyond borders: proasteia in the Greek and Magna Graecia poleis. Some general remarks.

Maria Chiara Monaco \* <sup>1</sup>

<sup>1</sup> Università degli studi della Basilicata [Potenza] – Italy

This contribution will attempt to outline some general considerations regarding the topic of proasteia in Greek and Magna Graecia cities. Unlike in the Roman or late antique world, this topic, although recently addressed (L. Finocchietti, N. Lubtchansky, C. Pouzadou (eds.), *Au pied des murs. Étude exploratoire du périurbain dans les cités de l'Italie méridionale antique*, Cahiers du Centre Jean Bérard, 27. Naples 2023) and some ten years ago (P. Darcque, R. Étienne, A.M. Guimier-Sorbet (eds.), *PROASTEION. Recherches sur le périurbain dans le monde grec*, Paris 2013), it is still little addressed in relation to Greek and Magna Graecia cities. Through the analysis of individual case studies, the research will therefore attempt to deduce the main characteristics of these spaces and propose some general outlines.

**Keywords:** Proasteion

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\*Speaker

# Il proasteion di Metaponto: contributo ad una prima definizione dello spazio periurbano della colonia achea

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Nel presente contributo il tema del *proasteion* che, nonostante pubblicazioni recentissime (L. Finocchietti, N. Lubtchansky, C. Pouzadou (a cura di), *Au pied des murs. Étude exploratoire du périurbain dans les cités de l'Italie méridionale antique*, Cahiers du Centre Jean Bérard, 27. Naples 2023), continua a permanere molto poco indagato in riferimento al mondo greco e alle città coloniali della Magna Grecia, si focalizza sulla apoikia achea di Metaponto. La città e il suo amplissimo territorio -a lungo investigati separatamente (Università Austin-Texas University fuori le mura; Soprintendenza e Istituto Archeologico Germanico all'interno delle stesse)- hanno infatti condotto a ricostruzioni separate e troppo spesso non dialoganti tra loro e all'assenza totale di ricerche incentrate sul *proasteion*. Il nostro studio, redatto un sistema informativo geografico, finalizzato alla digitalizzazione di tutte le evidenze finora note e registrate a partire dai dati ottocenteschi, tenterà per la prima volta di proporre una ricostruzione diacronica di questo spazio caratterizzato da importanti e diverse realtà monumentali.

**Keywords:** Metaponto, Proasteion

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\*Speaker

**Session 27. Des îles dans les flots : la  
géoarchéologie des espaces de vie  
dans les anciens deltas**

# Dynamiques paléo-environnementales et métamorphoses urbaines à Istros (7ème s. av. J.C. - 7ème s. apr. J. C.)

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Istros, l'une des plus anciennes fondations grecques sur le littoral de la mer Noire (VIIe siècle av. J.-C.), est une colonie milésienne située dans la partie distale du delta du Danube, sur le territoire actuel de la Roumanie. En raison de sa position dans un environnement particulièrement dynamique, tel que le delta, Istros a évolué d'une ancienne cité maritime à un site archéologique enclavé. La région d'Istros a connu une évolution géomorphologique complexe, tant au niveau du site qu'à l'échelle régionale. De plus, l'histoire occupationnelle prolongée d'Istros sur une période de 1300 ans, de la période grecque archaïque à la période romaine tardive-byzantine (VIIe siècle av. J.-C. – VIIe siècle apr. J.-C.), crée une situation complexe qui rend difficile la caractérisation des dynamiques environnementales et des métamorphoses urbaines, y compris la position du port. Cependant, une nouvelle perspective est offerte par une approche géoarchéologique intégrative, comprenant des carottages, des investigations géophysiques et archéologiques. Commencée en 2015, notre recherche à Istros vise à répondre aux questions suivantes : 1. Quelle a été la dynamique environnementale au niveau du site dans le contexte d'une sédimentation rapide due à la progradation deltaïque ? 2. Quelle était la zone la plus propice à l'implantation d'une installation portuaire dans ce contexte particulier ? et 3. Quelles étaient les réponses urbaines aux dynamiques paléo-environnementales ? Dans cette perspective, nous avons analysé 11 carottages prélevés dans trois zones principales du site : SE, NE et centrale. Nous les avons corroborées avec des investigations géophysiques et archéologiques, permettant une reconstruction minutieuse du paléo-environnement à l'échelle du site et fournissant de nouvelles perspectives sur l'urbanisme hellénistique et romain de la ville.

**Keywords:** mer Noire, Istros, géoarchéologie, ports antiques, urbanisme, changements paléo, environnementaux

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\*Speaker

# A geoarchaeological investigation of the Macchiabate necropolis (Calabria, South-Italy) - Deciphering the landscape

Hugo Bouter \* <sup>1</sup>

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This contribution presents results of a geoarchaeological investigation of the Macchiabate necropolis of Francavilla Marittima (Calabria, South-Italy). Previous studies since the 1960s focused on individual graves of the necropolis (in use between the 9th and 4th century BC). The geoarchaeological investigation consisted of geomorphological, topographical and soil surveys with support of Lidar data, grain-size and geochemical data. This approach offered the possibility to study site formation processes and the relation between the topography and development of the necropolis.

The Macchiabate necropolis lies on a plateau in the foothills of the Pollino massif near the Sibari plain. Topographic measurements within the confines of the Macchiabate archaeological park revealed under the dense vegetation undulating surfaces, ribs, depressions and relatively flat surfaces. The texture and arrangement of surficial deposits were examined as well as the topsoil and subsoil, in particular the degree of soil truncation. A substrate of coarse-grained alluvial deposits (probably of Pliocene-Pleistocene Age) was found in which a reddish loamy soil rich in iron oxides (chromic luvisol) has developed with measured thickness up to 114 cm. The best preserved natural soil was observed under a burial mound while elsewhere more truncated soils were found.

The geomorphological stability of the site, the well-drained soil and natural abundance of stones that could be used to cover graves were advantageous features to construct a burial ground in this spot, besides good visibility, natural barriers and proximity to an Iron Age-Bronze Age hilltop settlement. The hard soil and rock material must have been difficult to dig into during the use as burial ground just like in present times. This is in line with observations that Iron Age and Bronze Age graves are not carved into weathered bedrock but are laid out in anthropogenic deposits above the natural soil or into the upper layer (B-horizon) of the red soil.

The shape of the terrain before the use as burial ground was probably smoother. However, field observations also indicate traces of a relict alluvial fan which take the shape of bar- and swale deposits on the surface and in outcrops by poorly sorted conglomerates. The natural topography could have affected in a number of ways the spatial arrangement of graves.

The relatively gentle slope, the high amount of rock fragments at the surface and the well-drained soil are factors that reduce surface water runoff and soil erosion. Some slope segments are prone to erosion, especially cultivated fields. This is reflected by truncated soils and a relatively thick ploughed topsoil (40-50 cm) which means that graves can easily have been disturbed. Eroded soils (leptosols, cambisols, truncated luvisols) were also observed on the southern and western plateau-edge. Besides natural erosion, it can be linked to modern disturbances such as land

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\*Speaker

levelling and installation of fences.

The lower slopes in the eastern part of the burial ground seem to be subjected to colluviation: augerings near Area Est with traces of Iron Age graves indicate local build-up of 40 to 90 cm thick colluvium which can potentially cover remains of graves.

Potential burial mounds were identified, apparently smoothed by ploughing, water erosion or intentional levelling. The locations of mound fill borrow areas are more difficult to determine. The data suggests that earth and stones were dug up in various parts of the plateau. On the basis of examined rock types, stones may also have been collected in a nearby narrow stream valley or in the river plain further south.

Modern land disturbances were mapped, although complicated by dense vegetation, such as traces of excavations, piles of stones near arable lands, vertical cuts, paths with compacted soils and signs of erosion. These disturbances can be linked to spatial differences in the preservation potential of archaeological remains.

**Keywords:** Necropolis, South, Italy, burial mounds, geoarchaeology, geomorphology, Iron Age, Bronze Age, anthropogenic disturbance



# Islands in the Stream: the geoarchaeology of lived spaces in the ancient Black Sea deltas

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**Islands in the Stream: the geoarchaeology of lived spaces in the ancient Black Sea deltas**

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Some lives spaces of the Classical antiquity are so fragile and movable that their study and reconstruction require the methods of a whole range of disciplines, from Classics (philology, history and archaeology) to geosciences (geophysics, geomorphology, hydrology) and biosciences (paleobotanics, palynology). Ancient islands at river mouths completely disappeared from modern maps, due to sea-level changes, tectonics (subduction and uplifting), erosion and sedimentation. Yet, their importance in the Greek "colonization" or in the Roman expansion cannot be overemphasized. By combining date from prospections, drilling and excavations, we can now identify and even explain the evolution of some of these islands, both natural or artificial. This research changed the frame of the Greek and Roman maritime history in the Black Sea region,

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\*Speaker

during the first two decades of the 21st century. This paper presents a general overview with some of the most spectacular data, coming from the Western, Eastern and Northern Black Sea shores, in the deltas of the Danube (Romanian shore of the Chilia branch), of the Rioni and other Caucasian rivers (Georgian shore) and of the Kuban (Russian shore).

**Keywords:** Deltas, geomorphology, geoarchaeology, historical geography, cartography

# Islands in the Stream: the geoarchaeology of lived spaces in the Hebros delta (Northern Aegean)

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**Islands in the Stream: the geoarchaeology of lived spaces in the Hebros delta (Northern Aegean)**

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Hebros (modern Maritsa/Meriç) has been the most important river of the Northern Aegean. Its wide mouth, which could host the greatest fleet brought together by Xerxes in 480 BC, allowed the development of Ainos, first a Thracian and later an Aeolian city founded in the 7th century BC by migrants from Alopekonnosos, Kymè and Mytilene. The city, continuing today

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\*Speaker

as Enez, in the Turkish province of Edirne, has an unbroken history of 3000 years, despite some severe changes in its environment. Yet, before the German geoarchaeological project started in 2012 by Helmut Brückner and Wolfgang Rabbel and sustained, from 2017, by the French CNRS and governmental projects directed by Anca Dan, there has been no scientific investigation of this major delta, of its progradation and of the human impact on these sensitive environments. This paper presents some of our most important results about urban and rural occupation at the mouth of the Hebros river: the evolution of the Ainos peninsula, the human transformation of the potential harbor sites, the network of sites at the mouth of the river.

**Keywords:** Deltas, geomorphology, geoarchaeology, historical geography, cartography

# Islands in the Stream: (geo)archaeology of river- and seascapes

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## Islands in the Stream: (geo)archaeology of river- and seascapes

Islands are tangles in networks which bring together ancient communities on land-, river- and seaways. Even if the ancient people did not have precise words in order to distinguish between islands and peninsulas, they were aware of the implications of insularity, which played a crucial role in the Greek "colonization" as well as in the Roman expansion. The ancient Greeks are the ones who created the principles of the *isolario*, by listing the big islands of the Internal Seas at the end of their periplous. The insular spaces, however, are so complex that their study requires methods from a whole range of disciplines, starting with Classics (philology, history,

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epigraphy, numismatics) and continuing with archaeology and archaeometry as well as with geosciences (geophysics, geomorphology, hydrology) and biosciences (paleobotanics, palynology). More than the hinterland, the ancient islands are fragile environments, under the influence of sea-level changes, tectonics (subduction and uplifting), erosion and sedimentation. Only by combining data from prospections, drilling and excavations, we can identify and explain the evolution of some lived spaces on islands, both natural or artificial. In this panel, we present some of the new archaeological and geo-bio-archaeological data, ranging from the Black Sea to the Eastern and Western Mediterranean, and illustrating actual trends in insular and peninsular archaeology.

**Anca Dan** (CNRS-ENS, AOROC), Luc Lapierre, Luminița Preoteasa, Alfred Vespremeanu-Stroe, Helmut Brückner, Hannes Laermanns, Mikheil Elashvili, Revaz Papuashvili, Hans-Joachim Gehrke, Udo Schlotzhauer, Denis Zhuravlev: *Islands in the Stream: the geoarchaeology of lived spaces in the ancient Black Sea deltas* **Alfred Vespremeanu-Stroe** (University of Bucharest), Iulian Bîrzescu, Luminița Preoteasa: *Histria and its territory between landscape changes and human activity* **Alexandra Bivolaru** (Ca' Foscari, University of Venice), **Christophe Morhange** (University of Aix-Marseille, EPHE Paris): *Dynamiques paléo-environnementales et métamorphoses urbaines à Istros (7ème s. av. J.C. - 7ème s. apr. J. C.)* **Francesca Trapani** (Gruppo archeologico Capo Pachino, Italy): *Il capo Pachino nell'Antichità: spazio vissuto e spazio immaginato tra archeologia e mito* **Gianluca Calà** (Italy): *Dal sito al sito. La necropoli proto arcaica di Gela, il contesto, lo scavo e la musealizzazione delle pire funebri* **Anca Dan** (CNRS-ENS, AOROC), Wolfgang Rabbel, Helmut Brückner, Ercan Erkul, Simon Fischer, Martin Thorwart, Tina Wunderlich, Lyudmila Shumilovskikh, Anna Pint, Martin Seeliger, Sait Başaran, Chrysa Karadima, Domna Terzopoulou, Luc Lapierre: *Islands in the Stream: the geoarchaeology of lived spaces in the Hebros delta (Northern Aegean)*.

**Keywords:** Islands, Harbours, Roads, Necropoleis, Cities, Deltas, Rivers, Geoarchaeology, Geobioarchaeology

# Il capo Pachino nell'Antichità: spazio vissuto e spazio immaginato tra archeologia e mito

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Il capo Pachino, attualmente Capo Passero, è l'estrema punta meridionale della Sicilia, spesso percepita, come ci attestano le fonti (p.e. Virgilio, Cicerone, San Girolamo), come aspra e inospitale, ma imprescindibile punto di snodo delle rotte lungo in Mediterraneo, in particolar modo quelle provenienti dall'Oriente e dal Nord Africa. La lettura delle fonti antiche, tuttavia, rende testimonianza solo del punto di vista del navigante che frettolosamente aggira il Capo Pachino, senza tenere conto dell'interazione tra le rotte transmarine e l'entroterra. I dati archeologici, infatti, che si sono andati arricchendo negli ultimi decenni, confermano che l'immediato entroterra per un'area compresa tra Punta Castellazzo, ad Ovest, Vendicari e la piana del Tellaro-Asinaro, a Nordest, ed il territorio degli attuali comuni di Pachino e Portopalo di Capopassero hanno conosciuto una intensa frequentazione fin dalla preistoria e che nel periodo greco e romano fino almeno al periodo tardoantico era probabilmente organizzata *katà komas*, come attestato da ritrovamenti archeologici sparsi, evidenze monumentali (come il tempio di San Lorenzo Vecchio), distribuite lungo l'asse viario che già alla fine del V sec. a.C. procedeva a sud di Eloro. In particolare, le indagini condotte dalla scrivente nell'area di Cda. Cugni di Calafarina (Pachino, Sr) hanno messo in luce le tracce di un insediamento che sembra attivo perlomeno tra il III sec. a.C. e la prima età imperiale, la cui natura è tutta ancora da precisare. La posizione strategica di questo sito, collocato su un costone calcareo che verso Ovest guarda verso l'entroterra agricolo e dal lato opposto margina il vallone di una fiumara che sfocia, a circa 2 km più a Est, nella rada di Calafarina, la vicinanza al pantano di Morghella, sfruttato già in antico per la produzione di sale (verosimilmente usato dal vicino impianto di lavorazione del pesce ritrovato a Portopalo di Capopassero e attivo dal V sec. a.C. all'età imperiale romana), e la presenza di latomiche, con carraie per il trasporto dei blocchi, sembrano indiziare una funzione sia economica che di snodo della viabilità tra costa ed entroterra. Un altro dato suggestivo viene fornito dalla vicina grotta di Calafarina che si apre poco lontana dal mare presso l'omonima cala: frequentata sin dall'età del rame, probabilmente per culti legati alla presenza di acque sotterranee, ha restituito anche materiale ceramico databile in età greca e romana che potrebbero indicare la persistenza di tali culti anche in età storica. La notizia riferita da Macrobio sull'esistenza di un tempio dedicato ad Apollo libistino, proprio presso Capo Pachino (da identificarsi forse, come è stato proposto, con il tempio di San Lorenzo Vecchio), sembra suggerire, inoltre, un legame forte con l'opposta sponda nordafricana, con la Grande Sirte o meglio ancora con Cirene dove il culto d'Apollo era ben radicato. In definitiva, il

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\*Speaker

quadro che pare emergere dall'esame dell'area prossima al Capo Pachino, è che fosse un territorio tutt'altro che deserto, come sembra attestato da certe fonti antiche, ma che, anzi, attraverso lo scambio di merci (verosimilmente prodotti agricoli, sale, blocchi lapidei dalle latomie costiere e subcostiere) era ben inserito nel circuito di comunicazioni sia marittime che terrestri, consentendo anche l'interscambio culturale tra le opposte sponde del Mediterraneo.

**Keywords:** scambi commerciali entroterra, costa, rotte transmarine, colonie greche nella Sicilia orientale, Siracusa, Capo Pachino, spazi sacri in aree di confine, viabilità subcostiera, mito di Ulisse



# Histria and its territory between landscape changes and human activity

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The evolution of the landscape surrounding the Histria fortress has been one of the main objectives of research that started here over a century ago. Situated in a coastal area, not far from the mouths of the Danube, the fortress has undergone fundamental transformations due to the coastline progradation and the alluvium brought by the river and the longshore currents. Several scenarios regarding its appearance have been proposed, incorporating various topographical elements (enclosure walls, necropolis, settlements in the territory, etc.). Thus, for the one who initiated the systematic excavations at Histria, Vasile Pârvan, the entire fortress was on an island, which later merged with the coastline. Such a theory was replaced after the Second World War by another, much different, based on the so-called Fanagorian regression, which assumes the flourishing of the Histria during a period of Black Sea lowstand (with a few meters below the current level); later, the fortress became partially submerged under the waters of the current Lake Sinoe. Since 2009, in an interdisciplinary team composed of geographers and archaeologists, we have started a project whose preliminary results have led to the hypothesis of the appearance of a tombolo prior to the arrival of the Milesians, which developed during the first millennium BCE between the two nuclei of habitation, the so-called plateau in the western part and the schist rock in the eastern part. In recent years, our methodology included a series of geophysical surveys (i.e. ERT), a network of sediment cores, textural analysis, and absolute dating on several areas near and within the fortress. We aim to decipher local topography in the different historical phases of the fortress.

**Keywords:** Geoarchaeology, Coastal archaeology, Greek colonies

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\*Speaker

**Session 28. Epigraphie et espaces  
vécus. Traces écrites du quotidien**

# Dans le quotidien d'un atelier de potiers : vivre et écrire à La Graufesenque au Ier s. pC

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Le site de La Graufesenque (Millau, Aveyron) est un atelier de potiers majeur en Gaule méridionale. Les céramiques sigillées qui y ont été produites ont été diffusées dans tout l'Empire romain au cours du Ier et IIe s. de l'ère chrétienne. Caractérisé par un vernis rouge d'excellente qualité, ce type de production a pris des formes très variées, depuis la simple assiette jusqu'à des vases moulés aux décors complexes. Dans ces ateliers, l'écriture est utilisée par les potiers eux-mêmes pour marquer leurs productions mais aussi et surtout pour gérer les chargements (et les déchargements) des fours. Ce corpus épigraphique exceptionnel permet d'accéder au quotidien des potiers gaulois dont la pratique est précisément en cours de latinisation au Ier s. pC. Langues gauloise et latine sont ainsi en situation de diglossie, une situation linguistique directement accessible dans la documentation. Cette courte présentation mettra en lumière la complexité du dossier en s'attachant notamment à la nature du corpus épigraphique et aux aspects onomastiques. Au travers notamment des bordereaux de défournement, on s'attachera à analyser la place de l'écriture dans un espace productif tel que celui de La Graufesenque.

**Keywords:** Epigraphie, La Graufesenque, instrumentum, production

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# Post-cocturam graffiti on Roman pottery containing the name of the vessel. The examples from Hispania Citerior

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In the last years, studies on everyday writing in the Roman world have been boosted, which has led to the revaluation of materials such as graffiti on pottery or walls, which until recently were ignored or relegated to the background. In the specific case of *post-cocturam* graffiti on ceramics, although there is still a lack of systematic studies on it, the multitude of materials that have been published in recent decades provide sufficient data to raise some preliminary reflections of great interest.

The graffiti on pottery from the Imperial period come mainly from domestic contexts and contain texts which, in general, must be related to everyday life. These have been found throughout *Hispania Citerior*, in a wide variety of locations ranging from urban centres to small rustic *villae*, indicating the widespread spread of literacy even in areas that have not provided any other type of written documents. Most of these are marks of ownership, ranging from simply the name of the owner of the object to more complex warnings to unauthorised users. Sometimes even jokes, dedications or erotic messages were inscribed on these vessels. Most of the graffiti from this area date from the 1st and 2nd centuries AD. This is related to the rise of the *terra sigillata* and the widespread use of writing, which was widespread in these two centuries and which later declined in the 3rd century AD.

On this occasion we want to compile a collection of those graffiti on pottery from *Hispania Citerior*, the ones that have been studied and published to date, in which the name of the owner is written next to that of the object itself. This is a common formula for marking the ownership of ceramic objects, which provides us with an interesting list of terms to designate tableware and kitchenware, of which *panna* (bowl) is the most common. This compilation is a further step towards the systematisation of this type of inscriptions, which is one of the most common types of writing in Roman-era domestic spaces.

**Keywords:** Epigraphy, Graffiti, Roman pottery, Hispania, Everyday Writing

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\*Speaker

# Inscriptions, graphites and symbolism, signs of an active daily life in the Syrian Dead Cities Region (2nd-6th century)

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The so called Syrian Dead Cities Region, sometimes Syrian Limestone region, is located in the north-western part of Syria. It was one of the richest areas of the eastern Empire: prosperity attested by about 700 settlements dated back from Roman to the end of the proto-Byzantine period (2nd-6th), and a few hundred sites identified as monasteries of 5th-6th century. Until 2010, all the archaeological sites were in an excellent state of conservation. The region falls into the province of *Syria Prima* with Antioch as its capital, although its southern part seems to have been part of the province *Syria Secunda*. Mainly the erected settlements consist of private, public and religious structures, arranged on an irregular road system. On their external borders are not only ascertainable funerary structures, but also other productive utilities as oil mills. Indeed the area has been famous for the production of oil, since 3rd-4th century. Later with the beginning of the 5th and throughout the 6th century, a strong construction activity was recorded, such as the construction of basilicas, baptisteries and monasteries. Almost all the new buildings were erected with Greek or Syriac inscriptions. In fact, some of these rural centers within the 6th century could have up to three basilicas and two baptisteries in the same time. To these religious buildings, it can also be annexed constructions for receptive usage "παδχεα" to host pilgrims, who passed through the territory to visit holy places of the region (Qal'at Sim'an, Teleda...etc.) on their road to visit the Holy Land, because the Syrian Limestone region was an obligatory way of passage to go to the south from Asia Minor. This demographic, religious and economic vitality is proved not only by the archaeological arrangements, but also by a multiplicity of inscriptions, graphites and symbols in Syriac and Greek, which bear among other things, the exact date of the construction of the building in which they are located. They were still *in situ* - at least until 2010 - incised on the architraves of the entrances, on the windows of the basilicas, on the external walls of churches, monasteries and the annexed παδχεα. With these paper I aim to emphasize what could be deduced from these traces left us by the population in the 5th-6th century, without forgetting the inscriptions of Roman age 2nd-3rd century that offer a clear topographical, social vision of the territory before the rise of the Christian era.

**Keywords:** Syriac inscriptions, Greek inscriptions, Syria, Christian epigraphy, Syrian Limestone region, Dead Cities, proto, Byzantine

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# Prolegomeni per uno studio dell'epigrafia degli spazi del quotidiano nell'Etruria antica

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I contesti archeologici del mondo etrusco che conservano tracce della vita quotidiana hanno tramandato numerose testimonianze epigrafiche, la cui interpretazione non è sempre perspicua. Prendendo spunto da alcuni casi pubblicati in modo capillare, si cercherà di delineare l'esistenza di costanti nel rapporto fra uso della scrittura e quotidiano nel mondo etrusco, sottolineando le differenze che si possono riscontrare attraverso l'ampio spettro diacronico e diatopico dell'evidenza

**Keywords:** Etrusques, Epigraphie

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\*Speaker

# The "Palace of Dux Ripae" at Dura-Europos: debates over Roman frontier and strategy in the East through the prism of archaeology and epigraphy of the lived spaces

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The paper will present an attempt to reconstruct the theme of Roman military logistics in the East and how the scholarship changed its views on the topic dealing with the data from the city of Dura-Europos analyzing the epigraphical data from the site combining it with papyrological and archaeological evidence. Scholars often adopt concepts and theories that are usually used as a good and flexible instrument to deal with some old known or newly discovered material. One of such kind of methodological issues is the concept of the frontier. The present study is an attempt to take a new look, at how the researcher deals/dealt with popular current/past popular theories and how they influenced some main conclusions that are still present in the research discourse. The Roman Near East is analyzed in the context of discussion which focuses on the problems of Roman limes studies and strategy during the Severan Age. Dura is not only one of the most preserved archaeological sites in the Middle East, furthermore, it represents the best surviving archaeological military material that the Romans left. Near Eastern material is often used to substantiate theories of Roman frontier and strategy in the East and Dura provides information that is often used to discuss the character of Roman logistics in the region – a key question in the dispute about so-called Great Roman strategy, but considering the debates over the interpretation of the material – how should one deal with it and can the material left by the army in the city in a frontier be used to understand the frontier? The only information about the office of the "dux" in the early third century comes from an assumption, that was made by M. Rostovtzeff, who believed that the material from the "Palace of the dux", including the inscriptions can be used as a source to date the appearance of this office and its activities. The paper will examine the question of how the same archaeological and epigraphical material from a "palatial" building in the city was primarily used by M. Rostovtzeff and his colleagues to construct and later by T. Gnoli, P. Edwell, S. James, J. Baird, etc. to deconstruct the idea of the activity of a specific military office and structure of Roman forces in the region and why the re-interpretation of the known material leads to the critical look on the large-scale schemes that the scholars still use.

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\*Speaker

**Keywords:** Dura, Europos, Roman East, Roman epigraphy, Inscriptions, "Palace of the dux"



# Quello che le iscrizioni dicono e non dicono degli spazi vissuti nel mondo antico. Uno sguardo d'insieme.

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Non tutti gli ambienti vissuti del mondo antico hanno lasciato tracce epigrafiche. Ciò non è dovuto soltanto a carenza documentaria, ma anche al fatto che lo sviluppo della società non è andato sempre di pari passo con quello della scrittura e alcuni spazi, che sappiamo vissuti nel mondo antico, non hanno lasciato tracce epigrafiche in periodi in cui la scrittura era invece diffusa e utilizzata, magari da popoli o da contesti vicini.

In alcuni casi il silenzio dell'epigrafia è parziale: quello che manca negli spazi vissuti sono alcune tipologie di testi, magari attestate nelle aree vicine, dove vivono popoli con altre lingue e culture.

Più spesso capita che lo studioso di antichità si trovi a studiare iscrizioni di cui ignora la provenienza, pur potendo ricondurle originariamente a spazi vissuti. Luoghi silenti quindi, o iscrizioni silenti loro malgrado, a causa di un destino che le ha spostate in altri contesti e quindi rimosse dal loro luogo originario.

Il collegamento tra iscrizione e sua originaria appartenenza, può essere però, in alcuni casi, eruito in base ad alcuni criteri, che ci aiutano a ricostruire il contesto originario di un'iscrizione in base a criteri come la tipologia del supporto e la tipologia del testo. Talvolta, addirittura, i testi senza contesto ci aiutano ad andare in cerca, in un sito, degli spazi sacri, o abitativi o produttivi, cui essi originariamente appartenevano e di cui ancora non abbiamo trovato traccia. Un'iscrizione sacra talvolta può rivelare il nome della divinità a cui doveva essere dedicato un sacello o un tempio, che però non ha lasciato tracce archeologiche. Qui l'epigrafia può venire in aiuto dell'archeologia, suggerendo dei dati sul culto o sui culti in un sito che può essere sfuggito all'archeologo.

In questo paper, alcuni casi presi da contesti epigrafici dell'epigrafia dell'Italia preromana, nello specifico messapico, retico ed etrusco, verranno illustrati in modo esemplificativo di quanto descritto sopra. L'utilizzo di un database e dell'atlante di Select ci può aiutare a rintracciare le assenze e le presenze della scrittura rispetto ai centri abitati.

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**Keywords:** scrittura : oralità : Italia preromana : reimpiego di iscrizioni : silenzio epigrafico

# Epigrafia e spazi vissuti. Tracce scritte del quotidiano.

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L'epigrafia ha una relazione particolare con gli spazi vissuti, implicando generalmente un rapporto tra un mittente e un destinatario. Tuttavia questa relazione non è univoca e costante, ma dipende da variabili comunicative, contesti e da evoluzioni diacroniche.

Vi sono spazi intensamente vissuti di società antiche che non hanno restituito alcuna testimonianza scritta e, d'altro canto, capita che si rinvenivano iscrizioni in siti poco frequentati. Ciò può essere dovuto in alcuni casi a carenza documentaria, ma può dipendere anche dal fatto che alfabetizzazione e società non sono sempre connesse in rapporto biunivoco.

La sessione qui proposta mira a delineare con un taglio multi- e interdisciplinare (epigrafia/linguistica, archeologia, storia) le dinamiche della distribuzione di testi scritti e nelle tipologie più rilevanti di spazi vissuti del mondo antico, nel periodo compreso tra l'VIII secolo a.C. e la romanizzazione traendo esempi da ambiti diversi, ma in parte contermini, quali il mondo Etrusco-Italo, quello paleoispanico e quello gallico:

Si prenderanno in considerazione vari tipi di spazi vissuti, quali, ad esempio:

- ambito sacro. Spiccano in questo ambito luoghi di culto, anche monumentalizzati presenti in importanti centri urbanizzati come Pompei e Paestum che sono privi di iscrizioni, circostanza che ha acceso discussioni sulle pertinenze dei rispettivi culti. Anche fuori di contesti urbani luoghi sacri nell'Italia centrale (ad esempio in area abruzzese) non hanno lasciato testimonianze scritte, mentre di importanti documenti come la tavola di Agnone, la tabula Veliterna, le Tavole Iguvine o anche al tempio oggetto del cippo Abellano, per non parlare di iscrizioni latine di consacrazione o di dedica, non è identificato se non per ipotesi approssimative il sito culturale di riferimento.

- lo spazio pubblico: anche in questo caso, iscrizioni relative ad interventi istituzionali o atti normativi, situate in un contesto acclarato sono controbilanciate da altre di cui è ignoto il contesto. Un confronto interdisciplinare mira a focalizzare le seguenti questioni: che tipo di epigrafia si rinviene in spazi della vita civile? E inversamente quali sono gli indicatori testuali di uno spazio civile? Quali sono le ricadute dell'epigrafia civile per la definizione delle strutture istituzionali e per la vita sociale della comunità? Quali sono gli ambiti più investiti (es. amministrazione pubblica, politica, rappresentanza sociale, commercio)?

- lo spazio abitativo: questo tipo di epigrafia è eterogenea e più difficilmente classificabile per genere, destinatari, cronologie, funzioni. Spazia dalle iscrizioni di possesso su oggetti personali,

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\*Speaker

ai graffiti parietali, alle iscrizioni strumentali. Del confronto tra tipologie di iscrizioni e tipi di abitati, ove noti, possono beneficiare tanto la classificazione epigrafica quanto quella della cultura materiale

- lo spazio produttivo. A questo ambito appartengono le cosiddette iscrizioni strumentali (talvolta considerate 'minori'), ma non meno importanti per rivelare la presenza, il tipo e l'organizzazione di attività produttive in un sito. Come nel caso precedente, una particolare attenzione deve essere devoluta al rapporto con le tipologie di supporti.

- tipi epigrafici polivalenti. La polivalenza è rappresentata dalla polifunzionalità del supporto (ad es. vascolare o lapideo) e dalla funzione multipla di alcuni contesti, come ad esempio le aree abitative in ambito retico, che presentano testi di tipo votivo accanto a contrassegni numerali e alfabetici.

Le relazioni, seguite da discussione, si concentreranno su ciascuno dei punti discussi sopra, entro le coordinate spaziali e cronologiche sopra dette. Uno strumento utile per mettere a confronto le varie culture è ora fornito dal database in formato csv esito dal progetto SELECT (Self-Learning Atlas of Ancient European Cultures,

KA201 Erasmus+ 2020-2023 [www.selecteplus.eu](http://www.selecteplus.eu)), corredato anche una cartografia di culture archeologiche ed epigrafiche del mondo antico prima di Roma.

**Keywords:** epigrafia, ambito sacro, ambito produttivo, spazio pubblico, mondo preromano, mondo greco, romano

**Session 30. Espaces vécus dans les  
sites archéologiques historiques :  
Herculanium**

# Lived Spaces in Historical Archaeological Sites: Herculaneum

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The study of lived spaces is the peculiarity of the Domus Herculaneensis Rationes (DHER) Project since first 2000's: during two decades of transdisciplinary research all traces of the life of the ancient city were investigated with integrated approach.

In this pathway the experience of the DHER Project has crossed with that one of the Université de Toulouse Le Mirail and other researchers.

The panel proposes the presentation of the research strategies and results of both the projects.

**Keywords:** Herculaneum, Domus Herculaneensis Rationes (DHER) Project, Roman Domus

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\*Speaker

**Session 31. Vivre en Etrurie. des  
Etrusques à l'antiquité tardive.  
nouvelles recherches  
interdisciplinaires sur l'architecture  
résidentielle et les activités  
domestiques**

# A Hellenistic Village. Ontology of Residential Buildings at Podere Cannicci

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<sup>3</sup>

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The paper aims to detail the living spaces and material culture of the Hellenistic settlement of Podere Cannicci (3rd to 1st century BCE). This settlement is a rural village serving a sanctuary dating back to the late Etruscan period. Ongoing excavations have allowed for a preliminary understanding of the layout of some of the village houses and the identification of both construction techniques and significant artifacts for interpreting the intended use of the dwellings. The paper will present data collected between 2017 and 2023, emphasizing the phases of transformation of the excavated spaces and their historical significance within the context of Tuscan Etruria.

**Keywords:** vicus, hellenistic dwellings, material culture, building techniques

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# The late-Republican villa of San Marco (Portoferraio): the Valerii in Elba Island

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The excavation campaigns in locality of San Marco, located at the eastern part of the Portoferraio bay (Elba Island), has begun in 2012 and they revealed a very extensive Roman villa facing the sea (the area investigated covers a total of approximately 30 m<sup>2</sup>), with a vast and articulated *pars fructuaria* on the ground floor and a *pars urbana* on the first floor.

The villa was built in the second half of the 2nd century B.C. and was destroyed in the 1st century A.D. by a fire that 'cooked' the structures and ensured the survival of its remains. The residence shows the diversified use of two building techniques, i.e. dry-stone foundations and clay-brick walls, covered with plaster, for the external walls, and *opus craticium*, again finished with a layer of plaster, for the partition walls and upper floors.

In the course of the years, 9 rooms were brought to light, 8 of which had an upper floor, for a total of 17 rooms. The rooms on the ground floor were intended for the storage and preparation of foodstuffs, as the presence of hearths and numerous fragments of cooking pottery, animal bones and transport amphorae seems to indicate. These rooms gravitated around a large room that constituted the villa's cellar, in which five large *dolia defossa*, intended for storing wine, were partially buried. The impressive collapses of roof tiles, walls and floor remains made it possible to ascertain the presence of rooms on the upper floors, which had residential or representative functions. The painted plasterwork found in collapse in some of these rooms, characterised by a lively polychromy, is typical of the decorative system of the early phase of the 2nd style. The presence of cinnabar, identified only in prestigious contexts and used constantly and profusely in the paintings of the 2nd style, confirms the high quality of the decoration of the room. The decorative schemes and the use of skilled craftsmen demonstrate the high rank of the residential area of the villa at San Marco and the full adherence of the patrons to the models in vogue in the luxurious residences of Rome in the late republican period. The epigraphic evidence found on the walls of some *dolia*, we can attribute to the *gens Valeria*, firmly rooted along the entire Tuscan coast, confirming its belonging to members of the Roman ruling class.

**Keywords:** Elba island, villa, Valerii, building techniques

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\*Speaker

# Populonia, the domus on the acropolis. Using, experiencing, and maintaining a large late-Republican atrium house

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The large aristocratic domus on the acropolis of Populonia was built in the 2nd century BC and was destroyed by a fire around 70 BC. Occupying an area of approximately 1,800 m<sup>2</sup>, the house is among the largest in Etruria; it was first excavated by the University of Siena between 2003 and 2011 and, subsequently, starting from 2022, in collaboration with the University of Oxford. The new preliminary data show that a major reconstruction project began on the acropolis from 90-88 BC, i.e. after the end of the Social War: Populonia had become a municipium by that point and started acquiring a new urban layout. The major reconstruction projects involved the city's processional walkway and the expansion of a large terraced complex, perhaps a sanctuary, located on the top of the hill. In this same context, the domus also underwent reconstruction, but the construction site was abruptly interrupted by a fire. This traumatic event occurred following a siege suffered by Populonia, which has been traditionally attributed to Sulla, although it probably happened at a later point in time as part of the raids by corsairs across the Tyrrhenian Sea. In any case, the city never recovered from this event; in the Augustan age, Strabo reports that the acropolis was abandoned.

Recent research in the domus focuses on two areas. The first area corresponds to a triclinium overlooking the rear garden, inside which the collapsed structures of the upper floor and the roof were found. The ground floor was undergoing restoration and did not have a paved floor: here some workers' tools, hastily abandoned, were recovered; on the upper floor, different types of goods and ceramics were stored.

The second area encompasses a kitchen and other service rooms. An extraordinary series of pottery finds was discovered here *in situ*, as well as numerous iron elements of furniture and carpentry, fireplace and kitchen tools, hooks and handles, door and furniture decorations, etc.: this rich repertoire provides a glance of daily life in the domus, including all those domestic activities that took place in the innermost rooms.

Given the specificity of this context and its preservation, a range of integrated laboratory analyses have been planned, which will provide information for an anthropological reading of domestic spaces:

- archaeometric analyses of pottery, including physical and chemical as well as organic residues

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\*Speaker

analyses of amphorae, cooking, storage, and table wares.

- experimental archaeology to reproduce the production processes of cooking ware, with the aim of reconstructing the preparation and consumption of food in antiquity.

- archaeobotany and archaeozoology, which, combined with other analyses, can help understand the eating habits of the house inhabitants.

- 3D scanning of the finds and virtual reconstruction of the rooms of the house during their last phase of life.

The results and reconstructions obtained so far will be presented for the first time at the CIAC 2024 conference in Paris.

**Keywords:** Populonia, Etruria, domus, domestic activities, archaeometric analyses, virtual reconstructions

# Living in Etruria: from the Etruscans to late antiquity. New interdisciplinary research on residential architecture and domestic activities

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Etruria is one of the most important regions of ancient Italy for the knowledge of residential construction from the Etruscan period to late antiquity. The diffusion of planimetric schemes, construction modules and decoration styles has constituted the main focus of the more traditional studies, especially in relation to the dwellings of the ruling classes. However, the analysis of decoration or architectural features alone, even interpreted against the backdrop of written sources, hardly succeeds in providing an image of the house as a lived space, whether urban or rural dwellings. New and more original approaches and methods offer different points of view, focusing on how houses were built, used and transformed over time. The center of attention is the changing interaction between the building and the people who, with different roles and functions, used and frequented it. With reference to specific chronological, socio-economic and territorial contexts, the life of the houses can be reconstructed in its multiple facets. In the face of these complex issues, even a pre-established and universally valid chrono-typology of the Roman house tends to take on more nuanced contours. A more thorough archaeological investigation of any domestic building, in fact, shows how it underwent profound changes, often appearing to our eyes as a bricolage of interventions that followed one another even in short periods of time. If we refer to a context such as Pompeii, all these aspects have emerged with increasing importance, for example through contextual approaches to the analysis of artefacts (Allison 2004, *Insula of the Menander 3*), in recent excavations (Anderson and Robinson 2018, *House of the Surgeon*) and advanced multidisciplinary studies (Dessales 2020, *Villa of Diomedes*). Research into residential buildings thus raises new questions about their use, the constant changes to which they were subjected or the lifestyles of their inhabitants.

How did the residents of a house interact with each other and how did changes in domestic spaces influence these interactions? What were the multiple functions of areas inside the house? How did the culture of living change over the long term and how can archaeology decipher changes in living habits? These are just some of the questions that form the focus of this panel. The contributions highlight how new archaeological research on some domestic buildings in Etruria has the potential to change the perspectives of residential architecture studies in the region and beyond. In fact, the panel intends to compare, in an original way, some contexts currently being excavated that offer new data as they deal with important finds both in relation to single phases of the life of a specific dwelling and to the modifications of domestic buildings over time. The chronological framework taken into consideration is broad and the typology of dwellings is varied.

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\*Speaker

In all of these investigations, different methodological approaches can be combined with the archaeological analysis of buildings:

- Anthropological reading of domestic spaces.
- Applied sciences and archaeometric analyses.
- Other methods such as experimental archaeology, archaeobotany and archaeozoology.
- 3D reconstructions, which help to relate the results of different types of analysis to each other.

The panel includes six papers, starting with some domus excavated in the archaic Etruscan settlement of Gonfienti. New excavations have also been carried out in the late Republican domus of Vetulonia and Populonia, in both cases destroyed by fire, which allowed for the exceptional preservation of artifacts. Also from the same period are settlements of different types: the village of Podere Cannicci and the villa of San Marco on the Island of Elba. Finally, excavations in the domus of Luni have revealed phases of use from the late Republican age to late antiquity. Diet, production and craft activities, the reception of guests and family life, cults, construction processes are all aspects that can be highlighted in relation to the ways in which the inhabitants of Etruria lived, experienced, and modified domestic spaces.

**Keywords:** Etruria, residential architecture, domestic activities, interdisciplinary research, Etruscan period, Roman period, late antiquity

# Dalla domus al museo. L'esempio del Museo Archeologico Nazionale di Cosa

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L'intervento intende presentare i primi risultati del lavoro di spoglio di parte del cd. Archivio Brown conservato presso *l'American Academy in Rome*. I documenti provenienti dai faldoni di corrispondenza dal 1948 al 1996 gettano nuova luce su due aspetti finora poco conosciuti delle vicende che hanno interessato da un lato l'antica città di *Cosa* e dall'altro l'attuale Museo Archeologico Nazionale.

Verranno esaminate le circostanze che, nell'immediato secondo dopoguerra, portarono alla progettazione, alla realizzazione e alla donazione dell'edificio che ospita attualmente il Museo Archeologico Nazionale.

Negli anni '70 del Novecento l'architetto Luigi Roberto Einaudi predispose un innovativo progetto di allestimento del museo, illustrato in un libello rintracciato nell'archivio dell'Accademia Americana. Il complesso museale, costituito da una serie di spazi raggruppati intorno ad un cortile, fu costruito con materiali del luogo sulle fondamenta di alcune *domus*. In particolare l'edificio dedicato al museo ricalca la planimetria Casa del Tesoro, riproponendone l'articolazione degli spazi interni.

Il progetto dell'architetto Einaudi non si limitava alla realizzazione e all'allestimento dello spazio espositivo ma contemplava anche gli edifici necessari alle attività di ricerca, come il laboratorio e i magazzini, mostrando una lungimiranza nella progettazione fuori dal comune.

Saranno quindi analizzate le vicende che hanno interessato l'antica città di *Cosa*, con particolare attenzione a quella che è da considerare probabilmente la prima carta archeologica del cosano, realizzata nel 1865 dallo studioso locale Francesco Marcelliani, nella quale sono puntualmente annotate tutte le presenze archeologiche esistenti nel territorio di *Cosa*.

**Keywords:** domus, museum, Cosa, Ansedonia

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\*Speaker

# ”The works and the days of an Etruscan house in Vetulonia. The Domus dei Dolia in the Hellenistic quarter of Poggiarello Renzetti.”

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The *Domus dei Dolia* is the largest dwelling unit found to date within the Hellenistic-age urban quarter unearthed between 1892 and 1895 by the physician-archaeologist Isidoro Falchi at Poggiarello Renzetti in Vetulonia. With its 500 square meters of extension, the dwelling outlines the northeastern profile of the insula between the so-called “Cyclops” street and the perpendicular “Temple” street unearthed during the first of ten excavation campaigns conducted in the ancient quarter between 2009 and 2019. What reappears today among the remains of the ancient quarter is a domus “a *cavaedium*,” according to the most recent definition coined by Vincent Jolivet, which since 2011 has replaced the one already known in the literature of the house “*ad atrium*,” that is, a dwelling erected on a quadrangular plan that has its roots in the same territory of the Maremma grossetana in the most genuine tradition of Etruscan housing to reach the model widely attested in the entire Peninsula and known as Etruscan-Italic or “Pompeian” house.

The exceptional state of preservation of the *domus*, particularly with regard to its southern half, excavated close to the hillside, has made it possible to read clearly in this very part the original structure of the dwelling, which, articulated in four rooms aligned paratactically against the back wall of the same and open to an atrium provided with a well-cistern combined with a porticoed space, seems to repeat the model elaborated in Greek lands and widespread in the Magna Graecia area and in Pompeii itself of the house “a “*pastas*,” kept alive in the first of the two main macrophases of the house’s life, which over a period of almost two centuries, from the beginning of the 3rd to the third quarter of the 2nd century BC. C., includes four minor ones.

It is the tragic event dictated by the destruction by fire of the house and of the entire urban quarter of Poggiarello Renzetti, perpetrated at the hands of the Sullan troops to the detriment of the Etruscan cities aligned with Marius, that gives us back the last face assumed by the domus between the last quarter of the second and the first quarter of the first century B.C., in the second and last macrophase of the life of the dwelling. A face that knows by the will of the

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\*Speaker

owners a change of pace that is nothing short of spectacular, with the symmetrical duplication of residential and service spaces in the northern half of the house, now provided with two entrances on the two streets joined at perpendicular "of the Cyclopes" and "of the Temple."

And, together with the planimetric revolution, it knows a complete "make up" of the rooms and their intimate vocation, evident, first of all, in the marked emphasis of the *tablinum*, clearly distinguished from the other rooms and placed in axis with the new access from the main street at the bottom of a large open space-peristyle bordered by a portico and embellished by the lively pictorial polychromy dictated by the red and yellow ochres that form the rectangle motifs of the "first style" that adorns the walls and by the bright red floor surface where the meander motifs designed in white and gray by the stone tesserae inserted like gems in the weave of a "carpet" stand out.

Stories of men and environments, of their days and their works, parade uninterruptedly before the eyes of the beholder, narrating the vicissitudes of the places "ofotium" and of productive activities, the architectural and conceptual evolution of the places of work, of those of receiving and dining, of those of devotion and the practices of worship. Stories without space and without time told through a context of exception, flourished in a city that in the encounter between two civilizations, the Etruscan and the Roman, knew how to give voice and soul to its unrepeatable History.

**Keywords:** Vetulonia, Poggiarello Renzetti, Isidoro Falchi, domus, dolia, cavaedium



# Living in Luni. Some remarks from the Domus with mosaics representing *navalia*

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The domus excavated in Luni near the Southern City Gate ('Porta Marina') features prestigious decorative and planimetric peculiarities and - at the end of the entrance corridor- the mosaic with *navalia* depicting merchant ships most likely alludes to the profitable activities of its *dominus*. This domus was built around 70-50 BC and its location, apparently on the periphery, provides further data regarding the urban planning of Luni in relation to the other prestigious private buildings. In the late 1st century AD the *domus* with *Navalia* was occupied by the construction of a small temple surrounded by a portico. We will focus on the daily life of this *domus* in comparison with the other contemporary domus of Luni, combining all the available sources, and paying particular attention to its final phase and to the new activities carried out in this area.

**Keywords:** Domus, Luni, late republic/early empire, *navalia*, pottery

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\*Speaker

# Cooking and banquet: notes of daily life in the archaic Etruscan town of Gonfienti (Prato)

Arianna Vernillo \* <sup>1,2</sup>, Luca Cappuccini <sup>3</sup>, Gabriella Poggesi <sup>2</sup>, Giovanni Millemaci <sup>4</sup>, Lucia Pagnini <sup>4</sup>, Vittoria Vannini <sup>3</sup>

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Between the end of the 6th and the beginning of the 5th century B.C., in the plain between the southern slopes of Mount Calvana, the Bisenzio River and the Marinella stream, the archaic Etruscan settlement of Gonfienti (PO) was planned and built with an orthogonal urban layout. Since the late 1990s, archaeological investigations have uncovered parts of the settlement over an area covering nearly 20 hectares. With a total area of about 1490 m<sup>2</sup>, in terms of state of preservation and quantity of finds, Building 1 of Lot 14, an atrium house found still partly sealed by the collapse of the roof structures, stands out; this has made possible to identify with good approximation the intended use of most of the rooms, based on the planimetric layout and the materials recovered inside (late 6th-mid 5th century BC). Here, the focus is on the analysis of the vascular set, from the banquet room, the largest in the house (about 74 m<sup>2</sup>), located in the northwestern part of the building. The typology of the finds found below the collapse of the roof confirms, as a whole, the identification of the room as triclinium: basins on high feet made of bucchero and impasto (similar in function to the krater), *attingittoi*, attic ceramics (among which a kylix attributed to Douris stands out) and depurated tableware. Alongside emblematic aspects related to the ritual sphere, the presence of /impasto forms explicitly dedicated to food preparation and preservation invites to consider the practical aspects of the banquet as well. About 150 meters west of Building 1, research undertaken since 2020 by the Chair of Etruscology at the University of Florence has uncovered the structures of another large residential building, also overlooking the large *glareata* road that crosses the entire Lot 14. The stratigraphic investigations revealed several construction phases distributed between the 6th and the end of the 5th century BC. In particular, corresponding to the last phase, the S-E sector of the building shows an elevation of the foundation masonry and various reconstructions, mainly concentrated in room/compartiment A and the *fauces*. Compartment A is occupied for half of the surface by a large fire area surrounded by pebbles and intended for cooking food. The large hearth appears to be unique in residential construction at Gonfienti and, more generally, finds few comparisons in the rest of Etruria. The abandonment of the remaining part of the building and the complete reorganization of the room, in addition to the various artifacts recovered during the excavation, allow to formulate some hypotheses about the functionality of the room, which seems to have

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\*Speaker

been released from the exclusively private sphere. Despite the many open questions regarding the type of use of the building and, more generally, of the city, this seems to confirm the profound transformations of Gonfienti at a time before its final abandonment, which likely occurred at the end of the fifth century BC.

**Keywords:** banquet, cooking, triclinium, bucchero, attic ceramics

## Session 32. Perception des espaces habités en Etrurie

# The Banditaccia at Cerveteri: from the necropolis to the Archaeological Park. The transformation of the space perception between ancient and modern age.

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The paper has the objective to investigate the evolution of the perception of space in the Etruscan necropolis of Banditaccia (Cerveteri), comparing the possible scenarios perceived by the visitors of the site in the ancient times (through the different chronological phases) and the contemporary panorama; the latter as the result of the spatial organization aimed at welcoming the tourists (who attend and use the funerary area).

**Keywords:** Cerveteri, Banditaccia necropolis, space perception

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\*Speaker

# Perception of lived spaces in Etruria

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Space is a structuring dimension of archaeological remains. However, archaeologists must reconstruct time-altered places to understand their nature and function. Space can be cut up, analyzed and interpreted thanks to geostatistical on GIS (geographic information systems), which enables the re-contextualization of archaeological data. This can be taken a step further by focusing on the perception of places and structures as they were back in archeological times. From then on, space is no longer simply a support for our reflections, but it becomes an object of study(1). The sensory analyses developed by new branches of archaeology such as archaeoacoustics and archaeometry enable us to recontextualize places on a human scale, by exploring the notion of lived space, i.e. space that is animated, experienced, performed and traveled through, a "mobile space"(2). Restitution of the physical senses (sight, smell, hearing, taste, touch, kinaesthesia and synaesthesia) are all tools for apprehending ancient lived-in space. The contributions are manifold: the spatialized practices of everyday life, the spatiality of rituals, the layout of structures according to constraints of use, the space of circulation, the space of memory, the analysis of networks. Ultimately, it's a question of reincarnating places and their "atmospheres" to better understand them.

The focus on Etruria allows us to compare the diversity of spaces within this chronocultural area at different scales. The discussion can be extended to neighboring cultures.

(1) M. Baumanova, L. Smejda, " Space as material culture: residential stone building on the precolonial Swahili coast in a comparative perspective ", in *South African Archeological Bulletin* 73 (2018), p. 82-92.

(2) D. Retailé, " Retour à l'horizon. Pour un espace de représentation sans carte ", *Archéopages* Hors-série 5 (2019), p. 81-87.

**Keywords:** GIS, senses, perception, ambience, sensory archaeology, spatial analysis

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\*Speaker

# Forests, water, cliffs, and sanctuaries without temple. Investigating the relationship between religious experience, the land, and the natural environment-a comparative study of the Lake of Idols on the Falterona Mountain and other naturalistic sanctuaries of central Italy (600-300 BC)

Corso Dominici \* <sup>1</sup>

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This paper will investigate the relevance of land features, such as forests, rivers, ponds, or mountain tops, in determining the choice of a sanctuary as a place of religious experience, by reassessing the case-study of the Lake of Idols, at the springs of the river Arno, on the top of the Falterona Mountain. Nowadays, ascending the Falterona to reach the Lake of Idols is a daylong walk from the nearby town of Stia, in the Casentino, the verdant upper portion of the river Arno valley, in north-eastern Tuscany. The pond is part of the natural springs system from which the Arno originates and was a place of cult between the 6th and the 2nd centuries BC, as evidenced by the presence of a very rich votive deposit, with hundreds of bronze statuettes and other metal objects. Notably this place of worship lacked any form of built environment, suggesting the idea that the cult itself may have had animistic features (Warden 2016). How ancient Casentino dwellers ascended to this place, and why they did it? Was the Lake of Idols actually a sanctuary? How come there was no temple? What was the *object* of cult? Answering these questions will contribute in problematising the relationship between place, cult, and environment, both built and natural. In order to address these questions, I will focus on three features: the forest, the water, and the absence of built environment. I will therefore present three GIS models (least cost path analysis, viewshed analysis, terrain model) for a paleo-environmental reconstruction of this part of central Italy, highlighting the predominance of forested land. Going to the Lake of Idols, much as it is today, may in fact have been a walk through the forest, and through a forest of firs to be more precise. Arguably the presence of such forest may have been one of the most relevant features, impacting on the way the ancient inhabitants of Casentino lived and traversed this land, and thus contributing substantially to the definition of the religious experience connected with the Lake of Idols. The forest may have provided a ready natural architectonical background, suitable enough for staging religious actions. The role of water will be investigated through a comparative study with a selected series of other similar cases in Italy (the Fonte Veneziana

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\*Speaker

at Arezzo, the sanctuary of Cupra at Cupra Marittima, and the sanctuary of Mephitis in the Ansanio Valley). Finally, the alleged animistic feature of pre-Roman spirituality in Central Italy will be problematised in relation to what we know of the cult in sanctuaries associated with built temples (Poggio Colla, Monte Torre Maggiore). Such animistic aspects may in fact have been apparent mostly in areas far from densely settled cities, while remaining one of the core spiritual elements of pre-Roman and Roman religiosity.

**Keywords:** preRoman Italy, religion, sacred spaces, woodland, mountains, votive deposits



# Les vivants et les morts : rencontres autour des tombes rupestres de l'Étrurie hellénistique

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Paradoxalement, chez les Étrusques, l'espace des morts est un espace aussi intensément vécu que celui des vivants. Situées, comme dans le monde romain, le long des voies d'accès aux cités, dont les sépare l'enceinte, les nécropoles étaient parcourues quotidiennement par leurs habitants, et leurs tombes les plus prestigieuses entretenaient un dialogue visuel avec la cité, rappelant ainsi la contribution des grandes familles à leur prospérité. C'est particulièrement le cas, à partir du début de la période hellénistique, dans les nécropoles rupestres des petites cités-satellites des territoires de Tarquinia et de Vulci, où des habitats d'extension modeste sont encerclés de centaines de tombes gentilices à façade monumentale. Les plus imposantes d'entre elles – celle de Grotte Scalina près de Musarna et la tombe Lattanzi de Norchia –, dotées de très vastes salles de banquet funéraire à la grecque, permettent de restituer, fût-ce hypothétiquement, différentes phases du rapport qui s'instaure à la faveur des funérailles entre les vivants et les morts : consommation d'aliments et de boissons, poèmes, évocations du mort, musique, danse, libations, semblent s'être déroulées près de l'entrée de la tombe, décorée de guirlandes végétales, devant la fausse porte qui indiquait formellement la division entre les deux mondes, et en respectant une stricte séparation des genres ; sur le toit des monuments, les cippes individuels symbolisant les différents défunts faisaient alors l'objet de libations, mais aussi, parfois, de procédures d'*abolitio memoriae* qui les excluaient définitivement du monde des vivants. Dans le courant de la période hellénistique, le banquet à la grecque est remplacé dans des tombes plus modestes par le banquet à la romaine, dont témoignent plusieurs espaces aménagées en *triclinia*, simple ou double. L'enjeu de ces manifestations, probablement idéalement données en présence des trois juges des Enfers, était d'assurer au défunt une place conforme à son rang dans l'Au-Delà, au travers d'une cérémonie fastueuse et rigoureusement normée, en confortant ainsi la place de sa famille dans la cité des vivants.

**Keywords:** Etrurie, nécropoles, tombes rupestres, banquet

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\*Speaker

# The Politics of Space in Archaic Etruscan Cities

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This paper will stake a spatial-behavioral approach to the developing organization of Etruscan society from the 7th to 5th centuries BC. As political systems changed and developed over this period, urban spaces responded in kind. The 6th century saw a transition from the parallel aristocratic power structures that existed within each territory to more centralized state authority. This development was reflected in and even accommodated by a transition from settlements loosely organized around aristocratic complexes to urban forms focused on central spaces and the first explicitly public monumental structures. These novel structures represented the new primacy of state authority from which personal political authority was increasingly derived from the mid-6th century onwards gave shape to the habitual public activities of urban life.

**Keywords:** Space, Cities, Urban, Etruscan, Public, Private, Architecture, Monumentality

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\*Speaker

# Reflections of the Etruscan bronze mirror: a review of light, sound, and bronze mirrors inside Etruscan painted tombs

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Bronze mirrors account for one of the largest corpora of burial objects in Etruria. Although generally believed to have been used for beautification purposes, no Etruscan mirror has been found intact in a secular or religious setting. However, mirrors have been found inside a variety of intact chambered tombs. The spatiality of mirrors inside the tomb space around the body of the deceased, as well as strategic areas of some intact burial chambers suggests that the mirror assumed a different purpose inside the funerary space that was not solely guided by beautification rites, marriage or even social customs. I argue that in order to fully contemplate the Etruscan mirror, we must look beyond their figurative nature to consider how mirrors were actually used inside the tomb space, particularly as guided by visual and sonic constructs. This paper draws on spatial, acoustic, and photometric data to investigate how light and sound uniquely transformed the bronze mirror into a divinatory tool to assist with funerary ritual as practiced inside the tomb space. Ultimately, the mirror is recontextualised as serving an important role in Etruscan funerary contexts, particularly as related to transfiguration and divination.

**Keywords:** Etruscan, Etruria, sensory, sound, visual perception, photometric

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\*Speaker

## Session 33. Espaces vus de la Rome antique d'aujourd'hui

# Roma Rinascete. La città antica tra Quirinale e Pincio

Marta Baumgartner \* 1

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Il complesso intervento di archeologia urbana effettuato presso Rinascete in via del Tritone ha permesso di conoscere e indagare un settore urbano della città antica e di ri-scoprire l'Acquedotto Vergine, nascosto dalle fodere murarie moderne. Le soluzioni individuate per la valorizzazione e la fruibilità del sito archeologico si conciliano con il contesto di uno *store* commerciale: oggi è possibile ammirare l'Acquedotto antico, completamente restaurato, al piano interrato di Rinascete. La superficie del monumento è valorizzata da proiezioni che attraverso linee di luce ne spiegano le geometrie, il funzionamento e le fasi di vita. L'esperienza virtuale racconta in ultimo lo scavo, con ipotesi ricostruttive di questo quartiere della città tra il Quirinale e il Pincio.

**Keywords:** Acquedotto, museografia, quartiere artigianale

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\*Speaker

# La monumentalité disparue de Narbo Martius renaît au Musée de Narbo via

Mhammed Behel \* 1

<sup>1</sup> Behel – EPCC Nrbo via – France

**M’hammed Bahel** (Musée de Narbo via)

*La monumentalité disparue de Narbo Martius renaît au Musée de Narbo via*

La ville de Narbonne est l’héritière d’une histoire antique et d’un nom prestigieux. Au sein du territoire le plus anciennement romanisé de la Gaule, *Narbo Martius* donnera son nom à toute une vaste Province. Deuxième port du monde romain après Ostie, c’est un site de commerce et d’échanges intenses avec un empire qui s’étendait sur tout le pourtour méditerranéen.

Narbonne comme cité romaine était un élément important de la romanisation, c’était une cité riche par son raffinement, sa culture, ses spectacles et ses divertissements.

Pour les romains Narbonne était une projection de la cité romaine tel quelle la voyait hors d’Italie, elle avait le privilège d’être la première colonie hors de Rome.

Le paysage urbain actuel de la ville ne reflète pas ce passé glorieux. L’urbanisation ultérieure en a détruit l’essentiel. Narbonne, pourtant capitale, est la seule ville à avoir perdu tous ses monuments.

Le rôle et la vocation du nouveau musée *Narbo via* est de restituer une partie de l’histoire qui a été occultée et de clarifier et retracer les lignes de transmission de la mémoire de ce patrimoine romain, mis en valeur comme le patrimoine romain languedocien, à travers les espaces et séquences du musée et les 4 alcôves numériques qui y sont présentés.

Et c’est par la connaissance, la culture, par la curiosité envers ce qui nous a façonnés que l’héritage antique peut continuer à vivre.

**Keywords:** Narbo Martius, Narbo via, cité romaine, romanisation, première colonie hors de Rome, monuments disparus, restitution

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\*Speaker

# Spazi vissuti di Roma antica oggi

Alessandra Capodiferro \*<sup>1</sup>, Maria Teresa D'alessio \*

<sup>2</sup>, Stéphane Verger \*

<sup>3</sup>, Daniela Porro <sup>4</sup>, Mirella Serlorenzi \*

4

<sup>1</sup> AIAC – Italy

<sup>2</sup> Università degli Studi di Roma "La Sapienza" = Sapienza University [Rome] – Italy

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L'archeologia urbana degli ultimi anni ci ha permesso di conoscere contesti di Roma antica che sono stati, con diverse soluzioni, conservati nel loro luogo di rinvenimento ed esposti al pubblico che ora può riconoscere e percepire gli spazi antichi e le modalità in cui sono stati vissuti nel tempo con i loro arredi e gli oggetti in essi conservati.

Sottratto all'oblio di tempo, quanto rimane di edifici, di spazi pubblici e privati, di infrastrutture al servizio della città, è studiato, compreso e conservato. Un ampliamento della conoscenza dell'attività archeologica e della storia dei luoghi - ovvero delle attività che vi si svolgevano e della funzione d'uso - da condividere con gli studiosi e di cui rendere partecipe e protagonista nel presente la comunità dei cittadini.

Questa nuova e più moderna semantica è stata acquisita principalmente attraverso l'impiego di mezzi e risorse digitali. Prima di ciò, la narrazione - certo più frammentaria - dei luoghi, delle attività e delle produzioni materiali e artistiche che li avevano definiti e generati, la vita degli oggetti, così come la proposta interpretativa e la comprensione storico-archeologica, sono state affidate al tramite culturale del Museo, spesso per sua stessa natura e percezione, un'istituzione avvertita troppo auto-riferita, statica.

In anni più recenti e, soprattutto, oggi, il Museo avanza nuove proposte rivelandosi inclusivo nella conservazione ed esposizione della stratigrafia archeologica e urbana della sua stessa struttura, nello studio e nella presentazione degli oggetti d'uso e delle opere d'arte, nel percorso di ricostruzione e comprensione delle testimonianze del passato preservando e ampliando - ove possibile - il rimando allo spazio originario e alla concatenazione del tempo.

**Keywords:** archeologia urbana, museo, Roma, Narbonne

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\*Speaker

# Sulla linea del tempo. Trasformazione ed evoluzione archeologica di uno spazio urbano a Palazzo Altemps

Barbara Ciarrocchi \* <sup>1</sup>, Chiara Giobbe \*

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<sup>2</sup> Museo Nazionale Romano – Italy

Nel corso dei lavori di restauro e manutenzione di Palazzo Altemps, a partire dagli anni '90 del Novecento e fino al 2012, sono state effettuate indagini archeologiche in diversi settori dell'edificio, integrando l'esplorazione delle stratigrafie del sottosuolo con l'esame degli elevati. L'intervento conservativo si è così trasformato in un'eccezionale occasione di conoscenza non solo delle fasi edilizie e di vita del palazzo, ma anche delle preesistenze di età romana e medievale. La modalità costruttiva dell'edificio, che ha inglobato e riutilizzato strutture di epoche precedenti, ha consentito infatti la conservazione di una complessa stratigrafia archeologica. Sono stati riconosciuti tratti di strutture tardoantiche presenti al livello delle cantine e di murature medievali inglobate nel Palazzo Riario/Altemps e conservate in elevato ai piani superiori. Inoltre, la grandissima quantità di materiali archeologici recuperati, che vanno dall'età imperiale al XIX secolo, ha integrato il panorama storico-archeologico testimoniando anche quelle fasi che non hanno lasciato tracce strutturali.

Dall'androne del palazzo provengono intonaci dipinti di IV stile con soggetti dionisiaci databili al I secolo d.C. pertinenti a una domus, che al momento costituisce la testimonianza più antica dell'occupazione di questo spazio urbano. Una selezione degli intonaci è attualmente visibile nel percorso espositivo del museo.

Di particolare rilievo risultano le stratigrafie e le strutture portate alla luce nell'angolata nord-occidentale dell'edificio, in particolare sotto il teatro, che documentano una lunga continuità di frequentazione dall'età imperiale a quella post-rinascimentale in un rinnovamento continuo dello spazio che muta ma non scompare, neanche nei secoli dell'Alto Medioevo.

L'esigenza di non compromettere la stabilità delle strutture perimetrali dell'edificio ha precluso un approfondimento delle indagini archeologiche oltre 3 metri dal piano pavimentale del teatro, non consentendo di rintracciare stratigrafie precedenti la fine del II sec. d.C.

La testimonianza più importante sotto il teatro è costituita dai resti di una domus tardoantica dai ricchi apparati decorativi, attualmente accessibile dalle cantine nella prospettiva di

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\*Speaker



completare il percorso di visita nei sotterranei del palazzo.

Pozzetti e immondezzai medievali e rinascimentali, rinvenuti in grande quantità in quest'area, costituiscono l'attestazione principale della frequentazione dell'isolato e della vita delle famiglie Riario ed Altemps nel palazzo nel tardo Quattrocento e nel Cinquecento.

Nell'angolata sud-occidentale dell'edificio è stata messa in luce una casa-torre del XII secolo, parzialmente impostata sulle murature di un altro complesso residenziale tardoimperiale, poi rasata e inglobata nella costruzione del Palazzo Riario. Attualmente è inserita nel percorso di visita del museo in una sala dove sono esposte le stoviglie delle famiglie Riario e Altemps che offrono una preziosa testimonianza dei consumi, dei traffici e delle produzioni a Roma in quei periodi.

Le ultime indagini archeologiche, effettuate nel 2012 nel cortile di Palazzo Altemps, hanno rintracciato appena sotto la pavimentazione resti di altri edifici risalenti a fasi diverse dell'età medievale che contribuiscono a ricostruire il quadro degli spazi vissuti in questo settore urbano.

**Keywords:** Palazzo Altemps/Campo Marzio/domus/torre/immondezzaio/esposizione/museo

# Spazi vissuti tra le righe. Ripensare il Museo Nazionale Romano dopo la Seconda Guerra Mondiale

Antonella Ferraro \* <sup>1</sup>, Agnese Pergola \*

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<sup>1</sup> Museo Nazionale Romano – Italy

Nel 1942 Salvatore Aurigemma, archeologo campano che si era formato tra Napoli e Roma e aveva già retto la neonata Soprintendenza dell'Emilia Romagna, fu incaricato di guidare la Soprintendenza di Roma I, che si occupava della tutela delle Antichità e dei Monumenti di Roma e Lazio. In qualità di Soprintendente, Aurigemma era anche direttore del Museo Nazionale Romano, al tempo ubicato solo nel complesso delle Terme di Diocleziano.

Per il primo periodo la sua attività si limitò a salvaguardare, con alterne fortune, le antichità e i monumenti sotto la sua tutela dai danni derivati dagli avvenimenti bellici. Al termine del conflitto l'attenzione dell'archeologo campano si concentrò da una parte al ripristino dei monumenti, dall'altra alla riapertura al pubblico del Museo Nazionale Romano, avvenuta già il 14 luglio 1946.

Ben presto però Aurigemma e i suoi collaboratori iniziarono a lavorare su un nuovo progetto di Museo, che prevedesse non solo un ampliamento degli spazi aperti al pubblico, ma anche un aggiornamento dei criteri allestitivi ed espositivi. Il Museo rinnovato fu aperto nuovamente al pubblico il 16 aprile del 1953.

In questa sede, attraverso la disamina dei documenti e delle fotografie degli Archivi del Museo Nazionale Romano, si analizzeranno i differenti allestimenti del 1946 e del 1953 dal punto di vista dei criteri espositivi, soprattutto in rapporto con il contesto di scavo.

**Keywords:** Museo Nazionale Romano, secondo dopoguerra, Salvatore Aurigemma

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\*Speaker

# La scatola archeologica di Piazza Albania

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**R. Narducci, L. Rustico (SSABAP)**

*La scatola archeologica di piazza Albania*

Tra le recenti ricerche archeologiche eseguite dalla Soprintendenza, quelle che hanno accresciuto in maniera determinante le conoscenze della topografia antica dell'Aventino sono state svolte a piazza Albania, tra i plinti in cemento armato del vecchio complesso degli uffici ex BNL. Proprio a seguito del cambiamento di destinazione d'uso degli edifici, è stata condotta un'estesa indagine, riportando in luce significative testimonianze di un antico paesaggio urbano, in un'area che tra Ottocento e Novecento aveva subito pesanti trasformazioni urbanistiche, a scapito delle stratigrafie archeologiche, spesso demolite.

Sono riemersi dal sottosuolo strutture e materiali riconducibili ad apprestamenti militari, a controllo di un luogo strategico, dove nel IV secolo a.C. si costruisce la cinta delle Mura Serviane, ancora oggi visibile nei tratti monumentali di piazza Albania e di via Sant'Anselmo. A partire dalla metà del II secolo a.C., i rinvenimenti lasciano intendere il perentorio passaggio di questo luogo da difensivo, per la collettività, a privato residenziale, forse in concomitanza di una rinnovata situazione socioeconomica. In un settore della *domus* sono stati scoperti sei livelli pavimentali che in poco più di un metro racchiudono due secoli di vita dell'insediamento abitativo: dall'età tardo repubblicana a quella tardo antonina.

Esigenze di tutela e di valorizzazione degli importanti resti, che in parte sono stati delocalizzati, hanno richiesto un progetto ambizioso. I Tecnici della Soprintendenza hanno ideato a tal fine un'inedita scatola archeologica, un contenitore, una sorta di scrigno per racchiudere, proteggendolo, un tesoro del patrimonio culturale. Con il contributo di BNP Real Estate è stato così realizzato un apposito spazio nei sotterranei del condominio, superando gli schemi di una musealizzazione tradizionale.

Attraverso un rigoroso lavoro di distacco, coordinato dalla Soprintendenza, sono stati successivamente ricollocati nella scatola archeologica - alla stregua di uno straordinario puzzle - le opere murarie e i mosaici esattamente come riemersi al momento della scoperta, secondo una ricostruzione filologica che ne ha mantenuto deformazioni, orientamento e successione stratigrafica. Architettura, ingegneria, comunicazione multimediale, si sono messi così al servizio dell'archeologia, creando un allestimento di grande effetto che restituisce una visione esclusiva a tutti coloro che visitano questo luogo, carico di storia, mentre le luci e le proiezioni in video mapping di Paco Lanciano con la voce narrante di Piero Angela, accompagnano alla conoscenza del sito in un crescendo di emozioni.

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\*Speaker

**Keywords:** Aventino

# Conservare trasformando. Un esempio di continuità insediativa dal versante orientale del Palatino.

Paola Quaranta \* <sup>1</sup>, Edoardo Santini \*

<sup>2</sup>, Valentina Roccella \*

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<sup>1</sup> Parco Archeologico del Colosseo – Italy

<sup>2</sup> Parco Archeologico del Colosseo – Italy

<sup>3</sup> Parco archeologico del Colosseo - collaboratore – Italy

Il contesto che si presenta è localizzato sulle pendici orientali del Palatino rivolte al Celio, in prossimità della via di San Gregorio. L'edificio si sviluppa su più piani (almeno 3) ed è caratterizzato da una serie di stanze voltate intervallate e servite da corpi scala. Le pareti sono interamente in laterizio, con l'esclusione della parete di fondo che foderà il colle che è in opera mista. L'edificio è identificabile con un caseggiato con attività commerciali aperte su una possibile strada, e forse abitazioni nei piani superiori. Attualmente la zona antistante la facciata risulta parzialmente interrata per circa 2 m., come è stato evidenziato da uno scavo archeologico realizzato da chi scrive nel 2022. Ciò non è stato di ostacolo ad una occupazione degli ambienti in età post-antica, quando l'edificio appare oggetto di una ristrutturazione con un potente rialzamento dei piani di frequentazione e la creazione di un nuovo corpo scala, in sostituzione dell'originario. Il rialzamento delle quote di frequentazione è evidente anche nelle modifiche apportate in facciata, con lo spostamento in alto degli ingressi e la creazione di ambienti con finestre ad archetti. La lunga vita dell'edificio è testimoniata sia dalla presenza di numerose sovrastrutture in appoggio in facciata, quali vasche e una cisterna, sia dall'essere ricordato nella cartografia fino alla documentazione del Catasto Urbano di Roma che ne attesta la proprietà alla famiglia di Francesco Barberini, confermando come il complesso risulta essere stato utilizzato e abitato ancora nell'800.

**Keywords:** Palatino, Insula

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\*Speaker

# Lo spazio abitato dell'Aventino. Il riuso dell'Antico

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Roma è una città particolare che da sempre vive due dimensioni temporali, sovrapponendo e intersecando il suo nucleo antico con lo spazio urbano della città contemporanea. Convivenza a volte difficile ma che ha contribuito a creare un paesaggio unico. In alcuni casi l'elemento antico è presenza monumentale votata alla pubblica fruizione; in altri è presenza nascosta all'interno della maglia urbana. L'espansione edilizia degli ultimi decenni dell'Ottocento ha avviato un processo di trasformazione che ha interessato l'area centrale e, in ultimo, il colle Aventino dove nel 1925 prese avvio il progetto del "piano urbanistico di lottizzazione", con la realizzazione di una edilizia residenziale unifamiliare. La costruzione dei villini comportò quasi sempre il riemergere degli edifici del quartiere antico e, nella maggior parte dei casi, il loro riutilizzo come fondazioni degli edifici o, piuttosto, come cantine, spazi quindi nuovamente utilizzati. Numerosi sono gli esempi segnalati che si presentano in questa sede e fra questi, in particolare, si ripercorrerà la storia di una domus della prima età imperiale, posta al di sotto di un villino moderno ubicato in via Marcella, le cui strutture, parzialmente registrate da Guglielmo Gatti durante la costruzione, furono utilizzate come cantine del villino moderno fino alla loro "ri-scoperta" da parte della Soprintendenza Archeologica di Roma, nel 1983.

La domus, di cui si conservano cinque ambienti semipogei con ampie finestre, presenta due fasi decorative parietali riconducibili verosimilmente ad una trasformazione d'uso e ad una riorganizzazione degli spazi abitativi. La prima, testimoniata da un ampio lacerto di intonaco affrescato raffigurante una testa di gorgone su fondo monocromo bianco, si iscrive allo stile detto a "pannelli", diffuso nel I secolo d.C. Ad essa riportano inoltre i pavimenti in tessellato bicromo di due ambienti.

La seconda fase, in stile lineare e databile alla fine del II secolo d.C., ritrae soggetti riconducibili ad una sfera religiosa e sacrale, connotata in chiave dionisiaca. La fattura più accurata e la presenza di due nicchie aperte in una delle pareti, porterebbe ad ipotizzare l'istituzione di un luogo "dedicato" con il quale ben si armonizza la rappresentazione di temi idillico sacrali del repertorio decorativo.

**Keywords:** Aventino, riuso, domus

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\*Speaker

# The Museo ninfeo – a site of memory and narrative for the communities

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The Museo Ninfeo is the latest exhibition space of the Rome Superintendency, born from a preventive archaeology operation but soon evolved into a broad cultural project for the city and the Esquilino neighborhood. Undoubtedly, it stands out among the most vibrant spaces of contemporary Rome, also serving as a catalyst for employment, as guided tours of the site are conducted by the young researchers who participated in the scientific project. The excavations have allowed reconnecting this part of the Esquilino district to what was known about the *Lamian Gardens* since the late 19th century, thanks to the investigations of Rodolfo Lanciani. The investigations confirmed the layout of the *Lamian Gardens* as a luxury residence where space was predominantly organized into gardens dotted with halls, pavilions, porticoes, and nymphaea. During the early Imperial era, this entire part of the Esquilino became imperial property, as evidenced by historical sources, and confirmed by the discovery of a lead pipe seal bearing the stamp of Emperor Claudius found near a marble staircase connecting two terraces of the garden. The museum is built around a Roman-era building identified as a luxurious representation space, approximately 400 square meters, which reproduced in the emperor's private residence a public space of the city, such as the forum. The environment was part of the *Lamian Gardens*, the sumptuous residence built in the 1st century BC by Lucius Aelius Lamia, later becoming one of the most beloved garden residences by the emperors. Caligula, Claudius, Severus Alexander stayed there, modifying its appearance to create dream gardens and opulent settings. A microcosm of leisure where public spaces were emulated with grandeur and wealth. Precious marbles, goods, fragrant flowers, plants, and even exotic animals arrived here from the farthest corners of the empire. The patience of archaeological study and an interdisciplinary team of scholars, combined with a solid research, conservation, and musealization project, have allowed interpreting and presenting to citizens the aspects of daily life, banquets, and entertainments that took place within the Gardens. In the immediate subsequent phases, the building undergoes some modifications: next to the nymphaeum, some small mosaic-paved service rooms are built, perhaps a latrine, installed using the water pipes of the nymphaeum. On the eastern side of the building, three buttresses are added due to structural problems, and shortly after, two corner rooms with service functions. By the end of the 4th century, the loss of the residential function of the *Lamian Gardens* resulted in less frequent maintenance and initial degradation of the area. The ground levels in the external area significantly rise. From the early Middle Ages, between the 5th and 9th centuries, the hall is abandoned and gradually stripped of its marble furnishings. The area appears organized into small residential nuclei during this period; modest and ephemeral masonry structures are built inside the hall, while some burials are practiced along the perimeter road. Although the excavation has not yielded many stratifications for this period, largely removed by excavations for the construction of the "Umbertine quarter"

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\*Speaker

at the end of the 19th century, the analysis of the walls has nevertheless brought to light some valuable evidence for the history of the Esquilino in the medieval period. A nearly twenty-year journey that deployed resources, technologies, professionalism, and highly specialized activities: the excavation of nearly 30,000 cubic meters of archaeological stratification; an original engineering project to support the archaeological structures above an underground parking lot; a research team for excavation, context, and material study; the work of an interdisciplinary group of professionals for museum communication. A rare opportunity for a preventive archaeology excavation, which typically has rapid timelines and little room for in-depth studies. The successful collaboration between MIC and the ENPAM foundation, the owner of the building, has transformed challenges into resources, realizing a major research project: a model to follow in a city in need of modernization but cannot and should not forsake the conservation of its immense cultural heritage.

**Keywords:** Museo Ninfeo, Museology, Rome



# Il Museo e lo spazio vissuto. Il caso del Museo Nazionale Romano

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Il Museo e lo spazio vissuto. Il caso del Museo Nazionale Romano

**Keywords:** Museo Nazionale romano, muséographie, musée

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\*Speaker

**Session 34. Espaces vécus dans une  
perspective d'agence multiples : une  
discussion décoloniale**

# Identity and Social religious interaction at Tel Dor's forum: an analysis of coin circulation in the Roman Period

Letícia Aga Pereira Passos \* <sup>1</sup>

<sup>1</sup> Universidade de São Paulo = University of São Paulo – Brazil

The port city called Dor is located in the present-day region of Mount Carmel - a mountain on the coast of Israel where cities such as Haifa and Nesher are located - and near to the Stratton Tower, the ancient Caesarea Maritima. The archeological site of Tel Dor is an important region for the study of antiquity and has produced a great deal of archeological material in almost thirty years of continuous excavations in the region. Due to the occupation of different inhabitants throughout the historical process, such as Phoenicians, Assyrians, Persians, Greeks and Romans, the city has developed into a dynamic panorama for the study of cultural contacts. Moreover, the foundation of the city as a Roman province in the 1st century BCE, allows an analytical overview of the process of transformation of Roman daily life and the emergence of the urban landscape in the new territories. Based on the investigations of the Romans in this region of Judea-Palestine, the research aims to examine the monetary evidence and its religious-iconographic analysis in an archeological context. In other words, we will use the approach of Contextual Archaeology to examine this culture material in relation to the urban space of the city, specifically on the area of the city's forum. The connection between the structure of Forum and the study of coin circulation can develop new interpretations of religious interaction in the Roman Period, and it will allow us to hypothesize about the identity constructions of the population of Dor between the 3rd century BCE and the 3rd century CE.

**Keywords:** Tel Dor, Ancient numismatics, Urbanism, Archeology of the Roman Empire, Israeli Archeology Religious Identity

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\*Speaker

# Votive offerings at the Sanctuary of Artemis in Thassos: Agencies and materiality in women's lives in the archaic period

Juliana Figueira Da Hora \* <sup>1</sup>

<sup>1</sup> Universidade de São Paulo = University of São Paulo – Brazil

This presentation aims to show the results of the analysis of the objects in the context of the Artemision of Thassos from the Archaic period. We focus our analysis on these questions: what can we infer about the objects listed in the contexts indicated? Why did the Artemision stand out in quantity and what is its relationship with the social dynamics of women in Thassos in the archaic period? What was the role of the painters to whom the *lekanes* of Black Figures in Thassos, predominantly in the sanctuary, were attributed? What can the protective epiclesis of Artemis tell us from their materiality? Can we say that the Artemis-Hecate facet was already latent in the archaic period? In this way, we have arrived at some interpretative results based on the relationship between objects and the corresponding areas, such as: the aspects of the feminine and the cult unveiled by materiality; the intrinsic relationship between the cult area and its choice in the spatial configuration by Paros; through materiality, it was possible to reveal chthonic and magical cults that show an individual religiosity in the civic process; the work of local and regional painters in the workshops producing vases for the sanctuary; the attendance of women, their individual choices, needs and fears. New approaches to Greek religion in recent works try to extract a new perspective on belief in the field of religion, from the point of view of the lived experience of cults and rituals, focusing on the deities and the individual devotee. This perspective includes the agency of both the objects and the social and individual redemption of the experienced practice of worship. The Artemision, therefore, proved, through the data collected and the results obtained, to be a sanctuary that brought together different agents in the process, with the main deities as the basis for balancing the offerings for the maintenance of social life and the lives of individuals, with the objects offered as agents in this process.

**Keywords:** Sanctuary of Artemis, agency and materiality, Thassos, Greek religion

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\*Speaker

# Lived spaces from a multiple agency perspective: a decolonial discussion

Felipe Perissato \* <sup>1,2,3</sup>, Maria Cristina Nicolau Kormikiari \*

<sup>1,2</sup>, Juliana Figueira Da Hora \*

<sup>1,2</sup>, Mariana Figueiredo Virgolino \*

<sup>1,2,4</sup>, Letícia Aga Pereira Passos \*

<sup>1,5</sup>, Guilherme Diogo Rodrigues \*

1,2

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<sup>2</sup> Laboratory of Studies on the Ancient City (LABECA-MAE-USP) – Brazil

<sup>3</sup> Max Weber Center for Advanced Cultural and Social Studies – Germany

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<sup>5</sup> Laboratory for Roman Provincial Archaeology (LARP-MAE-USP) – Brazil

The following panel brings together researchers from Laboratory of Studies on the Ancient City (Labeca) and Laboratory for Roman Provincial Archaeology (LARP), both from the Museum of Archaeology and Ethnology of University of São Paulo (Brazil), to promote a methodological discussion on changes in space from a multiple-agency perspective. Since Henri Lefebvre's *La production de l'espace* (1974) and other Spatial Turn theorists, the study of space and spatialisation(s) has been responsible for the development and review of spatial parameters adopted by Archaeology, which inspired new technologies and enabled the integration of different archaeological sources to discuss spatial transformations. This was evident in the emergence of Archaeology of Landscape (Ashmore; Knapp, 2000) and interdisciplinary approaches such as Lived Ancient Religion (Rüpke, 2011) as well as mutual and dialectical relationships between religiosity and urbanity (Martin *et al.*, 2022). In general, these approaches assumes that space is individually experienced and, therefore, shaped through social interaction. These foreground assumptions fostered the development of new methodologies and interpretations to attest the multiple-agency character of spatial production, which could be traced in data from topography, architecture and various archaeological findings.

Therefore, the objectives of this panel are twofold. First, it aims to discuss multiple agencies which can be attested in buildings or in (built) spaces through study cases on the ancient Mediterranean, especially from the perspective of researchers from non-hegemonic centres. Second, it addresses discussions developed in the two laboratories from Museum of Archaeology

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\*Speaker

and Ethnology of University of São Paulo (Brazil) along the last decades (cf. Florenzano, 2019; 2023; Kormikiari *et al.*, 2011; Florenzano; Hirata, 2009). To fulfil these aims, our discussion will be focused on how space is produced, selected, rejected or appropriated through social interaction between different agents, without losing sight of spatial capacity to affect, constrain and lead diverse actors in establishing new socio-material relationships. It discusses different uses of spaces and buildings, as well as their varied effects on different agents.

So, this panel is composed by six papers by researchers who discuss a wide range of case studies on the Ancient Mediterranean to address methodological issues and their possibility on drawing new interpretations of material sources. The first paper, presented by Prof. Cristina Kormikiari, develops a comparative analysis on burial and ritual structures known as Tophets after parameters of Landscape Archeology with the aim of reflecting on different uses of these structures in the Phoenician-Punic World. Then, Prof. Juliana Figueira da Hora focuses on votive finds of the Sanctuary of Artemis in Thasos to understand how the sanctuary was appropriated and used by women throughout the Archaic Period. After, Felipe Perissato presents his agent-based analysis to the ritual practice of first-fruits offerings ( $\alpha\pi\alpha\rho\chi$ ) and its relation to the development of fortified peribolos' walls at Eleusis in western frontier of Attica during Late Classical Period. His argument seeks the identification of multiple agencies on *aparché* practice, as well as its impact on the expansion of the inner court and monumentalisation of the sanctuary at Eleusis, to overcome an interpretation only defensive for the development of fortified peribolos' walls. Then, Mariana Figueiredo Virgolino presents preliminary results of her post-doc research on the location of urban Asklepieion in the landscape of Classical Corinth, which aims to frame this sanctuary as not only a religious and healing place, but also as a place where Corinthian political values were promoted. In the fifth paper, Letícia Aga Pereira Passos presents an analysis of the forum of Tel Dor as a place for circulation of Roman coins to understand how this place was appropriated by multicultural agents during different socio-religious practices. Lastly, Guilherme Diogo Rodrigues analyses the Archaic gateway of Thasos, known as the Passage of Theoroi, to assess different appropriations of this place in the context of urban and religious development of the city.

The presentations will be complemented by a discussion at the end involving all contributors of the panel and the audience.

### **Presentations:**

**Short introduction: space from a multiple-agency perspective** (5 min.)

**A multifaceted place: the so-called Tofet within the Phoenician-Punic World, a comparative approach** (20 min.)

Prof. Dr. Maria Cristina Nicolau Kormikiari

Associate Professor of Mediterranean Archaeology at Museum of Archaeology and Ethnology, University of São Paulo

Coordinator of the Laboratory of Studies on the Ancient City (LABECA-MAE-USP)

CNPq Scholarship holder of Research Productivity.

**Votive offerings at the Sanctuary of Artemis in Thassos: Agencies and materi-**

**ality in women's lives in the Archaic Period (20 min.)**

Prof. Dr. Juliana Figueira da Hora

Associate researcher at Museum of Archaeology and Ethnology, University of São Paulo

Researcher of the Laboratory of Studies on the Ancient City (LABECA-MAE-USP).

CNPq Scholarship holder of Research Productivity.

Protecting Gifts of Demeter: an agent-based analysis to the practice of *απαρχ* and the development of fortified peribolos' walls in Eleusis, Attica (ca. 480 – 360 B.C.) (20 min.)

Dr. Felipe Perissato

Doctor in Archaeology

*Alumnus* from Museum of Archaeology and Ethnology, University of São Paulo

within a cotutelle-agreement with

Max-Weber-Kolleg für kultur- und sozialwissenschaftliche Studien, Universität Erfurt

Researcher of the Laboratory of Studies on the Ancient City (LABECA-MAE-USP)

"Soothing Horrid Pains": Arguments concerning the Location of the Urban *Asklepieion* in Classical Corinth (20 min.)

Dr. Mariana Figueiredo Virgolino

Post-Doc at Museum of Archaeology and Ethnology, University of São Paulo

Researcher of the NEREIDA – Fluminense Federal University (UFF)

Researcher of the Laboratory of Studies on the Ancient City (LABECA-MAE-USP)

**Identity and Socio-religious interaction at Tel Dor's forum: an analysis of coin circulation in the Roman Period (20 min.)**

Letícia Aga Pereira Passos, MA

PhD candidate in Archaeology at Museum of Archaeology and Ethnology, University of São Paulo

Researcher of the Laboratory for Roman Provincial Archaeology (LARP-MAE-USP)

**Theoroi Passage: a window into Thasos' urban religiosity and spatial appropriations (20 min.)**

Guilherme Diogo Rodrigues, BA

Master's student in Archaeology at Museum of Archaeology and Ethnology, University of São Paulo

Researcher of the Laboratory of Studies on the Ancient City (LABECA-MAE-USP)

**Discussion** (30 min.)

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**Keywords:** Spatial Archaeology, Archaeology of Landscape, Lived Ancient Religion, Tophet, Phoenician, Punic, Eleusis, Thasos, Corinth, Tel Dor



# Protecting Gifts of Demeter: an Agent-Based Analysis to the Practice of $\alpha\pi\alpha\rho\chi$ and the Development of Fortified Peribolos' Walls in Eleusis, Attica (ca. 480 – 360 B.C.)

Felipe Perissato \* 1,2

<sup>1</sup> Federal University of São Paulo (EFLCH-UNIFESP) – Brazil

<sup>2</sup> Laboratory of Studies on the Ancient City (LABECA-MAE-USP) – Brazil

The aim of this paper is to analyse the relation between the annual practice of first-fruits offerings (*aparché*) and the development of fortified peribolos' walls at the sanctuary of Demeter and Kore in Eleusis, Attica, during the Classical Period (ca. 480 - 360 B.C.). It is based on a perspective on multiple agents in order to overcome the interpretation which focuses only in the defensive character of Eleusinian fortified walls. So, this paper presents a different nuance to the interpretation on development of peribolos' walls, relating them to building interventions dated between ca. 480 and 360 B.C., such as the expansion of the *temenos* and inner courtyard, as well as adaptation of the terrace for new grain storage rooms. This topographic context is then compared to epigraphic evidences related to the whole organisation of *aparché* practice. Therefore, this paper argues first-fruits offerings involved individuals and groups of individuals with various degrees of engagement with the sanctuary at Eleusis. As a routinised practice, *aparché* was encouraged by Eleusinian priesthoods in order to engage political units of Attica with the Eleusinian pantheon as well as to protect the sanctuary and *deme* in the western frontier of Attica.

**Keywords:** Eleusis, First fruits Offerings, Lived Ancient Religion, Attica, Classical Period, Ancient topography, Agency

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\*Speaker

# The central Balkans and the Romans – the early contact

Milica Tapavički-Ilić \* <sup>1</sup>

<sup>1</sup> Milica Tapavički-Ilić – Serbia

The arrival of Romans to the territory of what is now Serbia was a complex process. In certain aspects, local population along the Danube was already acquainted to the Roman material culture. This is best reflected in the selection of grave-goods, since in some autochthonous graves, there were items that belonged to luxurious Roman products. Still, many aspects of Roman material culture were completely new to them. In an occupied country and with new inhabitants (both soldiers and immigrating Italic population), local people had to find a way to survive and adapt themselves to the new situation. Those who chose to stay, gradually made contacts with the Romans, initially presumably through trade and supplying. However, those who decided to leave, crossed the Danube and fled to barbaricum. Their role in what was yet to come was also of great importance both for the barbaricum and for the Roman Empire.

**Keywords:** Romans, autochthonous population, Romanization, material culture

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\*Speaker

# Ancient Thrace between the Classical World and Iron Age Europe

Nikola Theodossiev \* <sup>1</sup>

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Ancient Thrace was an extensive region that occupied part of Southeastern Europe during the 1st millennium BC, before it was incorporated into the Roman Empire in the period from the late 1st century BC to the early 2nd century AD. Thrace was not an ethnically and culturally homogeneous region and ancient Thracians did never form a single nation and a unified state, although during the late 5th and first half of the 4th centuries BC the Odrysian Kingdom controlled the main part of the Thracian territory. In fact, ‘Thracians’ was a general and collective ethnic name, used by the Greek and Roman authors when they were describing various events and indigenous people living in the region. Although the scholars are heavily restricted by the lack of domestic historical sources and Thracian literature, numerous different Thracian tribal names are well attested in the ancient Greek and Roman records. Simultaneously, other ethnic groups penetrated and settled in ancient Thrace and often they mingled with the local tribes. Thus, during the 1st millennium BC, the western periphery of Thrace was an interaction zone between Illyrians and Thracians, while the Scythians and the Thracians interacted actively in the northeastern areas of Thrace. The most significant historical event however, that influenced on the local tribes, was the Greek colonization of the Northern Aegean and Western Black Sea littorals that began in the middle of the 8th century BC and lasted through the following several centuries. Often, the ancient Greeks mingled with Thracians in the newly established colonies. As a result, certain local tribes gradually adopted many elements of the Classical Civilization and from the 6th to 4th centuries BC the Thracian tribal elite became partially Hellenized, while the ancient Greek became the official language of the diplomacy and administration. Another important event was the Persian occupation of Aegean Thrace during the late 6th and early 5th centuries BC, when this region became part of the Achaemenid Empire. The Persian presence not only influenced on the Thracian gold- and silverwork, but stimulated the process of state formation among the local Thracians and the powerful Odrysian Kingdom emerged after the withdrawal of the Persians. Later, during the reign of Philip of Macedon and Alexander the Great, almost entire Thrace was subdued and became part of the Macedonian Empire, while numerous Thracian aristocrats and warriors participated in the Eastern military campaigns of Alexander. During the early 3rd century BC, the Celts invaded ancient Thrace and many of them settled in the region and established a Celtic Kingdom that existed until the end of the century when it was liquidated by the Thracians, although some Celtic tribes continued to live in Thrace. The ancient historical sources regarding the last several centuries of the 1st millennium BC inform us of intermingled Thracians, Illyrians, Celts and Scythians, coexisting together in some regions of Thrace. Simultaneously, the Thracian culture adopted many Celtic elements, especially in the northern areas of Thrace.

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\*Speaker

**Keywords:** Thrace Thracians Odrysian Anatolia Persia Greece Macedonia Illyria Scythians Celts

## **Session 35. L'animation numérique de l'espace ancien**

# On developing a digital tool for daylight analysis in Roman houses

Clemens Brünenberg \*<sup>1</sup>, Franziska Lang \*

2

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<sup>2</sup> Technical University Darmstadt, Department of Architecture, Unit Classical Archaeology – Germany

Daylight not only determines the daily routine in Antiquity, but also structures the various activities within a residential building. With a multidisciplinary approach, the BMBF-funded project "ΦΩΣ 4D" applies genuine digital methods to investigate how usage scenarios can be simulated and reconstructed in different room constellations. In the process, 3D reconstruction, daylight simulation, finds and ancient sources overlap.

**Keywords:** Daylight Simulation, Affordance, Digital Methods, Residential Architecture

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\*Speaker

# Using mobile eye-tracking to investigate ancient spatial and decorative perception in Pompeian houses

Annette Haug \* <sup>1</sup>, Antje Nuthmann <sup>2</sup>

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<sup>2</sup> Kiel University – Germany

The paper introduces a study utilizing mobile eye-tracking to analyse the perception of antique living spaces, using Pompeii as a case study. Testing took place in four houses, each belonging to a different style of furnishing. In each house, we eye-tracked an ad-hoc sample of approx. 35 visitors who viewed the scene from different pre-defined viewing points. Observers' eye-fixation data support the hypothesis that the four styles organise perception in space in different ways.

**Keywords:** Mobile eye tracking, houses, Pompeii

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\*Speaker

# Egnazia (Fasano, Brindisi) in digitale: rivivere il quotidiano negli spazi della città

Gianluca Mastrocinque \* <sup>1</sup>, Fabio Galeandro \*

<sup>2</sup>, Marco Campese <sup>1</sup>, Maria Silvestri <sup>1</sup>

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In un sito pluristratificato come Egnazia, dove ogni settore del Parco Archeologico, tra i più vasti della Puglia con 15 ettari circa di estensione, presenta evidenze relative a diversi periodi della sua lunga vicenda, dal XVI secolo a.C. al XIII d.C., la ricostruzione virtuale risulta la strategia di fruizione più efficace per non lasciare i visitatori smarriti di fronte ad un groviglio di resti e per accompagnarli negli edifici e nel tessuto della città in continua trasformazione. Negli ultimi anni numerosi interventi hanno portato alla ricostruzione, con modalità sempre più immersive, di gran parte dei settori indagati e alla sperimentazione di molteplici soluzioni di comunicazione, nell'ambito di una stretta collaborazione tra la Direzione Regionale Musei Puglia, che gestisce il Parco e il Museo Archeologico Nazionale 'Giuseppe Andreassi' e l'Università di Bari, che conduce ricerche sistematiche dal 2001, con il supporto di una rete di aziende specializzate.

Dopo la ricostruzione virtuale delle terme del foro, da fruire su tablet lungo il percorso ambiente per ambiente (Progetto con Fondi Arcus 2015), Egnazia è stata inserita tra gli 8 siti pilota italiani della sperimentazione 'E-arqueo' (2021-2022), organizzata da Ministero della Cultura, Ales Spa, ISPC – CNR. Una web app ad accesso libero (<https://e-arqueo.it/egnazia/>) permette virtualmente di 'volare' sulla città dal mare - elemento essenziale per la sua economia, la sua cultura e quindi per il paesaggio urbano - leggendone le trasformazioni, di entrare in alcuni spazi nevralgici e vederne i cambiamenti guidati da uno storytelling, di interrogare gli oggetti e, per gli addetti ai lavori, di consultare l'extended matrix, per leggere i livelli di affidabilità delle ricostruzioni e la ampia bibliografia di supporto.

Su questa base negli ultimi anni un cospicuo finanziamento del Programma Operativo Nazionale 'Cultura e Sviluppo' FESR 2014-2020 è stato destinato alla digitalizzazione, per la messa a sistema dei prodotti già in uso e il loro potenziamento. Il programma appena concluso ha permesso di completare le ricostruzioni virtuali con i settori che ancora mancavano e soprattutto di portare l'esperienza immersiva delle ricostruzioni dal sito web al sito archeologico. In ogni spazio della città si può ora entrare in due modi: nel parco archeologico con la realtà aumentata, arricchita da una videoguida LIS (Lingua italiana dei segni) per potenziare l'accessibilità; in un nuovo laboratorio del museo con la realtà virtuale, che permette di muoversi negli spazi della città attraverso la linea del tempo e di toccare alcuni oggetti-chiave, sempre accompagnati da storytelling in italiano e in inglese, tutti incentrati sulla vita quotidiana.

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\*Speaker



Con lo stesso Programma Operativo è stata realizzata anche una piattaforma GIS che raccoglie la documentazione dei 23 anni di ricerche dell'Università di Bari. Il sistema territoriale non servirà solo a gestire una grande mole di documentazione e ad interrogarla per le esigenze di ricerca, ma dispone di una versione semplificata per i visitatori, con diversi livelli di interrogazione su tavoli touch predisposti nel museo.

La città rivive dunque attraverso il digitale e può raccontare molto della sua storia, con soluzioni tecnologiche che prevedono aggiornamenti continui dei contenuti in parallelo con il progredire della ricerca.

**Keywords:** Egnazia, Egnazia digitale, ricostruzioni virtuali, 3D, realtà aumentata, realtà virtuale, WEBGIS, storytelling

# Gaming Rituals: Collective and Individual Experiences in the Asklepieion of Cos

Asja Mueller \*<sup>1</sup>, Martin Kim \*

2

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This paper deals with the diversity of built space using the method of serious gaming. Collective and individual ritual actions at the site of the Coan Asklepieion in the 2nd century BC, as they can be reconstructed from ancient written sources, will be modelled. In contrast to the majority of archaeological research to date, which uses 3D models primarily to depict architecture and landscape – with the result that seemingly empty, museum-like containers are rendered – the recently launched DFG-funded project "Dynamic Spaces: The Coan Asklepieion During Feast and Healing Ritual" focuses on the interaction of landscape, architecture and the human body, i.e. on built space as socially constructed. This article gives a preview of how architecture and landscape can be digitally animated by incorporating the bodies of actors. Using a 3D model to be created from scratch, initial considerations are presented on how the physical presence of bodies – either individually or in a crowd – affects the resulting built space. Thus, one and the same architecture can lead to very different lived spaces, depending on the bodies involved and the action they perform.

**Keywords:** ritual, 3D modelling, serious gaming, agency, action, actors, Hellenistic architecture

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\*Speaker

# Digitally Enlivening Ancient Space

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Since Henri Lefebvre's groundbreaking book, awareness has spread in archaeological research that built space is far more than a sterile, museum-like and unchanging container of human activity, but rather an entity that is constantly built and reconstructed by human actors and their practices. Since then, numerous studies have been published that have focused on the ways in which certain architectural spaces have been lived, especially with regard to (human) movement and perception as fundamental categories of such practices. These studies have always been most valuable when the research was based on transdisciplinary collaboration.

The proposed panel, which brings together researchers from Classical Archaeology, Building Research, Digital Design Studies and Psychology, is therefore dedicated to a critical engagement with digital methods that help modern research to enliven ancient spaces. In contrast to the way such methods have mostly been used – as a means of testing pre-existing hypotheses – the assembled contributions aim to show how digital methods can provide a framework for generating new ideas about the use and thus construction of ancient spaces.

In order to show as broad a spectrum as possible, five different approaches to enlivening ancient spaces are gathered here: Mixed reality technologies, serious gaming, deep mapping, eye tracking and daylight simulation. All of these methods are used by proven (international) experts in the field. Each of the presentations will be given by a transdisciplinary team that is in charge of an ongoing project. The time frame ranges from the Greek (Hellenistic) to the Roman (Imperial) periods and covers contexts in the Western and Eastern Mediterranean alike. The architectures studied include interiors (houses) and exteriors (sanctuaries). They cover a wide range of ancient practices that can be associated with them, including ritual actions in mystery initiation, healing and festivals and everyday practices.

**Keywords:** ancient practices, digital methods, 3D modelling, mixed reality, serious gaming, deep mapping, eye tracking, daylight simulation

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\*Speaker

# Modeling the Embodied Experience of Space in the Sanctuary of the Great Gods at Samothrace, Greece

Maggie Popkin \* <sup>1</sup>, Bonna Wescoat <sup>2</sup>

<sup>1</sup> Case Western Reserve University – United States

<sup>2</sup> Emory University; American School of Classical Studies at Athens – United States

This paper presents our efforts to model spatial experience in a Hellenistic sanctuary using 3D visual modeling and cutting-edge mixed reality technologies (here, Microsoft HoloLens). Our full-scale HoloLens model allows students and researchers to cognitively apprehend the ancient sanctuary in an embodied manner and to experience the kinesthesia stimulated by bodily movements that contributed so meaningfully to ancient visitors' dynamic, emotional experience of the sacred space. In presenting our current findings about the interactions between kinesthetic and visual experience and the design of the Sanctuary's buildings and dedications, we demonstrate that HoloLens technology offers a vital tool for experiencing the ancient spaces of mystery cults in a new, embodied, and remarkably accessible manner.

**Keywords:** Hellenistic architecture, sacred space, extended reality, digital modeling, embodied religion

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\*Speaker

# Perceiving urban space: 3D reconstruction of the forum of Roselle

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<sup>1</sup> University of Pisa – Italy

Space can be understood not merely as a simple container but as an active component of human actions. Humans modify and alter the landscape they inhabit by adding new elements, often imbuing it with meanings and values. From this perspective, analyzing how ancient spaces were perceived allows us to observe landscapes from a different viewpoint. The combination of the study of space perception with 3D reconstruction can provide new insights into the study of perception, using three-dimensional modeling not only as the end goal of research but as a tool to understand the ancient world. The reconstruction of contexts, especially architectures, enables us to observe various elements in their original complexity, which often escapes simple observation of archaeological remains.

The analysis of perception becomes particularly relevant when applied in an urban context. Buildings in cities generally follow some pre-established organization, especially in the case of squares, streets, and all places of gathering and interaction, where structures are built to be seen. For this reason, buildings are often placed in public spaces following a spatial connection, defining the so-called connective architecture, expressed primarily through a series of references, correspondences, and visual relationships. For instance, in ancient architecture, visibility was a fundamental characteristic, motivating the pursuit of grandeur and monumentality. In public areas like *fora*, there was a precise intention to emphasize certain nodes and to showcase through references and separations the various civil and sacred realms.

A case study to analyze these aspects has been the *forum* of Roselle, a city in central Etruria. The public area of Roselle constitutes one of the most extensively investigated *fora* archaeologically in Etruria, alongside cases like Cosa and Luni, and the only one among them to have revealed a continuity of life in the public square from the 6th century BC to the imperial age. Through the study of archive data and the architecture of individual structures, it has been possible to virtually reconstruct a significant portion of the buildings in the imperial-age square with a good degree of reliability. The Forum of Roselle is particularly interesting because it is the result of a long process of monumentalization, continuing from the Etruscan era to the Flavian age: buildings are gradually added, not adhering to a unified original plan.

However, the 3D reconstruction of the square in the Flavian age has allowed observation of how the older buildings are integrated into the new structure of the square and how, through a series of visual connections, they assume new meanings, either enhancing or concealing them. Through the creation of renderings that could reproduce human vision, it has been possible to observe the impact the square had on the citizen and consider the visual techniques used to surprise and captivate the observer. Reconstructing architectures has allowed the context to come to life and partially recreate the ancient perception of the place.

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\*Speaker

**Keywords:** 3D reconstruction, architecture, Etruria, visibility analysis, perception

# Deep-mapping the Lived Space of the Asklepieion of Pergamon

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<sup>2</sup> National and Kapodistrian University of Athens – Greece

Sanctuaries are nodes of interactions of all kinds. Humans engaged with the gods, but they did this through animals, objects, and of course each other. As centers of healing, Asklepieia attracted a wide variety of interactions and are particularly vibrant as lived spaces, on top of their role as ritual space. The Asklepieion of Pergamon is a special case in this regard. Located in a water-rich basin outside the polis, the shrine began as a place of cult centered on natural features, but soon gained momentum as a state cult through the endorsement of the Attalid kings, later to emerge as the prime point of contact between Pergamon and Empire and mirror of Rome. Meanwhile, it's function as a place of healing never ceased, as we know from the colorful stories of Aelius Aristides but also the many private votives.

The project 'Deep-Mapping the Asklepieion of Pergamon' seeks to localize the richness and variety of personal narratives at the shrine by modeling these interactions over time. The model is built in a GIS environment in which all of the published sources are incorporated, including architecture, epigraphy, material culture, and of course literary references, allowing for a trans-disciplinary analysis over time and space. This is made available to the public via an online interface (as an ESRI Story Map) through which users can see the data on the map and run simple queries of their own based on data type, location, or time frame. In a second phase, we will apply semantic modeling in combination with a 3D model that will highlight the shrine as a lived space with a kaleidoscope of intersecting memories for a wide variety of people, allowing users to recover some of the localized narratives and so experience the sanctuary themselves.

This project is supported through a grant from the Netherlands Research Council (NWO) as part of the larger project 'Connecting the Greeks. Multi-scalar festival networks in the Hellenistic world' at the University of Groningen. The project is further supported by the DAI Istanbul, and through fellowships at the University of Uppsala and the DFG project 'Religion and Urbanity: Reciprocal Formations' (FOR 2779) at the Max-Weber-Kolleg of the University of Erfurt.

Panel 35 - 'Digitally Enlivening Ancient Space' - A. Muller & M. Kim

**Keywords:** Deepmapping, GIS, public engagement, Greek sanctuary, Asklepieion, Pergamon

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\*Speaker

**Session 36. L'espace vécu au présent,  
du site au musée, du musée au site**



# La Cripta Arqueológica del Testaccio haliéutico de Gades: un nuevo espacio musealizado en el sur de Andalucía

Darío Bernal-Casasola \* <sup>1</sup>, Jose Manuel Vargas Girón <sup>1</sup>, José J. Díaz <sup>1</sup>

<sup>1</sup> University of Cadiz – Spain

Las excavaciones realizadas a partir de 2016 con motivo de la remodelación del edificio El Olivillo en el *Centro de Transferencia Empresarial* de la Universidad de Cádiz permitieron identificar y excavar parcialmente un gran vertedero periurbano de la ciudad romana de *Gades*, con unos 7 m de altura conservada, y cuyas dimensiones se han estimado entre el 20% y el 50% del tamaño del *Testaccio* de Roma. Con apenas seis generaciones de vigencia (entre César y Nerón), surgió como resultado de las descargas de la industria pesquero-conservera (*officinae salsamentariae*, centros de producción de púrpura marina...) y del tráfico portuario del importante puerto de redistribución de *Gades*. Debido a la entidad del hallazgo, se remodeló el proyecto constructivo para permitir la construcción de una cripta subterránea para poder musealizar una sección estratigráfica de este monte artificial (de más de 100 m<sup>2</sup>). Terminados el proyecto museológico y museográfico de este espacio, situado en pleno casco histórico de la ciudad de Cádiz, se ha convertido en el primer museo de la Universidad de Cádiz, donde también se exponen materiales recuperados en las excavaciones. Se presenta en este trabajo el diseño, el desarrollo de contenidos y los recursos didácticos planteados en este espacio musealizado, que aspira a recuperar la memoria de la economía y el comercio que tanto caracterizaron a la ciudad de *Gades* en la Antigüedad Clásica.

**Keywords:** Museo, Integración urbana de restos arqueológicos, ánforas, economía romana, púrpura, garum.

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\*Speaker

# Dal sito al sito. La necropoli proto arcaica di Gela, il contesto, lo scavo e la musealizzazione delle pire funebri.

Gianluca Calà Gianluca Calà \* <sup>1</sup>

<sup>1</sup> Ricercatore Indipendente – Italy

La scoperta delle sepolture più antiche di Gela, avvenuta nel 2020, costituisce un'assoluta novità dal punto di vista topografico. L'antichità delle sepolture, databili tra la fine dell'VIII e l'inizio del VII sec. a.C., insieme all'ubicazione topografica, sulla spiaggia davanti al mare, imponevano di non decontestualizzare le testimonianze. Infatti, esaurita l'indagine scientifica e, dopo il restauro dei manufatti, la necropoli costituita da 8 pire funebri è stata interessata dalla musealizzazione *in situ*. Si presentano in questa sede la scoperta del contesto archeologico, lo scavo e la musealizzazione del delicato e antichissimo contesto, il quale rappresenta una testimonianza delle primissime frequentazioni da parte dei coloni, partiti dalla madre patria Rodi, dalla quale provengono i riti funebri svolti ed i corredi rinvenuti.

**Keywords:** Gela, necropoli proto arcaica, pire funebri

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\*Speaker

# Cerveteri au Louvre: étude, contextualisation et présentation d'une cité étrusque

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<sup>1</sup> Musée du Louvre – Musée du Louvre, Musée du Louvre – France

Le Louvre conserve une très importante collection d'objets provenant de l'antique Caere (Cerveteri), qui illustre la culture matérielle et la richesse particulière de l'artisanat de cette cité étrusque. Les études menées par le passé et celles en cours invitent à s'interroger sur la manière de présenter et de rendre perceptible au visiteur le patrimoine archéologique d'une grande cité antique, des sanctuaires aux nécropoles, au sein de parcours consacrés généralement aux grandes civilisations dans leur ensemble.

**Keywords:** Cerveteri étrusque cité

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\*Speaker

# L'espace vécu au présent, du site au musée, du musée au site

Manuella Lambert \*<sup>1</sup>, Cécile Giroire \*

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<sup>1</sup> Musée du Louvre – Ministère de la Culture et de la Communication – France

<sup>2</sup> Musée du Louvre – Musée du Louvre, Musée du Louvre – France

La session " L'espace vécu au présent, du site au musée, du musée au site " se propose d'explorer la question de la remise en contexte des collections archéologiques dans les musées de beaux-arts ou universels. Lorsque la connaissance des conditions de présentation originelles des œuvres le permet, comment aborder (et dans quelles limites?) cette recontextualisation au sein d'institutions qui privilégient parfois, pour plusieurs raisons, d'autres approches ? Cette problématique sera traitée à travers l'évocation de présentations muséographiques récentes ou plus anciennes, notamment au musée du Louvre : Victoire de Samothrace, salles étrusques et italiennes, salle des colonnes...

**Keywords:** musées, présentations muséographiques, collections archéologiques, contexte archéologique

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\*Speaker

# La Victoire de Samothrace au Louvre, quelle mise en contexte pour chef-d'oeuvre de musée

Laugier Ludovic \* 1

<sup>1</sup> Musée du Louvre – Ministère de la Culture et de la Communication – France

Présenté de face au sommet de l'escalier Daru depuis 1883, le monument de la Victoire était visible tout différenement au sanctuaire des Grands Dieux de Samothrace. Que connaît-on du contexte précis du monument durant l'Antiquité ? Dans quelle mesure un recontextualisation de celui-ci serait-elle possible et surtout souhaitable aujourd'hui ? En d'autres termes le musée du Louvre a-t-il les memes visée qu'un musée de site archéologique ? Doit-il se les fixer ? Systématiquement ou au cas par cas ? Les travaux de terrain menés par la mission archéologique amérique de Samaothrace, auxquels le Louvre a participé entre 2013 et 2021, ont permis de répondre au moins partiellement à la premiere question, celle du contexte arcjéologique de l'oeuvre. Les autres point relèvent davantage de débats et de choix muséographiques dont on s'attachera à donner les tenants et les aboutissants.

**Keywords:** Victoire de Samothrace, Louvre, scénographie, contextualisation

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\*Speaker

# At the foundations of the Royal Palace of Caserta: the Samnite necropolis

Raffaele Orlando \* <sup>1</sup>

<sup>1</sup> Museo Reggia di Caserta – Italy

**ITA** *Raffaele Orlando – Funzionario Archeologo MiC, Ministero della Cultura, Museo Reggia di Caserta* Il territorio sul quale sorse la Reggia di Caserta, pur essendo parte di un areale di alta rilevanza archeologica, è sempre rimasto ai margini della tradizione di studi di topografia antica. La residenza reale si è rivelata tanto imponente da indurre a pensare che nulla di rilevante potesse essere esistito prima nello stesso luogo, così ingombrante da indurre a trascurare tutto ciò che la precedeva. Occasione per rompere la convinzione storicizzata che l'archeologia non potesse avere un ruolo forte nella valorizzazione dell'area fu rappresentata da lavori di manutenzione effettuati nel 1990. Con sorpresa furono individuate e poste in luce alcune tombe a cassa di tufo, una delle quali distrutta in parte durante i lavori per l'edificazione delle fondazioni di Palazzo Reale. Il confronto dei dati di scavo con quelli d'archivio, relativi soprattutto a scavi ottocenteschi connotati da carattere episodico, induce a ritenere che le evidenze archeologiche di Caserta appartenessero a un piccolo borgo agricolo tra Capua e Calatia, in una realtà parcellizzata di organismi produttivo-residenziali affiancati da aree sepolcrali. Pur considerando la vicinanza con centri che avevano sperimentato fenomeni di tipo sinecistico e articolate forme di interazione città-campagna, si ravvisano quindi a Caserta condizioni comuni al mondo sannitico, dove a prevalere era una condizione frequente di frazionamento insediativo. L'eccezionalità del rinvenimento di strutture tombali antiche in un monumento tanto conosciuto è un'occasione irripetibile. Si rende pertanto necessaria una riflessione di ampio respiro che, tenendo conto delle esigenze di piena utilizzazione, recupero e rivitalizzazione degli spazi di Palazzo Reale, affronti il tema della fruizione del tratto di necropoli. **ENG** *Raffaele Orlando - Official of the Ministry of Culture (MiC - Italy) Museo Reggia di Caserta* The territory on which the Royal Palace of Caserta was built in the 18th century, although part of an area of high archaeological significance, has largely remained on the fringes of ancient topography studies. The royal residence turned out to be so imposing that nothing of significance could have existed before in the same place, so relevant that everything that preceded it was overlooked. An opportunity to break the historicized belief that archaeology could not play a strong role in enhancing the area was provided by maintenance work carried out in 1990. To everyone's surprise, a series of tombs were discovered, one of which was partially destroyed during the foundation work of the Royal Palace. Comparison of excavation data with archival data, mainly related to nineteenth-century excavations connoted by episodic character, leads one to believe that the archaeological evidence in Caserta belonged to a small agricultural village between Capua and Calatia, in a parceled reality of productive-residential organisms flanked by burial areas. Even considering the proximity with centers that were going to be articulated in new urban forms, in Caserta, on the other hand, we see conditions common to the Samnite world, where a scattered settlement pattern prevailed. The exceptionality of the discovery of ancient tomb structures in a world famous

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\*Speaker

monument is a unique opportunity. A wide-ranging reflection is necessary: taking into account the needs for full utilization, recovery and revitalization of the Royal Palace environments, it's imperative to tackle the enhancement theme of samnite necropolis.

**Keywords:** Samnites, Reggia di Caserta, Caserta, Italy, XVIII century

# El futuro del pasado: la revalorización y musealización de la villa romana de Noheda (España)

Miguel Ángel Valero Tévar \* <sup>1</sup>

<sup>1</sup> Universidad de Castilla-La Mancha – Spain

En los últimos años, el trabajo colaborativo entre la arqueología científica, las comunidades vinculadas al diseño expositivo y el empleo de las nuevas tecnologías, han derivado en una serie de consecuencias positivas para la protección, musealización y revalorización del patrimonio arqueológico. De este modo, resultan notables algunos de los últimos trabajos realizados en yacimientos para su presentación al público, dejando atrás el sistema de puesta en valor, mediante únicamente la restauración estructural de y la implantación de panelería. Siguiendo las eficientes tendencias actuales, en la *villa* de Noheda, desde 2019 hasta la actualidad se han sucedido una serie de acciones de musealización que han supuesto que un yacimiento que a inicios de 2019 se encontraba cerrado al público se haya convertido en uno de los enclaves más visitados de España.

La espectacularidad de los mosaicos figurativos hallados en el *triclinium* del complejo, habían generado unas constantes demandas de visita. Esto se solventó en julio de 2019 con la apertura del yacimiento mediante el concepto de "abierto por obras" para que los visitantes pudieran ver los avances que se estaban realizando durante las labores de restauración y musealización de los tapices musivos. Desde su apertura hasta el 14 de marzo de 2020 (cierres de espacios por COVID-19), fueron más de 60.000 los visitantes que pasaron por el enclave.

En esa etapa post-covid, se reevaluó la forma en que se exponía, para evitar superar la capacidad de absorción del yacimiento. Así, se plantearon visitas guiadas de grupos de no más de 40 personas en varios pases al día, que ha permitido que, por un lado, se generen siete puestos de trabajo fijos, cinco graduados en historia o turismo (que hacen de guías) y dos personas de mantenimiento. Y, por otro lado, el visitante puede conocer de manera precisa y amena el enclave. Las visitas se mantienen en unos números realmente destacados.

Por otro lado, en 2021 se iniciaron los trabajos de musealización y exposición de otra de las áreas monumentales del yacimiento, el *balneum*. Para ello se optó por una fórmula que, a la restauración, consolidación y protección de los restos, se sumaba un discurso expositivo múltiple. En el mismo se aplicaban las nuevas tecnologías de Realidad Virtual y Realidad Aumentada, pero a ellas se sumaba una espectacular reconstrucción volumétrica a escala 1:1 de una parte del recinto termal, mediante un sistema de malla de acero completamente reversible y que consigue que el visitante se imbuya en el espacio mediante la arquitectura simulada y las luces. Este nuevo recurso ha supuesto un nuevo revulsivo en las visitas al yacimiento.

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\*Speaker



Por último, en 2023, la aparición de un gran salón cruciforme de más de 900 m<sup>2</sup> y casi 3 metros de altura conservada, han motivado que éste sea cubierto por una carpa protectora que permite a los visitantes seguir el avance de las excavaciones, preguntando las dudas al equipo arqueológico. Con ello pasan de ser meros observadores pasivos para convertirse agentes activos, pudiendo evaluar, criticar, definir y redefinir el pasado.

**Keywords:** Revalorización, musealización, turismo, nuevas tecnologías, reconstrucción volumétrica

# The Campanari collection: experiencing reconstructions of Etruscan funerary spaces in 19th century London

Eline Verburg \* <sup>1</sup>

<sup>1</sup> University of Amsterdam [Amsterdam] = Universiteit van Amsterdam – Netherlands

In the 19th century, important Etruscan archaeological sites were discovered, and their objects ended up in public- and private collections inside and outside of Italy. Consequently, many Etruscan objects were displayed to a larger public for the first time. Against the traditional museum display in which objects were ordered by typology, a new phenomenon of archaeological reconstructions appeared and objects were more and more displayed in reconstructions. This paper discusses one of these reconstructions: the exhibition of Etruscan tombs in Pall Mall in London in 1837. This blockbuster exhibition attempted to display objects in their original archaeological context; an innovative way to bring archaeology to the city and to the people. It was Carlo Campanari, an antiquarian from Rome, who organised the exhibition in London, with the main goal to sell his objects to the British Museum once the show ended. Visitors to the exhibition were invited to descend into the tombs with a torch in their hands, ready to discover the beautifully painted facsimiles with depictions of Tarquinia's frescoes, and the amazing bronze and golden objects that the tombs revealed. The tomb-reconstructions caused a stir in London's public life, and many newspapers and magazines wrote about the special method of display. These sources, together with archival data from the archives of the British Museum, can now be used to study the exact contents of this exhibition, and how it was experienced by its visitors.

When studying the history of the Pall Mall exhibition and its reconstructions, many questions arise. For example, what purpose did Campanari have in mind when he reconstructed these archaeological spaces in London? How were these spaces experienced by their visitors? We know that in the 19th century, archaeology was a science that still had to be developed and that excavations did not always meet the scientific standards that we have today. How accurate did Campanari recreate these archaeological spaces, and was accuracy deemed essential to experience archaeology?

Another angle that will be discussed, is what happened with these archaeological spaces after the exhibition ended, and the reconstructions were sold to the British Museum. Did the museum try to preserve a similar experience, or not? Through data from the archives of the British Museum, this paper will discuss how the archaeological reconstructed spaces in the Pall Mall exhibition were used and experienced by its visitors.

**Keywords:** etruscology, collection history, reception studies, antiquarianism, history of etruscology

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\*Speaker

# Dallo scavo alla stampa. Racconti di cronaca della nave punica di Marsala.

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<sup>1</sup> Dipartimento “Culture e Società”, Università degli Studi di Palermo – Italy

A seguito del rinvenimento di un'importante scoperta archeologica, generalmente si verificano due passaggi: prima la notizia coinvolge i diretti interessati al lavoro – per così dire gli *esperti* – quali Soprintendenza, Ente di appartenenza, archeologi, restauratori e si diffonde tra una cerchia ristretta di persone. Successivamente la comunicazione diventa *comunicato stampa*, pronto a diffondersi su testate cartacee e digitali, investendo un pubblico più generalista. Ne è un esempio ciò che accade a cadenza regolare con l'abuso del termine “Pompei”, che i giornali hanno esasperato al punto che, con orgoglio dei titolisti, spesso vengono nominati così siti che non hanno nulla a che fare con l'antica città campana (per epoca di appartenenza, per collocazione geografica, per *facies* culturale). L'appellativo “Pompei”(1) diventa sinonimo di scoperta inattesa.

Se, da un lato, i professionisti hanno pronta consapevolezza delle inesattezze e delle banalizzazioni che caratterizzano il sensazionalismo giornalistico, dall'altro il pubblico generalista apprende la divulgazione culturale dai *mass media*, ai quali si accompagna anche l'informazione web e social. Tuttavia, la lettura delle maggiori testate giornalistiche (cartacee e in replica digitale) rimane ancora oggi la principale fonte promotrice di conoscenza per oltre il 61% degli italiani over 14(2).

La testata giornalistica non diffonde soltanto informazione, ma -soprattutto per i piccoli centri urbani-il tenore delle notizie manifesta palesemente l'attaccamento e l'identità di un territorio al bene, alla scoperta che appartiene a quel territorio. Le persone sentono proprio il bene culturale: il racconto giornalistico riflette ciò che sta a cuore alla popolazione di un determinato territorio, ampliandone la percezione e il senso di appartenenza.

Il caso studio preso in esame riguarda la storia della scoperta della Nave Punica di Marsala dal rinvenimento nelle acque dello Stagnone alla sua collocazione all'interno del Museo Baglio Anselmi. Il relitto venne rinvenuto nel 1971(3) dall'archeologa britannica Honor Frost e fin dal principio fu soggetto affermato non solo nella stampa della città di Marsala, ma anche in quella regionale. In questo contributo si andrà a colmare lo “spazio vuoto” che intercorre tra la scoperta del reperto e la sua definitiva musealizzazione con le parole della cronaca, proprio perché dai caratteri tipografici è passata la storia del relitto e dell'intero museo. A tal proposito, verranno presi in considerazione gli articoli dell'epoca, a partire dalla seconda metà degli anni Settanta, rinvenuti negli archivi del Parco e Museo Archeologico di Lilybaeum-Marsala e nell'archivio della Soprintendenza di Trapani. Si proverà così a riunire il materiale in un'unica miscellanea, che riporta non solo la storia di una delle più sensazionali scoperte nel marsalese, ma anche le dinamiche e le influenze dell'opinione pubblica sul bene archeologico.

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\*Speaker

(1) Gli esempi sono molteplici: il 28 novembre 2023, *L'Arena* titola "Piccola Pompei veronese, c'è un piano per trasformarla in museo" riferendosi a un sito urbano a Verona (<https://www.larena.it/territorio-veronese/citta/scavi-cinema-astra-piccola-pompei-museo-1.10421007>); il 10 novembre 2023, *Ansa* titola "Nel Bolognese avanzano gli scavi per la "Pompei del Nord"" in riferimento al sito di Claterna, in Emilia-Romagna ([https://www.ansa.it/emiliaromagna/notizie/2023/11/10/nel-bolognese-avanzano-gli-scavi-per-la-pompei-del-nord\\_593fa7d2-2bfc-456d-a387-d28e92207b5b.html](https://www.ansa.it/emiliaromagna/notizie/2023/11/10/nel-bolognese-avanzano-gli-scavi-per-la-pompei-del-nord_593fa7d2-2bfc-456d-a387-d28e92207b5b.html))

(2) Dal censimento *Audicom sistema Audipress 2023/II* del 26 settembre 2023: <https://audipress.it/sistema-audipress-2023-ii-disponibili-nuovi-dati-sulla-lettura-dei-quotidiani-dei-periodici-italia/>.

(3) H. Frost, *Short communication*, in *The International Journal of Nautical Archaeology and Underwater Exploration* (1972), 1: 11 3-1 64.

**Keywords:** Marsala, articoli di giornale, comunicazione, archeologia pubblica, musei.

**Session 37. Projets archéologiques  
de WebSIG et WebGL. L'avenir des  
interactions entre bases de données,  
nuages de points, fouilles et mobilier  
of pour une meilleure compréhension  
des espaces habités**

# THE NATIONAL GEOPORTAL FOR ARCHAEOLOGY: A DATA SHARING TOOL FOR SPACE AND CONTEXT ANALYSIS

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The National Geoportal for Archaeology has been created by the Central Institute for Archaeology as a point of collection and sharing of data resulting from archaeological surveys conducted on Italian territory, and is online since 10 July 2023, accessible to all at <https://gna.cultura.gov.it/>. The portal aims to provide a dynamic archaeological map, implementable over time, freely accessible and easy to consult, open to reuse and integration by all users, and represents a new tool that publishes archaeological investigations and previous data retrieved.

The Central Institute for Archaeology has created a unique national standard for the description, representation and sharing of archaeological data, according to a modular structure that allows for the visualisation on a map and the consultation of data from a variety of georeferenced information sources.

The Geoportal offers an ever-growing amount of data, allowing for correlations and spatial relationships on all scales. In particular, some case studies will be provided, looking at selected cities through specific queries currently in the testing phase.

**Keywords:** NATIONAL GEOPORTAL FOR ARCHAEOLOGY, Central Institute for Archaeology

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\*Speaker

# The FLAME Project: Using Digital Tools Study Coin Use in Lived Spaces

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The FLAME (Framing the Late Antique and Medieval Economy) Project is a digital humanities project based out of Princeton University, which is aimed at studying the economic transition period between the end of the Roman Empire and the start of the Middle Ages. To achieve this, it has constructed an online SQL database of more than 2 million coins from the period 325-750 CE. The coins are freely available to and downloadable by scholars, who visit FLAME's two modules (on minting and circulation), which put these coin finds on an interactive map, rendered by using ArcGIS. This talk presents the history and structure of the FLAME Projects, its application of ArcGIS to graphically represent coin finds in an interactive and usable fashion, and the potential for its use in studying lived spaces.

**Keywords:** Digital Humanities, Numismatics, Byzantine Studies, Medieval Studies, Late Antiquity

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\*Speaker

# Geospatial data and tools for the study of multi-layered cities. The experience of the OpenCiTy and TeCHNIC project in the Catania's urban area

Malfitana Daniele \* <sup>1</sup>, Antonino Mazzaglia <sup>2</sup>

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The availability of digital surveying and restitution tools makes it possible to have highly reliable three-dimensional copies of physical space with increasingly low costs and short lead times. These provide not only an important baseline, but also a powerful tool for archaeological data and related historical reconstructions to be archived, managed, analyzed and shared. On the basis of this assumption, a research group led by the University of Catania and the Institute of Cultural Heritage Sciences of the Italian National Research Council, which brings together researchers interested in the study of multi-layered urban organisms analysed in their historical evolution and in their strategies of exploitation of environmental resources, has developed over the years a peculiar methodology of investigation.

This involves the construction of a digital copy of the contexts of interest, understood as a true working environment, where multiple types of data, linked by belonging to the same physical space, can be analysed to produce knowledge useful not only for research, but also for the planning, protection and enhancement of urban centres and their territories.

This experience, fine-tuned by several research projects conducted over a decade (OpenCity, TeCHNIC, Spider) in some urban and peri-urban contexts in the Sicilian area (Catania, Syracuse) is articulated on a now well-defined workflow, which involves: I) the integrated survey (laser scanning, photogrammetry; DGPS) and digital restitution of the physical space, including the use of 3d models developed following the Historic Building Information Modeling paradigm; II) the collection of data in a database equipped with geospatial extensions specifically designed and developed for the management of descriptive data a multi-layered urban organism in the complexity of its historical manifestations; III) the management and geospatial analysis in a GIS environment; IV) The publication of the results in a special webgis portal.

Aware of the importance of defining shared standards able to rule the ever-increasing production of geospatial data for archaeological research purposes, the contribution will focus in particular on describing the technical and methodological aspects.

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\*Speaker



**Keywords:** Catania, Urban archaeology, Geodatabase, GIS, WEBGis

# The CoStraCon Project - A new experience for a digital corpus of stratigraphies, assemblages and finds through Ancient and Modern Mediterranean

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The introduction, between the 1960s and 1970s, of stratigraphic research procedures in Italy and many regions of the Mediterranean led to a profound renewal of studies on material culture. Among the most significant achievements was the ability to organize data relating to artifacts and ecofacts into coherent sets of finds (assemblages). These, thanks to the comparative study of the formation processes of related deposits, have primarily improved dating possibilities based on qualitative and quantitative criteria. The application of progressively refined statistical approaches has also allowed for the introduction of some 'orders of magnitude' for the history of trade in the ancient world. All these elements have opened up new perspectives for investigating the dynamics of production and exchange in ancient centers/territories, providing progressive insights into basins and methods of supply, trade routes, and the contexts of use of different classes of materials.

The CoStraCon Project, funded by Sapienza - University of Rome, aims to create a digital infrastructure that enables scholars of the ancient world to share data relating to different groups of materials in real-time, with particular attention to data concerning reference stratigraphies and the formative dynamics of individual deposits. Databases relating to different classes/productions/forms/types and their respective epigraphic and archaeometric elements are linked to various contexts. The possibility of implementing and periodically updating the system and creating comparable datasets from a qualitative and quantitative standpoint allows for long-term analyses of the different consumption centers in the Mediterranean, fostering new reflections on the exchange dynamics that have shaped its commercial history.

**Keywords:** Archaeological datasets, WebGIS Archaeological Projects, Stratigraphies and assemblages, Formation processes, Ancient mediterranean trade

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\*Speaker

# Mapping Ancient Lilybaeum. Hard-to-reach in space and time? How to deal with complex multi-dimensional remains and different time phases in a two-dimensional WebGIS

Aylin Güngör \* <sup>1</sup>, Martina Seifert <sup>1</sup>, Maria Grazia Griffo <sup>2</sup>, Mauro Lobrutto <sup>3</sup>, Antonella Mandruzzato <sup>3</sup>, Anna Occhipinti <sup>2</sup>, Fabian Schwenn <sup>4</sup>, Nils Thiele-O'sullivan <sup>1</sup>

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The DFG-funded project "Lilybaeum. Principles of Urban Development" is a collaborative project between the Archaeological Park of Marsala, the University of Hamburg and the University of Palermo. Since 2017, the aim of the project has been to create an archaeological map of ancient Lilybaeum in Marsala, Sicily. A topographical map of all the known archaeological areas has remained a desideratum up to the present date.

The focus of the project is a creation of an ancient city plan in different time phases, using new survey data as well as already existing data. The long process of data collection and analysis will serve the future qualitative description of Lilybaeum within the supra-regional network of Sicilian cities.

One of the main problems is the visualisation of relatively chronological data as well as complex multi-dimensional areas. The project has developed several strategies and solutions that will be discussed in the context of digital strategies. In particular, integration and presentation in geographic information systems through the intersection of 2D and 3D methods offers solutions for complex multi-dimensional structures in areas such as necropolises.

Questions of space and time are essential when creating an archaeological map. Another focus will also be on implementation issues related to dating problems and difficulties and discuss how to deal with open concepts and temporally vague information. What strategies can be used, for example, in the area of the correct addressing of finds in data collection and presentation in a WebGIS? How do certain cityscapes behave or develop in different time periods? Where in the different time slices of the different cityscapes can hierarchical spatial structures be found?

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**Keywords:** WebGIS, digital survey, map, urban development, Lilybaeum

\*Speaker

# Fasti Online's search engine for the research into the archaeology of lived spaces

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The Fasti Online Project of the International Association of Classical Archaeology celebrated its 20th anniversary in 2023. The project website is composed of three portals for accessing excavation, heritage conservation and archaeological survey datasets. The database of archaeological excavations and interventions currently contains more than 6,000 georeferenced and illustrated records, mainly from Italy, Greece and Eastern Europe, each in the national language and in English. The database of field survey projects currently contains more than 500 records mainly from Mediterranean countries, and has been developed since 2016 in collaboration with the Royal Dutch Institute in Rome (KNIR). In 2024, the website will be redesigned with a new platform based on Omeka, an open-source content management system for online digital collections. The information collected in the project is open to the public and its contents are currently being used by other important projects, funded both by international organisations, such as ARIADNE+.

This presentation shows the research tools offered by Fasti Online, indicates future lines of development and collaboration with other projects, and proposes the integration of new tools for improved geospatial analysis of its digital contents.

At the same time, some examples will be presented to illustrate the diachronic analysis of lived spaces in sites with a large amount of information, such as Pompeii or the city of Athens, observing the evolution of both public and private structures using different search criteria available in the advanced search section (Monument Types; Site Location and Site Date Range).

**Keywords:** Fasti Online, WebGIS, Archaeological Interventions, Open Source, Omeka, tools for analysis, living spaces

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\*Speaker

# WebGIS and WebGL Archaeological Projects. The future of interaction between datasets of point clouds, excavations and finds for a deeper understanding of inhabited spaces

Alberto Martín Esquivel \*<sup>1,2,3</sup>, Antonio F. Ferrandes \*

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Currently, there are an increasing number of projects providing archaeologists with databases with different levels of information on both archaeological sites (e.g., 3D scans), excavations (archaeological interventions), and finds (especially coins and ceramics). Depending on the topic, these databases, usually based on WebGIS or WebGL, have developed different strategies for publishing information, but also different analysis tools of great interest.

The session aims to create a space for dialogue to present different projects currently engaged in the open-source publication of various types of archaeological data (sites, excavations and finds). The goal is to illustrate their usefulness in studying the evolution of lived spaces and their use, from structures to discovered artifacts.

The goal is to foster discussion so that in the future different databases, each with its own types and levels of information of archaeological data, can interact with each other. Methodological issues related to database construction and sharing, WebGIS and WebGL development, and contextual analysis of archaeological artifacts for characterizing lived spaces will also be addressed during the discussion.

The importance of this session lies in the potential archaeological analysis that these digital resources can offer in studying aspects related to the use of spaces, such as the production and circulation of ancient artifacts or the evolution of different types of structures.

**Keywords:** Archaeological Research Methods, Spatial Analysis, Inhabited Spaces, WebGIS, WebGL, Archaeological Projects, Archaeological Sites, Archaeological Excavations, Archaeological Finds, Databases, Contextual Analysis, Stratigraphic Data

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\*Speaker

# SITAR: Linking inhabited spaces of ancient Rome, the Archeositar project experiences

Serlorenzi Mirella \*<sup>1</sup>, Paolo Rosati \*

<sup>2</sup>, Giorgia Leoni <sup>3</sup>, Ascanio D'andrea <sup>2</sup>, Riccardo Montalbano <sup>2</sup>, Daniele Sepio <sup>2</sup>, Federica Lamonaca <sup>2</sup>, Stefania Picciola <sup>2</sup>, Fabrizio Sommaini <sup>2</sup>, Stefania Valentini <sup>2</sup>, Chiara Fanelli <sup>2</sup>, Claudia Livrini <sup>2</sup>, Alessandro Vecchione <sup>2</sup>

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<sup>3</sup> Soprintendenza Speciale archeologia belle arti e paesaggio di Rom – Italy

ArcheoSITAR is a project of the Special Superintendency for Archaeology, Fine Arts and Landscape of Rome, established in 2007 with the aim of collecting and making freely accessible the archaeological knowledge of Rome through the Open Data webGIS platform. With over 15 years of experience in the field of archaeological databases, the SITAR Project has become a consolidated reality for ancient topography and a valuable resource for anyone interested in the study and management of Rome's archaeological heritage. The Project has revolutionized the way archaeological information is disseminated and made accessible, representing an innovative frontier in cultural heritage management, where the fusion of technology and archaeology is evident. The potential and uniqueness of SITAR lie primarily in the fact that it is among the few projects today that allows scholars to conduct in-depth research, access primary sources, and stay updated on the latest developments in the field of Roman archaeology. Among the latest developments is the imminent implementation of a new functionality to integrate the platform directly from the excavation site. Certainly, one of the latest frontiers of SITAR is to achieve interoperability between systems in this regard, and there are various experiences of exchange with other systems focused on Rome. Specific Application Program Interfaces (APIs) of REST and XML type are currently active, allowing mutual exchange and sharing of data between the SITAR webGIS and the platforms of affiliated projects. Since the inception of the project, the dream of those who conceived SITAR and worked on its implementation has been to understand the city in its diachronic development, reconstructing the essential elements of urban and extra-urban fabric, the streets, infrastructure, spaces of the sacred or commerce, etc., in the various phases. It is no coincidence that SITAR has been deliberately considered as an archaeological cadastre of the city. In this context, an experiment conducted on an eastern portion of the extra-urban territory of the city will be presented, which through the analysis and overlap of SITAR data, historical cartography, and data derived from bibliography, allows understanding how and in what way the function of spaces has changed over time. A unique example of archaeology of lived spaces in a dynamic and constantly evolving European metropolis.

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\*Speaker

**Keywords:** ArcheoSITAR, WebGIS, OpenData, Landscape

# Geographic information systems for large archaeological sites: The case of Pompeii.

Vincenzo Sommella \* <sup>1</sup>, Nicoletta Capanna <sup>1</sup>, Maurizio Dragoni <sup>1</sup>

<sup>1</sup> ES Progetti e Sistemi – Italy

”Only through an accomplished knowledge of the asset in all its characteristics a truly effective and economical conservation action can be achieved” (ref. Knowledge Plan of the Great Pompeii Project). To this statement we must add that only through knowledge of the relationships that link all the parts and all the characteristics of the assets and the phenomena related to them it is possible to design processes and systems for the conservation and fruition of the Heritage.

In this paper we want to illustrate two case histories, both realized by ES Projects and Systems for the Archaeological Park of Pompeii, which represent two integrated aspects of this approach to Cultural Heritage Preservation:

- the first SIGPP, developed for the Great Pompeii Project, is designed for the back office side of the management of a large UNESCO site that includes the recording, in a large and powerful WebGis system, of all information about the site, including damage mapping and historicization of restoration interventions, and functions to plan planned maintenance and priorities in terms of restoration in addition to the work flow for the control of the works themselves

- The second OPEN POMPEI, realized five years later, represents The front office side towards Scholars and Tourists that through a web application open to the public offers to everyone evolved tools for knowledge and fruition both at tourist and scientific level.

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The two projects are linked so that OPEN POMPEI can access the heritage data, for the disseminable part, contained in the SIGPP and are part of a broad project of managing a UNESCO Site that simultaneously combines best practices of knowledge, restoration and maintenance, protection and fruition.

The fight against the destruction of Cultural Heritage takes place on two levels: the physical preservation of the Assets and the preservation and dissemination of knowledge about the Assets themselves since oblivion is the most vicious factor of destruction. It is in this vision that the two systems were designed, which actually constitute a unique powerful tool.

**Keywords:** Pompei, WebGIS, OPEN POMPEI

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\*Speaker



# Analysis of the spatial configuration of the Lugdunum Montmaurin villa

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<sup>3</sup> City University of Macau Hainan University, Hainan University, – China

Villa Montmaurin is one of the largest known villas in France, with a surviving archaeological site of over one and a half hectares. Built in the 2nd century in the traditional layout of an ancient Roman villa, this luxurious aristocratic mansion has nearly 150 rooms and several areas with low-temperature underground heating systems.

Spatial syntax allows for the calculation and construction of spatial configurations of environments and their comparison with socio-economic values, analysing architectural spatial characteristics not only from a macro perspective but also from a micro perspective. In this paper, spatial syntax is used to discuss the topological relationships between private and public areas of villas, such as accessibility to primary and secondary rooms, visibility of doors and windows, density of entrances and exits, and building structure.

The application of spatial analysis tools to archaeological sites has helped to improve our static understanding of the Roman Villa Montmaurin and provided dynamic analysis techniques that incorporate archaeological experience. Through computer software modelling and analysis, new interpretations of the architectural structure, aristocratic lifestyle, and social ideology of the time can be made.

**Keywords:** Montmaurin villa, archaeological sites, spatial configuration, Spatial syntax

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\*Speaker

# De la CAG à la BaseFer et à l'atlas de l'âge du Fer sur Chronocarto.

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<sup>2</sup>, Olivier Buchsenschutz \*

<sup>2</sup>, Veronica Cicolani <sup>2</sup>, Joseph Lleres <sup>2</sup>, Michel Cartereau <sup>2</sup>

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Le dépouillement de l'ensemble des sites de l'âge du Fer de la CAG (carte archéologique de la Gaule) a été à la base de la création de la BaseFer. Depuis nos dépouillements se poursuivent au gré des investissements des chercheurs. Les 22000 fiches de la BaseFer constituent déjà un lot suffisamment solide pour procéder à des analyses cartographiques de l'état de nos connaissances sur la gaule pré-romaine. La BaseFer2 permet de mieux appréhender les évolutions diachroniques des sites tant au niveau des structures que des principaux marqueurs de mobilier. Il nous a paru intéressant de présenter ici des analyses spatiales qui mettent en évidence des spécificités régionales évaluées à l'échelle départementale sur des périodes successives.

**Keywords:** Age du Fer, websig, celte, analyse spatiale

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\*Speaker

## **Session 39 : Espaces domestiques dans la Méditerranée antique**

# Domestic architecture in Roman Corduba: problem about urban residential typology

Muñiz García Alejandro \* <sup>1</sup>

<sup>1</sup> Universidad de Córdoba – Spain

Colonia Patricia Corduba, caput provinciae betico, is the only one of the Hispanic provincial capitals for which there is no monographic study on Roman domestic architecture. As has been demonstrated from studies of public architecture, Corduba reproduces the urban planning models of the Urbs, with Rome being the generator of the residential types imitated in the provinces. For this reason, we are carrying out an in-depth study on domestic architecture, both in the inner city area and its vici, which represents a total of more than eighty homes, thus being able to determine foreign influences and native patterns in the *modus vivendi Cordubensis*.

In this proposal we present an approach to the problems of residential types in Roman Corduba, focusing especially on open spaces and distribution in the form of peristyles and patios. We present the first GIS (Geographic Information System), where through different applications and computer programs we are creating a map of Corduba, inserting in turn all the structures belonging to the private and domestic sphere, thus configuring the best approximation of what the city would be like Roman of Corduba.

To take into account are some of the difficulties that we encounter in these types of investigations that focus above all on the urban and more central areas of modern cities, where the superposition of structures in different periods is the common trend. Furthermore, until recently, archaeological activities were "rescue" excavations; Furthermore, in the last decades of the twentieth century, the most normal form of excavation was the carrying out of small archaeological surveys carried out within the plots, and the results of which provided us with small "windows" into the history and archeology of the remains there. found. This means that we do not have results of a complete house from the Roman period, seriously hampering the study of domestic architecture.

However, despite these problems in the research, the analysis and study are giving good results and some conclusions can be drawn, still preliminary, but very significant. We observe how the general technique of private architecture undergoes a gradual evolution from the republican period to late antiquity, where housing, as usually occurs in the Roman and Mediterranean world in general, is articulated and organized around open spaces: atriums-peristyles. -patios. This evolution is further confirmed when this same space is reused with its same functionality in different historical stages, finding in the same space a republican atrium, followed by a high-imperial peristyle, and finally a courtyard in medieval times. Thus, here we want to present some examples of these homes that are structured around patios, which evolve, but without

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\*Speaker

ceasing to be the very heart of the home.

**Keywords:** Domestic architecture, Córdoba, typology

# Abitare in un centro indigeno della Sicilia Occidentale. Gli spazi domestici del sito di contrada San Benedetto (Caltabellotta-AG)

Barbera Antonino \* <sup>1</sup>

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Il sito di contrada San Benedetto (Caltabellotta-AG) è un insediamento d'altura abitato dalle fasi finali dell'età del bronzo fino agli inizi del III sec. a.C., all'interno di un territorio frequentato sino ai giorni nostri senza soluzione di continuità.

La comunità indigena qui stanziata iniziò ad avere contatti con le colonie greche a partire dal VI a.C., per intensificarsi verso la seconda metà dello stesso secolo e gli inizi del V sec. a.C. Si conferma una dinamica ben nota in Sicilia, che in questo particolare territorio di incontri e di scontri tra di verse realtà, esposto anche ai contatti con i centri punici, renderà il centro di Caltabellotta un sito di frontiera.

Ai fini di questo contributo saranno presentati i dati sulle abitazioni delle fasi comprese tra la fine del VI e il V sec. a.C., ottenuti durante le campagne di scavo svolte dal 2011 al 2015; le quali, sebbene ancora in una fase preliminare dello studio, hanno restituito informazioni sufficienti per poter delineare un quadro sul modo di abitare degli abitanti di questo centro d'altura.

Dei contesti abitativi saranno esposti i dati sulla loro tipologia e sulla suddivisione degli spazi, nonché sui ritrovamenti ad essi inerenti, utili all'individuazione del complesso di suppellettili afferenti agli spazi domestici e alle attività svolte in essi.

L'analisi affronterà un periodo in cui, in questa parte della Sicilia, le comunità indigene sicane entrarono in contatto con le tradizioni e le culture allogene, modificando in parte i loro usi e le loro abitudini, ma mantenendo viva la propria tradizione identitaria. A tal proposito, confrontando i dati di questo centro con quelli registrati nei contesti indigeni coevi della Sicilia occidentale, si ricostruirà un quadro comparativo tra le tipologie abitative e le attività domestiche del sito di Caltabellotta e quelle in uso presso le comunità sicane di questa parte della Sicilia.

**Keywords:** Caltabellotta, insediamento indigeno, ambienti domestici

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\*Speaker

# Living in the Fifth-century BC Western Sicily: Domestic Spaces in Punic, Greek, and Indigenous Cities

Giuliana Bonanno \* <sup>1</sup>

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During the fifth century BC, Sicily underwent through important political reassessments. The escalating of tensions between Carthage and the Greeks for the control of the island and the sea-canal resulted in the battle of Himera (480 BC), and then in the conquest of Selinus (409 BC), with the beginning of the Carthaginian rule in Western Sicily.

In this historical framework, the Punic and Greek colonies, founded in Sicily between the eighth and the seventh centuries BC, found expression in the constitution of organized urban layouts and dwelling quarters in the fifth century BC. This aspect is well represented in central-western Sicily, where the boundaries between the three coexisting cultures - Greek, Punic and Indigenous - are blurred and permeable.

This paper will present a comparison between domestic layouts and use of space. As cases studies, it considers Motya, a Phoenician colony, the Greek colonies Himera and Selinus, and the indigenous sites in Monte Iato and Monte Maranfusa.

An in-depth study of the living space of the houses is proposed through access analysis and functional analysis of the spaces, based on furniture and material found inside. This will highlight similarities and differences between daily lives in the Punic, Greek, and Indigenous cities that entertained political, economic, and social relationships and sometimes conflicts and tensions, while sharing the same territory thus maintaining their own cultural background.

If we assume that the layout of a house is essentially determined by culture, it partly reflects the society that produced it. But the climate and the conformation of the land are also important elements that have an impact on the elaboration of the architectural model, the urban layout and domestic life choices. Western Sicily has varied landscapes: coastal areas, plains, but also plateaus lined with rivers and forests. Therefore, this analysis of the houses in the selected cities will show that the choice of a certain type of house depends not only on a cultural factor, but also on mutual influences between different cultures, the historical context, and climatic and environmental adaptations.

**Keywords:** Urban layout, Domestic life, Sicily, Carthage, Greek, Punic and Indigenous

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\*Speaker

# Ad elegantiae decorem: la costruzione di scenografie d'acqua nei contesti domestici di Ercolano.

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L'antica città di Ercolano conserva due contesti abitativi, la Casa dello Scheletro (III 3) e la Casa di Nettuno e Anfitrite (V 7), che adottano per i loro *triclinia* estivi le forme di ninfei a camera. Simbolo di potere politico e disponibilità economiche, i ninfei impongono alle unità domestiche che le accolgono cambiamenti strutturali, riassetto planimetrici, aggiornamenti idraulici e rinnovamenti decorativi, musivi e pittorici, di notevole portata. L'analisi dei soli rivestimenti decorativi come criterio unico per determinarne la datazione ha fino ad oggi stabilito una cronologia limitata fra metà e l'ultimo quarto del I secolo d.C. Il contributo si propone di ricalibrare tale cronologia per i due casi di studio ercolanesi, attraverso l'analisi delle modifiche edilizie nel suo insieme: dalla stratigrafia degli interventi strutturali, al necessario aggiornamento idraulico, per arrivare, solo infine, alla selezione delle materie prime impiegate e loro messa in opera nella definizione di queste complesse scenografie d'acqua.

**Keywords:** Herculaneum, nymphaeum, triclinia

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\*Speaker



# Vivere in un centro indigeno dell'entroterra della Sicilia: il caso di Sabucina

Marina Congiu \* <sup>1</sup>, Rosalba Panvini \*

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<sup>1</sup> Archaeologist-Independent researcher – Italy

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Nell'ambito della tematica affrontata, si presenta il sito di Sabucina, posto nell'entroterra della Sicilia, su una collina che si eleva sulla riva orografica destra dell'Himera (odierno Salso), frequentato a partire dal II millennio a.C. e soprattutto sia durante l'Età del Bronzo Recente, sia tra l'VIII ed il V secolo a.C.

All'Età del Bronzo Recente si riferiscono diverse capanne circolari facenti parte di un villaggio abitato da una comunità sicana (XIII-XII secolo a.C.). Gli ambienti, definiti da muri costruiti nelle prime assise di elevato con pietre disposte a lisca di pesce, seguendo un modello tipologico riconducibile al mondo egeo, e con elevato sostenuto dall'intelaiatura lignea, erano disposte attorno ad uno spazio libero in cui i membri della comunità potevano riunirsi. Successivamente (XI-IX secolo a.C.), alle stesse capanne vennero aggiunti dei vani rettangolari imitanti modelli dell'Ausonio II, attestando la presenza nel sito di individui appartenenti a comunità allogene di estrazione italica. Del resto, il ritrovamento di materiali ceramici di diversa tipologia hanno confermato le relazioni tra i due gruppi etnici.

A partire dalla fine dell'VIII secolo a.C., è documentata nel sito la ripresa dei rapporti con genti cretesi, come prova l'edificio rettangolare (Breathe house), individuato al di sotto di una capanna/sacello, di tipo circolare che riprende il modulo degli ambienti protostorici; infatti, tale tipologia riscontrata in alcuni ambienti anche di altri centri sicani fu mantenuta fino alla fine del VI secolo a.C., soprattutto nell'ambito di culto, che è il più conservatore, e nonostante i contatti intercorsi con i coloni greci di Gela. A tale ultimo ambito, invece, va ricondotto il modulo rettangolare degli edifici per civile abitazione, costruiti a partire dalla fine del VI secolo a.C., di tipo mono o bi-cellulare, cinti da un muro di fortificazione, ristrutturato più volte e comunque fino alla fine del V secolo a.C., allorquando il sito venne abbandonato a seguito dell'avanzata militare dei Cartaginesi che ebbe come conseguenza la distruzione di molti centri dell'entroterra e della costa.

La presenza del vicino corso fluviale, di vaste aree pianeggianti e fertili, ma soprattutto delle vicine miniere di zolfo, contribuirono a rendere l'antico centro sicano uno dei più importanti e ricchi dell'età arcaica e classica avendo avuto esso, peraltro, contatti commerciali con altri genti dell'Italia e del Mediterraneo, come dimostrano i reperti ritrovati, in particolare modo quelli dalle sue necropoli.

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\*Speaker

**Keywords:** settlement, sanctuary, indigenous

# The application of non-invasive techniques to document the domestic architecture of Italica (Sevilla): the House of Cañada Honda.

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The Archaeology Division of the Universidad Pablo de Olavide (Sevilla), in collaboration with the Philipps Universität Marburg, is undertaking research of the domestic architecture of Italica. The main objectives of the study are twofold: firstly, the documentation of the current state of conservation by obtaining 3D models of visible domestic architecture that will allow us a new approach to the dwellings from their morphological aspect, construction technology and urban insertion; secondly, the combination of non-invasive methods (electrical resistivity, magnetic resistivity and ground penetrating radar) that will allow us for the definition of the extent of anomalies generated by human activity.

The first object of study of this project is the House of Cañada Honda. The excavation of most of this building was carried out in the 1970s. Subsequently, it has been the subject of several archaeological excavations, the last of which was made by our team. This house is the only one in Italica in which to date there is a stratigraphic sequence documented with modern methodology, which has allowed us to determine the time of abandonment. The house corresponds to the usual architectural layout of the houses of Italica, arranged around a peristyle with an entrance hall. Our excavations have made it possible to locate the triclinium, which presides over the peristyle. This triclinium has two courtyards on either side, following a layout similar to neighbour House of the Birds. The addition of a stibadium in the peristyle, which we have been able to date to Hadrianic period, gives the building an interesting element for our knowledge of the architecture of the period. The fact that it is the only house in Italica to date to have been excavated using modern methodology, and also by our team, makes it a particularly suitable building to begin our research project there.

The specialised research combines field work with information processing tasks in the laboratory. The processes of data acquisition, both terrestrial laser scanner and the photogrammetric models were successfully tested. A complete scan of the House of Cañada Honda has been carried out generating, among the preliminary results, an overall point cloud, a zenithally orthomosaic that allows for the translation of the point cloud to the 2D floor plan design with the AutoCad 2024 software, as well as a photorealistic scanning point cloud of each of the different spaces of the house. Finally, all the

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\*Speaker

documentation generated is implemented in a GIS. The reasoning and geographical consultation in the Italica's GIS allows for a wide range of formulations. Sometimes, the input and output variables are different. Thus, from a DEM, we can calculate a map of slopes that we reclassify into degrees of inclination and help us with the interpretation of how water was evacuated from inside to outside space. These maps can also be useful to study the adaptation needs of the houses to the terrain. The possibilities for questioning the data are thus manifold: position and extent, shape and distribution, spatial association, spatial interaction and spatial variation

**Keywords:** Urban domestic architecture, Italica, Hispania

# Huerta de Otero. Vivid insight of an emeritensis domus (Mérida, Spain)

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This house offers us a cross-section into how people with a high life standard lived in a roman colony in western Hispania. The archaeological work carried out has not been finished yet, although it has made possible to document a section of one street, part of the city- walls, as well as the architectural remains of several areas of the dwelling: there are two porticoed courtyards at different heights linked by a marble staircase, various room with fine decoration (mosaics floor and wall-painting) and also a bath area. The ongoing works comprising both invasive and non-invasive techniques to shed a light on the arrangement of circa 1000 square meters, the construction materials or the identification of tesserae that allow us to date the construction in the III century with reforms in IV century AC.

The musivaria is in such a state of conservation that it allows the geochemical study of the stone and vitreous tesserae, the latter in chromatic ranges of great interest as a testimony of the production process. The iconography on the pavements focuses on the marine theme -related to the aquatic environment of the peristyle- and the gorgon Medusa. We think that it is useful to know how Huerta de Otero looked, how it was designed and built to go beyond the traditional narrative of the state of the art. So, we will present a detailed updated of the available information. It provides a thorough description of a Roman housing in Augusta Emerita, to contrast it with more general studies of Roman dwelling in Spain, Italy and the Empire in general.

**Keywords:** Urban domestic architecture, Augusta Emerita, Hispania

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\*Speaker

# Domestic Architecture after Rome: the houses of Walīla (Volubilis)

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Excavations in between 2000 and 2005, and from 2018 by the INSAP-UCL Volubilis Project, part of the ERC-funded ‘EverydayIslam’ Project, have brought to light a large number of houses of greater and lesser complexity that allow us to reflect on the change in domestic architecture in the period after Roman imperial control. Although several of these were published by Fentress and Limane in *Volubilis Après Rome: Les fouilles UCL-INSAP 2000-2005*, the new excavations have revealed numerous structure, both within and outside the city walls, that shed new light on settlement and domestic architecture. Above all, there seems to be an intense imbrication of domestic and artisan activities. Within the walls we find spaces for livestock, as well as a large atelier for the production of coinage and, perhaps, glass, and kilns for pottery production. Outside the walls a dense complex of buildings shows evidence for metal work, glass manufacture, and, possibly, tanning or dyeing. Coins, pottery and radiocarbon place the houses inside the walls in the seventh and eighth centuries, while those on the exterior seem to range between the seventh and the ninth centuries. It may be that we are seeing two different communities, one the older Berber population of the town, the other new arrivals.

**Keywords:** settlement architecture, domestic architecture, late antiquity, Volubilis

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\*Speaker

# From birth to death. The life in the downtown Baetulo (Hispania Citerior)

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Urban archaeology in Baetulo (Badalona) has revealed substantial amount of information regarding the urban layout of the Roman era. An analysis of the archaeological records has enabled a deeper understanding of the evolution of the city. Our study focuses on the urban dynamics of insulae 7 and 8, where various private and public buildings can be identified, including *thermae*, wealthy, and modest houses, since the first century BC until the sixth century AD. The aim of this paper is to reconstruct the living spaces and social characteristics of the citizens who resided in the area at different time periods. In the first century BC, buildings were constructed, followed by renovations that transformed the area during the first century AD. A period of decline in the third century, and finally, during the fifth and sixth centuries when the living and burial spaces co-existed in the same vicinity.

**Keywords:** Urbanism, Architecture, Living, Death, insula.

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\*Speaker

# The diachronic evolution of domestic architecture in the city of Carthago Nova

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Over the course of more than a century, the different archaeological interventions that have been developed intermittently in the current city of Cartagena (Spain), as well as some urban archaeology projects, have confirmed the presence of numerous Punic, Byzantine, Islamic and, of course, Roman domestic remains. This communication, however, has as its main objective the study and analysis of those dwellings belonging to the Late Republican and High Imperial period of the city. Within the Late Republican period, we can see that the first homes that marked the city at the beginning of the 2nd century BC present characteristics and a construction technique that make them "heirs" of the previous Punic houses. However, also belonging to this period, it has been possible to document some small houses whose characteristics and material culture make us link them with the first Italics who occupied the city. All these homes will eventually be replaced by the classic atrium houses widely documented in the city since the end of the 2nd century BC. Equally notable is the rapid adaptation to Italic styles and models by the city's inhabitants, surely due to its early inclusion within the orbit of Rome with the consequent arrival of Italic settlers.

Since the Augustan period, we have witnessed the emergence of a new type of housing that reflects the years of splendour that the city was experiencing at this time because of obtaining the legal status of a colony. The houses built in this period not only show a greater surface area and planimetric complexity, but also present more complex and elaborate ornamental and decorative repertoires. Likewise, they have large peristyles, which would become a predominant element of the houses to the detriment of the atrium that, step by step, would end up disappearing and losing its predominant function as a centralizing and distributing space. However, it continued to be a present element during this period. A large part of these new peristyle homes was documented in new neighbourhoods whose construction razed the old Republican atrium houses. Throughout this intervention I will also present examples of domestic units belonging to the 3rd century AD, which were the product of the occupation and reuse of a public building, being a dynamic present during this period in other Hispano-Roman cities. In summary, through this communication I intend to show the main particularities and characteristics of the Roman house in the city of Carthago Nova, showing its diachronic evolution since the first decades of the 2nd century BC until the last years of the High Imperial period.

**Keywords:** Private architecture, domus, Late Republic, High Empire

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\*Speaker



# The Impact of Natural Calamities in Domestic Spaces: Lipari as Case Study

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The Aeolian Islands are an archipelago of seven islands in the southern Tyrrhenian Sea, north of the Sicilian coast. The islands are namely, in order of size: Lipari, Vulcano, Salina, Stromboli, Filicudi, Alicudi, and Panarea. They form a volcanic arc shaped by the Tindari Fault System, which holds a rich geological history marked by tectonic movements, the creation of volcanoes, earthquakes, and shifts in water sources. While most of these activities have been documented through scientific methods, they have not been analyzed by archaeological methods.

Lipari, also known as Meligunis in Greek, is the largest island in the archipelago. Systematic archaeological excavations have been ongoing in the Diana district since 1948. The region holds a history of uninterrupted settlement from the Bronze Age to the Roman Imperial Times. Notably, traces of sudden destruction in the 8th century BC offer strong evidence, leading to consideration of potential natural causes.

By combining modern geological data with archaeological methods, this ongoing research seeks to reconstruct the historical impact of natural calamities, with a specific emphasis on domestic spaces within the Diana district of Lipari. It aims to analyze whether architectural adaptations, such as structural reinforcement, were implemented as potential resilience strategies in response to these calamities to gain a more holistic understanding of the dynamic interactions between human adaptation and the geological forces that have shaped the Aeolian Islands throughout history. Therefore, this presentation will evaluate the current state of knowledge and archaeological data about the region, while also discussing methodological approaches used in this ongoing research.

**Keywords:** natural calamities, architecture, domestic spaces, aeolian islands, lipari

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\*Speaker

# Architettura in Terra Cruda nelle Colonie Greche in Sicilia (VIII-V secolo a.C.)

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E' ben noto che in Sicilia l'impiego della terra cruda era diffuso nella costruzione di edifici destinati a usi domestici, sacri, pubblici e in opera di difesa. Questa pratica architettonica si manifesta chiaramente sia in contesti indigeni che nelle colonie greche nonché in fondazioni fenicio-cartaginesi, testimonianza della sua presenza e versatilità nell'ambito dell'edilizia nell'antica Sicilia. Tuttavia, l'architettura in terra cruda nelle colonie greche in Sicilia rappresenta un campo di ricerca ancora in fase di esplorazione, caratterizzato da notevoli lacune e sfide, specialmente in riguardo alle colonie greche di Sicilia.

Le ricerche in questo campo hanno evidenziato un crescente interesse per questa pratica, ma la disponibilità limitata di documentazione ha reso il percorso di studio complesso. La mancanza di dati dettagliati ha reso difficile la datazione e l'attribuzione delle strutture costruite in terra cruda, sottolineando l'urgenza di approfondire le ricerche.

Questo contributo scientifico si concentra sul periodo che va dall'VIII al V secolo a.C. e mira con particolare attenzione ai periodi precedenti, e mirano a comprendere le tecniche costruttive, i materiali impiegati e le influenze culturali che hanno guidato l'adozione dell'architettura in terra cruda. Inoltre, vengono presi in considerazione i fattori politico-sociali che hanno influenzato la scelta dell'architettura in terra cruda nelle colonie greche in Sicilia. L'approvvigionamento dei materiali da costruzione, la manodopera disponibile e le risorse territoriali delle comunità greche che hanno avuto un ruolo fondamentale nella costruzione degli edifici in terra cruda. Il periodo preso in considerazione è particolarmente significativo poiché coincide con l'espansione e con la fondazione dei primi insediamenti fenicio-cartaginesi e delle colonie greche in Sicilia.

Il presente elaborato si concentra sulla comprensione e sullo studio degli esempi esistenti di architettura in terra cruda nelle colonie greche in Sicilia, analizzando le tecniche costruttive utilizzate, i materiali impiegati e le caratteristiche architettoniche distintive.

La metodologia adottata include approcci autoptici sui materiali e analisi archeometriche, prevedendo la creazione di un database. Quest'ultimo raccoglierebbe dati contestuali, caratteristiche strutturali e informazioni morfo-metriche e tecnologiche, costituendo un passo chiave per consolidare il conoscitivo e agevolare futuri studi. In merito agli obiettivi qui proposti, il presente paper vuole offrire uno sguardo preliminare sui dati raccolti ad oggi.

In conclusione, l'architettura in terra cruda nelle colonie greche in Sicilia rappresenta una sfida accattivante, con il desiderio di gettare luce sulle radici architettoniche di questa regione. Il percorso di ricerca è in evoluzione, con una crescente consapevolezza dell'importanza di approfondire la comprensione di questa pratica per ricostruire accuratamente la storia e l'evoluzione dell'architettura greca nelle colonie siciliane.

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\*Speaker

**Keywords:** Sicilia, terra cruda, architettura, colonie greche

# Gli spazi vissuti nella città di Akragas: case di abitazione e impianti termali dall'età arcaica al medioevo

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Le recenti ricerche condotte nel Parco Archeologico e paesaggistico "Valle dei templi" di Agrigento stanno implementando notevolmente il dossier delle forme dell'abitare e delle strutture termali all'interno della città greca. Stanno emergendo una grande varietà di soluzioni e complessità di tradizioni, che confermano il ruolo centrale svolto dalla Sicilia a partire dall'età arcaica e almeno fino al medioevo.

**Keywords:** Domestic spaces, Sicily, Greek city

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\*Speaker

# En torno a la influencia oriental en la arquitectura doméstica de Itálica (Santiponce, Sevilla).

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Del inicio de las investigaciones sobre la ciudad hispano-romana de Itálica tenemos los números de las obras que tienen el componente helenístico-oriental que define la identidad de la ciudad convertida en Colonia Aelia Augusta Itálica . Reembolsada por el emperador Adriano, se vio favorecida por una serie de cambios que afectaron al estilo urbano y a la arquitectura en manos de un nuevo modelo de ciudad de Occidente. La red viaria ortogonal, de aceras anchas y porticadas, los nuevos edificios públicos como el Traianeum o las Termas Mayores entre otros, incluyendo el programa decorativo asociado a la arquitectura oficial, han sido objeto de comparativa con ciudades de Asia Menor y Grecia de fuerte raigambre. helenístico. Ciudades como Atenas, Pérgamo, Mileto, Efeso, Esmira, Quízico, Afrodisias o Gerasa, servirán de referente en la sincera selección de elementos evocados en la Itálica de Adriano.

En este sentido, la historiografía ha plantado diversas formas de entender y valorar las similitudes de Itálica con las ciudades orientales en el contexto de las innovaciones que definen la arquitectura de Adrianea. Entre ellas, la posibilidad de encontrar influencia en la arquitectura doméstica, donde es más representativa la idea de interpretar estilos típicos del rodio en las casas italianas. Respectivamente, los avances en la investigación sugieren una revisión de las antiguas hipótesis que interpretan el modelo de la domus . Las excavaciones arqueológicas realizadas en la última década, junto con un importante trabajo de archivo, han incluido numerosos datos que permiten definir con claridad el diseño arquitectónico de estos edificios privados y su relación con el urbanismo.

Se trata de viviendas configuradas a partir de la fórmula del peristilo que da la particularidad de sus construcciones ex-novo, en la ampliación norte de la ciudad, lo que permite permitir un modelo evolucionado definido por una alta simetría axial. En estas casas encontramos uno y tres peristilos integrados en la arquitectura como organización de los espacios residenciales. La ampliación del vestíbulo de acceso flanqueante al sagrario, la apertura de diversos triclinios y menú vinculados a patios secundarios, la multiplicación de espacios de recepción y ocio, como la balnea , las fuentes y los estanques, la ornamentación arquitectónica o la incorporación de elementos singulares como el estibadio .

En esta obra el estudio de las casas Itálica se sitúa en el ámbito de la arquitectura residencial del imperio oriental. El objeto fundamental es la contextualización de las casas de Itálica, para poder ver si existe una verdaderamente vinculación, influencia o reproducción de elementos de elementos histórico-orientales en el edificio privado como sucede en la gran arquitectura oficial y el urbanismo. promovido por el emperador Adriano en la ciudad.

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\*Speaker

**Keywords:** Arquitectura doméstica, Domus, Itálica, siglo II d.C., helenismo

# Adaptation, transformation and resilience between Italic models and Betic types: Acinipo (Ronda) in the panorama of the Roman cities of the province of Malaga

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The Roman city of Acinipo (Ronda) is one of the most notable archaeological sites in the province of Malaga, and the main Roman-era site in the Serranía de Ronda. Its exceptionality lies in its extension, breadth and remains preserves given the lack of subsequent urban development, and, finally, in the environmental and landscape quality of the natural setting where it is located. Although the best-known archaeological remains are of Roman origin, the oldest finds date back to the Neolithic era and, above all, to the Copper Age and Bronze Age. The area suffers abandonment and there will be no trace of population until the Iberian era. However, the great moment of human settlement in Acinipo will take place during the Roman period.

The present proposal pursues the investigation of the urban domestic architecture of Acinipo, within the framework of the current province of Malaga, to know the evolution of the domestic units in the territory of the respective legal convents and the analysis of the urban models and their implementation. in the Iberian substrate. In this sense, we will apply massive data management methods and their processing in Geographic Information Systems (GIS), with the aim of solving problems about past

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\*Speaker

urban planning and establishing a social reading of built spaces, offering a solvent technical platform for the planning the management of archaeological activities in historic cities, the revaluation of preserved remains and their inclusion in dissemination and enhancement programs.

The scope of the methodology proposed here is to study the residential architecture of cities with evidence of domestic units (Acinipo, Malaca, Singilia Barba, Antikaria, Arunda) since the beginning of the Roman occupation, which will enable a diachronic reading of the implementation of housing in the urban fabric. This open methodology will be applied in three areas of analysis: the domestic unit itself in relation to its internal spaces and its furniture and *instrumentum domesticum*, which will provide information about the family structure, its tastes and purchasing power; a second level of urban scale, which will allow us to understand space occupation preferences and whether there are patterns according to social classes; and finally at the regional level, we will be able to make comparative discourses between the different urban realities.

Regarding the cities in the province of Malaga, an in-depth study of domestic structures has never been carried out taking into account the parameters expressed here. In the case of Malaga, we highlight the examples of the Domus de Puerta Oscura or the house under the Carmen Thyssen Museum. In the cases of Antikaria and Singilia Barba, we will be able to review the old investigations carried out on these sites so that their information is updated and systematized. In the Ronda area, Arunda stands out, but especially Acinipo, where some of the homes remain unpublished.

This work is framed within the Knowledge Generation 2022 project "Acinipo in the Roman urban landscape of the Serranía de Ronda: interdisciplinary research for heritage valorization (AcinipoValue)" (PID2022-140956NB-I00).

**Keywords:** roman domestic architecture, private spaces, roman urban houses, Hispania



# Inhabiting Carteia. New contributions on the city's public and private spaces

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*Carteia* (San Roque, Cádiz, Spain) is one of the main ancient cities in the Iberian Peninsula, and sits in a major geostrategic space: the strait of Gibraltar. With Phoenician origins, it achieved a prominent role as a Punic city and later on, thanks to its transformation into *Colonia Libertinorum Carteia* in 171 BC. Despite its solid history, the research carried out thus far in the city has barely allowed us to know most of its archaeological reality, and some large questions regarding urban planning and the use of Carteia's urban land in the Roman period remain unanswered.

In what concerns the city's private architecture and use of space, there are currently some visible examples unearthed, such as the *domus* of the Torre del Rocado or the *domus* of the tetrastyle atrium beside the Republican temple. Through revisiting previous excavations undertaken during the 20th century, other examples are known, such as the *domus* of the Corte VI, the *domus* of the Trinchera or a Late Antiquity house built on the remains of the basilical building. Despite the limited sample, the buildings are significant enough to give information about the occupation within the space enclosed by the wall and the abandonment of certain public spaces at specific times.

The research carried out in the last few years has allowed for the archaeological identification of a circus of extraordinary dimensions within the city. This is a crucial fact because it implies the repurposing of an important percentage of urban land for public use. It enables us to propose some reflections and interpretations regarding the use of public and private spaces in Carteia, which, together with the characterisation of its private architecture and its complementarity with public architecture, is one of our main research lines.

The architectural reality of an early Roman city such as this one, sat over the preexistent Punic city, allows us to reflect on the urban design and the occupation of city spaces throughout the various chronological periods during Antiquity. This is achieved through the new interpretations and contributions presented here, which attempt to answer questions such as: Does anyone live in Carteia? Inside or outside the city walls? Who lives there? In addition, this proposal will analyse Carteia's public and private spaces comparing them with those of other cities in the area, a crucial matter to historically characterise a space as unique as that of the *fretum Gaditanum*.

**Keywords:** private architecture, domus, Iberian Peninsula, fretum Gaditanum

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\*Speaker

# Nouvelle découverte archéologique à Aréthuse (al-Rastan) en Syrie centrale

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La ville d'al-Rastan sur l'Oronte, appelée Aréthuse aux périodes classiques, est située au centre de la Syrie, entre les deux grandes métropoles de la région Homs et Hama. Bien qu'elle soit bien mentionnée dans les textes antiques, néanmoins, les évidences archéologiques en sont assez rares. Il s'agit de quelques inscriptions en grec, deux sarcophages et une mosaïque. Pourtant, ces rares découvertes attestent l'importance de la ville notamment à l'époque romaine. Aucune fouille systématique n'a été achevée car le site est inaccessible aux archéologues à cause de la densité des habitats modernes. Lorsque la ville fut occupée par des milices armées pendant la guerre civile en Syrie, plusieurs fouilles clandestines ont été effectuées. L'une parmi elle, faite en 2017, a relevé une mosaïque figurée, représentant le dieu grec Poséidon. Après le départ des milices, la direction des antiquités de Syrie a repéré cette fouille et a trouvé la mosaïque *in situ*. Vu l'importance de la découverte, elle a lancé en 2022 un projet pour acheter la maison et faire une fouille systématique. Cette fouille a conduit à dégager une grande partie de la mosaïque qui pavait un édifice dont une partie de la façade et l'entrée sont bien conservées. Le pavement de forme rectangulaire allongée, comportent une composition géométrique et deux panneaux figurés. L'un prend une forme carrée représente le cortège de Poséidon avec sa femme Amymoné, accompagnés par des néréides dans la bordure. L'autre de forme circulaire comprend une scène exceptionnelle d'Amazonomachies. Dans cette scène les nomes des rois grecs et des amazones sont identifiés par des inscriptions grecques. Au centre se figurent deux récits mythologiques des reines des amazones battues par Héraclès et Achilles. La fouille a été poursuivie en 2023 après avoir acheté une maison voisine. On a trouvé dans cette nouvelle fouille des ruines architecturales et un pavement à motifs géométriques, situé dans un niveau supérieur par rapport à l'édifice découvert en 2022. Une quantité de céramiques mélangées (romaine et byzantines) a été collectée, ainsi que plusieurs pièces de monnaies. Pour dégager la partie cachée de la mosaïque à sujets mythologiques, un tunnel a été tranché au-dessous de la roue. Ce travail a amené à relever un autre panneau circulaire figurant un thème aussi rare de la centaouromachie avec des inscriptions identifiant tous les personnages. Nous proposons de présenter pour ce congrès les résultats des études effectuées sur l'ensemble de retrouvailles, à savoir les pavements, le contexte architectural et les données archéologiques.

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\*Speaker

**Keywords:** Mosaic pavement, Roman domus, domestic architecture

# Entre réalité et artifice, vivre dans les espaces de jardins à l'époque romaine

Isabelle Vinal \* 1,2

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L'étude et l'archéologie des jardins est un domaine assez récent car, si l'intérêt pour ces espaces est ancien, il n'est vu comme un objet d'étude qu'à partir de la deuxième moitié du XXème s. Des auteurs comme M. Foucault, P. Grimal ou, récemment, I. Hilbold ont montré la complexité que représente l'analyse de ce lieu, à la fois espace physique mais aussi reflet de la relation d'une société avec la Nature. La pluralité des regards portés sur le jardin d'agrément romain se construit grâce à l'imaginaire naturaliste, dont nous avons les images dans la littérature et sur la peinture antique mais aussi dans la matérialité de ses espaces où réalité et artifice se font écho. D'ailleurs, il est révélateur de souligner que *viridarium*, désigne un jardin construit, artificiel et intellectuel dans lequel se projette une certaine idée de la nature. Par ailleurs, comme le souligne G. Caneva, la peinture de jardin n'est pas seulement une imitation de la beauté de la nature mais aussi une expression de l'ordre du cosmos par opposition au vide du chaos. Il s'agit donc d'un espace vécu et conçu pour refléter une conception du monde où divin et humain se côtoient. En effet, Sénèque et Pline l'Ancien soulignent le caractère divin de la nature elle-même, y compris l'eau et les arbres. Cette construction mentale d'un espace de nature, par essence divine, se reflète dans la matérialité des jardins domestiques. Sur la base de ces observations, nous analyserons, dans notre communication, une série d'éléments du jardin domestique romain qui permettent de mettre en évidence ces jeux entre le réel et l'intangible qui en font un lieu perméable entre le divin, l'imaginaire et l'humain.

Tout d'abord, nous nous intéresserons au rôle central de l'eau dans l'espace du jardin. Pour Cicéron et Pline le Jeune rien n'est plus important que l'eau dans la conception de leurs jardins, à la fois pour se rafraîchir et pour créer un lieu agréable. Parmi les constructions hydrauliques, nous pouvons citer les nymphées et les édicules dominant des bassins savamment organisés qui situent le jardin dans un espace divin, mais aussi les grottes artificielles, imitation à la fois de la nature sauvage, mais aussi de l'imaginaire des jardins extraordinaires homérique. De plus, les peintures de jardins, qui représentent souvent des fontaines avec des oiseaux, sont visibles depuis le jardin lui-même, constituant ce *continuum* entre la réalité et la fiction d'une nature idéale, luxuriante et divine.

Dans un second temps, nous aborderons deux éléments destinés à protéger la demeure et ses habitants : le laraire et les *oscilla*. Le lien entre le laraire, le jardin et la famille découle de la division primitive de l'espace de la ville. Les Lares, divinités champêtres associées aux carrefours, et donc aux zones frontalières comme les jardins, ont fini par être les protecteurs de la famille et de sa subsistance contre les génies ou autres puissances divines. De même, la croyance qui les associe à la nature survit dans l'iconographie et dans l'emplacement de ces autels domestiques

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\*Speaker

dans les atriiums et, plus tard, dans les péristyles et les zones de jardin. Nous examinerons, ensuite, une autre manifestation de la perméabilité du jardin au divin avec les *oscilla*. Il existe plusieurs hypothèses sur leur fonction, notamment celle de protéger la maison en marquant une limite magique ou de l'assimiler à la nature et au rite dionysiaque, car ils sont souvent ornés de décors liés au monde bachique et aux divinités champêtres.

En conclusion, les espaces jardinés n'ont pas seulement une valeur esthétique mais représentent tout un monde habité par des divinités qui coexistent avec les êtres humains. En effet, tous les éléments susmentionnés font de l'espace du jardin, qu'il soit réel ou fictif, la projection organisée et contrôlée de la nature sauvage, démontrant l'hégémonie de l'homme sur celle-ci. En ce sens, on peut penser qu'il s'agit d'un lieu perméable où l'humain et le divin se côtoient, mais aussi l'espace d'expression le plus proche et le plus intime, car au cœur même de son logement, de la vision du monde du citoyen romain.

**Keywords:** jardins, espaces sacrés, perception de la nature

## **Session 40 : Paysage et Production rurale dans la Méditerranée antique**

# The sulphur landscape in Milena (Caltanissetta). First data from archaeological contexts

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*The sulfur landscape in Milena (Caltanissetta). First data from archaeological contexts*

The recent renewal of studies about the archeology in Milena, in the hinterland of Sicily, also included the beginning of research about sulphur, the use of which has affected the territory since the roman period, as highlighted by the findings of so-called *tegulae sulphuris* fragments, a type of terracotta slab which imprinted the ancient workshop's mark onto the sulfur pats, after solidification. The most famous of these *tegulae* is related to the freedman Marcus Aurelius Commodianus's estates. The reference context is located in the areas of Cozzo Tondo and Chirisi, where the mineral deposit with the production quarter and a probable sorting center are located respectively. The two areas also are situated in a interesting land from a topographic point of view, given the presence, not only of sulphur, but also of rock salt deposits and water resources, the exploitation of which has shaped the landscape over the centuries. The pottery complex, coming from the aforementioned places, includes various fragments of *tegulae* and specimens of fine and common wares, which cover a very broad chronological span, certifying the human presence from the greek period to the late antiquity. The first data from this research are presented here, focusing attention primarily on the *tegulae* and their different types. Many fragments still keep part of the inscription, which is in phase of attribution. We will also try to place the archaeological context of Cozzo Tondo-Chirisi in relation to the landscape in which it developed, within a territory in which contacts between the inland and coastal sites were guaranteed by mobility linked to the crossing of rivers and the routes of well-defined roads that also ploughed the areas of exploitation of the resources mentioned above.

**Keywords:** Milena, landscape, sulphur, tegulae, mineral deposits, pottery

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\*Speaker

# Changement d'échelle

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Les meules gauloises, de petit diamètre et entraînées manuellement, sont dans des roches extraites de carrières. Ces productions ont des diffusions régionales dont certaines se limitent aux frontières des peuples de cette époque. Durant la période romaine, les schémas de production et de diffusion restent les mêmes pour les meules à main, mais d'autres meules de grand diamètre sont façonnées dans des roches spécifiques avec des diffusions à plusieurs centaines de km.

**Keywords:** Meules, diffusion, La Tène, Gallo, romain

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\*Speaker



# Rendre visible l'invisible : une approche archéométrique pour l'étude des activités

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La compréhension des sites archéologiques passe nécessairement par l'interprétation des vestiges mis au jour lors des fouilles. Si certaines structures, ainsi que les activités qui y sont liées, sont aisées à identifier grâce à leur morphologie et au mobilier qui y est retrouvé, il arrive également que les indices archéologiques soient insuffisants pour procéder à la caractérisation. Un " mobilier " particulier n'est cependant que rarement exploité : les sédiments archéologiques en eux-même. En effet, les activités humaines, et particulièrement celles qui procèdent à la transformation de la matière, produisent des pollutions invisibles à l'œil nu qui se déposent dans le sol. Un travail de thèse qui vient d'aboutir ouvre la voie au repérage d'autres marqueurs chimiques, outre le phosphore qui est déjà connu de la communauté scientifique. Les analyses ont été réalisées à l'aide de la spectrométrie de fluorescence à rayons X, une technique analytique qui a récemment été ajoutée aux outils de l'archéologue. L'approche d'étude des sites qui y est présentée a été synthétisée dans un court film documentaire que nous nous proposons de vous projeter.

**Keywords:** Archéométrie, Analyse chimique, Caractérisation, Structure, Activités, XRF

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\*Speaker

# Between Carissa Aurelia and Iptuci. Productive areas from the inland Southwestern Baetica territories (Cadiz, Spain)

Macarena Lara Medina \* <sup>1</sup>, José María Gutiérrez López <sup>2</sup>, María Ángeles Pascual-Sánchez <sup>3</sup>, Eduardo Molina-Piernas <sup>1</sup>, Salvador Domínguez-Bella <sup>1</sup>, Elena Moreno-Pulido <sup>1</sup>, Natalia López-Sánchez <sup>1</sup>, Daniel Jiménez Martín <sup>4</sup>

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The productive activities developed in the settlements surrounding the territory of *Gades* are well known. However, this panorama is dissimilar for the production centers around the fluvial depression of the Guadalete river, the inland territory that connect the coast with *Hispalis* and *Corduba*. This paper presents the results of recent archaeological research developed at the fluvial environment between the cities *Carissa* and *Iptuci*. It focuses in their exploitation systems and rural production centers during Roman times. Also, this research has allowed us to update the knowledge about the activities developed in these kind of settlements among with their functionality and spacial distribution.

**Keywords:** Roman productive activities, Baetica, Roman landscape, Gades

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\*Speaker

# The High Imperial Rural Settlement in Cuticchi (ASSORO-ENNA)

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L'esplorazione archeologica in Località Cuticchi, avviata nel 2020 e tuttora in corso come fase di Archeologia Preventiva per il progetto Italferr dell'asse ferroviario Palermo-Catania-Messina, ha portato alla scoperta di un insediamento rurale i cui spazi abitativi e una vasta necropoli hanno stato messo in luce. L'insediamento imperiale romano, datato I-III secolo d.C. e posto al centro della Sicilia su un colle dominante uno degli assi fluviali più importanti dell'isola, il fiume Dittaino, è costituito da una residenza padronale circondata da una serie di strutture di servizio dedicate alla trasformazione e conservazione dei prodotti provenienti dalle attività agricole e di allevamento. Sulla sommità della collina, oltre una zona cuscinetto, una vasta necropoli caratterizzata da diverse tipologie di sepoltura, ha rivelato una struttura microsociale dove emergevano pochi individui privilegiati mentre la maggioranza dei residenti erano umili lavoratori del latifondo .

**Keywords:** ROMAN ARCHAEOLOGY, SICILY, RURAL SETTLEMENT, LIVED SPACES

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\*Speaker

# Les campagnes gauloises dans le sud de la France

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Dans le sud de la France, la recherche traditionnelle s'est assez peu intéressée aux campagnes gauloises pensant le plus souvent que l'essentiel de l'espace vital des sociétés se concentrait dans l'oppidum et dans sa proche périphérie. C'est avec le développement de l'archéologie préventive que les changements d'échelle ont pu opérer et les archéologues ont eu accès à de vastes espaces autour d'agglomération dont l'origine remontait à la Protohistoire. C'est le cas notamment de Nîmes, mais aussi de Lattes ou de Béziers.

En suivant les projets d'aménagements du territoire, - infrastructures routières et ferroviaires, aménagements de Zone d'Activités Commerciales ou encore lotissements immobiliers -, des centaines d'hectares ont pu être ainsi diagnostiqués à l'aide de moyens mécaniques importants.

Très vite, les équipes d'archéologues ont perçu que le diagnostic était un outil parfaitement adapté à l'étude des campagnes parce qu'il offrait la possibilité d'ouvrir de larges fenêtres d'observation aux abords des agglomérations. La multiplication des découvertes archéologiques a révélé des pans entiers des campagnes gauloises. Plusieurs fouilles d'envergure sont venues compléter cette perception en apportant des données qualitatives sur le paléoenvironnement, sur la nature des sites et sur leur chronologie.

Aujourd'hui, nous disposons d'une riche documentation qui permet de mieux comprendre les modes d'occupation des campagnes en définissant les composantes de ces espaces vécus. Les espaces de circulation, les établissements agricoles, les espaces funéraires, les zones artisanales sont autant de lieux où les activités humaines ont laissé des traces. Leur étude permet de discuter des formes d'appropriation de la terre, des conflits territoriaux, des enjeux économiques et de la place essentielle que ces espaces recouvrent à côté des agglomérations.

Dans le cadre de ce colloque, je souhaite mettre en avant une approche globale visant à comprendre les articulations entre ces différentes composantes et de proposer des schémas de synthèse mieux à même d'en rendre compte.

**Keywords:** Protohistoire, Sud de la France, archéologie préventive, Paysages, campagnes gauloises

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\*Speaker

**Session 41: Espace sacré vécu de la  
Méditerranée à la Chine : usages et  
perceptions**

# Vieille Montagne de Corleone : une des métropoles de la Sicile grecque

Vintaloro Angelo \* 1

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Vieille Montagne de Corleone : une des métropoles de la Sicile grecque

De

Angelo Vintaloro

La Vieille Montagne est un vaste relief isolé aux parois abruptes, situé à environ 2 km au sud de Corleone. On accède au sommet depuis différents points plus ou moins praticables : celle de la vallée de Cangina reste cependant la seule route carrossable, tandis que l'accès originel se situe au sud-ouest à travers une gorge étroite. Le sommet de la montagne se présente comme un plateau en pente vers le sud (de 1062 m d'altitude à 840 m d'altitude) occupé dans la partie sud par un habitat d'époque archaïque et classique (VII-IV siècle avant JC), superposé sur un centre indigène de l'âge protohistorique. Il y eut aussi une réutilisation médiévale (VIe-XIIIe siècle après JC) avec la construction d'un imposant château avec trois tours saillantes et trois tours intérieures symétriques aux extérieures, qui furent creusées dans le périmètre supérieur afin de délimiter la structure.

Les fouilles et recherches archéologiques de 1992, 1994 et 2000 ont mis en valeur les murs extérieurs et intérieurs, une zone sacrée, une tombe monumentale dans la nécropole de la Contrada Cangina et le château médiéval. Récemment, le chemin sacré menant à une grotte verticale où se déroulaient les rites sacrés de Déméter a été découvert.

Le site de Contrada S. Elena/Pizzo del corvo dépendait du site de Montagna Vecchia. Le site était déjà fréquenté dans la protohistoire et Castagnano, qui écrivait au XVIIIe siècle, rapporte que " le site de S. Elena était un lieu de villégiature pour les riches familles de la Montagna Vecchia" et subirent le même sort, sauf au IIIe siècle. J.-C., être réutilisé comme avant-poste carthaginois sur le territoire en direction du golfe de Castellammare.

**Keywords:** corleone, vecchia, grecia, indigeno

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\*Speaker

# Church Relics in Central Asia and China: A Survey

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## In English

The presence of Christianity, predominantly of the Syriac tradition, in Central Asia and China is widely documented by literary and epigraphic sources. The archaeological finds of churches and monasteries between today's Turkmenistan and China, through Uzbekistan, Kyrgyzstan, and Kazakhstan, are relatively numerous, and recently new discoveries have provided surprising material evidence that illuminates and enriches the information in written sources. After a catalogue of known sites, the contribution will deal with some recently explored sites of particular relevance.

## In Italiano

La presenza del cristianesimo, prevalentemente di tradizione siriana, in Asia Centrale e in Cina è ampiamente documentata da fonti letterarie ed epigrafiche. I ritrovamenti archeologici di chiese e monasteri tra l'odierno Turkmenistan alla Cina, attraverso Uzbekistan, Kyrgyzstan e Kazakhstan, sono relativamente numerosi, e recentemente nuove scoperte hanno fornito sorprendenti riscontri materiali che illuminano e arricchiscono le notizie delle fonti scritte. Dopo un catalogo dei siti noti, il contributo tratterà di alcuni siti di particolare rilevanza esplorati di recente.

**Keywords:** Syriac tradition, Central Asia, China, literary sources, epigraphic sources, Turkmenistan

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\*Speaker

# Bere il vino "alla greca": ipotesi di ricostruzione sociale mediante l'analisi dei corredi funerari delle popolazioni indigene preromane di Basilicata e Puglia

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I corredi funerari ci parlano di chi sopravvive e non di chi è morto. Il rituale funerario è compiuto dai vivi e attorno ai corpi dei defunti. La spiegazione della scelta e dello svolgimento dei riti va dunque cercata nel mondo dei vivi. Le tombe mostrano infatti solo quei caratteri (relativi al vestiario, all'armamento, al servizio da mensa) che la comunità riteneva opportuno valesse la pena di mettere in rilievo, nell'ambito del rituale funerario, per indicare lo stato sociale dell'individuo depresso. Le tombe stesse sono dunque anch'esse degli spazi vissuti. Proprio per questo motivo, i dati provenienti dai contesti funerari sono considerati una delle fonti principali per la ricostruzione sociologica delle comunità antiche. È necessario, però, ricordare che nelle necropoli ciò che possiamo cogliere è il riflesso di comportamenti sociali ritualizzati simbolicamente: quindi il nesso tra la realtà sociale e i corredi funerari va cercato nel confronto con altre fonti archeologiche, come la documentazione degli abitati; è infatti attraverso il riscontro con altri dati archeologici disponibili che si dovrebbero poter ricavare i criteri secondo cui avveniva la selezione degli oggetti da deporre nel contesto funerario. Se la mancanza di comparazioni con altre evidenze può costituire un limite d'informazione, bisogna però considerare gli stretti rapporti che nella mentalità arcaica dovevano intercorrere tra sfera rituale e sfera sociale. Per le comunità preromane dell'Italia meridionale, per le quali manca spesso del tutto il supporto di altra documentazione, l'indagine sui caratteri delle sepolture spesso costituisce il mezzo principale per tentare di ricostruire la loro struttura sociale. In particolare, le popolazioni indigene che occupavano i territori delle attuali regioni della Basilicata e della Puglia, sin dagli inizi del VII sec. a.C., cominciano a manifestare nei corredi funerari la predilezione per oggetti specifici. L'ampia mobilità attestata in tutto il bacino mediterraneo si è qui concretizzata in una fitta rete di contatti e scambi, testimoniati a livello materiale da una documentazione ampiamente costituita da vasi e strumenti adoperati per la preparazione e il consumo di bevande alcoliche, in particolare modo del vino secondo dei criteri ben codificati. L'individuazione di questi oggetti emblematici ha consentito di individuare delle associazioni fra il vasellame, estremamente interessanti per delineare il ruolo della cultura materiale nella formazione dell'identità sociale e culturale delle popolazioni preromane. La significatività della relazione osservata fra forme vascolari di importazione greca e consumo del vino, infatti, è fondata sul sistema di associazioni di forme che insieme alludono alla presenza del vino di importazione greca ed al consumo della bevanda attraverso l'impiego di oggetti anch'essi importati. Questi oggetti sono funzionalmente collegati alle varie fasi che caratterizzano il consumo del vino alla greca: preparazione (cratere), distribuzione (forme chiuse), consumo individuale (coppe). Sembra che la selezione delle ceramiche

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\*Speaker



avvenisse principalmente in relazione alla forma, e in particolare, alla funzione e dunque che i contesti, più che gli scambi, determinino i significati, componendo le "biografie" degli oggetti.

**Keywords:** vino, servizi potori, corredi funerari

# Il "Progetto Iside" e il culto isiaco nell'Italia di età imperiale: riflessioni e prospettive di ricerca

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Nel 2020, il Centro Studi di Egittologia e Civiltà Copta "J.F.Champollion", con sede a Genova (Italia) e Il Cairo (Egitto), ha avviato il progetto "Iside" in Sicilia e in Sardegna, teso ad approfondire modalità e tempistiche della diffusione del culto egizio nell'Italia di età imperiale; il progetto, al suo quarto anno di attività, conta di proseguire il suo operato in altre regioni della Penisola in cui è attestato il culto della dea e in cui tale diffusione ha lasciato tracce indelebili nel successivo sviluppo del culto cristiano. Iside, quale dea maga e protettrice della famiglia e della prole ha perfettamente incarnato la figura della vergine Maria e contribuito alla successiva diffusione del culto mariano. Questi aspetti, figliati dal portato culturale alessandrino e poi romano saranno delienati nel corso della relazione.

**Keywords:** Isis, Egyptian cult

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\*Speaker

# The organization and perception of deathscape in Southern Apulia in 4th and 3rd century BC: the examples of Mesagne and Ugento

Vizzino Giacomo \* <sup>1</sup>

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Like all sacred places, also the funerary landscape is characterized by being a strategic point within a territorial area with a high symbolic and cultural power. The funerary deposits constitute a privileged observatory of the complex settlement and socio-cultural dynamics of the area. Furthermore, in recent years, a multidisciplinary approach has been increasingly used to study the funerary sphere, exploiting for example the potential offered by GIS software, and in particular spatial and intervisibility analysis, to try to grasp existing visual perceptions between different places. This paper focuses on the study of the topography and use of funerary areas in Southern Apulia in Pre-Roman period (4th- 3rd century B.C.). I will take into consideration two of the largest settlements in the Messapian area which were to represent socio-cultural and economic points of reference, central places, for the entire region: Ugento and Mesagne. In this phase of intense transformation of Messapian area, there is a notable demographic increase, new ways of organizing the inhabited areas and the territory, structured according to a "cantonal system", where the main cities exceed 100 hectares in size. In particular, the two cities are located in different and opposite points of the Salento area: Ugento is located in the southwestern part of the Salento peninsula, while Mesagne is located at its northern limit. The aim of this work is to shed light on the complexity of the funerary landscape and the rituals carried out, trying to restore the perception that not only the inhabitants of the communities of southern Apulia had, but also the non natives who crossed the Salento peninsula. It will be interesting to establish the relationship, visual but not only, between the funerary areas and the space dedicated to the "community of the living", demonstrating how the two sectors were not separate entities, but parts of a single whole. In particular, thanks to the study of the rituals and grave goods, it will be possible to recognize territorial hierarchies, with spaces reserved for the elite, rituals widespread and shared by the community and other forms reserved for members of foreign cultures.

**Keywords:** funerary, deathscape, GIS, visibility, Apulia, spatial analysis, landscape

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\*Speaker

# Ritual, votive dedications, and landscape in the sanctuary of Persephone at Locri Epizephyrii.

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<sup>2</sup>, Marcella Accolla \*

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Locri is a Greek colony founded on the Ionian coast of southern Calabria by settlers from Locride Ozolia or Opuntia. For more than three hundred years it has been home to a shrine dedicated to Persephone. Indeed, since ancient times, it has been the centre of interest in historical and literary sources and played a prominent role in the sacred geography of Western Greece. According to literary tradition (D.S. 27,4), the Locrian *Persephoneion* played a privileged role in the sacred geography of Western Greekness. The location of the sanctuary, deducible from the Lyvian text (29, 18; 31, 12, 1-2) which indisputably places the temple of Persephone *extra urbem*, strongly influenced the studies aimed at identifying the sacred area. Archaeologist P. Orsi succeeded in solving a very controversial issue. He began excavating the area between the Abbadessa and Mannella hills in 1908, in a site connected to the city walls. During the first dig he was already able to define the area occupied by the shrine, on a small terrace facing NW-SE on the slopes of the hill of Mannella. In the same dig the scholar discovered and began exploring the "great *favissa*", a large drainage ditch: beneath a mass of practically sterile soil, approximately 2 metres deep, the famous 5,360 votive pinakes, Corinthian and Attic figurines and pottery dating from the end of the seventh century to 440-430 BC came to light. More than 1,500 Attic fragments with black and red figures were sealed in the "favissa" after the ritual crushing, as their profane use was forbidden, and laid there on one occasion as evidenced by the mixture of black and red-figure vases, and terracotta pottery arranged haphazardly. Drinking vessels (kylikes and skyphoi) are prevalent and, to a smaller extent, amphorae and hydriai, although other shapes such as rhyta, lekanides, and kraters are also documented. We would like to present data relating to the last quarter of the 6th century and those relating to the first half-century of the 5th century BC. These are crucial years in which the ritual, on the basis of material evidence, seems to change: the dedication of the famous pinakes, is already a clue. If still during the 6th century BC, e.g., a huge amount of fragmentary volute kraters was found in the shrine - a fact that distinguishes the *Persephoneion* from the Magna Graecia and Sicilian shrines, where the shape is only sporadically attested and instead seems to connect Locri more directly to continental Greek religiosity and its rituality - from the beginning of the 5th century,

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\*Speaker

the panorama of pottery shapes seems to change and different types of vessels are attested, conforming to a rite that seems to involve wider strata of the population corresponding to a democratisation of the cult practised in the Persephoneion of Locri Epizephyrii, due to specific historical circumstances

**Keywords:** Sanctuary, Persephoneion, Locri Epizefiri, ritual, shrine, pottery, pinakes, landscape

# A reconstruction of the Christian Topography of several ancient cities in Central Asia and in China

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The well-known Xi'an Stele erected in 781 attests that the first East Syrian missionary monk, Aluoben, arrived in Chinese capital Chang-an in 635, under the Tang Dynasty (618-907). His arrival was also very significant for the Church of the East (i.e. *Jingjiao* Christianity in China) with the successful evangelization in the Far East. A huge interest in his path has motivated this study. Since the ancient Silk Routes were very important means for interaction between the regions, the Silk Routes also determined the path of religious evangelizing toward the Far East, especially related to the expansion of the Church of the East.

In order to understand the gradual ecclesiastical development of the Church of the East, my research attempts to study the ancient cities from the southern part of the Caspian Sea in the 5th century AD, along the ancient Khorasan and Segestan regions, then, passing on Transoxiana region, classical Oxus River, between Syr Darya and Amu Darya, where the Sogdian traders lived, towards the east by Jētisuw/Semiryeche region, the Tarim Basin, via China's provinces. With the help of methodology of Christian topography, this research attempts to reconstruct the ancient cities on the Silk Routes, and to re-envisage the original appearance of gradual ecclesiastical development by the Church of the East in Central Asia and in China, and their total disappearance from China in the 10th century AD.

Since this research uses a topographical method, which means by the methodology can examine the literal accuracy of the source materials such as the canonical sources, the literary sources, the epigraphic, archaeological and architectonical evidence or traces to ensure the authenticity of the source materials. And for the proposal of panel indicated by this international meeting, I will try to give an overview of archaeological sources relating to this research, which means that I will try to present several ancient cities with the archaeological traces, remains, objects left of the Church of the East on the ancient Silk Routes in Central Asia until the 7th century AD.

**Keywords:** Christian Topography, Church of the East, Jingjiao Christianity, Central Asia, China, ancient Silk Routes, ancient cities

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\*Speaker

# Metrology in Egyptian Archaeology

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In the framework of Archaeological Research, and the archeology of lived spaces, the object of study is metrology applied in composition of religious architecture in Egypt. The analysis of certain buildings, their proportions, geometry, construction purpose, and measurement units in which they were designed, allows us to give an idea of the liturgy that took place in the spaces, and their mathematical conception.

The objective is the determination of geometric and metrological relations in architectural models and the module used in the initial project of the buildings. The study and data collection of religious buildings, tombs and temples of ancient Theban necropolis, is completed with plans. The measurements systematization and buildings modulation makes possible to establish common compositional parameters, with a module determined by the measurement unit used

The measurement system corresponding to that period, was the Egyptian royal cubit. The analysis of units measurements, used in architectural design, provides exact numbers on buildable spaces dimensions. It allows establishing proportional relationships between them, and finding a geometric composition module, on which the original project was based. This responds to a philosophical and functional concept of projected spaces.

The analysis of the place chosen for location responds to the religious idea of ancient Egyptian thought, sacred topography. The genesis of the initial project indicates the purpose of the building itself, whether it was intended for religious worship, funerary purposes, or specific rituals.

The patterns and measurements of the constructions respond to religious and philosophical concepts that evolve in each era and period. The architectural typologies adapt to beliefs, since the design of the buildings is directly linked to these proportions and ritual geometry.

These spaces are considered in research, to try to understand original functioning, their changes and evolution in subsequent centuries.

The late period of Egyptian civilization was a catalyst for cultures, due to Greek and Roman influences and the appearance of Christianity, which shook the powerful existing beliefs, adapting to new currents what had been established for millennia. In architecture it meant a reuse of spaces, iconography and architectural models, Ancient necropolises become refuges for ascetics and hermits, grandiose temples were transformed into convents and monasteries, and other pharaonic constructions were forgotten and buried by sand. The initial measurements and proportions, which obeyed strict magical and liturgical concepts, were clouded by new uses.

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\*Speaker

In the field of heritage rehabilitation and restoration, knowledge of these patterns helps in excavation, reconstruction and restoration of construction elements. The correct use of metrology contributes to the identification of possible work areas, helping to locate where the damaged or missing areas are. Also in restoration projects, metrology is useful for reordering and locating decontextualized parts of buildings. The translation of measurements taken in the current International System to the measurements in which the original project was conceived, allows understand its conceptual purpose and its functionality, which makes easier to carry out archaeological intervention. Knowledge of architectural typologies, the spaces distribution and their original measurements is essential to optimize work methods in archaeological excavations.

**Keywords:** Egyptology, Metrology, Archaeology, Architecture, Measurements, Egyptian Cubit



# The Religious and Ritual Space of the Gallic Carnyx

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The Gallic carnyx, the boar's head battle horn, is the most distinctive element of the Gallic warrior, and is almost always depicted on Roman coins showing Gauls (Crawford, RRC 282/1-5; 448/2a-3), as well as appearing on reliefs on Trajan's Column. The silver Gundestrup cauldron (150 BCE-50 CE) found in Denmark (probably of Celtic-Thracian origin), and fragments of carnyces excavated in Scotland, France, Germany, Romania and Switzerland have enlarged the picture of the carnyx's role in Gallic life. But this understanding was dramatically expanded by the discovery in 2004 of seven carnyces, one almost complete, in a Gallic religious deposit in Tintignac, France, dating to the time of Caesar's conquest. Evidence suggests that these carnyces served an important ritual function within the Gallic sanctuary in which they were found. Using the theories of cultural anthropologist Dan Sperber ( Rethinking Symbolism . 1975), this paper analyzes the ritualistic role of the carnyx, and how its use and function both disturb and transform "the boundaries between 'bodies' and 'objects'" (Gaifman, Platt, Squires. 2018). The player of the carnyx is inevitably conjoined with the instrument in his mouth, creating in the player a ritualistic, religious bond between his person and the carnyx, and, by extension, with the army itself (in war) and the ritual participants in the religious sanctuary (in peace). As an object of ritual, religious significance, the carnyx transforms both the player of the carnyx and those around him, creating a liminal, apotropaic space that provides martial and social victory, success, and prosperity.

**Keywords:** Carnyx, Gaul, war, ritual

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\*Speaker

# Gorgons in religious spaces

Paola Merciai \* <sup>1</sup>

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This paper intends to offer some reflections on specific religious spaces whose fruition appears to be characterized and influenced by the presence of Gorgons.

The ubiquitous presence and even pervasiveness of Gorgons in the Greek and Roman worlds, both in terms of space and time is notorious. This paper will explore how the presence of Gorgons with the symbolic meanings attached to them, might affect the way religious spaces (either public such as sanctuaries, or funerary or domestic) in which they appear were perceived and used.

The peculiarity of the place of residence of the Gorgons and the concept of space involved in their myth, could be reflected in the religious spaces in which images of Gorgons appear, and an analysis of their presence might shed some light on the interpretation of those spaces.

Their presence might signal a peculiar perspective related to their role as mediators between the world of the living and the world of the supernatural and consequently affect the way the devotees would approach and experience the rites performed in those spaces.

The journey of Perseus between the East and the West, to which the pediment of the Archaic temple of Artemis at Korkyra might allude, could respond to the exigencies of devotees involved in sea faring enterprises from the island of Kerkyra and could be reflected in the rituals performed in the sacred area of the temple.

The role of the Gorgons as peculiar markers of religious spaces in funerary and domestic contexts will be also considered, such as findings from Greek cemeteries or Sicilian terracotta *arulae*, bearing meanings which can be reflected in the perception and use of those spaces.

**Keywords:** Gorgons, Kerkyra

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\*Speaker

# ”Non omnis moriar”: donne e uomini nella necropoli ellenistica di Phoinike

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<sup>2</sup> Università di Bologna (Ravenna) – Italy

La necropoli ellenistica e romana di *Phoinike* ha restituito una preziosa documentazione sui rituali di sepoltura di una comunità posta al confine tra Illiria meridionale ed Epiro settentrionale, un'area in cui si mescolano e si integrano tra loro tradizioni e culti differenti. Lo studio analitico condotto finora da una Missione congiunta italo-albanese ha permesso di individuare riti e miti collegati al mondo ultraterreno, in una continuità di utilizzo dello spazio funerario che va dal IV sec. a.C. all'inizio del III sec. d.C.

**Keywords:** Phoinike, necropoli, rituali funerari

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\*Speaker

**Session 42 Les multiples vies des  
cités de la Méditerranée :  
topographie, urbanisme, espaces  
vécus**

# Observing Acts of Discovery: Ethnography of Social Life of Archaeological Sites

Arsim Canolli \* <sup>1</sup>

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This panel aims to explore the intricate social dynamics and cultural significance of archaeological excavations, offering a unique ethnographic perspective in public archaeology (Edgeworth, 2006; Shanks and Tilley, 1992; Merriman, 2004; Grima, 2016). Far from being mere locations for retrieving artifacts, archaeological sites are vibrant social spaces where diverse groups-including archaeologists, students, local communities, tourists, and stakeholders-interact. These interactions shape the interpretations of archaeological findings. The discussion will probe into how archaeologists make decisions, relate to one another, and to the broader community, aiming to understand the lifeworld of an archaeological site (Meskell, 2012). Observing acts of discovery sheds light on how the past and present are woven into the fabric of "the site," a concept whose boundaries as a locus for archaeological interpretation are also examined.

Moreover, archaeological sites serve as hubs for education, professional work, memory, pride, and legitimacy for individuals and institutions, including states and international bodies (Kyriakidis & Anagnostopoulos, 2015). They can be sites of diplomacy, identity branding, nationalism, tourism, and more, with the potential to be appropriated, contested, invented, misused, destroyed, enshrined, mythologized, and exploited. The excavation site invites us to traverse to the distant "worlds" of various pasts (Hamilakis, 2011).

Key discussion topics will focus on understanding ethnography's role in scrutinizing the social, cultural, and political facets of archaeological excavations and the engagement of community, state, media, NGOs, and diplomatic entities with archaeology, especially during significant discoveries. The panel will also examine the transformation of "common digs" into "monumental sites" for nations, as well as the perceptions and interactions of local communities with these sites. It will address ethical issues from site preservation to artifact handling and methodological concerns like licensing, surveying, excavation, protection, and interpretation. The panel seeks to offer deeper insights into the ties between archaeologists, archaeological sites and the local communities.

**Keywords:** cultural anthropology, archaeology practises, ethnology

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\*Speaker

# La città che cambia. Spazi pubblici e attività produttive a Nora tra il periodo punico e quella romana

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Il sito costiero di Nora (sud Sardegna), già frequentato a partire dal IX secolo da navigatori e commercianti provenienti dall'area levantina, è interessato dalla presenza di edifici, spazi e infrastrutture che testimoniano un centro di tradizione punica, successivamente passato sotto il controllo di Roma, all'indomani della conquista dell'isola nello scorcio finale del III secolo a.C. Tra le aree di interesse di questa città, principalmente a vocazione marittima e portuale, si segnalano alcuni spazi destinati ad attività produttive legate alla lavorazione di cereali e olive. Nello specifico, scopo di questo intervento è quello di presentare alcuni contesti inediti messi in luce nel corso delle ultime campagne di scavo da parte dell'Università di Cagliari all'interno di una porzione della città esplorata solo in tempi recenti. Si tratta, per la precisione, di uno spazio pubblico, una grande piazza che funge da punto di snodo della viabilità del centro, sul quale si affacciano alcuni vani adibiti a botteghe artigianali che hanno restituito strutture di età imperiale legate a processi produttivi. Tra gli altri, si segnalano due manufatti litici in pietra andesitica viola locale di forma circolare e troncoconica, interpretabili come impastatrici, contestualmente a parte della struttura di un forno e ai resti di alcune lastre e griglie di cottura. A questo contesto se ne aggiunge un secondo, ricostruibile come un impianto per la spremitura delle olive grazie alla presenza di alcuni manufatti litici interpretabili come contrappesi per torchi. L'interesse del contesto in oggetto è legato, oltre che alle testimonianze che attestano la produttività di un settore suburbano della città costiera di età imperiale, anche al fatto che si è potuta evidenziare una continuità di utilizzo dell'area nel corso del tempo con una sovrapposizione di fasi di frequentazione con finalità diverse già a partire da epoca punica.

**Keywords:** NORA, SARDEGNA, BOTTEGHE, CEREALI, OLIO, SPAZIO PUBBLICO, ETÀ IMPERIALE

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\*Speaker

# Le complexe architectural à l'ouest de la porte de Tanger: une structure d'accueil romaine

Hassan Limane \* <sup>1</sup>

<sup>1</sup> INSAP – Morocco

A l'ouest de la Porte de Tanger, et à l'extrémité nord est du decumanus maximus du site archéologique de Volubilis se trouve un complexe architectural important sur plus d'un registre ; d'abord par son étendu car il occupe une superficie assez grande, ensuite par la diversité de ses composantes : établissement thermal bordé du côté est par une petite maison romaine composée d'un péristyle, un tablinium et deux chambres dépourvues d'ouvertures sur le decumanus. Ce complexe se prolonge vers le nord par une enfilade de plusieurs chambres de même superficie, au total 11 pièces dans la partie ouest et sans aucun doute le même nombre dans la partie est non dégagée encore. Ce complexe peut être identifié comme une structure d'accueil : auberge, située non loin de l'une des entrées de la cité.

**Keywords:** Ville urbaine, complexe architectural, thermes, maison, auberge

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\*Speaker

# City Planning and Political Orientations: Civic Centres of the poleis of Southern Arkadia Revisited

Vassilis Tsiolis \* <sup>1</sup>

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The archaeological research of the public areas of the three main cities of southern Arkadia has provided important data that allow to glimpse the political-institutional and ideological orientations underlying the implementation of the corresponding city-planning projects. The initial configuration of the *agorai* and their immediate surroundings denote the concerns of these *poleis* by reflecting their socio-political dynamics, both in terms of the organization of the institutions and the development of the activities of the civic body, as well as in the public manifestation of their specific social, cultural and identitary character of each *polis*. The topographical situation of the civic centres, the functions and architectural characteristics of the buildings and their evolution over time allow a reliable approximation to regional or local peculiarities, although the research carried out has not always led to convergent conclusions. Along with the crucial role of religion and religious architecture in the consolidation of political projects and the legitimization of institutions, there is no doubt that the typological features of the spaces in question provide a glimpse of the character of the corresponding political systems of each polis. The analysis of the configuration of the *agorai*, theatres and other buildings of various typologies, linked to the performance of institutional functions of the Arkadian *poleis* contributes to a better understanding of the ancient reality, which should be updated by incorporating the results of the most recent research. In fact, some of these spaces and buildings continue to raise questions that invite to be approached from different analytical perspectives and more comprehensive historical-archaeological approaches. The present contribution aims to provide a succinct critical overview of the current state of studies on civic spaces in the cities of southern Arkadia and to relaunch updated working hypotheses concerning some of them. We will discuss, among other issues, the topographical and architectural organization the *agorai*-theatres complexes and their civic functions, the role of the hypostylle halls, as well as some questions raised from certain minor singular constructions in the surroundings of the *agorai*, such as the probable civic *thesauri*.

**Keywords:** Arkadia, city planning, agora, theatre, hypostylle hall, thesaurus

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\*Speaker



# **Session 43 : Monnaies et l'économie vécue**

# ¿Monedas flotantes? La perduración de la vieja moneda en el atesoramiento hispano (siglos I-VI d.C.)

Martínez Chico David \* <sup>1</sup>

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El reciclaje de la pequeña moneda romana o la calderilla, en contextos imperiales y, especialmente, tardíos de Hispania representa una de las facetas más importantes de la numismática y la arqueología. Además, la circulación y la pervivencia monetaral conforman un aspecto relevante o crucial en cualquier excavación arqueológica que se rija por el método estratigráfico. Este mismo planteamiento permite, además, reflexionar sobre la vida útil de las monedas. Siempre suele afirmarse que una moneda puede circular un siglo o dos. Hay excepciones que, incluso, van más allá. Y luego casos anómalos que sobrepasan los cinco siglos, permitiendo valorar la posibilidad de que muchas viejas monedas se reintroducían en la circulación monetaria, procedentes de hallazgos aislados y tesoros antiguos, exhumados en fechas tardías y altomedievales. Es decir, no todo este viejo numerario en contextos tardíos responde a una circulación prolongada a lo largo del tiempo. A veces se dan casos de monedas prerromanas, republicanas y altoimperiales "circulando o atesorándose", en contextos tardíos. Esta vieja moneda recibe el nombre de numerario residual o flotante. Ahora bien, que la moneda esté en circulación varios siglos nos lleva, de forma inexorable, a un problema arqueológico ya que la moneda queda inhabilitada como elemento de datación. En base al registro imperial de Hispania, objeto de nuestra tesis doctoral (*Los tesoros imperiales de Hispania*. Valencia, 2020), reflexionamos sobre este problema y el significado del viejo numerario reintroducido, así como su aceptación entre las distintas denominaciones monetarias atesoradas.

**Keywords:** Atesoramientos, moneda, registro arqueológico, economía monetaral

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\*Speaker

# The Archaeology of Pre-classical Attica: Space, Politics, and Society ; preliminary results on Sounion and Laurion.

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For this paper, I propose to outline the preliminary results of the first of four regional case studies covered by my PhD. My project focuses on a re-examination of the known archaeological data for four peripheral territories of Attic peninsula in the period between the fall of the Mycenaean Palaces and the Cleisthenic reforms (1200 to 500 BC). It uses a 1:1 scale GIS and connected database to facilitate an archaeological, landscape-based reading of the territory at different scales (individual structures, sites, areas, and Attica as a whole). Through these, it seeks to place the archaeological material from all known published sources in as precise a topographical and stratigraphic context as possible. By using spatial analysis and the concepts surrounding the social use and construction of space, the project aims to consider the long-term changes in each territory and to understand how their relation to Athens, and to the wider Greek world, evolved through time.

The area of Laurion, which I will look at here, contains two major Attic sites, the sanctuaries on cape Sounion and the long-lived habitation site at Thorikos. Although much has been written about this area, studies of its landscape beyond these two sites have tended to focus on the changes it underwent from the late archaic period onwards, when the area grew in importance following an explosion in mining activities. By focusing instead on the use of the territory before these changes, I propose to consider its development in the preceding centuries, including its role in the growth and repopulation of the peninsula and its position within the growing Athenian sphere of influence.

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**Keywords:** Attica, GIS

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\*Speaker

# De Strabon à la zone du denier : quelles voies commerciales entre Méditerranée et Centre de la Gaule à la fin de l'âge du Fer ?

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À la fin de l'âge du Fer, l'axe Rhône-Saône est une des grandes voies de communication en Gaule, facilitant notamment les échanges vers le Centre-Est, futur axe central vers le *limes* germanique sous l'Empire. Pourtant à l'époque qui nous intéresse, c'est à dire aux deux derniers siècles avant notre ère, du grand commerce le long de la vallée du Rhône, on ne trouve que des témoignages assez ponctuels, notamment au regard de ce qui se passe plus au nord sur la Saône. Pour la vallée du Rhône, ces faits sont suffisamment troublants pour que certains chercheurs pensent, notamment en ce qui concerne la zone de Lyon, que le grand commerce du vin italien ait décliné dès les débuts du Ier siècle avant J.-C. Or, cette date haute n'est pas acceptable pour les régions voisines de l'Auvergne, du Berry, à la Bourgogne et à la vallée de l'Aisne jusqu'au Luxembourg et en Angleterre, où les témoignages du grand commerce perdurent jusqu'à, au moins, l'époque césarienne sinon augustéenne. On reste un peu perplexe devant cette vision de la vallée du Rhône quasi vide d'importation, d'autant que l'abondance éduenne et au-delà vers le Nord et l'Est, le dynamisme de la zone du denier, témoignent d'activités économiques extrêmement florissantes.

C'est en se tournant vers d'autres voies que l'on pourrait considérer d'autres hypothèses pour les échanges. Grâce aux études récentes sur le texte de Strabon (*Géographie*, IV, I, 14) qui souligne : *"Seulement, comme le Rhône est rapide et difficile à remonter, il y a telles marchandises de ces cantons (toutes celles notamment qu'on expédie de chez les Arvernes pour être embarquées sur le Liger), qu'on aime mieux envoyer par terre sur des chariots. Ce n'est pas que le Rhône, en certains points de son cours, ne se rapproche sensiblement de l'autre fleuve, mais, la route*

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\*Speaker

*de terre étant toute en plaine et peu longue elle-même (elle n'est guère que de 800 stades) invite à ne pas remonter le Rhône, d'autant qu'il est toujours plus facile de voyager par terre. A cette route succède la voie commode du Liger, fleuve qui descend des monts Cemmènes et va se jeter dans l'Océan ”*, nous proposerons de réexaminer trois possibilités de voies concurrentes à celle du Rhône : la voie de la vallée de l'Hérault, la voie Régordane et la voie d'Aubenas en lien avec la Loire et l'Allier, à l'aune des courants des hommes, des idées et de la culture matérielle (architecture, épigraphie, mobiliers, numismatique, acculturation).

Que l'activité à longue distance de ces itinéraires soit saisonnière, cela est plus que probable comme les textes du Moyen-Age et d'époque Moderne le montrent encore.

**Keywords:** voies commerciales, Gaule, âge du Fer, époque romaine, monnaies, amphores, textes antiques

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- Warnking Pascal
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