

# Seventh Conference of Italian Archaeology

## *The Archaeology of Death*

### Programme



GALWAY  
IRELAND

April 16-18, 2016



OÉ Gaillimh  
NUI Galway

With thanks to

*College of Arts, Social Sciences, and Celtic Studies*

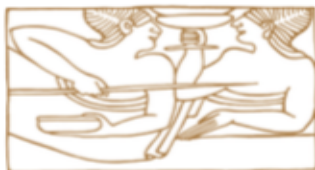
*School of Languages, Literatures, and Cultures*

*Discipline of Classics*

*Discipline of Archaeology*



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## ***Introduction***

### **Welcome to the Seventh Conference of Italian Archaeology**

Many people and institutions have made this Conference possible. Firstly, we owe a debt of gratitude to those institutions and foundations that have assisted us with generous financial aid, these are: the Galway University Foundation; Fáilte Ireland; the College of Arts, Social Sciences, and Celtic Studies; the Moore Institute; the School of Languages, Literatures, and Cultures. The Accordia Research Institute provided financial support for travel bursaries to enable postgraduate and early career scholars to attend, and BAR kindly gave prizes for the best poster.

Secondly, we are pleased to acknowledge the support and practical help of organisations, institutions, and colleagues who have made this Conference a reality. We thank the Italian Embassy to Ireland, the British School at Rome, and the Etruscan Foundation. Within NUI Galway, the discipline of Classics, the discipline of Archaeology, and the Conference Office have facilitated us in many ways; we salute too our student volunteers who have given so much of their time and support. We especially note the substantial efforts of Dr Kieran O'Connor, discipline of Archaeology, and to Dr Lucy Shipley, Moore Institute Visiting Fellow.

Organising a conference such as this is a complex and immense task. We hope we have managed things adequately and inevitably some minor mishaps will occur over the next four days, and we ask for your continued patience and cooperation. You can bring any queries or problems to any of our volunteers, who will be available throughout the venue.

If this is your first time in Galway we hope you get to take some time to see the city and its many hidden treasures, and finally, we wish that everyone attending the Conference has an enjoyable and stimulating experience.

*Edward Herring & Eóin O'Donoghue*

April 2016

National University of Ireland, Galway

## ***Introduzione***

### **Benvenuti al Settimo Congresso sul'Archeologia Italiana**

Molte persone e istituzioni hanno contribuito alla realizzazione di questo Congresso. In primo luogo, abbiamo un debito di gratitudine verso quelle istituzioni e fondazioni che ci hanno assistito con generosi finanziamenti. Questi sono: *the Galway University Foundation; Fáilte Ireland; the College of Arts, Social Sciences, and Celtic Studies; the Moore Institute; the School of Languages, Literatures, and Cultures.* *The Accordia Research Institute* ha fornito sostegno finanziario per borse di soggiorno

In secondo luogo, riconosciamo il sostegno e l'aiuto pratico di organizzazioni, istituzioni e colleghi, che hanno reso possibile questa Conferenza. Ringraziamo l'Ambasciata Italiana in Irlanda, *the British School at Rome*, e *the Etruscan Foundation*. In questa università il Dipartimento di Classics, il Dipartimento d'Archeologia, e *the Conference Office* hanno aiutato in molti modi. Salutiamo anche i nostri studenti volontari per il loro tempo e collaborazione. Riconosciamo in particolare i considerevoli sforzi di Dr Kieran O'Connor, Dipartimento d'Archeologia, e di Dr Lucy Shipley, *Moore Institute Visiting Fellow*.

Organizzare un Congresso di queste dimensioni è un compito complicato e difficile. Speriamo di avere gestito le cose in modo adeguato; inevitabilmente alcuni problemi minori si presenteranno nei prossimi quattro giorni, e confidiamo nella vostra pazienza! Se avete qualche domanda o problema vi preghiamo di contattare uno dei nostri volontari.

Se questa è per voi la prima volta a Galway speriamo che troviate il Tempo di vedere la città e i suoi tesori nascosti; e, infine ci auguriamo che ogni partecipante a questo Congresso possa trarre un'esperienza piacevole e stimolante.

*Edward Herring & Eóin O'Donoghue*

aprile 2016

*National University of Ireland, Galway*

## ***General Information***

### **Information Desk**

During the Conference, please consult the Information Desk in the Arts Millennium Building for general queries and other help.

### **Lunch and Refreshment Breaks**

Morning Coffee, Lunch, and Afternoon Tea will be served in the Foyer of the Arts Millennium Building; if you have any dietary requirements please inform the servers who will be happy to assist you. Our volunteers can provide information for other dining options on campus.

### **Galway City Travel**

Galway is a compact town and it is possible to navigate the centre on foot; the university campus is located in the Newcastle area of the city, about a 10-minute walk from the main shopping area. A number of the city bus companies serve the university; please see the Conference webpage for links to timetables and route maps. There are also a number of cab and taxi companies, please ask any of our volunteers for contact information.

### **IT Facilities and Wi-Fi Access**

If you would like to use computer facilities on campus or access the Wi-Fi network you can do so by logging in with the User ID and Password located on the reverse of your name badge. The Wi-Fi network you should choose is NUIGWIFI.

### **Social Media**

In 2006 at the 6<sup>th</sup> Conference of Italian Archaeology in Groningen social media was still in its infancy, consequently this is the first in the series to attempt to embrace the potential, and hopefully positive effect, of disseminating 'live' the proceedings to the wider world. However, if a presenter requests that their material not be broadcast or recorded please respect their requests. Please post to the Conference Facebook page, and for any conference related posts, please use the tag #cia7 and Tweet @nuigalway. We ask that you tweet sensitively and are respectful of presenters and their work.

### **Bank Facilities**

There are ATMs located at the north end of the main concourse in the Arts-Science Building.

### **For Presenters**

#### ***Prior to your Presentation***

Please meet in the room where your panel takes place 10 minutes before it begins to coordinate with the session chair. If you are using a digital slideshow you should upload it to the computer at this point, preferably via a USB flash drive or similar device.

#### ***Time management***

You have a **maximum of 20 minutes** to present your paper; session chairs have been instructed to impose this limit strictly. We have three panels running simultaneously, and in order

## ***Informazioni Generali***

### **Banco informazioni**

Nel corso della conferenza, si prega di consultare il banco informazioni nell'*Arts Millennium Building* per domande generali e altri aiuti.

### **Pranzo e Breaks**

Caffè, pranzo e tè del pomeriggio saranno serviti nel Foyer dell'*Arts Millennium Building*; se avete esigenze particolare riguardo l'alimentazione si prega di informare i cameriere che saranno lieto di assistervi. I nostri volontari possono fornire informazioni per le altre opzioni per la ristorazione nel campus.

### **Galway City**

Galway è una piccola città ed è possibile esplorare il centro a piedi; il campus universitario si trova nella zona di Newcastle della città, a circa 10 minuti a piedi dalla principale zona commerciale. Un certo numero di compagnie di autobus urbani servono l'Università; consultare la pagina web del Congresso per i collegamenti a orari e mappe delle rotte. Ci sono anche una serie di compagnie di taxi, si prega di chiedere a uno qualsiasi dei nostri volontari per informazioni a riguardo

### **Strutture Informatica e Wi-Fi**

Se si desidera utilizzare strutture informatiche nel campus, o accedere al network *Wi-Fi*, potete farlo così effettuando il login con *USER ID* e *Password* che si trova trovano sul retro del tag nome. Per la rete *Wi-Fi* è possibile scegliere *NUIGWIFI*.

### **Social media**

Nel 2006, al 6 ° Congresso sull'Archeologia Italiana a Groningen i social media erano ancora nella loro infanzia, quindi questo è il primo Congresso della serie in cui si tenterà di abbracciarne il potenziale - si spera con risultati positivi – per la diffusione live degli eventi a livello mondiale. Comunque, nel caso in cui uno speaker chieda che la propria presentazione non venga trasmessa o registrata, si prega di rispettare tali richieste. Per qualsiasi comunicazione sui social media in rapporto al Congresso, si prega di utilizzare il tag #cia7 e @nuigalway

### **Servizi bancari**

Un bancomat si trovano a nord del concorso nella Arts-Scienze Building.

### **Per gli speakers**

#### ***Prima della vostra Presentazione***

Gli *speakers* dovrebbero riunirsi nella stanza dove si svolgerà la sessione rilevante 10 minuti prima di iniziare, in modo da potersi coordinare con il presidente della sessione. Se si utilizza una presentazione digitale, si dovrà scaricarla sul computer in quel momento, preferibilmente tramite un flash drive *USB* o un dispositivo simile.

to facilitate delegates who wish to move between sessions to hear specific papers we need speakers to keep to their time. There will be time for discussion and questions at the end of each paper.

### ***Audio-Visual Capacity***

The three main lecture theatres are equipped with desktop computers and the two sessions taking place in the Siobhán McKenna Theatre will utilise a laptop computer. All machines have Microsoft PowerPoint and Adobe Acrobat software installed for digital slideshows. The machines are Internet-enabled and can play most standard audio-visual programmes. If you have any special technological requirements please inform us at your earliest convenience. We have an audio-visual engineer available to troubleshoot difficulties.

### ***Posters***

If you are presenting in the Poster Session you should assemble in the Arts Millennium Building Foyer at 5.20pm where you will then be directed to the discipline of Archaeology to set-up the posters.



### ***Gestione del Tempo***

Ogni *speaker* avrà un massimo di 20 minuti per la propria presentazione; i presidenti di sessione sono stati incaricati di far rispettare questo limite rigorosamente. Durante tutta la durata del Congresso vi saranno almeno tre sessioni svolgentesi in contemporanea, pertanto, al fine di facilitare i delegati che desiderano spostarsi da una sessione all'altra per assistere a presentazioni. Specifiche, sarà necessario rispettare scrupolosamente il programma degli orari. Ci sarà ad ogni modo tempo per la discussione e le domande alla fine di ogni presentazione

### ***Capacità Audiovisive***

Le tre aule principali sono dotate di computer, mentre le due sessioni che si svolgono nel *Siobhán McKenna Theatre* utilizzeranno un computer portatile. Tutte le apparecchiature hanno Microsoft PowerPoint e Adobe Acrobat software installati per le presentazioni digitali. Tutti i computer possono collegarsi a Internet e i normali programmi audiovisivi sono egualmente disponibili. Se avete esigenze tecnologiche speciali vi preghiamo di farcelo sapere al più presto. Abbiamo un assistente tecnico audiovisivo a disposizione per risolvere qualsiasi problema che possa presentarsi.

### ***Posters***

Se presentate nel contesto della *Poster Session*, dovrete presentarvi nel Foyer dell'Arts Millennium Building alle ore 17:20; da lì verrete in seguito guidati al Dipartimento d'Archeologia per la messa a punto dei posters.

## ***Events***

### **Poster Session**

The Poster Session and a wine reception will be hosted by the discipline of Archaeology in their wing of the Arts-Science Building at 5.45pm on Saturday. The location can be found on the campus map on page 81 of this booklet. Volunteers will be available to guide you to the correct location. We will award a small prize to the best poster presented by a postgraduate student. The President of NUI Galway, Dr James J. Browne, will make a short speech at the beginning of the reception.

### **Conference Dinner**

The conference dinner will take place in Kirby's Restaurant on Cross Street in the city centre at 8pm on Sunday evening. The dinner is by reservation; enquiries for booking a space can be directed to the conference organisers; however, owing to space restrictions we may not be able to accommodate everyone that is interested. The city map at the end of this booklet (on page 82) marks the location of the dinner. Additionally, we will lead a group to the restaurant at 7.30pm from the conference venue; if the weather is inclement we will arrange cars.

### **Excursion to the Burren**

The discipline of Archaeology will lead a fieldtrip to the Burren on Tuesday, April 20<sup>th</sup>. A bus will depart the Quadrangle at NUI Galway at 9.30am. The Burren is located around one hour south of Galway City, and is home to one of the most dramatic landscapes in Europe and containing an astonishingly rich and varied archaeological heritage, with evidence for human settlement from the Neolithic onwards. The tour will incorporate a number of the highlights of this region, including Corcomroe Cistercian Abbey, Gleninagh Tower House, and Poulmabrone Portal Dolmen. Additionally, we will have lunch at the Caherconnell Cashel visitor centre, and then a tour of the NUI Galway excavations there. A charge of €12 will be required for lunch and entrance to Caherconnell.

## ***Avvenimenti***

### **Poster Session**

La *poster session* e il ricevimento avranno luogo nel Dipartimento di Archeologia alle 17:45 di Sabato. Il luogo in questione può essere trovato nella sezione Maps (a pag. 81) di questo libretto. I volontari vi guideranno al posto giusto. Un piccolo premio verrà assegnato al miglior poster presentato da un/a dottorando/a. Inoltre, il rettore di *NUI Galway*, Dr James J. Browne, farà un breve intervento all'inizio del ricevimento.

### **Cena della Conferenza**

La cena della conferenza si terrà nel *Kirby's Restaurant* su *Cross Street*, nel centro di Galway, alle ore 20.00 di Domenica. La cena è su prenotazione; le richieste per la prenotazione possono essere dirette agli organizzatori del Congresso; Vi invitiamo gentilmente a prenotare il più presto possibile, in quanto non sarà possibile garantire un posto a tutti. La mappa della città alla fine di questo libretto indica il luogo del ristorante (a pag. 82). Inoltre, accompagneremo al ristorante coloro che intendono partecipare alla cena alle 19.30, con partenza dall'Arts Millennium; se il tempo è particolarmente inclemente, organizzeremo passaggi in taxi.

### **Visita al Burren**

*The discipline of Archaeology* condurrà un *fieldtrip* al Burren il Martedì, 20 aprile. Un autobus partirà dal *Quadrangle* a *NUI Galway* alle 09.30. Il Burren è a circa un'ora a sud di Galway, ed è sede di uno degli ambienti più spettacolari in Europa, e presenta un patrimonio archeologico eccezionale, con evidenza di insediamento umano a partire Neolitico. Il tour includerà una serie di visite presso punti salienti di questa regione, tra cui *Corcomroe Abbey*, *Gleninagh Tower House*, e *Poulnabrone Portal Dolmen*. Inoltre, il pranzo si svolgerà presso il centro visitatori *Caherconnell Cashel*, e verrà seguito da un tour degli scavi effettuati in quella zona da *NUI Galway*. È richiesto un supplemento di €12 per il pranzo e per l'ingresso al *Caherconnell*.

# Timetable

<b>Sessions: Saturday, April 16</b>			
9am	Registration: Arts Millennium Building		
9.45am	Session 1A: AM150 Theatre (Ó Tnúthail) <i>Re-thinking Italian funerary cavescapes: new insights into the cave burial practices of the Late prehistory</i>	Session 1B: AM200 Theatre (Fottrell) <i>South Italy I</i>	Session 1C: AM250 Theatre (Ó hEocha) <i>Settlement and Society in North and Central Etruria</i>
2pm	Session 1D: AM150 Theatre (Ó Tnúthail) <i>Interdisciplinary approaches to mortuary variability in Italian cemeteries from the Late Prehistory to the Iron Age</i>	Session 1E: AM200 Theatre (Fottrell) <i>Have you said métissage, acculturation or hybridization? Cultural contacts, resistance and integration, a viewpoint from the graves</i>	Session 1F: AM250 Theatre (Ó hEocha) <i>Sicily in Prehistory</i>
5.45pm	Session 1G: Discipline of Archaeology (Arts-Science Building) <i>Poster Presentations &amp; Wine Reception</i>		

<b>Sessions: Sunday, April 17</b>			
9am	Session 2A: AM150 Theatre (Ó Tnúthail) <i>Archaeological Science and New Approaches to the Italian Neolithic: a southern perspective</i>	Session 2B: AM200 Theatre (Fottrell) <i>Technology and Science in Italian Archaeology</i>	Session 2C: AM250 Theatre (Ó hEocha) <i>Latium and Campania</i>
1.20pm	Session 2D: AM150 Theatre (Ó Tnúthail) <i>Settlement and Society in South Etruria</i>	Session 2E: AM200 Theatre (Fottrell) <i>Moving Bodies: Multisensory Approaches to the Ancient Mediterranean</i>	Session 2F: AM250 Theatre (Ó hEocha) <i>South Italy II</i>
4.50pm	Session 2D ctd.: AM150 Theatre (Ó Tnúthail) <i>Settlement and Society in South Etruria</i>	Session 2H: AM200 Theatre (Fottrell) <i>Debates and Dialogues in Italian Archaeology</i>	Session 2I: AM250 Theatre (Ó hEocha) <i>Italy in Prehistory</i>
8pm	Conference Dinner		
			Session 2G: Siobhán McKenna Theatre <i>Portable XRF in Italian Archaeology</i>
			Session 2J: Siobhán McKenna Theatre <i>Northern Italy</i>

<b>Sessions: Monday, April 18</b>			
9am	Session 3A: AM150 Theatre (Ó Tnúthail) <i>Between urban and rural: recent work on minor centers in Roman Italy</i>	Session 3B: AM200 Theatre (Fottrell) <i>Read my lips: gender and literacy in early Italy. A session celebrating the work of Ruth Whitehouse, John Wilkins, and the Accordia Research Institute</i>	Session 3C: AM250 Theatre (Ó hEocha) <i>Central Italy</i>
1.20pm	Session 3D: AM150 Theatre (Ó Tnúthail) <i>Medieval Italy</i>	Session 3E: AM200 Theatre (Fottrell) <i>Roman Italy*</i>	Session 3F: AM250 Theatre (Ó hEocha) <i>Sicily from the Archaic Period to the Norman Conquest</i>
*Session starts at 12pm			

# Programme

<b>Saturday, April 16</b>	
9am-9.45am	Registration, Arts Millennium Building
<b>Session 1A: Re-thinking Italian funerary caves: new insights into the cave burial practices of the Late prehistory (Organisers: Robin Skeates, Mario Rolfo, &amp; Letizia Silvestri)</b> <i>Venue: AM150 Theatre (O'Tnúthail)</i>	
9.45am	Skeates, R., Rolfo, M.F., & Silvestri, L.
9.50am	Gulli, D.
10.20am	Sarti, L. & Volante, N.
10.50am	Rossi, S., Panelli, C., Sparacello, V.S.
11.20am	<i>Morning Coffee</i>
11.40am	Rolfo, M.F., Silvestri, L., Achino, K.F.
12.10pm	Varalli, A., Moggi-Cecchi J., & Goude G.
12.40pm	Skeates, R., Beckett, J., Silvestri, L., Mancini, D., Cavazzuti, C., Angle, M.
<b>Session 1B: South Italy I (Chair: Alastair Small)</b> <i>Venue: AM200 Theatre (Fottrell)</i>	
9.50am	Tunzi, A.M.
10.20am	Capozzi, A., Colombo, D., Marino, P.
10.50am	Obojes, L.
11.20am	<i>Morning Coffee</i>
11.40am	Matarese, I.
12.10pm	Scalici, M.
<b>Session 1C: Settlement and Society in North and Central Etruria (Chair: Albert Nijboer)</b> <i>Venue: AM250 Theatre (O'hEocha)</i>	
9.50am	Cerasuolo, O. & Pulcinelli, L.
10.20am	Strazzulla, C.
10.50am	Rajala, U., Karivieri, A., Viberg, A., Sorge, E., Furiesi, A., Morelli, G., Catanzariti, G., Scipigno, R.
11.20am	<i>Morning Coffee</i>
11.40am	Perkins, P.
12.10pm	Cohen, S.
12.40pm	Kreindler, K.
1.10pm-2pm	<b>Lunch (Arts Millennium Building)</b>

Introduction

Characteristics of the cult and funerary caves in the Agrigento territory

Caves and shelters in the Uccellina Mountains (Alberese - Grosseto). Funerary practices and rituals during Bronze and Copper Ages at Grotta dello Scoglietto and Buca di Spaccasasso

Funerary behaviour in the Neolithic layers of the Arène Candide Cave (NW Italy).

Giving birth in reverse: Grotta Mora Cavorso and the long road to saying goodbye.

Lifestyle and Feeding in Italian Caves during the Metal Ages: The Contribution of Stable Isotopes Analysis

Cave burial in Middle Bronze Age central Italy: recent work at Grotta Regina Margherita, Colleparado (FR)

First evidences of cremation ritual, during the Early Calcolithic period, Northern Apulia: the findings of Giardinetto and Riseiga (Foggia)

Materials and grave goods in the middle valley of the river Fortore between the VIIIth – IIIrd century B.C.

Only princes in Daunia? Critical considerations for imaging the “elite” in Iron Age North-Apulia on the basis of the so called “tombe principesche”

Analysis of a Middle Bronze Age funerary context: the case of Murgia Timone (Matera)

Funerary landscape in Ruvo del Monte site and in Southern Italy (6th -4th century BCE)

The Etruscan Fortress of Rofalco. Twenty years of excavation and outreach activities

The Importance of Being Etruscan: Material culture and ethnic identity in the tomb of the Volumnii of Perugia

The Stockholm Volterra Project – exploring an unknown cityscape in an urban context

The final excavation seasons at Poggio Colla and their context in Northern Etruria

Putting North Etruscan necropoleis in context: Populonia and Vetulonia in the Early Iron Age

Subordinate satellite communities of Poggio Civitate

Session 1D: Interdisciplinary approaches to mortuary variability in Italian cemeteries from the Late Prehistory to the Iron Age (Chair: Luca Bondioli, organisers, Claudio Cavazzuti, Irene Dori, & Alessandra Varalli) <i>Venue: AM150 Theatre (O'Truithail)</i>		
<b>2.00pm</b>	Bondioli, L. & Cavazzuti, C.	Introduction
<b>2.10pm</b>	Angle, M., Altamura, F., Cavazzuti, C., Mancini, D., Pino Urià, B., Sebastiani, A., Tagliacozzo, A.	Burials and ritual offerings in the eneolithic site of Pantano Borghese, Rome, Italy
<b>2.40pm</b>	Persiani, C., Petiti, P., Allegranza, L., Cavazzuti, C., Conti, A.M., Labritto C.	The Selviciola necropolis and the Rinaldone-culture affair: some new hints from interdisciplinary research
<b>3.10pm</b>	Varalli, A., Moggi-Cecchi J., & Goude G.	The Origin of the Mediterranean Diet: A Multidisciplinary Approach to reconstruct the subsistence strategies in Italy during the Bronze Age
<b>3.40pm</b>	<i>Afternoon Tea</i>	
<b>4pm</b>	Cavazzuti, C.	New bioarchaeological data on Northern Italy Bronze Age urnfields In Northern Italy
<b>4.30pm</b>	Fulminante, F.	Infancy and Urbanization in Central Italy during the Early Iron Age and Beyond
<b>5pm</b>	Sperduti, A., d'Agostino, B., Gastaldi, P., Faiella, I., Fiore, I., Nava, A., Pellegrino, C., Rizzo, C., Bondioli, L.	Changing patterns of infants' funerary rituals in Pontecagnano (SA). The contribution of an integrated approach of analysis
<b>5.30pm</b>	Gigante, M., Warter, C., Müller, W., Sperduti, A., Bondioli, L.	Among the Greeks, Among the Natives: Strontium isotopic ratio analysis of human odontoskeletal remains from Pithekoussai, Ischia (S Italy)

Session 1E: Have you said métissage, acculturation or hybridization? Cultural contacts, resistance and integration, a viewpoint from the graves (Organisers: Arianna Esposito & Airtón Pollini) <i>Venue: AM200 Theatre (Fotrell)</i>		
<b>2pm</b>	Esposito, A. & Pollini, A.	Cultural contacts, resistance and integration, a viewpoint from the graves
<b>2.30pm</b>	Bérard, R-M.	Greek and indigenous people in the necropolis of Megara Hyblaea
<b>3pm</b>	Nizzo, V.	Constructing deathscapes between Pithekoussai and Cumae: la costruzione del sociale all'alba della colonizzazione tra integrazione e ibridazione
<b>3.30pm</b>	<i>Afternoon Tea</i>	
<b>3.50pm</b>	Thiermann, E.	Le necropoli arcaiche di Capua
<b>4.20pm</b>	Munzi, P.	Samnites and/or Latins? Case study from the necropolis at Cumae between 3 <sup>rd</sup> and 1 <sup>st</sup> c. BC
<b>4.50pm</b>	Pouzadoux, C. & Basile, L.	Arpi (Puglia), città aperta?
<b>5.20pm</b>	Senna Garraffoni, R.	Funerary art and <i>munera</i> : gladiators and tombstones at Pompeii

Session 1F: Sicily in Prehistory (Chair: Robin Skeates) <i>Venue: AM250 Theatre (O'hEocha)</i>		
<b>2pm</b>	Wexler, J.	Places of Death: New Interpretations of the Development and Utilization of Rock-Cut Tombs in Western Sicily
<b>2.30pm</b>	Giannitrapani, E.	The making of sacred and funerary landscapes in central Sicily between the 6th and the 1st millennium BC
<b>3pm</b>	Miltello, P.M., Sammito, A.M., Żebrowska, K., Messina, T., Figuera, M., Giandino, M.	Calicantone: a funerary landscape in Sicily
<b>3.30pm</b>	<i>Afternoon Tea</i>	
<b>3.50pm</b>	Draïà, E. & Accorso, D.	The chamber tombs in the territory of Valguarnera Caropepe: New Data
<b>4.20pm</b>	Tanasi, D.	Discovering Sofia: forensic facial reconstruction of a woman from Copper Age Sicily

5.45pm - 7pm    **Session 1G: Poster Presentations & Wine Reception hosted by the NUI Galway, Discipline of Archaeology**

Alessandri, L. & Rolfo, M.F.  
Cannavacciuolo, R. & Budetta, T.  
Colombi, C.  
De Domenico, C., Turco, M., Lisi, S.  
Fischetti, A.L.  
Harari, M., Rondini, P., Zamboni, L.  
Hye, S.  
Mandić, J.  
Mandolesi, A., Lucidi, M.R., Di Pasquale, G.  
Marazzi, E.  
Mauro, M.  
Pinchetti, L.  
Pizziolo, G. & Volante, N.  
Radina, F. & Savino, M.L.  
Solaimi, P.  
Triozzi, B., Nystrom, P., Carroll, M.  
Vella, C. & Murray, C.A.  
Vita, C.

New data about the Bronze Age use of caves in South coastal Latium: "Grotta la Sassa" (Sonnino - Latina).  
Via Minervia: nuovi dati dalle recenti indagini a Punta della Campanella  
La nascita del "principi". Il sepolcreto di Vetulonia durante il periodo Orientalizzante  
A chamber tomb from the Indigenous-Hellenized settlement of Monte Iudica (CT)  
Castrimeniense road: the most ancient connection route between Alban Hills and the area in which the city of Rome will develop  
Defending the Lords of Amber: The Villanovan Settlement of Verruchio Rediscovered  
Hinterland of the cemeteries of Verruchio Status report on the Valmarecchia Survey Project  
Funerary customs and social aspects of one community in the valley of the River Agri between the end of the V and the III century B.C.  
Appunti per Un'Analisi Interdisciplinare di dun contesto funerario Arcaico di Tarquinia (Etruria)  
Le Forme dell'Appartenenza Aristocratica nella Necropoli di Fornaci di Capua. Alcuni dati dalle sepolture orientalizzanti dell'Area Sud-Orientale  
Capua in età Orientalizzante. Tombe di Rango dall'Area Occidentale della necropoli di Fornaci  
What lies behind decline? Investigating the potential of a multiscale approach to late antique landscapes in Central Italy  
GIS and visual analysis of a Copper Age funerary site: intra-site perspectives at "Poggio di Spaccasasso"(Grosseto, Italy)

Grotta Nisco (Cassano delle Murge-Bari), a Copper Age necropolis. The study of "ambiente 1" and "ambiente 5"  
The human remains from Colle del Forno (Montelibretti, Rm)  
New biocultural perspectives on the Iron Age population of the Vestini (Abruzzo, Italy)  
Studying Cossyra in the Channel of Sicily: BUAPP and the Lago di Venere  
Burial practices in the necropolis of Buccino from the mid VII to the early IV century B.C.

**Sunday, April 17**

**Session 2A: Archaeological Science and New Approaches to the Italian Neolithic: a southern perspective (Organisers: Kerri Brown, Craig Alexander, & Italo M. Muntoni)**

**Venue: AM150 Theatre (O'Tnàthail)**

9am    Brown, K.A., Alexander, C., Muntoni, I.M.  
9.10am    Muntoni I.M., Primavera M., Fiorentino G.  
9.40am    Alexander, C. & Muntoni, I.M.  
10.10am    Brown, T.  
10.40am    **Morning Coffee**  
11am    Brown, K., Alexander, C., Freund, K.P., Muntoni, I.M., Tykot, R.H.  
11.30am    Tafuri, M.A., Fullagar, P.D., O'Connell, T.C., Belcastro, M.G., Iacumin, P., Conati Barbaro, C., Sansaverino, R., Monaco, A., Robb, J.  
12am    Discussion

Introduction

Early farmers in the Apulia region (south-east Italy): a multidisciplinary approach for the history of interaction between climate, environment and crops  
New approaches to the radiocarbon evidence for the Neolithic of southeastern Italy  
It takes two to tango: using crop genetics to study the Neolithic of southern Italy

Pots and People of the Neolithic Tavoliere: insights into ceramic production and exchange from pXRF analysis  
Neolithic life in Southeastern Italy: A combined strontium, oxygen and carbon isotopic study



Session 2B: Technology and Science in Italian Archaeology (Chair: Lucy Shipley)	
Venue: AM200 Theatre (Fottrell)	
9.10am	Soria, C.
9.40am	Beltrán Gil, I., Maniaci, E., Mattio, E.
10.10am	Pace, A. & Bursich, D.
10.40am	<i>Morning Coffee</i>
11am	O'Donovan, S.
GIS applications in the valorization of the cultural heritage: the case of Campovalano (Central Italy, TE) and its territory	
Funerary Landscapes and Archaeology of War in the Cuneo Valleys.	
3D modelling and Attic pottery. A new approach to an 'old' question	
Predicting the Past: Assessing the Utility of Artificial Intelligence Data Mining	
Session 2C: Latium and Campania (Chair: Phil Perkins)	
Venue: AM250 Theatre (O'hEocha)	
9.10am	Rizzo, C.
9.40am	Evans, M.
10.10am	Desiderio, A.M., Grimaldi, T., Rizzo, C.
10.40am	<i>Morning Coffee</i>
11am	Russo, A.R.
11.30am	Willemssen, S. & van Loon, T.
12pm	Merlati, F.
Una preghiera senza voce. I gesti del sacro e la ritualità ctonia nelle necropoli della Campania tra I e II età del ferro	
Buried Among the Living: Intramural Burial in Archaic Gabii	
Material culture and ethnic identity: some case studies from Pontecagnano during the Orientalising period	
Accedere all'aldilà. <i>L'As rule</i> in tomba: nuove acquisizioni da Pontecagnano	
Sumptuary legislation and ideological change: A study of the developments in the ritual practice of 7th and 6th century Latium Vetus	
Ranking, power and social identity in the Orientalizing indigenous cemeteries of the Sarno Valley, Campania	
Lunch (Arts Millennium Building)	
12.30pm-1.20pm	
Session 2D: Settlement and Society in South Etruria (Chair: Katherine Kreindler)	
Venue: AM150 Theatre (O'Truithail)	
1.20pm	Nijboer, A.
1.50pm	Attema, P., Bellelli, B., Filippini, P., di Gennaro, F., Nijboer, A., Seubers, J., Willemssen, S.
2.20pm	Napolitano, F.
2.50pm	<i>Afternoon Tea</i>
3.10pm	Cerasuolo, O.
3.40pm	Brown, D.
4.10pm	Prato, O.
4.40pm	<i>Break</i>
4.50pm	O'Donoghue, E.
5.20pm	Carroll, A.
5.50pm	Russo, L.M.
Diversity in death: differences in burial ritual as recorded in central Italy, 950-500 BC	
The People and the State, material culture, social structure and political centralization in Central Italy (850 - 500 BC).	
Società Pithecusana e Traffici Commerciali Etruschi Nell'Orientalizzante Recente	
Burial Custom Patterns in Early and Middle Orientalising Caere	
‘The Etruscans Don’t Wear Prada’: Dressing up the Tomb Paintings of Tarquinia	
Dogs, turtles and Etruscan tombs: the role of animal remains in the interpretation of disturbed archaeological contexts	
A woman's world? Reconsidering gender identities in Archaic Etruria	
A sign of the times: updating the outdoor wayside panels of Tarquinia	
“Die Welt des Draussen”: funerary landscape and ritual feasts in Etruria	
Session 2E: Moving Bodies: Multisensory Approaches to the Ancient Mediterranean	
(Organiser: Eleanor Betts)	
Venue: AM200 Theatre (Fottrell)	
1.20pm	Hamilton, S. & Whitehouse, R.
1.50pm	Grima, R.
2.20pm	Lambrugo, C.
Prehistoric pilgrimage: the road to Grotta Scaloria	
Making place in Late Neolithic Malta: the temporality of landscapes and monuments	
Feeling the <i>evodia</i> of the goddesses in the sacred landscape of Gela (Sicily)	

<b>2.50pm</b>	<b><i>Afternoon Tea</i></b>	Seeing textile technology with new eyes: the Etruscan cloak experiment
<b>3.10pm</b>	Harris, S.	Warriors and wayfarers: multisensory movement in the sacred landscape of Picenum
<b>3.40pm</b>	Betts, E.	Response
<b>4.10pm</b>	Skates, R. (Discussant)	
<b>Session 2F: South Italy II (Chair: Edward Herring)</b> <b>Venue: AM250 Theatre (O'hEocha)</b>		
<b>1.20pm</b>	Peruzzi, B.	Dancing Around the Grave? Funerary Rituals and the Creation of Peucetian Identity between the 6th and 3rd Century BCE
<b>1.50pm</b>	Colombi, C., Villa, I., Guggisberg, M.A., Tunzi A.M., Lo Zupone M., Modesto R., Mironi V., Zupancich A., Caricola I., Minniti C., Martino F.M.	Francavilla Maritima (Calabria): nuove ricerche nella necropoli enotria
<b>2.20pm</b>		Living and Dead Underground: the case study of the “Fermaireccia” Hypogeum of Trinitapoli (BAT), Italy
<b>2.50pm</b>	<b><i>Afternoon Tea</i></b>	
<b>3.10pm</b>	Heitz, C.	No country for old men? Gender and age in a small Archaic southern Italian community
<b>3.40pm</b>	Schönheit, L.	Dealing with Death in South Italy – Comedy and the Grave in Red Figured Vase Painting
<b>Session 2G: Portable XRF in Italian Archaeology (Organiser: Andrea Vianello)</b> <b>Venue: Siobhán McKenna Theatre</b>		
<b>1.20pm</b>	Vianello, A.	Introduction
<b>1.25pm</b>	Tanasi, D.	Ognina Islet: a Bronze Age Maltese colony in Sicily? New data from PXRF analyses
<b>1.50pm</b>	Tykot, R.	Obsidian Studies in Italy: After 50 Years, What Have We Learned and What Still Needs to Be Done?
<b>2.20pm</b>	Vianello, A.	Revealing technological changes in metals through pXRF: A case study in Sicily
<b>2.50pm</b>	<b><i>Afternoon Tea</i></b>	
<b>3.10pm</b>	Angelini, I., Shalev, S., Artioli, G.	The use of portable X-ray fluorescence (pXRF) probes in archaeology: advantages and pitfalls
<b>3.40pm</b>	Natali, E. & Marino, S.	pXRF determination of the obsidian industry from the S - F area of the Piani della Corona Bronze Age settlement (Bagnara - RC , Italy)
<b>4.10pm</b>	<i>All speakers</i>	Discussion
<b>4.40pm-4.50pm</b>	<b><i>Break</i></b>	
<b>Session 2H: Debates and Dialogues in Italian Archaeology (Chair: Edward Herring)</b> <b>Venue: AM200 Theatre (Fottrell)</b>		
<b>4.50pm</b>	Grove Saxkjær, S.	Identifying markers of ethnicity in funerary contexts
<b>5.20pm</b>	Luginbühl, J.	Urn, inkpot and stilus. Archaeological evidence of literacy The "Archaeology of Death"
<b>5.50pm</b>	Rajala, U. & K. Tikkanen	Multicultural interaction, colonial boundaries and changing group identities: contextualising inscriptions, languages and alphabets
<b>6.20pm</b>	Gennaro, A.	The socio-political dimension of Archaeology: Some reflections on the Italian Path
<b>Session 2I: Italy in Prehistory (Chair: Kerri Brown)</b> <b>Venue: AM250 Theatre (O'hEocha)</b>		
<b>4.50pm</b>	Baur, C.	The Social Structure of Early Iron Age Warriors in Central Italy
<b>5.20pm</b>	Poggiani Keller, R.	Ancestral sanctuaries and landscapes during the Copper Age in Valle Camonica
<b>5.50pm</b>	Negróni Catacchio, N., Aspesi, M., Metta, C., Pasquini, G., Jacopo Sala, A.	The chamber tombs phenomena as evidence for the birth of a Bronze Age élite: the case of the Roccoia cemetery (Farnese, VT).

Session 2J: Northern Italy (Chair: Claudio Cavazzuti)	
Venue: <i>Siobhán McKenna Theatre</i>	
<b>4.50pm</b>	Cavazzuti, C. & Putzolu, C.
<b>5.20pm</b>	Botturi, C.
<b>5.50pm</b>	Fusco, R.
The colonization of the Aemilian Apennine in the Bronze Age Po River valley Discovering Funerary Patterns of Distribution in Gallia Transpadana: Interrelations between the Living and the Dead in the territory of Remedello (Brescia) Putridaria (strainer rooms) and draining practices of the bodies. Anthropology of death in the modern age	
<b>8pm</b>	<b>Conference Dinner</b>

**Monday, April 18**

Session 3A: Between urban and rural: recent work on minor centers in Roman Italy (Organisers: Tymon de Haas and Gijs Tol)	
Venue: <i>AM150 Theatre (O'Truithail)</i>	
<b>9am</b>	de Haas, T. & Tol, G.
<b>9.10am</b>	Santoro, S. & Moderato, M.
<b>9.40am</b>	García Sanchez, J., Stek, T., Pelgrom, J.
<b>10.10am</b>	Tol, G., de Haas, T., Armstrong, K., Borgers, B.
<b>10.40am</b>	<i>Morning Coffee</i>
<b>11am</b>	Zanini, E. & Giorgi, E.
<b>11.30am</b>	Bertoldi, S., Castiglia, G., Castrorao Barba, A.
<b>12pm</b>	Small, A. (Discussant)
Introduction Minor settlements in Central Adriatic Italy: rethinking socio-demographical models through archaeological data The role of minor centres in Colonial Landscapes The role of minor centres in the economy of Roman central Italy: two case studies from the Pontine region Vignale: a large and problematic “minor center” on the Tuscan coastline Approaching Roman secondary settlements in Italy: diachronic trends, spatial relationships and economic roles Response	

Session 3B: Read my lips: gender and literacy in early Italy. A session celebrating the work of Ruth Whitehouse, John Wilkins, and the Accordia Research Institute (Chair: Mike Edwards, organisers, Carrie Murray and Edward Herring)	
Venue: <i>AM200 Theatre (Fotrell)</i>	
<b>9.10am</b>	Edwards, M.
<b>9.40am</b>	Smith, C.
<b>10.10am</b>	Herring, E.
<b>10.40am</b>	<i>Morning Coffee</i>
<b>11am</b>	Shipley, L.
<b>11.30am</b>	Murray, C. A.
Introduction Recent approaches to early writing “You’ll get a belt from your Da”: military prowess, status and masculinity and the evidence of the bronze belts from South Italy  The Story of a New Name: Biographical Feminism and Italian Archaeology At Face Value: Questioning the visibility of gender in Etruscan funerary art	

Session 3C: Central Italy (Chair: Peter Attena)	
Venue: <i>AM250 Theatre (O'hEocha)</i>	
<b>9.10am</b>	Jaia, A. M. & Virili, C.
<b>9.40am</b>	Desibio, L. & Barone, P.M.
<b>10.10am</b>	Budetta, T.
<b>10.40am</b>	<i>Morning Coffee</i>
<b>11.30am</b>	Di Fraia, T.
Alla ricerca delle origini dei Sabini: l'area funeraria di Campo Reatino (RI) A multi-method approach for a case of study: San Lorenzo in Montecastrilli (Umbria, Italy) Una comunità mista sulla collina di Sorrento: la necropoli del Deserto delle Sirene  A case of atypical rituals: the Riparo Di Cicco (Civitaluparella, CH, Italy)	

<b>12.30pm-1.20pm</b> <b>Lunch (Arts Millennium Building)</b>		
<b>Session 3D: Medieval Italy (Chair: Kieran O'Connor)</b> <b>Venue: AM150 Theatre (O'Trúthail)</b>		
<b>1.20pm</b>	Codromaz, F.	Ethnic identity, material culture and social development of the Longobards: some examples
<b>1.50pm</b>	Pergola, A.	Special deposition in the catacomb of St. Callistus in Rome: New data on the funerary use of catacombs between the eighth and the ninth centuries
<b>2.20pm</b>	Redi, F. & Savini, F.	Continuità e trasformazione del paesaggio funerario aquilano dalla tarda antichità all'età moderna
<b>2.50pm</b>	<b>Afternoon Tea</b>	
<b>3.10pm</b>	Vitale, L.	Gli spazi degli esclusi. Sepolture isolate d'infanti nell'Italia tardoantica
<b>3.40pm</b>	Mazzucchi, A., Zana, M., Bellandi, G., Gaudio, D., Steffenini, D., Laffranchi, Z., Brunella, B.	Discovery of Early Medieval Burials in the Verona Arena Theatre
<b>4.10pm</b>	Marchetta, I.	I morti si nutrono di giudizi, i viventi di amore: Pratiche rituali nei funerali altomedioevali: dagli oggetti ai concetti
<b>Session 3E: Sicily from the Archaic Period to the Norman Conquest (Chair: Carrie Murray)</b> <b>Venue: AM250 Theatre (O'hEocha)</b>		
<b>1.20pm</b>	Öhlinger, B.	Feasting the dead: Ritual landscapes in indigenous necropoleis of archaic Sicily between tradition and transformation
<b>1.50pm</b>	Sgarlata, M.	Archaeology and Anthropology of Death: new data from the catacombs of Syracuse
<b>2.20pm</b>	D'Agata, A.	The Necropolis Est of Polizzello: rites and depositions from the tombs 5 and 5A
<b>2.50pm</b>	<b>Afternoon Tea</b>	
<b>3.10pm</b>	Barbera, A.	Tombs 24 and 25 from Necropolis Est of Polizzello: Hellenization processes in the funeral traditions of an indigenous settlement in central Sicily
<b>3.40pm</b>	Bonacini, E. & Ursino, M.	Unpublished data from the archaeological excavation of Santa Maria La Vetere church in Militello Val di Catania
<b>4.10pm</b>	Mölk, N.	The last Muslims of Monte Iato (Sicily). Archeological and Anthropological Researches
<b>4.40pm</b>	Di Carlo, N.	The women's and infant's graves in the necropolis of Sabucina (Caltanissetta)
<b>Session 3F: Roman Italy (Chairs: Eóin O'Donoghue &amp; Ulla Rajala)</b> <b>Venue: AM200 Theatre (Fotrell)</b>		
<b>12pm</b>	Davies, P.	Challenging the Public Transcript: Vandalism and Resistance in Republican Rome
<b>12.30pm</b>	<b>Lunch</b>	
<b>1.20pm</b>	Owen, M.	False doors in domestic Roman Architecture
<b>1.50pm</b>	Rossi, C. & Marini, I.	Cremation structures and funerary dynamics in Roman Veneto (North-eastern Italy): new perspectives from Padua/Patavium
<b>2.20pm</b>	Pelucchini, G.	The necropolis of via Albere (Verona –Italy): a case study from the ancient Roman world
<b>2.50pm</b>	<b>Afternoon Tea</b>	
<b>3.10pm</b>	Musco, S. & Zabotti, F.	La necropoli Collatina: oggetti e gesti del rituale funerario
<b>3.40pm</b>	Giuliani, R., Radaelli, E., Gabrelli, I., Lamonaca, F.	The third mile of Via Labicana: Pagan and Christian inscriptions from the Christian Catacomb of the Saints Marcellino and Pietro in Rome
<b>4.10pm</b>	Castex D., Blandhard, P., Kacki, S., Réveillas, H., Salesse, K., Giuliani, R.	New chronological data for funeral Roman Christian networks. The case of the catacomb of Saints Peter and Marcellinus (Rome, 1st-3rd c. A.D.)



# ***Abstracts***

## **Session 1A**

### ***Re-thinking Italian funerary caves: new insights into the cave burial practices of the Late prehistory***

**Organisers: Robin Skeates, Mario F. Rolfo, Letizia Silvestri**

Caves are a key feature in the landscapes of the Italian peninsula and have always been closely interconnected with human life. From its dawn to the present, *Homo sapiens* has been frequenting caves for sheltering and dwelling purposes, as refuges or hideouts, but also as cult places and cemeteries. Natural openings in the ground have always been perceived as liminal places, marking the passage from light to darkness, from the known to the unknown, and ultimately from life to death. This session aims to explore the role of caves as tangible representations of the Underworld in the Italian landscape, focusing on the funerary practices occurring over time and space in Italian late prehistory. Using the theoretical framework mainly established by Ruth Whitehouse, we will examine case-studies ranging from the Early Neolithic to the Bronze Age and from the north to the southern islands.

**Domenica Gulli**

#### ***Characteristics of the cult and funerary caves in the Agrigento territory***

As part of an ongoing census project on the caves in the Agrigento territory, over 60 new cavities containing various archaeological artefacts (dated Neolithic to Late Bronze Age) have been explored, in addition to those already known in the literature. The aim of this report is to provide an overview of the most significant caves, focusing on a few recently investigated with chemical analyses and radiocarbon dating.

The ongoing study tries to confirm some aspects already noted: the presence of water vapours and dripping water leading to the formation of stalactites and stalagmites, streams and lakes, sulphurous water; hidden underground locations; difficulty of access; complete lack of light sources, and the presence of high-quality stoneware and tombs, providing evidence for the cultural rather than functional use of the caves. This report will focus also on two very intriguing caves: Kronio Cave at Sciacca and Capreria Cave at Sant'Angelo Muxaro.

The former is certainly one of the most amazing sites in the world, not only for its natural features, but primarily for the astonishing combination with one of the most interesting archaeological deposits. Thanks to the extreme environmental conditions, with a strong and hot airflow (37° degrees and 100% humidity) that makes it dangerous to stay inside for more than 20/30 minutes, there are still large intact vases simply resting on the floor. Recent analyses for the chemical characterisation of organic residues on some samples from large vases, studied with a multi-analytical approach, could help to understand the function of these stunning depositions. The latter cave, Capreria Cave at Sant'Angelo Muxaro, contains Middle and Late Bronze Age burial depositions, including swords and bronze bowls.

The overview of the funerary caves with the discussion of the analysis employed in their examination can enrich the results providing a narrative of the social and ritual dynamics during prehistory.

**Lucia Sarti, Nicoletta Volante**

#### ***Caves and shelters in the Uccellina Mountains (Alberese - Grosseto). Funerary practices and rituals during Bronze and Copper Ages at Grotta dello Scoglietto and Buca di Spaccasasso***

The aim of this paper is to illustrate two funerary contexts present in the northern area of the Uccellina Mountains (Alberese – Grosseto) where the University of Siena, since 2004, has undertaken an ongoing, inter-disciplinary project to investigate and study Copper and ancient Bronze Age funerary practices

conducted in natural settings. The contexts we present are the early Bronze Age Scoglietto Cave and the Copper Age Spaccasasso shelter and cave, both with evidence referring to complex funerary rituals and practices.

Scoglietto Cave can be considered one of the most significant Tuscan funerary sites for the transition from Copper Age to the Early Bronze Age, following the first excavations by Cardini and Rittatore (1933-1955). Current research investigates areas of the earliest Bronze Age floor of the cave showing some large fireplaces related to the location's funerary use. Fireplaces had been found both in the atrium and in the back of the cave and they were hypothetically in use during some phase of the funerary transition rites. Scoglietto Cave is a large natural cave with a unique wide chamber. In contrast, different settings were chosen for different funerary rite activities in the Spaccasasso Copper Age site after the cessation of late Neolithic Cinnabar mine activities. We hypothesize that the remains of nearly 120 people were probably placed first in an unused mine shaft and then, at the end of the complex transition from life to death, transferred to an ossuary enclosure located just below a vertical limestone mine front. Similar funerary rituals and locations are not so common for the Eneolithic period in central Italy.

This paper also presents some preliminary results of anthropological analysis and studies and recent radiometric dating.

**Stefano Rossi, Chiara Panelli, Vitale Stefano Sparacello**

***Funerary behaviour in the Neolithic layers of the Arene Candide Cave (NW Italy).***

The Finalese area (northwestern Italy) has been renowned since the 19<sup>th</sup> century for the archaeological richness of its numerous karstic caves. Among them, Arene Candide ("White Sands") has been the focus of funerary behaviour since the mid-upper Palaeolithic. From its Pleistocene layers one Gravettian (30-20 kya) burial was unearthed, as well as more than 20 Epigravettian (20-10 kya) individuals arranged in primary burials or secondary depositions. A recent reassessment of the archaeoethnology of those burials showed that older depositions were arranged around new ones, and that the cave was used for about one millennium, with rare periods of funerary activity separated by *hiata* lasting centuries.

More numerous are the burials from the Neolithic period, which were excavated beginning in the mid-19<sup>th</sup> century. Except for a few disputed cases, the burials can be attributed to different stages of the Square Mouth Pottery Culture, a cultural horizon of Northern Italy's Middle Neolithic (first half of 5<sup>th</sup> millennium BCE).

Due to the nature of early excavations, it is impossible to determine the exact number of burials that have been recovered, many of which have been lost. In order to actually understand funerary behaviour in the Finalese area, substantial basic work needs to be undertaken. All the burials need to be directly dated, and spatially and stratigraphically located using the available documentation. We present here some preliminary work. Based on our survey of the literature and of the original documentation, at least 43 burials were found, in more than 150 years of excavations. However, a number of caves are very close to Arene Candide and most likely were part of a network of shelters used by the same people during the Middle Neolithic. When Neolithic burials found in those caves are added, the total rises to over 120. In addition, burials probably do not cover the totality of funerary behaviours at Arene Candide. Recent excavations (1997-2012) show that numerous isolated human bones have been found in the deposit, some of which could be attributed to disturbed burials, but might represent a form of mortuary activity on its own.

**Mario F. Rolfo, Letizia Silvestri, K.F. Achino**

***Giving birth in reverse: Grotta Mora Cavorso and the long road to saying goodbye***

The Upper Aniene River's Valley, a relatively undisturbed region in the Regional Natural Park of the Simbruini Mountains (Inner Central Apennines), has recently revealed a surprisingly large number of human burials dated to the Early Neolithic. In such a peripheral region, normally quite poor for Neolithic evidence, was hiding Grotta Mora Cavorso, a cave which contained over 30 human individuals for over 7000 years. Accidentally found by speleologists in the darkest and deepest part of a multi-tunnel cave, and

subsequently studied for the past 10 years, these skeletons have started to “talk”. Isotope and DNA analyses, together with osteological and taphonomical studies, have been performed and put in context, telling a story of an omnivore community of mixed local and Eastern ancestors, which attributed an exceptional social value to funerary practices. In fact, an extraordinary effort was put in transporting the corpses through a 60-metre-long path, mostly characterised by narrow tunnels (almost a “birth in reverse”), in order to reach the innermost, darkest chamber of the cave and deposit the dead. Artefacts made of non-local materials testify to long-scale cultural contacts and exchanges, whereas the presence of a rich early Neolithic deposit in almost every chamber, including the entrance, suggest that the site was used for different purposes, probably not only of exclusively ritual nature. Grotta Mora Cavorso is certainly one of the most significant burial sites for Early Neolithic central Italy, both in quantitative and qualitative terms, and will provide key information to shed light on the human peopling of Prehistoric inner Apennines.

**A. Varalli, J. Moggi-Cecchi, G. Goude**

***Lifestyle and Feeding in Italian Caves during the Metal Ages: The Contribution of Stable Isotopes Analysis***

Caves have always occupied a central role in the Italian peninsula in prehistoric times. The complexity of the Italian landscape and ecosystems made the use of the caves and rock shelters crucial for the human activities, in particular in northern and central Italy during Metal Ages. Little is known about occupations, uses and purposes of these places and through an approach focused on the investigation of dietary patterns, our aim is to detect subsistence strategies, food habits and social organization of prehistoric societies that exploited local caves for at least funerary purposes.

Stable isotopes analysis of human and animal bone collagen preserved in ancient skeletal remains allow direct exploration of the food choices of past populations. Palaeo-environment, freshwater fish ecosystem, terrestrial and marine resources can be detected through the combination of carbon, nitrogen and sulphur stable isotopes. Furthermore, associating archaeological and anthropological data with stable isotope results, differences in agricultural practices, disease and diet links, social status at intra and inter population level can be detected.

Six Bronze and Iron Age sites placed in the northern and central Italy (Tuscany, Latium and Liguria) have been selected and stable isotope investigation has been performed on human and animal remains. Differences emerged due to local environmental, social complexity, origins of the individuals and probably different purposes of the area chosen for the necropolis.

**Robin Skeates, Jessica Beckett, Letizia Silvestri, Daniela Mancini, Claudio Cavazzuti, Micaela Angle**

***Cave burial in Middle Bronze Age central Italy: recent work at Grotta Regina Margherita, Collepardo (FR)***

Although we know that selected caves were used as burial places in Middle Bronze Age Central Italy (c. 1750–1350 BC), we need to know much more about the place of such caves in the wider cultural landscape and about their ritualization, particularly through mortuary rites involving the repeated deposition of symbolically significant cultural materials.

Recent archaeological work in and around Grotta Regina Margherita, a particularly large natural cave used as a human burial place in the Middle Bronze Age, is beginning to shed new light on these issues. The cave is situated along a gorge on the edge of the Monte Ernici in southern Lazio. It has been known to scholars and tourists since the late 18<sup>th</sup> century and to archaeologists since the 1950s, but has only been the subject of detailed study since 2008. Our work has begun to map a series of contemporary cave and open sites along the adjacent valley, amongst which Grotta Regina Margherita stands out in terms of its size, humidity and quantity of archaeological remains. In different areas of the inner chamber of this cave, characterised by dramatic speleothem formations, we have begun to document substantial quantities of commingled, disarticulated and highly fragmented human remains, combined with a few faunal remains,



large quantities of pottery, some ornaments (of bronze, faience and bone), spindle whorls, and a few stone artefacts.

On the basis of preliminary osteoarchaeological analyses, it is clear that a large number of individuals were buried here (we currently have an estimated MNI of between 20 and 31 for the site as a whole – a figure which will undoubtedly rise as more deposits are exposed). These represent adults, adolescents, children and infants, probably both female and male. In Area G, where the best-preserved deposits have been identified, it is clear that bodies were initially deposited whole, as ‘primary burials’, with successive deposition practices having the effect of reducing most of the bone to a high density of small fragments, although some evidence of the caching of long bones is also present in this area. Future laboratory-based research (radiocarbon, isotope and aDNA) will seek to deepen our understanding of who these individuals were, what they ate and where they came from.

## **Session 1B**

### ***South Italy I***

**Anna Maria Tunzi**

#### ***First evidences of cremation ritual, during the Early Chalcolithic period, Northern Apulia: the findings of Giardinetto and Risega (Foggia)***

Recent archaeological excavations, carried out by the *Soprintendenza Archeologica della Puglia* in the province of Foggia (Northern Apulia), have unearthed two areas characterised by secondary cremation ritual dated to Early Chalcolithic. The two sites lie in a wide territory with dwelling and cult frequentations during the same period. The site of Giardinetto (Orsara di Puglia) is located in the Cervaro valley and has turned up evidence of a series of quadrangular funerary structures, mainly ESE / WNW oriented and disposed on parallel lines. The structures were bordered by rows of pebbles of medium - large arranged flat and were covered with a layer of pebbles smaller than the other ones. The funerary enclosures contained some layers of burned human and animal bones and grave goods, such as loom weights and flint and obsidian tools; in the funerary enclosures there was a funerary urn, usually located in a cut on the west side, which also preserved burned human and animal bones and grave goods. Most of the flint tools were exposed to high temperatures. The anthropological studies have shown that in many funerary enclosures there were the remains of only one individual, but some of them presented the remains of more than one individual. Outside the funerary enclosures there were found other funerary urns similar to those ones found inside the structures themselves. For these structures we have five dating  $^{14}\text{C}$  that set the site in the second half of the fourth millennium BC. The Risega (Deliceto) site lies along the Carapellotto stream, about 8,5 km SE of the Giardinetto site. There were eleven features quadrangular shaped, E-W and N-S oriented, realised with big and middle sized pebbles like the Giardinetto ones. Within these structures, some cinerary urns with burnt human bones or layers with scattered human remains, potsherds and flint blades and arrowheads were found. Other urns lay outside the enclosures. These sites are placed near the contemporaneous settlement of Tegole (Bovino). It is possible to note that both the sites are close to a river and show variability in the same funerary ritual. These evidences have chronological and typological analogies with S. Martino di Taurasi (Avellino – Northern Campania) and confirm the cremation ritual spread in the Apennine area, between Apulia and Campania, during the Early Chalcolithic Age.

**Andrea Capozzi, Diletta Colombo, Pasquale Marino**

#### ***Materials and grave goods in the Middle Valley of the River Fortore between the VIIth – IIIrd century BC***

The middle valley of the river Fortore returned, over the years, several examples of burials included in a period of time ranging from the VIIth century and the IIIrd century BC. These forms of burial are characterized by some common features related to the kits. The objects found in several graves, despite

being technically and typologically similar to everyday objects, seem to have been created specifically for funerary use. This is evident from analysing the materials, the decorative techniques, and the forms.

The archaeological material analysed, coming from Piano Palazzo, in the town of Rotello (CB), seems to fit precisely in the type of material described above despite coming from sporadic discoveries. The assumption that these materials, although random, may belong to a funerary context is given from the comparison with other similar archaeological sites in the Middle Fortorina (Carlantino, Celenza Val Fortore). Another point that seems to present the features just related to a funerary use of the material here are the motifs which, at least in appearance, seem to have redundant iconographic forms.

### **Lisa Obojes**

#### ***Only princes in Daunia? Critical considerations for imaging the “elite” in Iron Age North-Apulia on the basis of the so called “tombe principesche”***

The archaeological exploration of Iron Age North-Apulia, in ancient literature known as Daunia, is fundamentally based on grave finds and on "tombe principesche" (princely graves) in particular. They exist since the 7th century BC and are characterized as burials with outstanding grave furniture and/or grave construction. Based on these “tombe principesche”, an upper-class and - subsequently – a strongly hierarchical stratified society is postulated, controlled by a more or less broad elite. At first glance, this description seems to explain very well the quite obvious discrepancies between these few magnificent tombs and the majority of “normally” equipped burials. In principle, magnificent tombs are considered the material and symbolic expression of ruling authority and are often addressed as a burial place of princes, chiefs or elites in general. Consequently, hierarchies of archaeological record are created - in this case, grave hierarchies (ranked according to the cost of construction and equipment), and directly translated into social hierarchies – i.e. in social strata, classes, etc. Thus, magnificent tombs are of special interest: expenditure and cost of labour are directly related to one (leadership) person. This procedure proves itself problematic by creating a society model without checking whether the social, demographic and economic conditions for stratification or class formation are given. In fact, the unreflected use of these terms does not lead to an understanding of the process how power in social systems is achieved and institutionalized, nor does it explain the underlying social organization. Hence, the aim of this presentation is to reconsider the current model of society against the background of socio-archaeological issues and to open up for alternative interpretations based on broader evidence than offered by grave goods.

### **Ilaria Matarese**

#### ***Analysis of a Middle Bronze Age funerary context: the case of Murgia Timone (Matera)***

The Middle Bronze Age funerary landscape can take several forms: in particular, very interesting are the funerary circles of the three chamber tombs of Murgia Timone (Matera). These burial structures, investigated in the late 19th century, have been the subject of a critical analysis based on the study of the funerary structures and of the archaeological finds of the funerary equipment, published and unpublished. The particularity of these tombs is the association, currently completely unknown in the rest of Italy, of a hypogean structure with an entrance shaft and external circles of stones. In two cases (tombs 2 and 3) these stone circles are interrupted by a shallow passage. This element seems to connect the external space to the entrance shaft of the chamber tombs. After the examination of the available documents and the comparison with similar burial structures in Italy, we may guess that the stone circles are not the base of a barrow, but the delimitation of sacred and inviolable areas: the small passages seem to have been made for this purpose. The analysis of the internal space of the Murgia Timone tombs is also interesting, it is characterized by niches, docks, “funeral beds” and by the presence of certain elements which may refer to a collective funerary equipment (for the tomb 1). In Tomb 1 (probably discovered intact), the funerary equipment is composed almost entirely by drinking cups. In the same tomb two large jars were also unearthed by Giovanni Patroni, who claims to have found them in fragments on two lytic steps at the bottom of the chamber. Only one jar has been identified in the Naples Archaeological Museum. These pots are large containers for liquids in which drinking cups could be immersed held by the handle.

Probably it would be the representation of a banquet, with large jars intended for collective use and drinking cups to tap the content. Tomb 2, formed by two underground chambers, has returned a rather different funerary deposit. In both chambers, together with the drinking cups were also discovered bowls, probably used for ritual offerings of solid or semi-solid foods, and necked pots, probably used for liquids. This paper suggests a critical analysis of the characteristics, the symbolic values and rituals of burial structures of Murgia Timone and related funerary equipment.

**Michele Scalici**

***Funerary landscape in Ruvo del Monte site and in Southern Italy (6th - 4th century BCE)***

In the Archaic and Classical Ages the site of Ruvo del Monte was the seat of a rich necropolis. The settlement attached to it is still not well known but there are clues to suggest its presence nearby. The strategic position makes it a prosperous transit place from the north to the south of the region, between Irpinia and Lucania, and from the west to the east, between the Tyrrhenian and the Adriatic Seas. The necropolis occupies the top of a hill, which controls a fertile valley at the access to the south of the region and the Ionian coast. On the north side the site controls a crossing point in the Ofanto River valley, a natural east-west transit link. Beyond the Ofanto River there are other river valleys that link the Ruvo site with the inner area of Central-Southern Italy. The excavations between 1977 and 1989, followed by the study of the tombs and the grave goods, have made possible the understanding of the articulation of the necropolis and, indirectly, of the society that made the choices that led to its creation. In this talk, I will explore the choice of the site where people buried their deceased relatives, the structure of the tombs, the funerary rituals and the choice of objects buried as grave goods. Taking as its starting point the physical evidence, it will reconstruct the funerary landscape from its origins to the abandonment of the necropolis. It will observe the formation and development of funerary clusters. It also will compares the funerary landscape of Ruvo del Monte with those of other sites in Southern Italy, in the Northern Lucanian district and others sites belonging to different cultures.

**Session 1C**

***Settlement and Society in North and Central Etruria***

**Orlando Cerasuolo, Luca Pulcinelli**

***The Etruscan Fortress of Rofalco. Twenty years of excavation and outreach activities***

At the Conference in Italian Archaeology in Groningen (2003) we had the chance to present -for the first time at an international venue- the finds of the early excavation at the Etruscan fortress of Rofalco. 2016 is our 20th year of fruitful fieldwork on the site and marks an important goal in terms of archaeological results, outreach activity and public engagement. Rofalco was an Etruscan fortress in the eastern part of Vulci's district; it was founded in the mid 4th century and was destroyed by the Romans around 280 BCE. Since 1996, excavations by Gruppo Archeologico Romano revealed a massive defensive wall with square towers and an impressive paved gate dominated by a massive bastion. Inside the fortress archaeologists discovered roads, open areas and several well preserved buildings: houses, barracks, warehouses, and water cisterns. Rofalco dominated the natural route connecting Vulci with Volsinii; it was a strategic hub with a military function but also a collection centre for the agricultural products of the area. The numerous pottery and tools clearly show the site's importance as well as the aristocratic nature of its rulers. Rofalco is the first example of fortified site to be systematically excavated in the area, and is a perfect opportunity to study the transition between the Etruscan and Roman worlds. Artefacts from the site make up the core of the Etruscan section of the Museum of Farnese. Among the most interesting pottery, there are vases for breeding dormice, the so-called "honey-pots", stamped loom weights, glyptic art, as well as several Etruscan inscriptions. The short life of the fortress, less than 70 years, is perfect to analyse the pottery production typical of that period, such as the black glaze pottery. Since 2014, a project developed together

with the University at Buffalo SUNY is devoted to the study of the thousands of archaeological sites identified in Vulci's territory, through a variety of surveys and excavations. The project was awarded a SPARC-NSF grant to develop a comprehensive webGIS aiming to better understand the military and economic organization of the pre-Roman landscape, the Etruscan response to Roman invasion and the Roman changes after the conquest of Vulci. The paper aims to summarise the most interesting results of excavation together with an account of the diverse outreach activities. The Rofalco Project represents a perfect example of heritage management, with an effective cooperation between the Archaeological Superintendency, local administration and international volunteers.

**Chiara Strazzulla**

***The Importance of Being Etruscan: Material culture and ethnic identity in the tomb of the Volumnii of Perugia***

Can the treatment of material culture in such a controversial and ritually charged context as burial shed a light on the ethnic identity of the deceased and the role it played in their life? This paper aims to address this question by using as a case study one very peculiar burial: the underground family tomb of the gens of the Volumnii in the Italian city of Perugia, one of the most important centres of Northern Etruria. First established in the late second century BC, this impressive family tomb was kept in use for about a century, and provides a precious insight in the development of the way this important Etruscan family chose to represent its own identity. Starting from the burials of the founder Arnth Velimnas, down to that of his Early Imperial descendant P. Volumnius Violens, the paper investigates the use of several burial features in the self-representation of an increasingly mixed Etruscan-Roman ethnic identity, and the ways this identity was used by the Volumnii as a social and political tool. The epigraphic material, both Latin and Etruscan, inscribed on the tombs will be addressed, as well as the evolution of the iconography adopted in individual burials. The tomb will be analysed with an eye to the wider archaeological context, and detailed analysis of its contents will be adopted in order to clarify the development of ethnic identities in this family group in the period preceding, and immediately following, the Perusine War of 41-40 BC. Put in comparison with information about the Volumnii derived from literary sources, the results of the analysis of archaeological features may help reconstruct how Etruscan nobility perceived their own heritage after Roman conquest, and how they knowingly used it to further social advantage in the quickly changing society of their time. Starting from the analysis of the Volumnii burial, the paper also aims to address the question of the representation of double Etruscan-Roman identities in burial customs in Late Republican Northern Etruria more generally, drawing from the general context of elite family burials in Perugia.

**Ulla Rajala, Arja Karivieri, Andreas Viberg, Elena Sorge, Alessandro Furiesi, Gianfranco Morelli, Gianluca Catanzariti, Roberto Scopigno**

***The Stockholm Volterra Project – exploring an unknown cityscape in an urban context***

Stockholm University and the Department of Archaeology and Classical Studies started in 2013 a project to map, record and study archaeological sites within the Etruscan town of Volterra in order to explore how this Etruscan town changed in the long-term. This project is carried out in close collaboration with the Superintendency, city of Volterra and its museums. The Project has used from the start modern digital non-invasive methods in order to explore known archaeological sites and find new monuments underground.

The most extensive monuments in Volterra are its so-called Etruscan walls that in total are over 7 kilometres long, dated normally to the Hellenistic period in the fourth or third century BC, and its later Medieval walls. Other pre-Roman sites include several Etruscan and Hellenistic tombs. The standing Roman remains include the well-known Roman theatre and baths that show that Roman Volterra was located both within and outside of the Hellenistic walls. The recent finding of an amphitheatre has potentially changed the way we understand the urban matrix of this Roman city in a colonial situation in the Etruscan heartland, while the plan of Roman Volterra – as well as Etruscan – within the walls remains unknown.

In 2013 Stockholm University tested a few geophysical methods under the coordination of Andreas Viberg: GPR explorations at several sites inside the walled city seemed to give most consistent results. GPR surveys were continued both in 2014 and 2015. The surveys at the so-called Football Pitch site, the church of San Giusto and the ruined church of Santo Stefano gave the most interesting results in 2013 and 2014. In 2015 the GPR surveys received a new dimension when they were carried out in collaboration with the Superintendency and the city of Volterra in order to explore sites that were excavated by the Superintendency either for research or development purposes, helped by Geostudi Astier that was working in Volterra already in 2013. The results from different GPR surveys and their integration with the other methods, including the creation of a City GIS, will be presented.

In this paper we will also outline the future plans how the Stockholm Volterra Project will use the different methods in order to produce reconstructions of the city during different periods, its character after it was captured by Rome, and how it later became a Medieval town.

### **Phil Perkins**

#### ***The final excavation seasons at Poggio Colla and their context in Northern Etruria***

Following the 21st excavation season at Poggio Colla in 2015, the project is now entering its publication phase. The final two seasons of excavation of this settlement, religious sanctuary and economic centre have considerably advanced our understanding of the Etruscan archaeology of the Mugello basin in the Apennines between Florence and Bologna. In addition to the previously reported Archaic stone temples and Hellenistic settlement a first Orientalizing phase of timber settlement has been identified. In Summer 2015 a remarkable stele bearing one of the longest inscriptions known in northern Etruria was discovered, built into the wall of the earliest temple. This, along with a series of four bronze figurines, provide new interpretative possibilities for the sanctuary. Alongside these, studies of the material culture are suggesting far reaching links with southern Etruria and the Po Valley. Together these advances are providing a new dimension to our understanding of Poggio Colla and its place in interpretations of northern Etruria.

### **Sheira Cohen**

#### ***Putting North Etruscan necropoleis in context: Populonia and Vetulonia in the Early Iron Age***

The cemeteries of North Etruria have largely functioned as footnotes within studies of Etruscan mortuary archaeology, used to augment discussion of the famous necropoleis of South Etruria and to demonstrate the diversity of Etruscan funerary practice. Rarely do they receive sustained attention that emphasises their particular architectural features and places them within their specific socio-economic context. Recent archival work on Populonia has highlighted the early emergence of chamber tombs and demarcated burial spaces in North Etruria around 800 BCE, a century before such architectural forms are present in South Etruria. Similar phenomena are also attested at nearby Vetulonia. This paper explores the spatial landscape and symbolic qualities of the necropoleis at Populonia and Vetulonia during the Early Iron Age, placing their unique funerary practices back into the landscape of North Etruria and exploring them as more than just regional idiosyncrasies.

This paper first investigates the early emergence of chamber tombs and bounded cemetery spaces in North Etruria, and views them as reflections of an evolving communal identity embedded in the particular landscape of the region, drawing on the anthropological theories of Goldstein and Tainter. Such cross-cultural ethnographic analogies will provide a framework to understand the motivations behind particular funerary expressions, and the connection between communal identity and the landscape. These funerary innovations will be understood as ideological markers of status and resource control, reflecting the importance of the exploitation and trade in metals for North Etruscan society. This analysis will demonstrate how the developmental trajectory of a particular architectural form reflects the particular socio-economic context of a region and the ideological claims of individuals and groups within that wider regional framework.

**Kate Kreindler**

***Subordinate satellite communities of Poggio Civitate***

Excavations at Poggio Civitate commenced in 1966. In the last 50 years, excavators have unearthed some of the earliest known monumental structures in Etruria. These buildings are located on Poggio Civitate's central plateau, the Piano del Tesoro. There are three buildings that date to the seventh century BCE, including a residence, a workshop, and what may be an early temple. These were replaced by a sixty-by-sixty meter rectangular building with a central courtyard that dates to the sixth century; this building was intentionally destroyed near the end of the sixth century. Ascribing a single function to the sixth century, or Archaic, building has been difficult, but debates reflect how scholars have consistently investigated the Piano del Tesoro as an elite, monumental place.

Monumentality is relative, yet it is only in roughly the last ten years that work at Poggio Civitate has focused on the site's periphery. To date, excavators have identified four satellite settlements that likely were inhabited by non-elite members of a larger community. Unlike southern Etruria, where discrete hilltops became densely settled throughout the eighth, seventh, and sixth centuries, at Poggio Civitate satellite communities were widely dispersed; some were situated on Poggio Civitate itself, around the Piano del Tesoro, while others were located on surrounding hilltops. These dispersed settlements were interconnected, and the monumental structures on Piano del Tesoro formed the nucleus of a larger community. In this paper, I will examine how inhabitants of satellite communities interacted with those occupying the Piano del Tesoro. I will focus on organizations of production. In satellite communities, inhabitants processed raw materials, some of which then were transported to the Piano del Tesoro, where they were crafted by specialists into finished products. Even though the Piano del Tesoro was an important locus of production for the larger community, production was distributed. This resulted in a set of interconnected, but semi-autonomous settlements, each of which contributed to the well being of the larger community. This dispersal may partially explain how Poggio Civitate's larger community was able to withstand the destruction of its monumental centre at the end of the sixth century. Recent excavations of one satellite community show that occupation continued into the fifth and fourth centuries. Inhabitants may have shifted the community's centre to a different settlement, indicating greater continuity than was previously suspected.

**Session 1D**

***Interdisciplinary approaches to mortuary variability in Italian cemeteries from the Late Prehistory to the Iron Age***

**Organisers: Claudio Cavazzuti, Irene Dori, & Alessandra Varalli**

This session aims to explore the patterns of social and biocultural variability in Italian funerary contexts from the Late Prehistory (IV millennium BC) to the Iron Age (I millennium BC), namely in the frame of the historical process that brought village communities to early urban centres.

How can we reveal, quantify and interpret the variability we observe in the mortuary record? To what spatial and chronological scale can we relate the most significant differences? Do they represent real historical, geographical, cultural differences? Do they reflect social and economic inequalities?

Archaeological investigations traditionally highlight differences and inequalities inside a single cemetery between groups of individuals, distinguished, for example, by sex, age classes, "richness" of grave goods, etc. In a wider view, other significant variations are usually detected by comparing different synchronic sites on a regional or inter-regional scale, or in a *long durée* perspective, through the analysis of transformations in time.

In the last decades, extensive excavations and publications of cemeteries have broadly expanded our knowledge of customs, rituals, demography and social structures of Italian pre- and proto-historic populations. Beside the traditional approaches, the acquisition of new analytical techniques and their

application to archaeological/odontoskeletal materials has marked a turning point in the history of studies, determining closer methodological synergies between humanities and hard sciences.

What we want from this session is to stimulate the dialogue between different methods and sets of data (i.e. typology of materials and burial structures, chronology, topography, taphonomy, material traces of rituals, demography, osteology, isotopes for diet and provenance, etc.) in order to strengthen interdisciplinary praxis in the studies of funerary contexts.

**Micaela Angle, Flavio Altamura, Claudio Cavazzuti, Daniela Mancini, Beatriz Pino Urì, Andrea Sebastiani, Antonio Tagliacozzo**

***Burials and ritual offerings in the eneolithic site of Pantano Borghese, Rome, Italy***

Pantano Borghese, few kilometers southeast of Rome, Italy, is an important eneolithic site in the central part of the Italian peninsula. Dated through the III millennium BC (between 2880-2570 and 2500-2270 BC.; C14 cal. 2σ), the site has been found during pre-emptive excavation for the realization of the Pantano Borghese Underground station (Metro C line). Four years of excavation (2008-2011), allowed us to excavate an extension of ca. 1500m<sup>2</sup> of the site. The archaeological investigation returned a Copper Age village with at least five superimposed phases of frequentation, four of them associated with sepulchral evidences. Inside the limit of the inhabited area, characterized by many remains of different residential structures and functional areas, a total of 18 burials have been brought to light. The burials contained 19 individuals (taking into account a double deposition), for which precise stratigraphic contextualization, C14 dating, anthropological and isotopic (dietary) analysis are available. Remains related to rituals performed during the depositions have been unearthed inside and outside the burials: two of the dead were accompanied by pottery vessels, while others burials show an association with lithic structures or fireplaces. The most interesting association, however, is the ritual deposition of different kind of domesticated animals both inside and in the adjacent areas of the tombs. In the last case, the faunal offerings were deposited inside small pits, close to the human graves. These ritual depositions included disarticulated parts or whole carcasses of bovids, ovicaprids and a small amount of suid bones. Two other pits contained dog burials: two dogs unlike other domesticated animals, were carefully placed inside the grave, in one case along with a rich set of vases. The different treatment of the dogs suggests a peculiar meaning of these kind of burials: maybe they are linked to other symbolic habits, as attested for later periods. The Pantano Borghese burial area could add a meaningful insight on the late prehistoric communities of central Italy: through the study of the individuals represented in the burials, of the mode of deposition (mostly fetal) and spatial distribution of the graves, and, above all, considering the ritual and votive context of animal offerings, it is possible to partly delineate the funerary behavior of this human group on the threshold of the Bronze Age period.

**Patrizia Petitti, Luciana Allegranza, Claudio Cavazzuti, Anna Maria Conti, Carmine Lubritto, Carlo Persiani**

***The Selvicciola necropolis and the Rinaldone-culture affair: some new hints from interdisciplinary research***

The two-decades of fieldwork research in the Rinaldone cemetery at Selvicciola have not yet fully expressed its potential of new insights, given the richness of its archaeological, paleo-environmental, and anthropological data set. 31 graves, spanning over almost two millennia from the very beginning of the Copper Age to its sunset, contained the skeletal remains of about 120 individuals and grave goods. The bones are well preserved enough to allow the determination of sex/age at death and radiocarbon dating. Such a record is quite uncommon in a region dominated by acid subsoil. Although the analysis of data is still ongoing, some results have been already discussed in several interim reports. The excavation has been oriented since its onset to an accurate documentation of primary and secondary burials, in order to provide the best reconstruction of the ritual treatments of the dead. Rinaldone graves, mainly excavated during the 20th century, were referred to family groups and some adult males were interpreted as “warrior-chiefs” on the basis of extraordinary grave goods. The proposed ritual scheme was simple: previous interments were pushed apart to make room for the new ones. The Selvicciola evidence is contrasting this traditional

reconstruction. The integration of archaeological and anthropological data has highlighted much more articulated customs. The accurate mapping of any bone made it possible to detect the distribution of parts of the individuals inside the tombs and distinguish complete and incomplete skeletons. Thus, interments disturbed inside the graves were differentiated by those transferred there in a more or less complete state. A study of possible inter-grave displacements is one of the goals of the research as well. Calibrated C14 revealed an occupation of the funerary area early in the first half of IV millennium BCE, changing the previous chronological frame of Rinaldone culture. In some cases, burials in the same grave are separated by a long time-span. This shows that the “family model” is too simplistic and does not reflect the complex ritual-taking place in Rinaldone cemeteries. For this reason, the Selvicciola research group has recently proposed that all the graves were possible places of funerary acts constantly performed during the entire period of use of the necropolis and that the existence of different corporate groups can be suggested.

**Alessandra Varalli, J. Moggi-Cecchi, G. Goude**

***The Origin of the Mediterranean Diet: A Multidisciplinary Approach to reconstruct the subsistence strategies in Italy during the Bronze Age***

Investigations on the origin of the Mediterranean diet have always involved scholars from different research areas, and different methodologies to address this topic have been applied (e.g. botany and zoology). Through this paper, the aim is to present new research that contributes to delineating the dietary habits for the Italian peninsula during the last phases of Prehistory. First stable isotope analyses showed that during the Bronze Age, food patterns varied due to the introduction of new crops; our study has been performed to define these dissimilarities in a chronological and geographical dimension. Thus, stable isotope analyses on bone collagen (C, N) of ten Bronze Age necropoleis from the peninsula have been carried out. Results (including data from previous studies) suggest the occurrence of a major change in subsistence strategies, management of local sources and economical activities from the Middle Bronze Age. Isotopic data records a greater variability in dietary patterns and a significant introduction of new cereals in the diet (i.e. C<sub>4</sub> plants, millets). Northern Italy, compared to the other regions of the peninsula, seems to be a strategic area as the highest intra and inter-population variability is recorded in this zone. Integrating anthropological, botanical, zoological and isotopic evidence, we notice that the geographical complexity, the heterogeneity of the environment and climatic oscillations surely influenced human food choices; however, the importance of contacts and cultural exchanges played a significant role in subsistence practices and socio-economical strategies.

**Claudio Cavazzuti**

***New bioarchaeological data on Northern Italy Bronze Age urnfields***

In Northern Italy, the transition from inhumation to cremation is strictly connected to the process of stabilization of settlements and the rise of Terramare culture, during the Middle and the Late Bronze Age. On the one hand, the appearance of large urnfields, including several hundred graves, can be explained with demographic growth and the development of village communities establishing an enduring relationship with the territory, also testified by fortifications and a clear strategy of land management. On the other hand, the adoption of cremation responds to a macro-trend of change in religion and ideology that involves most of central Europe, and particularly the Danubian-Carpathian basin. Despite the remarkable number of burials, Middle and Late Bronze Age cremation cemeteries have traditionally received less attention by archaeologists and physical anthropologists, because of the fragmented nature of human remains, the overall scarcity of grave goods and the apparent homogeneity of urns and burial structures. In the last fifteen years, Italian researchers have accepted the scientific challenge of investigating some of the most significant Middle and Late Bronze Age urnfields, such as Casinalbo, Montata di Reggio Emilia, Scalvinetto di Legnago and Narde di Frattesina. This paper will synthesize the bioarchaeological results collected by almost a thousand of burials analysed from an osteological point view, and recently integrated to archaeological data (topography, chronology and grave goods). The aim is to highlight the



variability of ritual, demography and social structures of these communities, and inside the same site, among different corporate groups.

### **Francesca Fulminante**

#### ***Infancy and Urbanization in Central Italy during the Early Iron Age and Beyond***

A relatively large number of studies have dealt with *suggrundaria* burials in Early Iron Age Latium vetus, while infancy has received generally less attention in the funerary studies of central Italy. This paper aims to fill in this gap by analysing the representation of infancy in Early Iron Age Latium vetus and comparing the results with other regions of central Italy. Finally by taking a pan-Mediterranean and European perspective this paper will suggest a new research agenda for the study of infancy and infant feeding in pre-Roman and Roman Italy.

### **A. Sperduti, B. d'Agostino, P. Gastaldi, I. Faiella, I. Fiore, A. Nava, C. Pellegrino, C. Rizzo, L. Bondioli**

#### ***Changing patterns of infants' funerary rituals in Pontecagnano (SA). The contribution of an integrated approach of analysis***

Pontecagnano is an Etruscan-Samnite and Roman site situated 8 km south-east of Salerno. The site is best known for its pre-Roman necropoleis, located on the periphery of the inhabited area of the site. These grave-fields have yielded more than ten thousand burials. The evidence has allowed for the reconstruction of the development of the settlement from the 9th to the 3rd century BC through analyses of funerary customs and tombs' spatial organization.

We aim to present the results of a multidisciplinary analysis of subadult burials from three distinct funerary areas of the Pontecagnano necropolis, dating to the early Iron Age (9th-8th century BC), the Orientalising period, and the Archaic period (7th-first half of the 5th century BC). The study is based on a sample of 180 burials, which have been investigated through archaeological, anthropological, and archaeozoological analyses.

Results depict a plurality of funerary behaviours also derived from the presence of foreign individuals and groups, as well as uncommon and specific funerary gestures. Of particular interest are the ritual offerings of fauna found inside several tombs and the association between animal species and the sex and age of the deceased. Worthy of note is the presence of a juvenile dog skull inside a child's grave, probably deposited as a guide/companion.

Our analyses demonstrate strong diachronic changes in the representation of children. This suggests significant cultural shifts in the inclusion of infant classes into the community's burial-ground. Moreover, the progressive introduction of a specific age-related burial type (*enchytrismòs*) strengthens the interpretation of an evolution of the social meaning of infants. In conclusion, an interdisciplinary approach can play a key-role in the interpretation of complex phenomena. Here we have demonstrated this by exploring changes in the funerary treatment of infants through time and space, focusing on how this data may reflect different systems of thought.

### **Melania Gigante, Viola Warter, Wolfgang Müller, Alessandra Sperduti, Luca Bondioli**

#### ***Among the Greeks, Among the Natives: Strontium isotopic ratio analysis of human odontoskeletal remains from Pithekoussai, Ischia (S Italy)***

The settlement of Pithekoussai (from VIII cent. BC to III cent. AD), located on the northern coast of the island of Ischia (Campania, Italy), represents a paradigmatic case in the archaeological record of Western Mediterranean sea during the Greek colonization in Archaic age (VIII-VI cent. BC). The possible presence of immigrants is also suggested by the heterogeneous nature of the grave goods and of the funerary rituals. Greek influence in Pithekoussai is further supported by Strabo (*Geographia* V,4,9), who describes Pithekoussai as the first Greek settlement in Italy. Indeed, the most outstanding archaeological find is the so called *Coppa di Nestore* which exhibits the most ancient Greek Euboan inscription currently known bearing four slightly modified lines from the *Iliad*.

This research focuses on the human remains from the necropolis at Lacco Ameno, which was excavated by G. Buchner between 1952 and 1982. The first 723 graves, known as *Pithekoussai I*, were published by Buchner and Ridgway in 1993 (Buchner and Ridgway, 1993). In 2012, the *Soprintendenza per i Beni Archeologici della Campania* promoted the integrated analysis of the second part of the necropolis, *Pithekoussai II*, with the contribution of T. Cinquantaquattro, B. d'Agostino, C. Gialanella, P.G. Guzzo, N. Manzi and C. Pellegrino. The Pithekoussai's odontoskeletal record includes both cremated and inhumated remains in a very poor state of preservation, particularly the inhumations, due to the high temperature of the volcanic soil (~70 °C).

This contribution presents new findings concerning migration in VIII-VII century BC to Pithekoussai using  $^{87}\text{Sr}/^{86}\text{Sr}$  ratio analysis of both dental enamel (inhumated individuals) and *pars petrosa* of the temporal bone (cremated individuals; Jørgov *et al.*, 2009; Harvig *et al.*, 2014). Fifty individuals were selected for  $^{87}\text{Sr}/^{86}\text{Sr}$  ratio analyses from the subsample *Pithekoussai II*. The signals from these individuals were compared to local  $^{87}\text{Sr}/^{86}\text{Sr}$  ratios obtained from the enamel of small modern mammals and from modern grass samples as well as based on the local volcanic bedrock signal (D'Antonio *et al.*, 2012) and considerations about the marine influences (food, seaspray) and Aeolian dust (Grousset *et al.* 1998; Krom *et al.*, 1999). Initial results confirm the presence of at least 11 individuals born elsewhere, all adults, reinforcing the idea that Pithekoussai was a multi-ethnic community.

### Session 1E

#### ***Have you said métissage, acculturazione or hybridization? Cultural contacts, resistance and integration, a viewpoint from the graves***

**Organisers: Arianna Esposito, Airtion Pollini**

*Métissage* may be translated into miscegenation in English (or even race crossing), but it would reduce its meaning only to the ethnic, racial aspect. The French word conveys a broader intellectual concept that still has a great impact in several social sciences (for a compilation of studies in several contexts, ancient and modern, see Capanema *et al.* 2015). Even if the concept was forged for the study of modern communities, as it refers to “une réalité polymorphe, composée d'identités multiples et de constantes metamorphoses” (S. Gruzinski, 1999) we propose to use it to consider the context of ancient South Italy and Sicily.

The issue of concepts and the terms used by archaeological literature is an important one as sometimes there may be a great misunderstanding between different traditions of study. Indeed, as our title points out, each historiographical tradition, French, Italian and an English-speaking one, use different terms/concepts to refer to contexts of contacts between different populations. Archaeological literature in English prefers nowadays to use the term and concept of hybridization. In Italy, scholars have usually preferred to refer to the concept of acculturation though there is a recent movement towards the translation of the English word into *ibridazione* (cf. *Atti Taranto* 2014). In fact, scholars from multiple approaches use several terms/concepts with different origins and metaphors; thus, our first goal is to confront those different traditions and concepts in a historiographical perspective.

Moreover, contacts of populations may be studied through two main perspectives, an ethnic or a cultural one (others could be political, diplomatic, military or economic). Thus, in archaeology, one may talk about several types of cultural and ethnic encounters between different populations. In South-Italian and Sicilian archaeology, one observes a context of encounter of various cultures in the long run, with several native populations, Greek and Punic colonists, Samnite conquerors and Romans. The chronological spectrum is necessarily large, from the 9<sup>th</sup> century BC to the 1<sup>st</sup> century AD, as to allow discussion about the superposition of several layers of cultures and peoples. Our first limitation is geographical: the territory of ancient Magna Graecia and Sicily. In order to foster deeper discussion, one single context of material culture will be considered, the funerary one, but we shall include all aspects of the “archaeology of death”: anthropology, topography, architecture, furniture, epigraphy, decoration...

The goal of our session is to propose, on the one hand, a panorama of a historiographical debate between French, Italian, and English-speaking literature, and, on the other hand, case studies that will provide a better understanding of the complex situation one observes in ancient South Italy and Sicily.

### **Reine-Marie Bérard**

#### ***Greek and indigenous people in the necropolis of Megara Hyblaea***

Megara Hyblaea is a first generation Greek colony founded by Megarian colonists on the Eastern coast of Sicily in 728 B.C. and emptied of its inhabitants by the tyrant Gelo of Syracuse in 483 B.C. according to Thucydides. It is the only Greek colony which name takes both from Greek and Indigenous roots: indeed, the name “Megara” refers to its mother-city Megara Nisaea, whereas the name “Hyblaea” refers to the king Hyblon, who offered lands for the colonists to settle after the various misadventures they went through on their arrival to Sicily. Megara Hyblaea could thus appear as a particularly good site to look for archaeological indicia of ethnical and cultural contacts between Greek and Indigenous people in the Archaic Period.

To confirm or help inform this hypothesis, and try to define the possible nature of the links between Greek and Indigenous people in Megara Hyblaea and its surroundings, we will examine funerary data in three different ways. Firstly, we will consider the possibility of anthropological indicia for the presence of Indigenous people in the necropolis of the Greek city. Secondly, we will examine the variations of funerary practices according to the age and sex of the deceased. Thirdly, we will analyze the presence of Indigenous artifacts in the necropolis of the Greek colony and the possible explanations for their presence there. By doing so, we will try to give an answer to the famous historiographical debate about the origin of the colonists’ wives – at least for Megara Hyblaea. By examining also the evolution of the funerary practices in various Indigenous sites around Megara Hyblaea throughout the Archaic Period, we will finally try to designate, between the various concepts used to characterize ethnical and cultural contacts between ethnically different populations (acculturation, hybridation, hellenization, métissage, middle ground, etc.) which one suits more precisely the colonial encounter at play in Megara Hyblaea.

### **Valentino Nizzo**

#### ***Constructing deathscapes between Pithekoussai and Cumae: la costruzione del sociale all'alba della colonizzazione tra integrazione e ibridazione***

La necropoli di Pithekoussai, nelle prime fasi di vita dello stanziamento, fu in uso ininterrottamente per circa 150 anni di vita. La porzione attualmente edita del sepolcreto consta di oltre 600 deposizioni, la maggioranza delle quali concentrate tra il 740 e il 680 a.C. ca. (Buchner, Ridgway 1993).

Grazie agli scavi di Giorgio Buchner si possiedono innumerevoli informazioni in merito alle pratiche funerarie e rituali adottate dai pithecusani, ancora oggi solo in parte oggetto di riflessioni fondate su di una analisi completa e sistematica della documentazione. Tra gli aspetti più interessanti emersi in un recente riesame cronotipologico della stratigrafia del sepolcreto, vi sono quelli correlati a una rilettura d'insieme dell'evoluzione diacronica e demografica della necropoli, che fornisce dati di estremo interesse sia sulla strutturazione dei gruppi funerari che sulle modalità di utilizzo del paesaggio rituale in cui essi andavano a collocarsi, costruendo anche durante la morte sistemi di relazioni in grado di riflettere dialetticamente - seppure attraverso un complesso sistema di filtri funerari - quelli che dovevano caratterizzare i defunti in vita (Nizzo 2007). L'analisi demografica, in particolare, rivela come la comunità non fosse sottoposta a particolari forme di discriminazione funeraria, né dal punto di vista della composizione del campione per sesso ed età, né sul piano dello status e, forse, anche dell'origine etnica dei defunti ammessi alla deposizione formale, dando luogo a forme di integrazione e di ibridazione particolarmente interessanti se si considera il contesto storico in cui ebbero luogo, all'alba della colonizzazione greca e col concorso di realtà estremamente eterogenee tra loro (Cerchiai 1999, Ridgway 2000, Nizzo 2007, Id. 2010, pp. 92 ss., d'Agostino 2011, Guzzo 2012, Nizzo cdsA).

Tali peculiarità emergono con particolare evidenza se confrontate con la documentazione coeva di altri sepolcreti indigeni dell'Italia tirrenica e risulta di particolare interesse soprattutto in considerazione dei

risultati raggiunti da Ian Morris nella sua analisi diacronica delle necropoli ateniesi (Morris 1987) e di un confronto critico con la documentazione estremamente più frammentaria e lacunosa - ma parimenti significativa - della necropoli di Cuma (da ultimo Nizzo cdsB). Sul piano metodologico, ulteriori ausili interpretativi possono essere acquisiti per tramite di un critico confronto con i modelli elaborati dall'antropologia culturale, soprattutto per quel che concerne la natura e il significato dei molteplici filtri rituali che potevano caratterizzare la gestione dei morti e, conseguentemente, la costruzione del paesaggio funebre, nella prospettiva che, chi scrive, ha recentemente definito: “*constructing deathscapes*” (Nizzo 2015).

### **Ellen Thiermann**

#### ***Le necropoli arcaiche di Capua***

Nel panorama degli incontri interculturali nella Magna Grecia, la Campania investe un ruolo particolare. Nel territorio più settentrionale toccato dalla colonizzazione greca sono presenti anche attori etruschi ai quali viene attribuito il controllo di diversi centri, fra cui Capua è il più importante. Il ruolo storico centrale della metropoli campana che viene già discusso nelle fonti romane e continua ad essere dibattuto nella ricerca storica ed archeologica moderna, si contrappone all'immagine modesta della città ricostruibile attraverso l'archeologia. Le necropoli sono in massima parte depredate o scavate senza documentazione adeguata. Nel quadro di una recente ricerca, i corredi e la documentazione di scavo della necropoli capuana più importante in località Fornaci sono stati integralmente studiati, permettendo per la prima volta una vista d'insieme della cultura funeraria dell'epoca arcaica. L'ampio discorso storico e le teorie dei contatti interculturali possono ora confrontarsi con la concreta evidenza archeologica. Risulta che con il mondo dei morti si rivela un livello di discorso sociale diverso, che non è in grado di riflettere i grandi avvenimenti storici. L'analisi del confronto della morte della comunità capuana fornisce invece esempi interessanti delle dinamiche di scambio di oggetti e di idee che sono in grado di descrivere più adeguatamente la realtà culturale capuana e le relazioni complesse fra le diverse comunità della Campania.

Un caso esemplare sono le cosiddette tombe a cubo – una forma elitaria d'incinerazione secondaria in urne preziose ed un contenitore in pietra. L'origine di queste tombe dalla connotazione esplicitamente eroica in quanto descritto da Omero, è da cercare nella Grecia geometrica, ma il rito si diffonde anche nel contesto coloniale di Cuma in Campania. Dopo un'iatto riscontriamo a partire della fine del VII sec. a. C. nella Cuma “greca” e nella Capua “etrusca” ugualmente delle tombe a cubo che riprendono la tradizione più antica. Queste tombe a cubo ormai campane possono essere interpretate come l'esempio per eccellenza dell'ibridazione culturale delle élites campane. Con l'ulteriore trasformazione del tipo durante il VI e V sec. a. C. si possono inoltre seguire sviluppi locali specifici da una parte ed il collegamento ad un orizzonte mediterraneo dall'altra parte.

### **Priscilla Munzi**

#### ***Samnites and/or Latins? Case study from the necropolis at Cumae between 3<sup>rd</sup> and 1<sup>st</sup> century BC***

Fra tutte le colonie elleniche della Magna Grecia, posta sul litorale campano di fronte all'isola di Ischia, oltre ad essere la più settentrionale, fondata nella seconda metà dell'VIII sec. a.C., Cuma era anche una delle più antiche. Negli ultimi anni, le ricerche condotte dal Centre Jean Bérard in collaborazione con la Soprintendenza Archeologica della Campania, hanno portato alla luce una serie di tombe inquadrabili tra il II e la prima metà del I sec. a.C. Lo studio approfondito dei contesti funerari ha permesso di apportare nuovi elementi di conoscenza sulla società cumana e soprattutto aggiungere nuovi dati sul modo di autorappresentarsi dei diversi gruppi etnici che popolavano la città.

Nel 421 a.C. la città greca viene conquistata da genti di stirpe sabellica, gli Oschi. Un secolo più tardi, nel 334 a.C., Cuma, alleata di Roma, ottiene la *ciuitas sine suffragio* e nel 318 a.C. è sottoposta alla giurisdizione della *Praefectura Capuam Cumas*. L'acquisizione nel 180 a.C. del diritto di usare il latino negli atti pubblici e nel commercio (Liv. 40.43.1) lascia presupporre che a Cuma si sia realizzato il processo di “romanizzazione”. E' in questa fase che si osservano importanti interventi architettonico-edilizi in diversi settori della città.

Il contesto preso in esame in questo contributo si estende all'esterno delle mura settentrionali, lungo gli assi stradali che uscendo dalle porte principali della città si dirigevano verso nord. In quest'area, già nel corso del III sec. a.C., ma soprattutto nel II sec. a.C., il paesaggio si anima della presenza di importanti tombe a camera semi ipogeica e di un cospicuo numero di sepolture individuali a cremazione.

I contesti funerari presi in esame illustrano la vivacità culturale della città flegrea: una città che, sia nel privato, quindi nella pratica funeraria, sia nel pubblico, nonostante continui a conservare un substrato culturale greco e nonostante si sia avvicinata alla civiltà romana "latinizzandosi", continua ad essere influenzata fino agli inizi del I sec. a.C. da una forte componente osca.

### **Claude Pouzadoux Luca Basile**

#### **Arpi (Puglia), città aperta?**

Il tema dei contatti tra popolazioni confinanti ha dato vita ad una variegata letteratura scientifica che si è concentrata soprattutto sul valore da dare alla cultura materiale frutto dell'incontro e dell'interazione tra società differenti. In questo senso il fenomeno dell'acculturazione, dunque dello scambio reciproco di elementi culturali di tipo materiale e ideologico, trae i suoi fondamenti principali e più interessanti dall'osservazione dei dati provenienti da contesti privilegiati come quelli funerari dove la società che seppellisce rappresenta se stessa ed i propri defunti in maniera articolata e mediata.

Sotto questo punto di vista la questione dello scambio di informazioni di tipo socio-culturale dà vita ad una serie di manifestazioni di accettazione, rifiuto e rielaborazione che sono alla base del contributo che si propone per questa sessione. Corollario indispensabile a quanto appena detto è inoltre la constatazione che il contatto tra culture, quale che siano i risultati ai quali esso giunge, è sempre circoscritto all'interno di rapporti di forza e dominazione di complessa ed incerta esegesi.

Su questa serie di argomenti correlati al concetto di frontiera e di incontro tra popoli vorremmo dunque portare il nostro contributo mediante l'analisi di un caso di studio specifico come quello di Arpi in Daunia durante il IV secolo a.C.

In particolare prenderemo in esame l'evidenza fornita da due aree di necropoli site a breve distanza l'una dall'altra in località Montarozzi e, ove possibile, allargheremo il nostro database di riferimento attraverso l'analisi di una casistica più ampia presa in prestito dallo sterminato territorio arpano. L'interesse principale in questo centro, recentemente definito da M. Corrente come di "frontiera della grecità occidentale", sta nel suo forte conservatorismo sociale che determina manifestazioni della cultura materiale estremamente standardizzate e reiterate nel tempo. La società arpana si distingue soprattutto per un forte fenomeno di selezione e resistenza che permette l'arrivo solo di specifici beni di consumo subito adattati all'habitus sociale locale. Questo statu quo caratteristico del VI e V sec. a.C. subisce un graduale mutamento soprattutto dal IV secolo con l'elaborazione, creazione o, più semplicemente, utilizzo di produzioni e set vascolari specifici che segnalano all'interno dei corredi funerari l'accoglimento a vari livelli di modelli culturali allogeni eterogenei. Il contributo che proponiamo intende dunque indagare l'evoluzione del duplice statuto di Arpi in qualità di centro legato alla tradizione e di luogo aperto alla ricezione di diversi apporti che ne sottolineano la posizione mano a mano diversificata e pienamente integrata all'interno della nuova koinè dell'alto ellenismo.

### **Renata Senna Garraffoni**

#### ***Funerary art and munera: gladiators and tombstones at Pompeii***

The *munera* (gladiatorial combats) are deeply linked to the funerary context. Although they have been studied in what regards their economic and political aspects since the 19<sup>th</sup> century, only in the end of 20<sup>th</sup> century scholars focused on their cultural and religious aspects. These new approaches shifted the way the combats were understood (material culture became relevant evidence) and daily aspects of gladiators lives became in focus. Considering postprocessual and postcolonial theories, the aim of this paper is to focus on Pompeii as a case study and discuss how funerary art, tombstones and graffiti can provide us insights to rethink the combats. I shall also stress the diversity of identities and ethnical origins of the gladiators who lived and fought in Pompeii, to explore the complex situation the combats were held.

## **Session 1F**

### ***Sicily in Prehistory***

**Jennifer Wexler**

***Places of Death: New Interpretation of the Development and Utilization of Rock-Cut Tombs in Western Sicily during the Copper and Bronze Ages (circa 3500-900 B.C.)***

This presentation will examine the development and utilization of rock-cut tombs in Western Sicily during the Copper and Bronze Ages (circa 3500-900 B.C.). Although these tombs are often the best indicators of variations in the archaeological record, they have been widely looted or excavated unsystematically and are, therefore, largely undervalued in modern archaeological research. Despite the difficulties with the archaeological record, there is still much we can learn about these sites by adopting a progressive methodology not previously applied to them. This project employs a spatial landscape approach to analyze the location, utilization, and relationships between rock-cut tomb sites and their physical and socio-cultural landscapes. By integrating data from previous studies and new field surveys, it has been possible to identify a number of key components in tomb placement and utilization over time, including topographic location, tomb visibility, tomb access and the spatial relationships between tombs, settlements, and other archaeological sites. The discovered patterns assert that the prehistoric communities of Western Sicily are making conscious decisions about the positioning of their dead, and allowing us to further develop ideas of how tomb use evolved in its relationship to land-use, local/regional identities, and territoriality throughout the course of the Copper and Bronze Ages.

**Enrico Giannitrapani**

***The making of sacred and funerary landscapes in central Sicily between the 6th and the 1st millennium BC***

The Erei uplands is a hilly area located in the eastern part of inner Sicily. This area has been the focus in the last decade of new scientific interest, as evidenced by a growing number of research projects. Current research is thus producing a large amount of new data concerning the settlement patterns, the material aspects and the social structures of those communities that occupied the area from the Neolithic to the Iron Age. So far the research has been concentrated on three major themes: the exploitation of the natural resources and raw materials widely available in the area (1); these have provided the material basis for the development of complex modes of production and household dynamics (2); a key role has been also played by the making of active sacred and funerary landscapes (3). The contribution will mainly concentrate on the latter, applying a “long term” perspective for the description of the main evidence currently available. The tight relationship between built and natural landscapes in the Erei uplands is clearly demonstrated by the ritual use of natural places, such as the Riparo Cassataro, where painted anthropomorphic Neolithic figures have been found, or the megalithic Early Bronze Age “altar”, located on the top of Monte Gaspa, a large limestone slab, cut with channels and shallow pits. Also the Riparo di Contrada S. Tommaso has been interested by intense ritual activities, particularly in the Late Bronze Age and in the Iron Age, when the shelter has been “monumentalised” with a very large circular stone wall closing the inner part, containing votive depositions of indigenous and early Greek wares. As for the “landscapes of death” characterising the Erei, almost all the limestone, sandstone and Flysch outcrops widely present in the area have been covered with rock-cut graves. From the Late Copper Age small necropolis with multi-cell graves placed within the villages, such as Malpasso and Tornambè, it is possible to assist to a constant change in the use of the landscape, with larger cemeteries detached from the settlements in the Early Bronze Age, as evidenced at Case Bastione and La Guardiola, up to the creation of real “cities of the dead” during the Late Bronze Age and the Iron Age, such as Realmese, Calcarella and Cozzo Matrice, with hundreds of “a grotticella” graves, representing the funerary expression of complex protourban settlements, now in contact with the Greek colonies founded along the southern and eastern coasts.

**Eleonora Draìà, Dario Accorso**

***The chamber tombs in the territory of Valguarnera Caropepe: New Data***

The aim of this research is to examine the territory of Valguarnera Caropepe, a small town in the province of Enna, referring to the landscape that is characterized by the presence of several rock-cut chamber tombs. The inquired area is mapped in the central-northern part of Table 1: 25.000 “Valguarnera Caropepe” - Sheet n. 268, NE Quadrant II of the Map of Italy, published by the Military Geographical Institute (I.G.M). Through an intensive survey it was possible to proceed to the census of the identified tombs. An architectural survey was performed for the accessible ones. All the tombs, at a superficial level, have no grave goods and nor human remains. In order to better understand the analysed landscape, it has been applied the survey method named “Site Catchment Analysis”, whose radius of investigation extends for five kilometres from Valguarnera. It is known that the rock-cut chamber tombs of the Bronze Age have usually been reused several times during the centuries, particularly with the advent and the affirmation of the Christian religion, where they were used as dwelling places or worship by the hermits of yore; in fact, the surveyed tombs shown alterations related to a probable re-use, especially in recent centuries, that modified the original shapes. This phenomenon has been understood, although with great difficulty, taking into consideration the study of pottery founded just outside the tombs, the toponymy and the “symbols” inside or outside the chambers. The presence of several small niches near or along the road that leads to the chamber tombs investigated need to be highlighted; actually, the analysis of the position and probable function of the niches have opened up new hypotheses regarding the use of the tombs and the surrounding areas over the millennia. In order to create a database to support information about the tombs, all man-made cavities have been georeferenced. Finally, this research has achieved a double objective: firstly, allowing the knowledge of a territory that has suffered a long and continuous process of anthropization since the Copper Age and during the centuries, providing the analytical framework for future studies; secondly, allowing the reconstruction of a Funerary Landscape, whose function of abode of the dead is an important “territorial marker” since the most remote times.

**Davide Tanasi**

***Discovering Sofia: forensic facial reconstruction of a woman from Copper Age Sicily***

This contribution deals with an interdisciplinary scientific project promoted by Arcadia University focusing on the extraordinary discovery of very well preserved skeletal remains at the Copper Age (end of 5<sup>th</sup>- first half of 4<sup>th</sup> century BC) necropolis of Scintilia (Agrigento) unveiled by the archaeologists of the Soprintendenza di Agrigento. The project has been structured in three main tracks, DNA extraction from skeletal remains, forensic facial reconstruction of the best-preserved skull, and production of a 10-minute documentary in 3D computer animation to divulge the results of the excavation to a large public. The isolation, purification, and analysis of nuclear and mitochondrial ancient DNA (aDNA), although increasingly more common, can be technically challenging due to a number of factors including highly degraded DNA from poorly preserved samples, presence of factors that inhibit polymerase chain reaction (PCR), and contamination with modern DNA, among other factors. In this study, we sought to analyse aDNA from bone and tooth samples of 9 individuals found in the Scintilia tombs in Sicily. We used adapted protocols from the current literature that have addressed these challenges in order to maximize the likelihood of success in obtaining pure samples for DNA analysis. The forensic facial reconstruction has been attempted for the individual 2 of the tomb 4, a young woman, nicknamed Sofia. The starting phase of the research consisted in a CAT exam of the skull of Sofia in order to obtain as many high-resolution CAT slice images as possible. Subsequently the digital data have been elaborate with the software Invesalius 3.0 to create the 3D model of the skull itself. The file has been delivered to the research associates of Arcadia University at the Department of Making + Doing at Philadelphia, where after a further processing it has been used to create a physical replica of the skull via a 3D printer. On that replica an Arcadia University forensic sculptor has worked in order to recreate approximately the original facial traits of Sofia. As excavation is a destructive process, for certain complex stratigraphic deposits simple photographic and

graphic documentation becomes insufficient, especially when findings have to be shared with a public of non-specialists. The result of the effort to present complex sites to international public is the emergence of distinctive physical form in which visitor centres, 3D theatre and multimedia installations are often central elements. In particular, the use of virtual archaeology solutions, as interactive applications and 3D reconstructions, is becoming crucial for its ability to convey archaeological and ethnographic information into a product aimed to intellectual comprehension and sensory enjoyment. In this perspective as 'edutainment' (education+entertainment) exercise has been carried out recreating virtually in computer animation the environment of two tombs of the Scintilia necropolis as they appeared when uncovered by archaeologists. Furthermore scenes with real actors playing on green screen have been shot in order to portray life and habits of the ancient people who buried their dead at Scintilia. Such an ensemble of sciences as, microbiology, forensics sciences and computer graphics, have never been applied simultaneously before to any other archaeological case study of ancient Sicily.

**Pietro Maria Militello, Marianna Figuera, Thea Messina, Anna Maria Sammito, Katarzyna Żebrowska, Maria Gianchino**

***Calicantone: a funerary landscape in Sicily***

The aim of this paper is to present the preliminary results of the 2012-2015 archaeological excavations at the Early Bronze Age site of Calicantone, south-eastern Sicily, as it adds new data to our knowledge about the funerary traditions of the Castelluccio culture (ca. 2200-1400 BC). The research conducted on the rock-cut chamber tombs necropolis unveiled an unprecedented plurality of grave forms and types of external decoration within single cemetery, as well as the presence of rock-cut implements facilitating access to diverse tombs. In close vicinity to the upper part of that necropolis a hut of considerable size (ca. 5x10 m) and with a bi-apsidal plan is located, similar to the few other huts known from EBA Sicily (e.g. the building from the eponymous Castelluccio site).

The vast necropolis, located in Cava Ispica gorge, ca. 14 km from Sicily's south-eastern coast, spreads over rocky terraces and inaccessible steep slopes surrounding a hilltop settlement towering on the western edge of the gorge. It consists of ninety-one chamber tombs clustered in several groups. Each group presents different level of accessibility and external elaboration of tombs' façades, while the presence of small artificial cavities (*tombe incoative*, probably of votive purpose) recurs in several sectors of the necropolis. The presence of votive cavities implies that each bigger cluster stated an independent part of the necropolis, devoted to a chosen group/clan or used over a different period of time, whereas the location of particular tombs within the groups could hold the key to a social lecture of the funerary landscape. The largest group of tombs states the necropolis' monumental façade. Broad repertoire of decorative motives, which include multiple rock-cut frames, pillared courtyards and false-pillared façades accentuates those tombs' entrances.

A repeatable co-existence of chosen elements within the multileveled cemetery of Calicantone suggests a well organized funerary area with internal structure carefully planned and a system of tombs differentiation articulated by their location and set of external architectonic features.

The soundings in the nearby of the necropolis unveiled traces of a hut, in use in the final stage of the Sicilian EBA (ca. 1600-1450 BC) and perhaps also in the transitory period to the MBA Thapsos culture (ca. 1400-1250 BC) when it was destroyed in an abrupt event such as an earthquake or a human attack. Until now it is the only known Sicilian building placed on the border of a funerary area and it yielded a large amount of finds, including both cult and luxury objects and with more mundane ones, such as stone tools and weaving implements. A large amount of pottery has been found (round 80 vases) including small and middle sized vases, and many large clay containers (*pithoi, dolia*). The presence of rock-cut channels and a large rectangular clay basin points to a special or specialized function of the space.

Surprisingly the debris also covered at least 8 individuals (both male and female, adults and juveniles). While some of them were clearly killed by the event that destroyed the hut, one was apparently not a victim of the sudden destruction: the suggestion must be made that this body was placed in the hut before the violent end of the building and was probably being prepared for burial. Taking into



consideration its location and content, the proposed interpretation of the hut of Calicantone is that of a community house used also for funerary activities, including both rituals and the treatment of the body.

## **Session 2A**

### ***Archaeological Science and New Approaches to the Italian Neolithic: a southern perspective***

**Organisers: Keri A. Brown, Craig Alexander, Italo M. Muntoni**

In the past few decades new research areas in archaeological science have emerged which have made a great impact on our understanding of prehistory. Amongst the methods that have made a considerable impact are the study of ancient biomolecules, isotopic studies, spectrometry (including pXRF) for provenancing of obsidian and ceramics, and the use of Bayesian statistical models in the context of developing a more detailed understanding of chronology, even at quite a fine-grained level. In this session we focus on how the methods of archaeological science are being used in the Italian Neolithic, with a special emphasis on the Southern Italian Neolithic: a panorama of scientific methods is being applied by Italian, British and American researchers. The south is particularly important as it has the earliest radiocarbon dates for farming and a dense agricultural settlement pattern, making it a crucial area for studying the introduction and spread of agriculture in both Italy itself and in the Western Mediterranean more generally.

**Italo M. Muntoni, Milena Primavera, Giorlamo Fiorentino**

#### ***Early farmers in the Apulia region (south-east Italy): a multidisciplinary approach for the history of interaction between climate, environment and crops***

This study is focused on the history of the interaction between early farmers, their environment and climate changes during the Neolithic period (VII-IV millennium BC) in Apulia region (South-eastern Italy).

Using a multidisciplinary approach, the results of palaeobotanical analyses (pollen and aquatic plant remains) performed on natural archives (two coastal sediment cores located in Apulia) and on archaeological deposits (35 Neolithic settlements in the region), have been compared with data collected by paleoenvironmental and paleoclimate sequences from the Mediterranean (two marine cores from Adriatic).

This dataset (which therefore includes *off-shore*, *off-site* and *in-site* data) has been improved by a robust chronological framework based on radiocarbon database used to anchor in time the environmental dynamics, climate changes, and the agricultural strategies of the early farmers, allowing to generate the probability curves (%) of the *Apulian Archaeological Occupation* (AAO). What emerges from the different lines of evidences explored is that the two dry phases (one between 5000 and 4600 BC and a second that peaked c. 4000 BC) and two wet intervals (one between 6200 and 5500 BC and a second that peaked around 4400 BC) have had such influences on ancient communities in terms of productive strategies (crops choice and harvesting periods), settlements dynamics and cultural evolution.

**Craig Alexander, Italo M. Muntoni**

#### ***New approaches to the radiocarbon evidence for the Neolithic of southeastern Italy***

The radiocarbon evidence for the development of the Neolithic in southeastern Italy has seen recent attention from Brown & Alexander (2013), Fiorentino *et al.* (2013) and Whitehouse (2013), following on from Skeates (2000). In the current paper, the authors build on those contributions, considering radiocarbon determinations not included therein, expanding the geographical frame of reference while also moving towards a more explicitly spatial understanding of the data within a GIS framework, emphasising natural communication routes through the territory. The data presented will be the most up-to-date possible and analysis will incorporate approaches taken elsewhere (including Bayliss *et al.* 2007; Green

2011; Steele 2010; Whittle *et al.* 2007; Whittle *et al.* 2011) to the geospatial analysis of radiocarbon determinations.

### **Terry Brown**

#### ***It takes two to tango: using crop genetics to study the Neolithic of southern Italy***

The Neolithic is conventionally viewed as a phase in human cultural and technological evolution. But the key feature of the Neolithic – the development of sustainable agriculture – required much more than human agency. Prior to their domestication, wild barley and wheat had undergone millions of years of evolution in southwest Asia, resulting in species that were exquisitely adapted to the environmental conditions of the Fertile Crescent. During the Neolithic these plants were uprooted and transported across Europe, where they were forced to grow in conditions greatly different to those in their homeland. So from the perspective of the crop plants, the spread of agriculture was a period of rapid, enforced climate change. The genetic adaptations needed to allow crop plants to be productive in their new environments would have taken time to evolve, influencing the rate at which sustainable agriculture could be established in different parts of Europe. The impact would have been greater in northern Europe, but might also have been a factor in the development of agriculture in the Mediterranean regions. We are using genetic analysis of wheat and barley to assess the nature of the evolutionary adaptations that were required in order for these crops to grow productively in the environmental conditions pertaining in Italy during the Neolithic period. Initial results suggest that the differences in the environmental conditions throughout the Italian peninsula were such that sustainable agriculture would initially have been possible only in southern Italy. This conclusion agrees with our previous research, in which we used genetic analysis to trace the origin of Italian agriculture to northern Puglia. Our results therefore suggest that agriculture began in southern Italy, not just because of human preference, but also because the environmental conditions in this region were more conducive to growth of the crops available to the first farmers.

### **Keri A. Brown, Craig Alexander, Kyle P. Freund, Italo M. Muntoni, Robert H. Tykot**

#### ***Pots and People of the Neolithic Tavoliere: insights into ceramic production and exchange from pXRF analysis***

The Tavoliere plain in Puglia, SE Italy, saw agricultural settlement a little more than 8,000 years ago: almost certainly the earliest Neolithic in Italy. Trace element analysis of ceramics (both field-collected and excavation/museum-sourced) and field-sampled riverine clay sources offers the opportunity to reconstruct prehistoric clay sourcing and ceramic production and exchange strategies.

Our aim was to identify the clay sources used in the manufacture of Neolithic pottery from settlement sites in the Tavoliere, very probably the region that saw the introduction of agriculture into Italy. Over 800 Neolithic (c.6200-4000 BC) ditched enclosures are known from this region, but relatively few have been excavated or radiocarbon dated. The identification of clay sources would allow us to gain insights into Neolithic society and movement/exchange between sites. Amongst our questions: was the manufacture of pottery under the control of a few sites or did every site or group of sites have its own local industry? How widely did ceramics circulate during the Neolithic of the Tavoliere? Was the production of finewares a centralised or a dispersed activity? How far are the clay sources from the sites at which ceramics made from that clay were found?

Portable XRF (pXRF) spectrometry was used to analyse the trace elements (Rb, Sr, Zr, Y, Nb) present in both clays and ceramics non-destructively. Over 1200 sherds have been analysed, photographed and recorded and the resulting data have been integrated in a GIS environment. These data can be statistically analysed to show which clay sources were being used at particular sites, and whether ceramics made with particular clays can be found at some distance from their source.

Discriminant function analysis of the riverine clay sources has allowed the identification of the likely clay sources for more than 600 of the ceramic samples. Together with typological data in the GIS these source identifications have allowed us to use network analytic techniques to begin to identify sourcing and exchange structures.

We have found that Passo di Corvo style finewares are made from a limited number of clays compared to other types of pottery, indicating craft specialisation and the movement of ceramics. We can also show that sites have ceramics made from a number of clay sources that are not local. The movement of raw clays is not considered likely - the movement of finished ceramics and/or the movement of potters with expert knowledge, perhaps through exogamy, is a more likely explanation for the presence of non-local clays on most settlement sites. Thus, pXRF spectrometry is able to give insights into the movements of people and/or finished products in the Tavoliere Neolithic.

**Mary Anne Tafuri, Paul D. Fullagar, Tamsin C. O'Connell, Maria Giovanna Belcastro, Paola Iacumin, Cecilia Conati Barbaro, Rocco Sanseverino, Andrea Monaco, John Robb**  
***Neolithic life in Southeastern Italy. A combined strontium, oxygen and carbon isotopic study***

The strontium isotope ratio ( $^{87}\text{Sr}/^{86}\text{Sr}$ ) of skeletal remains is considered a useful proxy to assess residential mobility and social practices in past populations, however so far it has only occasionally been applied to prehistoric contexts in the Mediterranean. In this paper we present  $^{87}\text{Sr}/^{86}\text{Sr}$  data of human and animal samples from several Neolithic sites in the Apulian Tavoliere (southeastern Italy). Data obtained from dental enamel reflected the local origin of the individuals and allowed us to differentiate function and meaning of the sites examined. In particular, within a generally homogeneous background of Sr signatures, the range of  $^{87}\text{Sr}/^{86}\text{Sr}$  registered in the skeletal assemblage found in the Scaloria cave is greater than at other sites, with variation likely to be related to funerary practices. We interpret this as the evidence of the ritual use of the cave, which implied the gathering of people of different origin. The relative variation of the Sr signature among individuals, either inter- or intra-site can be tentatively associated with mobility during life as well as with social practices, such as access to foods from geologically different environments. We integrate the strontium data obtained with the preliminary oxygen ( $\delta^{18}\text{O}$ ) and carbon ( $\delta^{13}\text{C}$ ) isotopic ratios measured in enamel apatite of domestic animals to unravel the complexity of this archaeological landscape during the Middle phases of the Neolithic.

## **Session 2B**

### ***Technology and Science in Italian Archaeology***

**Carmen Soria**

***GIS applications in the valorization of the cultural heritage: the case of Campovalano (Central Italy, TE) and its territory***

The aim of this paper is to promote GIS applications, not only for research, but also in the promotion and support of cultural heritage, as well as in planning the fruition of monuments in their local, environmental and, historical contexts. The site, which has been chosen as a sample case, is located in the territory of Teramo (ancient Interamna), the northernmost province of Abruzzo, in Central Adriatic Italy. It is a quite well known site for a very large and rich necropolis: six hundred burial tombs have been found here, dating from Late Bronze Age to the Roman conquest. For long time the emphasis in this territory has been given mainly to the necropolis, however the whole area of Campovalano is rich in history and monuments from to the XIIth century BC to XVIIth century AD and contextualized within a well-preserved natural and environmental context. Therefore, the use of GIS tools, in combination with crossing-referencing data from survey and historical sources, represents a resource in planning the cultural and the tourist paths, as well as in monitoring the preservation of the monuments and the natural resources of this territory. Thus, the first step is the location of sites presenting some interest, for archaeological, historical, anthropological reasons, with the creation of a database, containing main fields (as location, description, typology, dating), but also wider information about the context (local fairs, traditions, culinary features, products, natural tracks), which can be interesting for a sustainable touristic exploitation of the local resources. The second

phase foresees the analysis SWOT, by the investigation of the points of strength and weakness of the territory. The third and last step, is the realization of a multilayer GIS not only for visualizing the data, but also for planning the proper use and promotion of the resources. In this way, the GIS and the landscape archaeology can represent useful tools for the study, the knowledge, the monitoring and the promotion of cultural heritage, not only focusing archaeological monuments and sites, but also including mobile and intangible heritage.

**Isabel Beltrán Gil, Eliana Maniaci, Erika Mattio**

***Funerary Landscapes and Archaeology of War in the Cuneo Valleys***

Our project strives to study an area of Italy still relatively unknown by many, undisturbed, and with historical-archaeological potential: Occitan Valley. Located in the province of Cuneo, a few kilometres away from France through the Colle dell'Agnello, it was the site of major clashes, deaths, contraband and courage during the *Partisan Resistance* (1939-1945). Our work is therefore a comprehensive survey of landscape archaeology, recovery of historical memory, anthropological analysis, funerary art and a philosophical study. With this elaborate research we have tried to give voice to the valuable historical memory now close to disappear and to this important historical period, in one of the most significant area in the Italian resistance movement.

**Alessandro Pace, Daniele Bursich**

***3D modelling and Attic pottery. A new approach to an 'old' question***

Attic pottery, thanks to its intrinsic chronological qualities, often represents an effective tool to detect archaeological contexts from Archaic and Classic periods. The potential of Attic materials increases when they come from closed context; an emblematic case study is the necropolis of ancient Gela, excavated in stages between the end of 19th century and beginning of 20th century. The recent review of the data, subject of a PhD project, left by Paolo Orsi, forced us to approach the broad debate on attributionism, a debate that is articulated and lively. From the methodological point of view the system set up by Beazley has passed several attempts to revise, but the main obstacle to the attribution of new objects excluded from the Beazley's lists is the lack, in the scientific publications, of images of decorations really functional to the purpose of attribution. Often the published pictures are inadequate, lacking of completeness and quality, preventing a conclusive analysis of the painter's ductus. The study of the Late-Archaic necropolis of Gela was accompanied by a focus on the graphic rendering of the figurative part for the pots of new attribution; these will be a real acquisition for the debate on Attic pottery only if they are really usable in all their scientific potential. For this purpose here we suggest a new approach to the Attic figured material: the 3D modelling or photo scanning 3D. This relief system transforms digital images in 3D models faithful to the original, without the deformations related to the manual drawing. The product is a highly versatile model with broad scientific potential. This technique also enables the reproduction of any figurative elements on a two-dimensional layer, creating clear and high quality images. This 3D modelling system is proving a powerful tool in the production of quality images for further processing and thus overcoming the intrinsic limitations of currently available documentation.

**Shannon O'Donovan**

***Predicting the Past: Assessing the Utility of Artificial Intelligence Data Mining***

Data mining is an exploratory data analysis technology that identifies hidden relationships and patterns in large data sets via artificial intelligence and tries to do nothing less than predict the future. But how suited are these techniques to analyze the past? This study examines the efficacy and challenges of using this common commercial technology with archaeological data by analyzing the relationships between the find-spot and vase attributes (shape, painted image, and production date) of 41,100 Athenian Red-Figured vases catalogued in the Beazley Archives Online Pottery Database. The paper first provides an overview of data mining including its familiar uses in everyday setting and how its exploratory nature simultaneously relies on and differs from traditional statistics. Next the nature of archeological data and its suitability to these

techniques are discussed to set up an overview of the results which demonstrate that there is an undeniable relationship between vases and their find-spot and, that in many cases these correlations are congruent to the cultural values of the exporting Athenians and importing Etruscan and Celtic clients. In other, more interesting cases, unexpected relationships are identified. In conclusion specific results are generalized to discuss the immediate utility of data mining as an analytical tool and the potential to leverage it to predicating the find-spot of artifacts that lack secure provenances. Finally the importance data democratization and making data sets available for analysis to transform existing digital archives into analytical tools is the paper's meta-agenda.

## **Session 2C**

### ***Latium and Campania***

**Carmelo Rizzo**

#### ***Una preghiera senza voce. I gesti del sacro e la ritualità ctonia nelle necropoli della Campania tra I e II età del ferro***

Lo studio delle necropoli della prima età del ferro e dell'Orientalizzante della Campania ha permesso di riconoscere le continuità, le discontinuità e le complesse strategie che regolano il comportamento funerario nelle due fasi dell'età del Ferro. I recenti contributi di B. d'Agostino, P. Gastaldi, G. Melandri e M. Minoja sulla fase IIB/III della prima età del ferro della Campania vedono nell'evoluzione dei rituali funerari della fase precedente l'embrione dell'Orientalizzante. A Pontecagnano, questo, come dimostrato da Mariassunta Cuozzo, coincide con un nuovo paesaggio funerario: espressione di un rinnovato 'immaginario sociale'. Questa strutturazione è percepibile non solo nell'organizzazione topografica, ma anche da evidenti differenziazioni di ideologie e 'espressioni rituali'. Questa riorganizzazione, indicata dalla Cuozzo come fase di 'reinvenzione della tradizione', è il risultato della dialettica tra gruppi elitari differenti e talora antagonisti. Lo studio della stratigrafia orizzontale e verticale di nuove aree di necropoli da Capua, Calatia, Salerno e Pontecagnano ha permesso di riconoscere l'esistenza di differenti sistemi di performance funerarie all'interno di gruppi sepolcrali omogenei: segni espressi nella composizione e disposizione del corredo vascolare e dall'architettura tombale, evidenziando un particolare rapporto rituale tra vivi e defunti esprimendo, talora, esuberanze nel rituale. L'organizzazione del corredo vascolare, la deposizione di parti di offerte animali a contatto con il defunto, la frammentazione rituale di oggetti e l'architettura tombale celano un sistema di segni rituali che coinvolgono sia il corpo che la struttura, con forti suggestioni di tipo ctonio che si discosta dalla semplice libagione o offerta funeraria, per accostarsi marcatamente a ritualità conosciute per i santuari, riversando così sul ruolo dei defunti valenze e attributi di tipo sacrale. L'occorrenza di differenti ideologie e performance funerarie costituiscono, così, parte attiva nella riproduzione e legittimazione dei rapporti vigenti, nella promozione di differenti posizioni sociali, nella costruzione di identità, nelle dinamiche di negoziazione, resistenza o cambiamento sociale. Nonostante siano appannaggio di poche sepolture, è possibile riscontrare la ricorrenza di questi gesti in differenti aree di necropoli della Campania, permettendo di ricostruire una semantica rituale comune, forse per pochi, che affonda la propria ritualità nella fase finale della prima età del ferro. L'analisi, quindi, vuole evidenziare, partendo dai recenti casi del territorio salernitano, il linguaggio comune, ricostruibile dai dati di scavo, che si evidenzia tra le sepolture con ritualità di tipo ctonio conosciute in Campania.

**Marilyn Evans**

#### ***Buried Among the Living: Intramural Burial in Archaic Gabii***

One of the most widely held views about burial in the Roman world is that the Romans buried their dead outside the city. This custom is attested at sites throughout Rome and Latium as early as the 9th century BCE, and is generally understood to be a hallmark of urban development. Conversely, the appearance of burials within cities is thought to be a sign of crisis and urban decay. There is a growing body of

archaeological evidence, however, as well as ample literary testimony, to suggest that the Romans practised intramural burial well into the Republican period, and used it as a means to mark exceptional occasions and individuals. Recent excavations conducted by the University of Michigan at the site of ancient Gabii, a Latin city just east of Rome, have made contributions to this data. In 2010 and 2011, three rock-cut tombs were discovered within the urban area along the northern limits of an archaic stone building. The tombs consist of deep trenches cut into the bedrock tuff with niches carved on multiple sides to accommodate inhumation burials. Two of the tombs are a variant of the chamber tomb, while the third held a monolithic tuff sarcophagus. The tombs were constructed in the late sixth to mid-fifth century BCE, following the abandonment or destruction of the archaic building. Characteristic of burials of this period and region, the tombs contain no grave goods, save a few items of personal dress. Following the use of the area as a burial ground, this sector of the site was never substantially reoccupied. This stands in marked contrast to the remaining areas under investigation. In the late fifth to early fourth century BCE, Gabii was reorganized according to an orthogonal grid which divided the urban area into city blocks. While the archaic sector was incorporated into this new plan, it was never developed; adjacent blocks, however, have revealed evidence of public and private architecture from the Middle Republican period onward, attesting to the continued growth of the site. The inclusion of the archaic building and burials into the new city points to the significance of these structures in later periods, perhaps as markers of distinction or designations of polluted space. This evidence prompts a reappraisal of the role of intramural burial in urban development which complicates the conventional interpretation of this phenomenon as a sign of decay and de-urbanization.

**Anna Maria Desiderio, Tatiana Grimaldi, Carmelo Rizzo**

***Material culture and ethnic identity: some case studies from Pontecagnano during the Orientalising period***

This paper aims to examine the complex funerary representation strategies, regulated by ethnic-social factors, adopted in some unpublished sepulchral units of Pontecagnano during the Orientalising period (last quarter of the eighth to the first quarter of the sixth century BC). As is known, the Etruscan centre that occupies the site of modern Pontecagnano within the Campania region, in the Sele's plain northern area, near the Picentino river has been systematically investigated since 1960s. The well-documented material culture allows us to analyse the funerary documentation in a system perspective, which integrates topographical, type-chronological, ritual and ideological aspects. On the other hand, the site provides a privileged observation point on cultural contact, mobility and integration issues, which are to the fore in the anthropological and archaeological international debate. Inclusion of elements or groups of external milieux in Pontecagnano and its satellite-settlement Pagliarone can be seen from the beginning of the First Iron Age, exemplified by the presence of buried adults, armed with panoply, coming from Calabria's settlement of Torre Galli. During the Orientalising period, within a reorganisation process of Pontecagnano and its territory, we can detect in the urban cemeteries a widespread presence of individuals or entire groups who show strong connection with external milieux. For instance, the integration within a sector of the eastern necropolis of an extended group coming from the Hirpinian centres of Oliveto Citra-Cairano culture can fit in this framework, as stressed by M. Cuozzo. Under these premises, this paper aims to examine the incidence of these phenomena in the western cemetery of Pontecagnano, focusing particularly on the inclusion forms and the representation strategies adopted by such components. To this purpose, we will examine some case studies from sample burial areas, located at the eastern limits of the western necropolis: funerary areas in Promenade Archéologique and in De Chiara and Bassano properties. The incidence of specific markers in funerary costumes and pottery, like, for instance, a typical impasto pottery production, will be considered in relation to ritual and spatial organisation. The contribution raises, finally, important methodological issues related to cultural contact processes and to the problematic relationship between ethnicity and material culture, of which we enhance the active role in identity construction and representation, also of an ethnic kind.

**Anna Rita Russo**

***Accedere all'aldilà. L'Aes rude in tomba: nuove acquisizioni da Pontecagnano***

L'affascinante questione della presenza di 'oboli per Caronte' all'interno di sepolture è stata affrontata da vari studiosi per differenti realtà: G. Bergonzi e P. Piana Agostinetti per la pianura Padana e l'ambito transalpino, R. Cantilena per la Campania, A. Muggia per Spina. Gli studi condotti su questi contesti gravitano attorno allo stesso quesito: questi strumenti premonetali testimoniano il concetto di 'obolo' di accesso all'aldilà o sono semplici segni di ricchezza? Testimonianze di aes rude in tomba giungono, a partire dal VI secolo a.C., anche da vari centri del mondo etrusco come Tarquinia, Orvieto, Veio, Vulci e Pontecagnano. La città etrusco-sannitica di Pontecagnano si configura come un osservatorio privilegiato per numerosi fenomeni, in quanto ha restituito un numero elevatissimo di contesti funerari, difficilmente eguagliato da altri centri analoghi. La disponibilità di una tale quantità di documentazione consente di acquisire costantemente dati statisticamente rilevanti. Proprio da Pontecagnano, nello specifico dalle necropoli occidentale e meridionale, provengono i contesti presi in considerazione nel presente elaborato, che vanno ad ampliare il già noto gruppo di sepolture citato da R. Cantilena. Le tombe con aes rude di Pontecagnano si collocano in un arco cronologico compreso tra il VI e il IV secolo a.C. e, sebbene siano quantitativamente cospicue, esse figurano come una realtà scarsamente rappresentativa in proporzione alla totalità delle sepolture di queste fasi. Pertanto, esse riflettono un meccanismo di selezione da parte della comunità o di differenziazione di gruppi che, attraverso l'aes rude, rimandano a un sistema ideologico ben specifico. L'analisi delle sepolture con aes rude di Pontecagnano, sia edite sia inedite, sarà svolta attraverso la definizione della posizione di questi oggetti, delle loro caratteristiche tecnico-formali, della loro associazione con altri materiali, della classe d'età dei defunti e, qualora possibile, del loro genere di appartenenza. Attraverso questo approccio oggettivo si tenterà di ridefinire i limiti della questione e di analizzarla anche sulla base di un confronto con realtà limitrofe e non, per verificare analogie e differenze di comportamento che potrebbero condurre a specificità proprie del comportamento funerario della comunità di Pontecagnano.

**Sarah Willemsen, Tanja van Loon**

***Sumptuary legislation and ideological change: A study of the developments in the ritual practice of 7th and 6th century Latium Vetus***

State formation and urbanisation are among the most important and most studied developments of 7th and 6th century BC Latium Vetus (Central Italy), especially in reference to the rise of the city of Rome. However, significantly less attention has been paid to the changes can observed at burial sites and at cult places in the same period. Formal burial involving gift giving came to an almost full stop at the end of the 7th century BC, while the number of votive gifts increased in the cult places during the same period. The strong decrease in funerary wealth on many burial grounds in Latium Vetus at the end of the 7th century has generally been explained as the result of the issue of sumptuary legislation. This legislation would have been aimed at curbing excessive display of wealth and is recorded on the tenth of the Twelve Tables. The contemporaneous increase of votive gifts and the rise of building activity in the settlement area (resulting in private dwellings and public (temple) buildings) are often regarded as an indication that elite families had shifted their investment away from the funerary realm towards the urban domain, where they could express and affirm their status more effectively. Both these theories are unfortunately largely based on general observations of the archaeological evidence and on the piecemeal historical accounts referring to this period. An in depth analysis of the often fragmentary and dispersed archaeological evidence of ritual practice is called for. In the present paper we will therefore zoom in on two archaeological contexts, which will provide us with detailed information on the way the ritual practice changed during the end of the 7th and beginning of the 6th century; the first is the Monte Del Bufalo burial ground of Crustumium dating between the 8th and the 6th centuries BC, the second the Laghetto del Monsignore cult place near Satricum, which was in use from the 10th until the 5th century BC. The in-depth analysis of the archaeological evidence that will be presented in this paper will show that the changes in the burial customs

and in the cult places cannot be explained satisfactorily by the issue of sumptuary legislation or by a shift of elite investment alone, but that the changes described above entailed a radical reform of ritual practice.

**Francesca Mermati**

***Ranking, power and social identity in the Orientalizing indigenous cemeteries of the Sarno Valley, Campania***

In the mid-eighth century B.C. the coasts of Campania are invested by people of different culture and origin, who founded first Pithecusae and then Kyme. This mixed group of people needs from the beginning to communicate with the previous inhabitants of the area, particularly the indigenous of the so-called Fossakultur. In particular, the area of the Sarno Valley becomes a point of passage and exchange between the Phlegraean cities and the Etruscan area. The easy access to luxury goods from all over the Mediterranean and spread by newcomers leads to substantial changes in the internal organization of local communities. This clearly appears among the grave kits of the Valley - about 2200 - which cover a period between the second half of the eighth century BC and the late sixth. The tombs of the first phase, from the second half of the ninth until the first quarter of the eighth century BC, do not show a disposition for family groups, and allow a glimpse of a fairly egalitarian society, focused on the role of the adult, with a tribal organization. The status of the deceased is emphasized by the composition of the furniture, and the choice of some objects than others. But around the 750 BC the situation changes radically. Disappears from the ritual the qualitative logic regulating the relations of opposition. Now a quantitative logic appears. The object, which was first chosen to indicate a particular message, is now repeated endlessly, to stress the social prestige of the dead man, and probably its economic power. In this new system, however, is possible to notice an interesting variability in composition of grave furniture, certainly based on the different roles that the buried hold within the group. So we can distinguish between very rich kits, in which we find indicators of the activities of the deceased during the life - items related to weaving for women, weapons and tools for men - and kits more related to tradition, simpler but characterized by objects carrying a high symbolic value, such as the razor and the sword. This phenomenon reaches its peak in the Orientalizing phase, between the end of the eighth century BC and the middle of the seventh. The richness and complexity of the Sarno Valley cemeteries in this period permits therefore a privileged point of view for understanding the Greek colonial phenomenon in this area and its impact on local populations.

**Session 2D**

***Settlement and Society in South Etruria***

**Albert Nijboer**

***Diversity in death; differences in burial ritual as recorded in central Italy, 950-500 BC***

The archaeology of death in pre-Roman Italy frequently focuses on important general issues such as social stratification, gender roles and ancestor cult. Central Italy, taken as the regions Etruria, Latium Vetus, the Sabina Tiberina and the Faliscan-Capenate area, contains however various Peoples and is diverse. This variability is also reflected in the funerary record and reveals differences between main centres in each of the four above-mentioned regions. For example, the wealth as deposited in tombs fluctuated considerably per centre and period as if status differences were less expressed in some settlements than in others. Local choices in funerary ritual and even per clan, are examined in this paper as much as possible. It will address, for example, the structural presence of elaborate warrior tombs in Etruria during the 8th century BC while they hardly occur in Latium Vetus and the other regions. It also addresses the issue of child burials. The point of departure will be our excavations at Crustumerium ([www.Crustumerium.nl](http://www.Crustumerium.nl)) in the core of these regions since the interpretation of its funerary record remains puzzling due to a continuity in burial traditions.



**Peter Attema, Barbara Bellelli, Paola Filippini, Francesco di Gennaro, Albert Nijboer, Jorn Seubers, Sarah Willemsen**

***The People and the State, material culture, social structure and political centralization in Central Italy (850 -500 BC). Ten years of research at Crustumerium by the Groningen Institute of Archaeology***

This paper will give an overview of the main results of the research project 'The People and the State, material culture, social structure and political centralization in Central Italy (850 -500 BC)' carried out by the Groningen Institute of Archaeology in close collaboration with the Soprintendenza Speciale per i Beni Archeologici di Roma on the ancient Latin site of Crustumerium near Rome between 2010 and 2015. Research for this project, funded by the Netherlands Organization for Scientific Research, was focused on the archaeology of the settlement, its burial grounds as well as the surrounding countryside and entailed both invasive and non-invasive methods as well as material cultural studies. During the research period results of both the new and previous research carried out at the site were brought together in the project's databases and GIS for analysis. The holistic approach has led to new insights in aspects of life and death at Crustumerium and the relationship of the settlement with expanding Rome. This year an international exhibition will be dedicated to Crustumerium at Copenhagen (Glyptotek) and Amsterdam (Allard Pierson Museum) in which the new data will be incorporated for a larger audience.

**Francesco Napolitano**

***Società Pithecusana e Traffici Commerciali Etruschi Nell'Orientalizzante Recente***

Bucchero, ceramica etrusco-corinzia, vasellame bronzeo, anfore da trasporto e ferro allo stato grezzo costituiscono le classi di materiale che compongono, a Pithekoussai, il corpus d'importazioni dai territori etruschi o etruschizzati nell'arco cronologico compreso tra il 620 e il 590/80 a.C. Si registra però, una discrasia tra quanto è attestato in area di abitato e di necropoli: in quest'ultima infatti, sono documentati solo manufatti etrusco-corinzi. È dimostrabile che il dato non sia da imputare alla casualità dei rinvenimenti né a quei fattori geotermici che caratterizzano la necropoli pithecusana; pertanto, esso è esplicito segno di una scelta mirata. Inoltre, all'interno di tale classe ceramica appare evidente che la scelta si circoscrive solo ad un'unica forma vascolare: gli aryballoi; e quindi, al contenuto dell'oggetto e non all'oggetto stesso. L'analisi d'insieme dei dati di necropoli, comparati a quanto documentato negli stessi anni in abitato e a quanto attestato nella necropoli della finitima polis di Kymē, consente una corretta lettura delle testimonianze pithecusane collegate alla realtà etrusca, permette di cogliere i motivi alla base delle scelte e di comprendere le differenti modalità con cui si sono integrati i manufatti tipici della cultura etrusca (ad es.: la zavena e i profumi) nella comunità ellenica dell'isola nel corso dell'Orientalizzante Recente. In altri termini, il ricorso al "prodotto" etrusco, nella necropoli, si piegherà e fonderà alle regole del rituale; nell'abitato, si assocerà e darà prestigio ad alcuni momenti peculiari del viver quotidiano (il banchetto); momenti che, pur tuttavia, rimarranno radicati nei "costumi ellenici". In ambo i contesti però, traspare una puntuale selezione di base delle importazioni dal mondo etrusco. Si giunge così a dissipare la possibile immagine di una Pithekoussai, che quasi di "riflesso" o per caso, riceva materiale di tipo etrusco dalla vicina Cuma, e si delinea e definisce il quadro di un'isola in cui solo determinati individui, soprattutto attivi nei settori più fiorenti dell'economia locale, richiedono particolari prodotti etruschi di qualità differente da quelli ellenici (locali o di oltremare). In nuce, a Pithekoussai, il dato relativo all'Orientalizzante Recente, documentato nella città dei morti, se contestualizzato con quanto attestato nel medesimo lasso temporale dalla città dei vivi, consente di cominciare a colmare quel "vuoto" di studi sui rapporti tra realtà etrusca e pithecusana negli anni a cavallo tra VII e VI secolo a.C.

**Orlando Cerasuolo**

***Burial Custom Patterns in Early and Middle Orientalizing Caere***

The Early and Middle Orientalizing era (ca. 720–630 BCE) is a very important period for any investigation of the organization and character of Caere's community, and for this we look to the funerary record. The paper aims to provide an examination and critical analysis of the funerary assemblages dating back to the

Early and Middle Orientalizing periods. The available data consists of a few hundred depositions sharing a strong common basis in the material culture. There is a gradation in the hierarchy of the tombs, with the more articulated contexts highest; the exponential increase in the complexity and wealth of the sets corresponds to an equal decrease in the number of burials. In contrast, the rank of the aristocrats, both men and women, was emphasized by the preeminent architectural features and by other symbols of power (i.e. the Regolini-Galassi Tomb, tomb 2 of Banditaccia, and the tombs of San Paolo). The lavish funerary set found in an aristocratic tomb is a symbolic construction that combines refined objects bearing different and complementary specific messages. Among these aristocratic references, memory and identity are very important, as they constitute the ideological basis of aristocratic power. It is no coincidence that in Etruria, as in the Orient and in Greece, there are items among the grave sets dating back from a generation earlier than the actual tomb. These are explicit references to the practice of ancestor worship and family continuity. Strongly linked to this aspect is the appearance of the earliest monumental statuary (the Tomb of the Statues and the Tomb of the Five Chairs). The social fabric at Caere during the Orientalizing period is demonstrated well by the funerary evidence, as constituted by both the luxurious but numerically limited aristocratic burials and the less wealthy but more numerous graves of lower status. Unfortunately, while the documentation gives interesting information about the stratification of Caeretan society, it says little about the real demographic extent of the city. In fact, compared with the Iron Age evidence, the total number of Orientalizing burials is very low. The funerary evidence at Caere for subordinate social classes (slaves, servants, workers, immigrants) is completely lacking, and the archaeological substantiation of gender and children is largely absent. In few cases, the archaeological evidence of potential outsiders could be recognized in tombs displaying non-local characteristics.

#### **Daniel Brown**

##### ***'The Etruscans Don't Wear Prada': Dressing up the Tomb Paintings of Tarquinia***

The Etruscan tomb paintings of Tarquinia represent an extensive library of pictorial poetry. These paintings are some of the most expressive remains of Etruscan art and culture. They allow for the investigation of otherwise undetectable elements of everyday Etruscan life, and thus their special significance lies not only in their splendid colours and rich iconography, but also in the valuable information they provide about Etruscan society, religion, death, taste and, most intriguingly, their dress. This paper will discuss how these paintings can be examined through the lens of clothing and adornment by utilizing a clustering analysis that reveals their 'fashion system' – a novel theoretical and methodological approach. The use of such a 'fashion system' is a crucial component in the dynamic system of communication within and between societies. It is used to shape and communicate identity, facilitate interaction, negotiate difference, and to create or traverse sociological boundaries. The active process of adorning the body draws from a shared linguistic repertoire that can be used to communicate, or to conceal, a whole host of socio-cultural identities, such as age, personhood, class, ethnicity, sex, gender, or social status. This paper will demonstrate the fashionological and linguistic theories, as well as the statistical methods, which can be deployed to examine the communicative potential of the clothing and adornment depicted within the tomb paintings of Tarquinia. It will innovatively investigate their pictorial forms and language of dress, what might be called their style or fashion, or a lack thereof, and will explore how the new data produced by such an approach can re-tailor our understanding of Tarquinia, its tombs, and its tomb paintings throughout the Archaic and Classical periods of ancient Italy.

#### **Ornella Prato**

##### ***Dogs, turtles and Etruscan tombs: the role of animal remains in the interpretation of disturbed archaeological contexts***

This study presents the results from the analysis of the animal remains recovered from the 'monumental tomb' Tomba 1 UniMI (necropolis of 'Le Morre', Latium, Italy). The site is located on the northern part of La Civita, plateau where stood the Etruscan city of Tarquinia. Tomba UniMI1, dated to the 6th century BC, consisted of two chambers obtained by excavating through the bedrock. The stratigraphic conditions

outside and inside the tomb were severely compromised because of tomb-robber activities and friability of the bedrock. However, the nature of the findings allowed archaeologists to identify the grave goods accompanying the deceased; the analysis of animal bones contributed to this process. Indeed, the zooarchaeological analysis highlighted the recurrence of the same specific animal remains in both chambers. Two dogs and one young goat, of same age and size, were found in each chamber, as well as fragments of turtle shells; the green colour of these latter was likely the consequence of contact with some bronze objects, which could not be found in the tomb. Also, the presence of a pig foetus is remarkable, since it represents a typical sacrifice of Etruscan rituals.

**Eóin O'Donoghue**

***A Woman's World? Reconsidering gender identities in Archaic Etruria***

This paper will consider aspects of gendered identities in central Italy during the Archaic Period. Greco-Roman writers occasionally commented upon the apparent power and freedom of Etruscan women; this consequently has become a topic of much debate in scholarship, especially owing to the high visibility of women in Etruscan art, and the elaborate burials afforded to some of them. Here I want to focus on the artistic representations of men and women in Etruscan art, especially the contexts in which these images appear, and what this might tell us about the idealization and memorialization of specific gendered roles and identities in Etruscan society and culture. I will base my analysis on three main sets of evidence, the tomb-paintings from Tarquinia, Chiusine cippus reliefs, and architectural terracotta reliefs.

**Andrew Carroll**

***A sign of the times: updating the outdoor wayside panels of Tarquinia***

The tourist often enters the landscape of archaeology and history with a partial understanding of the cultural implications of the artefacts and ruins found there. These visitors of tombs, temples, and other treasures are greeted only with silent signs or accompanied by quiet tour books to help them understand the ruins and dirt before them. Scholars need to utilize these moments of connection in better manners to help enhance the visitors' trip and share their own research. A tourist's reception of these sites can have a great impact on the future of archaeological research. Every year hordes of tourists flock to different historical sites to find famous tombstones, view cultural artwork, or simply because a guidebook claims it is not to be missed. The signs present, or not, at the site are some of the only means of communication between the visitor and the academics advancing the field. This makes the signs and exhibits there all the more important for explaining ideas and theories in a digestible manner. This paper will look at the signs at one major Etruscan cultural site, the Necropoli dei Monterozzi of Tarquinia, and examine the peaks and pitfalls of them. It will then go on to describe ways these signs could be improved to generate greater access to the knowledge about the site for the tourist. With such great work being done there, such as the recent restorations, and a larger presence in social media of the Ministero per i beni e delle attività culturali e del turismo, more tourists will be drawn to this and other sites and better outdoor exhibits and explanation panels will be needed for the tourists.

**Laura Maria Russo**

***"Die Welt des Draussen": funerary landscape and ritual feasts in Etruria***

The aim of this paper is to analyze the connection between funerary landscape and ritual feast in Etruria during the seventh century BC and Early Archaic age, through the study of a selection of contexts. The present study has focused its attention on red impasto (ollae, Caeretan cylinder-stamped braziers, pithoi) as an interrelated system of iconographic support, functions and meanings. In fact the symbolic feature of Orientalizing bestiary and iconography, the association of artefacts, the provenance contexts conveys a lot of signs which indicate a specific and close connection among infernal environment, afterlife beliefs and ritualized practices of drinking and eating in Etruria.

## Session 2E

### ***Moving Bodies: Multisensory Approaches to the Ancient Mediterranean***

#### **Organiser: Eleanor Betts (Respondent: Robin Skeates)**

The multisensory body is the locus of human identity, experience and memory, and the body in motion gives meaning to space and place. Bringing these perspectives together, this session explores the value of applying a multisensory approach to the archaeology of Mediterranean landscapes and locales within them. It will examine the extent to which the senses played a central role within distinctive cultural, social, political and economic activities, with the aim of increasing our understanding of how people identified and interacted with their environment as they moved within it.

In particular, the speakers will ask how we might develop and apply methodologies for recreating experiences of prehistoric, protostoric and Archaic ritual landscapes, as well as the activities, behaviours and meanings associated with them, with attention given to how sensory archaeologies may combine or conflict with traditional fieldwork methods. Consideration will be given to the impact sensory stimuli had on the perceptions and experiences of those who lived in particular regions of Italy and the surrounding islands, and the extent to which an attempt to recapture sensory data and reconstruct, or re-imagine, sensory experiences alters our perceptions of these places.

A further aim of the session is to develop methodologies for sensory archaeologies, with a particular focus on movement through ritualised landscapes and experience of space/place, as well as to consider the issues of approaching movement from a multisensory perspective, some methodological problems and their solutions.

#### **Sue Hamilton and Ruth Whitehouse**

##### ***Prehistoric pilgrimage: the road to Grotta Scaloria***

The cult cave of Grotta Scaloria is situated close to the Adriatic coast on the low limestone plateau that forms the southern foothills of the Gargano promontory. Located on the edge of the area occupied by the well-known ditched settlements of the Tavoliere plain, it forms part of the same Neolithic world, dated by radiocarbon to the 6<sup>th</sup> millennium cal. BC. The cave consists of a lower chamber with cult dedicated to stalagmites and stillicid water and an upper chamber with a deposit containing fragmented, carefully cleaned, human bones, found together with domestic refuse. Recent isotope analysis has demonstrated that some of the bones belong to individuals who may have lived some distance away from the site.

Our hypothesis is that the cave represented a special place to be journeyed to, possibly with offerings and relics of the dead, by people living in the villages of the plain. In this paper we aim to reconstruct – or re-imagine – the sensory experiences of journeying from the Tavoliere to the Grotta Scaloria during the Neolithic. The observations on which the sensory experiences are based derive from a series of experiments, related especially to sound and vision, carried out during the course of the Tavoliere-Gargano Prehistory Project. We look first at zonation of landscape around Grotta Scaloria, in terms of sensory experience; then we consider journeying to Grotta Scaloria, interpreted as pilgrimage. In this journey, the sensory experiences of the travellers would have provided a metaphor for the journey of the rite of passage, instilling feelings of changed personhood, matching the change of status being socially marked by the pilgrimage rite.

We do not present this interpretation as a precise reconstruction of past events, but as a way of thinking in the present about what past experience might have been like – a sort of ‘thick description’ of Neolithic life – an exercise that offers different insights from those provided by traditional material culture studies.

## **Reuben Grima**

### ***Making place in Late Neolithic Malta: the temporality of landscapes and monuments***

Late Neolithic Malta presents an interesting repertoire of monumental activity, densely inscribed into a small island context. This evidence allows examination of how space was articulated into place at a number of nested scales, ranging from architectural space, through the relationship between architecture and geological structure, to the location of monuments in the wider landscape. Drawing on earlier work, it is argued that at each of these scales juxtaposition of contrasting elements is an essential component of the systems of signification that may have been in operation. At the scale of architectural space, part of the significance of the deployment of images lay in the spatial relationships between them. At the scale of the landscape, the positioning and elaboration of monuments only acquired meaning in relation to their wider setting. Landscapes of death are inextricably intertwined with the taskscapes of everyday life. The significance of the location of funerary monuments, for instance, rests on their relationship with the productive landscape. It is therefore argued that, in the Neolithic, the temporality of movement was an integral component of the webs of significance that were embedded in these spatial relationships. These systems, it is argued, could only acquire and maintain their meaning when narrated through the performance of bodily action and movement, whereby different elements were encountered sequentially along a time-line. Consequently, any efforts to engage with and interpret the evidence under discussion should take into account and be informed by the temporality of human experience.

## **Claudia Lambrugo**

### ***Feeling the euodia of the goddesses in the sacred landscape of Gela (Sicily)***

This paper will focus on the intriguing connection between perfume and deities in the Greek sacred landscape. Numerous literary and iconographic sources demonstrate that a close relationship existed in the Greek world between perfume (the natural scent of flowers as well as the artificially made unguents) and divine epiphany; it means that the *euodia* played an important role as vector between the mortal and the immortal spheres, the fragrant scent being a tangible sign of a deity's presence, and something that allows mortals to perceive the divine.

With these considerations in mind, the paper will explore a new approach for understanding how some sacred areas in Gela (a Greek colony in Sicily) functioned, paying particular regard to the case study of Predio Sola. The Predio Sola sanctuary, excavated by Piero Orlandini during the 1960s and recently published with an important update of the data set, gives the opportunity to test a multisensory perspective. The extraordinary abundance of perfume bottles and oil lamps, until now simply interpreted as sign of richness by those who attended the sacred area, may be read from a different point of view. This highlights the importance of reassessing material from old excavations in the light of new methodologies, resulting in an increased understanding of past cultures.

## **Susanna Harris**

### ***Seeing textile technology with new eyes: the Etruscan cloak experiment***

The Etruscan Cloak Experiment uses visual observation of two cloaks, made to represent those of the seventh century BC in Italy, to understand the relationship between textile technology and visual experience. The technology of production has been a major theme in archaeological textile research. Recent research has generated new data on old and new archaeological discoveries in Etruria and neighbouring areas. As well as techniques of production, scholars across disciplines recognise the huge visual importance of textiles and textile clothing in terms of consumption. Although this aspect of archaeological textile research has received limited attention, pioneering research by Lena Hammarlund seeks to classify of fragment of archaeological textiles according to visual types. In a complementary way, the research presented here seeks to investigate the visual qualities of textile clothing according to the parameters of light and distance. Methodologically, the experiment builds on previous experiments by the author on the sensory aspect of cloth type materials. The results of the experiment highlight the similarities

and differences between the technological and visual understanding of textiles for clothing, and allow us to reconsider the relationships between the two in the specific context of Etruria and its northern enclaves.

**Eleanor Betts**

***Warriors and wayfarers: multisensory movement in the sacred landscape of Picenum***

This paper explores the sacred landscape and ritual practices of the Picenes, through a phenomenological lens, focusing specifically on the relationship between the material evidence (votive deposits of figurines and pottery, monumentalised inscriptions), the topographical landscape, and the people who used them. It considers how the Picenes may have experienced their environment and given it meaning, with a particular emphasis on sacred sites connected to the river valleys and mountain routes which enabled movement east-west across the region, and beyond. Attention will be given to how the sacred landscape was experienced via the senses of sight, hearing, smell, taste and touch. The premise is that, whilst they are culturally specific, human senses function in measurable ways, each dynamically contributing to the perception and definition of space and place.

The primary topographical focus of the paper is on the extent to which the Apennine mountains marked territorial boundaries. The evidence for boundaries is contrasted with that for the interconnectedness of places, mountain passes having been used as arteries for the spread of trade and ideas. The paper explores the movement of religious practices across supposed territorial boundaries, such as the deposition of Umbrian- and Etruscan-made bronze votive figurines in Picenum and the spread of the cult of the goddess Cupra from Picenum to Umbria. This discussion of large scale patterns is combined with detailed analysis of the evidence from specific sacred sites and isolated votive deposits. Mountain peaks could be used both for localised cult, relating to the well-being of a community, via fertility and/or ancestor cult, and to make cultural statements revolving around the triumvirate of religion, politics (with regard to definition of territorial boundaries) and trade/economics (e.g. Monte Giove, Penna Sant'Andrea). A phenomenological approach is used to hypothesise that the choice of sacred site depended on its place in the landscape in relation to arterial routes and natural boundaries, as well as on its own notable physical features and intervisibility with the surrounding area. These sites were intrinsic to the organisation of Picene society from as early as the seventh century BCE, and to interactions beyond the region.

**Session 2F**  
***South Italy II***

**Bice Peruzzi**

***Dancing Around the Grave? Funerary Rituals and the Creation of Peucetian Identity between the 6th and 3rd Century BCE***

The archaeology of Apulia has been an archaeology of tombs from its inception. Since the end of the 17th century the spectacular Apulian red-figure vases from the necropoleis of Ruvo, Ceglie, and Canosa have dominated scholarly discussion. Thus, most of traditional archaeological literature has been focused on iconographic and stylistic issues, while broader analyses of Apulian funerary customs are still rare. Moreover, traditional approaches to artefacts found in Apulia have been affected by a hellenocentric perspective. As a consequence, many studies still discuss changes in Apulian material culture in terms of the progressive Hellenization of the locals. This paper, instead, applies a context-based approach to the study of burial practices in Apulia, using as case studies grave assemblages from Peucetia (central Apulia) dated between the 6th and the 3rd centuries BCE. The material culture of the tombs provides insights into ancient behaviors surrounding death and permits a reconstruction of the more ephemeral aspects of the funerary rituals. The data indicates that in Peucetia, the most poignant moment in the burial was the ritual at the tomb; this is illustrated, for example, in tomb decoration, such as the frieze of mourning women in the Tomb of the Dancers in Ruvo. Moreover, it appears that Peucetians devoted particular care to the

display of the assemblages inside the tombs, with many artifacts hanging from iron nails along its sides, which could have been visible only during the brief period when the tomb was open. In contrast, until the 3rd century BC there is no evidence of grave markers or post-depositional rites, and many burials were displaced even within a few years from the interment. Peucetians have left no written records, and their settlements are scarcely published, thus their tomb culture is our best evidence on their worldview. Funerals were a locus for the survivors to communicate the deceased's status, wealth, and adherence to prescribed social behaviors. Although the identity of the deceased could be manipulated during the funerary rituals for political or economic reasons, anthropological research has shown that extensive changes in burial practices usually correspond to periods of major social reorganization. Therefore, understanding how the Peucetians wanted to present themselves to their community at the moment of death is the starting point of any future study on the organization of Peucetian society. Thus, we can begin to write a social biography of this population.

**Camilla Colombi, Igor Villa, Martin A. Guggisberg**

***Francavilla Marittima (Calabria): nuove ricerche nella necropoli enotria***

Il centro enotrio di Francavilla Marittima, situato non lontano dalla costa ionica calabrese, è uno dei luoghi di maggiore interesse per l'età del Ferro in Calabria. Il santuario e l'insediamento sul Timpone Motta e la necropoli in località Macchiabate attestano un periodo di fioritura della cultura enotria durante l'VIII secolo a. C., evidenziato anche da importanti contatti commerciali e culturali con le popolazioni del Mediterraneo orientale. Dopo la fondazione della colonia greca di Sibari verso la fine dell'VIII secolo a. C., gli insediamenti enotri della Sibarite entrano in un periodo di crisi, tuttavia il sito e la necropoli di Francavilla Marittima continuano ad essere utilizzati dalla popolazione locale. L'Università di Basilea (Svizzera) ha condotto a partire dal 2009 indagini archeologiche nella necropoli di Macchiabate di Francavilla Marittima, allo scopo di meglio comprendere l'organizzazione del sepolcreto e le relazioni che intercorrono tra i diversi gruppi tombali. I nuovi scavi – tuttora in corso – hanno portato alla scoperta di tre nuovi gruppi di tombe dell'età del Ferro, situati in tre aree diverse della necropoli. La relazione si preme di presentare i nuovi gruppi, in particolare l'esteso nucleo indagato nell'area “Strada”, situato nelle immediate vicinanze della celebre “Tomba Strada”, scoperta negli anni '60 del secolo scorso. L'area “Strada” si delinea come zona sepolcrale relativa a un gruppo dell'aristocrazia enotria, come documentano l'architettura tombale (fosse monumentali rivestite e pavimentate in pietra e ricoperte da piccoli tumuli) e i ricchi corredi. Dei corredi fanno parte sia importazioni che oggetti ispirati a modelli all'otri, testimoni degli stretti contatti che le élites locali intrattenevano in età precoloniale con i Greci e con altre popolazioni del mediterraneo orientale. Il contributo presenterà inoltre i risultati preliminari delle analisi degli isotopi (stronzio e piombo) finora condotte sugli individui rinvenuti nelle tombe dei tre gruppi, rendendo possibile la formulazione di alcune ipotesi riguardo alla composizione e alla provenienza dei gruppi di persone seppelliti nelle diverse aree del sepolcreto.

**A.M. Tunzi, M. Lo Zupone, R. Modesto, V. Mironti, A. Zupancich, I. Caricola, C. Minniti, F.M. Martino**

***Living and Dead Underground: the case study of the “Fermatreccia” Hypogeum of Trinitapoli (BAT), Italy***

The application of an integrated approach including both typological analysis and scientific techniques, such as use wear analysis, allowed us to obtain important data relating to the use of the different types of materials as coming from the Fermatreccia hypogeum, one of the Bronze Age hypogeum of Trinitapoli-Madonna di Loreto (BAT), Italy.

The Fermatreccia hypogeum, was used from the XVIII-XVII century BC until the beginning of the XIII century BC, fits within the hypogeums of Trinitapoli characterised by an articulated internal structure. As other hypogeums coming from the same context, the Fermatreccia hypogeum also was characterised by a double function, one cultic at the beginning and a later funerary one, from the XV to the XIII century characterised by the deposition of hundreds of individuals. The methodological approach

adopted in this work allowed us to recover important data related to the specific use of each hypogeum during the Bronze Age. Moreover, the integration of typological and functional studies led to a better and detailed understanding of the dynamics of occupation of such relevant prehistoric structures.

### **Christian Heitz**

#### ***No country for old men? Gender and age in a small Archaic southern Italian community***

On the basis of the assumption that graves embody the material residues of what Pierre Bourdieu calls social *habitus* (or rather *hexis*), the Archaic necropolis of Ripacandida in northern Basilicata will serve as a case study to reconstruct different gender and age identities operating in a small local community. It can be shown that even in absence of anthropological studies the combination of features like grave good assemblage and position of the deceased can not only give information about their gender but also their age. In this necropolis the general guiding principles of a largely egalitarian social order of a small community can be observed that formed the backbone and principal unit probably of all societies of the area and time under study: task differentiation between the sexes, and the changing roles of individuals according to their age. Especially males seem to have passed through different social roles in the course of their life, and at least some individuals might have lost parts of their male identity when losing the physical ability to fulfill their role as protectors of the household. The results of this local study may serve as a model for regional society and also provide a starting point for further considerations regarding the regional economy and social structure.

### **Lilian Schönheit**

#### ***Dealing with Death in South Italy – Comedy and the Grave in Red Figured Vase Painting***

The South Italian red-figured vessels with pictures of comic actors are well known since the end of the 19th century. They have been discussed as phlyax plays and as a link from Attic comedy to Roman Comedy or in contrast as Doric theatre in classical time, even as an Italic forerunner for Roman theatre. As in most cases, they seem to be a bit of everything, but perhaps that's just why they deserve a close look into their own artistic value and cultural meaning. On the other hand grave scenes are most common at least in Apulian vase paintings. Those pictures with several persons around a Naiskos with the deceased are in the centre of discussions on concepts of the afterlife in South Italy. The iconographic examination allows a fascinating insight into the development of pictures out of Old Comedy to local semiotics of actors in Dionysiac Thiasos and of pictures from ordinary grave tending to elaborate, Dionysiac eternity. This Dionysiac connection of comedy and grave scenes in respect of the vessels use as funerary ware allows a new insight into an evolution of handling with death. The modified denotation from telling pictures to a symbolic, standardized pictures and the growing focus on Dionysus with the growing connotation to funerary, grave and afterlife shall be discussed.

## **Session 2G**

### ***Portable XRF in Italian Archaeology***

#### **Organiser: Andrea Vianello**

The advent of portable scientific instruments is revolutionising archaeology, allowing scholars to integrate non-destructive analyses into traditional research methods. Portable XRF spectrometers are one of the earliest analytical instruments to have been miniaturised, and has become widespread. This session aims at investigating the breadth of research in Italy that have seen this machine involved as well as its impact on studies of sourcing and exchange (e.g. lithics, ceramics), composition (e.g. metals, paint), diet (skeletal remains), and activity areas (soils). There is a different degree of development in the methodologies and level of experience for each type of materials, and some studies may be ground-breaking, while others founded on established methods. Calibration of resulting data for several materials are also at different



stages of definition. Using a pXRF in archaeology can be a different experience, ranging from routine to innovative.

Data are central to the proposed session: we want to know what is being targeted for study, but also which method is being used, and post-analysis techniques that make data readable and useful. Statistical approaches in particular have been widely used to transform raw numeric data into revelatory narratives. In other cases, basic settings on how to operate the machine can be tweaked to fit better a particular case study. Portable XRF opens up also new ways of approaching the archaeological record by combining its capabilities with other tests or instruments. Many researchers have focused on Italy because of its very large concentration of cultural heritage, which challenges and dares to do more and more efficiently.

Portable XRFs are instruments used in different work environments too, including at running excavations, post-processing deposits, museum work on old collections and labs. The complexity of other instruments has confined many of them to labs and specialists. The broadening of accessibility to the instrumentation also means that mistakes, flawed approaches or valuable results from experimental approaches may provide valuable facts for future guidelines or open new fields of research.

Papers representing state-of-the-art case studies or focusing on methodological aspects are equally welcome. We aim to have papers on fundamental issues regarding sensitivity, precision, and calibration; case studies covering analyses both in museums and at surveys/excavations, and methodological works presenting innovative cases pushing the boundaries of the technology and its application to archaeological research. A final discussion will assess the role and success (or not) of portable instruments such as pXRF in integrating science-based approaches into current archaeological research.

## **Davide Tanasi**

### ***Ognina islet: a Bronze Age Maltese colony in Sicily? New data from PXRF analyses***

The archaeological exploration of the Ognina islet, near Syracuse, Sicily, carried out in 1964 provided the evidence of a long-term prehistoric occupation between the Neolithic and the Middle Bronze Age. Maltese-style ceramics were found in the Early and Middle Bronze Age layers. The small group of imports, belonging to the Thermi Ware, was found in connection with the local Castelluccian Ware (Early Bronze Age), while the Borġ in-Nadur Ware, also Maltese in style, was related with local Thapsos ceramics (Middle Bronze Age). The interpretation of the Maltese type artifacts as imports resulted in the Ognina islet being considered a Maltese “colony” in Sicily, a controversial hypothesis never dismissed. In 2012, Arcadia University carried out a new exploration of the area. During the fieldwork, a large number of ceramics were recovered, among which were some new examples of Thermi and Borġ in-Nadur wares, as well as large amounts of Castelluccian and Thapsos pottery. To ascertain whether the Maltese-type pottery was imported from that small island, a program of archaeometric analyses was established. Out of a group of 114 sherds collected, 43 diagnostic samples were selected for scientific analyses. Due to the small size of many sherds and the concerns related to the application of destructive analyses, just 11 samples, among them two supposedly Thermi Ware and four Borġ in-Nadur samples, were subjected to destructive thin sectioning and X-ray fluorescence spectrometry (XRF).

The same samples were analyzed then with nondestructive portable XRF, in order to compare the results between laboratory-based and portable instruments. The study continued with 32 additional samples of local pottery, which were analyzed with the pXRF together with a sample of Sicilian clay taken from the source most likely used in prehistoric times by the inhabitants of the islet. The analyses demonstrated that the two Thermi Ware samples were locally produced, while three out of four Borġ in-Nadur pieces were produced in Malta and one was produced in Sicily. These results strongly suggest some mobility of artisans from Malta to Sicily, an interpretation that could reinforce the hypothesis of Ognina having been an emporium with different cultural groups present, if not a “colony.” This study assessed an old interpretation adding targeted new data, which revealed the presence of both Maltese pottery imports and local imitations. Its methodology demonstrates also that pXRF analyses, despite some technical limitations, are effective in investigating certain research questions.

**Robert H. Tykot**

***Obsidian Studies in Italy. After 50 Years, What Have We Learned and What Still Needs to Be Done?***

Since the early analytical studies of the 1960s and 1970s indicated that the four Italian island obsidian sources could be distinguished by their elemental composition (Cann & Renfrew 1964; Hallam, Warren & Renfrew 1976), considerable research has been done on the quantity, quality, accessibility, and physical and visual features of obsidian from each source, and some primary production areas have been identified. Chemical analysis of major and trace elements can distinguish not just each island, but specific sub-sources on Lipari (2), Palmarola (3), Pantelleria (5), and Sardinia (7), and in this millennium the use of non-destructive, portable instruments has enabled studies of entire assemblages within museums and storage facilities at a very modest expense.

More than 10,000 obsidian artefacts from archaeological sites in Italy, France, Croatia, Malta, and Tunisia have been analyzed, which allows statistical comparisons of individual site contexts, between multiple sites, and for different time periods within the Neolithic and Bronze Ages. These data may be used in making interpretations at both small and large geographic scales about issues such as source access and territorial control, craft specialization and the chaîne opératoire, and the modes, frequency, and directions of material movement. Artefacts of Lipari and Sardinia obsidian are found at many sites hundreds of kilometres away starting in the Early Neolithic period, and this long-distance transport - including maritime travel - may reflect parallel and opposite direction movement of other materials such as ceramics, flint and other lithics, domestic animals and their secondary byproducts, and knowledge.

Many important studies of obsidian in Italy still remain. There are many geographic areas with few sites and/or small numbers of artefacts tested; limitations on chronological and contextual assignment of artifacts from surface surveys and early museum collections; and few sourcing studies have been directly incorporated with those on production technology and artifact typology, and on wear patterns and residues representing their usage. Obsidian hydration dating has been rarely used in Italy and should be properly tested, while GIS and other techniques need to be used to produce geospatial distribution patterns and fall-off curves considering terrain and transport methods from the source area to potential village centres to peripheries. This presentation will include a synthesis of analytical research conducted in 2013-2015 in southern Italy, Sicily, and Croatia, and present and future plans for further obsidian artefact analyses, and integration and interpretation with other archaeological data.

**Andrea Vianello**

***Revealing technological changes in metals through the pXRF. A case study in Sicily***

The introduction of metals in Sicily was a particularly late and slow process. A program of pXRF analyses on early metals in Sicily, has revealed the use of varied copper alloys, mostly based on copper as extracted from mines with impurities, and a very late introduction of tin. Metals have been in use and extracted in northern Italy since the Late Neolithic, and have spread across the Italian peninsula ever since. Yet, metals affirmed themselves in Sicily only in the Bronze Age, despite some early arrivals. The technology of alloys and evidence of metalworking reveal a troubled story of a raw material and class of products that was either perceived less revolutionary than previously thought, or heavily controlled.

The story of the introduction of metals in Italy acquires a new layer of complexity and the southwestern corner is providing a fuller perspective of the transmission of the metal technology across Italy. A comparative approach with other regions in Italy will provide elements to assess the spread and acceptance of metals and metalworking with particular attention to the technology.

**Ivana Angelini, Sarel Shalev, Gilberto Artioli**

***The use of portable X-ray fluorescence (pXRF) probes in archaeology: advantages and pitfalls***

Portable instruments for diagnostics are part of a growing trend aimed to make technical analyses of cultural heritage materials easier, cheaper, and quicker. Among the various analytical techniques becoming

“portable” are X-ray fluorescence (XRF), X-ray diffraction (XRD), Infra-Red spectroscopy (FTIR), and Raman spectroscopy (RS). XRF probes are certainly the more popular among such portable instruments, mainly because of the relative facility of operation and the substantial drive operated by commercial companies, in search of new marketing territories.

We here present a number of case studies showing that the pXRF can indeed be a very useful tool in order to provide chemical information directly in the field. For example it may be profitably used to understand materials during archaeological excavation, to screen large samples or a large number of samples for subsequent analyses, or to evaluate the surface state of unmovable objects such as large statues and architectural components, especially regarding pollution and degradation.

However, the analytical limitations are severe when compared to standardized laboratory measurements, especially because of the superficial conditions of the (untreated) analysed samples and of the limitations in measurement geometry. Therefore it is advised that: (1) portable probes are employed by trained personnel; (2) the precision and accuracy of the results obtained in each specific case through portable probes must be carefully assessed before attempting interpretation of the data, and (3) extreme caution must be exerted when comparing pXRF data with those obtained with other techniques.

**Elena Natali, Sara Marino**

***pXRF determination of the obsidian industry from the S - F area of the Piani della Corona Bronze Age settlement (Bagnara - RC , Italy)***

Archaeological excavations in the S-F area of Piani della Corona site have affected a portion of 2200 m<sup>2</sup> of a large plateau (490 m asl). The surveys, conducted between 2007 and 2008 by the Superintendent of the Museo Preistorico Etnografico “L. Pigorini” in collaboration with the Archaeological Superintendent of Calabria, have revealed traces of a large village from the Early Bronze Age, including several structures, among which a stretch of a wide moat, canals for the drainage and collecting water, four huts, and two cremation burials. Before settling in the Early Bronze Age, human groups belonging to the Diana-Bellavista (Recent Neolithic) cultural group have frequented the plateau of Piani della Corona. Two burials located near the Bronze Age ditch belong to this period, and there are also sporadic ceramic fragments recovered from the huts. The importance of Piani della Corona is mainly due to its strategic location, serving as a bridge between Calabria, Sicily and the Aeolian Islands, as proven by the archaeological record. A very important role was provided by the obsidian industry, dated after the most distinctive archaeological ceramics class, to the Early Bronze Age. Most obsidian is found up to the beginning of the Bronze Age. Out of the 247 obsidian tools found in the S-F area (blades, cores and amorphous splinters), 88 artefacts were analysed by pXRF. Their chemical determination made it possible to clarify the procurement dynamics and exchange routes with the Aeolian Islands for the Early Bronze Age, when contact and cultural assimilation phenomena took place according to ceramic chrono-typological studies. Research on the provenance of obsidian has confirmed the hypothesis based on ceramics, integrating new data in an on-going research.

## **Session 2H**

### ***Debates and Dialogues in Italian Archaeology***

**Sine Grove Saxkjær**

***Identifying markers of ethnicity in funerary contexts***

The present paper will focus on the identification of ethnic markers in funerary contexts, attempting to explore and contribute to the method, as well as highlight some of the methodological issues involved with this line of research. The focal point of the paper is funerary contexts from Southern Italy, consisting of the necropoleis at Timpone della Motta, Amendolara and Santa Maria d'Anglona. All three sites are generally understood as important indigenous centres prior to the arrival of the Greeks, who settled along the Ionian coastline from the early 8th century BC onwards. The Greek presence in the area entailed that the

indigenous settlements were in close and increasing contact with Greek culture for several centuries: at Timpone della Motta and Amendolara, the material record even testifies to a Greek presence within the indigenous settlements. During the 7th century BC, the material culture in the area changed and became increasingly Greek in terms of material style. This shift is most prominent in the pottery production, which went from being handmade and adorned with matt-painted decoration to becoming wheel-turned with a Greek repertoire of shapes and decoration. Although this development implied that the indigenous and Greek populations came to have a shared material culture in an overall Greek material style, the present paper will argue that it is still possible to identify indigenous ethnic markers in the archaeological record beyond the shift in material style. In addition, Timpone della Motta, Amendolara and Santa Maria d'Anglona exemplify different types of sites. This is not only in terms of social and cultural developments in the 8th and 7th centuries BC, but also in terms of the material record, as the archaeological sites today are made up by different compositions of social contexts, which – besides the funerary contexts – count sanctuary, habitation and/or craft contexts. The present paper will further argue that the range of additional social contexts is crucial, when seeking to identify ethnic markers in funerary contexts.

### **Josy Luginbühl**

#### ***Urn, inkpot and stilus. Archaeological evidence of literacy The “Archaeology of Death”***

The "Archaeology of Death" provides information about the life in this world and the concept of life in the hereafter. With the Roman expansion different worlds came into contact and have influenced each other. In northern Italy the burial practices have mixed with Gallic customs and the deceased was buried with objects of personal significance. This includes writing instruments, which are regarded as typical Roman elements. The ability to read and write has been well documented in the literary sources especially for Roman men. Mainly for urban Roman upper classes, they show that the appropriate skills were widespread and often used. But what can be said about the less privileged classes or individuals outside the capital? By their immediate connection to a concrete (buried) person archaeological grave finds can help here particularly. Inkwells, stili and another writing instrument in the grave provide evidence of skills that have not necessarily have left their mark in the written sources. In particular, hardly any texts written by women have been handed down and their literary skills are mentioned only in exceptional cases. In grave context, they are proved by the burial offerings in different cases. The rich sarcophagus of Antestia Marciana from Aquileia provides for instance a jewel box and some amber objects as well two stili made of bronze. Geographically, those discoveries spread throughout the Roman Empire. Different combinations of burial offerings and find concentrations show a varied picture of the spread of literacy. Hence chronological and geographical differences can be seen and allow statements about the social status and the gender distribution. The first results show that the spread of literacy and thus the writing instruments indeed started emanating from Rome and influenced the surrounding areas and the more distant provinces. But they can be established mainly due to the provincial burial customs in the graves. While the written sources often provide the basis for studies on literacy, the archaeological sources were only recently in the focus of research. They investigated the ability to write in different regions of the Roman Empire or published groups of writing equipment. A comprehensive compilation and interpretation of graves with writing implements does not exist for the western provinces and Italy so far. Likewise, a juxtaposition between women's and men's graves with these objects is lacking.

### **Ulla Rajala, Karin Westin Tikkanen**

#### ***Multicultural interaction, colonial boundaries and changing group identities: contextualising inscriptions, languages and alphabets***

The period from the seventh to the second century BC was a time of continuous colonial development in central Italy from the foundation of Greek colonies to the expansion of the Etruscans and Romans. The scene of these developments, the Orientalising and Archaic Italy, was a patchwork of independent or semi-independent city states. After the Battle of Lake Regillus in 499 BC the power relations in the region changed and Rome expanded first in Latium vetus and adiectus, and then, after the collapse of Veii in 396

BC, into southern Etruria. This resulted in continuously changing multicultural and -lingual interactions when the external and internal boundaries of the Roman state moved until all of central Italy was firmly dominated by Rome by the mid-third century BC. In this paper we will present our interlinked research projects, funded by the Swedish Research Council. Rajala's project Changing group identities in the multicultural pre- and postcolonial central Italy at Stockholm University aims at exploring the definition of multicultural group identities by applying Social Identity Theory (SIT; Tajfel & Turner 1986) and the preconditions of Roman expansion. She will describe the attachment of individuals to different identities by characterising group identities through the concepts of 1) social categorisation, 2) social identification and 3) social comparison. The main cultural markers she analyses are different burial customs and writing schemes as evidenced in inscriptions in central Italy. The degrees of mono- and multilingualism are assessed by examining different linguistic markers including alphabet signs. Westin Tikkanen's project Ancient writing reforms: the alphabet in development on the Apennine peninsula aims at following and distinguishing several features involved in the spread of writing and adapting alphabet signs to the individual sounds of different Indo-European and non-Indo-European languages. Her study will cover a series of central and northern Italian ancient languages, from Oscan to Etruscan, Umbrian and Venetic. She will map orthographic problems in early inscriptions and their later solutions in different languages. This information will be essential for Rajala for her reassessment of central Italian identities, whereas Westin Tikkanen will benefit from database development and mapping of contextual and geographic distributions. The authors discuss briefly how this collaboration will pan out in the case study of Ager Faliscus.

**Andrea Gennaro**

***The socio-political dimension of Archaeology: Some reflections on the Italian Path***

43 years after "the loss of innocence"(Clarke 1973), no archaeologists remain unaware of the connection their work may have with socio-political interests, though many may wish to deny it. Based on several examples from Sardinia, Calabria and Sicily, this paper analyses how the social perspective affects the development of archeological research in Italy.

## **Session 2I**

### ***Italy in Prehistory***

**Christoph Baur**

***The Social Structure of Early Iron Age Warriors in Central Italy***

At the transition from the final Bronze Age to the early Iron Age, the growing power of the elites of the Proto-Villanovan facies of central Italy becomes manifest in the funeral ritual by offering symbolic weapons in the grave. With the formation of the Villanovan culture at the beginning of the Early Iron Age, the deployment of new settlement structures was concluded and the socio-economic strengthening of the elites became apparent: the graves of the warrior elites now contained real weapons, which displayed their military, economic, political and ritual power. With the foundation of the first Greek colonies in southern Italy, the Villanovan culture encountered the cultures of the eastern Mediterranean. The resulting trade and cultural transfer influenced the Villanovans fundamentally: the Orientalizing phase with opulent princely burials marked the birth of the Etruscan nation. However, the term "Villanova culture" suggests a cultural uniformity that did not exist. The Villanovan culture was not limited to the Etruscan heartland: proto-urban centers existed in the metropolitan area of modern Bologna, on the Adriatic coast at Verucchio and Fermo, and in Campania near Capua and Pontecagnano. Although they shared the same funeral ritual, they preserved individual traditions and pursued different developmental paths. These differences are evident in the funeral ritual of warrior tombs. Scholars such as Marco Pacciarelli and Cristiano Iaia have shown that the weapon-bearing elites of Etruria had already developed into a highly

hierarchical group in the early Iron Age. By analyzing the combinations of different categories of grave goods, they demonstrated that warrior status, as well as economic, political and ritual power, were represented in the burials centuries before the Etruscan princes appeared. At Bologna, the situation seems to differ. The conservative proto-Villanovan burial rituals remain almost unchanged until the first weapons and other social markers appear during the second half of the 8th century BC. Before that, rare weapon substitutes are found. It appears that until the later 8th century, weapons were not deposited in graves, but in hoards. In the proposed paper, I present some preliminary results of my dissertation project, which aims to comprehensively investigate the weapon graves of the Villanovans. Focusing on the first two phases of the Early Iron Age in Italy and the beginning of the Orientalizing phase, the inventories and construction of the graves as well as the burial ritual and spatial information are analyzed by statistical means.

**Raffaella Poggiani Keller**

***Ancestral sanctuaries and landscapes during the Copper age in Valle Camonica***

The excavation of several megalithic sanctuaries with alignments of steles and menhir engraved during the Copper Age (IVth-IIIrd millennium BC), performed in Valle Camonica (Northern Italy) in the sites of Ossimo-Pat, Borno-Valzel de Undine and Capo di Ponte-Cemmo by the Soprintendenza Archeologica of Lombardy, have led to identify the complex and unprecedented rituals, associated with the cult of the ancestors. This rituals are conveyed through the deposition, both primary (as revealed in Ossimo-Pat) and secondary (Cemmo), of human bones, and through the expression of elaborated ceremonial procedures (such as the presence of mounds/cenotaphs and stone fences with internal votive masculine and feminine offerings in the site of Ossimo-Pat, and the human bone fragments scattered on the ground in relation with the cult of stones, in the site of Cemmo); another way of expression of this rituals is the representation of ancestors that we identify on the many engraved steles and menhirs, disposed in alignments oriented North-South, that have been found in each archaeological site. The proximity between the sites (that deploy themselves as landscape markers along the transhumance paths and the ways of access to the mining resources), the iconography that associates and links diverse contexts and areas, the repetition of similar rituals (even with characteristic and specific features) has led us to acknowledge the existence of vast territorial contexts, that can be defined “ancestral landscapes”. Inside these landscapes, when the main life cycle of the sanctuaries runs out, during the passage between Copper and Bronze Ages (the first centuries of the second millennium BC), these sanctuaries, where the cult of death was performed, continued to maintain the role of memorial places, even in the following centuries, as well as to be visited during protohistory and sometimes even further, when some of them become the location of Christian cult.

**Nuccia Negroni Catacchio, Matteo Aspesi, Christian Metta, Giulia Pasquini, Andrea Jacopo Sala**

***The chamber tombs phenomena as evidence for the birth of a Bronze Age elite: the case of the Roccoia cemetery (Farnese, VT).***

The new necropolis, composed of four chambered tombs with sub-squared plan and elongated access *dromos*, is located within Farnese territory (Viterbo), not far from the well-known and published tomb of Prato di Frabulino, dated to the beginning of the Middle-Bronze age. The new necropolis of Roccoia finds interesting comparisons in the numerous burial structures found in southern Etruria, and mainly in the ones discovered in the area of Viterbo. This paper will focus on the typological analysis of structural elements composing the chambered tombs, with the aim to simplify comparisons with areas outside of Middle-Southern Italy. Specifically, the examined elements will be: chamber, vault and entry's shapes; *dromos*' complexity; coverage of vestibule and presence of accessory elements such as benches, niches, steps in front of the entrance, doors or other elements (holes and moldings). Studies conducted upon Roccoia, on top of inserting it in a culturally homogeneous landscape within Southern Etruria, have allowed researchers to find similarities with the hypogeum structures dated back to the Early and Middle Bronze Age of South-Eastern Italy, in particular with hypogea 2 and 3 in Altamura-Pisciulo (Biancofiore 1971), and with the chambered tomb of Casal Sabini. This kind of tomb is clearly destined to members of an hegemonic class,

which seems to emerge in the region at this time. The hope is that, with this preliminary study, the way will be paved for a possible future, and more timely, analysis of these 'hegemonic class' characteristics, of the origin of their power and wealth, and of the organization of the society in which they were exerting their power.

## **Session 2J**

### ***Northern Italy***

**Claudio Cavazzuti, Cristiano Putzolu**

#### ***The colonization of the Aemilian Apennine in the Bronze Age Po River valley***

The Po River valley undoubtedly represents one of the archaeologically richest regions of Italy, especially for the evidence concerning the middle and later centuries of the II millennium BC, which saw the rise, the expansion and the collapse of the Terramare culture. Since the dawn of Italian prehistoric studies, the Terramare attracted the attention of the scholars for the dense network of these pluristratified settlements with embankments and ditches, as well as for the exceptional state of preservation of structures and materials. Great efforts have been made in the last 150 years to investigate the occupation patterns of the plains, to describe the complex system of land management and to build narrow chronologies, in order to achieve a better understanding of this process through space and time. The intensity of the research and the huge amount of information gathered in Po plain sites does not find comparison in the highland territories, historically considered the "periphery" of the Terramare system. Stimulated by new discoveries and the acquisition of new methods of landscape analysis, this paper aims to highlight the occupation patterns of the Aemilian Apennine between rivers Tidone and Panaro during the Bronze Age. Recent excavations at Groppo Predellara (Parma) and survey campaigns in the Panaro valley (Modena) have integrated old spot evidences, enlarging the number of known sites and documenting the significant presence of "non-local" materials among the ceramic set, dominated by typical Terramare features. Considering the intrinsic limitations affecting the archaeological record in geomorphologically unstable environment, the consequent difficulty in assessing precise chronologies and reliable spatial dimensions to each site, we decided to focus on the occupation strategies of the mountain territories. The analysis has taken into account two specific aspects: the relationship between Middle and Recent Bronze Age settlements and the ophiolite outcrops (maybe connected with the exploitation of different resources) and the degree of visual control over the surrounding areas. The viewshed analysis and the classification of sites on the basis of their dominance on the valleys and routes seem to reveal the existence of micro-districts of interconnected sites, which might be explained in the light of different vector of contact between the Terramare world and the and neighbouring populations.

**Chiara Botturi**

#### ***Discovering Funerary Patterns of Distribution in Gallia Transpadana: Interrelations between the Living and the Dead in the territory of Remedello (Brescia)***

Embedded within the Alps and the Adriatic Sea and praised as *flos Italiae* (Cic. *Phil.* III.13) – flower of Italy – the *Gallia Cisalpina* witnessed Roman expansion and colonization, and a debated process of cultural change. In *Transpadana*, the northern section of the province, the pervasiveness of Roman structures and traditions was counterbalanced by the strong presence of the pre-Roman substratum. Scholars over the past 20 years have differently interpreted the nature, extent and chronology of the cultural change that took place in this territory. This paper presents a case study, Remedello's territory, where the heuristic potential of a multifaceted methodology is tested. Grounding in the ideological and spatial interrelations between the "places of death" and the "places of life" – in particular roads, property boundaries and limits of *centuriatio* – this methodology regards cemeteries' location as a powerful means to understand the overall organisation of the countryside and the perception thereof, in the transition from the pre-Roman to the Roman period. Therefore, the following question is at the core of the paper: what do funerary patterns of

distribution, which show the associations between mortuary and non-mortuary elements in the countryside, tell us about cultural change? The spatial dimension of cemeteries and their interweaving with non-funerary structures are not much explored matters in Roman scholarships, despite the attention necropoleis and tombs have received in terms of their social, ideological and architectural aspects. The approach here presented, which emphasises the importance of the comprehension of the spatial relationships between Roman funerary and non-funerary structures for understanding ancient behaviour, cultural change and perception of space, is therefore novel. Aimed at a comprehensive understanding of both the “landscapes of death” and the “landscapes of life”, this methodology can enrich the historical framework of rural areas in *Transpadana*, and shed light on the nature of the process of cultural change. The integration of different techniques and sources – such as cartography, toponymy, ancient sources, epigraphy, and aerial photographs and satellite imagery interpretation – is the key feature of this methodology. The results from the case study of Remedello evidence that this perspective represents a crucial advance within the field of Roman Landscape Archaeology, bridging the gap between funerary and non-funerary landscapes – by considering them parts of a unity, and of a network of relationships – and putting forward a multifaceted methodology.

### **Roberta Fusco**

#### ***Putridaria (strainer rooms) and draining practices of the bodies. Anthropology of death in the modern age***

In Northern Italy there are some particular funeral structures, denominated in the critical literature “putridaria” (strainer rooms), associated with particular funeral practices diffused in Italy in the eighteenth and nineteenth century. These structures, which are normally placed in crypts under the churches, allowed to intervene in the processes of decomposition and were functional at prolonged treatment of the corpses. After death, the bodies were placed in these environments, on particular seats, called strainers, (used to desiccate the bodies, eliminating the bodily fluids), and remained there until the body was completely skeletonized and free of from soft tissue. Following the complete drying, the body underwent a second burial, often accompanied by new funeral. The purpose of this research is to propose an interpretation on the intended use of these structures facilities and the universe to which ritual, ethics and religion responded, through the examination of archival sources and anthropological investigation of the remains. This type of structure was also found in other Italian regions, especially in southern Italy, where, however, the practice was intended to mummify instead of skeletonized bodies. These buildings reflect the concept of death in terms of duration and second burial, developed by Hertz and Van Gennep, concepts that seemed to have been eradicated from the Catholic Church and instead have stood in the heart of modern Europe. There is also reason to believe that such structures, although missing a critical literature, spread to other areas of the Mediterranean: the Spanish monarchs still use for their burials in the Escorial monastery structures identical to putridaria identified in Italy.

### **Session 3A**

#### ***Between urban and rural: recent work on ‘minor centers’ in Roman Italy***

#### **Organisers: Tymon de Haas, Gijs Tol**

In recent years, archaeologists have increasingly focused attention on what might be termed ‘minor centers’: sites that do not qualify as ‘urban’, but are in terms of size and complexity different from isolated rural sites (e.g., farms and villas). These sites (*vici*, *mansiones/stationes*, ‘villages’, ‘nucleated settlements’, ‘road stations’, etc.), which may number in the hundreds for the Italian peninsula as a whole, occur in different geographic contexts (e.g., highly urbanized coastal plains, less urbanized upland areas) and periods (from early Roman times and before into late Antiquity). With some exceptions, they have in the past received



limited systematic attention: excavations primarily focused on the bigger urban sites, whereas the data generated by field surveys was generally insufficient to understand properly and interpret these larger sites.

Recently, however, a number of projects has explicitly focused on the socio-economic and cultural dimensions of these sites, in a range of chronological and geographic contexts and using different approaches and methodologies. By compiling available data from historical, epigraphic and cartographic sources, by synthesizing existing archaeological data, but also by conducting systematic excavations and/or programs of non-invasive research, such projects are increasingly showing that minor centers had a pivotal role in settlement organization, exchange systems and processes of cultural and economic change.

This session will bring together a number of these projects. Our aim is threefold: First, to review the current state of research in different chronological and geographic contexts; second, to identify commonalities and particularities in the role of these sites over time and space; and third, to identify avenues for future research into minor centers, both at the interpretive (e.g., asking new questions) and the methodological (e.g., improving research strategies) level.

**Sara Santoro, Marco Moderato**

***Minor settlements in Central Adriatic Italy: rethinking socio-demographical models through archaeological data***

Following the traditional historiographic model based on the Augustan census (Beloch 1880, Brunt, Scheidel, recently debated by Lo Cascio and De Ligt), the western central Adriatic area (especially Abruzzo and Marche) appears to be scarcely populated by small towns in a poor demographic and economic framework; this model is however disputed by several sources. In fact it does not take into account the presence and the importance of minor settlements as demographic aggregators, as network nodes in the inland valleys between the mountains and the coast and as production/distribution/transmission centres for trade goods, models and cultural phenomena. This contribution shows how, through detailed analysis of sample areas (Conca Peligna, inland of Abruzzi and Rimini territory, coastal Romagna), a new social, economic and cultural framework can be identified that is far different from the traditional historiographic model.

**Jesús García-Sánchez, Tesse D. Stek, Jeremia Pelgrom**

***The role of minor centres in Colonial Landscapes***

This paper aims to study some minor centres in Molise and Basilicata that are key points to understand regional trends of settlement organization, which are explained by various models, like Hellenistic villages or sacred-ritual areas; models that are the main subject of the Landscape of Early Roman Colonization Project.

Some of our case-studies were selected on the basis of their size, aggregation of sites, archaeological richness or ware variability, stressing the importance of adapted methodologies to extract the full potential of these places. Our methodological approach combines sampling survey, studies of ancient functionality through pottery analysis and statistical visualization, geophysical prospection and aerial photography; together these methods provide a comprehensive set of tools to gain better understanding of minor centres located far from urban centres (Aesernia and Venusia) like Colle San Martino in the Tappino Valley and Allamprese in North-Basilicata.

**G. Tol, T. de Haas, K. Armstrong, B. Borgers**

***The role of minor centres in the economy of Roman central Italy: two case studies from the Pontine region***

In this paper we assess the role of so-called minor centres (a container term for a wide variety of site types such as fora, stationes, mutationes) in local and regional settlement systems by discussing the results of an integrated programme of non-invasive field research (combining geophysical prospections, field walking, coring and ceramic studies) on two of such sites: the road stations of Forum Appii and Ad Medias situated along the Via Appia in the lower Pontine plain (Lazio, Central Italy). The results of the research suggest

that, although they show considerable differences in size, complexity and longevity, both sites performed crucial functions within local and regional economies. Forum Appii developed into a large settlement, covering c. 12 ha, providing goods and services for the surrounding population, and it obtained regional importance as a trade hub with the construction of a river port. Ad Medias, despite being much smaller and having a more restricted chronology, yielded ample evidence for artisanal activity. As such it may have serviced both passers-by and the surrounding rural population.

**Elisabetta Giorgi, Enrico Zanini**

***Vignale: a large and problematic “minor center” on the Tuscan coastline***

Vignale is a large archaeological site in central Tuscany, located on the ancient coastline, along the supposed pathway of Via Aurelia/Aemilia Scauri. An archaeological excavation started in 2004 revealed a very large and complex site, inhabited from Etruscan times until the Early Middle Ages ([www.uominiecosavignale.it](http://www.uominiecosavignale.it)). During its long lifetime, the site of Vignale changed its appearance many times: it was a small and sparse settlement in the Etruscan age, an Etruscan-Roman farm in the 3rd–2nd century BC, a large and luxurious *villa maritima* in Augustan times, very probably a large *mansio* between the 1st and the 5th centuries AD, again a large and luxurious villa from the 4th century AD onwards, and maybe a centre of Christianisation in the 5th–7th centuries.

Throughout its existence, the nucleated settlement of Vignale seems to have strictly related with two main elements: the coastal lagoon that was an important economic resource and a pleasant landscape to live in, and the great road connecting Rome with Pisa. This circumstance allows us to include this complex and articulated site into the general category of “minor centres”, despite the changes in its physical extension and economic rank. The relationship with the lagoon and the road suggests it served as a rest place for travelling peoples and goods; but this function was in different periods associated with different residential structures and economic activities. From this point of view, the now quite extensively excavated site of Vignale could be considered as a paradigm to discuss the multiple socio-economic contexts of which the largest mansiones of the *cursus publicus* were part.

**Stefano Bertoldi, Gabriele Castiglia, Angelo Castrorao Barba**

***Approaching Roman secondary settlements in Italy: diachronic trends, spatial relationships and economic roles***

This paper aims to present a preliminary study of the characteristics of secondary settlements in Italy. The approach to this theme is analytical (quantitative and relational) and is carried out at two scales of investigation:

1) the macro-scale: a sample of 219 published sites was analysed (through statistics and GIS) to identify the main trends between Roman times and the Middle Ages (continuity of life, number of centuries of occupation, percentage of reuse, frequency of attestation of Christian churches), as well as the spatial relations of these sites with significant elements of the landscape, including towns, roads, rivers and coastlines.

2) the micro-scale: based on the study of pottery as an economic indicator, we have analysed the interactions and economic relations between a specific secondary settlement, the *vicus/mansio* of Santa Cristina in Caio (Buonconvento-Siena), and the complex surrounding landscape of the Ombrone valley, which is characterized by important roads (the *Via Cassia*) and rivers (the Ombrone).

With this paper we look beyond the villas and cities that are usually central to scholarship, and highlight the significant role that secondary settlements had in rural landscapes of the Roman period, and their impact on the formation of the early medieval settled landscape.

### **Session 3B**

#### ***Read my lips: gender and literacy in early Italy. A session celebrating the work of Ruth Whitehouse, John Wilkins, and the Accordia Research Institute***

##### **Organisers: Carrie Murray, Edward Herring**

This session brings together colleagues and former students of Prof. Ruth Whitehouse and Dr John Wilkins to honour their long careers in Italian archaeology and social history. Whitehouse's work, often focusing on prehistoric periods and issues of gender archaeology, and Wilkins' research, particularly on the development of literacy in Italy, have created new understandings in their respective areas. They have also tirelessly promoted the work of other, and especially younger, scholars working on all aspects of early Italy through the Accordia Research Institute, founded in 1988, with the annual Accordia Lecture and Seminar Series and publication of the *Accordia Research Papers* and *Specialist Studies*.

##### **Christopher Smith**

###### ***Recent approaches to early writing***

This paper will look at some recent approaches to early writing in Italy, starting from the monumental *Imagines Italicae*. Given the preponderance of funerary inscriptions in the later periods, how does this compare with archaic epigraphy? Are there differences, and if so what can we make of them? The paper will make reference to the important work of Wilkins on the Iguvine Tables and of Lomas, Whitehouse and Wilkins on literacy and the state.

##### **Edward Herring**

###### ***"You'll get a belt from your Da": military prowess, status and masculinity and the evidence of the bronze belts from South Italy***

Among the most striking finds that occur in South Italian graves of the 5<sup>th</sup> to 3<sup>rd</sup> centuries BC are bronze belts. They occur in the graves of men across a wide swath of the region. Such belts are depicted as part of the male costume on vase- and tomb-paintings, where they also figure as battlefield trophies taken by successful, returning warriors.

Although the belts are commonly linked with military prowess, they also occur in the graves of children as well as adults. In artistic depictions, the belt is a standard part of the male costume, irrespective of whether the setting is martial or not. In some graves more than one belt is preserved, suggesting the permanent memorialising of the spoils from some earlier victory, however, the evidence is not quite all it seems. Additionally, some of the belts show signs of repair, suggesting an heirloom status by the time of their deposition in the grave.

This paper explores the evidence, emphasising the symbolic importance of the belts, which are seen as significant in terms of a man's social standing. The paper speculates on the age and occasion at which a man received a belt and what the fetishisation of the belt as a trophy might have meant. Ultimately, the paper centres on the significance of the belts for male identity and how this was understood and constructed in the context of the funerary assemblage.

##### **Lucy Shipley**

###### ***The Story of a New Name: Biographical Feminism and Italian Archaeology***

Telling stories is what archaeologists do: the biography of objects, their trajectory from production through use to deposition, is what we excavate and record, write about and draw. This paper explores the potential of the biographical turn in feminist thought, and how it might interact with the archaeological project of tracing the life courses of people and things. This development in feminist thinking has close links to Italy: its greatest literary proponent is the writer Elena Ferrante. Through a series of case studies focused on Etruscan funerary archaeology, I suggest that Ferrante's ideas, and feminist biographical thought more

widely, could be developed usefully in an archaeological context, influencing not only interpretative models but also impacting on practice, in Italy and further afield.

**Carrie Ann Murray**

***At Face Value: Questioning the visibility of gender in Etruscan funerary art***

This paper investigates the development of representations of individuals in funerary art in Etruria. This will include regional variability and chronological differences, primarily during the Orientalizing and Archaic periods. The relationship between expressions of gender and elitism will be questioned in terms of its perceived importance in representations of individual likeness. The social functions behind the production and use of individual likenesses in funerary art will be explored. The 'Canopic' urns at Chiusi will be the focus of this discussion. The differences in burial practices and representations of individuals (or lack thereof) across Etruria relates to changing social needs within Etruscan communities. The choices of the buriers to exclude or include a visual representation of the deceased individual relates to the roles played by individual identity and gender in the wider circles of familial and communal social spheres with an emphasis on expressions of elitism.

**Session 3C**  
***Central Italy***

**Alessandro M. Jaia, Carlo Virili**

***Alla ricerca delle origini dei Sabini: l'area funeraria di Campo Reatino (RI)***

Il paper vuole presentare gli ultimi cinque anni di un progetto di ricerca nel territorio della Conca di Rieti intrapreso dalla Sapienza, Università di Roma-Dipartimento di Scienze dell'Antichità il cui fine è quello di ricostruire i paesaggi antichi attraverso survey e focus di approfondimento tramite scavi. Nel territorio in esame, si è posta maggiore attenzione alla tarda protostoria e più in generale al periodo pre-romano con l'obiettivo di accendere un faro di conoscenza su un'area oscura nel quadro degli studi sulla protostoria e antichità italiche dell'Italia centrale. Il progetto mira ad individuare l'origine e la definizione dei caratteri distintivi di uno dei principali ethne italici: i Sabini, cui le fonti antiche collocano il loro processo formativo proprio nella Conca di Rieti. La necropoli ad incinerazione di Campo Reatino, poco distante dal centro di Rieti, offre a partire dagli inizi del IX sec. a. C., un osservatorio privilegiato di "contesti chiusi" per tentare di rintracciare attraverso la cultura materiale e i rituali funerari i caratteri originari e distintivi dei Sabini nel loro processo formativo. Le campagne di scavo sistematico hanno permesso di rinvenire urne a forma di capanna, che rivelano, insieme alla decorazione, analogie con quelle del gruppo Roma-Colli Albani fasi I e II (X-IX sec. a.C.). Le analisi crono-tipologiche sui materiali e sulle associazioni degli oggetti di corredo permettono di percepire, attraverso il filtro dell'ideologia funeraria, i caratteri di un'iniziale processo culturale alternativo, che pur vicino fin dalle origini, all'area romano-laziale tuttavia tende a separarsi: è nella sua autonomia che si scorge l'embrione di una nuova realtà culturale che da lì a poco parteciperà in maniera non trascurabile, almeno secondo le fonti antiche, alla "nascita" di Roma. La necropoli sarà utilizzata quasi senza soluzione di continuità per circa 1500 anni e ad oggi rappresenta la più estesa fonte di informazione che il territorio possiede per la ricostruzione delle vicende storiche ed archeologiche anche riguardanti la trasformazione dell'area dopo la conquista romana del 290 a.C. Tuttavia, è bene ricordare, in tema con il Convegno proposto, che il rapporto tra il mondo dei vivi e la comunità dei morti è metaforico e il passaggio da un sistema all'altro comporta necessariamente trasformazioni strutturali da tenere in considerazione come un fattore di igiene mentale nel processo ermeneutico messo in atto dall'archeologo.

**Luca Desibio, Pier Matteo Barone**

***A multi-method approach for a case of study: San Lorenzo in Montecastrilli (Umbria, Italy)***

In the territory of Montecastrilli, between the two main Roman roads, Via Flaminia and Via Amerina, lies the small church of San Lorenzo in Nifili, dated back to the 11th century AD, and probably built on the same place of a previous pagan Roman temple. Recently, a field-walking survey in the area around the church has shown the presence of several scattered remains of particular relevant archaeological materials dated to a period between the 1st and 2nd centuries AD, suggesting the presence of a Roman mansio. It is noteworthy that during the Roman period, this territory was a boundary between the district of Carsulae and Tuder. Due to both the historical importance and the archaeological potential of this area, the use of different approaches was necessary. In particular, after the analysis of the archaeological material founded here, a non-destructive method, such as the GPR (Ground Penetrating Radar), has highlighted the presence of two big structures buried beneath the soil to the south of the church, where the superficial and scattered archaeological materials were found. Furthermore, the use of epigraphy has revealed the presence here, in the past, of a *quattroviro*, as known as Varenus, probably one of the veterans of the late Republican-first Imperial period.

**Tommasina Budetta**

***Una comunità mista sulla collina di Sorrento: la necropoli del Deserto delle Sirene***

La parte più alta del promontorio di Sorrento è nota come il Deserto. Il territorio, di notevole interesse, ha restituito diversi tratti di aree sepolcrali, indagate nel tempo. Nel 1837, in località Il Vadabillo, si rinvennero tombe pertinenti a una necropoli che il Beloch definisce greco-osca. Dopo una campagna di scavo intrapresa dal Fiorelli nel 1840, è solo nel 1979 che l'attenzione per il sito si riaccende in seguito al rinvenimento di un'anforetta calcidese con galli e sirene che riapre il dibattito sull'ubicazione del Santuario delle Sirene alla Punta della Campanella. Agli inizi degli anni Novanta indagini sistematiche ad est del Convento del Deserto, e ancora inedite, individuano una nuova area di necropoli. Questa, occupata da un bosco interrotto da coltivazioni e orti, è lambita da un corso d'acqua che si immette nel rivo di Persano sfociando alla Marina Grande di Sorrento. Gli scavi hanno portato alla luce 37 tombe disposte sia ad est che a ovest del corso d'acqua. Si tratta di sepolture ad inumazione con deposizione in cassa di tufo grigio locale con copertura piana o leggermente sagomata a doppio spiovente, che trovano confronti diretti a Vico Equense e Castellammare di Stabia. Il defunto è deposto supino con il corredo alloggiato sia all'interno che all'esterno della cassa. La frequente associazione di una o più tombe di adulti accostate ad altre di bambini suggerisce una distribuzione organizzata per nuclei familiari. Gli elementi del corredo, che rimandano a un arco cronologico che va dalla metà del VII agli inizi del V secolo a.C., e la loro associazione, restituiscono l'immagine di un livello sociale ed economico piuttosto elevato degli indigeni del luogo. Emblematico è il corredo della T.2, la più ricca della necropoli: accanto al defunto deposto all'interno della cassa era presente del vasellame in bronzo, all'esterno, tra i numerosi vasi d'impasto e quelli di bucchero, erano un'oinochoe di argilla figulina e una coppa di tipo etrusco-corinzio. La presenza di parte del corredo all'esterno della cassa, per questa come per le altre sepolture, suggerisce articolate pratiche funerarie che coinvolgono la comunità dei vivi per un defunto di rango elevato. L'intervento mira a focalizzare, dalle espressioni rituali e di cultura materiale, la partecipazione della penisola sorrentina, dal VI secolo a.C., all'ampio e omogeneo ambito culturale del mondo etrusco ed etruschizzato della Campania antica nonché con quello greco, dando vita, anche per quest'area, ad una comunità mista di elementi indigeni, etruschi e greci.

**Tomaso Di Fraia**

***A case of atypical rituals: the Riparo Di Cicco (CH, Italy)***

In a small rock shelter near Civitaluparella (CH), in a bumpy and wooded area, Mr. Antonino Di Cicco found in 2012 on the surface some potsherds of *impasto ware* and others lathe worked. In 2014, under a layer of foliage, scant humus and small stones, we have recovered some potsherds, flint flakes and human

and animal bones, mixed with scant soil and stones. In 2015 we have identified a speck of blackish-grey anthropic soil, also with sparse and fragmented finds.

Fragmentation and dispersion affect both the ceramics (for some vessels we only have one fragment) and the bones: about twenty fragments of bones represent at least four people (two adults and two children). No traces of animal's actions have been identified on the findings and then we can assert that the material was left by men. The features of the site, the steep location and the absence of any stratigraphy allow us to exclude the idea that the site was used for dwellings.

Among the potsherds, there are a rim of an olla with a little holder and a plastic oblique rope, attributable to the Early Bronze Age, and a fragment of an elaborate handle, connected to a carinated cup, dating to the Middle Bronze Age 1-2. A fragment of a child's parietal bone, provided the calibrated C14 dating, 1740-1500 B. C. (95.4% probability). Three fragments, belonging to three different pots with incised "Apennine" decoration, allow us to extend the frequentation of the site to the Middle Bronze Age 3 (1500-1350 B. C.).

The materials brought into the Riparo Di Cicco seem to derive from some processes of fragmentation and selection (and enchainment?), which might have played an important social role, as it has been supposed for some Italian Bronze Age housing settlement. Several findings have limestone encrustations and that poses two problems: 1) which was the environment in which this encrustation formed? 2) was it an accidental phenomenon or a planned process? If the deposition of potsherds and bones in a place with water rich in calcium carbonate was intentional, this could express particular symbolic and cultic value. Ritual intent may be responsible for the presence of a token obtained from a small plate of limestone and some pebbles, including one with bundles of thin engravings.

### **Session 3D**

#### ***Medieval Italy***

**Federica Codromaz**

#### ***Ethnic identity, material culture and social development of the Longobards: some examples***

The development of the identity of the Longobards has been subject of many different studies. Despite that, the archaeologists are still debating on the nature and the origins of their ethnogenesis. The main source that tells us about the society and identity of the Longobards are the cemeteries, where they used to bury their relatives with a great number of grave goods.

This paper originates from the analysis of the grave goods of some necropoleis dated to the early middle ages: a lot of cemeteries attributed to the Longobards are situated in the north-east of Italy, where the Longobards first settled after the migration (568 A.D.). Among them, stands out the site of Romans d'Isonzo, where a lot of different features have been identified. The comparison with other cemeteries discovered both in the same region (Cividale) and in central Italy (Pettinara, Nocera Umbra), where they settled later on, can help us to clarify the different phases of the development of their complex society. There are also a large number of cemeteries attributed to the indigenous population, which are clearly distinguishable from the Lombard cemeteries due to the different burial customs. The comparison of old data of several cemeteries dated to the Longobard Age, which are situated in different regions of Italy, stresses the variety between the sites, making it possible to distinguish successive phases of social definition and helps to outline the process of ethnogenesis occurred after the migration.

**Isabella Marchetta**

#### ***I morti si nutrono di giudizi, i viventi di amore: Pratiche rituali nei funerali altomedioevali: dagli oggetti ai concetti***

Per molto tempo l'archeologia ha guardato agli oggetti come simbolo e la società dei vivi e quella dei morti ci sono apparse come biunivoci specchi deformanti. L'archeologia funeraria ha avuto negli ultimi vent'anni

un lungo percorso che l'ha condotta "dagli oggetti ai concetti": siamo passati dai segni del potere delle ricche tombe dei guerrieri ai segni dell'etnia di alcuni elementi in tomba, dal significato di genere di taluni oggetti alle allegorie sociali contenute nei medesimi.

Il cammino è stato molto spinoso e talvolta smentito, ancor più spesso discusso animatamente ma ha maturato un approccio pluridisciplinare al tema che oggi si può definire "olistico".

Altamente interpretativo il segno del rito contemplava una serie di messaggi criptati, espliciti per la comunità che li viveva, molto meno per chi li doveva dedurre. Lo storico/antropologo del passato, e anche l'archeologo, al cospetto di una necropoli o di una singola tomba, non si cimenta con la lettura di un evento biologico, ma un con processo culturale mutevole nel tempo e nello spazio che comprende «le cifre più significative di quella cultura nel suo complesso».

Il contributo propone alcune chiavi di lettura del rituale funerario inteso come "cura del defunto", come luogo di affezione prima ancora che sociale tentando di comprendere quegli elementi minimi di corredo che, non funzionali all'identità del decesso verso la sua comunità, ne rappresentano, forse, proprio la traccia più interiore del rapporto d'amore indissolubile con i suoi cari. In tal senso il dono d'amore funerario assume l'accezione più alta di dono, il funerale lo spazio di maturazione del lutto, insieme alla performance sociale dove essa è contemplata, i segni depositati in tomba, non di rado, un apotropaico tentativo di abbandono definitivo del defunto: il modello, quindi, rivela molteplici varianti. Lo studio presentato intende essere un primo approccio alle problematiche, volto alla discussione dell'atto funerario come elemento di interazione emotiva tra le parti oltre che funzionale del rito sociale.

**Fabio Redi, Francesca Savini**

***Continuità e trasformazione del paesaggio funerario aquilano dalla tarda antichità all'età moderna***

Il crescente numero di rinvenimenti sepolcrali e di scavi d'insediamenti religiosi sul territorio aquilano, soprattutto quello dell'alta valle dell'Aterno, permette di tracciare una sintesi articolata, anche se ancora molto lontana dalla completezza, sulle dinamiche di cristianizzazione del territorio e sul rapporto che l'uomo aveva con la morte. Molte sono le trasformazioni che si registrano dal IV al XVI secolo nel passaggio funerario: rinvenimenti significativi sono stati fatti ad Amiternum, Pelutium e Forcona, nella mansio di Bazzano e nel vicus di Cinturelli. La loro presenza segna il definitivo abbandono o la destrutturazione degli impianti romani, un riuso degli spazi che delinea una continuità insediativa nel territorio. Un ruolo importante è affidato alle catacombe che ospitano un grande numero d'inumazioni come quella di S. Vittorino, ubicata nell'omonimo paese, e quella di Santa Giusta nel centro di Bazzano. Nascono le grandi cattedrali di Santa Maria in Civitate e di San Massimo di Forcona e vengono costruite piccole basiliche martiriali. Con l'intrecciarsi della rete di pievi sono molte le piccole chiese con adiacente cimitero che si dislocano sul territorio aquilano, alcune si protraggono senza soluzione di continuità fino ai nostri giorni, come nel caso della chiesa di San Paolo di Barete che ha restituito un contesto cimiteriale che va dal VI al XX secolo e che è ancora documentato dall'attuale cimitero adiacente alla struttura. L'analisi degli insiemi funerari ha permesso di risalire alle azioni compiute dai vivi attorno ai defunti, definendo il costume e il rituale funerario. L'esame delle aree cimiteriali ha permesso di tracciare un'evoluzione nell'organizzazione cimiteriale e nella distribuzione spaziale delle inumazioni, all'interno e all'esterno delle strutture religiose; si assiste a una progressiva perdita d'individualità della sepoltura e a una mancanza di volontà di differenziare le tombe per sesso ed età nel corso del tempo. Anche le tipologie tombali cambiano, a fianco della sempre usata fossa terragna di forma ovale, rettangolare o antropomorfa, si riscontrano tipologie differenti che caratterizzano solo alcuni periodi, come le fosse rivestite con materiale di recupero o le camere ipogee del XV-XVI secolo.

**Lidia Vitale**

***Gli spazi degli esclusi. Sepolture isolate d'infanti nell'Italia tardoantica***

Il contributo della ricerca archeologica Il fenomeno delle tombe isolate è una costante dell'epoca tardoantica che risponde a modalità differenti legate soprattutto a fenomeni di defunzionalizzazione o di

abbandono di aree o edifici a differente destinazione, con l'inserimento di tombe che in molti casi ne sanciscono la fine d'uso. La familiarità del fenomeno ha condotto a determinare alcuni discrimini che sembrano, al contrario, rivelare caratteri propri delle tombe d'infanti: l'inserimento sporadico di sepolture in edifici di diversa natura ancora in uso, soprattutto di tipo abitativo, e l'uso di specifiche aree strettamente legate al concetto salvifico e simbolico dell'acqua (fontane, pozzi, aree termali e battesimali, *suggrunde*). Analisi paleo-demografiche condivise ed avvalorate dagli studi archeologici mostrano, inoltre, una sotto-rappresentazione del campione infantile all'interno delle aree cimiteriali tardoantiche, lasciando ipotizzare, in alcuni casi, una precisa volontà d'esclusione, che si manifesta nell'uso di spazi isolati. Lo spazio dell'inumazione è, in effetti, uno dei marcatori essenziali del ruolo sociale assunto dall'individuo, così come significativo è il maggiore o minore dispendio di energia impiegato sia per la realizzazione della sepoltura, sia per la scelta e l'attribuzione o meno del corredo. L'uso differenziato di aree di inumazione fa riflettere sull'atteggiamento della società nei confronti dell'infante e della ritualità funeraria ad esso legata. Il mondo tardoantico, infatti, eredita da quello romano la visione del bambino come figura "altra" rispetto allo statuto ordinario degli adulti, una figura esclusa (seppur in maniera temporanea) dalla società, che si riserva, in alcuni casi, di escludere anche dalle forme consuete dei riti legati alla morte. Nell'esclusione da terreno consacrato di quanti morti senza il battesimo o nell'alto numero d'infanti morti a causa di aborti spontanei o procurati, si possono leggere ulteriori motivazioni che conducono al loro isolamento e alla scelta di luoghi che rispondono, inoltre, a criteri di economicità e praticità. Attraverso l'analisi di un campione di tombe infantili si presentano le prime considerazioni circa la natura e l'incidenza degli spazi utilizzati, con particolare attenzione alle sepolture in abitazione, i caratteri del rituale funerario e le motivazioni sociali legate alla visione che il mondo tardoantico aveva del ruolo sociale del bambino e se e come tale visione possa essere alla base dell'esclusione dagli spazi funerari collettivi di una parte della popolazione infantile.

**Alessandra Mazzucchi, Michela Zana, Giovanna Bellandi, Daniel Gaudio, Davide Steffenini, Zita Laffranchi, Brunella Bruno**

***Discovery of Early Medieval Burials in the Verona Arena Theatre***

The "Verona Arena" is an ancient Roman amphitheatre in northern Italy, nowadays a famous theatre hosting opera performances and concerts. In 2014 during the excavation of one of the its concamerations, 6 skeletons were found against the external walls and still partially connected, aligned head to feet and dating back to VII-XI centuries. The funerary use of monuments and public facilities in disuse was a common instance in many urban centers between late antiquity and early Middle Ages, even in amphitheatres (the Colosseum is an example), but this represents the first from the "Verona Arena". Some valuable objects typically of funeral use found in other layers (bone combs and flabella) seemed to suggest high rank burials, but anthropological investigations describe people that were likely to work since youth, apparently in contrast with archaeological data. The data do not indicate whether the use of the concameration was somehow "illicit" or if it had been assigned to a small community who used it for funeral purpose: the arrangement along the walls on the inside could suggest a rational use of space. Other bones were found that increase the minimum number of individuals up to 10, demonstrating that the site has been used more than once. There are 4 probable males and 2 probable females, sub-adults and adults. One vertebra found in the southern pit witnesses the presence of a foetus. The age of the oldest individual is between 50-60 years, but there are at least 4 individuals younger than 20 years, including a sub-adult of about 5-7 years old. Bones show several signs of degeneration of muscular insertions and ligaments, due to repeated stress, on female, male and adolescent individuals. In general, the lower limbs show wear compatible with walking activity on hard soil and/or unsuitable footwear, as well as barefoot walking, while upper limbs, backbone and ribs show signs related to the lifting, and perhaps carrying, considering lower limbs, of heavy objects. There is very little evidence of trauma, mostly bone fractures of little significance. The presence of *cribra orbitalia* may indicate metabolic stress. Further analysis still in progress, such as paleonutritional tests, could help understanding the life of the subjects buried in the monument.



**Agnese Pergola**

***Special deposition in the catacomb of St. Callistus in Rome: New data on the funerary use of catacombs between the eighth and the ninth centuries.***

The most recent survey conducted in the catacomb of St. Callistus, in the Roman suburbs on the Via Appia, on behalf of the Pontifical Commission for Sacred Archaeology, have revealed previously unknown aspects of the use of catacombs as a burial place during the early Middle Ages. It is known, in fact, that the catacombs were no longer used as a cemetery since the end of the fifth century and the rare attestation of the later burials do not go beyond the seventh century. During the excavations conducted in 2012 in the most ancient part of the catacomb of St. Callistus, near the Popes' crypt, it came to light a particular deposition dated to the late eighth century, if not the beginning of the ninth. For the catacomb in question there is evidence about a frequentation of venerated crypts until the early Middle Ages, but the presence of a deposition opens up new issues about the funerary use of the site. Furthermore a peculiar aspect of the tomb is that the burial place reuses a well-shaped tomb in a privileged position and the deceased is lying above a layer of accumulation of waste materials. The aim of this paper is to briefly analyze the new data emerging from the study of materials found below the burial in order to provide a complete picture of the use of the catacomb in the early Middle Ages and, in particular, on the choices made by those who dealt with the burying of the deceased. The tomb, the funerary context and the historical data give to this grave a major role in the Christian funerary archaeology of the early Middle Ages.

**Session 3E**

***Sicily from the Archaic Period to the Norman Conques***

**Birgit Öhlinger**

***Feasting the dead Ritual landscape in indigenous necropoleis of archaic Sicily between tradition and transformation***

Before the late 7th century BC the most visible arenas for ritual practice in Sicily were the necropoleis in the immediate vicinity of the associated hamlet-like dwellings, so called compounds. The dead of the settlement-communities were buried in multiple burials in rock-cut chamber tombs. This burial custom reflects, together with the settlement structures of hamlet-like clusters, living in extended family groups, which determined the social life of the indigenous communities. Within these social structures the necropoleis took over a crucial role as social field of cohesion and competition. This field had its geographic setting in the open space in front of the chamber tombs, which served as ritual feasting place. Such feasts for the dead and ancestors had, on the one hand an integrative nature, as they produced a sense of togetherness and identity. On the other hand, they were also competitively as they could be used simultaneously as a field of social competition. In this respect, the feasts were intended to build up reciprocal relationships and transform economic into social and symbolic capital. The central ritual act in the context of such feasts was a shared sacrificial meal, centred on the consumption of food and drink. This is verified archaeologically by ritual deposits, with sherds of ceramic tableware, as well as animal bone fragments and ash remnants. Over the course of the 6th century BC, changes in the traditional burial custom and ritual landscape can be determined. These transformation processes did not only affect the necropoleis, but also the settlement structures, which suggest an evolution of new social structures. The multiple burials were gradually given up, along with the traditional living in compounds. They were replaced by individual burials and new settlement structures, which consisted of agglutinated houses with one or more rooms and with a more or less rectangular outline. These changes must be seen in the context of intensified colonial contacts with the Greek and Phoenician cities, which have been founded on the coast since the late 8th century BC on. Following a functionalistic and socioreligious approach the traditional funerary ritual landscape and its transformation shall be examined in detail using the necropoleis of Monte Polizzello, an indigenous hilltop settlement of central Sicily, as case-study and starting point for wider research.

**Mariarita Sgarlata*****Archaeology and Anthropology of Death: new data from the catacombs of Syracuse***

The aim of this study is to present a general overview of how the landscape of suburban Akradina (Syracuse) was transformed during the Late Antiquity, and how the catacombs affect this landscape. Here we present new evidence from two communitarian cemeterial complexes: Predio Maltese and Santa Lucia, trying to reconstruct the funerary ritual, the anthropological characteristics of individuals and the main nutritional patterns.

**Alberto D'Agata*****The Necropolis Est of Polizzello: rites and depositions from the tombs 5 and 5A***

Polizzello is a settlement located in the centre of Sicily, in the province of Caltanissetta. The analysis of the funerary typologies sets has allowed us to get the basic data concerning the uses and customs of an indigenous community, as well as its social structure and the burial chronology during contacts with the Greeks. The graves belong to the chamber type and were used between the VII and the first half of VI century B.C.

**Antonino Barbera*****Tombs 24 and 25 from Necropoli Est of Polizzello: Hellenization processes in the funeral traditions of an indigenous settlement in central Sicily***

Polizzello (CL, in central Sicily) was an important Sicani cultural centre during the Iron Age. The study of some funeral contexts of East Necropoli (Tomb 24 and 25) allowed us to see significant changes in transitional time between Sicilian indigenous period and the arrival of Greeks, in particular during the VII century B. C. In the middle of the VII century, in fact, there was a clear change in pottery production and in funeral rituals. Oldest vase typologies, derived from prehistoric traditions (such as impressed or red glossed vessels), were replaced by new forms derived from Greek production. In fact, the most numerous vases found in layers dated after the middle of the century are scodelloni and oinochoai, in pairs; the oinochoe was included in crushed scodellone. These pieces of evidence suggest the introduction of new funeral rituals based on Greek culture (cups and oinochoai are commons in Greek funeral contexts). Greek cultural influence was also indicated by the importation of typical Greek vases, like krateriskos and cup. Cups were produced by local artisans or imported by Greek colonies. This contribution is subdivided in 4 steps: 1. Analysis and classification of pottery production found in Tomb 24 and Tomb 25, with the exposition of the local and imported pottery classes and typologies (with the help of vases drawings and some graphics in order to compare the contexts); 2. Study of vase association by stratigraphic and topographic relations to identify some groups according to their position and bones relationship; 3. Description of funeral rituals, according to the previous analysis results; 4. Comparison to other Sicilian Iron Age funeral cultures. This study proves the Hellenisation process of a Sicani centre in the VII century B. C., when (Sicilian Greek) Greeks' Sicilian colonies (Gela, Himera and Akragas) ruled this area of Sicily influencing or enslaving or destroying the indigenous centres.

**Elisa Bonacini, Michela Ursino*****Unpublished data from the archaeological excavation of Santa Maria La Vetere church in Militello Val di Catania***

We present the unpublished data of archaeological investigations conducted between April to September 2009 by the Superintendence for Cultural and Environmental Heritage of Catania, during a project of restoration and renovation of the church (POR 2000-2006. Works of enhancement and enjoyment of the archaeological, monumental and landscaping area of the Santa Maria La Vetere Church), located on a plateau downstream of the modern town, characterized by a significant rupestrian settlement. The excavation conducted under the eighteenth-century floor of the Church (reduced to a single nave after the earthquake in 1693) has made clear not only the earliest phases of the building, but of all the rupestrian

settlement. Numerous subterranean rooms, used as community ossuaries for centuries, have been brought to light, carved into the crumbly limestone, readjusting previous excavations of housing and worship type. We could reconstruct the framework of the oldest settlement, confirming diplomatic, archival and historiographical sources by returning the medieval history of Militello in the contest of the military-religious policies at the time of the Norman conquest of Count Roger I of Hauteville in 1061. The religious settlement is part of a general context of *militēs castri*, for the control and evangelisation of the population. The elevation of an ecclesia dedicated to the Virgin Mary and a turris (recently recognized as a Norman donjon) is a precise pattern repeated in the conquered centres: the allocation of a military colony in an area of previous Arabic settlement, along with the cult, was the bearer of well-coded models of social organisation and behaviour. The survey confirmed that the phenomenon of *longue durée* living-in-caves is dated from the Arabic age and became a characterizing phenomenon for some Norman settlements, such as rock troglodyte villages, spread over different terraces, with common solutions for water supply and defense, often reached by ropes or mobile stairs. The medieval settlement of Santa Maria La Vetere has stringent affinity with the fortified village of Rupe Canina in Sant'Angelo d'Alife (Caserta). The two sites have in common not only the city walls with a tower-fortress and a church dedicated to Virgin Mary (also partly rock), but the same structure of the settlement, placed in a rocky village characterized by a system of canals, wells and collective tanks in which they established a "system of worship" that associates the church dedicated to Mary to a second cave-church nearby (dedicated to St. Michael) and a purifying-baptismal font.

### **Nicole Mölk**

#### ***The last Muslims of Monte Iato (Sicily). Archeological and Anthropological Researches***

In the 13<sup>th</sup> century AD the Monte Iato represented the last place of Muslim resistance against Emperor Frederick II in Sicily. Contrary to medieval sources and scientific consensus, the discovery of a denarius of King Konradin of Sicily gave the first archaeological evidence for the reuse of a building complex on Monte Iato after the siege and destruction of the settlement by Frederic II in 1246 A.D. This domestic complex contained a broad spectrum of finds, consisting of commodities and goods from Islamic North Africa, the Latin West and the Byzantine East. The evidence for a phase of renewal and renovation contradicts the historical sources which report of the complete destruction of the settlement and the deportation of all its inhabitants to Apulia. These discoveries offer a new perspective on historical reality, which seems to completely contradict the official historiography from Frederick's point of view. Aside from the historic-archaeological aspect, the question of living conditions and ethnicity of these last settlers will be tackled. Therefore the already excavated human remains will be anthropologically examined. The aim of this project is to give these last settlers on Monte Iato an identity (gender, age, size) and to create a basis for further research on the topic of the medieval Monte Iato. Furthermore, comparisons with the archaeological find-circumstances and grave goods should enable us to draw some conclusions about the ethnicity of the last settlers on Monte Iato. Would it be possible, that some of the Muslim inhabitants remained on the hill after the fall of the city? Another important issue is the question of the circumstances of their deaths (external force, diseases, age etc.). Are some signs on the skeletons preserved which allow us to link them to the resistance and fights during the siege by Emperor Frederick II? In addition, the results of the project can help to verify or falsify the archaeological evidence concerning the reuse of the settlement on the Monte Iato after 1246 and can consequently serve to review the authenticity of the historical sources.

### **Nicoletta Di Carlo**

#### ***The women's and infant's graves in the necropolis of Sabucina (Caltanissetta).***

In almost all societies throughout history, infants and children represent a category of deceased that have been subject to special funeral treatments. Before the eighth century B.C.E. in Greece, their identity as a "non social person" resulted in their exclusion from "public" cemeteries or in their inconsistent inclusion within some city necropoles. From around the middle of the eighth century B.C.E., some events within

societies caused an increase in the care and attention given to infant burials. This change is seen by the integration of the children inside the tombs within cemeteries located outside the cities, where they may have been buried together with the adults or in cemeteries in separate areas through the adoption of criteria for funeral differentiation. Common practice at the investigated necropolis, for example, consists of the arrangement of these burials in areas involving graves of individual adults. Children's graves are often located next to or in connection with ones which might be defined as family tombs. Through the identification of these topographical markers it would therefore seem plausible to imagine a programmatic subdivision of the burial areas in which the infant had its own defined place. Tomb 2 of Polizzello, for example, appears to document this, in which, despite the situation of significant loss for the community and the consequent necessity for a simultaneous burial, there was also the desire to provide the small deceased with personal goods in accompaniment. Such treatment does not appear to be documented in other necropoles, such as Sabucina, where it would be necessary to wait until the end of the sixth century and contact with the Greeks before this category is identifiable in the necropolis. Until that point infant graves do not appear to have any specific distinctions and the almost total absence of goods within them offers a further proof. Other necropoles, such as Vassallaggi, but also Butera, demonstrate an equal dignity given to both adults and children, recognisable in the manner of burial, rites (with the exclusion of incineration which has never been recorded for young adults/adolescents/ youths) and in the presence of grave goods. With regard to rites, it is without doubt that entombment/burial was the most common practice in these necropoles, even though there are some exceptions: cases of incineration of children are documented in the necropolis of Fusco at Siracusa, in the classic Passo Marinaro at Camarina, and at Sabucina in a grave dated the middle of the fifth century. A case in point, which could be included within the so called "anomalous burials" is the rite of "cefalia" recorded in various centres such as Butera, Rossomanno or Gela and which does not at present give an understanding that is without ambiguity. The problem seems, ultimately, to be the possibility of identifying a common behaviour for all of the investigated necropolis even if, in some reported cases, there are some recurring characteristics. These differences lie in part in the endogenous and exogenous characteristics of the society that created them, but also in all these aspects, related to beliefs, expectations and, convictions which have always been part of what it is to be human, but which now elude our efforts at reconstruction and interpretation.

### **Session 3F** ***Roman Italy***

**Penelope Davies**

***Challenging the Public Transcript: Vandalism and Resistance in Republican Rome***

This paper focuses on a set of episodes, dating to the late Republic, that describe acts of violence against buildings in Republican Rome by tribunes of the plebs and the people they represented. Setting these acts in the context of unusually restrictive patterns of architectural patronage in Republican Rome, it characterizes them not as random acts of vandalism but as strategies to use architecture to be heard; calculated acts, they constituted "ideological vandalism" (Cohen), aimed at challenging what Scott terms the 'public transcript'. The paper offers another means of extrapolating a non-elite voice from surviving archaeological and literary evidence: instead of looking to iconography for representations of non-elite Romans in state art, or at objects or buildings created by and for the non-elite, it suggests the possibility of finding non-elite agency in the realm of Roman state architecture.

**Maurice Owen**

***False-doors in domestic Roman Architecture***

This paper proposes that the archaeology of death is not only confined to tombs and mausolea, but that Roman domestic architecture also engaged in a discourse between the living and the dead via wall-paintings. Hitherto the relationship between the Roman house and its wall-paintings has mainly been

defined as *decorative* or *ornamental*, which has, unfortunately, restricted more socially complex interpretations.

One such interpretation is based upon the numerous examples of *faux* painted doors. Close analysis has revealed connections between these pictorial entrances and earlier examples of *false-doors* found in Egyptian and Etruscan tombs. In contrast to the Egyptian and Etruscan *false-doors*, Roman depictions were contextualised by means of highly sophisticated perspectival compositions and associated iconography. This highly charged combination of illusion and allusion had the potential to turn domestic space into an emotionally charged metaphysical domain.

The viewer's sense of *being* in this domestic and yet metaphysical domain was reinforced by the sophisticated interplay that took place between the real and the virtual space created by the wall-paintings. Both real and virtual space seamlessly interacted in order to encourage the viewer to emotionally engage with the world beyond the pictorial entrances. Once the belief in this virtual world was established the paintings true fetish identity was revealed through the iconic references that surrounded the *faux* entrance. It was no longer just a pictorial representation of an entrance, but a staged backdrop against which the protagonists (the household) could act out their daily lives, both mundane and ritualised.

Many of the rituals associated with Roman domestic life pertained to religious practices associated with deity worship and ancestor cults and this paper will highlight some of the key motifs in domestic wall-painting that linked *false-door* imagery in the Roman house to both of these religious practices.

The above will be exemplified by a brief but detailed analysis of the *faux* entrances and associated motifs found in the Villa of Poppea, the Villa of Fannius Synistor and the Villa of the Labyrinth.

**Cecilia Rossi, Irene Marini**

***Cremation structures and funerary dynamics in Roman Veneto (North-eastern Italy): new perspectives from Padua/Patavium***

In its transition from full independence to placement within the Roman State, which occurred step by step in an almost “consensual” way, the Venetic region (*Venetorum angulus*) shows a slow and gradual social and cultural transformation. The interplay between Roman/Italic traditions and local costumes happens thanks to a lot of different factors, which include the strengthening of trade patterns, the establishment of new settlements (colonies) and the appearance of new economic and administrative élites inside the pre-existing urban centres. The intensity of these exchanges between newcomers and indigenous populations can be noted in every aspect of daily life, including the perception of death and funerary practices. During the late Augustan era, final stage of the Romanization process, a more radical change can be spotted in funerary contexts, with the new Roman customs prevailing on the old local rites and spatial arrangements. Moving from the analysis of topographical aspects, the paper aims to highlight the ritual changes, with particular focus on cremation practice. Already prevailing in pre-Roman times, the cremation rite shows a further increase in the first imperial age, with the appearance of new types of graves and burning structures and the display of new rituals, absent at all from the previous local tradition and even alien to the Celtic groups living around. The resemblance with some funerary evidence from South- and Central Italy validates the explanation as one of the cultural outcomes of the Romanization process. The hint for a broader reflection on the evolution phenomenon is offered by the exceptional preservation state of some large cremation pits (commonly known as *busta*) dated to the first imperial age, brought to light in Padua/Patavium - city at the centre of the region here examined - during a recent rescue excavation. In the paper the resemblance with cremation procedures still in use in some parts of the world will be discussed, comparing the archaeological remains with the ethnographic evidence. Results from the analysis of human remains will moreover give the opportunity to reflect on the real nature of the evidence, distinguishing graves from simple *ustrina*.

**Giulia Pelucchini**

***The necropolis of via Albere (Verona – Italy): a case study from the ancient Roman world***

This paper presents some data obtained from the study of the Roman necropolis of via Albere in Verona (I-II centuries A.D.). This burial site is located along the ancient Via Postumia, and is part of one of the largest necropolis excavated in Northern Italy. One hundred and one tombs were identified, of which 91 were cremations and 10 were inhumations. The study of the stratigraphic data, of the grave goods and of the forms of the tombs allows us to reconstruct the funerary landscape, the ritual practices and to identify certain anomalous burials, those that fall outside the “standard” range of variation.

**Stefano Musco, Federica Zabotti**

***La necropoli Collatina: oggetti e gesti del rituale funerario***

L'estesa necropoli rinvenuta in prossimità di Viale della Serenissima a Roma, ricadente nel settore orientale dell'odierna periferia, costituisce una tra le più importanti scoperte in ambito funerario avvenute negli ultimi decenni a Roma. Il sepolcreto, in uso tra la fine del I e gli inizi del III secolo, esteso su una superficie di oltre tre ettari, è stato oggetto di reiterate campagne di indagini a partire dal 1998. L'elevato numero di tombe - ad oggi si contano oltre 2200 sepolture - sembra essere stato determinato, secondo la consuetudine romana, dal ruolo primario esercitato dai vicini percorsi delle antiche vie Tiburtina e Collatina, in cui confluiscono alcuni tracciati stradali minori, essi stessi elementi generatori nella definizione degli spazi funerari. Seppure lo stato di conservazione dei resti rinvenuti non sia sempre ottimale, la necropoli, attualmente in corso di studio, offre un campione di analisi sufficientemente ampio da poter porre tra i propri ambiziosi obiettivi quello di individuare nei record archeologici le labili tracce lasciate dall'osservanza di pratiche rituali, a noi note soprattutto grazie alle fonti antiche, che si svolgevano secondo procedure codificate e dall'alta valenza simbolico-religiosa. A tale scopo, in prima istanza, lo studio ha isolato i corredi primari, ossia quelli strettamente legati all'individuo, e i secondari, connessi alle pratiche del *funus* e alle cerimonie di chiusura della tomba o del sepolcro. L'attenzione è stata rivolta quindi a un terzo gruppo di oggetti, costituito soprattutto da coppette carenate, anforette, bruciaprofumi e olle perforate, che, diversamente, sembra essere connesso alle attività libatorie e cerimoniali del rituale funerario, spostando così l'interesse dal mondo dei defunti a quello dei vivi. Lo studio di questi materiali, analizzati secondo parametri di tipo quantitativo, tafonomico e topografico, cerca quindi di valutarne la reale valenza nel tentativo di comprenderne il valore socio-culturale che essi potevano avere durante il *silicernium* o, piuttosto, nel corso delle successive celebrazioni annuali dei *Parentalia*. In conclusione, la presente trattazione cerca di spostare l'attenzione dai dati primari, costituiti dallo studio crono tipologico dei corredi e delle varietà sepolcrali, ai tratti meno evidenti, ormai fragili espressioni di un mondo fatto di vivi che frequentavano, agivano, sacrificavano e offrivano attenzione e cure ai propri defunti.

**Raffaella Giulian, Edoardo Radaelli, Ilaria Gabrielli, Federica Lamonaca**

***The third mile of Via Labicana: Pagan and Christian inscriptions from the Christian Catacomb of the Saints Marcellino and Pietro in Rome***

The third mile of via Labicana is well-known for the presence of many remains: the cemetery of the *Equites singulares*, the Mausoleum of Saint Helen, and the Catacombs of the Saints Marcellino and Pietro. Along the walls of the large number of tunnels and rooms pertaining to this Christian Catacomb, an incredibly large number of inscriptions are preserved and many of them belonged to pagan common people. With an agreement between the 'Sapienza' – University of Rome and the Pontificia Commissione di Archeologia Sacra (whose purview is limited to the Christian sphere), this study is going to examine many unpublished grave-inscriptions partly re-used and partly accidentally found, and their topographical positioning within this significant context. This investigation offers the possibility of reflecting upon the whole area before the existence of these catacombs so as to understand better and reconstruct this part of the Suburban landscape before and during the first creation of these Catacombs. From the preliminary study of these inscriptions, a few significant examples will be offered for this occasion.

**Dominique Castex, Philippe Blanchard, Sacha Kacki, Hélène Réveillas, Kevin Salesse, Raffaella Giuliani**

***New chronological data for funeral Roman Christian networks. The case of the catacomb of Saints Peter and Marcellinus (Rome, 1st-3rd c. A.D.)***

Archaeological investigations in a central sector of the Saints Peter and Marcellinus Roman catacomb have brought to light several cavities containing the skeletal remains of several thousand individuals. Within these cavities the method of inhumation is clearly distinct from that found traditionally in the rest of the catacomb (i.e. loculi, arcosolia and cubicula), what seems to indicate a different funerary organisation in this part of the underground burial complex. Archaeological and biological arguments suggest that the individuals may have died during a number of mortality crises, probably of epidemic nature, resulting in repeated simultaneous deposits of cadavers. Some evidence (artefacts, radiocarbon dating) demonstrates that the burial chambers were not all used contemporaneously, and that they span quite a long chronological period (from the late 1st century A.D. to the middle of the 3rd century A.D.). These dates are much older than the digging of galleries in the catacomb for funerary purposes, which started in the last third of the 3rd century. The central sector of the Saints Peter and Marcellinus catacomb, in addition representing the first marker in the comprehension of the treatment of mass death and burial during the Roman Empire, could also perhaps constitute the founding seeds of the catacomb. Similar deposits of same chronology have been discovered in another Roman catacomb (San Callisto) in a central position relative to the rest of the underground burial complex. These data renew the current knowledge on the genesis and development of certain Roman Christian catacombs.

# **A Brief Guide to Galway**

## **History**

Galway City originally formed from a small fishing village located in the area near the Spanish Arch, called 'The Claddagh' where the River Corrib meets Galway Bay. Galway later became a walled town in the year 1232, after the territory was captured by the Anglo-Normans, lead by Richard De Burgo. The town walls, some sections of which can be seen today near the Spanish Arch, were constructed circa 1270. A charter was granted in 1396 by Richard II, which transferred governing powers to 14 merchant families, known locally as the 14 tribes of Galway.

The 14 tribes relished their independence but retained their close links to the British crown. Galway's strategic coastal location and natural harbour area resulted in a successful trade with both Portugal and Spain and the city prospered for centuries. However, in 1651, with the arrival of Cromwell, the region entered a long period of decline. Other prominent sea ports emerged on the east coast, namely Dublin and Waterford, and trade with Spain came almost at an end. Many years would pass before Galway would again enjoy such prosperity but the legacy of the city's long and colourful history is evident in its character and style.

## **Galway Today**

Galway City is a thriving, bohemian, cultural city. Along with being a popular seaside destination with beautiful beaches and a long winding promenade, it also has an energetic cosmopolitan city centre. The city is a delight to explore with its cobbled streets, colourful shop facades, and busy café culture. It is also well known for its many festivals throughout the year, but 'Old Ireland' is present too with turf fires and traditional music featuring in many pubs to complement the enjoyment of a drink. Galway today boasts a fantastic selection of eateries to cater for everyone's tastes and budgets; indeed it is often cited as Ireland's gastronomy capital, with options ranging from gastro-pubs to a number of Michelin-starred restaurants.

## **Sightseeing in Galway City**

There are many places of interest in the city itself, and we have here a few that are especially worth seeing during breaks from the conference:

### *St Nicholas' Church, Market Street*

St Nicholas' is the largest medieval parish church in Ireland in continuous use as a place of worship at the heart of Galway's life. The early sections of the church date from 1320, although tradition tells us that St Nicholas' was built upon the ruins of an older structure, and part of the chancel's south wall may incorporate some of this earlier material. It is said that Christopher Columbus prayed here in 1477 before sailing away on one of his attempts to reach the New World. The church is open all day, every day, and visitors are welcome.

### *Lynch Memorial Window*

This window commemorates one of Galway's most enduring legends. According to local tradition, the mayor of Galway, James Lynch FitzStephen, hanged (or lynched as the practice became known after this event) his son from the window of his home in 1493. Lynch's son had murdered a



## ***Una breve guida a Galway***

### **La storia**

La città di Galway fu formata originariamente da un piccolo villaggio, nell'area vicino all'Arco Spagnolo che si chiama "The Claddagh," dove il Fiume Corrib incontra la Baia di Galway. Più tardi, Galway divenne una città fortificata nell'anno 1232, dopo che il territorio fu catturato dai Normanni Inglesi, sotto Richard De Burgo. Le mura della città, alcune parti delle quali si possono vedere oggi vicino all'Arco Spagnolo, furono costruite intorno al 1270. Un atto costitutivo fu donato nel 1396 da Richard II (Re d'Inghilterra) che conferì autorità di governo a 14 famiglie mercantili, note localmente come le «Quattordici Tribù di Galway».

Le "Quattordici Tribù" misero a frutto la loro indipendenza, ma mantennero stretti contatti con la corona inglese. La posizione strategica di Galway, e il suo porto naturale generarono attività commerciali di grande successo con la Spagna e il Portogallo, e la città prosperò per secoli. Tuttavia, nel 1651 con l'arrivo di Cromwell la regione cominciò ad attraversare un lungo periodo di calo economico. Altri porti importanti, Dublin e Waterford, emersero sulla costa orientale dell'Irlanda, e il commercio con la Spagna terminò quasi completamente. Molti anni passarono prima che Galway potesse recuperare una tale prosperità, ma l'eredità della lunga e colorita storia della città si manifesta ancora chiaramente nel suo stile e 'personalità'.

### **Galway Today**

La città di Galway oggi è una città dalla cultura fiorente. Oltre ad essere una popolare destinazione balneare, con bellissime spiagge e una lunga passeggiata a mare, la città è anche caratterizzata dal suo centro vivace e cosmopolita. Il centro è piacevole, con i suoi antichi vicoli, negozi colorati e una buona scelta di bar per prendere un caffè. Galway è famosa per le sagre – per esempio la Sagra dell'Ostrica e la Sagra della musica folk – ma c'è anche una sensazione di trovarsi nella « Vecchia Irlanda » con i suoi fuochi di torba e il suono della musica tradizionale nei pub ad accompagnare il piacere di una Guinness. È oggi un vanto di Galway che la città offra moltissimi ristoranti adatti a tutti i gusti e a tutte le tasche – la selezione va dai « gastro-pubs » fino ad un certo numero di ristoranti con stelle Michelin.

### **Un giro turistico a Galway**

Ci sono molti luoghi d'interesse nella città, e questi sono quelli che raccomandiamo:

#### *La Chiesa di San Niccolò, Market Street*

La Chiesa di S. Nicola è la più grande chiesa medievale in Irlanda ancora in uso nella sua funzione religiosa. Si trova nel cuore di Galway: le parti più vecchie della chiesa si possono datare al 1320, anche se la tradizione locale sostiene che qui si trovavano precedentemente strutture più antiche. Si pensa che una parte delle mura del presbiterio incorporino alcune di queste strutture. Secondo una leggenda, Cristoforo Colombo pregò qui nel 1477, prima di cominciare una delle sue avventure alla ricerca dell'America. La chiesa è aperta tutto il giorno, ogni giorno e i turisti sono benvenuti.

Spanish man in the care of the family. Lynch's Window stands in Market Street at the side of St Nicholas' Church.

### *Galway City Museum*

Situated behind the Spanish Arch, the Galway City Museum houses exhibitions which explore aspects of the history and heritage of Galway City, focusing on the medieval town, the Claddagh village, and the city between 1800-1950. The building itself affords spectacular views of the Claddagh, the Spanish Arch, the River Corrib and Galway Bay.

### *The Spanish Arch*

The Spanish Arch is one of the city's distinctive landmarks, located on the left bank of the Corrib, where Galway's river meets the sea. The Spanish Arch was originally a 16th century bastion, which was added to Galway's town walls to protect merchant ships from looting. At this time, it was known as *Ceann an Bhalla* (Head of the Wall). Its current name – the Spanish Arch – refers to former merchant trade with Spain, whose galleons often docked here. In 1755, the arches were partially destroyed by the tidal wave generated by the 1755 Lisbon earthquake. In recent times part of the Arch has been converted into the Galway City Museum.

### *The Claddagh*

The name of the Claddagh is based on the Irish name *an Cladach*, meaning a stony beach. People have been gathering seafood and fishing from here for millennia. Historically, its existence has been recorded since the arrival of Christianity in the fifth century. Throughout the centuries, the Claddagh people kept Galway City supplied with fish, which they sold on the square in front of the Spanish Arch. The area has been immortalised through its traditional jewellery, the Claddagh Ring, which is worn by people all over the world.

### *La finestra memoriale di Lynch*

Questa finestra ricorda una durevole leggenda di Galway. Secondo questa storia, il sindaco di Galway, James Lynch FitzStephen, impiccò (o « lynched », come questa pratica divenne nota dopo quest'incidente) suo figlio dalla finestra di casa sua nel 1493. Il figlio di Lynch aveva ucciso uno spagnolo che era sotto la

protezione della famiglia. La finestra di Lynch si trova in Market Street, vicino della Chiesa di S. Nicola.

### *Il museo di Galway*

Il museo della città di Galway si trova dietro all'Arco Spagnolo : qui vengono esposte le mostre che presentano la storia e patrimonio di Galway, particolarmente la città medioevale, il villaggio « Claddagh » e la storia di Galway tra il 1800 e il 1950. Il museo offre anche bellissime visuali del Claddagh, del Fiume Corrib e della Baia di Galway.

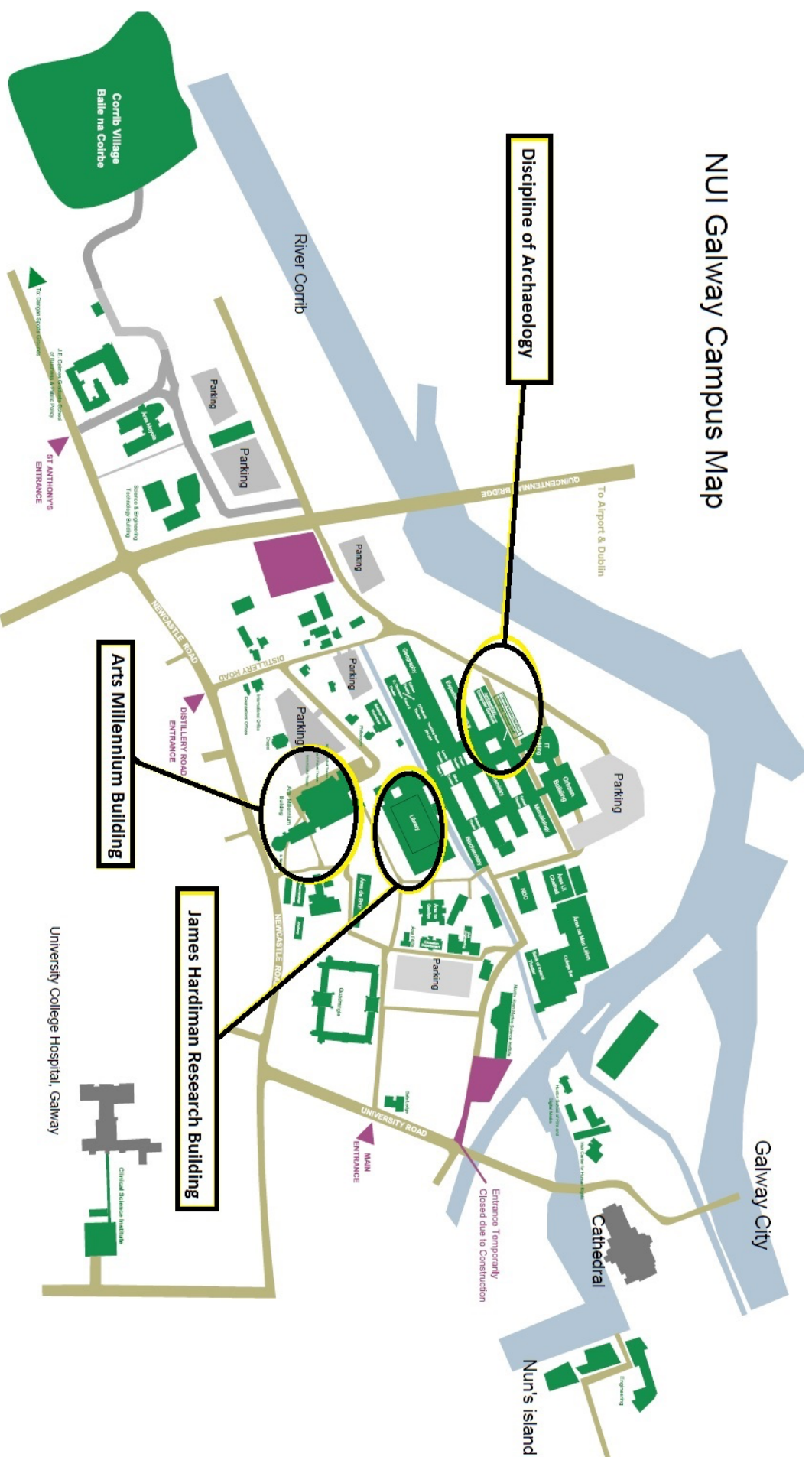
### *L'Arco Spagnolo*

L'Arco Spagnolo è un monumento importante della città di Galway, che si trova sulla sponda sinistra del Fiume Corrib. L'Arco era originariamente un bastione del Seicento, che fu incorporato nelle mura per dare protezione alle navi mercantili contro i pirati. In questo periodo, si chiamava *Ceann an Bhalla* (Testa delle Mura). Il suo nome moderno – l'Arco Spagnolo – si riferisce al commercio con la Spagna, porto d'origine di molte navi. Nel 1755, gli archi furono parzialmente distrutti da un maremoto causato dal terremoto di Lisbona. Oggi, l'Arco fa parte del Museo di Galway.

### *Il Claddagh*

Il nome del Claddagh deriva dalla parola irlandese *an Cladach*, che significa una spiaggia di ciottoli. Gli abitanti hanno raccolto i frutti di mare e hanno pescato in questo luogo per millenni. Storicamente, l'esistenza del Claddagh è documentata sin dall'arrivo del Cristianesimo nel quinto secolo. Attraverso i secoli, la gente del Claddagh ha sempre rifornito di pesce la città di Galway: il pescato veniva tradizionalmente venduto in piazza davanti all'Arco Spagnolo. Quest'area ha ottenuto fama internazionale grazie alla sua gioielleria tradizionale, in particolare l'Anello del Claddagh, che è oggi famoso in tutto il mondo.

# NUI Galway Campus Map







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