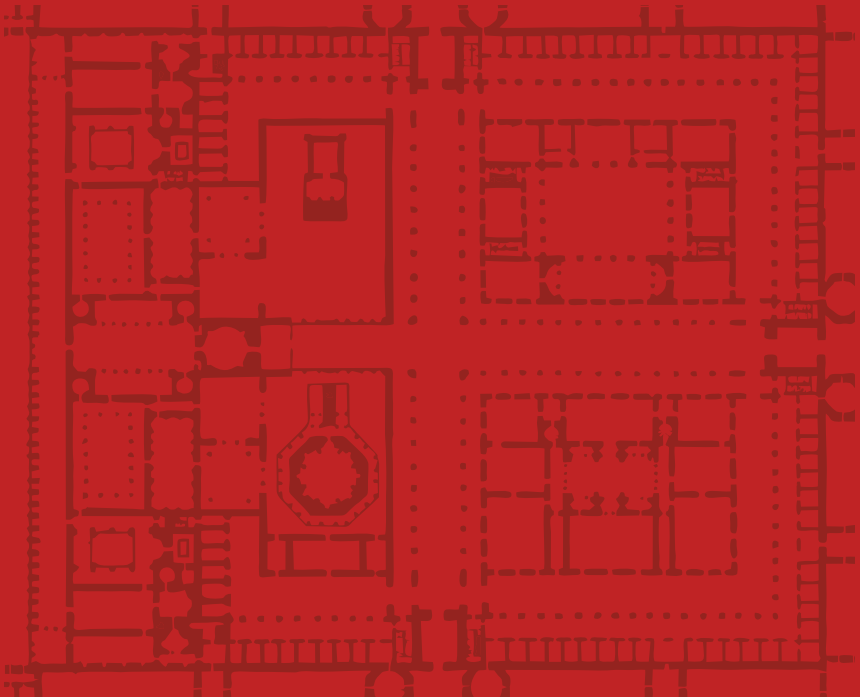


RAC|TRAC2020

Theoretical Roman Archaeology Conference

SPLIT | CROATIA



7th April 2022

Afternoon sessions

Session: 11. RITUAL AND RUBBISH IN ROMAN RIVERS

Milesi Palace, 2nd floor, Trg braće Radića 7, Split

14.30 – 14.40	Session introduction
14.40 – 15.00	(VIDEO) Hella Eckardt, Philippa Walton : Ritual and rubbish in Romano-British rivers
15.00 – 15.20	(VIDEO) Stefanie Hoss : Dutch river finds in the Rhine, Waal and Meuse: rubbish, ritual and renovation projects?
15.20 – 15.40	Janka Istenič : The River Ljubljanica (Slovenia) in the Roman period – accidental losses and religious rituals at the boundary of Cisalpine Gaul/Italy?
15.40 – 16.00	Ivan Radman : Votive deposits, accidental losses or industrial junk? The puzzle of river finds from Roman Siscia
16.00 – 16.30	<i>Coffee break</i>
16.30 – 16.50	Jasmina Davidović : Archaeological finds from the River Sava in Sirmium
16.50 – 17.10	Kresimir Vuković, Peter Campbell : The River Tiber: objects and myth
17.10 – 17.30	Final discussion

Session: TRAC 8. ROMAN SUBALTERN STUDIES: HIGHLIGHTING SUBALTERNS' SIGNS IN THE ARCHAEOLOGICAL RECORD

Concert Hall „Hrvatski dom“ – Big Hall, Tončićeva 1, Split

14.30 – 14.40	Session introduction
14.40 – 15.00	Jake Weekes : Subaltern Roman Canterbury
15.00 – 15.20	Marlee Miller : Before shadows and dust: Recovering the lives within the <i>ludus gladiatorius</i>
15.20 – 15.40	David Jesús Cebrián Martínez : Gramscian approach to the analysis of Early Iron Age indigenous peoples
15.40 – 16.00	Edoardo Vanni : Subaltern to whom? Reflecting on Gramsci's categories after the post processual era
16.00 – 16.30	<i>Coffee break</i>
16.30 – 17.00	Final discussion

Session: TRAC 14: TRADE AND CONNECTIVITY IN THE ADRIATIC AND ITS HINTERLANDS

Golden Gates Theatre, Dioklecijanova 7, Split

13.30 – 13.40	Session introduction
13.40 – 14.00	Katarina Šprem : Roman roads in Istria, Croatia - an example of a Least Cost Path analysis

14.00 – 14.20	(VIDEO) Nefeli Pirée Iliou : Modelling the economic activities of Varro's Synepirotae across the Adriatic Sea in Roman Epirus (modern-day southwestern Albania and northwestern Greece)
14.20 – 14.40	Carlo De Mitri : The shared sea: goods, trade and culture in the Ionian-Adriatic basin
14.40 – 15.00	Maja Miše : Defining the market: reconstruction of trade patterns in Late Republican Period in the Adriatic
15.00 – 15.30	<i>Coffee break</i>
15.30 – 15.50	Carlo De Mitri : Andrew McLean: A connecting sea: circuit theory and maritime mobility in the Roman Adriatic
15.50 – 16.00	Final discussion

Session: 26. IN RESPONSE: EXPLORING PROVINCIAL IDENTITIES UNDER ROME'S GLOBALISING EMPIRE

City Youth Theatre Split, Trg Republike 1, Split

14.30 – 14.40	Session introduction
14.40 – 15.00	Mateo Gonzalez Vázquez, Arnau Lario Devesa : Rural integration and ethnic identity in early Roman Iberia, c. 150-50 BCE
15.00 – 15.20	Marc Duret : Greeks, Romans, or Bruttians: Who were the inhabitants of the <i>Ager Crotoniensis</i> ?
15.20 – 15.40	Francisco Machuca Prieto : Phoenician identities in Roman times: an issue of negotiated "glocal" identities from the East to the West
15.40 – 16.00	Saskia Kerschbaum : How to integrate imperial propaganda into civic identity: Nikaia, Caracalla, and an elephant <i>quadriga</i>
16.00 – 16.30	<i>Coffee break</i>
16.30 – 17.00	Luca Mazzini : The place of Macedonian identity in Roman Phrygia and Lydia: ancient tradition and civic memory in face of the imperial power
17.00 – 17.30	Final discussion

Session: 36. DALMATIA IN THE LATE REPUBLICAN PERIOD: NEW FINDS AND APPROACHES

Croatian National Theatre - Foyer, Trg Gaje Bulata 1, Split

14.30 – 14.40	Session introduction
14.40 – 15.00	Siniša Bilić-Dujmušić, Feđa Milivojević : Cosconius and Pollio: the most important Roman conquerors of Late Republican Dalmatia we know the least about
15.00 – 15.20	Lucijana Šešelj, Mato Ilkić : Roman Republican coins from northern Dalmatia and southeastern Lika
15.20 – 15.40	Discussion
15.40 – 16.00	Paolo Visonà : The coinage of Issa in the Late Republican period
16.00 – 16.30	<i>Coffee break</i>

This presentation aims to discuss the changes and developments that occurred into Crete's Maritime Cultural Landscape through the study of the available shipwrecks and marine installations scattered around the island. Via the study and interpretation of the extent coastal and underwater data the author will attempt to present insights on the facets of the economic and trading patterns that were introduced along the island and its coasts during the Imperial times. Furthermore, the nature and facilities of the available Cretan harbours and ports will be discussed, as well as the potential sailing routes followed between the island and the rest of the Roman world. Overall, the paper aims to provide an assessment of the Cretan coasts and their significance in the island's prosperity.

26. IN RESPONSE: EXPLORING PROVINCIAL IDENTITIES UNDER ROME'S GLOBALISING EMPIRE

Mateo González Vázquez, Universität Trier, Germany

Arnau Lario Devesa, Consejo Superior de Investigaciones Científicas, Spain

Dustin McKenzie, Macquarie University, Australia

This panel will explore the impact of Rome's globalising empire upon identity in the provinces, particularly as it pertains to the realities of 'glocal' identities across the ancient Mediterranean. Across the Empire, individuals and/or groups were able to balance a duality of selves, dependent on their circumstances, needs, and circles, resulting in uniquely localised versions of Roman identity. Moreover, the interconnectivity promoted by Rome's globalising Empire facilitated the diffusion of peoples, ideas, and technologies, resulting in an Empire that was diverse and multicultural to its core. This panel treats this conclusion as a jumping off point. Each paper presents a different region or people of the Roman imperial state, investigating the impact Rome's globalising presence had on the formation, negotiation, and continuation of local identities through numismatic, epigraphic, and textual evidence.

Mateo Gonzalez Vazquez, Arnau Lario Devesa: Rural integration and ethnic identity in early Roman Iberia, c. 150-50 BCE

The realisation of major infrastructure projects during the last few decades in north-eastern Spain and the increasing popularity of landscape archaeology have considerably enriched our knowledge of the history of the rural landscape in the early Roman period (c. 150-50 BCE), and have spurred much debate about how to explain and conceptualise patterns of rural settlement. Some archaeologists contend that we should think of new rural sites as representing a dense network of Roman farmsteads and, in some cases, these are categorized as a 'primitive' form of Roman villas. Others have highlighted the local elements of these settlements and argue that they reflect the persistence of the pre-existing 'local' territorial organization. Thinking in such binary terms, however, closes our eyes to more complex possible scenarios. One of the paradoxes of globalization is that the assimilation of foreign practices or concepts can reinforce local distinctiveness, as a host of studies on identity and self-representation has shown. By combining an in-depth examination of recent excavations with a cross-disciplinary approach, this paper examines how the inhabitants of rural places are remade during the period of early Roman expansion. In doing this, it aims to contribute to a better understanding of the range and complexity of rural settlement and open up new avenues of research in which the simultaneous occurrence of both globalizing and particularizing tendencies may be accommodated.

Marc Duret: Greeks, Romans, or Bruttians: Who were the inhabitants of the Ager Crotoniensis?

This paper proposes a focus on the hinterland of Crotona (Calabria) during the Roman period. The inhabitants of the old chora of Crotona, originally a Greek colony, shared Greek, local and Roman cultures. By analysing the destiny of some people living in the area, their identities will be discussed.

Epigraphy and archaeology give some interesting clues to understand who the inhabitants of the Crotona's territory were, for instance Amethustus, buried in Farina, or Oecius, who dedicates an inscription to Hera, and not to Juno, in the 2nd c. AD. Some insights on urban sites will also provide information to enlighten the identity of their inhabitants: in Crotona itself, but also in the sanctuary of Capo Colonna, and in the nearby city of Petelia, whose population is more composed by Bruttians. This will allow to demonstrate that the role of each city during the first contacts with Rome have clearly influenced the composition of the local cultural identities for the next centuries.

Francisco Machuca Prieto: Phoenician identities in Roman times: an issue of negotiated "glocal" identities from the East to the West

Nowadays we know that the Phoenician communities of the East and the West do not disappear after the Roman conquest. For example, the Phoenicians of what is today the southern coasts of Spain continued to shape their own cultural and political destiny despite the powerful impact of the Roman. In the Syria-Phoenicia region, the Phoenician identity, as a symbolic identity, survived for long in the empire. Some authors from there, in different genres, and men pursuing elite careers found Phoenician claims useful and constructive for their own interests. Roman imperialism in Hispania clearly resulted in struggles over territory, sovereignty and cultural identity, but the archaeological and literary evidences points to a reality different than that underlying much of modern narratives of opposition. Usually, those struggles have been conceptualized as Roman versus local identities, but not as a generational choices involving old and new practices. In the case of Phoenician communities of the Roman Empire, the survival of cultural elements rooted in traditions prior to the arrival of Rome certainly does not indicate an active and hostile resistance to Roman customs. On the contrary, this continuity is seen as a renovation, a way of giving free rein to integration without renouncing the particularities. This phenomenon could be linked to the need for legitimation of the local elites, immersed in the complex game of identity oppositions and aggregations that held the ideological structures of Rome and its imperium, given the considerable degree of flexibility shown concerning the integration of the conquered peoples.

Saskia Kerschbaum: How to integrate imperial propaganda into civic identity: Nikaia, Caracalla, and an elephant quadriga

Especially the Imperial coinage is regarded as one of the most important media for the communication and representation of the Roman emperors. Thanks to their high degree of distribution and large numbers, coins can be regarded as an important mass medium and as a central element of communication and legitimation of imperial rule. On the other hand, the provincial coinage of the cities in particular was used to represent their own identity. This double potential of the coins to unite imperial and civic identity will be discussed in the following with reference to the Bithynian city of Nikaia.

Under Caracalla, the city coined a small bronze with the emperor on an elephant quadriga. At first glance, this coin is completely imperial in its propaganda, since Caracalla considered himself to be a second Alexander the Great or even being similar to Dionysos on his way to conquer the East. Nikaia met Caracalla's preference for Alexander, Dionysos and Herakles by minting a great variety of types playing with this themes. On second glance, it becomes quite clear, that Nikaia also used this coins to stage its own identity, because the city claimed to be founded by Dionysos and Herakles. This paper aims to show how Nikaia combined imperial propaganda and civic identity to new images emulating its own significance.

Luca Mazzini: The place of Macedonian identity in Roman Phrygia and Lydia: ancient tradition and civic memory in face of the imperial power

The paper analyses how the claim of Macedonian ancestry by certain civic communities in Phrygia and Lydia was triggered by the presence of Roman imperial authorities and local civic competition.

The epigraphic and numismatic data reveal that the use of the Macedonian ethnic to define collective identities on coins and on inscriptions became consistent when those interacted with the Roman Imperial administration. This phenomenon is a case study of the fundamental role played by an external power, e.g. the Roman Empire, in local identity formation. The present hypothesis is tested in a limited area of the province of Asia, that is located between the ancient Phrygia and Lydia. More in detail, I analyse the settlements of Hyrkanis and Blaundos, which used to define themselves with the Macedonian ethnic on the civic coins and honorary inscriptions from the first century AD to the second half of the third century AD. The present paper addresses two key questions: 1) Why the Macedonian ancestry became important in the province of Asia under the Roman Imperial regime? 2) Was the Macedonian identity alternative to the claim of "Greek-ness"?

27. WHAT GODS DO YOU PRAY TO? BETWEEN GODS AND MEN, WORSHIPPERS IN ROMAN ILLYRICUM

Ljubica Perinić, Croatian Academy of Sciences and Arts, Croatia
Ivan Radman-Livaja, Archaeological Museum Zagreb, Croatia

Inga Vilogorac Brčić: Worshippers of Isis and Mater Magna in Dalmatia

Cults of Isis and Mater Magna Cybele, goddesses of fertility and the protectresses of imperial power, have been attested by important artefacts and epigraphic evidence in the Roman province of Dalmatia. The earliest reliable evidence dates to the 1st cent. AD and the last to the third century AD. Twenty seven inscriptions, mainly from in Salona, mention worshippers of Mater Magna Cybele and only three inscriptions those of Isis. We shall examine all the inscriptions, which provide the most vital information not only about worshippers, but also about the appropriation of the cults in Dalmatia.

Anna Mech: Women's role in public religion in Roman Dalmatia. Case study: Salona

The nature of available sources means that most of what we know about inhabitants of the Roman Empire is mostly reserved to the privileged groups of society, as they were likely to leave behind long-lasting monuments. Epigraphic monuments, especially votive inscriptions, are thus the best evidence for the presence of women in public places. They also allow any glimpse into the female participation in Roman religion in provinces. Besides the name of god or goddess, we can derive information from the text of inscription which would otherwise be completely unavailable. The aim of this paper is an attempt to reconstruct the religious life of women who lived in ancient Salona and its neighbourhood. The paper will also present some important aspects of their private life. Epigraphic monuments were set up – among other reasons – to express the social position of the dedicant. Therefore, it is also possible to track the dedicant's ethnical origin, find their families or examine the individual intentions of their prayers. Through this analysis, the most valuable insight will be reached into the beliefs of individuals and in what ways the "female religiosity" differed (if at all) from the dominant ancient male narrative.

Dino Demicheli: Votive inscriptions from Salona used as spolia

On wider area of the former Dalmatian capital Salona around 6000 inscriptions were found among which many in secondary use. Some of the most important Salonitan inscriptions were found as spolia, mostly used as building material. This praxis started during Roman times, and it is best attested in city walls which have been continuously maintained, rebuilt or fixed from 2nd to 7th centuries. The aim of this paper is to present several epigraphic votive monuments which were found reused during the archaeological excavations on the territory of Salona. Most of them have been already