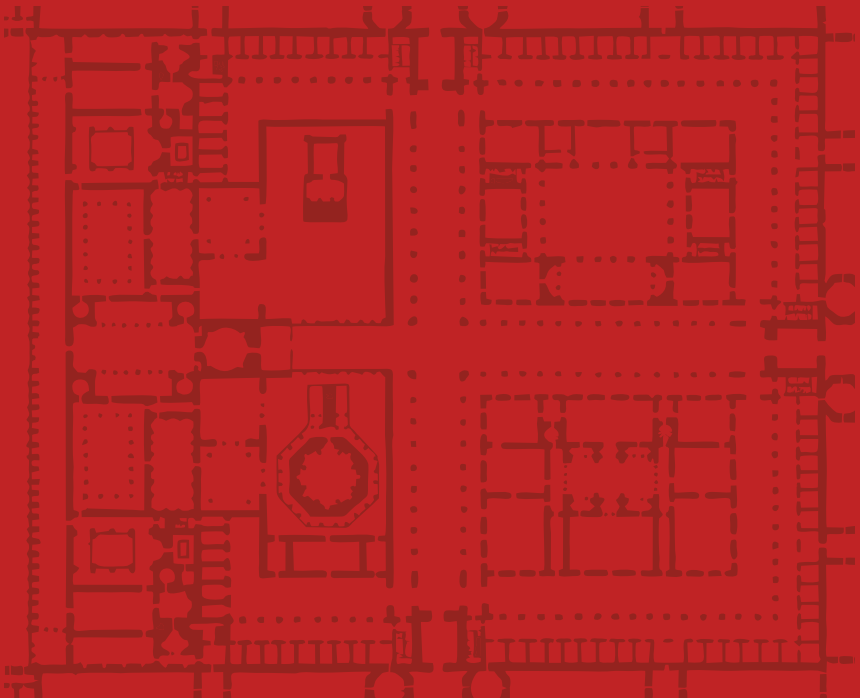


# RAC|TRAC2020

Theoretical Roman Archaeology Conference

SPLIT | CROATIA



6th April 2022

## Morning sessions

### Session: 34. DRESS AND IDENTITY IN ITALY AND THE PROVINCES

*Milesi Palace, 2<sup>nd</sup> floor, Trg braće Radića 7, Split*

09.00 – 09.10	Session introduction
09.10 – 09.30	<b>Maureen Carroll:</b> Dress and identity in southern Italy in the age of Roman ex-pansion
09.30 – 09.50	<b>Branka Migotti:</b> Clothing in Roman southern Pannonia
09.50 – 10.10	<b>Nadežda Gavrilović Vitas:</b> Women's dress and costume in the central Balkan Roman provinces
10.10 – 10.30	<b>Melissa Kays:</b> Acting Roman, dressing Syrian. Aurelia Paulina of Perge and the creation of a public persona
10.30 – 11.00	<i>Coffee break</i>
11.00 – 11.30	<b>Michael Marshall:</b> Wearing Romano-British torcs: tracing regional trajectories in the development of new 'native' identities
11.30 – 12.00	<b>Judit Pásztkai-Szeőke:</b> Dishing the dirt on the archaeological finds (tools and lead <i>tesserae</i> ) from a Roman textile refurbishing workshop in Savaria (Upper Pannonia)
12.00 – 12.30	Final discussion
12.30 – 14.30	<i>Lunch break</i>

### Session: 37. ROMAN TOWNS ALONG THE LIMES (1ST-3RD CENTURY AD)

*Concert Hall "Hrvatski dom" – Big Hall, Tončićeva 1, Split*

09.00 – 09.10	Session introduction
09.10 – 09.30	<b>Eva Thysell:</b> Lauriacum – early imperial settlement, legionary base and Severan municipium
09.30 – 09.50	<b>Christian Gugl, Mario Wallner, Michael Doneus, Wolfgang Neubauer:</b> Carnuntum - new aspects of the (urbanistic) development of the <i>municipium/colonia</i> and the civilian settlement near the legionary camp ( <i>canabae legionis</i> )
09.50 – 10.10	<b>Linda Dobosi:</b> The last days of Brigetio. The abandonment of the civil town around the middle of the 3rd century AD
10.10 – 10.30	<b>Orsolya Láng:</b> From <i>vicus</i> to <i>colonia</i> : the development of the Aquincum Civil Town
10.30 – 11.00	<i>Coffee break</i>
11.00 – 11.20	<b>Tino Leleković:</b> Aelia Mursa - the last colony
11.20 – 11.40	<b>Nemanja Mrđić:</b> Viminacium as urban center - results of new research and salvage excavations
11.40 – 12.00	<b>Agnieszka Tomas:</b> The emergence of the late Roman towns in Lower Moesia. A case of Novae, Oescus and Durostorum
12.00 – 12.30	Final discussion
12.30 – 13.00	<i>Lunch break</i>

### Session: 39. DURA-EUROPOS AT 100: CURRENT AND FUTURE RESEARCH ON A CITY OF THE HELLENISTIC, PARTHIAN AND ROMAN EMPIRES

*Split City Puppet Theatre, Tončićeva 1, Split*

09.00 – 09.10	Session introduction
09.10 – 09.30	<b>Karen B. Stern:</b> Old data and new frontiers in research of the Dura Europos synagogue
09.30 – 09.50	<b>Emma M. Payne:</b> Re-examining the Roman plaster sculptures of Dura-Europos
09.50 – 10.10	<b>Sanne Klaver:</b> Cultural identity in Dura-Europos
10.10 – 10.30	<b>Leonardo Gregoratti:</b> Parthian Dura-Europos
10.30 – 11.00	<i>Coffee break</i>
11.00 – 11.20	<b>Jen Baird:</b> The ruins of local memory: oral histories of Dura-Europos
11.20 – 11.40	<b>Juliet Samson-Conlon:</b> The Roman bone dolls from Dura-Europos: embodying child-hood experiences
11.40 – 12.00	<b>Viktor Humennyi:</b> Searching for a new/old-type frontier? Examining the role of Dura Europos in Roman military activity on Euphrates in the late 2nd-early 3rd cent. CE
12.00 – 12.20	<b>Peter Edwell:</b> Roman civic and provincial coinage at Dura Europos: A reassessment of its historical value
12.20 – 12.40	<b>Anne Hunnel Chen:</b> Virtually reassembling and recontextualizing Dura-Europos: the Yale Digital Dura-Europos Archive (YDEA)
12.40 – 14.30	<i>Lunch break</i>

### Session: TRAC 12.1. FROM GLOBALIZATION TO GLOCALIZATION: EXPLORING PROVINCIAL IDENTITIES UNDER ROME'S GLOBALISING EMPIRE

*Golden Gates Theatre, Dioklecijanova 7, Split*

09.00 – 09.10	Session introduction
09.10 – 09.30	<b>Luca Mazzini:</b> The sacred Senate and the 'double ethnics' on coins and inscriptions: patterns of local identities and 'regionalization' in the province of Asia under the Roman imperial power
09.30 – 09.50	<b>Francisco Machuca Prieto:</b> Phoenician memories in Hispania: local pasts, global present
09.50 – 10.10	<b>Alessandra Esposito:</b> Global or glocal? The role of 'religious' <i>collegia</i> in shaping identities in the Roman Britain and Gaul
10.10 – 10.30	<b>Eleonora Gasparini, Patrizio Pensabene, Monika Rekowski:</b> Domestic architecture and expressions of identity in Roman Cyrenaica and Cyprus: further reflections on glocalisation in two imperial provinces
10.30 – 11.00	<i>Coffee break</i>
11.00 – 11.20	<b>Monika Rekowski, Demetrios Michaelides, Eleonora Gasparini, Patrizio Pensabene:</b> House of Orpheus in Nea Paphos, a capital of Roman Cyprus: Local phenomenon in global empire?
11.20 – 11.40	(VIDEO) <b>Julius Roch:</b> How to integrate an emperor: the relationship between the Roman emperor and Apollo Didymeus as represented in the provincial coinage of Miletus
11.40 – 12.00	(VIDEO) <b>Fernando Moreno Navarro:</b> Peasant settlements' networks: The North Carpetania (Spain) region during the Roman Empire

6th April 2022

## Afternoon sessions

### Session: 34. DRESS AND IDENTITY IN ITALY AND THE PROVINCES

*Milesi Palace, 2<sup>nd</sup> floor, Trg braće Radića 7, Split*

14.30 – 14.40	Session introduction
14.40 – 15.00	<b>Tom Leppard, Elizabeth Murphy, Andrea Roppa, Hector Orengo, Arnau Garcia-Molsosa:</b> Analysing dense Roman rural settlement with integrated pedestrian survey and systematic UAV-based remote sensing: the Landscape Archaeology of Southwest Sardinia Project
15.00 – 15.20	<b>Gijs Tol, Tymon de Haas:</b> Living and working in a marginal landscape. Human-environment interactions in the Pontine Plain (Lazio, Central Italy)
15.20 – 15.40	<b>Roksana Chowaniec, Rafał Fetner, Girolamo Fiorentino, Anna Gręzak, Matilde Stella:</b> The ancient human impact on the natural landscape. Case study: Akrai and Hyblaean Mountains, south-eastern Sicily
15.40 – 16.00	<b>Jane Millar, Alex Walthall, Tim Beach, Sheryl Luzzadder Beach, Anna Maria Mercuri, Assunta Florenzano, China Shelton, Jonathan Flood:</b> Investigating long-term environmental change, land use and abandonment at Morgantina, Sicily
16.00 – 16.30	<i>Coffee break</i>
16.30 – 16.50	<b>Christian A. Schöne:</b> Elusa – new insights into the land use of the metropolis in the Negev
16.50 – 17.10	<b>Ariadna Nieto-Espinet, Silvia Valenzuela-Lamas, Silvia Guimaraes, Angela Trentacoste:</b> Livestock production from the Iron Age to Roman times – towards an integrative analysis of bioarchaeological data
17.10 – 17.30	<b>Lisa Lodwick:</b> Landscapes of cereal investment in the north-western provinces: contextualising grain-drying ovens in the Roman countryside
17.30 – 17.50	<b>Dimitri Van Limbergen:</b> How to approach wine terroirs in the Roman world: examples from Italy and the Adriatic
17.50 – 18.00	Final discussion

### Session: 33. THE ARCHEOLOGY OF ROMAN FORCES. THE CASE OF LEGIO VII CLAUDIA PIA FIDELIS IN TILURIUM AND VIMINACIUM

*Concert Hall "Hrvatski dom" – Big Hall, Tončićeva 1, Split*

14.30 – 14.40	Session introduction
14.40 – 15.00	<b>Domagoj Tončinić, Domagoj Bužanić:</b> Roman military tombstones from Tilurium
15.00 – 15.20	<b>Iva Kaić:</b> Depictions of warriors on engraved gems from Tilurium
15.20 – 15.40	<b>Sanja Ivčević:</b> Roman military equipment from the legionary fortress at Tilurium
15.40 – 16.00	<b>Zrinka Šimić-Kanaet, Vinka Matijević, Mirna Vukov:</b> An overview of the Roman pottery from Tilurium
16.00 – 16.30	<i>Coffee break</i>

16.30 – 16.50	<b>Ljubomir Jevtović, Bebina Milovanović:</b> Viminacium. Legionarii VII Claudiae, their origins and careers
16.50 – 17.10	<b>Nemanja Mrđić:</b> Viminacium. VII Claudia in Late Antiquity – losing identity, disintegration and rebirth
17.10 – 17.30	<b>Mladen Jovičić, Sonja Vuković, Goran Stojić:</b> Bread and meat for the legionaries: feeding the legionary fortress of Viminacium
17.30 – 17.50	<b>Ivan Bogdanović:</b> Legio VII Claudia and the amphitheatre of Viminacium
17.50 – 18.00	Final discussion

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

*Split City Puppet Theatre, Tončićeva 1, Split*

14.30 – 14.40	Session introduction
14.40 – 15.00	<b>Inga Vilogorac Brčić:</b> Worshippers of Isis and Mater Magna in Dalmatia
15.00 – 15.20	<b>Anna Mech:</b> Women's role in public religion in Roman Dalmatia. Case study: Salona
15.20 – 15.40	<b>Dino Demicheli:</b> Votive inscriptions from Salona used as spolia
15.40 – 16.00	<b>Amela Veledar:</b> Silvanus und Diana als göttliches Paar im römischen Dalmatien
16.00 – 16.30	<i>Coffee break</i>
16.30 – 16.50	<b>Danijel Džino:</b> Afterlife of the Roman gods: The use of pagan dedicatory inscriptions in early Christian churches from Dalmatian hinterland
16.50 – 17.10	<b>Ljubica Perinić, Ivan Radman-Livaja:</b> Stratification of votaries according to Silvanus' epithets – case study of two neighbouring provinces
17.10 – 17.30	<b>Salmedin Mesihović:</b> Principes of <i>civitates peregrinae</i> in province Illyricum Superior/Dalmatia
17.30 – 17.50	<b>Tea Fumić:</b> The cult of Jupiter Dolichenus in Pannonia
17.50 – 18.00	Final discussion

### Session: TRAC 12.2. FROM GLOBALIZATION TO GLOCALIZATION: EXPLORING PROVINCIAL IDENTITIES UNDER ROME'S GLOBALISING EMPIRE

*Golden Gates Theatre, Dioklecijanova 7, Split*

14.30 – 14.55	<b>Sadi Maréchal:</b> Washing away a native background? 'Divergent' baths and bathing habits in north-western Gaul
14.55 – 15.20	<b>André Carneiro, Cláudia Teixeira:</b> Moving identities: resilience, change and adaptation in the Lusitanian territory during the Roman process
15.20 – 15.45	<b>Rubén Montoya González:</b> From the 'Roman villa' model to the 'Baetican villa model': glocalization, villa spaces and architecture in Hispania Baetica (1st BC-5th AD)
15.45 – 16.00	Final discussion
16.00 – 16.30	<i>Coffee break</i>

des sciences de l'homme and at Archives Nationales d'Outre Mer in Aix-en-Provence, France. The inaccessibility of the site and its destruction underline the value of working with old excavation data in archives.

Alessandra Esposito: Beyond the press. Working with digital archaeological data from Jordan in the MaDiH (مديح project )

The proliferation of archaeological projects with a digital input in the last 20 years has had the advantage of putting archaeology at the forefront of experimentation and application of digital methods. From collecting and analysing big databases to working with geographic and visualisation software, digital applications in archaeology have allowed for mapping and prediction of geographical patterns as well as visual reconstructions of ancient sites strengthening the efforts for public engagements which have spread to the videogame industry.

However, this same proliferation has generated, as a downside, a difficulty for researchers in keeping track of the complex landscape of archaeological digital inputs produced internationally, sometimes resulting in a duplication of projects. This ends up slowing down the general advancement not only of archaeology but also of other disciplines that rely on archaeological data.

An interesting case-study in this sense is Jordan, characterised by a complex terrain of national and, mostly, international archaeological missions: following these projects closely has become challenging for the local Department of Antiquities and Ministry of Tourism. The MaDiH (مديح): (Mapping the Digital cultural Heritage of Jordan project is currently building an online, open source, repository where researchers, professionals working in the cultural heritage, and the public will be able to look up datasets related to the heritage of Jordan of any period and of any kind. This paper discusses the methodological approaches used by MaDiH (مديح) to build its repository and present the advantages of this project focusing on finds related to Roman and Nabatean archaeology.

## **TRAC 12. FROM GLOBALIZATION TO GLOCALIZATION: EXPLORING PROVINCIAL IDENTITIES UNDER ROME'S GLOBALISING EMPIRE**

*Dustin McKenzie, Macquarie University, Australia*

*Rubén Montoya González, University of Leicester, UK*

*Luca Mazzini, University of Leicester, UK*

*In recent decades, the existence of global, homogeneous, interconnected, flows across different types of material culture, social groups and geographies all over the Roman world has been rethought beyond the existence of conceptual and physical boundaries (see e.g. Witcher 2018; Egri and Jackes 2016; Scott and Webster 2003).*

*One of the most promising frameworks that has developed out of the focus on diversity and unity in a globalizing network is the theoretical concept of glocalization, or 'the refraction of a global phenomenon through local entities' (Roudometof 2015). However, the glocalization framework as applied to archaeological studies remains overlooked (Barrett et al. 2018: 11-32) and, in many cases, un-theorized. With this in mind, this panel will explore how within the globalising Roman world, identity was differently manifested and material culture was discretely present in the provinces; particularly as it pertains to the realities of glocal identities as the result of the interconnectivity of peoples, ideas, technologies and the diverse and uniting nature of the Roman world. Each paper investigates the impact Rome's globalising presence had on the formation, negotiation, and continuation of glocal identities through material evidence. Some of the questions to be discussed are: How the glocalization framework can help us to further understand processes of cultural contact and change in the Roman world? To what extent the glocalization framework can throw new light on the study of local and regional practices within a seemingly globalized world? We welcome papers dealing with different types of evidence, from different chronologies, related to glocalization.*

Luca Mazzini: The sacred Senate and the "double ethnics" on coins and inscriptions: patterns of local identities and "regionalization" in the province of Asia under the Roman imperial power

In Asia Minor, the cult of the emperor seems strictly connected with the cult of the Roman Senate. There is no evidence for this cult, either epigraphic, literary or numismatic, during the Republican period. The evidence of the worship of this Roman institution is dated to the Imperial period and comes almost exclusively from the province of Asia. The present paper investigates why several Greek cities have the personification of the Roman Senate depicted on their civic coinages. This could be a sign of the Roman penetration in the life of the local communities and it shows how the latter integrated Roman symbols and responded locally to an external form of power. Moreover, the analysis focuses on the relation between the presence of double ethnics on coins issued by these civic communities and the depiction of the personification of the Roman Senate. How widespread was the representation of the Roman Senate on civic coins among these cities? Was it perhaps connected to the affirmation of local identities? Were the double ethnics used by the civic communities to claim different aspects of their identity in relation with the Roman Imperial Power?

Francisco Machuca Prieto: Phoenician memories in Hispania: local pasts, global present

Traditionally, Spanish historiography has tended to consider the victory of Scipio over the Carthaginians in 206 BCE the end of the deep and long Phoenician presence in Iberia. The result of this interpretation, with exceptions, is a view of the Phoenician past as a slowly changing history truncated suddenly by Rome. However, nowadays we know that the Phoenician communities of the Iberian Peninsula do not disappear after the Roman conquest. 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 rule. 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, 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 a complex game of identity oppositions and aggregations that held the ideological structures of the rather accommodating *imperium romanum* concerning the integration of the conquered peoples.

Alessandra Esposito: Global or glocal? Considering the role of collegia in shaping identities in the Roman north-west

The application of globalisation theory to the interpretation of the Roman world has had the advantage of moving the debate forward from the Romanisation paradigm, where, being part of the Roman empire would provide the individuals living inside and engaging with the border areas of the Roman world with a somewhat standardised experience.

However, the advancement of the debate on the suitability of the globalisation theoretical framework has highlighted different degrees of comparability between the contemporary modern world, for which the term globalisation was originally created, and the ancient world to which it has been applied. Reflecting on this aspect has now opened a testing phase for the glocalisation approach, where Roman 'global' inputs are reviewed through the evidence of localised identity engagements. This paper discusses the evidence for members of collegial associations in Roman Britain to assess the aptness of considering collegia as a terrain for assessing glocalisation theories. Collegial associations have been considered a globalised Roman phenomenon which facilitated the integration of lo-

cal individuals in the imperial political and economic organisation. Based on the epigraphic and archaeological evidence for collegia active in Britain and between Britain and Northern Gaul, this paper considers collegia in light of individual 'glocal' experiences, where the subprovincial structure of collegia intersects interprovincial trends of the associative phenomenon.

References:

- Barrett, James H., Roland Robertson, Victor Roudometof, Noel B. Salazar, and Susan Sherratt. 2018. Discussion: Interdisciplinary perspectives on glocalization. *Archaeological Review from Cambridge* 33: 11-32.
- Gardner, Andrew. 2013 Thinking about Roman Imperialism: Postcolonialism, Globalisation and Beyond? *Britannia* 44: 1-25.
- Pitts, Martin and Versluys, Miguel J. 2014, *Globalisation and the Roman World: World History, Connectivity and Material Culture*, Cambridge.
- Roudometof, Victor. 2015. *Glocalization: a critical introduction*. London-New York.

Eleonora Gasparini, Patrizio Pensabene, Monika Rekowska: Domestic architecture and expressions of identity in Roman Cyrenaica and Cyprus: further reflections on glocalisation in two imperial provinces

The concept of glocal seems to adapt to Roman Cyrenaica and Cyprus, when one attempts to explain both continuity and transformation of housing regional traditions. Likewise, glocalization is a valid theory in order to explain the responses that followed the entrance of these regions in the imperial dominion.

Different from Egypt, under domination of which they were both, proudly descendent from a past of political autonomy, they ended up diluting with the territorial and historical rivulets that flowed across the centuries. Therefore, the two regions have always put scholars before the question of their identity.

If one looks at the main domestic complexes of Cyrenaican and Cypriot cities, dated from the end of the 2nd BC to the 6th century AD, their architecture, intended as planimetric arrangements and elevations, can be interpreted as the expression of a glocal phenomenon.

In Cyrenaica and Cyprus we can, in fact, recognize the fusion of components of various space-time origin, but also specific styles that are characteristics of the two regions.

With this contribution, that is a part of the research project "Residence as a self-presentation of urban élites. Architecture and decoration of the House of Orpheus in Nea Paphos, the ancient capital of Cyprus" (National Science Centre Poland 2017/27/B/HS3/01131), we intend to emphasize the relationship between the ways of living and the house owners, who modify and adapt residential spaces to their needs and tastes.

The analysed houses constitute the representation of an élite, whose traits and whose differences across time and across urban contexts are the starting and the ending points of these observations.

Monika Rekowska, Demetrios Michaelides, Eleonora Gasparini, Patrizio Pensabene: House of Orpheus in Nea Paphos, a capital of Roman Cyprus: Local phenomenon in global empire?

The House of Orpheus is a conventional name coined to describe a sequence of buildings within the insula in the centre of Nea Paphos, the capital of Hellenistic and Roman Cyprus. This complex of several houses has a long history dating back to the Hellenistic period (or the time of early urbanization of the city) up to the late Antiquity. Such longevity, subsequent reconstructions, layout's changes as well as complex decorations (mosaic, painting and architectural) allow observing both global and local aspects of housing in historical perspective, as well as how the local identity was expressed within global frameworks. The project 'Residence as a Self-Presentation of Urban Elites. Architecture and Decoration of the House of Orpheus in Nea Paphos, the Ancient Capital of Cyprus' aims at examining ways of expressions of identity through the analysis of houses that were uncovered few decades ago but had never been entirely published. Obviously, the built-up area clearly presents some global aspects of the layout and organization of space while local aspects should be sought in the architectural decoration, mosaics and paintings responding to the owners' individual taste and needs.

A subject of special interest is the houses' peak of development during the Severan floruit period when the mosaic depicting Orpheus with, possibly, the name of the owner (and founder) was laid. Nevertheless, when discussing the globalization and glocalization in the contexts of urban and social transformations in Late Roman cities, the last phase of houses occupation during which the coexistence of workshops and residential part is attested, seems particularly intriguing.

Julius Roch: How to integrate an emperor: the relationship between the Roman emperor and Apollo Didymeus as represented in the provincial coinage of Miletus

After some introductory remarks I will address the question of whether and to what extent the depiction of Apollo Didymeus could refer to the emperor and his family. These will be discussed on the basis of two examples:

- An imperial cult of Caligula was established in Miletus during his reign, possibly within the sanctuary of Didyma. We find a coin type with the bust of Apollo Didymeus on the reverse dating from this period. I will stress the idea of understanding this as a reference to the joint worshipping of Caligula and Apollo in Didyma.
- The second example is from the early reign of Trajan and shows the cult statue of Apollo Didymeus accompanied by tripod and snake on the reverse. I examine whether this unique motif can be linked to an oracle that was given Trajan when he visited Didyma in AD 80.

At the end I will present some conclusions about the meaning of local motifs and the usage in changed political conditions. Especially I focus on the question of how the motif of Apollo Didymeus was used to integrate the Roman authority into the civic identity of Miletus.

Fernando Moreno Navarro: Peasant settlements' networks: The North Carpetania region during the Roman Empire

Before the last economic crisis of 2008, due to the rapid growth of larger cities, there were a great amount of archaeological interventions in the metropolitan area of Madrid (Spain). Many of them are peasant settlements such as farmsteads and hamlets from the Roman Period (I BC – IV AD). As a result, we can analyse many archaeological artefacts often overlooked by the traditional academy. In this project we applied Social Network Analysis (SNA) in order to study of the connections among the peasant settlement of the North Carpetania region. As connectivity is the basis for globalization, the use of Network Analysis can provide us a better understanding of the hidden patterns and structures of whole complex networks, and what position each peasant settlement had in the system in terms of hierarchy.

For this case study I calculated the network of more than 20 excavated archaeological sites. The network is generated taking into account the regions where archaeological evidence was produced and discovered, as well as its typology. The result is a multi-scale network where we can infer connections on various different levels. The network's pattern can show us if isolation and segregation of particular communities is due to the globalization, generating inequalities within Roman society.

Łukasz Sokołowski: Vocabulary and directions of glocalisation in Roman Syria. The narrations of local funerary monuments and epitaphs since late-Antonines until Zenobia

The ancient definitions of Syrianess and Palmyreness mentioned by ancient sources are as vast as the number of funerary reliefs preserved from the province which survived until now. The sculptural and funerary landscape of Roman Syria was highly abundant and diversified, the main local centres of production being Palmyra, Zeugma and Southern rural areas. Therefore they provide excellent material for studies of regional but also Roman identities in the province from the time of Augustus until the crisis of the third century. From the very beginning the funerary reliefs from Syria transferred diverse and temporarily varied patterns which reflected the localisation of the external impacts and simultaneously the expression of the local identities in relation to these impacts. Yet, whilst firstly the local identities were expressed in a restrained manner under Antonines they partly

reflected the imperial visual programme of unifying Greek values and the ideal of *paideia*. It is the end of second century when the local identities have begun to be fully expressed in the funerary narrations operating by the variety of cultural idioms which reflected the interaction between the local and global imageries of transforming Empire. The shifts in the style, composition and iconography illustrate the vigorous affirmation of local identities constructed amidst the homogenising and fracturing external visual trends. The case studies from Palmyra but also from the other sites of the province as well as other locations clearly demonstrate the process of cultural interpretation and adaptation of the global messages but also the de-location of the local ones. And thus, the concept of glocalization provides a very promising frame of their interpretation.

Sadi Maréchal: Washing away a native background? 'Divergent' baths and bathing habits in north-western Gaul

This paper will examine a small and basic type of bathhouse found near villas and road stations in north-western Gaul. These baths only consist of a heated section and one heated pool, and seem to date mainly to the early stages of the Roman period (mid 1<sup>st</sup> to early 2<sup>nd</sup> c.). The absence of a cold section, by this time a prerequisite for completing the traditional Roman bathing habit (strengthening the body after the softening heat), could point to a deliberate choice of omitting this specific part of the bath. A lack of funds or problems with water supply can be ruled out as prime reasons for these omissions. The cold climate and possibly a divergence from Roman bathing habits by local commissioners can offer an explanation. Indeed, the villas and road stations to which these baths belong are characterized by strong links with native vernacular architecture and display a material culture of mainly local items. Furthermore, evidence for pre-Roman settlement has been identified on some of these sites. If we assume that the architecture and material culture of these sites reflect the background of its inhabitants, we could argue that these were natives who had accumulated a certain amount of wealth and invested in a fashionable Roman convenience such as a bathhouse, without fully adopting the underlying bathing culture. An empire-wide and culturally embedded phenomenon was thus recontextualized in a local framework, resulting in a new adaptation that existed alongside straightforward accommodation of and resistance to the same phenomenon.

André Carneiro, Cláudia Teixeira: Moving identities: resilience, change and adaptation in the Lusitanian territory during the Roman process

The Roman province of Lusitania is integrated in the Roman Empire in the end of the first century b.C. (25 a.C. estimated for the foundation of *Augusta Emerita*, the provincial capital). However, the processes of change began earlier, with the first Mediterranean globalization all along the 1<sup>st</sup> millennium b.C., due to interactions with the Phoenicians, Greeks and Punics. These contacts motivate severe processes of change in the indigenous communities.

The process is increased by the contacts and subsequent integration in the Roman Empire, promoting phenomena of hybridizations, assimilations, but also peripheries or exclusions. Literary references gives us a "black and white" version of the local societies: nomadic communities uncivilized and causing problems, *versus* organized and proto-urban societies that in a friendly and civilized way have diplomatic contacts and accept the Roman power. How is this paradoxical vision contrasted with the epigraphic and archaeological record? According to the archaeological data or literary references, we try to overview the diversity of processes. Case studies will be discussed using the material record and settlement patterns in the area. In particular, we present results obtained in the *Fronteira Landscape Project*, based in the North Alentejo region, where a systematic field survey in the area brought interesting results. The data allows the contrast between indigenous sites and the fortified small and medium-sized establishments belonging to the Roman settlers in the area.