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**Acculturation,  
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and Processes of Integration into the Roman  
Empire**

# **ABSTRACTS**



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Loránd University**

# The Valais (Switzerland) in Roman Times: Overview of the Settlement Areas in an Alpine Region

Anderegggen,  
Manuel

Sion (CH),  
InSitu Archéologie SA

Manuel.Anderegggen  
@insitu-archeo.ch

## Presentation

The canton of Valais, a region in the south-west of Switzerland, includes the upper part of the Rhone Valley with its side valleys and stretches from the Rhone Glacier in the east to Lake Geneva in the west. Due to its location in the Alps and the presence of several important passes, the valley has always been an important transit point for people and goods. The Great St. Bernard Pass in the west in particular was of over regional importance in Roman times, as it was one of the most important Alpine passages from Italy to the (eastern) Gallic provinces.

In Roman times, the urban centres and the associated farming estates were mainly located in this western area. Most of these archaeological sites are located on alluvial cones and high plateaus of the main valley. In contrast to this zone, which seems strongly Romanized due to its structural and architectural development, we have archaeological sites from the side valleys and from the eastern part of the main valley that indicate a different, strongly rural area. The settlements discovered there are exclusively small hamlets and villages. These sites, inhabited all year round, can be found from the lower-lying alluvial cones in the main valley to small rocky spurs and plateaus at an altitude of over 1600 meters in the side valleys. In terms of construction and organization, these settlements follow clearly the Iron Age tradition, but the archaeological remains show that this zone was also fully integrated into the Roman economic and trading system.

The differentiation between these two settlement areas, a more 'urban', strongly Roman-influenced area in the west and a more alpine and rural area in the east and in the side valleys, based on Iron Age traditions, is becoming increasingly apparent, especially due to some new sites discovered in recent years. We are still in the early stages of researching the reasons for these differences and the administrative and social organization of the individual settlement areas, especially the rural areas. However, it seems that this type of settlement area does not only appear to exist in our region, but that a similar setup of Alpine and rural areas can also be expected in some other regions of the Alps.

# Sculptural Visual Communication in Roman Thrace: Exploring the Interplay of Resource Exploitation, Economic Networks, and Cultural Exchange

Andreeva, Petya

Sofia (BG)  
Bulgarian Academy  
of Sciences, National  
Archaeological  
Institute with  
Museum

[petya\\_letters@abv.bg](mailto:petya_letters@abv.bg)

## Poster

Images were a vital tool for communication in antiquity, playing a central role in expanding Roman cultural influence across the Empire and integrating non-Roman communities, thereby facilitating the process of 'Romanization' from core to periphery. Analysing visual culture is essential for understanding Roman life and policy in the provinces, as evidenced through various material forms.

This paper focuses on stone sculptures with figurative imagery from Roman Thrace, examining their roles in both sacred and secular contexts. These sculptures functioned as prominent visual media, reflecting a distinctive material culture and situated within specific socio-political and chronological frameworks. The images on these monuments demonstrate perceptual adaptability and political appropriation, making them a multifaceted subject that requires a thorough analysis of spatial, historical, and social factors. To explore their significance, it is necessary to identify the key agents involved: the producer, patron, viewer, and the sculptures themselves. A nuanced approach is required to examine not only the development of these relationships within the province but also their connection to key dichotomies such as urban-rural, secular-sacred, locals-settlers, and citizens-militaries.

The use of stone as a medium for visual communication in Roman Thrace also necessitates examining the exploitation of both local and imported stone resources, providing valuable insights into the dynamics of the province's stone market and its supply routes. This research deepens our understanding of the connections between producers and consumers, as well as the social and spatial networks linking artisans and workshops at local and regional levels. Patterns of marble distribution reveal the evolution of 'sculptural culture' in Roman Thrace and its ongoing connection to marble networks established by both local and distant quarries. This study offers a foundation for reassessing cross-cultural influences in the province, advancing the discussion of visual language that transcended 'flexible' cultural boundaries across the empire, adapting to new purposes and shaping the provincial visual style.

# Artificial Intelligence: Applications and Implications for Archaeology

Bartus, Dávid

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

[bartus.david@btk.elte.hu](mailto:bartus.david@btk.elte.hu)

## Presentation

As in most fields of science, the use of artificial intelligence in archaeology is becoming increasingly popular. As these applications are often related to a specific project or research, the scientific community does not always receive this information at the same pace as in other disciplines. Nevertheless, there are a number of possibilities for archaeologists provided by artificial intelligence that greatly facilitate both general everyday scientific research and specific archaeological tasks. One of the aims of this presentation is to briefly summarise the AI application possibilities that are freely available to everyone and can be very useful in archaeological work. On the other hand, it will present new archaeological projects that have achieved important results using AI in recent years, especially in the fields of transliteration and translation of ancient texts, site detection and predictive modelling, and object recognition.

# Integration? Romanization? Tomb of an Auxiliary Soldier of Celtic Origin in Nagytétény (Budapest District XXII)

Beszédes, József

Budapest (H),  
BHM Aquincum  
Museum

Pázmány Péter  
Catholic University

beszedesjozsef@  
windowslive.com

## Presentation

The Roman way of life and civilization reached the indigenous populations of various regions through multiple channels. Beyond the Empire's borders, trade and the advantages bestowed upon local 'barbarian' elites by Rome served as significant means of influence. Within the provinces, the Roman administration and army also played a role. It is particularly intriguing to explore how — and to what extent — veterans of auxiliary troops, recruited from the indigenous tribes and later settled in the provinces, acted as carriers and disseminators of Roman culture. The question is complex, as we can get a different picture depending on the era, province and individuals.

In my presentation, I will examine a grave from a native (Celtic) cemetery excavated in 2006 on the southern outskirts of Budapest. This burial, dating to the second half of the 1<sup>st</sup> century AD, is likely associated with an auxiliary cavalryman. It consists of a complex burial mound encircled by a quadrangular ditch, with four (!) tombstones at the front and an additional tombstone, presumably positioned atop the mound. Grave goods from the cremation burial include both Italian metal objects and locally-produced ceramic vessels. Furthermore, a complete horse skeleton was discovered adjacent to the cremation grave.

What does this burial reveal about romanization, integration, and respect for tradition? Does it show both Celtic and Roman features? Can these two cultural influences be separated in this context? And to what extent might this grave be considered unique within the Pannonian region?

These are among the questions I aim to address in my presentation.

# The Early Development of the Pannonian Slipped Ware in NW-Pannonia

Bíró, Szilvia

Szombathely (H),  
Savaria Museum

Pázmány Péter  
Catholic University

szilvia.biro@hotmail.com

## Poster

There has been a revival of research on Pannonian slipped ware in recent years. We would like to supplement the analysis of the Slipped Ware of the North-western Pannonian group. Beside the earlier publication, the Pannonian (stamped) Slipped Ware from different sites of Carnuntum and Vindobona have been processed in the last decades. To their results can now be added the find material of two other archaeological sites in NW-Pannonia. The two sites are very different in character, the civilian *vicus* of Győr-Ménfőcsanak being one of the largest rural settlements in Pannonia, while the Iseum in Savaria is one of the most important religious centres in the province in an urban setting. Both sites yielded a large number of finds, and their process reveals that they are the products of different workshops and thus show different characteristics.

The presentation on the Pannonian Slipped Ware from the two sites will focus on their origins, with a particular emphasis on the appearance of the survival of Celtic traditions. They will also provide an opportunity to examine the local embeddedness of the distinctive ceramic type, its spread across different social groups and settlement types, and the evolution of forms, decoration techniques and motifs.

# Cultural Interactions or Political Actions? Germanic Groups in Northwest Pannonia in the 1<sup>st</sup>-2<sup>nd</sup> Century AD

Bíró, Szilvia

Szombathely (H),  
Savaria Museum

Pázmány Péter  
Catholic University

szilvia.biro@hotmail.com

Soós, Eszter

Budapest (H),  
HUN-REN Research  
Centre for the  
Humanities, Institute  
of Archaeology

soos.eszter.56@gmail.com

## Presentation

In the province of Pannonia, from the Roman conquest to the Marcomannic Wars, a distinctive group of finds is represented by artefacts and assemblages that can be associated with the Central European Barbaricum. In the 1<sup>st</sup> century AD, these finds are mainly concentrated along the Amber Road and the Danube Limes zone, but in the 2<sup>nd</sup> century, they also emerge in the interior areas of the province, such as the cemetery in Vinár-Cseralja. Their nature is diverse: from scattered objects to solitary or uncertain grave groups (Kismarton/Eisenstadt), to graves excavated within the cemeteries of the romanized provincial population (Mannersdorf, grave 13), and cemeteries with a large number of graves (Kópháza). These materials demonstrate direct connections with the Germanic Barbaricum. In addition to the finds with Germanic traditions (ceramic forms, decorative techniques: Győr-Ménfőcsanak), which are prominent in the *vici* as settlement finds, there are also settlement remains with a purely barbarian character (Sopron-Bánfalvi út).

The finds in the provincial area, mainly in Northern Pannonia, are generally regarded by researchers as the legacy of Germanic groups settled on Roman territory. As part of Roman policy regarding the Danubian Germans, allied leaders who were overthrown by internal opposition, along with their armed retinues, were settled within the empire's territory. In the 1<sup>st</sup> century AD, the Marcomannic Maroboduus, Catualda, and the Quadic leader Vannius are mentioned in the sources, and research has linked them to finds around the Neusiedlersee since the early 20<sup>th</sup> century. Similar settlements persisted until the 3<sup>rd</sup> century AD, but no certain archaeological data have been found to confirm their existence.

Despite the fact that a variety of barbarian-type assemblages from the first two centuries of Pannonia's history are known, both chronologically and in terms of the nature, style, and composition of the objects, their interpretation has generally remained simplistic, often concluding that they may be the legacy of settled groups.

The complex settlement history, Romanization of the region, historical events, and complicated ethnic relations require a more nuanced interpretation of the Germanic-type finds. Research requires, on the one hand, a detailed archaeological evaluation of the finds, in which the original context of the artefacts and their entire barbarian connections are explored. On the other hand, it also requires an analysis of their Roman provincial environment across different periods and regions.



# Land Occupation in Early Imperial Pannonia

Bödöcs, András

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

[bodocs.andras@btk.elte.hu](mailto:bodocs.andras@btk.elte.hu)

## Presentation

The Roman colony of Savaria was the inaugural veteran colony in Pannonia (*colonia Claudia Savaria*), as evidenced by inscriptions that attest to the so-called *deductio*, or the settlement of veterans. Fortunately, we are also privy to detailed information regarding this Pannonian land division through the records of ancient surveyors (*Corpus Agrimensorum Romanorum*), though the precise content of these records remains the subject of ongoing research. In recent years, significant progress has been made in modelling and identifying traces of this land division system, and a research programme has been initiated to address various aspects, including the extent to which the specific content can be ascertained in these ancient texts.

To this end, we have surveyed several *centuriae*, Roman land division units, covering nearly 1.5 million m<sup>2</sup>, using complex methods (geophysical survey, multispectral drone survey, satellite and aerial photo image analysis, field survey, metal detection) to seek evidence for the veracity of the ancient texts. Fortunately, the current agricultural conditions in Hungary allow this to be done over almost the entire surface of the *centuriae*. Consequently, we are in a unique position to conduct a comprehensive examination of the imprint of the ancient Roman land occupation units, in conjunction with other periods, which is a novel in international research.

A "macro-household-archaeological" method was employed to investigate the extent to which a more detailed division can be identified within the larger land occupation units (*centuriae*), and whether or not the living space of the early settlers (veterans) can be identified in the areas they occupied. The objective was to ascertain whether the number of settled veterans described by ancient surveyors could be identified.

During the course of the research, however, traces of land distribution were identified not only on the former colonia land, but also on other non-colonial lands. This enabled the establishment of a time frame and time sequence for the occupation of the land in West Pannonia.

# Transformation of the Legionary Fortress in Viminacium

Bogdanović, Ivan

National Institute of  
the Republic of  
Serbia, Institute of  
Archaeology

leshicka@gmail.com

## Presentation

Viminacium was an important Roman military base on the Danube Limes. For most of its history, it was the home of the *legio VII Claudia*. The settlement built next to the fortress became the capital of the province of Moesia Superior and the province of Moesia Prima in later times. This article addresses the Viminacium legionary fortress and the plausible location of the legion in Late Antiquity. According to the latest excavations, three main construction phases of the defences could be defined. The first phase dates back to the Flavian period. It comprised earthen and wooden architecture, while the curtain of the ramparts, the walls of the towers and the inner buildings were made of the locally quarried naturally fired clay and mortar. The stone fortress was built after the Dacian wars. The shape and dimensions of the fortress and the positions of the gates, towers and inner buildings have not changed significantly. The third construction phase is only visible in a few places and dates back to the second half of the 2nd century, while the minor corrections of the inner buildings were done in the 3rd century. Based on the destroyed walls and ramparts, the infilled V-shaped ditch, the graves and the buildings from the late Roman period, it can be assumed that the fortress was abandoned in the first half of the 4th century.

The most recent investigations of the western annexe of the Viminacium settlement point out late Roman construction activities. Parts of the fortification system discovered in the mentioned area indicate the location of a newly built fortress in the course of the 4th century. In this paper, we will discuss the reasons for the change in the location of the legionary fortress in order to understand what happened at Viminacium in Late Antiquity.

# Aspects of Romanization in Pannonia – Introduction and Remarks

Borhy, László

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology

[borhy.laszlo@btk.elte.hu](mailto:borhy.laszlo@btk.elte.hu)

## Presentation

The romanization process of Pannonia began centuries before the later province was occupied by the Romans. As some other provinces – later Germania, Noricum or Dacia in our closer vicinity – became interesting for the Romans because of their importance concerning minerals, or the existence of long-distance trade routes, crossing through these regions. In the case of later Pannonia the so-called Amber Route, stretching in north-south direction and connecting the Baltic and Adriatic seas on the one hand, and the southern rivers, Drava and Sava, running into the Black Sea through the Danube on the other, were of defining significance. After the conquest of the southern territory of the Drava-Sava valley during the reign of Augustus, the process of romanization has got a new impulse. The territories of the tribal settlement areas became parts of Roman administrative units (*civitates peregrinae*) under Roman military control until the reign of emperor Vespasianus, when the already romanized, reliable and wealthy tribal aristocracy took the power. This process also reflects in the epigraphic habit of the new Roman citizens of indigenous origin. Achieving the Roman citizenship was also possible through – volunteer or forced – military service. The new administrative unit of the province under the name Pannonia was established as late as the reign of emperor Vespasianus. There is no traces and memory material of literacy of the indigenous population of later Pannonia before the Roman occupation: here, the literacy became Latin, using the letters of the Latin alphabet. Compared to other regions, such as e.g. Gallia, Hispania or Lusitania, the Danubian Celtic population – as far we know – did not use any writing before, their language is not preserved on written monuments, they did not have an own writing system or alphabet, only some examples in the onomastic reflect indigenous origin. But not only this: on tombstones of the Celtic population, mainly in the representation of female deceased, elements of the Celtic wear are also well preserved. The centres of the earlier tribal settlement areas became the nuclei of the later *municipia* through the romanization process, founded first along the Amber Road, then in the Drava-Sava Valley, later in the Danubian frontier area and finally, also inside the province.

The next step of the romanization was that, as Roman citizens, members of the tribal aristocracy became members either of the municipal council (*ordo decurionum*), or even mayors or other relatively high-ranked magistrates of their own community. Some traces of this structure of tribal origin were preserved even up to the 3<sup>rd</sup> century AD.

# The Funerary Poetic Landscapes of Roman Pannonia: Tracing the Patterns of an Epigraphic Practice

Cenati, Chiara

Vienna (A),  
University of Vienna,  
Department of Ancient  
History, Papyrology  
and Epigraphy

[chiara.cenati@univie.ac.at](mailto:chiara.cenati@univie.ac.at)

## Presentation

Verse inscriptions are among the most democratic forms of art from the Roman Empire that have come down to us. Beginning in the 1<sup>st</sup> century AD, epigraphic poetry spread from Rome throughout Italy and eventually into the provinces, where it developed in diverse ways, often reflecting local fingerprints.

Along the Danubian *limes*, this practice gained popularity primarily through military occupation. The province of Pannonia, in particular, has yielded a remarkably high number of verse inscriptions. These inscriptions show considerable variety across different centres and a high degree of originality, making some of the Pannonian examples renowned in the study of *carmina epigraphica* for their uniqueness.

Beyond their aesthetic value, verse inscriptions can be analysed from a historical perspective. Centres like Carnuntum attest to the earliest examples of epigraphic poetry, while Aquincum emerges as a hub from which poetry spread. These sites demonstrate an extraordinary degree of interconnectivity, with evidence of idea exchange and mutual influence between neighbouring centres.

This presentation focuses on the production of epigraphic poetry especially within the military milieu of Pannonia, addressing three key stages:

- i) the initial emergence of Latin epigraphic poetry through Roman military presence;
- ii) the assimilation and diffusion of poetry across various social levels and its reception among Greek-speaking populations;
- iii) the (re-)emergence in Rome of epigraphic poetry created or commissioned by people from Pannonia.

This phenomenon will be explored through a selection of meaningful case studies.

# Fashion in Roman Dacia: Local Production of Anchor

## Brooches – The Hinged Fastening Variant

Cociș, Sorin Ilie

Cluj-Napoca (RO),  
Romanian Academy,  
Institute of  
Archaeology and  
History of Art

scocis@yahoo.com

Lăzărescu, Vlad-  
Andrei

Cluj-Napoca (RO),  
Romanian Academy,  
Institute of  
Archaeology and  
History of Art

lazarescu\_vlad@  
yahoo.com

### Presentation

The stylistic preferences for brooches in the Roman world varied by region, with local craftsmanship reflecting both indigenous traditions and external influences. Anchor brooches have been the subject of numerous studies, either as part of broader typological analyses within specific provinces, archaeological sites, or museum collections, or as luxury artifacts recovered as part of various hoards, often considered in isolation from their bronze counterparts.

Recent discoveries of brooches with a hinged fastening system provide new insights into their typology, chronology, distribution, and production centres. Only 11 examples of this variant are known across the Roman Empire and the Barbaricum, with eight originating from Dacia. These brooches are characterized by a small head, flattened anchor arms, a rectangular protective plate, and incised decorations. Their reduced dimensions (3.5-5.6 cm) and standardized bronze casting techniques suggest a local production adapting the earlier, larger models having a spring mechanism.

Chronological and contextual analyses indicate their use from the late 2<sup>nd</sup> to mid-3<sup>rd</sup> century AD, with a prevalence in military forts and *vici*, though occasional finds in graves and rural settlements highlight broader social adoption. The hinged anchor brooch represents a distinct local development together with Kovrig 143 or the late Knee brooches, marking thus the transition towards the hinged brooch production in Roman Dacia.

# Coins of a Field survey From the Legionary Camp of Brigetio (the Coinage of the Legionary Camp in Light of the Latest Research)

Darvas-  
Tanács, Illés

Eötvös Loránd  
University

tanacsilles@gmail.com

## Poster

In this poster, based on the findings and results of previous years, I intend to show those 82 Roman coins that were found on August 15, 2019, in the area of the legionary fortress of Brigetio (Stadion út, Komárom-Szőny/Brigetio) during a metal detector campaign with the participation of more than twenty volunteers.

The coins were found in the area of the former *praetentura*. The coins span four centuries, from Nero to the beginning of the 5<sup>th</sup> century (Valentinian III); however, the majority of them, not surprisingly, can be dated to the 3<sup>rd</sup> and 4<sup>th</sup> centuries.

# Prestigious Roman Homes Built in Aeduan Territory: The Example of the Peristyle Houses at Bibracte

Defer, Charlotte

Dijon (F),  
University of  
Burgundy

charlotte.defer@gmail.com

## Presentation

The peristyle *domus* of Bibracte, built in the Aeduan capital at the beginning of the Augustan era, exemplifies the process of Romanisation in the lifestyles and social customs of urban communities following the Gallic War. The Aeduan example is particularly noteworthy for its precocity, especially in light of its geographical location north of the Alps, far from the Mediterranean sphere of influence. The longstanding alliance between the Aeduan people and Rome fostered this privileged link and the early adoption of these new Roman ways of life. In other regions under Roman influence, like Narbonensis, where the Roman presence dates back to the second half of the 2<sup>nd</sup> century BC, similar examples of peristyle *domus* did not appear until the 1<sup>st</sup> century AD.

These *domus* are distinguished by their Roman-inspired plans, featuring a vast surface area exceeding 1000 sq. m and organised around a central courtyard with peristyles. At Bibracte, such *domus* were built on the *oppidum* as early as 30 BC. Their introduction accompanied a veritable Romanisation of both public and private architecture within the town.

The transformation saw large masonry complexes, built using Italic plans and techniques, replace a lot of previous timber-framed structures on the *oppidum*. This shift began in the mid 1<sup>st</sup> century BC with the development of a monumental town centre organised around a basilica-type building and then continued with the evolution of domestic architecture. Among the newly built Roman houses, several categories stand out. Some of them were modest in size, mirroring the domestic architecture of the Roman colonies, while others, such as the peristyle *domus*, were much larger and more lavishly appointed, serving as truly prestigious residences.

The presentation will focus specifically on these peristyle *domus*, examining the influence of Italic architecture on their plans and construction techniques, as well as how builders adapted to local resources. Finally, the example of these prestigious houses provides a lens through which to explore the Romanisation and evolving lifestyle of the Aeduan elite in the immediate aftermath of the Roman Conquest.



# Trends in the Use of Glass and Its Ritual Connotations at the Iseum Savariense in the Light of the Chemical Composition

Dévai, Kata

Budapest (H),  
HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology,  
Eötvös Loránd  
University

[kata.devai@gmail.com](mailto:kata.devai@gmail.com)

Fórizs, István

Budapest (H),  
HUN-REN Research  
Centre for  
Astronomy and Earth  
Sciences

[forizs.istvan@csfk.org](mailto:forizs.istvan@csfk.org)

## Poster

Vessels excavated in the settlements are very fragmentary, the material can only be classified imprecisely, and the classification remains incomplete. The fragmentary nature of the Iseum's assemblage is particularly pronounced. The Iseum Savariense used a relatively wide range of vessels, as evidenced by the high proportion of diagnostic pieces. The significance of glass in ritual contexts is not usually considered, mainly because such a deposit is hard to recognise. As this is an artefact excavated in a sanctuary area, it is interesting to examine the role of the glass. Can we tell what type of vessel was used for what purpose? Can we establish the ritual connotations of the glass vessels?

Noteworthy is the high proportion of ribbed bowls and cast vessels, which are not typical of Pannonia. It seems that a set of luxury glassware was brought to the foundation, so it is possible that the glassware was used to show the horizon of the foundation. The high proportion of quartz ceramic melon beads is also interesting.

The archaeometric analysis shows that the chemical composition of the objects is unusually variable. Even the same type of vessels may fall into more than one compositional group: e.g. the ribbed bowls represents three compositional groups. One fragment (glass base) shows atypical chemical composition. In one case (blue bowl) the remnants of the raw material of the copper colouriser has been identified, which is not characteristic for Roman glass.

# Gaming Pieces From Roman Pannonia – The Collection of the Kuny Domokos Múzeum in Tata

Dobosi, Linda

Budapest (H),  
HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology,  
Eötvös Loránd  
University

[dobosi.linda@btk.elte.hu](mailto:dobosi.linda@btk.elte.hu)

## Poster

The collection of game pieces in the Kuny Domokos Museum in Tata mostly consists of archaeological finds from Roman Brigetio (today: Komárom/Szöny), one of the four legionary bases of Pannonia. The majority of the pieces belonged to the private collection of Ödön Kállay (1879-1960), notary and local historian in Komárom/Szöny who purchased objects found during construction works and lootings from the 1920s until the 1950s. He gave his valuable collection to the Kuny Domokos Museum in 1958. Further game pieces were found later in the 20<sup>th</sup> century, however, none of these come from archaeological excavations either, so the exact find locations and contexts are unknown. The collection of the museum contains bone dice, as well as bone, glass, and pottery counters, none of them in a set. All nine bone dice are cubic six-sided dice where the numbers on the opposite sides add to seven (1-6, 2-5, 3-4). The size of the bone counters is fairly uniform, their diameter ranges between 17-22 mm and their decoration is similar to the counters seen at other Roman sites. The glass counters varied in size and colour: matte and opaque, white, black, blue, green and light brown. The pottery counters were in fact reused bottoms of broken Samian ware vessels. The reuse of broken pottery and glass vessels as gaming counters is a widespread and well-known phenomenon. The game pieces in the collection of the Kuny Domokos Museum in Tata could have been used for different Roman board games and gambling.

# The Western Segment of the Via Egnatia in Early Roman Times

Donev, Damjan

Skopje (MK),  
St. Cyril and  
Methodius University  
in Skopje, Institute of  
National History

damjaned@gmail.com

## Presentation

The construction of the Egnatian road was one of the earliest, if not the first, infrastructural projects in the Balkan Peninsula. To the expansive Roman Republic, this area was primarily a land bridge to the riches of Asia Minor. But what was the "unintended" impact of this project on the communities that lived along this major transversal? Other major roads in the wider region, like the Danube Limes or the Amber Road, although originally built for purely military purposes, laid the groundwork for the emergence of specific regional economies and cultural identities. There is no reason not to expect analogue developments along the Via Egnatia.

In this paper, we shall take a look at the western leg of the Egnatian Road, between Dyrrhachium and Thessaloniki, during the first three centuries after the Roman conquest. The starting point will be an analysis of the structure of the urban network along this road, as a prerequisite for a full cultural and economic integration of the adjacent regions into the provincial system. The focus will then turn to evidence of adoption or implantation of certain categories of material culture, like *villae* or red-slip ware in the areas traversed by the Via Egnatia. This will hopefully provide a first measure of the pace and depth of Romanization in this part of the Empire.

# Hybrid Population in the City of Rome: Funerary Customs and Practices From the Via Appia Antica 39 Burial Complex

Dubbini, Rachele

Ferrara (I)  
University of Ferrara  
rachele.dubbini@unife.it

Bramanti,  
Barbara

Ferrara (I),  
University of Ferrara  
barbara.bramanti@unife.it

De Palma, Giulia

Nanterre (F),  
Paris Nanterre  
University  
giuldep@gmail.com

Mongillo, Jessica

Ferrara (I),  
University of Ferrara  
jessica.mongillo@unife.it

## Presentation

Notoriously, the Roman Empire reached its greatest expansion in the 2nd century CE. In this period, the city of Rome attracted freeborn migrants from all over the Empire and housed a large number of slaves and manumitted slaves, originally coming from territories and cultures even far apart. Archaeological funerary contexts can provide valuable information on the culture, beliefs, and lifestyle of all these peoples. Alongside architectural structures and decorations, the depositions of individuals with their inscriptions, grave goods and skeletal remains represent the irreplaceable sign of their existence. This paper presents the case study of the funerary site of Via Appia Antica 39, located at the gates of the city of Rome and investigated by the University of Ferrara since 2022. This burial complex is featured by funerary monuments from the Antonine era, including incineration burials and, at a lower level, inhumations inside large *arcosolia*. Thanks to an integrated approach to this context, in which bioarchaeologists are already working at the time of the excavation, it has been possible to recover from the ground a wealth of valuable information that has been irretrievably lost in many other, even very famous, funerary contexts in the city of Rome that have been investigated in recent decades. Excavation data, encompassing ritual practices, the type and manner of burial and decomposition of the corpse, along with the biological profile (sex, age, and occasionally pathologies and individual characteristics) provide crucial insight into the lifestyle and funerary customs of the different individuals, thus into their specific beliefs and origins. This bioarchaeological information is instrumental in complementing microscopic and other laboratory analyses, providing a thorough and complete understanding of the population under study. Epigraphic texts complete the picture, testifying to the variety of origins of the individuals buried in this plot and highlighting the degree to which they were integrated into Roman society. Among these are the freedmen of C. Ofilius Ianuarius and those of Avidia Priscilla.

In at least one case, moreover, the onomastics of a deceased person suggest a possible African origin of the latter, perhaps Numidian, a particularly significant fact in an area where, as we learn from Sventonius, the African Terentius owned property many years earlier. Overall, the picture that emerges from the ongoing research appears particularly evocative of the ethnic and cultural richness of the population of imperial Rome.

# Provincial Roman Burial Traditions in Northwest Pannonia: A Study of Cultural Hybridization Through Cemetery Evidence

Formato, Lucia  
Clara

Vienna (A),  
Austrian Academy of  
Sciences,  
Austrian  
Archaeological  
Institute

[LuciaClara.Formato@  
oeaw.ac.at](mailto:LuciaClara.Formato@oeaw.ac.at)

## Presentation

This presentation examines provincial Roman burial traditions through selected cemeteries in Northwest Pannonia, specifically the burial grounds of Potzneusiedl and Leithaprodersdorf. Both sites are located just 15–30 km from Carnuntum, south of the former Roman Danube frontier. The analysis focuses on identifying "Roman" and "indigenous" traditions within these cemeteries, which resulted in a mixture of diverse burial and grave goods customs. The study encompasses the entirety of cemetery findings (inhumation versus cremation burials; burial structures such as burial mounds and stone grave monuments) and selected artifacts (fibulae, terra sigillata). The analysed findings and archaeological evidence demonstrate that various traditions of indigenous and Roman-Mediterranean origin coexisted in the rural areas of the province, even in the hinterland of the Danube frontier. The evidence reveals a gradual transition from indigenous-influenced practices toward increasingly "Romanized" customs. However, it is important to question whether all notable patterns, such as the delayed emergence of terra sigillata, can be explained solely through the phenomenon of Romanization/acculturation. Broader regional economic factors may have significantly influenced the occurrence of certain material groups (such as terra sigillata). Additionally, this presentation will provide insights into an ongoing FWF project examining a rural settlement. This research serves as a comparative study to the cemetery of Leithaprodersdorf, offering opportunities to illuminate further aspects of acculturation, including building traditions and the occurrence of specific material groups.

# Báta: A Case Study of Landscape – Use and Infrastructure

## From the Late La Tène to the Early Roman Period

Garczik, Ábel

Budapest (H),  
Eötvös Loránd  
University, Institute  
for Archaeological  
Sciences

[garczikabel@gmail.com](mailto:garczikabel@gmail.com)

Czajlik, Zoltán

Budapest (H),  
Eötvös Loránd  
University, Institute  
for Archaeological  
Sciences

[czajlik.zoltan@btk.elte.hu](mailto:czajlik.zoltan@btk.elte.hu)

### Presentation

*Oppidum* is a term used for a wide range of central, usually fortified settlements which could have been economic and cultural centres of the people of the Late La Tène culture. The *oppida* can be identified as the representatives of the first proto-urban settlements in Europe outside of the Mediterranean: they appeared in the 2<sup>nd</sup> century BC and their development was brought to an end by the expansion of the Roman Empire. The easternmost part of the network of the *oppida* was the Carpathian Basin, where the boundary to their proliferation in the southern regions seems to be the river Danube. The *oppidum* of Báta - Öreghegy is located in the South-Transdanubian region, where the rivers Sió and Sárköz flow into the Danube, on a high loess plateau: an excellent strategic point. With its more than 70 hectares, it is one of the largest *oppida* in the Carpathian Basin, and it is also not negligible on a European scale. The importance of waterborne trade in the economy of the settlement is clearly shown by its finds, which indicate extensive contacts to the West and to the South. Imports from the Republican Period that have been found in the area attest the relationship with the Romans before the start of the Common Era. After the Roman Empire conquered the area in the 1<sup>st</sup> century AD, the border was established along the Danube. The area around Báta was incorporated into the *limes* fortification system that was built up on the entire northeastern frontier, a key point of the Empire's defence infrastructure. With these changes, the previously flourishing Celtic centre suddenly became – almost – completely insignificant.

The Öreghegy was the subject of topographic research conducted by the Institute of Archaeology of Eötvös Loránd University, led by Zoltán Czajlik between 2008 and 2011. Within this project, aerial photography, extensive magnetometry and field-walking, metal detecting and a trial excavation were carried out, the results of which may help us to better understand the structure of the settlement and the history of the area in this period.

# The Beginnings of Pottery Production in Brigetio

Gátfalvi-Delbó,  
Gabriella

Komárom (H),  
Klapka György  
Múzeum of Komárom

[delbogabi.kgym@gmail.com](mailto:delbogabi.kgym@gmail.com)

## Poster

The beginnings of pottery production in Brigetio are connected to the settlement of the Romans. In parallel with the development of the settlement complex of Brigetio, the first workshops appeared in the military territory east of the legionary fortress: the Kurucdomb pottery workshop during the Trajanic period, followed by the Gerhát workshop in the Hadrianic era. Unfortunately, these areas have seen limited archaeological exploration, leaving many pottery materials unpublished.

Éva Bónis published some articles about the workshops in the 1970s, but over the next 40 years, the processing of Brigetio's local ceramics, including the pottery materials from both sites, was sidelined.

Previously, it was believed that the two workshops operated independently, with decorative pottery (imitations of terra sigillata, bronze and silver vessels, applications, and lamps) predominantly produced at Kurucdomb. At the same time, kitchenware (mainly grey coarse pottery, self-coloured pottery, red colour-coated ware and pottery with colour-coated horizontal bands) was made in the Gerhát workshop. Based on similar findings (moulds of terra sigillata vessels and applications, same form of self-coloured vessels), Éva Bónis first suggested the possibility of a closer relationship between the two pottery centres in her 1979 article about the Gerhát workshop. Examining unprocessed pottery materials and revising previously published works, we can now confidently assert that a significant large-scale pottery production area operated east of the legionary fortress in Brigetio from the Trajanic period to the 230s, of which the Gerhát and Kurucdomb pottery workshops were integral parts.



# Jet Jewellery Discovered in Ancient Tomis (Constanța, Romania)

Georgescu,  
Stefan

Constanța (RO),  
Museum of National  
History and  
Archaeology

viorel.stefan.g@gmail.com

Hamat, Ana

Constanța (RO),  
Museum of National  
History and  
Archaeology

anahamat@yahoo.com

## Poster

One of the rarest discoveries, until now, in the Roman necropolises from the territory of modern Romania is the category of jewellery made from jet. This is a special category of artefacts, mostly discovered in funerary context and with specific meaning in the general economy of the funerary inventory. Unfortunately, with very few exceptions, scientific bibliography in Romania does not discuss this kind of jewellery related to the excavations from the Roman necropolises. This few exceptions are for Dacia - Apulum (Alba Iulia, Romania), and for Romanian part of Moesia Inferior - Tomis (Constanta Romania) and Callatis (Mangalia, Romania).

The typology is quite variate and with the main types in the form of rings, bracelets, beads, necklaces and medallions.

The most encountered in the discoveries are bracelets and the rarest ones are medallions/amulets. Among the most important items made from this material, we have a recent discovery from 2021, which is an anthropomorphic amulet found in the grave of a child, discovered near to the painted tomb from Tomis and dated by the archaeologist in the 4<sup>th</sup> century AD.

This discovery empathizes, once again, the importance of jet between apotropaic materials related to the underworld, through the usage of this material mostly for the jewellery related with children's or women's graves. These are the most problematic categories of the populations and therefore they need extra protection, in life and in death.

By studying these kind of jewellery, the researcher could decipher a part of the ancient beliefs related to the burial ritual and could also extract important information about the wearer and about the trade and economy of this ancient city.

# About the „Sarmatian” *Fibulae* in the Chernyakhiv Culture Area

Gorokhovsky,  
Evgeniy

Independent  
researcher (UA)

evgeniy.gorokhovsky@  
gmail.com

Hopkalo, Oksana

Kyiv (UA)  
National Academy of  
Sciences of Ukraine,  
Institute of  
Archaeology

oksana\_gopkalo@ukr.net

## Poster

Fibulae of the Chernyakhiv culture with a high catchplate from the Almgren VII group, featuring an upper chord, along with similar finds from Central Europe, have been referred to in the literature as “Sarmatian”. According to our classification, these mainly correspond to the fibulae of the “Neslukhiv” series, as well as some examples from the “Horodnytsia” series and a number of items of unique forms. The goal of this work is to investigate the issue of their origin by comparing them with similar finds from Romania, Hungary, Austria, the Czech Republic, Slovakia, and Poland, as recorded in published catalogs and other studies.

The most numerous “Neslukhiv” series exhibits a stable combination of morphological features. These are relatively large, measuring 4-5 cm in length, with a narrow trapezoidal bow that is faceted in cross-section and arched in profile, with projections of various shapes on the head and a raised design or knob on the foot. Since identical features appear on the negatives of Roman bronze casting moulds from Porolissum and an unknown site in Austria, as well as on fasteners from military camps in Dacia (Ilişua) and Lower Moesia (Barboşi), we can infer a provincial Roman origin for the Chernyakhiv Culture fibulae of the “Neslukhiv” series.

The Danubian parallels of fibulae from the “Horodnytsia” series, as well as the unique forms from Boromlia and Lepesivka in the Militari-Chilia, Poienişti-Vârteşcoiu, and other cultures, are also highly indicative. Based on the forms of the “Neslukhiv” and “Horodnytsia” series, Chernyakhiv craftsmen established local production of fibulae in the numerous and standardized “Dnieper” series, which is primarily characteristic of the Left Bank of the Dnieper River.

# Beads From Sarmatian Graves in Banat and Crişana and the Bead Production at Tibiscum: Acculturation and Cultural Interactions on the Dacian Frontier

Grumeza,  
Lavinia

Iaşi (RO),  
Romanian Academy,  
Iaşi Branch, Institute  
of Archaeology

lavinia\_grumeza@  
yahoo.com

## Presentation (recorded)

Over the past decade, I have conducted extensive research on ancient beads found in the western region of Romania. These investigations have focused on beads produced in Roman workshops, particularly in Tibiscum, as well as those discovered in Sarmatian graves across the Western Romanian Plain (Banat and Crişana regions). My work has included the development of both internal typologies (specific to certain cemeteries) and broader regional classifications. These typologies are deliberately open-ended so that new species, shapes or colours can be added as new discoveries are made.

This paper represents a focused analysis of all the beads recovered from Sarmatian burials in Arad, Bihor, and Timiş counties. The objective is to establish a unified typology for all beads found in this region, supported by detailed descriptions of the methodologies employed. Notably, the quantity of beads discovered in this area is exceptionally high compared to other parts of the Barbaricum. My research has identified approximately 50,000 beads from the western part of Romania alone, with about 80% made of glass. Other materials include amber, coral, and various (semi)precious stones.

There is no evidence of local bead production in the Sarmatian environment. Instead, Tibiscum emerges as the largest known Roman provincial workshop specializing in bead manufacture. Situated near the western border of the province of Dacia, close to the Sarmatian territory, Tibiscum offers a unique perspective on acculturation, exchange, and cultural interactions between provincial Romans and the Sarmatian population. Beads serve as an exceptional case study for examining these dynamics, as they reflect both the cultural influences and the economic exchanges that occurred along the Dacian frontier.

The findings presented here shed light on the extensive production and distribution networks of beads, their role in Sarmatian burial customs, and the broader implications for understanding cultural interaction in this frontier region. This study underscores the importance of material culture in interpreting the complex relationships between Romans and the surrounding “barbarian” populations.

# Women's Golden Jewellery From the Western Part of the Necropolises From Tomis

Hamat, Ana

Constanța (RO),  
Museum of National  
History and  
Archaeology

[anahamat@yahoo.com](mailto:anahamat@yahoo.com)

Georgescu, Stefan

Constanța (RO),  
Museum of National  
History and  
Archaeology

[viorel.stefan.g@gmail.com](mailto:viorel.stefan.g@gmail.com)

## Presentation

The city of Tomis (modern Constanța) was one of the most important cities on the Black Sea shore and an outpost of the Greek and Roman civilizations in this area. Integrated in the Roman Empire, Tomis was a rich city port and a true centre of the Roman power with a thriving economy, which was correlated with a numerous and mixed population, religions and beliefs. This newly found prosperity led to the expansion of the city's perimeter several times until the Late Roman era, and also to the existence of a huge necropolis, which encased the walls and followed the main roads which enter the city's gates. For this reasons, today, the city of Constanța is one of the main places in Romania in which we have extended rescue excavations, and the leading research institution is the local museum (MINA Constanța).

This lecture will focus on the discoveries of golden jewellery in the graves from the Western part of the necropolises of Tomis, and discuss old and also recent discoveries, by presenting the typology and chronology of these discoveries, attempting to uncover the hidden meanings of these kind of deposition in the graves. Among the context discussed will be the burial of the lady from the Ferdinand Boulevard, which is one of the riches discovery and also one of the most well-known from Romania, and recent discoveries from the Labirint street, excavated in 2023. In terms of typology, we will present rings, bracelets, earrings and jewellery for adorning the neck and the head of the deceased. Some of this jewellery are locally made in provincial workshops, but some of them came from other parts of the Empire.

Through these discoveries, the dead will speak again about the daily life in this ancient city, and most importantly, about their private life and the private life of their loved ones.

# Dedicated Followers of Roman Culture or Keepers of Autochthonous Traditions: Three Case Studies From Southern Noricum Considering the Role of Women and Girls in the Process of „Romanization“

Hinker, Christoph

Vienna (A),  
Austrian Academy of  
Sciences,  
Austrian  
Archaeological  
Institute

christoph.hinker@  
oeaw.ac.at

## Presentation

The role of women and girls in cultural adaptation processes also known as „Romanization“ has received little attention from Roman Provincial Archaeology so far. Particularly suitable for the discussion of such questions are the Roman provinces of Noricum and Pannonia, as a rich and specific data basis is available from this area. Various „costume groups“ of a „Norico-Pannonian women's costume“ are revealed by depictions on funerary monuments in connection with grave goods, especially certain brooches and belt components. Research usually associates this costume with the intentional cultivation and display of autochthonous traditions by the protagonists. Beyond the „Norico-Pannonian women's costume“, examples of the *mundus muliebris*, i.e. artefacts that are related to women and girls and predominantly attributable to an Italic/Roman/Mediterranean cultural background or lifestyle, can also be identified. In my lecture I will present three new archaeological contexts from the south and south-east of the Roman province of Noricum, which can be regarded as case studies for the „romanitas“, the „Romanization“ and the „conservatism“ of girls and women in this area. The combined consideration of these case studies contributes to a diverse picture of the female provincial population and supplements previous assumptions based solely on onomastics or iconography.

Keywords such as „acculturation“ and „Romanization“ from the title of the conference as well as most of the specified „key topics“ such as attire, glass, small finds and burial customs will be reflected in my lecture.

# Building Regulations in the Roman Municipal Charters

Illés, Imre Áron

Szeged (H),  
University of Szeged,  
Department of  
Ancient History

graeculus@gmail.com

## Presentation

The Roman municipal charters preserved on bronze tablets, dating mainly from the 1st century BC and the 1<sup>st</sup> century AD (the most important being: *tabula Heracleensis*, *lex Coloniae Genetivae Iuliae*, *lex Flavia municipalis*), are invaluable sources of information on Roman municipal administration, including detailed information on the election of municipal officials, their duties, local jurisdiction, embassies to the emperor or the governors, management and leasing of municipal property etc.

In my lecture, I will attempt to briefly outline the building regulations in the cities of the Roman principate, especially in the western regions, on the basis of the municipal laws, but of course also using external sources such as the letters of Pliny or the Digesta of Iustinian, and not without reference to the previous literature. The most important questions are: How were existing buildings maintained, what rules applied to the construction of new ones, what restrictions were in force on both private and public buildings? What could the city council decide on its own authority, and what required the permission of the governor or the emperor? How and by whom were any costs financed, and the necessary manpower provided (cf. the compulsory public service in *lex Coloniae Genetivae Iuliae* 98 and *lex Flavia municipalis* 83)? Which buildings were 'compulsory' (e.g. decurions had to own property of a certain value/size) and which were prohibited (e.g. a mortuary or a tile factory larger than a fixed size)? The *tabula Heracleensis* even provides for the removal of building waste, which is also the central theme of a Libanius speech a few centuries later. There is also a special emphasis on drainage and access to water in our charters.

These rules must have had a major impact on the image of cities, which became increasingly Romanised during the Romanisation / acculturation process following the conquest, especially in the western areas where there was no urban tradition comparable to that of the East. At the same time, the interpretation of some of the regulations is not without problems, and in some cases neither the purpose of a provision nor the exact process of a regulation is clear.

For example, the prohibition/restriction on demolishing buildings raises a number of questions, despite the text survives in three slightly different versions: *lex Flavia municipalis* 62, *lex Coloniae Genetivae Iuliae* 75, *lex municipii Tarentini* 4. Accordingly, in some cases the lecture only raises questions rather than answers them. Nevertheless, highlights and sheds light on the most important features and characteristics of the Roman municipal building regulations.

# Using Glass in an Indigenous Settlement on the Territory of Aquincum

Kelemen, Zsófia  
Zsuzsanna

Budapest (H),  
BHM Aquincum  
Museum

kelemen16zsofia@  
gmail.com

## Poster

The indigenous Celts who inhabited the area of Aquincum were introduced to the custom of using glass vessels by the Romans. The adaption of such fundamentally Roman habit was further aided by the facts that this part of Pannonia was occupied without major conflicts and the locals were eager to mimic the lifestyle of their new rulers. However, we have very little knowledge of the exact details of this process - how fast it was or how integrated this new custom became in everyday life. To answer these questions, one has to evaluate and compare finds from the urban parts of the settlement complex and from the rural hinterland. In this paper I intend to demonstrate this through a case study of the so-called Rupphegyi *vicus*. This rural settlement has been only discovered in 2007 but thanks to the development of a large-scale residential area it had been extensively examined. The *vicus* is located in the immediate hinterland of Aquincum and based on ceramic finds it was inhabited by the native Eravisci. The stronger signs of Roman influence appear only in the second century with the arrival of *veterani*. This results in vastly different characteristics in the glass consumption, even though the settlement itself was quite prosperous. The glass finds range from the second half of the 1st to the 4<sup>th</sup> century, representing all function groups albeit in modest quantities. However, this cannot simply be considered as reluctance in adapting and internalizing the custom, but it can root in the different function of this *vicus*.



# From Tomb to Tilery: The Priors Hall Roman Villa Estate

Lambert, Patrick

Oxford (UK),  
Oxford Archaeology

paddy.lambert  
@oxfordarchaeology.com

## Presentation

Priors Hall, Corby, UK, represents an extremely important discovery from the world of Roman Britain. Investigated between 2019 and 2021, the breathtakingly well-preserved remains included a large and complex manufacturing zone associated with a Romano-British villa complex, the site of which was discovered in 2011 and has been left preserved in-situ.

Activity was centred around tile and pottery manufacture on a large scale, c. 250 - 350 AD. The tileries and subsidiary structures were constructed within the shell of an earlier stone structure, the evidence of which suggests it may be an early Roman mausoleum structure, associated with the first phases of the villa and its inhabitants. The results of this excavation won the Current Archaeology Award 2021 for 'Rescue Project of the Year'. Other craft activities included extensive quarrying, bone working and much more.

Further excavations in 2021 around the villa estate uncovered evidence for the early second century villa. These included the progenitor Iron Age settlement, one of the best preserved Roman roads discovered from Roman Britain, pottery manufacture and more.

These excavations place Romano-British villas in appropriate wider contexts of function, social and economic networks. The panoply of objects and features helps to tell a story of a Romano-British villa from outside looking in. The data has illuminated the rarely-told stories of the tilers, carpenters, potters, and tradespeople who lived and worked in their shadow.

Its rarity, novelty, and its potential to significantly contribute to Romano-British economic and rural studies, and in the acculturation of various levels of society, marks Priors Hall as somewhere very special.

# The Roman Glass Industry During the 1<sup>st</sup> Century – Development and Changes as Documented in Romula (Pannonia), SI

Lazar, Irena

Koper (HR),  
University of  
Primorska, Faculty of  
Humanities

irena.lazar@fhs.upr.si

## Presentation

Incorporating the Hellenistic countries into the Roman Empire brought many cultural and social influences and changes to the state. There were also intense developments and innovations in the arts and crafts. This was also true of the glassmaking trade, which developed rapidly in the Roman state and soon reached a scale beyond that of ordinary crafts. Hellenistic influences were the impetus for creating and developing an independent Roman glass industry, which flourished from the Augustan age onwards and spread throughout the country. It became a strong and independent economic activity. This was possible by the expansion of trade in the early Imperial period, the expansion of glass workshops, the knowledge of how to prepare and produce raw glass and glassware, and the new way of organisation of glass production.

During about a hundred years of its development and growth, Roman glass production underwent several important changes and developments between the 1<sup>st</sup> century BC and the 1<sup>st</sup> century AD. Roman glass production underwent virtually dramatic changes, in terms of different production techniques and forms of the vessels and their use. All these changes are most visible at the end of the 1<sup>st</sup> century BC and in the first decades of the 1<sup>st</sup> century AD. No period in Roman history can better illustrate the remarkable diversity of technological practices than the Augustan period. Glass finds from archaeological contexts of this period show a remarkable breadth and range in form, colour, decoration and production techniques. Strabo, writing at the time of Augustus, wrote that the glassmakers in Rome discovered new colours and simplified the production of glass vessels so that a glass cup or a *balsamarium* was available for a copper coin.

These changes can also be observed at some sites in the Roman provinces, such as the Romula roadside station in Pannonia. It was founded at the beginning of the 1<sup>st</sup> century and flourished and developed over two centuries.

The glass finds from the settlement, two necropolises and probably a Roman villa give us an interesting insight into the development of the Roman glassmaking craft. The quality and variety of the glass material are currently unmatched by any other Roman-period site in Slovenia. In particular, there is a rich assortment of early Imperial imported vessels of intense colours made in moulds, and a group of decoloured glass, which includes mould-made vessels with facet cut decoration and blown wares. The bulk of the material was imported from the newly founded glass workshops of central Italy, with individual pieces also coming from the Mediterranean workshops of the eastern part of the Empire.

# Roman Glass From Ban Josip Jelačić Square in Osijek

**Leljak, Mia**

Radoboj (HR),  
Public Institution for  
the Management of  
Protected Natural  
Areas of the  
Krapina-Zagorje  
County

mialeljak@gmail.com

**Leleković, Tino**

Zagreb (HR),  
Croatian Academy of  
Sciences and Arts

lelekovic@gmail.com

## Presentation

In 2008, the Department of Archaeology of the Croatian Academy of Sciences and Arts conducted a protective archaeological survey at Ban Josip Jelačić Square in Osijek, which is located on the very edge of the Roman City of Mursa. The research of a rich culture layer that can be divided into five phases from the 1st to the 4th century, led to the discovery of Roman graves and remnants of residential architecture. Various finds from the Roman period, including glass vessels, have been found at the site. These are mostly fragmented glass vessels, but can be typologically defined, with a few more or less complete ones found in graves. This presentation will feature glass finds from the mentioned locality, found both inside and outside the graves, which have not been published yet.

# Grakliani Settlement – Pre-Roman Intellectual Centre of Caucasia (1<sup>st</sup> millennium BC)

Licheli, Vakhtang

Tbilisi (GE),  
Tbilisi State  
University, Institute  
of Archaeology

[vakhlich@hotmail.com](mailto:vakhlich@hotmail.com)

## Presentation

The Romans appeared in Eastern Georgia after Pompey's campaign in Iberia Caucasica in 65 BC. This intervention turned out to be a turning point, as around the same time Roman *castellums* were established in the Western part of Georgia-Eastern Black Sea region – Aphsaros, Phasis, and Sebastopolis. Before the invention of the Romans in both of these regions of Georgia, several cultures existed that laid the foundation for the further development of society. The goal of this presentation is to demonstrate the intellectual innovations that existed before the Romans entered Georgia. These are inscriptions found in the central part of Georgia (Grakliani Gora), dating back to the 10<sup>th</sup> century BC.

# Early Roman Pottery Discovered in a Roman Rural Settlement from Tomis Territory. Case study, C. 22

## Roman House

**Măiță, Manuela**

Constanța (RO),  
Museum of National  
History and  
Archaeology

maitamanuela@  
yahoo.com

**Irimia, Adrian**

Constanța (RO),  
Museum of National  
History and  
Archaeology

irimiaadriandaniel  
@gmail.com

### Poster

As a result of the construction project of Constanța's bypass (A4 motorway) carried out in 2010–2011, a large rural roman settlement was discovered between kilometres 8+400 - 9+500. The identified rural settlement is datable to the 1st-4th centuries AD and belongs to the rural territory of the Tomis fortress, being also placed on the path of an intraprovincial road. Among the archaeological situations identified are a Roman house, C. 22, partially preserved, rectangular in shape and made of earth-bound stones. The archaeological material discovered in this sector mostly consists of pottery. The identified ceramic classes are representative for the area of the province of Moesia Inferior, such as Early Pontic Red Slip Ware (also known as Pontic Red Slip Ware / Western Pontic Red Slip Ware), Sigillata Pontica, Pontic Grey Slip Ware, local Getic pottery, North – Eastern Aegean pottery (named by J. Hayes, Thracian) and Pontic amphoras. Based on these considerations and the situations reported in the contexts close to the mentioned one, two cultural funds are identified – the Roman one, respectively the local, Getic one, the first one prevailing.

# The Last Homeric Superstar – Achilles Among the Christian Saints on the Late Antique Terracotta Plaques From Vinica

Manaskova,  
Magdalena  
Skopje (MK),  
Archaeological  
Museum of North  
Macedonia  
magdamanaskova  
@gmail.com

## Poster

Sometime during the fifth century, a local aristocrat from the fortified city located on the archaeological site Vinichko Kale (Vinica, North Macedonia), commissioned the creation of terracotta plaques with Christian motifs and among them, one with the representation of the Homeric hero Achilles.

This paper investigates the multivalent Christian and secular meanings of the terracotta plaques for Christian viewers in the fifth century through the Achilles plaque. Unlike Theseus and Odysseus who were adapted for use in Christian analogies, Achilles continued to represent the ideals of traditions through *mos maiorum* and *virtus* during Late Antiquity. During this turbulent period of many changes, Achilles among the Christian scenes that decorated (or maybe protected) the fifth century residential object on Vinichko Kale, provided comfort for the soldiers as the main residents of the fortress, with traditions and values that his image reflected. On the terracotta plaques from Vinica we have a representation of Achilles that according to Alan Cameron so far is not represented on any surviving monument: Chiron sitting in his cave awaiting his pupil's return from the day's hunt; described only in Philostratus' ecphrasis of a painting of the upbringing or *paideia* of Achilles from Pompei. The name of the hero, AHILES, is written in Latin and flanked by two crosses.

Based on the archaeological evidence, the plaques were used until 530, when the messages they contained were no longer appropriate.

# The *Interpretatio* of an Ancient Iberian Sanctuary: From El Cerro de los Santos to Ad Palem

Marco Simón,  
Francisco

Zaragoza (E),  
University of  
Zaragoza

marco@unizar.es

## Presentation (recorded)

Archaeology shows how, through the process of monumentalization, traditional ritual sites were integrated into the new structures of *Romanitas*. The Vicarello vases (CIL XI, 3281-3283, 23 and 3284, 25) include in the fourth century CE a *statio ad Palem* between Saltigis (Jumilla, Murcia) and Saetabis (Játiva) on the Via Augusta from Gades to Rome. Pierre Sillières convincingly proposed in 2003 to identify this station with the Iberian sanctuary of Cerro de los Santos, one of the most important cult-places of the Iberian religion, with pilgrims at least as early as the 5<sup>th</sup> century BCE. Its name, “Hill of the Saints”, is due to the great number of statues found there. Some of them are Iberian sculptures, but others are no doubt datable to the Roman Republican period, although the worshippers continued to visit the place until the Later Roman Empire.

The Hispano-Roman temple excavated at the site had a *pronaos* and a *cella*, and towers 25 m high. The Roman road, and the great amount of ex-votos left by the pilgrims are testimony the great appeal of the sanctuary during the festive days. The *statio ad Palem* mentioned by the itinerary document an extraordinarily interesting case of *interpretatio* of an ancestral goddess of fertility, perhaps related to the horses, since a good number of equine ex-votos has been found in the place, a deity similar to the *potnia hippon* depicted on a vase from Ilici/La Alcuñia de Elche. The features of this Iberian deity could facilitate her assimilation to the Roman Pales (Varr. LL 6.15; Ovid. Fast. 4.713 ff. and 776 ff.), the archaic divinity related to fertility and protector of sheeps, cattle and horses (*Dea pastorum*, *Dea pabuli*) by the Italian soldiers of the Roman army at the end of the third or in the second century BCE, who would be the first visitants of the sanctuary of El Cerro de los Santos. This assimilation makes even more sense when we consider the importance of the Palilia or Parilia, the festival in honour of Pales (the ancient deity of the Palatine hill), that was celebrated on the 21<sup>st</sup> of April (A.D. XI Kalendas Maias) to commemorate the anniversary of the foundation of Rome (*Natalis Urbis*), a ritual with epigraphic testimonies in Hispania, for example in the rock sanctuary of Cales Coves (Minorca), datable to the second century CE (HEp. 2020, 65-76; AE 2015, 698-702).



# The Egyptian Priest From Sirmium? A Reappraisal

Marić, Marija

Novi Sad (SRB),  
University of Novi  
Sad, Faculty of  
Philosophy

[marija.maric@ff.uns.ac.rs](mailto:marija.maric@ff.uns.ac.rs)

Matić, Uroš

Innsbruck (A),  
University of  
Innsbruck, Institute  
for Ancient History  
and Near Eastern  
Studies

[uros\\_arheo@yahoo.com](mailto:uros_arheo@yahoo.com)

## Presentation

During systematic archaeological excavations of Emperor Constantine the Great's imperial palace in Sirmium, fifty porphyry statue fragments were uncovered within the debris layer above the floor. These fragments likely belonged to a larger figurative composition. Most of the fragments were documented in and around a circular sacred structure, whose dating is framed by coin finds of Maximianus Herculius from 301 CE and Valentinian I from the period between 367 and 375 CE. Following conservation work, researchers identified multiple human figures, including fragments of three heads (potentially identified as Diocletian or Galerius, Constantius II, and an Egyptian priest) and two busts (one positioned on a globe).

This study reexamines the identification and interpretation of the statue fragment of an Egyptian priest, likely erected during Diocletian's reign as part of an imperial figural composition. Traditionally attributed to an Egyptian priest, the statue's material, stylistic features, and the context of its discovery offer persuasive arguments for reconsidering this interpretation. The statue, crafted from red porphyry, a rare stone quarried in Egypt exclusively for imperial art, significantly complicates its attribution to non-imperial figures, raising further questions about its initial placement and role within the palatial complex.

Our analysis explores stylistic comparisons with earlier Egyptian traditions, highlighting chronological and contextual inconsistencies. Alternative interpretations consider the possibility that the statue symbolized imperial reach, represented distant provinces, glorified the African grain supply, or reflected local worship of Egyptian deities such as Serapis or Isis. These approaches are examined within the broader context of Sirmium's cultural and ideological dynamics in the 4th century.

Additionally, our research explores the arrangement of this statue within the architectural and ceremonial space of Constantine's palace, considering its position and symbolism with other sculptures dedicated to the imperial cult. This contextualization leads to a deeper understanding of its potential role in imperial propaganda or religious syncretism.

The interrelationship of local, provincial, and imperial artistic elements within the palace is critically examined, resulting in new insights into the ideological foundations of Constantine's reign.

This study offers a new interpretation of the statue's origins and function by reexamining its material significance, attribution, and symbolism. The conclusions aim to contribute to a deeper understanding of Roman imperial art as a manifestation of complex cultural and ideological interactions. This comprehensive reassessment of the political, social, and symbolic frameworks relies on the multifaceted role of art in presenting imperial power, cultural diversity, and political ambitions during Late Antiquity in the region of the province of Pannonia Secunda.

# Integration, But Into Which Empire? Studies on the Late Antique Connections of Hun-period Ceramics

Masek, Zsófia

Budapest (H),  
HUN-REN Research  
Centre for the  
Humanities, Institute  
of Archaeology

masek.zsofia@abtk.hu

## Presentation

Untempered fine ceramics were widespread in the European Barbaricum, especially in the pottery production belonging to the Sarmatian and Sântana de Mureş-Chernyakhovian territories. Fine ceramics with burnished decorations, transformed by La Tène, provincial Roman, and barbarian cultural groups, were exposed to multiple interactions with the antique traditions even in the centuries before the Late Roman period. With the Hun-period revival of burnished pottery, this ceramic tradition again interacted closely with provincial trends along the Illyricum Limes and in the provinces. In my research, I study many aspects of Hun-period pottery, with a particular emphasis on, but not limited to, the so-called Murga-type jugs.

There are several interpretations of the Hun-period burnished pottery in the research. In addition to the widespread interpretation that this fashion is closely linked to the representation of new barbarian elites, close links with the antique traditions are also well known, especially in terms of formal appearance.

The chronological and cultural implications of the Late Roman emergence of Pannonian burnished ware are disputed. A relevant question is whether the changing formal details of the vessel types were primarily determined by internal changes in the antique traditions, or whether the role of new ceramic styles from beyond the Limes may have been decisive in reshaping the last phase of Pannonian Roman pottery. The study of pottery is closely linked to the archaeology of the provinces, also because of the chronological uncertainties of the end of the local Romanised material culture in the 5th century.

Acculturation can be detected in form and decoration, which I am trying to explore in new ways. The alteration of formal traditions based on interactions between distinct cultural groups is perhaps more difficult to detect than the spread of certain decorative motifs and systems of decoration. I would like to illustrate here the transformation mainly through the decoration, focusing on Pannonia and with a Middle Danube region perspective. It can be suggested that the motifs of burnished decoration depend on regional internal traditions and thus may be expressions of regional identities.

By exploring the interconnections of a part of the design, I outline a possible way of acculturation. The hypothesis is based on a direct link with the decoration of metal vessels. This theory reinforces the idea that some of the Pannonian processes in this respect can be seen as manifestations of the Roman taste. If this is true, then the Hun-period pottery can be described as even more of a hybrid cultural tradition than previously assumed.

The results of these interactions, a specific encounter between two civilisations, are generally regarded as barbarisation process from our modern perspective. It remains an open question, however, whether the artefacts were intended by the acteurs of the period to be primarily a representation of Roman cultural traditions or a distinct new representational element of new identities. My response to this question is to suggest that its success and rapid diffusion may have been due to its ability to embody both needs simultaneously.

# Copper Alloys in Gaul Under the Roman Conquest: The Celtic Brass Coins Project

Mazille, Pierre

Glux-en-Glenne (F),  
Bibracte EPCC,  
European  
Archaeological  
Centre

[pierre.remi.mazille@gmail.com](mailto:pierre.remi.mazille@gmail.com)

Bossavit,  
Camille

Orléans (F),  
Archaeomaterials  
Research Institute  
(IRAMAT)

[camille.bossavit@cnrs-orleans.fr](mailto:camille.bossavit@cnrs-orleans.fr)

Ayache, Laila

Mont Beuvray (F),  
Bibracte Museum

[laila.ayache@bibracte.fr](mailto:laila.ayache@bibracte.fr)

## Presentation

The introduction of brass in Europe has long been considered as a marker of Roman influence in regions neighbouring or conquered by the Empire, especially at the time of Julius Caesar. The use of zinc as an alloy component is attested by archaeological records during the 1<sup>st</sup> century BCE, but it gradually tends to become more common during the latter half of the same century. However, without further elemental analyses, it is hard to demonstrate exactly how common it was and to pinpoint a more precise chronology for the arrival of brass in Gaul. Indeed, brass remains are almost impossible to differentiate from other copper alloys such as bronze once covered by its green oxidation layer and hence remain often largely unidentified.

The Celtic Brass Coins project funded by the French ANR (dir. S. Nieto-Pelletier), born from the cooperation between several French institutions, museums and laboratories (IRAMAT, CRAHAM, BnF, Bibracte EPCC, MAN, MSH), intends to better understand the dynamics under which brass rapidly spread in Gaul through the lens of numismatics. To this end, a portable X-Ray Fluorescence (pXRF) method has been developed and extensively used on 2449 coins from various museum coin collections in France. This method is fast and can be used on unprepared surfaces, allowing for the composition of samples to be qualitatively determined and classified as brass - or other alloys.

Since coinage accounts only for a fraction of metallic productions, an additional pXRF study has been conducted on 1451 non-ferrous samples from the collections of the Celtic *oppidum* of Bibracte, in the present-day eastern French region of Burgundy. Main urban centre of the *Ædui* people, major economic partners to the Romans, the archaeological site presents the advantage of being nearly completely unoccupied during the imperial era, its institutions and therefore population having been displaced to nearby Augustodunum/Autun. When available, both typological and stratigraphic information are used, in addition to the compositional data, to attempt to date more precisely the appearance of brass in this local context.

The samples range from actual finished artefacts, specifically brooches but also other objects from various functional categories, to residue left from metalworking such as droplets or scraps.

First results indicate that copper alloys seem to be strictly linked to typology: while some brooch types made in copper alloys also exist in iron or silver, there appears to be almost no overlap between the use of bronze and brass, the latter having replaced the former. Among other things, keys for small boxes and fittings, hygiene tools or Roman military ornamentation stand out for their use of brass: objects cast out of this alloy tend to be of ornamental use due to its golden colour. The ongoing study of Bibracte's metalworking residues found in craftsmen's quarters, less likely to be handled and exchanged, might soon shed some light on an approximate date of mastery of brass-making techniques in this Gallic settlement.

# Sacrificial Places in Burial Contexts in Roman-Period Thrace (1st–4th century AD)

Mildová,  
Dorothea

Prague (CZ),  
Charles University,  
Institute of Classical  
Archaeology

dorothea.mildova@  
gmail.com

## Poster

The ritual practice also known as *trizna*, or sacrificial offering, dates back to pre-Roman times and was commonly performed near graves, both within barrow burials and flat necropolises. This offering typically consisted of specific types of ceramic vessels, primarily tableware, with a lesser representation of kitchenware. Other associated artefacts, such as small metal objects, animal bones, and charcoal, suggest that these deposits might have been linked to ritual offerings, feasting or food preparation. This study investigates sacrificial places associated with burial contexts in Roman-period Thrace (1<sup>st</sup>–4<sup>th</sup> century AD), focusing on the Upper Thracian Plain in present-day Bulgaria.

The ceramics found in these sacrificial contexts provide insights into the rituals practised at these sites. The vessels often show signs of intentional destruction, burning, or other forms of damage, reflecting the varied rituals performed before their deposition. These practices, along with the way the objects were buried, reveal a complex pattern of ritual activities.

The study investigates these patterns by comparing the material from different sites, analysing the traces left on the artefacts, and considering their depositional contexts. The primary goal of this work is to explore the character and significance of these sacrificial deposits. By comparing published materials and examining their relationship to nearby graves, the research aims to identify regional variations in these practices and offer new interpretations of the cultural and religious beliefs of ancient Thracians in a context of the Roman province. This largely unexplored topic offers valuable insights into the beliefs, traditions, and social practices of ancient communities in the region.

As a case study, the work focuses on sacrificial deposits from a burial mound at the village of Mogila (Yambol District) and compares them with other published sacrificial assemblages in the Upper Thracian Plain to determine whether these features are typical or exceptional characteristics. The aim of the study is to deepen the understanding of burial rituals Roman-period burial rituals in Roman-period Thrace and to offer a new perspective on ancient beliefs and traditions.

# From Teuto to Seuso; From the Local to the Imperial - The Archaeology of the Native Elite of Roman Pannonia

Mráv, Zsolt

Budapest (H),  
Hungarian National  
Museum

zsoltmrav@gmail.com

## Presentation

The main topic of the contribution focuses on one of the peculiarities of the archaeology of Roman Pannonia, the burials of the local elite containing carriages. The buried carriages and horses, as vehicles for the journey to the other world, are the main characteristic of the rich graves of NE-Pannonian local indigenous elite, typically, but not exclusively of Eraviscan origin. With the help of these carriage burials, we can draw conclusions about the social status of the indigenous elite of Northeast Pannonia, its symbiosis with the Roman army, as well as the specific characteristics and local colour of its culture, divine world and belief in the afterlife. By researching the carriage burials, we can follow the main stages of the spectacular and successful acculturation process that successive generations of the Eraviscan tribal elite went through during the 1<sup>st</sup>-3<sup>rd</sup> centuries AD, during which they became "imperial Romans" in their way of life and culture. The second theme of the presentation is the elite of the late Roman Pannonian provinces, the most spectacular indicators of which are the high-status villas, such as those of Nagyharsány or portable luxury objects, which include silver tableware, like the Seuso treasure.



# ANNI BONI in Stobi: Gold Glass From the West Cemetery

Nikolovski,  
Dimitar

Stobi (MK),  
National Institution  
Stobi

dimitar.nikolovski@  
stobi.mk

## Presentation

In 1992 and 1995 a big rescue excavation was conducted at the West cemetery of Stobi to prepare for the construction of a new highway. Close to 2000 graves were excavated in both campaigns. Among the discoveries from the 1995 campaign was grave No. 1810, had a very rare find, not usual for the excavations on the necropolis: a fragmented bottom of a gold glass vessel. Gold glass from the Late Antique period emerged amidst a time of profound political and cultural shifts. As Diocletian's Tetrarchy evolved into a renewed imperial dynastic rule and Christianity became the Empire's dominant religion, the impact of these transformations on everyday life remains a subject of ongoing debate and uncertainty. The gold glass fragment discovered at Stobi has the inscription ANNI BONI with a wreath surrounding it. The phrase, which translates to "good years" or "prosperous years," was commonly used to commemorate times of political stability, imperial success, or periods of prosperity. It is most frequently found on gold glass objects, but it can also appear on other media such as medallions, plaques, and coins. Although the general opinion is that this type of vessels were likely intended as votive or decorative pieces that could be proudly displayed in both private homes and public (religious) setting, I have been unable to identify even one example that has been found in a domestic setting. The largest amount of examples (the ones coming from a recorded original context) come from funerary context. The goal of this paper is to first and foremost typologically determine the gold glass vessel, and second, place the find within its original context of discovery. Discovering a gold glass vessel in a closed deposit is an exceedingly rare occurrence, as most known examples are held in private collections or museums, often with uncertain or undocumented provenance.

# Unusual and Atypical Burials From Brigetio

Olasz, Rita

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

olaszrita9@gmail.com

## Poster

Roman burials were based on similar principles throughout the Empire, but in many cases local and individual factors influenced the grave site, the chosen rite or the method of burial. Funerary traditions also change over time, as can be seen in the constantly fluctuating proportions of cremation and inhumation rites. Eventually, with the spread of Christianity, the skeletal burial became the primary funerary custom. In the case of the Pannonian town Brigetio, there are many examples of different subtypes of the two main funerary rites, but the simple pit graves and the scattered ash cremations are the most common grave forms. In Late Roman times, as the practice of cremation has slowly declined, the practice of building *tegulae* graves appeared with a great variety of forms. The reuse of stone monuments, sarcophagi, and stone caskets from the previous centuries also became widespread. In this paper, I would like to collect and separate the graves from Brigetio that in some way differ from the “normal” burials. Some are unusual in size or shape (too large or too small pits), some are uniquely built (infant burials between *imbrices*), some features the deceased in irregular position, some are accompanied with animals, or have multiple deceased placed inside. This includes family burials, where in most cases the deceased mother and child were laid side by side or on top of each other. If the child was an infant, the question arises whether the woman and her baby could both have died during childbirth. In a grave found in 1963, the drawing of the skeleton suggests that the woman indeed could have died in childbirth, because the infant's skull was found between her pelvic bones. These unusual, irregular or in many cases mixed graves can raise interesting questions, and they can help to expand and refine our knowledge of the funerary customs and system of Brigetio.

# Getting to Know Each Other: Examining Trade Across the Roman Limes at Porolissum

Opreanu,  
Coriolan Horațiu

Cluj-Napoca (RO),  
Romanian Academy,  
Institute of  
Archaeology and  
History of Art

choprean@yahoo.com

Lăzărescu, Vlad-  
Andrei

Cluj-Napoca (RO),  
Romanian Academy,  
Institute of  
Archaeology and  
History of Art

lazarescu\_vlad@yahoo.com

## Presentation

This presentation explores the economic interactions between the Roman province of Dacia Porolissensis and the neighbouring Barbaricum, focusing on the recently discovered marketplace at Porolissum. Located along the main access road connecting Napoca to this strategic frontier settlement, the marketplace provides new insights into cross-border trade and cultural exchange during the late 2<sup>nd</sup> and early 3<sup>rd</sup> centuries AD.

A detailed analysis of small finds, including 129 coins, 43 brooches (most of which are of “barbarian” origin), and other datable artifacts (in total, around 1000 small finds were documented during the rescue excavation), has allowed for a more precise chronological framework of the site. The archaeological evidence indicates two distinct occupation phases: the first emerging after the Marcomannic Wars, and the second, a period of expansion during the first half of the 3<sup>rd</sup> century AD. Notably, the unusually high number of brooches – exceeding those typically found in Barbarian cemeteries and settlements – suggests the site functioned as a hub for trade, potentially including the exchange of enslaved individuals.

The findings contribute to a broader understanding of the Roman *limes*, increasingly viewed as a zone of interaction rather than a rigid barrier. The prolonged stability following the Marcomannic Wars fostered intensified trade networks, which, in turn, triggered socio-economic transformations among the Barbarian communities. This research sheds light on the mechanisms of acculturation and economic integration at the frontier of the Roman world.

# Roman Glass Finds From Tropaeum Traiani (Adamclisi, Romania)

Panaite, Adriana

Bucharest (RO),  
Institute of  
Archaeology „Vasile  
Pârvan”

panaite\_adriana92@  
yahoo.com

## Presentation

The paper will present a large selection of glass fragments discovered during the archaeological research carried out in recent years in the Roman city of Tropaeum Traiani (Adamclisi, Constanța county, Romania), in Sector A, to the north of Basilica A (2005–2016). The main purpose of the archaeological excavations in this part of the Late Roman city, is to highlight, on the one hand, the neighbourhood and the street layout, but also, as the excavation progresses, of the annexes of the Basilica A on the N side of the edifice. Aspects related to Late Roman habitation, the general stratigraphy of the area, as well as the urban changes that took place between the 4<sup>th</sup> century and the end of the 6<sup>th</sup> century/beginning of the next are considered. The final goal is to reveal and research the entire island between the *decumanus*, *cardo*, street AV1 and street ABV IV.

The variety of the vitreous finds reported in this paper (originate from various vessels used in the Roman and Late Roman period, such as free-blown and mould-blown bottles and beakers, lamps, but also from building elements, e.g. window panes, mosaic *tesserae*), demonstrated by the identification of different glass types previously encountered in contemporary objects from many archaeological sites from the Mediterranean Sea and Balkan Mountains regions during the Late Roman period, reflects the trade connections of the settlement from the Lower Danube and the Black Sea region with the rest of the Roman world.

Most of the glass fragments from Tropaeum Traiani were dated to the Late Roman period (from the beginning of the 4<sup>th</sup> century AD until the 6<sup>th</sup> century AD). However, taking into account their typology and the archaeological context of discovery, several finds were dated to an earlier period (2<sup>nd</sup>–3<sup>rd</sup> centuries AD).

# How Many Are There?

Pánczél,  
Szilamér Péter

Târgu Mureş (RO),  
Mureş County  
Museum

pszilamer@yahoo.com

## Presentation

The quantification of Roman glass offers critical insights into the technological, economic, and cultural dimensions of ancient societies. This paper utilizes analytical methods to evaluate extensive glass assemblages from settlement structures, contributing to broader discussions on ancient economies and material culture. The topic emphasizes the significance of quantitative analysis in reconstructing the intricate dynamics of Roman glass production and distribution.

# Romanization: A Controversial Topic in Classical Studies

Pastor, Simone

Roma (I),  
Sovrintendenza  
Capitolina ai Beni  
Culturali

[pastorsim@yahoo.it](mailto:pastorsim@yahoo.it)

## Presentation

The paper offers a brief summary of the origins of the studies and the notion of Romanization.

The concept of "Romanization", used to describe the submission of a conquered society and territory to the forms of organization desired by Rome, dates back to the first half of the 19<sup>th</sup> century. From T. Mommsen to some recent scholars, the paper analyses the different approaches and academic contributions that have characterized the long debate between admirers and detractors of the Roman imperial model. For the former, Roman imperialism had to be analysed in a "civilizing" perspective, while others, with more critical tones, focused their attention on its violent matrix. The Paper will try to define a synthesis between these theories, demonstrating, as far as possible, that to understand the phenomenon of Romanization it is necessary to conceive a complex process of mutual acculturation regulated by bidirectional relations between centre and periphery.

# Local Pannonians, „Glocal” Romans, What Wardrobe

## Archaeology Can Do for Us

Pásztókai-  
Szeőke, Judit

Sopron (H),  
Independent  
researcher

pszeoke23@gmail.com

### Presentation

As human skin covering the body from outside is seen as the physical boundary of the individual, gestures, various formations or modifications of the corporeal body and clothing together can be interpreted as its social skin (Turner 1980). This constitutes a malleable surface, which is not only shaped by personal preferences, social consent and expectations, but communicates personal and social identities as well. Both the type of dress and how it is treated are important parts of such a cultural medium.

In the field of dress and fashion research, wardrobe studies constitute a new type of interdisciplinary approach, which has a focus on the materiality of clothes and clothing as well as on the everyday dress practices. Its primary aim is to explore and understand the everyday consumption of clothing. Under everyday consumption of clothing, beyond its acquisition and maintenance, cleanliness and disposal are also understood, thus wardrobe studies allow an exploration of consumption as a biography of a garment or an outfit.

Of course, when it comes to investigating historical wardrobes and the complexity of how different identities could be expressed through them, it is very much difficult to gain reliable information on the garments actually worn by people in their everyday life, but present paper aims to explore the immense possibilities offered by the holistic methods of wardrobe archaeology to understand how local Pannonian identities were expressed through clothes during the 1<sup>st</sup> and 2<sup>nd</sup> centuries AD.

# Small Statues, Big Gods – Representations of Deities

## Discovered in the Rural Settlement of Palazu Mare Near Tomis (Moesia Inferior)

Petcu, Radu

Constanța (RO),  
Museum of National  
History and  
Archaeology

radupetcuarheo@gmail.com

Petcu Levei, Ingrid

Constanța (RO),  
Museum of National  
History and  
Archaeology

ingridpetculevei@gmail.com

### Presentation

The real estate developments in Constanța have attracted in recent years a series of preventive archaeological investigations, which have led to the discovery of a rich archaeological material. These include three small statues discovered in the Palazu Mare district of Constanța. Here a nucleus of habitation has been identified, previously reported through various archaeological finds from the Roman period. The archaeological site of Palazu Mare has been more clearly delimited in recent years thanks to numerous surveys and preventive archaeological investigations. The chronology of the settlement (*vicus?*) has been placed in the 2<sup>nd</sup>-3<sup>rd</sup> centuries and the first decades of the 4<sup>th</sup> century AD.



# Slaves and Freedmen in the Romanization of the Danubian Provinces of the Roman Empire

Prodanović,  
Milan

Belgrade (SRB),  
Institute of  
Archaeology

Rethymno (GR),  
Institute for  
Mediterranean  
Studies

milan90prodanovic@  
gmail.com

## Presentation

The peculiarity of the Roman slave system lay in the fact that slaves and freedmen frequently held positions of economic and administrative power within households and played leading roles in mercantile endeavours for both their masters and themselves. They constituted a significant portion of Roman merchants and served as key agents in spreading Roman material culture and lifestyle into the provinces of the Danubian Limes. Archaeological and inscriptional evidence reveals that Roman freedmen often represented wealthy Roman trade families from Italy, playing a central role in establishing Roman societal norms during the Imperial Era. The study of the contributions of freedmen and slaves to Roman cultural expansion in the Danubian provinces has been an area of scholarly interest since the 1950s, with prominent contributions from renowned scholars, including Géza Alföldy, András Mócsy, Dumitru Tudor, and Yuliya Kolosovskaya. More recent works, such as the holistic study by Lucrețiu Mihăilescu-Bîrliba, provide powerful insights into the diverse social identities of Roman slaves and freedmen, particularly their influence in elite households, mercantile activities, and the imperial bureaucracy. In Dalmatian cities, freedmen and their descendants dominated cultural life, forming a plutocracy of servile origin. A similar pattern appears in other urban centers of Noricum, Pannonia, and the Moesias, where wives and relatives of servile origins constituted a substantial portion of Roman citizen families. Roman freedmen often spearheaded cultural expansion, engaging in trade with native populations prior to military conquest and annexation of the subsequent provinces. The oligarchic social order established by the Romans enabled many slaves to attain prominent positions, a phenomenon acknowledged by non-Roman peoples long before the Imperial Era. Ancient sources also recognized the link between Romanization and slavery. For instance, King Philip V of Macedon referenced this dynamic in his letter to the city of Larissa (SIG3 543) on the eve of the Second Punic War. Similarly, Tacitus (Ann. 14.39.2) recounts the astonishment of native Britons at the authority wielded by an imperial freedman.

These accounts highlight the unique power structure associated with Roman provincial rule, where freedmen and slaves held significant influence. Recent research has shown that Roman legal frameworks incentivized servile enterprise, allowing freedmen to amass wealth and achieve social mobility, often surpassing Roman freemen. However, the distinct historiographical paths of provincial slavery and Romanization research frequently hinder a comprehensive understanding of their interconnection. My presentation seeks to explore how the peculiarities of the Roman slave system influenced the Romanization processes in the Danubian provinces, offering new perspectives on the intersection of servile roles and imperial rule.

# Local and Roman Shipbuilding in Ancient Liburnia, Based on Finds From the Bay of Caska on the Island of Pag

Radić Rossi,  
Irena

Zadar (HR),  
University of Zadar

irradic@unizd.hr

## Presentation

During the time of the Roman conquest a Liburnian population inhabited the island of Pag. In the 1<sup>st</sup> c. AD, Pliny the Elder mentioned it under the name of Cissa fortunata (Hist. Nat., 3, 140). Linguistic research confirms that the name Cissa is preserved in the modern toponym Caska, referring to the bay which abounds in numerous traces of life from the Roman period. The harbour zone is situated in the shallow waters along the NE edge of the bay, in front of an impressive terrace wall that belongs to the remains of a monumental maritime façade related to the Roman Imperial phases of the site. In order to facilitate the description of work in progress, the area was divided into four zones (A-D). In the zones A-B, excavated between 2009 and 2012, the first shipwreck, named Caska 1, was found. It was reused, after being filled with rocks, to fortify some pier-like wooden coastal structure, composed mainly of wooden poles and raw stone material.

Further westwards, zone D, excavated from 2013 to 2015, lies at the southern extremity of a breakwater protecting a mooring area from the southern winds. In this zone, the remains of a second reused ship, Caska 2, were found. This ship was filled with rocks, and scuttled, forming the fundament of a jetty. The remains of the ship Caska 3 were used to reinforce its bottom before scuttling. Zone C was initially excavated in 2012 and 2013, revealing the presence of an impressive wooden structure forming the base of an operational waterfront. The work continued in 2016. The waterfront was composed of rectangular caissons, made of horizontal logs, kept in place by vertical poles driven through rectangular openings, then filled with rocks. In the SW corner of the structure, the remains of another scuttled ship, Caska 4, were discovered. In 2024, south of the mentioned structures, the ship Caska 5 came to light. Its excavation is planned for May 2025.

The ships Caska 1, Caska 3 and Caska 4 are made using the sewing technique, and belong to the Liburnian shipbuilding tradition. On the other hand, the ships Caska 4 and Caska 5 are the classical Roman mortise-and-tenon built vessels. As they belong to the same period, i.e., the Early Roman Empire, they testify to the surviving local tradition in Roman times, and the peaceful coexistence of the local population and Roman landowners.

# Callatis: A Greek City in the Roman Empire

Radu, Laurențiu

Callatis, Museum of  
Archaeology

laurentziu2003@yahoo.ca

## Presentation (recorded)

The city of Callatis was founded by the Greeks from Heraclea Pontica at the end of the 6<sup>th</sup> century BC. The city developed massively starting from the 4<sup>th</sup> century BC, becoming one of the most important cities on the western Pontic coast. A new stage began in the 1<sup>st</sup> century BC, when the rising influence of Rome was manifested in the Black Sea basin, through a treaty of alliance, preserved to our day, between Callatis and the new power. At the end of the civil wars that broke out at the death of Caesar, the Romans returned to the Lower Danube through the expedition of M. Licinius Crassus in 29/28 BC, which laid the foundations of Roman domination for about 600 years.

The advantages offered by the new Roman administration, which allowed them to develop a flourishing economic life and integrate into the great international trade circuits, led the Pontic cities to support Roman policy, in contrast to the local Getae, who were subject to the rigors of Roman laws regarding the division of land. The impact of these factors on the city of Callatis is proven by the first manifestations of the imperial cult: an inscription mentions a portico dedicated by the Callatian citizens to Octavianus Augustus, during his lifetime, the establishment of the Callatian *gerousia*, an association of elders in the middle of the 1<sup>st</sup> century AD, the establishment of the Caesareia festival in honour of the emperors and the Pontic community, a regional association related to the exercise of the imperial cult.

During this period, an intense colonization process took place in Dobrogea, especially with veterans, but also with various businessmen coming from all over the Roman Empire. At Callatis, the inscriptions prove the completion of the cadastral operation of the Callatian territory (*limitatio*), which records in addition to the Getic settlements and the villages recently founded by the Roman colonists, an effect of the colonization process. In another inscription, dedicated to the emperor Trajan, a "*conventus civium romanorum*" is attested. However, the city of Callatis retains its Greek ethnic structure, too permeable to the penetration of Roman citizens, who are attested in a very small proportion: only 36 Roman citizens are registered out of a total population estimated at around 10-15,000 inhabitants.

The influence of Rome is also manifested in the daily life of the Callatians, including the modification of funeral customs and the massive spread of glass objects. The glass artifacts in the Callatis Museum collection were discovered entirely in Roman era tombs. Some tombs, such as the tomb discovered at Olimp, with a particularly rich inventory, belonged to rural farm owners. In the Callatis necropolis, both the cremation rite and inhumation were used. Incineration tombs are of the “rug-busta” type, or with the cremation remains deposited in a simple pit or in an urn. Inhumation tombs can be simple pit tombs, protected with tiles, or in a lateral or longitudinal niche. A characteristic of niche tombs is the large number of glass vessels deposited in the tombs.

Traditionally, the Black Sea area was connected to the eastern trade circuits that reached the eastern Mediterranean, Asia Minor, the Aegean Sea, the Syro-Palestinian area, Egypt, and from the second half of the 1<sup>st</sup> century AD, due to Roman expansion, with Italy and central Europe. After the conquest of Dacia, the Danube also became an important trade route that connected the central European regions with the Euxine Pontus. The glass trade benefited from the traditional trade routes, as a result the forms originating from the east clearly predominate, but we also notice Western penetrations such as the Mercury bottle or modiolus vessels. The glass objects discovered in the Roman-era Callatien necropolises highlight the orientation and stability of the trade relations of the city of Callatis with the Syro-Palestinian and Egyptian areas.

# For Old Times' Sake... Attire Accessories From a Northeast Pannonian Grave

Sáró, Csilla

Budapest (H),  
HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology,  
Eötvös Loránd  
University

sarocsilla@gmail.com

## Poster

Attire accessories provide essential information on the taste, wealth, social status, identity, and origin of an individual. Objects without a punctual or less specific find context may complement the knowledge of the typological details, chronology and distribution area of the objects. However, attire accessories found in an ensemble give an opportunity for a complex investigation.

The Páty-Malomi dűlő III site is located in Northeast Pannonia, within the former territory of the Eravisci, an indigenous population of the area. During a monitored demolition project, a burial site comprising five Roman-period graves was discovered. Grave 3 contained the remains of a ca. 30-50-year-old woman buried in an ornate attire. Brooches, a mounted belt, jewellery of glass beads and an earring adorned her mortuary garment. Based on the chronology of the accessories, the burial is dated to the second half of the 1<sup>st</sup> century AD, or the beginning of the 2<sup>nd</sup> century AD at the latest.

The poster aims to present the attire accessories and their context in detail. Although all accessories belong to the early Roman period, they originate from various areas. The combination of diverse belt mounts and the irregular usage of one brooch reveals an intriguing habit.

# Bohemia and Moravia in Migration Period – the Contacts Through Glass-Vessels Seen. Groups of the Forms

**Sedláčková,  
Hedvika**

Prague (CZ),  
Museum of  
Decorative Arts

[Hedvika.glass@seznam.cz](mailto:Hedvika.glass@seznam.cz)

**Rohanová, Dana**

Prague (CZ),  
University of  
Chemistry and  
Technology

[dana.rohanova@vscht.cz](mailto:dana.rohanova@vscht.cz)

**Fojtik, Pavel**

Brno (CZ),  
Institute for  
Archaeological  
Heritage (ÚAPP)

[fojtik@uapp.cz](mailto:fojtik@uapp.cz)

**Jílek, Jan**

Brno (CZ), Masaryk  
University

[mitridates@post.cz](mailto:mitridates@post.cz)

**Peška, Jaroslav**

Olomouc (CZ),  
Archaeological  
Centre Olomouc

[peska@ac-olomouc.cz](mailto:peska@ac-olomouc.cz)

**Popelka, Miroslav**

Brno (CZ),  
Institute for  
Archaeological  
Heritage (ÚAPP)

[popelka@uapp.cz](mailto:popelka@uapp.cz)

## Presentation

The last overview of the glass vessels from the graves dated to the Migration period in Bohemia was published 1965, the new finds only after 2010. Also from Moravia were new finds discovered in the last time. In the present day about 70 vessels are known: bottles, lamps, beakers of Kempstone and Snartemo types, beakers plain, decorated by ribs and blue prunts, bowls and also one claw beaker. 18 chemical analyses were carried out. Most of the vessels were commonly used in West and South Europe, but some of them we can connect with the Eastern Mediterranean territory. Special position in the collection have the glasses from the princely graves in Blučina and Žuráň.

# Roman Settlements and Roads in the Northwestern Hinterland of Aquincum

Simon, Bence

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

[simonben.c@gmail.com](mailto:simonben.c@gmail.com)

## Poster

Budapest and its surroundings are one of the best researched areas of Pannonia, whether it is the city of Aquincum or the rural settlements of the countryside. In the last two years, the Institute of Archaeological Sciences of ELTE, in cooperation with the Ferenczy Museum Centre and the Community Archaeology Association, and with the support of a research grant and a municipal foundation, has not only carried out local and regional studies in the hinterland of Aquincum but also produced sufficient data for micro-regional analyses.

In my doctoral research, in which I heavily relied on the information gathered during the Archaeological Topography of Hungary Program, a similar settlement network was reconstructed in the area northwest of Aquincum as in the well-researched Zsámbék Basin and the Budaörs Basin. At the same time, the epigraphic material suggested that the southwestern area was more associated with the urban leadership, while the northwestern area along the archaeologically identifiable Aquincum–Brigetio road was more associated with military personnel of higher ranks and pay-grade.

My poster presents the results of geophysical, topographic surveys and excavations of the past years and it sheds light on the settlement types, road network and possible cultural and social processes forming the northwestern hinterland of Aquincum.



# The Personifications of the Seasons in the Stone Reliefs

## From Poetovio and Their Iconographic Connections to Other Centres

Šmid, Katarina

Koper (SLO),  
University of  
Primorska

katarina.smid@fhs.upr.si

### Presentation

In the territory of Poetovio, located in Pannonia Superior, a relatively high number of personifications of the Seasons have been preserved. These are depicted in various forms: as Erotes, as youthful Genii, and as busts of the Horae. The latter two iconographic types, in particular, merit further analysis, as they reflect stylistic patterns from different regions, serving as *pars pro toto* for the diverse influences that converged in Poetovio. This settlement was undoubtedly a prosperous administrative and economic centre in the province, well-connected to other urban areas by road and the Drava River.

The Seasons, personified as the Horae in the form of busts, are primarily depicted on the acroteria of ash-chest lids in Poetovio. However, such representations are rare in other Pannonian towns and the neighbouring province of Noricum. They exhibit notable similarities to the sarcophagi-workshops of Northern Italy, particularly to the subgroup of Ravennate pagan sarcophagi, as on them they were akin carved on the acroteria of the lids. This subgroup emerged around 160–180 AD under the influence of imported sarcophagi from Asia Minor and remained active until approximately 360 AD.

In contrast, the Seasons depicted as youthful Genii appear to have developed on metropolitan sarcophagi, likely in the late 2<sup>nd</sup> century. The distinctive posture of these figures in Poetovio, characterized by one leg positioned ahead of the other, can also be observed on other Upper Pannonian monuments and even more frequently on Norican examples. This motif may have emerged under the influence of neighbouring Norican towns, where it was well-documented.

Since most of these representations were discovered in secondary sites and on anepigraphic monuments, their dating relies primarily on iconographic analysis, drawing comparisons with similar motifs from the Apennine Peninsula or other neighbouring provinces. They were generally dated to between the mid-2<sup>nd</sup> and early 3<sup>rd</sup> century AD; however, based on their kinship with other monuments the later dating appears more plausible.

# The Burial Customs of a 2<sup>nd</sup> c. AD Germanic Group From Vinár, Northern Pannonia

**Soós, Eszter**

Budapest (H),  
HUN-REN Research  
Centre for the  
Humanities, Institute  
of Archaeology

[soos.eszter.56@gmail.com](mailto:soos.eszter.56@gmail.com)

**Jílek, Jan**

Brno (CZ),  
Masaryk University,  
Department of  
Archaeology and  
Museology

[mitridates@post.cz](mailto:mitridates@post.cz)

**De Decker, Klara**

Münster (D),  
University of Münster

[klaradedecker@gmail.com](mailto:klaradedecker@gmail.com)

## Presentation

In the finds from the province of Pannonia, spanning from the Roman conquest to the Marcomannic Wars, a special category is represented by objects and assemblages of a Barbarian Germanic nature. The finds discovered around Sopron/Ödenburg and the Neusiedlersee have been known in the literature since the early 20<sup>th</sup> century. In addition to scattered artefacts and uncertain grave remains (Kismarton/Eisenstadt), we now also know of cemeteries with a larger number of graves, such as the newly excavated site at Kópháza. Research has linked the 1<sup>st</sup> century AD finds around the Neusiedlersee to the legacy of the Quadic leader Vannius entourage, settled in Roman territory.

Among the assemblages of barbarian character in Hungary, the Vinár-Cseralja site in Veszprém County stands out, where at least 17 cremation burials were documented between 1965 and 1967. The deceased were buried with cremation rite and were accompanied by accessories commonly found in Germanic cemeteries north of the Danube: bronze and glass vessels, belt fittings, brooches, scissors, knives, and weapons. The urn cremation graves contain products of Roman provincial manufacturing, such as glass and bronze vessels, as well as some ceramic vessels, while the clothing elements and tools are of purely barbarian types. Despite the scarcity of finds in precious metals, it is a significant phenomenon that, almost without exception, these are armed burials, with the deceased equipped with a sword, spear, and spurs. The Vinár site, dated to the first third of the 2<sup>nd</sup> century (B2a phase), can also be interpreted as the legacy of an allied Germanic group settled during the Domitian Wars.

A current postdoctoral project (NKFI PD 147993) aims, among other objectives, to publish and evaluate the Vinár site in detail. In addition to examining the Barbarian relations of the finds, the project also explores the role that a Germanic community, not particularly wealthy and distinguishing itself through weapons, could have played at a considerable distance from the limes. Under what political circumstances could a Germanic group have made its way into the interior of the province, and what conditions allowed them to preserve their funeral habits and material culture?

How do Roman objects appear in the burials, and to what extent does their role differ from contemporaneous assemblages in areas outside the limes? In addition to questions concerning the social history of the province, it is essential to explore the connections between the Vinár site and the Germanic Central European Barbaricum. How do the individual find types and assemblages relate to the contemporaneous archaeological horizon of the Quadic-Markomannic region and the Przeworsk culture? Can the Przeworsk character be directly associated with Polish territories, or did it reflect the influence of an earlier northern presence in the Danubian Germanic area?

In this paper, we explore the above questions through the burial customs of the Vinár site. The composition of the find groups and their arrangement in the graves shed light on the role of the Vinár group within the province and in the Germanic Barbaricum.

# Tihany-Óvár Oppidum and its Environs During the Late La Tène Period

Sörös, Franciska  
Zsófia

Budapest (H),  
Hungarian National  
Museum

zsofia.soros@gmail.com

## Presentation

At least eleven *oppida* and six smaller fortified settlements are known in Hungary primarily from small-scale excavations, cross-cutting of ramparts, and non-destructive, and semi-invasive investigations. Except for the site of Bükkszentlászló-Nagysánc, they are all located in Transdanubia, on the main communication routes. Despite the results of the local *oppida* studies that began at the end of the 19th century, little information is currently available on the internal structure of the fortified settlements. This state of research might change with the complete processing of the features and finds of the ca. 1000 m<sup>2</sup> trench opened in the Tihany-Óvár *oppidum* excavated by Judit Regenye in 1999–2000, which is part of my doctoral thesis.

Located on the Tihany Peninsula, the high-land fortification has, among other things, an excellent strategic position and economic potential in the Balaton region, as it is well protected due to its location, has an amazing view of the region, and is situated at the easternmost natural crossing point of the lake. In addition to the above, the special significance of the area is supported by the smaller fortified settlement of Balatonföldvár-Földvár ('Earth Rampart'), established about 8 km south of Óvár, and also the dense late La Tène settlement network, both found on the southern shore of Lake Balaton.

The present study aims to examine the role of the region during the late La Tène period through the rich find material originating from the so-called „cellar” excavated in the northwestern part of the *oppidum* in 1999, the results of the field walkings on the Tihany Peninsula in 2022, and the settlement pattern identified in the 10 km zone of the Óvár.

# Us and Them, and Everyone in Between: Negotiating Identity Through Burial in Roman Period Slovenia

Stemberger  
Flegar, Kaja

Slovenska Bistrica  
(SLO),  
PJP d.o.o.  
archaeological co.

kaja.stemberger@  
gmail.com

## Presentation

When studying Slovenian writings on Roman funerary contexts, one frequently encounters the distinction between indigenous and Roman grave goods, burial types etc. under the umbrella term of “romanizacija”. This term could loosely be translated as ‘Romanization’, but without any connotation of modern Imperialism such as is the case in e.g. British archaeology. The territory of Roman period Slovenia, however, was never a unified geo-political entity, but was rather divided into several parts of the Roman state, principally Regio X, Noricum, Pannonia, and Dalmatia. The largest town was Colonia Ulpia Traiana Poetovio (modern Ptuj), followed by Colonia Iulia Emona (modern Ljubljana) and Municipium Claudium Celeia (modern Celje). Several smaller settlements, coach stations, *villae rusticae* etc. and their respective cemeteries were also unearthed and documented to various degrees. Moreover, the pre-conquest, prehistoric inhabitants were also not one homogeneous group of people. On the contrary, the area discussed was home to prominent pre-Roman communities in prehistory, which at the turn of the millennium fused with Roman culture. Several pre-Roman tribes were documented by Roman authors themselves.

In this context, it is problematic, to say the least, to assign ethnicity based on grave goods and burial manner, even more so if it is simply conflated with cultural affiliation, and without discussing other possible aspects and interpretations such as social status, the personhood of the deceased, or the potential circumstances of death. But even setting this aside, the diversity of cultural identities had to be much richer than the current state of research suggests. In this paper, I outline the problems with the methodologies typical of Slovenian archaeology. Furthermore, I aim to provide an overview of the local and regional varieties of burials. Last but not least, I aim to discuss how burials fit in with broader historical changes in the territory of modern Slovenia. Even though the Roman conquest can seem brief from the modern standpoint, it was nonetheless a gradual process that was constantly evolving over the course of at least two centuries.

While the westernmost and thus earliest Roman cemeteries were more influenced by large centres such as Aquileia, from where people also migrated to the newly acquired territories, new practices and possibly also new interpretations of what seems to be “Roman” are more visible in the East, where locally specific forms are better represented in the archaeological record.

# Another Note on Cemeteries - Reviving an Old-New Late Roman Grave Context From Szombathely (Savaria)

Szabadvány,  
Tamás

Budapest (H),  
Hungarian National  
Museum

tamas.szabadvany@  
gmail.com

## Presentation

After the devastating firestorm of April 1817, the inhabitants of Szombathely had a first chance to face with their city's Roman heritage. Many of the local intellectuals started self-dependent excavations within and around the settlement. János Varsányi (1808-1878) engineer and amateur archaeologist also made up a remarkable collection of Roman artefacts in the 1830-1840's, which later partly entered the Hungarian National Museum. The HAC Library and Information Centre possesses an illustrated catalogue of the Varsányi collection, containing several aquarelle paintings made by himself. Complemented with notes and reports of the collector, now we are able to reconstruct a Late Roman grave from Savaria, including a rare gilt plated crossbow brooch, recently rediscovered in the Roman Collection of the Hungarian National Museum, Department of Archaeology.

# A Particular Cult Place Type in Pannonia: The Independently Standing *Arae*

Szabó, Ádám

Budapest (H),  
Hungarian National  
Museum

nagyernyeiszabo@  
gmail.com

## Presentation

The general characteristics of the Pannonian *arae* named in the inscriptions include the fact that they could be considered as a separate or independent place of worship (*locus*), which were only places for the presentation of sacrifices. They are not usually found in urban contexts, but in rural settlements, private estates, beneficiary stations, camp sanctuaries separate from the city. They also occur in small numbers in urban environments, but in distinct areas. Most or all of them may have stood in the open air.

They were all established by private initiative. The reason for their establishment was for the most part a vow, for a lesser part a purpose that was not linked to a vow. To put them into use, it was enough to express the act of establishment (*posuit*), rarely occurs the act of dedication (*dedicatio*) too.

In terms of size, the independent altars were representative of their height, at least 150 cm tall, but several were probably taller. Based on their shape, they were not sacrificed primarily on top of them, but next to them, especially if they also served as a sculpture base, then surely. In several cases, the date was also given, which was obviously the date of the establishment. The dates cannot be linked to known public religious fests. The status of the rural altars within the religious administration cannot be precisely described, apart from the fact that, whether they were linked to a person or to a small community, they were in any case private places of worship, for which no official priest or magistrate was named on whom the altar was dependent, even at the level of dedication. The deities appearing on the altars are mainly Iuppiter and his company, but there is also the worship of Liber Pater. The other individual cases represent examples of a more visually expressive and purposeful form of personal religiosity. The named altars can therefore be understood in the context of the *sacra privata*, regardless of where they were founded, in the sense that as places of worship they were part of the regular or authorised religious practice of the Roman Empire and were not maintained by the state or provincial or municipal authorities but were of private interest.



# Glocality in Religious Art of Apulum. Local Appropriations in Urban Context

Szabó, Csaba

Szeged (H),  
University of Szeged,  
Department of  
Religious Studies

szabo.csaba.pte@  
gmail.com

## Presentation

The paper is focusing on religious glocality of the figurative representations (statues, reliefs, statuettes) from the Roman city of Apulum (Alba Iulia, Gyulafehérvár), one of the largest conurbations of the Danubian provinces. The double city left us 639 votive monuments (epigraphic and figurative as well), most of them being local, provincial products following imperial or global traditions in religious visual narratives and artistic traditions. The paper will present selected case studies on religious glocality, where local artistic innovations and appropriations produced glocal forms of visual representations of divinities and their narratives (reliefs, statues of Mithras, the so-called Danubian Riders, Liber Pater).

# Becoming Roman? Tracing Mediterranean Influences in the Archaeological Finds of the Hungarian Excavation From the Monumental Complex of the „Grandes Forges” Insula at Bibracte

Szabó, Dániel

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

szabodani@gmail.com

## Presentation

Bibracte (Mont Beuvray, France), the principal *oppidum* of the Aedui and a key site during the Gallic Wars, constitutes a compelling case study for examining the dynamics of cultural transformation and Romanization in central Gaul. As a major political, economic, and religious centre in the late Iron Age, Bibracte played a central role in the interactions between indigenous Gallic societies and the expanding Roman world. Since the early 1990s, archaeological investigations led by researchers from Eötvös Loránd University have been ongoing in the sector known as the Pâturage du Couvent, with a particular focus on the *insula* commonly referred to as the “Grandes Forges”. These excavations have brought to light a remarkably complex stratigraphic sequence. At the uppermost level, a Roman *domus* has been identified. This residential structure was constructed directly atop the remains of a monumental edifice exhibiting a basilical floor plan and underlying this level are even earlier phases of occupation, the full extent and nature of which are still under investigation. This presentation examines the finds recovered from these stratified contexts, with particular emphasis on indicators of Mediterranean influence contributing to broader discussions on the mechanisms and local responses involved in the Romanization process.

# Crisis at the End of the Iron Age? Human Remains and Irregular Burials at the Late Celtic Settlement of Pilismarót, Hungary

**Tankó, Károly**

Budapest (H),  
HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology, Eötvös  
Loránd University

[tanko.karoly@btk.elte.hu](mailto:tanko.karoly@btk.elte.hu)

**Gyenesei, Katalin**

Budapest (H),  
Eötvös Loránd  
University,  
Department of  
Biological  
Anthropology

[kata637@gmail.com](mailto:kata637@gmail.com)

**Jerem, Erzsébet**

Budapest (H),  
HUN-REN Research  
Centre for the  
Humanities, Institute  
of Archaeology

[jerem@archaeolingua.hu](mailto:jerem@archaeolingua.hu)

**Hajdu, Tamás**

Budapest (H),  
Eötvös Loránd  
University,  
Department of  
Biological  
Anthropology

[tamas.hajdu@ttk.elte.hu](mailto:tamas.hajdu@ttk.elte.hu)

## Poster

The characteristic deviations observed in human remains from Late Iron Age sites suggest that the deceased were subjected to various funerary rites before the Roman conquest in the territory that later became the province of Pannonia. Unburned human bones are most commonly found in different states of disarticulation within storage pits and other non-burial structures within settlements. In contrast, formal Late La Tène cemeteries are largely absent from this region. This is particularly striking given that the widespread and relatively intensive agricultural production of the Iron Age supported a significant population across Europe.

Although the precise population size of the Celtic inhabitants of the Carpathian Basin is unknown, the presence of impressive oppida and extensive rural settlement networks suggests a substantial demographic presence. However, the number of human remains uncovered through archaeological investigations represents only a fraction of this estimated population. This raises the question of whether the locations and observed burial practices accurately reflect the funerary rites performed for the majority of the deceased.

One key question is why human bodies and body parts were deposited irregularly within settlements. The prevailing view suggests that a crisis occurred before the Roman conquest, leading to a significant population decline, and multiple theories have been proposed in this regard. At the Late Celtic settlement of Pilismarót, we investigate this issue using archaeological and bio-anthropological methods to analyse human remains and irregular burials, aiming to shed light on the potential causes and implications of these burial practices.

# Signs of Romanization Through Pottery Finds (Showcase the Area of Paraćin)

Tapavički-Ilić,  
Milica

Belgrade (SRB),  
Institute of  
Archaeology

m.ilic@ai.ac.rs

## Poster

Ever since the earliest discoveries of Skordiscian material culture back in the 1970s, it was believed that after the Roman conquest of the Balkans, they became integrated into the Roman population, basically almost disappearing as separate entities. According to the disposition of archaeological sites that indicated finds of Scordiscian origin, it was believed that they only inhabited the Danube and the Sava valleys, with their main territory being in Srem (between the Sava and the Danube). However, over the past two decades, there have been many discoveries that tend to change the understanding of the Celtic Skordisci, of the territory they inhabited and their interaction with the Romans.

The focus of this paper is the town of Paraćin and its surroundings, situated on the right bank of the Velika Morava. During several field surveys and excavations conducted both in the town core and in the neighbouring villages, finds have been discovered that show simultaneous usage of Skordisci, Dacian and Roman pottery. This situation was observed in more than thirty cases, whereby some finds came from closed contexts, like trenches or rubbish-pits.

There is one particularly striking case of a trench excavated in the very center of Paraćin, on the right bank of the Crnica river, in the yard of the modern hospital. Out of the total of almost 120 pottery shards, there are those that can be ascribed to the Skordisci vessel types, further on those that belong to the Dacian pottery types and finally those that belong to luxurious Roman pottery, actually Samian ware. While it is evident that Samian ware could only be described as tableware, the remaining two groups of pottery (Skordiscian and Dacian) could represent either tableware or kitchenware, depending on type, size, decoration and clay structure.

An analysis of the here represented pottery types, but also of those that come from other sites in the vicinity, could reveal types and intensity of interaction between indigenous populations of the Late Iron Age and the newly arrived Romans in a territory in which such aspect has never been examined before.

# The Basilica of Bibracte: A Derivate or Prototype of Vitruvius' Basilica?

Timár, Lőrinc

Budapest (H),  
HUN-REN – ELTE  
Research Group for  
Interdisciplinary  
Archaeology, Eötvös  
Loránd University

timar.lor@gmail.com

## Presentation

Excavated on the Mont Beuvray (France), the basilica of Bibracte from around 40 BC is the earliest known building of its type in the Roman provinces. Its floor-plan is similar to the small Italian basilicas of the Late Republic and Early Imperial Age, but it is also part of a larger compound consisting of distinct architectural units. It existed for only a short period: after a fire, the building was torn down and a *domus* was erected over its remains. As the settlement has been abandoned under the reign of Tiberius, the excavated remains are important vestiges of this short period's architectural tendencies. The changes in Roman architecture were perhaps never as fast as between the last decades of the Republic and the first decades of the Empire.

Although the basilica's plan is easily identifiable, and based on the mouldings a partial reconstruction of the interior was also possible, the design and layout of the building's surrounding parts raise many questions. Our point of departure is Vitruvius' basilica which was more or less contemporary, but it is obvious that beyond many similarities, there must be another key to its interpretation.

The main aim of the research is to identify the architectural parallels of the basilica. However, these parallels are not necessarily of the same function, as canonised forms for this type of building had not yet developed in this period. This presentation aims to explore this issue, find architectural parallels and present the possibilities for identification.

# Romanization Through Prestige, Acculturation Through Service: The Role of Roman Legionary *Praetoria*

Tomas,  
Agnieszka  
Warsaw (PL),  
University of Warsaw  
[agnieszka.tomas@uw.edu.pl](mailto:agnieszka.tomas@uw.edu.pl)

## Presentation

A *praetorium* initially referred to the tent of a commander, serving both as his living space and the guarded location where the military standards were kept. During peacetime, as military bases became permanent, the *praetorium* evolved into a distinct residence for the commander, while the *principia* became a space with religious and ceremonial functions, also serving as a highly secured area for storing the unit's most valuable items. However, the *praetorium's* role, particularly in legionary fortresses, extended far beyond being merely the home for a commander of senatorial rank. It became one of the most important buildings in the fortress, functioning also as the workplace for the military staff. Within the spacious residence, areas likely served as workspaces, meaning that the *praetorium* and the *principia* should be seen as complementary to one another.

In this view, the *praetorium* as a central element of the military infrastructure, represented Roman authority and control over the soldiers and the surrounding territory, as embodied in the figure of the commander. Its architecture and decoration often mirrored the standards of Roman elites, including elements such as mosaics, frescoes, and imported luxury goods. These features not only conveyed Roman cultural values and lifestyles but also served as visual markers of power and sophistication, influencing both soldiers and the local populations. The *praetorium* brought together Roman officers, local elites, and other influential figures. Objects found in or near *praetoria*, such as Roman tableware, statues, served as tangible representations of Roman culture. Altars or votive plates promoted Roman religious practices and may have encouraged the visitors to adopt these customs. These items, and the architectural grandeur of the *praetorium* itself, could have become desirable symbols for the local elites. Furthermore, the staff, often composed of provincial soldiers, as well as the household servants from the local population could introduce their own customs, but being fascinated could try to imitate the purest form of *romanitas* represented by the legionary commander's house. The layout and design of the *praetorium* adhered to Roman architectural standards, representing Roman ideals of order and hierarchy.

We can expect that the construction and decoration of the *praetorium* often relied on local artisans, who adapted Roman techniques and styles into their own work, blending Roman and local cultural elements. These standards often influenced the urban planning of local settlements of veterans and local populations which might have adopted these practices, blending them with indigenous traditions.

By examining legionary *praetoria* through these lenses, it becomes clear that its role went beyond mere military function. It was a catalyst for the spread of Roman culture and served as a space where Roman and local traditions intersected, driving the processes of Romanization and acculturation.

# The Roman Economic Model in Ulterior Hispania: Understanding Local Integration and Economic Evolution

Trapero  
Fernández,  
Pedro  
Cádiz (E),  
Cádiz University  
[pedro.trapero@uca.es](mailto:pedro.trapero@uca.es)

## Presentation

This presentation explores the economic transformation of the Roman province of Ulterior, focusing particularly on the integration of local elites, the impact of Roman imperial influence, and the development of various economic models in the region. Ulterior Hispania, which would later be known as Lusitania (largely present-day Portugal) and Baetica (the southern part of modern-day Andalusia in Spain), was one of the first regions to fall under Roman control during the Second Punic War. Over time, this area experienced significant socio-economic changes that are central to understanding the broader process of Romanization in the Iberian Peninsula. The study investigates how local elites in Ulterior Hispania adapted to and interacted with the Roman economic system, particularly through viticulture. The production and trade of wine, a key feature of Roman economy, played a significant role in this process. The region of Baetica, known for its wine, is especially important in this context, with production reaching areas of the western Roman Empire, including the Rhineland and the Danube, as evidenced by studies such as the Haltern 70 wine. This analysis looks at how such production systems fit into broader Roman economic models and the integration of local communities into the imperial system. In particular, the role of Roman emperors from nearby Italica, such as Trajan and Hadrian, is examined in terms of their influence on local economies and the development of regional identities within the Roman Empire. Furthermore, the continuity of pre-existing forms of viticultural production from pre-Roman times is also addressed, showing how older practices were incorporated into Roman economic frameworks. The ongoing research projects Cella Vinaria and Vitalentejo, which span both Spain and Portugal, are central to understanding the lasting economic and cultural effects of Roman influence in the region. These projects explore how Roman economic practices, particularly viticulture, were adapted and transformed by local communities, and how these processes contributed to the broader economic integration of Hispania into the Roman world. By examining these aspects, the study seeks to shed light on the intricate relationship between local economic structures and imperial power during the Roman period, offering a nuanced view of the Romanization process in this key part of the ancient world.



# Painted Glass From Osor

**Turkalj, Kristina**

Zagreb (HR),  
Institute of  
Archaeology  
kturkalj@iarh.hr

**Perković  
Gjurašin, Elena**

Zagreb (HR),  
Croatian  
Conservation  
Institute, Division for  
Archaeological  
Heritage  
epgjurasin@hrz.hr

**Janeš, Andrej**

Zagreb (HR),  
Croatian  
Conservation  
Institute, Division for  
Archaeological  
Heritage  
ajanes@hrz.hr

## Poster

Osor, Croatia (Roman city of Apsorus) developed as a settlement thanks to its strategic position on the maritime route that connected Central Europe via the Kvarner Islands. The extremely favourable position of the Osor led to an early settlement and the founding of a prehistoric settlement that has continued to exist in later periods to this day.

In 2022, the Croatian Conservation Institute conducted rescue excavations, and more than 200 graves were excavated in an area of almost 4000 m<sup>2</sup>. Cremation and skeletal burials were found. The graves contained various ceramic and glass vessels, bronze, iron and bone objects. With the collected data, burials on the Osor necropolis were conducted from the last decades of the 1<sup>st</sup> century BCE until the middle of the 2<sup>nd</sup> century CE. Interesting and valuable finds were also found outside the graves.

The poster will show one such find, a glass cup decorated with floral and faunal motifs on decolorized glass. Only the lower half of the cup has been preserved, but the images of birds and leaves where enamel used to be are clearly visible. The remains of the paint (yellow, red) remained only in traces and were sent for analysis.

# Globalization, Acculturation vs. Orientalization. Eastern Population, Western Lifestyle: The Eastern Population of Pannonia

Vass, Lóránt

Budapest (H),  
Pázmány Péter  
Catholic University

BHM Aquincum  
Museum

v\_lorant@yahoo.com

## Presentation

In Roman archaeology, Romanization — or the process of acculturation, globalization — is typically studied in the context of interactions between autochthonous, originally non-Roman inhabitants and Roman authorities or citizens. However, little attention has been devoted to the acculturation processes of originally non-Roman ethnic groups, or *nationes*, within an interprovincial context, far from their original homelands. The population of the Roman Empire experienced increased and flexible mobility, meaning their "Roman identity" could have been shaped by various cultural influences and interactions with diverse provincial populations.

Such a "migrating" population, which is also the most distinguishable group in inscriptions across the territories of the former Roman Empire, including the province of Pannonia, is linked to the Eastern peoples, particularly those from the area of ancient Syria. In Hungarian archaeological research, it has become a common notion that the Eastern population in Pannonia became more prominent during the late 2<sup>nd</sup> and 3<sup>rd</sup> centuries CE, primarily due to the favourable economic and political conditions under the Severan dynasty. However, the migration of Eastern groups to the limes region along the Ripa began as early as the late Julio-Claudian dynasty and continued during the Flavian era, although these migrants were primarily conscripted military personnel serving in the province.

Compared to other peoples living within the Roman Empire, the Eastern population, known for their stronger identity, remains almost invisible outside inscriptions. We know of no artifacts connected to their material culture from their homelands, nor distinctive burial or tombstone customs (unless one includes the late Roman mummy burials in Pannonia), suggesting they assimilated entirely into the "Western", "Roman" lifestyle. Beyond the military, civilians from the East are practically unknown, even compared to neighbouring provinces.

What explains this phenomenon? Could it be the economic and cultural peculiarities of life in Pannonia, the diverse local identities of the Eastern region, the homogenizing influence of Roman citizenship, or cultural assimilation ("Romanization") within the broader Roman or specifically Pannonian culture? Is it possible to identify or reconstruct a general or more specific "Eastern profile"?

In my presentation, I seek to address these questions based on the available epigraphic, iconographic (attire, physical features on gravestones), and archaeological sources (burial customs, weapons, military equipment, vessels).

# Memory of the Empire. Traces of Romanized Culture and Population in the Territory of the Early Medieval Pannonia

Vida, Tivadar

Budapest (H),  
Eötvös Loránd  
University, Institute  
of Archaeological  
Sciences

[vida.tivadar@btk.elte.hu](mailto:vida.tivadar@btk.elte.hu)

## Presentation

The literary sources have little to say about the Romanised population of Pannonia in the fifth and sixth centuries, and thus the archaeological record plays a crucial role in their identification. Even though there has been a steady increase in the evidence indicating the survival of the provincial population in the broader area of the one-time Roman Age settlements of Pannonia, the identification of the linguistic, cultural, religious and regional groups of the surviving Romanised provincial population runs into serious difficulties owing to the apparent Barbarian dominance of the archaeological material. The remnants of the Romanised population blended into the political/power structures of the fifth–seventh centuries created by the Barbarians. When searching for the heritage of the Romanised population, a fruitful approach seems to be a meticulous examination of the co-existence, local interaction and lifeways of the Barbarians and the Romanised population. While doing so, we must break with the traditional Barbarian/Romanised population dichotomy. Although modern scholarship is understandably critical of the archaeological material that is generally associated with the Romanised population, large series of phenomena that can be confidently linked to costume, beliefs, lifeways and customs can provide a reasonable springboard for identifying a Roman provincial cultural identity.

# Continuity and Change – Romanization in the Area of Southern Etruria

Votroubková,  
Tatiana

Independent  
researcher (CZ)

tana.votroubkova@  
seznam.cz

## Poster

The Roman conquest of Etruscan territory began in the late 4th century BC through military campaigns and political treaties. Each city and territory faced an individual fate – complete destruction, decline or prosperity. The latter depended on several factors. In the interior of southern Etruria, this was cooperation with the Roman administration, access to the new Roman road network and thus trade and tradable wealth from agriculture. Some smaller cities such as Sovana and Norchia in the hinterland of large coastal centres entered a period of prosperity. Archaeologically, this is most evident in building activity – expensive tombs, new agricultural estates around the cities, the construction of typical Roman baths and the construction or renovation of public buildings. The archaic tradition of building tombs carved into the rock (rock-cut tombs) was revived from the late 4th century BC through the 3rd and vanished in the 2nd century BC. It is noteworthy that the revival occurred during the harsh Roman conquest, especially in the 3rd century BC, when one by one the Etruscan cities fell under the control of Rome. Their construction ceased as a sign of the gradual process of Romanization and the establishment of a new funeral rite. The tombs provide information about the maintenance of cultural traditions, the arrival of artistic influences from Magna Graecia and the eastern Mediterranean, and about their owners – the local Etruscan elites who flourished at the time when the Romans took command of their territory. The depiction of the elites in Roman fashion and the construction of Roman baths speak about the adoption of Roman cultural customs. The aim of this paper is to describe how the progressive Romanization and Hellenistic influence were reflected in the art and culture of the last Etruscans. How this affected and transformed Etruscan society and culture, focusing on the differences between the main centres of Vulci and Tarquinia, the smaller cities in their hinterland, and a comparison with the rest of Etruria.

# Cosmetic Vessels From Roman Apsaros Fort, Georgia

Wagner, Marcin

Warsaw (PL),  
University of Warsaw,  
Faculty of  
Archaeology

[m.wagner@uw.edu.pl](mailto:m.wagner@uw.edu.pl)

## Poster

The paper will be devoted to small glass cosmetic and perfume bottles found during excavations in the Roman fort in Apsaros in Georgia. This fort was erected on the southeastern coast of the Black Sea, apparently in the middle of the 1<sup>st</sup> century AD, as indicated by the discovery of Nero's tetradrachms found in the foundation of the building wall, the remains of which were uncovered by the Polish Archaeological Mission from the University of Warsaw. The vessels, blown freely and in moulds, were made of glass in light green, light blue, colourless, and even dark green or amber. The author will try to present the typology and dating of the found vessels. It seems that the presence of this type of cosmetic vessels should be associated with the baths functioning in this Fort.

# Glass as an Indicator of Romanization of the Hinterland of the Adriatic, Example of Municipium S... in Montenegro

Živanović, Miloš

Cetinje (MNE),  
Centre for  
Conservation and  
Archaeology of  
Montenegro

[miloszivanovic@ckacg.me](mailto:miloszivanovic@ckacg.me)

## Presentation

The city of Municipium S(plonistarum?), which today is located in the village of Komini in the north of Montenegro, is known in the scientific literature as one of the most important Roman settlements in the southeastern part of the province of Dalmatia.

Previous research shows that the population of this city was of different cultural and ethnic composition, which implied complex processes of Romanization not only in the city itself but also in its wider city territory. We trace the strong indigenous element through a large number of typical Illyrian names, but also through specific ceramic production that also shows other elements of the indigenous population (Celtic, Thracian and Dardanian).

Based on the manifestations of material and spiritual culture, it was concluded that this diverse native population unwillingly accepted Roman culture and the currents of Roman civilization. However, as early as the 2<sup>nd</sup> century AD, integration with resettled immigrants and Roman citizens from the Adriatic coast and northern Italy, but also from the northern borders of the Roman state, led to the acculturation and coexistence of all represented substrata.

Roman glass gives a certain picture of these processes. This is particularly reflected in the glass vessels discovered in the necropolises of Municipium S... Thus, glass in the older necropolis (necropolis I) is a rare phenomenon and we note only *balsamariums*, which again point to the innovations that Rome brings. From the later necropolis (necropolis II), although the glass is not particularly diverse, it is much more numerous and starting from the end 2<sup>nd</sup> and beginning of the 3<sup>rd</sup> century AD, more luxurious glass products appear (glasses with polished decoration, goblets with gilding, medallions and finally the well-known *diatrete* from Komini).

Of course, the use of glass in this city and its development were influenced by trade routes, the price and supply of products, but also by general trends in Roman glassmaking. However, the general picture suggests that the use of glass in the 1<sup>st</sup> century AD was an exceptional phenomenon, and that glass was not accepted by the native population.

On the other hand, archaeological excavations of Roman-era graves from the wider city territory gave different approaches to the same problem in the period of 2/3 of the century. Thus, a typical Roman tomb (area maceria cincta type tomb) was discovered more than ten kilometers from the ancient city, inside which glass vessels were used for burial purposes. On the other hand, territorially closer to Municipium S... but at a significantly higher altitude, a smaller necropolis was discovered exclusively with graves with ceramic urns in which no glass items were registered. The latter also shows that the processes of Romanization were never fully implemented in the vicinity of the city territory of the Municipium S...



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