

Session title: GENERAL SESSION

Chairperson:

Time: Friday morning

Room:

Paper abstracts:

REVISION OF THE AURIGNACIAN OF SZINVA GORGE, BÜKK MOUNTAINS, HUNGARY

Péter Szolyák, University of Miskolc, Hungary

In Hungary, the assemblages of Aurignacian culture were found in caves (Herman Ottó cave, Istállós-kő cave, Peskő cave) and also at open-air sites (Nagyréde I-II.). These sites are situated between 180 and 750 meters above sea level in the Bükk and Mátra mountain regions in the northeastern part of the country. The caves were excavated partially or entirely in the first part of the 20th century. The Hungarian prehistorians identified the assemblages as Aurignacian based upon mainly the polished bone points and/or retouched blades. They divided the culture into two phases with respect to artifacts of the Istállós-kő cave. The Aurignacian types of stone tools (e.g. nosed and carinated end-scrapers) are infrequent in both phases. Latest researches show that the assemblage of Herman Ottó cave in the Szinva Gorge is substantially different from the other ones. I present the recent interpretations of the lithic finds and the stratigraphy along with the chronology. Furthermore, I deal with a new open-air site, the “Harsányi elágazás”, which may help to define the assemblage of Herman Ottó cave.

PORTABLE XRF ANALYSIS AND IDENTIFICATION OF OBSIDIAN SUBSOURCES AND TRADE IN THE CENTRAL MEDITERRANEAN

Robert H. Tykot, University of South Florida, USA

Portable X-ray fluorescence analysis is a modern method of analyzing major and trace elements in archaeological materials including obsidian. Since it is non-destructive and relatively low-cost, this has enabled the analysis of very large numbers of artifacts from recent excavations and museum collections. Results are presented here for a number of prehistoric sites tested in the central Mediterranean.

I have demonstrated previously that at least 15 obsidian subsources on Lipari, Palmarola, Pantelleria, and Sardinia may be distinguished using a variety of analytical methods including INAA, LA-ICP-MS, and XRF. It is also clear that making such distinctions is critically important for understanding the socioeconomic processes of obsidian artifact production, exchange, and use, since there was clearly chronological and geographic variation in the use of particular obsidian subsources, especially for Monte Arci in Sardinia.

Presented here are detailed results demonstrating that portable XRF instruments can discriminate between all of the central Mediterranean sources and sub-sources, and the results of analyses on hundreds of artifacts from Neolithic, Chalcolithic, and Bronze Age sites in Italy and adjacent areas. The large number of analyses for particular sites and contexts provide statistically significant data for evaluating intra-site and inter-site similarities and differences for specific time periods.

SMALL ART DISCOVERED IN THE SITE OF DUMEȘTI - ÎNTRE PÂRAIE, COUNTY OF IAȘI, ROMANIA

Ruxandra Alaiba

The site of Dumești, situated to the south of the Central Moldavian Plateau, where the ruins of a large Eneolithic site were discovered, dated to the phase Cucuteni A_{3,4}, was created within the limits of the interfleuve delimited by rivulets Hodorani and Suhuleț, the last left affluent of Bârlad river, in the location referred to as Între pâraie, as if in order to embed in reality the atemporal image of an archetypal pattern, an exemplary universal model – according to Mircea Eliade.

Among the discoveries, we should mention the existence, between the constructions uncovered from the archaeological excavations, of a cultic place (L₁), a sanctuary where the compound of the 12 anthropomorphic statuettes was discovered, six female and six male figurines, together with other cult elements, among which a *pythos*, and several other paired pots.

We would also like to point out the presence in Dumești - Între Pâraie, in pit no. 7, considered as a ritual pit, of a painted female statuette, unique by its ornamentation, which makes it a real *Venus of Dumești*, by linking it to the female symbolism of the famous Venus of Milo. Its shape is in line with the pattern of the phase Cucuteni A. The two-colour painted ornamentation, with brown on a white background, applied by immersing the statuette in a colour vat, covers the whole surface of the preserved statuette. A rare representation within the Eneolithic small art, the painted statuette was named by us *Venus of Dumești*, assigning it the same meaning that was given to other statuettes of the Paleolithic and Neo-Eneolithic, by its relation to the female symbolism of the well known of Venus of Milo.

We also notice the presence within the Plateau of Moldavia of other cultic constructions, two of them being discovered in Trușești – *Țuguieta* – by prof. Mircea Petrescu-Dîmbovița and another one in Scânteia - *La Nuci*, where, in L₁ among the debris of the platform and around them, there appeared 75 statuettes, out of which 59 female figurines, 10 male figurines and 6 of uncertain gender – researches of Magda Lazarovici.

WATER AND TREE ARCHAEOLOGICAL REMAINS COMPARED WITH ANCIENT KNOWLEDGE: WHAT DO ANCIENT AGRONOMIC TEXTS TELL PALEOBOTANISTS ?

Anne Dietrich, Archéologie environnementale Inrap CIF, France

Recently, archaeological research has focused more and more on the phenomenon of evolution on societies and on their territories.

Environmental research is concerned not only with agricultural techniques adapted to climatic changes but also to politic and trade. Trees regenerate slowly compared to humans and are one of the best indicators of these evolutions.

Preventative archaeology is developing a global understanding of these agricultural lands. It is adopting the notion of a network of villages and farmlands and all the economic and cultural activities that make a society.

In the context of Antiquity, the rereading of the classical scholarly texts on agriculture (the best known) can certainly, through palaeoenvironmental studies, identify some radical actions by the Gallo-Romans on their landscape. Evidently, this specific agronomic knowledge was only possessed and utilised for specific or essential productions we should recognised on field.

Parallels can be found between these specialised Roman texts and the new studies on archaeological structures that were superficially examined up to now, such as ponds, trees uprooting holes and network of ditches.

The “Ile-de-France” region is a temperate environment where trees and water are naturally abundant. Therefore the parallel remains pertinent as the context, except for olives or other Mediterranean fruits, is not opposed. Both trees and water system affect landscape management. The studies of these new elements give a precise vision of everyday practices in rural economy. I will present the first step of results.

ROMAN OR BARBARIAN? PROBLEMS OF THE ETHNIC INTERPRETATION OF A POTTERY CENTRE ON THE DANUBE FRONTIER

Valéria Kulcsár, Petofi Museum, Aszód, Pest County Museum Directorate, Hungary
Dóra Mérai, Pest County Museum Directorate, Hungary

In 2001–2005 in the course of a motorway rescue excavation the largest ever researched Sarmatian settlement was excavated at Üllő, near Budapest. The most interesting feature of this site, where the total number of features is close to 9,000, is one of the largest known pottery centers of Roman Age Europe.

Sarmatians, this Iranian-speaking nomadic people arriving from the East and settling down in the Carpathian Basin in the 1st century AD, soon completely changed their way of life. The impact of the neighbouring Roman Empire was strong in many spheres of life, like material culture, fashion, weaponry etc. Many technological innovations were taken over by Sarmatians from the Celtic and Dacian aborigines of the invaded territory.

The pottery workshops found at Üllő represent a very strange manifestation of the Barbarian technological traditions based both on the knowledge inherited from aborigines and imported from the Roman province. The type of kilns is almost unique in the Barbarian and Roman world, while the shape and material of the products, the so-called gritty pots, recall a vessel form widely spread not only in the Roman world, but also in the Germanic Barbaricum of Eastern Europe, reaching as far as the territory of the Maroszentanna-Cherniakhov Culture. In our presentation we shall introduce some characteristic features of the Barbarian-Roman cultural relationship based on the pattern of the Üllő Sarmatian pottery centre.

SUPPLYING THE ROMAN LIMES OF THE DANUBE: THE DANUBE RIVER BASIN IN SERBIA

Olivera Ilić, Institute of Archaeology, Belgrade, Serbia

This paper deals with the question of supply in the territory of the Upper Moesia *limes*. The arrival of Roman military forces in the territory of the newly created province of Moesia in the first century AD very soon led to the establishment of economic ties with the neighbouring regions. Supplying the newly settled inhabitants of these parts, evidently, also required considerable quantities of food supplies. Initially, these imports arrived from the western Mediterranean, that is to say, northern Italy. Records exist, indicating that later, during the II century, besides products from northern Italy, goods were imported from the Iberian Peninsula. By the middle of the II century, the Danubian cities of Upper Moesia would develop regular commercial links with producers in the eastern Mediterranean. Goods from the western Mediterranean would travel by road, through Aquileia and Siscia, and by the Sava and the Danube Rivers, to Singidunum and the other forts along the Roman *limes*. On the other hand, besides maritime routes, goods from the eastern Mediterranean, the Aegean region and Asia Minor, could be delivered by land and by the waterways: from the East - through Serdica, and then along the valleys of the Danube's tributaries, from the south, by way of the old *Via Militaris*, and from the Adriatic sea ports, to *Naissus* and *Ratiaria*.

JULIA LIVILLA, DRUSILLA, AND AGRIPPINA IN ROMAN ATHENS?

Aileen Ajootian, Department of Classics, University of Mississippi, University USA

A portrait group honoring Julia Livilla and Drusilla *diva*, possibly with other members of the imperial family, can now be reconstructed in the Athenian Agora. Set up sometime between 37 and 41 A.D., it adds to the evidence for imperial activity in Athens during the reign of Caligula. Athenian Agora S220, the portrait head of a Roman woman, preserves small curls framing the brow, and the remains of a veil or diadem. When first published, this marble work was identified as a portrait of Antonia Augusta, daughter of Mark Antony and Augustus' niece Octavia. But only one of Antonia's portraits shows her with the forehead curls. Imperial portraits distinguished by carefully carved pin curls along the brow are more likely to be images of Caligula's sisters, Drusilla or Julia Livilla. They represented prospects for the future of the imperial family line, and their portraits appeared in imperial family groups set up in the provinces. Portraits of Drusilla, the first woman officially divinized by the Roman Senate after her death in AD 38, were displayed between 37 and 41 AD, when Caligula died, and her cult abandoned. Julia Livilla outlived Caligula and two periods of imperial disfavor. Her portraits may have been displayed for some time after his death, but were probably in vogue ca 37-39 AD. The so-called Leptis-Malta portrait type now identified as Julia Livilla featured a coiffure with 10 little curls framing the brow and temples, and a longer lock curving in front of each ear. Agora S220 corresponds very closely to better preserved portraits of Livilla,

including the one discovered in a Roman villa at Rabat, Malta, and should be re-identified as her image, one of eight surviving examples. The Athens Livilla may be connected with a fragmentary statue base also found in Athens (Agora I 4313, *SEG* 34 [1984] no. 180). It once supported a marble sculpture of Drusilla and preserves part of an inscription naming her the New Aphrodite, her customary posthumous epithet in the eastern Mediterranean. The inscribed fragment from another statue base in the Agora names Agrippina, and could have supported a statue of Caligula's third sister. A portrait of Agrippina II, now in the Louvre, was found in Athens and just might belong with these remnants of a Caligulan portrait group set up in the central city of Roman Achaia.

MIGRATIONS AND ETHNIC CHANGES DURING X-XIth CENTURY ON THE TERRITORY OF TODAY'S BULGARIA

Lyudmila Doncheva-Petkova, National Archaeological Institute with Museum, Sofia, Bulgaria

The XIth century, a time of dramatic events for the Balkans when the so-called "second barbarization" took place, was until recently studied only based on written, sphragistic and numismatic data. Materials have accumulated since the 80ies of the XXth century, and in northeast Bulgaria and in the region of Dobrudzha necropolises have been discovered, providing evidence of their association with the Pechenegs, who came from the areas near the Black Sea steppes and crossed the River Danube during and after the 30ies of the XIth century.

The end of the existence or of the changes that occurred in most Bulgarian settlements is established owing to the coins discovered in them – anonymous Byzantine pholises class A2 and B, as well as to the identified fires and destruction. The population left many of the settlements in the region and moved to the south towards the Balkan Range. In many places, such as the area of the village of Odartsi, Dobrich region, only Pechenegs settled down. In the villages and towns where the Pechenegs settled have been discovered their necropolises or separate graves. During the extensive excavations on the hill of Kaleto near the village of Odartsi, more than 70 graves have been found. Another necropolis (No. 2) with 535 graves at the foot of the hill has been studied. The graves and the two necropolises are located above the preceding dwellings of the Bulgarian population, penetrate them or destroy their walls. The two miliarenses of Constantine IX Monomchus (1042–1055) determine the date of necropolis No. 2 and indicate that it cannot have existed earlier than the middle of the XIth century. An earlier one, most probably from the 30s of the XIth century, is necropolis No. 1, which is on the hill of Kaleto.

The studied necropolises reveal the material and spiritual culture of the Pechenegs, who settled on the territory of today's Bulgaria during the XIth century, through the discovery of various grave structures, the different positions and orientation of the skeletons, the pagan and Christian elements, as well as through their specific grave inventory. They are characteristic of people with an original culture, who were in the process of abandoning their traditional religion and burial rites and had taken the long and difficult road to Christianisation.

THE USE OF MUD-BRICK IN CIVIL CONSTRUCTION IN THE MEDIEVAL PORT OF AGDE, SOUTH OF FRANCE

Astrid Huser, preventive archaeologist, specialist of built space (INRAP) and connected with UMR5140, CNRS

As a former Greek colony, then city administrative centre from the IXth century on, with a cathedral-fortress and a bishop's palace, to become a powerful fortified town around its port under the royal period (XIVth century), the city of AGDE amazes the visitor by the modesty of its ancient urban network. The reason for such divergency lies in the fact that the citadel of Agde is mainly populated by fishermen, bound to both deep-sea and river fishing. This port, situated at the delta of the Herault River and directly open to the Mediterranean Sea, is strategically located. But the site proved itself to be a source of disaster, for within time diluvian rains created a strong sedimentation, permanently blocking the port with sand. Agde will eventually be supplanted by Sète, harbour city built by Richelieu during the XVIIth century.

Upon observation of the configuration of the city of Agde, we discover nevertheless an orthonormized organization within the limits of a polygon, undoubtedly a continuation of the Roman plan of the city which in turn was inspired by the Greek plan. This indicates a great deal about the permanence of the cadastre: for since the VIth century BC tangible elements have been kept visible and taken into account in further constructions of urban network.

A recent archaeological study on a house situated along the ancient *Cardo* revealed by "décroûtage" (stripping) the existence of a mud-brick unit almost complete, a surprisingly unknown mode of construction in the region for the Middle Ages. This fact could be the beginning of an answer to the apparent absence of medieval elements in the old city of the port of Agde. The envelope of buildings offers compositions dating from the XVth century earliest, there being no sign anywhere of more ancient elements. Obviously we have here fossil parcels hidden in walls. These were absorbed in the massive urban restructuration project undertaken during the XVIth and XVIIth centuries which considerably modified the aspect of the harbour city of Agde.

Through the discovery of this mud-brick house, a witness of this process has just been brought to light.

TECHNOLOGIES FOR THE RECOVERY AND USE OF COASTAL TOWERS IN SICILY

Rosa Maria Vitrano, University of Palermo, Palermo, Italy

The coastal towers were in centuries past, but may still be considered today, privileged places for the observation and analysis of the Sicilian territory. "*Through the reconnaissance of the Sicilian defense system we can reconstruct the systems of territorial balance during the centuries, the importance of transport lanes and their control, the evolution of the defensive techniques in cities and the Sicilian countryside.*". The Sicilian coastal towers still have an intrinsic meaning that it is not only of being witness but of being privileged "places" through which to trigger a particular circuit of knowledge of

the territory and a new process of enhancement of the landscape. The towers are indeed characteristic elements of the Sicilian landscape, often make it recognizable, an example is the tower of Piraino that has become symbolic for the town that preserves it. Other Sicilian coastal towers are subject to occasional restoration, many “disappear” as a result of collapse, or because incorporated into new urban clusters. To conserve, restore and enhance this heritage means also to bring to light the story of a great ancient culture in which the relationship between man and nature was direct. Given this brief premise the contribution intends to examine the theme of conservation and recovery of the Sicilian coastal towers, the architectural and landscape value of these artifacts, restoration methodologies and objectives for the use and enjoyment through the creation of an open museum circuit. Directing research like this means targeting restoration and reuse of the towers compatible with respect for the “physical value” of history, with a political strategy careful of the future and to the sustainable management of environmental and cultural resources.

THE PROTESTANT CHURCH AND CEMETERY IN CHARENTON (FRANCE): THE INTERESTING CASE OF THE PARISIAN HUGUENOTS BEFORE THE REVOCATION OF THE EDICT OF NANTES

Jean-Yves Dufour and Cécile Buquet-Marcon, National Institute for Research in Preventive Archaeology – INRAP, France

Charenton church was the only authorised place of worship for Parisian Protestants while the Edict of Nantes was in application (1598–1685). It was important not only for local Huguenots but for European Protestants generally who came to Paris from 1606 until the church’s destruction in 1685. One of the main reproaches Protestants made about Roman Catholicism concerned mortuary rites. They thought that the Catholics put too much emphasis on death and the corpse, on the adoration of icons and saints and on pilgrimages. For the Reformed church, at death, the soul leaves the body which is thereafter no more than an empty vessel. The outlawing of Protestantism by the Edict of Fontainebleau in 1685 led to the disappearance of all Protestant churches and cemeteries in France. Huguenot burial ritual ceased and memories of it faded.

Recent preventive excavations in Charenton, carried out by INRAP, provide unique data about this particular period of Huguenot history. We found the first Protestant church, built in Charenton (1607-1621), and studied the burial conditions and the physical anthropology of the eastern part of the cemetery.