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DEATH AND THE SOCIETIES OF LATE ANTIQUITY

NEW METHODS, NEW QUESTIONS ?

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ABSTRACTS

WEDNESDAY NOVEMBER 3rd : 13:00 – 18:00

Theme 1 : Evolution of funerary practices over time
Evolution des pratiques funéraires dans le temps

Death in Transition in late antique Asia Minor: an assemblage based approach to changing burial practices

Dr Irene Selsvold

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The study of burial practices in Late Antiquity is – as in late antique scholarship in general – characterized by dichotomies. Consciously or unconsciously, the research habitus favours binary oppositions such as Christian/non-Christian, east/west etc. Studies of burial practices tend to focus on the development of Christian burial practices, and influential scholarship have primarily used textual (Christian) evidence that tend to highlight rather than challenge these dichotomies. Have the dominance of textual sources and focus on Christian agency obscured the dynamics of changing burial practices?

In archaeology, the recent ‘ontological turn’ and particularly ‘assemblage theory’ (recently: Crellin 2020), offers an opportunity to challenge these persisting dichotomies by analysing burial practices as relational and unstable assemblages consisting of different components including dead and living bodies, artefacts, architectural and natural surroundings, beliefs and ideologies, intersectional identities and statuses, etc. In this proposed oral presentation, I will turn to an archaeology-heavy approach that still considers textual, epigraphical, and visual sources to burial practices in late antique Western Asia Minor. The urban settlements in this area retained a high degree of social and economic stability, and are therefore well suited to identify the detailed components of change in burial practice. I focus on recently investigated material from necropoleis in and around Hierapolis, Laodicea, and Ephesus, and explore how an assemblage-based approach can de-centre Christianity as primary catalyst of change in narratives of death and burial in Late Antiquity.

Biography of the author

Dr Irene Selsvold is a postdoctoral researcher in Classical Archaeology and Ancient History at the Department of Historical Studies, University of Gothenburg (Sweden). The proposed paper is a part of her Swedish Research Council funded international postdoctoral project Death in Transition: Changing Burial Practices in a Late Roman World (University of Gothenburg/University of Leicester, 2021-2023). Her recent works include the award-winning PhD thesis *Pagan Pasts, Christian Futures: Memory Manipulation and Christianisation in the Cities of Western Asia Minor* (2019), the edited book volume *Beyond the Romans: Posthuman Perspectives in Roman Archaeology* (2020, with Lewis Webb), and the book chapter *Des corps byzantins dans des dépotoirs romains - des dépôts mortuaires non conventionnels dans le sanctuaire de Pluton à Hiérapolis de Phrygie* (Turquie) (2020, with Caroline Laforest).



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The change of funerary rituals during the Late Antiquity through the Cortijo Nuevo and Cortijo Coracho sites, Lucena, Córdoba

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Funeral spaces are, without a doubt, a point of reference when it comes to understanding the beliefs of a society, its quality of life, its social composition ... Each society has an implicit ritual or series of rituals to mark the end of the lives of its citizens, usually deriving and conforming within their own traditions.

In Antiquity times it was no different. A phenomenon as important to history as the substitution of beliefs and funeral rites implanted in their domains in the Western Roman Empire by those that were typical of the so-called "barbarian tribes" after their fall represent a turning point in history, generating this process that has historically been called Late Antiquity.

In this presentation we will show the changes in funeral rituals that take place during this period in the town of Lucena, Córdoba, through the investigations carried out in the Archaeological Museum of the city, based on the analysis of both the funerary structures and the individuals who have been buried in them.

In the laboratory of physical anthropology, we have proceeded to analyze the necropolis of Cortijo Nuevo and Cortijo Coracho during the last four years. The site of Cortijo Nuevo was discovered during an emergency intervention campaign carried out between 2000 and 2001 by the Municipal Service of Archaeology. Therefore, it has not been completely excavated. In addition to buildings for public use, part of a necropolis was recovered, containing 25 child and adult inhumations. Most inhumations had a stone or brick structure and gable roofs. 14 individuals were recovered and other 11 empty burial structures were also found.

This necropolis was dated from the 5th century AD due to a recovered coin that depicted emperor Maxentius and was used as a grave good. The anthropological studies carried out on the recovered individuals aim to elaborate a paleodemographic profile, as well as a paleopathological and biomechanical study so as to comprehend the social structure, health and daily activities.

On the other hand, the necropolis discovered in the same area called "Cortijo Coracho" is related to a basilica that is thought to have had an initial origin as a martyrion or memory. The chronology of this necropolis oscillates between 4-8th centuries AD according to the burial ritual because there are no grave goods associated with the individuals. As a working hypothesis, following historical reasoning, it is considered that the population buried in both sites would correspond entirely to a Hispano-Roman indigenous population for the same reason. In this case, we are working with 297 burials less elaborated than in the previous period, consisting in graves excavated in the soil covered with stone slabs.

In this site, the ritual includes re-using of the burials. In the most cases consists in two individuals but there have been documented up to six individuals in the same grave.

As a result, we can see that the structures go from being monumental and elaborate to be substituted for ones more modest, with barely grave goods and reused in the most part. This marks one of the key points for us to understand the evolution between both historical periods through their material and immaterial culture, based on the funerary rituals.



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Biography of the authors

Ricardo Ortega-Ruiz.- Historian, archaeologist, and forensic scientist specializing in Forensic Archeology and Anthropology through Cranfield University. Director of the department of archeology and forensic anthropology of the Instituto de Formación Profesional en Ciencias Forenses, professor of Forensic Anthropology at the Faculty of Criminology of the Isabel I University, Burgos, Spain. Trainer of the Scientific Police of Spain in Identification of Corpses from 2013-2018, judicial expert and trainer of judicial experts for the Ministry of the Interior and Justice, researcher of the armed conflict in Europe and Latin America and in physical anthropology in Europe, Latin America and North Africa.

Coraima Gutiérrez Durán.- Historian, archaeologist and anthropologist through the Universidad de Granada. Intern Predoctoral Scholarship of the Department of Prehistory and Archaeology of the Universidad de Granada. Associated with the department of archaeology and forensic anthropology of the Instituto de Formación Profesional en Ciencias Forenses.

Celia Engra Izquierdo.- Graduated in Biology from the Universidad Complutense de Madrid. Associated with the department of archaeology and forensic anthropology of the Instituto de Formación Profesional en Ciencias Forenses.

Inscribing moral communities and narrating relationships in late-antique Burgundy, III-VIII centuries AD

Becca Grose

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Late Roman Gallic society was, I argue, united by the regular reaffirmation of specific expected behaviour and relationships. These virtues were inscribed on tombstones, reaffirming them in public spaces and encouraging families to affirm their commitment to these norms and to use them to remember their dead.

By studying changes to these public, formulaic statements of expected behaviour, I argue that we can study how society changed during the period of the barbarian migrations at the end of late antiquity in South-Eastern Gaul. I will study two changes from the fourth to

seventh centuries to support this argument: changes to relationships and changes to the ways that relationships and virtues functioned in commemorating people's lives.

In the fourth and fifth centuries, I will argue that people were increasingly commemorated for more general and universal values, rather than for relationship-specific virtues. Second, I will argue that epitaphs became even more formulaic in narrative order, creating an increasingly universal structure that focused on the commonalities of death. I suggest that moral communities adapted to emerging divergences in role and expectations by finding new, universal values to celebrate- even where these values could likely have been interpreted to condone entirely different behaviour.

In the late sixth and seventh centuries, I will argue that people were commemorated for new, specific virtues and relationships. Texts split into different formulaic types, and this divergence solidified as commemorators had to choose a format. I argue that society may not have changed so abruptly, but rather that existing differences were exacerbated and promoted to solidify episcopal and civil groups as distinct factions of society by forcing people into two forms of moral community. Using these findings, I will argue that society changed at the end of the Roman world in Gaul, and that moral communities adapted first to unify people in light of growing differences, and second to unite them in different groups. I will argue that changes began before the barbarian settlements, and that no distinct patterns can be found for barbarian groups once we distinguish between users



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of Latin names and people defined as Roman. I argue that female virtues shifted to focus on economic and religious areas rather than marital virtues, and that multiple gendered roles existed rather than a simple masculine: feminine binary, challenging theories that use military masculinity to assume how femininity changed. Studying the moral communities of late-antique and early-medieval Gaul indicates that barbarian migrations functioned within a society that was already divided, whether or not they formed the catalyst for new political and legal divisions. I will end my paper by raising some questions and limitations for discussion and future research: how do these trends relate to the decline in inscriptions in the early Middle Ages? To what extent can we assume that the moral communities of elite groups were communicated or influential on other sectors of society that left no writing? How do we interpret the interaction between changing funerary inscriptions and remembering the dead in a society that was still debating the afterlife and power of the dead over the living?

Biography of the author

Becca Grose is in the final year of a PhD at the University of Reading, working on the virtues and narratives structures found in funerary inscriptions in the region of the Burgundian settlement. Her PhD studentship is funded by the Arts & Humanities Research Council.

In addition, she is a research assistant for the ERC CONNEC project, where her research focuses on the epistolary relationships of Avitus of Vienne.

To be or not to be... An archaeological and sociological approach to funerary practices in Late Antique Lusitania

Mónica Rolo

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Assuming that "identity rests within practice and routines of daily living" (Revell, 2015, 16)¹, the relation between mortuary practices and social identities is irrefutable. Burial contexts and funerary treatment can be interpreted as symbolic statements, expressions of selfrepresentation and social belonging, but also of cultural, political e economic dynamics.

This premise is the starting point for an archaeological and sociological approach to funerary practices in the countryside of Lusitania, during Late Antiquity. From the archaeological point of view, we will base our analysis on an assemblage of rural necropoleis located in the nowadays Portuguese territory, i.e., part of the ancient roman province of Lusitania, in the West of the Empire. Since most of the available data result from archaeological works carried out during the mid past century, we are forced to assume unavoidable limitations concerning stratigraphic interpretation, as well as the impossibility of developing anthropological and paleopathological studies. Nevertheless, we propose to focus our attention upon the cultural and social identities of the deceased and, inherently, of the living communities, through the study of the archaeological funerary record. Thus, and from a sociological point of view, we intend to analyse what we may call as 'identity marks' – in what way(s) have funerary customs (burial rites, grave types, grave furnishing, ritual practices, and funerary epigraphy) evolved and crystallized the different rhythms of cultural and social change within the local communities; who were these individuals/ communities and how have they adapted through the downfall of the ancient social, political, economic and cultural frame in the peripheral countryside of the West? On one hand, and looking at a regional scale, we find evidences of a



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persistent continuity of the classical inheritance and ancient values (we refer, for instance, the use of cremation until the 4th century AD) and of a privileged status among these local communities (e.g., the use of sarcophagi, the evidences of *tumulatio ad sanctos*, or even of the grave goods and adornment elements found within some tombs). On the other hand, the analysis of burial practices, grave furnishings and offers, reveals not only the uprising representativeness of Christianity among these rural communities, but also allows us to access the 'almost invisible' story of the lower fringes of society (e.g., the presence of reused or curated objects, such as coins and ceramic vessels). Above all, the assemblage of late antique necropoleis in analysis seems to point out the diversity in cultural and social attitudes towards death and the idea that in moments of cultural transition/ shift such as Late Antiquity, hybrid societies are shaped.

¹ Revell, L. 2015. *Ways of being Roman: discourses of identity in the Roman West*. Oxford: Oxford Books.

Biography of the author

Mónica Rolo is Archaeologist and researcher from Lisbon's University Archaeology Centre (UNIAHQ - Centro de Arqueologia da Universidade de Lisboa). Graduated in History - Archaeology by University of Coimbra (Portugal) in 2001. Master in Archaeology by University of Lisbon in 2011. PhD in Archaeology by University of Lisbon in 2018 with the thesis *O mundo funerário romano no Nordeste Alentejano (Portugal) - o contributo dos trabalhos de Abel Viana e António Dias de Deus.* / *The roman funerary world in the Northeast of Alentejo (Portugal). The contribution of the archaeological works of Abel Viana and António Dias de Deus.* Awarded with the national prize *Prémio de Arqueologia Eduardo da Cunha Serrão - 2019 edition*, by *Associação dos Arqueólogos Portugueses*, in the category of PHd thesis. Over the past decade has developed investigation on funerary practices in the countryside of Lusitania, in a wide chronological frame - since Late Iron Age until Late Antiquity/ Early Middle Age.



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THURSDAY NOVEMBER 4th : 09:30 – 18:30

Theme 2 : Social identity through death
Identité sociale dans la Mort

Funerary practices and social identity in Lyon during late antiquity: the funerary space of the square E. Wernert in 4th-6th centuries

Pratiques funéraires et identité sociale à Lyon durant l'Antiquité tardive : l'espace funéraire de la place E. Wernert aux IV^e-VI^e s.

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A preventive archaeological search was conducted in 2015-2016 on the eastern slope of Fourvière hill in Lyon, in the suburban area of the funeral basilicas of Saint-Just and Saint-Irénée. The excavation revealed a vast funeral space of 839 burials, spread over a discontinuous area of 2473 m². This funeral operated between the beginning of the 4th century and the middle of the 6th century AD. It seems to have developed gradually from the ancient basilicas, from a funeral nucleus dating back to ancient times. The portion of the necropolis explored is not homogeneous and has an attractive centre around places of worship, which is read by parameters as varied as burial density, furniture associated with the deceased, tomb architecture, and recruitment by age and sex.

For example, burials whose manufacture requires real know-how (sarcophagi, monoxyles) and, therefore, involves an increase in the cost of burial, are more represented in the most popular northern part of the site. In addition, it would appear that men are concentrated there, rather old and in good health. While in the south there are more women, younger men and rudimentary funeral architectures. Clearly, the wealth of the deceased is one of the factors involved in the distribution of the population within the funeral space. Being closer to the saints is one of the main attractions in the choice of the place of burial, and not everyone has access to it. This is supported by data collected by J.-F. Reynaud in 1980, located even closer to the Basilica of Saint-Irénée, where the proportion of sarcophagi is even higher.

A higher proportion of men than women are found in this coveted sector, which may imply that wealth is not the only factor taken into account. This disproportion among the dead may reflect the difference in social status between men and women over their lifetime. Men would rise to a more enviable position in their lifetime, and then for eternity. Moreover, this area is close to the basilicas, while the ecclesiastical staff of the basilicas is inherently male. Some of them could then explain the male overnumber. On the other hand, could the development of religious monuments and the making of sarcophagi lead to a migration of itinerant art men, to which could be added the recruitment of local workers, who could in part explain a higher mortality rate in this sector of rather young men? This hypothesis may be supported by the fact that the burial of young men is concentrated mainly in the southern part of the necropolis, the northern part being rather reserved to the elite.



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Une fouille archéologique préventive a été menée en 2015-2016 sur le versant oriental de la colline de Fourvière à Lyon, dans le quartier suburbain des basiliques funéraires de Saint-Just et Saint-Irénée. L'emprise de fouille a révélé un vaste espace funéraire comprenant 839 sépultures, qui se répartissent sur une surface discontinue de 2473 m². Cet ensemble funéraire a fonctionné entre le début du ive siècle et le milieu du vie siècle ap. J.-C. Il semble s'être développé de manière progressive depuis les anciennes basiliques, à partir d'un noyau funéraire remontant à l'Antiquité. La portion de nécropole explorée n'est pas homogène et présente un pôle d'attractivité aux abords des lieux de culte, qui se lit par des paramètres aussi variés que la densité des inhumations, le mobilier associé aux défunts, l'architecture des tombes, ainsi que le recrutement par âge et par sexe.

Ainsi, les sépultures dont la confection nécessite un véritable savoir-faire (sarcophages, monoxyles) et, par conséquent, implique une plus-value sur le coût de l'inhumation, sont plus représentées dans la partie septentrionale du site, la plus prisée. Par ailleurs, il semblerait que se concentrent à cet endroit des hommes, plutôt âgés et en bon état de santé. Tandis qu'au sud, les femmes sont plus nombreuses, les hommes plus jeunes, et les architectures funéraires sont plus rudimentaires.

Manifestement, la richesse des défunts est un des facteurs entrant en jeu dans la répartition de la population au sein de l'espace funéraire. Le fait d'être au plus près des saints est un des attraits majeurs dans le choix du lieu de l'inhumation, et tout le monde n'y a pas accès. Cette hypothèse est confortée par les données recueillies par la fouille de J.-F. Reynaud en 1980, située encore plus près de la basilique Saint-Irénée et où le pourcentage de sarcophages est encore plus important.

Si une élite, par son aisance financière, accède plus facilement à des places de choix, existe-t-il d'autres critères de sélection pour expliquer la forte densité dans la zone privilégiée ?

Une plus forte proportion d'hommes que de femmes est constatée dans ce secteur convoité, ce qui peut sous-entendre que la richesse n'est pas le seul facteur pris en compte. Cette disproportion observée chez les morts pourrait refléter la différence de statut social entre les hommes et les femmes au cours de leur vie. La gent masculine accéderait de son vivant, puis pour son éternité à une place plus enviable. Par ailleurs, ce secteur est proche des basiliques, alors que le personnel ecclésiastique des basiliques est par essence masculin. Une partie d'entre eux pourrait alors expliquer le surnombre masculin. D'autre part, le développement des monuments religieux et la confection de sarcophages ne pourraient-ils pas induire une migration d'hommes de l'art itinérants, auxquels pourrait s'adjoindre le recrutement d'ouvriers locaux, qui pourraient en partie expliquer une mortalité plus importante dans ce secteur d'hommes plutôt jeunes ? Cette hypothèse pourrait être confortée par le fait que les sépultures d'hommes jeunes se concentrent essentiellement dans la partie méridionale de la nécropole, la partie septentrionale étant plutôt réservée à une élite.

Biography of the authors

Mikaël Rouzic has been an archeologist and anthropologist in professional excavations from 2010. He has been recently recruited by Inrap in february 2021. Before, he worked mainly for the department of Allier and Inrap's Rhône-Alpes base. His field of research is the study of necropolis and cemeteries from Antiquity and medieval ages, from details about identity and gestures around one individual to death and funerary spaces management in one time, one place.

Ivy Thomson is an anthropologist in Inrap Auvergne-Rhône-Alpes. First and foremost an archaeologist, in the preventive field since 2006, she was recruited as an anthropologist in 2016 following a return to university studies. Her field of research mainly concern populations and funerary practices prior to Antiquity, but the preventive framework sometimes leads her to more recent periods.

Jean-Luc Gisclon is an archaeologist and anthropologist in professional excavations at AFAN and Inrap. He worked mainly in the region Auvergne on Neolithic populations and in Rhône-Alpes on antique and medieval populations.



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The late-antique funerary complex of Ittenheim (Alsace, Bas-Rhin). Re-reading of archaeo-anthropological data at the dawn of genomics.

L'ensemble funéraire tardo-antique d'Ittenheim (Alsace, Bas-Rhin). Relecture des données archéoanthropologiques à l'aube de la génomique.

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The Ittenheim site "Lotissement du stade" (Alsace, Bas-Rhin) delivered a small Late Antiquity community burial complex consisting of 23 burials, occupied over a short period of time from AD 350 to 430-450. (Cartier *et al.* 2007). It is confined within a small space of 225 m² (15 metres long by 15 metres wide) and bordered by a double ditch forming an angle at the level of the burials, thus spatially delimiting it to the north and east. The funerary ensemble seems to be organised in small groups of tombs separated by empty areas and a few loosely arranged graves. Four main orientations are respected, within which the tombs seem to be structured by forming alignments.

The buried population is composed of 15 adult individuals, of which seven women and seven men (one individual remains of undetermined sex), and eight immature individuals. A study of the age and sex composition of the population showed that the mortality profile was compatible with that of natural mortality, with the exception of the total absence of individuals under one year of age.

The way in which burials are laid out in small groups of graves raises questions about the type of recruitment that can be carried out within each grouping. An initial analysis of the composition of the four groups defined above revealed that they were made up of both adult (male and female) and immature individuals. Moreover, one of these groups differed in the quality and quantity of the furniture deposited. These observations therefore led us to consider the existence of family-type groupings and thus possible kinship ties (biological or social) between these different individuals.

In order to verify these working hypotheses, a palaeogenomic study was carried out over the entire necropolis. Thanks to the excellent preservation of DNA on this site, it was possible to obtain the complete genome with low coverage of more than 90% of the individuals. These results enabled us to find family links between individuals within the different groups and partially confirm the hypotheses of family regroupings established by the archaeological studies. However, these analyses also raised new questions, particularly about the origin of these individuals.

The relatively small number of burials on the Ittenheim site and the favourable taphonomic conditions have enabled an almost exhaustive palaeogenetic analysis of this site, making it an exemplary site for comparing genomic and archaeological data at different levels: management of the burial space, geographical origin of the individuals and also the variability of funeral practices within the same family group, chronology of the site, etc...

Le site d'Ittenheim « Lotissement du stade » (Alsace, Bas-Rhin) a livré un petit ensemble funéraire communautaire tardo-antique composé de 23 sépultures à inhumation, occupé sur une courte période allant de 350 à 430-450 ap. J.-C. (Cartier et al. 2007). Il est circonscrit dans un espace restreint de 225 m² (15 mètres de long sur 15 mètres de large) et bordé par un fossé double formant un angle au niveau des



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sépultures, le délimitant ainsi spatialement au nord et à l'est. L'ensemble funéraire semble être organisé en petits groupes de tombes séparés par des zones vides et par quelques sépultures disposées de manière plus lâche. Quatre grandes orientations sont respectées, au sein desquelles les tombes semblent se structurer en formant des alignements.

La population inhumée est composée de 15 individus adultes, parmi lesquels ont été dénombrés sept femmes et sept hommes (un individu demeure de sexe indéterminé), et de huit individus immatures. L'étude de la composition par âge et par sexe de la population a permis de démontrer que le profil de mortalité était compatible avec celui d'une mortalité naturelle, à l'exception de l'absence totale d'individus de moins d'un an.

Le mode d'implantation des sépultures par petits groupes de tombes incite à se questionner sur le type de recrutement qui peut être opéré au sein de chaque regroupement. Une première analyse de la composition des quatre groupes définis précédemment a permis de déterminer qu'ils étaient constitués à la fois d'individus adultes (hommes et femmes) et d'immatures. De plus, l'un de ces groupes se différencie par la qualité et la quantité du mobilier déposé. Ces observations nous ont donc amené à envisager l'existence de regroupements de type familial et ainsi d'éventuels liens de parenté (biologiques ou sociaux) entre ces différents individus.

Afin de vérifier ces hypothèses de travail, une étude paléogénomique a été menée sur l'ensemble de la nécropole. Grâce à l'excellente préservation de l'ADN sur ce site, le génome complet à faible couverture de plus de 90% des individus a pu être obtenu. Ces résultats nous ont permis de retrouver des liens de parenté entre les individus au sein des différents groupes et confirmer en partie les hypothèses de regroupements familiaux établis par les études archéologiques. Cependant ces analyses ont également permis de soulever de nouvelles questions notamment sur l'origine de ces individus.

Le nombre relativement restreint de sépultures sur le site d'Ittenheim et les conditions taphonomiques favorables ont permis une analyse paléogénétique presque exhaustive de ce site ce qui en fait un site exemplaire pour confronter données génomiques et archéologiques à différents niveaux : gestion de l'espace funéraire, origine géographique des individus mais aussi variabilité des pratiques funéraires au sein d'un même groupe familial, chronologie du site....

Biography of the authors

Barrand Emam Hélène, Scientific Director and Archaeo-anthropologist at ANTEA-Archéologie and full member of the UMR Archimède7044 - Archaeology and Ancient History: Mediterranean - Europe.

Chenal Fanny, Archaeo-anthropologist at Inrap Grand Est and full member of the UMR Archimède7044 - Archaeology and Ancient History: Mediterranean - Europe.

Mendisco Fanny, research engineer in paleogenetics and paleogenomics and involved in research carried out within the PACEA laboratory platform (UMR 5199, University of Bordeaux).

Pruvost Mélanie, researcher in paleogenetics and paleogenomics. Coordinator of the ANR JCJC Ancestra project (2015-2020) whose goal was to characterise the population of the territory that corresponds to present day France thanks to paleogenomics over a period ranging from the Neolithic to the High Middle Ages.



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A singular deposit from Late Antiquity in the chapel of Saint-Jean de Todon (Laudun L'Ardoise, Gard, France).

Un dispositif singulier de l'Antiquité Tardive à la chapelle Saint-Jean de Todon (Laudun L'Ardoise, Gard, France).

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Résumé
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From 2002 to 2012 an excavation was carried out around the chapel "Saint-Jean de Rousigue" (Laudun-L'Ardoise, Gard) which archival sources identify as the priory church of Saint-Jean de Todon. The latter is implanted on a part of a vast limestone plateau overhanging the Rhone valley including a protohistoric and Roman agglomeration of a surface of 18 ha named on the cadastral plan "Camp de César" (Caesar's Camp). The religious building is located 380 m north of a group of ancient public buildings (forum/basilica, enclosure) occupied until the 6th century or early 7th century, when the whole agglomeration was abandoned.

The church and its cemetery were exhaustively excavated after ten planned excavation campaigns. Thus 181 forms were uncovered and 295 individuals were exhumed. In addition to the funerary problems, around the building, several places have yielded shreds of levels in place or traces of the occupations that preceded the Middle Ages. For example, remains of a late-Republican temple with a probable portico were found to the south and west. A building and a singular funerary area succeeded them to the south and north in Late Antiquity. The type of archaeological structures, both in terms of the mode of construction of the building and the arrangement of the human and wildlife remains present, seem to find no equivalent in the regional literature. In fact, an original funerary deposit composed of incomplete human skulls mixed with animal bones precedes the mud-brick tomb of a very young immature. The four C14 dating carried out have made it possible to reconstruct the installation of this deposit and the tomb around the 3rd and 5th centuries AD. Moreover, this original deposit is located near a monumental, contemporary tomb, containing an adult and two immature subjects.

The arrangement of this secondary deposit is atypical for the period under consideration, the presence of a very young immature tomb above it raising even more questions as to the simultaneity of the deposits or the topographical persistence marked by a particular memory. This unpublished example could reveal an isolated native or non-native practice within this late-antique burial area.

De 2002 à 2012 une fouille programmée a été menée autour de la chapelle « Saint-Jean de Rousigue » (Laudun-L'Ardoise, Gard) que les sources archivistiques identifient à l'église prieurale de Saint-Jean de Todon. Cette dernière est implantée sur une partie d'un vaste plateau calcaire surplombant la vallée du Rhône comprenant une agglomération protohistorique et romaine d'une superficie de 18 ha nommée sur le plan cadastral « Camp de César ». L'édifice culturel est situé à 380 m au nord d'une ensemble



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d'édifices publics antiques (forum/basilique, enceinte) occupés jusqu'au VI^e s. ou au début VII^e s., époque à laquelle toute l'agglomération serait abandonnée.

À l'issue de dix campagnes de fouille programmée, l'église et son cimetière ont été fouillés de façon exhaustive. Ainsi 181 coffrages ont été mis au jour et 295 individus ont été exhumés. En dehors de la problématique funéraire, autour de l'édifice, plusieurs endroits ont livré des lambeaux de niveaux en place ou des traces des occupations qui ont précédées l'implantation du Moyen Âge. Ainsi des vestiges d'un temple tardo-républicain accompagné d'un probable portique ont été découverts au sud et à l'ouest. Un bâtiment et une aire funéraire singulière leur succèdent au sud et au nord au cours de l'Antiquité tardive. Le type de structures archéologiques, que ce soit pour le mode de construction du bâti ou pour l'agencement des restes humains et fauniques présent, paraissent ne pas trouver d'équivalent dans la littérature régionale. En effet un dépôt funéraire original composé de crânes humains incomplets mêlés à des ossements d'animaux précède la tombe en bâtière d'un très jeune immature. Les 4 datations C14 réalisées ont permis de restituer la mise en place de ce dépôt et de la tombe autour des III^e et Ve siècles après J.-C. De plus ce dépôt original se situe à proximité d'une tombe monumentale, contemporaine, renfermant un sujet adulte et deux sujets immatures.

L'agencement de ce dépôt secondaire est atypique pour la période considérée, la présence d'une tombe de très jeune immature au-dessus suscitant encore davantage de question quant à la simultanéité des dépôts ou la persistance topographique marquée par une mémoire particulière. Cet exemple inédit pourrait dévoiler une pratique isolée autochtone ou allochtone au sein de cette aire funéraire tardo-antique.

Biography of the authors

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Vianney Forest is aVeterinary doctor and biologist, zooarchaeologist at Inrap since 2001. He studies bones and shells found by preventive archaeology in Languedoc-Roussillon and Corsica and dating from Neolithic until today.

Maxime Seguin is research engineer at the Ministry of Culture, in charge of the management of preventive archaeology operations for the department of Corse-du-Sud.

He holds an engineering degree in geomatics from the Higher School of Surveyors and Topographers of Le Mans and a master's degree in medieval archaeology from the University of Aix-Marseille. His research topics mainly focused on 3D digitalization methods and techniques and medieval architecture.

Laurent Vidal is an archaeologist at Inrap. He has Phd Thesis in archaeology obtained at the University of Paul-Valéry Montpellier III. His research themes concern the articulation of burials with the lineaments of the landscape, whether on the scale of a city or a more limited space. More recently, this research focuses on the development of the ancient funerary space in Aléria, Corsica during Antiquity.



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New methods, new questions ?

Exploring social identity and diet in late antique Tuscany (3rd-7th century AD)

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Late Antiquity is marked by significant political, social, economic, and cultural upheavals and has left its mark on the historical identity of Europe and the wider Mediterranean world. Considerable debate remains as to the impact of social organisation, diets and economic status of different populations, and groups within populations, during this turbulent period. Such questions are especially important in central Italy, with its position at the former heart of the Western Roman Empire. Here, we examine the burial practices, paleodemography and diets reconstructed using stable isotope analysis at the late antique inhumation necropolis of Via Marche (3rd-7th century AD), the largest late antique necropolis discovered in Tuscany (central Italy) so far.

The funerary area is located in the suburbium of Pisa, an area traditionally devoted to agricultural and manufacturing activities along with artisanal workshops for pottery production.

Archaeological excavation carried out in 2005-2006 brought to light a total of 194 single tombs of different typologies, including simple earth-dug graves, enchytrismoi, capuchin tombs, and wooden coffins. A limited number of grave goods were recovered and mainly consisting in iron nails, coins, pottery, and glass balsamaria. With regard to paleodemography, the sample of Via Marche available for sex and age estimation (N=175) documented an adult to non-adult ratio of 1:4, while age at death profile revealed a high infant mortality and a peak of male mortality in the age category of 25-35 years.

The funerary customs in late antique Via Marche seem to suggest a preference for the reuse of materials of low economic value for funerary architecture. The amphorae, primarily used for the preservation of food, were likely obtained free of charge, or for a small fee. The burial typology and dearth of grave goods supports archaeological interpretations that suggest its members belonged to lower social classes, with no clear religious affiliation, and likely represent labourers employed in the agricultural and manufacturing activities typically carried out in the suburban area of Pisa.

Stable carbon ($\delta^{13}\text{C}$) and nitrogen ($\delta^{15}\text{N}$) analysis of bone collagen (n=34), and stable carbon ($\delta^{13}\text{C}$) and oxygen ($\delta^{18}\text{O}$) isotope analysis of tooth enamel (n=21) applied to 44 individuals of Via Marche revealed a dietary regime based on C3 plants (e.g. crops such as wheat, oat, rye) and intake of terrestrial animal protein without differences between males and females. These data suggest continuation of a homogeneous Roman dietary pattern, traditionally based on the large-scale growth and consumption of cereal crops such as wheat.

We argue that a more comprehensive reconstruction of social identity of different late antique communities can expand and refine the current state of knowledge about behaviours and variation of people living in different contexts (e.g. urban/rural) and regions (e.g. core/periphery) after the collapse of Roman hegemony.



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Biography of the authors

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Integrated analytical systems for the study of a complex funerary area: the case of the Late Antiquity cemetery of Canusium (Lamapopoli locality, Apulia).

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In the north-eastern suburb of Canosa (locality Lamapopoli), in the central-northern part of Apulia, there is a large and articulated cemetery complex. It's characterized by the coexistence of both familiar and collective hypogea (catacombs), excavated at different altitudes into the rocky hillslope, that characterizes the site, and of a sub divo necropolis. The frequentation of the entire cemetery is dated - without interruption - between the II and VI century AC, in line with the role achieved by the city of Canusium as the capital of the Apulia et Calabria province and base of one of the most important dioceses in Apulia. Between the IVth and VIth centuries the construction of the catacombs intensified and exponentially strengthens the methods of occupation of the cemetery.

At present, 15 independent hypogea with independent accesses are known and they are different by extension and planimetry. In addition, the epigraphic and iconographic documentation certifies the frequentation and ownership of the cemetery by the Christian community.

In 2016, the Pontificia Commissione di Archeologia Sacra (Ispettorato per le catacombe della Puglia; Paola De Santis) started systematic archaeological investigations, aiming for a gradual but



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programmatically restructuring of the entire site. The archaeo-anthropological excavation of the burials (Ginevra Panzarino) not only experimented new analytical approaches to field documentation but mostly showed the funerary practices through taphonomic analysis: most of the individual graves were converted in collective burials after a very short period; also it is attested the construction of spaces to allocate specific bones as well the presence of disjointed bones. These data allow to create a relative chronology between each burial and to understand how the corpses have been manipulated based on their stage of decomposition. These are elements that can provide information on the approach of the living towards death and the bodies of the deceased. The skeletal remains are currently under study at the Museum of Civilizations in Rome (Alessandra Sperduti). The preliminary analysis has returned individual osteobiographies and outlined interesting research lines focused on life-conditions, geographic provenance, and genetic kinship. The data will contribute to understand how the sepulchral structures were used also in relation to the dynamics of groups and families within an apparently homogeneous community. Therefore this site, as an 'integrated sepulchral system', allows us to address some more general issues: how Christian community affirmed itself in an area that, with centuries-old tradition, already represented the city's burial site? how burial practices reflected features related to religious affiliation, economic level and typology of the sepulchral structures? if comparative studies with other late antique cemeteries in Apulia and in southern Italy show common trends in funerary practices and mortuary gesture?

Biography of the authors

Paola De Santis : Associate Professor of Christian and Medieval Archaeology (SSD L-ANT/08). Currently Professor of Christian Archaeology and Funerary Archaeology at the University of Bari; her teaching and tutorial activities are in the courses of: Science of Cultural Heritage; Archaeology; Advanced School of Specialization in Archaeology. Since 2010 is 'Ispettore per le catacombe della Puglia' of the 'Pontificia Commissione di Archeologia Sacra' (PCAS-Vatican City), with the task of coordinating the custody, maintenance and conservation, with related archaeological investigations, of the Christian catacombs present in the Apulian territory. Since 2016 is member of the PCAS. The archaeological excavations, conducted since 1993 with the role of coordination and scientific responsibility, have involved contexts both in the suburbs of Rome and in southern Italy (Puglia, Basilicata, Calabria), in several important sites between the Late Antiquity and the Middle Ages. Since 2016 is Scientific Director of the systematic interventions of scientific investigation, restoration, protection and conservation in the Catacombs of Canosa di Puglia (BT).

Ginevra Panzarino : Specialized archeologist and PhD student at the University of Valencia (Doctorado en Geografía e Historia del Mediterráneo desde la Prehistoria a la Edad Moderna, Línea de investigación Bioarqueología) with the Archaechemis research group. Expert in Archeology, Taphonomy and Anthropology of funerary contexts, especially post-classics. The experience as a professional has allowed her to accumulate a lot of experience in the field for the excavation of burials and skeletal remains but also to seek solutions in Preventive Archeology, developing investigation protocols to reconcile scientific requests and timing issues. Head of works for the excavation of the burials in the Catacombs of Canosa (Apulia, Italy) of the 'Pontificia Commissione di Archeologia Sacra' (Vatican City). She collaborates with the University of Bari (Funerary Archaeology in the course of Archaeology) as honorary fellow, holding seminars and lectures on the main issue of Archeo-anthropology, with particular attention to the development of new proposals cataloging and the application of digital tools (ex. photogrammetry). For some years, she has been part and she is carrying out some projects as an archaeo-anthropologist in Spain and Italy.

Alessandra Sperduti : Bioanthropologist, head of the Bioarchaeology Service at the Museum of Civilization, in Rome. Adjunct Professor in Anthropology at the University of Naples "L'Orientale". She coordinates, promotes and conducts scientific research on human skeletal samples, cremated and inhumed, from archaeological contexts of various chronological horizons. She has published articles and book chapters on anthropological methodologies, funerary rituals, paleodemography, paleopathology, skeletal/dental indicators of occupational activities, paleogenetics, mobility, paleodiet, Science & Society.



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New methods, new questions ?

Premature death in southern Italy: an initial evaluation

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In recent years, great interest has been shown in the study of child burials, although the information available for southern Italy is still rather fragmentary. Within the scope of a recent research project, which analysed data from funeral areas dated between the 4th and 8th centuries. A.D. in southern Italy, interesting information concerning infant mortality has come to light. In the course of work, archaeological and anthropological data from various territorial areas were collected, which makes it possible to carry out an initial diachronic and geographical comparison. This was aimed at defining the funeral treatment reserved for this category of individuals who, despite the high mortality rate in ancient societies, are still condemned to *invisibility*.

From an archaeological point of view, data concerning the organization of the cemetery were analysed, in addition to the materials associated with the deceased and the possible presence of a ritual. These are complex, articulated themes from which a generic peculiarity of infantile burials emerges in relation to those of adults, from funerary spaces to tomb types, with, however, chronological and geographical differences. Finally, a systematic study of the grave goods has made it possible to understand which materials were placed mainly with children and the main differences with those of adults (often more qualitative than typological or quantitative). Furthermore, as part of the project, an attempt was made to reorganize the available anthropological information and create close synergy between archaeological and anthropological data, a road that is not always easy to follow, given the general scarcity of use of bio-archaeological analysis in the funeral contexts of southern Italy. Nonetheless, the anthropological data reveal how within the funeral areas some sections were selected for the burial of children of a specific age group; in this way, it was possible to promote hypotheses on the age of individuals interred in urban space contexts. In conclusion, the study of archaeological and anthropological features, which are inextricably linked to each other, permits a preliminary reconstruction of some forms of socio-cultural elaboration of childhood funerary archaeology during the late antique period in southern Italy.

Biography of the authors

Dr. Brunella Bruno is a researcher in Medieval Archaeology (from 2011), Assistant Professor in Medieval Funerary Archaeology (from 2014) and Archaeology of Medieval Architecture (from 2019) at the University of Salento (Lecce, Italy). Her principal research interest is Medieval Funerary Archaeology in particular around the Archaeology of Children and Gender and Archaeology. Dr. Bruno participated to several national conferences and meetings as a speaker and as a lecturer. Moreover, she published 80 scientific articles in national reviews and miscellaneous volumes.

Dr. Giorgia Tulumello completed a Master in Anthropology at the Universities of Bologna, Milano and Pisa in 2014 and the PhD in Science of Cultural Heritage at the University of Salento in 2020. Her research focuses on anthropology, bioarchaeology and funerary archaeology, in order to reconstruct the various social aspects of a population. Dr. Tulumello has participated as a speaker at numerous international conferences and she is author of several articles on anthropological and archaeological issues.



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Theme 3 : Changing burial grounds : organization and topography
Les ensembles funéraires en transformation : organisation et topographie

Different perspectives on a marginal funerary practice in Reims in the 3rd-4th century AD: archaeo-anthropological, isotopic and paleogenomic studies.

Regards croisés sur une pratique funéraire marginale à Reims aux III^e-IV^e s. ap. J.-C. : études archéo-anthropologique, isotopique et paléogénomique.

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Reims, as the capital of the province of Gaul Belgium, benefits from exceptional dimensions: 600 ha delimited by a large so-called "Augustean" enclosure, beyond which are the necropolises of the Early Empire, preferably at the outlet of 7 lanes. The excavations at the end of the 19th and beginning of the 20th century have largely explored these large groups: 5,000 graves in 22 years. All of the materials (with the exception of the stelae) as well as a large part of the associated documentation were destroyed, resulting in an almost complete ignorance of the Romans in Reims except of the topography of their graves.

Preventive archeology, since the 1990s, has made it possible to observe once again the interior and exterior surroundings of this enclosure, particularly in the north-eastern quarter of the city. The compilation of the data makes it possible to observe:

- a frequentation of the necropolis at 43, rue de Sébastopol, created in the Early Empire outside the enclosure, even from the time when the outlines of the city retract (end of the 3rd century),
- a progression of funeral sites towards the center (in the old intramural space), the tombs being distributed along a circulation axis,
- and finally, a multitude of small burial areas (n = 50 burials), from the beginning of the Late Empire where the dismantling and salvage of materials from the Early Empire elevations are systematic.

These latest findings did not fail to raise questions, since ancient texts insist on the strict separation that must exist between the world of the dead and the living. Since 2012, a systematic inventory has been undertaken in order to analyse the place of these so-called "isolated" tombs in



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the organisation of the city, in full remodeling then. A first working hypothesis was to consider these individuals as workers who came to Reims to participate in a major campaign to salvage materials dedicated to the construction of the late enclosure, dated from the end of the 3rd-beginning of the 4th century.

A radiocarbon dating campaign has been initiated: it delivered a chronologically coherent set, running from the 2nd third of the 2nd century AD. until the 1st third of the 5th century AD. From then on, it appeared that this funerary phenomenon could not be linked exclusively to the project of the late enclosure's construction.

In order to search for other elements that would allow us to understand these particular funeral practices, biomolecular analyses (isotopic to characterise their diet and genomics to research their geographical origin and genetic affinities) were carried out on individuals both from peri-urban necropolises and on those dispersed between the 2 enclosures.

By tackling this issue through a multidisciplinary approach, we will present not only the new results obtained but also the perspectives or research direction that may result from this type of collaboration.

Reims, en tant que capitale de la province de Gaule Belgique bénéficie de dimensions exceptionnelles : 600 ha délimités par une large enceinte dite « augustéenne » au-delà de laquelle se situent les nécropoles du Haut-Empire, préférentiellement au débouché de 7 voies. Les fouilles de la fin du XIX^e-début du XX^e siècle ont largement exploré ces grands ensembles : 5 000 tombes en 22 années. La totalité du mobilier (à l'exception des stèles) ainsi qu'une grande partie de la documentation associée ont été détruits entraînant une méconnaissance quasi-totale des Romains à Reims outre la topographie de leurs tombes.

L'archéologie préventive, depuis les années 1990, a permis d'observer de nouveau les abords intérieurs et extérieurs de cette enceinte notamment dans le quart nord-est de la ville. La compilation des données permet d'observer :

- *une fréquentation de la nécropole du 43, rue de Sébastopol, créée au Haut-Empire à l'extérieur de l'enceinte, même à partir du moment où les contours de la ville se rétractent (fin III^e siècle),*
- *une progression des sites funéraires en direction du centre (dans l'ancien espace intra muros), les tombes étant réparties le long d'un axe de circulation,*
- *et enfin, une multitude de petites zones funéraires (n = 50 sépultures), dans des contextes du début du Bas-Empire où le démantèlement et la récupération de matériaux des élévations du Haut-Empire sont systématiques.*

Ces dernières découvertes n'ont pas manqué de soulever des interrogations, puisque les textes antiques insistent sur la stricte séparation qui doit exister entre le monde des morts et celui des vivants. Depuis 2012, un inventaire systématique a été engagé afin d'analyser la place de ces tombes dites « isolées » dans l'organisation de la ville alors en plein remodelage. Une première hypothèse de travail a été de considérer ces individus comme des travailleurs venus à Reims pour participer à une grande campagne de récupération de matériaux visant à l'édification de l'enceinte tardive, datée de la fin du III^e-début du IV^e siècle.

Une campagne de datations radiocarbone a été engagée : elle a livré un ensemble chronologiquement cohérent, courant du 2^e tiers du II^e siècle ap. J.-C. jusqu'au 1^{er} tiers du V^e siècle. Dès lors, il est apparu que ce phénomène funéraire ne pouvait être lié exclusivement au projet de l'édification de l'enceinte tardive.

Afin de rechercher d'autres éléments qui permettraient de comprendre ces pratiques funéraires particulières, des analyses biomoléculaires (isotopiques pour caractériser leur régime alimentaire et génomiques pour rechercher leur origine géographique et affinités génétiques) ont été menées sur les individus tant des nécropoles périurbaines que sur ceux dispersés entre les 2 enceintes.

En abordant cette problématique par une approche pluridisciplinaire, nous présenterons non seulement les nouveaux résultats obtenus mais également les perspectives ou axes de recherche qui peuvent découler de ce type de collaboration.



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Biography of the authors

Cavé Magalie, operations and research manager, antiquist urban planner having carried out a large number of diagnoses and excavations in Reims. Publication director of the dossier "Reims, capital of the Roman province" to be published in 2021 in the review *Gallia*.

Herrscher Estelle, Director of Research at the CNRS, anthropologist biologist, specialist in isotopic markers. Her work focuses on the reconstitution of diet and associated practices. She worked on the diet of subjects buried in the Clos-au-Duc necropolis in Evreux (coll. Inrap, S. Kliesch-Pluton).

Mathelart Pierre, study and research officer in the field of ceramics. Interest in chronology and urban phenomenon, food practices and social characterisation of the ancient inhabitants of Reims.

Mendisco Fanny, research engineer in paleogenetics and paleogenomics and involved in research carried out within the PACEA laboratory platform (UMR 5199, University of Bordeaux).

Pruvost Mélanie, researcher in paleogenetics and paleogenomics. Coordinator of the ANR JJC Ancestra project (2015-2020) whose goal was to characterise the population of the territory that corresponds to present-day France thanks to paleogenomics over a period ranging from the Neolithic to the High Middle Ages.

Rollet Philippe, operation manager mainly in the Reims metropolitan area from 1980 to 2016.

Thiol Sandrine, archaeo-anthropologist, in charge of the Scientific Action Project "Space for deconstruction and burial: the outlying districts of Durocortorum (3rd-4th centuries)" (in progress)

New researches at the catacomb of Santa Mustiola. Funerary rituals and biosocial composition of the early Christian community of Chiusi (SI, Italy).

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Since 2016 the Pontifical Commission for Sacred Archaeology, in collaboration with Roma Tre University and, since 2018, with the Bioarchaeology Service at the Museum of Civilization in Rome, has undertaken a new archaeological excavation project in the Catacomb of Santa Mustiola, Chiusi (SI). The purpose of this project is a better understanding of the chronological boundaries in relation to the beginning and development of the subterranean cemetery, verifying timespan and



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behaviours of its utilization. The stratigraphic excavation of the tombs - 15 loculi and 29 arcosolia – has revealed an intense use of the graves, with a sequence of inhumations characterized by two clearly identifiable phases of occupation. The first and most ancient one is chronologically referable at the 4th CE and coincides with the construction and organization of the spaces, while the second one, probably dating at least from the first half of the 5th CE, is related to a different behaviour in using the Catacomb: from now on the tombs were re-opened and reused in extremely diversified ways. The result of this practice is an overexploitation of the spaces, perhaps also with post-depositional anthropic interventions in reorganizing the burials within the single tombs. Indeed, single and double burials are very few, while collective ones – containing from 3 up to 25 individuals – are the norm.

Overall there are more than 300 individuals in different preservation states: each one has undergone preliminary analyses to clarify better the funerary behaviours and life conditions. The demographic profile indicates that individuals of all ages were buried in the Catacomb, even if with some anomalies, like those related to the number of neonates compared with the 1-5 years old children, who are overrepresented. Another crucial aspect concerns the utilization of the cemeterial complex and the profile of its users in the various chronological phases. More specifically, the second and most recent phase shows the systematically re-opening and reuse of the graves, their morphological transformations, burial reductions, manipulations and movements of bones and the presence of different typologies of grave-goods.

A peculiar case is Tomb A28, where the most recent inhumation refers to a ~40 years old woman. She was buried according to the practice of 'inhumation habillée', as confirmed by the presence of three iron elements, recognized as a buckle, a knife, and a fibula. Her skull shows a peculiar morphology ascribable to the practice of intentional cranial deformation. The few similar cases documented in Italy are mostly referring to contexts dated between the end of the 5th and the 6th CE, when eastern Germanic groups entered Italy.

Biography of the authors

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and collaborated in organizing exhibitions and catalogues. She carries out her own researches: she is particularly interested in Method and Theory Issues in Archaeology, Strategies of the Fieldwork and the Archaeology and History of the Urban Landscape, especially concerning the city of Rome. She investigates the dynamics of persistence and change in the landscape from Antiquity until the present day by means of a diversified and multiple system of sources.

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The after-life of the storage complex said of Trajan in Portus or the birth of an ideal burial.

L’afterlife des entrepôts dits de Trajan à Portus ou la naissance d’un lieu de sépulture idéal.

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The warehouse said of Trajan in Portus, the largest storage complex from the antique world with some 4,5 hectares dedicated to welcoming the commodity from all around the empire in destination to the capital, was planned by the emperor Claude, completed by the Antonins and re-organized at the Severan period. Most of the 150 storage cells on the ground floor are composed by a raised floor system comprising a series of parallel low walls 30 to 70 cm high spaced with voids 30 cm wide and topped by a pavement composed of several layers of large bricks and tile concrete. From the 6th and 7th AD burials are installed in some of the storage cells using the empty spaces



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between these low walls but the phenomenon of the reconversion of the monument, which undoubtedly marks the gradual abandonment of its original functions, also extends to other areas of the ancient complex, in particular along the imposing foundations as well as around the section of the urban wall built at the end of the 5th century around the gigantic warehouse. This contribution presented will offer a general overview of the re-use of the ancient structures of Portus as a burial place as well as an anthropological study of the few individuals taken during the excavation of the EFR between 2009 and 2015, coupled with a numismatic study of the coins which sometimes accompanied the deceased.

The term *enchytrismos* designates a type of burial where the individual is buried inside a terracotta container, generally an amphora, and it is mainly this practice, very widespread in the port context linked to the circulation of these large containers for the transport of goods, which we observed in Portus. If this sepulchral typology is very common throughout the western Mediterranean from the 3rd century AD, it becomes in the early Christian necropolises of the 5th century, characteristic of the burials of young children. The particularity in Portus is that this enchytric typology also extends to adult individuals. We observe that children or newborns can be buried with adults of different ages and sexes and that all individuals receive the same funeral ritual in which the presence of coins distinguished.

Since the international congress in 2017 « A coin for the dead, coins for the living. Charon's obol: the end of Myth » the presence of coins in a burial is no longer attributable to Charon's famous Obolus but rather to a family ritual celebrated at the time of the deposition. The Analysis of the coins from the tombs found in the warehouse of Portus are essential to understand what type of coin was chosen to be deposited near the deceased, as a kind of amulet, among all the coins in circulation in the time of the burial.

Les entrepôts dits de Trajan à Portus, le plus grand des complexes de stockage du monde antique avec quelques 4,5 hectares dédiés à accueillir les denrées en provenance de tout l'empire et à destination de sa capitale, ont été planifiés par l'empereur Claude, complétés par les Antonins et réorganisés à l'époque sévérienne. La plupart des 150 cellules de stockage du rez-de-chaussée sont pourvues d'un système de sols surélevés comprenant une série de murets parallèles de 30 à 70 cm de hauteur espacés de vides de 30 cm de largeur et surmontés d'un pavement composé de plusieurs couches de grandes briques et de béton de tuileau. A partir du VI^e et du VII^e siècle ap. J.-C., des sépultures sont installées dans certaines des cellules de stockage utilisant les espaces vides entre ces murets mais le phénomène de reconversion du monument, qui marque incontestablement l'abandon progressif de ses fonctions premières, s'étend également à d'autres zones du complexe antique, en particulier le long des imposantes fondations ainsi qu'aux abords du tronçon de l'enceinte urbaine élevée à la fin du Ve siècle autour du gigantesque entrepôt. La contribution présentée proposera un panorama général sur le remploi des structures antiques de Portus comme lieu de sépulture ainsi qu'une étude anthropologique des quelques individus prélevés lors des fouilles de l'EFR entre 2009 et 2015, couplée d'une étude numismatique des monnaies qui accompagnaient parfois les défunts.

Le terme d'enchytrismos désigne un type de sépulture où l'individu est inhumé à l'intérieur d'un récipient en terre cuite, généralement d'une amphore, et c'est principalement cette pratique, très répandue en contexte portuaire lié à la circulation de ces grands contenants pour le transport des marchandises, que nous avons pu observer à Portus. Si cette typologie sépulcrale est très courante dans toute la Méditerranée occidentale à partir du III^e siècle ap. J.-C., elle devient dans les nécropoles paléochrétiennes du Ve siècle, caractéristique des sépultures d'enfants en bas âge. La particularité du cas de Portus est que cette typologie à enchytrisme s'étend également aux individus adultes. Nous observons d'ailleurs que les enfants ou les nouveaux nés peuvent être enterrés avec des adultes d'âge et de sexe différents et que tous les individus reçoivent le même rituel funéraire dans lequel la présence d'une monnaie se distingue.



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C'est au demeurant seulement depuis le congrès international de 2017 « A coin for the dead, coins for the living. Charon's obol : the end of Myth » que la présence de la monnaie dans une sépulture n'est plus imputable à la célèbre obole de Charon mais plutôt à un rituel familial célébré au moment de la déposition. L'analyse des monnaies provenant des tombes trouvées dans les entrepôts de Portus s'est révélée essentielle pour comprendre quel type de monnaie était choisi pour être déposée près du défunt, comme une sorte d'amulette, parmi l'ensemble des monnaies en circulation au moment de l'inhumation.

Biography of the authors

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Late burials near the martyrs' sanctuary discovered in the Roman catacomb of SS. Marcellinus and Peter (4th-6th c.)

Les inhumations tardives à proximité du sanctuaire des martyrs de la catacombe romaine des Saints Marcellin et Pierre (IV^e-VI^e s.)

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In 2003, the formation of a sinkhole on private property above the catacombs of Sts. Marcellinus and Peter in Rome led to the discovery of several underground cavities (excavated by the Pontifical Commission for Sacred Archaeology in collaboration with the École Française de Rome and the CNRS UMR 5199, Bordeaux). The chambers brought to light were used for burials, although at their origin some were water reserves and others resulted from mining activity. The latter, abandoned during a period prior to the creation of the Christian cemetery, were occupied by a very high number of burials produced by an accelerated mortality, perhaps by an epidemic event. In the fourth century, however, some of the water reserves were connected with a nearby catacomb to house a martyrs shrine, probably dedicated to the Forty Martyrs of Sebaste, with paintings of the VI-VIIth century and numerous burials ad sanctos. At the time of the excavation, the context, had been heavily disturbed by repeated spoliation throughout the post-antique age. The tombs were found open and most of the reused marble slabs which formed the floor of the environment were no longer



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in their original position. Among the excavated deposits, reduced to pieces, were found some artifacts of the sanctuary furnishings (a masonry table and two marble transennas), as well as numerous glass fragments from suspension lamps. The frequentation and the funerary use of this environment lasted from the fourth to the sixth century, seemingly attested by the oil lamps, coins and other objects found in the tombs. There are ten of these tombs; they were quickly excavated in 2004, and the bones removed and stocked. A recent review of the tombs and the individuals they contained has enabled us to increase our knowledge of the funerary practices and management of this type of sepulchral space. Using notes from field recordings and photographs, we were able to reconstruct certain burial patterns (typology, orientation of the graves), and certain funerary gestures (deposit and orientation of the bodies). Some tombs were frequently reused and can contain as many as six to eight individuals. The osteological sample is composed of a total of 35 subjects whose mortality profile is similar to that of a natural population, adults of both sexes and immature individuals, even very young, are represented. This recruitment leads us to consider the hypothesis of a familial funeral sector.

En 2003, l'ouverture d'un puits dans une propriété privée au-dessus de la catacombe des Saints Marcellin et Pierre à Rome a conduit à la découverte de plusieurs cavités souterraines (fouilles de la Commission pontificale d'archéologie sacrée en collaboration avec l'École française de Rome et l'UMR 5199 PACEA du CNRS à Bordeaux). Les salles mises au jour ont révélé une fonction funéraire, bien qu'à l'origine, certaines d'entre elles étaient des réserves d'eau ou le résultat d'activité minière. Abandonnées avant la naissance du cimetière chrétien, ces salles ont ensuite été occupées par un très grand nombre d'inhumations en relation avec une sur-mortalité supposée de nature épidémique. Certains réseaux d'origine hydraulique ont toutefois été mis en relation au IV^e siècle avec les galeries catacombales voisines pour former un sanctuaire de martyrs, probablement dédié aux Quarante martyrs de Sébaste, avec des représentations picturales des VI-VII^e siècles et de nombreuses sépultures ad sanctos. Au moment de la fouille, l'environnement était fortement perturbé en raison des fréquentes spoliations durant l'Antiquité tardive. Les tombes ont été retrouvées ouvertes et la majorité des plaques de marbre réutilisées qui constituaient le sol n'étaient plus dans leur position d'origine. La fouille a livré, bien que de manière fragmentaire, quelques artefacts de mobilier relatif au sanctuaire (une table en maçonnerie et deux transennes en marbre), ainsi que de nombreux fragments de verre provenant de lampes à suspension. L'utilisation funéraire de cet environnement a duré du IV^e au VI^e siècle, comme semblent l'attester les lampes à huile, les pièces de monnaie et autres objets découverts dans les tombes. Ces dernières, au nombre de 10, avaient été rapidement fouillées en 2004, et les ossements prélevés et stockés. Une révision récente des tombes et des individus qu'elles renfermaient nous a permis d'approfondir les connaissances des pratiques funéraires et de la gestion de ce type d'espace sépulcral. À partir de notes d'enregistrements de terrain et de photographies, nous avons pu restituer certains modes d'inhumation (typologie, orientation des tombes), certains gestes funéraires (dépôt et orientation des corps). Certaines tombes sont fréquemment réutilisées et peuvent contenir jusqu'à 6 à 8 individus. L'échantillon ostéologique se compose au total de 35 sujets dont le profil de mortalité s'apparente à celui d'une population naturelle, adultes des deux sexes et individus immatures, même très jeunes, sont représentés. Ce recrutement nous incite à envisager l'hypothèse d'un secteur funéraire à dimension familiale.

Biography of the authors

Dominique Castex is a 1st grade senior researcher, CNRS, Université de Bordeaux, France. Her research programme is based on historical population analysis with a paleoethnological perspective, using observations relating to archæoanthropology and individual biological characteristics. These analyses apply more specifically to mortality and funeral management during epidemic crises during Antiquity and the Early Middle Ages to modern period.



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Raffaella Giuliani, born in Rome, is a graduate in Greek and Roman archaeology and specialized in Christian archaeology. She has worked with the Pontifical Commission for Sacred Archaeology, Holy See, as inspector of the catacombs in Rome, since 1992. She also oversees the archaeological excavations, conservation, and restoration of these sites and has published extensively on the topic.

Monica Ricciardi is an independent researcher in archaeological disciplines. Born in Naples, she has a Master's degree in Archaeology and has worked in a wide range of excavation sites in Italy with the Pontifical Commission of Sacred Archaeology and the Vatican Museums. Her research focuses primarily on funerary archaeology, excavation and the study of Roman age contexts and Christian catacombs.

Evolution and transformation of an Orleans domestic and craft district into a funeral area from the first half of the 3rd century

Evolution et transformation d'un quartier domestique et artisanal d'Orléans en zone funéraire à partir de la première moitié du III^e s. de n. è

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An archaeological excavation carried out in 2017 inside the Lycée Saint-Euverte in Orléans (Loiret / France) revealed the existence of a former urban domestic and craft district dating from the Early Roman Empire. From the 3rd century, this district was replaced by a funerary area during Late Antiquity and the Middle Ages.

Several buildings- whether half-buried or built on stone-faced cellars - were identified near a road network highlighted during previous preventive operations and discoveries. The cleared structures gave evidence of the presence of an urban craft and commercial district, whose growth – according to various clues – was particularly rapid from the end of the 1st century and all along the 2nd century.

However, this growth was suddenly interrupted at the beginning of the 3rd century by a fire which partially or totally destroyed several houses located in this district. Most of these houses have never been rebuilt and have been completely abandoned, after filling in the cellars, removing the masonry and leveling the whole area.

These perhaps fallow plots were since then quickly invested by a necropolis probably taking over from that known during the Early Roman Empire a few hundred meters further east. The oldest grave identified during the excavation is located just nearby a former house whose masonry was totally removed after the fire. Radiocarbon dating reveals that this grave dates back no later than 215, which also confirms that the fire in the neighbourhood had already occurred at that date. 37 graves, dating from the first quarter of the 3rd century to the middle of the 5th century, were found on an area less than 75 m², all presenting the same characteristics: only human graves, people lying on their backs, their heads facing west, either placed directly into the ground, in formworks or in coffins, without furniture.

At least five sarcophagi, dating from the second half of the 5th century, were identified in the northern part of the excavation, very close to the current Saint-Euverte Church. According to tradition, this church has been built on the site of a small oratory in which Saint-Euverte, bishop of



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Orléans, was buried during the last quarter of the 4th century. The presence of 'ad sanctos' sarcophagi confirms the christian vocation of this necropolis in the 5th century at the latest, and probably from the 4th century already if this saint was actually buried there. This place was more and more important throughout the Middle Ages and was even called 'monastery' from the end of the 10th century.

The funeral vocation of this place finally lasted from the beginning of the 3rd century until at least the 11th century. The 69 discovered graves, which belong to this long period, present very similar characteristics, which are typical of christian practices. A question can therefore arise: could this place be the first christian cemetery in Orléans?

Une fouille archéologique réalisée en 2017 dans l'enceinte du Lycée Saint-Euverte, à Orléans (Loiret, France), a permis l'étude d'une occupation domestique et artisanale urbaine du Haut-Empire, remplacée à partir du III^e s. par une zone funéraire perdurant pendant toute la fin de l'Antiquité et le Moyen Âge.

Plusieurs bâtiments sur cave ou semi-excavés ont été identifiés, à proximité d'un réseau viaire mis en évidence lors de précédentes opérations préventives et découvertes anciennes. Les structures dégagées offrent le panorama d'un quartier urbain à vocation artisanale ou commerciale. Plusieurs indices permettent de supposer un développement rapide du quartier, à partir de la fin du I^{er} s. de notre ère et tout au long du II^e s. Ce développement est interrompu de manière très nette par un incendie, au début du III^e s., qui a impacté plusieurs maisons du quartier, partiellement ou intégralement endommagées. La plupart de ces maisons n'ont pas été reconstruites et ont été complètement abandonnées, après comblement des caves, dérasement des maçonneries et nivellement de l'ensemble.

Ces parcelles, peut-être laissées en friche, ont dès lors été rapidement investies par une nécropole qui pourrait prendre le relais de celle connue durant le Haut-Empire à quelques centaines de mètres plus à l'est. La sépulture la plus ancienne identifiée lors de la fouille se situe juste au bord d'une ancienne maison, complètement dérasée suite à l'incendie. Les datations radiocarbone la datent, au plus tard, de 215, ce qui permet par ailleurs de confirmer que l'incendie du quartier a déjà eu lieu à cette date. 37 sépultures datant du premier quart du III^e s. au milieu du V^e s. ont été mises au jour sur une surface inférieure à 75 m², présentant toutes des caractéristiques similaires : uniquement des inhumations, des individus allongés sur le dos, la tête à l'ouest, déposés en pleine terre, en coffrage ou en cercueil, sans dépôt de mobilier.

Datés de la seconde moitié du V^e s., au moins cinq sarcophages ont été identifiés à l'extrémité nord de la fouille, au plus près de l'actuelle église Saint-Euverte. D'après la tradition, celle-ci reprend l'emplacement d'un petit oratoire dans lequel aurait été inhumé Euverte, évêque d'Orléans, au cours du dernier quart du IV^e s. La présence de sarcophages ad sanctos confirme la vocation chrétienne de cette nécropole, au plus tard au Ve s. et peut-être dès le IV^e s. si le saint y a été inhumé. Ce site continue à prendre de l'importance tout au long du Moyen Âge, jusqu'à être qualifié de monastère à partir de la fin du X^e s.

Au final, l'utilisation funéraire du site a perduré du début du III^e s. jusqu'au XI^e s. au moins. Les 69 sépultures mises au jour, qui s'échelonnent durant cette longue période, présentent des caractéristiques très similaires. Classiques pour les pratiques chrétiennes, elles interrogent quant à la population inhumée aux III^e-IV^e s. : pourrait-il s'agir du premier cimetière chrétien d'Orléans ?

Biography of the authors

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The transformation of the funerary spaces in Vienna at the end of the 3rd and during the 4th centuries: the problem of the location and status of burials settled in abandoned public monuments and private habitat.

La transformation des occupations funéraires à Vienne à la fin du III^e s. et au IV^e s. : le problème de la localisation et du statut des sépultures dans les monuments publics et dans l'habitat désaffectés.

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The problem of the settlement of late antique burial sites in Vienna was firstly discussed at the AFAM international colloquium in 2017. With several new funerary occupations uncovered during recent excavations on the right bank of the Rhône (in the district of Sainte-Colombe: "Les Petits Jardins", "le Bourg", "289 Rue Trenel"), it now appears necessary to carry out a wide-ranging reflection on this question.

After a brief presentation of the historical and administrative context, which will emphasize the urban and demographic recession experienced by this important town in the Narbonnaise region, we will focus on the funerary sites of the 3rd and 4th centuries and their location either in previous public or semi-public buildings (the headquarters of corporations, for example) and habitat. Indeed, from the end of the 3rd century onwards, new funerary occupations were created after the abandonment of the Early Empire necropolises, in areas of the town previously occupied by habitat and monuments. We must consider a reduction of the *pomœrium* space, which now allows burials in these newly vacated areas, as close to the city as possible. This access is only possible with a change in the status of the parcels, with the agreement of the city authorities.

The corpus of burials includes about 400 individuals available for anthropological and archaeological study. These burials are preferentially settled in specific types of structures: mainly parcels which had previously public status, these areas may be completely abandoned, showing flattened ruins, but also walls still standing or roofs still in place. On the contrary, some places show a systematic absence of burials or a strictly constrained layout: it seems that in *domus*, burials are only located in the back of the houses (in or near the peristyle).

A multidisciplinary approach is absolutely necessary to answer these questions: we rely on data on the recruitment of groups, health status of individuals (are there for example characteristic markers of an epidemic?), typology of burials, but also on historical work concerning legislation relating on the one hand to burial rules and on the other hand to property rights.

Correlations must be made between the composition of each group of burials and the nature of the places, as we did for example on the site of the Place de l'Egalité (Sainte-Colombe) where we identified groups of burials probably belonging to *collegia* with a funerary activity, installed in the



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ruins of baths surely belonging to the corporation in the previous period. Thus, we try to identify the criteria which presided over the constitution of the funerary groups: does the private status of a domus favor access to a family-type group of burials? Does the public or semi-public status of a parcel favor the settlement of funerary groups of different composition pattern? Is this public status able to facilitate access to the area for the dead?

Le problème de l'implantation des ensembles funéraires tardifs à Vienna a été abordé en 2017 lors du colloque international de l'AFAM. Au regard de nouvelles occupations funéraires mises au jour lors de récentes fouilles réalisées sur un des quartiers de la rive droite du Rhône (Sainte-Colombe : « Les Petits Jardins », « le Bourg », « 289 Rue Trenel »), il apparaît désormais nécessaire de mener une réflexion étendue sur cette question.

Après une présentation rapide du contexte historique et administratif qui insistera sur la récession tant urbaine que démographique qu'a connue cette importante ville de la Narbonnaise, nous nous attacherons à présenter les ensembles funéraires des III^e et IV^e siècles et leur implantation soit dans des édifices publics ou semi-publics (siège de corporations par exemple), soit dans les habitats. En effet, à partir du de la fin du III^e siècle, de nouvelles occupations funéraires se créent après l'abandon des nécropoles du haut-Empire, dans des zones de la ville auparavant occupées par l'habitat et les monuments. Il faut envisager une réduction du pomœrium qui autorise désormais à inhumer dans ces secteurs nouvellement libérés, au plus près de la ville. Cet accès ne peut se faire que dans le cadre d'un changement dans le statut des parcelles, avec l'accord des autorités de la ville.

Le corpus de sépultures rassemble environ 400 individus disponibles pour l'étude anthropologique et archéologique. Ces sépultures sont préférentiellement installées dans des types de structures spécifiques : essentiellement des parcelles antérieurement sous statut public, ces zones peuvent être totalement abandonnées, montrant des ruines arasées, mais aussi des murs encore en élévation ou des toitures encore en place. A l'inverse, des lieux montrent une absence systématique de sépultures ou une implantation strictement contrainte : il semble ainsi que dans les domus, les sépultures sont implantées seulement dans l'arrière des maisons (dans ou à proximité du péristyle).

L'approche pluridisciplinaire est impérative pour répondre à ces questions : nous nous appuyons sur les données de recrutements des ensembles, d'état sanitaire des sujets (existe-t-il par exemple des marqueurs caractéristique d'un contexte épidémique ?), de la typologie des sépultures, mais aussi sur les travaux historiques concernant les législations liées d'une part aux règles d'ensevelissement et d'autre part aux droits de propriété.

Des corrélations doivent être faites entre la composition de chaque groupe d'individus et la nature des lieux, comme cela a été le cas pour le site de la place de l'Egalité (Sainte-Colombe) où des groupes de sépultures relevant probablement de collegia à vocation funéraire ont été mis en évidence, installés dans les ruines de thermes appartenant sans doute déjà à la corporation. Ainsi, nous tentons d'identifier les critères qui ont présidé à la constitution des ensembles funéraires : le statut privé d'une domus favorise-t-il l'accès à l'inhumation sur un modèle familial ? Le statut public ou semi-public d'une parcelle favorise-t-il quant à lui la mise en place d'ensembles funéraires de compositions différentes ? Ce statut public est-il d'ailleurs à même de faciliter l'accès de la zone aux morts ?

Biography of the authors

Benoit Helly : A retired archaeologist from the French Ministry of Culture and Communication, he has been working on the ancient city of Vienna for more than forty years now. As a "generalist" archaeologist, his research is manifold and covers monuments and their adornments, the topographical evolution of the city, the exploitation of mining resources and the lead industry, as well as the historical seismicity problems (all periods) in Vienna.



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Gaëlle Granier : Archaeo-anthropologist, researcher at the French Center for Scientific Research, works on the co-evolution of cities and funerary sites during the Roman period: evolution of funerary practices, management and organization of funerary sites, funerary topography and populations.

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FRIDAY NOVEMBER 5th : 09:00 – 17:00

Theme 4 : Territories of the Empire : from the heart to the margins
Les territoires de l'empire : du cœur aux marges

The Via Ostiensis necropolis in Rome: endurance, change, and a complex transition to the paleochristian funerary world

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The archaeological remains of a vast and well-preserved necropolis, which has become the focus of a new interdisciplinary research project, follow the Via Ostiensis in Rome. It was by chance that many monumental tombs were discovered and destroyed without adequate documentation in the 18th and 19th centuries near the Basilica di S. Paolo fuori le Mura. They did, however, yield epigraphic material, calling for a dedicated archaeological excavation of nearby areas. The sector of the site that is currently visible was exposed during a public work in 1918. These monumental tombs were continuously used by the middle echelon from the 2nd century BCE until the 4th century CE, and



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illustrate the transition from cremation to inhumation as the preferred burial custom. Most of the exposed burial spaces retain deposits of human remains in situ.

Small columbarium-style tombs are the most common typology present in the necropolis, containing no more than 30-40 urns each. Elegant paintings of natural and mythological elements and black and white mosaic floors decorate most tombs. In general, the funerary space was used intensively between the 1st and 2nd centuries CE. In the 3rd century, inhumation graves occupied remaining spaces in the necropolis, including burials deposited directly into the earth or in marble or ceramic sarcophagi cut into the floors and the walls of the necropolis's older structures. New types of inhumation tombs, like the so-called *ad arcosolium* and *formae* tombs, began appearing. The 4th century construction of the basilica introduced significant changes to the topography of the area and the layout of the necropolis as it became popular for Christian burials.

Today a new, interdisciplinary research project aims to completely reexamine the entire area and its material, including human remains, non-human remains, and artifacts.

By simultaneously studying the archaeological and biological remains, new data about the identities of the deceased, funerary practices, and the organization of burial spaces is emerging. This project involves the Sovrintendenza Capitolina, the University of Valencia, and a staff from various academic backgrounds, all of whom seek to produce the most holistic analysis of the necropolis to date. Specifically, the bio-archaeological facet of the project has the following objective: to analyze the ancient population from anthropological and social perspectives. The anthropological analysis of human remains in situ compared to data, supplied by a re-examination of the epigraphic material, may provide information about the lives, health conditions, causes of mortality, ethnicity, social status, and professions of the population in this sector of Rome.

The Via Ostiensis Necropolis is a privileged site for investigating the transition of funerary practices, rituals, and mentalities towards death elicited by Christianity, illustrated most clearly by the shift from cremation to inhumation. This transition is observable in the reorganization of the spaces and the funerary architecture, where, despite the shift from paganism to Christianity, both types of burial practices coexist, and the later burials respect the sacredness of the cremations previously deposited.

Biography of the authors

Marina Marcelli: Archaeologist and Geographer. Manager for the Necropolis of the via Ostiensis and other archaeological sites at the Cultural Heritage Superintendence of Rome. Manager for Walls and Aqueducts Monitoring GIS and Risk Map of the Monuments of Rome. Codirector of the Via Ostiensis Necropolis project.

Llorenç Alapont-Martin: Archaeologist and Anthropologist. Researcher University of Valencia, Professor of Archaeology of Death UE University Valencia, Collaborating Lecturer University of Brno, Codirector of the Via Ostiensis Necropolis project, Codirector Pompeii Porta Sarno project.

Magdalena Sastre Morro: Magdalena Sastre Morro: archaeologist and anthropologist. Graduated from the University of Barcelona. Collaborating member of the research team Arqueouib (Universitat de les Illes Balears). Member of the Via Ostiensis Necropolis Project. Team member of the Son Peretó research project.

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Sarah F. Evans: Archaeologist, Art Historian. Lab Manager, and English Editor for the Pompeii Via Ostiensis Necropolis Project (Rome) and Porta Sarno Necropolis Project (Pompeii). Museum Collection Digitization Specialist, Washington, D.C., USA.



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Chiara Cicone: Specialist in funerary architecture and 3d graphic documentation. PhD student in Ancient Topography and Architecture at Sapienza University of Rome. Topographer for the Via Ostiensis Necropolis Project and Pompeii Necropolis Porta Sarno

Stones, bones, babies and DNA. The case of the peculiar funerary ritual from the Peltuinum theater (Late Antiquity, Italy)

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Peltuinum was a Roman town in the central Apennines, situated on a plateau which was used since pre-Roman times as a strategic resting stop for flocks of sheep moving from central Italy (Sabina) to North Apulia. The city was founded in the middle of the first century B.C. precisely to manage and control transhumance revenues and was abandoned in Late Antiquity, when a sequence of violent earthquakes struck the city. Then, public buildings started being dismantled, serving as quarries of building materials for churches, forts and new nearby small towns.

The theatre of the city, among other structures, has been partially preserved. Recent excavations of the building led to the discovery of thousands of commingled human and faunal bones inside 5 of the 7 shafts used to operate the stage’s curtain (the remaining two were probably emptied in the past). The osteological analyses led to the assessment of 87 human fetuses and newborns associated with the remains of 68 dogs and dozens of other domestic animals, such as horses. In contrast to the humans, the dogs can be attributed to all age classes, and there is at least one clear evidence of the intentional killing of an adult dog.

In order to better understand the funerary choices and behaviours of the burying community, we carried out an aDNA analysis on 44 petrous bones of the infants. We obtained excellent DNA preservation for all individuals. The results indicate a non-significant difference in the number of buried males and females. We detect the presence of 4 pairs of siblings and 6 larger family



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groups. Related individuals are not gathered together within shafts, suggesting a time-spaced use that prioritized convenience over biological kinship. The genetic ancestry of the buried individuals is heterogeneous and consistent with that of Central Italy in the Roman Imperial period and Late Antiquity, indicating that the community was not isolated and instead well-connected within the cosmopolitan Roman population landscape. We find evidence of sporadic consanguinity within the community, as one of the neonates was the probable offspring of 2nd degree cousins. Finally, we discover that Trisomy 21 was the possible cause of pre-term death for one of the individuals.

The integration of different sources of evidence concurs in qualifying Peltuinum as an atypical burial site with an atypical funerary ritual. The community and family groups elected the defunct theater, whose ruins still represented a visual landmark, for subsequent and time-spaced depositions of infants who died at birth, accompanied by the sacrifice of domestic animals, with a clear funerary role of the dogs (and possibly of the horses).

Biography of the authors

Alissa Mittnik : Doctorate in biology, now a postdoctoral researcher at the Department of Human Evolutionary Biology at Harvard University in Cambridge, Massachusetts. She studies human population history using ancient DNA, with a special interest in revealing past social dynamics, such as kinship structure, gender roles and mobility, by integrating genetic, archaeological and isotope evidence, and she has authored many scientific articles and book chapters on these topics. Affiliated with the Max Planck-Harvard Research Center for the Archaeoscience of the Ancient Mediterranean (MHAAM), her focus lies on populations from Italy and other regions surrounding the Mediterranean.

Luisa Migliorati : Ass. prof. in Ancient Topography at Rome Sapienza Univ., Dept. of Ancient World Studies. Coordinator of Ancient Topography curriculum in PhD Archaeology School. Director of the Dept. Laboratory of Cartography. Responsible for agreements with and project director of national and international Institutions. Supervisor of 2 MSCA projects. Current Member of UAI Board and Vice-President of CIPSH. Among field activities stand out the Peltuinum project (all-round research on a non-permanent settlement, near L'Aquila) and the Agrippa Bath investigation in Rome. Her interests focus the city and the changes they underwent as well as the integration of Building Heritage in their context. She is particularly interested in the relation between town and theatre and the post classical alterations the Roman theatre underwent involving the city district it was built in. She is carrying out collaborations with Hard Sciences colleagues since long time.

Alessandra Sperduti : Bioanthropologist (PhD), head of the Bioarchaeology Service at the Museum of Civilization, in Rome. Adjunct Professor in Anthropology at the University of Naples "L'Orientale". She coordinates, promotes and conducts scientific research on human skeletal samples, cremated and inhumed, from archaeological contexts of various chronological horizons. She has published articles and book chapters on anthropological methodologies, funerary rituals, paleodemography, paleopathology, skeletal/dental indicators of occupational activities, paleogenetics, mobility, paleodiet, Science & Society.

Ivana Fiore : Zooarchaeologist, who collaborates with the Bioarchaeology Service at the Museum of Civilizations, in Rome. She is currently enrolled in the Doctoral Program in Environmental and Evolutionary Biology (Sapienza University of Rome). Her main interests are Zooarchaeology and

Taphonomy. She is specialized in the study of faunal remains and artefacts made of animal osseous materials found in Italian and foreign sites, dating from the Palaeolithic to the medieval period. She presented contributions at national and international conferences, authored many scientific publications, organised several conferences, and edited colloquium proceedings. She has taught "Zooarchaeology" at Sapienza University of Rome (Faculties of Natural Sciences and Humanities) and at the University of Cagliari (Scuola Specializzazione in Beni Archeologici).



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Tiziana Sgrulloni : Archaeologist (PhD), Specialist in Archaeological Heritage (Sapienza University of Rome) and PhD in Ancient Topography (Sapienza University of Rome). She has been collaborating for several years with the chair of Ancient Urban Planning (Sapienza University of Rome), participating, in various capacities, in the teaching, research and field excavations of Peltuinum (Aq), dealing in particular with the study of ceramic materials. For several years she has managed an archaeological site near Rome, where she also follows the research and investigations as the excavation Director. She collaborates with various Archaeological Superintendencies and Administrations (museum curator, archaeologist, cataloger). She has participated in several national conferences and is the author of several scientific publications.

Antonella Pansini : She has PhD in Relief and technical analysis of ancient monuments at the University of Rome Sapienza. For years she has collaborated with the chair of Ancient Topography in for the excavation of Peltuinum. She is currently researching on Roman architecture in Greece.

Ron Pinhasi : Associate Professor in the Department of Evolutionary Anthropology of the University of Vienna, Austria, where he heads the ancient DNA laboratory. Previously, he established the first human aDNA lab in Ireland, at University College Dublin, where he was Associate Professor. He has published numerous studies on the spread of farming in Europe and the bioarchaeology of past human and animal populations across the globe. He is author of two edited volumes and serves on the editorial board of PLoS ONE. His team is on the forefront of developing new methods of optimizing minimally invasive aDNA sampling techniques.

David Reich : Professor of Genetics at Harvard Medical School and Professor of Human Evolutionary Biology at Harvard University, senior associate member of the Broad Institute of MIT and Harvard and head of the Reich Laboratory for Medical and Population Genetics. His group develops novel statistical methods for analyzing the ancient and modern DNA data which they collect in their lab. He has published extensively on human population structure and mixture as a foundation for medical, evolutionary and population genetics. He is also the author of the book "Who We Are and How We Got Here: Ancient DNA and the New Science of the Past," a primary goal of which is to make recent developments in the field of ancient DNA accessible to scholars in other fields.

The alpine societies facing the death during the Late Antiquity in the mountain: in the heart of the civitas of Eturamina, the site of Saint-Pierre 2 at Thorame-Basse (Alpes-de-Haute-Provence, 04)

Les sociétés alpines de l'Antiquité tardive face à la mort en montagne : au cœur de la civitas d'Eturamina, le site de Saint-Pierre 2 à Thorame-Basse (Alpes-de-Haute-Provence, 04)

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In the heart of the upper Verdon valley (Alpes-de-Haute-Provence, 04), the civitas of Eturamina extended between the communes of Thorame-Haute and Thorame-Basse, in the Issole Valley. Mentioned as the diocese's chief town in the year 442, the name of this locality nevertheless disappears from the texts although we know of the existence of an ephemeral bishopric that existed for a short time during the 5th century. No remains relating to this ancient city have been identified in the valley. Indeed, the settlement dynamics over time in this vast sector was poorly understood until 2018. Since then, an interdisciplinary and diachronic research program has led to the discovery of an unpublished site located on the Plateau de Saint-Pierre, at an altitude of more than 1300 m.



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Since 2019, archaeological operations have revealed protohistoric and ancient built structures and have led to the discovery of a funerary space from the High Empire and a second one dating from late Antiquity. This project aims to maximise our understanding of the site through interdisciplinary research: paleoenvironmental approaches (anthracology, pedo-anthracology, geomorphology, geoarchaeology), as well as geophysical survey. This approach will elucidate our understanding of the forms and evolution of human settlement and the natural environment's management. The diachronic occupation suggests that this vast plateau may have been an essential settlement point for the valley due to its topographical configuration and dominant position during Antiquity.

The final phase of the site, also the best documented period, corresponds to the late antique funerary zone, represented by about twenty burials dated between the end of the 4th century and the beginning of the 6th century (dated by 14C). The tombs are located in the partially dismantled ruins of an High Empire settlement. However, it remains difficult to understand the parameters implying a possible collective memory place for the funerary space of the Late Antiquity. Practices differ from those of the High Empire, which are represented, for the moment, only by cremations. The deceased (adults and perinatals) are buried in *tegulae* coffins or, sometimes, in flexible envelopes (shrouds). The elements discovered suggest clothed burials, with ornamental items (bracelet, earrings and glass beads), in particular a medallion with Sabazios, interpreted as a souvenir of an oriental pilgrimage.

Beyond these strictly funerary considerations, this site's major contribution lies in the acquisition, for the first time, of data concerning the late Antiquity populations of a mountainous area. This may represent one of the first Christian communities' funerary spaces in the Alps, which underwent Christianization relatively late, i.e. during the 5th century.

Au cœur de la haute vallée du Verdon (Alpes-de-Haute-Provence, 04), la civitas d'Eturamina s'étendait entre les communes actuelles de Thorame-Haute et de Thorame-Basse, dans la vallée de l'Issole. Le nom de cette localité, mentionnée comme chef-lieu de diocèse en l'an 442, disparaît pourtant des textes révélant l'existence d'un évêché n'ayant connu qu'une durée de vie éphémère, au cours du Ve siècle. Aucun vestige antique se rapportant à la cité n'est identifié dans la vallée. En effet, les dynamiques de peuplement au cours du temps de ce vaste secteur demeurent largement méconnues jusqu'en 2018. Un programme de recherche interdisciplinaire et diachronique a conduit à la découverte d'un site inédit situé sur le Plateau de Saint-Pierre, à plus de 1300 m d'altitude. Depuis 2019, les opérations archéologiques ont révélé des structures bâties protohistoriques et antiques et ont entraîné la découverte d'un espace funéraire du Haut-Empire et d'un second daté de l'Antiquité tardive. Ce projet vise une appréhension optimale du site par l'implication d'une équipe interdisciplinaire : des approches paléoenvironnementales (anthracologie, pédo-anthracologie, géomorphologie, géoarchéologie) ainsi qu'une prospection géophysique permettent de mieux évaluer les modalités et l'évolution de l'implantation humaine et la gestion du milieu naturel. L'occupation diachronique laisse envisager que ce vaste plateau a pu constituer un point de peuplement essentiel pour la Vallée par sa configuration topographique et sa position dominante au cours de l'Antiquité.

*L'ultime phase du site, également la période la mieux documentée, correspond à la zone funéraire de l'Antiquité tardive, représentée par une vingtaine de sépultures datées entre la fin du IV^e siècle et le début du VI^e siècle (14C). Les tombes sont implantées dans les ruines partiellement démantelées d'un possible habitat du Haut-Empire, dont elles suivent encore l'orientation. Si un pôle de peuplement antérieur est clairement avéré, il reste difficile de saisir les paramètres impliquant une éventuelle stratégie mémorielle des vestiges du Haut-Empire dans l'implantation des tombes de l'Antiquité tardive. Les pratiques diffèrent de celles du Haut-Empire, qui ne sont illustrées, pour l'heure, que par des crémations. Les défunts (adultes et périnataux) sont inhumés dans des coffrages de *tegulae* ou, parfois, simplement dans des enveloppes souples (linceuls). Les éléments découverts témoignent d'inhumations habillées, mais également d'objets de parure (bracelet, boucles d'oreille et perles en verre), notamment un médaillon à l'effigie de Sabazios interprété comme souvenir d'un pèlerinage oriental.*



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Au-delà de ces considérations strictement funéraires, l'apport majeur de ce site réside dans l'acquisition, pour la première fois, de données concernant les populations de l'Antiquité tardive d'un espace montagnard. Il se pourrait alors que nous soyons en présence des sépultures de l'une des premières communautés chrétiennes des Alpes, qui n'aurait connu qu'une Christianisation tardive, au cours du V^e siècle.

Biography of the author

Alexia Lattard defended her PhD in Archaeoethnology in 2018 at the University of Aix-Marseille under the supervision of A. Schmitt and J.-C. Sourisseau. Her work focused on the study of Roman communities of the *Forum Iulii* territory. She is interested in the Roman and Greek communities' funerary practices in the Mediterranean area and participates in research excavation projects in Greece and Italy. She currently leads a research project on the funerary space in the Alps during Classical Antiquity. Her research interests include how to socially and culturally characterise classical communities through the study of funerary practices.

The peri-urban necropolis of late antiquity in Burgundy – Topography and funerary practices

Les nécropoles péri-urbaines de l'Antiquité tardive en Bourgogne - Topographie et pratiques funéraires

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In Burgundy some recent preventive archaeological operations have brought a new light on the funerary world of late antiquity. The plots explored on these occasions are inserted in the current urban trams but on the periphery of the enclosures of late antiquity. Although the layout of the walls of the latter is sometimes deficient, the location of the necropolis is obvious. We observe a continuity from the High Empire in the location near the communication routes but are for the most part new settlements. They are also most often discovered in the vicinity of the alto-medieval religious buildings.

This reflection comes from a corpus made up of preventive archaeology operations including those of Auxerre «Place Saint-Germain», Dijon «Rue Danton» and Mâcon «Rue Gambetta». Data from large urban excavations are scarce, but cities are dotted with small workings that add to each other to get a first glimpse of these burial sites. As part of these diagnoses and monitoring of work, the use of radiocarbon dating has become widespread. The chronology was thus clarified. These dates suggest that these necropolises developed before the appearance of the monumental Christian ornament.

On the other hand, if a certain continuity is observed in the majoritary use of the wooden coffin for burial, the use of rarer containers (form and materials) is developing. Indeed, the sarcophagi, until then singular, are no longer exceptions. Benchtop graves and lead coffins appear prominently in the area. Depending on the necropolis or their sectors, the funeral endowment is very variable. Worn objects differ from deposited objects; the presence of deposits varies from site to site, unlike the “dressed” burial which seems to be the norm.



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The sum of these data gives a coherent image of the peri-urban necropolis of the Burgundian territory. While most of them are related to the displacement of the urban centres of late antiquity, others are related to more complex phenomena to be characterized between the uses of the High Empire and the influence of Christian worship.

En Bourgogne quelques opérations archéologiques préventives récentes ont apporté un nouvel éclairage sur le monde funéraire de l'Antiquité tardive. Les parcelles explorées à ces occasions sont insérées dans les trames urbaines actuelles mais en périphérie des enceintes de l'Antiquité tardive. Bien que le tracé des remparts de ces derniers soit parfois lacunaire, l'emplacement des nécropoles est évident. On observe une continuité depuis le Haut-empire dans la localisation à proximité des voies de communication mais sont pour la plupart de nouvelles implantations. Elles sont également le plus souvent découvertes dans le voisinage des édifices de culte alto-médiévaux.

Cette réflexion est issue d'un corpus constitué par des opérations d'archéologie préventive, notamment celles de Auxerre « Place Saint-Germain », Dijon « Rue Danton » et Mâcon « Rue Gambetta ». Les données issues de grandes fouilles urbaines sont rares, en revanche les villes sont parsemées de petits chantiers qui ajoutés les uns aux autres permettent d'obtenir un premier aperçu de ces ensembles funéraires. Dans le cadre de ces diagnostics et surveillance de travaux, le recours aux datations radiocarbone s'est généralisé. Les chronologies ont ainsi pu être précisées. Ces datations suggèrent que ces nécropoles se développent avant l'apparition de la parure monumentale chrétienne.

D'autre part, si une certaine continuité s'observe dans l'usage très majoritaire du cercueil en bois pour l'inhumation, l'utilisation de contenants plus rares (forme et matériaux) se développe. Effectivement les sarcophages, jusqu'alors singuliers, ne sont plus des exceptions. Tombes à banquettes et cercueils de plomb apparaissent nettement dans la région. Selon les nécropoles ou leurs secteurs, la dotation funéraire est très variable. Les objets portés se distinguent des objets déposés ; la présence de dépôts est variable d'un site à l'autre, contrairement à l'inhumation « habillée » qui semble être la norme.

La somme de ces données donne une image cohérente des nécropoles péri-urbaines du territoire bourguignon. Si la plupart sont liées au déplacement des centres urbains de l'Antiquité tardive, d'autres relèvent de phénomènes plus complexes à caractériser, entre les usages du Haut-Empire et l'influence du culte chrétien.

Biography of the authors

Carole Fossurier defended a doctorate in medieval civilization at the University of Poitiers. She has written several articles and one monography mainly on funeral practices in France and biological anthropology on Burgundy, antique and medieval period. She works at Inrap (Institut National de Recherches Archéologiques Préventives) at the archaeological center of Dijon as "archaeo-anthropologist" and archaeological operation manager. She is also associate researcher at UMR 7268 Aix Marseille University, CNRS, EFS and has several research project, primarily on the modern cemetery in northeastern France and late Antiquity in Burgundy.

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The necropolis of Saint-Martin-le-Bas (Gruissan, Aude): a rural funerary site from the 5th and 6th centuries AD.

La nécropole de Saint-Martin-le-Bas à Gruissan (Aude) : un ensemble funéraire rural des V^e et VI^e s. de n. è.

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Situated a dozen kilometers from Narbonne, the coastal settlement of Saint-Martin-le-Bas (Gruissan), occupied from the Late Republican period to the Central Middle Ages, experienced significant activity during the 5th and 6th centuries A.D., which developed over at least one hectare. Although the habitat of this period remains unknown, the excavation of numerous silos and dumps in pits has yielded rich data on the diet and economic activities of this population which exploited all the local natural resources during Late Antiquity, especially those related to the lagoon and the sea.

A burial area related to this occupation was located slightly on the edge of the site, on a small relief dominating the coastline. Exhaustive excavation has revealed around forty burials, rationally organized, without any overlapping despite a high density of graves. This suggests the existence of marks for the graves and a reasoned management of the complex over time. The identification of a probable family group should be highlighted in particular. The study indicates that individuals were not selected, neither by gender or age at death: all the individuals could be buried within this funerary space. Although the manner of burial is very homogeneous throughout the site, we can see some diversity in the architecture of the graves. Artefacts deposited with the dead are extremely rare: only a few elements of adornment or clothing, revealing that the dead were buried dressed and with shoes on. Lastly, this study provides information on the health condition of this population, which seems rather bad. Moreover, the general high level of tooth wear indicates a hard and abrasive diet. The funerary site of Saint-Martin is currently one of the rare cases of a rural burial area of the 5th-6th centuries A.D. excavated exhaustively in western Languedoc. This site offers the opportunity to gain a precise understanding of the funerary practices of a rural population living on the coast side during the transition period between Antiquity and the Middle Ages, as well as the type of organization and management of this funerary space. Finally, by putting this site into perspective with the other Late Antiquity funerary complexes of the city of Narbonne, it allows us to question the variability of funerary practices between the rural and urban worlds.

Situé à une douzaine de kilomètres de Narbonne, l'établissement littoral de Saint-Martin-le-Bas à Gruissan, occupé sur une très longue durée de l'époque tardo-républicaine jusqu'au Moyen-âge central, connaît durant les V^e et VI^e s. de n.è. une activité importante qui se développe alors sur au moins un hectare. Si l'habitat de cette période demeure inconnu, la fouille de nombreux silos et fosses-dépotoirs a livré une riche documentation sur l'alimentation et les activités économiques de cette population tardo-



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antique, qui exploitait l'ensemble des ressources naturelles locales, en particulier celles liées à la lagune et à la mer.

Un secteur funéraire associé à cette occupation a été localisé légèrement en marge du site, sur un petit relief dominant le littoral. Sa fouille exhaustive a révélé une quarantaine de sépultures, organisées de manière rationnelle, sans aucun recoupement en dépit d'une densité élevée de structures. Ce fait suggère l'existence de dispositifs de signalisation et une gestion de l'ensemble raisonnée sur le temps long. On soulignera en particulier l'identification d'un probable cas de regroupement familial. L'étude indique une absence de sélection parmi les individus, que ce soit en fonction du sexe ou de l'âge ; l'ensemble de la population occupant le site avait donc accès à cet ensemble funéraire. Si le mode d'inhumation est très homogène sur l'ensemble de l'occupation, on note en revanche une certaine diversité dans l'architecture des structures funéraires. Les mobiliers d'accompagnement sont extrêmement rares, la plupart des sépultures ne livrant que quelques objets de parure ou d'habillement, qui révèlent que les défunts étaient inhumés habillés et chaussés. Cette étude apporte enfin des informations sur l'état sanitaire de cette population, qui de manière générale semble assez défavorable. De plus, la forte usure dentaire de la plupart des individus témoigne sans doute d'un régime alimentaire dur et abrasif. L'ensemble de Saint-Martin constitue à l'heure actuelle l'un des rares cas d'espace funéraire rural des V^e-VI^e s. fouillé exhaustivement en Languedoc occidental. Ce dossier offre l'opportunité d'appréhender avec précision les pratiques funéraires d'une population rurale vivant sur le littoral durant la période de transition entre Antiquité et Moyen Age, ainsi que les modalités de l'organisation et de la gestion de cet espace funéraire. Enfin, à travers une mise en perspective avec les données des ensembles funéraires tardo-antiques de la ville de Narbonne, elle permet de s'interroger sur la variabilité des pratiques funéraires entre le monde rural et le monde urbain.

Biography of the authors

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Preachers and the Observance ". She also participates in two collective research projects on the care of patients and the spread of leprosy in the Middle Ages, as well as on the propagation and management of epidemics within Modern societies in Provence.

Guillaume Duperron : Head of operations at the preventive archeology service of Sète agglomération méditerranéenne and associate researcher at the "Archéologie des Sociétés Méditerranéennes" laboratory (UMR5140, Montpellier), he participates in several research programs relating to occupation and exploitation of the resources of Mediterranean coastal areas during Antiquity and the Middle Ages. In particular, he is leading the planned excavation of the Saint-Martin-le-Bas site in Gruissan (Aude), an important coastal settlement in the Narbonne region, occupied from the late Republican era to the central Middle Ages.



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The episcopal cemetery of Valencia (5th-8th centuries): from roman habits to the total visigothization. Anthropology and funeral rites.

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Close to the excavations in the Almoína and surrounding area, the Episcopal center of Valentia has been located around the southeastern side of the old Roman urban center, the forum. These Valencian Episcopal cemeteries need to be addressed because many of them have been found. In the beginning, the cemeteries originated from the attraction of two martyrial sites: the tomb of Saint Vincent martyr and the area where he was tortured to death. The tombs were installed around these sites, the first was found around the Martyrdom place from the fifth century. The tombs of this early necropolis were similar to the Roman ones because they are individualized and found without offerings. They are contemporaries to the first period of the first Episcopal center; these buildings were dated around the second half of the fifth century. During the first half of the sixth century, the famous Justinian Bishop erected a new and bigger complex. This prelate built or prepared his mausoleum that was also Saint Vincent's sepulchre. The tomb was a cruciform building, which had probably gotten this inspiration from the Mausoleum of Galla Placidia found in Ravenna, Italy. Roman tradition had prevailed until this edifice was built.

Around these two attraction poles related to the martyr, some necropolises surround the two areas relevant to the martyrdom were identified. Every cemetery was different and the findings show signs of hierarchic categories within the sites. The two necropolises nuclei develop different categories. In such cases, the population buried within this area belonged to the diverse status of the city's upper-class. While the city's majority populace was continuously buried in the old Roman cemeteries outside of the city. Paradoxically, the necropolises found within the town are known less due to archaeological dynamics.

From the second half or around the end of the sixth century, the morphology and the burial ritual changed inside the Episcopal center, despite this, the site of these privileged cemeteries remained in the same place, the new tombs were simply placed on top of the older tombs. With the exception of the stratigraphic superposition, it is very easy to distinguish the differences of the new necropolis. The modest, individual, and simple tombs of Roman tradition were covered and replaced by big, collective, and monumental burials. They were built with large stones that had been stolen from the Roman buildings. It was around this time that ritual objects appeared as well as two different types of offerings. The first distinguishable offerings are the symbolics that were deposited during the inauguration of the tomb; there is one symbolic in every burial. The second type of offering are personal items, mainly related to clothing. The anthropologic characteristics among the buried population also changed, Mediterranean individuals were replaced by those with Northern anthropological features. Furthermore, the fifth to sixth centuries tombs, as well as other tombs from the seventh century, are differentiated by their typological, stratigraphic, and anthropological aspects.

Biography of the authors

Albert Ribera: Worked forty years focusing on Hellenistic and Late Antiquity periods: Hellenistic development in Valentia (Thesis), Libisosa (Albacete), Pompeii and Risan (Montenegro); followed by the Late Antiquity in Valentia Episcopal center and the town of Valencia la Vella (Riba-roja de Turia). Wrote thirty books between 1982-2020 and more than two hundred scientific studies in Spanish and foreign specialized journals. Director



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Llorenç Alapont-Martin: Archaeologist and anthropologist; University of Valencia Researcher; Professor of the Archaeology of Death at the European University of Valencia; collaborating Lecturer at the University of Brno; Co-Director of the Pompeii Necropolis Porta Nola and Porta Sarno projects as well as the Via Ostiensis Necropolis project.

Burying their dead at the Baptistry : the example of Son Peretó in Manacor (Mallorca, Balearic Islands) in context.

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The archaeological site of Son Peretó in Manacor, located at the eastern part of the island of Mallorca (Balearic Islands), stands out for its Christian basilica, which was built and used in Late Antiquity. Discovered in 1912, it has been the subject of several archaeological excavations throughout the 20th century. From 2005 to the present, a new project has allowed to carry out continuous annual fieldwork seasons of excavation, consolidation, restoration, and presentation to the public, focused on a series of buildings attached to the basilica. One of these corresponds to a monumental baptistery, which was built, attached to the western façade of the church, between c. 480/500 and c. 570 and, more likely, between c. 500 and c. 540. It is a quadrangular building, up to 12.75 m long (north/south) and 11.50 m wide (east/west). It consisted of a central quadrangular enclosure, surrounded by four rectangular areas. In the middle of the building, much of its baptismal pool is still preserved.

In the area occupied by this baptismal enclosure (Baptistery Sector), a minimum of 25 tombs have been identified with a minimum number of 28 individuals buried. Thanks to the excavations carried out in the last sixteen years, the analysis of the stratigraphy, the study of the recovered material culture, and of a series of radiocarbon dates, it has been possible to propose a chronological evolution of this part of the settlement in three major phases. It has also been confirmed that there are burials from the 5th, 6th, 7th and 8th centuries, and a minimum of five tombs predating the construction of the baptistery.

The anthropological and palaeopathological study of the skeletal remains preserved inside the tombs has provided essential knowledge about the living conditions, funerary practices, physical appearance, and activity of those who lived and died in relation to the basilica complex and who had the privilege, for several centuries, of being buried near their baptistery.



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The diverse orientation of the tombs adapting to the baptismal space indicates a predilection for burying in the baptistery above the Christian precept of orienting the tomb W-E as occurs in most tombs.

Anthropological analysis indicates that there is a greater preponderance of adults over children, and a predominance of men over women. Most are adults between the ages of 25 and 35, but some subjects are over 60 years old. The palaeopathological study has identified various diseases or affections such as knight's syndrome, D.I.S.H. and deforming spondylosis related to obesity and therefore related to high social status.

Funerary deposits also refer to social status. Some of these deposits are very illustrative of funeral rituals and customs, such as the tomb with 9 coins, 6 of which are placed along the body of the deceased in the moment of the burial, being pair of the funeral ritual and other two deposited later, in two different moments, like commemorative offerings.

The stratigraphy and taphonomy explain the different episodes that took place in the tombs, the reorganization of the funerary space, the architecture of the tomb, the original position of the deceased at the time of burial, the funeral and commemorative practices.

This contribution presents the results of the archaeological and paleoanthropological studies to understand the rituals involved and the life conditions of the community that buried its dead at the Baptistry area of this important late antique site in Mallorca.

Biography of the authors

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The Tell Keila necropolises: the long lasting occupation of the tombs in question

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The site of Tell Keila is located in the Palestinian Territories, a few km north-west from Hebron. It is, nowadays and since 2015, studied by Palestinian-French team. The tell is particularly interesting since it has been occupied at least from Middle Bronze Age until the Ottoman period with no solution of continuity. About 50 tombs have been identified around the tell itself, and an approximative dating could be determined for them according to typological comparisons. But five of them have been particularly studied (T. 10, 11, 26, 27, and 42). One was totally emptied by looters (T. 42), but the other ones still had some remaining ceramic material. Their dating has been then possible (without possibility of making any stratigraphy, also due to looting), and completed by architectural typology data. One of the main results of our observations consist in their long period of use. Some of them (T. 10, 11, 27 and 42) indeed were obviously carved during the Iron Age. Another one was hewn during the Herodian period. The first group belong to what has been considered as "Jewish tombs" by some scholar. It is the prominent type in the Jerusalem necropolises the second century BC up to the middle if the second century AD and often include some clear indications in favor of this naming: ossuaries, inscriptions in Hebrew, or a carved menorah. In the territory of the kingdom of Judah, and especially in the Hebron region, this type appears much earlier, from at least the 8th century. Tombs 10 and 11 share common features that possibly belong to this type. In Tomb 11, earlier ceramics belong at least to Iron Age, but in Tom 10 they belong to the Hellenistic period probably because this one only was later modified, and *loculi* (or *kokhim*) where added from the level of the benches. Tombs 27 and 42 obviously belong to a type and a dating closer to the Jerusalem one. Last but not least, T. 26 is a large tomb hewn inside a small cliff. Findings of Herodian lamps leave no doubt concerning its original dating.

The common point between all these tombs is that they were still used during Late Antiquity and contains some artefacts from this period (4th to 6th c.). A few questions rise from these data. None of these tombs bears any religious sign: no epitaphs nor inscriptions, no menorah, no cross. Can we then be sure that the term "Jewish tomb" is relevant? This said, historical arguments plead in favor of such a denomination. In another hand, are the findings from Late Antiquity necessarily involve that the tombs were used by Christian people by this time, however we discovered a Christian baptistry (and a proto-byzantine church?) on the top of the tell? Nevertheless, we cannot exclude the fact that people that first used theses tombs where not Jewish: the period from which all the Hebron Hills became Judahite is not so easy to define neither to determine if the burial practices we are dealing with are due to Jewish population coming for settling from the lowlands or if they were adopted by local canaanite people who later converted. In the same way, how can we be sure that during the Byzantine times, there were not some communities who remained Jewish, despite a wide phenomenon of Christianization in the region, and, even if, in the case of Tell Keila, there was some Christians there? This involves that we cannot ignore the possibility that some Christians people, during late Antiquity, used tombs that where potentially first used by a former Jewish population. And that they all potentially shared the same ancestors and a common genealogy. It also induces that we cannot neglect the hypothesis that the religious belonging may not be the main factor when fitting up or reoccupying burial place. Physical, geographical, traditional and practical reasons may after all interfere.

Biography of the author

Sylvie Blétry : Associated Professor in the Paul Valéry-Montpellier 3 University since 1995. Former Director of the Syrian-French Mission in Halabiya-Zenobia (Syria) and of its results publications (2006-2011). Nowadays, Director of the Palestinian-French mission in Tell Keila (Palestinian Territories) since 2015.



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Rethinking Roman and Late Antique Kition: New Archaeological Evidence from its Necropolis.

Polina Christofi

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The paper will aim to tackle a gap in our archaeological knowledge regarding the habitation and consequently the lack of burial evidence in Kition on the southern coast of Cyprus, during the Late Roman/ Late Antique period. What I am proposing is that there is a definite hiatus in our understanding of the social, religious and development processes that occurred in Kition during this period, which could be examined through a re-evaluation of burial contexts. The installation of the sewerage network in the modern city and the ongoing intense rescue excavations of its necropolis offer a unique insight into the city's socioeconomic dynamics during a period of great unrest and social changes for the city of Kition and Cyprus in general. A holistic study on Roman Kition and its social and religious development has been seldomly targeted by researchers of Roman history and urban development alike, mainly due to the lack of available archaeological data compared to the extensive excavation projects of contemporary Nea Paphos and Salamis prior to 1974. It is widely accepted that Kition's growth faded during the 4th century and sparse evidence can be traced on the ground until the 17th century when the Skala settlement reclaimed the port's location. This narrative of abandonment and neglect was greatly shaped by the findings of Vassos Karageorghis' and the French Mission's excavations from 1959- 1981. This notion was further strengthened by the fact that to this day, with the exception of unpublished material from the bath complex of the city excavated by Dr Eleftherios Charalambous that seem to confirm the existence of 7th- 8th century activity at the site, no archaeological finds from the vicinity of ancient Kition date later than the 4th century.

Late Antiquity is a term associated with the religious and social changes that occurred during the late Roman period related to the transformative spread of Christianity. While, the available archaeological data from the burial context of Late Roman Kition do in fact confirm the complete absence of material after the 4th century, they also offer a significant twist in the historical narrative of Kition that corresponds well with an initial attempt to detect the early traces of Christianity in the city. The burial monuments and related archaeological evidence of the period offer unique insights for the beginnings of a gradual process leading to what we've come to understand as Late Antique Cyprus. These observations will be discussed in three thematic categories: that of the relation of Christian traditions connected with the cult of St. Lazarus and St Therapon, the contemporary burial architecture, and the discovery of burial gifts with Christian symbols, *eg* lamps within recently excavated tombs. I suggest that all this evidence could point to the very early beginnings of a growing cult of bishop/saints of the 4th century, which formed the basis of Christian religion for cities of the Eastern Mediterranean.

Biography of the author

Polina Christofi is an Archaeological Officer at the Department of Antiquities, Cyprus from 2011 and the Director of the rescue excavations for the installation of the sewerage network in Larnaka from 2016, having excavated more than 300 tombs and architectural remains of all periods. She is currently leading a PhD at the Cyprus Institute with the research topic "Continuity or hiatus? The development of Larnaka from the Greco- Roman city to the Early Ottoman settlements based on both historical, textual and recent archaeological data."



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POSTERS

Theme 1 : Evolution of funerary practices over time *Evolution des pratiques funéraires dans le temps*

Compertrix “Saint-Pierre” : An Example of the Evolution of Funerary Statutory Markers during Roman Antiquity?

Compertrix « Saint-Pierre » : un exemple d'évolution des marqueurs statutaires funéraires durant l'Antiquité ?

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At the end of the 1st century BCE, a funerary monument measuring 3.50 m by 3.30 m was built on the road to the Ocean, on the outskirts of the ancient town of Durocatalaunum, currently the city of Châlons-en-Champagne in the Marne Department. Located inside a quadrangular enclosure, this tomb is void of human remains and was possibly a cenotaph that did not attract further burials. During the first two centuries CE, the valley where it was placed experienced a significant colluvial process which buried the area under more than one meter of sediment. Despite attempts to contain the arrival of colluvium, the site was abandoned and the upper parts of the monument were dismantled in the course of the second century and / or at the very beginning of the third.

Quite unexpectedly and after the end of this process of massive colluviation, six children were buried around, against and on the monument at the end of the 3rd century and the beginning of the 4th. One of the graves contained burial goods, rich, diverse and original furnishings including an enigmatic ivory object. The monument itself was used as a repository for waste from a funeral pyre meant for an adult.

The Compertrix site allows one to question the durability, development and social status of a funeral location during Antiquity. It provides information on the treatment upon death set aside for very young children and on the place of the pyre's remains as the practice of cremation decreased during late Antiquity. It also raises questions about the adoption, in the funeral field, of new expressions of status; once architectural expression disappeared, other forms of signalling status took over, meaning that the burial location may have continued to be used by same lineages that were at its origin.



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A la fin du 1^{er} siècle av. J.-C., un monument funéraire de 3,50 m sur 3,30 m est édifié le long de la voie de l'Océan en périphérie de l'agglomération antique de Duocatalaunum, actuelle ville de Châlons-en-Champagne dans le département de la Marne. Sis au sein d'un enclos quadrangulaire, cette tombe sans défunt, un possible cénotaphe n'a pas suscité la mise en place de sépultures annexes. Le vallon où il a été implanté connaît durant les deux premiers siècles de notre ère des épisodes de colluvionnement importants qui ennoient le secteur sous plus d'un mètre de sédiment. Malgré les tentatives menées pour contenir l'arrivée des colluvions l'ensemble est abandonné, puis les parties aériennes du monument sont démantelées dans le courant du II^e siècle et/ou au tout début du III^e siècle.

Contre toute attente et après l'arrêt des colluvionnements massifs, six sépultures d'enfants sont aménagées aux abords, contre et sur le monument à la fin du III^e siècle et au début du IV^e siècle. L'une d'entre elle a révélé un mobilier accompagnant, riche, diversifié et original en la présence d'un objet en ivoire énigmatique. Le monument lui-même sert de réceptacle aux rejets d'un bûcher funéraire consacré à un adulte.

Le site de Compertrix permet de s'interroger sur la pérennité, l'évolution et le statut social d'un lieu funéraire durant l'Antiquité. Il apporte des informations sur le traitement dans la mort réservée aux immatures et sur la place des vestiges de bûcher alors que la pratique de l'incinération décroît durant l'Antiquité tardive. Il soulève également des interrogations quant à l'adoption dans le domaine funéraire de nouveaux signaux statutaires, l'expression architecturale disparue, d'autres prennent le relais signifiant potentiellement que le lieu demeure investi par les lignées qui ont pu en être à l'origine.

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Late Roman cremation burials (270-450 AD) in the civitas Tungrorum (Germania Secunda): between continuities and new contributions

Les crémations de l'Antiquité tardive (270-450 apr. J.-C.) dans la cité des Tongres (Germanie seconde) : entre continuités et apports nouveaux

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Even if the inhumation practice becomes predominant during the 4th century AD in the land of the Tungri, some authors have highlighted the continuity of the cremation rite for the cemeteries from this territory throughout the Late Roman Empire. A detailed overview of this trend is required to assess its quantitative significance during a period which is known for a strong decrease in the number of graves and cemeteries in comparison with the Early Roman Empire. It seems obvious that the transition from cremation to inhumation amongst the Tungri occurred at a far later date than the evolution usually noticed in the southern provinces of the Roman Empire. From a funerary point of view, the Tetrarchy corresponds with a transitory period in the course of which both rites coexist inside the same cemeteries while the inhumation practice raises. Cremation graves are reported here and there for the 4th century in the rural areas of the *civitas Tungrorum*. It is not useless to consider the identity of these deceased and to compare the funerary deposits from these cremations with those of the Early Roman Empire. We will focus on the cremated bones' conservation inside the late antique burials. A group of cremation graves can be located in the area of Namur; some are also reported in the cemeteries surrounding the Late Roman town of Tongeren. The unpublished cemetery of Fexhe-le-Haut-Clocher (province of Liège; Belgium), situated 11 km south/south-west of the *caput civitatis Tongeren*, comprises many inhumation and cremation burials dated to the 4th and the very beginning of the 5th century. Among these, some cremations are especially noticeable for unusual offerings (objects of personal adornment and of military equipment). Finally, from the end of the 4th century and during the first half of the 5th century, cremation graves are reported in the graveyards linked to hill fortifications (Éprave « La Croix-Rouge », Furfooz, Vireux-Molhain). Those burials can be related to the arrival and the installation of new rural communities. We traditionally identify them as germanic groups, *i.e.* foederati, recently integrated inside the Empire. The cremation practice was broadly widespread in the Germanic homelands.

Même si la pratique de l'inhumation devient majoritaire au IV^e siècle dans le territoire des Tongres, certains auteurs ont mis en avant la persistance de l'incinération dans les nécropoles de cette cité tout au long de l'Antiquité tardive. Une synthèse détaillée de ce phénomène s'impose pour évaluer son importance quantitative au cours d'une période qui se caractérise par une diminution importante du nombre de sépultures et de nécropoles par rapport au Haut-Empire. Il est évident que le passage de la crémation à l'inhumation chez les Tongres s'est produit à une date beaucoup plus tardive que dans des secteurs plus méridionaux de l'Empire. La période de la Tétrarchie correspond à une phase de transition au cours de laquelle les deux rites coexistent dans les mêmes cimetières alors que l'inhumation s'impose



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de plus en plus. Des exemples de crémations sont signalés çà et là au IV^e siècle dans les campagnes de la cité des Tongres. Il est utile d'envisager l'identité des défunts et de comparer les dépôts funéraires de ces crémations avec ceux du Haut-Empire. Nous examinerons les modes de conservation des ossements brûlés dans les crémations de l'Antiquité tardive. Un groupe de crémations tardives est localisé dans la région de Namur ; on en retrouve aussi dans les cimetières périphériques de Tongres. Le cimetière inédit de Fexhe-le-Haut-Clocher (province de Liège), implanté à 11 km au sud/sud-ouest de Tongres, comprend un groupe important d'inhumations et de crémations du IV^e siècle et du début du V^e siècle. Certaines crémations se distinguent par un mobilier qui sort de l'ordinaire (éléments de parure et pièces d'équipement militaire). Enfin, à partir de la fin du IV^e siècle et au cours de la première moitié du V^e siècle, des crémations sont signalées dans des nécropoles associées à des fortifications de hauteur (Éprave « La Croix-Rouge », Furfooz, Vireux-Molhain). Ces crémations semblent correspondre à la phase d'installation de ces communautés. On les attribue traditionnellement à des groupes d'origine germanique, récemment intégrés dans l'Empire. La crémation était en effet largement répandue au IV^e siècle au sein des populations d'outre-Rhin.

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Nikaia and Cemenelum (Nice, Alpes-Maritimes): two neighboring cities, two different cultural areas ?

Nikaia et Cemenelum (Nice, Alpes-Maritimes) : deux cités voisines, deux espaces culturels différents ?

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The ancient cities of Nikaia and Cemenelum, about 2 km apart, were included in two distinct administrative areas during the Roman period. Nikaia, a massaliète foundation, remained in the bosom of its metropolis for a good part of the period. Cemenelum, ancient capital of a Ligurian people, belongs to the province of Alpes Maritimae, of which it is the chief town. The two cities are therefore the result of different cultural influences that can be transcribed in funeral practices.

In Nice, recent excavations linked to the construction of tramway line 2 have made it possible to excavate part of one or more of the necropolises of the Greek colony. After a first use in the 2nd-1st c. BC, the burial space was occupied again between the 2nd and 5th c. AD. During this period, burial is the exclusive practice, and the burials are characterized by the almost total absence of accompanying furniture.

In Cimiez, several necropolises formerly excavated are known. The data recovery in the framework of a PCR shows that, in a classical way for the Roman period, they form a crown around the town and develop along the road axes. In contrast to what is observed in Nice, secondary cremation is the most widespread practice until the 4th c. and burials are generally accompanied by a burial deposit.

These differences between the funeral practices observed in two geographically very close agglomerations pleads for the maintenance, in the Roman period, of a certain Greek cultural identity in Nikaia. A reverse phenomenon seems to occur in Cemenelum where vernacular societies seem to have been erased in favor of Roman culture.

Les cités antiques de Nikaia / Nice et de Cemenelum / Cimiez, distantes d'environ 2 km, font partie, durant la période romaine, de deux espaces administratifs distincts. Nikaia, fondation massaliète, reste dans le giron de sa métropole pendant une bonne partie de la période. Cemenelum, ancienne capitale de peuplade ligure, appartient, quant à elle, à la province des Alpes Maritimae dont elle est le chef-lieu. Les deux cités sont donc issues d'influences culturelles différentes susceptibles d'être retranscrites dans les pratiques funéraires.

À Nice, les fouilles récentes liées à la construction de la ligne 2 du tramway ont permis de fouiller une partie de la ou d'une des nécropoles de la colonie grecque. Après une première utilisation aux II^e-I^{er} s. av. J.-C., l'espace funéraire est à nouveau occupé entre les II^e et V^e s. Durant cette période, l'inhumation est la pratique exclusive et les sépultures se caractérisent par l'absence presque totale de mobilier d'accompagnement.

À Cimiez, plusieurs nécropoles anciennement fouillées sont connues. La reprise des données dans le cadre d'un PCR montre que, de façon classique pour la période romaine, elles forment une couronne autour de l'agglomération et se développent le long des axes routiers. À la différence de ce qui est observé



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à Nice, la crémation secondaire est la pratique la plus répandue jusqu'au IV^e s. et les sépultures sont généralement accompagnées d'un dépôt funéraire.

Ces différences entre les pratiques funéraires observées dans deux agglomérations très proches géographiquement plaident pour le maintien, à la période romaine, d'une certaine identité culturelle grecque à Nikaia. Un phénomène inverse semble se produire à Cemenelum où les sociétés vernaculaires semblent s'effacer au profit de la culture romaine.

Biography of the authors

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Theme 2 : Social identity through death *Identité sociale dans la Mort*

Late roman tombs at the Sanxo Llop site (Gandia, Valencia). Exogamy and relationship in a particular funerary structure.

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L'Alqueria de Sant Andreu-La Vital-Sanxo Llop is a great archaeological site that began its settlement around the 5th millennium BC. although its maximum development would be at the end of the Neolithic (III millennium), located on the banks of the Serpis river or the Alcoi river, near the sea. This type of deposits in which structures excavated in the subsoil prevail,

causes that almost no aerial structures remain (walls, etc.). Some of them (silos and pits) were reused as burial places with abundant animal offerings: suids, ovicaprids, dogs and even cetaceans (whales and dolphins).

On the prehistoric site, an area of Late-Roman necropolis appeared whose radiocarbon dating of the human skeletal remains is between 660 and 760 AD. Among these burials, a double sepulchre stands out inside a silo with a cylindrical shape made up of a male individual between 20 and 25 years old and an 8-10 years old child. Both bodies show contracted anatomical positions due to the fact that both the axial and appendicular skeletons adapt to the dimensions and shape of the silo. Interestingly, it follows from the taphonomy of the bodies that both were buried at the same time and the decomposition of the bodies occurred in an empty environment. Both bodies were under the base of dolium that would undoubtedly serve as a cover for the tomb. Although the adult individual shows healed fractures in the vertebrae and clavicle and myositis in the right tibia, traumatic or violent perimortem pathologies have not been appreciated in both subjects.

Analysis performed on their genomes indicate that they share a first degree of kinship which allowed two possible scenarios: parent-offspring or sibling-sibling. The genetic sexing of the skeletons coupled with the classification of their mitochondrial DNA, revealed and that they were father and daughter. This is because they do not share the same mitochondrial lineage, which would have been the case for two full siblings. This is in agreement with the anthropological interpretation of the skeletons since the juvenile is a female and the adult a male.

Interestingly, both individuals display a significant amount of North African genomic ancestry at a time predating the Islamic conquest. However, the father has twice as much North African ancestry (around 10%) as the daughter (around 5%). This indicates that the not-found mother did not contribute any North African ancestry to the daughter, which suggests genetic heterogeneity in the post-Roman population of Mediterranean Iberia. Furthermore, simulations allow for the possibility that the mother was of Italian or Sardinian origin.

Late-roman burials in silos, although they are not frequent, they have been registered in other sites (Alapont 2006, 2007) (Martínez-Porràl 2018). Less common are collective or double burials in these silos.

Thanks to the anthropological and genetic study, we can confirm the family character of the late-Roman collective tombs. Also important is the verification of different geographical origins and the exogamous nature of family relationships, a fact that suggests continuous movements and migrations in a period as turbulent and mutant as late antiquity.



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Gonzalo Oteo García: BSc Biology graduate from the University of Valencia (2015 Class) and Erasmus+ student at Imperial College during the 2014-15 academic year. Graduated in 2016 graduated from University College London following the completion of the MRes Biodiversity, Evolution & Conservation course. From 2016-2020, completed a PhD program in archaeogenetics focusing on the genetic past of Mediterranean Iberia.

Used, reformed, repaired furniture for the dead. Examination of a few examples in Champagne during Late Antiquity.

Des mobiliers usagés, réformés, réparés pour les morts. Examens de quelques exemples en Champagne au cours de l'Antiquité tardive.

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In the last few years, the excavations of necropolis dating from the early roman period, have been carried out in the Champagne area, especially in the county of Aube (France). The items found in the graves have been systematically analysed in relation to their context: these artifacts (made of ceramic, glass, metal, bone) have been analysed, not only from a chronological angle, but also for their function, based not only on the shape and the material of these objects, but on the way they are organised around the body. We noticed recurring specific evidence on specific items that can be interpreted as damage (indications of wear, repairs, recycling or defects). Does this mean that they are second-choice pieces? Are they representative of the social or cultural standing of the deceased? Shall we interpret it as a lack of consideration for him? Or is this phenomenon simply of economic origin?

As part of the theme on the expression of "social identity in death", we propose to explore these points of view through the design (food deposits, care deposits, ensemble of objects) and the anthropological data (health status, age and sex of the deceased) from the most representative burials.



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Les recherches en archéologie préventive menées ces dernières années en Champagne et notamment dans l'Aube (10), ont permis la découverte de plusieurs nécropoles du Bas-Empire. Les mobiliers de ces sites ont fait l'objet d'une analyse systématique en lien avec leur contexte : outre l'information chronologique et leur position dans la tombe, ces artefacts, en céramique, verre, métal, os etc., ont aussi été examinés sous un angle fonctionnel.

Cette approche tient compte des formes, des matériaux et des assemblages mais aussi des traces conservées sur ces pièces (traces d'utilisation ou autre). Ainsi le dépôt volontaire d'objets usagés, réparés, recyclés ou détournés par altération de leur intégrité, apparaît comme un phénomène récurrent. De même, d'autres éléments se présentent assurément comme des pièces de second choix (ratés de cuisson, vase de mauvaise facture).

Ces objets, de seconde main ou réformés, témoignent-ils d'un statut social bas ? Ces objets illustrent-ils le peu d'intérêt apporté par la communauté au défunt ? ou inversement, leur place dans la tombe est-elle motivée par leur lien avec le mort ?

Ainsi, dans le cadre de la thématique sur l'expression de « l'identité sociale dans la mort » et par l'examen détaillé de plusieurs tombes, nous proposons des pistes de réflexion tenant compte d'informations complémentaires offertes par l'analyse architecturale de la structure (exemple de tombe à coffre), les données anthropologiques (sexe et âge du défunt, état sanitaire), les influences culturelles visibles ou encore la nature des dépôts et assemblages (dépôt alimentaire, dépôt de soin).

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Elite in the necropolis: expression and influence in the organization of the funerary space of Saint-Martin-des-Champs in *Avaricum* (Bourges, France)

Des élites dans la nécropole : expression et influence dans l'organisation de l'espace funéraire de Saint-Martin-des-Champs à Avaricum (Bourges, France)

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Recent archaeology operations shed light on the only late Antiquity necropolis excavated at Bourges so far. The joint exploitation of all the collected data and new archeo-anthropological protocols allow a complete new reading of this deposit whose results exceed the only funerary subject. Indeed, the burials of Saint-Martin-des-Champs/Monin, products of a society in full evolution, are part of the topography of a city, *lato sensu*, itself in mutation.

Located between two important roads, the necropolis of Saint-Martin-des-Champs takes place on old vineyards in the end of the 3rd century. Since the 1980s, several archaeological interventions in the east of Bourges have revealed the presence of this extensive and complex funerary space. Above all, the most recent have allowed the use of dating methods to discuss the chronology accepted so far.

Considering all operations, more than 400 ancient burials and eight funerary buildings were excavated. Combined with biological data, their study tends to characterize family concessions used over several phases. The role of these buildings in the organization of the funerary space has not yet been demonstrated but its installation in empty spaces of burials, suggests their power of attraction and anticipation of the development of the necropolis.

The use of lead coffins in three burials refers to the social quality of their occupants, this type of container as well as the funerary furniture deposited being characteristic of the elites identified at the end of antiquity and the beginning of the early Middle Ages.

Les opérations d'archéologie récentes remettent en lumière la seule nécropole de l'Antiquité tardive fouillée à Bourges jusqu'à présent. L'exploitation conjointe de l'ensemble des données récoltées et de nouveaux outils archéo-anthropologiques permettent une relecture complète de ce gisement dont les résultats dépassent la seule sphère funéraire. En effet, les sépultures de Saint-Martin-des-Champs/Monin, produits d'une société en pleine évolution, s'inscrivent dans la topographie d'une ville, lato sensu, elle-même en plein bouleversement.

Au carrefour de deux voies importantes, la nécropole de Saint-Martin-des-Champs prend place sur d'anciens terrains viticoles dans le dernier tiers du III^e s. Depuis les années 1980, plusieurs interventions archéologiques à l'est de Bourges ont révélé la présence de cet espace funéraire étendu et complexe. Surtout, les plus récentes ont permis l'emploi de méthodes de datation permettant de discuter la chronologie acceptée jusqu'à présent.

Toutes opérations confondues, plus de 400 sépultures antiques et huit édifices funéraires maçonnés ont été fouillés. Associée aux données biologiques, leur étude tend à caractériser des concessions familiales utilisées sur plusieurs phases. Le rôle de ces bâtiments dans l'organisation de l'espace funéraire n'a pour l'instant pas pu être démontré. Mais leur installation dans des espaces vides de sépultures, suggère leur pouvoir d'attraction et l'anticipation du développement de la nécropole.



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L'emploi de cercueil en plomb dans trois sépultures renvoient à la qualité sociale de leurs occupants, ce type de contenant ainsi que le mobilier funéraire déposé étant caractéristiques des élites identifiées à la fin de l'Antiquité et au début du haut Moyen Âge.

Biography of the author

Raphaël Durand is an archaeological and bioarchaeological operations and researches manager in the preventive archaeology department of the urban community of Bourges (Bourges Plus). He received his doctorate in Archaeology and Archaeo-anthropology from La Sorbonne-Paris I University. His thesis concerned the archaeological and anthropological study of funerary practices in the civitas of the Bituriges Cubes from the end of the Gaulish period to Late Antiquity. He is also an associated researcher of the PACEA/UMR 5199 in Bordeaux. Since 2004, he regularly directs preventive archaeology operations, mainly related to funerary deposits. His research interests include field archaeo-anthropology, bioarchaeology, forensic archaeology, palaeodemography and paleopathology within contexts from the end of protohistory to the early middle age. For this last specialty, he is currently finalizing a post-doctoral degree dedicated to the Late Antiquity populations of Bourges under the direction of O. Dutour.

An anthropological study of mass graves found in Valentia's episcopal cemetery that were affected by the Justinian plague

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We present the anthropological and archaeological study of an unusual collective burial that was placed in the middle of the Episcopal necropolis of Valentia. This tomb is the only collective burial of this funerary complex of seventy sepulchres. From stratigraphy and taphonomy we know they are at the first phase of this large and privileged necropolis, which is located very close to Saint Vincent's martyrdom site. The remains of fifteen people were excavated, four of them were children. One of them may have died because of the bubonic plague which had occurred in the middle of the sixth century. The timeframe has been established by archaeological sequence and radiocarbon analysis. For this reason, we relate this death to the Justinianic Plague that began in 541 A.D. and continued until 750 A.D.

This plague, the first historically documented pandemic caused by *Yersinia Pestis*, affected the Roman Empire, the Mediterranean, and other surrounding areas.

The identification of this illness has been made possible by paleogenomic studies that had previously identified the causative agent to be the bacterium *Yersinia Pestis*. Recent multidisciplinary studies have researched about the spread, diversity, and genetic history over the course of the pandemic. To elucidate the microevolution of the bacterium during this time period, one international team had screened human remains from twenty-one sites in Austria, Britain, Germany, France, and Spain for *Yersinia Pestis* DNA and reconstructed eight genomes. Phylogenetic analysis on the eight reconstructed genomes reveals the existence of previously undocumented *Yersinia Pestis* diversity during the 6th to 8th centuries and provided evidence for the presence of multiple distinct *Yersinia Pestis* strains in Europe.



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Biography of the authors

Albert Ribera: Worked forty years focusing on Hellenistic and Late Antiquity periods: Hellenistic development in Valentia (Thesis), Libisosa (Albacete), Pompeii and Risan (Montenegro); followed by the Late Antiquity in Valentia Episcopal center and the town of Valencia la Vella (Riba-roja de Turia). Wrote thirty books between 1982-2020 and more than two hundred scientific studies between 1977-2020 in Spanish and foreign specialized journals. Director of multidisciplinary archaeological projects: L'Almoïna (Valencia), Arianna House (Pompeii), Royal Palace (Valencia), València la Vella and the Visigoth palace of Pla de Nadal (Riba-roja de Turia). Associate Researcher in the Byzantine sites of Karkur (Israel), Iustiniana Prima (Serbia) and Cabrera (Mallorca). Organizer of archaeological and restoration meetings

Llorenç Alapont-Martin: Archaeologist and anthropologist; University of Valencia Researcher; Professor of the Archaeology of Death at the European University of Valencia; collaborating Lecturer at the University of Brno; Co-Director of the Pompeii Necropolis Porta Nola and Porta Sarno projects as well as the Via Ostiensis Necropolis project.

Theme 3 : Changing burial grounds : organization and topography Les ensembles funéraires en transformation : organisation et topographie

Ollioules, Quartier Quiez - A late antiquity necropolis with a sea view.

Ollioules, Quartier Quiez - Une nécropole tardo-antique avec vue sur la mer

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Prior to a real estate project, following the positive results of the diagnosis made by Inrap in 2018 (Conche and Ben Chaba 2018) at the Quartier Quiez, in the municipality of Ollioules (Var), an excavation was conducted by Archeodunum, under the direction of B. Bosc-Zanardo, from May to November 2019 (Bosc-Zanardo 2021).

These two interventions brought to light several phases of occupation, some of which were funerary. The oldest is represented by a silo grave of the final Neolithic. The other two phases are respectively dated from the 2nd-3rd centuries and the 5th-8th of our era. A total of thirty-three primary burials were discovered, including thirty-one individual and two double graves, for a total of thirty-six buried individuals.

Of these, seventeen had secondary deposits in which the remains of, at least, one or two reduced supernumerary individuals were recorded, bringing the number of buried individuals to sixty-four. This practice testifies to one or more reintervention(s) in the tombs and therefore of successive burials. The excavation of these graves also showed that they left very few traces of the previous burials (skeleton in place cut or primitive digging visible for example) suggesting signs and visibility well marked in the landscape. Another singularity of this necropolis lies in the diversity of the identified funerary architectures. In fact, there are almost as many types of burials (nailed coffin,



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limestone masonry formwork, unglazed wood formwork, tegulae formwork or formwork in slate slabs, amphora burial, without or with slate or tegulae cover and/or imbreces).

These characteristics raise many questions about the history and functioning of this necropolis. Does the plurality of the modes of burial and the reoccupation of the tombs reflect a family or particular recruitment or are they linked only to the management of the sepulchral space? Can this great variability be explained by the cultural preferences of the populations linked to this necropolis? The phasing obtained by radiocarbon dating suggests a long-time use of the necropolis which may also be at the origin of this variability and a possible hiatus. If this hiatus is real, does it signal a reinvestment of the ancient necropolis by a Paleo-Christian population?

En amont d'un projet immobilier, à la suite des résultats positifs du diagnostic réalisé par l'Inrap en 2018 (Conche et Ben Chaba 2018) au lieu-dit Quartier Quiez, sur la commune d'Ollioules (Var), une fouille a été menée par Archeodunum, sous la direction de B. Bosc-Zanardo, de mai à novembre 2019 (Bosc-Zanardo 2021). Ces deux interventions ont permis de mettre au jour plusieurs phases d'occupations dont certaines à vocation funéraire. La plus ancienne est représentée par une sépulture en silo du Néolithique final. Les deux autres phases sont respectivement datées du II^e-III^e siècles puis du V^e-VII^e de notre ère. Ce sont au total trente-trois inhumations primaires qui ont été découvertes, dont trente-et-une individuelles et deux sépultures doubles, pour un total de trente-six individus inhumés. Parmi celles-ci, dix-sept présentaient des dépôts secondaires dans lesquels ont été recensés les restes d'au moins un ou deux individus surnuméraires en réduction, portant ainsi le nombre de sujets inhumés à soixante-quatre. Cette pratique témoigne d'une ou plusieurs réintervention(s) dans les tombes et donc d'inhumations successives. La fouille de ces sépultures a également montré qu'elles ont laissé très peu de traces des inhumations antérieures (squelette en place recoupé ou bien creusement primitif visible par exemple) laissant penser à une signalisation et une visibilité bien marquée dans le paysage. Une autre singularité de cet ensemble funéraire réside dans la diversité des architectures funéraires identifiées. En effet, il en existe presque autant de types que de sépultures (cercueil cloué, coffrage en moellons calcaires, coffrage en bois non cloué, coffrage en tegulae ou coffrage en dalles de lauze, inhumation en amphore, sans ou avec couverture en lauze ou en tegulae et/ou imbreces). Ces caractéristiques soulèvent de nombreuses questions quant à l'histoire et le fonctionnement de cette nécropole. La pluralité des modes d'inhumation et la réoccupation des tombes reflètent-elles un recrutement familial ou particulier ou ne sont-elles liées qu'à la gestion de l'espace sépulcral ? Cette grande variabilité peut-elle par ailleurs s'expliquer par des préférences culturelles des populations liées à cette nécropole ? Le phasage obtenu par les datations radiocarbones suggère une utilisation sur le temps long de la nécropole qui peut être aussi à l'origine de cette variabilité et un possible hiatus. Ce hiatus, s'il est réel, signe-t-il un réinvestissement de la nécropole antique par une population paléochrétienne ?

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Biography of the authors

Bruno BOSC-ZANARDO is a Neolithic archaeologist and lithic equipment specialist for the Archeodunum Society for which he directs prehistoric preventive excavation operations. His research focuses on the transition between the last groups of hunter-gatherers of the Mesolithic and the first populations of the ancient Neolithic of the Midis of France as well as on the hunting equipment of the San of southern Africa.

Camille VANHOVE is an archaeologist and anthropology specialist for Archeodunum. She coordinated the preventive excavation of several large medieval and modern cemeteries in France and took responsibility for one of the excavations of the Hôtel-Dieu in Lyon. Her work focuses, among other things, on funeral deposits during mortality crises (mass graves, use of lime, etc.) and on the burials of criminals at the patibular forks in Poland. She has also participated in many excavations abroad (Italy, Turkey, Egypt, Ethiopia).



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The late antique burials on the artificial terrace of the Piano della Civita of Artena (Italy, province of Rome)

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The excavations taking place on the Piano della Civita in Artena since the 1990s, have brought to light an almost continuous occupation of the artificial terrace from the middle republican age onwards until the Early Middle Ages.

The two main phases of occupation are those of a villa rustica of the end of the Republican age, and a reoccupation of the site in Late Antiquity.

At the present state of the research, at least ten inhumation tombs have been found in two distinct areas of the terrace. To the west of the villa rustica, outside its walls, a first group is composed of four perinatal burials in situ, as well as remains of others, disturbed by later interventions. Towards the southern edge of the artificial terrace, a second group of burials has been located, composed of at least four tombs in situ for older individuals (immature and adults) as well as some disturbed remains.

On the base of the stratigraphy and the study of the ceramic evidence, these burials can be linked to the late antique occupation of the site. It seems that the place of burial was determined by the age of the deceased. The remains are currently being studied by Dr. Alessandra Sperduti of the laboratory of bioarchaeology at the Museo delle Civiltà in Rome.

Biography of the authors

Cécile Brouillard is graduated in Archaeology and Art History from the Catholic University of Louvain (B). She is an archaeologist in charge of operations at the Institut National de Recherches Archéologiques Préventives (F). She has participated in the archaeological mission of Artena, "Piano della Civita" (I) since 1997 and has been its scientific co-director since 2005.

Jan Gadeyne has a PhD in Archaeology and Ancient Art History and an M.A. in Classics from the Katholieke Universiteit Leuven (Belgium). He is lecturer at the Rome Campuses of Temple University, Cornell University, Trinity College. His research and courses focus on the Urban History of Ancient and Medieval Rome, Roman Art and Archaeology, the History of the Late Roman Mediterranean. Since 2005, he is co-director of the excavations on the Piano della Civita in Artena near Rome.



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The rock-cut tombs of a secondary town, Ugium (Saint-Blaise, Saint-Mitre-les-Remparts, 13920, France), state of the art of a unique set of tombs.

L'aire funéraire rupestre de l'agglomération secondaire d'Ugium (site archéologique de Saint-Blaise, Saint-Mitre-les-Remparts, 13920, France), état des lieux de la recherche d'un ensemble inédit.

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Known since 19th century, the archaeological site of Saint-Blaise in South of France (Saint-Mitre-les-Remparts, Bouches-du-Rhône) has generated much scientific interest (Rolland 1951, 1956; Bouloumié 1984). The Protohistorians have particularly demonstrated the importance of these « oppidum of the salt » into the first contacts between Mediterranean world and Gaulish tribes before the foundation of Massalia, making Saint-Blaise a powerful capital until its abandonment at the end of the 2nd century BC (Chausserie-Laprée, Duval, Valenciano 2019). Because of ancient excavations deviate systematically higher levels, the Late Antiquity remained poor studied until the excavations of Gabrielle Démians d'Archimbaud in 1980's (Démians d'Archimbaud 1994). During our thesis work, we studied systematically the land-cover dynamics of this secondary town and his place in the Mediterranean context (Valenciano 2015) but the set of rock-cut tombs never been particularly studied. Although a bio-archaeological investigation must be carried out, a first inventory and a topographic survey made after the fire of the Castillon's forest in august 2020, allow a specific reflection on relationship between the town and the 430 rock-cut tombs dated from 5th to 7th centuries. We propose in this poster an inventory of the knowledge of this remarkable ensemble of Provence as well as avenues of reflection as to its connection with the habitat and its terroir.

Connu depuis le XIX^e siècle, le site archéologique de Saint-Blaise (commune de Saint-Mitre-les-Remparts, 13) suscite le vif intérêt de la communauté scientifique (Rolland 1951, 1956 ; Bouloumié 1984). Ce sont surtout les spécialistes de la Protohistoire qui ont démontré l'importance de cet « oppidum du sel » dans les premiers contacts entre le monde méditerranéen et les populations indigènes du sud de la Gaule avant la fondation de Marseille, l'érigeant ainsi en capitale d'un vaste territoire jusqu'à son abandon au II^e siècle av. J.-C. (Chausserie-Laprée, Duval, Valenciano 2019). La réoccupation tardo-antique est restée, à cause des techniques de fouilles anciennes écartant systématiquement les niveaux supérieurs, très discrète jusqu'à la publication des sondages menés par Gabrielle Démians d'Archimbaud dans les années 1980 (Démians d'Archimbaud 1994). Si, au cours de nos travaux, nous avons pu aborder en profondeur les dynamiques d'occupation de cette agglomération secondaire et sa place au sein du contexte méditerranéen (Valenciano 2015), il s'avère que l'aire funéraire associée n'a jamais fait l'objet d'une étude approfondie. Une typologie des tombes rupestres a bien été engagée dans les années 1970 (Kérourio 1976), mais elle n'a pas vraiment donné suite à une étude de grande ampleur. Bien qu'une campagne de fouille à vocation bio-archéologique reste encore à mener, un premier inventaire précis des structures visibles ainsi qu'un relevé topographique de l'aire funéraire dressés suite à un incendie ayant ravagé la forêt de Castillon en août 2020 permettent de s'interroger sur l'organisation de cet espace comportant au moins 430 tombes rupestres datées des V^e-VII^e siècles. Nous proposerons dans ce poster, un état des lieux de la connaissance de cet ensemble remarquable de la Provence ainsi que des pistes de réflexion quant à sa connexion avec l'habitat et son terroir.



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Biography of the author

Marie Valenciano, archaeologist in Métropole Aix-Marseille Provence, country of Martigues, specifically attached in archaeological site of Saint-Blaise since December 2015. Member associate at the Laboratoire d'Archéologie Médiévale et Moderne en Méditerranée (LA3M, Aix-Marseille Université) (included in the team of the « Axe 1 » called « Villes, fortifications, peuplement et territoire ») following a doctoral dissertation submitted in November 2015 called « Saint-Blaise/Ugium : de l'agglomération tardo-antique au castrum médiéval. Relectures et regard nouveaux » under the guidance of Philippe Pergola and André Constant. The excavations have principally concerned the churches, the medieval cemetery (with Gaëlle Granier) and the renewed of the knowledge of ancients levels (with Jean Chausserie-Laprée). Now assumes the double function of archaeologist and mediator of heritage (reception of school public and links with educational bodies) in the archaeological site of Saint-Blaise.

Theme 4 : Territories of the Empire : from the heart to the margins *Les territoires de l'empire : du cœur aux marges*

Evolution of funerary practices during Late Antiquity in Provence: the example of the necropolis of Bouc-Bel-air (Bouches-du-Rhône).

Evolution des pratiques funéraires durant l'Antiquité tardive en Provence : l'exemple de la nécropole de Bouc-Bel-air (Bouches-du-Rhône).

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The excavation by INRAP, on the site of 509 avenue des Noyers (Bouc-Bel-Air, Bouches-du-Rhône) in 2017, revealed a Middle Neolithic occupation in Late Antiquity. The burial area, which includes 286 tombs, is located within an ancient parcel of land and covers an area of 4200m². The realization of eleven C14 dates has allowed us to specify the duration of use of this funerary ensemble, to specify the different phases of burial and the funerary treatment that accompanies them from the end of the 2nd century to the middle of the 7th century.

The funerary architecture of these tombs presents a great diversity: most of them are tiled: either triangular in section with a covering made of a bailey for the great majority of them, or quadrangular in section. Burials consisting of a simple arrangement of stones are rare throughout the necropolis, as are those that are totally without any arrangement. The archaeothanatological analysis of the latter has in some cases demonstrated the use of a container made of perishable material.

19 of the funerary arrangements contained ceramics or amphorae. Nine of these structures were "offering tombs," delivering a set of ceramics in so-called "shiny" quality and African lamps, while the other ten contained amphorae in reuse constituting mixed funerary architecture: as a funerary receptacle, as a cover or bottom element, in one piece or mixed with other materials. The dating of ceramics and amphorae extends from the 4th to the end of the 6th or even the 7th century. While ceramics are confined to the 4th century, burials using amphorae date to at least the 5th century.



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With the exception of a single tomb with reduced transfer, individual primary burials have been found on the site. A total of 255 individuals were exhumed, 42 immature subjects and 213 adult subjects. All the individuals were buried in a dorsal decubitus position in a west-east orientation, head to west, except for a group of 7 individuals located at the northern end of the necropolis. This small, restricted group of burials is also distinguished from the others by the presence of furniture accompanying the deceased, which is dated to the IV-Vth centuries.

Because of the large number of structures (286 in total) unearthed for the region, the Bouc-Bel-Air burial complex is important in improving our knowledge of funerary practices during Late Antiquity. In addition to presenting the results of this recent excavation, we also propose a comparison with contemporary and geographically close funeral ensembles in order to complete the regional data on funeral practices during this period.

La fouille réalisée par l'INRAP, sur le site du 509 avenue des Noyers (Bouc-Bel-Air, Bouches-du-Rhône) en 2017, a livré une occupation du néolithique moyen à l'Antiquité Tardive. L'aire sépulcrale qui comprend 286 tombes, est implantée au sein d'un parcellaire antique et s'étend sur une surface de 4200m². La réalisation de 11 datations C14 nous a permis de préciser la durée d'utilisation de cet ensemble funéraire, d'en préciser les différentes phases d'inhumation et le traitement funéraire qui les accompagne de la fin du II^e siècle au milieu du VII^e siècle.

L'architecture funéraire de ces tombes présente une grande diversité : il s'agit majoritairement d'une architecture constituée de tuiles : soit de section triangulaire avec une couverture en bâtière pour une grande majorité d'entre elles, soit de section quadrangulaire. Les sépultures constituées d'un simple aménagement de pierres sont rares sur l'ensemble de la nécropole, tout comme celles totalement exemptes d'aménagement. L'analyse archéothanatologique de ces dernières a pu dans certains cas démontrer l'utilisation d'un contenant en matériau périssable.

19 des aménagements funéraires contenaient de la céramique ou des amphores. Pour 9 de ces structures il s'agit de « tombes à offrandes », livrant un ensemble de céramiques en qualité dite « luisante » et des lampes africaines, les 10 autres contenaient des amphores en emploi constituant des architectures funéraires mixtes : comme réceptacle funéraire, en tant qu'élément de couverture ou de fond, en un seul morceau ou encore mélangé à d'autres matériaux.

La datation des céramiques et amphores s'étend entre le IV^e et la fin du VI^e, voire le VII^e siècle. Tandis que les céramiques se cantonnent au IV^e siècle les sépultures employant des amphores datent au moins du V^e siècle.

A l'exception d'une seule sépulture présentant une réduction de transfert, ce sont des inhumations primaires individuelles qui ont été retrouvées sur le site. Au total 255 individus ont été exhumés, soit 42 sujets immatures et 213 sujets adultes. Tous les individus ont été inhumés en décubitus dorsal suivant une orientation ouest-est, tête à l'ouest, à l'exception d'un groupe de 7 individus localisé à l'extrémité nord de la nécropole. Ce petit groupe restreint de sépultures se distingue également des autres par la présence du mobilier qui accompagne les défunts, et qui est daté des IV-V^e siècles.

De par l'importance du nombre de structures (286 au total) mis au jour pour la région, l'ensemble funéraire de Bouc-Bel-Air revêt un caractère important dans l'amélioration de nos connaissances sur les pratiques funéraires durant l'Antiquité tardive. Outre la présentation des résultats de cette fouille récente, nous proposons également une mise en regard avec les ensembles funéraires contemporains et géographiquement proches afin de compléter les données régionales sur les pratiques funéraires de cette période.

Biography of the authors

Catherine Rigeade has Phd Thesis in biological anthropology obtained at the University of the Mediterranean and the University of Turin. Her Phd thesis research focused on the study of mass graves from plagues or military contexts. Published in 2007. Since 2015 she's archaeo-anthropologist at Inrap. This research currently focuses on medieval and modern funerary spaces in Provence and on the evolution of funerary practices and spaces during Antiquity in Corsica.



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Sandy Parmentier is an archaeo-anthropologist. Holder of a PhD in Biological Anthropology obtained at the Université de la Méditerranée in 2010, my initial research work focused on determining the Minimum Number of Individuals (MNI) and its application in funerary and forensic contexts. In parallel, since 2007, as an archaeo-anthropologist, I have been involved in preventive archaeological excavation operations carried out mainly by INRAP on sites covering a chronological period from antiquity to modern period. In recent years my research work has focused on the study of funereal practices observed in Marseille during the modern period.

Susanne Lang-Desvignes was born in Germany, in Rastatt on April 4, 1968. The university course begins in Germany with 1991, obtaining a license in the Department of Prehistory and Protohistory at "Eberhard Karl" University in Tübingen and ends in France in 1995 with the DEA at the University of Provence, Center d'Aix under the supervision of Dr. André Tchernia with the subject "Amphoras and fine ceramics from the first Roman level of the ancient port of the excavation of Place Jules-Verne in Marseille". Since 1999, ceramologist at AFAN-Inrap Marseille and attachment to the Camille Jullian Center (UMR 7299) in 2011. The studies mainly focus on batches of amphorae and antique and late antique ceramics, mainly from Marseille and its region, but also from Antibes, Arles, Corsica and Algiers.

Funeral practices and spaces in Corsica during Late Antiquity: the example of the necropolis of the coastal settlement of Sant'Appianu de Sagone (Vico, South Corsica)

Pratiques et espaces funéraires en Corse durant l'Antiquité tardive : l'exemple des nécropoles de l'établissement littoral de Sant'Appianu de Sagone (Vico, Corse-du-Sud)

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For a long time, knowledge of the late-antique societies of Corsica and their funerary practices was anecdotal and approached in ways ancillary to the study of cult buildings, globalised in the search for frameworks for the Christianisation of the island. The recent archaeological work carried out on the ancient and medieval site of Sagone (Vico, South Corsica), has enabled the acquisition of a rich corpus of data to provide a better understanding of the history and evolution of this coastal settlement, elevated to the rank of episcopal see in the 6th century. Excavations have shown that during the Late Antique period, the site took the form of a small rural settlement, with two small Late Antique funerary complexes, a few dozen metres apart, which were occupied one after the other over time. Thus, the dynamics of occupation of this coastal settlement make it possible to understand the transformations that took place during the Late Antique period, both from the point of view of the organisation of the territory and in the behaviour of societies.

The necropolis associated with the settlement covers an area of about 5000 m² and was occupied during the 4th and 5th centuries, before being progressively abandoned. Indeed, at the beginning of the 5th century, the construction of a cult building on the other side of the talweg seems to have constituted a new pole of attraction for the burials, although relatively ephemeral. A total of about sixty burials have been excavated to date, the total extent of the two burial areas remaining incompletely known. The funerary structures, set out in a chronology extending from the 4th to the 6th century, are in a relatively good state of preservation and constitute one of the richest corpus for



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this period in Corsica. Moreover, the occupations associated with these necropolises are well characterized, and thus make it possible to understand the articulation of the different spaces between the living and the dead.

Overall, the typology of the tombs (tile grave, amphora) and several arrangements illustrating the practicing of rites related to the commemoration of the dead (libation ducts, deposits, etc.) bear witness to a continuity of ancient traditions. However, it will be a question of studying the existence of possible local or island specificities, with the contribution of comparative data from both Corsica and the north-western Mediterranean basin, while questioning the influence of Christianization on them. In regard to the populations, the very poor preservation of bone remains has unfortunately considerably limited biological and health approaches. However, the data from the habitat excavation has made it possible to show the presence on the site of a relatively large population with marked differences (activities, social status, etc.); we will therefore attempt to identify certain elements that may reflect these in mortuary practices.

Les connaissances sur les sociétés tardo-antiques de Corse et leurs pratiques funéraires ont pendant longtemps été anecdotiques et abordées de manières annexe à l'étude des édifices de culte, globalisées dans la recherche des cadres de la christianisation de l'île. Les récents travaux archéologiques menés sur le site antique et médiéval de Sagone (Vico, Corse-du-Sud), ont permis l'acquisition d'un riche corpus de données permettant de mieux comprendre l'histoire et l'évolution de cet établissement littoral, élevé au rang de siège épiscopal au VI^e siècle. Les fouilles ont montré que durant la période tardo-antique, le site prend la forme d'une petite agglomération rurale, à laquelle sont associés deux petits ensembles funéraires tardo-antiques, distants l'un de l'autre de quelques dizaines de mètres, et dont les occupations se succèdent dans le temps. Ainsi, les dynamiques d'occupation de cet établissement littoral permettent d'appréhender les transformations intervenues à la période tardo-antique, tant du point de vue de l'organisation du territoire que dans les comportements des sociétés.

La nécropole associée à l'habitat s'étend sur une surface d'environ 5000 m² et connaît une occupation durant les IV^e et V^e siècles, avant d'être progressivement délaissée. En effet, au début du V^e siècle, la construction d'un édifice de culte de l'autre côté du talweg semble avoir constitué un nouveau pôle d'attraction pour les sépultures, bien que relativement éphémère. Au total, une soixantaine de sépultures ont été fouillées jusqu'à aujourd'hui, l'extension totale des deux zones funéraires demeurant incomplètement connue. Les structures funéraires, installées sur une chronologie s'étendant du IV^e au VI^e siècle, présentent un relativement bon état de conservation et constituent l'un des plus riches corpus pour cette période en Corse. En outre, les occupations associées à ces nécropoles sont bien caractérisées, et permettent donc d'appréhender l'articulation des différents espaces entre les vivants et les morts.

Globalement, la typologie des tombes (coffre et bâtière de tuiles, amphores) et plusieurs aménagements illustrant la réalisation des rites en lien avec la commémoration des défunts (conduits à libation, dépôts, etc.) témoignent d'une continuité des traditions antiques. Il s'agira, toutefois, d'étudier l'existence d'éventuelles spécificités locales ou insulaires, avec l'apport de données comparatives issues à la fois de Corse et du bassin méditerranéen nord-occidental, tout en s'interrogeant sur l'influence de la christianisation sur celles-ci. Du point de vue populationnel, la très mauvaise conservation des restes osseux a malheureusement limité considérablement les approches biologiques et sanitaires. Toutefois, les données issues de la fouille de l'habitat ont permis de montrer la présence sur le site d'une population relativement nombreuse et aux différences bien marquées (activités, statut social, etc.) ; nous tenterons donc d'identifier certains éléments pouvant refléter ces dernières dans les pratiques mortuaires.

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Burying on roman ruins: the late-roman necropolis of Priverno

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The archaeological research project, that has been carried out since 2019, of the late antique necropolis, found in the site of Privernum provided interesting data on the cultural change that took place after the development of Christianity in the Roman world, especially in the 5th-7th century. This religious and cultural transition implies simultaneous changes at all levels: social, urban and economic, which also influenced beliefs and the funeral rite. Priverno is located in southern Lazio, between La Latina and Frosinone, about 90 km south of Rome. Its geographical position favors the rapid flourishing of the city, witnessed by the appearance of important public buildings, both religious and civil: protected by a wall, with luxurious domus, baths, several temples, and a theatre behind a porticoed square, and datable architectural complexes from the 2nd century BC and the 3rd century AD.

The excavations carried out have also brought to light the late antique and early medieval phases of the city, providing interesting data on the transformation Privernum underwent until its definitive abandonment, which can be placed between the 12th and 13th centuries. These are the moments, between the 4th and 5th century and the 9th through 10th century, in which the profound changes in the organization of the city are documented, evident above all from the redefinition of the urban area with a new wall as well as changes in the functionality of the spaces and of the residential complexes themselves. A new concept of space must be added to these changes for the dead: if in ancient times the space dedicated to the necropolis was located outside the urban perimeter, in the late ancient and medieval city, the space of the living coincides with that of the dead. Many burial areas, mostly datable to the 6th century, were found within the city and near the main architectural complexes. Those of notable interest are the burials, datable from the 4th to the 12th century, built near the large ecclesiastical building, which became, at least starting from the 7th century, the Cathedral of Privernum. A particular necropolis emerged during the archaeological cleaning works near the area of the temples and a large sewer pipe, an area that would seem to be located outside the new walls, but near the area of the ecclesiastical building.

The biological profile was established by several individuals buried in tombs and excavations that started in 2019. All the tombs are oriented West-East, in the direction of the Cathedral building. All individuals were buried in the open ground, with their arms crossed over their chests and with no materials inside the tombs except for a bulla (bronze medallion) found on the chest of a child's burial. There are also collective registry tombs, with reductions. The example of Privernum can be paradigmatic of what happened in the late ancient period in other cities: the changes in funerary rituals can also be identified through the treatment of the dead, although in some cases, such as the burial of the infant, they continue to persist beliefs and ideologies connected to the world and to pagan beliefs.



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New lights on the late antique necropolis of Lavinium.

Nouvelles lumières sur la nécropole antique tardive de Lavinium.

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The study carried out here is part of a joint project directed by the Municipality of Pomezia and the Civic Archaeological Museum 'Lavinium' relating to anthropology and funerary archaeology in the ancient city of Lavinium, corresponding to the modern municipality of Pomezia (Rome).

The earliest phases of ancient Lavinium date back to the Bronze Age and are represented by a necropolis and traces of huts. In the middle of the seventh century B. C., the city was extended towards the plateau to the south of it, and in the sixth century BC. it reached its maximum urban and economic development, occupying the entire plateau, which was defended by walls built employing square tuff. Lavinium was one of the main reference points for trade with the Etruscans and with the Greek colonies. During Imperial times, the city of Lavinium was provided with a forum area, with a temple and an Augusteum, and with large thermal baths and public buildings, with honorary statues dedicated to important citizens of Lavinium. In the area of the city there were residential complexes which granted the city centre significant vitality. The ending of the city can be established around the fifth century A. D., perhaps in relation to an earthquake occurred near the mouth of the Tiber.



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Among most significant archaeological evidence from Lavinium, city founded by Aeneas, is the heroon, a tumulus, which since ancient times was identified with the burial place of the mythical Trojan hero.

The core of this study, concerning funerary archaeology, focuses on the phenomenon of death not only as a ritual related to the individual, but above all as a social activity which experienced a lot of changes during the centuries. If we have rich and spectacular objects from most ancient necropolises, we have mostly skeletal remains from late antique ones. In this regard, physical anthropology and archaeology, when combined together, can provide scholars with numerous significant information, which support the reconstruction of aspects regarding daily life, in addition to funerary practices.

This is the case of the late antique necropolis found in Pomezia during the excavations of a large imperial villa, located in current Via Siviglia. The dating of the residential complex, in relation to the materials found there, covers a chronological range going from the first century B.C., until at least the second-third centuries A. D.; it is clear that the functions of the suburban villa changed over time: the discovery of a necropolis of considerable size would attest to the change of the complex from a large patrician residence to a late antique pagus. The necropolis, which can be dated between third and fourth centuries A. D., consists in more than 80 burials of adults (in cappuccina or tegulae cist burials) and infants (in amphorae).

During last year's research campaign, we were granted the possibility to analyse the human remains discovered in one of the burials of the mentioned necropolis. The team carried out preliminary examinations showing that the body was probably wrapped in a shroud and then placed on a bed made of flat tegulae and covered by a cappuccina tomb, a type of burial already known during Roman imperial times, but most widely spread during the Late Antique period. Since the bones of the individual were very well preserved, we had the opportunity to carry out analyses to determine sex and age and to distinguish visible emergencies of pathologies where they appeared, thus, to understand the living and working conditions in the late antique pagus.

L'étude entreprise s'inscrit dans le cadre d'un projet commun dirigé par la commune de Pomezia et le Musée Archéologique de Lavinium concernant l'anthropologie et l'archéologie funéraire de l'antique Lavinium, correspondant aujourd'hui à la ville moderne de Pomezia (Rome).

A Lavinium, il est intéressant de pouvoir constater la continuité d'occupation ininterrompue depuis l'Âge du Bronze, représentée par une nécropole et des fonds de cabanes. Au milieu du VII^e siècle avant J.-C., la ville s'est étendue vers le sud, et au le VI^e siècle avant J.-C., elle a atteint son paroxysme du point de vue urbanistique et économique occupant tout le plateau, et elle est défendu par des murs construits en tuf carré. Lavinium fut l'un des principaux points de référence pour le commerce avec les Étrusques et avec les colonies grecques. Pendant l'époque impériale, la ville de Lavinium a été dotée d'un forum, composé d'un temple et d'un Augusteum. On y retrouvait également des thermes de taille considérable et des bâtiments publics, accompagnés de statues honorifiques dédiées aux citoyens les plus importants de Lavinium. Dans la ville, on pouvait retrouver des complexes résidentiels qui ont accordé au centre urbain un important dynamisme. La chute de Lavinium peut être établie aux environs du V^e siècle après J.-C., probablement en relation avec le tremblement de terre qui est survenu près de l'embouchure du Tibre. Bien sûr, l'aspect crucial qui a octroyé sa réputation incomparable au site de Lavinium, est la fondation mythique de la ville par le héros Énée. Parmi les preuves archéologiques les plus importantes de Lavinium se trouve l'Heroon, un tumulus, identifié depuis l'Antiquité comme le tombeau du mythique héros troyen.

Cette étude, relative à l'archéologie funéraire, se concentre sur le phénomène de la mort non seulement comme un rituel lié à l'individu, mais surtout comme un phénomène social et culturel qui a connu de multiples modifications au cours des siècles. S'il nous est possible de retrouver de riches et spectaculaires artefacts dans la plupart des nécropoles antiques, en ce qui concerne la fin de l'antiquité, nous retrouvons principalement des ossements. À cet égard, l'anthropologie physique et l'archéologie,



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lorsqu'elles sont combinées, peuvent fournir aux chercheurs de nombreuses informations significatives, qui soutiennent la reconstruction d'éléments concernant la vie quotidienne, en plus des pratiques funéraires.

C'est le cas de la nécropole tardo-antique trouvée à Pomezia lors des fouilles d'une grande villa impériale, située aux environs de l'actuelle Via Siviglia. L'occupation de ce complexe résidentiel, réalisée à partir du mobilier qui y fut retrouvé, couvre une plage chronologique allant du 1er siècle avant J.-C., jusqu'aux II^e-III^e siècles après J.-C. Il est évident que les fonctions de la villa suburbana ont changé au fil du temps : la découverte d'une nécropole de taille considérable attesterait le passage de l'ensemble d'une grande résidence patricienne à un pagus de l'Antiquité tardive. L'utilisation de la nécropole a pu être datée entre le III^e et le IV^e siècle après J.-C., et consiste en plus de 80 sépultures d'adultes (en cappuccina ou à cistes) et de juvéniles (en amphores).

Au cours de la campagne de recherche réalisée en 2020, nous avons eu la possibilité d'étudier les ossements provenant de l'une des sépultures de la nécropole mentionnée. L'équipe a procédé à des examens préliminaires qui ont montré que le corps avait probablement été enveloppé dans un linceul puis étendu sur un lit fait de tegulaes plates. Le défunt a probablement été déposé dans une sépulture dite « cappuccina », un type d'inhumation déjà connu à l'époque impériale romaine, mais largement répandu à la fin de l'Antiquité tardive. Les os de l'individu étant très bien conservés, il a été possible de réaliser les analyses préliminaires pour déterminer le sexe et l'âge de l'individu et de distinguer certaines pathologies, et ainsi comprendre les conditions de vie et de travail dans le pagus de l'Antiquité tardive.

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Theme 5 : Scientific contribution to the reflection on funerary practices

Exploring changing food identities in the Longobard migration

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In our presentation we discuss the outcome of our research into the interplay between subsistence practices and cultural traditions and population movements from Central and Eastern Europe into Northern Italy during the Migration Period. We employed a meta-analysis of a large collection of bioarchaeological and archaeological data from Northern Italian, Pannonian, and Carpathian funerary contexts to assess changes in food traditions following migrations and cultural encounters.

Our main data sources are IsoArch and the Compendium Isotoporum Medii Aevi (CIMA) databases that assembled human stable isotope data from the Roman and Medieval periods, respectively. In our meta-analysis we concentrated on isotopic data within Italy and Central/Eastern Europe and dating to Late Antiquity. Both IsoArch and CIMA are part of the IsoMemo initiative that brings together a network of isotopic databases. This initiative, based at the Max Planck Institute for the Science of Human History includes also access to modelling tools to model, among others, spatio-temporal archaeological and historical phenomena. We adopted a transdisciplinary approach in which we combined the description of funerary contexts, historical sources, and modelling of human isotopic data to visualise and interpret temporal and spatial shifts in the diet of migrating populations from Central and Eastern Europe during the 5th and 6th centuries.

Modelling results revealed a clear East-to-West isotopic signature showing a large consumption of millet or sorghum and/or animals fed on these cereals. These cereals are typically associated with more arid regions and were not part of the dietary traditions of the Longobards, a Germanic tribe described by ancient sources as having originated in southern Scandinavia and in northern Germany. The results also showed a large increase in the consumption of aforementioned foods in Northern Italy after 568, the date associated with the settling of so-called Longobards in the region. Overall the evidence suggests that the Longobards adopted a sorghum/millet based diet prior to their movement into northern Italy following their encounter with other populations within Pannonia, in particular the Gepids and the Avars.

Our results illustrate the significant research potential of meta-analyses of large-scale burial and bioarchaeological data aiming to explore cultural and social habits. Within our project, preliminary results showed how dietary behaviours were impacted by cultural traditions and migratory movements, suggesting some new researching perspectives on the Longobard migration and the cultural melting-pot in the Pannonian basin.



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Height and Health in Roman and Late Antique Gaul, a Life Course Approach

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Large-scale analyses of skeletal remains from the Roman period (1st-2ndc) have often found an increased prevalence of growth stunting and reduced adult stature in comparison with preceding and later eras. When assessed from skeletal remains, a relative reduction in stature is indicative of childhood physiological stress but can also reflect enhanced survivorship (an adaptive response to stressors). The present study builds upon previous research, incorporating a life-course approach, to better understand the influence of Roman practices on health, and changes occurring from the Roman to the Late Antique period in Gaul.

Patterns in growth disruption (femur length), early life stress indicators (dental enamel hypoplasia -DEH, cribra orbitalia- CO) and later health outcomes (mortality, caries and periosteal reaction of the tibiae- Tibia PR) were investigated in 844 skeletons from northern and southern Gaul. The selected stress indicators provide information about health from multiple stages across the life course, elucidating the effects of Roman practices on health. The separation of northern and southern regions of Gaul permitted the examination of differences between the two regions based on different levels of integration in the Roman world and divergent trajectories in the Late Antique period.

This analysis revealed somewhat conflicting results. Early childhood stressors impacted both Gallo-Roman and Late Antique samples with negative effects on mortality, but the relationship with growth was less clear. Further, the skeletal manifestations of both early life stressors and later health indicators were different between diachronic periods. The Gallo-Roman sample demonstrated smaller adult femoral lengths, and higher rates of DEH and Tibia PR. Late Antique groups demonstrated longer femoral lengths and higher rates of cribra orbitalia and caries.

Factors affecting health across the life course appear to have manifested in different ways between the groups, presumably due to variation in biocultural environments. Gallo-Roman



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individuals may have been more regularly exposed to infectious pathogens throughout childhood, maintaining a negative living environment and inhibiting opportunities for catch-up growth, resulting in high rates of DEH and smaller femoral lengths ('intermittent stress of low lethality'). This could be the result of overcrowding and insalubrity in densely populated urban settlement structures. Higher rates of CO and caries in the Late Antique samples may have been influenced by dietary changes between the periods. The intertwined and often synergistic relationships between early life environment, nutrition, settlement structure and social stressors is highlighted, helping to further understandings of life experiences during the Roman and Late Antique periods.

Biography of the authors

Leslie Quade- Dr Quade has recently completed her PhD studies at Durham University. Her dissertation entitled 'When in Gaul, do as the 'Romans' do? Shifting Health in Gaul during Late Antiquity', focused on exploring health, stress and disease during the Roman Period and Late Antiquity in France. She is now a post-doctoral researcher at Masaryk University, where she is exploring the relationship between stress, health and dental cortisol concentrations in modern and past populations.

Rebecca Gowland- Dr Gowland is a professor at Durham University, where one of her key research strengths is the integration of scientific evidence from the skeleton with theories of social identity and embodiment. The Social Archaeology of Funerary Remains, co-edited with Professor Chris Knüsel (University of Bordeaux) and

Human Identity and Identification, co-authored with Professor Tim Thomson (Teesside University), exemplify this approach. Most recently Dr Gowland was PI on the British Academy funded project The Children of the Revolution, examining the impact of poverty and child labour on childhood health during the industrial revolution in Britain, and the Wenner Gren funded project The Infant/Mother Nexus in Archaeology and Anthropology. Both of these projects have been highly inter-disciplinary. Dr Gowland's work also includes collaborations with a number of international agencies (the International Committee of the Red Cross and the Centre for Missing Persons in Cyprus).

Terminology at the service of the characterisation of funerary practices: the Pactols thesaurus

La terminologie au service de la caractérisation des pratiques funéraires : le thésaurus Pactols

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DEATH AND THE SOCIETIES OF LATE ANTIQUITY

New methods, new questions ?

This poster shows the results of the working group that met at the invitation of the Frantiq network to update the funerary theme within the framework of the lexical and structural reorganisation of the PACTOLS thesaurus. This thesaurus focuses mainly on the archaeology of Western Europe, all periods combined, and on the sciences of Antiquity.

Taking advantage of an ongoing programme aimed at reorganising the categories and adjusting the lexicon to recent archaeological discoveries and methods, and following a symposium on typo-chronologies held in Tours in 2019¹, anthropologists and archaeologists of funerary practices led, between 2019 and 2021, to the revision of the 140 concepts of the field gathered in the "Death" branch. Two iterative approaches were adopted: the first focused on the meaning of the concept, with its title and rejected labels as well as a definition, either created or revised. Some concepts, which were considered obsolete, could be depreciated in favour of others corresponding to recent research developments. Then the concept was repositioned with its related concepts in the categories relating to constructions, furniture and funerary practices. One of the objectives of the revision of this vocabulary and its standardisation is a better understanding between researchers and a better transmission of data.

Beyond the revision of the thesaurus itself with the increase and reorganisation of a specialised lexicon, this work has been the favourable ground for the essential discussion of notions relating to funerary practices and their confrontation in different spatio-temporal scales and archaeological contexts. Through a few selected examples, the poster presents how the approach adopted contributes to a better characterisation of funerary practices in Late Antiquity.

Ce poster présente les résultats du groupe de travail réuni à l'invitation du réseau Frantiq, pour conduire la mise à jour de la thématique funéraire dans le cadre de la réorganisation lexicale et structurelle du thésaurus PACTOLS. Celui-ci porte principalement sur l'archéologie de l'Europe occidentale, toutes périodes confondues, et sur les sciences de l'Antiquité.

Profitant d'un programme en cours visant à réorganiser les catégories et à ajuster le lexique aux découvertes et aux méthodes récentes de l'archéologie, et suite à un colloque sur les typo-chronologies tenu à Tours en 2019¹, des anthropologues et des archéologues des pratiques funéraires ont conduit, entre 2019 et 2021, la révision des 140 concepts du domaine rassemblés dans la branche "Mort". Deux démarches itératives ont été adoptées : la première a porté sur le sens du concept, avec son intitulé et ses formes rejetées ainsi qu'une définition, créée ou révisée. Certaines notions, jugées obsolètes, ont pu être dépréciées au profit d'autres correspondant aux évolutions récentes de la recherche. Puis le concept a été repositionné avec ses concepts liés dans les catégories relatives aux constructions, aux mobiliers et aux pratiques funéraires. L'un des objectifs de la révision de ce vocabulaire et de sa normalisation est une meilleure compréhension entre chercheurs et une meilleure transmission des données.

Au-delà de la révision du thésaurus lui-même avec l'augmentation et la réorganisation d'un lexique spécialisé, ce travail a été le terrain favorable à la discussion essentielle des notions relatives aux pratiques funéraires et à leur confrontation dans des échelles spatio-temporelles et contextes archéologiques différents. À travers quelques exemples choisis, le poster présente de quelle manière la démarche adoptée contribue à une meilleure caractérisation des pratiques funéraires de l'Antiquité tardive.

¹Typo-chronologie des tombes à inhumation. 11e Rencontres du GAAF, Groupe d'anthropologie et archéologie du funéraire, Tours, 3-6 juin 2019



DEATH AND THE SOCIETIES OF LATE ANTIQUITY

New methods, new questions ?

Biography of the authors

Blandine Nouvel : Archaeologist and documentalist, now a Research engineer at the CNRS, working at the Centre Camille Jullian. She promotes open science and implements a policy of information dissemination supported by platforms for the promotion of documentary resources and open-access editorial media. From 2013 to 2019, she headed the Fédération et ressources sur l'Antiquité (Federation and Resources on Antiquity), a group of 40 archaeological institutions, whose mission is to develop specialised documentary tools. She is leading the reorganisation of the PACTOLS thesaurus as to turning it into a repository for national archaeology integrated into the web of data.

Reine-Marie Bérard : Archaeologist specialized in funerary studies, researcher at the French National Center for Scientific Research and member of the UMR 7299 Centre Camille Jullian in Aix-en-Provence. Her work mainly concerns the funerary practices of the Greeks in Archaic times, burial right in the Ancient Mediterranean and the stakes and methods of archaeoanthatology for the knowledge of ancient societies.

Emma Bouvard : Archaeo-anthropologist, medievalist at the Archaeological Service of the City of Lyon. Her work concerns funerary practices and topography from Antiquity to modern times in the Lyon area. As a researcher associated with ArAr (Archaeology and Archaeometry laboratory - UMR 5138), she coordinates a line of research on the notion of territory during the long Middle Ages.

Mathieu Gaultier : Archaeologist and anthropologist, head of the Archaeological Service of the Indre-et-Loire county (France) and member of the CNRS team UMR 7324 CITERES LAT. He defended a DEA in anthropology at the University of Bordeaux in 1996 about the late antiquity necropolis of Lazenay (near the city of Bourges - France). He works on funeral practices in Touraine between the end of Protohistory and the medieval period.

Gaëlle Granier : Archaeo-anthropologist, researcher at the French Center for Scientific Research, works on the co-evolution of cities and funerary sites during the Roman period: evolution of funerary practices, management and organisation of funerary sites, funerary topography and populations.

Alexia Lattard : Alexia Lattard defended her PhD in Archaeoanthatology in 2018 at the University of Aix-Marseille on the supervision of A. Schmitt and J.-C. Sourisseau. Her work focused on the study of Roman communities of the Forum Iulii territory. She is interested in the roman and greek communities' funerary practices in the Mediterranean area and participates in research excavation projects in Greece and Italy. She currently leads a research project on the funerary space in the Alps during Classical antiquity. Her research interests include how to socially and culturally characterize classical communities through the study of funerary practices.

Aurore Schmitt : Archaeo-anthropologist, research fellow at the CNRS. Her research topics concern cremation treatment and collective burials in the Mediterranean area during the Neolithic and Bronze Age. She also develops, for several years, a project on denied funerals in archaeological contexts. Her approach is based on archaeology, biological anthropology, molecular biology, and ethnological literature, complementary disciplines that allow to include the whole complexity of archaeology of death.

Yaramila Tcheremissinoff : Archaeologist at Inrap (Midi-Méditerranée) and permanent member of the Laboratoire Méditerranéen de Préhistoire, Europe, Afrique (LAMPEA) - UMR 7269, her research theme concerns Middle Neolithic to Early Bronze funerary expressions in the South of France.



DEATH AND THE SOCIETIES OF LATE ANTIQUITY

New methods, new questions ?

Unlocking the potential of stable isotopes analysis to understand the diet in the early middle ages in Northern Italy

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Diet is a central aspect of human life, but it can also be a proxy to have more information on social structures, economy, impact of climate changes through the course of history. Dietary choices and cooking practices can also be influenced by the arrival of new populations thanks to migrations / invasions. These are key factors in early medieval northern Italy, but the potential of the study of diet has been undervalued until recently. Bioarchaeology and stable isotopes can play a central role in understanding diet, but most of the studies haven't accounted for the distinctive meaning of the different topographic locations (e.g. urban/rural, connection with economic routes), or haven't contextualized the isotopic data within the archaeological site.

This paper analyses six late antique and early medieval cemeteries located in different areas of northern Italy (regions of Lombardy and Emilia Romagna). It investigates trends in food consumption, evaluating the limits of interpretation in relation to the availability of local resources, political changes (i.e. the arrival of the Lombards), social structures. The Carbon and Nitrogen analyses performed in this study resulted in heterogeneous data, reflecting more the local resource ecosystems, than deliberate cultural choices. Overall, the paper will call for caution when dealing with small set of data, which risk to result in biased interpretations.

Biography of the authors

Maurizio Marinato is a postdoctoral fellow at the University of Padua, where he obtained his PhD. His scientific interests include medieval archaeology and bioarchaeology, in particular the study of cemetery contexts, to reconstruct the ritual, biological profile, health status and nutrition (through stable isotope studies) of the population segments under investigation. He has many years of experience in archaeological excavations, both in Italy and abroad, in which he has held positions of site management and field anthropologist.