

**The Construction of Knowledge in Archaeology and Art History in Southeastern Europe: A Research Program (2019-2023)**, coordinated by the Centre for Advanced Study, Sofia (Bulgaria) and funded by the Getty Foundation as part of the Connecting Art Histories Initiative

## SPRING SCHOOL 2022

*“Local archaeologies and their interdisciplinary practices”*

Host: New Europe College - Institute for Advanced Study

Bucharest, Romania

## Colloquium

13 May 2022

### PARTICIPANTS AND ABSTRACTS

**Adrian Şerbănescu / University of Bucharest (Romania)**

**Geophysical Investigations at Panduru and Beidaud. Two Rural Early Roman Sites in Scythia Minor.**

As part of the participation at the Spring School a presentation of the current state of investigations at two sites located in the area of influence or hinterland of Histria: Panduru and Beidaud. Both are newly located Early Roman sites (Ist-IInd centuries A.D.) without prior investigations other than identifying the sites through artefact discoveries, mainly pottery and construction materials such as stones belonging to

building foundations and roof tiles. Both sites are situated around 25-28 km WNW of Histria and are of interest to the project due to their dating at the beginning of the official Roman rule in Moesia Inferior (where today's Dobruja was initially incorporated). Only later did it become a separate province under the name of Scythia Minor. The first site, Panduru, has already been investigated in October 2020 and research using non-invasive geophysical methods will be carried out by the time of the Spring School. The second site, Beidaud, has not been investigated so far, but field research using similar methods will be carried out in the month of April 2022. The survey strategy for both sites involves two stages: - first, a geomagnetic survey will aim at delimiting the outline of the settlement and possible buried structures; - the second stage involves high resolution surveys using GPR (Ground Penetrating Radar) and also geomagnetic surveys on smaller scale but higher resolution. These investigations will be targeting features already identified during the first stage and will aim at characterising them and detailing the buried structure as close to reality as possible. The presentation thus will focus on the interdisciplinary aspects of desktop research of available data, especially information from the field of aerial archaeology coupled with geophysical results and discuss the possibility and suitability of further invasive investigations. Another aspect that will be discussed is the actual interpretation of the buried structures from an archaeological perspective and the possibility of using tools, ideas, concepts from other disciplines to better understand what they represent.

**Adrian Șerbănescu** is currently a Research Assistant in the ArchaeoScience Division of the Research Institute of The University of Bucharest (ICUB) and a 3rd year PhD student at the Doctoral School of History, University of Bucharest. Adrian specializes in archaeogeophysics, with experience in both commercial and research fields of this domain, using a multitude of geophysical methods and techniques of investigation. He is an alumnus of University of Bucharest, Romania and University of Bradford, UK. His projects imply using varied geophysical investigation methodologies (such as magnetometry, electrical resistance tomography, ground-penetrating radar etc.) on different period sites. Adrian is currently involved in a large multi-disciplinary project at ICUB (in partnership with University of Kiel - Germany) that focuses on studying the Eneolithic landscape of Southern Romania, while his PhD project is also a landscape archaeology project that focuses on rural settlements in the Early Roman period Skythia Minor (today Dobruja - SE Romania). In the future he aims to focus on developing his knowledge in the field of archaeogeophysics but also to use information from arts, humanities and social sciences among others disciplines, for the

purpose of interpreting geophysical data and gain a broader perspective in understanding past landscapes.

**Alex Rodriguez Suarez /  
Independent scholar (Spain)**

**Inscribing Orthodoxy: Church bells in Moldavia  
and Wallachia**

The church bells of Moldavia and Wallachia have been the object of some scholarly research, mainly the work of Constantin A. Stoide in the early 1970s and, more recently, that of Elena Chiaburu. Their studies contain important information about the bells dated to the Middle Ages and the period of Ottoman domination and which are still preserved in the two regions. For instance, they published the inscriptions found on the bells. Nonetheless, the artefacts have not been studied in relation to the church bells found on the other side of the Danube, those employed by Byzantines, Serbs and Bulgarians. While the number of bells preserved to the south of the Danube -excluding the artefacts on Mount Athos- is not large, such a comparative study promises to uncover significant results. The Romanian Principalities and the Medieval States of Serbia and Bulgaria were part of the Orthodox Church and so they shared many traditions and aspects of material culture inherited from the Byzantine Empire. In this paper I will compare the inscriptions found in Wallachian and Moldavian bells with those on bells located to the south of the Danube. These inscriptions, which were written in either Greek or Church Slavonic, share certain details. I will argue that bells produced for patrons in Moldavia and Wallachia were inscribed following an Orthodox/Eastern model that emphasised the name of the donor over that of the founder. On the other hand, the artist signature usually appears in bells cast in Western Europe, some of which also found their way to the Balkans, for example, Montenegro. The aim of the paper is to draw attention to the fact that church bells manufactured in Orthodox territories received inscriptions -and decorative details, for instance, religious figures- that followed Orthodox models and so they are different from the artefacts cast in Western Europe. Hence, even though church bells in both East and West were rung for religious purposes, the region where they were cast had an impact on the way they were inscribed.

**Alex Rodriguez Suarez** is an independent scholar based in Barcelona. He received his PhD in Byzantine history from King's College London (2014). Since then he has conducted research in Turkey (ANAMED, AKMED), Bulgaria (CAS Sofia), Italy (Centro Vittore Branca), Greece (American School of Classical Studies at Athens), Lebanon (Orient-Institut Beirut) and Israel/Palestine (W.F. Albright Institute of Archaeological Research). Moreover, he has been a summer fellow at Dumbarton Oaks Research Library and Collection (Washington DC). His latest projects have focused on

the religious soundscape of the Christian communities of Southeastern Europe and the Middle East, mainly the use of church bells. Among his other research interests are cultural exchange and iconography.

**Alina Oana Streinu / Bucharest  
Municipality Museum (Romania)**

**In the eye of the beholder: looking for meaning  
in the study of Roman clay lamps**

The presentation is centered around the interdisciplinary study of Roman lamps, selected from the Maria and Dr. George Severeanu collection, within the Bucharest Municipality Museum. The research has followed the same patterns used over and over again in literature: typology, origin, iconography, dating. Issues mainly arise when dealing with the first three. In the case of typology, like other categories of artefacts, there are major referenced types, based mainly on the first identification and publication of particular pieces. Does using these typologies make out work easier? Yes and no. Yes, because it is easier to reference a particular piece and no because unless the pieces are identical, than their backstory is different and context altogether. This is obvious when dealing with the origin of the pieces and their workshops. Whereas there are numerous potter's marks, only some have been attributed to a center, following archaeological excavations. Things are a bit murkier when the lamps are not marked and specialist have only to rely of morphological and fabric analysis. Here is where archaeometric studies come in to fill the gaps, not without difficulty. The study of clay fabrics entails the identification of the clay source and a database that allows comparisons among the products of various workshops. This is rarely the case. However, most specialists rely on personal experience in identifying and publishing regional productions, both in the case of lamps as in the case of other ceramic finds. The study of stamps or iconographic patterns that often decorate the discs of lamps is closely related to art history and sometimes regional trends, and several questions arise: Where these images significant to the lives of the artisans and their clients or purely decorative? Where they part of a general trend and blindly reproduced by artisans? Did the images have hidden meanings? In trying to gain more information, I was made aware by a colleague of a photographic technique previously used for papyri and epigraphy. As part of a joint experiment, we began employing it on lamps and there were some notable results, from seeing worn out iconographical details, marks and even a graffito naming a potter. This also facilitated obtaining a better image of the scenes decorating the lamps. Although most of the research is done in what we call a classical manner, with its pros and cons, there is room for new methods to be employed. However, using them depends on the needs they come to fulfill and not just for the sake of getting in line because everyone else is doing it. In

this case, the Severeanu lamps, the needs were identifying production sites and marks and patterns less visible to the naked eye. This presentation aims to show and discuss the benefits and limitations of the methods used and contribute to the broader discussion on how we approach multidisciplinary collaborations in the study of artifacts.

**Alina Oana Streinu** - BA, MA and Ph.D at the Faculty of History, University of Bucharest, currently archaeologist at the Bucharest Municipality Museum since 2016. Starting in 2008 she has participated at archaeological excavations in Romania (Tropaeum Traiani, Argamum, Caraburun, rescue excavation in Bucharest and Transylvania) and abroad (Ephessos, Labraunda), as part of diverse research teams coordinated by the University of Bucharest, National Museum of History, Agence Nationale de la Recherche (France), Louvre Museum, Österreichisches Archäologisches Institut, Institut Français d'Études Anatoliennes. During her training she specialized in the study of Roman period settlement and artefacts, with particular interest towards ceramic finds – manufacture, utility, distribution.

**Amanda Ball / University of North Carolina, Chapel Hill, NC (USA)**

**The Black Pit of Samothrace: Microcosms of a Sanctuary Transformed**

In this paper, I argue that the Black Pit, an enigmatic feature under the western foundation of the Altar Court in the Sanctuary of the Great Gods on Samothrace, is a cult installation whose contents are a testament to early ritual at the site. The Sanctuary is renowned for its mystery cult and featured some of the most sophisticated architecture of the Hellenistic period. At its inception in the Archaic period (7th -6th centuries), the site functioned as an open-air sanctuary. Through several transformations of the sacred landscape, the ritual loci within the Sanctuary retained their importance. The Altar Court was built over the Black Pit and a bedrock altar in the late 4th or early 3rd century BCE, and this decision to build over earlier cult installations suggests a reverence for the site's deep history as a sacred space. For this reason, I believe the re-examination of the ceramics of the Black Pit can elucidate ritual activities in the earliest phase of the Sanctuary and the nature of consequent acts of consecration. The Black Pit contained two deposits of ceramics: an earlier deposit containing Ionian and local ceramics dating to the 7th and early 6th century BCE and a later deposit including Attic imports dating between 550 BCE and 400 BCE. Though the phases differ in the origins of imported pottery, both deposits are dominated by sympotic and libation vessels, evidencing a continuity of practice. Burnt earth and ash were found in both deposits, which has been understood as the detritus of ritual feasting discarded in this space through the centuries. What has been overlooked in

recent publications is the original excavator's observation of the nature of the deposit—burning took place inside the pit itself. The burnt remains cannot represent an accumulation of feasting debris, but instead represent a site of holocaust sacrifice. The later deposit has been dismissed as an accidental intrusion, as sherds of this phase have been found to join with sherds from the fill under the floor of other buildings in the core of the Sanctuary. The joins seem to indicate that both deposits belong to a period of intense construction within the Sanctuary, when these fills were used to level the ground under the floor of the Hall and the Altar Court's walls. The later deposit contained retired votives, including six kylix sherds with Thracian language dedicatory inscriptions. While the later deposit may have been functional, it also held religious significance and consecrated the building constructed upon it. The contents of the pit merit re-examination to understand the Pit's role as a ritual installation, the setting for holocaust sacrifice, and the contents' later conversion to a foundation deposit. The area of the Black Pit retained its importance even after the installation was retired. The site was later modernized, monumentalized and made recognizable to a sophisticated audience of diverse initiates, but the Sanctuary's consecration lay in its early cult installations, such as the Black Pit.

**Amanda Cates Ball**, Ph.D. candidate in the Department of Classics at the University of North Carolina at Chapel Hill, is the 2021 recipient of the AIA's Olivia James Traveling Fellowship. She is an Associate Member of the American School of Classical Studies at Athens for the 2021-2022 academic year. Her dissertation project, "Identity Formation in Sacred Contexts of Aegean Thrace," explores Greek and Thracian interaction and identity formation in four sanctuaries of the littoral northern Aegean and the northernmost islands. She focuses on ceramic deposits within sanctuary contexts that illustrate moments of cultural negotiation and environmental transformation. She is a current member of the excavation team of the American Excavations Samothrace, and this past October participated in the Peraia of Samothrace Project.

**Ana Veličković / University of Belgrade (Serbia)**

**What do we know about Romanization?**

The theory of Romanization represents the dominant interpretive framework of Roman archaeology and has been the subject of its study for more than a century. It was created with the intention of researchers to explain the social relations and cultural changes that occurred due to the Roman conquest of other territories and their annexation to the Roman Empire. In its traditional meaning, created in the 19th century, the process of Romanization implied the mere assimilation of the local

population, i.e. "barbarians" and their transformation into Romans, which would include changes in material culture, visible to archaeologists. The rethinking of this concept began in the last decades of the 20th century, following the leading political, sociological and philosophical trends of the time. In the last thirty years, a large number of researchers from Western Europe and USA, who dealt with social change during the Roman period, devoted their research to the deconstruction of the term romanization. This debate has sometimes become more political than archaeological in Western Europe, especially in the UK. The term romanization was in some cases declared taboo, and the ultimate goal was its complete abandonment. The proposed alternatives were often only descriptive or insufficiently tested. Nevertheless, a significant shift was made in the way of perceiving the possible relations between Rome and the conquered communities and their integration into the Roman Empire. Unlike the rest of Europe, these tendencies have only recently reached Serbian archaeology. When it comes to Serbian archaeology that deals with the early Roman Empire and the conquest of the Balkans, it relies heavily on the cultural-historical paradigm and the idea of ethnicity. It is the legacy of the past authority figures, that were prominent in the second half of the 20th century. So the question I would like to ask is - Is theory of Romanization the best answer when it comes to cultural transmission in the Roman Empire, or is there something better?

**Ana Veličković** is currently a second-year PhD student of archaeology at the University of Belgrade Faculty of Philosophy (Serbia). At the same institution, she got her BA (2018) and her MA (eng. Possible new conclusions regarding the process of Romanization based on the research of Roman bi-ritual burials, 2020). During her studies, she developed special interests in topics like the development of the early Roman Empire, Roman Army, Roman Provincial Archaeology and Theoretical Archaeology. She also worked on a couple of archaeological sites - Karamburnaki site in Thessaloniki (Greece), Belgrade Fortress (Serbia) and Glac site in Sremska Mitrovica (Serbia). Through her PhD, Ana hopes to gain new insides regarding the cross-cultural contacts and transmissions on the territory of modern-day Montenegro (Roman Dalmatia) during the first centuries of Roman rule.

**Andra Meneganzin / Università degli Studi di Padova (Italy)**

**Peștera cu Oase, human hybrids and Neanderthal evolution**

Since the discovery of a robust mandible in 2002 at Peștera cu Oase (Southwestern Romania), the site has not ceased to be a key evidential source in the debate on modern human dispersals across Europe and interactions with the Neanderthals. In this paper, I argue that the importance of the Peștera cu Oase findings resides in two main aspects:

first, opening up scenarios of admixture between regional *Homo sapiens* and Neanderthals before the advent of the paleogenomic era, later confirmed by aDNA data; and second, along with recently sequenced genomes and archaeological evidence, feeding into a complex scenario of *H. sapiens* failed expansions and coexistence with Neanderthals in Europe (Hajdinjak et al. 2021). Until the last decade, the problem of assessing the extent to which modern and “archaic” hominins interacted could draw exclusively from fossil and archaeological evidence, making it a terrain of fierce debates due to conflicting interpretations of ambiguous remains. However, these fields have generated a fundamental body of knowledge on Neanderthals, acting as a pathfinder for subsequent discoveries and raising predictions that could be tested with future technology. I’ll argue that an emblematic case in this sense is the Oase1 modern human mandible (Trinkhaus et al. 2003), dated ca 37-42 kyr-old, which has long been described as carrying morphological traits consistent with Neanderthal admixture. More than a decade later, after various failed attempts, the sequencing of Oase1 revealed the highest levels of Neanderthal ancestry ever found to date in a modern human (6-9%), offering an evolutionary snapshot 4 to 6 generations apart from the introgression event (Fu et al 2015). Even if it did not substantially contribute to later Europeans, Oase1 provided evidence for admixture not limited to the ancestors of present-day people leaving Africa, but taking place also in recent times in Europe, contributing to building consensus on the reality of interbreeding in recent human evolution. However, I’ll argue that the relevance of the Oase site today has not been extinguished. Historical evidence goes through a process of constant recontextualization, in virtue of which richer theoretical and empirical regimes can put old data to work in new ways (Wylie 2017). This in part has already happened when new technical and analytical tools (aDNA extraction and sequencing) have been brought to bear on Oase fossil remains. However, today Oase is one among four early *Homo sapiens* sites that overlapped in time and spaces with the Neanderthals that show signs of archaic admixture, and with Bacho Kiro (Bulgaria) and Zlaty Kun (Czechia) it helps drawing a map of lost outposts of modern human expansion pulses. In the final part of the paper, I’ll discuss how this scenario of admixture and delayed takeover of the continent by *H. sapiens* offers the fundamental background against which the re-evaluation of Neanderthal material complexity, cognitive and symbolic lives need to be considered, framing our ability to investigate a lost and different way of being human.

**Andra Meneganzin** is a Ph.D. candidate in Biosciences at the Department of Biology of the University of Padova (Italy), attending the specialized curriculum in “Evolution, Ecology and Conservation”. Her main interests revolve around the philosophy of

Middle and Late Pleistocene paleoanthropology and archaeology. More specifically, her research focuses on modern human origins, the evolution of behavioural and cognitive complexity, archaic admixture, hominin taxic diversity, explanations and dynamics of Neanderthal extinction. She is also interested in the communication and public understanding of evolution.

**Dimitra Mazaraki / Paris 1  
Panthéon-Sorbonne (France)**

**Participatory practices of archaeological heritage in  
local communities of South-eastern Europe:  
interdisciplinary methods and challenges**

The European Union's policy agenda has been pointing out the importance of the participation of local communities in cultural heritage. However, at many national and regional levels across EU member states, wide disparities are observed in this direction, imposing barriers in the participatory approach of various stakeholders in culture. This paper will explore current practices and challenges of engagement in archaeological heritage by examining diverse projects, focusing on non-urban local communities.

More specifically, the proposed paper concerns the practices of Community archaeology, a field of research that emerged in the 1970s, although it has gained much acceptance, especially in the last decade. Community archaeology aims to connect local communities with the archaeological heritage in the region, exploring different practices of raising awareness and involving the public. The proposed topic will present innovative and interdisciplinary approaches to citizens' involvement and an overall assessment of the methods used.

The aim is to highlight the benefits of such practices, discuss the methodologies in use, dialogue the various problems that arise and the identified difficulties. The paper derives partly from the PhD research of the author, investigating the dynamics between archaeological heritage and local communities in Crete, Greece. The case study is the city of Malia at the north shore of the island and the archaeological site of the Minoan Palace in the region. In this respect, the paper will give special attention to Greece, integrating good practices and approaches from other countries in South-eastern Europe.

**Dimitra Mazaraki** is a doctoral student in Archaeology at the University of Paris 1 Panthéon-Sorbonne. Her research explores the dynamics between local communities and archaeological sites, focusing on the representations of archaeology, public participation, and valorisation of archaeological heritage. She studied Archaeology in Athens (BA with honours, National and Kapodistrian University of Athens,

scholarship from the D. Arapoglou Foundation) and Cultural Heritage and Museums in Paris (MA with honours, Paris 1 Panthéon-Sorbonne, scholarship from the I. Latsis Foundation). She has worked as a contract archaeologist at the Ephorate of Antiquities of Florina and Eastern Attica. Currently, she works as an archaeologist-museologist in the Directorate of Modern Cultural and Intangible Cultural Heritage in Athens. She has also participated in archaeological heritage mediation projects in Greece and France.

**Elvira Ibragimova /  
Central European University  
(Hungary)**

**Archaeological knowledge and formation of  
urban spaces in Belgrade**

The proposed paper analyses the role of archaeological knowledge and investigation of cultural heritage in the formation of urban space and architecture development. The presented case study is Belgrade from 1918 until now, as a capital of the Kingdom of Yugoslavia, socialist Yugoslavia and nowadays Serbia. The first part investigates how the construction of knowledge about archaeological sites and cultural heritage influenced the image and shape of the city. On the one hand, the knowledge was instrumentalized in order to embody desired identity (Yugoslav or Serbian one) or promote Belgrade's image as a historical site. On the other hand, the knowledge was an obstacle to the realization of urban projects and thus was neglected. The second part analyses how the participation of archaeologists and art historians in urban planning and public debates about city development changed over time. I investigated Belgrade's transformation in three cases: the capitals of royal Yugoslavia, socialist Yugoslavia and the Republic of Serbia. Also, I compared how various political regimes influenced the role of these disciplines and their visibility in the urban spaces.

**Elvira Ibragimova** is currently a PhD candidate at the Central European University. Her doctoral project titled "Unrealized and Unrealizable: Architectural Projects and Ideas in Interwar Belgrade and Zagreb". She holds a specialist degree in Political Science from the Moscow State University, a master's degree in Art History from the European University at Saint Petersburg and a master's degree in History from the Central European University.

**Gökçe Kuzey Özdemir / Middle East  
Technical University (Turkey)**

**The necessity and interdisciplinary role of  
archaeologists for urban archaeological  
areas**

Remains of ancient sites and sacred areas often get trapped in urban contexts within today's cities due to fast developing cities and urban sprawl especially in developing countries such as Turkey. At the same time, archaeological remains are continuously

uncovered due to urban infrastructure and building activities. Urban archeology first emerged as a concept in Europe in the 19th century to describe, protect and maintain these areas while securing daily life in the cities. The co-existence of archaeological remains and cities has necessitated contribution of many disciplines in urban archaeological studies. Among these disciplines are archaeology, city planning, architecture, engineering as well as art history, anthropology, numismatics and geography. Interdisciplinary approaches are especially necessary because urban archaeological areas have different needs due to their varying location, age and different problems. They also require unique interventions including excavation, conservation, planning, presentation and management. In all these processes interdisciplinarity is a must not only in developing theories but also in the field and in application. In Turkey, the involvement of archaeologists in urban archaeological projects have been insufficient which resulted in inadequate evaluation and integration of archaeological remains in urban conservation plans. This demonstrated the necessity of professional teams, composed of experts in the field in order to devise effective and sustainable methods of protection at urban archaeological areas, achieve their integration with the city and their transfer to future generations through the years. Today, archaeological areas are often cut off from the rest of the city and are not protected in an effective and sustainable way despite a multitude of laws, regulations as well as application guides, advice notes and sample projects demonstrating the need for interdisciplinarity in management and conservation processes, funding and legal issues. The aim of this study is to examine these documents and previous projects and discuss the necessity of interdisciplinary studies, and especially the importance of the involvement of archaeologists in urban conservation projects. Determining the scope, framework and determination of research teams and their authorities constitute the basic steps of developing a new system for successful and sustainable conservation studies for urban archaeological areas.

**Gökçe Kuzey Özdemir** graduated from Süleyman Demirel University, Department of City and Regional Planning in 2011, and she has a minor degree from the Department of Archeology. Between 2010 and 2016, she took part in the archaeological survey of Isparta and the archaeological excavations of Pisidia Antioch and Burgas (Palaia Knidos). She worked as a researcher in projects between 2010 -2011. She has various certificates from national and international education and research institutions on cultural heritage protection, urban archaeological sites, disaster and risk management, ecology and protection. She started her master's degree in the Department of Urban Planning at Istanbul Technical University in 2015. In 2019, she received her master's degree from Istanbul Technical University with her thesis titled *“Definition of*

*Emergency Preparation Processes Against Disaster Risks in Urban Archeological Areas, Case of Kucukyali Archeopark* ". In 2015 – 2020, she worked as a lecturer in the Architectural Restoration Program of the Vocational School of Istanbul Arel University, Department of Architecture and Urban Planning. She is currently a PhD Candidate in Middle East Technical University, Department of Settlement Archeology and currently working as a Urban Planner (M.A.) at E Plus Planning Project Consulting Trade. Co. Ltd. Among her fields of interests are archaeological heritage and management, urban archaeological areas, heritage and risk management, visualization on archaeological heritage, heritage and human rights and public archaeology.

**Kyriaki Tsirtsi / The Cyprus Institute (Cyprus)**

**Reconstructing food procurement and consumption at the 1st millennium BCE site of Sikyon.**

Human activities for food production, processing, storage, and preparation reflect important daily activities and structured decisions. These choices can be deciphered through the study of archaeobotanical remains. This presentation aims to unfold snapshots of daily life, and more specifically meal preparation and consumption activities, at the 1st millennium site of Sikyon, in southern Greece. Both macrobotanical (charred seeds) and microbotanical (starch granules) remains are used to decode the agricultural and cooking activities that took place at the site. While macrobotanical remains enable us to shed light on a wide range of human-plant interactions, from resource management and environmental impact to cultural modification of plant products and the plants themselves, starch granules are a source of information concerning human dietary behavior. The interdisciplinary nature of the present study not only allows us to trace of the exploited plant resources, relationships between people and plants, and past day-to-day rural life during the 1st millennium BCE, but also facilitates suggestions concerning the cooking and consumption of foodstuffs, relationships between people and plants, and moreover has the potential to suggest contextual interpretation within the site.

**Kyriaki Tsirtsi** is a PhD student in the Cyprus Institute and the Science and Technology in Archaeology and Culture Research Center (STARC) since October 2017 after receiving her MA in Archaeology of the Eastern Mediterranean: Greece, Egypt and the Near East from the University of Aegean, GR (2017), her MA in Historical Research, Teaching and New Technologies from the Ionian University, GR (2014) and her Bachelor's degree in History and Archaeology from the National and Kapodistrian University of Athens, (GR 2007). Throughout the years, after receiving her Bachelor degree, she was involved in excavations conducted by the Greek Ministry of Culture (Ephorate of Antiquities at Ancient Corinth) in the region of Corinthia in the

Peloponnese and she has participated in international field projects in Greece and in Cyprus, collaborating with the Universities of Cambridge, Copenhagen, Brussels, Vienna, Toulouse and Uppsala in Europe and Dickinson College at USA, at the sites of Mycenae, Sikyon, Crete, Keros, Delphi, Pheneos (GR) and Ayia Marina-Xyliatos (CY). For her PhD project, Kyriaki is affiliated with the Danish archaeological Project 'Old Sikyon' and she was awarded a 3-year fellowship by the Carlsberg Foundation of Denmark. The reconstruction of domestic activities -by using interdisciplinary proxies- and the understanding of a settlement's economic and social organization dated on Classical era describe Kyriaki's principal research interests. Her PhD is focused on the agricultural products and the domestic pottery where they were processed, stored and cooked at the site of Sikyon in Greece. Through this interdisciplinary study, her PhD will be possible to reenact the kitchen rather as function with central role in the life of the settlement and nor as location, in combination with the agricultural practices and dietary habits. The way by which the Sikyonians used to store their food, the types of pots that were used in food preparation and the kind of food itself will be illuminated, providing a snapshot of the domestic and economic life of the Classical period.

**Nadire Aslan / Middle East  
Technical University (Turkey)**

**The relationship between the use of courtyards and  
cultural identity in Roman domestic architecture**

Individuals who constitute the society and the ethnic identity to which they feel a sense of belonging are one of the fundamental elements of that society's culture. In order to be able to understand the development and cultural orientation of a past society, all epigraphic and archeological data should be considered. Nevertheless, recent studies demonstrate that architectural evidence has the potential to contribute to the understanding of the culture of a society as much as the epigraphic data and ancient resources. The approach that views architectural remains as cultural material puts domestic architecture in a particular position. In this context, domestic architecture, which previously was considered to be reflecting only the family and daily life, is now perceived to be closely related to the concept of societal culture. Moreover, recent approaches in archaeology tend to reconsider the mostly preconceived terminologies while researching cultural identity and its foundations of it. As a result of this, the Roman Empire and the socio-politic structure it established in different geographies came to be seen as a mutual cultural interaction between the ruler and the ruled, rather than one-way cultural imperialism. This research aims to demonstrate how the Roman Empire influenced local culture and how social identity was shaped during the Late Republic and Early Imperial periods taking some comparative domestic examples from Anatolia and Greece. The peristyle houses, which were shaped in the Greek

architectural tradition, were preferred by the Romans as well as the atrium-type houses specific to Roman residential architecture. We can observe that the use of courtyards belonging to different periods is preferred together. These uses provide us with architectural data in terms of showing the interaction of different communities that have different historical or social background. In addition, houses with courtyards, which are generally owned by wealthy families, also show different decorative and architectural elements according to the effect of the administrative and economic relations of the city under the Roman Empire. For this reason, these houses will be examined within the texture of the city and it will be tried to understand how local and foreign elements are used. Consequently, the examples chosen within the scope of this study aim to evaluate how commercial, economic, hierarchical, social (gender, age etc.), and religious elements are shaped in residential areas.

**Nadire Aslan** is a PhD student at the Middle East Technical University since 2021. She completed her master's degree at Hacettepe University in 2019 on "The relationship between courtyard and cultural identity in Roman residential architecture: Ephesus, Priene, Aphrodisias, Kremna, Sia, Zeugma". Accomplished undergraduate education at Ankara University Classical Archaeology Department in 2013. She participated in Salamis Ancient City Excavations between 2010-2012 excavation seasons and Alexandria Troas City Excavations in 2011-2012 as an intern archaeologist. She took part in 2013 Arykanda Ancient City and 2016 Aspendos Ancient City Excavations as an archaeologist. Also, she has been working as a volunteer manager at the Sharing Circle Association/Paylaşım Çemberi Derneği, a non-profit organization focused on the rights of human, animal, and inanimate beings since 2019.

**Vasile Opreş / Bucharest  
Municipality Museum  
(Romania)**

**Studying the craft of prehistoric colours:  
opportunities and challenges of an archaeologist  
in Bucharest**

A visit to a local museum from Southern Romania will bring in front of your eyes a myriad of highly decorated Neolithic vessels. The labels near the showcase will inform you about their age, provenance and some elusive words are put about their manufacture and use. The artistry of the prehistoric potters is emphasised, while the symbolism of the incised or painted patterns is elusive described as religious or mystic. However, information on the materiality of the pigments is missing. That is because you can look for hours at the white colour applied on a pedestaled vessel from Early Eneolithic and all that can be said is that the white is indeed white, or maybe on one side the white is more yellowish than on the other. A decisive step for comprehending the meaning of prehistoric pigments is to explore their materiality. And there is where the hard part begins. Over the past century, the Romanian archaeologists intensively

used the pottery decoration typology as a chronological marker and also to describe local phases of “cultural and material evolution”. Although there was some interest in the nature and composition of the pigments, the published studies on the subject are scarce and some of them are debatable. In order to fill this gap, in the past few years, I was involved in several attempts to determine the composition of the prehistoric pigments from pottery from Southern Romania by using archaeometric methods. Together with specialists in physics and chemistry from various institutions, we tried to answer specific questions related to pigments’ composition, raw materials sources, preparation technologies, application methods, local particularities and regional traditions etc. The whole effort ended for the moment with the publishing of two studies with international visibility (Oprîș et al. 2019; Oprîș et al. forthcoming). This presentation will be about my personal experience as an archaeologist caught in the collision between archaeology and hard science on the field of prehistoric pigments, developed in the last five years in Bucharest. The topics such as multidisciplinary approach, specialisation in archaeology, raw evidence and theoretical reflexion will be discussed, emphasising the accumulated personal opportunities and challenges.

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