

Towards Urbanism: Ritualizations and the growth of settlements

(Late Bronze Age to Archaic period, Mediterranean basin)

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Clara Di Fazio (Rome): From civic to ritual. The Ritualization of institutional offices and roles: a case of study from Latin cities

Thinking about incidence of sacred in urbanism and in creation of the urban form – and therefore on a complex society organization – the analysis of some religious posts and of the role played, unavoidably, is linked to the exam of the origin and development of the civic structures and institutional offices.

So, in any case the establishment of the State is the fact that make public the functions, also for ancient priesthoods, originating into a “pre-urban” dimension, with a previous role in a different social and political context. For its part, religious and ritual functions have a significant impact on political and institutional sphere.

On this level, the problem of the relationship between magistracies and priesthoods arises. In comparison to this difficult issue, the reading proposed by the historian Santo Mazzarino is still important and topical; it underlined very well how the evolution of the archaic Roman magistracy and in the same way of the concept of priesthood «were two parallel aspects of a similar phenomenon» (MAZZARINO 1945).

This report intends to investigate that phenomenon focusing on the topic of institutional offices “sacralization”, with a such case of study from the Latin world. There are evidences of some figures as the *dictator ad sacra*, the *aedileses lustrales* (CIL, XIV 2580; 2603; 2620; 2628; CIL, I² 3043) and the *praefectus sacrorum* (CIL, XIV 2580; 2620; AE 1906 79); they allow to reflect on ritualization process of some local political offices then re-formed as religious functions.

Exemplary in this regard it is the case of the dictatorship, that sets better in evidence the problem of time, contents and meanings of the process of “sacralization” of political roles. Another meaningful aspect is the function and role of the *rex sacrorum*. This priesthood is related to the *auguratio* and to the exercise of the *auctoritas* and it is a depositary of specific sacred duties since the archaic age. Initially connected also with the *ignis perpetuus* guarded in the *aedes Vestae*, it is a figure of great importance and meaning to investigate the evidence of the ritual roles and the relation with the more ancient *sacra* of the cities.

Manuel Fernández-Götz (Edinburgh): Creating communities: Religion and memory in early urbanisation

The first millennium BC was a period of urbanisation in large parts of Eurasia and the Mediterranean. Processes of centralisation led to the development of fortified and open agglomerations, following a variety of models that range from gradual growth over time to planned foundations *ex novo* as a result of political decisions. While there is an enormous diversity of pathways to urbanisation, religion appears to have played a key role in many different scenarios across space and time. In periods of demographic growth and economic expansion, it served as a decisive ideological force for bringing communities together. Religious structures and evidence of rituals are among the earliest elements in emerging urban settlements, and in many cases the perceived sacredness of certain spaces predated the development of large settlements on the same locations. This paper will provide a comparative view on the role of religion in the emergence of early urban sites, based on archaeological evidence from examples ranging from Central Europe to the Iberian Peninsula. Particular attention will be devoted to the role of social memory in the symbolic construction of communities in contexts of political and ritual centralisation. Moreover, adopting a multi-scalar approach in selected case study areas, the contribution will aim to identify the role of religious practices in urbanisation at a local, regional and supra-regional level.

Claudia Moser (St. Barbara): Production Values: Manufacture, Craft, and Ritual in Early Italic Sanctuaries

As scholars of ancient religion, we tend to concern ourselves with the activities that occur within the sacred architectural spaces of a sanctuary, focusing our attention on the performance of ritual at a sacrificial altar. Inevitably, we must base our studies on the material remains that often provide the only evidence for the character of this special, non-everyday practice. We employ buried terracotta votives or animal bones—the seemingly ‘passive’ material end-states of the ritual—as a means of giving life to these ancient religious behaviors, of recreating practices, in the hope of better understanding the lived experience of the ritual participants. But we very often fail to take into account the religious aspects of the pre-depositional phases of these ritual offerings, the entirety of the ‘itinerary’ of these objects and, most particularly, their production, their craft, their commercial exchange, and the location of these artisanal practices with respect to the site of the actual performance of ritual. This paper will investigate the production phases of early Italic ritual votives: the ways in which the place of production served as a crucial link between ritual and ordinary, communal economic practices; the ways in which the physical proximity of these activities cast the sanctuary itself as a pivotal player in the forging of exchange connections between the local community and the surrounding region. This study’s focus on production facilities within a sanctuary’s *temenos* will allow us to see: how economic activities became sacralized; how sacred spaces became indispensably involved in the emergent interurban fabric; and how those objects manufactured within a sanctuary could transgress the boundary between the world of Mediterranean-wide trade beyond the sanctuary’s perimeter and the sanctified religious activities occurring within. Production

facilities at early Italic sanctuaries in developing urban communities in central Italy will be examined with particular attention to the crafting of metal, terracotta, or textile goods for use both on the sacred and on the far sides of the temenos walls. Relying on archaeological evidence of the production site and of the crafted product itself, this paper will explore connections between where these objects are made and where they end up, blurring our usual understanding of the divide between economic and religious activities. This study will focus primarily on three sanctuaries in Archaic and early Republican central Italy in three emerging cities: Lavinium, Rome, and Gravisca. The selection of sanctuaries within these larger communities—communities which, not coincidentally, were fast becoming principal urban centers—reveals how such sacred spaces themselves could become the hubs for material, political, economic, and social exchange within not only Italy itself but also the wider Mediterranean commercial sphere. The paper will examine the production of: (1) terracottas and ceramics (the double kiln and adjacent edifice at the Sanctuary of the Thirteen Altars at Lavinium; a kiln in the Curiae Veteres sanctuary on the northeast slope of the Palatine Hill in Rome; and kilns scattered throughout the Sanctuary of Aphrodite and the Northern Sanctuary at Gravisca); (2) bronze and iron objects (from foundries also in the Sanctuary of Aphrodite and in the Northern Sanctuary at Gravisca; and from the small installation for metalworking of iron, bronze, and lead in the Curiae Veteres sanctuary on the Palatine); (3) loom weights and spindle whorls indicating the production of textiles (at both the Eastern Sanctuary and the Sanctuary of the Thirteen Altars at Lavinium). In addition, the recycling and crafting within the sanctuary of objects already offered at an altar, (in this case, bone from animal sacrifice), will be explored through recent evidence for worked bone from the Curiae Veteres sanctuary in Rome. The focus on central Italy will be complemented by discussion of contemporary sites in Magna Graecia (for example, the Heraion at Foce del Sele and the “Weaving Hut” at Francavilla Marittima).

Kiersten Neumann (Chicago): IN ORDER TO OPEN THAT CANAL.

Sennacherib and the Waters for Nineveh

As the vice-regent for the god Aššur and divinely sanctioned ruler, the Assyrian king was responsible for the order, power, and prosperity of his vast empire. Royal building projects—fulfilled within the limitations and boundaries of the natural world—were attributed to divine inspiration, presented as the replication of acts of creation by the gods in mythical times, and designed by ideological motivations. Shortly after assuming the throne in 704 BCE, king Sennacherib moved the capital city from Dur-Šarrukin to Nineveh. Through the middle of the king’s newly expanded city, whose boundaries were defined by fifteen monumental gates set within a twelve-kilometer long city wall, ran the Khosr river; this was but one source of water harnessed by the ambitious king. Throughout his reign, Sennacherib improved upon the provision of water to Nineveh and its agricultural hinterland through the construction of sophisticated hydraulic systems, points of which were marked by sculpted rock reliefs showing the king among the gods and other mythological figures. The king’s royal inscriptions—recovered from material culture at the capital city and on rock faces along the canal systems—boast of his accomplishments, including control of the land’s resources, supplying water to his people, and the beautification of the Nineveh’s luxurious royal gardens (kirimahu).

The texts, visual imagery, and archaeological evidence of Sennacherib's canal systems have been studied from a number of perspectives, including iconographical, ideological, historical, and archaeological. In this paper, I aim to build upon this work by looking at Sennacherib's canal projects within the framework of ritualised practice. The sensory experience associated with aspects of the construction of these canal systems—including the performance of offering ceremonies, marking the landscape with mythological imagery, and the dichotomy between otherworldly mountainous contexts and an ordered urban setting—provided the mechanisms by which these building projects were ritualised, bridging the gap between the human and divine worlds for the individuals involved. This experience, combined with the idealised recording of these projects in texts and their associated cultural memory, reaffirmed for the people of Assyria Sennacherib's place as intermediary between gods and men and the extension of his power over not just people, the land, and its resources, but also an element of the greater cosmos.

[Katja Winger \(FU Berlin\): Ritualization as a spatial practice](#)

This paper will focus on different religious activities in the Late Iron Age oppida. Based on data from the well-known oppidum at Manching (Bavaria) it will discuss the different places of religious activities in this towns. In addition to the question of number and location of cultic places, it will discuss the varying material evidence regarding possible connections to different religious activities vs. different parts of society. Starting from the earliest traces of ancestor worship and the first central special building ("temple") at Manching it will consider the chronological position of ritualization in relation to urbanization. In this context, we can relate the whole outline of the later city with its more than 7 km of wall to the structures given by this first temple.