

a cura di
Valentino Nizzo



Incontro Internazionale di Studi



Antropologia e archeologia a confronto: archeologia e antropologia della morte 1. La regola dell'eccezione



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ABSTRACTS E KEYWORDS

RELAZIONI

FRANCESCO REMOTTI

Categorie mortuarie: “ciò che scompare”, “ciò che rimane”, “ciò che riemerge”

As a transversal knowledge, the anthropology must obtain the tools that allow to connect different cultures together. In the field of thanatological anthropology the author proposes a triad of categories, which refer to the processes of disappearing, remaining, re-emerging. Addressing the experience of death, every culture is required to deal with the disappearance and at the same time is committed to decide “what disappears”, “what remains”, “what re-emerges”. And this concerns not only the materiality of bodies, but also the spirit of the dead, in a plurality of ways, beliefs, choices that always involve also the meaning of life.

Key-Words

Disappearing, remaining, re-emerging, decomposition, corpse, spirit of the dead.

HENRI DUDAY

Sépulture ou non-sépulture ? Sépultures “anormales” (“anomales”), morts d’accompagnement, dépôts de relégation, privation de sépulture, cadavres perdus..., ou les difficultés de la notion de norme dans l’archéologie de la Mort

L'auteur se propose d'inventorier les différentes réalités que peut recouvrir le concept de sépultures “anormales (*sepolture anomale, deviant burials*). Pour ce faire, il s'interroge tout d'abord sur ce que nous appelons sépulture, et donc sur ce que l'on pourrait appeler les non-sépultures. Le premier constat est que l'appellation de sépulture “anormale” est injustifiée si on l'applique à des corps qui n'ont pas bénéficié d'un traitement funéraire (cadavres perdus, cadavres outragés, victimes de sacrifices...). Il insiste par ailleurs sur la nécessité de distinguer ce qui procède réellement des gestes pratiqués lors de l'inhumation et ce qui résulte de perturbations ultérieures, taphonomiques ou anthropiques. Il remet en cause deux des dogmes qui fondent traditionnellement le raisonnement en archéologie funéraire, à savoir d'une part qu'il existerait dans chaque groupe humain une “norme funéraire” régissant dans leurs moindres détails le traitement du corps et la structure de la tombe, et d'autre part que la classification en funérailles simples et doubles proposée par Hertz pour l'anthropologie culturelle peut être directement transposée au champ de l'archéologie funéraire, dont l'un des fondements intangibles reposera sur la distinction entre sépultures primaires et secondaires. Ces différents aspects sont discutés à la lumière d'exemples concernant la position et le traitement du corps, le nombre de défunt(s) représenté(s) par leurs restes squelettiques et la constitution des assemblages osseux (recrutement funéraire), les tombes provisoires et les tombes vides.

Key-Words

Archéologie funéraire, archéothanatologie, sépulture anormale, privation de sépulture, sépulture provisoire, norme funéraire.

IAN GONZALEZ ALAÑA

Deviant burials, nécrophobie, rite liminaire: pour une normalisation sémantique et une approche systémique des gestes funéraires et mortuaires “atypiques”

The archaeological record has shown in all periods and cultures some cases of abnormal or deviant practices. The lack of research on deviant burials in French scholarship makes a definition of ‘abnormality’ or ‘deviance’ very unclear, and differs from one research paper to another. This work has already been performed in Anglophone and German research for many years, but it is missing in French academia. Our aim is to create a proper definition of deviant burials in the French context, and with that as our goal we propose an epistemological study to establish a precise and clear explanation, defining

the concept of deviant burials in a precise manner. Highlighting the importance of using the term *ritual* rather than the word *practice*, and using the cases of necrophobic rituals with the aid of the *Rites de passage* from Van Genepp, we will be able to create the concept of *liminal ritual* that will distill all the meanings and concepts under the term *deviant burial* in Anglophone research into a French context.

Key-Words

Definition, deviant burials, liminal ritual, funerary practices, mortuary practices, epistemology.

MARIA BONGHI JOVINO

Defunti atipici tra archeologia e antropologia. Questioni aperte

In this work, I wish to discuss some of the problematic aspects of atypical death and, in particular, atypical burials in Etruria. Contrary to the Etruscan tradition to bury in the necropolis, they were placed in the town. I will debate about two cases discovered in Tarquinia which seem to me of the great interest. The first is a child's burial of the IX century B.C. According to the paleo-anthropological analyses, he was albino, encephalopathic and epileptic and I believe that was understood by the community as a prodigy. The second case is an impressive burial of the VIII century B.C., of an adult who was killed by a plow to the head. A possible hypothesis is that it was most probably a human sacrifice. This puts on foreground various religious and social problems. Archaeology and anthropology offer the key for interpreting the archaeological evidence.

Key-Words

Human sacrifice, atypical burial, tarquinia, etruscan ritual.

VERA ZANONI, MASSIMO SARACINO, ELISA PEREGO, LORENZO ZAMBONI

Crossing places: luoghi di passaggio e resti umani nella Protostoria dell'Italia nord-orientale

The revision of archaeological and bio-archaeological data from Protohistoric North-eastern Italy's human skeletal remains could suggest a connection between the osteological findings and their spatial placement: human skeletal remains seem to mark peculiar areas, where we see the interaction of different functional and ideological spaces. We could define those ambiguous and potentially dangerous zones "crossing places", in order to underline their transitional nature.

"Crossing places" are significant in organising and structuring the experience of the place typical of every human group and this process involves also the placement of human skeletal remains, belonging to recurrent subjects' categories, such as non-adults, submissive people or individuals afflicted by pathological alterations.

Those subjects have been often regarded as "outcast", i.e. people considered marginal in the social organisation: for this kind of individuals, the dimension of transition seems to be their most important feature both in life and after death.

Key-Words

Crossing places, liminality, skeleton, manipulation.

VERA TIESLER, ERIK VELÁSQUEZ GARCÍA

Body concepts, ritualized aggression and human sacrifice among the ancient Maya

In this work, we wish to discuss some of the multi-layered native meanings of ritualized violence and human sacrifice among the ancient Maya and their mortuary expressions. This talk surrounds a number of elements of debate that are key in detecting and understanding the transformation of the body and the individual in ritualized violence, along with their mortuary signatures.

Key-Words

Maya, human sacrifice, body, cosmology, mortuary treatments.

ELSA PACCIANI, ERIKA ALBERTINI, IRENE BALDI, SILVIA GORI, LUISA QUAGLIA

Strategie di emergenza: il seppellimento in corso di una moria di durata imprevedibile

The burial characteristics of two funerary sites of different time and geographic area are compared: one of late antiquity dated back to the fourth/sixth century CE, found under the Uffizi Gallery in Florence, the other one dated to the fourteenth century CE, found inside the Abbey of Abbazia San Salvatore al Monte Amiata (Siena). Both are in fact expression of a catastrophic condition characterized by a high but not simultaneous mortality. We can observe two different ways of solving problems of space and time due to the need to bury rapidly many bodies every day, for a period of not predictable duration.

Key-Words

Late antiquity florence, late medieval monte amiata, catastrophe, funeral strategies, taphonomy.

STEFANO VASSALLO

Le sepolture dei cittadini imeresi vittime della strage del 409 a.C.

In the battle of Himera of 409 BC the Punic army, conquered the city, made a massacre of people related by historical sources. The discovery in the surface layers of the Western necropolis of hundreds of burials, characterized by elements hardly compatible with the usual colonial Greek funerary types, made us suppose they are depositions of Imeresi killed during the siege of the colony, who were later buried in the difficult and chaotic circumstances after the destruction of Himera.

Key-Words

Himera, battle of 409 bc, unusual burial, massacres, mass graves.

GIOVANNA BELLANDI, DANIEL GAUDIO, ALESSANDRA MAZZUCCHI

Dai campi di battaglia risorgimentali alla memoria della morte “gloriosa”: il caso dell’Ossario di Custoza

We created a database of anthropological information on 342 of the 1489 crania from amongst the skeletal remains in the *Ossario di Custoza* (Sommavilla, VR) - those of the dead from two Italian *Risorgimento* (wars of independence) battles in 1848 and 1866 who had been buried collectively without distinction on the battlefield and were subsequently exhumed and re-housed in the *Ossario*. We present preliminary analyses of 10 particularly interesting crania. The dead were young men, but not adolescents, in generally good health with few dental or skeletal pathologies, but often with markers of metabolic stress. The crania bear the marks of changing military technology: larger bore and smaller bore firearms, bayonets and sabres. The further evolution of these military technologies led to the devastating injuries inflicted during the WWI.

Key-Words

Battle, custoza (Veneto region - north of Italy), ossuary, memorial, risorgimento (italian war of independence), health, skeletal traumas - firearms and edged weapons.

ÁNGEL FUENTES DOMÍNGUEZ, FILIPPO SCALISI, ÁNGEL MORA URDA

Il caso della Tahona di Uclés: la “morte atípica” durante la Guerra Civil Española

In the cemetery (“La Tahona”) of the monastery of Uclés, first a hospital during the Spanish Civil War and later a franquist jail, 429 people were buried. The exhumation was carried out during the months of summer of 2005 to 2007 with the purpose of moving the remains to a pantheon and identify as many as possible. This article, presents an overview of the first line of archaeological and anthropological inquiry in development, trying to find the different patterns of use present during the two phases of the cemetery.

Key-Words

Spanish civil war, violent deaths, franquist prison, archaeology of repression, uclés.

GAËLLE GRANIER, HÉLÈNE MARINO

Cholera outbreak of the XIXth century: a potential cemetery discovered in Martigues (France)

Sixty-four funerary structures (primary and secondary burials) were found during the field operation on Kennedy Av. archaeological site. Individuals in primary position are buried in standardized nailed wood coffins, and these are placed in narrow parallel common trenches, in which they are superimposed on several levels. The burial in collective structures of a large number of individuals leads us to think about a disaster graveyard, which existence was confirmed by our researches in the city archives. Between 1840 and 1854, cholera epidemics reached the city of Martigues. If burials in collective trenches translate a usually high mortality rate, maintaining individualized burials in coffins shows that this mortality crisis was correctly brought under control.

Key-Words

Cholera, epidemic, southern france, collective graves, mass disaster grave.

GILDA BARTOLONI, ALESSANDRA PIERGROSSI

Stranieri nei campi d'urne villanoviani

In some of the Urns cemetery of the Early Villanovan culture, we find some atypical inhumation tombs, often belonging to men with arms, another exceptional feature for this period. Analyzing the cases at Populonia, Caere and Pontecagnano, these abnormal burials do not seem to belong to marginal or lower status characters, as it happen elsewhere. This paper try to understand which reasons for this choice are and if the different rituals can be explained by the desire to assert an origin outside the community or a different role inside it. The processes of mobility that characterize the Tyrrhenian communities already by this stage glimpses into the openness and integration and sometimes even the acceptance of a foreigner leader, without fearing any menaces to their cultural integrity.

Key-Words

Villanovan culture, inhumation, incineration, atypical burial, foreigners.

FLAVIO DE ANGELIS, CARLA CALDARINI, ROMINA MOSTICONE, WALTER PANTANO,
OLGA RICKARDS, PAOLA CATALANO

L'inaspettata umanità: integrazione di un individuo “anomalo” in una comunità produttiva della Roma imperiale

The aim of the paper is the morpho-pathological and molecular description of an individual affected by an extremely rare disease: the Syngnathia. This pathology refers to congenital fusion of the jaws, that results in feeding and airways circulation difficulties. Notwithstanding the physical alteration, he was supported in feeding through mesial teeth avulsion that allowed him to eat and to reach the adulthood. The dietary scenario argued by stable isotope analysis highlights an interesting position of this sample, that ate the same food of the rest of the community. Currently, we are performing ancient DNA analysis to genetically support the differential diagnosis of Syngnathia through the sequencing of *FOXC1* gene, that seems to be involved in the pathological outcome.

Key-Words

Integration, sygnathia, morpho-pathological and molecular description, stable isotopes analysis, ancient dna.

MICHELE GUIRGUIS, ROSANA PLA ORQUÍN, GIAMPAOLO PIGA

Sepolture atipiche e ritualità anomale nella necropoli fenicio-punica di Monte Sirai (Carbonia, Sardegna-Italia): nuove evidenze

A series of graves belonging to the Phoenician period were investigated after the campaign excavation of 2007 in the Phoenician-Punic necropolis of Monte Sirai (Carbonia, Sardinia, Italy). One tomb in

particular (labeled 252) is presented here because of its uniqueness. Tomb 252 contained the cremated remains of an individual, probably male, and comparison of the excavation records alongside reconstruction of the bone material itself makes clear that the individual was cremated in a prone position. It represents the first case of prone cremation reported in the literature.

Key-Words

Primary incineration, phoenician age, prone position.

PAOLA CATALANO, ANDREA BATTISTINI

Le deposizioni prone di epoca imperiale nel territorio di Roma

In this presentation, we will examine all the facedown burials of the Imperial period found in the excavations conducted by the Soprintendenza Speciale per il Colosseo, il Museo Nazionale Romano e l'Area Archeologica di Roma, particularly in the Suburbs. The data, directly retrieved on the field by the Anthropological Service of the Soprintendenza, will be statistically examined, correlating the way bones were found, typology of the graves, presence or not of a lid, orientation of the skeletons, age and sex of the deceased, position of the body and presence or not of the grave goods.

Key-Words

Rome, imperial period, facedown burials.

ALESSANDRA SPERDUTI, LUISA MIGLIORATI, ANTONELLA PANSINI, TIZIANA SGULLONI,
PAOLA FRANCESCA ROSSI, VALENTINA VACCARI, IVANA FIORE

Differential burial treatment of newborn infants from late roman age. Children and dogs depositions at *Peltuinum*

The Authors present and discuss the findings of an unusual case of burial of humans and dogs from *Peltuinum* (Abruzzo, Italy, Late Roman Empire). Four shafts of the ancient theatre of the city yielded bones attributed to 85 fetuses and newborns, associated with hundreds of faunal remains, mainly dogs of different ages (adults, puppies and fetuses).

As for the dogs, there is some suggestion of their sacrifice for ritual purposes related to the death of infants.

The symbolic value of water as a vector to the prenatal life or deities drives the choice to bury the bodies in underground environments. It can therefore be assumed that the disused shafts of the theatre have been considered the most suitable place for infants burial in a rural area. Thus, the particularity of the deposition and the high concentration of perinatal deaths are likely connected to cultural practices, involving a differential treatment of infants, in association with a high risk of mortality at birth.

Key-Words

Peltuinum, infants depositions, dogs sacrifice, perinatal deaths, neonatal line.

CRISTINA BASSI, VALERIA AMORETTI, ALEX FONTANA

Associated stillborn and dog burials: the uncommon case of the cemetery of Via Tommaso Gar (TN)

This paper focuses on the significance of the finding of skeletal remains of dogs in an archeological excavation, through the case study of the mixed human/dog cemetery, that was excavated in Via Tommaso Gar (TN) in 2009 by the Soprintendenza per i Beni Archeologici di Trento, under the supervision of the officer Cristina Bassi.

The burial area - dated to III century A.C. on the basis of the grave goods - consisted in 22 human burials (7 adults, 3 to adolescents, one child, 12 individuals who died in perinatal age), and 4 dog burials , all adults dog, disposed beside a long wall, not completely excavated.

In this site there was a clear association between the dog burials and the graves of some individuals died in perinatal age, probably fetuses or stillborn. This fact opens a discussion related to the role of the dogs, whose presence in ritual situations is commonly interpreted as having an archaic expiatory and purifying function, that is well-documented in Mediterranean area.

In particular in this work both archeological, anthropological and archaeozoological analysis contribute to examine - in an interdisciplinary process - the association to animal burials to graves of individuals considered as particular or dangerous in ancient cultures. In the case of the cemetery of Via Tommaso Gar we could appreciate the dog offering as an important grave goods for the little child that venture in the world of spirits, as a companion ad a protector.

But another possible interpretation regards the role of the dogs as guardians, connected to the concept of limes between the world of the living and the world of the dead; in this case the sacrifice assumes another light, and the dogs acquires the role of champion of living against the dead, in particular a kind of dead that has not a distinct status as a stillborn (someone who died at birth, and could be conceived as an open door on the afterworld).

In this paper we will debate about this double interpretation at the light of all the crossed interdisciplinary data at our disposal, trying to understand an uncommon ritual that swing between necrophilia and necrophobia.

Key-Words

Northern Italy, dog burials, stillborn burials, atypical deceased, atypical ritual.

MARSHALL JOSEPH BECKER

Perinatal cemeteries and tophets in Italy: their frequency, forms and cultural meanings

Recent decades have seen increasing attention directed toward the recovery and analysis of the skeletons of infants in Italy. Growing interest in the archaeological contexts of perinatal cemeteries, which are commonly devoid of the artifacts often attractive to excavators, has provided a great deal of information relating to culture-specific mortuary programs and to cultural behaviors. Of most interest is the cultural specificity and long term stability of aspects of mortuary behaviors related to the burial of perinatals and others who are not members of the community. Similarly, the pervasiveness of cultural traditions related to interment, and often differential burial as correlated with age, enables us to examine the extent of ancient cultural borders.

Key-Words

Perinatal burials, suggrundaria, infant cemeteries, tophets, infant mortality rates.

SESSIONE POSTER

SUSANNE MORAW

Deviant or adequate? A case study on a late antique infant cemetery

This paper argues for a paradigm shift in the approach to so called deviant burials. Referring to research from the last few years, the paper challenges the dichotomous notion of norm and deviance in burial practice. The suggestion is to replace this dichotomy in favor of the allowance of a plurality of burial norms, each norm according to specific factors like age, gender, social position, circumstances of death etc. A Late Roman cemetery for children died from malaria provides the test case: The mortuary treatment found here is not deviant, but fully in accordance with Roman burial norms and attitudes. A further suggestion is to focus research not so much on assumed deviances from different periods/societies, but on the plurality of mortuary treatment in one and the same society.

Key-Words

Late roman empire/late antiquity, child burial, malaria, witchcraft/magic, methodology, deviant burial, necrophobia.

FRANCESCO GHILOTTI

La reversibilità del non ritorno. Considerazioni su alcuni illogismi accadici

In this article I will analyze a paradox regarding the Akkadian *post mortem*: the figure of him who comes back from the Land of No Return. To explore this figure, its rules and its exceptions, I will focus on two central aspects in Mesopotamian religious beliefs: the dialectic rigidity / porosity of the boundaries between the world of the dead and world of the living, and the conception of the irreversibility of the (rite of passage of) death.

Key-Words

Land of no-return, akkadian religion, mesopotamian religion, chthonic passages.

REINE-MARIE BÉRARD

Wartime mass graves in the ancient greek world: history, archaeology and anthropology

Wartime funerary practices are exceptional in two ways: firstly because of the unusually high number of dead to deal with and secondly because of the tension that exists between the private event of death and the public dimension of war. In this poster, we propose some methodological tracks to study and analyse wartime mass graves in the Ancient Greek world in order to apprehend their causes and possible meanings. By crossing material characteristics and causal criteria and by taking into consideration the chronological, social and political context each mass grave belongs to, we try to evaluate the possible symbolical and political uses of wartime mass grave in the Ancient Greek world, inside and outside Attic.

Key-Words

Ancient greece, mass graves, warfare, funerary practices, soldiers' graves.

VICTORIA RUSSEVA

Thracian pits with human remains

Many archaeological complexes present human bones in context, which to some point contradicts known outlines of the burial ritual for the investigated period. New investigations on the construction site of the high way Haemus, namely Site 6, pit N 69 and site 7, pits N 1 – square 110/20 and N 1 – square 185/5 present new similar finds in the area of the present North-East Bulgaria. Here in complex of pits, as characteristic for Iron Age are found human skeletons of four individuals.

Key-Words

Iron age pit complexes, human remains.

STEPHEN KAY, LLORENC ALAPONT, ROSA ALBIACH

Investigating the archaeology of death at Pompeii. The necropolis and fugitives of the Nolan Gate
 Outside of the Nolan Gate, one of the principal entrances into the city of Pompeii, lies a small necropolis consisting of a number of monumental tombs as well as other less ostentatious burials. The first systematic excavations began in the early 20th century, whilst later excavations took place in the mid-1970s and subsequently no further excavation has taken place. In the summer of 2015 the British School at Rome, the *l'Ilustre Colegio Oficial de Doctores y Licenciados en Letras y Ciencias de Valencia y Castellón* (*Departamento de Arqueología*) and the *Museo de Prehistoria e Historia de La Diputación De Valencia*, with the support of the *Soprintendenza Pompei* began a new programme of research which will re-examine the tombs, as well as investigate new areas within the necropolis. The aim of the project is to learn more about the physical characteristics of the inhabitants of Pompeii, as well as their diet, way of life and funerary practices. This will be achieved through the excavation of a cross section of burials, osteological analysis and the study of the casts of the fugitives of Pompeii.

Key-Words

Pompeii, necropolis, porta nola, funerary archaeology, excavation, conservation.

PAOLA PAGANO

La morte atipica attraverso le testimonianze epigrafiche del mondo romano

What about the violent deaths in the roman society? We can find a great number of statements in the Latin and funerary inscriptions. First of all, these epigraphies use particular languages to mystify the horrible end of their loved ones. It seems that the expressions of sorrow and regret featured on this kind of inscriptions not only honored the deceased, but also represent a measure of protection for the living from those who passed away: if they did not feel sufficiently regretted, they could become a real danger, and there would be the risk of a settling of scores between the deceased and those who survived, that were supposed to honor them in their epitaphs.

Key-Words

Violent death, latin inscriptions, fireman in ancient rome, interfectus a latronibus, scerviaedus situs, prima florentia, in tiberi decepta est, telesina crispinilla, vivere abominavit, delicatus festius, putei detulit, euhelpistus manes, medici secarunt, ursinio filio, naufragio obito.

ALESSANDRO CANCI, CECILIA ROSSI

Una “sepoltura” atipica in contesto rurale di età tardo-romana: l’inumazione in *procubitus* di Massaùa di Villabartolomea (Verona). Dall’analisi interdisciplinare all’interpretazione della devianza

This paper is aimed to foster the debate on the meaning of face-down burials in Antiquity, presenting a case study coming from a mid/late Roman context of North-eastern Italy.

Discovered in the ‘70s in the land south of Verona, this non-conventional burial was part of a rural cemetery, made up of simple inhumations, for the most part without grave goods. The bio-archaeological analysis highlighted the presence of a humble social group, hard working and malnourished.

The deviant burial was placed among the others. It consisted of a narrow pit, containing the skeletal of a young man, set down in *procubitus*, with hands tied behind the back and legs unusually paired. Several marks of mistreatment were recognized on his bones and this evidence may lead to identify the subject as a slave.

Key-Words

Procubitus, late antiquity, rural context, northern italy, slavery.

ALESSANDRA GUARI

Sepolture anomale nelle tombe del BA I-III di Tell es-Sultan/Gericò (scavi J. Garstang)

The excavations undertaken during the 1930s by J. Garstang in the EBA necropolis of Jericho, revealed three examples of deviant burials. The most famous is represented by Tomb A, by the male deposition 24. Its deviant character is underlined by both the position and the finding: his body was outstretched, with raised arms and flexed legs and a mace head. This association suggest the lineage of chief. Another outstanding revealed deviant burial, the deposition 17, face down, it is strange that this individual was buried in the Tomb A rather than in an isolated view of the negative connotation given to him for burial. Unfortunately neglected by archaeologists until now, is another tomb, 351, characterized by the presence of the cranium of a male individual, surrounded by five female craniums.

Key-Words

Ancient near east, deviant burials, south levant, jericho/tell es-sultan, bronze age.

IAN GONZALEZ ALAÑA

La «défunte aux entraves»: le rite nécrophobique et l’approche systémique des pratiques funéraires et mortuaires liées aux tombes hors norme

The “discovery of a deviant burial in the *Vallon du Fou* (France) was considered a very particular one. The tomb was found in a desolated area in relation to the burial sites in the surroundings. The sepulture

had no funerary artifacts inside it, other than an ankle chain that was found in situ. The past studies on this particular case concluded that the tomb showed signs of servitude. Although the general idea can be true, it's impossible to fully demonstrate the servitude thesis. This case is too rare to be explained as a general example of a particular servile mortuary practice. How can be explained the presence of chains on a dead body? Therefore, we present in this article a hole new approach to the study of this particular burial, that can explain all the missing points that remain on this particular sepulture: the *necrophobic rite* thesis.

Key-Words

Necrophobia, chains, tomb, slave.

CHIARA PILO

Un possibile "iettatore" nella necropoli di Mitza de Siddi a Ortacesus (CA) in Sardegna

Focus of this study is a deviant burial found in the Punic-Roman necropolis of Mitza de Siddi at Ortacesus, near Cagliari, in Sardinia. The lower part of the skeletal remains were buried over the upper part, the head was completely turned to the left and the hands were clutched to the throat. Beyond a general fear of the dead, the comparison with iconographic and literary sources seems to connect the abnormal gesture of the deceased to the evil eye.

Key-words

Sardinia, punic-roman necropolis, funerary archaeology, deviant burial, evil eye.

PHILIPPE PERGOLA, STEFANO ROASCIO, ELENA DELLÙ

Esorcizzare la paura della morte in età medievale. Una sepoltura prona da San Calocero di Albenga (SV)

The excavations conducted by the Pontificio Istituto di Archeologia Cristiana in 2014 at the multistratified site of San Calocero di Albenga, an ancient basilica of the late Antiquity arisen in connection with the burial of a local martyr, have brought to light a deviant burial.

The study, through a multidisciplinary approach (archaeological, taphonomic, bioarchaeological, anthropological), outlines the plausible reconstruction of a severely ill person due to scurvy and anemia that, just for the manifestation of such pathologies, disturbed insomuch his community that probably was mistaken for a evil person or possessed by the Devil. That is why the body was laid prone in an isolated grave, deeper than the other.

Key-Words

San calocero of albenga, pontificio istituto di archeologia cristiana, deviant burial, scurvy, witch girl.

MARIE DE JONGHE, SOLENN DE LARMINAT

À propos d'un cas de *procubitus* du VII^e s. av. n. è. dans la nécropole phénicienne d'Utique (Tunisie)

In 1949, P. Cintas excavated in the necropolis "of the bank" in Utica the grave of an individual in prone position (grave XXIII). This grave is a pit with raw brick walls, as all the other graves of this site for this period, and whose ceramic material is representative of the material found in the VIIth century BC Phoenician graves. In the meantime, the position of the deceased, in *procubitus* with the elbows tied up in the back, denotes in a context of *decubitus* positions. Through an actualization of the data of this grave XXIII, we will think about the place of those deceased in prone position within the Phoenician funerary practices. Aside from a different treatment of the body, can other elements, such as architecture or material in the grave, induce a distinction of the deceased? How would the grave XXIII be regarded compared to the collective standard seen in Utica?

Key-Words

Phoenician, utica, tunisia, prone position, funerary practice.

SERENA VIVA**Un caso di sepoltura atipica dal sito archeologico medievale di San Genesio (San Miniato, PI)**

In medieval cemetery of San Genesio, a burial has been recently found and classified as atypical by some unusual features. The individual was buried in a different way than what is considered the norm for this period and population. The main difference is the body position, that is the forced flexion of the lower limbs, maybe by ropes. Furthermore, according to the taphonomic analysis, the grave was reopened, after corpse skeletonization, in order to remove the skull and replace it facedown, near the legs. The reason for this atypical treatment could be the fear of *revenant* or just an offensive and vengeful action against the individual.

Key-Words

Tuscany, middle age, taphonomy, atypical burial, necrophobia.

SOLENN DE LARMINAT, CORINNE ROUSSE, FABRIZIO ALESSANDRO TERRIZZI

Un contexte funéraire atypique de la fin du XIII^e s. dans le complexe artisanal romain de Loron (Croatie): trésor monétaire et étude archéo-anthropologique

Loron (Tar-Vabriga, Croatia) is a large Roman estate implanted near the sea in the early first century AD on the territory of the colony of *Parentium* (Poreč). It's currently the subject of a French-Croatian international program involving the territorial museum of Poreč (Zavičajni Poreštine muzej), the French School of Rome and the research center C. Jullian (Aix-Marseille University - CNRS) with the support of the Ministry of Culture of the Republic of Croatia and the French Foreign Ministry. Since 1994, the excavations led by an international team have unearthed a large workshop complex mainly dedicated to the production of oil amphoras Dressel 6B for export. This workshop was the property of senators and emperors. It was continuously occupied from the first century AD to the fourth century AD, before being gradually dismantled, and then completely abandoned in the late fifth century AD. New research conducted on the Loron promontory corresponding to imperial property, have located another Roman residential area - probably the aristocratic villa- without revealing significant evidences about the post-antique occupancy of this area. This is why the discovery in 2012 of a male individual burial associated with a small monetary treasure of the late thirteenth century is an atypical funerary context. The tomb itself, a no deep simple grave, was specifically installed at the corner of a building associated with the amphora workshop. It constitutes an isolated context to link with sporadic visits to the coast. Yet the value of currencies associated with deceased contrast to the simplicity of the burial: these are 9 silver coins issued by the Aquileia and Trieste money workshops between 1234-1254 and 1260-1282. These coins were probably gathered in a purse discovered near the basin. The poster presents all burial components (location, architecture, skeleton, material) in relation to the known data on the late Middle Ages Poreč territory occupation and the funerary practice, compared to others similar contexts of isolated medieval burials with coins in Italy.

Key-Words

North adriatic, istria, croatia, italy, middle age, isolated burial, treasury, coins.

La morte è l'unica esperienza della vita che coinvolge ineluttabilmente tutti ma che tutti possono conoscere solo attraverso l'esperienza degli altri, come ha colto efficacemente Pirandello: «*I vivi credono di piangere i loro morti e invece piangono una loro morte, una loro realtà che non è più nel sentimento di quelli che se ne sono andati*». L'antropologia ha codificato nella forma concettuale del rito di passaggio quanto gli antichi avevano già esemplificato attraverso la metafora del viaggio e della transizione. I momenti e gli atti che ruotano intorno alla morte, per la sua condizione di assoluta liminarità, costituiscono dunque il fulcro di un'esperienza collettiva e il tramite necessario per il superamento di quella soglia (*limes*) che ci permette di transitare da una condizione che *non è più* a una nuova dimensione, variamente concepita da cultura a cultura. In questo senso la morte è per eccellenza la metafora del confine; di un "limite" che, paradossalmente, viene raggiunto solo nel momento in cui *non siamo più* e, dunque, non possiamo più raccontarlo. E, in quanto tale, un confine contribuisce a codificare e rafforzare – fittizialmente – l'"identità" delle realtà che vivono ai suoi margini. Anche per questo, la morte può contribuire a definire l'idea e la percezione dell'"identità" che ciascuno di "noi" (singolarmente e/o collettivamente) si attribuisce, poiché è il culmine – naturale o meno – di un'esistenza e, al tempo stesso, l'atto estremo dell'esperienza terrena. È l'unica storia che non possiamo raccontare ma è anche quella attraverso la quale gli altri possono raccontare noi stessi o la percezione che, pirandellianamente, essi hanno avuto della nostra "realità" o, meglio, di se stessi attraverso la nostra "realità". Ma la morte, ovviamente, è anche un atto biologico, nel corso del quale il cadavere subisce una metamorfosi che lo fa transitare dalla dimensione corporea a quella minerale, tornando materia, in un processo che può essere alterato casualmente e/o intenzionalmente dalla natura e dalla cultura, dando luogo a pratiche rituali e/o culturali di ricodifica simbolica della nostra essenza terrena, anch'esse variabili da società a società in relazione alla percezione che ciascuna di esse può avere della dialettica tra vita e morte e tra morte e ciò che si suppone ne seguia.

La terza edizione del convegno di *Antropologia e Archeologia a Confronto* ha inteso affrontare queste complesse problematiche, cercando di offrire una panoramica dei più fruttuosi approcci teorici e delle più aggiornate metodologie d'indagine messe in campo dall'antropologia culturale, dall'archeologia, dalla bioarcheologia e dall'archeotanatologia per cogliere l'essenza di questa frontiera; per decrittare il linguaggio di gesti, segni, sentimenti, riti, paure ed emozioni che contribuiscono a definirla; come sempre con l'ambizione gianiforme di guardare al passato per cogliere l'essenza del nostro presente.

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VOL. 3: Costruzione e decostruzione del sociale

Valentino Nizzo: Archeologo senza frontiere (Todi 1975). Da maggio 2017, in seguito a una selezione internazionale, dirige il Museo Nazionale Etrusco di Villa Giulia a Roma. Dal 2010 è stato funzionario archeologo presso la Soprintendenza Archeologia dell'Emilia Romagna e dal 2015 presso la Direzione generale Musei come responsabile della promozione, comunicazione e accessibilità culturale del sistema museale nazionale. Ha conseguito il PhD in Etruscologia presso la "Sapienza" Università di Roma e il Post-dottorato presso l'Istituto Italiano di Scienze Umane di Firenze pubblicandone i risultati nel volume *Archeologia e antropologia della Morte: storia di un'idea* (Edipuglia, Bari, 2015) da cui ha tratto ispirazione il presente convegno. È ideatore e direttore scientifico della Collana: *Antropologia e Archeologia a Confronto* edita dalla E.S.S. Editorial Service System per la Fondazione Dià Cultura.

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