



Bewegte Räume: Mobilität, Netzwerke und Kontakte im vorrömischen Italien

Fluid Spaces: Mobility, Networks, and Encounters in Pre-Roman Italy

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Abstracts



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Andrea Babbi (Rom – Mainz)

Ein eisenzeitlicher „Culture Switcher“ aus Bisenzio (Capodimonte, VT)

Dank der großen Datenmenge, die vom „Bisenzio-Projekt“ systematisch gesammelt wurde, ergibt sich ein überraschendes Bild dieser Gemeinschaft. Dieses stellt die traditionelle Sichtweise infrage, wonach Bisenzio seit dem 8. Jahrhundert v. Chr. ein zweitrangiges, wenn nicht gar peripheres Zentrum gewesen sei. Das „Bisenzio-Projekt“ bezieht viele Kontexte mit ein, darunter auch die Bestattungen in der wohlhabenden Nekropole von Olmo Bello, die zwischen 1928 und 1931 ausgegraben wurde. In diesem Beitrag werden auf der Grundlage interdisziplinärer und innovativer Forschungsergebnisse exemplarisch die Merkmale des Grabes Olmo Bello 16 erörtert und die potenzielle geografische Mobilität sowie die kulturelle Dynamik hochrangiger Akteure in Bisenzio in der zweiten Hälfte des 8. Jahrhunderts v. Chr. betrachtet.

Thanks to the large amount of data systematically collected by the Bisenzio Project, a surprising picture of this community is emerging. This challenges the traditional view of Bisenzio as a secondary, if not peripheral, centre since the 8th century BCE. The Bisenzio Project considers a variety of contexts, including the burials in the wealthy necropolis of Olmo Bello, which was excavated between 1928 and 1931. Based on the outcomes of interdisciplinary, cutting-edge research, this paper examines the characteristics of Grave Olmo Bello 16 and explores the potential spatial mobility and cultural dynamism of high-ranking individuals in Bisenzio during the second half of the 8th century BCE.

Salvatore Veneziano (Salerno)

Mobilità interregionale e transculturale nell'Età del Ferro: il caso delle sepolture di armati di Pontecagnano e Monte Vetrano (SA)

Le necropoli di Pontecagnano e Monte Vetrano costituiscono due contesti eccezionali per ripensare il concetto di “mobilità” nel mondo guerriero villanoviano. Sono snodi centrali da un punto di vista topografico e culturale: il primo è centro di frontiera tra il mondo italico e quello greco, scalo portuale nelle rotte commerciali che vanno dal mondo fenicio, alla penisola iberica, alla Sardegna, all'Etruria, il secondo funge da cerniera tra la costa e le aree interne. Tra la metà e la fine del IX secolo a.C. appaiono a Pontecagnano sepolture eccezionali con *pánoplie* coerenti con la *facies* enotria dell'area di Torre Galli, che adottano un rituale funerario difforme rispetto alle altre, nonché si collocano in posizione marginale rispetto al nucleo centrale del sepolcreto. Questa situazione induce a riflettere sull'integrazione di componenti allogene nella cultura villanoviana del sito. Non sono casi isolati, Monte Vetrano mostra altre due sepolture di armati di spada avente una morfologia totalmente estranea alla cultura di Ponte-

cagnano ma ben conosciuta in Eubea. Tali evidenze testimoniano l'adozione e l'elaborazione di modelli culturali allogeni che contribuirono a influenzare lo sviluppo sociale nonché dell'armamento dell'Età del Ferro in Campania.

The necropoleis of Pontecagnano and Monte Vetranò provide exceptional insights into the mobility of the Villanovan warrior world. From a topographical and cultural point of view, they were central hubs: the former was a frontier zone between the Italic and Greek worlds and a port on the trade routes from the Phoenician world to the Iberian Peninsula, Sardinia, and Etruria; the latter acted as a link between the coast and inland areas. Between the middle and end of the 9th century BCE, Pontecagnano saw the appearance of exceptional burials with panoplies consistent with the Enotrian *facies* of the Torre Galli area. These burials adopted a different funeral ritual and were located in a marginal position within the burial ground. This situation allows us to consider the integration of foreign elements into the Villanovan culture of the site. These are not isolated cases: at Monte Vetranò, two warrior burials contained swords with a morphology completely different to that found in Pontecagnano, but typical of Euboea. This evidence suggests the adoption and adaptation of external cultural models that influenced both the armour and social dynamics in Iron Age Campania.

Robinson Krämer (Wien)

Aristocratic Mobilities, Networks, and Communities in Central Italy in the 7th–6th Centuries BCE: a Trans-Disciplinary Perspective

Although the topics of personal mobility and migration are widely discussed and analysed in the fields of Classics and archaeology, relatively few studies have addressed them for the Etruscan and Italic studies, and those that have tend to focus on individual case studies. This paper first surveys the prevailing debates, narratives, and perspectives within Etruscan-Italic archaeology, including epigraphic and onomastic-prosopographical studies, historical discourses, and archaeological analyses. Building on this, it explores how spatial mobilities, social networks, and communities of practice among Etruscan-Italic elites in the 7th–6th centuries BCE can be interpreted at multiple scales, including the individual (e.g. personal mobility), regional (e.g. networks of gift exchange and communal places), and international (e.g. shared consumption practices and landscapes, or 'consumptionscapes'). The result is a socio-political model showing how elite groups strategically used mobilities and networks as resources to construct and negotiate identities (i.e. 'aristocratic lifestyles' and 'codes of power'), legitimise social status, accumulate political power, and forge connections with international communities in the 7th–6th centuries BCE.

Stefano Santocchini Gerg (Sassari), Alessandro Mazzariol (Padua), Melania Gigante (Padua)

Bewegte Räume zwischen Etrurien und Sardinien. Das Grab 62 von Nora: Bestattung einer etruskischen Frau?

Dank der letzten Ausgrabungskampagnen in der Westnekropole von Nora (Sardinien) lassen sich Formen der Mobilität zwischen Etrurien und Sardinien besser nachzeichnen. In diesem Beitrag werden der Kontext von Grab 62 und die ersten Ergebnisse der Isotopenanalysen des Leichenbrandes vorgestellt, welche die Vermutung nahelegen, dass es sich um die Bestattung einer etruskischen Frau handeln könnte. Die Ergebnisse zeichnen somit ein genaueres Bild der verschiedenen Formen der etruskischen Präsenz auf der Insel in der orientalisierenden und archaischen Zeit.

Grazie alle ultime campagne di scavo nella necropoli occidentale di Nora (Sardegna) è possibile delineare in modo più sostanziale le forme di mobilità fra Etruria e Sardegna. In questo contributo verranno presentati il contesto della Tomba 62 e i primi risultati delle analisi isotopiche eseguite sui resti cremati, che permettono di ipotizzare la sepoltura di una donna etrusca e quindi di meglio precisare le diverse forme assunte dalla presenza di Etruschi nell'isola in età orientalizzante e arcaica.

Giacomo Bardelli (Neapel)

La donna è (im)mobile? Überlegungen zur Frauenmobilität im Picenum

Die materielle Kultur der vorrömischen Marken ist in den letzten Jahren zunehmend in den Fokus der Forschung gerückt. Besonders die typologische Einordnung des sehr reichen und komplexen Repertoires an Tracht- und Schmuckelementen hat es ermöglicht, bestimmte Differenzierungen in der regionalen Frauentracht zu erkennen, die als lokale Merkmale mit ausgeprägt identitätsstiftendem Charakter interpretiert werden. Dabei wurde versucht, lokalspezifische Elemente zu isolieren, die angeblich für die Frauen einzelner Fundorte typisch seien. Obwohl dies häufig zutrifft, besteht dennoch die Gefahr einer allzu schematischen und verfestigten Darstellung der Frauentracht. Dies kann wiederum dazu führen, nicht einheimische Elemente in lokalen Trachten vorschnell als Hinweise auf mögliche Mobilitätsphänomene zu deuten. Die Interpretation solcher Objekte als Belege für antike Mobilität ist in der Archäologie bekanntermaßen äußerst problematisch. Dennoch kann eine kontextuelle Analyse des Fundmaterials interessante Fragestellungen aufwerfen, die sich mithilfe naturwissenschaftlicher Methoden weiterverfolgen lassen. Im Rahmen des Vortrags werden einige mögliche Fallstudien vorgestellt, die sich mit der Deutung spezifischer Tracht- und Schmuckgegenstände befassen und für Fragen zur räumlichen und sozialen Mobilität von Frauen im Picenum von Relevanz sind.

In recent years, research has increasingly focused on the material culture of the pre-Roman Marche region, also known as Picenum. The typological classification of the rich and varied repertoire of dress items and jewellery worn by women has revealed differences that are considered to be local characteristics with distinct identity-forming qualities. Attempts have been made to identify elements supposedly specific to individual sites. While this is often accurate, there is a risk of presenting women's clothing in an overly rigid and schematic way. This can lead to non-native elements in local dress being too quickly interpreted as evidence of mobility. While interpreting such objects as evidence of ancient mobility is problematic, a contextual analysis of the finds can raise interesting questions for further investigation using scientific analyses. This paper presents several case studies examining the interpretation of particular items of dress and jewellery relevant to the spatial and social mobility of women in Picenum.

Sophie Rosenkranz (Wien)

Zur Frage der keltischen Frauen in Italien im 4. und 3. Jahrhundert v. Chr.

Der Beitrag beschäftigt sich mit der Frage, ob bei den keltischen Migrationsbewegungen des 4. und 3. Jahrhunderts v. Chr. neben den von den antiken Autoren erwähnten Kriegern auch Frauen aus dem keltischen Kernraum nach Italien gekommen sind. Zu diesem Zweck werden zwei bedeutende Nekropolen mit keltischen Elementen in der Emilia-Romagna, Casalecchio di Reno und Monte Bibebe, in Hinblick auf die Existenz von latènezeitlichen Frauenbestattungen untersucht. Im Fall von Monte Bibebe geben auch anthropologische Daten, zwei Strontiumisotopenuntersuchungen sowie eine non-metric-dental-trait-Analyse Aufschluss zu der Fragestellung. Der Beitrag kommt zu dem Schluss, dass Frauen tatsächlich Teil der keltischen Migrationswelle nach Italien waren, auch wenn ihre Zahl je nach Gräberfeld variiert. Der Vergleich von Casalecchio di Reno und Monte Bibebe zeigt des Weiteren, dass sich die keltischen Fundstätten Italiens stark unterscheiden in Bezug auf ihre Funde, Befunde und den daraus ableitbaren Grad der Akkulturation der Bestatteten.

This paper examines whether women from the Celtic core region also came to Italy alongside the warriors mentioned by ancient authors during the Celtic migrations of the 4th and 3rd centuries BCE. To this end, the paper analyses La-Tène-period female burials in two important necropoleis with Celtic elements in Emilia-Romagna, viz. Casalecchio di Reno and Monte Bibebe. At Monte Bibebe, anthropological data and two strontium isotope studies, as well as a non-metric dental trait analysis, provide additional information. The paper concludes that women were indeed part of the Celtic migration to Italy, although their numbers varied depending on the burial ground. Comparing Casalecchio di Reno and Monte Bibebe also shows that Celtic sites in Italy differ greatly in terms of their artefacts, the assemblages they contain, and the degree of acculturation of the individuals buried there.

Gertraud Breyer (Wien)

Mobilität etruskischer Familien/Familienmitglieder am Beispiel der Gens *caicna/ceicna/cecna*

Die etruskische Familie *caicna/ceicna/cecna* bzw. lateinisch *Caecina* ist uns gut bekannt. Einerseits ist das Gentiliz in mehr als 40 Grab- und Sakralinschriften belegt, andererseits erfahren wir vor allem aus Cicero Wichtiges über zwei späte Vertreter dieser Familie: 69 v. Chr. verteidigte Cicero Aulus Caecina in einem Erbschaftsstreit und 46 v. Chr. versuchte er für dessen Sohn zu intervenieren, nachdem dieser aufgrund einer Schmähschrift gegen Caesar in die Verbannung geschickt worden war. Von den oben erwähnten über 40 Inschriften ist mehr als die Hälfte in Volaterrae zu lokalisieren, die anderen sind über diverse Fundorte verteilt. Die zwei ältesten epigraphischen Zeugnisse (drittes Viertel des 5. Jahrhunderts bzw. erste Hälfte des 4. Jahrhunderts) stammen aus Felsina, also einem Ort jenseits des Apennin. Es schließen sich, unterschiedlich zu datieren, vereinzelt Funde aus Volsinii, dem Ager Hortanus, dem Ager Saenensis, dem Ager Vulcentanus und Tarquinii an. In Clusium hingegen ist die Familie immerhin siebenmal belegt. Basierend auf diesen Fakten soll der Frage nachgegangen werden, wie diese eigenartige geographische Streuung im Verein mit der chronologischen Einordnung interpretiert werden könnte.

The Etruscan family *caicna/ceicna/cecna*, known as *Caecina* in Latin, is well documented. The gentile name is attested in more than 40 funerary and sacred inscriptions, and important information about two late representatives of the family can be found in Cicero's works. In 69 BCE, Cicero defended Aulus Caecina in an inheritance dispute. In 46 BCE, he tried to help Caecina's son, who had been exiled for writing a diatribe against Caesar. More than half of the inscriptions mentioned can be found in Volaterrae, while the rest are scattered across various sites. The two oldest epigraphic sources (from the third quarter of the fifth century and the first half of the fourth century BCE) come from Felsina, a site beyond the Apennines. These are followed by isolated finds from Volsinii, the Ager Hortanus, the Ager Saenensis, the Ager Vulcentanus, and Tarquinii, dating from various periods, and the family is documented seven times in Clusium. Based on these data, the paper examines how this peculiar geographical distribution, in conjunction with the chronological picture, could be interpreted.

Elena Isayev (Exeter)

What Remains Steadfast in Fluid Spaces? Salt and Other Stories

As research pivots away from fixity towards fluidity in re-imagining ancient societies and tries to capture the extent and nature of mobility within them – we still have to acknowledge that places are also tangible, even if in midst of crisscrossing routeways and flows. The land with its resources and surrounding waters is identifiable, walked on, dug through, shaped, settled, abandoned, fought over, and sought out for conquest or

refuge. It also can have magical qualities and be under the remit of divine entities. This paper will take several cases from pre-Roman Italy that help towards an understanding of the diverse ways that land, territory, and settlement were positioned within the wider conceptualisation of community building and creation of membership groups. What do the remaining laws, stories, burials and habitation structures tell us about the commitment to particular sites, their stewards and how they differ across socio-cultural groups?

Mattia Maturò (Varese)

Contatti interculturali nel distretto tirrenico durante il periodo orientalizzante. Alcuni esempi dalle necropoli di Capua e Tarquinia

Il periodo orientalizzante costituisce un momento cruciale per analizzare i fenomeni di interazione culturale e di mobilità nel Mediterraneo e il distretto tirrenico rappresenta un osservatorio privilegiato per esaminare lo sviluppo delle prime società urbane della penisola italiana. In questo contesto, il contributo intende offrire una relazione preliminare sui network regionali e i contatti mediterranei di Capua e Tarquinia, contestualizzando e analizzando dati inediti provenienti da alcune necropoli di questi due importanti centri etruschi (Capua: Fornaci; Tarquinia: Pian di Spille). Il focus di ricerca sarà sugli aspetti transculturali della cultura materiale di questo periodo e sui marcatori di etnicità, calati nell'ambito delle modalità di rappresentazione funeraria. Particolare riguardo sarà dato alle istanze culturali provenienti dall'ambiente "greco" e "fenicio-levantino" attraverso casi studio paradigmatici utili a valorizzare il ruolo degli incontri interculturali nell'adozione e nell'adattamento di nuove forme vascolari nel repertorio locale e dei costumi connessi alla pratica cerimoniale. Il contributo si inserisce nell'ambito delle ricerche del progetto "TYRORME – The TYRrhenian ORientalizing as a MEDiterranean historical process. Origins, cultural connections and social changes of Etruscan society", in svolgimento presso Università degli Studi dell'Insubria grazie ad una linea di finanziamento del MUR.

The Orientalising period is crucial for analysing cultural interaction and mobility in the Mediterranean, and the Tyrrhenian region is an ideal case study for examining the development of the first urban societies in Italy. This paper aims to provide an initial overview of the regional networks and Mediterranean contacts of Capua and Tarquinia by contextualising and analysing unpublished data from the necropoleis of these two significant Etruscan cities (Capua: Fornaci; Tarquinia: Pian di Spille). The paper focuses on the transcultural aspects of the material culture of this period, as well as on markers of ethnicity within funerary representation. Particular attention is given to cultural influences from the 'Greek' and 'Phoenician-Levantine' environments. Case studies will highlight the role of intercultural encounters in the adoption and adaptation of new vessel forms in the local repertoire, as well as in customs related to ceremonial practices. This contribution forms part of the research project "TYRORME – The TYRrhenian ORientalizing

as a MEditerranean historical process. Origins, cultural connections and social changes of Etruscan society”, which is currently underway at the University of Insubria thanks to funding from the Ministry of University and Research (MUR).

Marialucia Giacco (Neapel)

Circulating Prestige: Metalwork, Identity, and Elite Mobility in the Necropoleis of Roscigno (6th–4th c. BC)

Strategically situated in the eastern sector of the Vallo di Diano, the site of Roscigno lies along the route linking the Tyrrhenian area and the Lucanian hinterland with the corridors leading towards the Adriatic. Between the sixth and fourth centuries BCE, it emerged as a significant node within the aristocratic networks of central–southern Italy. The necropoleis, characterised by the presence of high-status metal grave goods, offer a valuable opportunity to explore the dynamics of mobility and interaction that shaped the pre-Roman elites in the peninsula. The recurrence of comparable sets of grave goods in multiple male burials, together with the coexistence of cultural models of Tyrrhenian and Middle Adriatic origin, suggests simultaneous participation in trans-regional circuits of material and symbolic exchange. In these circuits, the management of prestigious items appears closely tied to the modes of interaction between local and supra-local elites. The selective adoption of objects, embedded within funerary rituals that reproduce widely shared aristocratic codes, reflects not only the acquisition of foreign goods, but also the active definition of belonging to broader, socially recognised networks. In this respect, the significance of metal lies not only in the material value of the objects, but also in their capacity to mediate identity, prestige, and social memory. This presentation examines the dynamics of Roscigno’s integration into trans-regional aristocratic networks through the analysis of metal finds, paying particular attention to processes of symbolic exchange, identity formation, and modes of interaction among elites in central and southern Italy between the Archaic and Classical periods.

Dario Monti (Löwen)

Mountains in Motion: Economic Connectivity and Seasonal Mobility in Inner Sabina

Inner Sabina, situated in the high Apennines to the north-east of Rome, has long been considered an isolated and marginal upland area. However, recent research challenges this narrative by revealing a landscape that was deeply embedded in wider economic and social networks. This paper examines the dynamics of mobility in Inner Sabina during the first millennium BCE, with a focus on two key drivers of movement: seasonal transhumance and the circulation of salt between upland communities and the Tyrrhenian lowlands. Using a combination of archaeological evidence, material-culture

analysis, remote-sensing datasets, and GIS-based modelling, the paper reconstructs the nodes, routes, and rhythms of mobility that structured this mountainous society. Particular attention is given to the connective role of river valleys, mountain passes, and sanctuaries in stabilising micro-regional and supra-regional networks. The results demonstrate that, rather than being peripheral, Inner Sabina occupied a strategic position within complex economic circuits linking the Apennines to coastal markets and long-distance Mediterranean trade routes. More broadly, the paper contributes to current debates on pre-Roman mobility by illustrating how localised practices, such as herding, resource procurement, and ritual gathering, intersected with multi-scalar forms of interaction. This challenges the idea of a dichotomy between “mountain” and “coastal” worlds.

Sabine Pabst (Marburg)

Zur sozialen Dimension transadriatischer Kontakte am Beginn der italischen Früheisenzeit

Am Beginn der Früheisenzeit sind im archäologischen Fundmaterial verschiedener Regionen der Apenninhalbinsel Kultureinflüsse aus dem nordwestbalkanisch-karpatenländischen Raum zu vermerken. Untersuchungen zur Entstehung und Ausbreitung des betreffenden Formengutes sprechen vorrangig für eine Vermittlung über das Adriatische Meer. Entsprechende Kontakte sind zwar schon für die vorangehende Jungbronzezeit (*Bronzo Recente*) zu vermerken, jedoch ist am Übergang von der Endbronze- zur Früheisenzeit (*Bronzo Finale 3/Primo Ferro 1* bzw. im 11./10. Jh. v. Chr.) ein quantitativer und qualitativer Anstieg der transadriatischen Verbindungen zu konstatieren. Die Beziehungen betreffen nun verschiedene Objektgruppen und Lebensbereiche in wesentlich größerem Ausmaß, insbesondere auch die Bestattungs- und Deponierungssitten sowie damit verbundene soziale und religiöse Aspekte. Der Beitrag geht anhand neuer über-regional-vergleichender Analysen der Frage nach, welche sozialen Ereignisse hinter den herausgestellten Kulturkontakten am Beginn der Früheisenzeit in verschiedenen Regionen der Apenninhalbinsel stehen.

At the beginning of the Early Iron Age, archaeological finds from across the Apennine Peninsula reveal cultural influences from north-western Balkan and Carpathian regions. Studies of the origin and spread of these artefacts primarily suggest transmission via the Adriatic Sea. While contacts had already been documented in the preceding Late Bronze Age (*Bronzo Recente*), a significant increase in trans-Adriatic connections occurred at the transition from the Late Bronze Age to the Early Iron Age (*Bronzo Finale 3/Primo Ferro 1*, i.e. the 11th and 10th centuries BCE). These connections affected various groups of objects and areas of life to a much greater extent, particularly burial and deposition practices, as well as the associated social and religious aspects. This paper uses new supra-regional comparative analyses to examine the social dynamics behind the cultural contacts that emerged at the beginning of the Early Iron Age in various regions of the Apennine Peninsula.

Überregionale Kontakte und Fernhandel süditalienischer Gemeinschaften im 9.–8. Jahrhundert v. Chr. – Independenz gegenüber der beginnenden griechischen Präsenz?

Der Beitrag fokussiert anhand besonderer Befunde auf Einsichten in die Fernkontakte und Fernhandelsnetzwerke, in die die früheisenzeitlichen Gemeinschaften Süditaliens eingebunden waren. Dabei wird Mobilität in den Dimensionen „Fernkontakt“ und „Handel“ betrachtet. Während Handel in der Archäologie traditionell durch Handelsgüter (gespiegelt vor allem in Emballage) wahrgenommen wird, besteht diese Option für die Früheisenzeit des Arbeitsraums kaum. Stattdessen werden Fremdformen als Hinweis auf Fernkontakte gewertet, denen hypothetisch ein merkantiler Charakter zugewiesen wird – insbesondere, wenn sich ein Netzwerkcharakter abzeichnet und/oder eine Verbindung zum besser fassbaren Handel des 7. Jahrhunderts v. Chr. besteht. Eine besondere Rolle kommt der Integration von (vestimentär nachweisbaren) Fremdpersonen zu (damit verbundene Aspekte: Identität und Hybridität). Die Integration dieser Personen in den jeweils fremden Sozialverband, erkennbar an der Grablegung in den lokalen Nekropolen, bezeichnet die grundlegenden Mechanismen, durch die erst stabile Fernkontakte beständigere Handelsbeziehungen ermöglichten. Diese Mechanismen könnten ursprünglich aus xenogamen Heiratspraktiken abgeleitet worden sein. Der Beitrag wirft insbesondere die Frage auf, ob eine einseitige Perspektive in Form der Herausbildung merkantiler Strukturen durch Akteure der Hochkultur gerechtfertigt ist. Ausgehend von Beispielen, die eine Einbindung süditalienischer Gruppen in griechische Handelsinitiativen des 8. Jahrhunderts v. Chr. zeigen, wird gefragt, ob sich dennoch eine autochthone Genese von (im weitesten Sinne) indigenen merkantilen Netzwerken nachweisen lässt oder zumindest wahrscheinlich gemacht werden kann. Dabei kann auch die Bedeutung geografischer Faktoren als aktiv prägender Komponenten im Sinne der Akteur-Netzwerk-Theorie berücksichtigt werden, etwa eine Küstennähe, die Möglichkeit, an Inlandsrouten anknüpfen zu können, oder die Option, von hochkulturellen Handelsinitiativen unberührt geblieben zu sein.

This paper focuses on the long-distance contacts and trade networks of early Iron Age communities in southern Italy. Mobility is considered in the context of long-distance contact and trade. While trade in archaeology is traditionally perceived through trade goods (as reflected in packaging), this approach cannot be applied to the Early Iron Age in southern Italy. Instead, foreign artefacts are interpreted as evidence of long-distance contact, hypothesised to have a mercantile character, particularly when networks emerge and/or there is a link to the more tangible trade of the 7th century BCE. The integration of foreign individuals, as evidenced by their attire, plays a significant role in the context of identity and hybridity. Their integration into local social groups, as demonstrated by their burial in local necropolises, illustrates how stable long-distance contact can foster enduring trade relations. These mechanisms may have originated from xenogamous marriage practices. This paper raises the question of whether it is justified to adopt a one-sided perspective focusing on the development of mercantile structures by

high-culture actors. Based on examples showing southern Italian groups' involvement in Greek trade initiatives in the 8th century BCE, the paper asks whether the emergence of indigenous mercantile networks can be proven or made probable. In doing so, the significance of geographical factors as active components, as defined by actor-network theory – such as proximity to the coast, the possibility of connecting to inland routes, or remaining unaffected by high-culture trade initiatives – can also be considered.

Claudio Negrini (Wien), Petra Amann (Wien)

„Craft“-Interaktionen, kulturelle Netzwerke und Hybridität zwischen Italien und Mitteleuropa in der Eisenzeit

In diesem Beitrag wird ein Fallbeispiel für „Craft“-Interaktionen, also Austausch und Kontakte im Handwerksmilieu, zwischen Italien und Mitteleuropa während der Eisenzeit präsentiert. Im Mittelpunkt stehen bronzene Bügelfibeln, die teilweise mit Einlagen aus Knochen und Bernstein versehen sind. Obwohl solche Fibeln besonders bei den Etruskern der Po-Ebene und bei den Venetern in Nordostitalien verbreitet waren, traten sie auch nördlich der Alpen auf. Da die Fibel Bestandteil der antiken Tracht war, darf sie als charakteristisches äußeres Element von und für Identität gelten. Die Übernahme einer fremden Modeerscheinung weist daher auf eine hochrangige Klientel hin, die ihr Erscheinungsbild an neue, exotisch anmutende Vorbilder anpassen wollte. Die Nachfrage nach diesen Objekten wurde nicht allein durch den Import exotischer Güter gedeckt, sondern führte zu einer lokalen Produktion, die wohl durch den Transfer spezifischer Handwerkskenntnisse ermöglicht wurde. Die nördlich der Alpen belegten Einlagen entsprechen jenen aus Italien, sind jedoch auf Fibeltypen montiert, die im zentral- und ostalpinen Raum verbreitet sind. Dadurch entsteht ein hybrider Charakter, der in Italien ansonsten unbekannt ist. Das Beispiel zeigt, dass Handwerker importierte dekorative Elemente mit lokalen Formen kombinierten und so neue Typen schufen. Dies belegt eine organisierte handwerkliche Produktion, die eng mit den Bedürfnissen einer anspruchsvollen Klientel verbunden war.

This paper presents a case study of craft interactions – i.e., exchanges and contacts relating to handicrafts – between Italy and Central Europe during the Iron Age. The focus is on bronze fibulae, some of which feature bone and amber inlays. While these fibulae were particularly prevalent among the Etruscans in the Po Valley and the Veneti in north-eastern Italy, they also appeared north of the Alps. As fibulae were part of traditional attire, they can be considered a marker of identity. Therefore, the adoption of a foreign fashion trend indicates a high-ranking clientele who wanted to adapt their appearance to new, exotic-looking prototypes. Demand for these objects was met not only by importing exotic goods, but also by local production, probably made possible by transferring specific craft skills. The inlays found north of the Alps correspond to those from Italy, but they are mounted on fibula types that are common in the central and eastern Alpine regions. This creates a hybrid character that is otherwise unknown

in Italy. This case study demonstrates that craftsmen combined imported decorative elements with local forms to create new types, indicating organised craft production closely linked to the demands of a discerning clientele.

Laura Rausch (Mainz)

Bewegte Räume – wandernde Ideen: Dachterrakotten aus Vulci als Zeugnisse vorrömischer Wissensmobilität

Durch die Lage am Fluss Fiora, der Zugang zur Küste ebenso wie Verbindungen ins mittelitalische Hinterland ermöglichte, war Vulci seit der frühen Eisenzeit Teil überregionaler Austauschbeziehungen. Während bisher die Importkeramik als wichtigstes Zeugnis dieser Verflechtungen betrachtet wurden, zeigen besonders die an den Hauptstraßen gelegenen Heiligtümer mit adaptierter griechisch-peripteraler Bauweise, wie stark Bewegungen von Menschen, handwerklichem Wissen und gestalterischen Konzepten die Stadt prägten. Das Ergebnis dieser Verschmelzung wird vor allem in ihren bunten Dächern sichtbar, die als weithin sichtbare Elemente die städtische Silhouette dominierten. Trotz ihres Potenzials für die Erforschung von Mobilität und ihrer Auswirkungen auf die materielle Kultur des vorrömischen Italiens sind die Dachterrakotten Vulcis bislang kaum beachtet worden. Die vorliegende Studie schließt diese Lücke und untersucht ein ausgewähltes Korpus spätarchaischer und klassischer Dachverkleidungen, die während jüngster Ausgrabungen am neu entdeckten Monumentaltempel zutage traten. Stilistische und materialtechnische Untersuchungen geben Hinweise auf Herstellungsprozesse sowie auf die ursprüngliche Anbringung der Elemente und bilden die Grundlage der Analyse, auf der nachvollziehbar wird, wie sich Mobilität im Austausch von Wissen, Arbeitsweisen und ästhetischen Formen zwischen verschiedenen Produktionszentren manifestierte und wie solche Impulse in Vulci weiterentwickelt wurden. Die Materialgattung eröffnet damit die Möglichkeit, unterschiedliche Interaktionsmodi zu fassen und Vulcis Rolle innerhalb mittelitalischer und mediterraner Netzwerke präziser zu bestimmen.

Thanks to its location on the Fiora river, which provided access to the coast as well as connections to the central Italian hinterland, Vulci was part of long-distance exchange networks from the Early Iron Age onwards. Although research has traditionally focused on imported ceramics as evidence of these connections, the sanctuaries located along major routes, characterised by their adapted Greek peripteral layout, demonstrate how the movement of people, technical knowledge, and aesthetic concepts shaped the city. The result of these connections is particularly evident in the colourfully decorated temple roofs, which dominated the urban silhouette. Despite their potential to shed light on mobility and its impact on the material culture of pre-Roman Italy, Vulci's architectural terracottas have so far received little scholarly attention. This study addresses this gap by examining a selected corpus of Late Archaic and Classical roof revetments that were uncovered during recent excavations at the newly discovered monumental temple. Stylistic and material-technical analyses provide insights into production processes and the

original placement of the elements, forming the basis for tracing how mobility manifested itself through the exchange of knowledge, working practices, and aesthetic forms between different production centres and how such impulses were adapted and further developed in Vulci. Thus, the material offers a means to explore different modes of interaction and define Vulci's position within central Italian and Mediterranean networks more precisely.

Christian Heitz (Innsbruck), Ted Robinson (Sydney)

Mobility of Pots – or Rather Potters or Painters? Workshop Organisation in Rural Pre-Roman Italy

By systematically combining stylistic and chemical analyses of pottery from a tomb in Ascoli Satriano, new insights into the mobility patterns of ceramicists were obtained. These results enabled the development of new production and cooperation models between different workshops in pre-Roman southern Italy, particularly with regard to the production of red-figured pottery. Apart from identifying 'artisanal' hands and therefore the alleged individuality (the "who") of the craftsman, chemical analysis can suggest the "where" of production in a way that goes beyond what can be inferred from distribution patterns alone. The long-assumed mobility of ancient ceramicists can thus be traced more clearly, and the potential consequences for the organisation of their work can be discussed.

Klara De Decker (Münster)

Handwerker aus dem Orient – auf der Suche nach einer neuen Heimat?

Bei den verzierten Bronzekrügen aus den Vesuvstädten lassen sich fremde Elemente und ungewöhnliche Techniken beobachten. Der pompejanische Typ B 1221a, von dem 66 Exemplare bekannt sind, davon 25 aus Pompeji oder Herculaneum, hat eine gewöhnliche Form. Manchmal ist der Körper jedoch mit einem Lotosblumen-Relief verziert oder die Gestaltung der Henkel ist Pflanzen nachempfunden – Motive, die auf orientalische Einflüsse hinweisen. Andere Motive, die auf den unteren Attaschen auftreten, deuten hingegen auf eine ägyptische Werkstatt hin, darunter Zeus-Ammon/Dionysos, Eros/Harpokrates oder Greifen. Ein epigraphisches Zeugnis spricht ausdrücklich von einem Bronze gießer, der aus Ägypten nach Capua umsiedelte. Die Darstellungen von Pan, Mänaden, Faunen, Bauern und Fischern oder Omphale sind von höchster Qualität und vermutlich gute Kopien griechischer Originale. Maßgebend sind aber nicht nur die Motive, sondern auch die vielfältigen technischen Ausführungen. Der Beitrag geht der Frage nach, woher diese neue Generation von Handwerkern stammte, die solche Krüge herstellten, und was ihre mutmaßlichen Beweggründe waren, nach Süditalien zu ziehen.

The decorated bronze jugs found in cities close to Mount Vesuvius feature foreign elements and unusual techniques. The Pompeian Type B 1221a, of which 66 examples are

known (25 of which are from Pompeii or Herculaneum), has a conventional shape. However, the body is sometimes adorned with a relief of a lotus flower, and the design of the handles is modelled on plants, suggesting Oriental influences. Other motifs on the lower attachments, including Zeus-Ammon/Dionysus, Eros/Harpocrates and griffins, point to an Egyptian workshop. There is epigraphic testimony that explicitly mentions a bronze caster who moved from Egypt to Capua. The depictions of Pan, maenads, fauns, farmers, fishermen, and Omphale are of the highest quality and are probably reproductions of Greek originals. As well as the motifs, the technical dimension reflected in the jugs is also important. This paper explores the origins of the craftsmen who produced such jugs and their reasons for moving to southern Italy.

Erich Kistler (Innsbruck)

In Bewegung – Was? Wie? Warum? Zur Dynamik der Archäologie des frühen Mittelmeerraums

Seit Jahrtausenden prägen Mobilität, Austausch und Vernetzung, aber auch Fragmentierung und Konflikte den Mittelmeerraum. Diese historische Dynamik und ihre Einbettung in ein häufig postuliertes „mittelmeerisches“ Sondermodell standen und stehen im Mittelpunkt meiner archäologischen Forschung – einer Forschung, die selbst in Bewegung ist und sich über die vergangenen 25 Jahre kontinuierlich an neue methodische Zugänge und theoretische Rahmenbedingungen angepasst hat. In meiner Keynote nehme ich diese doppelte Dynamik zum Ausgangspunkt und verfolge zwei ineinandergreifende Perspektiven. Zum einen rekonstruiere ich zentrale methodische und paradigmatische Wendepunkte meiner Forschungspraxis – von postkolonialen Erklärungsmodellen über globalisierungstheoretische und netzwerkanalytische Ansätze bis hin zu aktuellen Debatten um Mobilität, Materialität und Agency. Zum anderen setze ich mich mit kritischen Rückmeldungen auseinander, die meine Arbeiten begleitet haben, und nutze sie als Ausgangspunkt für eine dialogische Selbstreflexion. Auf diese Weise möchte ich exemplarisch nachzeichnen, wie sich epistemologische Positionen und ihre Veränderungen auf die jeweiligen Forschungsperspektiven auswirken und damit beeinflussen, was sich wie und warum im frühen Mittelmeerraum „in Bewegung“ zeigt. Ziel meines Selbstexperiments ist es, zu einer Archäologie des Mittelmeerraums beizutragen, die die Dynamiken der Vergangenheit und die Dynamiken ihrer wissenschaftlichen Erschließung als wechselseitige Bewegungen versteht – und damit Forschung selbst als eine Form des Unterwegsseins begreift: kritisch, selbstreflexiv und offen für neue Richtungen.

For millennia, the Mediterranean region has been shaped by mobility, exchange, and networking, as well as fragmentation and conflict. These historical dynamics and their contexts have often resulted in the postulation of an extraordinary “Mediterranean pathway”, which has been and remains at the centre of my archaeological research. This research has continuously adapted to new methodological approaches and theoretical frameworks over the past 25 years. In my keynote lecture, I use this dual dynamic as a starting point to explore two intertwined perspectives. Firstly, I will reconstruct the

key methodological and theoretical turning points in my research practice, from post-colonial models and globalisation theory to network approaches and current debates on mobility, materiality, and agency. Secondly, I examine critical feedback on my work and use it as a basis for self-reflection. Through this, I aim to trace the impact of epistemological shifts on research perspectives and their influence on the dynamics of the early Mediterranean region. My self-experiment aims to contribute to a Mediterranean archaeology that views the dynamics of the past and the dynamics of its academic exploration as reciprocal movements, thus understanding research itself as a form of movement: critical, self-reflective, and open to new directions.

Bettina Bernegger (Wien), Clara-Maria Hansen (Wien), Francesco Quondam (Wien), Alessandra Sperduti (Rom)

Mobility and Identity in the Archaic Necropolis of Metauros

The Metauros necropolis in southern Calabria (modern-day Gioia Tauro) contains approximately 1,600 burials from the Archaic period (c. 7th–5th centuries BCE) and features rituals and assemblages that reflect multiple scales of mobility and interconnectivity. The presence of objects in southern Italic, Aegean, Etruscan, and Phoenician styles further illustrates the community's participation in these networks. However, the nature of the settlement is still debated: ancient textual sources and modern scholarship vary in their interpretation, considering it to be either a Greek *polis*, a trading *emporion*, or a mixed community of local groups and 'Greek' settlers. In order to explore the construction of identity within such a dynamic geographical and chronological context, this paper adopts a holistic methodology integrating quantitative, qualitative, and comparative approaches, complemented by an anthropological analysis of the skeletal remains. The study is based on approximately 350 Archaic-period tombs from two sectors of the necropolis (Canerossi and Musumeci). The results suggest that throughout the necropolis's development, the community of Metauros expressed social identities, particularly relating to age, through burial practices and grave goods rather than emphasising ethno-cultural differentiation.

Francesca Diosono (Rom), Josif Atanasov (Florenz), Chiara Giulia Ferrari (Viterbo), Dario Monti (Löwen), Antonio J. Talavera Montes (unabhängig)

Cultural Interaction at the Sanctuary of Diana at Nemi in the Orientalising and Archaic Periods

The sanctuary of Diana at Nemi, situated in the Alban Hills to the south of Rome, provides one of the most revealing contexts in which to explore the interaction of different cultural groups in central Italy during the Orientalising and Archaic periods. This paper examines the material culture dating from the 7th to 4th centuries BCE, recovered from the sanctuary, to illustrate how its assemblages reflect the complex interplay of Latin,

Roman, and Etruscan spheres of influence. Rather than indicating simple commercial exchange, the archaeological evidence suggests sustained movement of people, objects, and practices. The coexistence – and, at times, deliberate juxtaposition – of different traditions demonstrates how communities operating within a shared cultural milieu actively reworked external elements to express local identities. Nemi thus emerges as a key node of cultural hybridisation, also shaped by interactions between the Latins and western Greeks. A pivotal moment in this process occurred when the sanctuary was transformed into the federal cult centre of the Latin League at the end of the 6th century BCE, subsequently being incorporated into the Roman sphere of control in 338 BCE. By analysing the archaeological material, the paper reconstructs the shifting networks and changing balances of influence over time. The results suggest that the sanctuary not only functioned as a religious focal point, but also as a dynamic site of encounter and negotiation within a highly symbolic woodland and volcanic landscape outside the urban sphere. Here, political communities competed for visibility, authority, and cultural affiliation. By doing so, the paper makes a valuable contribution to broader debates on pre-Roman mobility, demonstrating how material culture can encode multi-scalar interactions and the diachronic construction of collective identities in central Italy.

Luca Colavecchio (Lyon)

Mobility and Integration in the *Emporion* of Gravisca: Epigraphic Considerations

Over the last few decades, the study of Mediterranean *emporion* has provided us with tangible evidence to help us understand the role of Greece, Iberia, Gaul, Etruria, and Phoenicia in Mediterranean trade, and their identity in such multicultural spaces. Within these *emporion*, sanctuaries reveal the complex relationships between various social groups who shared the same places of worship, as well as the control that local indigenous powers exercised over these sanctuaries for political and economic purposes. The excavation campaign led by Mario Torelli at the *emporion* of Gravisca, Tarquinia's port, brought to light important evidence of Archaic Greek trade routes along the western Mediterranean coasts. Initially visited by Ionians and Aeginetans, as well as Etruscans, the sanctuary's focus shifted in the early 5th century BCE towards Etruscan cults and craftsmanship. While it is clear that Gravisca was a place where cross-culturality was practised, the manifestations of this in epigraphy are still being debated, making it difficult to understand the consequences of an *emporion* for both Etruscan and Greek societies. In my paper, I will examine how Greek and Etruscan epigraphic evidence found in the Archaic Gravisca sanctuary, such as onomastic formulas, paleography and the type of *instrumenta* used to carry inscriptions, can help us understand cross-cultural and cross-linguistic spaces such as *emporion*, and how Etruria was embedded in the western Mediterranean trade route network.