



INTERNATIONAL CONFERENCE
Roman Baths and Agency

The Human Factor in

Designing, Building, Using, Experiencing, and Maintaining

Bath Buildings in the Roman Territories

ABSTRACTS

Rome, Academia Belgica, 18-20 October 2023

Wednesday, October 18

*Changes from circulated program are underlined

09:00 Registration

09:15 Introduction and welcome talk

09:30 **Keynote lecture 1: Maura Medri (Università degli Studi Roma Tre)**

Terme in città. Investimenti pubblici e privati a Ostia Antica
(Discussion: Konogan Beaufay)

10:15 **Coffee Break**

SESSION 1: DESIGN, ARCHITECTS AND COMMISSIONERS

Chair: Janet DeLaine (University of Oxford)

10:40 **Virginia Garcia-Entero (Universidad Nacional de Educación a Distancia)**

Terme pubbliche in *Hispania*: adozione e sviluppo dell'abitudine balneare

11:00 **Allison Smith (Indiana University Bloomington)**

Reconstructing Plans: Ancient Architects, Benefactors, and the Baths of Central Italy

11:20 **Silvia Gazzoli (Scuola IMT Alti Studi Lucca)**

Ricostruire, restaurare e decorare *balnea* e *thermae*

11:40 Discussion

12:00 **Lunch Break**

SESSION 2: SENSES AND PERCEPTIONS

Chair: Werner Heinz (Independent researcher)

13:00 **Giacomo Savani (University of St Andrews)**

Rural Baths in Roman Britain:
A Colonisation of the Senses

13:20 **Bernadette Descharmes (Technische Universität Braunschweig)**

Bath and Body: Martial and the sensual experience of physical flaws in the Roman bath

13:40 **Gideon Nisbet (University of Birmingham)**

Epigram takes a bath

14:00 Discussion

SESSION 3: SMALL FINDS IN ROMAN BATHS

Chair: Karen Jeneson (Thermenmuseum Heerlen)

14:20 **Stefanie Hoss (Universität zu Köln)**

What small finds can reveal about the life in the baths?

14:40 **Maryl B. Gensheimer (University of Maryland)**

"Cameos, intaglios... and similar materials:"
Small finds, self-representation, and the lived experience of Roman baths

15:00 Discussion

15:20 **Coffee Break**

SESSION 4: ADOPTION OF BATHING PRACTICES

Chair: Jens Koehler (John Cabot University)

15:50 **Paola Santospagnuolo (Freie Universität Berlin)**

The introduction of the Roman bathing culture in Sicily

16:10 **Amanda Hardman (University of Alberta)**

A new bath in town: The integration of Roman baths into Greek urban spaces

16:30 **Craig Harvey (University of Alberta)**

Balnea sine fine: Early Nabataean Adoption of Roman-style Baths

16:50 Discussion

17:10- **Keynote lecture 2: Fikret Yegül**

18:00 **(University of California Santa Barbara)**

Baths, Beds, and Beyond: Some Thoughts on 'Hall Type' Baths from Syria to Anatolia (and Beyond) (Discussion: Sadi Maréchal)

20:00 Optional dinner (at own expenses; upon preliminary confirmation)

At Trattoria Der Pallaro (Largo Del Pallaro 15)

Thursday, October 19

09:30 Registration

09:45 **Keynote lecture 3: Lynne Lancaster (University of Cincinnati)**

Bath Construction in the Roman West: A Reflection of Human Agency and Catalyst for Innovation (Discussion: Konogan Beaufay)

10:30 **Coffee Break**

SESSION 5: TECHNICAL MATTERS, MANAGEMENT OF RESOURCES

Chair: Silvia González Soutelo (Universidad Autónoma de Madrid)

11:00 **Bas Beaujean, Marta Galindo Díaz, Stef Boogers (KULeuven)**

Resource management and cost-efficient design in the building, modifying and functioning of the Roman Imperial Bath-Gymnasium of Sagalassos (SW Anatolia)

11:20 **Gemma Jansen (Independent researcher)**

Operating Roman hot water boilers

11:40 **Hubertus Manderscheid, Matilde Carrara (Independent researchers)**

»*Aliquid novi luxuria*«. Le *piscinae calidae* con il c.d. samovar

12:00 Discussion

12:20 **Lunch Break**

SESSION 6: USERS AND USAGES

Chair: Giacomo Savani (University of St Andrews)

13:20 **Michael Mailfert (Université de Liège/Université de Strasbourg)**

Meeting at the *thermae*: A socio-spatial analysis of imperial baths in the city of Rome

13:40 **Linda Dobosi (Eötvös Loránd University)**

Bathing soldiers – Roman military baths in Pannonia

14:00 **Inge Uytterhoeven (Koç University Istanbul)**

Bathing at Home. A Diachronic Approach to the Multiple Roles of Private Baths in Roman and Late Antique Asia Minor

14:20 Discussion

14:40 **Coffee Break**

15:10 **Keynote lecture 4: Monika Trümper (Freie Universität Berlin)**

Designing and Experiencing the Stabian Baths at Pompeii (Discussion: Sadi Maréchal)

15:55 Conclusions of the different sessions

16:15 **Book presentation: Nathalie de Haan (Radboud University Nijmegen) and Kurt Wallat (Independent researcher)**

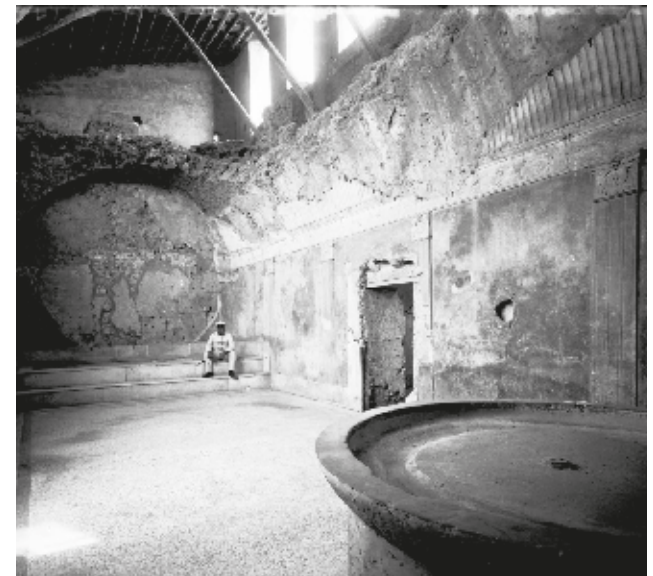
The Central Baths at Pompeii. The Archaeology of a Building Site ('Die Zentralthermen (Terme Centrali) in Pompeji. Archäologie eines Bauprojektes, Quasar, 2023)

17:00- **Reception at Academia Belgica**

18:00 [Upon invitation only](#)

20:00 **Speakers' dinner**

[at la Campana \(Vicolo della Campana, 18\)](#)



Friday, October 20

09:00 LIGHTNING ROUND

Catarina Felicio (Universidade NOVA de Lisboa)

Building the public balnea of Conuentus Scallabitanus (Lusitania)

Simeon D. Ehrlich (Hebrew University of Jerusalem)

What really happened at the bawdy baths of Ashkelon?

Karen Jeneson (Thermenmuseum Heerlen)

A reflection of an urban society at the edge of the empire: the case of the bath house of Coriovallum

Cristina Hernandez (Mt. San Antonio College, California)

Balnea Aestiva, Balnea Hiemalia: Seasonal use and sensory experience in Pompeian domestic baths

Monika Rekowska (University of Warsaw), Demetrios Michaelides (University of Cyprus)

Private bathing at Nea Paphos, Cyprus

Juhasz Lajos (Eötvös Loránd University)

Bathing in money

Marie Theres Wittmann (University of Oxford)

Bathing without soap? Evidence for and economic impact of ancient toiletries

Discussion

10:30 Coffee Break

11:00- ROUNDTABLE DISCUSSION

13:00 Chairs: Konogan Beaufay, Sadi Maréchal

15:30 VISIT TO THE SUBTERRANEAN PARTS OF THE BATHS OF CARACALLA (OPTIONAL, UPON REGISTRATION)

[\(Viale delle Terme di Caracalla, 52\)](#)

- Metro line B, stop Circo Massimo, then 15 min walk

- Bus 628 or 760, stop Terme di Caracalla, then 5 min walk



Abstracts

Wednesday, October 18

Maura Medri (Università degli Studi Roma Tre)

Terme in città. Investimenti pubblici e privati a Ostia antica

The relationship between the baths and the city is one of the less known aspects, often because it is objectively difficult to know due to a lack of data on the urban setting. In fact, there are few cases in which extensive and documented excavations have been carried out on well preserved sites. From this point of view, the sites of North Africa, like *Volubilis* and *Thamugadi*, are paradigmatic. The contextual study is also made more complex by the lack of diachronic studies, phase by phase, which allow us to understand the evolution of individual buildings over time and their actual architectural and design characteristics. The portion of the town center of Ostia Antica on the left bank of the Tiber is a rather favoured and very particular case study, in which it is possible to observe the development and distribution of the baths, at least from the Trajanic-Hadrian era up to the beginning of 5th century. The architectural characteristics of the

buildings also offer the possibility of tracing the nature of the investments, from public government or private people, made for their construction.

Virginia García-Entero (Universidad Nacional de Educación a Distancia)

Terme pubbliche in Hispania : adozione e sviluppo dell'abitudine balneare

Come è noto, le terme costituiscono uno degli edifici più diffusi nel mondo romano, circostanza che implica un innegabile effetto di “romanizzazione” sulle abitudini del bagno e sulla presenza delle abitudini igieniche nelle società delle province romane. La conoscenza dell'architettura termale pubblica è, per di più, un buon indicatore della vitalità dei centri urbani, in grado di rilevare la capacità economica delle élite cittadine che promuovevano, restauravano e si occupavano della manutenzione delle terme attraverso la loro azione evergetica, fornendo oltretutto enormi risorse di acqua, combustibile e materiali costruttivi e decorativi che ne permettevano la realizzazione e il funzionamento.

La Penisola Iberica è un territorio particolarmente privilegiato per conoscere il fenomeno termale, frutto di un'intensa ricerca sviluppata in modo particolarmente prolifico

negli ultimi due decenni. Presentiamo una panoramica della realtà conosciuta relativamente ai bagni pubblici dell'Hispania, basata sui risultati di questa ricerca che ha permesso di gettare e consolidare le basi di uno studio rigoroso e completo sui complessi termali pubblici e domestici dell'Hispania.

Allison Smith (Indiana University Bloomington)

Reconstructing Plans: Ancient Architects, Benefactors, and the Baths of Central Italy

While generally overlooked in favor of the more well-known baths of Rome and Pompeii, the architectural nuances and shifts seen in the remains of small, public and private baths in Central Italy (ancient *regiones* I, IV, V, VI, and VII) can be used to reconstruct planning practices, of ancient architects. In this paper, I illustrate theoretical, chronological models used by architects of baths in Central Italy from the second century BCE through the 5th century CE, focusing on a comparative approach between baths in smaller towns (e.g., *Fregellae*, *Cosa*, *Roselle*, *Carsulae*, and *Volterra*) and baths at more well-known sites, primarily Ostia. By first looking at the holistic footprint of the heated and unheated sectors, temporal and micro-regional patterns emerge, indicative of a shared

knowledge of bath planning at different points in the longue durée of bath building. Similarities in the spans of the heated and unheated sectors of early imperial baths in Central Italy, for example, allow for insights to be gained concerning further steps in the design process. Following this approach, one can investigate the different types of rooms with which architects chose to furnish these heated and unheated sectors. From these observations viewed through a broad lens, I expand the discussion to how planners of baths interacted with benefactors through literary and inscriptional evidence to understand more fully the planning process from the idea's inception to the finished product (Gell. NA. 9.10.1-5). What is clear is the flexibility of those who plan baths to create idiosyncratic designs following both the general trends of the bathing habit at the time of their construction, how they make use of the space allotted, and at times, incorporate requests of benefactors as illustrated in inscriptional evidence.

Silvia Gazzoli (Scuola IMT Alti Studi Lucca)

Ricostruire, restaurare e decorare balnea e thermae

L'evidenza epigrafica proveniente dalle città dell'Italia romana relativa alle attività di edilizia pubblica è stata oggetto di indagine nel corso

degli ultimi decenni, permettendo di metterne in luce le articolazioni di ambito sociale, economico, amministrativo ed architettonico. Il fine di questo approfondimento sarà, dunque, mettere al centro della riflessione le personalità (singole o corali) che finanziarono con le proprie ricchezze interventi su edifici termali destinati alle comunità di appartenenza.

Un aspetto nella storia degli studi sull'edilizia pubblica (in questo caso termale), che appare ancora da approfondire, riguarda gli interventi di restauro, ricostruzione o decorazione, che erano volti a rendere nuovamente fruibili o a modificare edifici già precedentemente presenti nel panorama edilizio cittadino. Le fonti permettono di suddividere queste iniziative tra interventi dovuti a situazioni contingenti, come calamità naturali, incendi, crolli (ad es. CIL, IX 7462; AE 1913, 227; CIL, IX 6249) e attività migliorative pianificate (ad es. CIL, IX 7919; CIL, XI 556; CIL, IX 5746; CIL, X 5918). La documentazione epigrafica riguardante questi interventi preserva informazioni relative alle personalità coinvolte, alle strutture interessate e all'origine dei finanziamenti impiegati (ma raramente alla loro entità). In alcuni casi sono anche distinguibili diverse fasi di progettazione (cfr. CIL, XIV 98) oppure una successione di interventi (CIL, XIV 376). La possibilità di contestualizzare queste fasi edilizie secondo

aspetti storici, sociali ed economici consente di mettere in relazione tali attività con cambiamenti di tipo amministrativo, che portarono ad una ridefinizione dell'autorappresentazione della comunità, o con una sorta di emulazione da parte di benefattori locali, della munificenza dell'imperatore e la sua famiglia.

Il presente intervento dunque, prendendo le mosse da una revisione completa dell'evidenza epigrafica edita relativamente alle città dell'Italia Romana, è volto ad approfondire secondo punti di vista sociali, economici ed amministrativi le epigrafi relative alle attività di decorazione, restauro, ristrutturazione, ampliamento e rifacimento.

Giacomo Savani (University of St Andrews)

Rural Baths in Roman Britain: A Colonisation of the Senses

Classical archaeology is currently experiencing a spatial and sensory turn, with scholars trying to interpret the range of sensory experiences connected to ancient practices and spaces. Compared to other structures, baths, an essential component of the 'Roman way of life', have so far received comparatively little attention. In this paper, I will explore the

potential of applying a sensory approach to the study of rural baths in a precise geographical and chronological context: South-East England in the century or so after the Roman conquest.

As recently demonstrated by Yannis Hamilakis, the senses are deeply connected with memory and feelings. Once new feelings become familiar and our sensorium is enlarged, this provokes a slow but steady modification in our perception of self and others. This phenomenon could be labelled a 'colonisation of the senses', a fascinating concept that has never been adequately explored in the literature. In some rural areas of South-East England, the bathing ritual might have acted as a bridgehead for this process. This paper will discuss the nature of this exchange, investigating the role that bathing practices and the sensory elements associated with them had in constructing a 'middle ground' in the newly conquered province. Furthermore, by reading these buildings as 'sensorial assemblages', I assess their shifting function within the increased elite competition that characterised this early transitional phase. Instead of viewing rural baths as merely a prerogative of the elite, this paper demonstrates that some of them might have been accessible to at least a part of the rural population living in the surroundings of villas, potentially influencing and

affecting the lives and identities of a far larger group of people than previously thought.

Bernadette Descharmes (Technische Universität Braunschweig)

Bath and Body. Martial and the sensual experience of physical flaws in the Roman bath

Unlike any other poet, Martial gives us an insight into the lively activities in the Roman baths. He portrays the visitors with all their physical and moral defects. He criticises the show-offs and the parasites, the prudish and the shameless, rich and poor, men and women alike. In their nakedness, they are at his mercy. Martial's mockery is pitiless.

My paper uses Martial's epigrams to examine the spectrum of sensual experiences associated with a visit to the Roman bath. The focus is not only on the perception of the bathing facilities, their amenities and dubious corners, but also on the bodies of the people visiting the baths. While the voyeur's gaze is directed towards the ugliness and deformity of the bodies observed, the nose detects the scent of too much perfume and the stench of sweat.

Martial does not simply sneer at the flawed bodies and improper performances in the bath; rather, he points out the moral flaws that are

expressed in them. Gluttony, luxury, sexual excess and deviance...it is poetic irony, that the disregard for the principles of moderation and discipline become apparent at the very site of physical and mental self-care. Finally, Martial's presentation of the Roman bath experience displays an ambiguous picture oscillating between the fascination by splendid opulence and the repulsion by moral decline.

Gideon Nisbet (University of Birmingham)

Epigram takes a bath

The Greek Anthology's book of epideictic epigrams contains a sequence of more than thirty poems (AP 9.606-40) that purport to be inscriptions in verse from public bathhouses in (where the place is specified) late antique Constantinople, Smyrna, and Alexandria. Selected by the anthologist for their literary merit and interest, but probably for the most part genuinely placed in bathhouses as public-facing texts, these epigrams are indicative of a wider poetic phenomenon. By glamourising the activities and experiences of its customers, inscriptional verse helped assert the status of a particular bathhouse within a crowded leisure market. It spoke for superior facilities and a discriminating clientele.

In this paper I will examine AP 9.606-40 in their larger anthologised context; as an ordered sequence of poems; and in relation to the wider extant body of Greco-Roman verse that celebrates baths and bathing, as reported in Busch's Teubner collection of *Versus Balnearum* (1999), and notably including the epigrams of Martial on misbehaviour in the public baths of Rome. I will consider Greek balneary epigram's characteristic tropes, its horizon of literary-cultural allusion, and what it may tell us about the sensory and intellectual experience of bathing in the Byzantine world.

Stefanie Hoss (University of Cologne)

What small finds can reveal about the life in the baths

Many of the activities people engaged in during their visits to the bathhouse have left little record besides the written sources. And while some activities tend to leave no tangible traces, others needed instruments to carry them out, such as shaving (razor), oiling (oil-flask), drinking (cup) or gaming (counters and boards). These objects can demonstrate the activities taking place within the bathhouse. They and the items of personal adornment lost during bathing can also illustrate the social class and the reach of the trade networks of the bathhouse's patrons.

However, care has to be exercised when looking at the finds from bathhouse excavations. Many Roman bathhouses were used for a long time and rebuilt and refurnished several times during that period, resulting in a very complicated stratigraphy. Another problem is the widespread tendency to use the ruins of a bathhouse as a rubbish tip. Strictly speaking, only the finds from the closed contexts of the drains can be counted as having originated in the period of use of the bathhouse.

Conversely, finds of elements of the *instrumentum balneum* (*strigiles*, oil containers, toilet instruments, razors, combs, etc.) known to have been (intended to be) used in the bathhouse usually are excavated from graves in the North-Western provinces, probably serving to communicate various messages about the deceased (social class, *romanitas*). While it is often unknown in which bathhouse these objects were used, they give us a glimpse of life in Roman bathhouses as well.

In my paper, I will use what is usually termed 'small finds' (and their depictions in art and literature) to illustrate the life taking place inside the bathhouse and the place the bathhouse had in the social life of its patrons.

Maryl B. Gensheimer (University of Maryland)

"Cameos, intaglios... and similar materials:" Small finds, self-representation, and the lived experience of Roman baths

In recent years, scholars have explored the physical environment of Roman baths. The individual experience of those spaces, however, is less well studied. This paper, therefore, is concerned with the bathers themselves in two contexts: in the city of Rome and Roman Britain. By combining the archaeological, art historical, and antiquarian evidence for small finds within various baths, this paper interrogates the ways individuals simultaneously aggrandized themselves to their contemporaries and navigated shared foci of Roman cultural identity.

The baths of Roman Britain provide a methodological framework; in the baths at Caerleon, Vindolanda, York, and elsewhere, small finds have illuminated ephemeral experiences of drinking, dining, gambling, and other activities. The same finds provide insights into gender, social status, and the diverse audience who used those facilities. By contrast, reconstructing the social dynamics within Rome's imperial thermae in an analogous way has not been attempted, notwithstanding similar

finds. Pietro Santo Bartoli, for instance, writes about the “cameos, intaglios... and similar materials” found during the Farnese excavations of the Baths of Caracalla in the 1540s. This paper integrates antiquarian evidence (Aldrovandi, Bartoli, and others) and Farnese inventories to reconstruct the small finds from the Baths of Caracalla that were not recorded systematically when excavated and have not been traced in the Naples Museum until now, but that provide invaluable evidence with which to understand the human dimension of Rome’s imperial baths as a point of comparison to those in provincial contexts.

Through close examination of small finds, particularly cameos, this paper queries the ways in which the iconography and materiality of personal items speaks to the lived experience of Roman baths even in different regional and temporal contexts. Above all, this study restores agency to an understudied class of objects while expanding our understanding of the baths’ social life and mixed use.

Paola Santospagnuolo (Freie Universität Berlin)

The Introduction of the Roman Bathing Culture in Sicily (2nd – 1st c. BC): New Actors, Interconnections, and Meanings

La Sicilia è un osservatorio privilegiato per seguire lo sviluppo della cultura termale nel Mediterraneo occidentale. Da qui provengono infatti testimonianze che coprono un arco cronologico che va dalle esperienze di matrice greca agli esiti di avanzata età imperiale (IV sec. a.C. – IV sec. d.C.). Focus del mio contributo saranno i due secoli finali dell’età repubblicana e cioè quelli dell’introduzione della tradizione termale romana, un periodo cruciale questo, che, però, solo da pochi anni sta ricevendo l’attenzione che merita.

I monumenti che testimoniano la diffusione di questo nuovo modello culturale sono le Terme Nord di Solunto e l’edificio termale di Apollonia, finora rimasto inedito. La prima cosa che emerge da un’analisi dei due siti a scala regionale è il loro allineamento lungo la costa settentrionale, diverso quindi rispetto a quello degli edifici precedenti concentrati nel comparto orientale del regno ieroniano; ulteriore riprova della ricettività dei centri del Tirreno rispetto alle nuove dinamiche favorite dall’espandersi di Roma. L’accrescimento della ricchezza portò ad

un fervore edilizio qui tradotto con un linguaggio pienamente ellenistico (*stoai*, ginnasi, ecc.). È questo il caso di Solunto, contesto urbano cristallizzato nella sua *facies* di II sec. a.C. – I sec. d.C., dove le Terme Nord sono l’unico edificio dell’area pubblica che aderisce ad una nuova componente culturale: perché questa scelta, considerando le solide esperienze dei secoli precedenti? È forse il segno di un’apertura alle nuove tendenze di area centro-italica, come lascerebbero supporre anche alcune evidenze provenienti dai contesti privati?

Attraverso il confronto con testimonianze coeve della penisola e, in particolare, attraverso l’analisi dell’apparato decorativo ed epigrafico, si cercherà di indentificare: gli attori che diedero il via a questo processo e l’eventuale messaggio affidato a questi edifici; il tipo di proprietà e gestione; le tracce di officine itineranti e/o modelli di riferimento; gli standard adottati rispetto alle generali caratteristiche del paesaggio urbano. Per ultimo, vale la pena interrogarsi anche sulle motivazioni che portarono all’abbandono, continuità d’uso o restauro di questi edifici dopo le sostanziali innovazioni tecnologiche e planimetriche introdotte in questa tipologia in età augustea.

Amanda Hardman (University of Alberta)

A new bath in town: The integration of Roman baths into Greek urban spaces

The adoption of Roman-style baths by provincial communities was not a unilateral ‘top-down’ process but was rather one of negotiation. Community members responsible for integrating these new building types into already ‘furnished’ urban spaces were faced with the decision of what pre-existing local architecture (and therefore cultural connections) to keep and what to do away with to make room for these sometimes monumental structures. By the first century BCE, many Greek communities were choosing to adopt and integrate Roman-style baths into their urban landscapes rather than continuing to build new facilities in the traditional Greek style. This paper investigates localized responses to the physical integration of Roman public bathing facilities in select Greek cities, including Athens, Eretria, and Thessaloniki. Specifically, it considers what pre-existing urban structures were removed to make way for Roman-style baths, what was done with the Greek-style baths that already serviced these urban centres, and finally, what considerations may have affected the choices that these local communities made when (re-)shaping their urban landscape. These questions are answered

through an in-depth survey of the location and construction history of the Greek and Roman public baths of the aforementioned cities with special attention paid to what lay below the Roman baths, the timeline of their integration, and their relationship (or lack thereof) to previous Greek baths. By focusing on the localized circumstances and decisions surrounding the initial integration of these bathing facilities into Greek cities, this paper challenges traditional paradigms connected to the reception and impact of Roman baths and bathing in Roman Greece and highlights the agency of provincial communities to shape the urban fabric of their cities and towns.

Craig A. Harvey (University of Alberta)

Balnea sine fine: Early Nabataean Adoption of Roman-style Baths

It is well documented that the phenomenon of Roman-style baths and bathing extended across the Roman Empire and that these structures were a ubiquitous feature of the provincial landscape. Much less appreciated is the extent to which these bathing facilities were constructed and used beyond the political borders of Rome. One society that adopted Roman-style baths before Roman annexation is the Nabataeans, who inhabited northwest

Arabia. Continued excavation within the Nabataean kingdom is revealing an ever-increasing number of Roman-style baths, including those uncovered at Petra, Wadi Ramm, and Wadi Musa, the earliest of which date to the first half of the first century CE, nearly a century before the formal annexation of this territory by Rome in 106 CE. This paper explores this early adoption of Roman style-baths by the Nabataeans and uses the placement of the earliest Nabataean baths at sanctuaries and in private residences to evaluate the possible means and reasons for their adoption. Additionally, results from recent excavations in Petra and its hinterland are used to investigate how locals built and operated these resource-intensive buildings in this arid climate. A detailed examination of the construction and heating techniques applied in these baths highlights the ingenuity of local building industries to adapt Nabataean architectural and craft traditions and develop innovative building techniques to overcome environmental limitations. This paper also considers the impact that the subsequent Roman annexation had on the construction and use of these baths as well as the remarkable survival of local innovations in bath construction into Late Antiquity. By exploring the early adoption of Roman-style baths by the Nabataeans and the development of these

facilities in Arabia, this paper demonstrates the legacy of local bathing innovations and the enduring allure of baths in this far corner of the Roman world.

Fikret Yegül (University of California Santa Barbara)

Baths, Beds, and Beyond: Some Thoughts on 'Hall Type' Baths from Syria to Anatolia (and Beyond)

A group of baths in northern Syrian and Rough Cilicia feature large rectangular halls or lounges which are generally referred to as “social halls”; they probably offered basic facilities and comforts for resting, socializing, and overnight stays. In Serdjilla, a small agricultural town near Aleppo, separated from the main bath across a paved courtyard is a two-storied pavilion which has been interpreted as an inn. Other examples come from Rough Cilicia. I have described these baths as the “hall-type” baths; often located on trade routes, these distinctive baths could have offered their customers not only the comforts of a hot bath after their long and arduous journeys, but also safe lodgings, much like the network of caravansarays of medieval Anatolia.

Recent research indicates that the development of this type was not restricted to southeast Anatolia and northern Syria. Variations of the

hall type are fairly common among the “sanctuary baths” of Greece which might have served the large crowds of pilgrims and visitors arriving at these sportive and recreational centers especially during the Roman era. The Hadrianic Baths at the Sanctuary of Poseidon in Isthmia is distinguished by a large social hall covered by a mosaic floor depicting Nereids and Tritons, a space that probably offered utilitarian as well as ceremonial and cultic uses. As the most commodious public space available in small towns and extra-urban settings, the hall-type baths might have been the ideal place for human contact, assembly and interchange, truly coalescing the individual with the institution and architecture of bathing. Their continuation can be gleaned in the “desert baths” of Syria during the Islamic-Umayyad period, and the great unheated social halls (sogukluk) of traditional Turkish baths of today.

Thursday, October 19

Lynne Lancaster (University of Cincinnati)
Bath Construction in the Roman West: A Reflection of Human Agency and Catalyst for Innovation

This paper explores two aspects of bath building in the western Mediterranean: how it was leveraged by individuals both in Rome and the western provinces for advancing their social or economic status and how it acted as a catalyst for innovations in construction methods. We start with a review of J. DeLaine's study of the brick stamps from the Forum Baths at Ostia to show how personal connections can be traced in the supply of bricks from the capital city. We then move to the western provinces to examine the brick producer, Clarianus, who was the largest brick supplier to bath buildings in southern Gaul during the 2nd century AD. Recent chemical analysis of his bricks at a large public bath in Lyon provide some insight into the supply system that he exploited to distribute his products. Further west, we move into Spain to examine the evidence for construction innovation in the brick vaults of the 1st-century BC public baths at Baetulo. The vaulting used at Baetulo is then compared to a novel form of wall heating that appears in the mid 1st-century AD

public baths at Labitolosa, Spain. Finally, we move north to examine a new type of hollow terracotta tile for heating the walls and vaults of baths that appears in southern Britain during the Flavian period. These tiles bear both patterned stamps and graffiti which provide some evidence for individuals in the workshop which invented the new heating method (and probably built) the baths. In sum, the group of baths presented here provides an overview of different types of personal agency detectable in bath construction in various parts of the western provinces, and they illustrate how bath building provided the catalyst for construction innovations that occurred far from the capital city.

Bas Beaujean, Marta Galindo Díaz, Stef Boogers (Katholieke Universiteit Leuven)

Resource management and cost-efficient design in the building, modifying and functioning of the Roman Imperial Bath-Gymnasium of Sagalassos (SW Anatolia)

Like at many other settlements, participation in empire and associated urbanism facilitated the construction of public baths and the maturation of bathing practices at Sagalassos (SW Anatolia). Despite its modest size, this city came to include at least two bath-gymnasia during the late 1st-early 2nd c. CE. The largest of these – the c. 5000

m² Bath-Gymnasium of Sagalassos – remained active for over 450 years, and for most of that duration included three active *caldaria*. Beyond the initial construction-related investments, the functioning of these baths required a significant input in terms of resources (e.g. water, wood, servants), which were adapted to suit the dynamic needs of the local and regional communities. The aim of this paper is to examine local resource-management in relation to changing bathing practices, as well as to what degree the initial construction and subsequent modifications took resource-management into account in terms of cost-efficient design. The results will be used to discuss aspects of planning or the lack thereof in regards to resource management and associated financing of public bathing, and the diverse human actors who must have been involved. The state of excavation, its well-studied archaeology, the long-term tradition of interdisciplinary studies (e.g. fuel requirements, hygiene), and the availability of a 3D-model make the Bath-Gymnasium of Sagalassos a suitable case study.

Gemma Jansen (Independent researcher)
Operating Roman hot water boilers

The water heating system forms the very core of a Roman bathhouse. Water was heated in the *praefurnium* using lead basins and boilers, as

well as lead water pipes and bronze taps. Although these essential pieces of equipment must have been very common, it is exceptional to find them in original archaeological contexts. Once these bathhouses, with their basins and boilers, were out of use, these valuable items could be reused for other purposes and were thus frequently recycled. Finding parts of these systems is pretty rare.

The boilers did not work by themselves but had to be operated by men. In this paper I want to present a first attempt at indicating how bath workers operated these devices in the hot, dark, smokey and - in most cases - tiny *praefurnium* rooms, while also describing how they managed to get the requested amount of water, and water with the right temperature in the warm water bathroom on the other side of the wall. How did they check the amount of water and its temperature, how did they communicate with each other and with their colleagues on the other side of the wall, that is to say, the room into which the warm water was going?

Hypotheses about the daily routine of the bath workers will be made based on the rare finds of hot water boilers, cold water basins, bronze taps and lead pipes together with their surrounding rooms (*praefurnium* and *caldarium*), in combination with the available texts and inscriptions.

Starting point of this research were two objects related to water heating systems that have not received so much attention so far: a bottom of a lead boiler from Jülich (Germany), and parts of a lead intermediate water basin from the Roman baths in Heerlen (The Netherlands).

Hubertus Manderscheid, Matilde Carrara (Independent researchers)

»Aliquid novi luxuria«. *Le piscine calidae con il c.d. samovar*

Solo alcuni edifici termali, di accesso pubblico e non, possedevano una *piscina calida*, vale a dire una vasca che occupava quasi tutta la superficie del vano che la conteneva. Il riscaldamento dell'ambiente e dell'acqua avveniva tramite il sistema a ipocausto; in alcuni casi, era presente una *testudo*, molto raramente invece ve ne era più di una. Una variante è rappresentata dalla *piscina calida* con il sistema detto a »samovar«. Sul fondo della vasca era inserito un contenitore di bronzo, aperto verso l'alto e accessibile attraverso un corridoio di servizio sotterraneo, in cui l'acqua veniva riscaldata dal di sotto.

In una pubblicazione di quindici anni fa sono elencati 22 esemplari del tipo (accertati o ipotetici), in gran parte sul suolo italico, alcuni anche nelle province dell'Impero. Nel frattempo, il numero dei reperti è aumentato. Nonostante

ciò, questo tipo di impianto deve essere ritenuto una rarità rispetto al gran numero delle terme.

La sua attuazione richiedeva un impegno costruttivo e finanziario notevole da parte del proprietario del *balneum*, spesso un privato. Nei casi di uso pubblico, date le dimensioni limitate dei vani, e con ciò fruibili soltanto da un numero ridotto di bagnanti, si può pensare ad un »biglietto d'ingresso« a costo elevato.

Il *non plus ultra* del lusso termale dal punto di vista tecnico e funzionale era pertanto destinato ad essere utilizzato da una minoranza della popolazione, mentre la maggioranza doveva »accontentarsi« di impianti meno sofisticati.

La presenza del sistema a »samovar« dipendeva dalla volontà del proprietario-gestore di un edificio termale (e dalla sua capacità economica) di fare un investimento ai fini di offrire ai fruitori una soluzione particolare, apprezzata per il suo effetto di benessere su corpo e anima da tutti - tranne che da Seneca (il passo *epist.* 86,8 probabilmente si riferisce proprio a questa invenzione).

Michael Mailfert (Université de Liège / Université de Strasbourg)

Meeting at the Thermae. A socio-spatial analysis of imperial baths in the city of Rome

Rome's *thermae* were a crucial element of urban life due to their capacity to accommodate a large number of people, and their importance in the everyday life of the capital's citizens. In contrast to other types of public buildings reflecting the strict hierarchy of Roman society, the architectural layout of *thermae* appeared to avoid segregation based on status. The practice of bathing in the nude undeniably acted as an equalizer too, countering the usual distinctions made through clothing. Despite such evidence, G. Fagan (1999) has rightly suggested that members of the elite were able to recreate differentiations within the *thermae*. A shortcoming of his theory is yet the focus on sociological aspects, neglecting the architecture of the baths. This presentation aims to go further by combining spatial analysis with sociological methodology. To which extent were imperial *thermae* intentionally designed to encourage encounters between classes and individuals?

To begin, a reassessment of the well-known ground plans of Roman imperial *thermae* is

necessary to identify their potential as spaces for social interaction. Applying the theory of space syntax proposed by B. Hillier and J. Hanson (1984), an analysis of the arrangement of rooms will be conducted to identify areas where visitors were most likely to engage in encounters. Once the spaces which facilitated the most contact between individuals have been established, the examination will shift to literary evidence, in particular contemporary authors describing the specific nature of these social interactions. A visit at the *thermae* encompassed more than just people from different classes gathering; it was a daily ritual that fostered exchanges between individuals. Senators and equites could display their power and wealth, while “parasites” or *clientes* sought to encounter a more or less benevolent sponsor. In this light, these monumental buildings deeply contributed to the cohesion of Rome’s population.

Linda Dobosi (Eötvös Loránd University)

Bathing soldiers – Roman military baths in Pannonia

Situated along the Danube *limes*, *Pannonia* was a highly militarised province. Roman-style architecture and bathing culture was introduced by the military to the indigenous Celtic population with the construction of fortresses.

The first known legionary bath buildings were Trajanic, two of which are known in detail: the so-called *Thermae Maiores* in *Aquincum* were found in 1778, while the legionary *thermae* of *Brigetio* were discovered only in 2020. Both were in use until the end of the 4th century, although a change in function is suspected in the case of the *Aquincum*, which was probably turned into the seat of the *dux Valeriae ripensis* in the early 4th century with a new separate bath wing attached to the former bath. Legionary baths were located centrally within the fortress and had a variety of different rooms for bathing, exercising, and socialising. High ranking officers’ houses within the fortress also had their own bath wings, e.g. the House of the *Tribunus Laticlavus* in *Aquincum*. These peristyle houses were built in accordance with the high social standing of the officers for whom such military service was part of their *cursus honorum* and had to accommodate administrative, residential, and representative functions, just like their civilian town houses would.

Particularly interesting are the baths of the Late Roman fortresses built as late as the second half of the 4th century AD, only a few decades before the province was given over to the Huns at around 430 AD. The smallest of these baths were found in the rectangular fortlet at Visegrád-Gizellamajor built in the 340s. The baths were

fitted into one of its corner towers during reconstruction works in the 370s. In contrast, the so-called Late Roman inner fortresses built during the 4th century AD as supply bases and logistical centres for the military each had several bath buildings of different sizes. Apart from the baths and a representative residential building with a bath wing, these fortresses were filled with store-houses and workshops.

It is evident that bathing was an important part of the military life in *Pannonia* between the early 2nd and late 4th centuries AD and that bath buildings in different types of fortifications offered a very different bathing experience for the different groups of soldiers.

Inge Uytterhoeven (Koç University)

Bathing at Home. A Diachronic Approach to the Multiple Roles of Private Baths in Roman and Late Antique Asia Minor

From the 1st century CE onwards, private bathrooms inspired by “Western” models started to appear in well-to-do houses in the cities of Asia Minor. Building on these first early Roman Imperial examples, these private bath complexes would soon develop into increasingly large and lavishly decorated substantial parts of the houses. Alongside offering the inhabitants the opportunity to bathe at home, these baths

also played a crucial role in guest reception, forming a luxurious setting where "outsiders" would be received before reclining at the evening banquet. This custom continued into Late Antiquity when hosts bathed with their guests in the private baths of their large 4th-5th century CE residences. Depending on the moment of the day, different categories of bathers could use the baths, while some houses had two sets of bathrooms possibly intended for various target groups. In line with the general changes urban houses in the region underwent between the mid-6th and the 7th centuries when they were eventually abandoned, many private bathrooms got new functions in this late phase. However, whereas the architectural framework of several private baths became the setting for new activities, such as industrial production and housing, other bath installations seem to have (at least partially) remained in use.

Using selected examples of private bath complexes belonging to private houses in Western Anatolia (including our fieldwork in the "Urban Mansion" at Sagalassos) combined with written evidence, this paper discusses how the different users of private baths in Roman Imperial and Late Antique Asia Minor each experienced bathing in a domestic context in their own way. In connection with these various groups of people accessing the baths, the paper

thus also looks into the different functions of private baths and explores how these could change throughout the century-long building and occupation history of the houses.

Monika Trümper (Freie Universität Berlin)

Designing and Experiencing the Stabian Baths at Pompeii

The Stabian Baths at Pompeii have long played a key role in research on Roman baths because they presumably best illustrate the emergence and development of Roman bathing culture. In his influential monograph on the Stabian Baths from 1979, Hans Eschebach argued that the complex was built in the 5th century BC as a palaestra with Greek-type bathing facilities and would have been developed in six phases into the sophisticated Roman baths that were buried by Vesuvius in AD 79. This suggestive developmental model has been challenged by a new research project that was begun in 2016, in a cooperation between the Freie Universität Berlin, the University of Oxford, and the Università degli Studi di Napoli L'Orientale.

The aim of this paper is to present the results of this project with a particular focus on the aspects of agency and experiencing the baths. Six excavation campaigns carried out between 2016 and 2023 show that the baths were built after

130/125 BC with two separate sections for men and women and remodeled three times: after 80 BC, when Pompeii became a Roman colony; in the Augustan period when the baths were connected with the city's aqueduct; and after the major earthquake of AD 62. The four key phases of the baths are presented and evaluated for their spatial and conceptual design, the bathing program, and the impact on using the baths. The baths were built as a combination of a gymnasial complex for the men (palaestra with two laconica) and state of the art bathing facilities for both men and women. Each remodeling entailed significant changes in the men's section, whereas the women's section saw far fewer modifications. While the general purposes and intentions of the remodeling processes and sometimes even the agents involved can be reconstructed with a high degree of certainty the decoration as a crucial element of experiencing the baths can only be fully assessed for the last period of use.

Finally, even if Eschebach's developmental model must be significantly revised, it is argued that the Stabian Baths still represent in an exemplary manner the development of designing and experiencing Roman baths.

Nathalie de Haan (Radboud University Nijmegen), Kurt Wallat (Independent researcher)

The Central Baths at Pompeii. The Archaeology of a Building Site

When Mt. Vesuvius erupted in 79 AD, the Central Baths were still under construction. As a consequence, these large public baths were never used. Their unfinished state provides us with a unique opportunity to learn more about the original design of the baths, dating to the early Flavian age. Hardly any other public bath building of the same period has survived in its original lay-out. The fact that the Central Baths remained unfinished offers the possibility to study building processes, the division of labour and the sequence of the work. Moreover, the Central Baths were designed and built in a crucial period in the history of Roman baths and bathing culture. Had the Central Baths been finished, they would have offered the inhabitants and visitors of Pompeii a completely new bathing experience, due to the perfection of the planned (and partially completed) facilities. The rooms of the Central Baths were bright and spacious, unlike those of the older public baths of Pompeii. What is more, the latest techniques for the heating of rooms and water were employed. As a consequence, even in their unfinished state it

is clear that the Central Baths present a truly state-of-the-art bath building, comparable to contemporary baths in Rome, albeit smaller in size than the large imperial thermae.

Our recently published monograph presents a comprehensive analysis of the Central Baths with full documentation of all standing walls and the building's architectural, technical and decorative features.

Friday, October 20

Catarina Felicio (Universidade NOVA de Lisboa)

Building the public balnea of Conuentus Scallabitanus (Lusitania)

Public baths have been the subject of great interest in *Hispania* in the last few decades and in the case of *Lusitania*, studies have been carried out to produce an inventory of the known buildings and characterize the models and typologies that were adopted throughout the province. However, much like other forms of architecture, the spreading of this cultural habit required more than the simple diffusion of an idea, it required the transmission, adoption and,

sometimes, local adaptation of the building technology and engineering that allowed for very existence of these complex buildings. In this regard, the methodological frameworks of Building or Construction Archaeology, firmly established in some areas of *Lusitania*, namely in *Augusta Emerita* and its environs, are still taking their first steps in most parts of the province, with public *balnea* being no exception. While the stratigraphical analysis of the individual buildings brings forward intricated details of the buildings' lives and the way people interacted with them, it also allows to strip the buildings back to their original form and to undertake tentative analyses on reverse engineering in the hope of understanding the design (and human thought) behind their existence, with the study of ancient measurements and metrology playing a crucial role in this. In a similar way, the analysis of the individual building techniques and materials used, in different buildings and within the different reforms of a same building, allow us to better understand what building resources were available or sought after, their management and the way they were applied in construction. Both these approaches have the same underlying goal: to better understand the Building Culture and people responsible for creating these buildings. In this communication we explore this premise focusing on the territory

of the ancient *Conuentus Scallabitanus*, which is the subject of our ongoing PhD project.

Simeon D. Ehrlich (The Hebrew University of Jerusalem)

What really happened at the bawdy baths of Ashkelon?

The bathing culture of Roman *Ascalon* (modern Ashkelon, Israel) is known primarily through the brothel-bathhouse of Grid 38, where men supposedly satisfied sexual urges and women supposedly exposed unwanted infants. Yet this interpretation is based on faulty assumptions and misrepresentations of the material evidence. Prior work has held ancient people to modern moral standards and has interpreted artifacts without adequate consideration of their meaning in a Roman context. A reappraisal of the city's bathing culture is needed. What can we be confident transpired at the baths? How were Ascalonians using these buildings?

Though the central baths of Grid 38 have been the primary means to understand Ashkelon's bathing culture, these actually show us a culture in transformation, while a series of baths at the north of the site (Grids 1, 2, 9) provide our best clues to understanding the city's bathing culture at its height. Yet none of these baths can be interpreted without reference to broader trends

transforming the city of Ashkelon in Classical and Late Antiquity. Thus, this paper pays greater heed to the city's longstanding autonomy, its negligible Jewish presence, its emergent Christian population, and its regional connectivity.

This paper takes a holistic approach to understanding how Ascalonians would have interacted with bathing infrastructure – what sort of bathing took place, how people moved through the spaces, and who used which baths. Combining artifactual, architectural, epigraphic, and iconographic evidence, it contends that the ancient city's reputation as a seedy port town with its baths as the prime loci of debauchery is not substantiated by the material evidence. Further, that the bathing culture in the city matches trends seen in coeval Eastern Mediterranean cities. Ultimately, this paper seeks to present a more nuanced reading of the activities taking place at the baths of Ashkelon.

Karen Jeneson (Thermenmuseum Heerlen)

A reflection of an urban society at the edge of the empire: the case of the bathhouse of Coriovallum

In *Coriovallum* (current-day Heerlen, the Netherlands) the Roman bath house was perhaps the most important social podium of

this provincial roadside town. It was built at the beginning of the second half of the first century and remained in use until the fall of the western Roman empire in the late 5th century. A new research project, carried out between 2016 and 2019, by a group of 26 specialists from four countries, has resulted in a completely new history of the building and its immediate surroundings, that demonstrates how the population of *Coriovallum* changed in its five centuries of existence. For example the first phase of the baths are evidence of a town still very much dominated by the Roman military and as such of a divided population of 'Roman' versus 'native' (in this case, Gallic and Germanic). This however changed completely at the beginning of the second century, in which the bath house underwent a dramatic transformation that also impacted its immediate surroundings. Intriguingly, this transformation was driven by the local elite who were incorporated into the Roman provincial political system since the foundation of *Colonia Ulpia Trajana* at the beginning of the second century. However, these people still represented themselves very much as 'German' in iconography and epigraphic evidence. The last phase of the bath house saw another transformation of the building, this time however the changes were once more of a distinctly military nature. Thus the bath house of

Coriovallum provides ample evidence for the agency of the people of *Coriovallum* and how this changed over the course of history.

Cristina M. Hernández (Mt. San Antonio College, California)

Balnea Aestiva, Balnea Hiemalia: Seasonal use and sensory experience in Pompeian domestic baths

Various Roman authors (e.g., Vitruvius, *De architectura* 6.4.1; Columella, *Rustic Culture* 1.6.2) tell us that domestic baths (*balnea*) should align with the sun during specific times of the day or year in order to harness sunlight during common bathing hours. By extension, it has been suggested (e.g., Jordan and Perlin 1979: 91–93; MacDonald and Boyle 1980: 17; Ring 1996: 717; De Haan 2007: 131–132; Uytterhoeven 2011: 317) that Roman bath builders maximized access to solar radiation to augment artificial heat sources and maintain hot bath microenvironments. However, few scholars (cf. Veitch 2017) have studied bath orientations or solar-positional data to understand the ancient prescriptions or interrogate these modern claims.

In this paper, I turn to a method practiced by cultural astronomers and examine 36 Late Republican–Early Imperial Pompeian domestic bath alignments relative to sun position (azimuth

and altitude), sun path (apparent movement across the sky), and solar time, to understand if, how, and when bath builders sought to maximize or mitigate the effects of sunlight and heat. Contrary to previous interpretations of bath orientation, which argued that western, southwestern, and southern orientations amplified heat in baths, I show that most household baths were conceived of as ‘summer baths’, designed and aligned to *mitigate* solar radiation. ‘Summer *balnea*’ provided tempered, shaded microenvironments for hot season bathing and an escape from sweltering temperatures and glaring sun. Only rarely were ‘winter *balnea*’ aligned to maximize access to solar radiation.

This analysis of Pompeian domestic bath design and solar alignments thus allows us to better comprehend the unique ways in which household *balnea* were used and experienced by bathers, while nuancing our understanding of the Roman bathing habit in general.

Monika Rekowska (University of Warsaw), Demetrios Michaelides (University of Cyprus)

Private bathing at Nea Paphos, Cyprus

The scarcity of archaeological remains of Roman baths in Cyprus can be attributed to the limited

state of research, however it would appear that *thermae* were not all that common on the island. Surprisingly, even in Nea Paphos, the capital of Roman Cyprus, no public baths, the symbol of Romanization, have been discovered thus far. In contrast, bathing facilities have been found in five private residences, and it is interesting to note that at least two of these, both of them in Nea Paphos, likely offered their private baths to the public. Although the Villa Theseus and the House of Orpheus differ in terms of construction date and size, an analysis of their baths reveals notable similarities in terms of their architectural layout and circulation patterns. It can also be suggested that both bathing complexes may have served a similar triple purpose. Firstly, for the household members, they provided a luxurious aspect of daily life. Secondly, positioned adjacent to the reception rooms, they could have been showcased as part of a *theatrum*, symbolizing the power and wealth of the house owner while hosting business associates, *clientes* and friends. Finally, by being made accessible to outsiders, they might have represented the contribution of a high-ranking member of urban society to the social life of the local residents. It is worth adding that the two-phase baths found in the House of Orpheus, which were constructed within pre-existing structures, offer insights into how Roman

lifestyle influenced the reorganization of houses dating to an earlier period. Moreover, examining the technology employed in these baths, especially the water management and heating system, provides a deeper understanding of the adoption of the Western model while retaining certain characteristics inherent to the Eastern Mediterranean region.

Lajos Juhász (Eötvös Loránd University)

Bathing in money

Roman baths have long been the focus of research, but their coin finds have not received such widespread interest. Coins are traditionally only valued by archaeologists for their precise dating capability but beyond this purely chronological aspect, we should also past this and consider the economic and personal information hidden in these artefacts. Nonetheless, we have a vast amount of money found within the *thermae* alongside numerous hoards. Interesting questions arise regarding their purpose: were they used for everyday transactions to pay for the baths or some extra treatment as we see it today? If so, why do we have so many from the legionary baths? On the other hand, are they an offering for the gods of healing and well-being? How can we then explain the various hoards found within the baths: as personal tragedies or simple human

forgetfulness. What can the denominations tell us about the bathers' themselves: were they average Romans or belonging to a more privileged social class? Our recent excavations in the *thermae* of the legionary fortress of *Brigetio* have brought to light over 1000 coins and two hoards and a Greek provincial medallion opens all these questions that need reconsidering within the new documented finds.

Marie Theres Wittmann (University of Oxford)

Bathing without soap? Evidence for and economic impact of ancient toiletries

Archaeological research on Roman Baths has predominantly focused on architectural and technological remains of excavated *thermae*. However, a large part of the ancient bathing experience is hidden from us due to the decay of organic material. How many toiletries did one have to bring to the baths? And was olive oil really the preferred ancient version of soap?

For getting a fuller picture of the cosmetics-related aspects of the bathing experience, one has to tie iconographic, archaeological and literary evidence together. By doing so, the planned presentation will show that a whole market was focused on supplying the Roman population with unguents, perfumes, cremes

and make-up for their visit in the *thermae*: a full make-up kit carried by slaves is shown in a mosaic in one of the entrance rooms to the Villa Baths in the Villa del Casale at Piazza Armerina. Preserved cosmetic chests from Pompeii and *tituli picti* on terracotta-*unguentaria* tell us about an industry which produced standardised but also custom-tailored products which all were used either in or directly after the bath. Building inscriptions explicitly mention if *euergets* also funded the supply of olive oil for the baths for a certain period of time. Moreover, the usage of ancient toiletries was by no means limited to women: Martial tells us about his hair 'soaked with excess of unguent' (Mart. 5,64), while emperor used to sprinkle his feet with perfume (Plin. *nat.* 13,4).

To sum up, the planned presentation would like to point out on the one hand what important role ancient toiletries played in the bathing experience, for men and women alike. On the other hand, by assessing archaeological, literary and iconographic evidence for ancient cosmetics and their usage in the baths, the importance of the ancient economy of body hygiene products will be emphasised.

List of posters

All posters can be viewed online on the virtual poster platform:

Romanbaths2023.virtualpostersession.org

Giacomo Antonelli (Independent Researcher) – The baths of the Roman town of Ocrinum

Mariya Avramova (Bulgarian Academy of Sciences) – The thermal complex at Starozagorski mineralni bani – a new perspective on a well-known site

Dávid Bartus, Melinda Szabó (ELTE Eötvös Loránd University) – Bathing soldiers in Brigetio

Gabriella Fenyves (Aquincum Museum - Budapest History Museum) – The role of Roman baths in the everyday life of Aquincum

Giordana Franceschini (Eberhard Karls Universität Tübingen) – Bathing Practices and Political Inadequacy in 6th century Constantinople: John Lydus' account of the praetorian prefect John the Cappadocian

Alessio Galli, Chiara Mendolia (Italian Archaeological School at Athens SAIA) – Bath complexes on the border between Greece and Rome: diffusion models along the Via Ionia

Giulia Giovanetti (Ministero della Cultura - Parco archeologico del Colosseo) – *'Balnea'*

privati nel paesaggio urbano di Roma e Ostia in età tardoantica

Tony King (University of Winchester) – Romano-Celtic Temples and Baths – orthopraxy, cleanliness and ritual dirt

Jens Koehler (John Cabot University - The American University of Rome) – From Nysa to Centumcellae. Alkibiades visits the Terme Taurine

Tünde Lang (Brigetio Öröksége Látogatóközpont, Komárom - Pécs University) – Roman villa baths in the Middle Danube provinces

Rory McLennan (The University of Queensland) – Diachronic change in Roman waterproof lining technology - Evidence from the Bay of Naples and Rome

Julio C. Ruiz Rodríguez (Independent researcher) – Le terme pubbliche di Tarraco (Hispania citerior): i reperti scultorei



VIEW ONLINE

Andrea Schär (Independent researcher / Associate researcher at the University of Bern) – Healing baths or how the Roman bathing culture became the cornerstone of a timeless cultural phenomenon. The particular case of Baden (Switzerland)

Vane P. Sekulov (Institute for Protection of Cultural Monuments and Museum - Strumica, North Macedonia) – BANJA BANSKO ... time flows ... the spring is still there

Samuli Simelius (University of Helsinki) – Baths for all or baths for some? Pompeian baths in relation to the population

Silvia González Soutelo (Universidad Autónoma de Madrid and Madrid Institute for Advanced studies), Teresa Soeiro (CITCEM-FLUP), Juan Diego Carmona Barrero (Universidad Autónoma de Madrid), Claus Seara Erwelein (GEAAT-Uvigo) – Old buildings, new discoveries. Architectonical novelties about the healing spa of Termas de São Vicente (Penafiel, Portugal)

Alper Yılmaz (Ondokuz Mayıs Üniversitesi) – Roman Baths of Parion in the Province of Asia: Similarities and Differences from Roman Bath Architecture

Jonas Zweifel (Freie Universität Berlin) – The Baths of Invidiosus in Ostia: Adaptation and Improvisation in a changing environment

Organisation

This conference is organised by Sadi Maréchal (Ghent University, department of Archaeology) and Konogan Beaufay (Ax:son Johnson Centre for the Study of Classical Architecture – University of Cambridge), in collaboration with Maura Medri (Università degli Studi Roma Tre), the Royal Netherlands Institute in Rome and the Soprintendenza Speciale ABAP di Roma.



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