

— CONFERENCE —



BARBARIANS IN ROME ROME IN BARBARICVM



LIBRO DEGLI ABSTRACT BOOK OF ABSTRACTS

18-19 VI 2025
Roma, Italia

Roma 2025



BARBARIANS *IN* ROME ROME *IN* BARBARICVM

Curia Iulia - Parco Archeologico del Colosseo
Accademia Polacca delle Scienze a Roma
18-19 VI 2025

INDICE / TABLE OF CONTENTS

Programma / Programme	4
Rosalba Arcuri The 'Charisma' of Radagaiso Between Ancestral Rites and Ethnogenetic Processes	7
Andrzej Buko Slavs: the Enigma of Medieval Europe	8
Francesca Ceci, Gianluca Mandatori La lupa romana nella monetazione tardo-antica e barbarica: iconografia, propaganda e romanitas oltre i confini dell'Impero	9
Mario Cesarano Statue inedite di barbari da monumenti funerari di Nola in Campania	10
Adam Cieśliński Goths: Conquerors of Rome (410) and Their Central European Roots	11
Paolo de Vingo, Pietro Vineis Beyond the Borders of Rome: Archaeological Data and Written Sources to Compare Early Medieval Scandinavian and Irish Areas: a Multidisciplinary Perspective	12
Ivan Gargano La presenza barbarica in Dacia Ripensis fra IV e VII secolo alla luce delle fonti letterarie e dei dati archeologici	14
Ireneusz Jakubczyk Barbarian Elites and Their Ways of Manifesting Social Status	15
Bartosz Kontny, Jerzy Żelazowski Not Marius, not Domitian, Whose Then? Once Again about the Tropaeum from the Capitoline Hill	16
Vasco La Salvia The Barbarian Shift: Tools and Technology Transfer from Continental Europe to the Shore of the Mediterranean	18
Martin Lemke The Diplomatic Learning Curve. How the Relationship with Barbarians Influenced Roman Foreign Policy and Law	19
Andrzej Maciąłowicz War, Power, and Trade. On the Contacts of Northern Barbarians with Roman World in the Last Two Centuries BC	20
Jerzy Miziołek I Galli sui cassoni fiorentini del Rinascimento	21
Kirył Myzgin The Influx of Roman Coins into Barbaricum: Insights from Recent Data	22
Krzysztof Narloch Roman-Barbarian Dynamics from an IR Perspective: Promise or Trap?	23
Arkadiusz Sołtysiak Barbarians On Their Way to Rome. How Research on Stable Isotopes Helps in Understanding the Mobility, Subsistence and Social Complexity of the Migrating Groups	24
Agnieszka Tomas Legionary Praetoria: Archaeological Evidence Outside the Empire and Current Investigations in Novae	25



PROGRAMMA | PROGRAMME
18 GIUGNO 2025 | 18 JUNE 2025

CURIA IULIA - PARCO ARCHEOLOGICO DEL COLOSSEO

9:00 – 9:25 Apertura del convegno / Opening of the Conference

Saluti istituzionali / Welcoming Addresses

RYSZARD SCHNEPF (Ambasciatore della Repubblica di Polonia in Italia /
Ambassador of the Republic of Poland to the Italian Republic)

ALFONSINA RUSSO (Direttrice del Parco Archeologico del Colosseo / Director
of the Parco Archeologico del Colosseo)

AGNIESZKA STEFANIAK-HRYCKO (Direttrice dell'Accademia Polacca delle Scienze
a Roma / Director of the Polish Academy of Sciences in Rome)

BARTOSZ KONTNY (Preside della Facoltà di Archeologia, Università di Varsavia /
Dean of the Faculty of Archeology, University of Warsaw)

JERZY MIZIOŁEK (Facoltà di Archeologia, Università di Varsavia / Faculty of
Archeology, University of Warsaw)

9:30 – 11:35 SESSIONE I / SESSION I

THE BARBARIANS AND THEIR RELATIONS WITH ROME

Presiede / Chair: Kirył Myzgin

9:30 – 9:50 ANDRZEJ MACIAŁOWICZ (University of Warsaw)

War, Power, and Trade. On the Contacts of Northern Barbarians with Roman
World in the Last Two Centuries BC

9:50 – 10:10 ADAM CIEŚLIŃSKI (University of Warsaw)

Goths: Conquerors of Rome (410) and Their Central European Roots

10:10 – 10:30 IRENEUSZ JAKUBCZYK (University of Warsaw)

Barbarian Elites and Their Ways of Manifesting Social Status

10:30 – 10:50 ARKADIUSZ SOŁTYSIAK (University of Warsaw)

Barbarians On Their Way to Rome. How Research on Stable Isotopes Helps in
Understanding the Mobility, Subsistence and Social Complexity of the Migrating
Groups

10:50 – 11:10 VASCO LA SALVIA (D'Annunzio University of Chieti-Pescara)

The Barbarian Shift: Tools and Technology Transfer from Continental Europe
to the Shore of the Mediterranean

11:10 – 11:35 Discussione / Discussion

11:35 – 11:50 Pausa caffè / Coffee Break



PROGRAMMA | PROGRAMME
18 GIUGNO 2025 | 18 JUNE 2025

CURIA IULIA - PARCO ARCHEOLOGICO DEL COLOSSEO

11:50 – 13:30 SESSIONE II / SESSION II

ROME AND ITS RELATIONS WITH THE BARBARIANS

Presiede / Chair: Adam Cieśliński

11:50 – 12:10 BARTOSZ KONTNY, JERZY ŻELAZOWSKI (University of Warsaw)

Not Marius, not Domitian, Whose Then? Once Again about the Tropaion from the Capitoline Hill

12:10 – 12:30 MARIO CESARANO (Ministero dei Beni e delle Attività Culturali e del Turismo)

Statue inedite di barbari da monumenti funerari di Nola in Campania

12:30 – 12:50 ROSALBA ARCURI (University of Messina)

The 'Charisma' of Radagaiso Between Ancestral Rites and Ethnogenetic Processes

12:50 – 13:10 JERZY MIZIOŁEK (Università di Varsavia)

I Galli sui cassoni fiorentini del Rinascimento

13:10 – 13:30 Discussione / Discussion

13:30 – 15:00 Pausa pranzo / Lunch Break

15:00 – 16:40 SESSIONE III / SESSION III

INTERACTIONS

Presiede / Chair: Arkadiusz Sołtysiak

15:00–15:20 KIRYŁ MYZGIN (University of Warsaw)

The Influx of Roman Coins into Barbaricum: Insights from Recent Data

15:20 – 15:40 KRZYSZTOF NARLOCH (University of Warsaw)

Roman-Barbarian Dynamics from an IR Perspective: Promise or Trap?

15:40 – 16:00 MARTIN LEMKE (University of Warsaw)

The Diplomatic Learning Curve. How the Relationship with Barbarians Influenced Roman Foreign Policy and Law

16:00 – 16:20 AGNIESZKA TOMAS (University of Warsaw)

Legionary Praetoria. Archaeological Evidence Outside the Empire and Current Investigations in Novae

16:20 – 16:40 Discussione / Discussion

16:40 Chiusura dei lavori della prima giornata / Closing of Proceedings of the First Day



PROGRAMMA | PROGRAMME
19 GIUGNO 2025 | 19 JUNE 2025
ACCADEMIA POLACCA DELLE SCIENZE A ROMA

9:30 – 10:00 **Caffé di benvenuto / Welcome Coffee**

10:00 – 11:30 **SESSIONE IV / SESSION IV**

THE BARBARIANS IN THE MEDIEVAL AGE

Presiede / Chair: Bartosz Kontny

10:00 – 10:20 **FRANCESCA CECI** (Musei Capitolini, Roma),
GIANLUCA MANDATORI (Università Suor Orsola Benincasa di Napoli)
La lupa romana nella monetazione tardo-antica e barbarica: iconografia,
propaganda e *romanitas* oltre i confini dell'Impero

10:20 – 10:40 **IVAN GARGANO** (Istituto Archeologico di Belgrado)
La presenza barbarica in Dacia Ripensis fra IV e VII secolo alla luce delle fonti
letterarie e dei dati archeologici

10:40 – 11:00 **ANDRZEJ BUKO** (University of Warsaw)
Slavs: the Enigma of Medieval Europe

11:00 – 11:20 **PAOLO DE VINGO, PIETRO VINEIS** (University of Turin)
Beyond the Borders of Rome: Archaeological Data and Written Sources to Compare
Early Medieval Scandinavian and Irish Areas: a Multidisciplinary Perspective

11:20 – 11:40 **CLAUDIO STRINATI** (Segretario Generale dell'Accademia Nazionale di San Luca)
Romans and Barbarians - Closing Remarks

11:40 – 12:00 **Discussione e chiusura del convegno / Discussion and Closing of the Conference**

12:00 – 13:30 **Pausa pranzo / Lunch Break**

ROSALBA ARCURI

University of Messina

The 'charisma' of Radagaiso between ancestral rites and ethnogenetic processes

ABSTRACT

The year 405/6 saw the brief historical parable of a charismatic leader, Radagaiso, who with his heterogeneous army, made up of «Germanic and Celtic peoples settled on the Istrian and Rhine rivers» (Zos. 5, 26, 3), was confronted and defeated at Phiesole by Stilicho. Orosius (7, 37, 8) contrasted the «two most powerful kings» who raged in the Roman provinces at that time, one of whom was Christian and more like a Roman (Alaric), the other «pagan, barbarian and truly Scythe» (Radagaiso). Through a brief analysis of the pagan and Christian sources that report his story, the paper will attempt to reconstruct the figure of Radagaiso within the framework of the cultural and religious dynamics of Italy in the early fifth century AD.

ANDRZEJ BUKO

University of Warsaw

Slavs: the Enigma of Medieval Europe

ABSTRACT

The debates concerning the origin and mobility of the early Slavs since many years are the subject of debates. So far been a polarisation of positions between the concept of a “western” (central European), while the alternative is that which proposes an “eastern’ (allochthonous) their origin. During the 6th century we observe the spread of the Slavic people, including their culture and language, over large parts of Central and Southern Europe. Archaeologists draw attention to the simplified pattern of early Slavic culture in comparison to previous centuries. According to the Author, this would be a reflection of the period of economic instability in the phase of the search for and occupation of new settlement habitats. Furthermore, there are evidence showing that it was a unique community. In the opinion of the author, this was a society above all of considerable creative inventiveness and adaptive capabilities. Agriculturalists and livestock herders, but mobile like nomads; accepting in the phase of settling new territories an “unprepossessing level of material culture”, but at the same time wherever this was possible, making use of the civilisational benefits they encountered on their way. It was this which eventually decided their historical role as the co-creators of Early Medieval Europe.

FRANCESCA CECI

Musei Capitolini, Roma

GIANLUCA MANDATORI

Università Suor Orsola Benincasa di Napoli

La lupa romana nella monetazione tardo-antica e barbarica: iconografia, propaganda e *romanitas* oltre i confini dell'Impero

ABSTRACT

Il contributo che si presenta in questa sede analizza l'iconografia della lupa nella monetazione tardo-antica e barbarica (con le dovute premesse, che rimontano al periodo repubblicano), con particolare attenzione alla sua funzione propagandistica e simbolica nei contesti post-imperiali e periferici. Attraverso un esame comparato delle emissioni monetali, coniate tra il IV e il VI secolo d.C., si evidenzia come l'immagine della lupa – spesso accompagnata dai gemelli Romolo e Remo – sia stata adottata, reinterpretata e talvolta trasformata da popolazioni germaniche, anglosassoni e da altri gruppi che si insediarono nei territori un tempo amministrati da Roma. L'adozione di tale simbolo non solo riflette un'appropriazione consapevole della memoria imperiale, ma testimonia anche un tentativo di legittimazione del potere, attraverso la continuità visiva e simbolica con la *romanitas*. L'analisi numismatica, affiancata da una lettura storico-culturale, permette di comprendere come la lupa, animale totemico della prima romanità, sia divenuta veicolo di messaggi ideologici e identitari in un'epoca di transizione e ibridazione tra mondo romano e mondo barbarico.

MARIO CESARANO

Ministero dei Beni e delle Attività Culturali e del Turismo

Statue inedite di barbari da monumenti funerari di Nola in Campania

ABSTRACT

Al termine del bellum sociale, la città di Nola in Campania, conquistata da Silla, divenne una città romana a tutti gli effetti, con l'arrivo di una colonia di nuovi cittadini. Le evidenze archeologiche testimoniano gli importanti cambiamenti che la città accolse sul piano urbanistico: vennero costruite nuove mura e sorsero progressivamente nuovi luoghi di culto, tra cui il tempio del Genio della Colonia, l'anfiteatro, il teatro, gli impianti termali, le strade extraurbane fiancheggiate da monumenti funerari, spesso contenenti statue togate e decorati con soggetti di chiaro significato politico-culturale. Da alcuni di questi edifici funerari provengono le statue di tre personaggi maschili che, per gli abiti che indossano, sono da identificare chiaramente con barbari, considerate pressoché inedite ancora oggi, pur essendo note da molti decenni. Tutte e tre le statue ci sono pervenute fuori contesto, ma riutilizzate come materiale da costruzione in edifici moderni: non abbiamo informazioni sugli edifici funerari da cui provenivano né sui loro proprietari romani. Il mio studio si propone di individuare il valore semantico delle statue dei barbari nel contesto degli edifici funerari in relazione al contesto sociale e politico della Nola romana.

ADAM CIEŚLIŃSKI

University of Warsaw

Goths: Conquerors of Rome (410) and Their Central European Roots

ABSTRACT

This paper explores the archaeological and historical background of the Wielbark culture, identified in the 1970s in northern and eastern Poland, and examines its links with the early history of the Goths. Named after the cemetery at Wielbark (Willenberg), this culture is defined chiefly by its funerary practices, notably biritual cemeteries featuring both inhumation and cremation. A remarkable feature of Wielbark culture is the deliberate exclusion of weapons from male graves and the limited use of iron tools, which suggests unique social and ritual practices.

Roman and Greek sources, while limited and sometimes distorted, provide further confirmation, naming the Goths, Gepids, Rugii, and Lemovii as peoples inhabiting the territory where archaeologists currently locate the Wielbark culture. The expansion of Wielbark culture south-eastwards into what later became the Cherniakhiv culture area is interpreted as evidence of migration. The transformation from the Baltic Goths into the multi-ethnic Gothic groups known from the 3rd century onwards is seen as a product of dynamic processes of fragmentation, integration, and political consolidation during migration. However, the Goths who sacked Rome in 410 were already a very different people, though they likely included distant descendants of those who had migrated from the southern shores of the Baltic two centuries earlier.

PAOLO DE VINGO, PIETRO VINEIS

University of Turin

Beyond the Borders of Rome: Archaeological Data and Written Sources to Compare Early Medieval Scandinavian and Irish Areas: a Multidisciplinary Perspective

ABSTRACT

The objectives of this contribution are twofold: to compose an account of the Norse experience in Ireland and to identify continuities and discontinuities between a part of the Norse culture (Norse) and the Hiberno-Norse culture through the comparison of archaeological finds in the Norwegian and Irish areas. In particular, we will focus on the settlements of Kaupang, in Norway, Woodstown/Waterford and Dublin, both located in Ireland. These are contexts that arose and developed around the 9th century, which had an enormous impact on the local reality and beyond. The Norse world is interconnected and unitary in certain aspects, but within elements emerge that appear defined and distinct. Similarities, differences, relations and relationships are not to be investigated on a regional or political basis, but on an identity basis. For this reason, the study of individual sub-cultures, as in this case with the Hiberno-Norse culture, in a comparative perspective is useful to highlight in broad terms not only their evolution, but also their impact in a world that is often read in the light of the collapse of the western portion of the Roman Empire. A world that, therefore, is considered fragmented exactly like the rest of post-Roman Europe and where the spaces, which with Rome were close, suddenly expanded, distancing cultures and ideas. Instead, it is a reality that was already open, where the development of trade routes was already alive and flourishing before the subsequent European unification, identifiable in the Holy Roman Empire of Charlemagne. The North Sea, as a melting pot of ideas and cultures, is seen by a large portion of historiography as a marginal area compared to the Mediterranean protagonism. Levi-Strauss spoke of «hot societies» and «cold societies» to distinguish those groups that accepted change and were predisposed to change their habits and customs. On the basis of what has been analysed in this proposal, we believe it is reasonable to identify the Norse as one of these hot societies,

which influenced, but above all was influenced by the populations that inhabited the areas in which they settled. We find it very interesting how a culture that certainly had distinctive traits within itself, but with a strong unitary base, managed to settle and adapt, rather than conquer and impose its own habits and customs on the defeated population. This process of adaptation and evolution, however, occurred not by eliminating its own identity, but with a continuous comparison, on different fronts, and maintaining not only «traces» of the mother culture in the sub-cultures that arose later, but even influencing the local culture itself. The most striking example of this statement is represented, with respect to the Hiberno-Norse, by the importation of the structures and concept of the city into Ireland, previously absent, or by shipbuilding techniques, rather than forging. It is therefore a culture that is not only influenced, but that influences, and that was immediately able to create, in fact, a second pole outside the Mediterranean influence, without starting from a post-Roman base, as in the case of other Germanic groups. A particularly interesting research perspective is linked to a more literary analysis, which has as its protagonist the role of Dublin in the Norse universe, focusing in particular on how the city was seen by the rest of the Norse world through the Sagas.

IVAN GARGANO

Istituto Archeologico di Belgrado

La presenza barbarica in Dacia Ripensis fra IV e VII secolo alla luce delle fonti letterarie e dei dati archeologici

ABSTRACT

La Dacia Ripensis fu una delle province che segnarono il confine danubiano dell'Impero. Essa funse da cerniera fra il medio e il basso corso del Danubio occupando una posizione che permetteva inoltre l'ingresso nel cuore dell'Ilirico. La localizzazione particolarmente strategica ne il pieno coinvolgimento, a partire dalla seconda metà del IV secolo e per i per tre secoli successivi, nei movimenti spesso dirompenti in questa regione, di gruppi come come Visigoti, Unni, Ostrogoti, Avari e Slavi. Tuttavia, studiare tali movimenti e valutarne le conseguenze risulta problematico.

Le fonti letterarie offrono infatti alcune indicazioni circa gli eventi e le trasformazioni che interessarono la Dacia Ripensis ma le loro testimonianze, fra cui spiccano quelle presenti nell'opera di Giordane e di Procopio, rimangono generiche ed episodiche, impedendo una reale valutazione del fenomeno migratorio. Dal punto di vista archeologico, i dati disponibili sono invece spesso legati a rinvenimenti sporadici di sepolture, oggetti d'uso personale e armi, che solo in pochi casi sono associabili a tendenze e formule insediative e che non gettano piena luce sul rapporto con la popolazione romanizzata.

Il presente studio si propone quindi di confrontare in modo critico i dati delle fonti storico-letterarie con tutte le evidenze archeologiche disponibili, nel tentativo di costruire un quadro topografico diacronico delle presenze barbariche nella provincia tra IV e VII secolo e di riconoscere le formule di occupazione del territorio e i motivi che le hanno determinate.

Barbarian Elites and Their Ways of Manifesting Social Status

ABSTRACT

During the Roman period, barbarian elites played a key role in shaping social structures beyond the borders of the Roman Empire. Their social status can be determined exclusively on the basis of archaeological evidence from graves, particularly richly furnished burials known as princely graves. Appearing from the 1st century AD, these burials reflect significant social transformations resulting from intensified diplomatic, commercial, and cultural interactions with Rome.

Princely graves, distributed across various regions of the European Barbaricum, are distinguished by their monumental form and the luxury of grave goods, including ornaments, dress accessories, and imported Roman items. These objects—especially metal vessels—served not only as indicators of wealth but also as symbolic expressions of status and authority at the individual level.

Some imported goods, such as silver and bronze vessels, are interpreted as diplomatic gifts from the Roman authorities to barbarian elites. The analysis of these burials provides valuable insights into the ways in which prestige was constructed and displayed, and how Roman cultural elements were selectively adapted in the barbarian world.

These elites, shaped to a great extent by their contact with the Empire, had a profound impact on local social organization and played a significant role in the cultural transformations occurring along the frontier between the Roman and barbarian spheres.

Not Marius, Not Domitian, Whose Then? Once Again about the Trophaion from the Capitoline Hill

ABSTRACT

There are two marble sculptures on the Capitoline Hill, showing stone versions of trophies, that is, decorative representations of weapons taken from a defeated opponent. They are called "Trophies of Marius" in reference to now lost "trophies" erected on the Capitoline hill by the Republic general Marius after a victory in 101 BC, but the inscription under the base of the sculpture dates the monuments to the Domitianic era. In fact, they were found decorating the Alexander Severus- era nymphaeum in today's Piazza Vittorio on the Esquiline Hill and were brought to the Capitoline Hill in 1590. Certain details of the imagined shield boss allow for the verification of the dating of at least the sculpture, located on the left. In addition to the rather schematic and very (rather unnatural) depiction of the weapon, the shield shown here is equipped with an unusual boss. Details of this kind cannot be a product of fantasy, especially when – as in the case in question – they very accurately reflect morphology and have close analogies in the Barbarian world. Images of shields have already been used to study the chronology of Barbarian weapons (the sarcophagus from Portonaccio, the diptych of Stilicho). The presentation will present images of similar barbarian shields in Roman art, as well as archaeological finds from Barbaricum. Although a similar method of decorating the cone of the umbo (ribbing) can be indicated among Dacian shield bosses, the closest parallels for its shape should be indicated in the Germanic environment, in grave complexes dated from the mid-3rd to the beginning of the 2nd half of the 4th century (phases C1b/C2–C3). However, these objects were not decorated with fluting of the covers, which is noted from the late stage of this section, in phases C3–D1, corresponding to the interval AD 375–400/10). It is therefore possible that the fluting of the covers, contrary to previous views, is the result of adaptation of a decorative motif characteristic of the Dacians, in the con-

struction of the umbo widespread in the Barbarian environment (from the Balts through southern Poland, further the Carpathian Basin to Abkhazia), including in the Sântana de Mureş culture, whose community included Goths, but also Dacians. Dating the tropaion to the times of Domitian is unlikely in this situation, although he did indeed wage wars with the Dacians. It seems likely that we are dealing with a commemoration of wars fought in the second half of the 3rd or 4th century with Barbarian tribes, maybe the Tervingi (Visigoths), associated with the Sântana de Mureş culture, where a fusion of solutions used in Germanic and Dacian shields could have occurred.

VASCO LA SALVIA

D'Annunzio University of Chieti–Pescara

The Barbarian Shift: Tools and Technology Transfer From Continental Europe to the Shore of the Mediterranean

ABSTRACT

This paper explores the transmission of tools, technological practices, and craft knowledge from continental Europe to the Mediterranean basin during the transformative centuries following the collapse of the Western Roman Empire. Focusing on the so-called "Barbarian shift," it examines how migrating or settling groups—often labeled as "barbarians"—facilitated the movement and adaptation of metallurgical techniques, agricultural tools, and artisanal methods across cultural and geographic boundaries. Drawing on archaeological evidence, material culture, and technological analyses, the study highlights the role of mobile communities in reshaping local production systems, fostering hybrid practices, and challenging traditional narratives of technological regression in post-Roman Europe. The paper ultimately argues for a more nuanced understanding of technological transfer as a dynamic process embedded in social, economic, and political change.

MARTIN LEMKE

University of Warsaw

The Diplomatic Learning Curve. How the Relationship with Barbarians Influenced Roman Foreign Policy and Law

ABSTRACT

Roman law is widely believed to be largely the manifestation of the conflict of the orders in the early Republic. As such, it evolved into a highly sophisticated set of rules concerning family members, business partners and countrymen, which echoes to this day in the topics and nomenclature of private law. In the context of international law, the Roman influence is usually neglected, seeing the later Republic and particularly the Empire as entities whose main instrument for negotiations were the mighty legions and who would bully their neighbors happily into submission at their fancy.

However, since the days of Alberico Gentili, one of the founders of modern international law, certain aspects of how the Romans perceived and shaped “international” law and diplomacy of their making have been formulated, too. Starting with the first of four treaties with Carthage in Early Republican times and up to the symbolic meeting of Valens and Athanaric with their entourage in the middle of the Danube in AD 369, I will highlight various episodes of Roman history, which formed the titular learning curve and influenced Roman policy and law.

ANDRZEJ MACIAŁOWICZ

University of Warsaw

War, Power, and Trade. On the Contacts of Northern Barbarians with Roman World in the Last Two Centuries BC

ABSTRACT

The last two centuries BC were a time of intense transformations taking place in northern European Barbaricum. In the case of the lands of present-day Poland, we can trace them only through archaeological sources, but also using information on those barbarian communities described in ancient records. Grave inventories from that period indicate that the local population was undergoing a process – probably inspired by the Celtic patterns – of social distinction and a kind of “professionalisation” of warriors, that is, men for whom military activity began to play an increasingly important role in their life strategies. The formation of a social model that favoured belonging to a group of armed men and encouraged the growth of the importance of war as a means of realising personal ambitions seems to correspond well with the assumptions that the inhabitants of Polish lands could have taken part in the largest military ventures of the Germans at the time, i.e. the “migration of the Cimbri and Teutones” at the end of the 2nd century BC and the invasions of Gaul by the Suebi led by Ariovistus in the 1st century BC.

It is among the burials of this group of armed men that the first signs of the social differentiation taking place and the emergence of elites among them are clearly visible. Their high status was demonstrated, among other things, by the ostentatious placing of luxury goods, such as Roman bronze vessels, in the grave. At the same time, other finds suggest the emergence of power centres in Poland in the 1st century BC, whose representatives not only issued (nominally) gold coins based on Celtic coinage, but also maintained – perhaps through Celtic agency – intensive contacts with northern Italy and the Alpine zone, as indicated by the increasingly numerous discoveries of bronze brooches of such provenance. The influx of these products most probably marks the initiation of a long-distance exchange of goods, connecting the southern coast of the Baltic with Caput Adriæ, which for the first centuries AD would gain the name of the “Amber Route”.

JERZY MIZIOŁEK

University of Warsaw

I Galli sui cassoni fiorentini del Rinascimento

ABSTRACT

Le invasioni dei Galli nel territorio italico fino alla stessa Roma si ritrovano non solo nei dipinti monumentali del Rinascimento, ma anche nei cassoni nuziali chiamati forzieri. Quasi tutti sono stati creati nella seconda metà del XV secolo, ispirandosi ai testi degli storici antichi. Di particolare interesse sono le pareti frontali di due forzieri raffiguranti una battaglia tra Galli e Romani, uno dei quali si trova nella Collezione Lanckoroński a Cracovia. La scena figurativa principale si sviluppa nella parte bassa della composizione in una fascia orizzontale. L'azione bellica si svolse secondo i canoni di combattimento medievali, ma si può notare anche qualche richiamo dell'arte antica. Davvero affascinanti sono le quattro figure di guerrieri nudi armati di clavi e scudi rotondi, raffigurati nel centro, sotto lo stendardo spezzato dei Galli. Si pone la domanda chi sono questi guerrieri e di quale battaglia si tratta? Esiste una fonte letteraria antica, finora omessa dagli studiosi, che offre identificazione con una battaglia avvenuta nel 225 a.C. Di questa battaglia scrive Polibio nel secondo libro delle sue Storie. Si allude alla Battaglia di Talamone in Toscana. L''esercito alleato dei Galli guidato da loro due re Concolitano e Aneroesto, venne attaccato su fronti opposti dalle forze romane e completamente annientato (Polibio II, 25-30). Nella battaglia perirono anche i Gesati, famosi perché combattevano completamente nudi. L'intervento dimostrerà che siano proprio i Gesati quelli che vediamo al centro della battaglia in esame. Verrà inoltre esaminato un altro cassone (The John and Mable Ringling Museum of Art in Sarasota), più o meno coevo al nostro, raffigurante una battaglia con i Galli intrappolati da due armate romane. Anche in questo caso si distinguono i guerrieri nudi in prima fila, al centro della battaglia. Le Storie di Polibio arrivarono in Europa verso fine Trecento; i primi 5 libri dell'opera furono tradotti in latino nel 1450.

KIRYŁ MYZGIN

University of Warsaw

The Influx of Roman Coins into Barbaricum: Insights from Recent Data

ABSTRACT

Finds of Roman coins in the Barbaricum are among the most numerous and informative sources of evidence for Roman–barbarian interactions. The influx of Roman coinage beyond the Limes was driven to a much lesser extent by economic relations than by military and political factors. These include diplomatic contacts, mercenary service in the Roman army, as well as the outcomes of military confrontations. Recent discoveries of Roman coins in the Barbaricum – whose number has grown exponentially in recent years, largely due to the widespread use of metal detectors – offer new perspectives on the causes, chronology, and circumstances behind the movement of Roman coinage beyond the imperial frontier across different periods. In my presentation, I will focus on several categories of Roman coin finds from the Barbaricum (denarii, Roman provincial coins, aurei, solidi, medallions, and siliquae). The most recent data concerning these categories allows for a clearer understanding of the nature of Roman–barbarian relations during the 3rd to 5th centuries CE.

KRZYSZTOF NARLOCH

University of Warsaw

Roman–Barbarian Dynamics from an IR Perspective: Promise or Trap?

ABSTRACT

Over the past decade almost everything – pandemics, social-media disputes, climate protests, even Netflix plotlines – has been reframed as an issue of International Relations (IR). Riding this tide scholars has turned its analytical toolkit back in time, asking whether IR theory can illuminate the diplomacy, deterrence and alliance-building of the Roman world. Viewed through this lens, the centuries-long Roman–barbarian encounter looks surprisingly familiar once the “civilised versus savage” rhetoric is set aside: frontier garrisons, cross-border trade, hostage exchange and ad-hoc alliances align fairly neatly with today’s vocabulary of security regimes and credible commitments.

Among the several topics explored, the discussion pays significant – though not exclusive – attention to buffer zones, which helped mediate the balance between empire and neighbour and defined the shifting boundaries of both cooperation and conflict. This presentation is an attempt to gauge whether adopting an IR framework is truly appropriate – and whether it ultimately creates more problems than it solves.

ARKADIUSZ SOŁTYSIAK

University of Warsaw

Barbarians On Their Way to Rome. How Research on Stable Isotopes Helps in Understanding the Mobility, Subsistence and Social Complexity of the Migrating Groups

ABSTRACT

The Migration Period (c. 300--600 CE) is often perceived as a time of prevalent mobility when whole tribes from beyond the borders of the Roman Empire decided to move south and west, leading to the gradual decline of Roman administration and the final fall of the western part of the Empire. Indeed, historical sources allow for the relatively precise tracking of these migrations, especially in the case of the Goths, Vandals, Franks, and Longobards. However, available archaeological evidence is less explicit, suggesting high mobility of relatively small groups of warriors led by tribal elites, but a more limited migration pattern among less privileged groups of people. Here I will present a few examples of bioarchaeological research on human migrations and subsistence patterns in this troubled time, based on the direct evidence of long-term and short-term mobility, but also more or less mobile economy models, i.e. ancient DNA and stable isotope ratios. These case studies suggest that mobility of some individuals was indeed high in that time, but the long-distance migrations and mobile subsistence patterns were not as prevalent as suggested by the textual sources.

AGNIESZKA TOMAS

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Legionary Praetoria: Archaeological Evidence Outside the Empire and Current Investigations in Novae

ABSTRACT

Legionary commanders resided in spacious residences within military bases, known as *praetoria*, during their service. To date, archaeologists have identified eighteen such residences across the Empire, many of which are located along the Rhine frontier and beyond. In this presentation, I will explore the term *praetorium*, review examples of these residences from other legionary bases, and propose a hypothetical location for the legate's residence in Novae – the Roman legionary fortress on the Lower Danube.