09.15 Welcome and Introduction

Session 1: Models of Urban Analysis

09.30 Annette Haug (Univ. of Kiel) Emotion and the City: The Example of Pompeii
The talk will approach the topic of emotion in the city from a twofold perspective. On the one hand, the concept of urban 'atmospheres' will be used to describe the effect of buildings on their users and perceivers. Atmosphere is thus considered to emerge from the interaction of built space and social agents. On the other hand, urban agents will form a point of departure to question how urban spaces are 'flooded' with individual 'feelings'.

10.15 Eivind Seland (Univ. of Bergen) Climate Change in Urban Biographies: Models of Causation
How do archaeologists understand the relationship between climate, climate change and urban biographies? In this paper I argue that urban biographies should be approached as the life stories they claim to be, with events propelling the narrative between phases or periods in the history of a city. In order to integrate the wealth of paleoclimatological data now available into such narratives, scholars need to be conscious about how the relationship between climate and urban change is modelled. Taking a bibliometrical survey of scholarly tradition as the point of departure, different narrative templates for using climate to explain urban trajectories are identified and exemplified on basis of scholarship on the Early–Middle Bronze Age transition in the Near East and the Maya Classical–Post Classical transition, and discuss the potential for casting climate as an agent of change in the history of Greco-Roman urbanism.

11.00 Break

11.15 Simon Malmberg (Univ. of Bergen) Motion and the City: Approaches to the Study of Urban Space
Recently the study of the ancient city has experienced the paradigm shift known as the "spatial turn". To this spatial turn, the study of motion should be added, to ensure that human action, and not the built environment, takes centre stage. Movement allows us to link structures and spaces according to different uses and movement patterns, varying according to time, status, gender, profession etc. In this paper three different models of urban space-motion analysis will be discussed. The first is the mental maps approach championed by Kevin Lynch, and here applied to the Subura area in Rome. The second is the edge city model suggested by Spiro Kostof and Joel Garreau, with Rome’s urban edge on the Esquiline as the case study. The third is a combination of previous models with the serial vision concept developed by Gordon Cullen, and applied to the Tiberlandscape of Rome.

12-13 Lunch
Session 2: Urban Religion and Diversity

13.00 Philipp Kobush (Univ. of Kiel) Social Distinction in the Urban Necropoleis of Roman Hispania
The paper gives an overview of urban necropoleis on the Iberian Peninsula in Roman times. It deals with the question, in which ways social distinction was expressed (topographical setting, form/size of the monument, possibly the "Romanness" of the monument or the usage of additional elements e.g. statues, inscriptions etc.) and which role social distinction plays within the funerary context. A comparison of different necropoleis will show, that their layout is very heterogeneous and that the scale of social distinction or equalisation is a phenomenon, which does not follow general tendencies in the Roman provinces, but which was negotiated by the local society.

13.45 Birgit van der Lans (Univ. of Bergen) Controlling Religion in the City: The Case of Collective Expulsions from Rome
Big cities are characterised by diversity in religious practice. Does this diversity come with a larger need or desire (compared to non-urban centres) to regulate the religious behavior of the urban population or certain segments of it, and which instruments were available to do so? This paper examines this question through the case of the collective expulsion orders that were issued against astrologers, Jews, philosophers and actors in the early imperial city of Rome. It will be argued that these expulsion orders were forms of social control that were publicly posted rather than actively enforced. Nevertheless, individuals, as some sources indicate, could retreat and thereby derive symbolic capital and cultural distinction from being opposed by the city authorities.

14.15 Break

Session 3: Urban Collective Memory and Power

14.30 Kåre Berge (NLA Univ. College) "The Jerusalem Palace" in Biblical Cultural Memory in Persian Period Judaism
In biblical memory, the Solomonic palace is celebrated for its grandeur. However, archaeological evidence and historical records show that "the Solomonic palace" could not have been established before late 8th century BCE, i.e. ca. 300 years after the traditional dating of "Solomon." In fact, a Neo-Assyrian or even later date for the palatial structure is possible. This paper proposes that the "Solomonic grandeur" of the palace is a product of cultural memory, which applies "free-floating" ideas of palaces to the idea of the magnificent "King Solomon." Second, the focus on the Jerusalem temple and the city walls but not on the palace or its ruins in the "re-use" of Jerusalem in Persian period is significant, and the ruins of the palace does not appear as a "site of memory" in Persian time. There must have been some (political or religious) reason for the selection of the temple and not the palace as the Jewish literati's official "material site of memory". This paper will propose some solutions.

15.00 Christina Videbech (Univ. of Bergen) Spoliated Memories or Memories Unspoilt: Spolia as Collective Memory in the Basilica of St. Peter in the 4th-6th Century AD
During Late Antiquity, the Basilica of St. Peter was, as one of the most potent symbols of Christianity, becoming increasingly important, taking over many political and ideological functions usually reserved for other public places. Sometimes it was even rivaling the old fora and on several occasions did the church become a part of the adventus and the triumphal representation of the emperor and/or his family. Furthermore, imperial decrees were announced here and the aristocracy increasingly used the church for their self-representation. This paper will be a study of the Basilica of St. Peter, focusing on the transition of functions from the fora to the church and the basilica as a place of collective memory and Roman identity in an increasingly Christian Empire. It will try to explain this transition of functions through the very debated use of spolia.
15.30 Break

15.45 Torill Lindstrøm (Univ. of Bergen) Roman PowerPoint - Public & Private
The Roman culture has been described as a particularly "visual" culture. "Depictions" of all sorts were abundant. Painted pictures were used for diverse purposes. In both public and private spheres pictures were used to present and represent various forms of power. — A few examples will be given, ending up with a short visual analysis the Great Fresco in Villa dei Misteri, Pompeii.

16.15 Final comments and discussion