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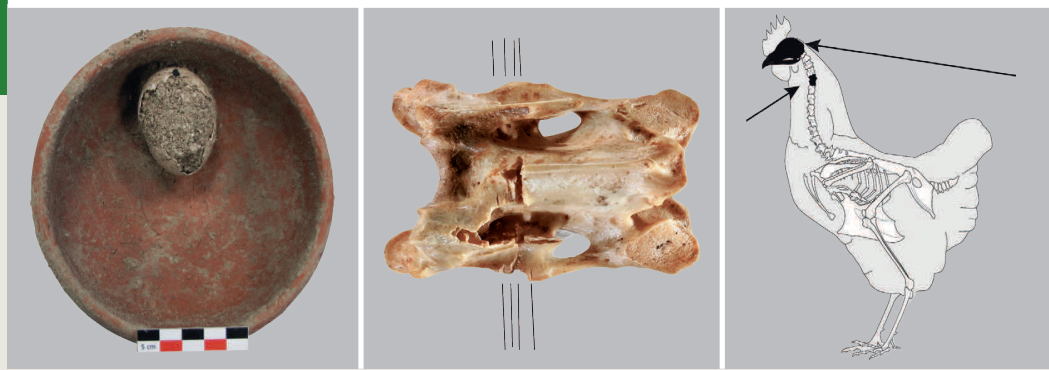
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KOLLOQUIEN ZUR VOR- UND FRÜHGESCHICHTE 26



Sabine Deschler-Erb | Umberto Albarella
Silvia Valenzuela Lamas | Gabriele Rasbach

ROMAN ANIMALS IN RITUAL AND FUNERARY CONTEXTS

Proceedings of the 2nd Meeting of the
Zooarchaeology of the Roman Period Working
Group, Basel, 1st–4th February 2018

This volume includes a number of papers that were originally presented at the conference *Roman Animals in Ritual and Funerary Contexts*, which was held in Basel (Switzerland) from 1st–4th February 2018. The conference represented the second meeting of the International Council for Archaeozoology (ICAZ) Working Group on the *Zooarchaeology of the Roman Period*.

The articles present ritually deposited animal remains across a wide geographical range and incorporate both archaeological and zoological findings. The integration of these two strands of evidence is also one of the central concerns of the ICAZ Working Group, as in the past they have often been dealt with separately. However, it is precisely this interdisciplinary cooperation that opens up new perspectives on ritual practices in a wide variety of contexts. In this volume we see the enhancement of our understanding of ritual treatment of animals in central sanctuaries, in rural areas, at natural sites, and as part of building construction processes.

The case studies presented in this volume demonstrate how animal remains such as bones and eggshells provide information beyond diet, economy, and differences in social hierarchy. Their interdisciplinary investigation additionally enables insights into practices governed by cultural, religious, and ideological conditions.

The aim of the Zooarchaeology of the Roman Period Working Group (<https://alexandriaarchive.org/icaz/workroman>) is to represent a network of exchange and collaboration across borders and to enable the understanding of the interconnections between the research questions associated with animal remains from this important historical period.

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Sabine Deschler-Erb, Umberto
Albarella, Silvia Valenzuela Lamas,
Gabriele Rasbach
ROMAN ANIMALS IN RITUAL
AND FUNERARY CONTEXTS

DEUTSCHES ARCHÄOLOGISCHES INSTITUT
Römisch-Germanische Kommission, Frankfurt a. M.

KOLLOQUIEN ZUR VOR- UND FRÜHGESCHICHTE

26

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Vorwort zur Reihe „Kolloquien zur Vor- und Frühgeschichte“

In Händen halten Sie, liebe Leserin und lieber Leser, den 26. Band der „Kolloquien zur Vor- und Frühgeschichte“, der Ihnen neu und doch vertraut vorkommen mag. Denn diese Reihe, die von der Römisch-Germanischen Kommission (RGK) und der Eurasien-Abteilung des Deutschen Archäologischen Instituts (DAI) gemeinsam herausgegeben wird, existiert seit 23 Jahren, seit im Jahr 1997 die Akten des Internationalen Perlensymposiums in Mannheim als Band 1 publiziert wurden. Neu ist aber, dass die RGK erstmals die Herausgabe eines Bandes im neuen Reihenformat des DAI betreut hat. Die Aufmachung der „Kolloquien zur Vor- und Frühgeschichte“ (KVF) entspricht nun der Aufmachung zahlreicher weiterer Publikationsreihen des DAI. Das neue Layout ist moderner, attraktiver und nutzerfreundlicher. Es ist nun für viele DAI-Publikationsreihen nutzbar und hat einerseits einen hohen Wiedererkennungswert, erlaubt andererseits individuelle Anpassungen und Nutzungen.

Auch der vorliegende Band ist, wie es seit ihren Anfängen prägend für die KVF ist, ein Beispiel international ausgerichteter, Forschungstraditionen und -regionen übergreifender Wissenschaft. Inhaltlich schließt dieser 26. Band an eine ganze Reihe von KVF-Sammelbänden mit interdisziplinärer bzw. fachübergreifender Ausrichtung an. Mit KVF 26 stehen diesmal interdisziplinäre Untersuchungen zu Mensch-Tier-Beziehungen in den verschiedenen regionalkulturellen Kontexten des Römischen Reiches im Mittelpunkt und insbesondere die Rolle von Tieren in Zusammenhang mit Bestattungen und anderen Ritualen.

Knochengewebe vermag sehr gut, viele verschiedene Spuren menschlichen Handelns zu konservieren, und diese Spuren können wir als Zeugnisse dieser Handlungen, aber auch der dahinterstehenden Überlegungen, Absichten und Traditionen verstehen. So erlauben Tierknochen, aber auch andere Überreste wie Eierschalen, die Verknüpfung zoologischer Methoden und Fragen mit jenen einer sozial- und kulturhistorisch orientierten Archäologie. Tierreste sind also in jedem Sinne *archäologische* Funde, die nicht nur zu Ernährungs- und Wirtschaftsfragen Auskunft geben können, auch nicht allein zu sozialhierarchisch begründeten Unterschieden bei Bestattungsbeigaben, sondern auch zu *per se* kulturhistorischen Fragen wie eben jenen nach kulturell, religiös

bzw. weltanschaulich bestimmten Praktiken, nach Differenzen in ihrer Ausübung, nach ihren regional spezifischen Bedeutungen und nach ihren Veränderungen.

Damit liegt ein informativer und instruktiver 26. Band der KVF vor mit neuen Ansätzen, neuen Fragen und neuen Einsichten in einem neuen gestalterischen Gewand. Die Aufnahme der Reihe KVF in die einheitliche Publikationsgestaltung des DAI ermöglicht auch, diesen und weitere KVF-Bände in Zukunft in der *iDAI.world* – der digitalen Welt des DAI – unter *iDAI.publications/books* online zugänglich zu machen und zum Abruf im Open Access bereitzustellen. Zwar dient auch den interdisziplinär arbeitenden Altertumswissenschaften das gedruckt erscheinende Werk nach wie vor als Hauptmedium fachwissenschaftlichen Austauschs, doch stehen uns durch die digitale Vernetzung unterschiedlicher Daten- und Publikationsformate mittlerweile zahlreiche weitere Möglichkeiten der Veröffentlichung wissenschaftlicher Inhalte zur Verfügung. Das neue Publikationsformat ermöglicht die zukunftsweisende Verknüpfung von Print und digitalen Dokumentations- und Publikationsressourcen, z. B. durch das zeitgleiche Bereitstellen digitaler Supplemente.

Das Erscheinen von 26 Bänden in kurzen Abständen zeigt, dass die vor über 20 Jahren konzipierte Reihe erfolgreich war und ist, innovativ bleibt und in eine lebendige Zukunft blickt. Auch künftig werden Eurasien-Abteilung und RGK die Reihe „Kolloquien zur Vor- und Frühgeschichte“ im neuen Gewand und – wo sinnvoll und notwendig – als hybride Verknüpfung analoger und digitaler Wissensvermittlung fortführen. Und wie bisher werden wir in die KVF Beiträge von Tagungen und Symposien aufnehmen, an deren Vorbereitung und Durchführung wir personell bzw. organisatorisch beteiligt waren.

Zuletzt noch ein Dank an alle an der vorliegenden Publikation Beteiligten. Für die Möglichkeit im neuen Reihenformat des DAI publizieren zu können, danken wir ganz herzlichen den Kolleginnen und Kollegen der Redaktion der Zentrale. Die Bildbearbeitung der Beiträge lag in den Händen von Oliver Wagner. Johannes Gier war für das Lektorat der Beiträge verantwortlich. Lizzie Wright redigierte die englischen Texte, Hans-Ulrich Voß betreute die Drucklegung des Buches. Ihnen wie den Herausgeber*innen des Bandes danken wir sehr für die hervorragende Vorbereitung und Durchführung der Publikation.

Frankfurt am Main, den 12.11.2020

Eszter Bánffy
Erste Direktorin

Kerstin P. Hofmann
Zweite Direktorin

Alexander Gramsch
Redaktionsleiter

Preface to the series “Kolloquien zur Vor- und Frühgeschichte”

In your hands, dear reader, you hold the 26th volume of the series “Kolloquien zur Vor- und Frühgeschichte”: It might seem to you different, but still familiar, because this series, concomitantly published by the Romano-Germanic Commission (RGK) and the Eurasia Department of the German Archaeological Institute (DAI), has been in existence for 23 years. The first volume, published in 1997, consisted of the proceedings of the “Internationales Perlensymposium” held in Mannheim. What is new is that the RGK has published a volume in the new DAI series format for the first time. The layout of “Kolloquien zur Vor- und Frühgeschichte” (KVF) now matches the layout of numerous other DAI publication series. This modern layout is more attractive and more user-friendly; the new format is mirrored across many DAI publication series. Not only does it have a distinctive design; it also enables individual adaptations and uses.

The present volume, as is characteristic of the KVF series from its beginnings, is an example of internationally oriented scholarship spanning diverse research traditions and research fields. In terms of content, this 26th volume continues a long tradition of conference proceedings with an interdisciplinary or cross-disciplinary orientation published within KVF. The focus of KVF 26 is on interdisciplinary studies of human-animal relationships in different regional-cultural contexts of the Roman Empire. In this, particular emphasis lies on the role of animals in burial and other ritual contexts.

Bone tissue excellently preserves many different traces of human actions. These traces can be interpreted as the evidence of these actions as well as of the underlying reflections, intentions, and traditions. Animal bones as well as other remains such as eggshells therefore make it possible to link zoological methods and issues with those related to socially and cultural-historically oriented archaeology. Animal remains are thus *archaeological* finds in every sense: They provide information not only about diet and economy, or about differences in grave goods based on social hierarchy. They touch on key cultural issues such as culturally, religiously or ideologically determined practices. Moreover, zooarchaeological analyses allow us to detect differences in these practices, to identify regionally specific meanings and the changes therein.

Thus, an informative and instructive 26th volume of the KVF series is available in a new design, including new approaches, new research questions, and new insights. In the future, through the incorporation of the KVF series into the common DAI publication design this and further volumes can be published online: on the *iDAI.world* platform – the digital world of the DAI – under *iDAI.publications/books* and in Open Access. Printed publications admittedly still serve as a main medium for subject-specific exchanges for interdisciplinary archaeological studies. The new publication format allows digital networking of various data and publication formats providing us with numerous additional possibilities for the publication of scientific content and enabling the future-oriented linking of print and digital documentation and publication resources, for example through the simultaneous provision of digital supplements.

The publication of 26 KVF volumes at short intervals shows that this series conceived over 20 years ago has been successful, remains innovative, and looks ahead to a lively future. From now on the Eurasia Department and the Romano-Germanic Commission will continue the series “Kolloquien zur Vor- und Frühgeschichte” in the new design and, where this seems reasonable and vital, in the form of a hybrid connection of analogue and digital knowledge. As in the past, in the KVF series we will continue incorporating proceedings of meetings and symposia in the preparation of which we are involved personally or organisationally.

Lastly we want to express our gratitude to all who participated in producing the present publication. We thank our colleagues from the editorial office at the Head Office of the German Archaeological Institute for the opportunity to publish in the new DAI series format. The digital imaging of the contributions was carried out by Oliver Wagner. Johannes Gier was responsible for the copyediting of the contributions. Lizzie Wright edited the English texts. Hans-Ulrich Voß was in charge of the editorial process. We are very grateful to all these people and to the editors of the volume for the outstanding preparation and realisation of this publication.

Translated by Karoline Mazurié de Keroualin.

Frankfurt am Main, 12 November 2020

Eszter Bánffy
Director

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Deputy Director

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Head of the editorial office

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(Logo: Stefanie Deschler)

Preface

by Sabine Deschler-Erb / Umberto Albarella / Silvia Valenzuela Lamas / Gabriele Rasbach

This volume includes contributions that were originally presented at the conference *Roman Animals in Ritual and Funerary Contexts*, which was held in Basel 1st–4th February 2018 and organised by Sabine Deschler-Erb. The conference represented the second meeting of the International Council for Archaeozoology (ICAZ) Working Group on the *Zooarchaeology of the Roman Period*.

ICAZ Working Groups are largely informal and independent collectives of researchers engaged with a theme of common interest. Their association with ICAZ allows them to connect to a larger international community and benefit from a number of shared facilities, such as the ICAZ web page <<https://www.alexandriaarchive.org/icaz/index>> (last access: 20.10.20)> and Newsletter <<http://alexandriaarchive.org/icaz/publications-newsletter>> (last access: 20.10.20)>. They also enjoy the opportunity to share the ICAZ ethos of collaboration, mutual aid, and international solidarity.

The *Zooarchaeology of the Roman Period* ICAZ Working Group was originally proposed by Silvia Valenzuela Lamas and Umberto Albarella and approved by the ICAZ International Committee in 2014. The aspiration to create such a group emerged from the awareness that the Roman World was intensively connected. Nevertheless, much research on the use of animals in Roman or Romanised areas has been carried out at a localised level, often oblivious of parallel studies undertaken in other regions of Roman influence. It was clear that many of the investigated research themes – such as the use of animals in religious contexts, livestock trade, and husbandry improvements, to mention just a few – would benefit from greater integration and enhanced international synergies. This applied to the methodological approach, as well as the actual evidence from different areas of the Empire. With this objective in mind, the first meeting was organised in Sheffield (UK) 20th–22nd November 2014 by the two Working Group promoters and focused on *Husbandry in the Western Roman Empire: a zooarchaeological perspective*. The core objective of the meeting was to bring together researchers operating in different areas of the former Roman World and contiguous regions, which was successfully achieved. Some of the contributions to that conference were published in a monographic issue of the *European*

Journal of Archaeology (Volume 20, Special Issue 3, August 2017).

The focus on the western Empire that characterised the first meeting led to the need to open up geographically for the second meeting and focus on a thematic investigation which would be of fully international relevance. Sabine Deschler-Erb proposed to organise the second meeting in Basel (Switzerland) and this, at the very core of Europe, proved to be a very successful location. She suggested a number of possible topics to the informal membership of the group and the theme of ‘ritual’ was chosen. This was another fruitful move as there was hardly any shortage of material to present, and the conference provided a whirlwind of case studies across different areas, whose connections and shared questions could clearly be identified. The objective of the second meeting to move beyond the focus on the Western Empire was fully achieved. The list of papers included in this volume clearly shows the great geographic range on display, with different contributions presenting research based in the south, north, east, and west of the Roman area. The modern countries featured in the book include Austria, Belgium, Britain, Egypt, France, Germany, Greece, Italy, Malta, the Netherlands, Romania, Serbia, Switzerland and Turkey.

The Basel conference and its proceedings should provide an ideal springboard for further success and interconnection of researchers investigating the use of animals in Roman times.

Last but not least, we would like to express our great gratitude to all of the institutions and people who made the Basel conference and these proceedings possible. We thank the University of Basel, especially the Integrative Prehistory and Archaeological Science, for hosting the conference, as well as for technical and administrative support; the Swiss National Foundation, the Provincial Roman Archaeology Working group of Switzerland, and the Vindonissa chair of the University of Basel for their financial support; the Römerstadt Augusta Raurica, the Kantonsarchäologie Aargau, and the Römerlager Vindonissa for their warm welcome and generous catering; the organisation team, Monika Mráz, David Roth, and Viviane Kolter-Furrer, whose help was essential before, during, and after the conference; all student volunteers, Florian Bachmann, Debora Brunner, Marina Casaulta,

Laura Caspers, Sarah Lo Russo, Hildegard Müller, and Benjamin Sichert, who worked with great commitment; and the Romano-Germanic Commission, Frankfurt, who accepted these proceedings for their series. We thank Hans-Ulrich Voß and Johannes Gier, who carried out an excellent editing job.

The next conference will take place in Dublin (Ireland) on 11th–13th March 2021 and will be organised by Fabienne Pigière on the topic of *Animals in Roman economy*. It will certainly provide new opportunities for cross-fertilisation, collaboration, and exchange of ideas.



Animals in funerary practices during the early and late Roman periods in southern Belgium

by Fabienne Pigière

Keywords

Northern Gaul; Food offerings; Domestic animals; Meat; Social status

Schlüsselwörter

Nordgallien; Speisebeigaben; Haustiere; Fleisch; sozialer Status

Mots-clés

Gaule septentrionale; offrandes alimentaires; animaux domestiques; viande; statut social

Introduction

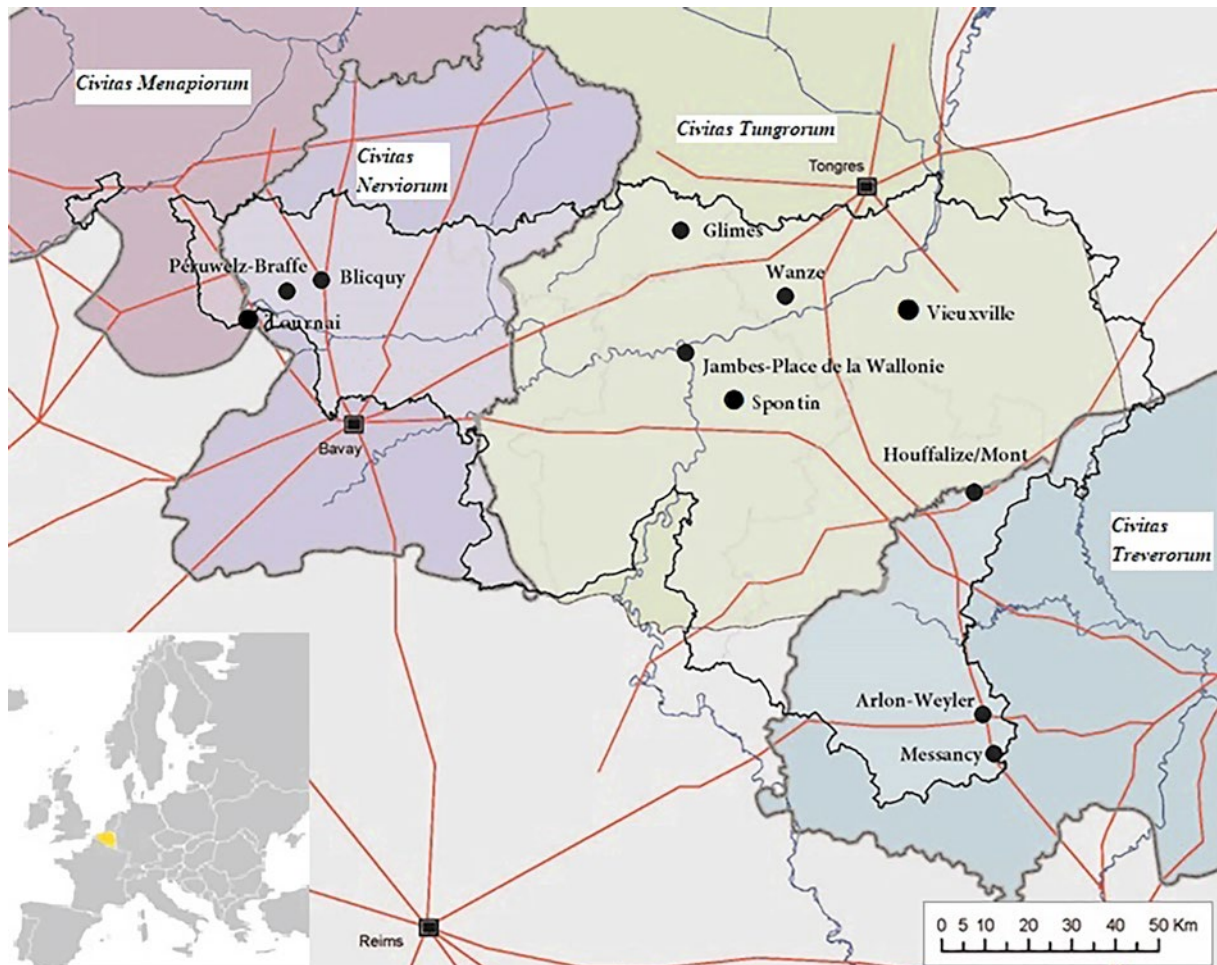
Archaeozoological finds in funerary contexts attest to the role of animals in the Gallo-Roman funerary rituals. The combination of written sources and archaeozoological data has in particular shown their use for food rituals¹. According to the different types of faunal deposits recorded, diverse food rituals using animals were practised. While overviews already exist for a few areas of the *Gallia Belgica* and *Germania inferior*², the picture for northern Gaul is still incomplete. More regional reviews are necessary to provide insights in the use of animals in the funerary rituals and to assess the regional diversity.

The present paper aims to provide an overview of the archaeozoological data available for the cemeteries exca-

vated in southern Belgium, namely the Wallonia region, based on my own research and literature. This overview compiles all data published for Wallonia. The results are then discussed to determine the contexts in which they appear, which species are selected, the age and sex of animals and which parts of their body are selected. Diachronic evolution and variation according to the status of the population will also be discussed. The studied area is located in four different Roman *civitates*: *Treviri*, *Nervii*, *Menapii* in *Gallia Belgica* and *Tungri* in *Germania inferior* (fig. 1). The chronological frame of the research extends from the 1st century until the 1st half of 5th century AD.

1 LEPETZ/VAN ANDRINGA 2004.

2 E.g. LEPETZ 1996, 2001; LAUWERIER 2002.



1 Map of southern Belgium with the Roman *civitates* and the sites mentioned in this paper (map: J.-N. Anslin & F. Hanut, © SPW/DGO4, Patrimoine).

Results

Long tradition of Roman funerary archaeology in Belgium has provided an extended documentation on funerary practices. An overview has compiled a list of one hundred and seven main cemeteries excavated in Wallonia, which are dated between the 1st and the 4th centuries AD³. While artefacts discovered in funerary contexts have been extensively studied, only recently more attention has been provided to faunal remains. Valid archaeozoological data are only available for eleven sites from the Walloon region: eight early Roman cemeteries with cremation graves and three late Roman graveyards with inhumations (*tab. 1*). Greatly diverse cemeteries have been submitted to an archaeozoological study, since one is related to a town, three to small towns, five to rural

sites (cemeteries and *tumuli*) and two to military settlements. Most data have been provided by five sites, which were extensively excavated: Messancy, Jambes-Place de la Wallonie, Blicquy, Tournai, and Vieuxville. Regarding the type of context with faunal remains, it appears that the majority of finds were discovered in tombs. Occasionally, faunal remains were collected in contexts linked to pyre, dumps, and burned offerings on the ground of a *tumulus*. However, less attention was paid to archaeological contexts that were not graves during excavation of cemeteries, such as dumps which could contain remains of funerary or commemorative meals. In addition, without sieving of sediment, remains of small animals but also highly fragmented bones resulting of

3 HANUT 2014.

the cremation are not collected. Sieving was practised at the site of Glimes, Péruwelz/Braffe, and Wanze. The proportion of graves with animal remains in extensively excavated cemeteries is between 8 % and 38 %⁴.

Sites	Civitas	Datation	Type of occupation	Funerary contexts	Context with faunal remains	References
Jambes-Place de la Wallonie	Tungri	c. 50–250 AD	Small town	87 graves, 5dumps, 1 ustrinum	17 graves, 5 dumps, 1 ustrinum	PIGIÈRE 2014
Houffalize/Mont	Tungri	2 nd century	Rural	22 graves	–	CEREZO-ROMÁN 2017
Wanze	Tungri	c. 50–80 AD	Rural	1 grave	1 grave	GOFFIOL et al. 2014
Glimes	Tungri	2 nd century	Tumulus	1 calcinated ground	1 calcinated ground	PIGIÈRE 2009
Blicquy	Nervii	Mid 1 st c.–3 rd century	Small town	407 graves, 1 fosse à cendres	31 graves	GAUTIER 1972a
Messancy	Treveri	c. 20/60–180–230 AD	Rural	194 graves, 1 dump	59 graves, 1 dump	DEBLON et al. 2005, HANUT et al. 2017
Arlon-Weyler	Treveri	1 st half of 1 st century	Small town	+/- 30 graves	5 graves	CEREZO-ROMÁN 2017
Péruwelz/Braffe	Nervii	Mid 1 st c.–3 rd century	Rural	15 graves, 1 dump	2 graves, 1 dump	PIGIÈRE submitted
Tournai-Rue Perdue	Menapii	End 3 rd c.–1 st half of 4 th century	Town	87 graves	25 graves	PIGIÈRE et al. 2016
Vieuxville-Roupée	Tungri	1 st half of 5 th century	Military	48 graves	8 graves	PIGIÈRE in print
Spontin-rue Bouchat	Tungri	c. 380–420 AD	Military	–	1 grave	PIGIÈRE 2015

Tab. 1 Funerary sites used in this research.

Most bones can be interpreted as refuse of food rituals as they are remains of typical food animals and represent isolated meat bearing parts. In addition, from time to time, it was possible to record butchery marks on bones. These pieces of meat were placed close to a set of tableware within the tombs, which are other evidence of the food rituals. Sometimes, joints of meat were set on a plate or within a vessel. The main animal species identified are pig (*Sus scrofa* f. domestica), chicken (*Gallus gallus* f. domestica), cattle (*Bos primigenius* f. taurus), sheep/goat (*Ovis ammon* f. aries/*Capra aegagrus* f. hircus), and goose (*Anser anser*/*Anser anser* f. domestica). When considering written sources on animals in Roman funerary rituals, the practices best documented are also food rituals⁵. Bones from edible animals but without food value are occasionally recovered in graves. These remains are from non-meat bearing parts, such as foot bone or teeth. The meaning of these isolated bone deposits is not clear. Some authors have proposed that they had a symbolic value⁶, while the remaining parts of the

animal could have been used for other aspects of the rituals (funerary meal, offering on the pyre, etc.).

Early Roman animal offerings

Two different kinds of faunal deposits have been brought out in cremation graves. ‘Primary’ deposit, which is animal offerings put on the pyre and burnt with the death person. While ‘secondary’ deposit is unburnt animal offerings put in the grave with the remains of the cremation. The terminology ‘primary’ and ‘secondary’ deposits is used in accordance with the distinction made for artefact offerings which received the same two distinct treatments as fauna⁷. Different meanings should be considered for each kind of deposit⁸. Those set on the pyre could be part of the offerings for the deceased person which should disappear with them⁹. Offerings directly placed in the grave, together with the tableware, could

4 Concerning cremations, all bones from the graveyards have been viewed and checked by a zooarchaeologist to verify the presence of animal remains. It was also the case for 14 funerary contexts from Jambes, while an anthropologist has extracted the animal remains from the other contexts. No information was provided on the way the cremated bones of Blicquy were sorted to identify and separate human and animal remains. This site mainly provided non-cremated animal bones. Concerning inhumati-

ons, human and animal remains were sorted during the anthropological analysis.

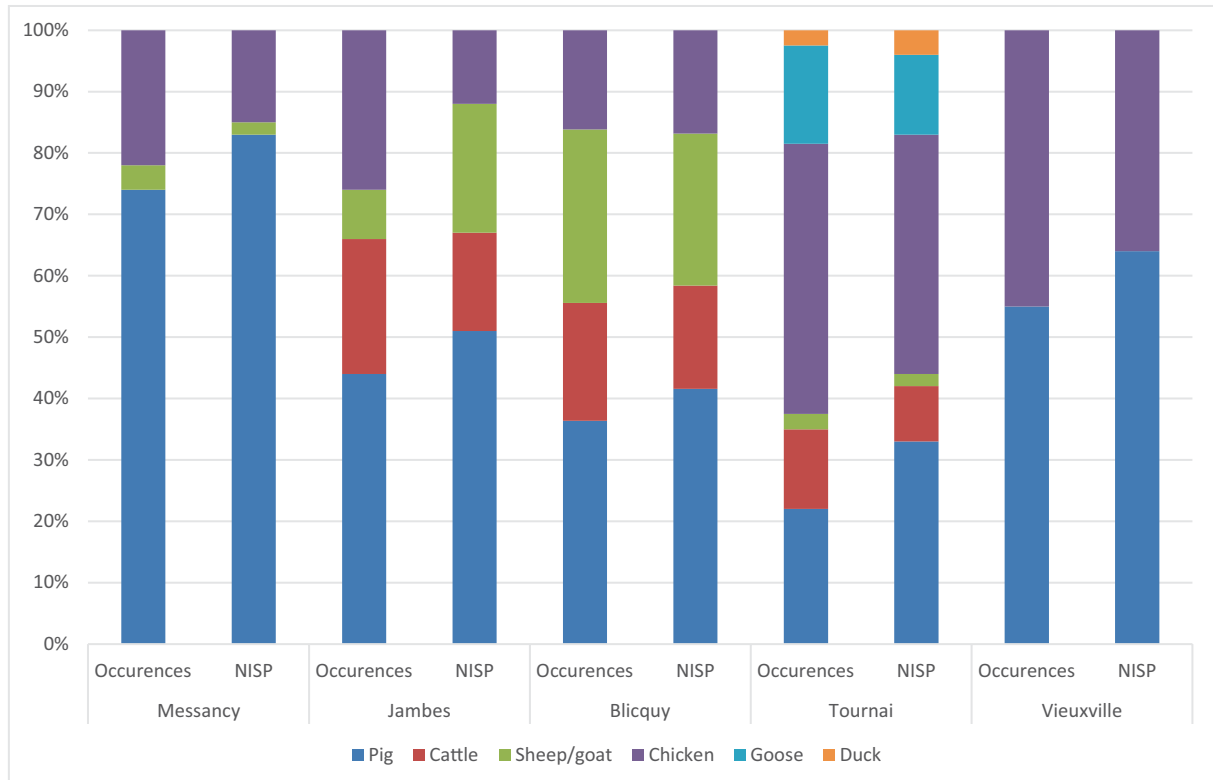
5 LEPETZ/ VAN ANDRINGA 2004.

6 LEPETZ/ VAN ANDRINGA 2004.

7 HANUT 2014.

8 LEPETZ/ VAN ANDRINGA 2004.

9 LEPETZ/ VAN ANDRINGA 2004.



2 Relative proportions of the most important animals used in funerary rituals.

be the symbol of the banquet during the funerary and of the future meals that will be taken to honour the deceased person. These two kinds of faunal deposits, which both represent meaty parts of edible animals, are not equally represented in cemeteries. At Messancy and Weyler only 'primary' deposits have been recorded. Similar patterns appear for artefacts offerings, which are systematically burnt at these sites. Conversely, at Blicquy, animal offerings are mainly represented by 'secondary' deposits. We find both types of deposits at Jambes and sometimes they are together in a same grave. Most of the time, 'secondary' offerings are inside the urn or put within the piles of burnt human remains on the ground, which confirm the offering status of these remains. Rarely, they are offered on a plate.

Pig is by far the most important species in early Roman funerary rituals (fig. 2). Between 36% and 74% of graves with animal offerings have pig remains and the species makes up between 59% and 82% of the faunal remains. Regarding the choice of individuals, young pigs of 1 year old or piglets were offered at Jambes and Blicquy. At Messancy, animals were selected at the end of their growth process. No complete animals but pieces of meat were deposited on pyres or within graves. Preference was given to ham and head in some cemeteries, but in others no specific selection of pieces was made.

Chickens are also frequently found. Between 16% and 26% of graves have chicken remains and the NISP is between 12% and 17%. Their role should be even more important considering that their bones are more fragile than those of mammals. Moreover, they may not have been fully collected in the absence of sieving when dealing with highly fragmented burnt remains. Most of the time only a few bones were discovered in each tomb. Some complete individuals set in a plate have been excavated. As for pigs, 'primary' and 'secondary' deposits contain chicken remains. One bone has been identified within an *ustrinum* at Jambes.

The role of sheep/goat is variable. When identification at species level was possible, sheep appears as the most common species compared to goat. Sheep is the second most important species offered at Blicquy, but uncommon at Messancy. Individuals younger than 2 years old, which were bred for their meat, were selected at Blicquy. The lack of data makes it impossible to verify whether the importance of sheep in the offerings at Blicquy reflects the predominant role of the species in regional breeding.

Regarding cattle, they have not been identified at Messancy. However, their role may be underestimated as meat was often removed from bones during the butchering process, which is not the case of the smallest mammal species. Cattle are quite frequent at Jambes and Blicquy, but they only appear as 'secondary' offerings, put directly



3 Cut marks on the radii and ulna of a goose (*Anser anser/Anser anser* f. domestica).

in the graves. The breeding seemed to have been more focused on sheep in the western *Treviri* area, while cattle were more important in the *Tungri* and *Nervii* loessic areas. The different patterns in the offerings at Messancy, on the one hand, and at Jambes and Blicquy, on the other one, could reflect these different regional husbandry practices¹⁰. Individuals younger than 3 years old, which were bred for their meat, were selected for the offerings.

Wild species are very uncommon in funerary contexts. One hare bone (*Lepus europaeus*) and one red deer (*Cervus elaphus*) antler have been recorded at Weyler. One bone of a fresh water fish from the cyprinid family has been discovered at Jambes. At the same site, we have identified juvenile *Spisula* and *Cardium edule*, two marine shells from the North Sea coast. Finally, one bone discovered in a grave at Weyler has been attributed to the greylag goose/ domestic goose (*Anser anser/Anser anser* f. domestica).

A unique meat offering by tomb is frequent in the graveyards, but two pieces of meat from one or different species are not uncommon, and the maximum number recorded is four.

Few other archaeological contexts have provided animal remains. The offerings on the ground of the *tumulus* of Glimes contained burnt and broken tableware, pig and bird bones. It has been suggested that they are remains of food offerings and/or meal remains taken during the funeral by the family and relatives¹¹. A funerary meal waste is also the interpretation suggested for the non-burnt meat bearing bones of cattle, pig and caprines discovered in five dumps at Jambes¹².

Similar food offerings have been brought out in Roman graveyards from northern France¹³. Indeed, the overview that compiled data from 31 sites indicates that pig is the main species used in the rituals. Moreover, high quality meat was offered, since complete piglets or pieces of meat from individuals of less than 2 years old were preferentially selected.

Late Roman animal offerings

Two cemeteries have provided the majority of data for the Late Roman period: Rue Perdue cemetery linked to the *Caput civitatis* of Tournai and Vieuxville probably related to an auxiliary army settlement¹⁴. Animal remains are very well preserved in the inhumation graves at Tournai, which has allowed us to document food offerings in much greater detail than in cremation graves. Chicken is the most frequently species given as offering. Complete or sub-complete adult individuals were mainly used. Cut marks resulting from the removal of non-meat bearing parts and of cutting in pieces of the carcass have been recorded. Pig is the second most important species. Complete piglets are frequently identified. Pieces of meat, such as hams, from young and adult pigs were also offered.

Another bird is also important in the ritual: the domestic goose or, less probably, the wild greylag goose. Osteomorphological distinction between wild and domestic goose is a challenging matter, although some results have been obtained when dealing with large assemblage¹⁵. The abundance of goose remains in northern European domestic contexts during the historical periods has been considered as an evidence for domestication of goose¹⁶. Yet, it is now well documented that the vast majority of animals used in funerary practices are

10 FIGIÈRE 2017

11 MASSART et al. 2009.

12 FIGIÈRE 2014.

13 LEPETZ 2001; LEPETZ/VAN ANDRINGA 2004.

14 VRIELYNCK 2015.

15 DUVAL/ CLAVEL 2018.

16 AUDOIN-ROUZEAU 1995; LEPETZ 1996.

domesticated¹⁷, which suggests that the geese used in funerary rituals were domesticated.

Along with the important role of geese in the funerary rituals at Tournai, I have shown that the proportion of geese also increases in the domestic contexts of Tournai in the late Roman period compared to the early Roman time¹⁸. Adult geese represented by complete or partial carcasses have been identified in the funerary contexts. A lot of cut marks attest to the removal of non-meaty parts, meat cutting, but also an intensive cut into pieces of the carcasses. The purpose of this intensive cutting of meaty body parts (legs, chest) or not (wings, feet) is not clear (*fig. 3*). Large mammals are also represented by cattle and sheep/goat. Isolated cattle bones with cut marks could attest offerings of pieces of meat. A third bird is included in the ritual, namely the common mallard (*Anas platyrhynchos*) or the domestic duck (*Anas platyrhynchos* f. *domestica*). The domestic or wild status of the duck is even more ambiguous than for the goose and literature suggests that it was not fully domesticated until medieval times, but maybe already kept in captivity since Roman times¹⁹.

Conclusion

Animals in funerary practices are mainly used for food rituals during the early and the late Roman periods. Both archaeological evidence and written sources highlight this use of animals in funerary rituals. Domestic animals are preferentially selected, and pig and chicken appear as the most important species throughout the Roman period. However, the role of poultry seems to be increasing during the late Roman period. This trend has been recorded in both burnt and non-burnt early Roman offerings, which indicates that it is not the consequence of poorer preservation conditions of birds in cremation graves. The patterns recorded in the funerary practices emphasise the specific status of animals chosen for the rituals and provide additional evidence on the domestic status of goose in the Roman period. A specific treatment of the bird carcasses, submitted to an intensive splitting, has also been recorded in the late Roman offerings. As only birds had been submitted to this specific handling, it could emphasise their symbolic meaning in the funerary rituals. The data from Wallonia are comparable to the results already available for other areas in northern

Gaul, which confirms preferential selection of high-quality meat from pig and chicken in Gallo-roman food rituals. At the same time, variations are recorded among the animals playing a secondary role. We should stress that cattle only appear in secondary offerings in early Roman cremations. Further studies should try to elucidate this likely specific role of cattle. In addition, the number of pieces of meat placed in the grave seems to be a good indicator of difference of status between human groups.

The list of species of Vieuxville is shorter than the one from Tournai. Only pigs and chicken have been recorded. However, we should mention that soil conditions were not good for bone preservation at this site. All offerings which have been discovered were set inside vessels. Pig is represented by nine pieces of meat in six graves. We register a great diversity in the selection of the parts of the body and of the age of the individuals. Chicken has been identified in five graves. Complete or sub-complete adult chicken were selected.

The number of offerings by tomb is variable between cemeteries, but also within graveyards. At Vieuxville, the number is between one and three. At Tournai, the graves have on average numerous offerings. More than half of graves have more than one piece of meat and the number can increase up to nine. It is notable that offerings at Vieuxville seem of lower quality than in Tournai. However, the difference may not be related to the fact that one is a military population and the other is an urban civilian one, as the same high diversity and quality of meat offerings has been recorded at the military cemetery of Oudenburg fortification along the Saxon shore, which is related to the regular Roman army²⁰.

This paper provides the first overview of the use of animals in the funerary practices for the whole Roman period in southern Belgium. More data need to be collected in order to study furthermore the evolution over time, differences between regions and inside a same cemetery (according to gender, social status, etc.). Moreover, other aspects of the food rituals need to be investigated further on the basis of new datasets, such as funerary and celebration meals. We also need to clarify if animals with certain physical traits were preferentially selected for the ritual as it has been highlighted in some sanctuaries (PIGIÈRE, in print).

¹⁷ See LEPETZ 2001; LEPETZ/VAN ANDRINGA 2004; and this paper.

¹⁸ PIGIÈRE 2012.

¹⁹ BENECKE 1994.

²⁰ GAUTIER 1972b.

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Fig. 1: Map: J.-N. Anslijn / F. Hanut, © SPW/DGO4, Patrimoine. – All other tables and figures: Author.

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Abstract

The aim of the present paper is to give an overview of the use of animals in the funerary practices that occurred in the early and late Roman periods in southern Belgium. The study area is located in the Roman *civitates* of the *Treviri*, *Nervii* and *Menapii*, which are part of the province of *Gallia Belgica*, and in the *civitas Tungrorum* in *Germania inferior*. Cemeteries associated with rural, urban and military populations are considered in this research. The review shows that most of the faunal remains discovered in a funerary context can be linked to

food rituals. Through the different kinds of faunal deposits, it is possible to document several aspects of the rituals. Patterns can be highlighted regarding the choice of animal species, age of animals sacrificed and pieces of meat for the offerings. Although the study identifies common trends in food rituals of the different cemeteries, variations are recorded among animals playing a secondary role. Evolution over time and diversity of funerary practices in relation to the type of occupation and social status of individuals are also discussed.

Zusammenfassung

Tiere in Begräbnispraktiken während der frühen und späten römischen Periode in Südbelgien

Ziel des vorliegenden Beitrages ist es, einen Überblick über die Verwendung von Tieren in Bestattungspraktiken zu geben, die in der früh- und spätrömischen Zeit in Südbelgien nachzuweisen sind. Das Untersuchungsgebiet liegt in den römischen *civitates* der *Treviri*, *Nervii* und *Menapii*, die zur Provinz *Gallia Belgica* gehörten, sowie in der *civitas Tungrorum* in der *Germania inferior*. In dieser Untersuchung werden Gräberfelder der ländli-

chen, städtischen und militärischen Bevölkerung berücksichtigt. Die Untersuchung zeigt, dass die meisten der in einem Bestattungskontext entdeckten Faunenreste mit Speiseritualen in Verbindung gebracht werden können. Durch die verschiedenen Arten von Faunenablagerungen ist es möglich, verschiedene Aspekte der Rituale zu dokumentieren. Muster können hinsichtlich der Wahl der Tierart, des Alters der geopferten Tiere und

der Fleischstücke für die Opfergaben hervorgehoben werden. Obwohl die Studie Gemeinsamkeiten in den Speiseritualen der verschiedenen Friedhöfe erkennen lassen, werden Variationen bei den Tieren deutlich, die

eine untergeordnete Rolle spielen. Die Entwicklung der Bestattungspraktiken im Verlauf der Zeit und ihre Vielfalt in Bezug auf die Art des Berufs und den sozialen Status der Verstorbenen werden ebenfalls diskutiert.

Résumé

Les animaux dans les pratiques funéraires au Haut-Empire et dans l'Antiquité tardive dans le sud de la Belgique

Le but de cet article est de donner un aperçu du rôle joué par les animaux dans les pratiques funéraires au Haut et Bas-Empire dans le sud de la Belgique. Notre zone d'étude comprend les *civitates* romaines des *Treviri*, *Nervii* et *Mennapii*, qui font partie de la province de *Gallia Belgica*, ainsi que la *civitas Tungrorum* en *Germania inferior*. Les recherches présentées ici abordent les nécropoles associées aux populations rurales, urbaines et militaires. L'analyse montre que la plupart des restes de faune trouvés en contexte funéraire peuvent être associés à des rituels ali-

mentaires. Les différentes sortes de dépôts permettent de documenter divers aspects des rituels. On peut relever des constances dans le choix de l'espèce animale, de l'âge des animaux sacrifiés et des morceaux de viande pour les offrandes. Si l'on relève bien des tendances communes entre les différentes nécropoles, on observe des variations parmi les animaux jouant un rôle secondaire dans les rituels alimentaires. L'article aborde également l'évolution et la diversité des pratiques funéraires en fonction du type d'occupation et du statut social des individus.