

THE RURALIA XIV CONFERENCE

Household goods in the European Medieval and Early Modern countryside



Viseu (Portugal)
13th – 19th September 2021

RURALIA

The Jean-Marie Pesez Conferences on Medieval Rural Archaeology

The RURALIA XIV conference in Viseu, Portugal is organized by Catarina Tente, Claudia Theune, Sara Prata, Mark Gardiner and Piers Dixon. A special thanks goes to Peter Hinterndorfer, University of Vienna, for his constant help.

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A conferência RURALIA XIV em Viseu, Portugal, é organizada por Catarina Tente, Claudia Theune, Sara Prata, Mark Gardiner e Piers Dixon. Um agradecimento especial para Peter Hinterndorfer, Universidade de Viena, pela sua ajuda constante.

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Picture on front cover: Cabin in central Portugal (© Oliveira, V.; Galhano, F.; Pereira, B.; Construções primitivas em Portugal. Centro de Estudos de Etnologia, Lisbon, 1969).

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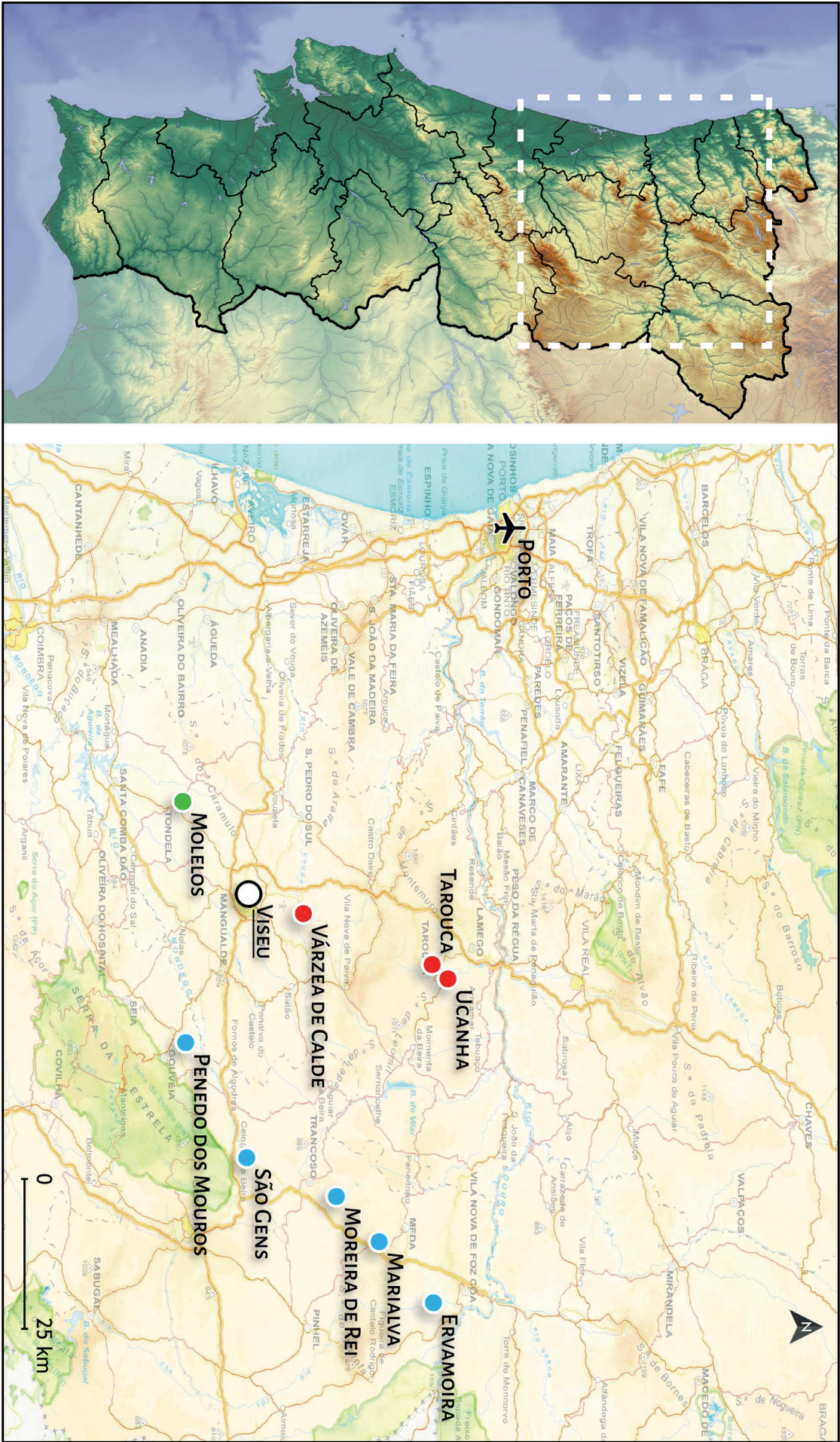
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Aerial view of the Cathedral and Largo da Sé (© C.M. Viseu).

Venue:

Grão Vasco Historical Hotel and Spa
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<https://hotelgraovasco.pt/en/home-en/>

Established in June 1964, Hotel Grão Vasco was the first big hotel in Viseu. Hotel Grão Vasco was designed by the architect Alberto Pereira da Cruz who designed other remarkable projects such as the Museum of Caramulo, Hotel Alvor-Praia, Hotel Delfim, Hotel Baia and Hotel Cidadela in Cascais, among many others.

Due to its magnificent location in the heart of Viseu, the visitor will be able to enjoy the tranquility of the hotel and feel the city in a unique way thanks to its proximity to the most relevant monuments and local stores, which contribute to an even more pleasant stay.

At the time a bold and innovative venture, it quickly became a landmark and a mandatory stop in Viseu.

How to get to Viseu

The closest airport from Viseu is Oporto Airport (142 km).

If you fly to **Oporto Airport** you have two options to get Viseu;

1) Take the free special shuttle from airport to Grão Vasco Hotel, that leaves the airport at 12.30 on 13th of September. There will be also a free shuttle from Grão Vasco Hotel to the Oporto Airport on 17th of September.

2) There are also buses from Oporto to Viseu, but you will have to get to the Bus Station Campo 24 de Agosto in the Oporto. From there you have several buses to Viseu, you can check the schedules on the site <https://rede-expressos.pt/en/timetables> (bus ticket price 12,8€). The Viseu Bus Station is not far from Grão Vasco Hotel, you can walk (c.1km) or take a taxi.

If you fly to **Lisbon Airport** you have also several options:

1) Take a train to Mangualde Station (25 min away from the Hotel Grão Vasco). There isn't a bus connecting from the railway station to the hotel, but you can take a taxi (c. 18€) or an Uber. The railway station in Lisbon (Oriente Railway Station) is near to the airport, you can go there by Metro, taxi (c. 8€) or even walking (c. 2,4 km);

2) There are two flights a day from Cascais (near to Lisbon) to Viseu that takes 45 min. To get the Tires Aerodrome, there are free shuttles that get the passengers at Rotunda do Marquês (centre of Lisbon). The ticket prices are from 49€ to 75€. To find out more about the schedules please check <https://bookings.sevenair.com/flight-results/CAT-VSE/2021-09-13/2021-09-17/1/0/0>

3) Take a bus at Oriente Bus Station. The Railway is near to the airport, you can go there by Metro, taxi (c. 8€) or even walking (c. 2,4 km). The ticket prices are around 20€. To find out more about the schedules please check <https://rede-expressos.pt/en/timetables?destination=219&source=1> The Viseu Bus Station is not far from Grão Vasco Hotel, you may walk (c. 1 Km) or take a taxi.

MONUMENTS

1 | Catedral de Santa Maria de Viseu - National Monument

The current building is the result of several interventions made over the centuries. From the primitive Romanic-Gothic building, the merlons frieze, the oculus and the broken arch portals are the only elements that still remain. The central facade of mannerist style replaced the Manueline one which collapsed in 1635. Inside there is a Manueline arched roof, completed in 1513, and a Renaissance cloister built between 1528 and 1534 by the Italian architect Francesco de Cremona, the first in Portugal.

2 | National Museum Grão Vasco - National Monument

The building construction started in 1593 to be a diocesan seminary, with a classical sober and clear facade. In 1916 the Grão Vasco Museum was settled in the building. The main collection of the Museum consists of sixteenth-century paintings from Vasco Fernandes, also known as "Grão Vasco", among other national treasures.

3 | Misericórdia Church

Built in the second half of the 16th century and rebuilt in 1775. Facade flanked by two towers, with the national arms surmounted by the royal crown displayed at the centre. The interior, renovated in the 19th century, has three altarpieces of neoclassic style. The organ, of golden and polychrome carvings, dates from the 2nd half of the 18th century.

4 | Casa do Miradouro (Museum)

Built in the first half of the 16th century, the original building suffered significant changes in the 18th century. On the facade the highlights are the classicist lines of the central body, with ionic pilasters, similar to the columns of the Cathedral's Renaissance cloister. Here is installed the "Coleção Arqueológica José Coelho" museum, as well as the archaeological site of Viseu.

5 | Porta do Soar - National Monument

It is one of the seven existing entries of the medieval wall, from which only two remain. It was started by King João I (1385-1433) and completed in the late reign of King Afonso V (1438-1481).

6 | Almeida Moreira Museum

Formerly Francisco Almeida Moreira's house, one of the most relevant personalities of the early 20th century Portuguese and local society, who donated it to the city. The museum displays some valuable collections of paintings, sculptures, ceramics, furniture and an important documentary collection.

7 | Câmara Municipal de Viseu

The building was started in 1877 by Eng.º Matos Cid and its highlights are the entrance hall, with tile panels, portraits of the most illustrious city figures painted by José de Almeida e Silva and an allegory to the glory and fame of the city. The wrought iron chandelier was crafted by Master Arnaldo Malho.

8 | Church of Ordem Terceira de São Francisco

Its construction started in 1757 and it was designed by Antonio Mendes Coutinho. On the facade the highlights are the exuberance of the window frames, the door and cartouches. The interior is decorated with golden engravings and tiles from the same period.

9 | Parque Aquilino Ribeiro

A public park which belonged to a medieval farm with secular plants of many different species. Its name is a tribute to the great writer Aquilino Ribeiro and a place where many cultural activities are held throughout the year.

10 | Solar dos Condes de Prime - Public Interest Building

Baroque house built in the first half of the 18th century by José Teixeira de Carvalho. The chapel has a magnificent gilded altarpiece, of Johannine style, and tile panels depicting St. Anthony's life.

11 | Church of Ordem Terceira de N.ª Sr.ª do Carmo

Built until 1738, its interior was completed just after. It is composed by five golden engravings of baroque style and tile panels in rococo style, displaying profane themes. The ceiling was painted by Pascoal Parente.

12 | Seminário Maior de Viseu - Antigo Convento de São Filipe Néri

The construction of the cloister and the church, designed by Antonio Mendes Coutinho in Baroque style, started in 1757 to house the Congregation of St Philip Neri's Oratory. Inside the church there is a pipe organ from the 19th century that came from the Cathedral.

13 | Traces of the Roman Wall

During the Roman period, two walls were built around the city borough: an honorific one built in the 1st century and another one which was built later with defensive purposes. These Roman remains were discovered in 2004.

14 | Janela Manuelinas - National Monument (ABCDEF)

In the historical centre people can still admire a set of windows with the characteristic decoration from the Manuelin period. The most significant can be observed at Rua Dom Duarte, a National Monument.

15 | Solar dos Viscondes de Treixedo - Public Interest Building

This manor house testifies the taste for the pompous facades of the early 18th century Baroque period. It was built by Almeida Cardoso de Sousa Sequeira's family.

16 | Church of Santa António (Old Convent of Bom Jesus) - Public Interest Building

Part of the 'Bom Jesus' Convent, from St. Bento's Order, founded in 1569 by the Bishop Jorge de Ataíde. The church interior is decorated with three golden engravings of rococo style, paintings and tile panels. Its presbytery ceiling is decorated with paintings on wood from the 18th century.

17 | Porta dos Cavaleiros (Knights' Door) - National Monument

It is one of the seven existing entries of the medieval city wall, from which only two remain. The fence construction was the result of the city prosecutors' requests presented at the Courts of Lisbon in 1439.

18 | Chafariz de São Francisco ou do Arco

We can see this fountain right next to the "Porta dos Cavaleiros" and the Solar do Arco. It is a baroque construction built in 1741. It has two spouts in marigold form, a rectangular tank, ionic pilasters and a niche with a St. Francisco sculpture.

19 | Solar dos Albuquerque/Casa dos Fidalgos do Arco

A building from the 17th century which was designed by João Coelho do Amaral. Inside there is a staircase with Baroque tile panels. Today it houses Emídio Navarro School.

20 | Casa da Calçada - Public Interest Building

A Baroque house with a pompous facade designed by Manuel Alvares. Its construction was started in 1757 by the priest Francisco José de Sampaio e Melo.

21 | Casa da Ribeira

Originally built as a farmers' house by the River Pavia, whose waters ensured the mills work. Currently it exhibits and promotes Portuguese traditions and regional handicrafts.

22 | Cava de Viriato - National Monument

It is the largest monument of the city, octagonal shaped, with slopes of land and outer moats, making it unique in the national and European scene. Of uncertain origin, considered by some authors a former Roman camp or the result of medieval military engineering, it was probably built in the last decade of the 10th century during the Muslim occupation. From the 19th century on it became a promenade. It has undergone several interventions, the recent redevelopment designed by Gonçalo Byrne being the most important of them all.

23 | Solar do Vinho do Dão - Paço Episcopal

Its construction was decided by Bishop D. João Homem by the end of the 14th century. The only elements that remain from the original building are the portal with its Gothic arch and merlons cornices. In the 16th century, Miguel da Silva remodelled the building and the Renaissance gardens. Since 2004 it houses the Regional Commission of Dão Wine.

24 | Parque do Fontelo

An ancient forest that was used as the summer playground of the city's bishops, filled with ancient trees that went hand in hand with the history of the city. The portal at the entrance was built in 1565 by Bishop Gonçalo Pinheiro. There we can also find the Fontelo Sports Complex which includes municipal swimming pools, municipal stadium, soccer fields, tennis and basketball courts, a Skate Park, adapted sports facilities and a fitness circuit.

25 | City History Museum

Located in the heart of Rua Direita, one of the most emblematic arteries of the city, the new museum provides several trips through the 2500 years of history of Viseu, through the presentation of some of its most important icons. Find out the virtual experience "Polo Virtual do Museu de História da Cidade", which provides an augmented reality roadmap of the city, Viseu 5.0.



	Morning	Lunch	Afternoon	Evening
Monday 13th Sept.	Arrival	12.30: Registration Arrival	15.00: Welcome 15.30: Lectures 18.00: Walking tour to the Historic Centre of Viseu	19.30: Reception and Dinner: Casa do Miradouro, Viseu
Tuesday 14th Sept.	8.30: Lectures	12.30: Lunch	13.30: Posters presentations 14.00: Lectures	19.00: Dinner Gão Vasco Hotel 21.00: Committee meeting
Wednesday 15th Sept.	9.00: Excursion Ucanha Monastery of Tarouca.	13.00: Lunch	14.00: Excursion Museu do Linho da Várzea de Calde (Flax/Linen Museum)	19.00: Dinner Viseu
Thursday 16th Sept.	9.00: Lectures	12.00: Lunch	13.30: Excursion Molelos Pottery workshops	19.00: Conference dinner Gão Vasco Hotel
Friday 17th Sept.	9.00: Lectures 11.30: Final remarks and discussion 12.30: Main conference close	12.30: Lunch	14.00: Departure 15.00: Excursion Penedo dos Mouros Linhares	20.30: Dinner Vila Ruiva
Saturday 18th Sept.	8.30: Excursion Moreira de Rei Mariaíva	13.00: Lunch	14.00: Excursion Mariaíva Ervamoira	19.00: Dinner
Sunday 19th Sept.	8.30: Excursion São Gens Celorico Castle	12.00: Excursion Serra da Estrela Cheese House	14.00: Arrival at Oporto Airport	

MONDAY 13TH SEPTEMBER

- Morning & Lunch **Arrival and registration (Lunch available; not included in the fee)**
- 15.00–15.30 **Welcome from the President of Ruralia and the Head of the Organising Committee**
- Panel 1:**
- 15.30–17.30 **Archaeology and the household**
Chair: *Claudia Theune*
- Bert Groenewoudt and Rowin van Lanen*
 Is that all there is? Some comments on the archaeological visibility of household goods
- Irina Zaytseva*
 Household and home life in the XVI-XVII centuries Russian Countryside according to archaeological finds in Alexandrov Sloboda
- Pavel Vařeka*
 Household goods in Bohemian villages during the Thirty Years' War: testimony of burnt farmsteads
- Alessandro Panetta*
 Goods and waste. The social context of refuse disposals during the late middle ages in Sardinia (Italy)
- 18.00–19.30 **Tour to Historic Centre of Viseu**, led by EON, Indústrias Criativas
- 19.30–21:00 **Reception and buffet dinner, Casa do Miradouro, Viseu**
With Conceição Azevedo, Mayor of Viseu

TUESDAY 14TH SEPTEMBER

- Panel 2:**
- 08.30–10.30 **Temporary households**
Chair: *Catarina Tente*
- Giulia Bizzarri and Anna Stagno*
 Landscape, building materials and material culture between rural and urban spaces: first results from the study of Monte Fasce settlements, Liguria, Italy (17th-21st centuries)
- Marie Ødegaard and Kjetil Loftsgarden*
 Household goods for winter travel in Scandinavia

Ádám Pátkai

Household in a settlement dealing with large animal husbandry from the 10th century in west Hungary

Sara Prata and Fabián Cuesta-Gómez

My house, my rules: an archaeological analysis of peasant agency in Early Medieval domestic contexts from Central-East Portugal

Coffee Break
10.30–11.00

Panel 3:

11.00–12.30 **Living conditions and the household**
Chair: *Tomáš Klír*

Karen Dempsey

'Making a House a Home': ordinary households in later medieval Ireland 1200-1600 AD

Rachel Brody

Checking-in at the Multispecies Hotel: Nature culture and the Early Medieval House

Ágnes Kolláth, Bianka Kovács, Zsófia Náday and Gyöngyi Kovács

Always on the Edge – Household goods of Ottoman soldiers in the 16th-17th century Hungarian countryside

Lunch
12.30–13.30

Poster Presentation (Alphabetic Sequence)

13.30–14.00 *László Ferenczi, Edit Sárosi and Csilla Zatykó*
Peasant household - noble household: objects and structures

Kinie Esser, Marloes Rijkelijhuizen, Jørn Zeiler, Joyce van Dijk, Leida van Hees
Online database osseous and keratinous materials from the Netherlands

Catarina Tente, Gabriel de Souza and João Veloso
10th century peasant houses in Beira Alta (Portugal). A comparative analysis

Claudia Theune and Iris Winkelbauer
Household goods illuminated by motivation and need theories in Hanfelden Castle in the Early Modern Countryside of Styria, Austria

Panel 4:**14.00–16.00 Household and spatial structure****Chair: Mette Svart Kristiansen***Jan van Doesburg*

The spatial distribution of finds as a key for understanding activities and the use of space in medieval houses

Alfonso Vigil-Escalera Guirado

So many valuable things forgotten in the yard: the archaeology of maintenance activities in early medieval Iberian households (450-900 AD)

Carlos Tejerizo

Scale change, social inequality and household goods in Central Iberia during the Early Middle Ages

Nikoletta Lukács

Settlements of Arpadian Age from the Homokhátság of Danube-Tisza Interfluve

Coffee break

16.00–16.30

Panel 5:**16.30–18.00 Household objects and social and economic status?****Chair: Csilla Zatykó***Tomáš Klír, Jan Horák and Martin Janovský*

Household goods in the late medieval countryside in the Czech Lands: Archaeology and written history.

Mette Svart Kristiansen

Household goods of Medieval and Early Modern peasants in Denmark – stolen, lost, listed, preserved, and recovered

Juan Antonio Quirós Castillo

Local societies and household economies in the light of the medieval Basque Country archaeological record

19.00–20.00 Dinner at Grão Vasco Hotel**20.00–21.30 Committee Meeting**

WEDNESDAY 15TH SEPTEMBER

All Day

9.00–18.00 **Excursion to Ucanha Bridge and Tarouca Monastery**
 (Direção Regional de Cultura do Norte)
 and Museu do Linho da Várzea de Calde (Linen/Flax Museum of Calde)
 Packed lunch

19.30 **Conference members are responsible for their own dinner arrangements in Viseu**

THURSDAY 16TH SEPTEMBER**Panel 5:**

9.00–10.00 **Household objects and social and economic status?**
Chair: Mark Gardiner

Tibor Rácz

Every piece counts. The evidence of metal detector surveys in the reconstruction of late medieval households

Andrej Janeš

A Prince in the Mud: can the houseware indicate the existence of a social class

Coffee break
 10.00–10.30

10.30–11.30 **Household objects and social and economic status?**
Chair: Niall Brady

Paweł Duma, Jerzy Piekalski and Anna Łuczak

Household goods from excavations at farmstead in Kopaniec, Poland

Frode Iversen

Big Spenders in the Middle Ages

Lunch
 12.00–13.00

13.30–17.30 **Excursion to Molelos Pottery workshops (Município de Tondela).**

19.00 **Conference Dinner at Grão Vasco Hotel**

FRIDAY 17TH SEPTEMBER**Panel 6:**

9.00–10.00 **Particular household objects and particular activities?**

Chair: Rowin van Lanen

Anastasiya Fedorina

Locks and keys at the rural sites of Suzdal': evidence of lifestyle and social relations

Kinie Esser, Marloes Rijkelijkhuisen, Jørn Zeiler, Joyce van Dijk, Leida van Hees

Household goods of osseous and keratinous materials from the Netherlands, a research synthesis

Coffee break

10.00–10.30

10.30–11.30 **Particular household objects and particular activities?**

Chair: Christiane Bis-Worch

Tuuli Heinonen

The use of medieval and early modern stoneware ceramics in rural Southern Finland

Rainer Schreg

Daily life pottery in rural households of Southern Germany - indicators of socio-economic change

11.30–12.30 **Final remarks and discussion (Rainer Schreg)**

Main conference close

Lunch

12.30–13.30

FRIDAY AFTERNOON

14.00–20.30 **Weekend field trip to Serra da Estrela**

SATURDAY 18TH SEPTEMBER

8.30–19.30 **Weekend field trip to Moreira de Rei, Trancoso, Marialva, Meda, Ervamoira Wine Farm and Côa Valley**

SUNDAY 19TH SEPTEMBER

9.00–14.00 **Weekend field trip to the archaeological site of São Gens, Celorico da Beira, Celorico Castle**

14.00 Arrival at Oporto Airport

ABSTRACTS

PANEL 1 – ARCHAEOLOGY AND THE HOUSEHOLD

Is that all there is? Some comments on the archaeological visibility of household goods

BERT GROENEWOUDT AND ROWIN VAN LANEN

Archaeological interpretations are largely based on what is excavated, such as (fragments of) household goods. These objects were made of a wide range of materials of which the preservation characteristics vary. Objects of inorganic ('non-perishable') materials tend to be much better preserved than those made of organic ('perishable') materials. Under unfavourable conservation conditions these may even be the only artefacts that have survived. Therefore the little that archaeologists encounter is likely not to be a representative sample, and it may – on different spatial levels - only partly reflect the presence, character and scale of past human activity and socio-cultural patterns. Consequently interpretations may be biased. In my paper I will first explore this problem in theoretical and practical terms and then critically discuss published statements based on household goods. Finally, a recent Dutch government (Cultural Heritage Agency) initiative to systematically catalogue excavated household goods made of organic materials will be highlighted.

Household and home life in the XVI-XVII centuries Russian countryside with reference to archaeological finds in Alexandrov Sloboda

IRINA ZAYTSEVA

Rescue excavations conducted in 2020 in the Alexandrova Sloboda, located 100 km north of Moscow, revealed a perfectly preserved residential area of a rural settlement of the 16th-17th centuries. On an area of 800 sq. m., the wet cultural layer has preserved the lower logs of 5 wooden houses with windows (the mica). There is a rich collection of finds (more than 1000 items) that reveal the everyday life of local residents. The recovery of women's jewellery, men's razors and children's clay toys allow us to talk about the family organization of daily life. Women were engaged in spinning (wooden spindles), weaving (fabrics) and knitting (socks and mittens). The men were riders (stirrup, bit). The iron and non-ferrous raw material pieces, 2 stone casting moulds, testify to blacksmithing and non-ferrous metalworking. People were engaged in fishing (sinkers, floats, hooks). The residents were quite affluent (German beer mug, Turkish painted ceramics, and European glassware, the imported bronze bag lock and a fragment of a scabbard made of high-quality red cloth etc.), but not very tidy (the layer around the houses is full of animal bones, ceramics, scraps of skin). So a comprehensive analysis of the finds lets us see the daily life of Russian villagers in the 16th and 17th centuries in its entirety.

Household goods in Bohemian villages during the Thirty Years' War: testimony of burnt farmsteads

PAVEL VAŘEKA

The most prominent branch of the Thirty Years' War studies concerns itself with the survey and archaeological excavation of former battlefields. In contrast to the often rather straightforward evidence of battlefield archaeology, the impacts of the war and related disturbances on rural settlements is more complex but may be recovered using various archaeological techniques.

Documentary sources provide extensive information on how the war affected the entire landscape, especially parts close to the communication routes used by marching armies. The impact was characterized not only by looting, pillaging and all kinds of physical violence against local communities but also by the destruction of farmsteads and villages from fire followed by abandonment and desertion. Direct evidence of conflict in the rural environment may be demonstrated by the presence of extensive burnt horizons in excavated sites which can be chronologically linked to the period of the Thirty Years' War. In Bohemia, examples of farmsteads and villages, the destruction of which was mentioned in documentary sources, have provided corresponding evidence of sudden abandonment and destruction by fire when they have been subjected to archaeological investigations. Destruction horizons capture a moment in time and such important archaeological examples of 'stopped life' not only provide evidence of specific historic events, but also about the conditions of everyday life of peasants during the war.

Several rescue excavations which have been undertaken within contemporary villages in Bohemia have revealed burnt horizons from the period of the Thirty Years' War, however, systematic research of deserted villages can produce much comprehensive information regarding complete settlement components. In many cases these localities were overgrown by forests after their abandonment and offer ideal research conditions. The Department of Archaeology University of West Bohemia has recently explored three villages (Bukov, Cetkov and Rovný) that were destroyed by fire and abandoned during the Thirty Years' War in the Rokycany region and the remains of which have been preserved as earthworks in woodland. Applied approaches compare archaeological and written sources in order to study the impact of war on peasants' everyday life and the circumstances of village desertion in this period. These sites were initially studied by means of non-destructive research, such as topographic surveys of surface features, Airborne Laser Scanning (LiDAR) and geophysical survey. In each village one house plot was also tested by trial excavations combined with a metal-detector survey of whole farmsteads. Archaeological research produced a rich body of material including remains of household goods that had been buried within dwellings and other farm buildings. Analysis of artefacts revealed detailed information regarding spatial and functional organisation of houses and farms, social status of their owners, regional and trans-regional contacts along with insights into living standards of peasants during the Thirty Years' War. Research results were compared with documentary evidence (esp. farmstead inventories of the period) and ethnographic sources from later periods.

Goods and waste. The social context of refuse disposals during the late Middle Ages in Sardinia (Italy)

ALESSANDRO PANETTA

This paper addresses the issue of household organization in refuse disposal during the late middle ages, focusing on rural settlements of north-western Sardinia (Italy). Starting from archaeological documents, through interdisciplinary analysis with archaeobotanical remains and cross-comparison with written sources, the goal is to link the materiality of practices related to managing „garbage“ to the social dimension of these activities. Discharged artefacts and ecofacts have been the basis of many studies concerning social-economic status or commercial exchange networks, but only a few of them have taken into account the materiality of the practices related to waste disposal and the creation (or re-creation) and maintenance of dumping places, trying to connect this activity to the social groups involved in it. The focus of case studies presented will be on relationships between household assemblages and rubbish contexts, the internal organization of rural settlements and relationships with outdoors, and the differences between urban and rural contexts. Case studies will include the material culture analysis (artefacts, archaeobotanical remains, disposal features and internal space organization) of different houses in the late medieval village of Geridu. This will be compared with late medieval refuse disposal practices studied in nearby excavations of Sassari town and Osilo fortification.

PANEL 2: TEMPORARY HOUSEHOLDS**Landscape, building materials and material culture between rural and urban spaces: first results from the study of Monte Fasce settlements, Liguria, Italy (17th-21st centuries)***GIULIA BIZZARRI AND ANNA STAGNO*

Our contribution will present the first results of a study focussed on a group of small settlements, characterised by buildings in different stages of preservation, generally dated to the Modern period, situated in the hills (Monte Fasce) east of Genoa, Liguria, in north-western Italy. Among them are *casoni*, structures connected to seasonal agricultural activities and the practice of bringing cattle to mountain pastures over summer. The analysis, through fieldwork and archival research, looks at the material culture present within the structures and their surroundings: surveys have revealed large amounts of domestic pottery and pottery sherds, drawing an unavoidable connection to the permanent settlements, located only a few kilometres away. The study investigates what kind of activities were carried out and how people interacted with each other in these spaces and their surroundings. Previous research in similar contexts has highlighted that settlements of this kind were also inhabited for periods of time and hosted activities characteristic of permanent dwellings. This contribution aims at questioning the conceptual partition between seasonal and permanent settlements, analysing how individuals specifically acted and interacted within these sites, bringing elements of domestic life within them, extending their household beyond the permanent settlement on to these spaces.

Household goods for winter travel in Scandinavia*MARIE ØDEGAARD AND KJETIL LOFTSGARDEN*

In this paper, we will shed new light on winter travel; our point of departure are the household goods related to medieval winter transportation in Northern Europe. This was an essential part of the household and included skis, bone ice skates, sleighs, as well as snowshoes and ice cleats, both for people and horses. Skiing and ice skating was not only the fastest way of travelling, it was fun. Bone ice skates for children reveals that this was a winter leisure activity for both the young and old of the household. Climate and topography in Scandinavia made traveling on snow and ice necessary, and often preferred. Mostly lacking cart roads, there was a network of trails between farms and hamlets, exploiting waterways wherever possible – using boats in the summer and sleighs, skis or ice skates during the long winter months. Despite its prevalence, communication and transport on snow and ice have yet to receive much attention in historical and archaeological research. By combining archaeological studies, placename evidence, iconography, cartographical and historical sources we aim to explore winter travel and transportation and its significance for the rural population of Scandinavia.

Household in a settlement dealing with large animal husbandry from the 10th century in west Hungary*ÁDÁM PÁTKAI*

This paper presents the daily life of the Hungarian household from the first period after the Hungarian conquest in northwestern Hungary. We have to examine what kind of features belong to their household? What kind of houses did they have or what things did they use daily? A lot of strong tradition came from the former nomadic lifestyle. Most of settlements dealt with large animal husbandry. In this context, we can interpret every archaeological feature as an evidence from the transition between the wanderer and the settled nation. We have to take into consideration the wells, ditches, fireplaces, pits and the houses. The typical object of use were the ceramic pots,

like round-bottomed cauldrons, beakers and vessels. Sometimes more than fifteen different type of pots can be found in a simple house, but all of them can date to the same time. In addition to animals, the Hungarian people were also involved in warfare. Evidences for this are coins from abroad and arrowheads.

My house, my rules: an archaeological analysis of peasant agency in Early Medieval domestic contexts from Central-East Portugal

SARA PRATA AND FABIÁN CUESTA-GÓMEZ

This paper analyses early medieval contexts from Castelo de Vide (Alto Alentejo, Portugal). This territory of the former Lusitania province exhibits new forms of settlements, changes in production scale and in ideological systems, which are perceptible in the material evidence of the post-Roman period. Households are crucial to perceive these changes, and thus, the archaeological analysis of the container and its content allows for a theoretical reflection on the activities, behaviours, and transformations axes of these peasant communities between the 5th and 8th centuries.

We will be comparing the results from recent excavations carried out on two farmsteads, Tapada das Guaritas I and Tapada da Freiras, which present extensive household assemblages. We will be considering how each individual household was organized, which activities were carried out inside and outside (in yards and enclosures) and the association with immediate outside areas where gravesites are usually located, a complex issue of early medieval peasant communities in Western Iberia. We will be focusing on the relationships between farmsteads, engage in comparative studies with other excavated spaces in the region, and reflect on ethno-archaeological models that will place the emphasis on peasant communities. Our end goal is to defend the existence of a strong autonomy in everyday peasant life, balanced against the impact of external powers that affect the development and transformations of rural landscapes.

PANEL 3: LIVING CONDITIONS AND THE HOUSEHOLD

‘Making a House a Home’: ordinary households in later medieval Ireland 1200-1600 AD

KAREN DEMPSEY

Ordinary medieval households and their things have not received due attention in Ireland. Previously, a lack of evidence impeded such research; however, large amounts of relevant archaeological data were recorded during Ireland’s recent economic boom that have not been fully explored. Interesting items such as the unusual find of a high-status bone needle case at a peasant house on the outskirts of the 13th century borough of Ballymore Eustace, Co. Kildare (Murphy pers. comm.) or the deliberate deposition of horse-skulls sealed within 15th century floor-levels at Portmarnock, Co. Dublin (Moriarty 2009) prompts consideration of the different things medieval people used to create a home. Sites very considerably in terms of material abundance; the cob-walled single roomed dwellings of Monadreela, Co. Tipperary (Hughes 2011), revealed only a very small assemblage of charred grain and local pottery (Cashel ware). Yet these dwellings were occupied for almost one hundred years. Is such sparseness related to house-keeping practices or simply did occupants have fewer things?

Drawing together results from excavations of later medieval houses in Ireland, incorporating contemporary historical and literary sources, my current research project ‘Home is Where the Heart(h) is’ examines how different people in the past organised their houses and what shaped their decisions. It aims to reveal new understanding of medieval people and the things they used in order to ‘make a house a home’.

Checking-in at the Multispecies Hotel: Nature-culture and the Early Medieval house*RACHEL BRODY*

The household in early medieval Ireland and England was a multispecies community composed of humans, plants, and animals who shared mutual ecologies - they cohabited, co-produced, and co-constructed each other's lifeworlds. Understanding the interactions between humans and non-human agents, such as plants and animals within these multispecies communities, gives way to identifiable nature-cultures and enables us, as historians and archaeologists, to ask old questions in new ways. This paper aims to investigate the domestic spaces of early medieval people as multispecies communities, and I contend that an examination of its shared nature-culture is central to the phenomenological structuring of human perceptions, particularly their views on sanitation and disease. I will explore the mutual ecologies that emerge in the intersection between archaeology and text, considering hagiographies, law-tracts, and medical manuscripts. I am particularly interested in floral and faunal assemblages excavated from floors and other occupation surfaces in domestic spaces.

These assemblages allow us to reconstruct medieval encounters between people, plants, mammals, and insects, which provide us with a foundation to understand the psychological and cultural ramifications that occur as reactions to these entanglements. My goal is to move away from historical narratives rooted in human exceptionalism and focus on examining the mutual ecologies and multispecies communities that formed in the houses of early medieval individuals.

Always on the Edge – Household goods of Ottoman soldiers in the 16th-17th century Hungarian countryside*ÁGNES KOLLÁTH, BIANKA KOVÁCS, ZSÓFIA NÁDAI AND GYÖNGYI KOVÁCS*

The Ottoman Empire had conquered the middle part of the medieval Hungarian Kingdom by the last third of the 16th century. The Sultan's troops mostly arrived from the Balkan Peninsula together with numerous civilians. Part of them served and settled in and around small countryside garrisons that also served as mainly self-sustaining villages due to the Ottoman military system's nature. The residents established trade connections with local communities while maintaining their customs and a significant part of their material culture. These Balkanic-Turkish elements have disappeared after the reconquering wars at the end of the 17th century from the northern part of the former Hungarian province almost without a trace, which differentiates these sites even more from their surroundings. What types of households have existed within these special settlements and how were they related to each other? What kinds of goods did these households possess and how were they used? To what extent could they connect to local, regional and global trade networks? We would like to answer these questions through case studies from Western Hungary. Visegrád-Alsóvár provides the most information about settlement structure, while relevant features and find assemblages from Barcs, Vál, Csókakő and Gesztes will also be presented.

PANEL 4: HOUSEHOLD AND SPATIAL STRUCTURE**The spatial distribution of finds as a key for understanding activities and the use of space in medieval houses***JAN VAN DOESBURG*

Archaeological interpretations of the use of medieval houses and of the different spaces within them are often largely based on the analysis of internal structures such as floors, hearths, storage pits, ditches and other internal divisions. Usually less attention is paid to finds, both in these

features and in (occupation) layers within and around houses. Even less attention is paid to the spatial distribution of different finds categories. That is a shame. The paper will demonstrate the added value of analysing the spatial distribution of finds groups to enhance our understanding of production and consumption strategies, economic activities, social organization and the use of different spaces within houses. This will be demonstrated on the basis of data from a number of excavated medieval farmsteads in the Northern Netherlands. Finds were excavated stratigraphically in a 1m² grid. All the soil from these squares was sieved. A large number of samples were taken for micromorphological, phosphate, anthropod and botanical research. A selection of pottery fragments were analysed to obtain information on food preparation and consumption. The combined results not only give insight to the activities within the houses but also to the variety of household goods, diet, food preparation and economic and social relations. The absence of specific finds groups is also discussed. The presentation is a plea for paying more attention to the spatial distribution of finds when excavating medieval farmsteads. The location of finds should be registered systematically and accurately. Combined with question-based sampling this could significantly enhance the information potential of archaeological finds when studying people and societies in Medieval and Modern times at the household level.

So many valuable things forgotten in the yard: the archaeology of maintenance activities in early medieval Iberian households (450-900 AD)

ALFONSO VIGIL-ESCALERA GUIRADO

The material remains scattered in the yard of early medieval households have been often neglected. We will collect the archaeological traces of activities carried out by men, women and children outside the walls of the dwelling, in the courtyards of a handful of Spanish and Portuguese rural sites. Elements that sometimes appear isolated or lacking a recognizable context such as separated kitchens, animal pens, silos or grinding devices can only be understood in relation to a domestic compound. This all-encompassing environment must be fully acknowledged if we aim to achieve a holistic and better understanding of the life of the medieval peasantry.

Scale change, social inequality and household goods in central Iberia during the Early Middle Ages

CARLOS TEJERIZO

The beginning of the Early Middle Ages in central Iberia has suggested a moment of major changes for all the realms of society, with the process of scale change and the resilience of local and territorial communities as two of the most significant factors in economic and political terms. Once we have overcome the narrow views of the depopulation theories for the interpretation of early medieval times in this territory, new strands of enquiry have been identified recently in order to delve into the complexities of the period. What is increasingly obvious from the written and the archaeological sources is that societies in central Iberia developed a stimulating variety of forms for territorial control and resource extraction that had significant consequences both in the settlement pattern and in the emergence of new types of settlements. These were highly dependent on the structuring of social inequality within societies, based on new and subtle ways of considering power and status. The archaeological record, although very difficult to assess sometimes, is extremely useful in tackling these issues, bringing the deep analyses of household goods, the domestic unit and their relationship with the settlement pattern. This paper will present some thoughts on these questions based on a deep analyses of two early medieval villages -La Coba (San Juan del Olmo, Ávila) and La Legoriza (San Martín del Castañar, Salamanca)-, considering a spatial analyses of different types of household goods regarding the development of specific forms of domestic units. These analyses will tackle the question of how local communities developed new forms of social inequality and/or heterarchy in specific territorial contexts.

Settlements of Arpadian Age from the Homokhátság of Danube-Tisza Interfluve*NIKOLETTA LUKÁCS*

In Hungary the settlements created during the Árpadian Age, where at one time the majority of the population lived, have not survived to the present day. Archaeology, however, presents the opportunity to make some insights. In my thesis, I would like to present two settlements inhabited between 1140 and 1240 that were discovered during the largest excavation (ca. 450 000 m²) in Hungary. The fact that we can get to know the structure of an entire settlement is unique. I would like to highlight two pit houses. One of the pit houses had a so-called “shaft” – a short trench leading out from one side of the building’s pit – and a furnace. One of the furnaces of pit house small chimneys could be observed which provides us new possibilities for learning the techniques of smoke extraction. Another house can be removed from the 120 pithouses because it is completely different in structure. Probably this house was built on wooden frames with walls of clay set on closely spaced timbers. But why only this one? In my presentation I would like to describe the finds, the housing structure and culture within the settlement.

PANEL 5: HOUSEHOLD OBJECTS AND SOCIAL AND ECONOMIC STATUS?**Household goods in the late medieval countryside in the Czech Lands: archaeology and written history***TOMÁŠ KLÍR, JAN HORÁK AND MARTIN JANOVSÝ*

Czech archaeology disposes of an extremely large and diverse dataset, which informs the study of late medieval rural settlements, their households and every-day life. Archaeologists have been attracted particularly to settlements that were deserted violently and suddenly. The analysis of the discovered objects and environmental data make it possible to understand the layouts of houses, the occupation and economic strategies of its inhabitants, the size and composition of households, their social status, interaction with the market and the urban centres, or cultural customs. Recently, the knowledge of the late medieval peasantry based on the written sources has expanded significantly. For example, huge sources available for the territory of the Cheb city state bring new depth to our understanding of social inequalities and mobility, intergenerational transfer of wealth, local rural-rural migration, the degree of commercialization and also the norms and customs that regulated human relationships and activities. The paper will integrate the archaeological and written sources from the late medieval Czech lands and explore the possibility of modelling the value, meaning and circulation of various categories of household objects depending on the social status of peasant households, subsistence strategies and their market integration (1350–1500). We will focus on the results of the recent archaeological excavation of the deserted medieval village of Spindelbach (Ore Mountains) and models elaborated on the fascinating Cheb city state data (between Fichtelgebirge and Ore Mountains).

Household goods of Medieval and Early Modern peasants in Denmark – stolen, lost, listed, preserved and recovered*METTE SVART KRISTIANSEN*

Rural house structures are relatively well represented in the archaeological record from Medieval and Early Modern Denmark, but this is in general not the case when it comes to the preservation of room structure, function areas, and household goods. Heavy ploughing rarely leaves much more than postholes and pits, though sites with preserved cultural layers are excavated, and artefacts are usually few in numbers on medieval rural sites. Written records on medieval household goods are scarce in Denmark, but compensation claims for lost goods during conflicts can identify

transportable valuables. The first detailed and unique record, listing all sorts of movables from a straw hat to equipped beds, is as late as 1505. Additionally, a minor number of published inventories give a glimpse of rural 17th century household goods, their arrangement in the house, and their value. Some furniture is preserved but their social context is difficult to entangle. The paper will present a few case studies and discuss how this diverse data can inform our perspectives on the Medieval and Early Modern household, for example, what they might tell of a household's social and economic strategies by displaying and investing the surplus in Denmark's peasant societies.

Local societies and household economies in the light of the medieval Basque Country archaeological record

JUAN ANTONIO QUIRÓS CASTILLO

The aim of this paper is to analyse Early Middle Age household economies in light of the records of the current territory of the Basque Country. Taking into account the high degree of localization and fragmentation of the medieval socio-political systems, the starting point will be the analysis of local societies considered both as a scale of social analysis and the "small worlds" around which significant links are woven between the different households. From a theoretical point of view, it is intended to contrast practices based on political economy and moral economy that define the forms of equilibrium and transformation of both households and local societies. From this perspective, the paper will consider connectivity, specialization, intensification, extensification and diversification patterns of domestic economies and the social practices that derive from them between the 8th-11th centuries. For this, bioarchaeological evidence, domestic records and material culture will be taken into consideration. In this way, it is intended to reveal some patterns of rationality of domestic economies within local societies, questioning both the "primitive opulence" and the primitivist models that accentuate the poverty and simplicity of early medieval local societies.

Every piece counts. The evidence of metal-detector surveys in the reconstruction of late medieval households

TIBOR RÁCZ

The ethical use of the metal detector in the past ten years in Hungary and the growing number of metal finds delivered to the local museums has contributed to the emergence of a new data base with new research possibilities that have yet to be developed. On the territory of late medieval villages the metal elements of costumes, agricultural tools, liturgical objects and household artefacts are found in the largest number. In my presentation I wish to examine this latter group, evaluating data from 30 late medieval villages from the central region of the medieval kingdom. The statistical analysis of knives, scissors, thimbles, fire strikers, candle holders, book fittings, keys, padlocks, chest fittings, textile seals, etc may contribute to a better understanding of the material culture of late medieval households. Further conclusions can be drawn regarding the wealth and trade connections of the population, especially when the data is correlated with the written evidence on peasant and aristocratic households. Finally, I compare the data of the big picture with a special case, a thorough archaeological excavation of a house destroyed in fire in the 16th century from where the whole set of household items are at our disposal.

A Prince in the Mud: can the houseware indicate the existence of a social class

ANDREJ JANEŠ

A large amount of everyday life was found at the site of a late medieval village on the site of Stari Perkovci – Sela in east Croatia. A variety of tools for preparing food, like bread, but also agricultural tools like sickles and grinding stones combined with zooarchaeological and palaeobotanical finds

show the variety of eating habits in a Slavonian village. Imported tableware combined with finds of equestrian equipment indicate the existence of a possible phenomenon where there were members of an upper social class in contrast to what is usually expected in a rural environment. The researched part of the village does not show any structural differences that could indicate a diverse social stratification. Only these household and personal items indicate a possible presence of an upper class in an all-peasant environment. Similar finds from other researched sites of villages of rural complexes juxtaposed to castles or monasteries as places of high status indicate a trend that was not addressed in Croatian archaeological research, the material evidence of the existence of lower gentry.

Household goods from excavations at farmstead in Kopaniec, Poland

PAWEŁ DUMA, JERZY PIEKALSKI AND ANNA ŁUCZAK

The excavations conducted in Kopaniec (farmstead no 143) made it possible to reconstruct construction details of the house and yielded an interesting group of artefacts. The assemblage made it possible to trace the changes in how the homestead was used, as well as to say something about several aspects of the daily life of the inhabitants. The surveyed farm contained a house with a dwelling section built in a traditional, regional (Silesian) style. The size and layout of the interior did not differ from the adopted design used in the region and known from ethnographic and historical sources. The excavation provided interesting examples of folk material culture (stove tiles and selected examples of pottery shards, mostly from the 18th and mid-19th century). The majority of the fragments of pottery shards represent ordinary forms, purchased most likely from local manufacturers. Further material contained numerous elements of clothing (e.g. buttons), clay pipes, a seal matrix and glass beads. It is difficult to determine how luxury was defined in rural communities of the surveyed region and how it was manifested but it was possible to identify some details about family organizations and its members.

Big Spenders in the Middle Ages

FRODE IVERSEN

Who were the “big spenders” in the Middle Ages? The 12th century code of Gulathing (G 56), Western Norway, regulates how much a woman could spend on “shopping” (ON kaup): a wife of a freed slave was allowed a “kaup” up to 1/3 øre, while his daughter in law, only the half (1/6 øre). A farmer’s wife, on the other hand, could buy for 1 øre, a lower aristocrat’s wife for 2 øre, while the wife of a baron for 4 øre. This indicates a strong social control and restrictions on women’s economic rights.

Richly furnished graves from the Viking Age (AD 800-1050) contain various household-goods and other items laid down as part of the burial ritual, shedding light on the wealth of the household. The archaeologist Jan Petersen (1951) identified more than 100 different types of household tools and items in the ca. 6000 pre-Christian Viking graves in Norway: equestrian equipment, blacksmith’s tools, agricultural implements, carpenter’s tools, fishing tackle, textile implements, kitchen utensils and personal effects.

In this paper, I will compare a number of female graves containing household-goods and investigate whether the regulations of “kaup” is reflected in the grave-material. Can the value and quality of the grave goods identify different social strata among Viking women? I will introduce a method combining item quality with prices mentioned in legal and documentary sources from later periods. Can we identify the “big spenders” among Viking women?

PANEL 6: PARTICULAR HOUSEHOLD OBJECTS AND PARTICULAR ACTIVITIES?**Locks and keys at the rural sites of Suzdal': evidence of lifestyle and social relations***ANASTASIYA FEDORINA*

Numerous finds of locks and keys are traditionally associated with urban material culture. They are considered uncommon for rural lifestyle, since the surveys focus on individual sites, and the researchers are often tempted to see such collections as markers of well-being of the explored households.

Nevertheless, a research based on the collections from large historic lands offers an opportunity to go beyond the characteristics of a separate household. Suzdal Opolie – an important economic centre of the Medieval Rus of 12-14 centuries. – offers materials for such research. The sites of the region (about 100 rural settlements) have produced over 500 locks and keys dated from 10-14 centuries. The majority of them are quite standard, but some are distinguished by their quality or decoration. These goods could be used as evidence for private property relations and markers of welfare. The finds are topographically fixed, while archaeological and geophysical data outlines the borders of the homesteads they belong to. The variety of household goods reflects a consumption model of a homestead. So, we can compare the homesteads of one village as well as different settlements. Thus, we can estimate an average level of welfare of rural population and therefore the structure of a medieval village.

Household goods of osseous and keratinous materials from the Netherlands, a research synthesis*KINIE ESSER, MARLOES RIJKELIJKHUIZEN, JØRNZ EILER, JOYCE VAN DIJK, LEIDA VAN HEES*

Commissioned by the Cultural Heritage Agency of the Netherlands, a research synthesis is carried out into artefacts made from osseous and keratinous material excavated in the Netherlands. The aim of the synthesis is to provide a new state of knowledge about objects made of bone and antler and to stimulate further study. For the synthesis, an inventory has been made of finds dating from the Paleolithic to ca. 1850 AD. The inventory includes approximately 14,000 finds.

In addition, a dynamic database will be put online with the inventoried finds. The database is freely accessible via the internet. The database and website are in English. The presentation gives a preview of the online database and the various search options.

The use of medieval and early modern stoneware ceramics in rural Southern Finland*TUULI HEINONEN*

During the Middle Ages, stoneware ceramics spread to the Northern Shores of the Baltic Sea via trade networks. The use of stoneware ceramics around the Baltic Sea has typically been characterised as an urban phenomenon connected to the Hanseatic culture. However, as the excavations on medieval rural sites in Finland have increased, it has become clear that stoneware manufactured in Central and Western Europe was widely used also in rural areas of Southern Finland.

In this paper, I will discuss the role of stoneware ceramics in medieval and early modern villages of Southern Finland, especially along the coast of Uusimaa. First, I will study the amount and distribution of stoneware ceramics in the area. After this, I will take a closer look at some case studies that can shed light on the differences behind the various assemblages of tableware at

different sites. Based on the current material, stoneware was clearly used in most villages, but not by every farm. The case studies illustrate how the social status and networks the villagers had played a central role for the table culture at the farmsteads.

Daily life pottery in rural households of southern Germany - indicators of socioeconomic change

RAINER SCHREG

Medieval society has seen fundamental changes from tribal organisation and Roman administration to regional manorial complexes and finally to territorial sovereign power and a partially urbanized society. These long-term developments were reflected within the material culture of rural households. As especially ceramic sherds are the most common category of archaeological finds at rural sites, this paper discusses their potential as indicators of socio-economic change. The landscapes between the Upper Rhine in the west and the Bavarian Forest in the East were parts of distinctive historical spaces, former Roman land, landscapes of early medieval ducacies of Alemannia, Bavaria and Francia as well as slavonic settled regions at the upper Main and the Naab region. Therefore there are some differences in ceramic material culture. Different modes of production - handmade, turntable shaped and wheel-thrown wares- , different distribution areas and dynamics in time as well as some specific traces as bottom marks or traces of repair make it possible to establish the hypothesis that especially turntable shaped and wheel-thrown wares represent different competing ways of ceramic production and distribution. Thus, ceramic typologies, which often end in themselves, can be used as indicators of socio-economic practices and long-term changes of household economies.

POSTERS

Peasant household - noble household: objects and structures*LÁSZLÓ FERENCZI, EDIT SÁROSI, CSILLA ZATYKÓ*

The poster problematizes the question of how the household can be used as an analytical unit for interpreting past social dynamics. It focuses on issues of social hierarchy and the complexity of village communities, investigating both the material and non-material aspects of peasant and lesser nobility households. The socio-economic status of household owners is often reflected in the richness of material finds, particularly imported objects, or specific types of finds, while we can also rely on historical documents in order to interpret archaeological evidence in this context. However, the lifestyles of the peasantry and lesser nobility were not necessarily distinctive, as reflected in archaeological materials. Thus the dichotomy of the wealthy and poor status of households is not a suitable indicator of legal/social statuses. On the other hand, the structural organization of village space should be also considered when approaching this problem: the presence of the lesser nobility is detectable also in the spatial structural character of various landholdings, appurtenances and in the division of plots. Considering the current state of research in Hungary, investigations on household archaeology have yet to discover the paths to more nuanced interpretations of problems traditionally within the scope of this field of research. Instead, we attempt to look at broader socio-economic trends, exploring how they could have influenced the material dimensions of rural life, focusing on the aforementioned social groups.

Online database osseous and keratinous materials from the Netherlands*MARLOES RIJKELIJKHUIZEN, JÖRNZ EILER, JOYCE VAN DIJK, KINIE ESSER, LEIDA VAN HEES*

In the last two decades Dutch archeology has experienced strong growth. It has resulted in an enormous amount of finds. On the other hand, knowledge about material culture is diminishing. No up-to-date overview studies are available, particularly on household goods and other utensils made of organic materials. That hinders correct determinations and interpretations.

Commissioned by the Cultural Heritage Agency of the Netherlands, a research synthesis is carried out into artefacts made from osseous and keratinous material excavated in the Netherlands. The aim of the synthesis is to provide a new state of knowledge about objects made of bone and antler and to stimulate further study. It is also meant as a tool for the archaeological field. The synthesis is accompanied by a catalog that provides an overview of the main find categories. The finds are also made accessible via an online database. For the synthesis, an inventory has been made of finds dating from the Paleolithic to ca. 1850 AD. The inventory includes approximately 10,000 finds. We will briefly describe the research design and present the first results and conclusions, focusing on the Middle Ages and the Early Modern period.

Household goods illuminated by motivation and need theories in Hanfelden Castle in the Early Modern Countryside of Styria, Austria*CLAUDIA THEUNE AND IRIS WINKELBAUER*

Hanfelden Castle was built in its compact form based on older structures at the end of the 15th century along a toll road in the Pölstal valley and is located near an important, historical transit route. The four-winged complex shows numerous phases of reconstruction. Until the middle of the 19th century, members of the lower nobility or the bourgeoisie owned the castle. In addition to the archaeological finds and features, the building structures form another important source to

illuminate the household composition in the castle. Pictorial and written sources are also included. Human needs are interrelated and interact. Similarities, opposites and compromises are characteristics of the process. These are the same needs in all societies and across all historical time spans, which have a socio-universal character. However, the way needs are met varies or changes over time and within societies. Each group, embedded in an economic, social and political system, develops different methods to ensure the fulfilment of the same needs. Not the needs are socially determined, but the fulfillers of needs (e.g. household goods). The poster focuses on the questions of how, why and through what the fulfilment of needs took place and how household goods effect the living situation of the castle residents.

10th century peasant houses in Beira Alta (Portugal). A comparative analysis

CATARINA TENTE, GABRIEL DE SOUZA AND JOÃO VELOSO

The aim of this paper is to present and discuss the archaeological record from rural settlements located in Beira Alta (Centre of Portugal) from the point of view of the households that were identified. The record is dated from the 10th century and in most of the cases the peasant houses studied were built only with perishable materials. They were, however, permanent habitat spaces. Concerning this kind of data, our comparative analysis will focus at first on the materials used to build the huts and on the methodology used to identify and interpret them. The use of ethnographic models is essential to reach an understanding of these “ghost houses”. The other two axes of analysis are the spatial analysis within the settlements and, finally, on household goods. The archaeological record from household habitat structure is essential to construct a comprehensive picture of the organization of a settlement and to shed some light on small differences between inhabitants within the settlement. Apparently, the structures of the houses, as we can see them in the archaeological record, do not reveal differences between them in terms of size and architectural complexity. However, the study of the household goods gives us another image, revealing social differences that reflect a much more complex social system.

NOTES

EXCURSIONS

MONDAY 13TH SEPTEMBER

17.00–20.30 Walking tour through the Historic Centre of Viseu

17.30 Departure Grão Vasco Hotel. Guided tour of Centre historic of Viseu led by Fátima Costa, Archaeologist, Eon company

19.00 Reception and Dinner at Casa do Miradouro, Viseu;
Welcome of the Municipality of Viseu with Conceição Azevedo, Mayor of Viseu

21.00 Departure to the hotel

Historic Centre of Viseu

The Historic Centre of Viseu, where the city of Viseu was born, has 2500 years of history. The first occupation of this area dates back to the Iron Age, and at various points in the historic centre there are remains of a large fortified settlement of about 6ha, with a ditch that in some places reached a depth of three metres. The documented huts are circular structures, sometimes with a row of stones as foundations for walls made of perishable materials. From what we know today, this settlement will have reached its apogee between the 4th century BC and the arrival of the Romans in the 2nd century BC.

Rome brought substantial changes to the space previously occupied by the ancient protohistoric settlement, which progressively changed to give rise to a Roman city of orthogonal urbanism. The acropolis remained the central point of the city, occupied by the forum, but the urban area expanded to the east and south. On the northern and western sides, the limits continued to be defined by a wall, which would reach almost to the top of the hill. This had at least four gates that were located at the ends of the two main roads: Cardo and Decumanus. Roman and late Roman necropolises have been identified next to each of the gates. The Cardo still remains today in the profile of the Rua Direita and the decumanus, would follow approximately the layout of the Rua do Gonçálinho. The main entrance of the forum would be aligned with the decumanus and would be located where the cathedral is today and its main temple was situated in the space occupied by the Misericórdia Church. In the basement of the cloister of the Grão Vasco Museum, what seems to be the remains of the basilica was also identified.

The 3th and 4th centuries dictated new significant alterations in the city as the progressive abandonment of some public buildings, such as the forum and probably the amphitheatre, which was to be situated between the Forum and the gateway located in the Rua do Gonçálinho, taking advantage of the natural unevenness. A new wall is erected at this time, like so many others that were erected in the late Roman cities of Lusitania. Many of these late Roman walls responded to various imperial edicts that determined their construction. In the area previously occupied by the forum we see new constructions arise, probably linked to the Episcopal power that was installed here. Viseu has been an Episcopal see since the period of the Suevic and Visigothic monarchies (5th to 8th centuries AD) and it was the bishops of the city who replaced the power of the Roman curia.

Between the 8th and 10th centuries, the region where Viseu is located was in a no-man's land, that is, it was effectively submitted neither to the Christian Asturian power installed north of the Douro River, nor to the Islamic power located south of the peninsula. Currently, the data points to the city of Coimbra being the northernmost city in the region currently occupied by Portugal which had effective Islamic control. Despite its position in the political framework of the time, Viseu

continued to be occupied and referred to in documentation, so it is thought that local powers would have governed the city here. Its importance as an urban space is recognised by the fact that it was conquered in a campaign led by the Asturian king Alfonso III himself in the 9th century. However, it was lost to Islamic power after the campaigns led by Almançor, head of the Islamic army of Caliph Hisham II, at the end of the 10th century. Archaeologically we know little about this phase of the city, the only thing that is known is what remains of one of its churches situated near one of the city gates and located in the same place where one of the Roman necropolises used to be. Even today, a church built in the 18th century and dedicated to St. Michael can still be found there, keeping the tradition that Rodrigo, the last king of the Visigoths, was buried there, a tradition that originated in the Asturian Chronicles from the 10th century.

In the 12th century the acropolis was renovated again with the development of a building programme, which included a palace and a cathedral, promoted by the counts D. Henrique and D. Teresa. The crown prince and first king of Portugal, Afonso Henriques, may have been born here. One of the main vestiges of this period is the Cathedral of Viseu itself, which still bears a substantial part of its Romanesque-Gothic construction (13th-14th centuries). Little else is known about this county town. The wall that surrounded the city must still have been the old Late Roman wall, since during the Middle Ages there are several reports that the city was unprotected and that it needed a new wall. This wall would only be built between the reigns of D. João I (1385-1433) and D. Afonso V (1438-1477).



View of the historic centre of Viseu (© C. Tente).

The 16th century was marked by new constructions. The cathedral churchyard was defined by the acropolis, which was bordered by the cathedral to the east and by the ecclesiastical *aljube* to the south (former keep), which was joined by the Misericórdia church (the primitive church was built in the second half of the 16th century) to the west and the Nossa Senhora da Esperança Seminary (a Mannerist construction, begun in 1593) to the north. This building, also known as the Paço dos Três Escalões, linked the Episcopal Palace and the Cathedral. Near the Paço dos Três Escalões some 16th century houses were built, such as the Casa do Miradouro (Renaissance construction, built in the early 16th century) and the house with a walkway over Rua Escalões, which has an arch with Manueline ornaments. In the streets surrounding the Cathedral, several dwellings would have been remodelled in the first decades of the 16th century. The other great work carried out in the 16th century, under the initiative of Bishop Miguel da Silva, was the Renaissance cloister of

the Cathedral, designed by the Italian architect Francesco de Cremona. The cathedral and the ecclesiastical *aljube* closed the southern part of the Praça do Concelho (now Praça D. Duarte), where, at least since the mid-16th century, the Paços do Concelho building was located. The pillory was also located in this Praça do Concelho, and from the square several narrow, winding streets were laid out that connected to the seven gates that the new wall displayed. The busiest street was Rua Direita, at the time also called Rua das Tendas.

In the 18th century, the city underwent significant changes in the physiognomy of some buildings and in the growth surrounding the walled perimeter. The Cathedral received a profound baroque reform, which essentially changed its interior appearance. The current Misericórdia church was also built during this period, in 1775. Around the Cathedral Square and Rossio do Concelho, various manor houses and religious spaces were built, with more opulently decorated and larger façades than the previous buildings. The 18th century also witnessed some dispersion in the distribution of economic activities, which expanded to the then growing nuclei outside the walls.

The first major expansion of the city took place in the nineteenth century, towards the south and west, having been created in the Largo do Município a new urban centre, more civic in character, in contrast with the old religious centre located in the acropolis. Heinrich F. Link, a German on a study trip to Portugal in 1798, describes Viseu as a 'considerable city with 900 dwellings, three parishes and three convent', but 'formed by narrow and dirty streets and mostly by miserable houses'.

In 1835, with Mouzinho da Silveira's reform, Viseu became increasingly central on a political, administrative and commercial level. During the Regeneration period and especially in the last quarter of the 19th century, the city expanded and new streets and centres appeared. Public lighting appeared in 1842. Between the 1950s and the beginning of the 20th century, new arteries structuring the city appeared. Rua Formosa was begun in 1859; and Rua do Comércio between 1900 and 1902, affirming from then on the commercial centrality of the city. Also noteworthy was the construction of the new 2 de Maio market, completed in 1880.

Catarina Tente/Viseu Património

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View of the Praça D. Duarte (© C. Tente).

Casa do Miradouro

Casa do Miradouro is an impressive civil building from 16th century. The aspect that today presents results from numerous renovations made over centuries. Originally, there was only a tower, a symbol of nobility, prestige and power in the middle Ages. Only later, in 1528, Fernão Ortiz de Villegas, Cathedral's Chantre, built the house, hiring Francesco de Cremona, Italian architect, to outline the portal of entry, some interior spaces and gardens.

In the following years was getting confrontational spaces, thus expanding the property and building upon the works. The house knew several owners, to a greater or lesser extent, involved in building, adapting it to their needs and changing, especially at interior, its traces. The main front has Baroque features. In the eighteenth century when the property was in the possession of the Melo's family the coat of arms of this family was added. In the center stood the main entrance, which gave her great nobility for its size and involvement, and the upper floor considered the main floor, where all social life belonged and where were the kitchen and other service areas.

Later, it's owned by Azeredo's Perdigão family, born here the first President of the Calouste Gulbenkian Foundation. In the early 80s of the twentieth century, the property has acquired by the City Council of Viseu, becoming the headquarters of the Regional Conservatory of Viseu. In 2014 it received the permanent exhibition dedicated to José Coelho. More recently, in 2020, it became the home for the local archaeological service and its archaeological materials archive.

Lília Basílio (PAC- AAH - <https://www.poloarqueviseu.pt/casa-do-miradouro/>)



Garden of Casa do Miradouro, with the roman milestone (© PAV- AAH, C.M. Viseu).

WEDNESDAY 11TH SEPTEMBER

- 8.30–18.00** All day field trip to the North part of Viseu District, visiting the village of Ucanha, the Monastery of Tarouca and the Museu do Linho da Várzea de Calde
- 8.30 Departure
- 9.30 Arrival at Ucanha tower and bridge, guided tour by Direção Regional da Cultura do Norte
- 11.00 Arrival to the Monastery of Tarouca, guided tour by Direção Regional da Cultura do Norte
- 13.00 Lunch
- 15.00 Arrival at Museu do Linho da Várzea de Calde (Flax Museum Calde), Viseu, guided tour by Raquel Greenleaf
- 18.00 Arrival at Grão Vasco Hotel

Ucanha tower bridge

The first configuration of this unique monument must have occurred in the second half of the 12th century, when this portion of territory was linked to the Couto do Mosteiro de Salzedas. The bridge was located at the entrance of this territory and the urban agglomeration formed around it called Vila da Ponte. The heritage site that we see today, however, dates from a later period, possibly from the 14th century, when the bridge and tower that protect it were rebuilt.



Ucanha tower and bridge over the Varosa river (© C.M. Tarouca).

The bridge is a double trestle, as was normal in medieval bridge architecture, and is supported by five pointed arches, the central one having a much larger span, covering the width of the bed of the Varosa river. The right feet of this arch are the only ones to be reinforced by iron rods.

But the greatest originality of this monument is the association of a tower with the bridge, as a form of protection and control of people and goods. In a feudal world, where passages over the rivers were few, the collection of tolls constituted an additional income (in some cases of extreme importance), and it is precisely in the light of this tax that the existence of this tower must be understood. It is located on the side of the monastery of Tarouca and has a quadrangular plan with three floors, featuring military devices on all four sides, specifically axial boulders at the level of the last floor, complemented by few loopholes.

Throughout the 14th century, there were several attempts to exempt groups of residents from paying tolls, all of which were destined to fail by imposition of the monks of Salzedas. In 1465 there were news that the complex had been repaired by the abbot D. Fernando de Salzedas. The scope of the work carried out at that time is unknown, but it is assumed that they were of some importance, to the point of associating an epigraph commemorating the undertaking. Unfortunately, the marks of this 14th century project are not easily identifiable and the whole structure still awaits a more complete study that could show what was carried out at the time. From 1504 onwards, the toll was abolished, and the monument lost much of its original function. The board continued to be the privileged means of passage in the area, but the tower fell into decay, remaining only as a warehouse for products. This degenerative trend was only reversed in the 30s of the 20th century, when the Directorate-General for National Buildings and Monuments undertook the restoration of the complex.

Information source: <http://www.patrimoniocultural.gov.pt/pt/patrimonio/patrimonio-imovel/pesquisa-do-patrimonio/classificado-ou-em-vias-de-classificacao/geral/view/70487/>

São João de Tarouca Monastery

For a long time considered the oldest Cistercian foundation in Portugal, recent studies have withdrawn this status for the benefit of the community of São Cristóvão de Lafões, linked to Cister since, probably, from 1137. This fact, however, does not imply a possible marginalization of Tarouca, whose characteristics exemplify the revolution that, in the 12th century, the Cistercians operated in the national construction scene. And if, in Lafões, the medieval monastery has not survived until today, in Tarouca the essential part of the original work is still preserved.

Apparently, the first monks settled at this point on the Varosa River by 1140, the year in which D. Afonso Henriques passed a charter to a community observing the rule of São Bento. Four years later, the same monarch donated the Couto of Santa Eulalia to the monks of Tarouca, a document which expressly states that the institution is *Regia Secundum Ordinem Cisterciensium*.

The pace of construction of the building (or at least its church) was quite fast. Through two epigraphs, we know that the foundation stone of the current building was laid in 1154 and that it was dedicated in 1169, by the Archbishop of Braga, D. João Peculiar. In approximately fifteen years, the community was able to celebrate its services and, by that time, work in the convent dependencies could proceed at a good pace.

Stylistically, Tarouca fits into the Cistercian vocabulary of the first period. Therefore, its structural and planimetric simplicity is not surprising, values reinforced by the almost total absence of decoration and, even, of supports, limiting the whole to the essentials. With its staggered tripartite apse (with straight capitals), a projecting transept and an equally tripartite body with five sections, the church is entirely covered by vaults with broken cradles.

Throughout the Late Middle Ages, Tarouca was one of the most important national monastic establishments. The Count of Barcelos, D. Pedro, natural son of D. Dinis, was buried here in a

monumental granite tomb, decorated with hunting scenes, a characteristic theme of a land owning nobility in search of social prestige and legitimacy.

The great transformations took place in the 17th and 18th centuries, periods in which major programs for the aesthetic and functional updating were developed. The current Mannerist portal was added to the main façade, surmounted by a niche with the image of Saint John, and the two Baroque windows. Inside, the main altarpiece in gilded woodwork, dating from 1702, and the pipe organ, from the mid-century, stand out. From these periods is also the renovation of the cloister and the monastic wings.

Subject to a partial restoration in the 30s and 40s of the 20th century, Tarouca is currently the object of an integrated study that aims to clarify the essential points of its medieval history, with particular emphasis on the hypothesis of pre-Cistercian settlements and its territory during the late medieval period.



São João de Tarouca Monastery (© DGCN).

Information source : <http://www.patrimoniocultural.gov.pt/pt/patrimonio/patrimonio-imovel/pesquisa-do-patrimonio/classificado-ou-em-vias-de-classificacao/geral/view/341947/>

Museu do Linho da Várzea de Calde (Flax/Linen Museum)

Museu do Linho da Várzea de Calde (Flax/Linen Museum) is located 12 km to the north of Viseu. Here the region's daily agricultural life is recreated, in areas such as the service yard, the corrals, the wine press, the cellar, the traditional kitchen, the home oven and even the reinvented loom.



General aspect of the Várzea de Calde Museum (© C.M Viseu).

The museum's aim is to preserve the tradition of linen and traditional farming, which are part of the region's identity culture. Here, it is possible to learn about the whole process of fabric production, from the planting of the linseed to the making of the articles made with the fabric.

The museum is a place where rural identity is celebrated through the numerous testimonials of people who worked from dawn to dusk, living on and for the land. Related to the museum is an ethnographic group of two dozen weavers living and working in the village, that recreate the activities of the work of the flax/linen.

<https://visitviseu.pt/>



Weaving of linen, carried out as part of the activities of the Museu do Linho de Calde (© C. M. Viseu).

THURSDAY 12TH SEPTEMBER**14.00–18.30** Afternoon field trip – Molelos Pottery workshops

- 14.00 Departure from Grão Vasco Hotel
- 14.30 Arrival at Molelos village and guided tour to several traditional pottery workshops, led by Jorge Arrais, Municipality of Tondela.
- 17.30 Departure from Molelos.
- 18.00 Arrival at Grão Vasco Hotel

Molelos black pottery

In the end of the 19th century the District of Viseu was considered one of the most important regions in the production of black pottery, and it seems Molelos was particularly relevant in this context. Located in a vast plateau area, protected in the northwest by the Serra do Caramulo and in the southeast by the Serra da Estrela, Molelos is one of the last places in Portugal where traditional pottery is manufactured using the reduction firing process. It is one of the civil parishes in the municipality of Tondela, and it was once the seat of the former municipality of Besteiros, which was granted a Charter by Manuel I in 1515 that mentions taxation of industries dedicated to the production of tile and brick, as well as the production of utilitarian pottery. Additional documents from the 16th to the 18th century, usually death and baptism records mentioning professions, also refer the presence of potters.

Specific references to black pottery appear only in the 19th century, “there are very good quality black earthenware potteries in this parish”, and in 1882 the potter Manuel Luís received an honorable mention at the “Exhibition of Ceramics” which took place at the Palácio de Cristal (Porto). The industrial survey of 1890 showed that there were 108 potteries in Molelos and distinguished the production of utilitarian ceramics and tiles. It also revealed that some of these only worked for a few months a year, serving as a complement to the agricultural activity carried out locally.



In the second half of the 19th century, there was a high number of potters' families at Molelos, which could be divided by the places in the parish where they had their workshops. Marriages were arranged between potters to ensure that the craft, human resources, and workshops were kept within the families. According to António Matos Coimbra, an important Molelos potter of the 20th century, who started the craft when he was 13 years old, the women had a fundamental role in the workshop, honing the

Molelos black pottery firing process (© C.M. Tondela).

pieces and assisting in the firing process. However, from the mid-20th century onwards several factors affected the pottery trade in Molelos: the emergence of alternative storage and food preservation containers, emigration, professional mobility and ultimately the aging of the working potters.

Efforts were made to safeguard the art that defined the character of the parish itself, such as the creation in 1978, in Fojo, of the Black Pottery School (Escola de Olaria Negra). A new generation of artisans and artists was established in the market during the eighties. They renewed their productions, adapting them to the preferences of the contemporary market, promoting new artistic and ornamental pieces while maintaining the utilitarian traditional production.

Characteristics of the pottery production

The emergence and resilience of pottery production in Molelos relates to the existence of high-quality clays in the region, both weak clay (sandy and with little plasticity) from Carvalheira or Molelinhos, and strong clay (dark and more plastic) from Casal do Rei, in the parish of Canas de Santa Maria. The combination of these two types of clay in different amounts ensured the best results in modeling, drying, and firing the wares.

Traditionally, the preparation of clay was made on a stone, called *sovadoiro*, where the two types of clay were placed, mixed, and wetted in order to soften, and then kneaded with an iron tools to form a homogeneous mix suitable to be worked on the potter's wheel. Once this process was completed, the clay was kept under a damp cloth.

Nowadays, the preparation of clay is made using mechanical processes. The virgin clay is placed in a deposit called *turo*, where it is diluted and mixed with plenty of water. It is then sieved to remove impurities and stored in a reservoir. The clay is then pressed to remove excess water and goes into a die to eliminate residual air, and it is ready to be worked with at the potter's wheel.

After the wheel throwing the pieces are set to dry by the sun or in the shade, depending on air temperature. For decorative fine wares, in the half-dry process, the pieces are buffed or polished with the help of a pebble, and after burnishing they are decorated with geometric and plant motif incisions, a task often entrusted to women. Burnished and decorated pieces go to the drying area (*sequeiro*), where they are placed on top of a grid, made of pine beams, under which a fire of dry pine needles and pine branches is lit. This pre-firing process ensured that the pieces did not burst during the firing itself which was carried out with an open-fire kiln called *soenga*, a circular hole in the ground covered at the bottom with gravel, dry pine needles and pine logs, on which the ceramics were encased. Around a hedge of pine wood chips was built and covered with several layers of clods of earth, leaving an opening at the top. The fire was lit and fed from the flues made at the base, which were then covered with clods of earth, and once the smoke turned bluish, the top opening was also closed. In this reducing atmosphere the carbon monoxide was released, causing the black coloring of the pieces.

However, nowadays, in addition to the use of mechanical equipment for the preparation of clay, potters also use electric wheel, and wood or gas kilns, the latter ensuring greater control over the conditions in which the pieces are cooked. Even though many potters continue to prefer cooking in a wood kiln or a pit fire.

There are currently only five potteries and little or no apprentices. But given its regional and national importance the Municipality of Tondela has begun working in the certification of Molelos Black Pottery, a procedure nearing its completion. This Municipality is also a founding member of the Portuguese Association of Ceramic Towns and Villages (APTCVC), a non-profit association created in 2018 and made up of 22 municipalities and other entities, whose main goals are to promote and encourage the economic, tourist and heritage development of territories with ceramic expression, reinforcing the cultural identity of its people and the preservation of collective memory.

Translation from an adapted text, based on the "Specifications for Certification" from Louça Preta de Molelos written by the Municipality of Tondela.

WEEKEND EXCURSION TO BEIRA ALTA AND HIGH DOURO LANDS

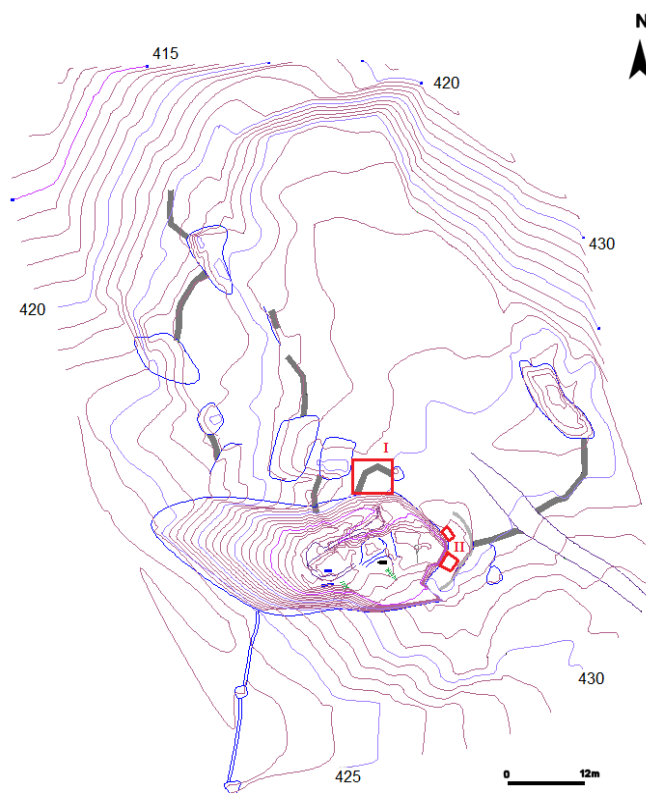
FRIDAY 17TH SEPTEMBER

- 13.30 Weekend field excursion to Serra da Estrela
- 16.00 Archaeological site of Penedo dos Mouros, Gouveia, guided tour by Catarina Tente.
- 18.30 Visit to the historic village of Linhares, Celorico da Beira, guided tour by João Morgado, Municipality of Celorico da Beira.
- 20.00 Arrival at Inatel Vila Ruiva Hotel in the village of Vila Ruiva, Celorico da Beira
- 20.30 Dinner at Inatel Vila Ruiva Hotel

Penedo dos Mouros (Gouveia)

Penedo dos Mouros is located on a platform, around 435 metres a.s.l., surrounded by granitic tors. A stone wall and palisade were built between tors to protect open sections of the settlement, which has an estimated area of around 0.6 ha.

Several excavation seasons allowed the recognition of a fortified settlement located on a platform overlooking the fertile Boco stream valley. A few huge granite boulders on its eastern side supported a complex wooden superstructure, interpreted as granary, given the find of large amounts of carbonized broad bean, wheat, and coriander. Artefacts include pottery (pots, pans, and jars) points to a domestic use of the site. A rock-shelter under the granite boulders contained medieval layers with very high concentrations of phytoliths as testimony of its use as sheepfold. The choice for this location was determined not only by its invisibility in the surrounding landscape, but also by its proximity to the Boco Valley, which would have been exploited by the farming group established at the site. The hundreds of broad beans referred to above may have been cultivated in small, irrigated plots on both banks of the stream.



Plan of Penedos dos Mouros (© C. Tente).



View from the central granitic tor from Penedos dos Mouros (© D. Angelucci).

During excavations it was impossible to identify huts here, despite the fact that the artefactual assemblage also points to the presence of domestic activities. The human groups established at Penedo dos Mouros also used, in a systematic way, the forest resources for different purposes. Some were used as building material for the palisade that possibly surrounded the site, the domestic huts (if they existed), and especially the wooden superstructure founded on the central granitic tor that stands out as the most notable natural feature of the site. The use of firewood or raw material for the making of common tools is also attested. It is recurrent to find semi-burnt cork remains whose shapes suggest elaborate objects, though their fragmentation prevents any attempt at typological classification. They would have been food containers, bowls, spoons, etc. Unfortunately, testimonies of animal exploitation are very scarce, being limited to some sheep/goat teeth that resisted the granite acidity, and the above-mentioned phytoliths recorded in the sheepfold.

Overall, the obtained archaeological evidence allows some considerations to be put forward, though it must be emphasized that many more remain unanswered. It is possible to state that there is a close relation with the neighbouring valley, where pulses would have been cultivated, and the surrounding plateaux, where the herding of livestock must have taken place. Forest resources would have been crucial for daily activities, both in terms of subsistence and raw material supplies. Signs of social differentiation are lacking; in this regard only a decorated bead, distinct from all those found in the remaining sites, can be highlighted. The cemetery that must have been associated with this settlement was not found. Penedo dos Mouros possess only one rock-cut grave, on top of the highest granite boulder. It is not possible to claim that the 10th century habitation structures were coeval with the tomb, but its location and direct access by rock-cut steps is very suggestive of some kind of relationship between the two. The most likely explanation is that the grave was

cut after the destruction and abandonment of the fortified site, which occurred in the second half of 10th century. If so, we are forced to consider that whoever built and used the tomb lived in a time when the memory of the site, and possibly of the event that caused its destruction, was still



in the oral tradition. In this hypothesis, this tomb would have been, above all, a place of remembrance.

The site was abandoned after a fire that took place sometime in the second half of the 10th century, leading to its destruction and the collapse of the wooden structures. Only the rock-shelter was occupied after the abandonment of the site as a shepherd shelter used until the middle of the 20th century.

View of the rock-cut grave from Penedo dos Mouros located in the top of the granitic tor (© C. Tente).

Catarina Tente

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Linhares

There are many legends about the origin of the castle of Linhares. They are grounded in popular memory and ancient chorographic descriptions and interpretations. They were systematically reproduced in the nationalist historiography of the first half and mid-20th century. But, in truth, none of them has real archaeological evidence, mainly because archaeological surveys have never been carried out here.

What we do know is that Linhares was already a fortified town in the reign of Sancho I, protecting, together with Celorico da Beira and other neighboring fortresses, the northern section of the Estrela Mountain range. At the end of the 12th century, the *alcaides* of the castle, Gonçalo and Rodrigo Mendes, came to the aid of Celorico, when attacked by Leonese troops.

However, everything about the fortification's early configuration at that time is unknown. Presumably it was adapted from the prototype of a Romanesque castle, with an isolated keep inside the fortified enclosure and a wall built along the contour lines, but we have no data about the castle commanded by the Mendes brothers. In the 1258 Inquiries, it is mentioned that the residents of Sátão were required to provide *anúduva* service (help with the repair of military structures) in Guarda and Linhares, which is proof of the strategic importance of the latter castle in the defensive framework of the Kingdom.



Linhares da Beira Castle (© Aldeias Históricas de Portugal).

The current fortress features dates from the reign of King Dinis, the monarch who donated the village to his son, Fernão Sanches, and is one of the most important Gothic fortresses in inland Beira Alta. Although obeying the demanding topography of the land, and incorporating numerous rocky outcrops, it is a typical Gothic castle, with a keep associated with the wall, responding to the notion of active defense that characterized that period of military history. Planimetrically, it is organized into two uneven enclosures: to the West, taking advantage of the higher top, defining an irregular triangle, is the citadel, while to the east, on a wider platform, the primitive settlement would be located.

In the 14th century Linhares played a relevant role in the wars that took place in this portion of the territory, but over time it lost its dominance, reaching the 20th century in a marked state of degradation. The most effective restoration work took place in the 40s and 50s of the last century. Without adequate archaeological monitoring, lands were removed from the interior and walls were rebuilt, including the entire northern area of the lower enclosure. In the towers, the interior was also the object of intrusive works, including the wooden stairs, the crowning with merlons and the new covering with a hipped roof. More recently, the metallic stairs were renovated, the internal part of the parade was protected with barriers and the internal organization of the towers was renewed.

Information source: <http://www.patrimoniocultural.gov.pt/pt/patrimonio/patrimonio-imovel/pesquisa-do-patrimonio/classificado-ou-em-vias-de-classificacao/geral/view/70524/>

SATURDAY 18TH SEPTEMBER

- 8.30 Trip to the villages of Moreira de Rei, Trancoso, guide tour by João Lobão, Municipality of Trancoso, and Marialva, Meda, guided tour by Pilar dos Reis, Aldeias Históricas de Portugal
- 12.30 Packed Lunch
- 13.30 Trip to Ervamoira Wine Farm and Côa Valley
- 19.30 Dinner at Inatel Vila Ruiva Hotel

Castle and village of Moreira de Rei

Located in the northern interior of the Beiras region, in the district of Guarda, Moreira de Rei is situated in the eastern slope of the homonymous mountain. Its origins date back to the Early Middle Ages and are intrinsically associated with the foundation of its castle, whose strategic positioning made the place one of the most prominent in the region during medieval times. Referred to for the first time in 960, as being under the domain of the Asturian-Leonese counts, Moraria (the town's original name) experienced the vicissitudes of its location in a border area, until it was definitively integrated in the Christian monarchy of León through the campaigns of Fernando I Magno (1055-59). The first king of Portugal, Afonso Henriques, granted it a charter (1162-65), which was confirmed by Afonso II in 1217. Around this time, the castle of Moreira underwent a thorough renovation, asserting its strategic military importance, which, however, ended up disappearing during the 13th century.



Aerial view of the village and castle of Moreira de Rei (© C.M Trancoso).

The vitality of Moreira will remain throughout the Middle Ages, as evidenced by the construction of the walled fence to protect the urban core and the further expansion of the settlement to outside the walls, but the loss of its military value, combined with other factors, dictated a gradual loss of importance of the village in the regional context, with consequences on its social, economic and urban development. Despite everything, the county of Moreira de Rei survived until 1836, being then extinct and integrated into the county of Trancoso. Far from being the central place of other times, Moreira de Rei nowadays boasts a rich historical, archaeological and ethnographic heritage, including: the castle, the necropolis of cave tombs, the church of Santa Marinha and the pillory - all of them classified as National Monuments.



View of the tor where the castle of Moreira de Rei was built (© C.M. Trancoso).

The castle of Moreira, although quite ruined, is today a precious example of military architecture from the Romanesque period, which presents implantation characteristics inherited from previous eras. It stands on a colossal rocky spur, named Poio, on which a huge granite tor stands that was partly integrated in the defensive structure. The castle, however, has been able to adapt to and take advantage of the peculiarities of the terrain, in a perfect symbiosis between the natural and the built. It has two lines of walls - sometimes only perceptible at the level of the foundations or through the cracks in the rock, defining two distinct areas of irregular design: one higher up and the other wider and flatter, which surrounds the previous one, leaning against it on the flank facing the town. In the higher enclosure, we can still see the foundations of the Keep, the negative impression of a circular tower and a vaulted cistern.

About 170 m north of the fortification, next to the ancestral access road, we find what would have been the first funerary space. Primitively, this necropolis would have been located on the outskirts of the inhabited nucleus and was perhaps already associated with a church. It is certain that, with the implementation of the parochial system in the second half of the 12th century, the church of Santa Marinha was built on it, thus giving continuity to the funerary use of the place, which lasted until the cessation of the liturgical functions of the parish in 1831.

The archaeological research in progress in the square of the church of Santa Marinha have revealed an impressive funerary space, whose most ancient stage has identified, so far, with about 600 graves, most of them excavated in the rock. The rock necropolis occupies a clearly demarcated area, of which the eastern and southern limits are more or less precisely defined, and, excluding the specimens of undetermined type, is almost entirely formed by anthropomorphic tombs, including the infant / juvenile tombs, which are present in high numbers. In general, the distribution of the graves tends to be relatively orderly and regular, although this is, to a large extent, obscured by the nuances observed in the general orientation of the tombs and, above all, by the dense occupation of space, with multiple examples of overlapping graves. These aspects essentially result from its long diachronic history, which started with the foundation of the settlement in the 8th - 10th centuries and spread until a late moment in the 19th century.

The present church of Santa Marinha is generically dated to the 13th century. As for this church, it corresponds to a construction of modest volume and functionality, where the formal and decorative simplicity characteristic of the late Romanesque is quite evident. It has a single nave and a chancel, with a bell tower. Documented since 1213, the church of Santa Marinha was the largest of the three medieval parishes of Moreira de Rei. In its churchyard, the markets would take place, as shown by the medieval standard measures engraved in the church portal.

The Town Hall and the elegant Pillory (Manueline style) were built in the 16th century.



Aerial view of the Santa Marinha necropolis (© C.M. Trancoso).

João Lobão (Municipality of Trancoso)

Marialva

The town of Marialva experienced a period of frank heyday in the 12th and 13th centuries. Located on the border line prior to the Alcanizes treaty (1297), the village is one of the most unique ruins of medieval Portuguese military structures, keeping its physiognomy practically intact, both in the fortress and in the village that developed around it.



Medieval town of Marialva (© Aldeias Históricas de Portugal).

The castle's history seems to date back to the 11th century, when the place was called Castro de São Justo and was conquered by Ferdinando of León, the Great, in his iconic conquest of the Beiras region. In the 12th century, or perhaps a little earlier, its integration in the Portuguese crown would have determined the toponymic change to Marialva, but there are, for now, no objective conclusions about this.

The castle, on top of a steep cliff, is the most important monument in the urban complex, safeguarding the landscape even today. In its small dimensions, it combines the main characteristics of the Romanesque castle, as it has an isolated keep, in the centre of a relatively small courtyard, and the main entrance on the west side. Based on these data, the fortress is most likely to date from the 12th century, or from the turn the 13th century, when Sancho I promoted important new settlement in the region.

The Romanesque castle, small, but inaccessible, and in its shadow a medieval village of great importance in the regional context was born. In 1286, King Dinis established in Marialva one of the many fairs created during his reign. At Porta do Anjo (southeast facing), the main entrance to the walled village, it is still possible to observe the measures used during the fair. The oval configuration of the walls that surround the town should date from this period, a prototype of the Gothic city perimeter of the fortified national towns of the Late Middle Ages. Despite being very ruined, they maintain their original layout and it is still possible to distinguish the three original entrances, the windows and three of the many towers that certainly defended it.

Within the urban perimeter the streets are irregular and the space within the walls currently has numerous empty spaces that, without doubt, were originally occupied by residences. In any case, and in addition to some houses of medieval ancestry, the complex includes the main square, immediately below the castle's citadel, where the pillory and the Town Hall stand, symbols of the ancestral municipal autonomy that the town enjoyed.

In 1440, the township became a County, linked to the Coutinho noble family, achieving this way a progressive development of Marialva. Unfortunately, the following centuries would dictate its decay. Awarded a new charter in 1512 by King Manuel, the old fortress lost its importance, and the town was abandoned as the new demands of war passed by an obsolete castle. In the mid-seventeenth century, the fortification was still used, but a century later it was already irretrievably abandoned, and the village reduced to eight households (according to the Parochial Memories of 1758).

In the 20th century, when the great restorationist wave took place in Portugal, Marialva was little more than a ruin. In the 1940s, the keep was almost completely reconstructed, as well as numerous sections of the wall that threatened to disappear. Currently, Marialva is one of the Historic Villages of Beira, a fact that allowed the restoration of a large part of the village and a tourist development.



Castle of Marialva and Chapel of Senhor dos Passos (© Aldeias Históricas de Portugal).

Information source: <http://www.patrimoniocultural.gov.pt/en/patrimonio/patrimonio-imovel/pesquisa-do-patrimonio/classificado-ou-em-vias-de-classificacao/geral/view/69859/>

Quinta de Ervamoira (wine farm and archaeological museum)

It is at Quinta de Ervamoira, located in the Douro Superior, in the valley of the Côa River between the villages of Muxagata and Chãs, that the prestigious Port Wine House Ramos Pinto continues its association with the arts and culture. The Ervamoira Museum was inaugurated in 1997 and it's located in the heart of the Archaeological Park of the Côa Valley which protects 15 km of Paleolithic engravings, classified by the UNESCO as a World Heritage Site.

Mr. José Ramos Pinto Rosas, former administrator of House Ramos Pinto, dreamed of making a vineyard that could be mechanized, in the face of the shortage of rural manpower that became evident in the 70s. He first saw Quinta de Santa Maria (the old name of this farm) in a military chart in 1972. During a visit, he was amazed by the richness of its land where cereal, rye, wheat, and barley grew. He informed the land manager that he was interested in buying the property, but the landowners who lived in Lisbon were not interested in selling. Later, in the Summer of 1974 after the Carnation Revolution, Mr. Rosas was able to buy the land at a very low rate. Locals, and even Ramos Pinto family members, were not convinced that this was a good investment, since the abundance of schist rocks in the soil layers seemed to be unfit to grow vineyards. But it was quite the opposite, since schist accumulates heat during the day which is released at night. This natural greenhouse effect ensures grapes with more sugar, and hence more alcohol. In this venture Mr. Rosas had the support of his nephew, João Nicolau de Almeida, who is one of the great Portuguese winemakers and that at the time was studying oenology in Bordeaux, returning to Portugal to apply his skills.

The name of the wine farm was changed to Ervamoira because there was already a wine farm in Douro called Santa Maria. Mr. Rosas chose Ervamoira because this is the name of a wildflower (*Solanum nigrum*) that grows in the region and because of a novel by the French writer Suzanne Chantal with this same name which was set on a farm quite like this. Mr. Rosas invited Suzanne Chantal to Ervamoira in 1983 and asked her to become the wine house godmother, which she accepted.



*Quinta de Ervamoira Archaeological Museum
(© Ramos Pinto).*



Quinta de Ervamoira vineyard fields (© Ramos Pinto).

There are more than 100 varieties of red wine grapes in the Douro region, but in Ervamoira it was possible to differentiate Touriga Nacional, Touriga Franca or Francesa, Red Dog, Red Roriz or Aragonês and Baroque paint. They are all separated field by field and the harvest is made by grape varieties. Ervamoira is also a model wine farm because it was the first and only wine farm to be totally established with vertical plantings in the Douro Valley.

In 1984, House Ramos Pinto was going to use a land overlooking the Côa river to plant more vineyards. However, during this works a sarcophagus with an early Christian symbol was uncovered. Gonçalves Guimarães, an archaeologist from Gaia was informed of the find. For 20 years House Ramos Pinto sponsored excavation campaigns at the site, which is currently still under examination and preservation measures but with plans to be open to the public soon. The archaeological remains would be identified as a *mutatio*, a horse changing station from the Roman period, and different occupation sequences from the medieval period. The archaeological materials exhibited in the museum were recovered at the site

SUNDAY 19TH SEPTEMBER

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|-------|--|
| 9.00 | Visit to the archaeological site of São Gens, Celorico da Beira, guided tour by Antonio Marques, Catarina Tente and Sara Prata and Celorico Castle, guided tour by João Morgado. |
| 12.00 | Lunch break |
| 14.00 | Arrival at Oporto Airport |

São Gens through time and history

Located about 2 km north from the village of Celorico da Beira, the archaeological site of São Gens covers an area of flat and gentle hillside, near the confluence of the Tamanhos stream with the Mondego river. The characteristics of this area, including the soils with high agricultural potential, have encouraged the human establishment since the 4th millennium BC with intense occupation throughout the Roman Period (1st - 5th centuries) and the Early Middle Ages (9th-10th centuries).

The Roman occupation

The Roman occupation of São Gens has been studied through prospection and archaeological excavation. Through prospection it was possible to observe in the ground surface several spots with Roman remains, especially construction materials used on the roofs of buildings of this period (tegulae and imbrices).

So far the archaeological work carried out uncovered the ruins of one of the small houses, from the Roman Period, which have been built at the end of the 1st century and, most probably occupied by the same family for several generations, until the IV century, when it was abandoned.



The *Plan of the São Gens settlement and necropolis* (© J. Tomás, C. Tente & A. Marques).

The scooped house fits in the single family houses of Roman rural nature 'farms', because despite the considerable constructive area, covering between 800 m² and 1000 m², there is no thermal baths area, compartments floored with mosaics and other decorative elements characteristic of the Roman villae, to say of the more affluent Roman villas.

So far, fifteen compartments were identified inside the house. Each one of them must surely have had specific functions although it is currently hard to identify and understand the functions of all of them. In fact, given the elements observed, we can only point out a function for a few compartments.



General view from the excavations of the medieval enclosure - 2012 (© C. Tente).

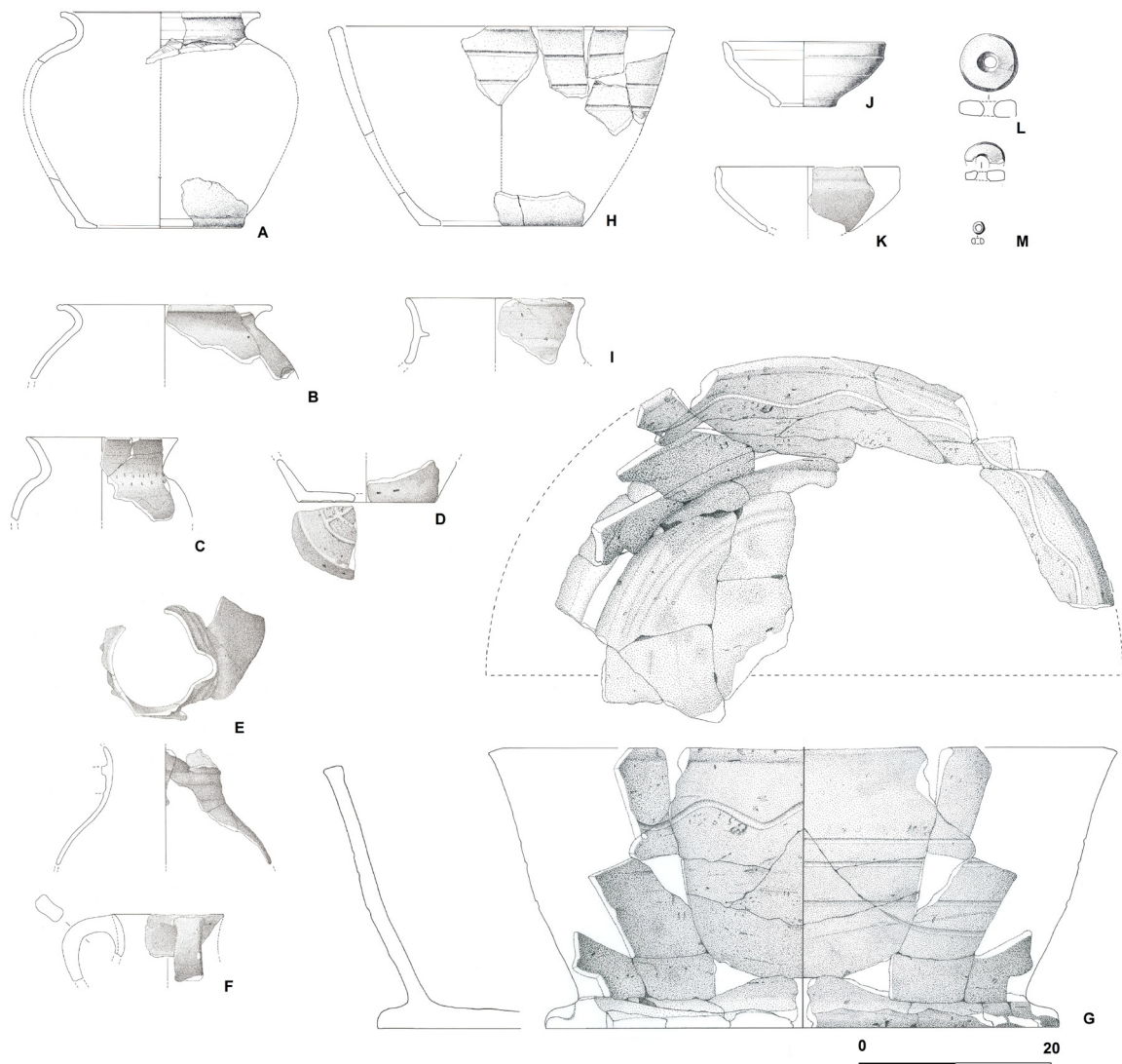
As usual in a rural house like this, most of the archaeological materials detected correspond to common pottery and construction materials, produced or commercialized in the regional markets. Eventually, some of this pottery and tiles may have been produced locally since the existence of potters was usual in the surrounding areas of rural settlements, as might be the case for São Gens.

The medieval village

After the abandonment of the Roman buildings in the 4th century, the São Gens valley does not seem to have had a permanent occupation for several hundred years. Due to its exceptional characteristics it is likely that the nearby population would have used it for agriculture and herding but, at least until now there's no evidence of the construction of houses, haystacks or other constructions perceive as more permanent. It will over 400 years, until a new community will settle in this valley.

It was probably during the late 9th century or at least by the beginning of the 10th century that new populations would settle permanently in São Gens, building a village where certainly several families would have lived. The site chosen for the new structures is different from what had been chosen by the Roman ancestors, since they occupied an area where there are many granite outcrops. The choice of this location is not devoid of logic, because the outcrops and boulders of granite were essential to the construction of the village, mainly because they were used to delimit the housing area.

The medieval village of São Gens was endowed with an enclosing structure that should have provided some security to the people that inhabited it. This kind of defence wall was built using river pebbles and little rocks much of which probably originated from the ruin of Roman houses.



Medieval pottery from São Gens (© C. Tente).

Archaeological excavations have allowed us to recover the plan of this structure as well as its method of construction. At its base, it was observed that it had a width of about 2 m and consisted of two not found stone paraments fitted into each other and filled with rubble and earth. At the top was installed a palisade built mainly in oak. The enclosure displays a plan that may be oval shaped and had only one entrance facing the valley of the Tamanhos stream. This single entry was protected by a set of high granite boulders, that still retain a few notches recorded where the wood platforms were based that allowed the surveillance of the village surroundings.

The huts were settled inside the enclosure, but contrary to what was noted in the Roman sector, here there were no walls, tiles or stone architectural elements. The archaeological excavations could recover the surviving huts ('hovel' type) inside which inside would have been hearths, delimited with stones. These huts, similar to those still in use by the mountain shepherds in the first half of the 20th century, were built entirely of wood and branches of local vegetation such as broom, heather and grass.

Apart from agriculture that they would practice in the valley, certainly cultivating some types of cereals like wheats, oats and rye, the population of São Gens also raised cattle and practiced hunting and gathering. In the archaeological excavations it was possible to identify the animal bones consumed by the inhabitants. In the dumps and near the fireplaces chestnuts, blueberries and strawberry tree were also identified. It was also possible to identify some manual millstones. These people also worked wool and probably the linen. This is shown by the presence of ceramic artefacts associated with these activities. The archaeological excavations recovered the remains of used pottery, including fragments of midsized ceramic pots used to store different goods, jars to contain liquids, cooking pots and bowls which ensured several functions in these people daily life.

The use of metal was rare but yet it was also possible to identify several iron tools, such as a little axe, a knife blade, a belt fibula, a cloak-button and some nails and spikes.

The village is abandoned in the second half of the 10th century, following a major fire which destroyed all the structures and also the palisade. After this fire the village was not rebuilt. It is likely that the people, who lived there, would have moved up to the newly built castle of Celorico da Beira. The castle was part of a new defensive strategy on a regional scale but also worked, thereafter, as a focal point for people.

The Medieval necropolis

The community living in São Gens in the 10th century was Christian. Although a church was not found there Christianity is well expressed in the care shown towards with the deceased, which were inhumed in the rock-cut tombs necropolis. Currently the necropolis of São Gens has 54 tombs, which are spread



The necropole (© C. M. Celorico da Beira).

apparently disconnected and randomly by the cliffs which overlook the medieval village. The area with the highest concentration of tombs is structured around a huge granitic tor with a mushroom shape, a geological formation which gives a strong visual impact and is somehow, symbolic to this specific space. Here are located eighteen rock-cut tombs. Along the wall of the village lies another core, where seven tombs and the rest emerge by numerous outcrops dispersed at northwest of these cores, on the opposite side of the path which crosses the archaeological site.

Although most of the tombs correspond to adult inhumations, there are five infant rock-cut tombs. Throughout the necropolis it is also important to highlight two tombs located near the mushroom-shaped boulder which are placed side-by-side and reveals a household organization of the necropolis.

The rock-cut necropolis of São Gens should be contemporary with the medieval village occupation, therefore it should have been abandoned in the second half of the 10th century. Since then, the area of São Gens has never been permanently inhabited. Like happens nowadays it is possible that in the following centuries some structures were constructed to support activities such as farming or grazing. In fact, given the fertility of the fields, the practice of agriculture in this valley has been an ever-present reality, the colossal rock-cut press of São Gens being an eloquent testimony of wine production in these lands in the late medieval and modern times.

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Celorico da Beira Castle

The Celorico da Beira Castle was built on top of a prominent elevation, controlling the surrounding territory. The origin of the occupation of this hill and the construction of the defensive structure are not well known. The theory of an earlier human occupation than the Early Middle Ages is based on the identification of a rock inscription from the Roman period, dedicated to a local deity. However, the archaeological interventions carried out inside the fortification (Ricardo, 1997 and Marques, 2007) did not reveal any material remains that would allow us to date the effective occupation of this space back further than the late 11th and early 12th centuries.

With the end of Roman domination, there were deep changes in the settlement network and some of the settlements may have been abandoned. Others, however, may have increased their population density. One example is the site of São Gens, located about 3 km North of the current urban nucleus of Celorico da Beira, which was a village during the Early Middle Ages. It is plausible

that after the abandonment of the site of São Gens (10th century) there may have been a transfer of the population to a higher and more easily defensible point such as the hill where the Castle is located.

The first concrete written reference to the castle dates from 1198, the year in which the fortress was besieged by Leonese troops, forcing its *alcaide* or commander, D. Rodrigo Mendes, to ask his brother, D. Gonçalo Mendes, then *alcaide* of Linhares, for help. It is unknown, however, what the configuration of the fortress was. In 1217, Celorico received a charter.



View to Celorico da Beira Castle (© DGPC).

The general appearance of the castle that has come down to the present day dates back to an extensive reform carried out during the reign of King Dinis (14th century). Although it has adapted to the conditions of the terrain, the oval profile of the fence is clear. The tower is rectangular in plan and has two storeys. The access is made by a raised door in the rear elevation, originally through a removable wooden staircase. Two entrances (to the south and west) allow access to the interior of the enclosure. Over the following centuries, many building campaigns took place in the castle area. The building work would have dragged on through the reigns of three kings, and

in the 16th century there are reports of various improvements. In 1640, after the restoration of independence, work was carried out, but a century later the castle is described as being in a state of ruin, with sections of the walls destroyed and the cistern clogged. The process of dismantling the fortress intensified in the 19th century, with a request from the county mayor in 1817 to use the stone from the castle for various paving works. In 1835, it was the town hall itself that yielded the stone for the municipal market and, in the following decades there was more dismantling of the structure.

The restoration of the ensemble began in 1936. The philosophy of the work obeyed an inventive 'reintegration', so that a large part of what can be found today is the result of this idealization of the Middle Ages. Reconstruction of the walls, large earth movements in the interior, replacement of the paving and roofs and alteration of the elevations were some of the aspects that characterized this intervention.

António Carlos Marques and DGPC

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