

# The Archaeology of Roman Pollentia and a Search for Early Christianity

## Presented by Dr. Miguel Ángel Cau Ontiveros, 4/4/17

Wow, good evening, everybody. Thank you for coming tonight, fighting the crowds, the traffic, the OSU Pilots baseball game, finding parking everywhere. Thank you so much for coming out, and welcome. It's great to see people from so many different places around Portland and all the way to Salem, and over from Reed.

And we're delighted to have folks here from Willamette and Salem, Reed and PSU, and friends of Pollentia all. And if you aren't yet, you will be before tonight's over. I'm Father Richard Rutherford, Emeritus Professor of Theology, and a coordinator with Ronda Bard, Dr. Ronda Bard in Chemistry, of this wonderful opportunity that University of Portland students have at what we call UP PURE: Pollentia Undergraduate Research Expedition. Our acronym is UP PURE.

And tonight we're going to learn a lot about that. We're so honored to have our guest with us tonight from the University of Barcelona and the Scientific Director of our archaeological excavation in Pollentia. He is the man, but I must start with a couple of thank you's because the evening will get away without it.

First of all, I would like very much to thank our provost, Dr. Tom Greene, who hosted the reception that we just enjoyed and is a great friend of Pollentia. Sharon Jones, Shiley School of Engineering, who can't be here, but who has contributed very much to helping us tonight. Dr. Tina Astorga, Theology who is here and contributed to our evening.

And finally, without the Garaventa Center, who was the incredible host and hostess, Dr. Karen Eifler and Fr. Charlie Gordon, co-directors, thank you very much to them. They are the people who make tonight happen. And without them, in fact I thought today, there's almost no part of the University of Portland that is not somehow supportive and involved in this Pollentia Project.

And we are so very grateful. We are particularly grateful to Miguel, our speaker, Miguel Ángel Cau Ontiveros, professor at the University at Barcelona, and the ICREA professor, and that stands for the Catalan Institute of Research and Advanced Studies at the University at Barcelona, and professor there. A short introduction because we wanna give him the word and not a lot for me.

But as you know from what we've already seen, Dr. Cau is archeologist but also a professor of archaeometry, bringing the natural sciences and the material sciences to the study of archeology. His primary interest in archeology is ceramics and very much in the ancient Roman cookingwares, a specialty of his.

After undergraduate studies in Barcelona and doctoral studies there, he took his Ph.D there with the University of Barcelona. And has been involved in studies in France, in Greece, in Italy. He's also, which is interesting to us, a specialist in the study of museums. Has a degree in museum studies and management of cultural heritage.

So, he brings an awful lot to our work to Pollentia, where we are his guests. He hosts our University of Portland teams there. In the field of archeology, his particular interest is late Roman cookingware. And in archeology, Roman and Late Antique or, Early Christian as well, areas of archeology.

So that is what took him to study Pollentia, the Roman city, and to search with us the origins of early Christianity there. So it was over lunch in Sardinia and over a beer in Majorca, that two newly acquainted friends agreed to a collaboration. Which resulted in this remarkable program.

So tonight, we are privileged to get an inside look into that world by the man who took the risk to invite this Yankee padre and a whole bunch of UP faculty and students to join his University of Barcelona archaeological teams in his excavation of Roman Pollentia. And in his search for Early Christianity.

Please join me in welcoming Miguel Ángel Cau, better known as Cuco. [APPLAUSE]

Thank you. Thank you, Richard, you can tell that he's a friend because of this presentation. Thanks for that kind introduction. Before I start, just let me say that you have a beautiful campus, and the nature around here is just spectacular.

I love it, it's a beautiful place. I'd like to thank the University of Portland and all the units that have made possible my visit here today. Thank you for that. It's an honor for me to be here through all this time, collaborating with UP. And I'm on campus, so that's very exciting for me.

Let me say that archeology have [INAUDIBLE] enormously during the last 200 years, and it's now more than ever a team endeavor, right? So it's like, I might be speaking to you today, but if this talk has any merit, it's not my merit. It's merit of my team. So let me thank [INAUDIBLE] who is the [INAUDIBLE] of excavations.

And the Consortium of Pollentia, who is the institution that is taking care of the management and protection of the site. But also to my team, both in Spain and the UP, because we are just one team altogether, for making this possible, right? And talking about my team, I would like to remember that we have recently lost one of our team members.

Our beloved Professor Ron Wasowski. He's not here anymore. But he was with us and we had his friendship all the way through, and that was fantastic. You all knew him, probably. But his enthusiasm, his will to learn new things, his will to teach, his friendship, were all the way through with us until he passed away.

And it was an honor to have him around in Pollentia. So we used to call him, with all respect and love, Padre Drone, right? And you can tell why, right? He was always with his drone taking pictures, talking about remote sensing and flights. He was so enthusiastic about what he was doing there, so it was great to have him around.

So with your permission, if you allow me to do so, is to him that I want to dedicate this talk today, just as a sign of gratitude for what he has been doing in Pollentia for us. But to me more

important than that for what he has been doing to the soul of everyone that had the chance to be in contact with him.

So my friend rest in peace, we miss you. So going to the outline of my talk. This isn't going to be a very formal paper, okay. Because I felt that it would be a mixed outing. So it's gonna be more like to get all Pollentia, and getting you to know a little bit about what we do there, all right.

So I'm not gonna talk a little bit about early Christianity, the search for early Christianity in the Balearic. And I will go into Pollentia to try to explain the transformation that the city suffered in the Late Antique period. The city changed from a pagan to a Christian City and we will try to see that transformation.

This historiographical debate was pretty much conditioned by the idea of a large destruction at the end of the 3rd Century AD. Because we had signs of a massive fire destroying different parts of the city. So that together with the idea of the Barbarian invasions made many scholars to think that the city ended at the end of the 3rd Century.

So I shall try to demonstrate to you that although that might have been the case, we have signs of survival all through the Christian period and to the medieval period too. And at the end if we have the time, I will take you literally to a flight to Pollentia.

It's a two minutes video that you will sure enjoy. So let me just cross the ocean with you and go to the beautiful island of Majorca, in the Mediterranean there is where Pollentia is. And for those that cannot be familiar with the history of the Balearic Islands just let me remind you that the land were a Roman independence province within the westerly terrain from the end of the 4th Century AD.

Then we were conquered by the Vandals in 455. Then we were taken by the Byzantine in 534. And then we were under Muslim rule around the beginning of the 10th Century. So that's the historical framework that we will be looking at in this presentation today. If you look at the Christian sources we have the written sources, we have a scarcity of sources.

That is the problem for us to deal with that period. In any case, we have the epistle of Bishop Severus of Minorca, that narrates the conversion of the Jews of the city of Majorca. And this a very interesting document. We have also what we call the letters of Consentius, that he was corresponding with St. Augustine of Hippo too, very important thing for us.

And then we know that we have a different bishop in each island. One bishop in Minorica, one bishop in Maiorca, and another one in Ebusa. And we know that through the Synode of Carthage, because they were called to Carthage to have the meeting with the rest of the bishops of the area.

If we look to the Byzantine sources, we have also very few things there. And we know that the Balearics were used in exile place for people in trouble. And we also know the existence of the Vicentius of Ibiza, another bishop in the island. All we know about the existence of a monastic

community is north to Peligro, south of Minorca which we call Cabrera and monks there were probably misbehaving or not following the rules.

So Gregory the great sent Victor De Tunnuna to see what was going on. And we have that source. But that's pretty much all we have for written sources, right? So it's very difficult to understand Christianity on the islands through the written ancient sources. That's why archaeology has been really leading the research in ancient Christianity in the islands.

With no doubt I could say that it was early Christian archaeology that this set up the interests for Late Antique archaeology in general in the islands. So with the first discovery of the first churches back in the 19th century, and the first excavation of those churches we had the first data on Christianity and ancient Christianity on the islands.

So that's important because most of the things we know about early Christianity rely on architectural sources not on written sources, so that is a different territories. So far we have a, there is 91 [INAUDIBLE] excavated in the northern site in Balearica, in the unseen city of Sanedia nowadays. And we have also other places where either field surveys or place names might reveal the existence of new basilicas still to be uncovered.

So we have still there a long way to go. I have to say that Christian archaeology was very focused on the building itself and only theoretical matters. But they were not very interested in the relationship of the churches with the environment and with other sites. I'll not go into detail to that because tomorrow is Catalina Mas Florit with us will be speaking about that particular matter.

But just let me show you two sites, two early Christian sites where we are working actually in Mallorca. The first one is Son Pereto in the eastern coast of Mallorca, it's a beautiful site with a Christian basilica. And with some rooms just attached to the church which is there with a baptistery with a very particular situation that was the existence of two baptismal fonts there, right?

So it was a long discussion in the 80s about these two baptismal fonts. And now with the new excavations we know that they never co-existed, right? First we had the big one, the large one and that was replaced in the second period by the small one. So the new excavation has provided very important data in order to know the evolution of that building.

We had a lot of ceramics come in from the site from what we call the abandonment levels. And these are very important, because [UNKNOWN] date of abandonment of the site, probably due to a violent destruction around the 8th Century AD. Also if we look at the graves we have there, the animation, we have been doing a series of radiocarbon datings that show us graves that go are still up to the 9th century. But also probably some graves that are earlier then the basilica itself. So its probably that we have before the basilica was built we have already a necropolis in that area.

And that's an important information for us. The second site we are working naturally on early Christianity on the Islands is right in the middle of the beautiful port of Maun in Menorca. It's

one of the most impressive natural ports in the entire Mediterranean. In the small islet right in the middle port you have this basilica here.

It's like a small monastic complex founded in the 6th century AD in the Byzantine Period. And you have their ceramics that are giving us a precise chronology for the foundation. And also a very interesting feature, which is the presence here of this room with what we call an [UNKNOWN].

It's like a dining room, it's a very particular example. And you can see that representation in [UNKNOWN] in [UNKNOWN] in Italy of what we would find in that inner area. So these are two sites that we are excavating now in search of early Christianity in the islands. [BLANK\_AUDIO]

But we should not have the idea that churches are only a rural situation. We have all these Basilicas in rural settings. We have Christianity was also a city thing. In fact, I would say that Christianity probably spread first from [UNKNOWN] and cities, and then going into the countryside. We know that the phenomenon of expansion of Christianity in the Balearics in the countryside is something that is not happening before the end of the fifth century or probably in the sixth century already.

So that is why it's important to turn our look to the cities and that's the case of Pollentia. Because we think that we might have found there the first signs of Christianity in the islands. So that's why we go back to the city of Pollentia. Pollentia is one of these cities that we have in the written sources.

It was founded in 123 BC in a very particular location. It's in this isthmus that separates two large bays in the northern part of Majorca. That's the Bay of [FOREIGN] and the Bay of [FOREIGN]. Now, you can see there, the location of the city. Well defended by those mountains there.

It's a fantastic location. I hope that you will have the chance to visit us someday because it's a beautiful place to be. It's a very, very particular location, a sturdy location. [BLANK\_AUDIO] Since that we knew Pollentia from the written sources that was the reason why scholars had the very every interest in the excavations there, right?

From findings, [INAUDIBLE] findings in the 17th, 18th and 19th Century, we had the first systematic archaeological excavations started in 1923, which is something very early for Spain. And that was the first excavation with official permits to be developed in Balearic Islands, right. These are some of the pictures from these old days.

It has a particularity that I have to tell you. These excavations were made with an agreement with the owners of the fields. And the agreement was, okay, you can excavate here but as soon as you finish the excavation you have to cover again all the remains. So that's why many things were excavated but not many things can be seen actually because they were buried again.

So after that period of early exploration we had a very good collaboration with the William Bryant Foundation for Vermont, US, linked to Dartmouth College. We had a good degree of collaboration between 1953 to 1996. Then we created the Summer School in Roman Archaeology in 1995, and that's still going on.

And in 2000, they created this Consorci of Pollentia, who is taking care of the management and the protection of the site. The investigation is us, from the University of Barcelona, but the protection of the site belongs to the consortium. Then we have a program with ArcheoSpain. This is something that we are very proud because this has given the opportunity to hire skilled students from the US to come and have a real experience in archaeology.

Some of the kids that worked there with us are now finishing PhD in college all over the US. So it's something that we are very proud of right. And finally, we have Portland coming and since 2014 we're working together on the site. This is just to give you a little bit of background of what Pollentia is in general terms.

That's our beautiful excavation house. Cuz it was bought by the Bryan foundation many years ago, has been recently refurbished and is where everything happens. It's where we have the lab spaces, where we do the research, and where we have the closing ceremonies of the summer school and all that stuff.

So that's part of the [UNKNOWN]. So after all these years of intense investigation in the city, what you could see now if you come to the site are mainly three main areas, a residential area that we call [UNKNOWN] there, the forum of the city, the city center, the heart of the city, the theater and different acropolis scattered all over the city, the unseen city.

[BLANK\_AUDIO] For the last years, we have been doing a lot of work with the physics. We have been applying magnetometry and GPR in order to know a little bit better what was underneath of those lands there and if I show you this image, I think that it speaks for itself.

The image is not that brilliant. I have to say, but you have something there that's a zoom of that area, and you can see they are the houses, the streets, all right. So we have very important results in order to understand urbanism and the layout of the city. It's not only with your physical service that we have been working, we have been doing a lot of analytical investigation in general, applying [UNKNOWN] sources, studying [UNKNOWN] in order to do a paleoenvironmental reconstruction.

We are working with DNA with our friends from the UP, for [UNKNOWN] and analysis. And if I'm showing you this slide, is just if anyone in the audience is doing something that you might think is not related to archaeology. But nowadays, I think that pretty much everything is related to archaeology right, because we have forged our identity as a discipline right in the middle of a transdisciplinary collaboration.

I'm sure that many of you could be contributing to the project even if it's not very obvious at the beginning, but at the same time I have to tell you that we also need humanity and social science because that's at the heart of the what we wanted at the very beginning.

So we need all of you really regardless of what discipline you really master. All these years of investigation allows us for the first synthesis of a chronological revolution of the city. We know that before the Romans came there, we had what we call a Talayotic site, an indigenous site the proper iron age culture that we had in Mayaca.

Then, we know because of the written sources a very precise dating of foundation of that city which is the 123 BC. But the funny thing, if you allow me to say so, is that whenever we excavate, we only found materials from the 70 BC. So there is a gap their of the clash between what written sources are telling us And what archaeological record is showing when we excavate.

We had the period what we call Augustan monumentalisation, the city was getting bigger and new temples were built. So that's a normal evolution of a Roman city. So we might think that this decollage that we have between written sources an archaeological sources is because maybe at the very beginning we had the military come and then it was just only one generation later that they really build a city on those lands.

Okay? And I'm not claiming that the camp is gonna be something like the Asterix military camp that we know from the comics right? But it could be something more or less similar, right? And we are really investigating that thing, too. So we are in search of the early Christianity, but we don't abandon yet the foundation of dates and the foundation of the investigation.

[BLANK\_AUDIO] But in a way, the powerful image of the Imperial City is what attract the attention of the scholars, right? We were more focused on this foundational problems, and in the imperial development in the Augustine monumentalisation of the city. And because of that, very little attention was paid to the development of early Christianity and Late Antiquity in general.

So that was a reality, right? If you go and you look, for instance to the beautiful masterpieces of bronze that we have there. The bronze head of an equestrian statue that is now in the National Museum of Hercule in Madrid. And if you look to this beautiful Augustus head, like the Pontifex Maximus there, and the beautiful little head of bronze that we found also there, these are masterpieces.

That was taking the attention of the scholars, this imperial power of the city or the statues, right? Like the famous store of Cythera of Pollentia, which is this one there. So that was the main focus, right? Also inscriptions, or the pottery, right? Beautiful pottery we have, of course. That's the beautiful one.

The normal thing is that you have thousands, and thousands, and thousands of shards, right? That you have to clean and you have to label. And it's like you can have that or you can have also these piles of amphora. You don't know what to do, so that is when you feel like escaping, right?

And it's like, okay, I should have listened to my mom saying like, son, go for lower economics or anything like that, right? [LAUGH] But we like our [UNKNOWN], so we are happy with that. So that's also the architecture, right? You have there the main Tuscan Temple of the city in the forum area, and we had a chance to fully excavate in the last years.

It could be a Capitolium, and that was the main interest of archeology in Roman Pollentia. But what do we know of that city? How that city was transformed into something different. Do we know something about the transformation from the imperial, powerful city we had into something different that is a Christian city, lots of [UNKNOWN] and changes?

I'll try to explore that with you in a few minutes. I want to quote the words of my beloved Professor Tarradell because that had an enormous influence on our view of the city, okay? You can read that so I'm not gonna read this for you, with my very bad accent to be a pain.

So I will leave it for you. But it is true that something happened in the city, right? I'm not denying that. We know that between 250, 280, something happened. In fact, we know that between 270 and 280, a major fire destroyed, not only part of the Forum, but also the residential portion of Sa Portella and other areas within the city.

But so what [UNKNOWN] that event could have been, it is also true that we have signs of survival, transformation and continuity. Also historical periods. And those are the periods when we saw the rise and consolidation of Christianity. And that's what we are looking for and where we are working hard.

So the first signs of that something is still happening there is in this residential quarter of Sa Portella where you have mainly two big houses, some streets and another house, and we found there a city wall. The earlier excavators thought that was the original limit of the original city, but if you realize in the plan that the plan of the house, that house was cut by this city wall.

So it could not be the original city wall from the Roman city. So now we know that this is a wall that was built right after the turmoil period of the end of the Third Century. So if someone was building a wall, to me it's clear that it means that it was something to be protected, right?

So that's a sign of continuity in there. In fact, that's a view of the residential quarter and the wall. You have it there, this wall that is dated at the end of the Third Century. So it was a massive fire, but we still have some evidence. In fact, if you look at the materials of the old excavations from the residential quarter of Sa Portella, and you have a look to those materials, you will soon realize, even if you don't know what type of pottery that is, that's African [UNKNOWN], coming from North Africa, into the island.

But if you look at those symbols there that are a stamp from the pottery, those are clearly, what we call style E1 and E2 that belongs to the Byzantine period. And with every Christian signs very clear there. So there is a continuity in that neighborhood, too. But probably the best place to see the transformations in a diachronical way in the city is the Forum area where we have been excavating since 1980, right?



I got there in 1985, so that's quite a while. First as a student, and whenever we talk about the Forum, it's important to realize that we are talking of different Pollentias, really. That's the Republican Pollentia. We have some temples that were built in the Augustine period. And we have a major refurbishment at the end of the Second Century, or early First Century.

That major refurbishment to be is the first big transformation that the city suffered, and that in a way preludes what the later city would be later, okay? We had another phase with the construction of a massive fortification, which also a late situation there. And if we look at these early transformations, you will see how the Insula of Taberne, where we have the shops and workshops in the Forum area have been transformed.

And the porticos of the streets have been closed down, building a wall between the columns there, creating a much more closer space, more like a focal, a souk in Arab cities. So there are things that have been already changing the image of a powerful Imperial City, in that period in the Third Century, that clearly means that something is happening.

Then we had in this 270, 80, the massive destruction of the Insula of Taberne of the floor. You can see all the roofs that have collapsed on the room, and all the amphorae and materials left behind. Even the windows, just there, so everything is still there when you excavate those layers.

That's the Macellum area, we have been working in the market of the city. And the idea of the decline and fall was so embedded into us that we thought okay, we were find the destruction of the Third Century there, too. The surprise was that that's not destroyed in the First Century, the Macellum was still working until the very end of the Fourth Century or beginning of the Fifth Century, AD.

So that's I mean the Insula of Taberne might have been destroyed by a fire, but the Macellum was still surviving in that period. We were also lucky to see, you have another view of the Macellum, that's the portico area that links the Macellum with one of the temples, and a second temple there And you see how at some point in the 5th-century, they built like a room, right in the middle of the street, right?

That's the portico space, and they just do it and put house in there. So they are occupying the public space. That's a big transformation of a Roman city, okay? You don't mess around in a Roman city. You don't take public space, unless things have changed, right? So that's a sign of transformation that we can see vertically.

But probably the major construction we have, related to Late Antiquity and Christianity there, is this fortification that goes all the way on the back of the Capitolium, the main temple of the city. And we have been working there for a while. And you see it's formed of two walls with a filling of rubble, and materials we use from other buildings that they were dismantling.

So we have that fortification there. We are trying to have a precise dating for that fortification, but it's been very difficult. So we have what we call a terminus post quem dating of the late fifth century AD, but we still don't know exactly what we have in hand, right?

If you look at this slide you will see what we have been trying to do, for the last seasons. Trying to [INAUDIBLE] an excavation that was done in the 90s, to have a more wider view. So we have now all these length of the wall with two towers there, and that's what we have been excavating of this fortification.

What we think we might have there is what we call, a small fortification of the forum area. We know that very well in North Africa, with the conquest of North Africa by Belisarius sent by Justinianus. And in many of these cities, what they were doing was just building a fortification around the forum area.

So that's the way in Tunisia, in North Africa, you have exactly the temple there exactly as it happens in Pollentia. And then the fortification also in Tubernuc, you have the same thing, a fortification covering the forum area. That's Thugga again, you see the wall and the tower. That's very similar to what we have in Pollentia.

And also, the beautiful [UNKNOWN], also in Tunisia. Although without towers, we have the same idea. It's a wall that encloses where the ancient forum was, so that's exactly the same. So I think we might be dealing really in Pollentia, [INAUDIBLE] fortification of the area, like a citadel that is protected, that sort of sacred space of a Roman city.

And for the last years, we have been obtaining very good stratigraphic sequences over the forum square, with materials that go up to the mid, late 7th-century AD. So we know that even in the forum area, we had continuity of inhabitation until the very late seventh century. So the city had fire in the third century but the city didn't die.

The citizens survived, and it was probably transformed. I promised myself not to go there with you, with analysis of pottery. I just could not resist, right? So you will have to [LAUGH] listen to that. We have been with all those materials that I was showing you, we have been doing a lot of analysis.

What we do is we apply physical, chemical and mineral analysis to pottery, in order to know technology, but more important for us, the provenance of ceramics. Because that can give you an indication of economic exchange, and trade routes, and things like that. So you have a very funny case, which is what we call Pantellerian ware.

It's a very particular fabric of materials that is made out of, what we call [UNKNOWN] volcanic [INAUDIBLE], I don't know if any geologist is in the area. But it's very precise. So precise, that the only way that we can get those materials is in the island of Pantelleria, in the strait between Sicily and Carthage.

So those cooking pots that you see there, all they were coming, all the way from that small island to Mallorca. Another fabric that we know, is this one that we call [UNKNOWN] fabric, those are little metamorphic rocks in there. And we know that that's coming from the area of Cartagena in southeastern Spain, coming all the way to the city of Pollentia.

And I'll leave it there, because otherwise I'll keep talking about ceramics. So we'll go to back to the [INAUDIBLE] of Tubernuc, of the Roman city, we have there, also some later transformation. We have a beautiful example of a very particular piece, we call it forumware from the 8th century, and it's still there.

And some reuse of the Tavernas of the forum, in a very late period, right. Something very small, but still some people being in the city and inhabited that city. But all over the forum area, when we excavate, what we find are all these graves. There's a huge necropolis on top of all the forum area.

And these are overviews of this. Don't ask me why, but students just love bones, right. [LAUGH] So they have so much fun there. So that's clearly a necropolis cutting this beautiful [UNKNOWN], and cutting all these structures of the Roman cities. So they just go there and bury their dead people.

It's important to realize that if you look at the plan with the graves, that we have been working with for the last season, and the old graves that were excavated. If you realize, this is the main temple, the Capitolium area, there is something very particular. No one single grave is on top of the capitol, okay.

You have graves all the way down there, all the way around here, but no one single grave on the capitol in itself. So to us, that could be a sign that that pagan temple was at some point transformed into a church, that later originated that necropolis area and its surroundings.

Or at least, that at that monument was still in standing and was, in a way, respected, right. So if we go to the buried people there. I'll make it short, because it's a very interesting situation, but we might not have time for everything. But if you realize the way the bodies are, they are in what we call supine position, with the arms either over the chest or extended.

Sometimes, those aren't typical forms of Christian burial, okay? And there has been always a problem with this necropolis, because the early excavators thought that that was a necropolis built right after the fire of the third century. So the people that died in the fire, they were buried there. And also the [UNKNOWN] friends had this idea of that being a fourth century necropolis.

For the last years, we have realized that some of those graves were cut in layers with materials from seventh century, so we had some evidence to question the early chronology. But we were still not sure, because you never get any great goods in those graves. They don't have ceramics, or coins or anything like that.

So to try to end with that situation, we did a series of radiocarbon datings. And the big surprise was that, if you realize there, that's the Muslim conquest of the Balearic islands. That's the Catalan conquest. So that's mainly the Muslim period. All the graves go into that thing. So the question is, we do have people that have been buried there like Christians, but they are dated in the Muslim period.

So we might talk about Christian communities still live in there in the Muslim period, and that is something very interesting. That's something very normal. In other parts of Spain, we know that [UNKNOWN], but that was something that was denied by the local historiography. And we might have here the first sign of [UNKNOWN] Christian communities, still surviving into the Muslim period.

They could be also Christians being brought in by the Muslims as slaves, they aren't many other options, but this is interesting that situation there. So because those Christians were from the Muslim period, we thought let's go and find the Late Antique graves for real. And we knew that from the early 30s there was the Southern necropolis of the city were excavated in 1930, also late in 49, and 50, and in 42.

They found some graves that were with beautiful personal items. We are not there for the gold. I can tell you that for sure, okay? [LAUGH] We are there because in those same graves, where we found that very early signs of Christianity in a city. You see this beautiful ring there with that anchor engraved in stone, with two fishes, which is a very clear sign of Christianity.

And also, this is a typical sun manna and [INAUDIBLE] that you bring when you go to a pilgrimage, and you come back to your place. Those things were found there. So with [UNKNOWN], we decided okay, we're going to reopen those excavations there, and see if we can find signs of early Christianity.

And if we can find new bones from these early Christian communities, that we could compare to the bones that we found in the [UNKNOWN] but are dated in the Muslim period. So we reopened excavations there. And we were lucky to re-find the old excavations that were covered. Remember, the agreement with the owners, they had to cover.

But we found a row of graves that were excavated in the 1930. And we were lucky enough to find and touch the graves. Between two of the major graves. There was that one there that was not seen by early excavators. And we were able to open it. It's not a very good picture, but we had two infants lying down there.

And we had a chance to write the carbon dating. And we know now that we are really in the Late Antique, in the Christian necropolis area. Also the surrounding materials tell us that we are in the 5th, 6th century AD. So we are in the Christian area of that.

The afterlife of the Roman cities is still important. We know that we have a Muslim occupation in the city, that goes all the way up to the 12th century. And we have also have Christian in charge over what it was, the Roman city. We know because of a document of 1249s, that there was a small nucleus of a population with a church and a few houses there.

And we had the chance to excavate in the inner part of that church, with a very beautiful [UNKNOWN] that goes all the ways from the Roman layers. All the way up to the church and the foundation of the church. We had opportunity to excavate all the inner part of the church.

And just to make sure, we were able to identify what it was the first chapel built right after the Catalan conquest of the island, right in the 13th century AD. And then what it was the refurbishment of that chapel in the 15th century. So two major faces of a Christian church on top of where it was the Roman city.

So there's a large Christian continuity on that site. More important than that was that, if you realize this is a grave that has been cut, but one of the foundational walls of the church. It happened there too. So before the church was built, there it was already a necropolis.

Okay, so maybe the church was a way of monumentalizing an old previous necropolis. So we did a series of radio carbon dating too with very interesting results, because we have seen that 1229 is when the Catalans arrived and took the island from the Muslim, but you see the dating could be just right before the Catalan conquest or right there.

But the important thing is that, we can confirm that those graves were there before the church was built. Because we found in the foundational trench of the church, a coin from James II, one of the Mallorcan kings that is dated right in 1300. So that's a very precise dating.

And that's what we have there. I think it's a very broad picture. We have the necropolis there. And we put all this necropolis we have seen. The purple are Late Antique or early medieval necropolis. So we have many of them. So this is raising many questions, okay. Some are, is there any connection between the necropolis overlaying the forum area, and the one that we found in the church of Santa Anna?

Is there any connection with the Late Antique community buried in Can Fanals? And that we are excavating there. And those are important questions for us. Those has very powerful historical meaning. And we're trying to investigate that with our friends in UP, through DNA analysis and stable isotopes, too. And just the real abandonment of the city, would might happen in around 1300.

When the city walls of Alcudia, which is the village close to Pollentia was built, and it was an order from the king that people that were scattered around the area had to go into the city and live within the walls. That was probably the end of the city. That was when life in the old Pollentia was about to end, and its remains probably forgotten for many years.

So that's the beautiful city [UNKNOWN]. And you can see still that there if you go, is part of the medieval city wall. And just, I know I'm fully aware that I'm just raising more questions and giving you answers, right? But we are still working on that project, and we're looking for the signs of early Christianity there.

We know the city was transformed, it changed from a powerful imperial city from a pagan city into a Christian city. We still know very little of the topography of the city. But we're working hard, we're doing our best to recover all those evidence there and to put things together.

And I just wanted to show you it was this:

[MUSIC] Hidden for centuries a Roman city recently uncovered. [MUSIC] Determination, consistency, patience. A meticulous task, to gain a deep understanding of the most important Roman city of the Balearic Islands. [BLANK\_AUDIO] A powerful city. [BLANK\_AUDIO] A place that tells us about the Roman legacy, about our own past.

[BLANK\_AUDIO] The theater from the first century AD, with its impressive grandstand and its semicircular orchestra. [BLANK\_AUDIO] The Forum, the heart of the city, with its temples, shops and workshops. [BLANK\_AUDIO] [UNKNOWN] The residential quarter. [BLANK\_AUDIO] Discover Pollentia. The Roman city. [BLANK\_AUDIO]

Thank you very much for your attention. [APPLAUSE] Thank you very much.

Thank you very much for being here. Well of course you have more questions than answers. And Dr. Cau is happy to take some of those questions. We thought with an enterprise that began over lunch in Sardinia, and cerveza, and Majorca, it would be great to have those questions at a reception in the boardroom.

So what I'd like to invite you to do, if you know UP, you know that we know how to feed people. If this is your first trip to UP, you're finding out that we know how to feed people. And so I'm going to invite you to join Dr. Cau and our provost, Dr. Greene and Fr. Rutherford and all the Pollentia alums.

And people who want to be Pollentia alums and friends of the university, to the boardroom which is right behind us for reception. And some questions and answers with Doctor Cau. Please join me in thanking him once again. [APPLAUSE] [BLANK\_AUDIO]