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Cover illustration from Susan M. Dixon in this volume, p. 252, fig. 5. Cover illustration edited by Julia Habetzeder.

the third chapter discusses toilet seats ('From wood to rosso antico. Sitting on the toilet in ancient Rome', pp. 223–240), including evidence concerning both the usual multi-person seats and the much more elaborate marble chairs. Here the author discusses what the seats were made of, how much space each person would have at the toilet, and even which seats in a latrine were preferred. These, in particular the two former, are themes discussed fairly extensively in previous studies. The fourth chapter ('Urinating the Roman way', pp. 241–257) provides something more unique as urinals have often been overlooked, presumably because they are difficult to identify. Although probably to be expected, the presence of large urinals in amphitheatres, circuses and theatres is interesting and provides new perspectives on activities in these settings.

Finally, the book is concluded by the chapter 'Notdurft in Rom' (pp. 259–295) by Neudecker. This is a densely written text discussing *urbanitas* as a way to better understand the use of latrines in ancient Rome, while also including "Resultate", summarizing the finds of the volume. Here the author stresses that toilets were probably never comfortable or pleasant (presumably by current standards); rather Roman latrines made the experience more bearable ("erträglich") related to contemporary notions concerning health and comfort. It is also concluded that public latrines experienced great popularity from 100 AD as they were connected with expectations concerning quality of life. Despite this there was no systematic planning for public latrines in the modern sense. Finally, the author concludes that the toilets in the city were diverse, from very modest to extremely luxurious, from private to public: as such, Rome is an "Unikum" in the study of ancient latrines (p. 288).

The strength of this volume is in the new evidence made available, and the editors clearly identified a relevant and important issue when observing that few toilets from Rome had been published. Incorporating the work from so many contributors is no small feat. The editors should also be lauded for the impressive visual material included in the volume. While arrows or other indications could have been useful in some cases, overall it is rare to find such a richly illustrated book.

One final, but important, aspect is that the volume is published with intense competition within its relatively small field. While perhaps unexpected, ancient toilet studies is a lively and active field with at least eight volumes published the last two decades, as well as numerous articles on a wide range of aspects. Stefanie Hoss' edited volume *Latrinae. Roman toilets in the northwestern provinces of the Roman Empire* from 2018 is still fairly recent and Alain Bouet published the very impressive *Les latrines de Délos. Hygiène, salubrité et environnement d'une ville des Cyclades* just a few months before the volume discussed here was released. Bouet's extremely detailed 740-page work systematically presents the material from Delos, as well as finds of parasites, osteological remains and pollen. In comparison, the primary strength of *Sixty-six*

*toilets and urinals in the ancient city of Rome* is precisely what the title advertises, namely that it provides a body of material for the Urbs for the first time.

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A. Collar & T. Myrup Kristensen, eds, *Pilgrims in place, pilgrims in motion. Sacred travel in the ancient Mediterranean*, Aarhus: Aarhus University Press 2024. 287 pp. ISBN 978-87-7184-543-3.

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Edited volumes have the unique potential both to showcase the breadth of a scholarly field and point towards its future directions. In *Pilgrims in place, pilgrims in motion. Sacred travel in the ancient Mediterranean*, Anna Collar and Troels Myrup Kristensen have curated a collection of essays that aims to do both. This book is the third published in a series of edited volumes stemming from symposia that took place as part of the *Emergence of Sacred Travel* (EST) Project at Aarhus University. It brings together a range of contributors—archaeologists, historians, classicists and anthropologists—to explore pilgrimage not only as a form of religious travel, but as a social, political and spatial phenomenon in the ancient world. The editors position the volume as a response to the growing interest in mobility studies and material religion, advocating for a rethinking of what pilgrimage means in antiquity. The result is an ambitious and diverse collection of 15 papers presented and discussed from a variety of perspectives, deploying different approaches and incorporating case studies ranging widely in time and space, from antiquity to contemporary times and from Britain to historic Palestine.

The essays are neatly arranged into three parts. Part 1 ('Methodological dialogues on pilgrimage') comprises three chapters which serve as introductions to the volume and discuss theoretical and methodological issues pertaining to the subject. Ten chapters belong to part 2 ('Pilgrims, place and motion: case studies'), which forms the core of the volume. These are followed by two short contributions in part 3 ('Concluding responses'), which are meant to wrap up the volume.

In part 1, the editors' introduction (pp. 11–34) articulates a compelling rationale for the volume: pilgrimage in the ancient world has too often been framed narrowly, tied to specific kinds of journeys and textual genres. The volume seeks to move beyond rigid categories and explore sacred movement

(and stasis) in all its diversity, in an effort to reimagine pilgrimage as a socially constructed, embodied and dynamic set of practices. By engaging with the “New Mobilities Paradigm” (M. Sheller & J. Urry 2006. ‘The New Mobilities Paradigm,’ *Environment and planning A: Economy and space* 38:2, 207–226), by discussing the benefits of methodological comparativism and emphasizing the material and spatial dimensions of religious life, the editors set out to reposition pilgrimage as a more flexible, socially embedded phenomenon encompassing both motion and emplacement. This theoretically rich preface gestures towards material religion and embodied experience, but already hints at the conceptual looseness that characterizes the volume. The category of “pilgrimage” is stretched to include a wide variety of practices, from sacred travel to asylum-seeking and from diasporic experiences of ritual emplacement to battlefield tourism—raising the stakes but also the risk of conceptual overextension.

In view of the considerable amount of previous work on ancient pilgrimage since the 1990s, David Frankfurter’s essay (pp. 35–59) provides a sharp critical examination of pilgrimage studies thus far. Moving away from the conventional focus on pilgrimage as a linear, transformative journey over long distances, he advocates instead for an emphasis on local and regional travel and the significance of the pilgrimage site itself. In fact, instead of “pilgrimage” or “sacred travel”, he proposes the term “shrine visitation” to highlight the material and ritual aspects of sacred spaces, suggesting that the meaning of pilgrimage is deeply rooted in the physical and social contexts of the sites visited. In many respects, this essay complements Ian Rutherford’s contribution (pp. 61–79), the focus of which turns to the value of comparative approaches to the study of pilgrimage. Rutherford offers a broad, if somewhat abstract, survey of comparative strategies in the study of pilgrimage, with glances towards Egypt, India and the Near East. He argues that employing comparisons—both within the Mediterranean and with near-contemporary regions like the Near East—can enrich our understanding of pilgrimage practices. Rutherford suggests that such comparisons help unify theories of religious movements and bridge analyses of place and motion, which are often treated separately in pilgrimage studies.

Part 2 opens with an insightful chapter by Matthew Dillon (pp. 83–106) on the institutional framework of pilgrim behaviour, in which the author closely examines inscriptions from the Sanctuary of Apollo at Korope in Thessaly to shed light onto how sacred space was regulated. Drawing also upon relevant epigraphic evidence from elsewhere in the Greek world, his work highlights how pilgrimage was not only a religious act but a source of disorder, requiring management and control. In the following chapter, Panayiotis Christoforou (pp. 107–126) proposes that statues of Roman emperors in civic settings functioned as pilgrimage destinations, particu-

larly for those seeking asylum or expressing loyalty. While innovative, the argument strains the definition of pilgrimage, and one is left wondering whether these acts may be more accurately defined as a form of taking refuge and religious supplication. The next chapter by Collar (pp. 127–142) explores how Roman soldiers stationed at Hadrian’s Wall recreated sacred landscapes by dedicating to deities from their places of origin, effectively bringing the cult with them. She introduces the term “reverse” or “virtual pilgrimage” to describe this phenomenon, arguing that these experiences could facilitate a mental journey back to the places of origin for these diasporic communities and individuals. Although the argument is intriguing and well made, here too “pilgrimage” may not be the right term to use in order to capture phenomena of diasporas and cult transplantation.

Questions of definition and terminology of pilgrimage resurface to various extents throughout the following chapters which deal mostly with sacred travel in Roman and Late Antique contexts. Isabel Köster’s essay (pp. 143–157), focusing on the theft—or, more accurately, the appropriation—of sacred objects and relics in Roman and medieval times, expands on the issue of removing and transferring cults from one place to another. She argues that such removal was not always seen as sacrilegious but could be viewed as a means to harness divine power, facilitating the establishment of new cults elsewhere. Yet, most—if not all—examples of cult transfers from the Classical world she discusses were top-down, politically motivated acts, often initiated by states, rulers or even empires, not ordinary religious travellers. By sidestepping how local communities might have perceived these appropriations—possibly as sacrilegious, coercive or violating—her reading obscures the power asymmetries involved in these acts of cultural domination. More critical engagement with such motivations and identity politics is reflected in Matthew R. Anderson’s essay (pp. 159–177), which offers a nuanced analysis of Apostle Paul’s last journey to Jerusalem as head of a delegation of Greek Christ-followers in the 50s or 60s AD. Anderson situates this journey within Jewish traditions of pilgrimage to Jerusalem, highlighting how Paul’s mission was entangled with issues of identity, belonging and the challenges of forging communal ties of the emerging Christian community with the historic centre of Judaism.

More in tune with the volume’s declared emphasis on sacred travel, place and mobility, the essays by Rebecca Sweetman (pp. 179–197) and Amelia R. Brown (pp. 199–211) delve into the geographies of places and the biographies of persons and their connections to pilgrimage in Late Antiquity. Sweetman explores how the island topography of the Cyclades influenced the development of sanctuaries and churches, highlighting the continuity and adaptation of sacred sites from Roman times to Late Antiquity, while the influx of visitors contributed to the local economy, indicating

an early form of religious tourism. Stressing fluidity and the importance of both intentional and non-intentional pilgrimage experiences, this approach allows her to discuss different motivations behind travel to the Cyclades. As she convincingly argues, although these may or may not have been religious, they created significant connections. In a similar manner, Brown examines the role of sailors as pilgrims in the Late Antique Mediterranean and beyond, highlighting how their movements facilitated the spread of Christian cults and discussing the maritime routes and the dissemination of religious practices along these paths. Bridging texts, sites and archaeological material relating to the rise of mariners' patron cults, her essay provides a unique perspective on the intersection of mobility, religion and personal experiences.

Mobility, the affective dimension of pilgrim experiences and the various impact(s) and "afterlives" of pilgrimage lie at the heart of the essays by Naomi Koltun-Fromm (pp. 213–228), Yana Tchekhanovets (pp. 229–245) and Sarah Midford (pp. 247–268). Tchekhanovets presents a fascinating set of inscriptions and graffiti left by Armenian and Georgian pilgrims in Late Antique and early medieval Palestine, which are among the oldest surviving examples of Caucasian writing. The author explores how these early pilgrim experiences facilitated close connections between Caucasian Christians and the Holy Land, tracing the impact that these relations had "back home" for the establishment, liturgical function and monumentality of local Christian places of worship. In her essay focusing on the 11th-century Persian traveller Naser-e Khosraw, Koltun-Fromm analyses his account of his journey to Jerusalem, examining Jewish, Christian and Muslim narratives in his writings. Her analysis demonstrates how the memory of sacred sites persisted and was reshaped long after their physical or political decline. The "afterlife" of pilgrim experiences is also the subject of Midford's essay, which focuses on the region of the Dardanelles from antiquity to the present. Beginning with the legacy of the Trojan War, Midford traces a long streak of visitors to the area, culminating in contemporary commemorations of the First World War Gallipoli campaign. Here too, despite the *longue durée* approach, the connection to "sacred" travel may appear tenuous and overstretched, but it invites reflection on how such experiences intersect with social memory, heritage and commemoration.

The two closing essays in part 3 by Simon Coleman (pp. 271–276) and Elisa Uusimäki (pp. 277–282) offer succinct and valuable afterwords on theory and methodology that highlight the range and relevance of the preceding contributions. As an anthropologist and leading theorist of pilgrimage, Coleman offers a useful summative reflection. While emphasizing the inherent ambiguity, relationality, constructedness and the non-linearity of pilgrimage experience, he hints at the need for clearer definitions. Uusimäki, in turn, challenges the traditional model of pilgrimage as a heroic, lin-

ear, transformative journey. Instead, she proposes a framework that emphasizes mundane, repeated and even disrupted forms of sacred movement. Her critique is a timely reminder of the diversity of pilgrim experiences.

*Pilgrims in place, pilgrims in motion* offers compelling new avenues for thinking about sacred space and travel in antiquity. It encourages scholars to consider a wider array of ritual behaviour as part of the pilgrimage spectrum—including acts of commemoration, diasporic cult practices, political asylum at sacred spaces and even the creation of sacred geographies in place. Despite the high quality of the contributions and the excellent work of the editors, this expansive approach sometimes comes at the cost of coherence and analytical clarity. The volume is therefore best read as a collection of intriguing case studies—some more successful than others—rather than a unified theoretical statement. Still, with its emphasis on comparative approaches, the attention paid to material culture, as well as the consideration of the world of emotions and personal experiences, the volume carves out promising new paths for pilgrimage studies in the future.

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