



Can the lives of children in the past inform current policy? A discussion case study from central Italy (1000-300 BC ca) within the Mediterranean context

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St. Monica Trust – Sommerville Building  
5<sup>th</sup> July 2019 – 14.30

*Portonaccio Sanctuary (Veii, Lazio, Italy): Terracotta votive offering representing a breastfeeding woman (450-350 BC)*



# Infancy in Rome: The Myth

Tito Livio (59 a.C. – 17 AD)

*Ab Urbe Condita*, 1.4.6-7:

[6] The tradition goes on to say that after the floating cradle in which the boys had been exposed had been left by the retreating water on dry land, a thirsty she-wolf from the surrounding hills, attracted by the crying of the children (**Romulus and Remus**), came to them, gave them her teats to suck and was so gentle towards them that the king's flock-master found her licking the boys with her tongue. According to the story his name was **Faustulus**. [7] He took the children to his hut and gave them to his wife **Larentia** to bring up. Some writers think that Larentia, from her unchaste life, had got the nickname of 'She-wolf' amongst the shepherds, and that this was the origin of the marvellous story

RR

NUOVA

# ANTOLOGIA

DI

LETTERE, SCIENZE ED ARTI

QUARTA SERIE

VOLUME CENTONOVESIMO  
DELLA RACCOLTA VOLUME CXXIII  
(GENNAIO-FEBBRAIO 1904)

62859  
19/9/04

ROMA

DIREZIONE DELLA NUOVA ANTOLOGIA  
CORSO UMBERTO I, 131

1904

## BIMBI ROMULEI

*Quadam vetastiora origine Urbis.  
LIVII.*

Niuna traccia di vegetazione legnosa o depositi alluvionali o strati, artificialmente sovrapposti al piano delle più antiche tombe a pozzo, offre il terreno del sepolcreto. Scende con irregolare declivio, a balze tondeggianti, verso il fondo paludoso della valle del Foro, per risalire all'Esquilino senza che, fra i vari gruppi di tombe, appaja il più lieve sentiero.

Sterile e brullo così dovè, al piede del Settimonzio, essere il non boscoso nè coltivabile suolo allorchè le tracce soltanto lasciate dai pedoni congiungevano i *vici* dei *montani* abitanti le alture del Palatino, del Cermale, della Velia, del Fagutale, dell'Oppio, del Cispio e della Suburra. Veicoli tratti da giumenti andavano esclusi dalle cerimonie dell'undici dicembre, sacro ai sette colli, perchè, secondo affermano Dionigi e Plutarco, istituendosi la celebrazione solenne, ancor non erano le singole parti della città congiunte da vie carreggiabili. Primo indizio ad iniziare le ricerche offriva la tinta medesima del terreno di colmata; poichè, per altro, il suolo naturale, slavamento dei tufi variamente colorati, presenta, sull'area del sepolcreto, tinta più o meno fulva e nerastra, parve opportuno l'astenersi dal menomo taglio non preceduto da minuzioso studio sulla varia densità del terreno stesso, rivelata dal modo d'assorbimento di acqua spruzzatavi sopra. Di considerevole aiuto riescirono un regoletto in legno, atto ad indicare la varia pressione necessaria per la varia compattezza del terreno e, nel vuotamento delle terre di colmata, spatoline acuminate che, facilmente, per la vibrazione delle fibre lignee, permettono di riconoscere quali diversi materiali stiano ancora celati. Indurita ed amalgamata così è la crosta del terreno che il definire, con notevole precisione, il labbro superiore, già anticamente corroso, dei singoli pozzetti e delle fosse, riesce impossibile. Ma il distacco diviene palese, a pochi centimetri dalla superficie, ed agevolissimo nelle tombe a pozzo, colmate con ceneri del rogo: alquanto più arduo nei sepolcri a fossa dalla colmata del terreno medesimo in cui furon scavate.

Venticinque sono le tombe insin qui riconosciute ed, in parte, esplorate:

- A, a cremazione, con olla-ossuario.
- B, a fossa, di adulto.
- C, a cremazione, con urna a capanna.

dell'arianesimo quali preesistenti fra gli aborigeni italici ed, in special modo, della rude stirpe sabina, rispondevano, in Roma, religione e pubblico diritto, organamento militare e costituzione d'ogni famiglia. Teste marcatamente quadre hanno, nell'arte, le divinità ed i patrizi, ed alla



Tronco di quercia, feretro infantile nella tomba I.

incontaminata purità della stirpe nobilissima che sola poteva e sapeva offrire e sacerdoti e duci e magistrati vigilava, instancabile, Vesta.

Dalla possente invasione dei Pelasgi e dei montanari aborigeni vennero cacciati i Siculi verso il mezzogiorno d'Italia, lasciando di



Teschio di bimba.

lor ricordo nel *ruba-frutta acerbe*, motto che, verisimilmente, risale alle colonie doriche della Magna Grecia. Ad una Roma anteriore alla città romulea del secolo ottavo a. C. accennava la tradizione anticamente raccolta in Grecia, e, trattando di età precedenti la guerra di Troja, narrava Antioco Siracusano come, essendo re Morges, successore

# Outline

- Available Sources
  - Archaeology, Literature, Physical Anthropology, Chemical Analyses, Ethnography, Psychology
- Historical Background
  - Latium vetus and Central Italy between 1100 and 500 BC

## Archaeological Themes

## Policy Area Impact

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Personhood – Rites of Passages

Cultural Construction of Infancy-Childhood

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Infancy/Childhood Perception - Care

Convergence/Divergence between Ideology/Policy and Contrasting Practices

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Status – Apprenticeship - Environment

Education – Cognitive Development

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Infant feeding – Fertility – Health – Economic Growth

Public health – Economic and Urban development

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**AVAILABLE SOURCES**



# Interdisciplinarity

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Archaeology

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Literary Sources

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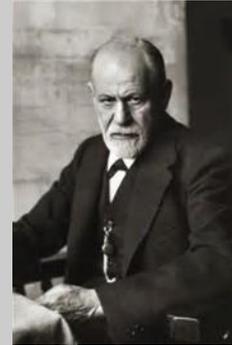
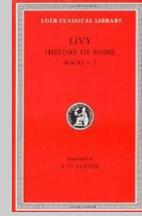
Physical Anthropology

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Cultural Anthropology

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Psychology





**CENTRAL ITALY (1100-500 BC)**

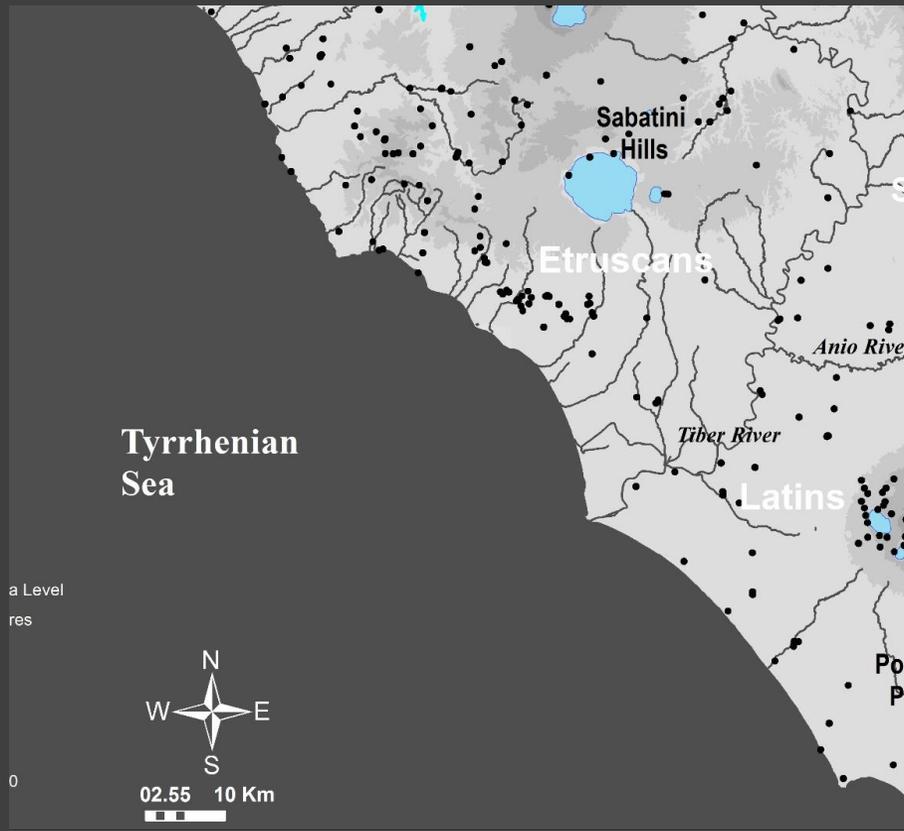


# Central Italy in the Early Iron Age



Villanovan Biconic Urn 9th cen. BC  
Museo Civico "Luigi Rossi Danielli", Viterbo

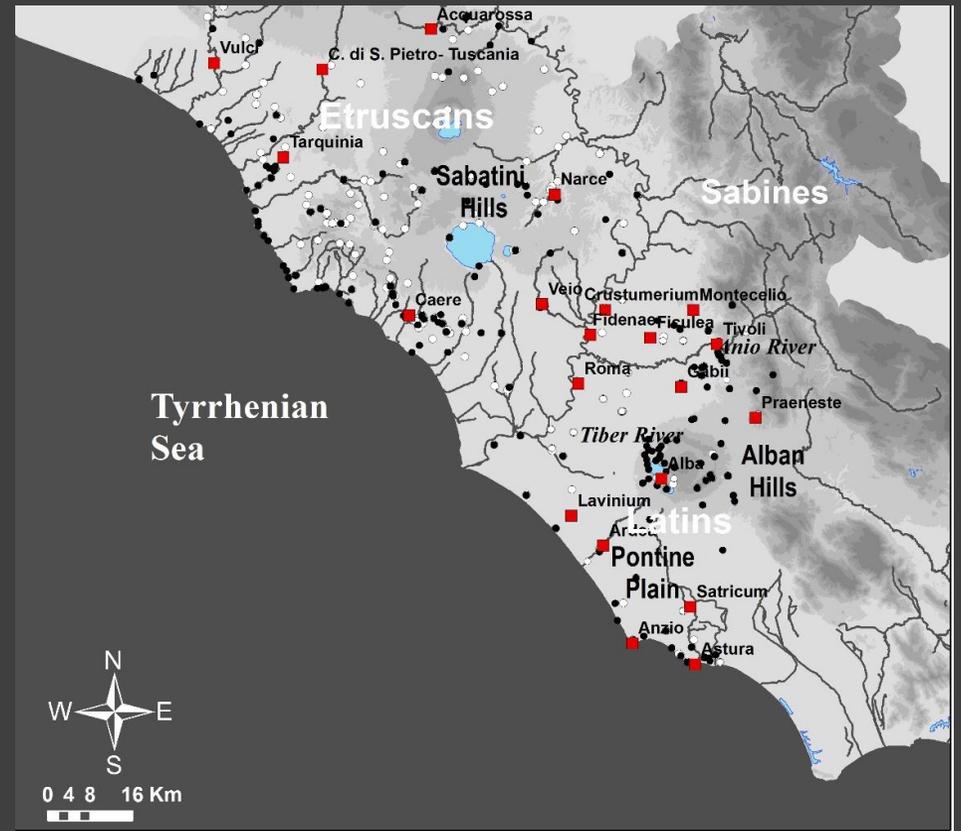




Final Bronze Age:

(1175/1150- 950/925 BC)

Pre-urban dispersed villages



Early Iron Age 1:

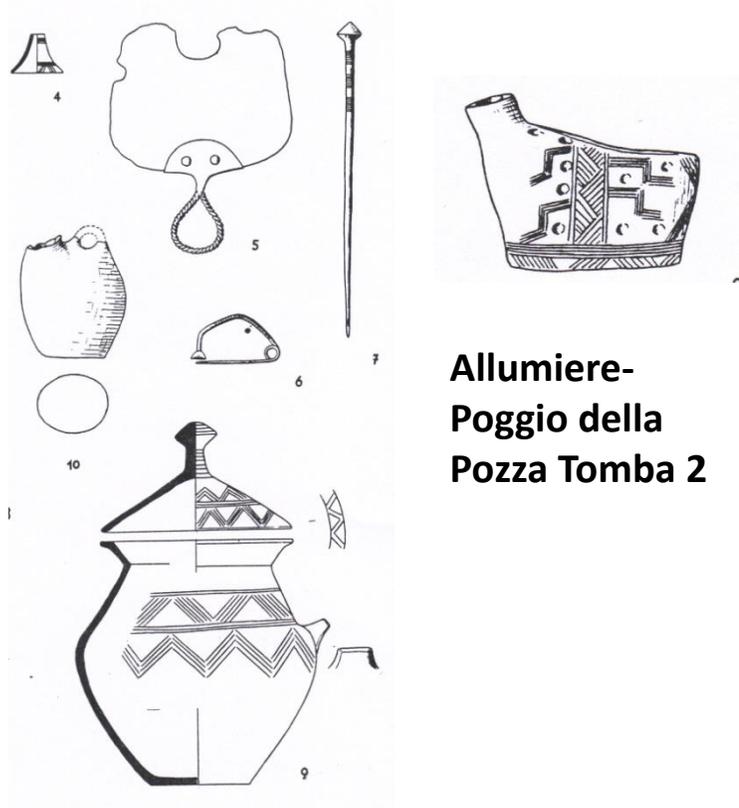
(950/925- 850/825 BC)

Large Proto-urban Centers

# Final Bronze Age 3 ( 1050/1025- 950/925 BC)

# EMERGING BURIALS

- Etruria: Villanovan I



**Allumiere-  
Poggio della  
Pozza Tomba 2**

- Latium: Latial Period I



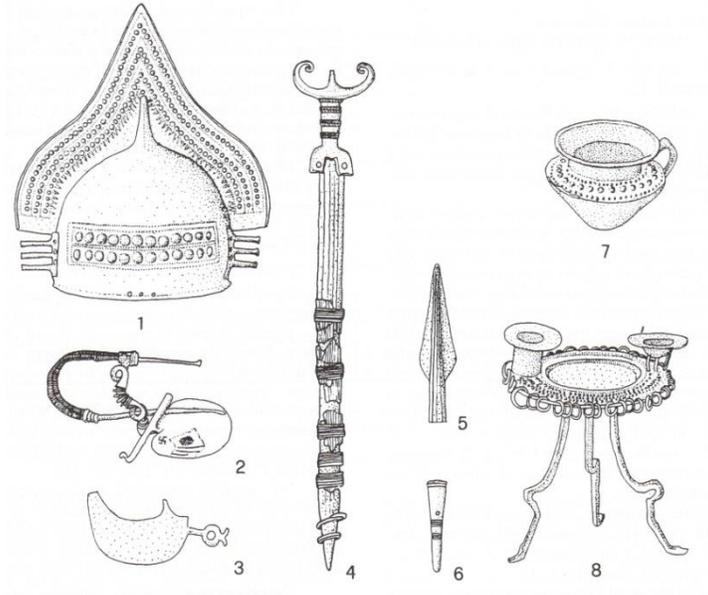
**Trigoria- Santa  
Palomba tomba 2**



# Early Iron Age 1 (950/925 - 850/825 BC)

## SHARED STATUS SYMBOLS

- Etruria: Villanovan I



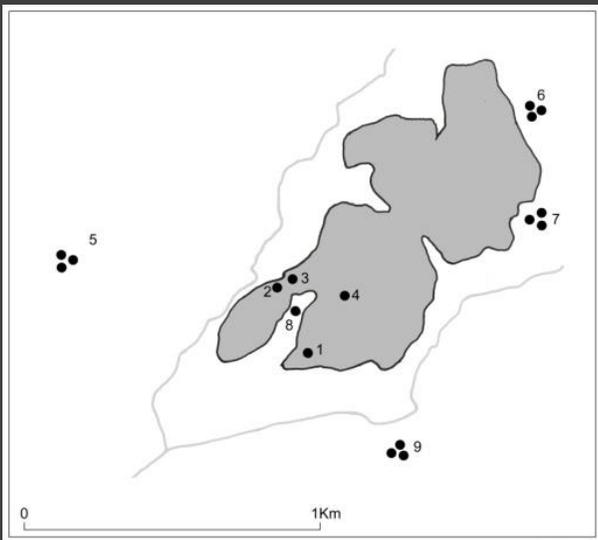
Tarquinia- Arcatelle

Tomb 15 (900-875 BC ca.)

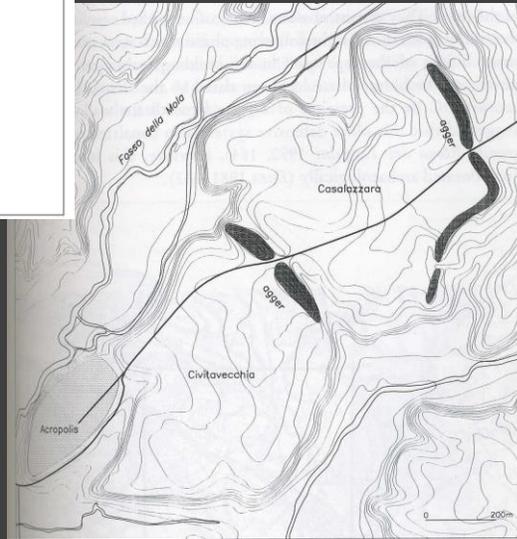
- Latium: Lazial Period IIA-IIB



Osteria dell'Osa- Male burials objects



Ardea :  
Agger  
(750-725 BC)



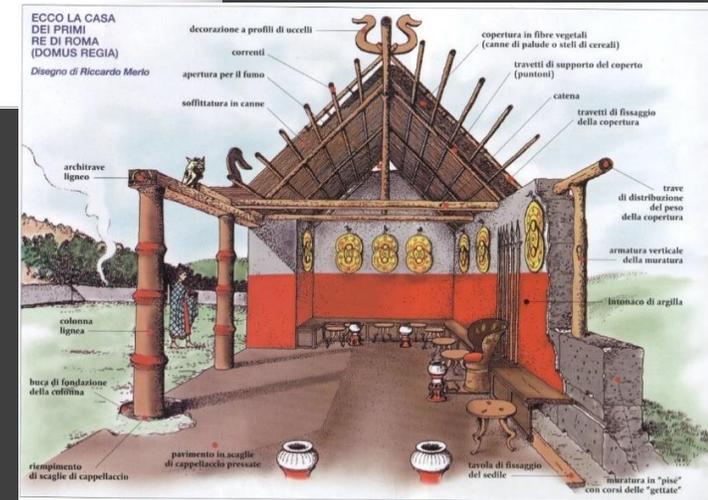
Early Iron Age 2

(850/825 - 750 BC)

Urban Definition



Palatine Wall  
(775-750 BC)



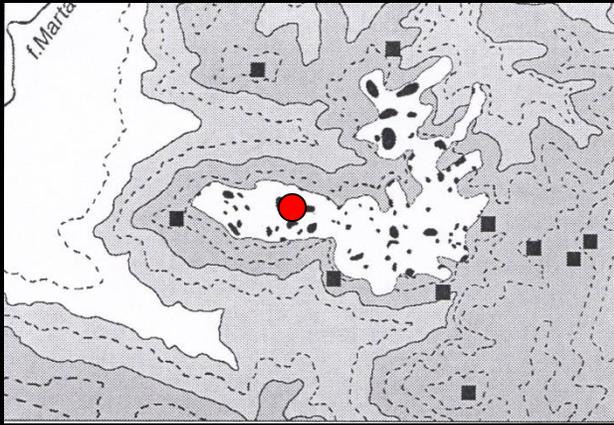
House of the kings  
(750 BC ca.)

Orientalizing:

(750-580 a.C.)

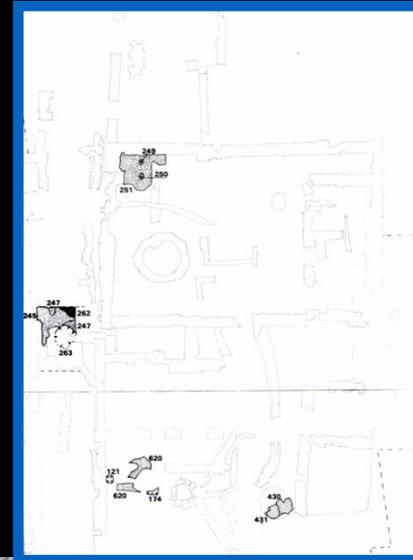
Urban Realization

# Orientalizing: Urban Realization (750-580 BC)

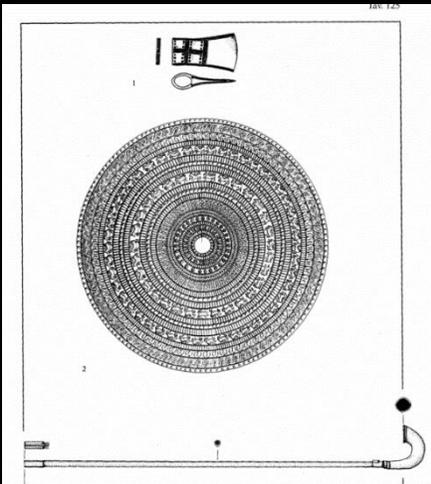


**Tarquinia**

**political-sacred  
Focus**

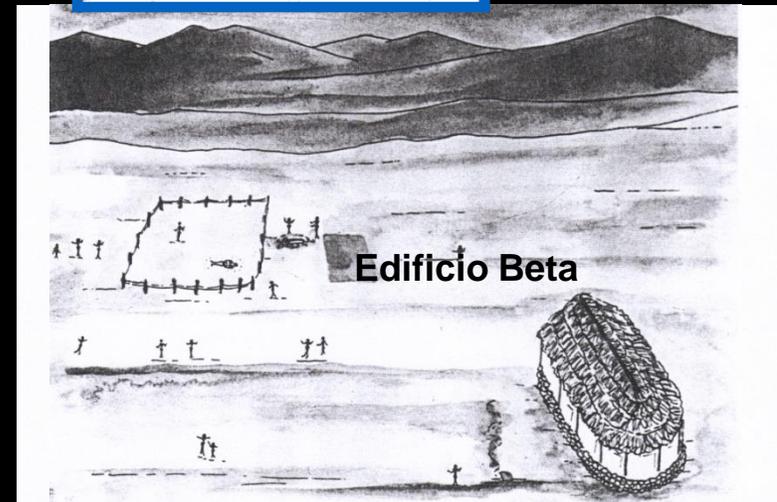


**Edificio Beta**



**Votive Deposit: shield,  
axe, lituus, impasto  
pottery**

**End 8th/ beg. 7th cen.  
BC**



**Edificio Beta**

# Early Iron Age 2 (850/825 - 750 BC)

- Etruria: Villanovan II



**Veio- Quattro Fontanili Tomb AA1 (760-730 BC)**

## **WARRIORS**

- Latium: Lazial Period IIIA-IIIB



**Gabii- Osteria dell'Osa Tomb 600 (750-725 BC)**

# Early Iron Age 2 (850/825 - 750 BC)

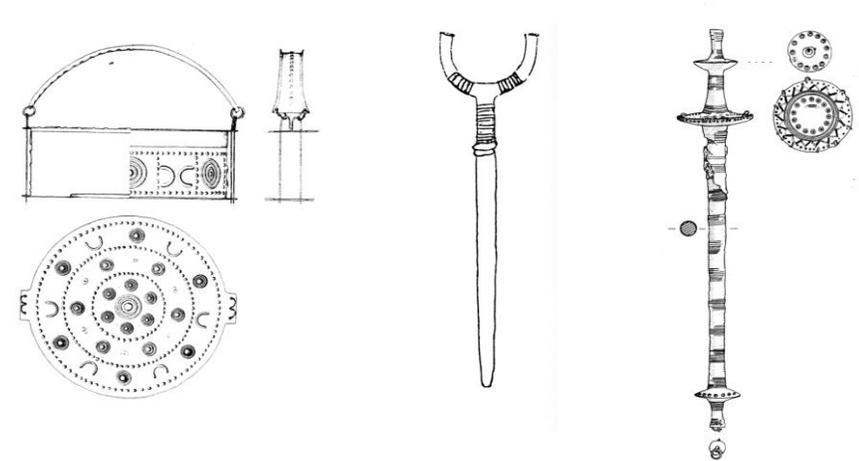
- Etruria: Villanovan II



Veio- Quattro Fontanili: Tomba HH 11-12 (740 BC ca)

# WEALTHY FEMALE BURIALS

- Latium: Latial Period IIIA-IIIB



Osteria dell'Osa- Female Burials Objects

# Orientalizing Period (750 - 580 BC)

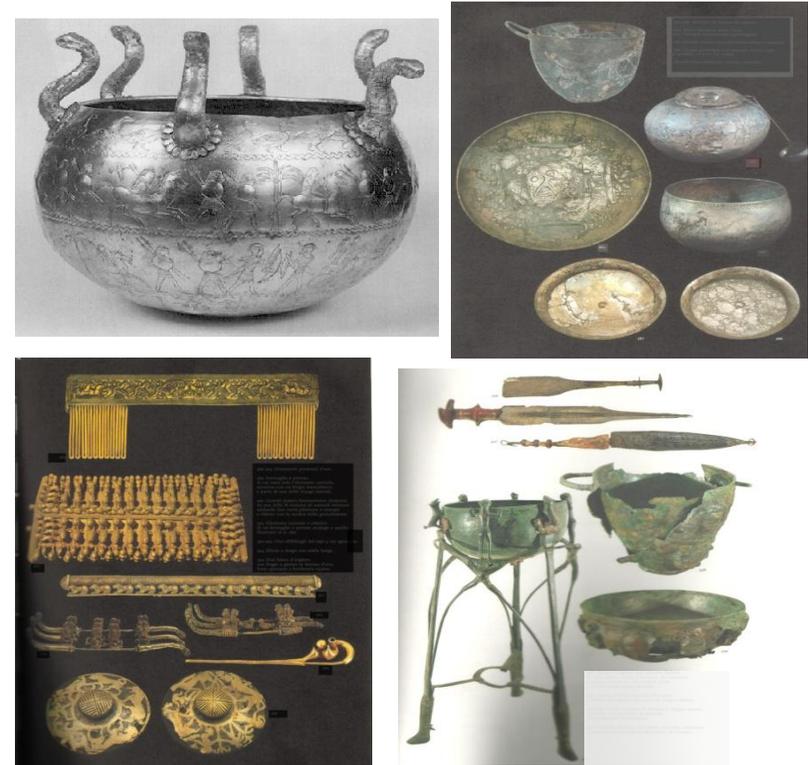
- Latium



*Laurentina Acqua Acetosa Tomb 133 (675 BC ca.)*



## PRINCELY BURIALS



*Praeneste Tomb Bernardini (675 BC ca.)*

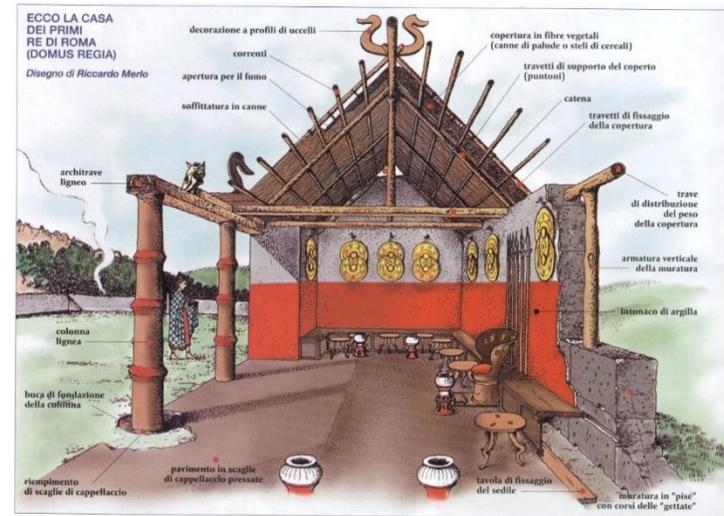
# Orientalizing: Urban Realization (750-580 a.C.)

- City as community of citizens

Palatine Wall (775-750 BC)



House of the kings (750 BC ca.)



# Archaic Period: Urban Consolidation (580-500 BC)

- City Monumentalization

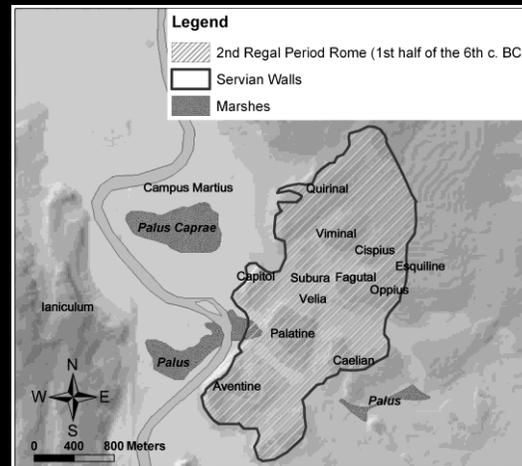


**Roma:  
Servian  
Fortifications,  
6th BC**  
  
(P.zza  
Magnanapoli and  
circuit  
reconstruction)



**Roma:  
Tempio Capitolino, 6th  
BC**

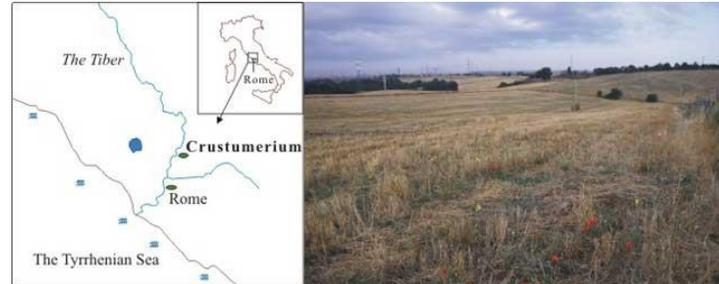
**(Model and  
foundations within the  
Musei Capitolini)**



# Archaic Period (580-500 BC)

## CHAMBER TOMBS

- Latium



Torrino- tomb 2 (620-500 BC)



Crustumerium Archaic tombs (6th-5th BC)



# Archaeological themes

1. Personhood – Rites of Passage

# Rites of Passage to Adulthood (10-12 years): Nuptiae



*Lavinium, Oriental  
Sanctuary, girl offering a  
dove*



*Lavinium, Oriental Sanctuary,  
fragments of votive deposit:  
hand with astragali and box  
with game pieces*

# Three year old Threshold: Literary Sources

Dionysius of Halicarnassus (c. 60 BC – after 7), *Historiae II, 15*:

“... (Romulus) obliged the inhabitants to raise all sons and the first born daughter, and imposed not to kill any child below three years of ages unless he was deformed or monstrous from birth ...”.

Plutarch (c. AD 46 – AD 120), *Numa, 12,3*:

“Numa himself also regulated the periods of mourning according to ages. For instance, **over a child of less than three years there was to be no mourning at all**; over one older than that, the mourning was not to last more months than it had lived years, up to ten; and no age was to be mourned longer than that, but ten months was the period set for the longest mourning”.

Gregory of Nazianzus (c. 329 – 390 AD) , *Orationes Theologiae, 40, PG*

**36.400. Three years** is the age for **baptism** because at that age the child can understand and answer questions.

# Three year Threshold: Anthesterie

Philostratus (170/172 – 247/250 AD), *Heroika*, 12.2.720,

Three years is the time of passage between birth and ephebia, to celebrate within Anthesteria, in the day of Choes, as the introduction to social and religious life “**and in that time when [...] three year old children are given flower wreaths [...]**”

Compare also IG II/III 2 1368 130 where this time is mentioned as a landmark in a women life “wedding, birth, **choes**, ephebia [...]



Oinochoe of Anthesterie (choes): Athenian production, 440–400 BC (Fitzwilliam Museum, Cambridge)

# Three year threshold in the Literature

## Development of Speech

- Accius (170-86 BC), *Tragedies*, 156 Nonius, 55, 26:  
*'Infans' a non fando dictus est . . . Et est quod aut dici non debeat aut fari non possit . . .*

“‘Infans’ is a term derived from ‘non fari.’ . . . It means also either something which ought not to be uttered or something which cannot speak, ‘fari’ . . .”

- Cicerus (106-43 BC), *Brutus*, 102:  
*Q. Metellus Celer non ille quidem orator, sed tamen non infans*

“Quintus Caecilius Metellus Celer (103-59 a.C.), he is not devoid of art nor again really eloquent”



Child of the Julio-Claudian family I sec. d.C.  
(Museo Barracco, Roma, from Livia's villa on the via Flaminia)

# Three year old Threshold: Archaeology

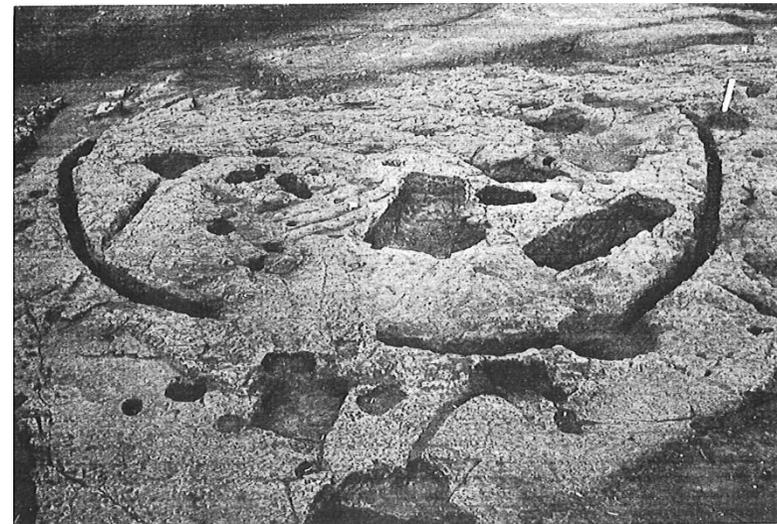
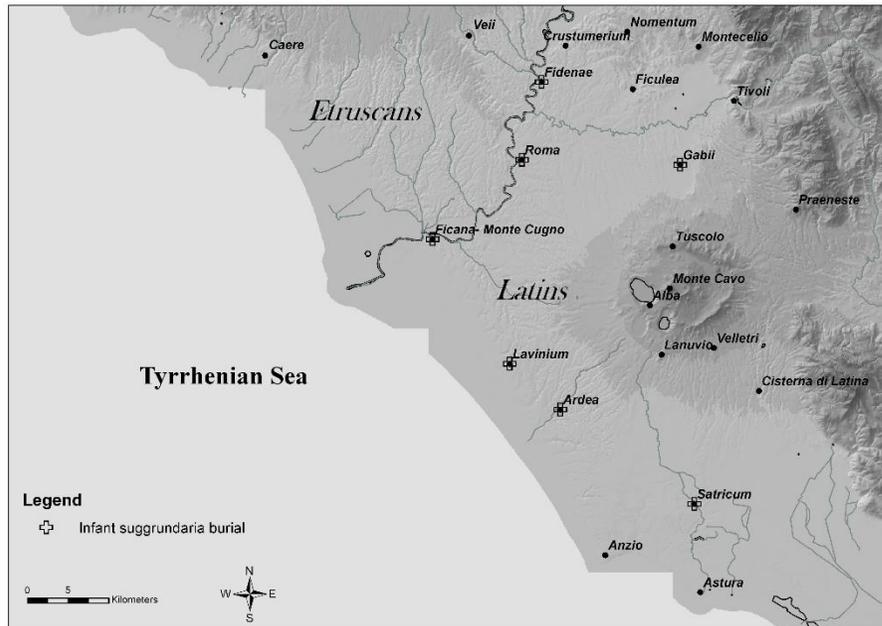
## Latium vetus: Suggrundaria

Raw Data

Context	I	IIA	IIB	III	IVA	IVB
Intra Mural	0	4	1	12	16	25
Extra Mural	1	23	20	15	2	4
TOT	1	27	21	27	18	29

Percentages

Context	I	IIA	IIB	III	IVA	IVB
Intra Mural	0	15	5	44	89	86
Extra Mural	100	85	95	56	11	14
TOT	100	100	100	100	100	100



8<sup>th</sup> cen BC. *Lavinium: suggrundaria*

# Roma: suggrundaria Forum Romanum



Latial Period IIIB, mid 8th cen. BC

*Tomba MM, infant*

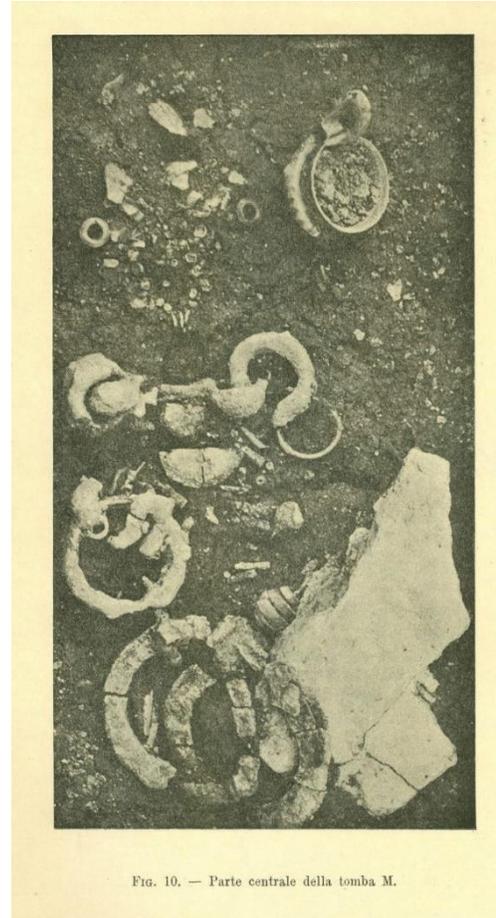


Fig. 10. — Parte centrale della tomba M.

Latial Period IIIB, 730-720 BC

*Tomba M, female child 3-4 years*

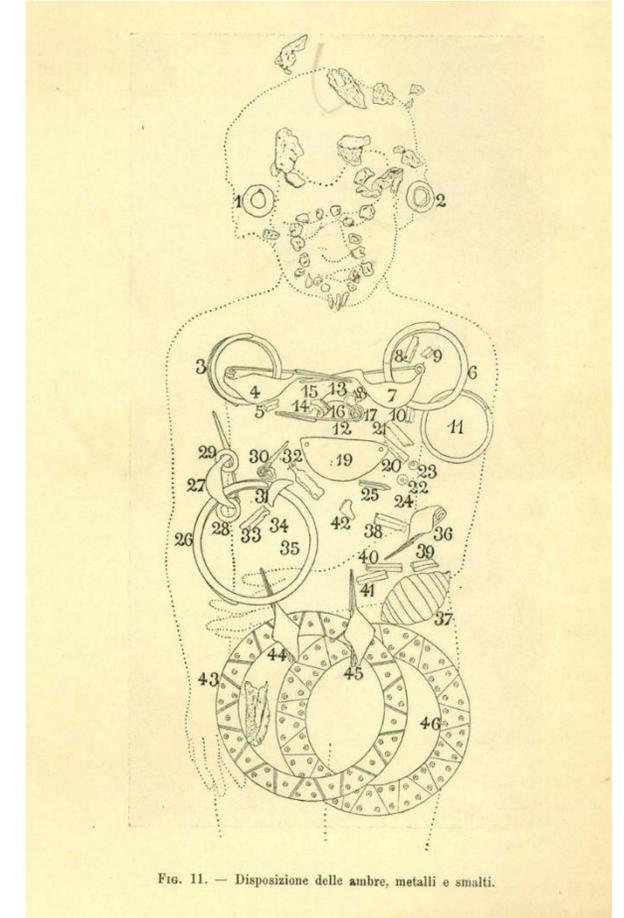
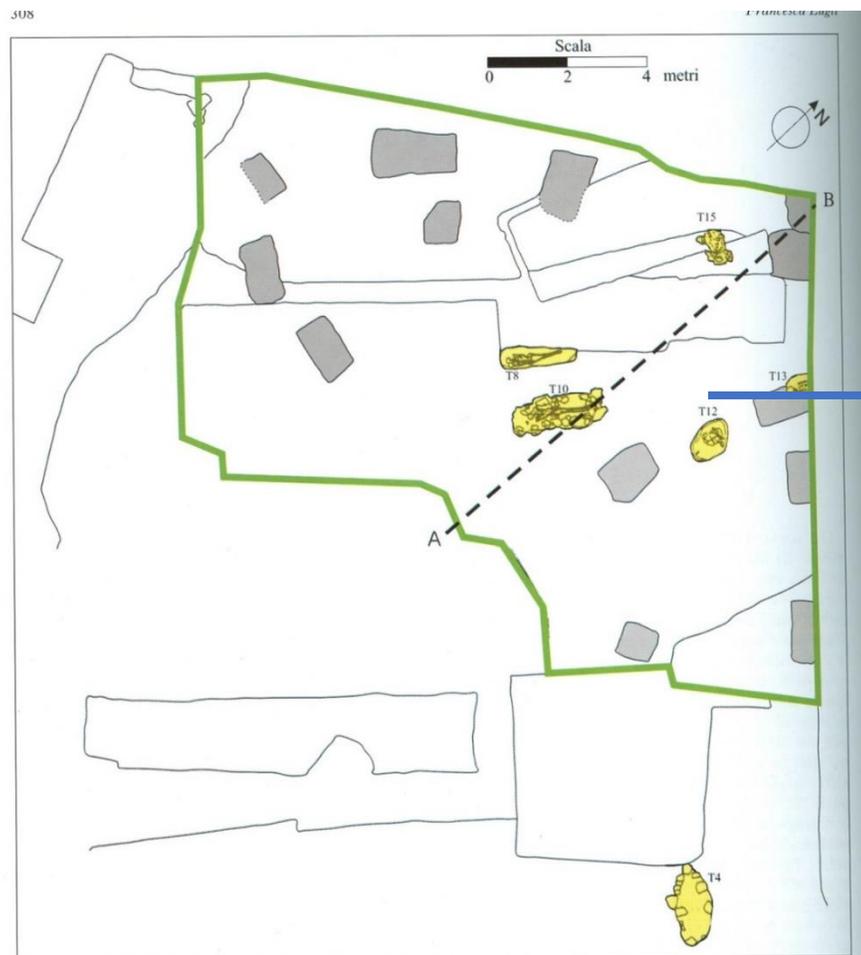


Fig. 11. — Disposizione delle ambre, metalli e smalti.

# Roma: Campidoglio, Giardino Romano



1. Giardino Romano: pianta dello scavo del Giardino Romano con ingombro dell'area che ha restituito testimonianze di attività siderurgica e con la dislocazione delle sepolture attribuibili alla prima età del ferro (II e III fase laziale). La linea tratteggiata indica la sezione ricostruttiva illustrata nella fig. 2 (ril. A. Sebastianelli, dis. C. Rosa).



10. Giardino Romano: la tomba 10 (III periodo laziale) (foto Archivio Musei Capitolini).



11. Giardino Romano: il corredo della tomba 10 (III periodo laziale) (foto Archivio Musei Capitolini).

Roma, Giardino Romano, Latial Period IIIB (800/775-750/725 ca. BC)

**Tomb 10, male adolescent, 14 years**

# Latium vetus: Suggrundaria from literary sources

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**Fulgentius (late 5<sup>th</sup>-early 6<sup>th</sup> century AD):** Exposition  
Sermonum Antiquorum 7. *Quid sint suggrundaria.*

Priori tempore suggrundaria antiqui dicebant sepulchra  
infantium qui necdum quadraginta dies implessent, quia nec  
busta dici poterant, quia ossa quae conburerentur non erant,  
nec tanta inmanitas cadaueris quae locum tumisceret ...

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In the past, ancient people called *suggrundaria* infant burials  
that did not reach 40 days of life, because they could not be  
called tombs because they did not have enough bones to be  
burnt or a corpse big enough to be buried ....

# Three year Threshold in Cultural Anthropology

## Cessation of Breastfeeding

- After cessation of breastfeeding [2 years] the child is included among other family members and the other children. Around three years of age he belongs to an institutionalized group [...] Children associations are included in various religious festivals [...] these associations prepare the child to social and community life [...]

Fellous. M., "Socialization de l'enfant Bambara", in *Journal des Africanistes*, 51, 1981, p.201-215



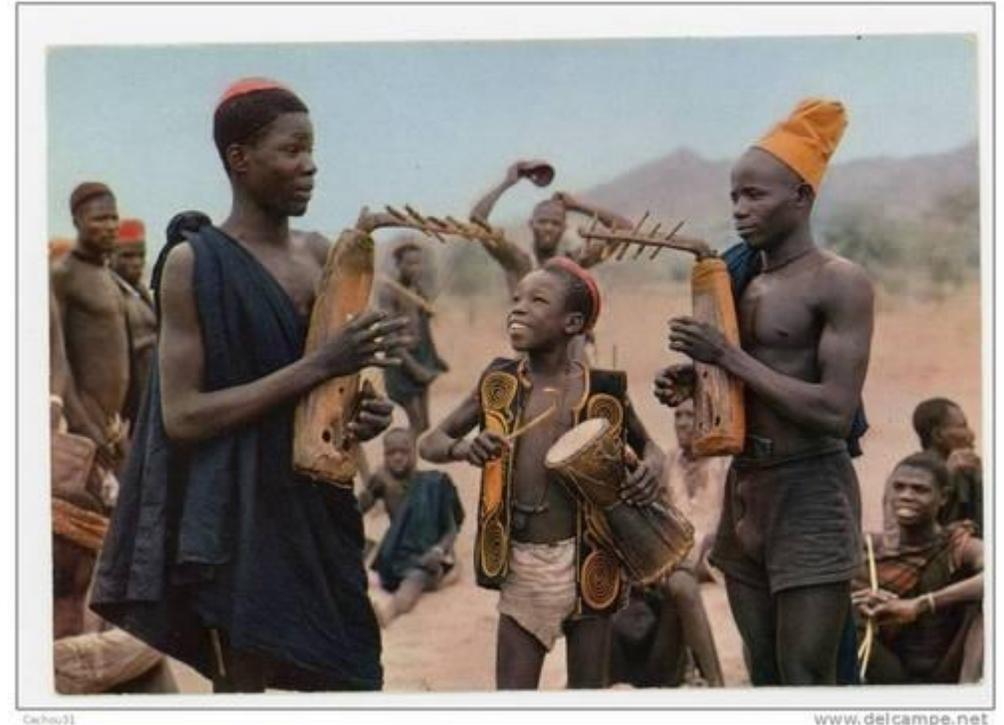
Groupe de Bambaras du haut Sénégal  
(da Colonel Frey *Côte occidentale d'Afrique*,  
1890, Fig.49 p.87

# Three year Threshold in Cultural Anthropology

## Cessation of Breastfeeding

- The major trauma in the life of most Hausa children is weaning, particularly if this is immediately followed by another birth. Until weaning, the child is given the breast on demand and when the mother feels the need to breast feed [...] It is important that a child should be weaned soon after it can walk, for if another birth follows right after, the child can join the group of older children, in and around his or her own compound.

Schildkrout, E., "Roles of children in Urban Kano", in La Fontaine, J.S., *Sex and Age as Principles of Social Differentiation*, London-New York – San Francisco, 109-139



Nigeria, Hausa (Pinterest.com)

# Three year threshold: modern psychology

- Three years is a crucial time in the growth of a child with the development of speech, social games, the acquisition of independent behaviours: this is a transition codified in Italy by the beginning of Pre-School (Callari Galli 1993)
- Similarly in the UK this is the time when Pre-School is codified as a right and partially publicly funded by the State.



# A new state after 4-5 years: children priests

- Existing references related to the Etruscan world about children of aristocratic families from main cities, educated into the divinatory art, on the model of the childlike figure of Tages, mythical founder of the Etruscan divinatory art (*Etrusca disciplina*).

(Torelli 2000)



Vulci: François tomb (340-330 a.C.)

# A new state after 4-5 years: children priests

- **“Little Bears”**: 5 to 10 years old girls involved in the religious services at the temple of Artemis Brauronia in Attica (Montepaone 1999; Sourvinou Inwood 1988)

Aristophanes, *Lysistrata*, lines 641-647.

“I bore the holy vessels  
At seven, then  
I pounded barley  
At the age of ten,  
And clad in yellow robes,  
Soon after this,  
I was Little Bear to  
Brauronian Artemis;  
Then neckletted with figs,  
Grown tall and pretty,  
I was a Basket-bearer,  
And so it's obvious I should  
Give you advice that I think good,  
The very best I can”.



Artemis Temple, Stoa 5th cen. BC

Girl offering birds 350 BC ca.

# New state after 4-5 years: children priests

- The Vestal Vergins start their initiation between 6 and 8 years.

(Wildfang 2006)



Vesta Temple, Forum Romanum

# A new state after 4-5 years: Cultural Anthropology

- Children develop awareness or cleverness (*wayo*) during infancy. [...] they also develop wisdom (*hikima*) and creativity (*dabara*) quite early. A **four year old** who shaves a large stick to fit onto a small hole is said to be demonstrating *Hikima*, while older girls who invent new embroidery designs, or boy who build airplanes and cars out of millet stalks or old tin cans, are demonstrating *dabara*. By about **seven years**, children are said to develop *hankali*, understanding or sense. [...] (For boys and girls) *hankali* implies the ability to discriminate between actions that are morally good and those that are bad. This understanding is said to develop with and be part of understanding of the significance of male/female differences [...] and the quality of modesty (*kunya*).
- Hansa children enjoy a freedom that no other group in the society commands – the right to wander in and out of people’s house [...]. *In this way they can learn* by observing many facets of the society that they will be excluded from as adult.



Hausa Girls in un compound.  
1970s Vintage Nigeria (Pinterest.com)

Schildkrout, E., *Roles of children in Urban Kano*, in La Fontaine, J.S., *Sex and Age as Principles of Social Differentiation*, London- New York – San Francisco, 109-139

# A new state after 4-5 years: Cultural Anthropology

- Children up to 8-10 years eat with their mothers a simple soup; after this year they join the male community and eat proper meals.
- When children do not want to eat their dinner they are given something else until they eat something; older children and young adult are not given any substitution of if they do not want to eat their food.
- Slightly older children are given small responsibility and tasks: looking after younger children and guarding the crops in the fields after harvesting.

Guessain, M. Sara, A. "Souvenirs d'enfance coniuagui", in *Journal des Africanistes*, 51, 1981, p.277-290

# New state after 4-5 years: Psychology

- Acquiring an understanding of others' minds is a landmark milestone in children's socio-cognitive development that is often delayed in children with Autism, or children with hearing impairments whose parents are not fluent users of sign language. To establish whether a child can understand that thoughts and feelings govern human behaviour or that people may hold different beliefs about the same situation, psychologists use simple story-based tasks involving mistaken beliefs. Like learning to read print, learning to 'mindread' may depend on support from more expert social partners.
- (Claire Hughes, Centre for Family Research, Cambridge University)



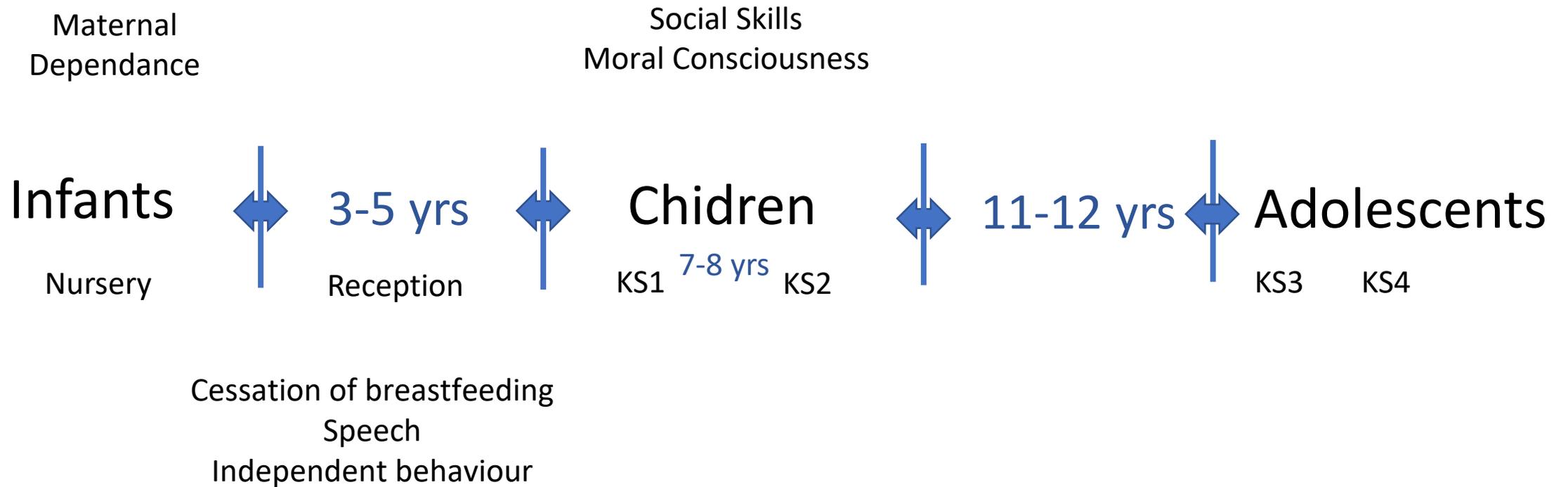
© Can Stock Photo

Policy Area  
Impact



# Traditional Societies Thresholds

## Current Curricula



# Cultural Construction of Infancy-Childhood



Culture Specific



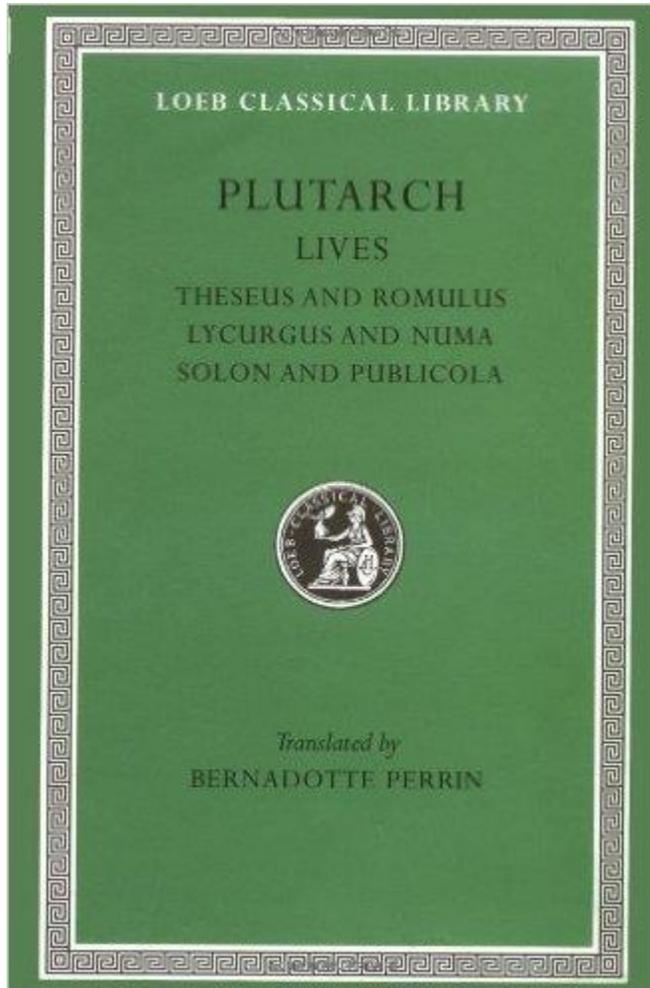
Universal features



# Archaeological Themes

2. Infancy/Childhood Perception - Care

# Did the Romans (& Latins) care for their children?



## **Dionisius of Alixarnassus (1 cen BC) 2.15.2**

In the first place, he obliged the inhabitants to bring up all their male children and the first-born of the females, and forbade them to destroy any children under three years of age unless they were maimed or monstrous from their birth.

## **Twelve Tables (5th cen.BC) 4.2.3**

A father shall kill a recent born child, if he is a monster or has a different form from members of the human race.

## **Seneca (4 a.C.-65 AD), *De Ira*, I.15.2**

It is not hanger, but positive care if we kill rabid dogs, rabid and disobedient bulls, and we kill with the sword the hill sheep so that it doesn't infect the flock; similarly let's kill the monstrous infants; and let's drawn our own children if they are weak or monstrous; it is not hanger but rationality to separate what is not useful from what is healthy.

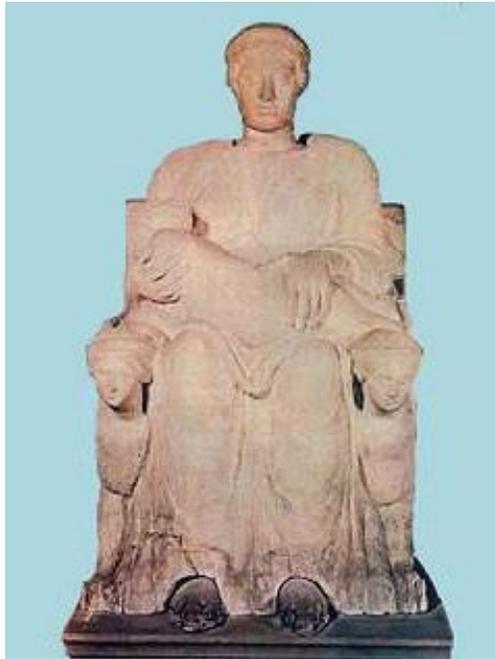
## **Plutarchus (46-120 AD), *Numa*, 12.3**

Numa himself also regulated the periods of mourning according to ages. For instance, **over a child of less than three years there was to be no mourning at all.**

# Mother Goddess



Cinerary Urn, so called 'Mater Matuta', 5th cen. BC, Chianciano terme, Pedata cemetery, Museo Archeologico di Firenze.



Mater Matuta, Satricum, 5th cen. BC



Mater Matuta, Capua, 5th cen. BC.

# Gestation Anatomical Terracottas

- Terracotta Uterous Etrusco-laziali-campani



Smooth ovoidal uterous, from Fontanile di Legnisina, Canino, 4th cen. BC



Rural Sanctuary of Demetra, loc. Macchia delle Valli (Vetralla, Vt, Museo nazionale della Rocca Albonozor), «ciabatta» uterous, 2nd cen. BC.



Ciabatta uterus, 2nd cen. BC, Tessennano Rural Sanctuary, near Vulci.

# Nursing Mothers, Swaddling Infants and Children



*Bronze horse trapping from  
a female burial  
(Castel di Decima, Lazio, Italy,  
Museo Nazionale, early 8<sup>th</sup> cen. BC)*

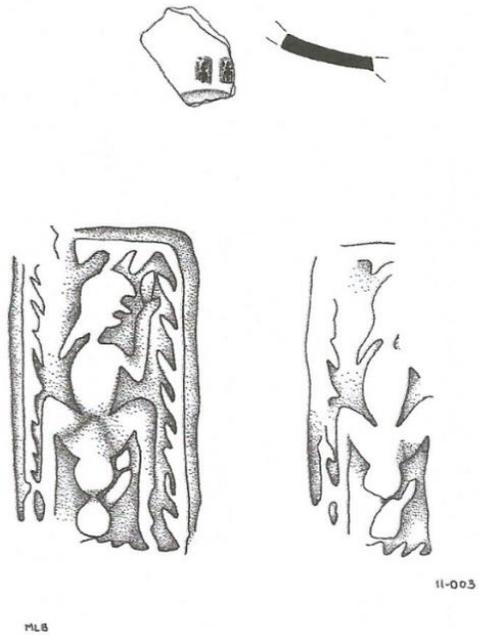


*Veio: Portonaccio Sanctuary  
(Lazio, Italy,  
Villa Giulia Museum  
450-350 BC)*



*Vulci: Votive Deposit of the North  
Gate (Lazio, Italy, Villa Giulia  
Museum, 4th-1st cen. BC)*

# The Most ancient Image of Birth



Bucchero fragment, Late Orientalizing, end of 7<sup>th</sup> cen. BC, from Poggio Colla (Etruria)

## .... Denied Children

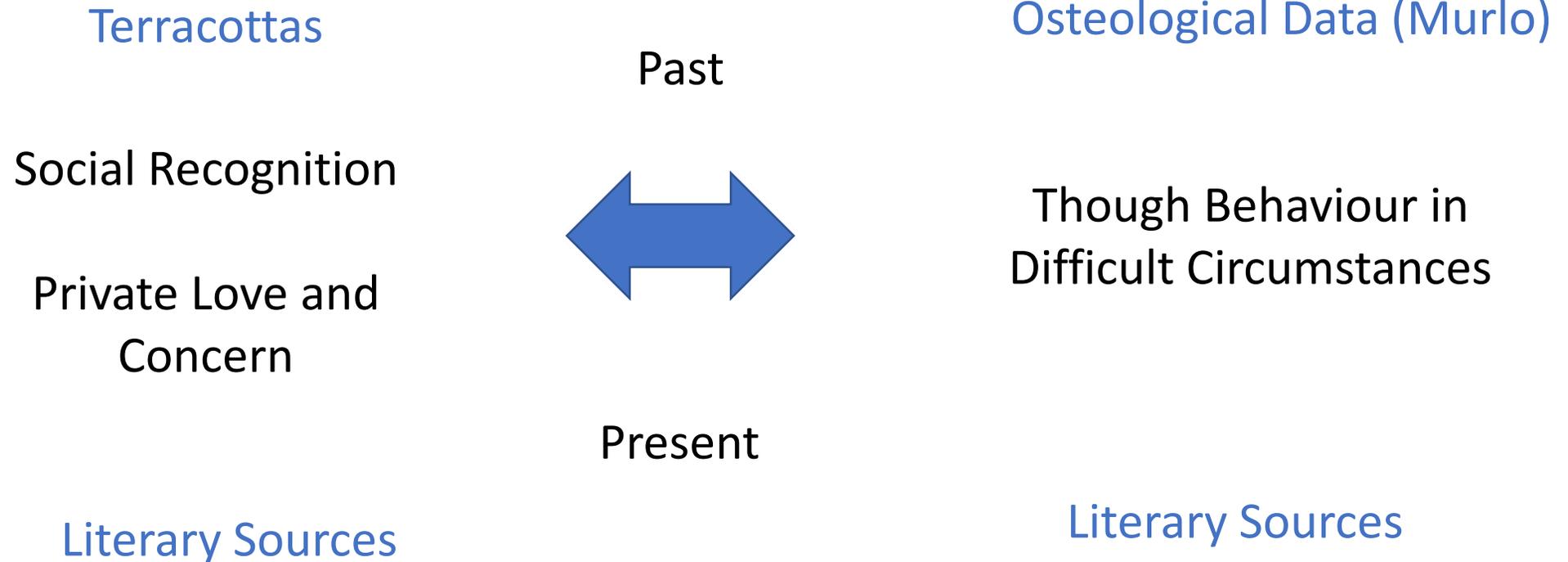
- Poggio Murlo, Aristocratic residency, 6<sup>th</sup> cen. BC



Policy Area  
Impact



# Cherished and Denied Children



Convergences  
and  
Divergences

Ideology

Normalised  
Cultural  
Practice

Emotional  
Practice



# Archaeological Themes

3. Status – Apprenticeship - Environment

# Age Classes

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CLASS	DEFINITION	AGE
INF	INFANTS	0-5
CHI	CHILDREN	5-11
ADO	ADOLESCENTS	12-20
ADU	ADULTS	20-40
SEN	ELDERLY	ABOVE 40

# Role Indicators

## Males

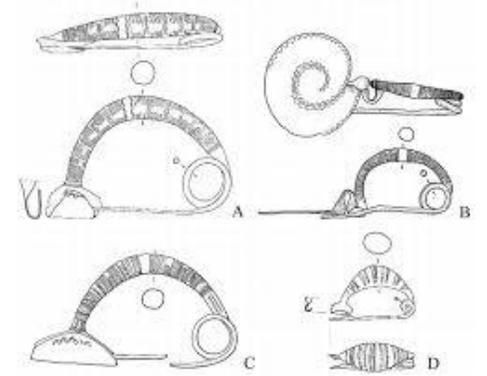


**Male Fibula,**  
Praeneste, Tomb Bernardini  
Latial Period IVA1, 700-675 a.C.



Osteria dell'Osa Tomb 600,  
**warrior,**  
Lazial Period  
IIIB, 750-725 BC

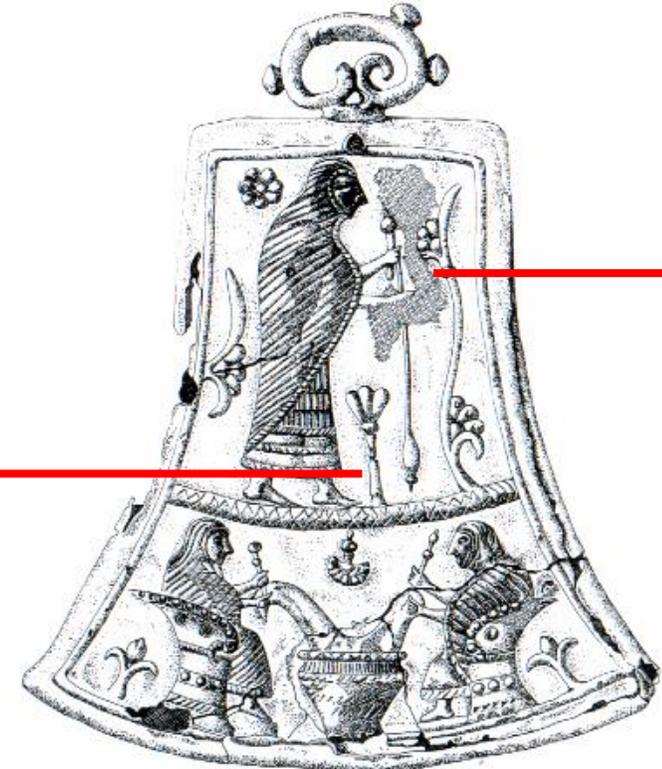
## Osteria dell'Osa arch Fibulae



## Females



**Spindle**



Bologna, Tomb of the Golds, Arsenale cemetery.  
**Tinnabulum**, spinning scenery 630 BC ca



**Distaff**

# Latium vetus - Demography

Raw Data

Age Class	\	I	IIA	IIB	III	IVA	IVB
Undetermined	20	10	22	10	19	41	18
Infants	3	4	20	22	25	21	25
Infants/ Children?	7	1	3	4	3	5	4
Children	1	2	14	13	5	2	1
Adolescents	2	1	20	31	16	3	1
Adults	41	18	92	197	130	122	42
Seniles	12	5	51	44	28	14	8

Percentages

Age Class	\	I	IIA	IIB	III	IVA	IVB
Undetermined	23	24	10	3	8	20	18
Infants	3	10	9	7	11	10	25
Infants/ Children?	8	2	1	1	1	2	4
Children	1	5	6	4	2	1	1
Adolescents	2	2	9	10	7	1	1
Adults	48	44	41	61	58	59	42
Seniles	14	12	23	14	12	7	8

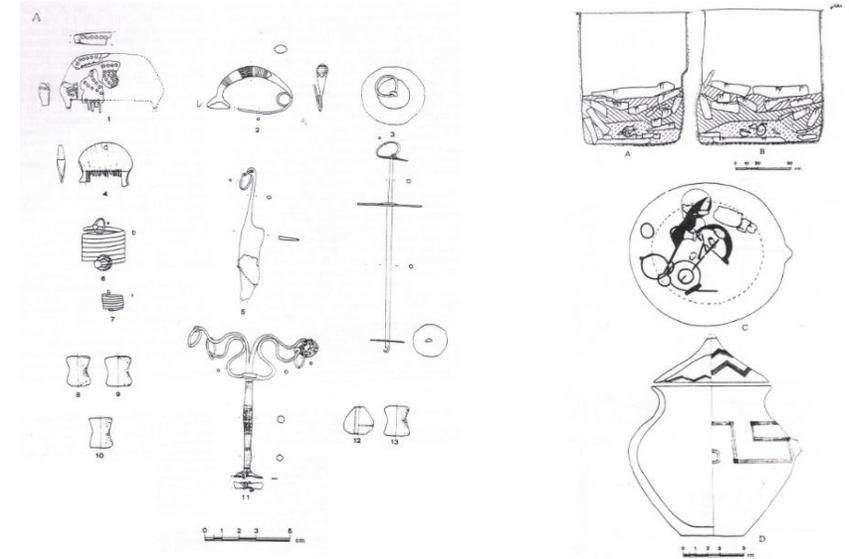
# Latium vetus

## Late Final Bronze Age (Latial Period I – 1050/1025- 950/925 BC)

- Infant and children (but also adults) burials restricted to higher members of society

## Early Iron Age (950/925-580 BC ca)

- Sometime children burials might have role indicators: fibula serpeggiante and/or weapons (males), spinning and weaving instruments (females) and/or knife (both)
- Infant burials generally do not have role indicators but from Latial Period IIIB some richer burials might have them.
- Since the beginning in female and since the 8<sup>th</sup> cent. BC also in male children and female burials is common to find bracelets and pendants especially of the bulla type.
- Most common pottery types in children and infant burials are cups and bowls but also jugs and amphorae; in Latial Period IVB (7<sup>th</sup>-6<sup>th</sup> century BC) the *aryballos* is rather common



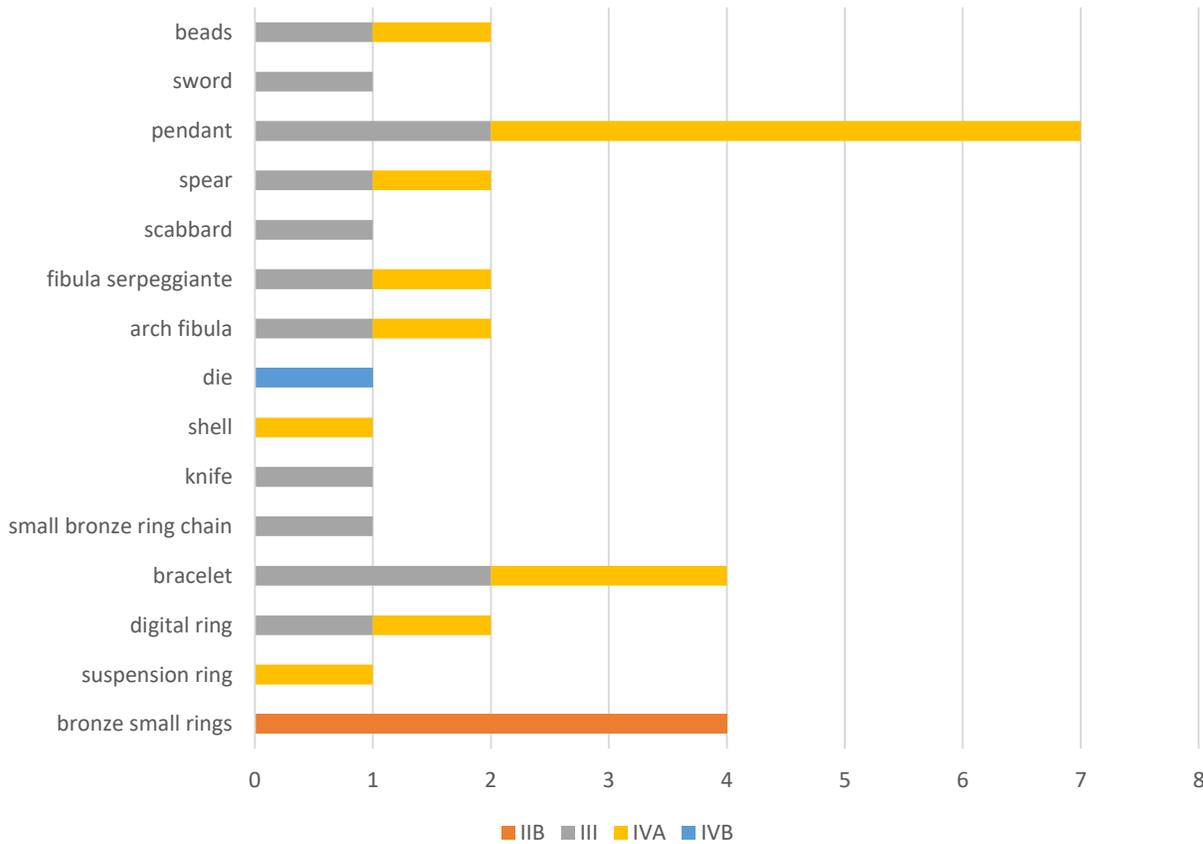
***Le Caprine tomb 2 (female infant)***  
**Latial Period I (1050/1025-950/925 BC)**



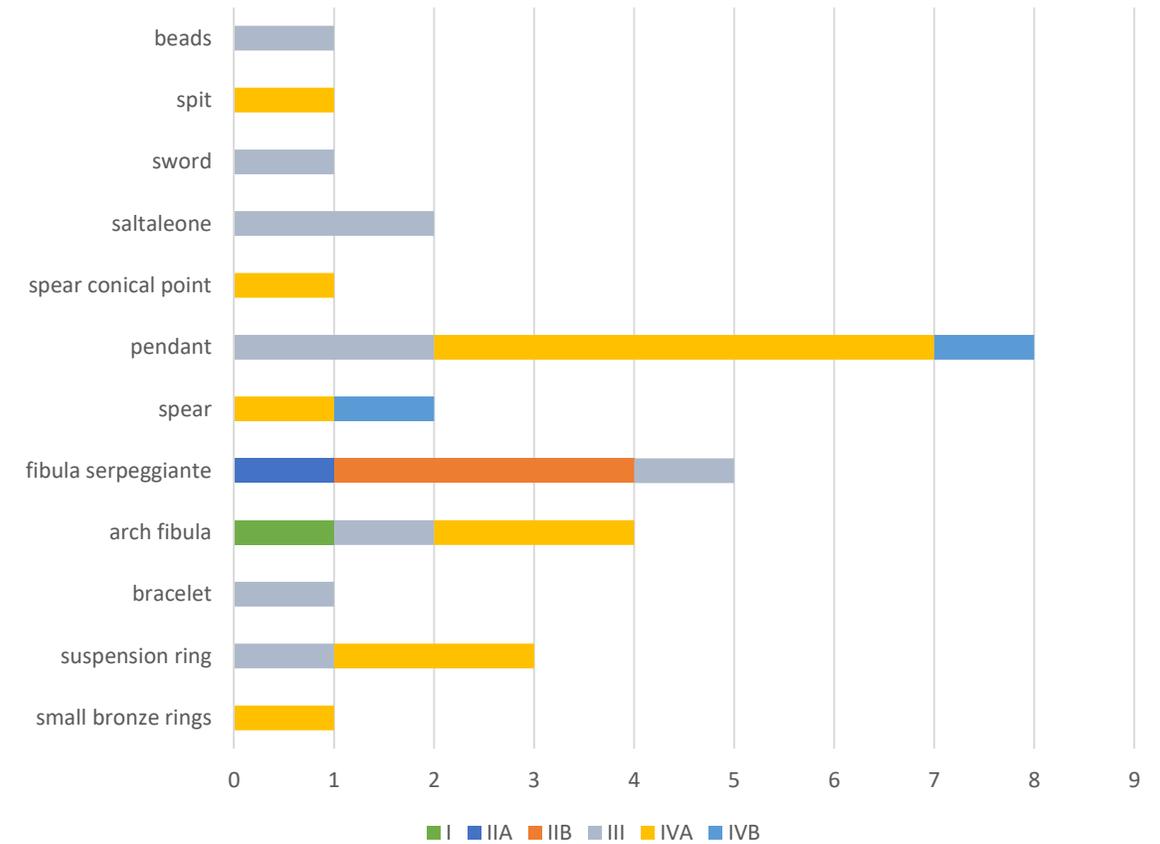
**Aryballos Italo-Corinthian**  
**end 7th-beg 6th cen. BC**

# Latium vetus: Role Indicators – Male and Undetermined Burials

## Male and Undetermined Infant Burials

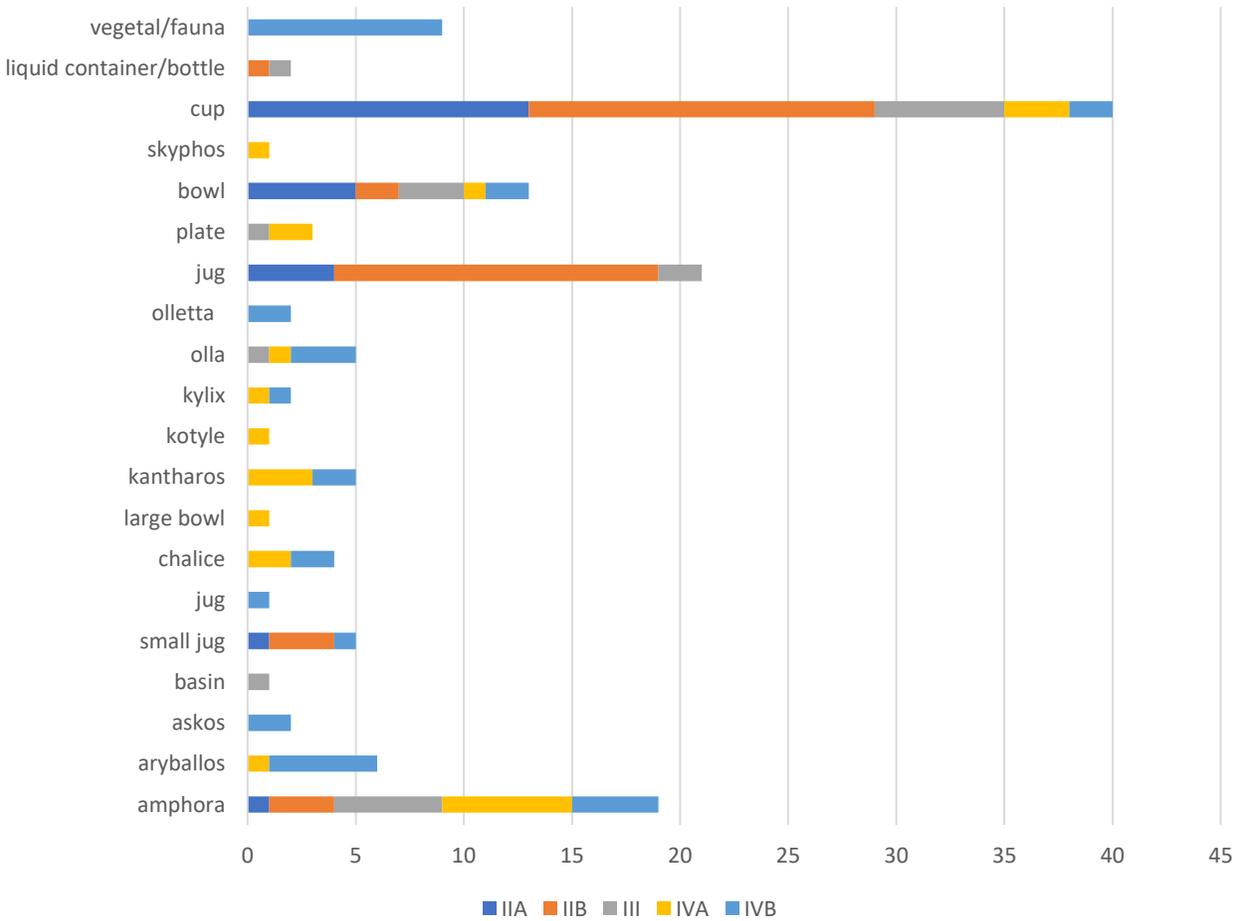


## Male and Undetermined Children Burials

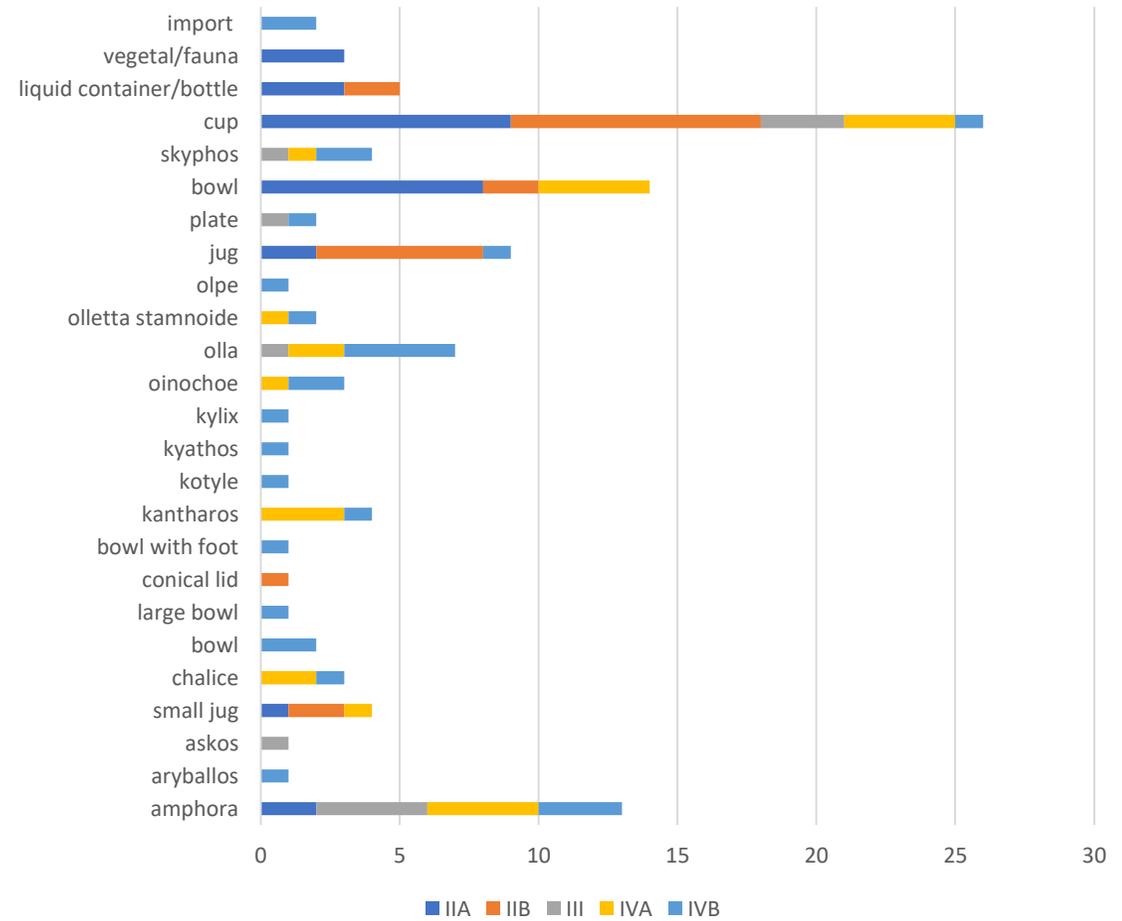


# Latium vetus: Pottery – Male and Undetermined Burials

Male and Undetermined Infant Burials

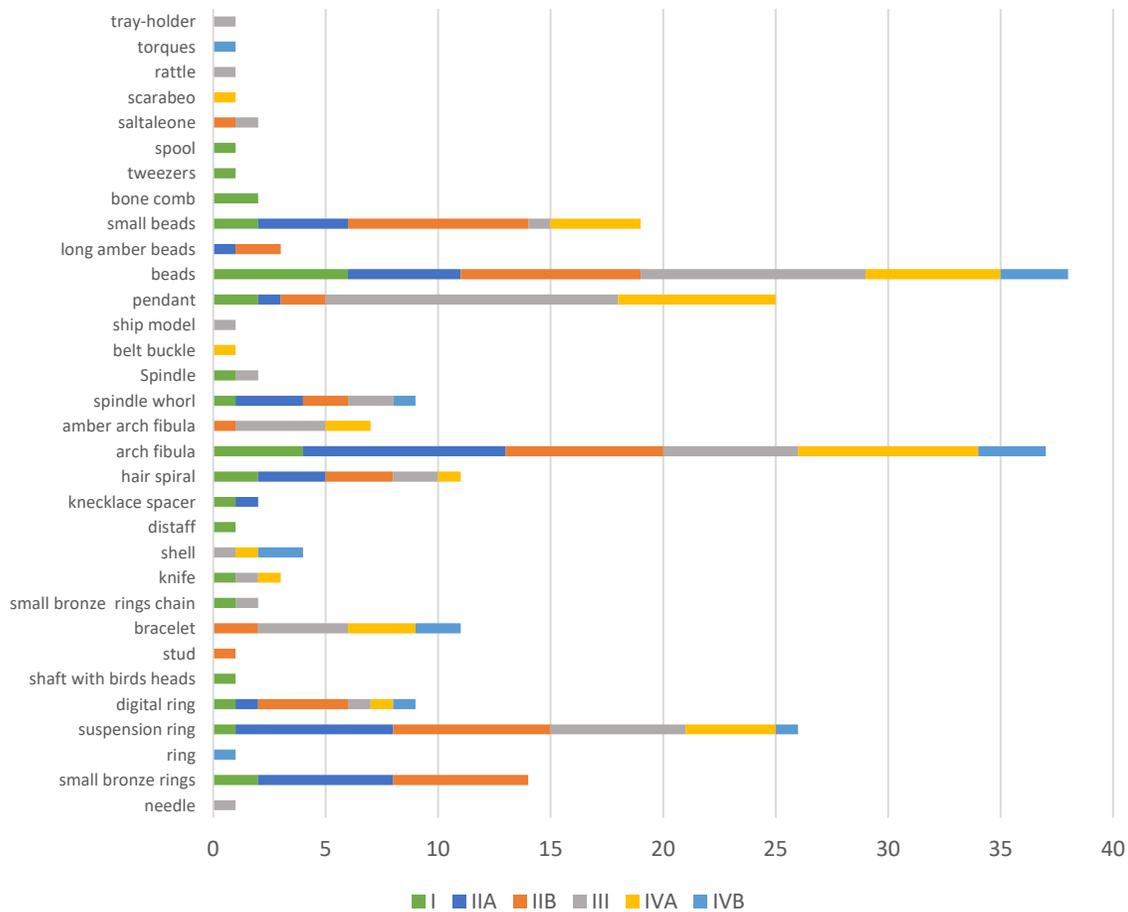


Male and Undetermined Children Burials

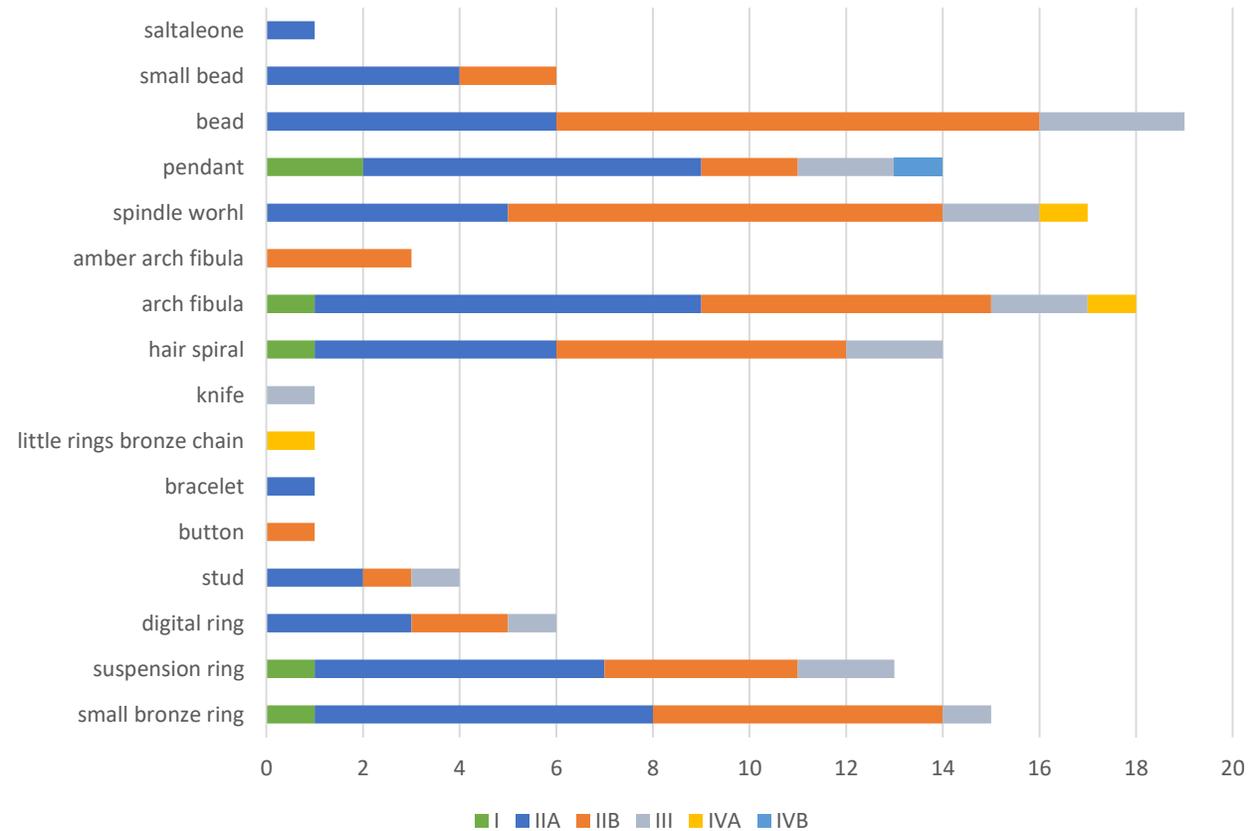


# Latium vetus: Role Indicators – Female Burials

## Female Infant Burials

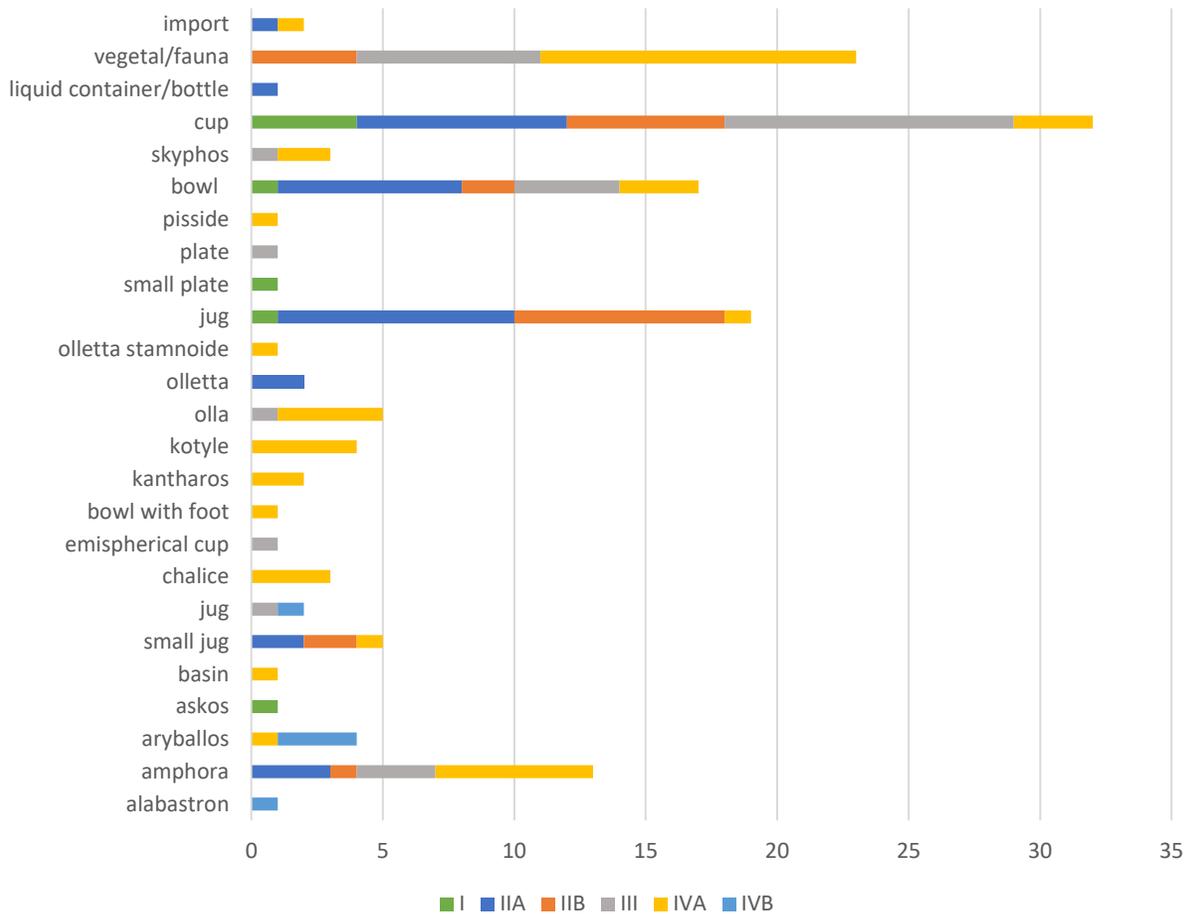


## Female Children Burials

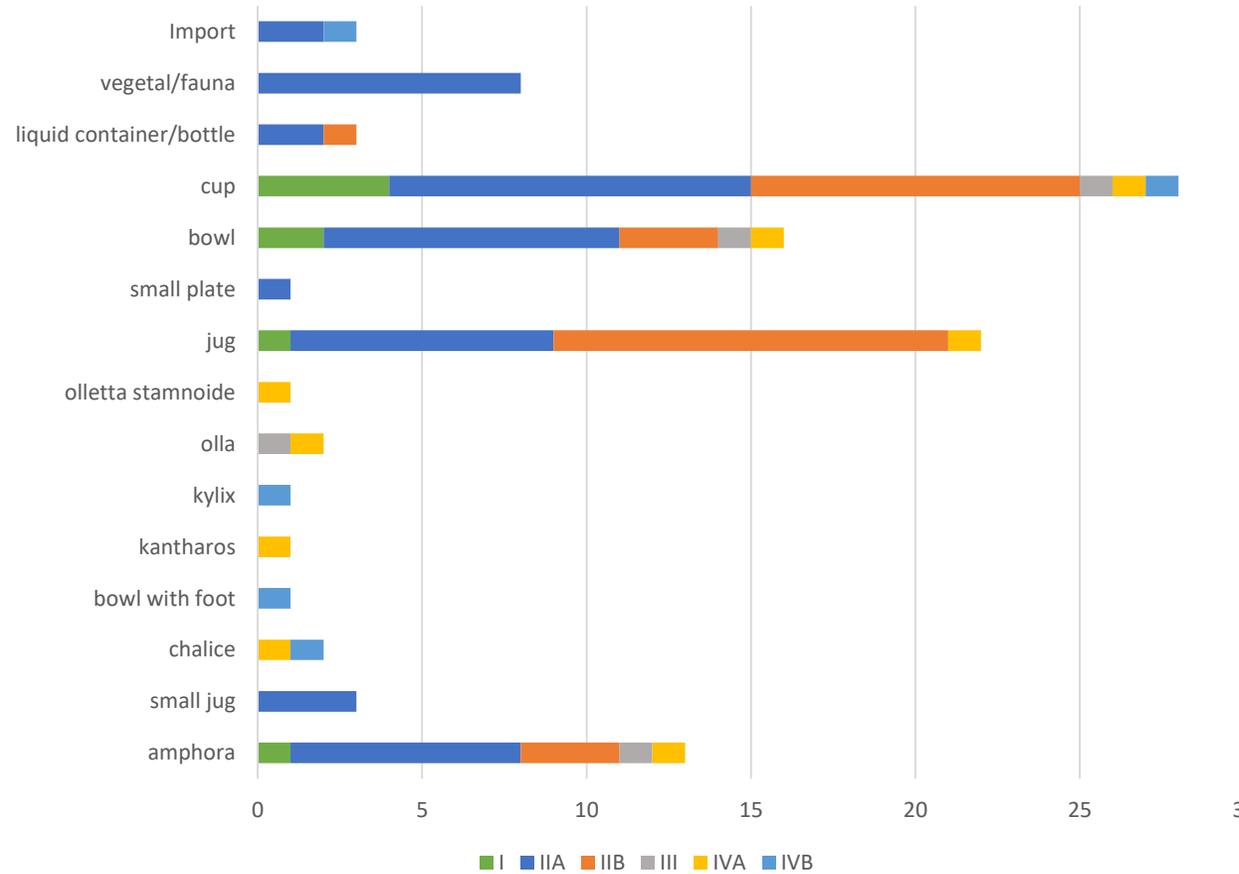


# Latium vetus: Pottery – Female Burials

## Female Infant Burials



## Female Children Burials



# Infants, Children Status and Urbanization

Infant and Children under-represented

Children sometime have indicators of gender and/or role  
Infant generally with no indicator of sex, role or status

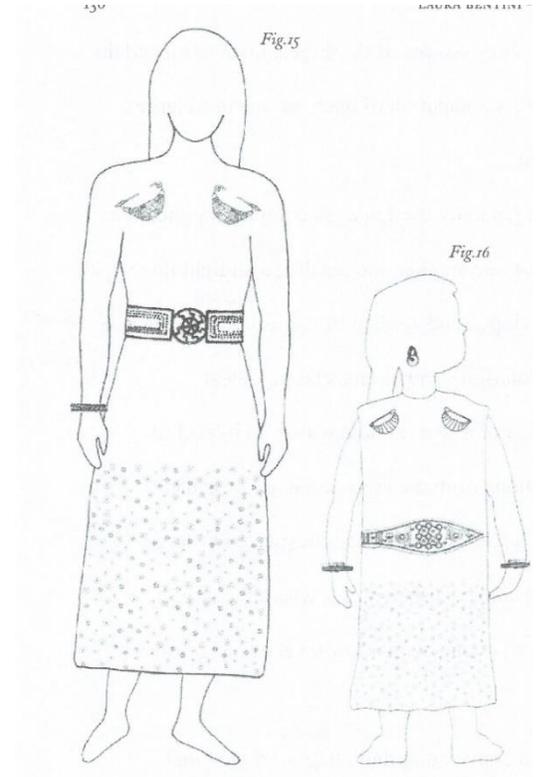


Urbanization – mid 8<sup>th</sup> cen BC



Infant and Children more or less normally represented  
(Latium – IV B??; Veio; Pontecagnano; Pithekussai)

Children sometime have indicators of gender and/or role  
Wealthier Infant with indicator of sex, role and status



**Verrucchio, Female  
Infant/Child and Adult  
Dresses**



Zapotec Indians Weaving, Oaxaca, Mexico

## Children Apprenticeship

- S. Lipkin, *Textile-Making in Central Tyrrhenian Italy from the Final Bronze Age to the Republican Period*, Oxford 2012, p.84-92

Some children could have been practicing spinning technique as toddlers, although they did not officially achieve social status until 3-4 year of age.

“It takes a village to raise a child...”

Current evidence suggests the importance of adult talk around present objects providing a springboard for later learning.

Prof. Paul Howard Jones from Bristol University, considers how the transition from hunter-gatherer to sedentary lifestyle may have influenced children’s everyday environment in this respect.

He conclude that current evidence suggests greater attention should be paid to the potential proximity of young children to the “drama” of everyday technologies thought to be critical in sustaining early sedentary communities, in order to understand the contribution of early infant learning and development to apparent step changes in cultural accumulation.



alamy stock photo

Kids pounding grain, Shiare village, eastern area Ghana, West Africa ID: B59K0T)

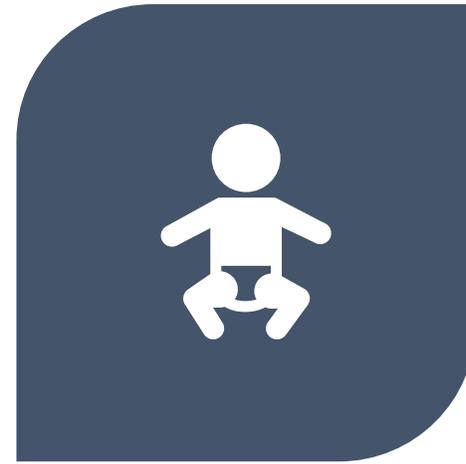
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# EDUCATION – COGNITIVE DEVELOPMENT – URBAN ENVIRONMENT



URBAN ENVIRONMENT



CHILD DEVELOPMENT



# Archaeological Themes

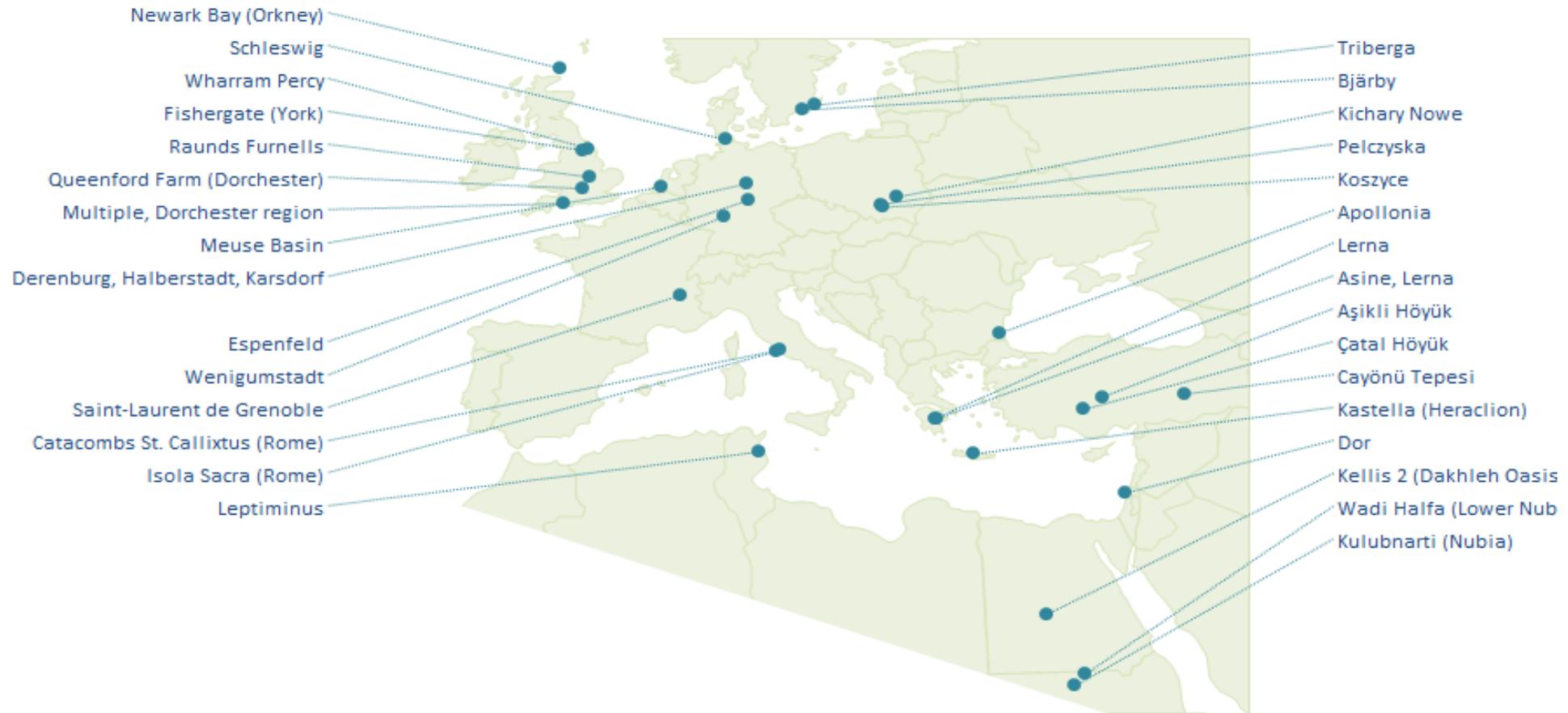
4. Infant feeding – Fertility – Health – Economic Growth

# Infant Feeding in the Past

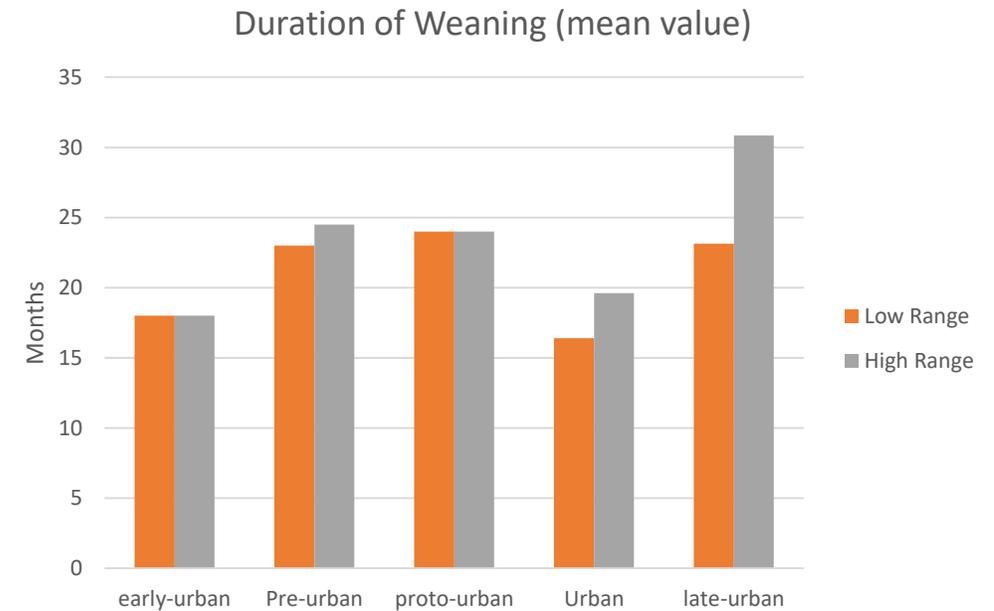
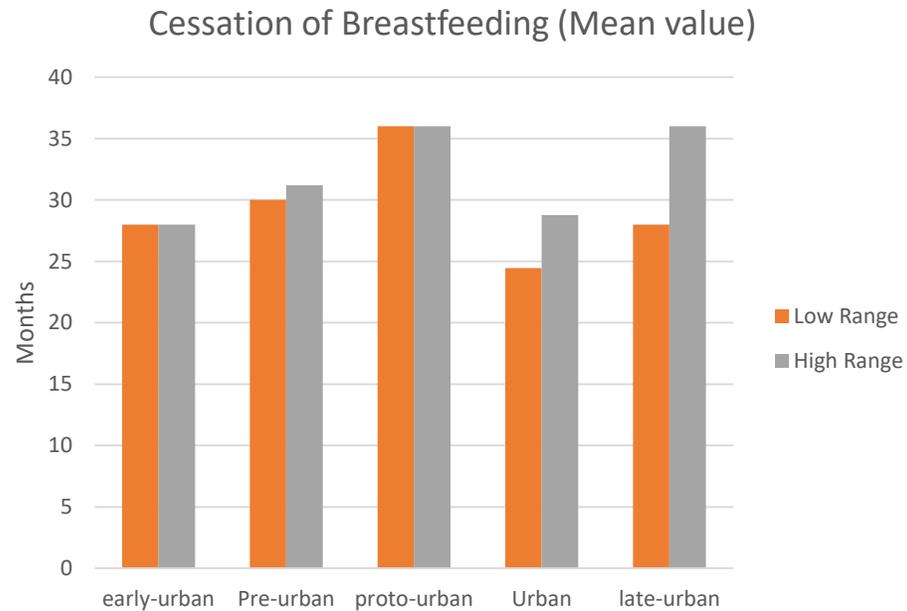


- Recent progresses in biomolecular archaeology allow to assess breastfeeding duration, weaning age and complete cessation of breastfeeding in past-populations

# Isotopes Studies in the Mediterranean between Prehistory and the Middle Ages



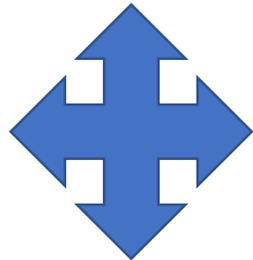
# Infant Feeding and Urbanization: Europe and the Mediterranean between Prehistory and the Middle Ages



# Breastfeeding and Urban Settings

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Early Weaning



Fertility

Mortality

Demographic/  
Economic Growth



Pompei, Italy (De Agostini Library)



Rome, *Forum*, Italy

# Infant feeding Practices between Cultural and Environmental Constraints .....



Aşıklı Höyük  
 (9th-8th millennium BC)  
 Arid Climate  
 Limited Cerals  
 Proto-domestic Goats  
  
 Introduction solid food  
 1 year  
  
 Similar mortality 7-24  
 moths  
  
 Lower mortality  
 between 2-5 years age

Çayönü Tepesi  
 (9th-7th millennium BC)  
 Moderate Climate  
 Varied Legumes  
 Pigs  
  
 Introduction solid food  
 2 years  
  
 Similar mortality 7-24  
 moths  
  
 Higher mortality  
 between 2-5 years age



7500 BC



# ..... and Personal/Individual Choices and Circumstances

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Fishergate House (14<sup>th</sup>-16<sup>th</sup> cent.)

- Cessation of breastfeeding and weaning – 2 years of Age
- Pick in mortality 4-6 years of Age
- Proteins in the diet from pig and fish (low class community???)
- Individual 1545 (dental hypoplasia- slow growth)
- individual 1226 (periostitis cranium and right radius)
- Individual 1380 (hydrocephalia)

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# Public Health



## Advantages of Archaeology

Chronological depth

Environmental and Geographical Variability

Social and Political Constraints



Opportunity to make and test hypotheses on large sets of data

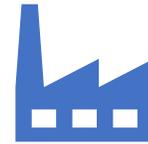
# Economic and Urban development : The Demographic Transition



Agricultural  
Revolution



Urban  
Revolution?



Industrial  
Revolution



Digital  
Revolution?

# Conclusions



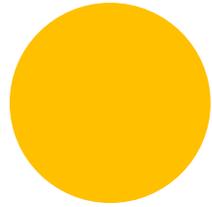
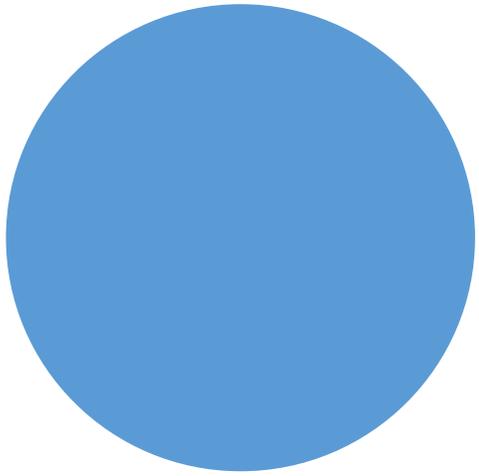
By compare past with present experiences of infant and children, including health issues, in the developing urban contexts we aim create a dialectic by which present experiences can inform our understandings of the past, and the past, with its long trajectory, can help model the future.



Past developing urban contexts provide a sort of virtual social laboratory to assess the link between health and different socio-economic factors and help assess causality and/or reciprocal influence of those variables.



Average age at death (as indicator of well-being and therefore of economic prosperity), both in past and living populations, will be related to communities' sizes through settlement scaling theory and compared with different duration of breastfeeding and age of weaning. Settlement scaling-theory correlates settlement size with economic outputs (e.g. GDP per capita and or health indicators as in our case), which scales supra-linearly. In this way it will be possible to establish quantitative comparative perspectives between the past and the present and build a wider picture to identify the link between sustainable development, on one hand, and growth and health, on the other.



Thank you for your  
attention!

Suggestions?