LUCERNA

THE ROMAN FINDS GROUP
NEWSLETTER

Newsletter 31, January 2006

lucerna

Roman Finds Group Newsletter **31**

Contents

Notes for contributors

E-mailed text should be sent as either a .doc, .txt or .rtf file. Please use sufficient formatting to make the hierarchy of any headings clear, and do not embed illustrations of graphs in the text but send them as separate files. E-mailed illustrations should preferably be simple line drawings or uncluttered b/w photos and sent as .tif or .jpg files. No textured backgrounds, please.

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SUBSCRIPTIONS FOR 2006

Thank you to everyone who has paid the subscription promptly this year. We have had an encouraging start, but therea re still a number of subscriptions outstanding both for the current year and for 2004/5, when it rose to £8 (joint membership £11).

Please search your consciences and your cheque book stubs and pay up! I shall contact any remaining defaulters after a suitable interval to see if they still wish to belong to the group – and if, like me, pressure of work makes it difficult to remember such things, I can send standing order forms, which can also be downloaded from the web site (www.romanfindsgroup.org.uk)

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Editorial

Welcome to the 31st edition of Lucerna. There are a limited number of finds reports in this issue, but some extended conference reviews, including the very successful hook up with the Finds Research Group back in the autumn. Clearly there are some very interesting parallels between research on Roman material and that of later periods, and this conference amplified these extremely well. I for one hope that it is the first of many such future ventures.

As for meetings this year, there is no Spring meeting as such, but an excellent alternative is provided by the Regionality conference being held in Oxford– more information p. 19. Also included with this issue are details of the autumn visit to Silchester: sign up now to avoid disappointment.

Finally, I am very pleased to enclose a copy of the first Datasheet, prepared by Martin Henig – we hope it is the first of many, and that it encourages other members to share their knowledge too. If you feel so inspired, please contact Gill Dunn (p. 19).

Richard Hobbs

A late 5th – early 6th century context from Springhead, Kent

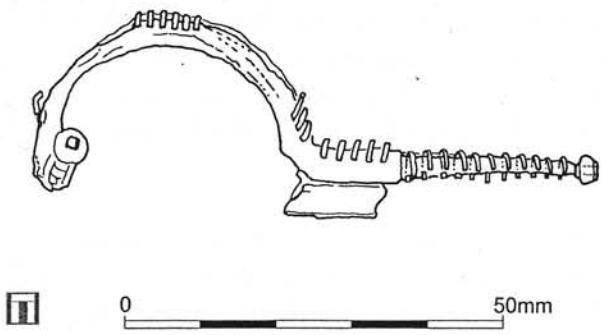

Fig. 1. Visigothic iron bow brooch (brooch drawn from x-ray)

In 2000 Wessex Archaeology carried out excavations along the line of the Channel Tunnel Rail Link at Springhead near Gravesend, targeted on the Romano-British roadside settlement of *Vagniacis* which is located at the head of the Ebbsfleet river. In the course of these investigations, a pit (1.47 x 0.64 and 0.25m deep) with a single fill was investigated. It lies, apparently isolated, approximately 20m east of the river, although the area further to the east of the CTRL development area has not yet been investigated. Subsequently, Oxford Wessex Archaeology (a joint venture between OA and WA) have been commissioned to carry out the post-excavation assessment, analysis and reporting of all archaeological remains in the Ebbsfleet Valley. The information below is provided by kind permission of Union Railways (North) Ltd and Rail Link Engineering.

The material from the pit includes a brooch, fragments of a jar or wide bowl with thumbnail imprints in a coarse quartz tempered fabric, sherds of a further vessel in a fine sandy fabric, and a few bones of cow and dog (Fig. 2). The pottery recovered from the pit has parallels among the early Saxon pottery at Mucking (e.g. Grubenhaus 19), just across the Thames from Springhead (Hamerow 1993, 35; 206 Fig. 19 GH19,12).

The iron bow brooch (Fig. 1), however, belongs to Schulze-Dörlamm's Type Estagel, a Visigothic type dated to the end of the 5th and the beginning of the 6th centuries AD (Schulze-Dörlamm 1986. Kazanski 1998, Fig. 4). X-ray photography shows that it is decorated with - probably - silver cramps across the body of the brooch. A distribution map of Visigothic bow brooches by Alexander Koch (1998, 83 Abb. 17) shows Type Estagel, predominantly found in southern France and central Spain, to have some outliers in Normandy, Picardie and Île-de-France. Very close parallels for the brooch from Springhead are the two iron brooches found in Grave 529 at Frénouville, Dép. Calvados (Pilet 1980, Pl. 141), which show a similar decoration of silver cramps and knobs either side of the spring and at the end of the foot.

Whether the Springhead brooch indicates the presence of Visigothic persons in south-east Britain, which is the interpretation suggested for their presence in Northern France (A. Koch 1998, 82 ff. Abb. 15-16. U. Koch et al. 1996, 841;847), or whether they are simply indicative of the wider political and economic circumstances providing a framework for the exchange of such objects, cannot be decided at present. It is, however, worth mentioning that there are several other objects, mainly from south-eastern England, including coins and dress accessories, with Visigothic or more broadly western Mediterranean rather than East Germanic origin (e.g. see Eagles and Ager 2004), for instance a three-lobed small long brooch from Grubenhaus 81 at Mucking (Hamerow 1993, 61; 244 Fig. 132,1) with affinities to a Visigothic type of *Blechfibeln*. Visigothic coins found in eastern England have been discussed by Rigold (1975) and Archibald (1991, 36), and among the latest of these is a *tremissis*, dated to the end of the 6th century, found at the Dover-Buckland cemetery (Evison 1987,181).

Thus, it might just be possible that the brooch from Springhead may not be as isolated in this country as it appeared at first sight. As far as we

know, it is the first of its kind to have been found in Britain but we would be interested to know whether you know of any others from this country.

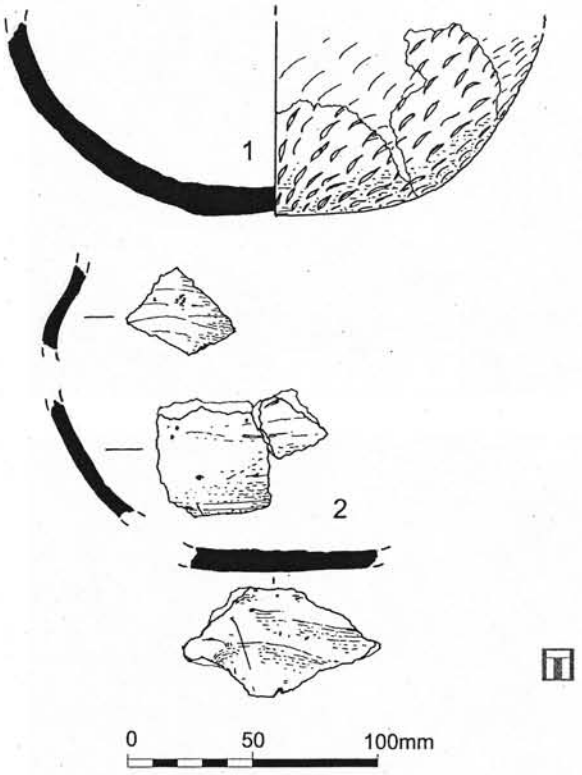

Fig. 2. Springhead, Kent. Early Saxon pottery.

Acknowledgements
Thanks are due to Barry Ager and Martin Welch for information on Visigothic and East Germanic metalwork in England, to Stephanie Knight for identification of the animal bone and to S.E. James for the illustrations.

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Unusual greyhound brooch

A Roman tinned copper-alloy plate brooch in the form of a seated greyhound has recently been reported through the Treasure process, because the finder (understandably) believed the brooch to be made of silver.

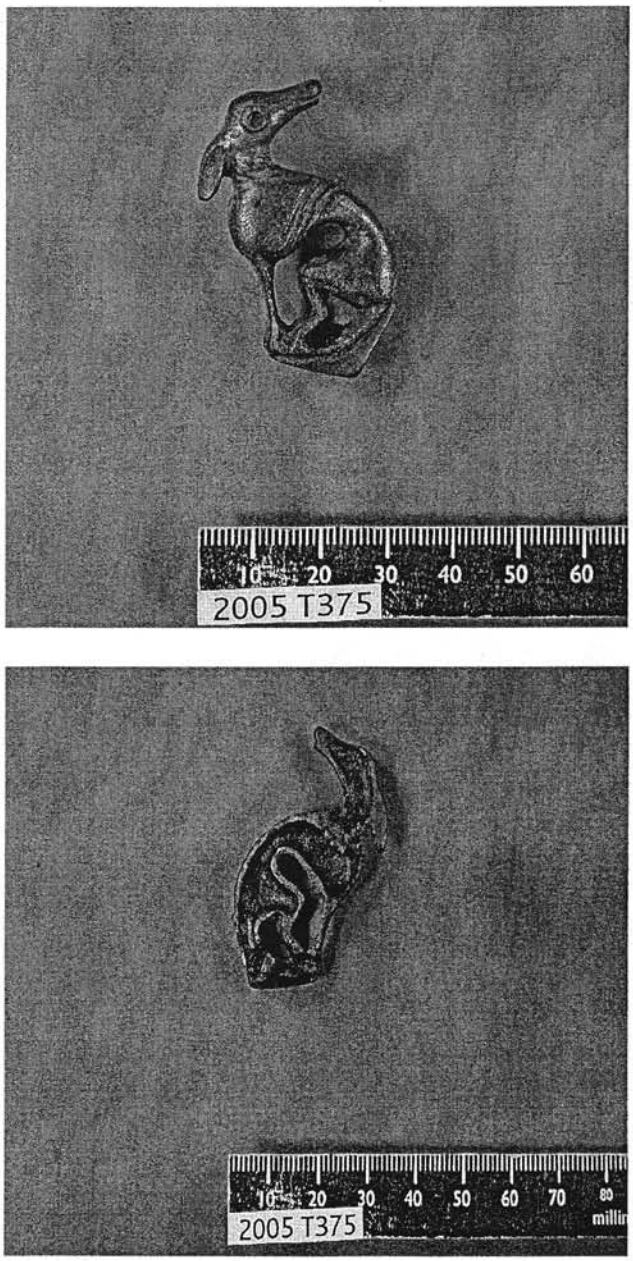
Only a fragment of the iron pin remains, corroded in position in the eye of the single flange. Otherwise the brooch is intact, including the obliquely-slotted catch-plate.

The design is elegant and the casting and finish extremely finely executed. The entire brooch is given up to the image of the hound, excepting only a small basal triangular field, which represents the ground on which the animal is seated. The animal is well-observed, anatomically correct and sensitively modelled, with its distinctive features subtly heightened by slight stylisation. The long tapered muzzle with lightly-parted lips, large eye and long down-turned ear capture well the image of the animal at rest - seated on its muscular haunches with characteristic long slender legs and extreme hollowed waist divided from the powerful shoulders by the clearly-depicted rib-cage. At the neck a collar is shown.

Tinning extends over the entire front surface and onto the rim of the hollow-cast back.

A very similar, though seemingly less accomplished, brooch, said to have been found in Syria, was recorded in the 1980's (R. Hattatt *Brooches of Antiquity*, Oxford 1987, 246, 248, Fig. 77b).

The brooch dates to the second century AD, is 45.2 mm in height, and weighs 15.8g.



Tinned copper-alloy greyhound brooch, front and back.

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Crossword Answers

Across 1. Vacate 4. Chipping 10. Strigil 11. Rootlet 12. Goat 13. Carbon date 16. Tannic 17. Placate 20. Marches 21. Basque 24. Mildenhall 25. Bath 27. Limited 29. Mercian 30. Manuring 31. Flange
Down 1. Visigoth 2. Curtain wall 3. Toga 5. Harebell 6. Phoenician 7. III 8. Gutter 9. Clean 14. Antiquarian 15. Ribchester 18. Menhaden 19. Seahenge 22. Emblem 23. Clamp 26. Oral 28. Man

Gallery closures at the British Museum

I wanted to remind members (as reported in *Lucerna* 30) that the Roman Britain Gallery (49), as well as the Iron Age gallery (50) at the British Museum are now closed to all public access. The closure is expected to last for a year, so are due to re-open in early 2007.

From April, a new gallery will open on the ground floor at The British Museum (Room 2, between the Grenville Shop and the Enlightenment Gallery). This will include selected items from the Roman collections from Gallery 49, such as the Mildenhall Great Dish and the Ribchester helmet. So some 'iconic' pieces at least will still be on display.

For more information, please do not hesitate to contact me.

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Responses to reports in Lucerna 30

I have received a couple of responses to articles which appeared in the last issue, the first concerning the 'test piece', the other concerning the Iron Age shears.

The first comes from Martin Henig:

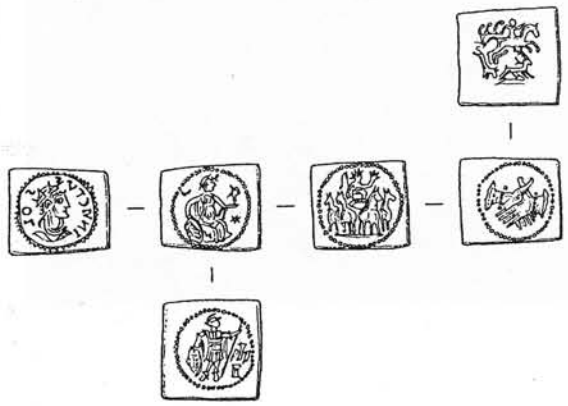

Fig. 1. The Kingscote cube. Reproduced from Timby, 1998.

'The publication of the leaded bronze object (*Lucerna* 30), belonging to a certain Sabat(i)us brought to mind one of the most interesting small finds which came my way during this period, a cube in the same material with intaglio devices on each side of which five were in beaded borders and one had an identical pair of clasped hands. It was found at Kingscote, Gloucestershire and is now in Corinium Museum (M. Henig, 'Cube seal of copper alloy', in J. R. Timby, *Excavations at Kingscote and Wycomb, Gloucestershire*. Cirencester 1998). I suggested that the devices there may have been employed to make lead sealings for official packages. This seems less likely for the Essex object.

The idea that it may have been used to make repousse jewellery is a good one, especially as there are a number of examples of repousse goldwork showing clasped hands within beaded borders, for instance from Richborough, Kent, Grovely Wood, Wiltshire, Selsey, Sussex and from the Akenham Street near Cirencester (M. Henig, Corpus of Roman Engraved Gemstones from British sites, BAR 8, nos. 775-778).

Both the cube and the ring bezels are of late third and fourth century date. The Essex example is presumably mid fourth century and in broad terms fits in with the dating of the other items mentioned.'

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Joyce Compton writes:

'The decorated shears in the article on p. 2-4 are from Essex and not Hertfordshire – indeed Matching Green is in Essex and not Hertfordshire, although the shears were found further away – on a site just to the north-east of Elsenham (interestingly)'.

A tribute to Catherine Johns and Don Bailey

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At a special event held in the British Museum on Thursday 27th October, a group of colleagues, friends and family gathered together to celebrate the presentation to the honorands of a volume entitled *Image, Craft and the Classical World, essays in honour of Donald Bailey and Catherine Johns*.

After Catherine retired, the Roman Finds Group invited her to become its Vice-President as a mark of our esteem and affection, and through the name of our newsletter *Lucerna* (the lamp) we can also claim a link with Don, who is held in equally high regard. Neither Don nor Catherine could ever be called *eminences grises*, but in a sense they do exert a powerful background influence on the study of archaeological artefacts. Their conjoined bibliographies are so wide-ranging that it is difficult to write anything about objects without citing Bailey or Johns on one subject or another. More directly, both have always been a cheerful source of advice, information and guidance to many of our members.

The respect in which Catherine and Don's scholarship is held spreads far beyond Britain, and the book contains papers by some of their colleagues from the British Museum and by other archaeologists from universities, museums and field units from Britain, France, Switzerland, the USA and Canada, many of them RFG members.

The volume is the result of an informal collaboration between the British Museum, the Roman Finds Group and Instrumentum, and has been published by *Editions Monique Mergoil* as an Instrumentum Monograph thanks to the generosity of Monique and of Michel Feugère.

A flyer with further details of the contents and an order form is enclosed with this edition of *Lucerna*.

Study Day Reviews

Roman Food Day
Museum of London
19th September 2005

Many thanks to Chris Lydamore for organising a splendid food day with an excellent group of speakers, and to Jenny Hall for hosting the event. There were about 15 attendees, and lots of lively discussion and debate.

'Mortaria in Roman Britain: are you what you eat?'

Lucy Cramp (University of Reading)

Lucy provided an overview of mortaria and her own current research. Lucy is currently collecting samples of mortaria in order to conduct lipid analysis to see what types of food were processed in them.

Mortaria originate in the eastern Mediterranean, with the earliest dated to 4th century BC Athens. They seem to have taken off in the west of the Empire, with 1st century AD industries in Gaul and the Rhineland. It is possible that some reached Britain pre-Conquest, but after the invasion they flooded in with the army, and really take off in Britain in the 2nd and 3rd centuries AD. The earlier imports tend to be very heavy and thick, the later ones less chunky and a little finer, sometimes including decoration. Later on you also get colour-coated forms. Sometimes the spout seems to be just an afterthought on these vessels. There is high abundance of mortaria at more 'traditional' rural sites in the north and west, and also at ritual sites like Lowbury Hill.

As for use, there is a helpful figurine of a mortaria being used with the vessel placed in the lap. There are no pestles specifically for mortaria use (there are stone ones, but these have never been found in direct association), so it seems likely that wood was often used. Literary evidence, particularly Apicius, has numerous references to mixing and pounding: for instance there are 27 explicit references to pepper.

Lucy's doctoral research will address questions such as: why are mortaria so popular in Britain? Is there variation between the use of mortaria at different site types? Was the vessel being absorbed for pre-existing purposes or newly created ones? The analyses will look for intact triacyglycerols, fatty acids, sterols, wax esters. There are obvious problems, such as the fact that these can all deteriorate, and that mortaria would have been used for more than one purpose.

The research will draw material form a wide range of sites, including Piercebridge, some sites in Leicestershire (*and other British sites were offered after the talk – Ed.*) and will also look at vessels from Carthage and Pompeii.

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'Food from Roman London'

Jenny Hall (Museum of London)

Jenny kindly provided the following summary of her paper.

The evidence for food in Roman London comes in a variety of ways – from structural remains of hearths where the cooking took place, from food containers and from the animal bones, pips and seeds, sieved and painstakingly identified by environmental archaeologists.

Kitchens

Only the richer of houses may have had a kitchen like that reconstructed in the Roman Gallery at the Museum of London, although no such structural remains have been found. Based on Pompeii, it shows a kitchen range with a storage area below. On the top, charcoal or wood was set in recesses and an iron grill placed over the top so that pots could be heated or food cooked directly over the embers. Most kitchens, on the other hand, would have been shabby, rather primitive and smoky as there was

little ventilation. There was no running water and water had to be collected from nearby wells or collection points. Rather than have separate kitchens, more basic domestic houses had simple multi-functional living areas where a hearth was either built as a semi-circular brick structure against a wall with charcoal set below and a grill across the top or sunken into the beaten earth floor and lined with clay with an adjacent clay hot-stand and an integral hollow for rubbish.

Cooking vessels varied from large iron or bronze cauldrons to smaller metal saucepans and flat open frying pans with metal strainers and the normal kitchen utensils of ladles, spatulas and wooden scoops. Ceramic vessels, some with tripod bases for standing amongst the embers, would have also been used. It has been estimated that 90% of all Roman pot can be associated with food transport, preparation, storage and consumption. The mortarium was a 'must-have' in every kitchen and they were used so often that the bottoms were worn through and thrown away. Numerous examples have been excavated from London, many made in the Brockley Hill or Verulamium region, but others were imported from further afield – Gloucester, south-east England/ northern France, the Rhineland and Campania in Italy. Other ceramics have been classed as oven-to-table ware. Pompeian redwares had a functional but distinctive red slip, which, for cooking purposes, made it heat resistant and non-stick. Examples of such vessels used for bread making were found still with their flat loaves at Pompeii. London examples had sooting on the outside suggesting use over an open fire and a sizable quantity of imported Central Gaulish examples were found on the waterfront at Regis House.

Milling and baking

Basic foods like bread were produced locally. Bread was mainly made from spelt wheat or it was made into porridge or gruel. The evidence of milling grain has been found in abundance in London. It was either ground by hand using hand or rotary quernstones or by large hour-glass shaped donkey mills (identical to those found in Pompeii). At Poultry, fragments of at least four donkey mills (in addition to a complete example from Princes Street) and over one thousand fragments of rotary quernstones were found adjacent to the building identified as a bakery. Large water-powered millstones have also been found in the Walbrook stream and a possible watermill excavated from the River Fleet. There was no shortage, therefore, of machinery in London for producing stone-ground flour and these various methods must have produced large quantities of flour for a large hungry urban population.

A baker's shop, excavated during the Jubilee Line excavations in Borough High Street, Southwark, had a large store of wheat and barley, prior to the building burning down. Other grain stores have been found and, with them, the presence of the granary weevil, a beetle that fed on stored grain just as it was beginning to rot. These creatures only appear in Britain after the Romans began importing large amounts of grain from the eastern Mediterranean. In a bakery at Poultry, deposits of cereal bran suggested that wholemeal flour was being sieved to make finer flour, white flour being regarded as higher quality. Large wooden dough troughs were also found in the building thought to be for preparing the dough prior to cooking. Bread ovens were built as low round ovens where the oven was heated up, burning wood or charcoal, then cleared out and the bread put in using long-handled spatulas.

Taverns

Fast-food establishments existed at Pompeii, serving fresh fish, ham and sausages. It is likely that a large town like London also had stalls selling such fast-food so that workers could buy a quick snack during the day. There would have also been taverns where you could go for a hot meal and something to drink. Evidence from near Fish Street Hill/ Monument indicates such an establishment near the waterfront where the waste dumps revealed chicken and pigeon bones.

Meat

In London, meat formed a large part of the diet, particularly beef and to a lesser extent, sheep, pig and smaller numbers of chicken, geese and duck. The high cattle count in London is a strong indicator of Romanisation although the amount of meat eaten may not reflect the true Italian diet, which was mainly fruit and vegetable-based with meat as a supplement. The tradition of meat combined a pre-Roman British diet with that of the Romans.

Many of the cattle bones show signs of butchery indicating that they were bought as joints of meat from the butchers. During excavations for the Jubilee Line in Southwark, a series of 1st-4th century buildings revealed large dumps of cattle bones. One dump had bones that consisted of skull and lower limb parts while other dumps were composed of heavily butchered upper limb fragments. This is clear evidence for the major division of the carcass into meat-rich and bonier cuts. There was consistent evidence for the efficient removal of meat from the meat-rich parts using a cleaver. The site must have been a butcher's shop where the animals were killed, jointed and then the meat sold.

Pigs, chickens and other animals were kept in the backyards and outhouses of many of the basic domestic houses in London. There is also some evidence for local husbandry as the bones of some newly-born/ young animals have been found. From studying the animal bones from all the sites excavated in Roman London, animal bone specialists have found that it is now possible to estimate the height of the animals during the Roman period. They were considerably smaller than those of today. The shoulder height of a sheep was 50cm, that of a pig 70cm and of cattle 100cm or more.

Poultry bones are numerous and it would seem that chickens were being consumed during religious activities in the Temple of Mithras. Higher status foods included game - hare, crane and woodcock. The Poultry excavations also had a bone from a fallow deer providing evidence for its introduction by the Romans in the third century. It is thought to have been re-introduced by the Normans.

Fish

Evidence from rubbish pits show a high consumption of fish. In rubbish beside the hearth in a craftworker's dwelling at Poultry, evidence was found for fish being eaten from the Thames estuary including thornback ray, smelt, herring, eel, cod, plaice and mackerel. Plaice in particular was a popular fish in first-century London. Oysters and scallops were also a common local food and Roman Londoners also had access to freshwater pike and carp, North Sea haddock and Spanish mackerel. As well as fresh fish, there was the ubiquitous fish sauce imported into London. But excavations at Peninsular House on the waterfront revealed a high concentration of many thousands of young herring and sprats which, along with timber vats, suggest that fish sauce was also being manufactured in London.

Fruit and vegetables

As for fruit and vegetables, their seeds survive in Roman London's waterlogged conditions or are common finds in cess pits. Excavations have revealed stones from native fruits - sloes, cherries and plums and pips from blackberries, wild strawberries and small crab apples. Hazelnuts and cucumber were also grown locally. Cherries, grapes, figs, sweeter apples and walnuts were imported but may also have been cultivated here, introduced by the Romans. Onions, leeks, radishes, carrots (much paler than today) and indistinguishable varieties of beet would also have been eaten. Pulses are less easily preserved but imported lentils and locally-grown peas and horse beans (an primitive form of broad bean) have all been identified.

Imported foods

Amphorae of olive oil, wine and fish sauce were shipped to London in quantity. Olive oil was used for cooking and lighting and fish sauce was a basic ingredient for most savoury dishes. Olive oil and olives and sweet grape concentrate

came from Spain, wine from Italy, Greece and Southern France and fish sauce from southern France or Spain. Painted inscriptions on two examples boast that Lucius Tettius Africanus supplies the finest fish sauce from Antibes in southern France (the amphora also contained the bones of Spanish mackerel), while the Asicius family were producing fish sauce in Cadiz made from the best tunny.

Wooden barrels came from the alpine region of Germany, some holding as much as 550 litres of German wine. In London, such barrels were re-used as linings in wells. Falernian wine from Campania was regarded as the best wine but there is evidence from London for a more locally-produced vintage. A complete British-made wine amphora and sherds from over 300 other examples have been identified as coming from the Verulamium region and the complete amphora was stamped with the potter's name, Senecio. This suggests that there may have been a flourishing British wine-making industry in the 1st century that centred around St Albans and supplied London.

Exotic imports from the Mediterranean include pine nuts from the stone pine as well as peaches, mulberries, almonds, olives (from Italy and Spain), lentils (from southern Europe) and dates (from Palestine). Figs and grapes may have been imports or locally grown. Evidence for the pomegranate has recently been found for the first time in Roman London which would have been used either for medicinal purposes, as a conserve or as a dessert.

Ritual foods

Stone pine has been found on many sites and seem to have some religious significance. Some cones were found in the Temple of Mithras as well as the chicken bones mentioned previously. Other examples have been found in burials, one burial, in particular, being that of a cremation of a young woman whose remains were placed in a ritual pit in the cemetery at Great Dover Street in Southwark. This cremation produced outstanding evidence for the Roman diet. Charred plant remains and animal bones were found amongst the cremated human bones. There were the bones of at least four chickens and a dove. There was also a complete date (the first to be found) and almond (both imports), several figs, hundreds of stone pine nuts and several types of cereal wheat - obviously there as ritual offerings for the deceased. All the foods confirmed the wealth and status of what was rather an unusual burial.

Herbs and spices

Evidence for herbs and spices from Roman London shows that coriander, rue, dill and summer savoury were all present. The merchant's shop at Poultry had a mix of mustard, dill, fennel, coriander and black cumin. The cumin would have been an import from southern Europe or North Africa.

Dairy products

There is no evidence for dairy products as such and although olive oil was the basic fat used, in provinces like Gaul, butter and cream was incorporated into Roman dishes. A list of foodstuffs from Vindolanda, for example, lists butter and lard. Little milk was drunk but was used for cheese, especially that made from goat and sheep milk. However, there is evidence for food for the skin made from animal fat, starch and a trace of tin oxide to produce a translucent face cream, found in a tin canister as a ritual deposit at Tabard Square in Southwark.

A balanced diet

The effect of a good balanced diet is evident on the human bones. Skeletal research from Roman London's cemeteries show that, on average, male Roman Londoners were 5'6" (169cm) and females were 5'2" (158cm). The food, coarse and unrefined, required chewing. The lack of sugar led to only 7% of teeth having signs of decay but the chewing wore down the teeth considerably leading to frequent cases of dental abscesses on the jaw bones. Roman Londoners, therefore, ate a more than adequate diet with protein from fish, meat, dairy produce and pulses, vitamin C from fresh fruit and vegetables and vitamin D from fish oils, liver, eggs and sunlight. A lack of vitamin C in some

cases, however, did cause some leg ulcers and 10% of bodies had these.

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'Metal versus ceramic'
Sally Grainger

The title of Sally's paper is drawn from an ongoing (amicable) argument she has been having with Andrew Dalby regarding a key piece of terminology used in ancient texts. The Greek 'oenococtum' has been interpreted by some as 'cooked in wine'; but Dalby believes that it should read '*a(h)enococtum*', cooked in bronze.

There are a huge range of vessels used for cooking which are mentioned in the ancient literature. These include '*teganon*' (Greek), a metal or ceramic frying pan; '*caccabum*', a 3-legged pot; '*pultarium*', a pot for porridge or stews. Apicius will often say 'take a **new** *caccabum*' showing that you do not want to taint of previous foods. '*Zena*', '*olla*', '*dolium*' – all used to cook whole animals (the last also wine); '*eneum vas*', bronze vessels to preserve food, '*vitrium vas*', a glass jar for the same purpose. 'Patina' and 'patella' were much the same thing, used for stewing and baking, and also to make dishes using egg to create a thick omelette. There are terms such as '*patella fictilem*', meaning made of clay; but '*patella subtilem*' is less easy to interpret; as it means 'thin', does that imply a metal vessel – which would naturally have thinner walls than ceramic?

'*Patina apiciana*' is a famous dish, which was made up of layers of pastry or bread between meat or sauce – thought be some to be the origin of lasagne. Some North African wares (e.g. Riley 467) is a deep patina for these types of dishes. '*Operculum*', a lidded dish, and by implication a patina; '*cumana*', a dish made from a specific clay from Cumae. '*Angularem*', an angled dish for turning out, and also used for roasting.

Metal equipment is specifically mentioned. '*Craticula*' refers to a gridiron for basic grilling; '*fretale*' was used to boil or seethe, and also to put in the oven; '*sartago*' is a flat frying pan for pieces of meat for instance. There are also Greek cooking terms: '*opto*', to dry cook, roast, bake, grill; and '*hepso*', to cook in liquid, be it oil or wine.

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'An overview of Samian from La Graufesenque'
Geoff Dannell

The Samian industry based around La Graufesenque in the south of France took off after the potteries at Lyon (c. 50BC – 10 AD) had fizzled out. This was already an established mining region, and it is possible that the road network which had been constructed helped to establish it as a pottery producing region as well. Pottery was soon being exported south the Narbonne, allowing seaborne export to the north of France and beyond.

Forms produced included Ritterling 9 and Dragendorff 29. Geoff pointed out that the the way we classify forms is all very well, but it should be remembered that they could be produced in a whole range of sizes, meaning that the forms have very little to do with function. Stamps show that exports were made to the Rhineland in the Augustan/Tiberian period, and the earliest stamp in Britain comes from Silchester.

There are a number of pieces of pottery which provide a firing record. One records a total of 33,500 vessels fired in one go. They were making vessels described as '*pannas*'; '*catilus*'; sizes are provided, as are potters' names. There are also the names of those who have put their vessels inside the kiln, in addition to those put there by the owner of the kiln. Also provided is the firing number – 10 – which tells us that this kiln is producing at least 300,000 vessels are year.

There are also accounts of work down in the potteries by slaves of Atelia. These pottery records are produced when the clay is leather hard, then fired and slipped to preserve them; they are quite deliberate official records. One describes a number of processes: 13 days work, digging clay; four days at Capuries, probably a market; carrying wood for the firing. Also a reference to '*ad samiandum*' –very curious! The first reference to Samian, probably relating to the slip. There is another record which is a contract for the purchase of a slave.

These records also mention a number of vessel names, but we cannot tie these easily with Dragendorff forms – the potters obviously did not think about their wares in the same manner. There are interesting ones such as '*Aecetabali*', for seasonings, a measuring cup; sometimes with qualifying adjectives such as '*duprosopi*' – 'with two aspects'. This could relate to Dragendorff 27, although there are other forms which could also fit the bill (24/5, 22, 33).

Some stamps on Samian from La Graufesenque come in the form of mottos. Examples include 'CERVESA R[EPLE REMIS' – 'fill me with beer' (given the type of vessel this was from, perhaps it was beer mixed with honey or fruit – like the Belgian flavoured beers?); 'VENI AD ME AMICA' – 'come with me, friend'; 'TAM BENE FICTILIBVS' – 'what a good pot I am'; 'BIBE AMICI DE MEO' – 'drink with me my friend'. Or simply 'VINVM' – 'wine'.

'When the kilns not hot'
Chris Lydamore

Chris gave a stimulating talk about some experimental work he has been conducting. More often than not, experimental archaeology with ceramics involves firing; given here were the results of some experiments on pottery out of the kiln. Chris also feels that there ought to be a better forum for experimental work, which is rarely published, for a variety of reasons (because it is conducted with personal interest; because experimenters often feel insecure about what they do). He suggested that ICT could be the way forward; guidance notes could also be produced for experimenters; there would at least be a forum for debate.

Chris first outlined experiments regarding the mould often seen on pots, asking the question whether or not this would have been a problem at the time. So he produced four white pipeclay pots to test this. Two were used just once, one water dipped, the other with food; neither showed signs of mould. Neither did two others which were used for a month, a least initially; but after a month, and two days of being left, one showed excessive mould growth. This was the pot used for food but dry, without being water soaked before use. This shows two things: if pottery was in daily use for eating from, it probably did not become mouldy; and if dipped in water before use, this provided a kind of 'non stick' surface and inhibited mould growth, because the porosity of the vessel for oils and so on was greatly reduced. So the implication is that people had one main dish they used every day.

In his second experiment, Chris began looking into the thick limescale residues he had noticed on a number of Harlow vessels. The only way they could have got this is if they had been used to boil water. But the water itself could not have been rainwater; it needed to have filtered through the local limestone, in order that it could have the right chemical composition for the formation of limescale. This in turn showed that the water was probably drawn from wells, rather than coming from rainfall caught in vessels.

What were they using the boiled water for? Chris initially thought eggs; but the problem is that Harlow does not produce chicken bones. However, there are large quantities of cattle bone, many with butchery marks, and also a cheese mould. So his theory is that they were perhaps boiling the water to create steam to gently warm milk to make butter

and cheese. Cheese was allowed to set in baskets – obviously these have not survived.

Richard Hobbs
with text for 'Food in London' paper provided by Jenny Hall

Building Bridges: a comparative approach to Roman and Medieval artefacts
University of Kent, Canterbury: 28th to 30th October 2005
Joint meeting held with the Finds Research Group 700-1700

The Roman Finds Group autumn meeting was a joint meeting with the Finds Research Group, and given the undoubted success of the event, is something which will hopefully be repeated in future. There were around 65 attendees, and an excellent range of themed papers combined with lively post-session discussions, a summary of which is provided below.

Theme 1: Dress

Ellen Swift (University of Kent) 'Roman dress accessories in the social context: the iconography of toilet and adornment on Roman hair pins'

Ellen discussed one aspect of her wider project on decorative art: Roman hair pins and how they should be interpreted. Hair pins were obviously a functional item, but their decoration can also be instructive. As for their practical use, most finds are without a context, but there are examples in both decoration and archaeological evidence which show them in use. For instance, there is a grave from the Butt Road cemetery, written up by Nina Crummy, which has the pin in the correct position. Hilary Cool has argued that the length of the pin would relate to the changing fashions for the length of hair. And then there are illustrations on the Proiecta casket in the Esquiline treasure, for instance, which shows Venus at her toilet looking in a mirror and placing a hair-pin into her hair, which is mirrored in another panel by Proiecta herself mimicking the same actions.

Ellen was mainly discussing Cool's types 7 and 18. These show busts of woman with elaborate hairstyles, sometimes Venus, hands holding objects, and others show goddesses often associated with fertility (e.g. Isis). Examples include Venus putting on or taking off a sandal (British Museum); and a silver pin with a hand holding a pomegranate.

Previous researchers have interpreted these representations in a number of ways. For instance the hand holding what looks like a pomegranate has naturally been associated with immortality. The pomegranate and Venus have also been suggested (e.g. by Catherine Johns) as being linked to fertility.

In this paper it was argued that most of the images are related to beauty and femininity. Many show the actions of the toilet, and we can see them as mirroring the construction and definition of an elite woman. So hairpins as a marker of wealth, womanhood and feminity – as is often seen on funerary monuments with toilet scenes (for instance, a sandstone relief from Chester holding a mirror, and the Proiecta casket as discussed above). Perhaps it can be taken as far as to suggest that they represent the woman at the time of marriage; ready to be a good wife. There are many examples therefore of self-referential decoration, with the pin itself showing what should be done with it; for instance those with elaborate hairstyles replete with lots of pins. Thus the pin sometimes prescribes behaviour. It is unclear however whether the crude bone pins, which copy the more elaborate, better quality pieces, have a meaning which is understood by the user.

Gabor Thomas (University of Kent) 'Later Anglo-Saxon ornamental metalwork: questions of context and social meaning'

With the advent of metal detecting, there has been a vast increase in the number of finds of this nature. An example of developments in this field are stirrup strap mounts; previously thought to be box or book fittings, now known, on the basis of comparisons with Scandinavian

grave groups, to be for a different function altogether.

It is often difficult to determine the exact functions of different categories of artefact. For example were disc brooches male of female? You can't, for instance, rely on size; there is a very large example which refers specifically to a female owner. Hooked tags too present problems: for example, in one grave they were found near the ankles, which would suggest their use as garters. But others have been found all over the body in graves.

The larger number of finds known has allowed some interesting patterns to be observed. For example in 2001 in Lincolnshire, 417 dress accessories could be attributed to the 8th/9th centuries, only 135 to the 10th. This would seem to suggest a decrease in the number of pieces being produced. There are also less examples in precious metals – what might this mean? That there was a shortage of gold and silver? That more money was going into the church? Pewter and lead alloy disc brooches become more common but you can't therefore assume that these meant that the wearers were of a lower status.

During Alfred's reign, it seems that there was a deliberate attempt at social renewal. In decorative arts this seems to have filtered down to all categories of finds. For example, there is an increase in the use of figurative work, like a 9th century piece from Brandon, Suffolk, showing a naked male with his hands raised in the orans position, as if engaged in prayer. This motif persists for a number of generations.

How is this orans figure – often associated with zoomorphic imagery – to be interpreted? Thinking of it as a simple representation of a figure at prayer is problematic; it doesn't fit well with other late Antique images showing similar things (*e.g. Lullingstone villa wall paintings - Ed.*). Similar naked figures are shown on Merovingan buckles. Is it possible however that some relate to the biblical episode of Daniel's deliverance from the lion's den? Others have offered different interpretations of these naked figures: for example Thompson has suggested they are related to death and nakedness, as a kind of *memento mori* type motif, a metaphor for the defensiveness and vulnerability of death. Stirrup strap mounts also sometimes have a naked figure, often entwined with beasts. Could this relate to Christ's struggle, triumph over evil?

Theme 2: Medicine and healing

Unfortunately Sally Crawford was unable to attend, so this session consisted of one paper only.

Iain Ferris (Independent Consultant) 'The comfort of strangers. Anatomical ex-votos in Romano-British and Gallo-Roman religious practice'

The use of representations of body parts to be deposited at shrines was started in Italy in the fifth and 4th centuries BC. One example is at Ponte di Nona. This paper updates that of a number of years ago given at a Theoretical Archaeology Conference in Glasgow.

The number of ex-votos Iain has tracked down to date are between 56 and 106 (a large number are uncertain). These include 34-84 eyes, two whole people, 11 legs or feet, six hands or arms and three pairs of breasts. But when this is compared to site at Fonte Sequasi near the source of the Seine, it shows the relative paucity of the British evidence: the latter site alone produced 97-102 'whole people', swaddled infants, 212 busts or heads, 25 breasts (single or pairs), 57 internal organs, 54 hands or arms. These were made from a number of different substances, including copper-alloy, stone or wood.

The purpose of these ex-votos would appear to be straightforward. They either represent a prayer for the restoration of good health, or are given as thanks for health being restored. In turn, this relates to the fact that the sick in the Greco-Roman world were somewhat

stigmatised, and restoration of health meant re-integration back into society.

Sometimes, those shrines which have a lot of one particular type of ex-voto might suggest a specific type of shrine for specific conditions. For instance at Lydney, there are 100s of female related items (in this case, not ex votos as such), which might suggest it was a female only shrine. Perhaps the Wroxeter gold eyes also indicate a specialist use for that temple.

It should not however necessarily be assumed that a direct link can be made between the ex-voto and an ailment of that particular body part. Sometimes the ex-voto might be symbolic in a different manner: for instance eyes might simply be a wish for the god to recognise the person and thus help them; perhaps feet were used to ask for or give thanks to safe passage on a journey.

There is continuity as well into the later medieval period, and indeed to the present day. For example, there is a medieval image of a church which shows the various different types of votos hanging in the background. This is immensely useful because it might demonstrate how they were placed in shrines at earlier times. In addition, it shows that ex-votos were also used in a Christian as well as pagan context. As for modern day examples, Santa Maria dell Grazia, outside Martaba in Northern Italy, has a number of wax ex-votos all arranged on the walls in intricate little patterns. And in Mexico the practice also persists; it is possible to find ex-votos of eyes, hearts, arms; and even a sleeping child.

Theme 3: Writing and Literacy

Colin Andrews (Open University & University of Kent) 'Researching Roman seal boxes: some methodological approaches'

Colin outlined ongoing research on Romano-British seal boxes. (*See also* Lucerna *27, January 2004, for a summary of the undergraduate dissertation work conducted by James Tongue – Ed.*). The boxes come in a variety of shapes, and most are enamelled. As for how they worked, this is not entirely clear. They always have four holes in the base and two slots at the side. It is assumed that the seal was placed inside, the impression made in the wax, the lid placed over the top to protect the seal, and twine used to tie the seal box, with the aid of the slots and the holes, to the diptych. One example recovered from Bushe-Fox's excavations at Richborough would appear to support this interpretation – it still had the wax inside.

The research is at the moment restricted to Kent, but the intention is to extend it. There are only 26 boxes recorded in Kent, and 22 of these come from urban/ military contexts. This ties in with Ton Derks study, which showed that 61% came from military sites and 22% from Roman towns. They are certainly not a big feature of shrine sites.

Returning to the issue of use, it is far from clear if they were used strictly for writing tablets. Many writing tablets were sealed without using them – the Vindolanda material able demonstrates this – and in any case, an illustration from Pompeii shows a wax seal without a box. Also interesting is the seal box from the Snettisham jeweller's hoard, because this still had string attached. In this case the hoard is extremely well preserved as it still had its pottery container, but no evidence of any writing tablet. This must imply that the seal box was used to tie something different, perhaps a bag which contained some of the jeweller's wares. Maybe they are often amuletic, designed give protection to the contents of a bag around which they are tied. And to some extent they seem to be a north-west Europe object only; for example, there are none which have been found in Italy.

Discussion: it was suggested that the seal boxes were used for quite specific types of document, as it would seem unlikely that they could have been used every-time a seal was necessary. It

would also not make sense to have such a relatively well-made attractive object disposed of after one single use – so perhaps they were for use for important legal documents only?

Tim Pestell (Norwich Castle Museum) 'Temporary texts and signs of status: the Anglo-Saxon stylus considered'

Although the stylus was very common in the Roman world (*as readers will know – Ed.*), they are far more restricted in the Anglo-Saxon period. Tim has gathered together 102 styli from 37 sites, although some of these might be earlier (e.g. Burgh Castle and Santon Downham). There is also a problem with the fact that many are undated metal detector discoveries. This means that 72 of these do not have any decent dating evidence. The 22 from Flixborough are the best dated, but even within these, seven were unstratified and there is a problem with residuality. But nevertheless, it is still the largest single assemblage, and as many of these are made of iron, this demonstrates that iron styli are far more common than previously thought. Metal detectorists also discriminate against iron when detecting, which compounds this problem.

What can be said about literacy? It can't be assumed that it was only the clergy who used styli and were thus literate; it is known that some warriors were also educated to read and write. The same can be said of regional variations; although most of the material comes from East Anglia, this is probably related as much to reporting of discoveries than any other factors.

There are also examples of styli with piercings in their eraser ends, for instance one from Flixborough and another from Norton Subcourse. So this suggests the use of the stylus as an ornament: was it a deliberate attempt to demonstrate literacy by use of display?

Single finds can be instructive: they many indicate the presence of an ecclesiastical site, hitherto unidentified. Examples include finds from Pentney and Bawsey. A useful discovery was a stylus found with a body at Ipswich, which has been dated to 645-680AD. This example had probably been placed in a bag on a belt.

Theme 4: Finds contexts

Jörn Schuster (Wessex Archaeology) 'A late 5th – early 6th century context from Springhead, Kent'

Jörn drew the combined groups attention to an interesting discovery which emerged during post-excavation work on the finds from Springhead in Kent (Vagniacae), excavated during the extensive archaeological work which resulted from the construction of the channel tunnel rail link (A full write up of this brooch is provided in this issues of *Lucerna*). In a pit dated to the late 5th to early 6th centuries, some fragments of pottery of uncertain identify were discovered. But with these pieces was an interesting iron brooch, the X-ray of which revealed attractive silver inlay and a button at the foot. This brooch is very similar to one found at Frénouville (grave 529) with a belt plate. These brooches are considered as being Visigothic, with most examples centring on Toulouse in France and Toledo in Spain. There are some outliers in Northern France; and now, it would seem, Britain.

Discussion: Ringlemere was mentioned as a possible parallel; it is currently uncertain if any similar items have emerged from the early Anglo-Saxon graves there, but not impossible.

Mark Houliston (Canterbury Archaeological Trust) 'The use of correspondence analysis in examining finds assemblages from late Roman urban contexts'

Mark outlined the use of a statistical technique, correspondence analysis, in order to compare the assemblages from a number of sites the Canterbury Trust have excavated in the city over the last few years. Three different types of site have been identified: road surfaces; occupation deposits and floors of buildings, the

latter often made up of residual materials. The longer term objective is to compare these results with other town assemblages from south-east Britain and northern France. Some of these sites have very good excavation reports, others are less well published, but for those it will be possible at least to compare bulk categories of finds, such as pottery.

The results of correspondence analysis, a technique used successfully by Hilary Cool, were presented. Bulk finds catalogues were used for a number of different sites in the Canterbury area. The analysis shows correspondences between rows plots (sites), and types of material (columns), leading to group clusters. It is able to highlight sites which differ from the norm, for example 'CW12', a site with late Roman activity at the base of the city wall. The material here consisted of a dump of material used to build up the height of the rampart, so it a different type of site to the three key groups outlined. Once removed and the analysis re-run, it leads to clearer results; for instance, road surfaces cluster, as do material types.

David Petts (Durham County Council)
'Votive deposition and religious identity in Roman and early Medieval England'

In the late Roman period there are examples of early Christian deposits, such as the votive leaves in the Water Newton hoard. These represent the continuation of a pagan tradition; there was a long period when early Christians were working out how to enact their religious practices, and there was bound to be a continuation of some former religious rites.

Most of the talk was concerned however with fonts and containers. In medieval times, fonts were often buried in churches, earlier fonts sometimes being used as bases for later ones (e.g. St Andrews in Ewerby, Lincolnshire). This practice of burying fonts clearly relates to the idea of the font symbolising both birth and death; as St Ambrose said 'The font is a burial'.

There are a number of lead tanks of the 9th and 10th centuries which we might accept as being fonts. These include Willingdon, Sussex, with an equal armed cross, and two lead tanks from Flixborough, which contained carpenter's tools and a medieval bell. At St Eanswythe in Folkestone, there is a re-deposited burial in a lead tank, with the remains of the saint herself, which was built into the church wall.

For the earlier period, evidence is more sketchy. It is likely that baptism often took place in rivers, just as Jesus had been baptised in the Jordan, and indeed this practice is mentioned by Bede. But there is a possibility too that some hanging bowls were used as fonts; for instance, one from Faversham has a series of crosses decorating its mounts. Could it also be that the hanging bowl from mound 1, Sutton Hoo – in association with the Saulus/ Paulus spoons – had also served a similar function?

Other hanging bowls appear to have been ritually deposited. A hanging bowl from Morton Warren in Lincolnshire had been carefully wrapped in a piece of cloth. At St Paul in the Bail in Lincoln, a hanging bowl had been left *in situ* in a robbed out grave. Could it be that it had not been accidentally overlooked? The St Ninian's isle hoard, which included a bowl, had been placed under a stone slab.

During the Roman period too, there is evidence of the ritual deposition of tanks which might be considered fonts. Lead tanks from Icklingham, Ashton and Heathrow were found in watery contexts, such as wells and marshland. Icklingham has also produced a hoard of ironwork, which shows that the (ritual) deposition of ironwork and lead material often goes hand in hand. There are also examples of what could be interpreted as Christian pewter sets being buried in a ritualistic manner, for instance the Appleshaw hoard, pewter found in the well at Heybridge, deliberate burial at Caerwent. All would seem to be the initiation of a long term ritual practice of burying Christian objects at the end of their life-cycle.

Discussion: The Icklingham iron hoard mentioned by Dave Petts is in fact the hinges from the doors, so is very different to any deposits of ironwork tools from other sites. (Jude Plouviez). Some lead tanks might be using things like a Chi-Rho symbol as a kind of 'makers mark', so it should not always be given Christian connotations. (Sue Youngs). It can be added that perhaps fonts had a fixed working life, corresponding to a 'campaign of baptism', and it is also possible that one-off fonts were specially made for an important person. (Dave Petts).

Andrew Rogerson (Norfolk County Council) 'Far from the closed context: interpreting surface scatters of metalwork'

Andrew rarely deals with any finds with an archaeological context, and it is also very rare for him to actually visit a site. The amount of data in Norfolk is enormous; there are 1,576 recorded findspots of Roman brooches alone, less than 3% of which have an archaeological context. There are concentrations when these are plotted, but these often relate to individual metal detectorists or known sites.

Medieval buckles too can be plotted, and these come up from all over. There are concentrations for example at Caister and Brampton, but it is thought that most of these relate to the dumping of soil from Norwich in the 13th to 16th centuries. But there are some genuine and interesting concentrations: for example at Great Walsingham, where David Fox has been detecting a 22 acre site since 1984. Some of the Roman material was discussed in a paper in *Britannia* in 1999. The site has produced over 8,000 Roman finds, all of which are considered to be casual losses, and 228 Roman brooches, written up by Don Macreth but unpublished.

Another site is at Mattishall, where a detectorist has used a GPS to plot his finds to 10 figure grid references. The interesting aspect of this data is that there are very few Roman finds from the lower part of the site; most of the finds are on a north facing slope towards the west end. The site however is difficult to characterise, because the finder has not been recovering pieces of pottery to complement the metal assemblage. As for later finds, there are a large number of early Saxon brooches (which may indicate the possible existence of a cemetery), and some mid-late Saxon finds. Medieval finds are more scattered, including more pieces from the lower part of the site.

Barton Bendish: fieldwalking here has shown that there are areas of Roman pottery sherds in certain areas, but no tile of building materials, so no evidence of a rural villa. However detecting evidence does not always correlate with the fieldwalking work; for example one area has produced a dozen brooches, but no pottery. The problem this site demonstrates is that detectorists don't tend to record negative evidence; so later it is difficult to establish if one area of a site has been detected as thoroughly as another.

Richard Hobbs

Instrumentum membership

Following the article about *Instrumentum* in Lucerna 29 and the offer to act on behalf of members, thereby saving them having to make payment in Euros, RFG members are invited to contact Jenny Hall, RFG Treasurer to profess an interest. If there is sufficient interest and when numbers are known, Jenny will then calculate the exchange rate and charge members accordingly, thus saving them the bother of having to convert pounds to Euros. This offer applies to the 4-year membership of Instrumentum only, which is extremely good value at 48 Euros.

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Next Meetings

Regionality in Roman Britain
Oxford University Continuing Education
22nd to 23rd April 2006

This two day conference sets out to explore regionality in Roman Britain, and seeks to define groups of artefacts, settlement patterns and economic trends characteristic of specific regions.

Speakers include Martin Millett, Chris Gosden, Hella Eckardt, Nina Crummy, Ralph Jackson, Peter Guest, Ellen Swift and Richard Reece.

Further information and an application form can be obtained from: Short Courses Administrator, OUDCE, 1 Wellington Square, Oxford OX1 2JA. Tel.: 01865 270380 or e-mail: ppdayweek@conted.ox.ac.uk.

Roman Silchester

Tuesday 1st August 2006

The visit will included a site visit conducted by Mike Fulford, followed by a number of talks from Sandie Williams, Hella Eckardt, Jill Greenaway and David Sim.

To apply please see the application form included with this edition of *Lucerna*.

Book Review

'Archaeological finds: a guide to identification'
by Norena Shopland
Tempus Publishing 2005. 256pp, £17.99.

There is a case to be made for an 'essential' handbook of archaeological objects; the fact that this book is currently (I'm told) no 2 bestseller at Oxbow confirms it. Almost everyone within the finds community would support a wider understanding of, and appreciation for, artefacts. We all see the need for a clear, general, useable, academically rigorous finds bible. If only this book were it.

This book is poorly researched, badly thought-out, and often misleading. It contains errors (ranging from the dates of the early and late Neolithic to the chronology of post-Medieval ceramics) and generalisations (such as p10 'bulk finds are often power sprayed'; p81 'most local pottery would be too bulky and heavy to move so tends to have a limited distribution area'; p179 'most Roman brooches date to the 1st and 2nd centuries AD when brooches were fashionable'). Illustrations and images appear on most pages, but many are unreferenced. There is no index. The many spelling mistakes (such as p136 'imbrix', p91 'collard urn') betray a clear lack of editing. The advice to dry-brush lead objects, or to use pink/blue silica gel, represents a significant health hazard.

The author herself admits that this book has 'emerged' from 'a large pile of photocopies', and it reads as such. It is not ordered by function, theme, period or material. There is tremendous detail on some classes of artefact (such as eight pages devoted to leather shoes; almost a page on Hispano-Morseque thimbles; twelve pages on samian), and no detail for other classes (nothing on Roman glass or tesserae; no mention of any type of jewellery of any period, other than half a dozen pages on brooches and buckles). This is all very well for a personal collection of offprints – almost all researchers will have several files jammed full of photocopies from random sites or for random classes of material – but it is unacceptable in a supposedly serious and definitive volume on archaeological finds.

While at first glance the bibliography seems extensive, due to the way it is divided by chapter and material, closer examination shows considerable repetition, and, more worryingly, very few texts post late-1980s. Of those publications that are more recent, First Aid for Finds, for example, is not referenced in its current 2001 edition. The section on prehistoric pot, for example, relies on terminology maybe forty years out of date. Although archaeological objects remain the same through time, our interpretation of them does not; it evolves as our understanding increases. The author makes scant reference to any of our leading thinkers in the study of British artefacts, and as such is out of step with current thinking.

It is unclear as to whom this book is aimed: non-professional archaeologists? Metal detectorists? Undergraduates? But if it is true that it is starting to be recommended by various teaching institutions, or put onto reading lists, and as such the information within it becomes 'truth', then we have understandable anxiety amongst various sections of the finds community.

Volume 2, on the excavation, processing and storage of artefacts, is due to be published by Tempus this month.

Nicola Hembrey
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The Quest for the lost Roman legions
Tony Clunn
Tempus 2005. £25.

Roman York
Patrick Ottaway
Tempus 2004. £17.99

The great historic city of York owes its origins to the Roman army which built a fortress here on the banks of the river Ouse in AD71. This booktells the story of the fortress and the town of York.

Housesteads: a fort and garrison on Hadrian's wall
James Crow
Tempus 2004. £17.99

Incorporates the results of the most recent research and excavations to provide a vivid account of the history of the fort and settlement from its foundation to the present day.

All the above available from Tempus Publishing, The Mill, Brimscombe Port, Stroud, Gloucestershire GL5 2QG. e-mail: sales@tempus-publishing.com.

The Excavation of the Roman fort at Reculver
Brian Philip
Kent Monograph Series Vol X. 2005. Price £28.

This much-awaited publication covers archaeological rescue and research work on this major Roman shore-fort site over several decades. It deals with the fort's defensive walls, external ditches, rampart bank and the two surviving gatehouses. Within the fort it describes the excavation of a dozen buildings, including the *principia*, bath-house, officers quarters, barracks and also roads. Large new plans and numerous sections reveal two major periods of construction. In addition, the report identifies an area of prehistoric settlement and also the outline of a mid-first century Roman fortlet underlying the stone fort.

About 2,000 objects are described and nearly 500 illustrated, including the famous Reculver inscription found in the rubble filled strongroom under the *sacellum* of the *principia*. Tiles stamped CIB confirm the garrison as the cohors I Baetasiorum listed in the *Notitia Dignitatum*.

Finally, there is a 22,000-word discussion on the discoveries and the wider implications for shore-fort studies. Now there is conclusive stratigraphic, artefactual and possible epigraphic evidence that the initial phase of shore-fort defence began at the end of the second century (AD 185-95). The Reculver evidence now takes with it Brancaster, Caister-by-Sea and Carisbrooke (and perhaps other forts lost to the sea) and clearly there was a major threat to the South East coasts some years before AD 200. The initial fort construction programme (Period I) was left partly unfurnished only to be completed two decades later (Period II), with the fort largely ungarrisoned until about AD 375. The publication is likely to be a major advance in our knowledge of the later military defences of Roman Britain.

This publication is available from K.A.R.U., Roman Painted House, New Street, Dover, Kent CT17 9AJ.

Women in Roman Britain: up-dated edition
Lindsay Allason-Jones
200pp, illustrated fully throughout, paperback, 2005. Price £14.95.

What was life really like for women in Roman Britain? This new edition chronicles the latest discoveries - tombstones, writing tablets, curse tablets, burials and artefacts - to build up a vivid

picture of the lives, habits and thoughts of women in Britain over four centuries. Diversity of backgrounds, traditions and tastes lies at the heart of the book - displaying the cosmopolitan nature of Romano-British society. The author explores women's social status, their health and religion, marriage and childbirth, family life and homes, dress, jewellery and hairstyles, and their pastimes.

The Roman Conquest transformed Celtic Britain from an isolated rural backwater into a province of a huge and cosmopolitan empire. How did women such as Regina, a woman of the Catuvellaunian tribe, adapt to life as the wife of a standard-maker from Syria? What was life like for the aristocratic Julia Lucilla from Rome, wife of a high-ranking army officer whose career took them both to a bleak and lonely outpost on Hadrian's Wall? By piecing together a wide range of evidence such as inscriptions, written sources and many finds from archaeological investigations, Lindsay Allason-Jones recreates the life of women from humble camp-followers and farmers' daughters to high-born ladies during this fascinating period of British history.

The Barland's Farm Romano-Celtic Boat
By Nigel Nayling and Sean McGrail
CBA Research Report 138, 150 ills, 320pp,
May 2004, Price £30.

This report provides a comprehensive description and analysis of the remains of a remarkably well-preserved Romano-Celtic boat and of the environment in which it was used. Barland's Farm is in a previously agricultural part of the Gwent Levels, the coastal plain on the northern shore of the Severn Estuary in south-east Wales. Survey and excavation work in advance of construction work on that site revealed the bows, the lower hull, and much of one side of an oak-built boat. Following in situ recording, the remains were dismantled and recovered for detailed recording of individual timbers prior to conservation.
The Barland's Farm boat exhibits many features characteristic of the Romano-Celtic boatbuilding tradition and has provided important insights into craft techniques and use of materials. Palaeoecological research has led to an environmental context for the boat and thrown light on the wider environment including agricultural activity. Analysis of associated finds and the reconstruction of the boat's original shape and structure indicate its likely uses.

'.. An exemplary account of an important boat-find, based on archaeological and historical information and on scientific analyses. This volume will be of great interest not only to maritime archaeologists, but to a much wider readership'. (Dr Ronald Bockius, Senior Curator, Museum fur Antike Schiffahrt, Mainz)

Both of these publications are available from the Council for British Archaeology website (www.britarch.ac.uk/pubs)

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Conferences and study days, arranged by date order

The Association for the History of Glass
Glass of the Roman Empire and Elsewhere
14th - 15th March 2006, 10.00-16.30

A celebration of the contribution of Jennifer Price to the study of archaeological glass. The meeting will include major contributions from David Whitehouse, Yael Israeli, Marie-Dominique Nenna, Marianne Stern, Hilary Cool and Ian Freestone as well as many other speakers.

Offers of papers to fill the few remaining spaces in the programme should be sent as soon as possible to Ian Freestone: School of History and Archaeology, Cardiff University, Humanities Building, Colum Drive, Cardiff CF10 3EU email: freestonei@cardiff.ac.uk

Meeting fee: £40 for AHG members, £45 for non-members, £20 for students, to include tea/coffee each day and a wine reception on the Tuesday evening.

Venue: The Wallace Collection, Manchester Square, London W1

Further details will be available later in January from the AHG Meetings Secretary, Martine Newby: Garden Flat, 68 Goldhurst Terrace, London NW6 3HT email: martine.newby@virgin.net

TRAC 2006
24th to 26th March 2006

The sixteenth Theoretical Roman Archaeology Conference will be held at the University of Cambridge, Faculty of Classics. For more information contact Ben Croxford or Roman Roth, email trac2006cambridge@yahoo.co.uk, web www.arch.cam.ac.uk/trac06.

Roman Army conference
26th to 30th March 2006

A residential meeting in Durham organised by the Hadrianic Society. Non-residential places available. Speakers include Prof David Breeze, Mark Corby, Peter Connolly, Dr Brian Dobson, Dr Brigitta Hoffman, Prof Valerie Maxfield, Col RM Sheldon and Dr David Wooliscroft. Provisional topics include Asterix, battling barbarians, spices and security and Mons Graupis revisited For more information contact Dr Brian Dobson at 16 Swinside Drive, Belmont, Durhan DH1 1AD, email annedobson@uk2.net.

Archaeological film of the Mediterranean area
1st April 2006

The non-profit association AGON in collaboration with the Greek magazine 'Archaeology and Arts' are organising the 6th international meeting of archaeological film of the mediterranean area, which will take place spring 2006. Not exact date is confirmed. subjects will relate to archaeological films, documentaries, fiction, animation, reporting, educational etc. produced by either public or private organisations, or individuals from all over the world produced after 1st January 2002. The subject is the Archaeology of the Mediterranean area in its wider sense, ie Antiquity, Middle ages, or even industrial archaeology, popular art and traditions. Archaeological films dealing with other areas of the world are also included for participation in the informative section of the festival.

For more information contact Maria Palatou at General Secretary, 10 Karitsi Square, 102 37, Athens, GREECE, tel +30 2103312990, email agwn@in.gr, web www.sitemaker.gr/agwn/page_ENGLISH_1.htm.

IFA annual conference
11th – 13th April 2006

Annual conference of the Institute of Field Archaeologists, the professional organisation for archaeologists. To be held at the University of Edinburgh. Live debate on big issues in the historic environment; Archaeology of buildings; British rock art; Mobility and diet in the British early bronze age; Approaches to maritime archaeology around Britain; Highlights of British Archaeology; Roman Archaeology; Archaeology and civil engineering; Digital archaeology; Where is the IFA going?

For more information contact the organisation at Institute of Field Archaeologists (IFA), SHES, University of Reading, Whiteknights, PO Box 227, Reading RG6 6AB, email alex.llewellyn@archaeologists.net, web www.archaeologists.net.

Material culture studies in the historical period
19th – 20th April 2006

The Department of Archaeology, University of Sheffield invites papers or poster presentations of 15 or 25 mins from PhD students of the material culture of historical periods - Classical to eighteenth-century. The colloquium will be centered around the themes of image and reality, material culture as text, and material culture and social identity. For more information contact the organisers, email prp02svs@sheffield.ac.uk, web www.shef.ac.uk/archaeology/conferences/student-colloquium.html.

Colloque international CRAFTS 2007
Artisanat et Société dans les Provinces Romaines
University of Zurich (Switzerland), 28th February – 3rd March 2007

Les dernières décennies ont été marquées, dans toute l'Europe, par de nombreuses découvertes archéologiques relatives à l'artisanat romain. Elles ont souvent fait l'objet d'études propres, mais il manque une analyse de l'artisanat romain dans son ensemble, incluant des problématiques d'ordre social et économique. Ce colloque international se propose de présenter et de discuter, dans un contexte élargi, les synthèses régionales fondées sur une mise en commun des données élaborées dans le cadre du projet international « Structures, rôle économique et social de l'artisanat d'époque romaine en Italie et dans les provinces occidentales de l'Empire » (CRAFTS).

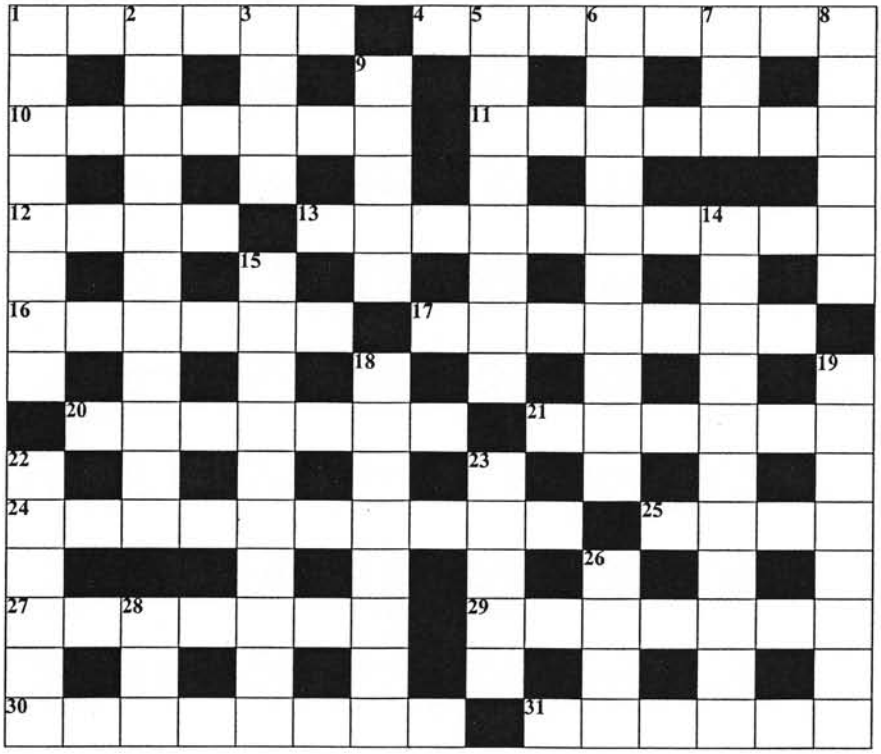
On évitera donc, dans ce colloque, l'énumération de séries d'exemples, pour se concentrer sur une représentation des différents aspects de l'artisanat romain dans son ensemble. Outre les exposés généraux et les communications orales sur les domaines de travail des groupes de recherche régionaux, présentés par les intervenantes et intervenants invités, une place est également réservée à d'autres contributions consacrées à la recherche sur l'artisanat, et en particulier aux thèmes *« Continuité et rupture de la production artisanale au passage de la Tène finale à l'époque romaine et de l'Antiquité tardive au Haut Moyen Age »* ainsi que *« Aperçu des différents groupes de matériaux compte tenu notamment des aspects technologiques"*. Les organisateurs invitent les chercheurs à proposer des communications orales aussi bien que des posters.

Vous trouverez de plus amples informations (frais d'inscription, programme provisoire, excursion etc.) sur le site www.prehist.unizh.ch.

Si vous êtes intéressé(e) au colloque, veuillez vous inscrire jusqu'au **31. 3. 2006** auprès du bureau d'organisation, au moyen du bulletin d'inscription ci-joint. Si possible, nous préférons une inscription par courrier électronique.

Pour des raisons financières, nous enverrons des informations ultérieures uniquement aux personnes inscrites.

Crossword
by 'Digger'



Across

1. Leave, altering caveat (6)
4. Bit of stone on the road, thrown up by Norton, perhaps (8)
10. Roman scraper found in Bath? (7)
11. Small part of plant that could be square, if allowed to be (7)
12. Attack symbol of Mercury (4)
13. Find out the age of car used by spy at beginning of eighties (6,4)
16. Type of acid essential to Sultan Nicolas (6)
17. Appease, with Bill in armour (7)
20. Military band tunes – they could be Welsh (7)
21. Underwear separatists from Spain? (6)
24. Ruined mill held an ancient treasure (11)
25. Bill returned by hot spa (4)
27. Kind of company that made up stories, going round with German (7)
29. Thanks to the French, an inhabitant of an old kingdom (7)
30. Call after football team, "It will improve the ground" (8)
31. New-fangled (almost) projecting edge (6)

Down

1. 6 got this wild post-Roman tribesman (8)
2. A castle defence that could be drawn? (7,4)
3. Robe folded into gathers (4)
5. Flower arrangement in beerhall (8)
6. Distractedly, I phone Cain, an ancient Lebanese (10)
7. Not well? Take endless pills (3)
8. Good, say, for the drain (6)
9. Roman numeral, thin and pure (5)
14. FSA? (11)
15. Tease Charlie, perhaps, in Bremetenacum (10)
18. American fish named hen? Very peculiar (8)
19. Gee Shane, it's a prehistoric monument in Norfolk! (8)
22. Partly assemble model sign (6)
23. 150 amp stack (5)
26. Spoken tradition in poor Albanian family (4)
28. Island person (3)
24. Egyptian God with his own religion initially (American) (5)