is, traditional in the town for the buildings to be ornamented with these ammonites or 'snake and serpentine stones'. Indeed the very name of the town derives from their existence. Chilcott's guide (1830) relates "Very fine specimens of the cornu ammoni are found in the quarries here. They are vulgarly said to have been serpents changed into stone by Keina, a British virgin saint, from whom the town is named".

Their connection in the popular mind with a very early Celtic saint suggests the longevity of the interest in them in the region. They must, after all, have been known and remarked upon in Roman times and caused as much interest. It is, of course, pure speculation, but their existence might well have given rise to some form of snake cult in the area, or encouraged the introduction of a foreign one. Certainly, more care was taken in carving the snake than the eagle on our sculpture. The legend of St. Keina might have been a memory of the local triumph of Christianity over the old religion or snake cult. The same muddy early Jurassic rock, in which ammonites appear also outcrops at Whibty, where the creatures are called St. Hilda's Worms, from the Old English *wyrm* or serpent.

More evidence for the worship of Jupiter Hadad in the guise of Jupiter Helios (previously only known in Britain from a lost altar at Carvoran) survives unrecognised within nine miles of Keynsham, in the enigmatic altar from Sea Mills (Abonae) now in Bristol City Museum (Cunliffe and Fulford 1982, cat. 186, pl. 28. Henig 1987). This is a small altar, heavily decorated on each face with symbols of the sacrifice and the unknown deity it once honoured. The presence of an eagle on its principal face has suggested that it was dedicated to Jupiter. The interesting thing about the carving of the eagle on this altar is that, like the Keynsham piece, it appears to have a serpent slithering up its breast. On the opposite side of the altar is portrayed a bull's head, a sacrificial knife, and a strange object on a pedestal. This has a head with the remains of crude eyes and a mouth, and I would identify it as a naive representation of the cult statue of Jupiter Helios (Heliopolitanus). His famous sanctuary was at Baalbeck in the Lebanon, where his cult figure, like the Artemis of Ephesus, was strapped into a tight mummy-case-like garment, and stood between bulls (Ragette, 1980, 21). He held a thunderbolt, which may well be equated with the damaged trident-like object between columns on one of the remaining sides, as traces of the opposing set of triple barbs may be discerned on the damaged stonework of the lower face of the altar.

The eagle and serpent from Keynsham is an exciting addition to our corpus of Romano-British religious sculpture. Together with the altar from Sea Mills it serves to illustrate yet again how far religious ideas and iconography could travel in the Roman world.

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The scale of benefactions to temples depended on the wealth of the donor. Temples and their cult images, as we have seen, were often in themselves votive gifts. Amongst portable items, the most valuable were made of silver or even gold. No British temple has yet yielded a treasure of the size of that from Mercury’s temple at Berthouville, Eure, with several of the dishes depicting the god at home in his sanctuary. Some offering vessels (paterae) in both silver and pewter have, however, been recovered from the sacred spring at Bath and were presumably given by worshippers of Sulis (Fig. 1). Another small group of silver vessels from Water Newton, Cambridgeshire, was evidently the communion plate of a church, to judge from inscriptions on the rims of two of the cups. Associated were a number of Christian silver plaques (Fig. 8). Dislodged and slightly damaged by the plough, this hoard would inevitably have been smashed and lost had it not been found and reported by a public-spirited metal-detectorist. Unfortunately the fascinating treasure of silver spoons and gold jewellery dedicated to Faunus at Thetford very late in the fourth century was not reported at the time of discovery, with the result that it is now impossible to know for certain whether there was a contemporary temple on the site (now built over) as appears likely, or not. The dedication to a god of the countryside outside Rome is surprising and the hoard reveals that his British worshippers, for all their use of playful Celtic epithets such as Medugenus (‘Mead-begotten’), knew a great deal about the original myth. That the woodpecker (Picus) was the father of Faunus for example is evident from the woodpecker supporters on a gold ring (Fig. 2).

Fig. 2. Gold ring from the Thetford Treasure, Norfolk, with woodpecker-shoulders alluding to Picus, father of Faunus. Internal diameter of ring 1.8 x 1.4 cm. Each woodpecker 1 cm in length. Photo: © British Museum.

The most characteristic offerings at temples were votive altars, which imply the act of sacrifice. Many are inscribed with the name of the god or goddess, always given the correct local designation such as Sulis (or Sulis Minerva) at Bath or Coventina at Carrawburgh on Hadrian’s Wall, even where the person making the offering was a foreigner. The gods of the place had to be respected. Occasionally altars bear in addition an image of the god, as in the case of a votive altar set up to Mercury at Uley by Loverinos and signed by the sculptor Searigiltius. More often the image of the god was enough by itself; these representations taking the form of either reliefs or carvings in the round. Sometimes they have been found in sufficient numbers at a shrine to make its identification certain. For example, in Gloucestershire alone, apart from the temple of Mercury at Uley there are reliefs of the same deity with a female consort from Gloucester; representations of Mars at Bisley Common, Gloucestershire, and a mother goddess probably called Cuda with her three attendant male figures from around Daglingworth (Fig. 3). Figures of a huntsman wearing an oriental-looking Phrygian cap as worn by the Eastern gods Attis and Mithras, accompanied by a hound, appear at a number of temples in Gloucestershire including Bisley, Upton St. Leonards and a shrine associated with Chedworth (Fig. 4). At Nettleton Scrubb, Wiltshire was the polygonal shrine of Apollo, who is called on a votive altar Apollo Cunomaglos, Apollo the ‘hound prince’. Was this one of the names of the huntsman? The stone and bronze hounds from Lydney suggest that Mars Nodens might have been another.

Figurines are also potentially very informative. They were not necessarily cheaper to buy. A very fine representation of Mars found near Lincoln and now in the British Museum has an inscribed stand which informs us that the Colasunus...
brothers, Brucius and Caratus, presented it to the nearby temple at the cost of 100 sestercus, that is 25 denarii. Celatus the smith provided the bronze at the cost of 3 denarii; in other words he gave them an 8% discount on condition he was mentioned too, perhaps not too generous (Fig. 5). At Hayling Island, it has been suggested that the horse gear, vehicle fittings and weapons deposited at the pre-Roman shrine, and the horse and rider brooches (Fig. 6) from the Roman temple represent a widespread cult of Mars as a horseman. Indeed, Mars Mullo (the latter epithet suggesting a connection with mules) and comparable votive offerings are attested at large temples of similar design and circular cellae at Allonnes, Sarthe and Craon, Mayenne in France. A horse and rider figurine was excavated at a circular shrine at Brigstock, Northamptonshire and others have been found in the near vicinity. The name inscribed on the base of a similar figurine from Martlesham, Suffolk is however Mars Coroticus, reminding us that Celtic epithets were always very local. Mercury was very widespread.

Several Mercury figurines have been found not far from the well-known Christian pilgrimage site at Walsingham, Suffolk, though unfortunately the temple has not been excavated, which would have allowed full comparison with the well-studied cult at Uley, where Mercury figurines together with those of cult animals, cockerel and goat, were found in context with sculptures, defixiones (curse tablets) and inscriptions. Animal attributes are quite frequent as votives: the hounds of Nodens at Lydney have already been mentioned, and there is also a model hound from Coventina’s Well (Fig. 12); a stag figurine was found at a little temple outside Colchester, associated with plaques containing dedications to Silvanus. Likewise of interest are a number of bird figurines from Woodeaton, Oxfordshire, possibly referring less to an individual deity but to augury, the belief that the flight of birds foretold the will of the gods.

Plaques or heads in the round are known from a number of sites. Sometimes they may depict gods; for instance at Nettleton Scrubb a plaque depicting a male head was dedicated by a man called Decimus to Apollo, while a head from Felningham Hall, Norfolk, is so like a Romano-British version of Capitoline Jupiter that it can probably be identified with him. Others, like the beautiful head of a girl from Silchester, Hampshire (Fig. 7), are so human that they are probably those of votaries. In that case they take their place with anatomical votive offerings as representations of people with problems. This is almost certainly the explanation of the tin mask, large but rather crude, thrown into the spring of Sulis Minerva at Bath. It is sad that the largest group of these masks from Britain, both male and female (Fig. 7), was looted from a site at or near Icklingham and taken out of the country before any record of them, or associated objects, could be made beyond a few inadequate (though valuable) record photographs (see Part I). Nothing, for example, can ever now be done to relate them firmly to local religious practice.

Plaques of gold, silver or bronze, in the form of leaves or feathers, and depicting in stamped relief the image of the deity, were votive offerings common in both Britain and elsewhere. At Barkway in Hertfordshire, silver plaques were found in the eighteenth century depicting Mars Alator and Vulcan. Similar plaques were found a little later at Stony Stratford, Buckinghamshire. One of these was
dedicated to Jupiter and Vulcan, and gives a brief description of a vow and its *solutio*: ‘I, Vassinus, promised them 6 denarii when they might be pleased to bring me, their votary, safely home. The vow having been fulfilled I have paid the money’. From a shrine by the Walbrook, London, a tin plaque depicting the mother goddesses has been found; from the Woodeaton temple one in bronze showing Mars, while another from the temple at Maiden Castle, Dorset, depicts Minerva. However, the most interesting plaques from Britain are undoubtedly those from Water Newton, Cambridgeshire, mentioned above, of gilded silver and displaying not pagan gods but the Christian chi-rho. They show that traditional practices were being adopted by adherents to the new faith. Even the form of words can be similar. One of the plaques has the inscription ‘Amicilla votum quod promisit conplevit’ (Amicilla has fulfilled the vow, which she has promised) (Fig. 8), precisely the same in form as one from the temple of Nodens at Lydney, ‘Pectillus votum quod promisit deo Nudente Marti dedit’. Here is the same conservatism in human behaviour we saw in connection with healing votives.

These plaques remind us of the ‘silver shrines of Artemis’ being made by Demetrius and sold at Ephesus when St. Paul was there. The difference was that the votive plaques were taken to a temple while Demetrius’ shrines were probably taken away by votaries as souvenirs. Little shrines with doors and containing tiny images of the gods within them, are however, known from Roman Britain, made of lead rather than silver. They seem to be from domestic contexts. One from Dorchester, Dorset, depicts Minerva (Fig. 9). Was it brought back from Bath or merely down the hill from Maiden Castle, where a small temple was excavated by the Wheeler’s in 1934 and yielded a leaf-plaque with that goddess? At Wroxeter, a similar shrine containing an image of Venus was excavated a few years ago; here there is some evidence from sculpture and white-clay figurines that Venus was important, as she surely was to the man or woman who owned the object.

These items remind us that religion was very much part of daily life and that visiting a temple and making an offering in response to a good harvest, a financial deal successfully concluded, or ‘bagging a remarkably fine boar’ was simply good-mannered piety. The villa-owner at North Cerney, Gloucestershire, who chose as his seal device a man making an offering at a temple (Fig. 10), was advertising these qualities in himself. His offering must often have been quite ordinary. Coins, brooches, bracelets and pins are common, and only meticulous excavation can prove the religious motivation which brought them there. At Hayling Island the majority of offerings were thrown down around the entrance of the temple to the left of the axial path leading up to the *cella*. Even the poor could leave something. Some of the ‘coins’ at Lydney are tiny ‘minimissimi’ of no real monetary value, while at Woodeaton, impressions of coins were made in thin pieces of bronze sheet and given in place of the real thing (Fig. 11). The gods would understand! Religious votive offerings are always personal, and consequently I end this
ARA members will no doubt recall the national debate occasioned in 1998 when Bryn Walters discovered that wear and tear on the road surface leading from the Roman quarry at Blunsdon Ridge, Swindon, indicated that wagons had gone out heavily laden on the left-hand side of the road and returned empty to the quarry on the right (ARA 6, p8 -9). In other words, the Romano-British had driven on the same side of the road as 21st century Britons.

Unfortunately, as far as the position of the driver on a vehicle goes, most depictions of the latter and their passengers in the classical world are of little help. The lack of proper understanding of perspective and foreshortening amongst many ancient artists generally makes it impossible to be certain if the passenger is sitting next to the driver or behind him, or on which side of the vehicle the driver is actually driving from. The marble fragment of a relief here illustrated comes from the Kerameikos cemetery in Athens, and is on display there in the site museum. It has not, to my knowledge, been used in this debate over which side of the road was commonly used by drivers in the classical world but it is, notwithstanding, one of the clearest illustrations remaining. Its date is uncertain but it is generally believed to be pre-Roman. As may be seen it clearly depicts a single-seated cart with the driver of the vehicle sitting on the right hand side next to his passenger as in modern Britain. Although obviously not proof that Greece and Rome did drive on the left side of the road, it does add to the evidence that in fact they actually did!

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The Annual Dinner launched the year's programme of fund-raising events. It was held at the Thistle Hotel, Exeter, on 27th April, after which Professor Valerie Maxfield (Exeter University) gave an illustrated lecture on the most recent results of her excavations and research at Mons Porphyrites, Egypt.

This remarkable site in the eastern desert was the source of the red stone, which, after the period of the Pharaohs, was reserved exclusively for important Roman imperial figure sculpture. On the following day members were taken on a tour of the Roman legionary fortress and later civitas capital of the Dumnonii, Isca Dumnoniorum, by John Salvatore (English Heritage). This included the defences and walls of the fortress, early and later towns and the sites of various excavations, especially those of the legionary baths to the west of the medieval cathedral and east of the Roman principia. ARA members took special interest in the proposed scheme to re-expose permanently the excavated remains of the baths for public view. John Salvatore paid tribute to the work of archaeologists, particularly Paul Bidwell and the late Christopher Henderson, who had done so much for Exeter’s Roman archaeology in the face of recent redevelopment schemes. After the tour members were offered a private visit to the Royal Albert Memorial Museum, where the Curator of Antiquities, John Allan, guided them round the Roman collections (Fig. 2). Throughout the dinner and tour, members were attended by a ‘Roman military guard of honour’ formed by members of Isca Contubernium and we are grateful to Peter Ashmore for organising this splendid display (Fig. 1).

Following requests from the membership two further walking tours of Roman London (Londinium) were carried out on 25th May and 15th June, led by Mike Stone, assisted by Bryn Walters. These concentrated on recent discoveries such as the Amphitheatre next to the Cripplegate Fort and under the medieval Guildhall (Fig. 3), the commercial centre at Plantation Place (see ARA 10), the late palace site on St. Peter’s Hill. However, the tours also included visits to the Roman city walls at London Wall and the Tower, the Walbrook Mithraeum, the Huggin Hill Baths, the Forum and Basilica and of course, the extensive Roman collections in the Museum of London.

The summer tour of Roman Kent was based at the University of Kent, Canterbury, and took place from 9th to 13th August. The tour was led by Bryn Walters and Grahame Soffe and lectures were given by Paul Bennett (Director, Canterbury Archaeological Trust) on Roman Canterbury, the work of the Canterbury Archaeological Trust, Brian Philip (Director, Kent Archaeological Rescue Unit) on Fifty Years of Rescue Archaeology in Roman Kent, Anthony Beeson on The Great Monument at Richborough and its Parallels, and Grahame Soffe on Flaxman Spurrell, A Victorian Photographer of Roman Kent.

The tour started at the Roman port of Dover (Dubris), overlooked by the Roman lighthouse or pharos within the Iron Age and medieval defences on Castle Hill. This remarkable building once complemented a second pharos on the Western Heights until the 17th century. Members visited the well-preserved and presented remains of the Classis Britannica fort and the Roman Painted House, excavated by KARU in the 1970s, and then viewed the accompanying museum displays. This was followed by a tour of the Roman collections in Dover Museum. The two Roman forts of the Saxon
unfortunately cancelled. Nevertheless, there was much to study at both forts, in the upstanding remains of massive curtain walls and other features such as the Great Monument.

On the second day members travelled west to visit the remains of the Crofton Roman villa, Orpington, now on public display. They were guided round the site by its excavator Brian Philp, who then, at Keston, gave a fascinating account of his re-excavation and consolidation of the monumental Roman tombs and mausolea associated with a major villa site there (Fig. 4). We thank Brian Philp and his staff at Dover and Orpington for their help and expertise. Keston was followed by a visit to the famous villa at Lullingstone, where members discussed recent interpretations of the inscribed *tridinium* mosaic. After taking in a view of the site of the Darent villa discussed in Grahame Soffe’s lecture, the day ended at Stone-by-Faversham on the Watling Street near the likely site of *Durolevium*. Here lies the deserted ruin of a small medieval church whose original chancel was re-excavated in 1967-8 and shown to be the remains of a fourth-century rectangular mausoleum with Roman walls of regularly-tooled stones separated after each layer by brick bonding-courses. An extensive Roman cemetery lies nearby at Ospringe.

The tour of the Roman civitas capital of *Durovernum Cantiacorum* (Canterbury) included the well-preserved standing sections of the Roman city stone wall incorporated into the medieval church of St. Mary Northgate and the Roman gate of Quenington. It also took in the site of the Roman theatre and a tour of the collections in the city’s new underground Roman Museum, part of the award-winning Longmarket shopping development. Members were also able to view the closing stages of one of the largest urban area excavations in Europe. This was CAT’s Big Dig Project being carried out prior to the redevelopment of the Whitefriars area of the Roman and medieval city. This had revealed many centuries of dense occupation, including several large Roman townhouses. To the east and beyond the city walls, Christopher Sparey-Green (CAT) guided members to the earliest phases of St. Martin’s church. This Anglo-Saxon church lies beside the Roman road to Richborough, next to three Roman cemeteries. The rectangular west end of the chancel (Fig. 6), built of Roman brick with an original flat-headed door leading into a small porticus, is almost certainly Roman and is comparable to the Stone-by-Faversham mausoleum. It is also almost certainly the Roman...
trenches had revealed early timber buildings interpreted as military granaries. In the annexe attached to the fortress, work was continuing on the large timber courtyard building now interpreted as a *principia*. Before arriving at Alchester, members had visited the site and reconstruction of the Roman fort at the Lunt, Baginton, near Coventry, in a tour led by Bryn Walters and Grahame Soffe. This included the reconstructed defences and east gate, the probable * gyrus* for the training of horses and riders, and the granary building now housing the site museum (Fig. 7). This provided a perfect introduction to the Alchester excavation. We are grateful to the staff at the Lunt (Coventry Museums and Galleries) and to Eberhard Sauer, for their help and expertise.

Nearly 150 members attended the AGM in the Stevenson Lecture Theatre, Clore Education Centre, at the British Museum, London on 2nd November. The Chairman gave an illustrated presentation of the year’s events and thanked Board members and also David Gollins (ARA Editor), Sue Jones (Membership List Secretary), Dr. Martin Henig (Research Adviser) and Peter Williams (Webmaster) for their work over the year. David Ridgus (Secretary), Bryn Walters (Director) and Don Flear (Treasurer) gave their reports and the meeting voted the appointment of new auditors, Banks and Partners. David Ridgus and Anthony Beeson were re-elected to the Board. After lunch the Symposium was devoted to two lectures by the Curators of Roman Britain in the Department of Prehistoric and Early Europe, the British Museum (Fig. 9). Ralph Jackson gave a vivid account of the recent discovery of a Roman physician’s house at the *domus del chirurgo*, Rimini (Ariminum), Italy, together with the largest and best preserved collection of Roman medical instruments yet found. He is assisting in a collaborative project with Dr. Jacopo Orta di Soprintendenza per i beni Archeologici del’Emilia Romagna at Bologna. After this, Dr. Richard Hobbs described the museum’s new policy in recording, conserving and curating in Recent Treasure and Portable Antiquities from Roman Britain. The Board is grateful to its member Sam Moorhead and his colleagues at the museum for again helping to make the AGM such a success.

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Fig. 8. Eberhard Sauer at Alchester, September 2002. Photo: © Grahame Soffe.

Fig. 9. Speakers at the AGM Symposium: Ralph Jackson and Richard Hobbs in the Great Court, British Museum. Photo: © Grahame Soffe.

Fig. 7. The Lunt Roman fort: ARA members visiting the reconstructed granary. Photo: © Grahame Soffe.

Fig. 10. Richborough: Plan of features of extra-mural settlement recorded as crop-marks. © English Heritage 2002.
In the early 1980s, excavations undertaken by the Museum of London on the Roman and medieval north bank of the River Thames near London Bridge, showed that the tidal point no longer came as far as Roman London’s waterfront by the late third-early fourth-centuries. By this time the situation had led to the total abandonment of the city’s river frontage.

Subsequently, many of the great public buildings and monuments were demolished and the stone incorporated into the newly built Riverside Wall, and the street system was allowed to fall into disrepair. This evidence has posed serious questions for interpreting the later history of the Roman capital, as one of its principal economic areas had ceased to function.

However, since the 1980s, excavations just east of the Roman walled city have indicated that some fairly prosperous occupation existed in this area. Rich burials of the later fourth century were discovered. Also the late basilican structure was discovered at Colchester House on Tower Hill in 1992 (see Roman Research News, 10, 1995) and structural remains and artefacts have been located along a possible Roman road which is now followed by The Highway leading into London’s East End and Docklands. At the time of writing, the latest excavations are being carried out by Pre-Construct Archaeology (site supervisor: Alistair Douglas, under the direction of Duncan Hawkins of ‘CGMS Consulting’), and immediately south of The Highway at Shadwell substantial Roman structures have been identified. On the northern sector of the site a range of timber and plaster buildings, with evidence of painted interiors, have been recovered. However, it is the building immediately south of these which now suggests that there was a more significant development in this area in the late Roman period. A massive flint, stone and tile building has come to light, comprising at least seven rooms, all fitted with hypocausts and opus signinum floors. The building extends for 20 m east-west and continues beyond the excavation boundaries. It is over 10 m north-south, with a large apsidal heated bath projecting from the north wall (Fig. 3). The plan of the building suggests a very large range of baths, and the size of the rooms suggests a public rather than a private establishment.

The location of this building is noteworthy, lying 1½ miles east of the walled city, close to a Roman road leading east. Immediately west of the present site, excavations to the west of Wapping Lane in 2000 revealed a large complex of Roman buildings interpreted as warehouses or granaries. The juxtaposition of all these buildings, coupled with other discoveries on either side of The Highway, strongly suggests that in the late Roman period some of London’s economic activities may have moved eastwards down the Thames to deeper tidal reaches—the area of the Pool of London at Shadwell and Wapping. It is suggested that Wapping Lane itself may be capping a lost tributary flowing into the Thames, similar to the Fleet and Walbrook streams in the walled city. We should now see the area of Shadwell and Wapping as the fourth-century ‘Pool of London’, with the riverfront flanked by massive timber wharves, warehouses and taverns. Close to the newly discovered baths complex should be an impressive mansio for lodging incoming officials and their attendants. The newly built baths and their adjacent buildings were sited further back on higher ground overlooking the bend in the river.

Along with other very important finds on the south bank at Southwark, it is now becoming apparent that Roman London was far larger than we originally thought, with extensive suburbs, perhaps encompassing an area of settlement as much as three times the size as that previously considered. Consequently, in the fourth century the Roman capital was not the cultural and economic backwater it had appeared to be. Its late-Roman title of Londinium Augusta may thus be justified after all.

Fig. 1. The Shadwell excavations showing the hypocausts of the newly discovered baths. Photo: © Bryn Walters.

Fig. 2. The hypocaust in the northern rooms. Photo: © Pre-Construct Archaeology.
LONDON’S ARCHAEOLOGICAL EXPERIMENT

by Jenny Hall – Roman Curator, Museum of London

During excavations at Gresham Street in 2001, the remains of iron and wood bucket chains from two different Roman water-lifting machines were discovered waterlogged in the bottom of wells. These bucket chains are possibly the earliest examples of mechanical engineering surviving in Britain. They date from the early second century.

Using the evidence from the remains, known examples of ancient engineering and modern engineering principles, a full-scale working reconstruction of Roman water-lifting machinery has been constructed at the Museum of London. The challenge has been to build a machine able to operate a continuous loop of wrought-iron linked buckets that would have weighed about 500 kg when primed with water.

The experiment has helped answer many technical questions but has inevitably raised more. Remaining on display until 1st June 2003, members of the public are encouraged to participate in the hard labour of operating the machine. Contact the Museum of London for further details.

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FURTHER THOUGHTS ON THE TOCKENHAM ROMAN VILLA, WILTSHIRE

by Bryn Walters

In 1994 the Channel Four Television programme Time Team carried out investigations on the site of the Roman villa at Tockenham, 12 km west-southwest of Swindon, which was first broadcast in 1995 and again recently; the work was published in 1997 (Harding and Lewis, et al. 1997).

Excavations by Time Team followed resistivity and magnetometer surveys carried out by Geophysical Surveys of Bradford (now GSB Prospection), and earthwork and aerial survey by the Royal Commission on the Historical Monuments of England.

I was asked to participate in the broadcast programme because of my previous involvement in, and knowledge of, the site. The presence of a Roman stone sculpture of a genius figure re-set in the wall of the medieval village church had been noted (Fig. 1) and my identification of a substantial villa 250 m away provided its likely original location. This was featured on the programme, being identified by Dr. Martin Henig, together with another sculpture of a fountain-head in the form of a fish, found by the landowner near the site.

Fig. 1. Roman relief sculpture of a genius in gabled niche (height 81 cm) holding a cornucopia, and a patera above a snake-entwined altar or cippus. Set in south wall of Tockenham Church. Photo: © Martin Henig.
(Henig in Harding and Lewis). After being alerted, by Devizes Museum, to Roman building and occupation debris recovered from plough-soil and deposited in the museum by the landowner, I organised a field-walking survey in 1976 which identified a complex of Romano-British buildings, the nucleus of a villa, over an area of 1000 sq m. Consequently, in 1987 I undertook a small geophysical survey with geophysicist Dr. Lewis Summers, north-west of the main range of buildings, which indicated a series of ditches.

The Time Team project revealed much greater detail of the building complex (Fig. 2 in Harding and Lewis), particularly through the superb results of the geophysical survey (Fig. 2). However, some aspects of the interpretation of the site’s sequence and overall significance differ from my own, and I would like to put forward my thoughts here. First, trench B identified one of the second-century enclosure boundary ditches, which had been in-filled and sealed by a layer of building rubble by the mid-fourth century, which, to me, indicated major modifications to the villa. Trench C, east of trench B, sectioned an area of high resistance recorded in the geophysical survey, where quantities of structural debris had been found in 1976. The trench, in my view, recorded a robbed-out wall foundation in an area where the geophysical survey also recorded an amorphous zone of increased magnetic response usually due to wholly ploughed-out archaeology or scatters of ‘enhanced’ debris perhaps associated with former occupation. It is precisely within this area on the north-west side of the villa courtyard, that one should expect the main villa house, which would usually face to the south-east. In fact, the complete plan of buildings identified by the geophysics, clearly indicates a trapezoidal plan of the complex extending south-east from the site of this ‘lost’ house. Another range of buildings on the south-west side was also identified in the Time Team survey.

My interpretation of the geophysical survey results is that the north-east range, (the building on which the Time Team programme concentrated, and the location of their trench D), was originally a standard aisled building of late second- and third-century date, forming one side of a conventional villa courtyard. However, this building was dramatically modified in the mid-fourth century when the ‘lost’ house (the north-west range) was totally removed and used as a source of building material and the enclosure ditches of the farming villa were in-filled. Parts of the north-east range were also dismantled and its remaining structures incorporated into a much more elaborate series of buildings which I suggested, along with Martin Henig, might have had a totally new and religious function. This interpretation was supported by what appears to be the plan of an octagonal shrine-like room (cf. Great Witcombe, Gloucestershire) incorporated into the north-east side of the range. The geophysics also indicates a very large detached hall at the north-west end of the range with an apse at its northern end. It is 16 m long by 6 m wide. A small excavation led by Bernard Phillips and myself, after the Time Team project, showed that the apse was polygonal externally (Fig. 3), and similar to that at Littlecote. The excavation also recovered large quantities of scattered small tesselae of a type used in figured mosaics. This would have been the third largest figured mosaic in Britain (after the Woodchester and Horkstow Orpheus mosaics).

It is important to stress the possibility of a religious function for the final phases of the complex. The Time Team did refer briefly to the ‘sanctuary’ theory in their television presentation, but not in their published report. The idea is lent further support by an ancient place-name Weland (in an Anglo-Saxon charter relating to five mansions in Tockenham, dated AD 854, Birch Cartularium Saxonicum (1885-93), 481, which is identified with the Old English element weoh, meaning ‘heathen temple’ or ‘sacred precinct’.

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Chris Gaffney, John Gater and David Weston of GSB Prospection, and Graham Soffe and Luigi Thompson for help in revising an earlier draft of this article.
A Guide to the Roman Remains in Britain
Author: Roger Wilson

This fourth edition is fully revised and updated and is the definitive handbook to Britain’s Roman heritage.

The Association frequently promotes new books to the membership. However, the arrival of the fourth edition of Roger Wilson’s *A Guide to the Roman Remains in Britain*, after a wait of some eleven years, is without question something of a special event.

This book should be on every member’s bookshelf. This long awaited re-issue has been substantially expanded from 448 to 752 pages, incorporating 80% more text and 20 additional maps and illustrations. This incredibly compact volume includes new sites and updated information on many others. It not only features descriptions of all the accessible sites – but also how to reach them.

Roger Wilson is Professor of Archaeology at the University of Nottingham. Before that he taught for twenty years at Trinity College, Dublin, where he was Louis Claude Purser Associate Professor of Archaeology and a Fellow of Trinity College. He is a specialist in the archaeology of Greek and Roman Sicily, where he is excavating a Hellenistic and Roman rural settlement. His other books include: *Piazza Armerina and Sicily Under the Roman Empire*.

Roger J. A. Wilson

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