East Dorset Antiquarian Society

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NEWSLETTER – September 2021

Editor's Notes

Welcome to the start of our 2021/22 lecture season – it seems called "Autumn" for good reason this year. I hope everyone has had a good Summer in any case.

Our first meeting, on **8th September**, will be on *Zoom*. It promises to be a fascinating talk by Dr Lucy Shipley about the Etruscans, who established a great civilisation in northern Italy before the Romans. Details and the *Zoom* link will be emailed to all members and friends of the Society; you may already have it. For the future, though, see Andrew's letter on the next page.

Andrew has also provided information about just two of our activities during the summer: **EDAS Wimborne All Hallows Project – In search of the lost church: Open Days** and **CBA Wessex Festival of Archaeology Event - Salisbury Museum 25th July 2021.**

Vanessa has sent a short article about the Iron Age TB skeleton on display in the Museum of East Dorset: **Tuberculosis at Iron Age Tarrant Hinton – what would you really like to know?** She really would like you to contact her with relevant questions – see email address in the article.

Once again I must record my gratitude to Neil Meldrum for the 10th article in his series on our human spiritual evolution, this time taking us up to about 1000 BC, the time of **The Early Hebrews**.

The article on **The Sarcophagus of Scipio and its replicas** is mostly reproduced from *Epistula*, the newsletter of the Society for the Promotion of Roman Studies. I am grateful to the author, Roland Mayer, Emeritus Professor of Classics at King's College London, for his permission to include it here, and for some additional material that didn't appear in the original article. If you see, or know of, further examples of these replicas please do send them to the author (and me).

Alan has yet again provided a series of **Weblinks**, and **Weblink Highlights**, to further expand the range of information provided by our newsletters. We also have **View from Above 38**, based upon another of the aerial photographs taken by Jo Crane and Sue Newman.

The series on Roman epitaphs returns with **Remembering the Romans XIII**. Serendipity both for us and for David Hall, who has kindly provided an article about his experience on a trip to Bath, helped by his persistence in searching out the **Rare Roman sarcophagus found in Bath** though, sadly, without an inscription and not quite as ornate as Scipio's.

And I'm pleased to say that we now have a number of events in the **District Diary**, after our **Programme**.

Geoff Taylor

Dear members,

As you know we will be returning to St Catherine's Hall for this season's programme of monthly lectures, subject to any Covid-19 restrictions imposed by the government and our host. However, we need also to consider the requirements of our guest speakers, two of whom, including our first speaker on 8th September, have chosen to use *Zoom* rather than travel significant distances.

St Catherine's Hall requirements: For the October meeting we're back in St Catherine's hall, but with a few changes occasioned by the hall rules aimed at keeping people as safe as possible:

- Hand sanitiser will be available.
- Please 'sign in' at the door as we'll need to provide the church with attendance details.
- Face masks are recommended but not compulsory.
- Please help by sanitising the chairs at the end of the evening.
- Refreshments will not be available but do feel free to bring your own drink (and biscuits!) for the break.

Use of Technology: As mentioned previously we have looked into the possibility of making live meetings available over Zoom but, unfortunately, this isn't possible because the hall doesn't have adequate internet connectivity. However, we are looking into the possibility of filming each talk, subject to the speaker's permission, and making this available online (e.g. on a dedicated EDAS *YouTube* channel). We'll keep you informed.

We have thought carefully about reverting to live talks, and concluded that these monthly events are the very heart and soul of the society. We remain cautious but, nevertheless, we need to start living with Covid, a threat that will not go away but can hopefully be kept in check. We will monitor the situation on a monthly basis and will make adjustments as and when required. If you have any thoughts about our approach please share them with us.

In the meantime the society remains very active, offering opportunities for field archaeology at All Hallows Graveyard and Keepers Lodge at Kingston Lacy, and several impressive walks have been arranged. We are starting to consider a suitable programme to celebrate our 40th anniversary in 2023; any ideas are welcome. We hope that you are able to join us in the near future.

Best wishes
Andrew Morgan

EDAS Wimborne All Hallows Project – In search of the lost church
OPEN DAYS

In 2020 EDAS was invited by Wimborne St Giles PCC to investigate the graveyard at Wimborne All Hallows, located in the Allen Valley. The church had been demolished in *c.*1733, with its replacement built closer to the manor house at St Giles. This is an evocative site and seemed perfect for a small community project. Our proposal to survey the churchyard and locate the footprint of the church was accepted and the project started last year to much local interest. We returned this year to finish the

work and we're delighted to have located the remains of a two-cell church with walls built of flint and greensand ashlar. After some time trying to locate a tower, we eventually confirmed it on the final day of the dig, positioned north of the nave. The site has been backfilled and post-excavation work started.

To share our findings with the local community and members of EDAS, we organised Open Days over the weekend of 7th and 8th August. In spite of the very pessimistic weather forecasts, the event exceeded all our expectations and we had well over a hundred visitors and raised £113 for the St Giles Roof Appeal.

The visitors were very enthusiastic and bombarded the team with questions as they were guided round the site. Several people shared childhood memories of when this was their playground. We made some interesting contacts who are helping us with ongoing research.

A number of children attended and they seemed to enjoy it; 9 year old Acer Pike was kind enough to say "It was a very enjoyable experience". Another special guest was Ben Cullen, an ex-EDAS member who, as a child, had been invited by John Day to join the Myncen Roman Villa excavation in 2001-2002. He is now working for Wessex Archaeology.

This is a perfect example of EDAS working in the community, encouraging an interest in local history through research and archaeological investigation.

We will prepare a report of the excavation and the survey and give a talk to EDAS members at the next AGM on 9th March 2022. We will also prepare a talk for the local community and provide them with material for a guide book.

The local community face an annual challenge to keep the undergrowth under control and the site often appears to have been abandoned to nature, leaving random headstones poking through the foliage. We offer special thanks to Peter Shand who cleared all the undergrowth both years.

Andrew Morgan

CBA Wessex Festival of Archaeology Event - Salisbury Museum 25th July 2021

As a recipient of two grants from CBA Wessex to support the Druce Farm Neolithic Project (the first is spent, the second is conditional), EDAS was invited to support their stand for the Festival of Archaeology Event held in the grounds of Salisbury Museum. The weather forecast was unpleasant, and there was always the threat of a downpour, but thankfully the umbrellas remained furled and, as the day warmed, we enjoyed a regular flow of visitors.

The day is designed for families and, thankfully, Julian Richards had brought along a game meant for children: they were presented with a tray of pottery sherds and had to classify them into Prehistoric, Roman, Tudor or Victorian. This proved quite popular, but mainly for adults who enjoyed handling real artefacts and learning about pottery. Another 'crowd puller' was Francis Taylor, who had brought along a bundle of nettle stems. He enthusiastically demonstrated how to remove a series of threads, which he then twisted and crossed to create a length of strong string, as people have done for millennia.

In between running the pottery game, this was also an opportunity to promote EDAS and to explain the special nature of the Neolithic site, not least to members of CBA Wessex but also to a steady stream of visitors who were grabbed whenever they glanced at our display boards. The feedback was good on many fronts – two teachers liked recollections of our school programme at Druce Roman Villa, whilst Julian Richards repeated his scepticism of the 'post holes' and possible longhouse. Others were interested in the opportunities we offer newcomers to try practical archaeology and wished we were based closer to Salisbury.

Like all such events, this was an opportunity to meet old friends, make new acquaintances and learn something. I had a personal demonstration of how weaving is done on an upright loom, with loom weights weighing down the warp (vertical) threads, a rather hypnotic task which needs the hand of an expert to create an even weave. The Wessex Archaeology stand had a display of eye catching replica archaeological objects created in plastic using a 3D printer. The detail was quite stunning.

It is certainly a good family day and the children were well entertained.

Andrew Morgan

Postscript: This was another example of how we "live with Covid". The museum registered everyone as they entered, provided numerous hand sanitisers and asked people to wear masks as they passed through the buildings. Most people chose not to wear masks outdoors but appeared to keep a short distance apart. There were few examples of hugging or shaking of hands, which I find quite difficult. Certainly everyone appeared to be very relaxed and just concentrated on the displays and the other attractions.

Tuberculosis at Iron Age Tarrant Hinton – what would you really like to know?

The discovery of tuberculosis in a prehistoric skeleton at Tarrant Hinton in the late 1980s made national headlines and has made the site internationally known within the scientific community. The Iron Age skeleton can be found in the Life and Death gallery at the Museum of East Dorset.

Dr Simon Mays of English Heritage plans to give a talk on this person and his community at the museum. The talk will take place on Thursday afternoon, 21st October. Keep a look out on the museum's web site for more details of the talk and how you can book your place.

I would like to find out what EDAS members (representing the public) might want to know about this person/this community /TB at that time? Please ask your families as well.

Please contact me with your questions and Simon will consider whether science can answer them: vanessaa.joseph@gmail.com

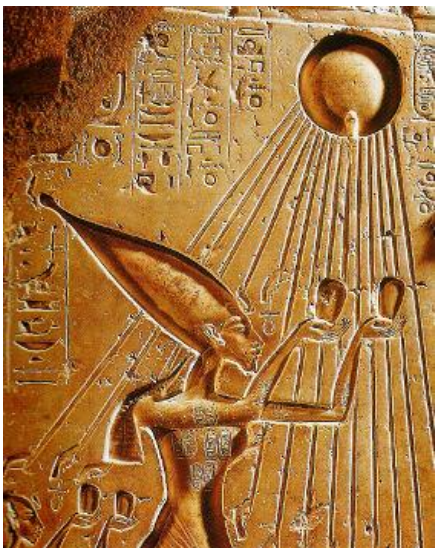
Vanessa Joseph

The Early Hebrews

The Eighteenth Dynasty (1539-1292 BCE) was the first of the ancient Egyptian New Kingdom and is synonymous with ancient Egyptian imperialism. The first pharaoh of the Eighteenth Dynasty, Ahmose (1539-1514 BCE), succeeded in finally ridding Egypt of the Hyksos. But the Hyksos, whose subjugation of Egypt between 1638 and 1530 BCE brought to an end the Egyptian Middle Kingdom, were not as bad as subsequent Egyptian propaganda made out. They brought many technological innovations to Egypt, not least the horse drawn chariot. It appears that they may have assimilated quite peacefully with Egyptians, and they opened Egypt up to Mediterranean and Near Eastern commerce and influences. However, the foreign Hyksos, a Semitic people probably originating from modern day Lebanon, were anathema to the Egyptians who had never before been the subject of foreign domination. Egypt's New Kingdom (1539-1069 BCE) was created to ensure that they would never be the subject of foreign oppression again.

Under their warrior pharaohs, the most famous being Thutmose III (1479-1425 BCE) and Amenhotep III (1390-1353 BCE, pictured), Egypt established an empire all along the Levant and beyond. But imperialism was not the only major aspect of this dynasty. As in other Middle Eastern civilisations of the period, there was a clear movement towards one dominant god (a process known as henotheism). In Egypt this god was Amun Ra – Amun was originally the Egyptian creator god and Ra the sun god. At some stage, before the beginning of the New Kingdom, they became fused as the dominant, but certainly not the only, god in the very complex Egyptian pantheon. A concept taken so much further by the so called 'Heretic Pharoah', Amenhotep IV (1353-1336 BCE).

This Pharoah, who later changed his name to Akhenaten, was possibly the world's first monotheist. The Aten (originally an aspect of Ra, the sun god) had already been elevated by Akhenaten's father, Amenhotep III. He had identified himself with the Aten as the solar orb, but in conjunction with Amun Ra and the other gods of the Egyptian pantheon. It seems that Akhenaten took this idea to the next level and represented the Aten not only as the rays of the sun, but as light and life itself; not as the dominant god but as the one and only god. No other deities were tolerated.



However, this form of monotheism was quite different from that manifested in the later Abrahamic religions. Directives were sent throughout Egypt that the Aten was the one and only god but that his worship, such as it may have been, was only permitted by and through the Pharoah Akhenaten. Although it is unclear whether Akhenaten considered himself divine, he certainly did consider himself as apart from humanity and as the only conduit to the Aten. The Aten was not conceived as a god of the people in the Abrahamic sense, but a god who could only be accessed through the Pharoah.

This was a revolution too far for the extensive priesthood and aristocracy of Eighteenth Dynasty Egypt. Akhenaten died in the 17th year of his reign, though nobody is quite sure whether by natural causes or something a bit more suspicious. In any case, following his death the old regime was very quickly restored by the priesthood, with Amun Ra once again heading the large Egyptian pantheon. The Egyptian *ancien régime* was rehabilitated! People were simply not ready to have monotheism imposed; its acceptance, a very long process indeed, had to wait.

But Akhenaten's message of a one and only god may not have died with him. Very gradually it may have started to take root elsewhere as the start of this long process. And this thought brings us to the ancient Hebrews.

Where does early Hebrew history start? Probably with the patriarch Abraham, who supposedly lived in Mesopotamia in or around 1500 BCE, possibly earlier. It is not inconceivable that Hebrew tribes may have accompanied the Hyksos into Egypt, both being Semitic peoples. Nor is it inconceivable that these Hebrew tribes (or some of them) may have remained in Egypt after the Hyksos were banished.

In the Biblical account the Hebrews were thrown out of Egypt, it is thought during the reign of the Pharaoh Ramesses II in the 13th century BCE, not long after Akhenaten's revolution. However, no contemporary records from Ancient Egypt say anything about the Biblical Exodus. Neither is there is any evidence from these records of any Hebrew captivity or escape, nor of a character by the name of Moses. These stories remain a Biblical legend expounded in much later Deuteronomic times, around 6 centuries later.

However, Abraham's purported attempted sacrifice of his son Isaac at God's bidding as recorded in the Bible was, it seems, not an unusual occurrence for the time. Research is increasingly showing that human sacrifice in the 2nd millennium BCE Middle East was probably rather more widespread than had hitherto been thought. In general, though, the problem with all the early Biblical accounts in Genesis and Exodus is that they were only written down in the 6th and 7th centuries BCE. They were intended as a clear message to the Hebrews of the need for strict obedience to and absolute faith in Yahweh, a concept the Biblical Deuteronomist writers were very keen to establish. How historically accurate these early Biblical chronicles were, have been and remain a matter of intense debate.

At this early stage (around 1200 BCE) the principal gods of the Hebrews were probably the old Canaanite deities, notably El or Elohim (who appears in the early Bible), Baal and the goddess Asherah, all non-warlike deities. The Hebrew tribes would have adopted the custom of most Middle Eastern peoples of the time in raising one of their gods to a dominant position (i.e. henotheism). This god was, possibly, initially El or Elohim. In the 12th and 13th centuries BCE it is understood that the Hebrews migrated to what is now Israel and Lebanon. In all probability they were simply one of many Canaanite groups occupying a volatile area in Palestine in very uncertain times. These centuries were a period of a sharp decline in urban culture, and of political and cultural upheaval in the whole of the Near and Middle East at the dawn of the Iron Age.

A representation of the Canaanite god El found at Megiddo (Oriental Institute Museum of the University of Chicago)

The Biblical Deuteronomist writers maintained that Moses had sought to introduce a new deity, Yahweh, to the Hebrews. Whether this was while they escaped from Egypt (if they were ever there in the first place) or later is unknown. Yahweh's origins are obscure, but the deity possibly originated somewhere in the deserts of north-west Arabia. Moses (an Egyptian name) might have been brought up in this region

during the reign of Amenhotep III, or possibly later. Only two early references to Yahweh outside the Bible have been found, one in a temple built by Amenhotep III in the 14th century BCE, and one in a temple built by Ramesses II in the Egyptian Nineteenth Dynasty in the mid-13th century BCE.

Moses's innovation, as expounded by the later Deuteronomic writers, was his attempt to establish a 'covenant' between Yahweh and the Hebrews, but different from the usual ancient Middle Eastern covenants of the period. It sought a direct link between Yahweh and the people, rather than between the god and the king, and from the king to the people, as with Akhenaten. This was a new and radical concept, whereby the survival of the people would depend directly on Yahweh and not the king. The Deuteronomists' aim was to eliminate the religious significance of the king by removing him entirely from the equation.

Yahweh (wherever he may have originated) was a warrior deity, as opposed to the predominantly peaceful Canaanite deities. This is far more in line with Yahweh's portrayal in the early Bible. The Canaanite Elohim (or El) and Yahweh therefore had quite different natures (the word Israel means 'El perseveres'), and possibly it is the fusing of these two natures that leads to Yahweh's moderation in later Biblical times. But it is clear that in these early stages Hebrew religion still remained polytheistic. So, for 2 centuries or so, between 1200 and 1000 BCE (the Biblical era of the Judges) the Hebrew tribes sought, under the guidance of Yahweh, to subjugate the lands of Israel and Judah. But this subjugation by no means amounted to conquest. It probably was rather a period of assimilation between Hebrew and Canaanite tribes, both of which were Semitic peoples, worshipping similar deities.

The 'Judges' of this era were probably little more than charismatic chieftains and war lords. According to the Bible, Saul (1030-1010 BCE) was the first Hebrew king. However, it does not appear that he had any formal army or system of taxation. In all probability the kingdom he purportedly ruled over was little more than a loose federation.

Saul was succeeded by David (1010-970 BCE), who evidently was more akin to a minor monarch of the time. The historical record (as opposed to the Biblical record) has it that he was a warrior king who probably consolidated the loose confederation of Saul into a more organised kingdom. He was succeeded in turn by Solomon (970-931). Solomon's kingdom was clearly a pluralistic and polytheistic society. Although he was the first to build a temple to Yahweh in Jerusalem, other gods, notably El, Baal and Asherah, also featured. Solomon seems to have rather heavily taxed his subjects, and his kingdom quickly disintegrated after his death. Two separate Hebrew states eventually emerged, Israel in the north and Judah in the south.

Both the historical record and the Biblical record show that these 3 kings did exist. However, although we are coming out of the mists into history, very little is known of the circumstances of their reigns, other than through Biblical sources whose reliability may well be in question.

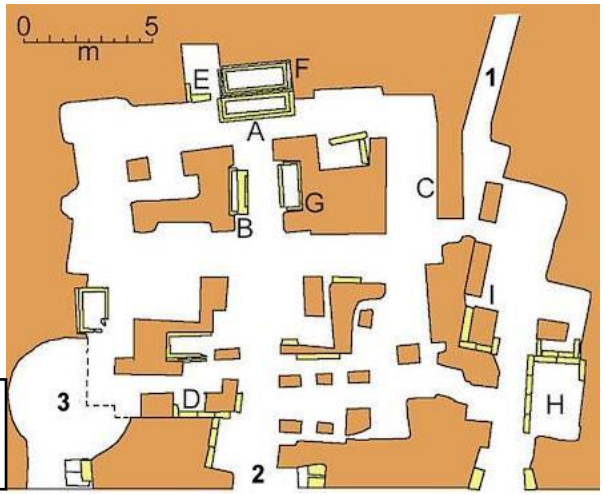
In the early first millennium BCE, 3-400 years since Akhenaten's revolution, we first see the signs of the emergence of a 'Yahweh alone' movement within the Hebrew communities. But devotion to other gods still continued, as evidenced by the continual haranguing by the early prophets. The big difference between these Hebrew prophets and similar 'holy men' (of which there were many) in contemporary Middle Eastern cultures was their unswerving devotion to Yahweh to the exclusion of any other deity. They considered themselves as intermediaries between Yahweh and the people. As such these prophets were, in fact, revolutionaries of their time, but more of this in my next article when I will try to show, after the many vicissitudes suffered by the Hebrew people, the eventual triumph of the 'Yahweh alone' movement and the possible influences of Zarathustra.

Neil Meldrum

The Sarcophagus of Scipio and its Replicas

Lucius Cornelius Scipio Barbatus (*c*.337-270 BC) belonged to the noble Roman Scipiones family and was elected consul in 298 BC. This was the period of the Third Samnite War, during which Scipio commanded the forces which defeated the Etruscans in 298 and was then a senior commander in subsequent years until the Romans achieved final victory in 295 BC, sealing their domination of most of peninsular Italy. His descendants earned a reputation as military commanders, most notably his great grandson who became known as Scipio Africanus after defeating Hannibal at the Battle of Zama in 202 BC.

The Scipio family tomb complex, used for several centuries, consisted of several chambers cut into the rock, opening onto the part of the Appian Way now called Via di Porta San Sebastiano (it can be visited and contains replicas of the sarcophagi and inscriptions on burial niches). It is thought to have been adorned with a monumental façade, but subsequently fell into ruin and was lost. It was rediscovered in 1614 but only partly explored, then again in 1780 or 1782 (sources differ) when the sarcophagus of Scipio Barbatus was found.



The Tomb of the Scipio family, with letters showing the positions of the sarcophagi or niches. No. 1 is the original entrance, 2 now the main one; a medieval lime kiln is at 3.

The sepulchre itself has been on display in the Vatican Museums since 1912, along with the more fragmentary remains of other items from the tomb (For more information see Amanda Claridge's indispensable Oxford archaeological guide, *Rome* (2011): 365-8). Distinctive features are the volute scrolls on the lid and the Doric frieze on the face, with the metopes (square spaces) sculpted with alternating rosettes.

The replicas which particularly interest me are those made on a smaller scale for tourists, particularly those on the 'Grand Tour'. Such a handsome object was carefully modelled in a portable size, and in a variety of materials and of colour-ways (ivory, yellow, ox-blood, or black). The English traveller William Forsyth reckoned that "of all the monuments of ancient Rome this was the one that was more frequently produced in miniature in marble or bronze than any other, except perhaps the Temple of Vesta" (*Rome and its ruins,* 1865: 110). The replicas weren't just ornamental but were given a use. Designed to serve as inkwells, the mat or cushion on the top could be lifted to reveal two wells at either end and a recess in the middle, presumably to hold pen nibs. A search on the internet for 'Scipio's tomb models' will find many examples, particularly from antique dealers, such as this particularly pretty example about 12cm long, made in Italy in the early 19th century (for more details see **this link**).

For some, however, this miniature scale was not enough, and Scipio's sarcophagus even served in the 19th and 20th centuries as the model for tomb chests in London and elsewhere. There are, for instance, two replicas in the Kensal Green cemetery (one of the 'Magnificent Seven' cemeteries established on the outskirts of the metropolis in the 1830s), as shown below (author's photographs). The one on the left retains the varied modelling of the rosettes in the metopes, as in the original. The other is less faithful, but presumably cheaper, since the rosettes are all the same design. Did one of the monumental masons whose shops clustered near the cemetery have this chest's specifications in his repertoire?

In the Marylebone Cemetery, East Finchley, London, there are also two replicas, shown below (author's photographs). That on the left is rather pared down, and 'moderne' in look. The other is far and away the most sumptuous and imposing of all that I have found in London. It is the tomb of an 'Australian colonist', the banker Thomas Skarratt Hall (1836-1903). The cemetery's website claims mistakenly that the design is derived from the tomb of Napoleon in Les Invalides, Paris; definitely not the model as that has 'handles' rather than a frieze, angled sides and a concave lid. This elaborate contraption is, understandably, listed.

London is not the only place in which these reproductions are to be found. There are also a fair number in American cemeteries, some illustrated on Douglas M. Rife's *Gravely Speaking* blogsite **here**. He cites a trade publication of 1928 which provided guidance for stonemasons in the execution of the tomb. Probably the most distinguished occupant of such a chest is Eli Whitney (1765-1825), inventor of the cotton gin, in the Grove Street Cemetery, New Haven, Connecticut.

If you see any such tombs in your area, or know of any, please let me know about them; a photograph would be especially welcome.

Roland Mayer
Honorary Secretary of the Roman Society
roland.mayer@kcl.ac.uk

Web Link Highlights Summer 2021

It appears this is the 'off season' for news on archaeology as there are fewer items than normal for this newsletter, despite it covering a six week period. Notable addition to the list of sources to be checked is the *Art News* site which has several items on subjects that I have not seen elsewhere.

The item on Babylonian trigonometry caught my eye as an engineer - a fascinating alternative approach to mathematics. It does, however, beg the question that since the Chinese seem to have 'got there first' in so many areas, did they have mathematical processes we have not yet discovered?

On the subject of challenges to existing theories, anything relating to early humans or their predecessors seem inevitably to be short lived as new techniques, usually involving DNA, confound previously well embedded norms. This time, the ability to retrieve and analyse DNA from human remains has pushed back the date of human migration through Wallacea towards Australia by several thousand years.

Alan Dedden

Summer Weblinks

Huge Numbers Of Fossil Found In Cotswold Quarry here
1.3 Million Year Old Hand Axes Found In Morocco here
Fruit Baskets From 4th Century BC Found In Thonis-Heracleion Ruins here
Scientists Discover Machu Picchu Could Be At Least 20 Years Older Than Thought here
World's Oldest Mint Discovered In China here
Ice Age Lion Cubs Found In 'Near Perfect' Condition here
Remains Of C17th Garden Found Under Essex Golf Course here
Exhibition Of Saka Warriors From 8th To 3rd Century BC At Fitzwilliam Museum here
Part Of Hadrian's Wall Uncovered In Newcastle During Work On Water Main here
Study Finds Woolly Mammoth Walked Far Enough To Circle Earth Twice here
Three New Mammals Discovered Following Dinosaur Extinction here
Anglo-Saxon Monastery Discovered Near Cookham Church here
Meat-Rich Monastic Diet Of C14th Monks Caused Digestive Problems here
Levelling Up In Pompeii - A Slave's Story Of His Rise Through The Ranks here
Ancient Woman's DNA Challenges Long Held Theories About Early Humans here
Last Remaining Roman Chandelier Reconstructed By Spanish Archaeologist here
Did The Babylonians Discover Trigonometry 1500 Years Before The Greeks? here
1,600 Year Old Pagan Idol Found In Irish Bog here

And Jim Stacey sent some more links to information about the Cerne Abbas Giant featured in the Midsummer Newsletter:

https://www.archaeology.org/issues/439-2109/digs/9916-digs-england-cerne-abbas-giant
https://twitter.com/helen_gittos/status/1392910900596727811
https://www.historyworkshop.org.uk/the-cerne-abbas-hermit/

View from Above No 38:
Duck's Nest Enclosure

Photo by Sue Newman and Jo Crane

Duck's Nest long barrow, under the small wood at top right, is a well preserved one on Rockbourne Down, though considerably overgrown and inaccessible because of tangles of thorns. It's about 2km east of the possible long barrow and enclosures near East Martin in *View from Above* 37. Between them are a pair of well-preserved long barrows – Knap Barrow & Gran's Barrow.

The double enclosure, just across the road that leads up to Tenantry Farm, is seen as a cropmark in the photograph above, taken 27th March 2017. The low sun and early growth of the crop shows the enclosure up very clearly, though the central ditch is rather fainter. It may be that the earliest enclosure was that nearest to the camera, with the further one being a later extension, after which the ditch between them fell out of use or perhaps was even filled in.

The darker spots may show the locations of pits (they're too small to represent buildings, given the width of the tractor tracks). The shape of the enclosure would be consistent with an Iron Age or Romano-British settlement, but I (Geoff) have found no information about this site at all. Jo couldn't find anything further either, but was kind enough to provide a winter photograph from a different angle showing the whole field. There are, of course, many further features and, in particular, what appear to be quite a few ploughed-out round barrows. The 'figure 8' at the right is intriguing.

The field is, like many others, slowly being ploughed out even more, so this enclosure may be destined to remain another known unknown. If anyone does know more please let me know.

Geoff Taylor/Jo Crane

REMEMBERING THE ROMANS XIII

Originally the Latin alphabet had only 21 letters; there was no G, J, U, W or Y. Z was only used to transliterate Greek words and was dropped in the 3rd century BC, when G was added. Z was re-introduced in the 1st century BC, though rarely needed, and Y was added at about the same time. K was rarely used and only really survived in a few words like *Kalendae*, i.e. Kalends, as we saw in article XI. J and U would never be seen in an ancient inscription as they were introduced in the Middle Ages. Similarly, W was added by the Normans after the Conquest for the English sound that didn't exist in their language (or, I think, many other languages?).

SEX. POMPEIVS Ↄ. L. IASSVS VIX. ANN. V
SEX. POMPEIVS Ↄ. L. FLORVS VIX. ANN. V

This appears to be for two young boys, both called Sextus Pompeius but with different surnames(?), i.e. Iassus and Florus, who both lived 5 years. CIL 6.04618 Rome (shortened)

With early Latin having no G, they used C for both, so C. stood for Gaius and Cn. for Gnaeus, with these forms often retained long after G was introduced. Reversing a letter often indicates the female form, so that a reversed C would be used for Gaia. L. would usually stand for *libertus/a*, a freed slave, and other examples I've seen imply that the reversed C here actually means they were freed by a woman. This is part of a longer epitaph with other names, such as often seen for memorials to the freed slaves of one family, probably from a *columbarium*. Their surnames indicate who they belonged to, so perhaps Iassus and Florus were brothers or other close relatives. Their young ages might also indicate that they were born in the household rather than bought and, since slaves had no sexual freedom, were possibly even the sons of Iassus and Florus. It's certainly complicated and I'm fairly sure I have some of this wrong, especially as it's odd if they had the same names.

To Iantinus who lived 24 years and 4 months, set up by his wife, Ingenua, to her dear husband, with whom she lived for 5 years and 2 months.
CIL 5.4506 X (from the Roman city of Brixia, modern Brescia just to the west of the Lake Garda)

D.M. IANTINO RETIARIO QVI
VIXIT ANNOS XXIIII M.IIII
NATIO FRYX PVGNARVM V.
INGENVA POSVIT CONIVGI KARO
CVM QVO VIXIT AN. V M. II

This shows a common error, in using K rather than C for *caro*, and also the double use of IIII, probably for visual effect. More interestingly, Iantinus was a foreign gladiator who had 5 fights, presumably gladiatorial rather than with his wife. He was a *retiarius*, who fought with a trident and net. Although he may have been killed in his last fight, gladiators were valuable and valued, so not unnecessarily exposed to serious harm. Gladiators were often slaves, perhaps more likely for a foreigner, though there is no indication of that, and his wife clearly had the money to set up a memorial. Popular gladiators could receive large sums, whether slaves or free, so that may be the source of the funds. Iantinus came from the 'nation of Fryx', which I've not been able to identify. It could be a wrongly cut, or wrongly read, Eryx, i.e. Erice in Sicily, the Carthaginians' last stronghold on the island.

D.M. CL. NEPTVNALINI CONIVGI QVAE
VIXIT MECVM DIEBVS V NOCTIBVS IIII
P. OCTAVIVS IVSTVS MARITVS FECIT

From Publius Octavius Justus to his wife, Claudia Neptunalini, who lived with him for 5 days and 4 nights. CIL 6.15514 Rome

Either poor Claudia and Publius weren't able to enjoy their marriage for anywhere near as long as Ingenua and Iantinus, despite Iantinus' dangerous occupation, or something odd was going on.

I'll describe a few more memorials that I found interesting in the next article.

Geoff Taylor

Rare Roman sarcophagus found in Bath

On the day the September 2021 issue of Current Archaeology came through the letterbox, Brenda and I were heading off for a short break in Bath to celebrate her birthday. I scanned the magazine briefly in the hotel, noted the rare Roman sarcophagus uncovered in "Sydney Gardens" (see article here) and made a mental note to find the location if we had time.

Our favourite walk in the area is to head to Bathampton and walk the canal path back into Bath alongside the Kennett and Avon Canal, where there is an abundance of wildlife and birds of interest to Brenda. For me it's the run of 8 canal locks in succession which I believe is the longest lock flight in the south – fantastic Georgian and early Victorian engineering. Heading back into the city, the path runs along the back of the Holburne Museum (Canalettos and objets d'art). Having previously left the path here to use the museum tea room, Brenda noticed a sign indicating a restoration project in the park, including the opening up of areas currently closed to the public. Then she spotted the magic words "Sydney Gardens"!

Tea quickly forgotten (for me, not her), I headed into the museum and made enquiries. "No" said the two ladies at the information desk, they knew nothing of any Roman remains found in the area. Back outside I spotted a gardener who told me that contractors were landscaping an area near to the main road, but he was unaware of any Roman finds. In the distance I spotted an enclosed gated area with H&S signage indicating 'no entry without hard hat and high-vis vest'. Throwing caution to the winds, and with Brenda shouting "Don't you dare!", I entered the site and headed for a digger operator for whom, I later discovered, English wasn't his first language.

However with a borrowed hard hat placed on my head, he escorted me to the corner of the site where a couple I presumed were from L-P Archaeology were in the process of boxing-up the sarcophagus and sheeting with plastic which had been placed on pallets, in readiness for transporting to their laboratories (more information here). Yes, I could have a quick look.

I could just make out the casket lid, intact but cracked. The casket, made of Bath Stone, is considered rare in that, when opened, it contained the remains of two people and a probable votive offering of glass beads. The casket side I could inspect appeared in good condition, with no apparent damage following its internment almost 2,000 years ago. The lady indicated that, when stabilised, it is likely to go on display in the Temple of Minerva in Sydney Gardens, itself in the process of being renovated.

A great end to a great day, with me possibly being the first member of the public to view the find.

David Hall

The CBA Wessex September Newsletter is HERE, with a small programme of walks led by experts, the promise of a lecture series and lots more links to items that I'm sure will be of interest to many.

EDAS PROGRAMME

Unless otherwise stated, and subject to coronavirus restrictions, lectures are from 7:30 – 9:30 pm at St Catherine's Church Hall, Lewens Lane, Wimborne, BH21 1LE.

2021			
Wed 8th September	Zoom lecture	**Dr Lucy Shipley**	The Etruscans
Wed 13th October	Lecture	**Prof Dave Parham**	Bronze Age Shipwrecks
Wed 10th November	Lecture	**Francis Taylor**	The Khmer Empire
Wed 8th December	Lecture	**Dr Leonard Baker**	The Most Riotous Unprincipled Men
2022			
Wed 12th January	Lecture	**Rob Curtis**	It's A Grave Business
Wed 9th February	Lecture	**Prof Tim Darvill**	Sticks and Stones and Broken Bones
Wed 9th March	AGM & talk	**Speaker(s) tbd**	Wimborne All Hallows Church and Graveyard
Wed 6th April	Lecture	**Dr Denise Allen**	Roman Glass In Britain
Wed 11th May	Zoom Lecture	**Dr Jim Leary**	The Vale of Pewsey Project - Marden Henge and Cat's Brain Long Barrow

DISTRICT DIARY

Things are beginning to 'open up' and the diary starting to fill, with welcome lectures from AVAS and the Blandford Museum Group. No doubt more will appear in the near future.

Do let me know of anything you know or hear about.

2021			
W/e 4th & 5th September	Wimborne History Festival – all events free	**Wimborne**	See https://www.wimbornehistoryfestival.org.uk/
Wed 8th September	Dorset Past and Present	**Dorset Council**	Webinar (*clash with EDAS meeting*). Join at this link
Thur 9th September	Open Gardens in Fontmell Magna	**Springhead Trust**	See this link for more information
Thur 16th September	Exciting new discoveries in Peru before the Inca	**Blandford Group**	Tim Brown
Wed 6th October	Title tbd	**AVAS**	Zoom lecture by Mike Gill
Thur 21st October	The Roman aqueduct in Dorchester	**Blandford Group**	Harry Manley, BU

Wed 3rd November	Who Are We and Where Do We Come From? Our origins through ancient DNA	**AVAS**	Zoom lecture by Francis Taylor
Thur 18th November	The long bow and the Mary Rose	**Blandford Group**	Abigail Parkes, Southampton University
2022			
Thur 20th January	Mycenaen harbours	**Blandford Group**	Max Macdonald, Southampton University
Thur 17th February	Schooners: design and people in the 18th century	**Blandford Group**	Jack Pink, Southampton University
Thur 17th March	The Roman town house: Dorchester's hidden gem	**Blandford Group**	Steve Wallis
Thur 21st April	Iron Age Excavation at Blandford	**Blandford Group**	Dan Carter/Peter Cox, AC Archaeology
Thurs 19th May	Underfloor excavations at Avebury Manor	**Blandford Group**	Briony Clifton, Avebury National Trust

Archaeology Societies

- Avon Valley Archaeological Society: http://www.avas.org.uk/
  Meetings at Ann Rose Hall, Greyfriars Community Centre, Christchurch Road, Ringwood BH24 1DW, 7:30pm 1st Wednesday of month except June, July & August. Visitors £3.50; membership £10 pa.
- Blandford Museum Archaeology Group:
  https://blandfordtownmuseum.org.uk/groups/archaeology-group-revised/
  Meetings normally 7:30pm 3rd Thursday of each month September to May at the Tabernacle. Visitors £3; membership £10 pa.
- Bournemouth Natural Sciences Society: http://bnss.org.uk
  Events at 39 Christchurch Road, Bournemouth BN1 3NS; lectures Tuesday 7:30pm/Saturday 2:30pm.
- The Christchurch Antiquarians: https://christchurchantiquarians.wordpress.com/
  No lecture programme but involved in practical archaeology projects. Membership £10 pa.
- Dorset Natural History & Archaeology Society: http://www.dorsetcountymuseum.org/events
  Events at various locations in Dorchester, usually ticketed
- Wareham and District Archaeology & Local History Society: The website is no longer updated; for information contact Karen Brown at karen.brown68@btinternet.com
  Meetings at the Town Hall, Wareham (corner of North Street & East Street), normally 7:30pm 3rd Wednesday of each month except July & August. Visitors welcome for £3; membership £10 pa.