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| Life in the Roman World:Ratae Corieltavorum**KS2/3 Lesson Plans**Credit: Giacomo Savani Leicester Classics Hub  School of Archaeology and Ancient History  University of Leicester  Authors: Jane Ainsworth & Katherine Taylor  Illustrated by Giacomo Savani  Edited by Sarah Scott  © School of Archaeology & Ancient History, University of Leicester |

**KS2/3 Life in the Roman World:**

**Ratae Corieltavorum**



Credit: Giacomo Savani

In partnership with **Classics for All** (https://classicsforall.org.uk/regional-hubs/leicester/) we encourage and support schools to incorporate Classics within or alongside the curriculum; a key aim is to raise awareness that studying the ancient world and languages need not simply be done to gain a language qualification but can be embedded within many areas of the curriculum and can benefit pupils in many ways. These resources provide opportunities for children (KS2/3) to explore, experience and learn from our internationally-renowned research in classical archaeology and ancient history through a range of activities. Emphasis is placed on the culturally plural nature of the Roman world, introducing Latin in the context of daily life; all sessions incorporate hands-on activities based on the research of the School of Archaeology and Ancient History (SAAH) and excavations carried out by University of Leicester Archaeological Services (ULAS). The resources include session plans, together with summaries of key research findings (supervisor knowledge resources) and links to published outputs of SAAH and ULAS.

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# 1. Introductory Session: Supervisor Session Plan

Resources for supervisor: all pupil resource sheets, supervisor presentation ppt and supervisor knowledge resources

Resources for groups: sets of flashcards (1 should be backed by 1a etc.), atlas/ online mapping tool, object cards.docx.

Resources for each pupil: blank map of Britain, Intro framework.docx

**Introduction**

Ask pupils **"How do we know about the Romans in Leicester?"** Ask further questions to elicit answers below. We know about Roman Leicester from:

* the buildings and the town plan of Leicester when the Romans were here, e.g. Jewry Wall baths, house excavated at Stibbe site/ under High Cross car park
* objects used by people in ancient Leicester, e.g. Stibbe mosaic, belt buckle
* pieces of writing in Latin give us the name of Leicester that the Romans used (Ratae Corieltavorum – make link to Cori the Rat who will recur through the sessions)
* pieces of writing give us the names of people who lived in Roman Leicester and the language they used (some of them!), Latin – many of these words are also found in English

Today the pupils will use all these different pieces of information to work how we know about the Roman in Leicester.

**Further information on Roman Leicester is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video and poster content.**

**Task 1**

Explain that one way we know that the Romans were here are that parts of their language, Latin, are found in English.

Flash card exercise (make sure cards have the Latin side face-up). There are two cards for each word. One has the Latin word on the front and its English meaning on the back; the other has the English derivative (explain this term).

First get pupils to link the Latin word (e.g. sol) with its English derivative (sol – solar power) by looking closely at the letters.

Then turn over to the English meaning of the Latin word and ask for a sentence which explains the meaning of the English derivative by using the meaning of the Latin word, (e.g. **solar** power comes from the light of the **sun**; we visited the **mother** and her new baby in the **maternity** ward).

Latin therefore helps to understand words in English, and other languages such as French, Spanish, Italian, Romanian, e.g. sol in French/ Italian.

**Task 2**

Explain that one group of words in English that can show us where Roman soldiers were in Britain is the names of places. The word for an army camp in Latin is **castra.** Does this look similar to any part of the name Leicester?

Any place name with –cester, -chester, -xeter, -caster once had a Roman army camp. Using atlases or online maps, pupils map place names which show where the Roman army had camps. Ask pupils to speculate on what this suggests about the level of Roman control.

**Extension**: pupils add main trunk roads A1, A2, A5, A429 to their maps and work out which major settlements these link. Explain that these are the routes of Roman roads: Ermine Street A1 London-York; Watling Street A2/A5 (Dover – London – Wroxeter, eventually to Anglesey); Fosse Way A429 (Lincoln – Leicester – Exeter and quite a few other –cesters on the way). We still use Roman roads today.

**Task 3**

Pupils to investigate objects found in Roman Leicester, now in the Jewry Wall Museum and evaluate their value as evidence for ancient life.

Groups of pupils to work out what objects on Object cards.docx can tell us about the Romans in Leicester. Elicit this through discussion initially, then using the framework questions provided on the Intro Framework document/ ppt. Crucial questions to ask are what **can’t** they tell us and what does the writing on each object add to our understanding?

There will be further investigation of the objects and characters over the following sessions. NB further information on each object is provided in the teacher resource notes.

**Extension:** ask pupils to explain or bring in for discussion in later sessions objects which represent themselves and/ or an older relative.

## Introduction: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

SAAH University of Leicester School of Archaeology and Ancient History

ULAS University of Leicester Archaeological Services

Hoards Score, V. 2013. *Hoards, Hounds and Helmets*. ULAS

Mattingly Mattingly, D.J. 2007. *An Imperial Possession: Britain in the Roman Empire 54BC-AD409*. Penguin History of Britain. SAAH

RomArch Level 2 Distance Learning Module (AR2556 Roman Archaeology) written by members of the School of Archaeology and Ancient History, from which a few paragraphs have been extracted and summarised

Visions Morris, M., Buckley, R., Codd, M. 2011. *Visions of Ancient Leicester*. ULAS

**In General**

**Experience of the Roman invasion from differing perspectives (Mattingly 2007, 15-19, 525)**

David Mattingly notes how: ‘Romano-British studies have tended to de-emphasize elements suggesting continuing traditions of the late Iron Age, such as the prevalence of the roundhouse in rural landscapes well into the Roman period’ and how ‘you might easily assume these had been abandoned in favour of new building forms, notably Roman-style houses (villas). They were not.’ (2007, 16)

Using evidence from the material culture recovered, his book seeks to capture the experience of different kinds of people within Britain, both among those whose land had become occupied or threatened by the Romans, as well as among the Romans themselves. The idea of understanding the Roman occupation by seeing it through the eyes of different people – whether men, women, adults, children, soldiers, warriors, merchants, farmers, leaders, chieftains – is one he has derived from the model of so-called ‘discrepant experience’ which has been developed as an explanatory concept for research into modern colonialism and imperialism (2007, 17).

Mattingly reflects upon the range of different responses to Roman rule among different groups of people and even the differing responses within any given group. Thus ‘there were undoubtedly many individuals, from a variety of social and economic backgrounds, who closely espoused what they defined as Roman values and culture’ (2007, 525), but even amongst these, there were ‘insular peculiarities’, such as the low level of funerary commemoration and civic benefaction, such that ‘the ways that Roman identity was manifested in terms of behaviour and material culture differed widely across society, space and time’ and ‘at all times the majority of the British population lived their lives and defined their identity in ways that were consciously less Roman or more ambiguously constructed.’ (2007, 526). The range of different responses to Roman rule and even understandings of what it was to be culturally ‘Roman’ gives rise to the idea of ‘discrepant identities’ across the Roman empire – and a warning to avoid easy generalisations.

The eight sessions have been designed to illustrate the concept of discrepant experience by successively focussing on different aspects of Roman life and introducing some individuals from different rungs of society engaged in different activities. The hope is that ‘being Roman’ will prove difficult to pin down in any very simple way, as different people experienced ‘being Roman’ differently.

**Roman Roads in Leicester**

Roman roads are not only present in the landscape between places, but also some towns and cities retain elements of their Roman approach roads and grid iron patterns, or ways within the central built environment. Examples of approach roads still used today in Leicester are Narborough Road – the Fosse Way – and New Walk, which follows the line of the southern approach to Roman Leicester.

# 2. Ratae Session: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge sheet, pupil sheets.

Resources for groups/ per pupil: Ratae pupil resource sheets.pptx, Object cards/ Intro Framework.docx (see Intro), paper/ whiteboards.

**Further information is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video and poster content.**

**Task 1: Introduction to people in Ratae**

Explain that Latin is like a secret code; they will be code-crackers and work out what different words mean. Use ppt slide as a model (answers appear on click): Cori will introduce himself, so ask what you say when you meet someone in English (answers: hello, name, job, where they work). Ask for volunteer pupil(s) to translate different lines of Cori’s introduction; *if they put the verb at the end of the sentence in English, say that they should translate naturally into English, not speak like Yoda. Encourage translation of the final sentence by asking what ‘labour’ means in English.*

Pupils work out in groups/ pairs the introductions to other characters on their tables using Ratae pupil resource sheets.pptx

**Extension & KS3 tasks:** pupils to identify derivative words from those on the sheets and come up with sentences linking them to Latin words and their meanings, as with the flashcard exercise in the previous session; pupils to translate sentences where characters speak to one another (Ratae extension sheet.pptx) and work out what Cori would say about each of the other characters.

**Task 2**

In groups, pupils use the sentences and information gained from the previous session to identify which characters owned which of the objects met in the previous session and what we can conclude about those characters from the objects, using the Object cards.docx Explain that masculine names end in –us/ -is and feminine names end in –a in Latin.

They should consider: evidence from the inscriptions (n.b. there are more characters than objects, since the love token and curse tablet mention more than one name), information about where objects were found and where the characters worked, using the Intro framework doc. The following questions provide some structure.

characters: name of character, status (free or slave), job, where they lived/ worked,

objects: which object links to the character, what it was used for, any more information from the inscription, what it suggests about literacy of individuals

what more we need to know about the character/ object

Show ppt slides with characters and objects linked.

**Task 3**

This task may follow on from the discussion of task 2 and could be integrated with it, the framework document will again provide a structure in this task. On tables, each group to come up with list (1 per pupil at least) of the equipment, buildings and groups which these characters and objects imply (e.g. Lucius the gladiator needs an arena to fight in and/ or train in, other gladiators to fight/ train with, weapons to fight with and skilled craftspeople to make them etc.)

A fly-through impression of Leicester’s forum can be found at <https://www.youtube.com/watch?v=jnwr9mnzllw>, showing this could provide a prompt to thinking about the different buildings and institutions (n.b. it has no commentary).

**Extension & KS3 tasks**: pupils compile a list of activities/ buildings in today’s city centre and explain which ones future archaeologists could ‘find’ and how. This should include events such as Christmas fairs, Diwali celebrations, victory parades, election campaigns which are difficult to identify in the archaeological record but may be recorded in written sources.

## Ratae: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Hoards Score, V. 2013. *Hoards, Hounds and Helmets*. ULAS

Mattingly 2 Mattingly, D.J. 2004. Being Roman: Expressing identity in a provincial setting. *Journal of Roman Archaeology* 17, 5-26.

Mattingly 1 Mattingly, D.J. 1997. Introduction. In D.J. Mattingly (ed.). *Dialogues in Roman Imperialism: Power, Discourse, and Discrepant Experience in the Roman Empire*. Ann Arbor, JRA

RomArch Level 2 Distance Learning Module (AR2556 Roman Archaeology) written by members of the School of Archaeology and Ancient History, from which a few paragraphs have been extracted and summarised

Visions Morris, M., Buckley, R., Codd, M. 2011. *Visions of Ancient Leicester*. ULAS

**In General**

**‘Romanness’ and Romanization (Mattingly 1, Mattingly 2)**

When explaining ‘Roman’ Leicester to the pupils it is worth asking yourself (though perhaps not the pupils at this stage) what is meant by ‘Roman’ Leicester. What is ‘Romanness’? Archaeologists have long debated this question because whatever answer is given affects the way the encounter between the Romans and other cultures is understood.

There are two aspects to the problem. The first is that ‘Romanness’ or ‘what it is to be Roman’ cannot be presumed to have been the same through all periods during the Roman era or in all parts of the Roman empire. The second aspect is that in the encounter between Roman culture and other cultures (the process of so-called Romanization), it cannot be assumed that Roman culture was itself unaffected.

David Mattingly has written extensively on both the diverse nature of ‘Romanness’ and the problematic nature of ‘Romanization’ as a concept for understanding the encounter between the Romans and other cultures. For instance, he warns against the assumption that ‘Romanness’ can be understood as a uniform identity: ‘Romanization tends to reduce the question of cultural identity to a simple binary opposition: Roman and native. The fact that much ‘Roman’ culture in places like Britain came from other provinces in [northern and western] Europe, rather than from Italy or the Mediterranean region, should give us pause for thought’ (Mattingly, 2004, 6). He also questions the use of the term ‘Romanization’: ‘the word [Romanization] encourages generalization (“The people of Britain became Romanized …”) as though this was a single, standardized process, rather than something experienced in myriad different ways’ (Mattingly, 1997, 9).

**Evaluating the Encounter between Romans and Others (RomArch)**

Another question worth asking is how widespread and beneficial the encounter between Roman culture and indigenous cultures was for indigenous peoples. An assumption made by archaeologists of the late nineteenth and early twentieth centuries was that other cultures necessarily benefitted from their encounters with Roman culture. This assumption reflected the European imperial context within which the archaeologists concerned were working. Since the 1970s, scholars have questioned or at least refined this assumption. Archaeological evidence certainly demonstrates that the rural poor experienced less ‘Romanization’ than other sections of society, and this has always been recognised, but now it is no longer presumed that this was necessarily a deprivation. Further, it is no longer assumed that the ‘Romanization’ of indigenous elites at the expense of their own cultures was necessarily wholly beneficial. Archaeologists are much more nuanced in their evaluation of the encounters between Roman and other cultures, assessing both their positive and negative aspects.

**Introduction to Roman Leicester**

See *Visions* p.9

Follow the link below to add more information:

http://www2.le.ac.uk/news/blog/2017-archive/february/new-archaeological-discovery-sheds-light-on-leicesters-roman-past

**Prehistoric Leicester: mid-1st century BC to mid-1st century AD**

See *Visions* pp.16-17

**The Romans in Leicestershire**

See *Hoards* p.17

**Notes to Accompany Slides**

**Vine Street House: slides 12, 13, 14**

See *Visions* pp.26-35

**Depictions of Gods in Roman Leicester: slide 13 reference to Anubis**

See *Visions* p.37

# 3. Slaves Session: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets.

Resources per group: plurals cards, numerals cards, Slaves pupil resource sheet 2

Resources per pupil: Slaves pupil resource sheet 1 (Slaves extension sheet)

**Further information on Roman Leicester is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video and poster content.**

**Task 1 (2 parts)**

Explain plural forms in Latin, linking to unusual plural forms in English (man/ men) and the use of Latin plurals in English (e.g. formula/ formulae in mathematics). Pupils work out the appropriate plural form of words on cards.

Explain/ revise Roman numerals. Ask pupils to add Roman numerals (I to XX) to the plural cards, then play bingo.

**Task 2**

Pupils translate Latin sentences about familiar characters to practise recognition of plural forms in Latin, using Slaves pupil resource sheet 1.

**Extension & KS3 tasks**: using Slaves extension sheet, add adjectives to the sentences, emphasising that the adjectives should have plural endings like the nouns, e.g. Verecunda et Nigella puellae pulchrae sunt: Verecunda and Nigella are pretty girls. Here are some adjectives you could use: doctus/ docta: clever, fessus/fessa: tired; iratus/irata: angry; magnus/magna big, tall; pulcher/pulchra; handsome, pretty; solus/sola; alone, lonely

**Task 3**

Pupils read Slaves pupil resource sheet 2 and answer questions (provided on ppt) on ‘a Roman Mystery’.

**Extension & KS3 tasks**: empathy exercise on the life of Servandus or Nigella, using the curse as evidence.

## Slaves: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Allison A chapter by Penelope Allison in a book of essays from which a few paragraphs have been summarised:

Allison, P.M. 1997. Roman Households: An Archaeological Perspective. In H. Parkins (ed.) *Roman Urbanism: Beyond the Consumer City*. London: Routledge

Mattingly A journal article by David Mattingly from which a few paragraphs have been summarised:

Mattingly, D.J. 2004. Being Roman: Expressing identity in a provincial setting. *Journal of Roman Archaeology* 17, 5-26

RomArch Level 2 Distance Learning Module (AR2556 Roman Archaeology) written by members of the School of Archaeology and Ancient History, from which a few paragraphs have been extracted and summarised

**The Latin Language**

**Nouns and Declensions**

In Latin, nouns have a basic form (the **stem**) and an **ending** which changes. English is the same up to a point. The session is concerned with plurals, where Latin, like English, has a **singular** form of the noun and a **plural** form in which the ending is different.

However, Latin nouns are grouped systematically in a way that English nouns are not. The groups are called **declensions**. Each declension is divided into several **cases**; now here there is some similarity with English again. In English, we talk about the possessive (e.g. Cori’s pencil, the pencil belonging to Cori) and this is actually the equivalent of a Latin case. In Latin there is also a possessive case, called the genitive, which, like English, has its own distinctive ending.

Another Latin case is the nominative case. The nominative case in Latin is used when the noun is the subject of its sentence:

e.g. In the sentence ‘the woman is pretty’, ‘woman’ is the subject of the sentence, the one who is something or does something.

Nouns in Latin are divided into so-called **feminine**, **masculine** and **neuter** nouns. English does not divide nouns in this way.

The declensions are known as 1st, 2nd and 3rd declension (and so on up to 5th declension). As it happens, all 1st declension nouns are feminine (though not all feminine nouns are 1st declension…). The singular of the nominative case ends in –a; the plural of the nominative case ends in –ae.

Many 2nd declension nouns are masculine. The nominative singular of these nouns ends in –us or er. 2nd declension masculine nominative plural nouns end in –i.

3rd declension nouns can be masculine or feminine and their nominative case can have a variety of endings, but they all form their plural with –es.

All the above, without the terminology, is what you are introducing to the pupils in **ppt slide 4**.

**In General**

**Slaves (RomArch)**

The most persistent division of people in Roman culture was between those born as slaves to slave parents and those born as free individuals of free parents. The freeborn might or might not also be citizens of the Roman state.

As the Roman empire expanded, some among the conquered peoples – including high status and/or well-educated individuals – were enslaved, and, depending upon who bought them, could be used as workers in mines, labourers on the land, assistants in a craft or trade, servants in a family, or, for the better educated, educators at Roman schools, administrators of libraries or agricultural estates. If a miner or labourer, life for the slave would be harsh, and, in the case of the miner, probably short. Slaves who were put to learning a craft or had a place in a family were likely to be better treated and might become skilled and specialized in their work, but even in such cases were at the mercy of their masters, who owned them and could sell them or treat them as they pleased. They had no property, could not legally marry, and any children they had were the property of their masters.

However, a master could also manumit slaves, that is, grant them their freedom. If made free, the slave became a Roman citizen, a status higher than a freeborn non-citizen, and could legally marry. The children of any such marriage would be free and inherit citizen status. However, freedmen and freedwomen were likely to be discriminated against because of their former status, and their legal rights and political activities were restricted.

**Finding out about Slaves and Slave Identity** **(RomArch, Allison, Mattingly)**

Much is known about slaves, but it often comes from written sources (literary depictions of slaves in plays or poems, historical descriptions of how slaves were used, letters referring to them and so on). However, Penelope Allison has demonstrated in her research on assemblages of finds from houses in Pompeii that it is possible to understand the use of space by the different members of a household from archaeological sources, and thus to further an understanding of the free family-slave interaction.

Epigraphic sources (inscriptions) also provide some evidence, because the status of a person can be deduced from their name in an inscription like, for instance, a tombstone. If there is a sculpture on the stone, this may also yield information about an individual’s status or work. David Mattingly argues for a more complex understanding of identity, as individuals living in the Roman world might have had several facets of identity at any one time, or over a life-span. One example he has used to demonstrate this is the woman known from her tombstone found at Arbeia (a fort at South Shields not far from Hadrian’s Wall). She is described as a freedwoman but also a Catuvellaunian (from south-east Britain) and had married a man originally from Palmyra (Syria). Thus, she had been a slave – though not definitely born one – and had been freed by her master who had then married her. From her depiction on the sculpture, she appears to have been modestly wealthy, enough so to have had her own slaves to run her household. It is therefore important to think in terms of slavery as a status – which might not last a lifetime – rather than as a fixed identity. (This example is further discussed in the Supervisor Knowledge Resources for Memorials).

# 4. Curses Session: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets.

Resources per group: paper/ white boards, Curses pupil resource sheets 1 & 2.

Resources per pupil: Scratch Art boards (available from companies such as Baker Ross)

**Further information on Roman Leicester is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video and poster content.**

**Task 1**

Recap the curse tablet text and meaning from previous session (provided on ppt). Discuss how pupils use abbreviations, emojies and images in social media communications and how these compare with formal English. Each group is to produce a tweet responding to the theft of their coat/ hoodie on a very cold day which includes: names of 10 suspects, what should happen to them, what authority will do this to them and expressing their anger at what has happened. Groups read out tweets; how much of this would be understandable to someone living 2000 years in the future who understands formal English only?

**Task 2**

Pupils translate sentences, using Curses pupil resource sheets 1 & 2, to establish from the curse tablet which slaves have alibis and draw conclusions about ‘whodunnit’ with regards to the theft of the cloak.

You could get one pupil to be Cori (who, as a local soldier, could have been asked to carry out investigations) and ask each pupil to translate one character’s alibi. He has already questioned Senicianus and the slaves. Cori questions suspects about the theft, asking – *quis sagum habet*? (who has the cloak?), to which pupils respond with the appropriate sentence on the sheet, translating it. Cori then has to say (using the clues from the actual tablet) who the chief suspect is. N.B. it must be someone in the slave-quarters (all the characters in the town were working elsewhere at the time), and all the slaves are mentioned on the tablet (& are therefore suspects), except Senicianus, whose name has been deleted. Point out the phrase the slaves *say* ‘I don’t have the cloak’ suggests Cori might not believe them, and that they would all back up one another.

**Task 3**

Pupils create their own curse tablets using scratch boards. They should include key characteristics of curses: nasty punishments, nonsense words, backwards words, drawings of demons etc.

**Extension & KS3 tasks**: use other Leicester curse tablet (see ppt) or <http://curses.csad.ox.ac.uk/> to recreate the story behind other tablets, or to identify which gods were invoked; dramatise the action of the curse table.

## Curses: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

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Visions Morris, M., Buckley, R., Codd, M. 2011. *Visions of Ancient Leicester*. ULAS

**In General**

**Roman Religion (RomArch)**

Roman religion was concerned with the performance of rituals and the interpretation of events from the quondam to the life-changing. It was both ubiquitous and varied: it coloured all aspects of daily life, and performance of religious activities was unquestioned; but such activities could be performed in a range of different locations, deities could be honoured in a variety of ways, even the deities honoured might differ from region to region, settlement to settlement, household to household.

Among the many gods worshipped by Romans, three were of primary importance: Jupiter, Juno and Minerva, the so-called Capitoline triad, named after the Capitoline Hill in Rome where the temple to all three was situated. Jupiter was king of the gods, the god of law and social order and the patron deity of Rome; Juno was his sister and consort, goddess of marriage and birth and mother of several other deities; and Minerva, a daughter of Jupiter, was goddess of arts, wisdom, warfare, medicine and commerce. The triad thus represented the aspirations of the Roman state and temples built to these three deities (*capitolia*) in distant Roman provinces were a means by which a town or city could symbolise its allegiance to the Roman state and adoption of the cultural values associated with traditional Roman religious practice. However, the Romans were not exclusive in their worship, and some of the deities encountered in conquered regions were brought into the Roman pantheon (collection of gods) – and even re-introduced into the conquered territory concerned as Roman deities.

Central to the conception of religion in the ancient world was the need for direct communication between mortals and their gods through which the mortals could appease a god when angry or seek favours from a god in benign mood. To keep in favour with the gods, mortals therefore needed to demonstrate continuing respect by way of offerings that ranged from a small cake or some incense, to a statue or temple – or sacrifice, whether small (a bird) or large (a full-grown bull). This is the principle of reciprocity, by which continual respect could be rewarded by divine favour. The worship of gods through rituals and the making of offerings were performed on behalf of the population by elected priests, who were also responsible for the maintenance of shrines and temples and celebrating specific rites according to the public religious calendar. These officials were not, however, religious specialists, but magistrates for whom a priesthood and its duties were among a range of other responsibilities. Consequently, religion was closely linked to politics, status, wealth and power. At every level, from a particular town to the whole of the Roman state, the safety and stability of the community were both a political and religious duty.

However, the performance of rituals and making of offerings were not confined to priests. Anyone could communicate with the gods through prayer or sacrifice to obtain divine favour in relation to their individual concerns. (The curse tablet is a particular form of prayer and request for divine favour to avenge a wrong sustained by the individual). At home a shrine to the family ancestors (*Lares*) was a focus for family prayer and worship, and prayers were directed too towards Vesta (the goddess associated with cooking and the hearth), the *Penates* (spirits of the larder) and the guardian spirit (*Genius*) of the head of the household. Hence religion was bound up both with the daily routines of individuals and the affairs of state; and practised across a wide range of public and private spaces.

**Co-existence of Roman Settlement and the Celtic Indigenous Religion at Hallaton?**

See *Hoards* p.59

**Rituals and Practices Common to Roman and other Ancient Religions**

See *Hoards* pp.40-45; pp.50-51; pp.52-53; pp.54-55

**Notes to Accompany Slides**

**The Vine Street Curse Tablets**

See *Visions* p.36

**Useful further Information**

The website at www.csad.ox.ac.uk is highly recommended for further examples of curse tablets.

# 5. Death Session: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets; skeleton, coins, food (preferably cake), pots, family photos, playing cards, book.

Resources per group: Intro Framework, Underworld map, Underworld text.

Resources per pupil: Skeleton sheet (see for example <https://www.twinkl.co.uk/resource/au-t-2725-skeleton-cut-out>; <http://www.sparklebox.co.uk/topic/ourselves/bodies/skeleton-and-organs.html#.WsS30ojwbIU>); Underworld extension sheet.

**Further information on Roman Leicester is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video and poster content.**

**Task 1**

Set up ‘grave’, using resources listed above. Recap/ introduce (see ppt with video links) what information can be gained about individual people from tombs, using Intro Framework.

Identify which of the objects in this grave are likely to be genuine. Ask which objects/ materials are more likely to survive than others & what effect different conditions might have. Point out the importance of dating the grave: ask which objects can establish dates.

**Task 2:**

Using basic map and text, pupils draw a map of the underworld to include: vaporous cave, paying a coin to the ferryman Charon to row you across in a leaky boat, throwing a cake to Cerberus the three-headed watchdog (refer to Fluffy in Harry Potter), judgment of how good your life was, then the 3 areas of paradise (Elysian Fields), eternity as a shade/ ghost in Asphodel Fields requiring photos to remind you of your family and entertainment games, or eternal punishment in Tartarus.

Pupils identify which grave goods were considered necessary for each part of the journey in the underworld.

**Extension & KS3 task:** use Latin passage (Underworld extension text) to elicit information about the underworld rather than text

**Task 3**

Using the skeleton sheets, pupils draw and label what they would take with them. They should consider who chooses grave-goods (the dead person or their relatives?), questions of which objects survive from task one and what they indicate (aspiration or real life etc.). Discuss whether the Western Road grave gave any outward indication of the North African origin of the occupant.

**Extension & KS3 tasks**: create grave for Roman characters met from Leicester on skeleton sheets.

## Death: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Hoards Score, V. 2013. *Hoards, Hounds and Helmets*. ULAS

RomArch Level 2 Distance Learning Module (AR2556 Roman Archaeology) written by members of the School of Archaeology and Ancient History, from which a few paragraphs have been extracted and summarised

**In General**

**Death and Burial (RomArch)**

A Roman identity was not expressed only through the urban environment (forum etc.) and religious practices of communities and individuals but through the way people in the Roman world responded to death. Death also offered individuals an opportunity for making a public statement about themselves that their gender, age or status (legal, social or economic) had rendered impossible in life.

The evidence available to archaeologists for burial is considerable, and it testifies to variations of practice according both to the status of the individual and to the date of the burial. The major change in practice over time is in the gradual transition from cremation to inhumation which took place from the end of the first century CE onwards. With the greater popularity of inhumation, grave pits become more varied. In some, tiles or stone slabs have been used to roof the pit, in others, the body has been covered by broken amphorae or bricks.

Roman grave goods can be divided into personal possessions of the deceased and those which are the offerings of mourners. The most common possessions found are tools, brooches, jewellery, and in the case of child burials, toys. Ceramic or glass vessels and cups inside and outside the grave, presumably having been used for post-burial commemorative rituals. Often low denomination coins – interpreted as payment for passage across the River Styx – are found inside the grave. Other objects might include lamps, small ceramic jugs and glass vessels for scented oils and perfumes. Where the burial contains cremated remains, objects may either have been buried with the body (pyre goods) or placed directly in the grave. Although the same customs are discernible from grave goods across much of the Roman world, the actual contents of individual graves differ considerably, possibly as a result of status or the availability of items locally.

Most of Britain – except the south east – practised inhumation prior to the Roman conquest. Bodies might be placed in ditches, under defensive ramparts, in simple graves or in storage pits. Such burials characteristically have few grave goods. In the South-east cremation was more common and burials more often include grave goods such as pottery and brooches, possibly indicating some influence from pre-conquest contacts with the continent.

In post-conquest graves, new categories of grave goods begin to appear – coins, glass perfume phials and lamps, and some lead vessels or decorated bronze caskets. However, these are mainly found in newly founded towns and military centres where the deceased are likely to be immigrants from elsewhere in the empire, who were buried according to their traditional rites. That said, some cremation burials in south-east England dating to the late first century and early second century CE contain coins, lamps and glass phials and indicate a gradual change in beliefs or at least that the symbols of new beliefs had been adopted. Yet evidence of pre-conquest practices still appears in these burials and the Roman ones have been added rather than substituted for traditional practices. Such burials tend to be associated with the indigenous aristocracy and found in urban centres rather than rural areas. In the rest of England there is little evidence for much change in burial practices between the pre-conquest and post-conquest periods.

**Animal Burials**

See *Hoards* pp.24-25

# 6. Memorials Session: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets.

Resources per group: Identity flashcards 1&2, character sheets.

Resources per pupil: Memorials images: http://www.nu-digitalheritage.com/hadrians-wall/Stone/Inscription/tombstone/regina-tombstone © Newcastle University Digital Heritage; Lancaster Roman tombstone: http://news.bbc.co.uk/1/hi/england/lancashire/7671372.stm

Stone-coloured paper (e.g. sugar paper)

**Further information on Roman Leicester is found on the accompanying ppt and notes – see the notes for individual ppt slides for links to video content, including Dr Mary Harlow's guide and written instructions on 'How to wear a toga'..**

**Task 1**

Recap the idea of grave-goods, ask what some pupils would have buried with them. Ask what mistakes future archaeologists might make about the owner’s identity from some of the examples they give (e.g. gender assumptions such as hair accessories/ jewellery indicating women only, anything labelled ‘Made in China’ or similar as suggesting social/ political hegemony).

Explain that grave goods are usually not seen in everyday life. Tombs were placed by the side of the road on the edge of towns, so people walked past them every day. How do the grave markers for tombs represent individuals?

Videos (<https://youtu.be/0EyStjkII-Y> & <https://youtu.be/t-FDnhKSt5I>) provide information on identity markers. Pupils match characters to identity flashcards 1&2.

**Task 2**

Pupils annotate copies of picture of Insus and Barathes tombstones (Memorials Resource sheet) with words from identity flashcards and their guesses about the home of these characters.

Pupils read translated text and view colour version of tombstones. How does this change their view of the people buried in these tombs? Relate to assumptions discussed in task 1 and consider what impression these images would have made on a local entering a Roman town.

**Task 3**

Pupils create their own memorial on large stone-coloured paper, e.g. sugar paper. See ppt for other examples of Roman/modern tombs and how individuals project an aspect of their identity. Think about size, material, cost, image, words.

**Extension tasks**: translate tombstone inscriptions on Memorials resource sheets; identify different identities in Britain using tombstones from <https://romaninscriptionsofbritain.org/>

## Memorials: Supervisor Knowledge Resources

The references below are to books and resources used in teaching which derive from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Hoards Score, V. 2013. *Hoards, Hounds and Helmets*. ULAS

Mattingly Mattingly, D.J. 2004. Being Roman: Expressing identity in a provincial setting. *Journal of Roman Archaeology* 17, 5-26.

RomArch Level 2 Distance Learning Module (AR2556 Roman Archaeology) written by members of the School of Archaeology and Ancient History, from which a few paragraphs have been extracted and summarised

Visions Morris, M., Buckley, R., Codd, M. 2011. *Visions of Ancient Leicester*. ULAS

**In General**

**Roman or ‘Native’ Memorials?**

How far do memorials reflect Roman practice or ‘native’ practice? The question raises again (see Supervisor Knowledge Resources for Introduction and Ratae) the problem of understanding how far a province like Britain became Romanized, and of capturing how the experiences of Roman rule differed among different people.

The next section illustrates how the model of discrepant identities can be applied to produce a more complex and nuanced explanation and interpretation of material culture.

**Discrepant Identities: Was Regina Roman? (Mattingly)**

David Mattingly has proposed an answer to the problem of Romanization by conceptualizing the cultural interaction in the Roman empire in terms of ‘discrepant identities’ or ‘discrepant experiences.’ By this he means that ‘we must recognize that identity was dynamic, continually evolving and changing,’ and that it might be composed of a number of different elements which could differ from person to person, and from community to community, as well as change over time and in response to individual circumstances (Mattingly 2004, 10). These individual factors might be the most important factors for determining the response of different people or groups to Rome and its values and associated material culture. In other words, there could be multiple, discrepant ways of ‘being Roman’ rather than a single definition of ‘Roman’ or ‘non-Roman’.

Mattingly illustrates discrepant identity by examining the funerary monument of a woman called Regina found at Arbeia (a fort at South Shields not far from Hadrian’s Wall). (Also see Slaves Supervisor Knowledge Resources for another way her tombstone provides evidence). Her sculpted image and the accompanying inscription reveal that her identity evolved over the course of her life. She is described as a freedwoman but also a Catuvellaunian (from south-east Britain) and had married a man called Barates (originally from Palmyra (Syria), though he was in Britain as either a merchant or a soldier active around Hadrian’s Wall). Thus, she had been a slave – though not definitely born one – and had been freed by her master who had then married her. From her depiction on the sculpture, she appears to have been modestly wealthy. She held pagan religious beliefs (based on the funerary formulae used on the tombstone). She was middle-aged, and based on the text inscribed on her tombstone, was familiar with the British, Latin and Palmyrene languages. All of these elements will have played a role in determining her sense of identity at different points in her life, in different social, cultural, religious or linguistic settings and in the eyes of other people.

Regina probably did think of herself as ‘Roman’ in some way, but her sense of Romanness was built upon an amalgam of her own particular life experiences – her Catuvellaunian birth under Roman rule, a Syrian husband, Roman citizenship and so on – rather than exclusively ‘Roman’ or ‘native’ traits of identity.

The example of Regina demonstrates that there might be a considerable range of potentially discrepant responses to Rome, dependent upon local, social, political, economic, religious, or many other possible circumstances. Mattingly (2004, 22) therefore argues that ‘the recognition of discrepant experience… recognizes a range of responses to Rome, from close integration to resistance, without privileging one over the other;’ before going on to conclude that ‘one must consider to what extent there was a common conception of being or becoming Roman. I believe that different groups constructed their own versions of Roman and/or non-Roman identity, both in embracing and in resisting the empire.’

The concept of discrepant identities may help to explain how the Roman world could in some respects appear united, uniform and remarkably similar, in spite of sometimes contradictory archaeological evidence. Perhaps the appeal of ‘being Roman’ may actually have been the ability to negotiate an identity that allowed a person to interact with the Roman world in a manner that suited their own personal needs, circumstances and experiences. Hence, rather than conceptualizing ‘a Roman identity’, it may be more accurate to emphasize plurality and think in terms of ‘Roman identities.’

**Military Tombstones (RomArch)**

Military tombstones provide important evidence for the way soldiers constructed their military identities as well as the way imperial authority was communicated in a provincial setting. (They also provide useful information on the movements of different legions around the empire).

Most of the tombstones are for soldiers who were stationed in a garrison or permanent fort rather than for those who were killed in battle. Partly this is because for most of its time in Britain, the army was an occupying force rather than a fighting force.

Several of the tombstones found commemorated the lives of auxiliaries. Auxiliary units comprised men who were non-citizens from various parts of the empire. After twenty-five years of service, they received Roman citizenship.

Characteristically, the tombstones commemorate the lives of the deceased and details about their careers, origins (especially in the case of auxiliaries) and identities. The repetition of these kinds of details unifies these tombstones and therefore projects a distinctive military identity as much if not more than a Roman identity. Simon James goes further, arguing that tombstones ensured that deceased soldiers were remembered by their comrades and friends as fellow soldiers who shared the same ideals, values and experiences: soldiers ‘developed a powerful sense of an ‘imagined community’ of *commilitones* (‘fellow-soldiers’) stretching right across the empire,’ (2001, 79) and tombstones formed a central component within the expression of this communal military identity. This can be illustrated by some of the letters written by soldiers at Vindolanda, which sometimes refer to the writer’s fellow-soldiers as ‘brother’. Sometimes also, those who were responsible for setting up the tombstone and commemorating the deceased are described as heirs (and may have been treated as heirs) although they might have come from the deceased’s family of military comrades, not from his actual family (if he had any).

That said, they are also a manifestation of imperial power and identity: the Insus tombstone shows a cavalryman brandishing a sword over a cowering, naked barbarian and crushing him under the horse’s hooves. It suggests that the soldier has assimilated Roman military ideals and the tombstone’s visible presence in the community affirms the army’s ability to use ruthless power over the local population where the Imperial will is resisted.

**Élite and Non-élite Tombstones (RomArch)**

Tombstones reflected the status and prestige of the deceased, and this was relevant to the concerns of living society where competition for social prestige and power was strong at all levels, but especially among the élites.

The pyramidal monument (ppt. slide 7) is the tomb of Gaius Cestus Epulo, a public officer living and working in Rome. It is 36m high, built of concrete faced with marble, and the inscription commemorates the public offices that he held: praetor, tribune of the people, member of the Board in charge of public feasts. The pyramid shape demonstrates that he had a wide cultural awareness as Egypt had been recently annexed to the empire (31BC) when he died. The tomb was not intended for other members of his family, but as an individual monument to ensure Cestius’s wealth and status would be remembered.

Non-élite tombstones were just as important as they were the only opportunity most individuals had to create a lasting monument to their lives and experience. For instance, although Marcus Virgilius Euryaces had begun life as a slave, the monument he set up to his wife in practice commemorates his own success as a wealthy baker in Rome (ppt. slide 7 top left). It was designed to recall bread ovens and was decorated with a frieze showing bread-making (see detail on ppt. slide 7). Thus he chose to have himself remembered by the occupation which provided him with his role in society and his success in it, both of them contributing importantly to his self-identity.

# 7. Life in the Roman Army Session 1: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets, recording equipment (optional).

Resources per group: Army resource sheets 1 & 2

Resources per pupil: Paper/ White boards

**Task 1**

Pupils identify the necessary attributes for a soldier (ppt slide 2 gives a start) and the jobs, duties and hierarchy of the Roman army from Army resources sheets 1 & 2. This could be done in groups, who report back to the class.

**Extension & KS3 task:** differentiate written texts.

**Task 2**

Pupils identify the pros and cons of different jobs, listing these on resource sheets with the skills needed for each job.

Key aspects to consider: opportunities for career advancement (often decided by close contact with senior officers) or money-making opportunities, danger, boredom, need for certain skills (including languages). Which jobs might be given as ‘punishment’ tasks?

**Task 3**

Write a letter or e-mail home, or dramatise the video contact, responding to a soldier’s first week in the army. Include what they do and don’t like, what opportunities or punishments they had encountered, new skills learnt or needed, what hopes they have for the future. How does it change their view of encounters with the army 'back home'?

**Extension tasks**: discuss/ role play the situation when a ‘local’ who has joined the army has to ‘pacify’ local unrest; create a ‘join the army’ poster or video.

## Roman Army in Britain 1: Supervisor Knowledge Resources

The references below are to written sources deriving from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Mattingly Mattingly, D.J. 2007. *An Imperial Possession: Britain in the Roman Empire*. London, Penguin.

Walas Walas, A. 2016. *Roman Military Bases as Social Spaces*. Unpublished PhD, Leicester.

**The Roman Army: Characteristics and Hierarchy**

**(Mattingly)**

At one level, the army appears to have had a distinct identity, enabling soldiers to serve in differing provinces according to need: Mattingly illustrates the point by noting that whole legions were withdrawn from Britain at various times during the occupation, and replaced by others. For example, the legion which occupied the garrison in Leicester, *legio XIV*, was withdrawn in 70 and replaced in 71 by *II Adiutrix*; itself subsequently withdrawn in the mid-80s (2007, 188). Hence, from a military point of view, what soldiers had in common – their uniform, routines of camp life and training, the Latinising of their names, the so-called camp Latin (*sermo militaris* or military talk) they used to communicate and the army version of the religious calendar and religious practice – was essential to ensure cohesion and operational flexibility (2007, 167). However, repeated influxes of soldiers from other parts of the empire – whether they were whole legions or merely cohorts of new recruits to replace those killed or reaching the end of their service – meant that even the fundamental ethnic and cultural differences between military personnel and civilians were only slowly reduced by increasing local recruitment (2007, 188).

So the military-civilian divide was the most significant, and was exacerbated by the involvement of the military in provincial administration (2007, 167, 188-89), but this should not lead to the conclusion that the army was monolithic. Men from diverse social and ethnic backgrounds served with differing hopes of what they could gain from their service. Men of senatorial rank might combine a career progressing from junior to senior magistracies with military service, beginning with a junior officer role (tribune in a legion) at the age of 20-25 and progressing to commander of a legion in their 30s after holding a junior magistracy. If they rose to the senior magistracy at Rome of consul, they would be eligible for selection as a provincial governor by the age of about 42. Such men would probably serve in different legions and provinces at different stages of their careers (2007, 176). Interestingly, Mattingly observes that the prestige associated with the governorship in Britain was second only to that in Syria. This was because of the size of the army there and the opportunities for military action (2007, 177).

Below senatorial rank were men of equestrian rank, who might rise from being leaders of 500-strong infantry cohorts, to 1000-strong, and then to the command of the cavalry units – of which there were about twelve posts in Britain. Appointments were of about three years. Such men were by definition already wealthy (the property qualification for this rank was 400 000 *sestertii*) but military service provided additional income not only from salary but from involvement in the administration with its opportunities to accept bribes and gifts (2007, 181-2). Mattingly suggests, however, that networking with and patronage from those of higher rank were probably the most useful gains from military service for this rank as they opened the way for promotion to senatorial status, and he notes that about ten officers were enrolled in the Senate who had served in Britain earlier in their careers (2007, 182). Displays of rank seem also to have mattered – among the Vindolanda tablets are records of decorative textile hangings, drapes, carpets and elaborate metal tableware which would have distinguished as well as improved the comfort of these men’s living quarters. Notably, such decorations were portable, another indication of the relatively temporary nature of appointments for the aspiring equestrian officer (2007, 184).

Men of both equestrian rank and lower social ranks became centurions – in the former case perhaps because centurions could serve until retirement, unlike the three-year appointments of the equestrian commanding officers of cohorts. Centurions did not necessarily remain attached to one legion or serve in one province for their whole careers. Mattingly cites one centurion known to have served in three British legions then one in Africa and one in Italy in a career spanning forty-five years (2007, 185). As centurions were relatively well-paid, some of the longer serving men from a lower social rank might qualify for equestrian status upon retirement. Such men might own slaves, who might be liberated on the death of their masters, and, if a centurion did not marry and produce a family, become his heirs (2007, 187).

Below the centurions were the legionary soldiers, who enlisted in a legion for a period of twenty-five years and had to be citizens under the age of 45. Auxiliary troops differed from the legionaries in being non-citizens but also signed on for twenty-five years, though in practice some served longer. Citizenship was awarded upon discharge, or occasionally to a whole unit for outstanding valour in battle, and later in the occupation, some recruits were already citizens, the sons of former auxiliary soldiers. By the late 70s, in Britain, auxiliaries outnumbered legionaries.

**Organization of Duties**

**(Walas)**

Walas considers the factors determining the organization of duties at a Roman base, drawing on written sources for the most part, as evidence for divisions of time are difficult to discern archaeologically.

First, life at the base was different according to the time of year, primarily because the campaigning season was in spring and summer; broadly autumn was used for consolidating and extending the supporting military infrastructure (like road building), and winter was a period for training and building up resources (like biscuits which could be stored for several months and taken as portable food on campaign).

The seasonally varying lengths of daylight would affect how much could be achieved in various duties, whether manual labour inside or outside of the base, or skilled labour. Without artificial light except inside and not very bright even then, the time spent on tasks would be considerably reduced in winter. This could affect seasonal tasks in the northern latitudes especially, and Walas cites the inferior quality of Dere Street, the Roman road running north from York, as a case in point. Road construction was mainly carried out during the autumn, before the bad weather set in (especially relevant in Britain) and after the campaigning season had ended. Archaeological evidence demonstrates that the depth of metalling on Dere Street is about 30 cm compared with about 50 cm for military and even non-military Roman roads elsewhere in Britain. The drainage is also inferior. The poorer quality of the road may be attributable to its having been constructed in a more circumscribed period of time, as the darkness set in earlier in the north.

Of course, the daily and weekly tasks of guarding, policing, provisioning and maintenance of the base would be ongoing through the year, although even these were affected by the seasons. For instance, the Roman day was divided into twelve between dawn and dusk, and the night into twelve between dusk and dawn. Each day was divided into four watches, and each night similarly. Hence, according to the time of year, a day-time or night-time watch would be longer or shorter. This experience would be more extreme in Britain, especially northern Britain, than in more southerly latitudes. Walas notes that day-light hours in the middle of winter would be a quarter fewer than in Roman military bases in the southern parts of the Empire, such as Libya.

These factors, along with others, like some localised religious festivals that would be observed in some parts of the Empire but not others, illustrate that even within the relative uniformity of military life, discrepant experiences existed. (See Memorials Supervisor Knowledge Resources Document for explanation of discrepant experiences and identities)

**Impact of the Occupation on the Localities**

**(Mattingly)**

Mattingly divides his book into three broad sections: the military community, the civilian community and the rural community, explaining what characterised these distinct groups of people. He notes that Britain was heavily militarised: 55 000 army personnel operated in the province in the 2nd century, 10-12% of the total Roman army in 4% of the empire’s territory. And yet, they formed less than 3% of the population of Britain (2007, 166). This leads to an interesting question – how great was the impact of the army on the local urban and rural communities, and what forms did it take?

Mattingly claims that the garrisons had a disproportionately large impact on the province. Partly this was because soldiers had a respectable social status and were relatively well paid and looked after by the state (2007, 166-7). This meant that they had money to spend. They might write home asking for additional clothing, but equally soldiers at all levels bought local goods to improve their living conditions. They were provided with a basic diet (beer, wine, meat, bread), but some of the Vindolanda tablets attest to the purchase of glassware, tableware, cooking pots, firewood, a variety of foodstuffs, salt and beer. Although issued with a uniform and weapons, soldiers were responsible for their maintenance, so boot nails, shoe laces, thread and metals were important items of expenditure. Finally, to improve their home comforts were tallow for lights, blankets, towels and wooden sandals for the baths (2007, 191). These commodities could be provided by traders organised by the army for its supply, but where a garrison was situated adjacent to an existing community, as in the case of Leicester, the local community would be able to provide many of the goods sought after (2007, 173). Thus the economic impact for the local civilian community would probably have been beneficial, albeit with potentially unwelcome competition from outside traders closely associated with the army who brought in goods from other provinces.

Another major impact on local communities – partly economic but mainly social – was the opportunity for relationships to develop between soldiers and local women. Serving soldiers below the rank of centurion (i.e. legionaries and auxiliaries) were not allowed to marry. However, inside the garrisons, evidence has been recovered of the presence of both women and children (shoes and other garments), so it seems that unofficial wives and families were tolerated (2007, 170, 195). The women concerned would be of local provincial origin in the early years of occupation, but later could have been from the families of army veterans too. In the latter cases, there is evidence from tombstones of a concern about respectability and status; one woman, for instance, having been commemorated as being ‘without blemish’ (2007, 196).

The greater impact on the pre-existing provincial population around the garrison though, would have come from the more casual relationships made by the soldiers. Some of these may have been entered into by local women willingly or opportunistically, but many through coercion or necessity. There is no evidence of military-run brothels, but possibly some were organised. Mattingly estimates that when the army presence was at its maximum, the women affected may have numbered 10 000, and that this would have had a considerable impact on the structure of the local society well beyond the early years of the occupation (2007, 175-6). That this was realised at the time is illustrated by the fact that military commanders and governors could not marry women from the province in which they were serving. Thus at least wealthy provincial families were protected from the disruption of their existing kinship networks and from competing with each other for influence through their daughters.

A further impact on the local communities would have come from officers of elite social rank hunting on land surrounding the garrisons. Hunting was restricted to those of high status, and enabled the officers concerned to supplement their diet with venison and boar. As Mattingly notes, evidence of hunting ‘indicates a general self-confidence about their place and power in the region. Such behaviour also sent a specific message to the native Britons about the dominance, the right to roam and the lack of fear felt by the Roman army’ (2007, 185).

Finally, communities surrounding garrisons would have been altered in character by an influx of soldiers’ relatives from other provinces across the empire, as these sometimes accompanied them to their postings. Epigraphic evidence from tombstones confirms that soldiers, having the benefit of a steady income, might take responsibility for sisters, mothers, nieces and nephews. Mattingly therefore concludes that even where a provincial settlement pre-dated the construction of the garrison, the community would develop into a mix of military related traders, craftsmen and relatives from a wide variety of provinces elsewhere in the empire, living alongside – and sometimes in competition with – the local more or less assimilated Britons (2007, 197-8).

# 8. Life in the Roman Army Session 2: Supervisor Session Plan

Resources for supervisor: supervisor ppt, supervisor knowledge resources, pupil sheets.

Resources per group: Soldiers resource sheets, Identity flashcards.

Resources per pupil: Helmets Resources sheet 1 & 2, map of Roman Empire/atlas, paper/ white boards.

**Task 1**

Pupils identify and map nationalities from known objects of two soldiers (Marcus’ gear, Insus tombstone) on Soldiers resource sheet; where were these two soldiers born, where did they serve in the army, where were they buried? Add identity flashcards to these different stages to show how the army could change people’s views of individual soldiers, e.g. from barbarian to leading citizen.

**Task 2**

Pupils discuss how individuals define themselves when apparently wearing the same uniform; this can be done through discussing people who wear uniforms at school/ work or uniformed services such as cubs/ guides, or sporting teams (see ppt slide). To what extent do these reflect the identities they deduced from the first task?

Consider: shoes, accessories (wristbands, jewellery etc), hairstyle, badges on uniforms/ kit, tattoos.

Pupils annotate Hallaton and Ribchester helmets on Helmets resource sheet 1 to identify how soldiers might achieve this on the parade ground.

**Extension & KS3 tasks**: dramatise a scene showing the effect of seeing soldiers in this gear to locals in Ratae.

**Task 3**

Create pupil’s own helmet/ sword buckle, using Helmets resource sheet 2, to reflect identity features already discussed for themselves (or see extension task below).

**Extension & KS3 tasks**: create personalised kit (helmet/ sword buckle) for Marcus or the local lad from Ratae who has joined the army.

## Roman Army in Britain 2: Supervisor Knowledge Resources

The references below are to written sources deriving from the research activities of members of the University of Leicester School of Archaeology and Ancient History (SAAH) and University of Leicester Archaeological Services (ULAS)

**Sources and abbreviations**

Hoards Score, V. 2013. *Hoards, Hounds and Helmets*. ULAS

James James, S. 2011. *Rome and the Sword: How Warriors and Weapons Shaped Roman History*. London, Thames and Hudson.

Mattingly Mattingly, D.J. 2007. *An Imperial Possession: Britain in the Roman Empire*. London, Penguin.

**Multiple Identities and Diversity of Ethnicities in the Army**

**(Mattingly)**

Until the second quarter of the second century when British recruits became more common, legionaries came initially mainly from Italy (81%), but by the end of the first century were mainly from North Africa and the western provinces of Hispana, Gallia, Germania, Raetia (an Alpine province) and Noricum (roughly modern Austria/Slovenia). By this time Italian recruits constituted only about 20% of the number (2007, 187-88). Thus the army was ethnically highly diverse. Auxiliary troops introduced an even greater ethnic diversity, with men from Batavia (part of the modern Netherlands), Tungria (part of modern Belgium) and Thrace (roughly modern Bulgaria) (Mattingly 2007, 188-89).

Although at the beginning of the occupation there were mass conscriptions in Batavia, Tungria and Thrace to raise units of auxiliaries, over time these units were supplemented not only by British recruits, but also by recruits from elsewhere in the empire. Mattingly cites examples of three men who served in a Tungrian unit but whose origins were in Germania Inferior (the west bank of the Rhine) and the Alpine province of Raetia (2007, 169). It appears however, that a unit’s fighting history and traditions were important factors in creating a ‘unit identity’ irrespective of the soldiers’ ethnic origins (2007, 223). He also notes that where there were large numbers of men broadly of one ethnicity in a unit or garrison, variants of the military identity formed by common training, living routines and religious practices might emerge. Thus, amongst a large group of third century Germanic recruits at Housesteads on Hadrian’s Wall, Germanic deities were celebrated in addition to those in the official army calendar of religious practice, and Frisian pottery was also found there (2007, 223).

Perhaps the most telling example of multiple – or discrepant – identities in the army comes from an example of a third military cemetery in the Eden valley at Brougham. Taken together, the evidence indicates that the burial practices – cremation rather than inhumation at a time when the latter still predominated – and the grave goods deposited – whole horses in some cases, and unusual glass beads – are consistent with what is known of such burials in the Germanic and trans-Danubian regions (2007, 224). So in death, these men projected their ethnic and cultural origins, albeit having served in the most ‘Roman’ of organisations, the army.

**The Double-edged Sword**

**(James)**

Using the metaphor of the double-edged sword, Simon James’ study examines the realities of violent conflict and the ambivalent attitudes towards it in the Roman empire. Despite their training and discipline, Roman soldiers, he points out, were a constant threat to each other, their officers and to wider society. For though the experience of fighting drew men together, Roman culture emphasized the value of competitiveness and individual prowess, and heroic feats of arms were positively encouraged on the battlefield. But these culturally approved forms of violence could be – and were – also directed at their own commanders, or civilians, or the emperor himself on various occasions: ‘their commanders had to exhort, plead, flatter and sometimes shame their soldiers into obedience as much as compel them’ (2011, 26). Hence, the army was both the source of the empire’s power and prestige, but also the greatest threat to its stability and the survival of any given emperor.

A more benign expression of the individuality encouraged on the battlefield (but actively suppressed in the routines of the base, the disciplines of training and the collective identity the Roman army presented to the populations it subjected) was military dress. James explains that by 200, soldiers typically wore two belts: the waist belt (*cingulum militare*) and sword-baldric, and that representations ‘suggest that the free-hanging end of the baldric, and the front part of the belt, were normally visible beneath the folded-back cloak, and were used extensively for visual display’ (2011, 190). Both belts could be given fittings of metal, or bone or ivory with expressions of beliefs, or personal prowess; and there are also records of belts given as prizes to soldiers for their success in military games. Equally, however, the fittings might express the collective: the text of a prayer for the well-being of the soldier’s unit, for instance.

Military belts became expressions of a soldier’s individual taste, wealth, and special social status, but also of his identity as a soldier: ‘from the third century, “wearing the *cingulum*” became a figurative expression for military service’ (2011, 191). Other than the individual embellishments given to belts and helmets, however, military dress became increasingly uniform over the Empire, even allowing for differences of climate and weather. This, along with other factors helped to create an ‘imagined community’ of soldiers across the empire, even though most soldiers’ experience was confined to a specific kind of deployment in a particular locality, with which they might actually identify, ultimately, more closely than with Rome; some veterans marrying into the local community and choosing to settle in it at the end of their years of service.

**Helmets**

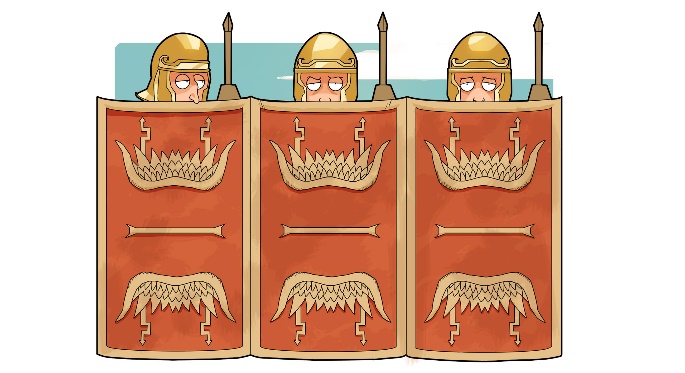
**(Hoards)**

See pp.32-3 on the Hallaton helmet, pp.34-5 on its restoration, and pp.36-9 on its significance.

**Life after the Army**

**(Mattingly)**

On retirement, legionaries received cash or some land. They would have the option of living in a *colonia*, a town founded for veterans with land allotments surrounding it. A legionary retiring from one of the legions serving in Britain could settle in one of the three British *coloniae*, at Colchester, Gloucester and Lincoln, or one elsewhere in the empire. Alternatively he could take money instead of land and return to his birthplace, or use the money to buy a rural estate. If he already had a family, he might choose to settle in the garrison settlement adjacent to where he had been based and set up a trade or business. In some cases, the legionary might obtain administrative employment in London working for the governor’s administration. The sons of veterans were quite likely to become voluntary recruits, especially those who grew up in the settlement next to their father’s former garrison (2007, 191-92).



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