

## On the Roman Remains discovered in Bath.

---

BY THE REV. H. M. SCARTH.

---

**M**R. Wright, in his work called "The Celt, the Roman, and the Saxon," p. 143, says:

"The extensive and rich district between Sorbiodunum, Old Sarum, and Glevum, Glos'ter, was covered in every direction with extensive and rich villas, marking it out as the most fashionable part of the island. In its centre stood a city, remarkable for its splendid edifices, its temples, its buildings for public amusement, and still more so for its medicinal baths. For this latter reason it was called *Aquæ Solis*, the waters of the sun, and for the same cause its representative in modern times has received the name of Bath. Remains of the Roman bathing houses have been discovered in the course of modern excavations. Among its temples was a magnificent one dedicated to Minerva, who is supposed to have been the patron Goddess of the place. From inscriptions found at different periods, it appears that military commanders, high municipal officers, and other persons of rank, frequented this city for the benefit of its waters, and perhaps to mix in its fashionable society."

The following paper is intended to contain a brief account of some of the Roman antiquities of Bath, which have been dug up at various periods in and around the city, and which have been described by various eminent writers, as Guidott, Governor Pownall, Warner in his *Illustrations* and his *History of Bath*, Mr. Whitaker in the *Antijacobin Review*, and drawn and engraved by Lysons, with descriptions, and which have also been treated of by Leland, in his *Itinerary*, Camden, and Horsley. Some engravings of these antiquities have been given by Warner, in his *History of Bath*, and a plan of the Roman Bath discovered some years since. Engravings are also found in Horsley's *Britannia Romana*, and in Guidott; but owing to the great improvement in the art of engraving, these illustrations are very inferior to what might be made at the present day; and it is much to be wished that an illustrated catalogue could be published in the best style of the art of modern engraving. Mr. Lysons' illustrations are beautifully executed, and very faithful, but the work is too large and expensive for general use, and contains only a portion of the remains still existing. Mr. Hunter has with infinite care and neatness arranged a catalogue of the various Roman antiquities now in the museum of the Institution. This catalogue is most valuable, as containing not only a faithful list and correct account of the Roman remains, but references to all the notices which have been made by Guidott, Warner, Lysons, Whitaker, and others, and is the work of a very learned and accurate scholar. It is by this catalogue that I have chiefly been guided, in endeavouring to draw up a succinct account of the Roman remains of Bath.

The question of the first colonization of Bath by the Romans is involved in much obscurity, and nothing certain is known respecting it. Warner, in his *History*, regards

it as first colonized in the time of Claudius, who made an expedition into this island, and he fixes the building of the town about the year A.D. 44, and supposes that it is to Scribonius, the Physician of Claudius, that we owe the discovery of the medicinal properties of the waters, and their subsequent general use. He conceives that Claudius first gave orders for the building of a city, and on his return home left a portion of the Second Legion to build the town, and to collect the hot springs, and render them available for bathing and medical uses. This is merely conjecture, and as no proof is given of the *fact*, we must in this instance rest contented with the probability. According to Whitaker, the country was not reduced before the year 50 of our era, six years after Warner's erection of the town and station, "As in that very year a battle was fought betwixt the Romans and Britons, a few miles south of Bath, sufficiently important to cause the fabrication of a coin, and the erection of a trophy. (Camden 168, Edit. 1607). We do not find a single memorial of Claudius, among all that have been dug up of Roman relics at Bath. The highest that any of those relics ascend, is the Emperor immediately subsequent to Claudius. In digging the foundations of a new hot bath, near the Cross Bath, and in removing the rubbish to get at the head of the spring of the hot bath, and to make a new reservoir, a great number of Roman copper and brass coins of the Emperors were found, many of them in fine preservation. They were of the Antonines, Trajan, Adrian, and Nero. The last is a proof of the antiquity of these baths. We infer from this that the baths were first formed in Nero's reign, but enlarged or ornamented in the reign of Adrian, Trajan, and Antonine." All towns were but stations at first, and only a few became colonies,

or colonial, afterwards. Of these Camalodunum was the first, and not Aquæ Solis, or Bath.

Camalodunum was made a Roman colony, A.D. 52, having been established by Ostorius, one of the generals of the Emperor Claudius. The late Rev. John Skinner has written a very able treatise, in the form of a letter, which is published in Phelps's History of Somerset, vol. II., in which he argues with much learning and ingenuity, and, I must add, with great appearance of truth, that the site of the ancient Camalodunum was neither Colchester nor Malden, in Essex, as Leland and Camden suppose, but Camerton, in Somersetshire, not far from Bath.

In this spot, which had been previously occupied by the Kings of the Belgæ, as the capital of the district, Ostorius established a strong colony of veterans. From this point he marched to the conquest of the Silures, who were a bold intractable race, inhabiting South Wales. The position of Camerton suits better for such an enterprize than Colchester or Malden. Both these places, as Mr. Skinner observes, were situated beyond the bounds of the Roman province, and far away from the Severn and Avon rivers, and the scene of the subsequent operations of Ostorius. We read in Tacitus that he established a line of fortified camps along these rivers, as a curb against the irruptions of the Silures. Pliny asserts that Camalodunum was distant 200 miles from Mona, or Anglesea, which Ostorius was preparing to attack when the news of the insurrection of the Britons, under Boadicea, obliged him to desist. Now Colchester and Malden are distant from Anglesea more than 320 miles. Before the Romans settled in Britain, there were forts to guard the passes of the Avon. Ostorius found all these boundary camps established, which ren-

dered the district of Camalodunum, in the time of Cynobelin, a strong position; but he made it still more secure by connecting them together by military roads. Camalodunum was destroyed by the Queen Boadicea full fifty years before Ptolemy, or the author of the Itinerary of Antonine, wrote, and there is little doubt that the head quarters of the legionary soldiers in these parts were transferred to Bath as soon as the victory of Suetonius Paulinus, by the destruction of the Brigantes of Gloucestershire, added that territory to the Roman conquests.

Very striking traces of the uses made by the legionaries and other inhabitants of the city, of its healing waters, were discovered in the year 1755, (in clearing the foundation of the Abbey-house,) at which time a building, conjectured by some to be the ancient Baths, was laid open. These remains were found at the depth of twenty feet below the surface of the earth, four feet deeper than any other remains discovered here, which leads to the supposition that they were amongst the oldest and most striking works in the place. Their position occupied nearly the centre of the Roman city, which was in the form of an irregular pentagon, having five walls, and four gates, facing the cardinal points, and connected by two streets, running in direct lines, and intersecting each other in the centre of the city. Some remains of these walls were discovered in 1795. From what was then laid open, the masonry appeared to be of the best style. They were about fifteen feet in thickness, widening gradually as they descended, of extreme hardness, and most compact consistency. They were constructed like similar Roman walls, in the style which Vitruvius calls *Diamicton*. Those, however, who are curious in Roman masonry, are referred to Mr. Bruce's excellent account of the "Barrier of the lower Isthmus," or the great wall running

between Carlisle and Newcastle,—a work of the greatest interest, and full of carefully arranged antiquarian matter.

The walls of the city are said to have had five angular towers, one at each corner of the wall. The Building supposed by some to be the *Bath*, occupied nearly the centre of the space, on which the city stood. The length of the foundation discovered, was about two hundred and forty five feet from E. to W., and the breadth one hundred and twenty feet at the broadest part from N. to S. Warner has given a description of what he calls the Bath, taken from the History of Somersetshire. The remains did not long continue open to the public, as modern buildings were soon erected over them. A plan of these Baths was made by Dr. Lucas, who published a good account of what he saw, which was afterwards improved and enlarged by Dr. Sutherland, for his work published in 1763, entitled, “Attempts to revive ancient medical doctrines,” 2 vols. In this work are many curious particulars respecting Bath, and in it first appeared that engraving of the remains which is copied into Gough’s Camden; many of the tiles of which the pillars were formed, that supported the floor of the Sudatory, and the hollow tiles for flues around the walls of the same apartment, are preserved in the crypt of the Institution. Whitaker is of opinion that the remains of the building usually considered to be the ancient Roman Baths, was the Pretorium. He says, (p. 125) “the whole appears to have been a large building, erected by the Romans, on the site of the Abbey-house, and containing a centre with two wings.” The eastern wing was discovered first; and Dr. Lucas examined it, with the assistance of Mr. Wood, the architect. “Under the foundation of the Abbey-house,” he tells us, “full ten feet deep, appear traces of a Bath, whose dimensions are forty-three feet, by thirty-four feet. Within, and adjoin-

ing to the walls, are the remains of twelve pilasters. This Bath stood north and south. To the northward of this room, parted only by a slender wall, adjoined a semicircular Bath, measuring from E. to W. fourteen feet four inches, and the other way, eighteen feet ten inches. In this semicircular Bath was placed a stone chair, eighteen inches high, and sixteen inches broad. To the Bath were two flights of steps, the flight divided by a stone partition, and the steps seeming to have been worn by use three inches and a half out of the square. Eastward of these stairs was an elegant room on each side, sustained by four pilasters. To the eastward of this were other apartments, consisting of two large rooms, each measuring thirty-nine feet by twenty-two. Each had a double floor; on the lower stood four rows of pillars, composed of square bricks. These pillars sustain a second floor, composed of tiles, over which are laid two layers of firm cement mortar, each about two inches thick. One of these rooms was northward, the other southward. These rooms were heated by means of flues. Remains of the furnace by which they were heated were also discovered. About the mouth of the furnace there were scattered pieces of burnt wood, charcoal, etc. On each side of the furnace, adjoining the wall of the northernmost stove, is a semicircular chamber, of about ten feet four inches by nine feet six inches. After the time that Dr. Sutherland wrote his description, further discoveries were made of a similar building to the southward, of the same dimensions as the former, and answering exactly in position. It was further discovered that these buildings were only the wings of a much larger central building. This central building had wings at each end, as appears by the plan of the discoveries which have been made at different times. "The whole," says Whitaker,

“was the palace assuredly of that Roman who was the commandant of the colony at Bath. This perhaps became afterwards the mansion of the provincial Præses, and certainly the palace of the Saxon kings afterwards.”

#### ENTRANCE TO THE INSTITUTION.

These remains were found on the site of the present *Pump Room*, with a great number of other fragments, some of great curiosity and importance, and which may be referred to a great *Temple* which formerly stood on that site. They were disinterred in 1790. These remains excited very strongly the attention of the antiquaries of the time. Sir Henry Englefield, who happened to be in Bath soon after their discovery, transmitted an account of them to the Society of Antiquaries, who published it in the *Archæologia*, with a restoration of a portico of the Temple, (vol. x. p. 325). Governor Pownall published, in 1795, a quarto pamphlet, entitled “Descriptions and explanations of some remains of Roman Architecture, dug up in the city of Bath, A.D. 1790.” Mr. Warner has much respecting them in his “Illustrations” and his “History.” Whitaker has many ingenious remarks in his elaborate review of Warner’s “History.” Mr. Lysons has four plates of these remains, and a fifth, in which is a restoration of the portico.

#### GREAT TEMPLE.

Mr. Whitaker endeavours to prove that this Temple was in the form of a rotunda. He compares it to the *Pantheon at Rome*, which was dedicated to *Minerva*, as the *Temple at Bath* can almost with certainty be proved to have been. He says : “The Pantheon of *Minerva Medica*, an agnomen very similar in allusiveness to our prænomen of *Sulinis* for *Minerva*, is noticed expressly by



Rufus and Victor in their short notes, concerning the structures of Rome. . . In this very quarter is still standing a decagon structure. . . Thus the whole consists of *ten sides*, in one of which is a door, as in the other nine there were so many niches, the greater part of them still standing, and all of them (as Montfauçon supposes) furnished with so many images of deities. . . Such as this we believe was once our *Temple of Minerva* at Bath." There is also another remark of Whitaker's well worthy attention. A *Temple of Vesta* still remains, where it stood in the days of Horace, which is a *Rotunda*, like the Pantheon. In this was kept a *fire continually* burning, similar to what Solinus relates of the temple at Bath. All the round temples of heathenism had an opening in the centre above; but that of Vesta, as Ovid attests, had this opening closed with a casement, from regard assuredly to the sacred fire burning immediately under the opening. The temple of Minerva at Bath, therefore, by analogy, had an opening in the centre of the roof, that was closed by a casement, to protect the fire below. The altar bearing the fire, says Whitaker, we believe remains to this very day. The earliest mention of this temple is more than two centuries later than Agricola.

The uninscribed remains which are placed in the vestibule of the Institution, consist of the base part of the shaft and capital of a *Corinthian column*, fluted and cabled, many fragments of the tympanum of a pediment, sufficient to indicate the entire design, and a great collection of pieces richly carved. (The capital, and other portions, are engraved in Lysons.)

Solinus, in a remarkable passage of his "Polyhistor," or, as he himself calls his work, "Collectanea Rerum Memorabilium," c. 25, has informed us that there was a

temple at Bath (for his *Fontes Calidi* can have been no other place), dedicated to *Minerva*. His words are these: "Circuitus Britanniae, quadragies octies septuaginta, quinque millia passuum sunt: in quo spatio magna et multa flumina sunt. Fontesque Calidi opiparo exsculpti apparatu ad usus mortalium: quibus fontibus præsul est Minervæ numen, in ejus æde perpetui ignes nunquam canescunt in favillas, sed ubi tabuit vertitur in globos saxeos."

From the description of Solinus, we gather the following important conclusions, says Whitaker :

1. The hot springs had been collected into elegant basins, and furnished with accommodation, for the use of bathers.

2. The words, "opiparo exsculpti apparatu," even mean more than elegance, as they mount up into magnificence.

3. That *Minerva* was considered by the Romans as presiding over the springs, and a temple built to her honour. This is only known of one more town in Britain, viz., *Camalodunum*, where a temple stood within or near the town.

4. Constant fire was kept burning within this temple, like that in the Temple of *Vesta*, at Rome. That in the Temple of *Vesta*, at Rome, had very surprisingly a relation to *Minerva*, equal with this at Bath. Yet *Minerva*, of Bath, was not, like *Pallas*, of Rome, served only by virgins, and beheld only by the head virgin. The Bath *Minerva* appears to have been served by men, and married men too, as appears by an inscription on the tomb of a priest.

5. The fire was fed with fossil coal, which is found about *Newton*. This is the first mention of coal used by the Romans in Britain.

In the Red Book of Bath, a memorandum is entered by some unknown hand, but of the year 1582, that there was then to be seen an epitaph of the middle ages, which is given, "In ostio ruinosi Templi, quondam Minervæ dedicati et adhuc in loco dicto, sese studiosis offerens." This is also good for a tradition that such a temple once stood here; and as the writer is speaking of *Stalls Church*, which stood near the angle of Cheap Street, and Stall Street, *close to the present Pump Room*, it affords the traditional evidence of its site.

As these fragments evidently belong to a fabric of great extent and magnificence, such as might well be described as "opiparo exsculpti apparatus," and as they were found near the traditional site of the Temple of Minerva, they may fairly be presumed to be the remains of that Temple, especially as the design of the Pediment appears to point at the attributes and symbols of that Goddess. We have in the centre, not the cherubic emblem of the sun, as Governor Pownall regards it, but a head of *Medusa*, as is evident from the snakes which are intermingled with the hair. We have the *helmet*, appropriate to the Goddess in her character of Pallas, and a very distinct exhibition of her favourite bird, *the owl*.

"In the Pantheon," says Mr. Whitaker, "the only one of the round temples remaining at present, are seven niches or chapels, the entrance into every one of which is ornamented with two pillars and two pilasters, Corinthian and fluted. Opposite the entrance gate is the niche for the great altar, as in the other parts of the circle, to the right and left, are the niches for the other altars. The central niche was reserved for Jupiter, as the side niches were for Mars, Venus, Julius Cæsar, and the other deities. In the same manner we believe was the temple at Bath

disposed within, only what were statues at Rome, shrunk up into mere altars at Bath. In the common niches were lodged the altars of Jupiter Cetus, Mars, and Nemetona—three deities honoured by one altar only. The altars to Jove and Hercules, honoured together upon one; and to Sulinis, in the greatest niche of all.”

An *Ancient Inscription* was found amongst the fragments of this temple, which has exercised the learned ingenuity of antiquarians, and which has been restored and placed in the *passage of the Literary Institution*. From the ancient portion which remains, it may be gathered that “Aulus Claudius Ligurius, having dug up a pitcher containing money, expended it in *restoring* and *repainting* this temple, which was ready to fall, through extreme age.” This inscription contains several *literæ nexæ*. In this temple, it is conjectured by Mr. Whitaker, that *many of the altars* which have been found in and about *Stall Street*, were originally placed; and that the bronze head which has been engraved by the Society of Antiquaries, found in Stall Street, near the corner of Bell Tree Lane, is the head of the *principal statue* of the *Goddess Minerva*, formerly standing in her own temple.

This splendid relic is now in the library of the *Literary Institution*, and is well worth careful examination. Much has been written about it; it was dug up in the month of July, 1727, where it lay buried sixteen feet under the surface of the ground. It is called by Mr. Warner a head of Apollo, but Mr. Hunter regards it as a head of Minerva.

Mr. Whitaker observes: “It appears to have been cast in a mould; the form of it is very fine, and the features are truly Minerva’s. This military Goddess has been expected by some to be like Venus, the mere Goddess of smiles and loves. She is a Goddess very different, wearing a helmet



BRONZE HEAD OF THE GODDESS MINERVA—BATH

on her head, wielding a javelin in her hand, even carrying a Gorgon's head of snakes upon her breast-plate, and thus mixing in fight with men. So acting, she must necessarily shew a manliness of muscularity in the face, superior perhaps to any even in the Belvidere Apollo, yet not superior to what we behold in this head. There is indeed a softened manliness, and a chastised femality in our Minerva, that has occasioned all the puzzle about the sex, that yet is the very characteristic of this very Goddess."\*

In the year 1714 a colossal head of a female was discovered, and sent by Mr. Francis Child, of Bath, as a present to Dr. Musgrave, who then resided at Exeter. Dr. Musgrave named it the Britanno-Belgic Andromache, and it was set up in his patch. It is not known what became of it after his decease. He has made this head the subject of the 19th chapter of his *Belgium Britannicum*, and has given a front and back view of it, shewing the convolutions of the hair. The statue of which this was the bust, must have been eight feet two inches in height. It probably stood upon a pedestal, or perhaps a column; and this bust, it may be presumed, gave Mr. Lysons the hint of the obelisk crowned with a statue, which he has introduced in his general view of what Bath may have been in the most flourishing times of Roman grandeur. (Catalog. p. 80).

With the bronze head of Minerva were found at the same time several Roman coins. Horsley visited Bath about 1730, and he tells us that a very beautiful and elegant figure stands in the Town Hall, and beside it are preserved in a box some coins, that were found at the same time. The box and the coins are no longer forthcoming. Neither of them are noticed by Mr. Warner. They were (as the Bath Guide informs us) of Marcus Aurelius, Maxi-

\* Antijacobin Review, vol. x., p. 344. Ed. 1801.

milian, Diocletian, Constantine. Horsley says they were of Marcus Aurelius, Maximinus, Maximilian, Diocletian, Constantine, and some other Emperors. *Aurelius* appears to have been the earliest Emperor acknowledged in these coins; and his coin could be preserved in the temple (says Whitaker) or continued with the head, merely to mark the erection of the statue some one year betwixt A.D. 163 and 181.\*

Upon an oblong stone was found, in the year 1790, in excavating the ground for the foundation of the present Pump Room, an inscription, which, by filling up the letters wanting in the fragment, may be read

C P R O T A C I V S

D E A E . S V J S . M I N E R V Æ .

Many other fragments were found at the same time, which did not appear to belong to the great temple, but to *some smaller edifice*, which stood near it.

These remains are now in the Literary Institution. They are placed in the vestibule, and opposite the Temple of Minerva. Mr. Lysons was the first to give any clear interpretation of these fragments. Out of them he has composed the principal front of a *small temple*, and he places the inscription given above over the door. He supposes a line to be wanting, which made up the sense, that "Caius Protacius built, or restored, this temple to the Goddess Sul-Minerva." There have been found in Bath several altars inscribed to the Goddess *Sul*, and again Sul-Minerva. In Mr. Lysons' restoration, the head of the Goddess herself is represented (as on the fragment in the Institution) in the tympanum of the pediment, with a serpent twisted round a staff, on one side of her. The hair is tied in a knot on the top of the head, and behind her

\* See Antijacobin Review, vol. x., no. xlii., p. 342.

is a crescent. This crescent led Mr. Warner to consider the temple as dedicated to Luna. There are other fragments remaining, which are supposed to represent the Seasons. Thus we see that there formerly stood two temples, on or near the site of the present Abbey Church, dedicated to Minerva, or Sul-Minerva, the Goddess who presided over the waters.

Whitaker observes that the name *Aquæ Solis* does not imply the dedication of Bath or its waters to the sun, as a Deity, because it is rendered in Greek by the very Romans, *υδατα θερμα*, simply "*hot waters*," not *υδατα ηλιου*, "*waters of the Sun*." It was called *Aquæ Solis* to mark the *heat* of the waters, and to discriminate it from the "*Aquæ*," a little distance from it, now called "*WELLS*."

A gentleman who has given much attention to the study of the Roman Antiquities of Bath, has favoured me with the following observations on the origin of the name *Aquæ Solis*, or *Aquæ Sulis*, which I here insert :

"Since the discovery of the votive altars preserved in the Institution, various distinguished antiquaries, as Lysons, Sir R. C. Hoare, the Rev. J. Hunter, the Rev. Canon Bowles, and others, have been of opinion that a deity was anciently held in great veneration here, under the name of *Sul*, or *Sulis*; and that the name given by the Romans to the city, in consequence of this divinity being so venerated, was *Aquæ Sulis*, and not, as commonly considered, *Aquæ Solis*. These gentlemen, however, are not agreed on many points, in their pathway to this opinion. Lysons assimilates the British deity inscribed on the altars, under the name of *Sul*, with the Roman Minerva; and he is probably right, as we always find *Sul* alluded to as a female divinity: it is always *Deæ Suli*, not *Deo Suli*. Mr. Hunter notices this fact, (see his letter in the Bath Chronicle, June 14th, 1827).



Sir R. C. Hoare (*Anc. Wilts.* vol. 2) thinks, though the word is feminine, that it was not equivalent with the Goddess Minerva, but that it was the Celtic *Sol*; and we know the sun, in Teutonic, is *masculine*, and the moon *feminine*. Sir Richard says (letter in *Bath Chronicle*, July 19th, 1827), ‘that the name of *Sul* was Celtic, there can be no doubt, and it was afterwards latinized into *Sol* by the Romans—a custom they adopted on many other occasions, and it appears, by the inscriptions preserved at Bath, that they added their own deity, Minerva, to that of Britons’ *Sol*.’

“The Itineraries of Antoninus, and of Richard of Cirencester, will of course be cited in confirmation of the old appellation, *Aquæ Solis*. Mr. Hunter’s remarks on these, may, however, be deemed worthy of consideration. (See his letter.) ‘The term *Aquæ Solis* occurs only *once* in any *undisputed* remain of the Roman times. It is in one of the Itineraries of Antoninus, and it may be observed that there is no question whether the station indicated by it be not the place now called Bath.’

“‘We find *Aquæ Solis* in two of Richard’s Itinera; but till the genuineness of his work is more completely established, *any evidence*, which it may be disposed to offer in this enquiry, may be disregarded.’

“Mr. Hunter afterwards states his opinion that Antoninus was ignorant of the *Goddess Sul*, and that he was misinformed as to the name of ancient Bath, ‘and knowing that at the station in question were springs celebrated on account of their natural heat, and being familiar with *Heliopolis* as a local appellation, was thus induced to write *Aquæ Solis*; or that some early transcriber of Antonine finding *Aquæ Sulis* which he could *not* understand, ventured, *on his own authority*, to substitute *Aquæ Solis*, a name

which he *could* understand, and which appeared to him aptly to describe a place *celebrated on account of the natural heat of its waters.*'

"I believe the authority of Richard has been sufficiently established by Sir R. C. Hoare, and others. A specimen of the original MS. was submitted to Mr. Casley of the Cottonian Library, and that gentleman immediately pronounced it to be 400 years old. Now, as Professor Bertram published the *Itinera* in 1759, the MS. discovered by him is likely to be Richard's autograph. If so, it would be desirable to ascertain whether it has *o*, or *u*, in the debated word. And, after all, the suggestion of Mr. Hunter, with regard to Antoninus, or his transcriber, might be extended to Richard.

"In the copy of Richard's *Itinera*, in the library of the Institution, is the following marginal note, in the handwriting of the late Rev. T. Leman :

"The original name of Bath was *Aquæ Sulis* (and not *Solis*), the British Goddess whose influence extended over the greater part of the S. W. of England, whose chief place was Sulisbury hill, near Bath, and from whom Salisbury plains have probably derived their name. All the altars found at Bath are dedicated to the Goddess *Sulis.*'

"Mr. Leman (with others) seems to regard the name of the British Goddess, as *Sulis Sulinis* and not *Sul Sulis* ; but as we find *DEAE SVLI*, it seems more likely that *Sul* was the original appellation, for I can hardly think *SVLI*, a contraction for *SVLINI.*"

#### THE Goddess *Sul*, OR *Sul Minerva.*

The British characteristic of *Minerva* imports something adapted to her attributes, says Whitaker. The British characteristic of *Minerva*, in its transition from *Sulis*,

lengthens out into Sulinis, and deviates into Sulevis. Yet what is the import of this varying appellation in the British language? It is the same in general with the appellation of *Minerva Medica*, at Rome. Minerva Sulis, or Sul-Minerva, is one that was medicinal, from the influence of the sun, the *Solar* Minerva. Thus, Heul, Syl is the sun in Cornish; Haul, Heyle, Heyluen, in Welsh, are the sun, as Sul is the Sunday. Soil-bheim, in Irish, is a flash or bolt of light; a thunder bolt, Solas; Solus is light; Sul the sun; Dia Suil the Sunday; Suil, the eye; Sul-beim, a bewitching by the eye; Súl in the Armoric, is Sunday; Sul-Pask Easter Sunday; Suliou are Sundays. The origin of Minerva's British title, therefore, is that very reference of the hot springs to the *influence of the sun*, which fixed upon the city itself this appellation; from thence the "Waters of the Sun."

Before passing on to consider the altars dedicated to the Goddess *Sul*, that have been discovered, we must notice an altar, or *Cippus*, as Mr. Warner terms it, which was discovered at the lower end of Stall Street, 1783. Two other altars were discovered with it, one a votive altar to the *Sulevæ*, and one erected by a citizen of Treves. This *Cippus* has formed the subject of many learned dissertations. (See Prof. Ward, *Phil. Tran.*, *xlviii*, p. 332; also Gough's *Camden*, v. *iii.*, p. 9; Warner's *Ill.* *ix.*; *History App.* p. 121; and Whitaker, *Antijacobin Rev.*, *x.*)

This altar commemorates the restoration, by "Caius Severus, a centurion," (who had either the additional name of "Emeritus," or was discharged from his legion,) of some place which had been consecrated to religious purposes, and which had fallen to decay. This decay had been produced "per insolentiam," which may be understood to mean "through disuse;" but that does not suit with

“Erutum,” the word which follows in the inscription. This led Mr. Whitaker to search for another meaning, and he reads it, “which had been overturned by the ‘Insolence,’” supply—“*of the Christians.*” Mr. Ward supposes that the place was only one of burial. Before Severus restored it, it was “repurgatum” purified, “virtute et numine Augusti,” by “the zeal and authority of the Emperor.” In this inscription there are a few of the “literæ nexæ.” Mr. Ward thinks that the form of the character marks it as belonging to the age of *Severus*.

Before passing to the votive offerings, I must mention a square stone found in 1825, in digging for the foundation of the United Hospital, which is now in the Literary Institution. It contains the inscription: NOVANTI FIL PRO SE ET SUIS EX VISV POSSVĪ. Mr. Hunter is the first who has described the inscription. It indicates that the son of Novantus erected something, probably a sepulchre, for himself and family. The term EX VISV is said of those who do any thing to which they suppose themselves to be admonished by the gods in sleep, *i. e.*, in consequence of a vision.

#### VOTIVE OFFERINGS.

I now come to the *votive offerings*, which are full of interest, as illustrating not only the pious custom of the heathen in making offerings, but as pointing out their grateful feelings for benefits which they had received from the waters, or from other sources.

Horsley observes, in speaking of vows in sickness :

“There is one thing in these pagan votive altars that may be a shame and a reproach to a great many that call themselves Christians ; and that is, the willingness and cheerfulness with which they paid, or pretended to pay, the

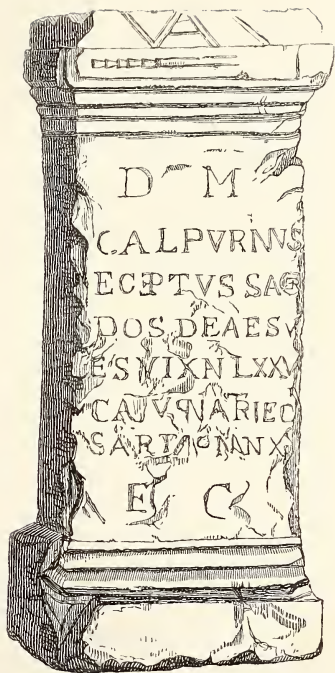
vows they had made. Such as have any acquaintance with these things, know how commonly these letters, V. S. L. M., or V. S. L. L. M. are added at the end of inscriptions that are on such altars, whereby they signified how *willingly* and *cheerfully*, as well as *deservedly*, they performed the vows they had made, viz : *Votum Solvit libens merito*, or, *votum Solvit libens lubens (or lætus) merito*. Much more *deservedly*, and therefore more *willingly* and *cheerfully*, should the vows made to the Most High, to the true and living God, be paid or performed to Him, and particularly the vows made in trouble.”\*

Thus there was found, in 1792, on the site of the Pump Room, and consequently on or near the site of the Temple of Minerva, an altar dedicated “to the Goddess Sul, for the health and safety of Aufidius Maximus, a centurion of the Sixth Legion, Victrix, by Marcus *Aufidius Lemnus*, his freedman.” A drawing of this altar is given by Mr. Lysons and Mr. Warner.

From the inscription, it appears that it was erected by a manumitted slave, in performance of a vow made to the Goddess Sul, for the restoration of his master, who had made him free, and is thus a monument of the gratitude and piety of the Romans. The sixth legion, mentioned on this altar, was transported into Britain in the time of Hadrian, and probably accompanied that Emperor, when he took this kingdom, in the tour of his dominions.

Another altar was found at the same time and place, which in form and size resembles that first noticed. The inscription is to the same purpose as that on the last. The person by whom the altar was raised, is called *Aufidius Eutaches*.

\* Vows made in Trouble, by John Horsley, A. M., London, published 1729. At the time Horsley published this book, he was engaged in the preparation of the *Britannia Romana*.



ROMAN MONUMENTAL STONE—BATH

The letters LEB for LIB indicate that he was a *freedman*, probably another slave manumitted by Aufidius Maximus.

Among the sculptures formerly to be seen in the walls of Bath, was one in which two figures were represented, which Dr. Guidott supposed to be a Roman *threatening* a Briton, but which, if we may depend on the engraving given in his book, appears rather to be a Roman, in the *act of manumitting a slave*, by placing the cap upon his head. Possibly, says Mr. Hunter, this may be Aufidius, and one of these freedmen.

Mr. Lysons concludes, from the *form* of the *letters*, that this altar, or the preceding one, was made about the beginning of the *third* century.

We have here, therefore, two very pleasing memorials of gratitude, which have survived to tell not only of the benefit which the waters had conferred, in restoring health, but pointing out the gratitude, first of the Roman freedman, to the Divine source from whence he conceived the healing virtue of the springs to flow ; and secondly, his kindly feeling to one who had bestowed the great blessing of freedom upon him. It would be well if Christians, who, in themselves, or their relatives or friends, derive benefit from the waters, would show a like spirit of grateful remembrance, which may find expression in numberless ways, such as in supporting the hospitals, or in ministering to the spread of a purer Faith than that of the grateful Roman.

I must mention here, another altar, found in 1774 near the hot bath, on removing the rubbish, to get at the head of the spring. At the same time, many coins of the upper empire, from Nero to the Antonines, were found, chiefly of middle brass. The altar is dedicated to the goddess *Sul-*

*Minerva.* The inscription has several united letters. Another altar, dedicated to the same goddess, and to the Numina Augustorum, was found in the cistern of the Cross Bath, 1809. It bears the name of Caius Curiatius Saturninus, an officer of the Second Legion.

In the year 1753, an altar was found at the lower end of Stall Street, together with two others. It is dedicated to the *Sulevæ*, by Sulinus Scultor; but who the *Sulevæ* were, cannot be ascertained. The most probable conjecture is, that they were nymphs of these springs, the progeny or the attendants of the Dea Sul.

Whitaker believes this to have been the altar that stood in the centre of the Temple of Minerva. He considers the focus, which is long and shallow, and nearly the whole size of the top of the altar, to have contained the copper pan in which the fire was placed, and kept burning continually. The perpetual fires of Vesta were kept burning in *pans* of earth. This altar is of rough workmanship; and it is conjectured from this, that the altar, by reason of the fire continually burning, was obliged to be often renewed.

“This stood, we apprehend, almost under the opening, and before a pillar supporting the roof, as our temple had no circular pillars without, and therefore must have had, at least, one pillar within. A fragment of one was found in the ruins, as has been already noticed. This, he observes, was strikingly fitted for the support of the roof, and he endeavours to prove this from its dimensions, and the manner in which it has been cut. Another altar, found at the same time and place, is dedicated to ‘Jupiter Cetius, Mars, and Nemetona.’ Who this latter deity was, appears very uncertain. Mr. Warner is disposed to consider it the name of the local deity of the town, Nemetotacio, which is supposed to be



Launceston; neither is it settled whence this Jupiter had his name of Cetius. Mr. Warner supposes from Cetium, in Germany. The inscription is cut in a more rude manner than most in the collection."

There was discovered, in 1776, a small altar, dedicated to no particular deity, but erected in pursuance of some vow made by "Vettius Benignus." It is now in the Institution passage. Another altar, dedicated to "Fortunæ Conservatrici," is mentioned by Collinson, who says that it was found at Walcot. Horsley has engraved the same inscription, but says that it was found at Manchester. An officer of the Sixth Legion, Victrix, dedicates it to "Fortune, his preserver."

The only altar that is without an inscription, is that which now stands in the vestibule of the Literary Institution, and has upon it two figures, sculptured; the one "Jupiter," the other "Hercules Bibax," or the "Convivial Hercules." It was found with the remains of the two Temples, in the site of the Pump Room. Warner has treated of it at length. The sculpture is not remarkable for elegance, having been executed when the arts were on the decline, and probably towards the beginning of the fourth century. It is worked on Bath stone. The left hand represents Jupiter, with those various emblems which distinguished him from the other deities of pagan mythology. The god grasps in his right hand the *three-forked bolt*, with his left he holds his sceptre, as the king or Father of all beings. At his feet may be seen the *eagle*. The head and countenance are much mutilated. The body of Jupiter is covered with a regal pallium.

The figure which occupies the other face of this bifronted altar, is the representation of "Hercules Bibax." The usual attributes of this deity were the lion's skin, club, and

bow. The two former are sufficiently visible in the relief ; but when he was represented under his "convivial" character, instead of the latter implement of war, he bore, in his right hand, a "goblet." The association of Jove and Hercules, on the same altar, was not unusual ; instances occur in Gruter and Montfauçon. The practice, however, flourished more particularly during the joint reign of Diocletian, and Maximian, the former of whom affected the name and character of Jove ; the latter, those of Hercules. This circumstance is considered by Mr. Warner as an index to the date of the altar, which was probably raised to the honour of those Emperors ; and he places it somewhere between the year A.D. 284, and 304, a period which comprehends the term of their dominion over the empire. The altar seems to have filled the corner of the great Temple, two of its sides being rough, and unwrought.

#### SEPULCHRAL REMAINS.

From the "Votive" we pass to the "Sepulchral Remains," of which not less than ten have been found, although not more than six of them now remain. Probably the most remarkable, and that concerning which most has been written, is the celebrated inscription to "Julius Vitalis." The stone is longitudinal, having a triangular top. Above the inscription, is what appears to be the representation of fruit and leaves. It was discovered in 1708, by the side of the London road, Walcot, with two urns, one large, the other small ; both containing ashes. It was for many years in the east wall of the Abbey Church. It is now in the Literary Institution.

This monumental stone was erected to a person named "Julius Vitalis," a Belgian, by which is probably meant, that he was a descendant of the Belgæ, who, a little before

the time of Cæsar, had taken possession of the southern part of this island. He also belonged to the Twentieth Legion, which has the addition of V.V. The first V has occasioned some discussion; but late antiquarians have decided in favour of Valeriana. The second V is Victrix. We are further told that he was *Fabriciesis* or *Fabriciensis*, the *smith* or *armourer* of the legion. The clause EX. COLEGIO FABRICE. ELATUS, presents the greatest difficulty, and the explanation perhaps least open to objection, is that he was buried by the Company of Smiths, in the neighbouring city. He died in the twenty-ninth year of his age, and the ninth of his service.

We learn from the Theodocian and Justinian codes, what the business and the laws of this Society of Smiths were. It appears that in the latter period of the Roman Empire, the "army smiths" were erected into a formal company, under the control and management of an officer, denominated *Primicerius*. The employment of this body, was to make arms for the use of the soldiery, at public forges, called FABRICÆ, erected in their camps, cities, towns, and military stations. No person was permitted to forge arms for the imperial service, unless he were previously admitted a member of the society of the FABRI. It may be fairly inferred, that a company of this trade was settled in Bath, and a FABRICA established.

There is another very remarkable sepulchral stone, at present in the passage of the Literary Institution. It was discovered in 1736, in digging a vault in the Market Place. For many years this inscription and that of Julius Vitalis, were inserted in the wall of the Abbey, at the east end. This stone has occasioned much conjecture, and much has been written upon it; the inscription is surrounded by a plain moulding. There is a figure of a soldier on horseback

riding over an enemy, who is prostrate on the ground, but who holds up a dagger, as if in act to wound the horse. The stone was erected on the place of interment of "*Lucius Vitellius Tancinus*, the son of Mantaus, or Mantanus," a citizen of Caurium, in Spain, a centurion of the Vettonensian horse, who died at the age of forty-six, having served twenty-six years. Caurium was a town in Lusitania; the Vettones were a neighbouring people, who provided excellent heavy armed horse to their Roman masters. The characters in this inscription vary in size; the stops are small triangular marks; they are peculiar to this inscription; it is without *literæ nexæ*. It is still very easily read; but, like the Julius Vitalis inscription, it has got the coating of black which the Bath stone generally acquires, after long exposure to the open air. The body of the man, and the head of the horse, are wanting. There is, however, carved on another stone, the parts which are wanting in this, cut in the same kind of relief. Mr. Hunter observes, that on a first view it might be supposed that they were portions of the same monument; but on a closer inspection, it appears that the upper part was drawn upon a smaller scale than the lower. It was the latter fragment that Dr. Musgrave undertook to shew to be Geta. It was found in Grosvenor Gardens.\*

\* Some time since, a similar tombstone was found at Cirencester. It is engraved in Wright's work, lately published, called "The Celt, the Roman, and the Saxon." He says the figure above is often met with on the monuments of the Roman Cavalry. The inscription must be read:

R V F V S . S I T A . E Q V E S . C H O . V I .  
 T R A C V M . A N N . X L . S T I P . X X I I .  
 H E R E D E S . E X S . T E S T . F . C V R A V E .  
                   H                   S                   E .

It may be translated, "Rufus Sita, a horseman of the sixth cohort of the Thracians, aged forty years, served twenty-two years. His heirs, in ac-

In 1795, in the Sydney Gardens, was found another monumental stone, erected to the memory of "Caius Calpurnius," a priest to the Goddess Sul, who died at the age of seventy-five, erected by his wife, "Calpurnia Trifosa Threpte," as Mr. Lysons restores the imperfect word. The word "RECEPTVS" occurs in this inscription, which may be read either as a part of the personal appellation, or in conjunction with SACERDOS, an "admitted" priest of the deity. Thus we find a monument to the memory of a priest of the goddess, whose temple had formerly adorned the Roman city.

It is hardly necessary to remark, that the places of sepulture of the ancient Romans were outside the city walls. Previous to the publication of the Twelve Tables, it was customary to burn, or inter, the bodies of the departed within the city walls; but as this custom was both inconvenient and dangerous, one article of this code expressly forbade it. And this law did not regard Rome alone, but extended itself to every city of the empire. Hence the Romans adopted the custom of burying their dead, and performing funeral obsequies without their towns, erecting the sepulchres by the side of the public high ways. These funeral remains will therefore most probably indicate the direction of some of the great highways to the city.

cordance with his will, have caused this monument to be erected. He is laid here."

Another similar monument, found at Caer-leon, has the formula slightly varied :

D M I V L I V L I A N V S  
M I L . L E G . I I . A V G . S T I P .  
X V I I I . A N N O R X L  
H I C S I T V S E S T  
C V R A A G E N T E  
A M A N D A  
C O N J V G E .

It would be too long to go into a minute description of those other monumental inscriptions which remain. Having touched upon the principal and most interesting, I can only enumerate the rest ; Camden and Leland have given some, which are now lost. Thus there is one to Caius Murrius Modestus, a soldier of the Second Legion, a native of Forum Julii, in Gaul, or Frejus ; and one to Marcus Valerius Latinus, a centurion of horse, or of the horse which belonged to the Twentieth Legion, neither of which exists at present. Another, discovered in 1797, erected to a discharged soldier of the Twentieth Legion ; much of it is broken away ; what remains, is in the Literary Institution. An inscription to a *Decurion, of the colony Glevum*, or Gloucester, formerly inserted in the city wall, near the north gate, but does not now remain ; it is mentioned by Horsley. Another to Rusonia Avenna, a centurion belonging to the nation of the Mediomatrici (a people of Gaul), is in the Institution ; and one to a little girl, an Alumna, which was first described by Mr. Hunter.\* Two more are lost ; one to Succia or Successia Petronia, formerly in the city wall, between the north and west gates, noticed by Leland ; and a stone to Vibia Jucunda, which, Guidott says, was found in Walcot.

*Two small urns* are in the museum of the Literary Institution. The largest of them was found at Walcot, near the London road. It is of elegant form, and contains a few burnt bones. There does not appear to have ever been a lid ; but it was covered by a piece of Pennant stone. A third, which is said by Mr. Hunter to be in the possession of Mr. Barratt, contained burnt bones, and a coin of Carausius.

Various stone coffins have been found in and about

\* See also Wright's *Celt, Roman, and Saxon*, p. 317.

Bath. One is now walled up in the boundary wall of Bathwick burial ground. Some were found in making the new cemetery, at Widcombe, and a coin of Constantine, and another of Carausius, near them. Their site is marked by a pillar, with an inscription on it, in the cemetery. Several have lately been discovered in Russell Street; and, as these have been very carefully examined, it is hoped that some information may be given in due time. Two brass rings, which are in the Cabinet of Antiquities at the Literary Institution, and a wire pin, were discovered in a coffin, near Larkhall. (See Cat., p. 79.) There was found near the stone coffins, discovered in Russell Street, a silver Denarius, of Antoninus Pius; a Constantine Junior, small brass; a Gratian, ditto. These are all the monumental remains which still exist, or have been found in and around the city, as far as I am aware.

Before drawing to a conclusion, it may be well to mention what existed when Leland wrote, but have, since his time, disappeared. When the walls were standing, there were many sculptured stones inserted in them. Leland gives a cursory view of them; and Mr. Hunter observes: "It is much to be regretted that he has not described more fully the minute objects of curiosity which he saw in his journey through England. Who that has read what he has said of Bath, but must wish it!"

The following is a list of the antiquities which were once to be found in the town walls, but are now lost. These have not been mentioned before: \*

A "Sol," or, at least, a large front face, with a profusion of hair.

A "Hercules," with a serpent in each hand.—A "Foot Soldier," with sword and shield.—Two "Wreaths."

\* Engraved in Guidott's work, entitled, "A discourse of Bathe, and the Hot Waters there." London: 1676.

A small "Pediment," on which is represented a Shepherd, known by his crook, with his Lysisca, who has a small dog upon her knee. There is considerable beauty in this pediment, and proof that the artist was attentive to the rules of design.

Two "Heads," seen in profile.

A "Greyhound," but, according to Guidott, a *hare*, running.

A "Man, entwined about with two serpents," which Leland supposed to be Laocoon.

A "Man, holding a club."

A "Man, grasping a serpent."

A "Hercules," club in the right hand; left raised to the head.

Two "Figures," which appear to represent a master manumitting a slave, by placing the cap of liberty on his head.

The head, breast, and shoulders of a man, full face, in a niche.

A "Medusa's Head," in profile, snakes very distinct.

A clothed figure, holding a serpent, which Camden calls Ophiucus.

Several of these were lost before the time of Guidott, and not one of them is now known to exist. Their loss is greatly to be regretted; for every fragment which can be preserved, tends to throw light upon history, which every year becomes less distinct; and it is no little honour to the antiquarian, to be enabled to glean, from the few vestiges that remain, undoubted confirmation of what history has left on record.

There remain to be mentioned two figures, now in the vestibule of the Literary Institution. They bear no inscriptions, and therefore do not come under the heads of



antiquities already mentioned. The one is a figure in a niche, with the clamys, representing, according to Mr. Hunter, some *military person*. The figure of a dolphin is carved in the frame. From this rudely-chiselled dolphin on the left hand corner, it would seem (says Mr. Warner) that a *naval* officer was intended to be represented, since that fish was considered as sacred to Neptune, and held to be an emblem of extensive maritime power. He supposes that this stone might have been erected in honor of "Carausius," several of whose coins\* have been found in and around Bath, one in making the New Cemetery at Widcombe.

The dolphin, however, is also a symbol of activity and dispatch, and therefore may properly find place on stones set up in honor of military, as well as naval, officers. The cropped hair and short curling beard, observable in this relief, bespeak (as Mr. Warner observes) a soldier of the lower empire. (See Warner's Ill., p. 52.)

Another figure, in a niche of the same kind, is also to be

\* One of the most extraordinary characteristics of the reign of Carausius (says Mr. Wright, p. 115), is the number and variety of his coinage. Upwards of 300 different types are known, and there can be little doubt that there are many others, yet unknown. These authentic monuments throw some light upon his character and history; and we have every reason to hope that, in the hands of a skilful antiquary, they will some day be rendered still more valuable. Of the great variety of reverses found on these coins, many, no doubt, refer to historical events. One of them, with the legend, EXPECTATE VENI, is supposed to have been struck on his arrival in Britain, after having assumed the imperial purple at Gessoriacum. The figure beneath the inscription represents the Genius of Britain, with a trident in her hand, welcoming the new Emperor. A number of coins, having such inscriptions as ADVENTVS CARAVSI, ADVENTVS AVGVSTI, etc., with others, inscribed VICTORIA AVGVSTI, and VIRTVS AVGVSTI, seem to have been struck on his return from successful expeditions against his enemies.

seen in the Literary Institution. It is without a head, and has in its right hand the staff of a standard.

There are in the Literary Institution two blocks of stone, which appear to have been parts of a building, inscribed with the letters,  $\circ$  C O R N E I A N V. They are cut in a large character. The I A N V is, perhaps, Janua; and the other word probably Cornelius, or Cornelia. Three other fragments are engraved by Musgrave, Tab. 2; see also Guidott, p. 82; and Warner's Ill. Introd., p. 23.

There is a *block of lead*, cast in the usual form, which was found about 1822, near Sydney Buildings, on the south-west side of the Gardens; the weight is 1 cwt. 83 lbs. An antique key was found at the same time. The words inscribed upon the block of lead may be easily read. The character is beautifully formed, being, in this respect, very different from the lead inscriptions found in Derbyshire, of the same emperor, Hadrian. There is nothing here, as in the Derbyshire inscription, to guide us to the mine from which the lead was procured; but it may be presumed to be from the Mendip Hills.

The Roman antiquities of Bath cannot be treated of properly, unless mention be made of the coins, many of which have been found here at different periods, but none of any particular value, or that can be thought (according to Mr. Hunter) to cast any light upon British affairs. Eight are engraved by Guidott; about fifty are in the Institution. The earliest Roman money found in Bath, is of the Emperor Nero. In 1824, Roman coins were found at a house pulled down near the East Gate. In 1829, or thereabout, coins were found in Bathwick; these are now in the possession of Mr. Goodridge.

There were also found many Roman coins in removing

the foundations of the Old Abbey-house, and in preparing the site for the present offices of the Union Board. These are mostly of the time of Constantine.

A coin of Augustus, found at Wellow, is now in the possession of the Rev. C. Paul, the vicar. There has been found at Wellow, a very fine pavement, on the site of a large Roman villa. The foundations of many villas have been discovered in that neighbourhood.

With respect to the Roman coins, Mr. Morris informs me that "he has recently seen several Roman coins discovered about twelve years ago, by the workmen employed in effecting alterations at Sainsbury's Brewery, Walcot. There are two of Nero, one of Vespasian, two of Domitian, a Carausius, and a Constantine, and a second brass of *Claudius*."

Mr. Hunter observes: "I have seen an account of a hoard of Roman money, said to have been found near Walcot Church, every piece of which was said to be of considerable rarity. It was given out that it must have been a collection of some Roman virtuoso; but I have been told that the whole was a fraud of a dealer in coins, then living in Bath Street."

If the length of this notice had not already been too far extended, it would have been proper to have touched upon the various articles of *Roman dress* which have been discovered, and to have enumerated also the specimens of household utensils, by which the habits and manners of the people may be inferred or described; but we may not omit to mention a curious brass *medallion*,\* which was found in digging the foundation of the present Pump Room, and became the property of the Rev. Mr. Richardson, who

\* It is deposited in the sixteenth drawer of the Cabinet of Antiquities, at the Literary Institution.

presented it to the Literary Institution. It is supposed by Whitaker to have hung in the Temple of Minerva, on the site of which it was discovered. It has been engraved in the appendix to Warner's History of Bath, and contains the head of a female, with the word POMPEIA, I. C. V. It is very finely finished; above the head, within the rim round it, are the remains of a silver soldering, which show a ring to have been fastened to it, for hanging it to a wall. The dress is very striking, as the head has a flat coil of curls behind, with a frontlet to the hair before, the latter of which mounts up to a peak, and carries a turn-up in front, and bears an ornament upon it, truly Roman—a fibula, or clasp, with a gem upon each of the three sides seen. This frontlet runs down sloping to both ears, then turns by an unseen fillet under the hair, and is fastened before by the fibula, or clasp. But what is still more extraordinary, a kind of love-lock (as Mr. Whitaker calls it) hangs down upon either side of the neck, braided, yet long—a sure, though perhaps solitary, witness to that fashion.

The face of "Pompeia" is a very fine one. It is one of the best, perhaps, of all matronly faces that was ever exhibited. She is supposed to have been a descendant of the great Pompey, and we know that his family afterwards became united with that of Julius Cæsar, his former rival and competitor for the empire. Hence Whitaker reads I. C. V. Julius Cæsar's Uxor, and supposes the medallion to have been given as a present to the Temple, by some descendant of the family, settled in the colony at Bath.

Amongst the other miscellaneous articles which have been discovered, is a *Tabula Honestæ Missionis*; it was discovered about 1819; it is now, says Mr. Hunter, in the collection of Mr. Joseph Barratt; a pillar, of about the height of three feet, on which, it is supposed, a small statue

once stood. This was found with the remains of the Temple, on the site of the Pump Room.

A brass spoon, and an iron key, were found near Bath, on the site of Sydney Buildings, near the block of lead. A brass key was also discovered near Bath, and a Fibula, which formed part of the collection sent to the Institution, from Bath Street.

Three *Penates*, which were found in the years 1824 and 1825. The sitting figures were discovered near the borough walls. The other two near Weston.\*

The *Specimens of Pottery* which have been found, are from the rudest, to the most perfect. On some of the pieces the names of the makers are impressed; others have borders and ornaments, which are often truly graceful. Representations of hunting are common subjects, all of which may be seen at the Literary Institution. These were partly presented by members, and partly brought from the museum in Bath Street.

#### ROMAN ROADS. †

As might be expected, Aquæ Solis was the centre of many roads, which communicated with every part of the island; one road went northwardly, to Corinium (Cirencester), whence the traveller might proceed across the island to Lindum (Lincoln); or he might go to Glevum (Glo'ster), and the towns on the Severn; or he might turn eastward, towards London. The road from Corinium to Aquæ Solis, continued its course southwardly from the latter place, to another bathing town, called Ad Aquas, and now known by the somewhat similar name, *Wells*. Here the road separated into two branches, one of which proceeded to a

\* A medicine stamp was found in Bath in 1781. (See Thomas Wright's *Celt, Roman, and Saxon*, p. 244.)

† See, Mr. Wright's work, p. 143.

town called, from the river on which it stood, Ad Uxellam, now Bridgewater, and thence to Isca (Exeter); the other led by a town of some importance, named Ischalis, now Ilchester, to Moridunum, on the southern coast. The traveller who would proceed direct from Londinium to Aquæ Solis, followed the western road till he reached the town of Spinæ (Speen), where he turned off by a branch road, which led him by the towns of Cunetio, near Marlbro', and Verlutio, near Heddington, to Aquæ Solis. From Aquæ, the same road was continued to a station on the Avon, called Ad Abonani, or Abona, which seems to be correctly placed at Bitton, and thence to another part, on the banks of the Avon, where it enters the Bristol Channel, thence called Ad Sabrinam.

Having thus given but a very hasty and imperfect sketch of those interesting relics, which have, in by-gone times, formed the subject of such profound enquiry, and which, for the most part, remain still to exercise our ingenuity, and to kindle our interest in the manners and habits of a people long passed away, but the remnant of whose labours and works of art stir up our admiration; it may be permitted me to observe that such a study, pursued in a candid frame of mind, can never be without good fruit, not merely in informing the intellect, but in improving the heart; not merely in supplying an agreeable recreation from weightier occupations, but in causing us to form true views of times present, by contemplating times past. In tracing the vestiges of old Rome, and her potent sway, we mark the relics of that Iron Empire, which was to break in pieces and tread underfoot the Empires that had preceded it; but which, in its turn, was to be overthrown by a power unlike to any of the rest; and which, not arising as its fore-runners, by man's ambition, was, unlike them, to be imperishable.

We trace in these fragments the gradual progress of mankind, and the growth of nations. We trace the preparation for a still higher state of civilization, and, as it were, the foundation stones of that structure which it is our lot to witness, in the growth of a great Christian power. Our minds are led, not merely to meditate upon the instability of human grandeur, and upon the passing away of things present, but are taught that what has gone before has been *overruled* to the working out of great and glorious purposes, which we have been permitted to see in part fulfilled, and for which we should offer thanks to the Giver of all good. Let us compare the ruined Temple of Minerva with the stately fabric of our Metropolitan Church; and if Christianity has reared such a pile to the honour and glory of the ONE TRUE GOD, it is at best an outward expression, very faint and feebly conveyed, how far the glory of Christian England transcends the glory of England in Pagan times!

“ Now the fierce bear, and leopard keen,  
 Are perished, as they ne’er had been;  
     Oblivion is their home ;  
 Ambition’s boldest dream, and last,  
 Must melt before the clarion blast  
     That sounds the dirge of Rome.  
 Heroes and kings obey the charm,  
 Withdraw the proud high-reaching arm,  
     There is an oath on High,  
 That ne’er on brow of mortal birth  
 Shall blend again the crowns of earth,  
     Nor in according cry  
 Her many voices mingling own  
 One tyrant lord, one idol throne:  
     But to His triumph soon  
 HE shall descend, who rules above,  
 And the pure language of His love  
     All tongues of men shall tune.”