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The legacy of Romans in Britain

Prohlašuji, že jsem závěrečnou práci vypracovala samostatně a použila jen uvedených pramenů a literatury.

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.....
vlastnoruční podpis

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Introduction

The aim of this thesis is to give a detailed account of the Roman legacy in Britain and to summarize the most significant aspects of it. The reason I chose this topic is because I was interested in how the arrival of the Romans affected the inhabitants of the British Isles and their lives, changing the face of Britain completely.

The first part of my thesis is dedicated to life in Pre-Roman Britain, in which I describe the various waves of invaders that came to Britain and give basic information about their origins. I have focused mainly on the Celts, who were also present during the arrival of the Romans. In the first chapter, I describe factors such as the language, society, family and religion of the Celts.

In the second part, it was necessary to briefly introduce the background of Britain prior to the Roman settlement. I also mention the different approaches taken by some historians with regard to the Roman period.

The legacy of the Romans is, without a doubt, very extensive, and this is why it was essential to summarize, in the third part, the aspects of this legacy that had the greatest significance.

The fourth part introduces the first legacy of the Romans: Roman towns. It is known that some towns already existed from older settlements and that the Romans only improved them. This chapter is further divided to focus on the location and organization of towns, such as the different types of Roman towns and the establishment of walls and gates; a list of town names in Roman Britain with their present-day names is also included.

The fifth part deals with the establishment of Roman roads, most of which are still in use today.

The sixth part is dedicated to what is personally my favourite part of the thesis: life in Britain during the Roman period. In this part, I discuss everyday life for Roman families, including some very interesting facts. I also discuss the population of Roman Britain, taking into account many different opinions. This part also features a comparison between the lives of rich people and poor people in Roman Britain.

The seventh part describes the establishment of London, which was destroyed and lay in ashes. Several interesting facts are provided in this part. You will discover in which parts of

present-day London the foundation stones of Roman London were laid. A list of public buildings in Roman London is also included.

The eighth part introduces the art of Roman Britain. Some would say that art is not a significant legacy of Roman Britain. In fact, art was part of everyday life, for example pottery.

The ninth part part talks about public baths, which became an essential part of the Roman way of life, as did saunas. This is the reason why a whole chapter is dedicated to this aspect of the Roman's legacy.

The final part discusses the topic of religion. Many aspects of religion are described; for example, the religious cults in Roman Britain and the role of altars and Druids, who are described in many ways in literature. Curses and magic connected with Britain are also mentioned and, lastly, there are few words on the practices and changes during burials, cremation and inhumation.

1 Life in Britain before the Romans

Before we start talking about the Roman period in Britain, I will briefly comment on life in Britain before the arrival of the Romans. I will mention the different waves of invaders that arrived in Britain, then I will concentrate on the most significant of these, the Celts. Later, I will discuss Celtic language, society, family life and religion.

Before the arrival of the Romans in 55 BC, Britain was subject to many invasions from different countries. The first wave of invaders came from Spain or North Africa. The invaders were small in height and dark in appearance; there is no doubt that the inhabitants of Wales and Cornwall are their descendants. The second wave of invaders was from Europe, and they settled in south-east Britain. In comparison with Neolithic Britons, they were taller and stronger. The specific reasons for invading Britain are not known – there could have been military reasons, or perhaps the Neolithic Britons welcomed the invaders because of their skills in fields of military or metalwork. These inhabitants were called the ‘Beaker’ people, as their graves were arranged with pottery artefacts. The arrival of the Beaker people also introduced a new cereal, barley, which was not known in Britain at the time. (McDowall, 1989)

As McDowall (1989, p. 5) continues, the Beaker people were significant in British culture. They taught inhabitants how to make bronze tools, which soon replaced the outdated stone ones.¹

1.1 Celts

Another group of people reached British shores around 700 BC – the Celts. The Celts probably originated from central Europe or Russia. They had red hair and blue eyes, and they were highly skilled in working with iron, particularly in making weapons. The Celts’ descendants can now be found in the Scottish Highlands, Wales, Ireland and Cornwall. (McDowall, 1989, p. 6)

In Classical Sources, the Celts were known under many variations of their name. The Roman historians called them *Galli*, Greek historians used the term *Galatae*. There were also other variants, for example *Keltoi* and *Celtae*, which were interchangeable with *Galli* and

¹ Many bronze swords were found in the Thames valley. The reason for this was mostly religious. The legend of King Arthur is probably connected with this custom, as King Arthur obtained his sword out of the water. (McDowall, 1989, p. 6)

Galatae. Meanwhile in the second century AD, Greek writer called Pausanius emphasized that the term *Keltoi* was established earlier than *Celtae*. (Cunliffe, 1997, p. 2)

Caesar also mentioned the usage of such terms: “*we call them Gauls, though in their own language they are called Celts.* “ (Cunliffe, 1997, p. 2)

When we look closely at Caesar’s comment “*we call them Gauls*”, we have to mention that the word ‘Gaul’ comes from a term with a Mediterranean origin. The word simply means ‘stranger’ or ‘enemy’, and this is also proof that the word ‘Gaul’ is not an ethnonym. (Cunliffe, 1997, p. 2)

1.2 The Celtic language

The Celtic language comes from the Indo-European family of languages and is very similar to the Italic languages. These days, Celtic is spoken only around some of Europe’s Atlantic borders. (Cunliffe, 1997, p. 21)

As Cunliffe (1997) states, there are two types of Celtic language: Continental and Insular. Continental Celtic ² is evident from place names, personal names, coins and also inscriptions. Continental Celtic was spoken mainly in the Iberia Peninsula and Gaul. (Cunliffe, 1997, p. 21)

On the other hand, the second type of Celtic, Insular, was spoken in Great Britain, Ireland and Britany. ³ Insular Celtic is divided into two groups: Q-Celtic or Goidelic, which was spoken in Ireland, the Isle of Man and western Scotland. The second type is P-Celtic or Brythonic, which later influenced Welsh, Breton and Cornish. (Cunliffe, 1997, p. 22)

1.3 The Celtic society

The Celtic society was divided into tribes, which were ruled by the Druids. As McDowall (1989) explains, the Druids played an important part in Celtic society. They were the only source of information such as religious teachings, medicine, tribal laws and history, which were spread among the people by word of mouth, as the Druids were illiterate. (McDowall, 1989, p. 8)

² There is evidence of three or four types of Continental Celtic language: Celtiberian, Gaulish language, Lepontic (Cunliffe ROK, p. 22)

³ Insular Celtic is divided into two groups: Q-Celtic

Ross (online) is also convinced that Druids were: “*a sort of glue holding together Celtic culture.* “

Considering women during the Celtic period, McDowall also mentions the bravery and strength of Boadicea, a tribe queen who sent her tribe to fight the Romans. Although she was very brave and managed to destroy London, she was eventually defeated and killed. (McDowall, 1989, p. 8)

The situation of women in Celtic tribes is very well described by Ross (online), who states that women had equal authority to men. Women could choose their partners before marriage; they could even own property. (Ross, online)

1.4 Celtic family life

Ross states that the term ‘family’ cannot be used in its traditional sense in Celtic society. Celtic society consisted of units, which were called clans. Children were not raised by their parents, but by foster parents, which I found very interesting. A foster parent could even be the brother of the biological mother. (Ross, online)

1.5 Celtic religion

Symbolism was very important for the Celts. This is why they held a large number of ceremonies. As Ross adds, giving sacrifices was part of their lives. Some Roman historians pointed out that the human heads of their enemies were seen as trophies. Celts believed that the head was the centre of all spiritual energy of the body. By cutting off the heads of the enemy, they also cut the enemy’s energy, which they then took possession of. ⁴

⁴ Celtic Britain: History and Culture. *Britain Express* [online]. [cit. 2016-04-19]. Dostupné z: http://www.britainexpress.com/History/Celtic_Britain.htm

2 The British background

According to Salway (1981), many historians agree on the statement that Roman Britain was only a passing phase in British history and it has rather little importance. As Salway (1981) states, Britain under the Romans was part of the Roman Empire, and thus it acquired the Romans' classical culture. It was the 'most formative period in British history'. The adoption of the culture and way of life was very well described by the writer Tacitus: "*The toga was often to be seen among them.*"⁵

When we talk about the inhabitants of Britain in the past, many people call them 'British'. Nevertheless, Dr James explains that this term is completely wrong. The identity of 'British' has been known since 1707, when the Union of England, Wales and Scotland was created.⁶

Before the arrival of the Romans, Britain had no political meaning and, as James states, was 'just a geographical entity, without a single cultural identity'. (James, 2011, online)

Britain was geographically divided into two parts: the lowlands and the highlands. The lowland is located between the River Tees and the river Exe, and it has excellent conditions for agriculture and settlement. It was also a great area for spreading new culture and ideas, and so conquests were relatively simple in this area. On the other hand, the highlands of Dartmoor, Exmoor, and also the mountains of Wales, the Lake District, the Peak District and Scotland, were mainly suitable for pastoral farming, and communication was limited due to the relative isolation of these areas. (Salway, 1981, p. 5)

Noble explains the problem of communication in the Highlands: "*Highland Zone is where new cultures tended to be absorbed, transformed or lost.*" (Salway quoted Noble, 1981, p. 5)

⁵ The toga was a type of Roman clothing.

⁶ BBC: Ancient History in depth: Peoples of Britain. BBC [online]. 2011 [cit. 2016-04-16]. Dostupné z: http://www.bbc.co.uk/history/ancient/british_prehistory/peoples_01.shtml

3 Roman legacy in Britain

Today, almost everything we use and know was created and imported by the Romans, and we do not even realize it. The arrival of the Romans in Britain was an important and highly beneficial part of British history. Thanks to them, life and culture in the British Isles became sophisticated and modern.

In this chapter, I will introduce the most significant benefits of the Roman arrival and their legacy in Britain. I will dedicate further chapters to some of these legacies, in which I will discuss them in more detail.

Among the most significant Roman legacies was the establishment of new towns in Britain. As we can see, the structure and organization of towns was very detailed. Some town names also have Roman origins, and we can still see evidence of Roman settlements today. Furthermore, the capital, London, was established by the Romans.

Roman roads are another significant legacy. They were built in order to connect the most important towns, and many of them are still in use today.

The Romans also brought religion and language (i.e. Latin), which made significant changes to British society. With the arrival of censuses, the population could finally be counted. People also had access to education. The establishment of public baths brought saunas and central heating to Britain. The use of calendars and pottery also influenced British society.

As people adapted to the Roman ways of life, new food was introduced to the inhabitants of Britain, For example peas, cabbages, carrots, grapes, apples, wine and olive oil.

4 Roman towns

There are many towns of Roman origin in Britain. The arrival of the Romans in Britain resulted in its Romanisation. The Romans mastered the skills of establishing towns and their complex organisation. Many historians agree that the arrival of the Romans totally affected the life of native people in Britain. It is also worth noting that the people living in the British Isles would have been far less cultivated without the influence of the Romans. However, there is also evidence from extensive research that shows that the inhabitants of Britain were already civilized before the arrival of Romans. This research also proves the fact that the inhabitants had access to wine and olive oil during the Iron Age. Professor Mike Fulford commented on this theory: *“the people of Iron Age Silchester appear to have adopted an urbanised 'Roman' way of living, long before the Romans arrived.”* He also expanded his ideas: *“ they seem to have been drinking wine and using olive oil and a fermented fish sauce called garum in their cooking, all imported from abroad.”*⁷

In the following chapters I will focus on the locations of Roman towns, the strategy and organization of such towns, and I will also briefly comment on the names of the towns and their origin.

4.1 Location of Roman towns

Romans were masters of town planning. The main factors to consider during the planning of towns were not only sanitation and the economy, but also mythical and social aspects. The Roman architect and engineer Marcus Vitruvius Pollio described the most suitable place for the establishment of a town: *“For fortified towns the following general principles are to be observed. First comes the choice of a very healthy site. Such a site will be high, neither misty nor frosty, and in a climate neither hot nor cold, but temperate.”* (Adam Rogers, p. 38 quotes from Vitruvius, De architectura).

However, these were not the only significant aspects. A Roman town should also have access to trade, as well as good communication and a good military position. An excellent example of these requirements can be seen in the town of Verulamium, which was located in an excellent position. (Rogers, p. 39)

⁷ Britain's first pre-Roman planned town was found near Reading. *BBC News: Science & Environment* [online]. 2011 [cit. 2016-04-07]. Dostupné z: <http://www.bbc.com/news/science-environment-14555449>

4.2 Types of Roman towns

4.2.1 Coloniae

First type of Roman town is the *coloniae*, the typical feature of which is that its inhabitants were Romans only. (McDowall, 1989) The citizens were, in most cases, retired legionaries. *Coloniae* were considered to be very important because of their high social status. The most significant *coloniae* in Roman Britain were Colchester in 49 AD, Gloucester between 96 and 98 AD, and Lincoln.⁸

4.2.2 Municipia

Another type of Roman town is the *municipia*. In contrast to *coloniae*, the citizens were somewhat mixed, but they still contained Roman citizens. In *municipia*, people could gain Roman citizenship. The most significant town with the status of *municipia* is definitely Verulamium. Other examples include Leicester, Dorchester and Canterbury.^{9 10}

4.2.3 Civitas

The last type of Roman town is the *civitas*, which were not newly established towns, as their origins date back to the Celtic settlement of the British Isles. (McDowall, 1989, p.9)

Civitas were mostly known for being administrative centre, which were controlled by the Celtic aristocracy. According to Ross, the Celts' invitation to these important centres had a significant strategic purpose: the Celts felt that they were involved in controlling the town and, through their cooperation with the Romans, they adopted the Roman way of life. On the other hand, the Romans gained confidence in the Celts, and this improved the relationship between the two.¹¹

Examples of *civitas* include Wroxeter, Chichester, Carlisle, Silchester, Exeter, Ilchester and Aldborough.¹²

⁸ Association for Roman Archeology: ARA Research Materials. *Association for Roman Archeology* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.associationromanarchaeology.org/romantowns.htm>

⁹ It is speculated that London was also a *municipia* before it became the *coloniae* capital.

¹⁰ Association for Roman Archeology: ARA Research Materials. *Association for Roman Archeology* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.associationromanarchaeology.org/romantowns.htm>

¹¹ *Civitas*. *Britain Express* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.britainexpress.com/History/roman/civitas.htm>

¹² Association for Roman Archeology: ARA Research Materials. *Association for Roman Archeology* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.associationromanarchaeology.org/romantowns.htm>

4.3 Villas

Villas were the most significant and characteristic feature of Roman Britain. Sometimes, there are difficulties surrounding the meaning of the word ‘*villa*’. As Smith (1997, p. 11) explains, “*villa presents difficulties, meaning at different times the house of a farm or other establishment; the house and the adjoining buildings within an enclosure or courtyard; and the entire establishment, land and buildings.*” On the other hand, Ross (online) states that a *villa* is a type of agricultural farm. A *Villa* was a complex of different houses, occupied by many people, and included houses intended for the manufacture of pottery and other handicrafts.¹³

In 1883, Felix Hettner classified two types of *villa*. The first type were smaller *villas*, which included internal courtyards, and the second type were luxury *villas*.¹⁴ (Smith, 1997, p.7)

A typical feature of *villas* occupied by wealthy inhabitants was their ostentatious and numerous mosaics. For instance, mosaic designs were found in the villa at Rudston, which dates back to the middle of the 4th century and shows a symbol of Venus, with a typical female figure. (Millett, 1990, p. 191) Other features were decorated with marble and hypocaust. (Millett, 1990, p. 187)

Today, we can also visit some Roman *villas*. Examples include Bignor Roman Villa, Chedworth, Lullingstone, and many others.¹⁵

4.4 Organizational structure of Roman town

Roman towns had an excellent structure thanks to the precision of the Romans. There is no doubt that the structure of different Roman towns was practically identical. In the middle of the town was an open space, which was called the Forum. The Forum consisted of a basilica, stores, markets and public baths. Sometimes, an amphitheatre was part of the Forum. It is evident that the Forum was a centre of social life. In amphitheatres, gladiatorial games, cruel cock fighting, and circuses often took place; the main attraction of circuses was the so-called chariot.^{16 17}

¹³ Roman Villas in England. *Britain Express* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.britainexpress.com/architecture/roman-villas.htm>

¹⁴ Luxury types of villas were called *Lusthaus*. They could be found, for example, in Nenning or Oberweis.

¹⁵ Roman Villas in England. *Britain Express* [online]. [cit. 2016-04-07]. Dostupné z: <http://www.britainexpress.com/architecture/roman-villas.htm>

¹⁶ Chariot was a kind of quadriga race. Some scenes from chariot races are depicted in art.

¹⁷ Life in Roman Britain. *Life in Roman Britain* [online]. [cit. 2016-04-08]. Dostupné z: <http://www.localhistories.org/romlife.html>

4.5 Town names and their origin

The origin of Roman towns is obvious from their names. As McDowall explains, towns with the suffixes *-chester*, *-caster*, *-cester* come from the Latin word *castra*, which means camp. Therefore, town names with these suffixes refer to the fact that these towns were once military camps. (McDowall, 1989)

Towns with these suffixes include Doncaster, Winchester, Chester and Lancaster. (McDowall, 1989)

4.6 Roman place names with their English equivalents

Below is a list of town names used in Roman Britain and their English equivalents, as we know them today. The first column is the Roman name, the second column is the English name. (Winbolt, 1945, p. 140)

Aelii Pons	Newcastle
Aquae Sulis	Bath
Atrebatum, Calleva	Silchester
Camulodunum	Colchester
Durovernum Cantiacorum	Canterbury
Eburacum	York
Lindum	Lincoln
Londinium	London
Ratae Coritanorum	Leicester
Viroconium Cornoviorum	Wroxeter

4.7 Town gates and town walls

When towns were established, town gates and town walls played a big role in the process. Town gates created town boundaries, which were stated during the town's foundation. Town boundaries not only had a meaning in the context of passage, but they also had a religious meaning: the 'gates were bridges over a forbidden tract of earth charged with menacing power'. Town walls also had a religious meaning. Town boundaries were also significant in the past as they marked the boundaries between civilization and barbarity. There is plenty of evidence of town gates in Britain, in fact some still exist today. ¹⁸ (Rogers, 2011, p. 110)

4.7.1 Hadrian's wall

The purpose of building Hadrian's wall was mainly the defence of British province located in northwestern and to protect it from barbarian invaders. Hadrian's wall has a length of 118 km and it goes from Wallsend to Solway. As we walk along the wall, there were towers every one third of the wall and a gate every mile. Although the wall was built by soldiers, they have not used it to fight, soldiers were just trained here. ¹⁹

Today, Hadrian's wall is named on the list of UNESCO World Heritage site. Even though the wall was damaged at some places, it catches tourists' attention all over the world. ²⁰

¹⁸ For example in Silchester, Lincoln and Caerwent. (Rogers, 2011, p. 110)

¹⁹ Hadrian's Wall: Roman wall, England, United Kingdom. *Encyclopedia Britannica* [online]. 2016 [cit. 2016-04-14]. Dostupné z: <http://www.britannica.com/topic/Hadrians-Wall>

²⁰ Hadrian's Wall: Roman wall, England, United Kingdom. *Encyclopedia Britannica* [online]. 2016 [cit. 2016-04-14]. Dostupné z: <http://www.britannica.com/topic/Hadrians-Wall>

5 Roman roads

In this chapter, I will focus on another significant Roman legacy in Britain: Roman roads. I will discuss the history of Roman roads and their construction, including some key examples in Britain, and I will explain why Roman roads are still in existence today.

There is no doubt that Roman roads are yet another Roman legacy in Britain. Some roads were already constructed before the Romans arrived. These roads were constructed by Belgae and, later on, the Romans repaired or completely revamped them for their military needs. The most important roads were constructed after 46 AD; these roads are still noticeable today, and they are mostly used as A roads. However, some roads were lost within a hundred years and became pasture fields or moors. (Winbolt, 1945, p. 45)

Roman roads were constructed in a highly sophisticated manner in order to connect the most important towns, such as Canterbury, Rochester, and London. (Winbolt, 1945, p. 45)

The most direct road in Britain is, without a doubt, the Fosse Way, which went from Seaton or Exeter, though Bath, Cirencester, Chesterton and Leicester, to the final station in Lincoln. (Winbolt, 1945, p. 55)

There are some common misconceptions about the construction of Roman roads. The main misconception is that every Roman road was built in a straight line from start to finish. This claim can be disproved by the example of the road from Winchester to Silchester, which road is not straight; there are eight curves and many Roman walls along its course. (Winbolt, 1945, p. 56)

Along the Roman roads were rest stations called *mansiones*^{21 22}, which consisted of many parts. Apart from a relaxation zone, they contained *mancipes*, which was a section for the military policemen who controlled the roads and accommodation; *veradarii*, which was a section for horses and their stabling and feeding; *tabellarii*, which was a place used for messengers; and *viatores*, which was a place for travellers.²³ (Winbolt, 1945, p. 60)

According to G. M. Bounphrey (1935, Chapter 1), there are two main reasons why Roman roads still exist today. The first reason is the fact that the Romans constructed roads very precisely and with a high degree of quality, and therefore nobody wants to rebuild them or

²¹ The singular of *mansiones* is *mansio*.

²² A typical example of a *mansio* was found in Alfoldean (Sussex) by S.E. Winbolt in 1922-1923

²³ Along Roman roads there were also *taberna*, a place for refreshment

even destroy them. The second reason is strongly related to the first one: landowners controlled the country and there was no need for change. (Boumphrey, 1935, Chapter 1)

6 Life in Roman Britain

This chapter is dedicated to the social life in Roman Britain. The first part will discuss the population in Roman Britain and, later, I will describe the two main classes in Roman society. First I will focus on the life of the rich people and then on the life of the poor people living in Britain during the Roman period. Both of these classes created the British society, but, as we can see, there are significant difference between them.

6.1 Population

It is not clear exactly how many people lived in Roman Britain. Some historians studied the issue of Romano-British population, and their interpretations vary. For instance, Collingwood (1929) states that the population was between half a million and a million inhabitants. According to Hoskins (1976), however, this estimate is too low. (Salway, 1981, p. 543)

The main problem surrounding this issue is that there is no evidence from national census figures for this period. For the period around 1086, there is only the Domesday Book, which mentions between one million and two millions inhabitants. According to Mrs. Sylvia Hallam, the number of inhabitants in the second century was above two-thirds of the total number mentioned in the Domesday Book. (Salway, 1981, p. 543)

Professor Frere informs us about another aspect of this issue. His approach also covered the details of the population in towns as well as the capacity of amphitheatres found in Roman Britain. After covering all of these features, he estimated the total population at over two million. (Salway, 1981, p. 544)

Salway (1981, p. 544) continues to investigate the issue of the Romano-British population. He worked on the presumption that the population of Roman Britain should rather be associated with the middle of the 14th century, prior to the Black Death. In this period, the total number of inhabitants was between five and six million. (Salway, 1981, p. 544)

6.2 Latin

In Roman Britain, Latin became the official language in the British Isles. Speaking Latin was key to participating in the Roman way of life. When somebody wanted a high social status, speaking Latin was a necessity. Latin was used mainly in public administration and law. Besides Latin, other languages were also used; for example, Brittonic was still predominantly spoken by common inhabitants who had not mastered Latin. The Welsh and Cornish languages were evident, too. Meanwhile, Latin was the language of the British aristocracy and was taught in schools. Latin appeared in towns, villas, villages, and among the military and industrial workers. Traders had to speak Latin fluently, and so did their servants and secretaries. (Salway, 1981, p. 508)

6.3 Family

The head of the Roman family was father (*pater*) and the whole family was under his control. The family consisted not only from family members, like wife and their children. Also sons' wife and their children and slaves were members of a family unit. As we can see, the pater could be grandfather or even great-grandfather. The Roman family then consist of more nuclear families, which could not live together. (Gardner, 1995, p. 5)

One of father's right was to deny taking care of newborn child. Its biological mother has no authority to tell her opinion. He also had a right to punish his children, including the death penalty. This was finally cancelled in Valentinian and Valens reign period. Nevertheless, there were no higher protections from doing this until later times. (Gardner, 1995, p. 6)

When we look closely on the rights between man and his wife, we can highly agree that woman's rights were almost the same like for their children. But there was one right which was more restricted. Husband could not punish her with the death penalty, nor put her in sale. She could not own any property, as everything was her husband's or her father's if he was still alive. (Gardner, 1995, p. 11)

6.4 Life for the rich in Roman Britain

As mentioned in the previous chapter about Villas, the rich section of Roman society enjoyed a life of luxury. Their homes were decorated with mosaic and also contained hypocausts. It was very expensive to own a hypocaust because of the amount of wood needed to run it; for this reason, slaves were often needed. The furniture in their homes offered comfort and relaxation. Besides mosaic designs, their walls were covered with *murals*.²⁴ Education was important for the rich, and it is no wonder that their children, both boys and girls, attended primary school. At primary school, very basic subjects were learnt.²⁵ Further education, however, was provided only for boys and consisted of oratory,²⁶ geometry, history and literature. (Lambert, online)

In terms of fashion and clothing, it was obvious from which social class people came. Great importance was placed on accessories, particularly on necklaces. The typical necklace for upper class citizens was called a *bullae*. The material used also reflected social status.²⁷ However, there was another reason for wearing a *bullae* – when a girl wore a *bullae* around her neck, it meant that she was not yet married; for boys, the wearing of *bullae* signified that they had not yet reached manhood. (Lambert, online)

With Romanization, new foods and ingredients were introduced to Britain.²⁸ Wine and olive oil was imported to Britain for rich people. (Lambert, online)

6.5 Poor people in Roman Britain

While the richer class enjoyed their lives, the poorer citizens lived in humble huts with unsophisticated equipment. These huts were originally from the Celtic period, who had occupied the area for nearly 500 years. Some inhabitants worked as slaves for the upper class. Their lives were not easy because, according to the laws at the time, they were just objects, not human beings. Nevertheless, some of the slaves were lucky and later gained their freedom.²⁹

²⁴ *Murals* were specific paintings on walls. (Lambert, online)

²⁵ Basic subjects included reading, writing and mathematics. (Lambert, online)

²⁶ Oratory consisted of lessons in public speaking. (Lambert, online)

²⁷ Poorer classes wore *bullae* made from cheap materials, whereas richer classes wore *bullae* made from gold or other metals. (Lambert, online)

²⁸ Ingredients that were imported to Britain with the Romans included, for example, cabbage, cucumber, celery, walnuts and broad beans. (Lambert, online)

²⁹ Life in Roman Britain. *An Encyclopedia of World History* [online]. [cit. 2016-04-19]. Dostupné z: <http://www.localhistories.org/romlife.html>

7 London

There are no exact proofs how exactly London began. Some historians are confident that Celts has settled area of London long before the arrival of the Romans. Nevertheless, Romans were first who were interested in this place and they also placed emphasis on it. London history is quite often called as ‘liquid history’ because of the importance of the river Thames. In Roman Britain, a bridge across the Thames was build and it simplified the connection between two banks. (The city of London, 1953)

Founding of London has also its legend. For a very long time, there was a speculation that London was established by fugitives from Troy and London was named after them to New Troy. (The city of London, 1953)

The earliest London began in the part where part ‘the City’ appears today. London was highly important as arterial road. It is said that half of the main roads went through London in Roman period. London became also commercial and arsenal emporium. The importance of London was obvious until 368 A.D. (The city of London, 1953)

London was named Londinium Augusta. Augusta was a badge of honour only for towns which were significant centres for Roman emporium. (The city of London, 1953)

London was encircled with a wall made of Kentish stone and its length was about 3 miles. At Roman London there were many public buildings. We could find here amphitheatre, Cheapside baths, Huggin Hill Baths, St. Peter’s Hill with ‘Allectan’ Palace complex, Cannon Street complex, Forum and Basilica. (Rogers, 2011, p. 11) London was known as walled city until the Great Fire in 1666. (Winbolt, 1945, p. 70)

Many Roman towns maintained town organization structure of chessboard plan. London was an exception. In London, there was already an existence of earlier roads ³⁰ and so the town organization was rather arranged. (Winbolt, 1945, p. 70) Houses in London were built of timber and brick which are typical materials for houses in Britain. The main reason, why were the building materials timber and brick are because there was an absence of stone. London has rather small or no political importance. Once, the Emperor Hadrian was going by London³¹ and today we can see his bronze statue in the British Museum. (The city of London, 1953)

³⁰ For example, Watling Street which leads to Verulam (Winbolt, 1945, p. 70)

³¹ Hadrian was in London in 122 A.D.

8 The Art of Roman Britain

Although the Romans were rather passive receivers of knowledge and inventions from Rome's ancient times, which they used for centuries, they were highly creative and highly regarded in the field of art. During the period of 43-410 AD, we can see the combination of the Classical and Celtic styles that occurred in Roman art. The Celtic styles are mainly based on Celtic traditions and origins.³²

Brendel (1979) is convinced that "*the characteristic of Roman imperial art is its metropolitan mix and its lack of stylistic unity*", which we can see in the example of the head of Antenociticus located on Hadrian's Wall. Brendel quoted in Millett (1990) Although the whole sculpture is created in the Classical style, parts with Celtic origin are also evident, for example the eyes, neck and hair of the sculpture.³³

Some historians have pointed to the similarities between the Celtic style and the paintings of children. The reason for this comparison is that the Celts focused mainly on the distinctive components of the human face or body, like the eyes of Antenociticus, as previously mentioned. The eyes dominate the whole head, their size and even their shape is different, and their representation is extraordinary compared with Classical sculpture.³⁴

Roman art occurred in lowlands, towns and important cultural centres. Corinium or Londoninium were among the locations with the most significant concentrations of Roman art.

As Winbolt (1945, p. 117) points out, "*in Londoninium, art entered everywhere, modestly, but with confidence and tenacity.*" Such art can be found in many forms, but above all, like Roman architecture itself, in the form of statues in public places, for example in churches or baths. Mosaic and pottery also have a significant position in Roman art (Winbolt, 1945). I will focus on these and others significant aspects of Roman art in the following chapters.

³² Romans: Arts and Invention. *English heritage* [online]. [cit. 2016-04-19]. Dostupné z: <http://www.english-heritage.org.uk/learn/story-of-england/romans/arts-and-invention/>

³³ Romans: Arts and Invention. *English heritage* [online]. [cit. 2016-04-19]. Dostupné z: <http://www.english-heritage.org.uk/learn/story-of-england/romans/arts-and-invention/>

³⁴ The Art of Roman Britain: *Classical Civilization* [online]. In: . [cit. 2016-03-05]. Dostupné z: <https://www.youtube.com/watch?v=vmcP1egczw8>

Roman art can be found not only in public places, but also in everyday life; for example, in handicrafts such as pottery and glass vessels, and in adornments such as bracelets, necklaces and earrings (Winbolt, 1945).

8.1 Pottery

According to Salway (1981, p. 641), pottery is “*the best known class of artefact from Roman Britain*”. This statement is absolutely true because Roman pottery is still well known to this day. Thanks to its existence, people can learn about Roman times and Roman society and investigate the locations and changes based on the form and material used in the pottery. Pottery was produced primarily by two main markets: the first one supplied the army with pottery and the other one equipped the public. However, not only these two markets existed during the period of Roman Britain; pottery was also imported from across the whole empire (Salway, 1981).

Many changes took place during the 4th and 5th centuries. Perhaps the most important change with regard to pottery was the decline of imports, which, in turn, was the reason for its production among ordinary people. This decline has not been categorically proven, but some historians concluded it to be true from the evidence that the patterns of the pottery did not represent the previous distribution. As the pottery industry flourished, some of the manufacturers became more dominant; for example, during the 3rd century, the Farnham industry, which manufactured grey cooking wares, was one of them (Millet 1990, p. 165).

Archaeological researcher Millet (1990, p. 168) claims that the most important fact for the pottery industry was the location of manufacturers in relation to the most significant and prestigious markets, which were known as the *civitas* capitals or public towns.

Millet (1990, p. 169) also says that the pottery industry in Roman Britain later collapsed, the main reasons being high taxes, social organization and aristocratic control (Millet, 1990).

8.1.1 Types of pottery

Particular types of pottery are described in detail by Winbolt (1945, p.122). Coarse pottery is mainly of black, brown and grey in colour, *Mortarium* is an amber bowl used for pounding food, and *Amphora* is a jar used for storing and serving wine. Winbolt (1945, p. 122) also introduces *Castor pottery*, which boasts remarkable designs, including hunting scenes and flowers. Tendrils are also very often used, which is no doubt a reference to Celtic heritage.

Another type of pottery from the time of the Roman Empire is *terra sigillata*, which means “*ware made of clay impressed with designs.*” The manufacture of this type of pottery dates back to between the 1st century BC and the 3rd century AD. In the 1st century, it was made in Gaul and then later in other Gallic centres. The specific colour used was bright red, and the whole vessel was polished in detail. Although *terra sigillata* was widely distributed, its quality was unbelievably high.³⁵

8.1.2 Terra Sigillata

As Winbolt (1945) adds, a high proportion of the pottery used were *terra sigillata* vessels, which were almost universal. *Terra sigillata* were decorated with various ornaments, including male figures, and frequently also symbolized animals, crosses or flowers. Among the most important producers were Vitalis, Saturnus, Rufinus and Aestivus, who had their initials written on each individual vessel. The area of Colchester and Pulborough became relevant in terms of its soil (Winbolt, 1945).

Terra sigillata is also often called *Samian ware*; however, authors like Felix Oswald and T. Davies Pryce (1920) explain that this term is misused, despite it still being used today. Such pottery cannot be named *samian*³⁶ because *terra sigillata* was manufactured only in Italy and roman provinces in the west. There are two main types of *terra sigillata* ware: the first one, Italian *terra sigillata*, appeared during the Augustan age and not only in Italy, although this was the place where Italian *terra sigillata* was born. Other places include the centres of Modena, Puteoli and Rimini. There is only slight evidence of its existence in Britain, but some of the examples can be found here.

³⁵ *Terra sigillata* ware: Roman pottery. *Encyclopaedia Britannica* [online]. [cit. 2016-03-21]. Dostupné z: <http://www.britannica.com/art/terra-sigillata-ware>

³⁶ *The Samian ware* is a term for ware originating from the Island of Samos, *Terra sigillata* ware: Roman pottery. *Encyclopaedia Britannica* [online]. [cit. 2016-03-21]. Dostupné z: <http://www.britannica.com/art/terra-sigillata-ware>

All of the examples were surely exported along with the Romans to Britain, and there is no doubt that this ware comes from the Claudian period. Places where Italian terra sigillata were found are, for example, London, Colchester, Silchester, Bicester, Heybridge in Essex, and Oare in Wiltshire. (Oswald, 1920)

The second type of terra sigillata is provincial terra sigillata. It was exported to the western parts of the Roman Empire, for instance to Britain, France, Italy, Spain and Portugal. At the beginning of the 2nd century, the provincial type reached northern Britain, as some of the evidence proves. One such piece of evidence is a bowl by the potter IANVS found in Denton. (Oswald, 1920)

9 Baths

Public baths have their origin in ancient Greece, and there is no doubt that the Romans introduced them to Italy and, later on during their expansion, to Britain. For the Romans, baths had an importance not only for the Roman legions, but also for the public. In the Roman Empire, large complexes were constructed near the forum (Cartwright, online). These complexes were monumental in design, and during their construction the focus was mainly on aesthetics and the whole impression of the empire and its dominance. For instance, the baths in Rome correspond in size to one football pitch. Baths are excellent examples of ancient architecture, consisting of mosaics, massive marble columns, and statues of the Gods.³⁷

As Cartwright (2013) continues, “*Generally opening around lunchtime and open until dusk, baths were accessible to all, both rich and poor.*” As we can see, anyone could visit baths, as the fee for visiting them was only around two denarii during the reign of Diocletian. Sometimes the entrance was free during feasts.

Roman citizens had lead pipes in their houses that supplied them with water. There was also a law that people must pay taxes for their pipes in accordance with the size of the pipes. As these pipes were somewhat small, Roman citizens often attended public baths. Although people coped with the basic piping system, which was adequate for basic hygiene, baths brought the feeling of relaxation.³⁸

9.1 Local baths

Local baths were not only used for personal hygiene, they also had a social aspect. It was a place where people gathered in order to speak to each other, to take part in discussions, and this is why baths were considered to be significant social centres – people relaxed while socializing with others. There were many types of baths, all with different functions. For instance, the *frigidarium* was a bath supplied with cold water, the *caldarium* was the opposite of the frigidarium, meaning this type of bath was supplied with warm water, and lastly the *caldarium* was supplied with hot water. Local baths did not only contain these specific bath types; as mentioned previously, they also contained other advantages and functions. Near the baths, we can also find an area called the *palaestra*, which was constructed for the purpose of doing exercise. Other specific areas included the gymnasium and swimming pool. The

³⁷ Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

³⁸ Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

equipment at the local baths was so sophisticated that there is no wonder why baths became one of the favourite social centres and an essential part of Roman life.³⁹

9.2 Sauna

Saunas, which were closely related to baths, were a vital part of the Roman lifestyle. Although they were similar to modern saunas, traditional saunas were more complicated and involved an intricate process. The whole process consisted of various individual activities. The following sentences provide a short description of what it was like to visit a bath. When people came to one of the local baths, they had to pay a small fee. Later on, the visitor gave his clothes to an attendant, who kept them in a safe place. Before visiting the tepidarium, it was obligatory to visit the exercise area. This purpose of this was for people to warm up their bodies so that their blood circulation worked hard in order to have a bigger effect during the visit to a sauna. After the tepidarium, people visited the caldarium and later on the sauna, connected with a full-body massage with olive oil. At the end, the visitor rested in the swimming pool with other participants. The whole process was not only essential for the body, but also for the soul. The religious nature of this process is clear to see. After visiting the bath and partaking in all of these procedures, the human body was cleansed of all human sins.⁴⁰

Although local baths were popular among Romans, not everybody was enthusiastic about them. For example, Seneca expressed his dissatisfaction with these words: *“I live over a public bath-house. Just imagine every kind of annoying noise! The sturdy gentleman does his exercise with lead weights; when he is working hard (or pretending to) I can hear him grunt; when he breathes out, I can hear him panting in high pitched tones.”*⁴¹

9.3 Roman baths at Bath

The Romans built many baths in Britain. The most famous are the baths in the city of Bath. The legend describes the discovery of these baths: when the Romans advanced into the west of England, they caught sight of a spring of water coming upwards from the ground with a temperature of about 48 degrees centigrade. Since the Romans considered this spring to be

³⁹ Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

⁴⁰ Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

⁴¹ Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

sacred, they decided to build baths with a church and a temple around the spring. Today the baths in Bath are visited by many tourists from over the world, and they continue to be celebrated.⁴²

⁴² Roman Baths. History Learning Site [online]. [cit. 2016-03-22]. Dostupné z: <http://www.historylearningsite.co.uk/ancient-rome/roman-baths/>

10 Religion and society

Religion and society are closely connected, and because of this we cannot separate them. Both were essential parts of human life. In this chapter, I will start by mentioning the main religious cults, then I will discuss Mithraism, temples and altars. I will go on to discuss Druids, sacrifices, curses, magic and, lastly, I will cover Burials, cremation and inhumation.

10.1 Religious cults in Roman Britain

As mentioned above, there were many religious cults in Roman Britain. The first group consisted of native cults with Celtic origins dating back long before the Roman period. The most native goddess for this period was Coventina, the goddess of water. The second group is called Graeco-Roman, which is described as a cult with Classical gods, such as Jupiter, Mars, Minerva, Apollo and Hercules – these were deities of the Olympian pantheon. A strong sense of personification is apparent in these examples. A number of altars, churches and other buildings were built in dedication to them.⁴³ It was quite common to add to the name of a god as well as a ‘native title’, for example Jupiter Tanarus, which was a German god of thunder. (Winbolt, 1945, p. 104) The third group consists of cults that had no Roman origin, which were imported from numerous locations. From the west, there was strong evidence of German cults that were important among German soldiers. From the east, deities were introduced who were not so popular at first but, later on, they expanded throughout the whole of the Roman Empire. Two cults in particular were dominant – Mithraism and Christianity. (Salway, 1981, p. 667)

10.2 Mithraism

Mithraism was popular mainly with soldiers and businessmen, because its main emphasis was on discipline. It was established in Rome during the 1st century and arrived in Britain during the 2nd century, where it stayed until the 4th century. The main patron of Mithraism was ‘the ancient Zoroastrian Sun God of Persia’. There is strong evidence of this religion in art. The image of the young hero Mithras is exhibited in the Louvre and the British Museum. The painting shows Mithras riding a bull while holding a dagger, which is stabbed in the bull’s neck. Next to the bull there is a dog, which is licking the blood of the bull. Although the painting seems very cruel, it represents a kind of mystic sacrifice, and it shows in its symbolism that each animal can be reborn from its blood. The patron Mithras was worshiped as ‘Lord and Creator of all things’. (Winbolt, 1945, p. 108)

⁴³ Roman baths in Bath were dedicated to goddess Sulis Minerva who became the patroness of the hot springs at Bath.

Romano-Celtic temples were dedicated to different deities. As mentioned above, baths in the city of Bath were dedicated to Sulis Minerva, while the temple at Chichester was dedicated to both Neptune and Minerva. (Winbolt, 1945, p. 110). Temples were mainly built on hilltops in the countryside rather than in towns. (Winbolt, 1945, p. 111)

10.3 Altars

In Britain, there was a huge number of great altars that belonged to the Imperial Cult. The most significant example is the Temple of Claudius in Colchester. (Salway, 1981, p. 674) The connection between temples and theatres is noteworthy; their placement is not a coincidence. Theatres were the only place that allowed a huge gathering of people who did not have access to the temples, such as pilgrims. (Salway, 1981, p. 676) At Verulamium, the temple is located right behind the theatre. (Salway, 1981, p. 675)

10.4 Druids

Druids play an essential part in the history of Roman Britain. Druids were Celtic priesthood and were highly respected. According to Salway (1981, p. 678), Caesar did not meet any Druids when he visited Britain. Salway (1981, p. 679) also explains why this is possible: druids were not common during Caesar's time in Britain. There is mention of the 'Furies'⁴⁴, who scared Romans, but not of the Druids. According to Salway (1981, p. 679), it is suggested that the Druids greatly influenced the mental climate in Britain, as evidenced by the discovery of the mound of metalwork in Llyn Cerrig Bach, originally from the Iron Age. In the Celtic religion, it was a tradition to place votive objects in water because water was sacred to the Celts. This can be seen as a small sacrifice to the Celtic gods.

10.5 Sacrifices

In Classical religion, some kinds of sacrifices were significant. Public ceremonials included the sacrificing of animals, which were sacrificed at the altars of the gods. Human sacrifice, however, were seen as barbaric; of course, prisoners were killed, but this act was for military or political reasons, not for religious reasons. So it is no wonder that the human sacrifices found by Tacius, who discovered destroyed groves in Anglesey with severed heads in it, caused agitation among the Romans. During the Iron Age, such human sacrifice was

⁴⁴ According to the Classical legend, the Furies were murderous females, and the Romans were wary of ghosts, black magic and curses because they were also an essential part of the Classical religion. (Salway, 1981, p. 679)

common practice, and there is also proof in the archaeological evidence.⁴⁵ (Salway, 1981, p. 681)

10.6 Fortuna

Fortuna was one of the Roman goddesses who was highly honoured among the Romans, especially commanders. She was seen to bring luck to the commanders and their troops. It is no surprise that the worship of Fortuna became a semi-official cult. Some baths were dedicated to Fortuna, especially military ones.⁴⁶ Salway (1981, p. 687) claims that the main aim of dedicating baths to Fortuna was to ensure their safety against potential danger. For example, the baths at Bowes were reconstructed because of a fire. Therefore, we can say that the dedications of public places to gods was simply insurance against danger. (Salway, 1981, p. 687)

10.7 Curses and magic

In Britain, a number of healing cults existed. There were many altars dedicated to the Classical gods, mainly those of health and medicine. One of the best known healing places is the monumental bath complex dedicated to Sul Minerva, which was constructed during the 1st century and was in use until the 5th century. As well as the healing cults evident in Britain, curses and magic also became part of British history. For instance, a lead plate found at Lydney says:

“To the divine Nodens. Silvianus has lost his ring and given half what it is worth to Nodens. Among those who bear the name Senicianus let none enjoy health until he brings it to the temple of Nodens.” (Salway, 1981, p. 689)

10.8 Burials, cremation, inhumation

Burials, cremation and inhumation took place commonly in Roman Britain, although burnt burials dominated at the beginning. Cemeteries were located behind the town walls or alongside roads, like in Colchester, Verulam and Wroxeter, near Watling Street. Cemeteries were also located near villas, usually less than a mile away. The most significant cemeteries during the Roman period were located outside Bath and at Colchester, Ospringe and Baldock. (Winbolt, 1945, p. 113)

⁴⁵ The archaeological evidence is seen in a coin of Cunobelinus with an image of a priest with a severed head in his hands. (Salway, 1981, p. 681)

⁴⁶ For example, at Bowes and Kirkby Thore. (Salway, 1981, p. 685)

In Roman graves, everything was placed in a specific position. For example, the bodies were placed east to west with the head pointing west. Other objects were also common and were also specifically arranged. In the centre, a large green bottle was placed that contained burnt bones. Next to this bottle, other Samian ware was found. Sometimes, bodies had a coin placed in their mouth, but this was not so frequent in Britain. (Winbolt, 1945, p. 116)

In contrast, Salway (1981, p. 704) states that bodies with a coin in their mouth were found at Cirencester. The reason for this was the belief that the coin was used to pay Charon⁴⁷, who moved the dead bodies across the river of the Underworld. As well as placing a coin in the mouth, coins were also placed on each eye. This detail was discovered at Poundbury. (Salway, 1981, p. 704)

Other funeral practices occurred that had no rational explanation, and they are not even mentioned in literature. One of them is the occurrence of broken pots in the grave. It is speculated that the reason for this is to keep the skeleton company. Another practice is the occurrence of boots, the explanation of which is more obvious: boots were prepared for the dead and their journey to the Underworld. The last mentioned occurrence was that of beheaded skeletons with their heads placed next to their legs or feet. There is no clear explanation for this; furthermore, the exact date is not obvious. (Salway, 1981, p. 706)

⁴⁷ Charon is a ferryman who appears in Classical mythology. (Salway, 1981, p. 704)

Conclusion

The aim of this thesis was to introduce the most significant legacies of Roman Britain and to describe the most important of them in detail.

While I was studying documents about the Romans, I realized how many changes they introduced to Britain. Considering Roman towns and their establishment, I was surprised by how organized they were and how the towns had almost the same structure. Some of the towns already existed from older settlements, and the Romans only improved them. Such towns include Wroxeter, Chichester and Silchester. London, on the other hand, was destroyed and raised from the ashes following the Boadicea revolution. There is no doubt that the Romans were masters of town planning and construction. Another significant legacy is Roman roads, which are still used today. As I found out, many changes also took place in society. During the Celtic times, different types of Celtic language were used and, following the arrival of the Romans, Latin dominated. Latin was taught in schools, and as a result the population became highly educated, which I personally consider to be the most significant legacy. Also, the Romans influenced the roles within families. The head of the Roman family was the father, who ruled the whole family, and women had no rights; the Celtic family, however, consisted of clans, and women had the same rights as men in society. What I consider rather surprising is the fact that children were not raised by their biological mothers during the Celtic period. I also realized that the everyday life and culture changed completely during the Roman period. Social life became more important, as evidenced by the construction of baths, which were considered to be significant social centres.

In my opinion, I have fulfilled the aims of my thesis, and I believe that the arrival of the Romans in Britain can be seen as a beneficial part of British history. Thanks to them, the inhabitants of the British Isles became more educated and modern.

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ANOTACE

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Název práce:	Odkaz Římanů v Británii
Název v angličtině:	The legacy of Romans in Britain
Anotace práce:	<p>Tato bakalářská práce se zabývá detailním výčtem odkazů, které Římané zanechali v Británii. Začíná popisem života v Británii před příchodem Římanů a soustřeďuje se zejména na Kelty. Dále se věnuje popisu prostředí Británie ještě před jejím osídlením. Následující kapitoly jsou věnovány jednotlivým přínosům Římanů, jako jsou např. zakládání měst, vytváření silnic, život v římské Británii a jeho aspekty, Londýn, umění, zakládání lázní a v neposlední řadě náboženství a jeho tradice v každodenním životě.</p>
Klíčová slova:	Británie, Římané, odkaz, Keltové, římská města, Villa, Coloniae, Municipia, Civitas, římské zdi, římské brány, římské cesty, život v římské Británii, latina, Londýn, umění, hrnčířství, lázně, náboženství, společnost, náboženské kultury, oltář, Druidové, obětování, Fortuna, zaklínadla, magie, pohřby, kremace, pohřbení
Anotace v angličtině:	<p>This thesis gives a detailed account of the Roman legacy in Britain. It begins with a description of pre-Roman life in Britain, focussing especially on the Celts. It further offers a description of the British background before the Roman settlement. The following chapters are dedicated to the particular legacies of the Romans, for example: the establishment of towns, building roads, life in Roman Britain, London, art, the building of baths and, lastly, religion and its traditions in everyday life.</p>

Klíčová slova v angličtině:	Britain, Romans, legacy, Celts, Roman towns, Villa, Coloniae, Municipia, Civitas, Roman walls, Roman gates, Roman roads, life in Roman Britain, Latin, London, art, pottery, baths, religion, society, religious cults, altars, Druids, sacrifice, Fortuna, curses, magic, burials, cremation, inhumation
Přílohy vázané v práci:	CD-ROM
Rozsah práce:	40 stran
Jazyk práce:	anglický