ART. XI.—*Five Notes.* By R. G. COLLINGWOOD.

I. THE MAIDEN WAY.

Read near Alston, July 11th, 1929.

THE name Maiden Way refers properly to the Roman road from Kirkby Thore by Whitley Castle to Carvoran. It is so used by Camden, and the name can be traced back to the twelfth century (*Holm Cultram*, p. 65, Maydengathe, Maidingate, Maidengate, occurring *c.* 1179 and 1294). Later usage has sometimes extended it to the road running north from Birdoswald to Bewcastle; but this seems to be an invention of the antiquaries of the eighteenth or early nineteenth century, and is objectionable because it is based on the idea that this road is a continuation of the Kirkby Thore—Carvoran road, which it is not. Sometimes, too, the name has been applied to the road running north, from the neighbourhood of Tebay, over the moors east of Shap. This is still worse, because it implies that this road runs to Kirkby Thore, whereas the truth seems to be that it goes to Brougham. It remains that we should restrict our use of the name to the only road in our district which has an ancient customary right to it, viz. the road between Kirkby Thore and Carvoran.

Its meaning has been often discussed, and I have only one point to add to what was said many years ago by Haverfield (these *Trans.* O.S. xiv, 428). That he was right in connecting the name with some folklore ascribing the origin of certain roads to certain legendary or mythical maidens, is indubitable. He was also, I think, right in

suggesting that there must be some connexion between the various Maiden Ways and the various Maiden Castles. The exact nature of these connexions is not easy to trace. If a maiden castle means an untaken or impregnable castle, as seems not improbable, then a maiden way may be a road leading to such a castle; and it is at least conceivable that the legendary maidens who are connected with such castles and roads are originally inventions of the popular imagination to explain a figure of speech whose original meaning had been forgotten. We know from the present case (among others) that the name goes right back into the middle ages. A legend like the "Dream of Maxen Wledig" in the *Mabinogion*, which tells us how the maiden Helen had fortresses built for herself in different parts of Wales, and caused roads (known to this day as Sarnau Helen) to be made connecting them with one another, also dates back to the middle ages; but, for all that, it may be less ancient than the name of which it seems designed to offer an explanation. I am disposed to think (i) that (as the "Dream" itself seems to suggest) a maiden way is so called originally, because it leads to or from a maiden castle; (ii) that (as is suggested by the commonness of maiden castles, many of them obviously remarkable for their strength) a maiden castle originally means an untaken or impregnable one; and (iii) that the maiden-legends are subsequent aetiological myths.

The maiden castle implied, on this view, by our Maiden Way is not far to seek. It leads to Carvoran, and the name Carvoran presumably means nothing else than Maiden Castle (*caer forwyn*, from *morwyn*, a maiden). My attention was called to this derivation by our member Mr. E. B. Birley, and it seems to me to provide the simplest explanation of the name of the road. The name Carvoran obviously dates back to the time when Cymric-speakers still lived in the Tyne valley, but did not know the Romano-British name of the place.

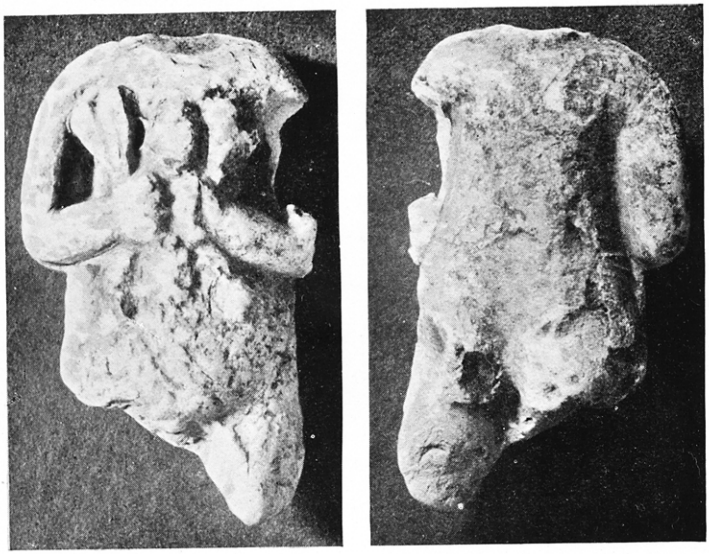
II. THE SOUTHERN END OF HIGH STREET.

(*Read at Kendal, September 11th, 1929*).

The Roman road called High Street is visible and well known where it runs over the tops of the fells, but after it begins to descend into Troutbeck its course has been the subject of doubts. It may be worth while to put on record the results of a two days' survey of the ground.

The road descends into the head of Hag Gill, as marked on the maps, by way of the right bank of Blue Gill. Near the head of Blue Gill a branch goes off to the left and keeps more or less level along the slopes of Ill Bell. This is a post-Roman road, connecting with Garbourn Pass. The Roman road, when it gets to the bottom of Blue Gill, disappears for a few hundred yards, having been washed away by the beck, but its course follows the line of the present footpath, and in one or two places remains of the metal and bottoming, about 8 feet wide, are visible. It reappears on the right bank of Hag Gill, and keeps on that side for $\frac{3}{4}$ mile, avoiding the numerous torrents that score the opposite slope. It crosses the beck at the quarries by the foot of Mere Greaves Gill, and then runs nearly $3\frac{3}{4}$ miles in an almost straight line to Allen Knott (the fort on that hill, probably of later date, is discussed in these *Trans.* N.S. xiii, 143). On this line, the lay-out and engineering of the road, with other indications, are convincing proof of Roman construction.

Did a branch road go direct from the head of Hag Gill, or some other point in the neighbourhood, to Ambleside? The answer can now be given definitely in the negative. Careful search over the ground at places where some sign of the road, if it existed, must have been forthcoming, produced entirely negative results.



CLAY FIGURINE FROM BOOTLE (½).

Photo. by R.G.C.

TO FACE P. 119.

III. A CLAY STATUETTE FROM BOOTLE-IN-CUMBERLAND.

(*Read at Kendal, September 11th,* 1929).

By the kindness of our member, Miss Ross of Bootle-in-Cumberland, I show a statuette which was picked up in a field there, and lent to her by the finder. It is a torso, lacking the head, and having one leg broken off at the hip and the other half-way to the knee. As it stands, it is 2.8 inches long. It was made in a two-piece mould, and has represented a standing figure with both hands raised to the chest, where they clasp what appear to be ears of wheat or fruit of some kind. Although it is very much broken and weathered, it seems intended for a male figure, naked except for a sort of apron tied behind the waist.

White clay figurines representing gods and goddesses are well known in the Roman period; little figures of Venus being especially common. They were made in Gaul, and this is more like one of them than anything else of which I know. I have shown it to many scholars and archaeologists, but no one has been able to explain it, or to say more about it than that it looks like Roman provincial work. If so, the question is what it represents.

The combination of the apron and the fruits suggests Priapus, but this figure is not ithyphallic. Silvanus also appears in a somewhat similar guise. But I can find no exact parallel; and, if the figure is really of the Roman period, it is perhaps the representation of a native Celtic god whose attributes, according to the well-known practice of the time, were regarded as justifying a representation of him in human form, modelled on the current statues of a Greco-Roman god with attributes of the same general kind.

IV. ANOTHER FORGED ROCK-INSCRIPTION.

(*Read at Kendal, September 11th, 1929*).

Last year I laid before the Society my reasons for pronouncing the Banksburn rock-inscription a forgery (*Trans.* N.S. xxix, 91). In July, 1929, I revisited the place with our members Messrs. I. A. Richmond and E. B. Birley and Dr. Kurt Stade of Freiburg-im-Breisgau, and then took them to Coome Crag, in order to inquire into the genuineness of one of the inscriptions there, concerning which I had for some time felt doubts.

The inscription in question is situated at a distance from all the other Roman inscriptions on the crag. They are all at the top, it is at the bottom. It was found in 1859 " by Mr. Johnstone, surgeon, of Brampton, who shortly afterwards conducted the writer to the spot," as Bruce says (*Lap. Sep.* page 203). This was the same year in which the Banksburn forgery was " discovered."

The text of the inscription runs: FAVST ET RVF COSS. The consulship of M'. Acilius Faustinus and A. Triarius Rufinus was A.D. 210. At that time, according to the view held by Maughan of Bewcastle and Bell of Irthington, the Emperor Severus was building the Wall. In 1859 the controversy between the " Northumberland " antiquaries, who believed that Hadrian built the Wall, and the " Cumberland " school, who ascribed it to Severus, was at its height. An inscription showing that a quarry, a quarter of a mile from the Wall, was being worked under Severus, was a godsend to the " Cumberland " school; though Bruce was able to maintain that it only indicated " extensive repairs " to the Wall (*Wall*, ed. 3, 1867, p. 267).

These facts create a suspicion against the genuineness of the inscription, on the *cui bono* principle, but no more than a suspicion; which however is strengthened by observing that, of the ten letters which it contains, three

are ligatures. Rock-inscriptions normally contain few ligatures: for rock-inscriptions are akin in style to *graffiti*, and ligatures belong properly to the style of monumental inscriptions. But Maughan was much enamoured of ligatures, and found numbers of them, where in fact there are none, in the other Coome Crag inscriptions; and an over-indulgence in ligatures is characteristic of the forged Barnspike and Hazelgill runes (Calverley and Collingwood, *Early Sculptured Crosses*, p. 52).

1. COOME CRAG FORGERY

2. BANKSBURN FORGERY

3. ALTAR AT LANERCOST

ALL $\frac{1}{8}$ R.G.C.

The appearance of the inscription is, and always has been, suspicious. Bruce says that " the general face of the rock in this part is covered with a minute smoke-coloured lichen, but the grooves forming the letters . . . are covered with a white lichen, also exceedingly minute. At first sight it seems as if the letters had been " picked out " with white paint, but the use of a lens reveals the truth " (*Lap. Sep.* p. 203). It would be very strange if an ancient inscription had a different lichen growing inside its cutting from that which grew outside.

It is, further, to be pointed out that the inscription is cut on a rock-face produced, not by quarrying, but by an apparently natural fall of stone; the fallen stone is still lying just below it; and when one compares the condition of the face thus produced with that of the undoubtedly Roman face higher up the crag, one cannot think that the fall took place very long ago.

The letters, though weathered, are quite different in condition from those of the other Coome Crag inscriptions. They are shallow and comparatively sharp and rough at the edges, while the others are deep and smooth, rounded off at all edges by exposure. The technique closely resembles that of the Banksburn inscription. So, in many respects, do the forms of the letters: the C and S are angular in both cases, as in Anglo-Saxon inscriptions; here, as in the Banksburn A with a V-shaped cross-stroke, the cutter failed to distinguish between the Roman and Anglo-Saxon alphabets.

After close examination of the Coome Crag inscription, and comparing it with a facsimile of the Banksburn forgery, we came to the unanimous conclusion that they were probably the work of the same hand, and that in any case the Coome Crag inscription could not be genuine.

Forgers generally copy some genuine object. In this case, the original is not far to seek: it is the APR ET RVF COS of the altar from Bankshead which has long been at Lanercost and was published by Lysons (C.I.L. vii, 801). The abbreviated names, the ligature of ET, and the little O in COS, are all slavishly copied from this altar, where (though the forger did not see this) they are expedients for saving space.

V. THE SO-CALLED ROMAN BRIDGE AT LANERCOST.

(*Read at Kendal, September 11th,* 1929).

In July, 1929 the writer, accompanied by Messrs. I. A.

PIER OF MEDIEVAL BRIDGE AT LANERCOST.

R.G.C., 1929. TO FACE P. 123.

Richmond and E. B. Birley and Dr. Kurt Stade, examined the remains of the " Roman Bridge " at Lanercost. As this structure still appears as Roman, though with a query, in the Inventory of Cumberland (*Trans.* N.S. xxiii, 210) it is well to record the fact that we agreed in regarding it as much later.

The remains are situated above the present bridge, and opposite the Priory. Here, on the right bank of the Irthing, a grass-grown mound shows the site of the north abutment, deserted by the river, which is eroding its left bank. South of this, and 51 feet away, stands a mass of stone and mortar, now 7 feet high above ground, 15 feet long from E. to W., and 6½ feet thick from N. to S., which is the core of a masonry pier. This pier has no facing-stones left upon it, and has tilted over eastward to an angle of about 10 degrees. The stones in it are rough quarry-stones and river-cobbles. The mortar is white and contains pieces of mineral coal, which is not found in Roman mortar; it does not appear that the Romans used mineral coal for burning lime. We thought, though Bruce (*Wall*, ed. 3, p. 272) says that the core " has all the appearance of being Roman," that the work did not look Roman. Forty feet more brought us to the edge of the river, at this time very low. In the bank lay a stone whose long thin shape (it measures 45 by 9 by more than 13 inches) and tooling seemed to us medieval, as did several others which lie in a heap in the river, a dozen feet from its bank, and could be examined, thanks to the lowness of the water, by wading. These clearly marked the site of a second pier. A few stones lying in the water at the left bank of the river no doubt indicate the site of the south abutment. They are just upstream from a modern triangular concrete platform, one of two which have presumably been made to facilitate fishing the river. From the site of the bridge a well-marked hollow way runs in the direction of Naworth Castle.

The remains would appear to be those of a three-span bridge, each span about 50 feet long, made of wood and resting on massive masonry piers and abutments, which connected Lanercost Priory with Naworth Castle.
