

## REVIEWS

Howell, Roger: *NEWCASTLE UPON TYNE AND THE PURITAN REVOLUTION: a study of the Civil War in North England.* Oxford, Clarendon Press, 63/-. 1967 xiv, 397 pp., tables, bibliog.

This book, following two earlier papers by the author on aspects of the same theme in *Archaeologia Aeliana*, is a major contribution to the growing body of research on the economic and religious history of England during the crucial period 1560 to 1660, sparked off by the pioneer work of Professor Nef and Christopher Hill.

Written in a lucid straightforward style, its main thesis is that the people of Newcastle upon Tyne were moved more by the local struggle for power within the borough than by national issues during the Civil War and the Commonwealth. The first half of the book describes how by 1640 an inner ring of wealthy merchants—chiefly Mercers and Hostmen—had secured control of the town government, and a small but well-knit pocket of Puritans had become increasingly important in the life of the borough. In the second half, after an account of the fortunes of both groups during the First Civil War, the author presents a detailed study of the political, religious and economic life of Newcastle from 1645 to 1662, summarising his conclusions, with some comparison with other towns, in a brief final chapter.

The work is a model of thorough, patient research and extremely well documented, every statement being checked and counter-checked by reference not only to state papers but to an impressive variety of local records. Only two minor comments on its form might be ventured. First, that the author's somewhat leisurely style has tempted him into

over-frequent repetition of his main conclusions, and second, that the index would have been more helpful had the sub-items been chronologically arranged.

The most interesting and novel sections of the book are those dealing with religion and particularly with the role of the Puritans in the life of the town. In general, he states, they were not primarily anti-Arminian but more concerned with the practical need to secure a more adequate provision of clergy and to extend educational opportunity. In both these fields their work survived the Restoration, making Newcastle an important centre of Dissent in the eighteenth century.

One cannot help but feel, however, that the work's central theme would have been more conclusively established if the author had directly described the policy of the central government in relation to the local struggle for power, instead of making merely incidental reference to it in the odd sentence or footnote. He might, for example, as Nef does, have stressed the concurrence of interest between the Crown and the inner ring of merchants and the virtual "deals" between the two in 1600 and again in 1637. Nor does he make sufficiently clear how the policy of Parliament on the coal trade dictated its military dispositions in the north both during and after the war. Again, the final chapter would have been more incisive if the experience of Newcastle during the Commonwealth had been compared not only with that of London and Bristol but with that of other leading seaports like Hull and Norwich.

But these are small matters. Professor Howell is to be congratulated on being the first historian to make an intensive study of a particular period in the development of Newcastle upon Tyne. One hopes that other studies, equally valuable, will follow.

S. MIDDLEBROOK

Anne Ross: *PAGAN CELTIC BRITAIN; Studies in Iconography and Tradition*: London, Routledge and Kegan Paul (1967): 462 pp., 96 plates, 214 figs., X maps. £6/6/-.

Dr. Ross has already given us a number of stimulating aperitifs both in the pages of this Society's volumes and elsewhere. Now, in this well produced work, we have the main feast which is in no way disappointing. She is a scholar well fitted to produce such a happy blend from a number of disciplines, vernacular literature, archaeology, folk research and, not least, has the determination to know her Celts both ancient and modern.

After an introduction, dealing with sources and a suggested method of approach, follow chapters on Sanctuaries and Temples, the Cult of the Head, the Horned God in Britain, the Warrior God, and Divine Animals. Of particular interest for local members of this Society, although it means some repetition, is a final chapter on the various aspects of native cults in North Britain.

As this is a work of reference which will undoubtedly continue into other editions, the following observations, limited by space and inclination to the Warrior God, may be worthy of reflection, further inquiry or correction. Dr. Ross is right to refer to the dangers inherent in describing a native god equated with Mars as being mainly a warrior god merely on this account. It could be that a more detailed analysis of provenance, the status of the dedicators, the formula followed by the dedication and even perhaps the date, where this can be assessed, would have something to offer in this respect. Generalizations may lead to misunderstanding as, for example, in the case of Mars Thincsus who is hardly invoked "along Hadrian's Wall" or, from one sculpture, "frequently accompanied by a goose". Teutates may be "well known in Gaul" from Lucan, but not from inscriptions, and of his "several occurrences" in Britain (? four), some at least are in doubt. The gods Lenumius from Benwell and Nemetius from Rokeby are more than doubtful if indeed they

exist at all and, in the case of the latter, the dedicator has surely been transferred from Bath? There are misquotes from Nodens at Lydney and Cockersand Moss, whilst the confusion of the same god invoked with Silvanus appears to have been perpetuated. The provenance of one of the altars to Belatucadrus at Carlisle (could he be connected in any way with the Carvetii?) will need to be rechecked, as will also the readings of the inscriptions to Cocidius at Bankshead and High Stead, where he is not "god of the soldiers".

However, this is to start hunting in nooks and crannies in a work which sets out to provide a framework rather than a corpus. The main structure which it proposes is both admirable and valid. As Dr. Ross states, this story of Pagan Celtic Britain stops where it could have continued. One can only hope that she will be encouraged to write the sequel, even though she has now left those parts of North Britain where, as apocryphal story has it, the Roman period is sometimes regarded as a mere "happening".

G. JOBEY

CORNELII TACITI: DE VITA AGRICOLAE, text edited with introduction and commentary by R. M. Ogilvie and the late Sir Ian Richmond, Oxford University Press, 1967. 25/-.

As a tool for the historian or archaeologist, the Furneaux-Anderson edition of the *Agricola* (1922) is now quite out of date. "Furneaux-Anderson" is now admirably replaced by "Ogilvie-Richmond". Ogilvie's text attracts by its balance, and refusal of conjecture. The Introduction, Commentary and Appendixes are solid and reliable. Only one general criticism seems appropriate: the title-page should indicate that the commentary is basically a revision of Furneaux-Anderson—of which much of the wording survives, hence

some errors, e.g., p. 187 "and part of a fifth (legion)"—referring to the invasion forces of A.D. 43—should be deleted: the supposed participation of *VIII Augusta* is properly omitted on p. 76; p. 209 "numeri" should be translated "units", not "detachments".

Of many individual points which invite discussion, a few relevant to the Roman north may be mentioned:

pp. 32-3 and 224, it is quite improbable that *RIB* 662-3 can have anything to do with Demetrius of Tarsus. These dedications surely belong to the third century, when York was the capital of Britannia Inferior.

pp. 37 and 43ff., the Ravenna Geographer firmly places Pinnata and Tuessis together. Ptolemy's coastal survey equally firmly places the river Tuessis (the Spey) between Kinnaird's Head and the Moray Firth, and his (astronomically fixed) position for Pinnata Castra is very near to the place he calls Tuessis. The latter, like other places nearby listed by Ptolemy, is presumably (in his normal manner) located by simple measurement from the astronomically fixed point. Pinnata Castra cannot therefore be dragged away from the eastern shore of the Moray Firth: it cannot be Inchtuthil. The Vacomagi must retire north of the Mounth, leaving Inchtuthil presumably to the Venicones.

pp. 55 and 206, is it conceivable that Venutius, *praecipuus scientia rei militaris*, attempted to defend Stanwick (700 acres) against Cerealis?

pp. 59 and 235, that the whole of the fifth season was devoted to Galloway seems improbable. *Omnis propior sinus tenebatur* (§ 23) is unambiguous: two seasons will have sufficed to secure all south of Forth-Clyde. An expedition by sea will only have been undertaken if absolutely necessary: this rules out Galloway. Resort to ships implies an expedition to Kintyre and Argyll, with resultant knowledge of the adjacent islands which appears in Ptolemy.

p. 67, a Flavian date for Cardean is now attested (*Disc. and Exc.* 1966, 1).

pp. 74ff., a frontier in Strathmore is subject to the same

criticism as one on the Forth-Clyde line (§ 23). The policy of merely containing the Highlands can hardly be Agricola's, but must be one forced on his successor. Surely Agricola's (and Domitian's) intention was that the whole island should be occupied, either by himself or by his successors, and this was the reason for the extension of his tour of duty. His successor clearly found that Agricola had overestimated his success at Mons Graupius, and the string of sites in Strathmore, intended originally merely as bases for further advance, had to be converted to a defensive role. It is by no means certain that the fortress at Inchtuthil, still unfinished in 87, was begun before the end of Agricola's tour. (It is not impossible that Agricola's advanced base was in fact at Pinnata Castra.)

p. 205, *ut supra memoravi* in Annals 12, 40, 2 (referring back to events before 47) indicates that it was Plautius, not Ostorius, who came to an arrangement with the Brigantes.

While other small points could be mentioned, they do not detract from the high quality of the work as a whole. In a reprinting, however, the present inadequate index could be improved and corrected (e.g., Decianus is surely the procurator's *nomen*).

J. C. MANN

AGE BY AGE, Landmarks of British Archaeology, Ronald Jessup. Illustrated by Alan Sorell. Pages 96. Michael Joseph, London. 30/-.

At first sight this might seem (one full-page coloured illustration facing each page of text) to be no more than a picture-book. This is less than just to the text. In fact it is a brief and popular exposition of current archaeological knowledge of (and to some extent of archaeological practice in) Britain. The style is lively and readable, as it should be

in such an introduction to a subject. The work is not a textbook, so it is not necessary, or possible within its physical limits, for it to be exhaustive, systematic, or balanced. It is unimportant therefore that there are omissions, though the gap between the Vikings and nineteenth century industrial archaeology is rather noticeable. Idiosyncrasy in the choice of material may be regarded as a condition of animation in the writing, and animation is vital if the purpose of the book is to be served. The price is very reasonable.

J. PHILIPSON

