

CHATTERPAST - Teachers' Guide

This guide is intended to help both Primary teachers and heritage educators to discuss tolerance through presentations of the Iron Age and Roman pasts that challenge entrenched, binary ideas about these periods. We hope that this approach will encourage discussion and reflection about how our experience and understanding of the past influences the ways in which we perceive ourselves and others in the present. How can we work towards more inclusive ideas of the other starting from more ethical and nuanced encounters with the past at an early age?

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Talking about the Iron Age and Roman past – the challenge

Our original research project 'Ancient Identities in Modern Britain' (2016-2019) highlighted the ways that people often reference aspects of the past to make arguments about the present. For example, they might relate current leaders to those of the past, such as Julius Caesar or Boudica. They might compare modern borders with Hadrian's Wall, or contrast 21st century powers with the Roman Empire. Although researchers' understanding of these ancient figures, monuments and concepts is rapidly changing through new discoveries and perspectives, these mentions of the past can still often be based on stereotypical and exaggerated ideas.

Museums, books and films - some of the sources of information that people use to interact with the past, can work to reinforce those stereotypes about the Iron Age and the Roman periods. For example, these sometimes set 'barbaric' Iron Age people against 'civilising' Romans. Words of this kind are hugely powerful. They can influence lives and evoke deep feelings. Often, terms that came into use in earlier centuries have become embedded in our lives, despite being loaded with connotations that are no longer acceptable and weaponised to exclude others.

Many of the people whose views of the Iron Age and Roman past we researched offline and on social media mentioned that they were strongly influenced by what they were taught at school. Children also make up a significant proportion of visitors to heritage sites and museums. What we learn about the past at a young age, coupled with our early encounters with people who are different to ourselves, can have profound implications for the more or less inclusive ways in which we view and treat others in the present.

The Chatterpast resource, and this supporting guide are intended to help educators introduce children to the concept of tolerance through non-divisive and less binary storytelling about the Iron Age and Roman periods.

Chatterpast – our response

Chatterpast was developed in response to the findings from the ‘Ancient Identities in Modern Britain’ project. It is an imaginary messaging app that allows users to interact with young characters from the Iron Age and Roman pasts, exchanging ideas and information in an engaging way. Designed in partnership with heritage venues across Britain, it is intended to provide a training resource for primary school teachers and heritage educators.

Chatterpast may be used by educators simply to get inspiration; or also to guide discussion by presenting it to children on screen, in class or at venues as part of education programmes. In places, the user is offered multiple response options, each leading the narrative in different directions. The conversations highlight issues relating to tolerance, understood as a value orientation towards ‘otherness’ (or ways of framing ‘the other’), by challenging preconceptions and stereotypically binary views of both periods. The characters cover many facets of otherness, both as they occur in the past and as they are manifested in the present. This provides opportunities for reflection and discussion in the classroom.

The resource is designed to work within Scottish, English and Welsh curricula, and features characters and places in all countries. Chatterpast can also be adapted locally, to incorporate characters and events of interest in particular places. Guidance is available on how to create your own stories. Supplementary information is offered to allow follow-up work, including visits to sites, museums and heritage venues to see first-hand the places and objects referenced in the stories.

Concepts of 'tolerance' in education

What do we mean by 'tolerance'?

We follow Hjern *et al.* (2019: 8999) in defining tolerance as:

'...the acceptance of, respect for, and appreciation of difference'

Further:

'This does not imply that, in order to be tolerant, one first has to be prejudiced. It is not understood as 'permissive attitude towards a disliked out-group' (Hjern *et al.* 2019: 899).

Hjern, M., M.A. Eger, A. Bohman and F.F. Connolly. 2019. A new approach to the study of tolerance: conceptualizing and measuring acceptance, respect, and appreciation of difference'. *Social Indicators Research* 147 (3): 897–919. <https://doi.org/10.1007/s11205-019-02176-y>.

In other words, tolerance is understood as a value orientation towards difference: inclusive ways of crafting ideas of the other.

How does tolerance fit in the Primary School curricula of England, Scotland and Wales?

English Curriculum (History)

"History helps pupils to understand the complexity of people's lives, the process of change, the diversity of societies and relationships between different groups, as well as their own identity and the challenges of their time. All these skills and processes are essential to the relationship pupils will need to develop with their own, other people and society's values."

Department for Education. 2013. National Curriculum in England: History Programmes of Study.

Scottish Curriculum (Social Studies)

"Through learning about the values, beliefs and cultures of societies at other times and in other places they can become more willing to question intolerance and prejudice, and develop respect for other people. Exploring ethical dilemmas facing individuals and societies is an important feature of their learning."

Scottish Executive. 2006. A Curriculum for Excellence. Building the Curriculum 3–18 (1). The contribution of curriculum areas.

Welsh Curriculum (History)

"Through consistent exposure to the story of their locality and the story of Wales, as well as to the story of the wider world, learners can develop an understanding of the complex, *pluralistic* and diverse nature of societies, past and present."

Welsh Government. Curriculum for Wales. Humanities. Statements of what matters. 2019.

What our partners said and how we responded

There are many characters with complex identities and relevant stories relating to 'difference' at the partner venues.

You will meet some of them in Chatterpast.

There is much more material evidence available for the Roman period, so the Iron Age is less represented in museums and people are much less visible.

We have tried to address this by including characters and objects reflecting continued Iron Age lifestyles during the Roman period.

There are many objects in the collections of the partner organisations that could be used to tell stories about 'difference' (e.g., brooches, roof tiles, shoes).

We have incorporated several of these into the Chatterpast conversations.

The venues/sites local to partner organisations could provide interesting settings for encounters with 'others' (e.g., Vindolanda, Dalton Parlours Villa).

The Chatterpast characters live at these known archaeological sites, some of which have reconstructions and museums.

Using 'child' characters would make them relatable to KS2 and provide a less entrenched perspective. Older characters could be incorporated as parents, grandparents etc.

Our Chatterpast characters are approximately 10 years old and we have included several references to older family members.

Supplementary information for teachers would be very useful.

In this guide you will find background information, explanations, and other resources.

Chatterpast development

Based on our original research and feedback from partners and our Advisory Group, we developed Chatterpast to:

- Allow conversations across time and space – i.e., from a variety of locations at or near to real sites, and at various dates during the Late Iron Age and Roman Britain (from around 450 BC to 350 AD). (See Table 6.)
- Provide a voice for seven characters, each in a different part of Britain at different times and representing different combinations of aspects of life.
- Introduce concepts of heritage. The Chatterpast characters ask the user about the present, enhancing relevance and creating room for discussion, specifically regarding issues relating to tolerance.

The characters:

- Talk about their lives and experiences, demonstrating curiosity, empathy and tolerance in engaging with ‘difference’ and other ways of being, living and thinking.
- Have complex and multi-faceted identities.
- Discuss documented people, places, objects and events that illustrate/exemplify integration, which anchor the scenarios in reality, and potentially link to further study options. In many cases the objects and places are publicly available for visits or to view online, and link to educational resources already developed by partner organisations.
- Reflect a degree of diversity, by presenting differences in gender, appearance, ability, interests, origins and inclinations.

The ‘app’

The children use special Roman writing tablets to communicate via the Chatterpast app. They are not sure how this works, but know that they can chat to other owners of the special tablets across time and space. Chatterpast seems to convert their thoughts and various languages, so they don’t need to know Latin or to be able to read and write.


Only a handful of children know about Chatterpast. They enjoy hearing about the different lives of their friends, sharing their ideas, and are curious about how things are in the future.

Tech-chat

The chatbot story has been created using the nonlinear storytelling tool **Twine** and the story format **Triologue**, developed by **Philo van Kemenade**. The story resulting from the authoring process in Twine, is exported as an HTML file which can be hosted online and made accessible in any web browser via a URL. The Triologue story format makes the user experience of the story similar to that of a messaging app such as WhatsApp or Signal. Chat messages can contain any media that is embeddable on the web, such as text, images or videos. Story authors can also customise the look and feel of the story, through features such as custom sidebar content, character avatars and a colour scheme.

Table 1: Chatterpast characters

Name	Location	Domestic context	Year
Enica	Loch Tay	Rural crannog	450BC
Maelli	Camulodunum (Colchester)	Iron Age oppidum	20AD
Catia	Fishbourne Roman Palace	Urban villa close to port	90AD
Marcus	Aquae Sulis (Bath)	Urban townhouse in religious centre	150AD
Manduorix	Vindolanda	Military vicus/ Hadrian's Wall	220AD
Vindicianus	Dalton Parlours	Rural villa with IA settlement	240AD
Belicianus	Castell Henllys	Rural hill fort	320AD



1. Loch Tay
2. Vindolanda
3. Dalton Parlours
4. Camulodunon
5. Castell Henllys
6. Aquae Sulis
7. Fishbourne

The characters



Using Chatterpast

The Chatterpast experience has been designed to be flexible and to be played several times (see flow chart below). Following a 5-minute introductory chat with Enica, the host character, you will be offered a choice of three 'channels': Blue, Green or Red. The Blue and Green channels each take about 20 minutes to read through (longer if used interactively in the classroom); the Red channel offers a shorter experience of around 10 minutes.

When appropriate, responses (i.e., from you, as the user) will appear at the bottom of the screen. This may be a single choice or there may be two or three options, each taking the conversation in a different direction. Simply click on the single response or select from those offered to continue the conversation. Some options have a 'micro effect', creating brief diversions into alternative threads of chat which then return to the main stem; others result in more major shifts, for example between Red, Blue, or Green channels. All three channels cover a range of topics related to otherness and tolerance but some address specific issues:

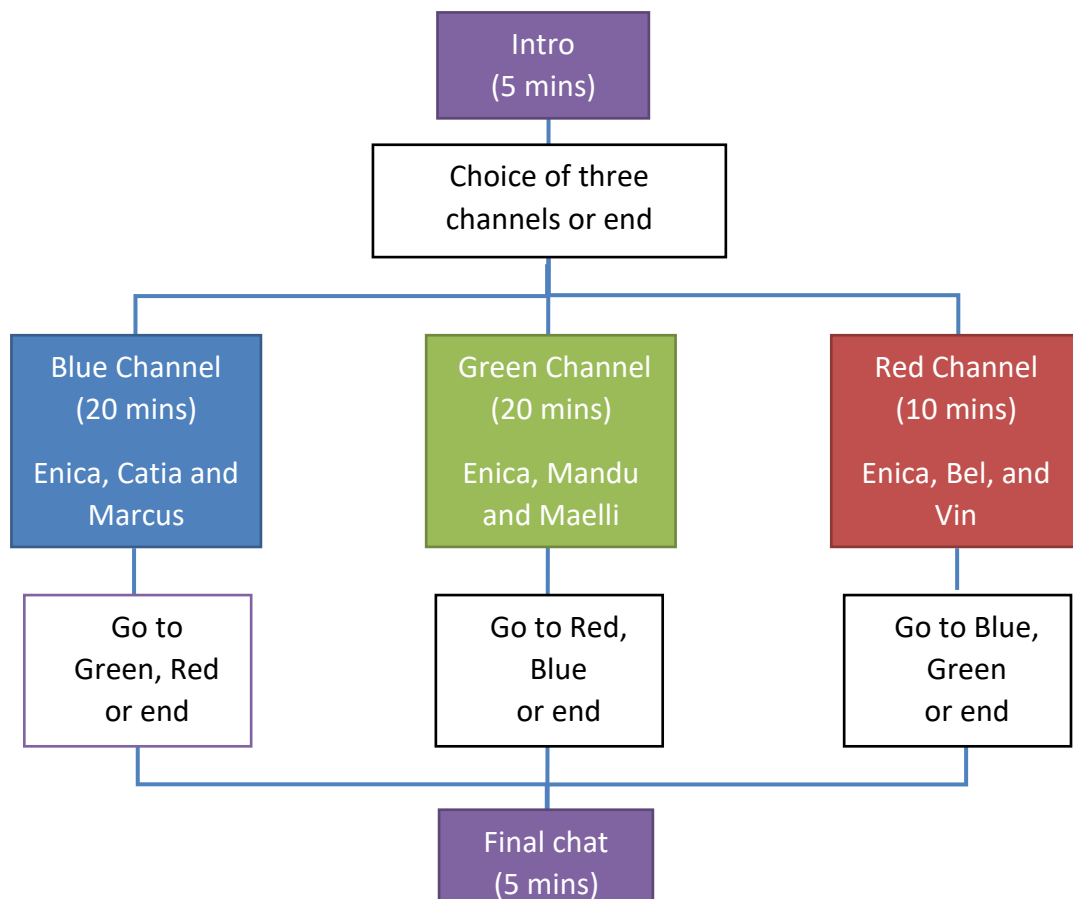
Blue: Enica, Catia and Marcus discuss physical appearance, religion, slavery, freedom, and food.

Green: Enica, Maelli and Mandu discuss borders, gender equality, and languages.

Red: Enica, Bel and Vin discuss identity, invasion, and appearance,

Full transcripts of the chats can be found in Appendix 7.

On completion of each channel, you will be offered the chance to work through a different channel or to 'Say goodbye' and move to a concluding chat of around 5 minutes.



APPENDICES

1: Chatterpast user profiles

2: Character information and archaeological backgrounds

3: Using ethical language to talk about the past


4: Challenging representations of the Iron Age and Roman periods


5: Suggestions for visitor experiences with educational activities and resources for the Iron Age and Roman periods

6. Transcripts of the chats

Appendix 1: CHATTERPAST USER PROFILES

The following brief profiles were prepared by the characters participating in Chatterpast. They could be printed for use in the classroom.

CHATTERPAST PROFILE		Name: Enica
		Date: c. 450 BC
	<p>About me:</p> <p>I live with my family in a crannog on the edge of a big loch in the north, in the lands of the Venicone people. My mother grew up here, but my father was once a trader – he came from the south. My grandmother likes to tell stories about the ‘old people’ who came from the sea, moved big stones and made patterns on rocks on the fells above the loch.</p> <p>I have red hair and freckles, and blue eyes. I am left-handed and my friends think I have magical powers. I like looking after the animals, helping with the weaving, and collecting nuts and cloudberries. I love going on fishing expeditions on the loch. My father once took me all the way to the top of the mountain next to the loch and showed me how big the world was.</p> <p>I know that the Romans will come here one day, because my Chatterpast friends told me about it. I am worried that they will spoil things for my great, great, grandchildren.</p> <p>I got my Chatterpast tablet from a trader who came here from far across the seas.</p>	

CHATTERPAST PROFILE		Name: Maelli
		Date: c. 20 AD
	<p>About me:</p> <p>I live in Camulodunon, the main settlement of my people, the Catuvellauni. Our leader, Cunobelinus, has brought peace here. Camulodunon is a busy port and merchants from all around the expanding Roman Empire visit. The Roman army once tried to invade but they didn’t stay long. When they come back, I will be ready for them.</p> <p>My dad moved here from the north of Britannia. He works with metal, and now he makes coins. My mother’s family are Trinovantes. She makes beautiful leather purses and embroidered belts.</p> <p>I know that our peaceful lives won’t last. I don’t want to be enslaved by the Romans so I will learn to how to defend myself and my family when the soldiers come.</p>	



CHATTERPAST PROFILE

Name: Catia

Date: c. 90 AD



About me:

I live in a palace near the sea. I am enslaved, like my parents, but life isn't too bad. Our master is King Togidubnus. He is friendly with the Romans and likes to pretend he is one of them!

My father is the cook here at the villa – he is very good! And my mother looks after the gardens and knows all about herbs and medicines. They both grew up with the Atrebates people across Oceanus in Gaul but were bought as a gift for my master and sent here when the villa was built. Father's cooking pleases Togidubnus, and my mother once helped to heal his son when he was wounded. So they are treated well. I help them in the kitchen and the garden, and I serve the family their wine.

The villa is enormous and filled with beautiful things. And the gardens are lovely. I enjoy my life here, even though I can never leave. Roman life is good when you live in a palace – although our family quarters aren't quite so nice as the rest of the villa!



CHATTERPAST PROFILE

Name: Marcus

Date: c 150 AD



About me:

I live with my father in the centre of Aquae Sulis. My mother died when I was little. We both got sick when we lived in Londinium, so Father brought us here to get healed by the special waters by Minerva. It didn't work for my mother, and I still have trouble walking. I'm not sure I believe in the gods now.

Father was born in Greece. He is an important man. He runs the bathhouse here. But I don't see him much. I do lessons with my grammaticus, and my slave takes me to bathe in the hot springs.

I used to think that the Romans were the cleverest, bravest, most civilised people but now I'm not so sure. My friends have told me about how they live, and they seem to be just as clever as me! They also told me how Roman soldiers can be very cruel.

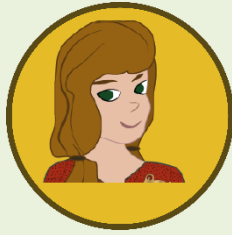
I wish I could meet my friends for real, with all of us in the same time and place – but it is good to chat on the tablet. I never really had proper friends before Chatterpast.



CHATTERPAST PROFILE

Name: Manduorix (Mandu)

Date: c. 220 AD



About me:

My home is a Roman fort called Vindolanda. My father and my uncle are both soldiers. They are Roman citizens, but they don't come from Rome. My father came here from Tungria, far away, and my uncle and mother were born here.

My mother's family still live with the Brigantes people in a village nearby. When the Romans built their enormous wall across their land some of them got stuck on the other side! It means we don't see them much now.

I have a puppy called Lupa and he goes everywhere with me when I do my chores. I help my mother with her weaving and embroidery. It's in the style of her mother's people and the Roman ladies like the patterns and the bright colours.

The fort and the settlement are very busy, with soldiers and traders. It is an exciting place to live. I like some of the new Roman things that my father teaches me, but my grandmother tells me about the days before they came and everything changed.



CHATTERPAST PROFILE

Name: Vindicianus (Vin)

Date: c. 240 AD



About me:

I live in Brigantian lands but the Romans have been around for a while now. Our village was here long before they came, but now they have built a villa and an enormous farm. My family all work for our Roman master who owns everything. We're not enslaved but work almost as hard as the people who are!

My father spends long days in the fields sowing and harvesting grain and tending the cattle and sheep. My mother weaves cloth from the wool the sheep produce. This is good land, and always gave us food but the new, Roman ways of doing things are much better than the old traditions. And there are lots of people – and many soldiers – living in Eboracum who buy what we produce.

Our master used to be an important soldier in the Roman army. He comes from a place called Africana – he once told me about it. He is very clever and has lots of scrolls in the villa.

I don't understand why my ancestors once fought the Roman soldiers. Their leader, Venutius, called the warriors together, but the Romans won. Now we all live together.



CHATTERPAST PROFILE

Name: Belicianus (Bel)

Date: c. 320 AD



About me:

I am a prince. My mother is Queen Meredith and my father is King Cathall. We are one of the ruling families of the Demetae people. My mother's family have lived here for many generations. My father is a fierce warrior of the Deisi people from across the sea in Hibernia. I have two older brothers.

We live in a large round house on a hill, just outside an ancient stronghold that my ancestors built to protect themselves from raiders. We don't need the fort now, because all our people joined together when the Roman army arrived and built a fort in the valley. The Demetae leaders made a deal with the Romans to pay taxes in return for peace and protection from our enemies across the sea in Hibernia. I think we should defend ourselves. This is our land, and we shouldn't hand over our grain or our gold.

I wear my ancestral torc and paint my family marks on my face to show who I am. When I am older, I will lead my warriors in battle!

I stole my Chatterpast tablet from the Roman fort.

Appendix 2: Character information and archaeological backgrounds

For each character we have provided a background story to help you to create a fuller picture, together with details of the real sites, figures and objects used in the Chatterpast conversations.

Enica's story, c. 450 BC

Enica lives with her extended family in a crannog on the edge of a loch in the north (*Loch Tay, Perthshire*), and in the lands of the Venicone people. Her mother grew up on the loch, but her father is a trader from the region of the Brigantes to the south who visited the loch to buy cloth. Enica's grandmother likes to tell her about the 'old people' who came from the sea, moved big stones and made patterns on rocks on the fells above the loch.

Enica spends her days tending the family's animals, weaving, and collecting nuts and cloudberry but she loves to go with her parents on fishing expeditions on the loch. Her father once took her all the way to the top of the mountain next to the loch and showed her how big the world was. He often recalls his travels as a trader before he came to the valley.

Although Enica's world is limited and she lives at a time when Rome was just a minor city state with no knowledge of or concern with Britain, she has insights and is curious about the people and things around her. The loch is linked via a great river to the northern sea, so she has some access to information and objects from beyond her home.

Enica looks forward to hearing stories of the world from people who visit the loch. She listens to their different languages and unfamiliar dialects when they sit around the hearth in the crannog and bring the latest news in return for a warm bed and pot of stew. She speaks only the language of her mother. Her father speaks a very similar language but with a very different dialect.

Enica has learned many practical skills from her family and from neighbouring families around the valley and is quite independent. Her life can be hard, especially in winter, but she has a safe and warm home and eats well most of the time. She struggles with the idea of slavery that her Chatterpast friends have told her about and is afraid that if the Romans ever come to the valley, they will spoil life on the loch for people in the far future.

Enica has red hair and freckles like her mother, but whereas her mother's eyes are green, Enica's are blue like her father's. She likes the fact that she has bits of both her parents; she observes how the travellers who visit the loch all have different colours of hair, eyes, and skin. She is curious about the way people look when they come from different places. Enica is also left-handed which she finds challenging, even though her father told her it makes her special. Some of the other children around the loch are wary of her because of her appearance and left-handedness. She sometimes pretends that she has magical powers.

One day, a trader gave her a strange object that he had acquired far away across the seas. She thought it was important and carried it with her. When she was playing at the old stones, she felt it buzz!



Not all Iron Age people live in roundhouses with wattle and daub walls. In the north, roundhouses were built with stone foundations, and even further north - where I live - people built wooden crannogs on the edges of lochs, or they lived in stone towers called brochs.



Enica's name

Enica is a Celtic personal name inscribed on a 'curse tablet' from Bath (Roman Aquae Sulis, where Marcus lives). These tablets were small sheets of lead, inscribed with messages from individuals seeking to make gods and spirits act on their behalf and influence the behaviour of others against their will. On her tablet, Enica was asking about a ring – possibly lost or stolen at the baths.

A list of Celtic personal names found in Britain can be found on the **Celtic Personal Names of Roman Britain** website at <https://www.asnc.cam.ac.uk/personalnames>

Enica's home

Enica lives in a crannog on the edge of Loch Tay, in Perthshire, Scotland. Crannogs are artificial islands found in Scotland and Ireland, which usually had some form of house built on them; they were reached from the shore by a wooden or stone walkway. They served as farmer's homesteads, status symbols, and places of importance and protection.

In Perthshire, where Enica lives, crannogs were timber-built roundhouses supported on wooden stilts driven into the loch bed. Today they appear as tree-covered islands or are submerged, stony mounds. Underwater archaeology is beginning to reveal their stories and, because they are found in dark, peaty waters, well-preserved, dateable organic material is often recovered.

The remains of 17 crannogs have been found around Loch Tay. One of these, the Oakbank Crannog, was excavated by the Scottish Trust for Underwater Archaeology in the 1980s. Wood from site has been radiocarbon dated to the fifth century BC. Within the structural remains, divers discovered the house floor, preserved with bracken and ferns laid down upon it. They also found pottery with burnt food sticking to the inside, wooden utensils, and a butter dish still with traces of butter. Agriculture is indicated by a unique wooden ard (an early form of plough), and the presence of wheat. A line of alder stumps marks the walkway to the shore.

In the 1990s, information from the Oakbank excavation was used for an experimental reconstruction of a crannog. A total of 168 timber piles were driven into the loch bed, to support a thatched roundhouse on a timber platform, 15m in diameter. The crannog was connected to the shore by a 20m-long timber walkway. This was the main attraction of The Scottish Crannog Centre at the eastern end of the loch, still open to the public. The crannog was sadly destroyed by a major fire in 2021, although the visitor centre and museum remain open. A new, larger centre with reconstructed crannogs and roundhouses is now under development. The museum includes many of the finds from Oakbank, including Enica's paddle and whistle.

Find out more at **The Scottish Crannog Centre** website: <https://crannog.co.uk>



Enica's world – Loch Tay in 500 BC

The evidence from the Oakbank crannog indicates that the Iron Age people who lived around Loch Tay were experienced farmers with a sophisticated knowledge of woodworking, and that they enjoyed trade with the wider community. Evidence shows that hulled barley was grown, and possibly opium poppy and flax. Spelt wheat and opium poppy seeds may indicate trade or tributes involving contacts further south. Animal droppings and teeth indicate stock keeping of sheep or goats, pigs, and cattle. A wooden spindle-whorl suggests that wool was woven, and the butter dish shows that milk was processed.

The community had access via the River Tay to the east side of Scotland and to the Clyde estuary by the way of Glen Ogle to Loch Earn, down Loch Lubnais Loch Venachar and Loch Ard and eventually down Loch Lomond to Dumbarton. There are crannogs in all these lochs, and in the Clyde estuary itself.

Enica's people

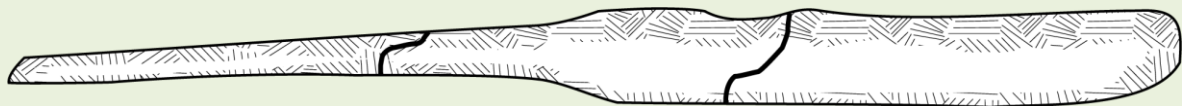
Very little is known about the Venicones people. They are believed to have lived in Fife, between the River Tay and the River Mounth, south of Aberdeen. They seem to have been very successful until the Romans arrived, but they occupied the very region that the Romans needed in order to quell attacks by Britons in the east of the Highlands, so a legionary fortress was built at Inchtuthill, Tayside, however this was only occupied for a few years before the Roman military retreated to the south.

It has been suggested that the name 'Venicones' means 'hunting hounds'. Venicones is thought to have been pronounced 'wen-ichones'. Their original name was 'venet', but the Romans may have mispronounced it. The name suggests a possible link to the Veneti people of Armorica (in modern Brittany), some of whom may have fled to Britain to escape the Roman Army.

Enica's paddle and whistle

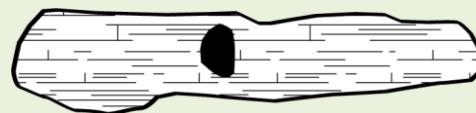
People moved around the lochs in log boats. The wooden paddle held by Enica is based on an example recovered from the excavation of the Oak Bank crannog, that can be seen in The Scottish Crannog Centre Museum. It is made of alder and was found complete but broken in two places.

It is 1.35cms long and similar to a modern canoe paddle, with a convex back to the blade and a flat face. A notch in the edge of the blade near the handle may be where it rubbed against the side of a canoe but may just be a feature of the wood. Toolmarks are clearly visible on the blade.



<135cm>

An unusual find at Oakbank was a small whistle just over 5cms in length, made of dog rose or cherry wood. This may have been used for signalling or attracting attention.



<5cm>

Enica's cloudberries

Archaeologists found seven cloudberry pips amongst the well-preserved plant remains at the Oakbank crannog – the first ever examples found on a prehistoric Scottish site. The cloudberry plant is a less common relative of raspberry and bramble. In Scotland, it grows mostly in deep peat, and the Oakbank examples probably came from high areas in the Ben Lawers mountains a few kilometres from the crannog.

Cloudberry fruits are delicious and nutritious, with a refreshing flavour which sweetens on ripening. Their presence in the crannog suggests long-range gathering by the community. Berries encountered during the movement of livestock or hunting may have been brought back as a treat for the family.



Cloudberrys. By Christoph Müller - Own work, CC BY-SA 2.0 de, <https://commons.wikimedia.org/w/index.php?curid=1163133>

Maelli's story, c. 20 AD

Maelli lives near the settlement of Camulodunon (today's Colchester, Essex). She was born in around 10 AD, 33 years before the Roman invasion, at a time when trade with the continent (and the Roman Empire) was flourishing. Camulodunon served as the capital of the Catuvellauni people, led by Cunobelinus, who reigned between 9 and 40 AD. The port is visited by many merchants from the continent and all around the expanding Roman Empire. Nearby industrial areas produce leather and salt.

Maelli's father moved to Camulodunon from the far north of Britannia. A skilled metalworker, he turned his hand to minting coins and has learned a little of the Latin words that he adds to them. Maelli's mother was a member of the Trinovante people, led by Addedomarus, whose daughter then married Cunobelinus, uniting the Tribonantes with the Catuvellauni. She works with leather, making finely decorated belts and purses

Both Maelli's parents have strong traditions linked to their ancestral people and are wary of the relationship that Cunobelinus is building with Rome. Their grandparents were children when Julius Caesar attempted to invade Britannia and made the Trinovantes submit to him, but they have heard the stories passed down, about the cruelty and the fighting. Maelli has mixed loyalties. She has only known Camulodunon as a peaceful place, although she has heard about the last time Romans landed on Britannia's shores. She knows that some members of her people were captured and enslaved.

Maelli is glad of the prosperity that her family now enjoys, and she likes all the interesting things resulting from the strong trade links with the Roman Empire...but has now heard from her new friends in the future what will happen when the Roman Army returns. She is shocked to discover that her children and grandchildren will end up fighting them, and that Camulodunon will briefly become a Roman fortress for a legion of the Roman military.

Maelli secretly saved up scrap metal from her father's workshop and traded it for her Roman tablet.



In my time, at the end of what you call the 'Iron Age', some people live in large settlements and there are extensive trade networks across Oceanus to the lands beyond. Some of the people who live here in the south-east are friendly with the Roman Empire but others have fled here from Gaul (your France and Belgium) to escape the Roman soldiers.



Maelli's name

The Breton Celtic name 'Maelie' means 'princess' or 'chief'. For our Chatterpast character, it was altered a little to create a Britannic version.

A list of Celtic personal names found in Britain can be found on the **Celtic Personal Names of Roman Britain** website at <https://www.asnc.cam.ac.uk/personalnames>

Maelli's home

Camulodunon was an Iron Age defensive site and settlement known as an 'oppidum', in the area of the present town of Colchester in Essex, in south-east England. The name means 'stronghold of Camulos'. Camulos was a Celtic deity who the Romans identified with their own Mars, the god of War.

The settlement was established in the middle of the 1st century BC. It was protected by rivers on three sides and by defensive ditches and ramparts on the fourth side. Several areas have been investigated by excavation:

- 1) a large, high-status farmstead is possibly the home of a local man, Addedomarus, leader of the Trinovante people (see below);
- 2) the burial mounds of the rulers of the town have also been investigated in the area of modern Lexden and found to contain large amounts of grave goods, including Roman material imported from Europe. The richest burial, dating to 15–10 BC, is thought to be that of Addedomarus, the leader of the Catuvellauni people (see below). The grave contained a silver medallion depicting the Roman emperor Augustus, thought to be a diplomatic gift.
- 3) a further series of aristocratic burials have been found at Stanway. They date from the Late Iron Age through to around 60 AD. One burial, the so-called 'Surgeon's Grave', included the remains of a gaming board, with the glass gaming counters still in place, and a set of medical instruments;
- 4) a large industrial and port area at Sheepen has also been explored. Roman pottery and amphorae containing imported goods from the continent were found. Evidence of extensive iron and leather working activities were found, along with an important coin mint.



Surgical tools from the Surgeon's Grave by Allison Laing.

Salt works dating from this period have also been found in large numbers around the Essex coast, including several large concentrations located in the salt marshes close to Camulodunon, which may have been at the centre of local trade in this important preservative. The Greek historian, Strabo, reports Rome's lucrative trade with Britain, with exports including grain, gold, silver, iron, hides, slaves and hunting dogs. Iron ingots, slave chains and storage vessels discovered at the Sheepen site appear to confirm this trade with the Empire.

Following the Roman invasion in 43AD, a legionary fortress was established within the settlement. The Romans called it **Camulodunum**. After the legion withdrew in c. AD 49, the fort was converted into a town, with many of the barrack blocks converted into housing and discharged Roman soldiers made up the population. Its official name became *Colonia Victricensis*; its citizens held equal rights to Romans, and it was the principal city of Roman Britain. Tacitus wrote that the town was 'a strong colonia of ex-soldiers established on conquered territory, to provide a protection against rebels and a centre for instructing the provincials in the procedures of the law'. The Temple of Claudius, the largest classical style temple in Britain, was built in the 50s and dedicated to Emperor Claudius on his death in 54 AD. A monumental arch was built from tufa and Purbeck Marble at the western gate out of the town.

Find out more with **Colchester Castle Museum** at <https://colchester.cimuseums.org.uk/learn/teacher-resources/>

Maelli's people

Maelli's mother traces her roots to the Trinovantes (*trin-o-van-teeze*) people, who held territory around the northern Thames Estuary, from the area around pre-Roman London to the east coast of modern England and northwards into lower Suffolk.

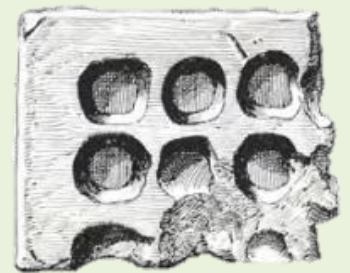
On becoming their leader in around 15 BC, Addedomaros moved the capital of the Trinovantes to Camulodunum. By the time Maelli was born in around 10 AD, the Trinovantes had merged with the Catuvellauni (*katoo-vell-awnee*) people. It is possible that the Catuvellauni prince, Cunobelinus, married the daughter of the King Addedomarus, later becoming king himself. The Trinovantes never regained their independence. King Cunobelinus controlled a substantial portion of south-eastern Britain. His name, which means 'strong dog' or 'follower' of the god, Belinus, appears on many coins from the period. His use of the Latin title 'Rex' on his coins suggests that he was recognised by Rome, and is called 'Britannorum rex' ('King of the Britons') by the Roman historian, Suetonius.

When the Romans invaded in 43 AD, Cunobelinus's sons Togodumnus and Caratacus led the initial resistance in Kent. They were defeated and the territories of the Catuvellauni became the nucleus of the new Roman province.

Maelli's coins

During the second century BC, the British peoples imported coins from Gaul (France) to meet their needs. By 100 BC, however, a market economy had developed around the Thames Estuary leading to the first locally made coins. With the Roman invasion in 43 AD, coinage came to an abrupt end in the southeast. The last people to strike coins were the Iceni, who remained Roman allies until the revolt of Boudicca.

In the 1930s, archaeologists identified the remains of a coin-making industry at Sheepen near Colchester, including fragments of bronze and slag, iron, the broken remains of crucibles, and many coin moulds made of baked clay. The moulds had open circular pits stamped in rows. These were used for casting the blanks from which coins were made by stamping them with motifs and letters. Around 200 coins were recovered from the site during the first excavation with up to 116 being identified with Cunobelin.



Fragment of coin mould from Sheepen. After Hawkes, C.F.C. and M.R. Hull. 1947. *Camulodunum. First Report on the Excavations at Colchester 1930-1939*. (Reports of the Research Committee of the Society of Antiquaries of London XIV): Plate XVI. Oxford: Oxford University Press.

Very few earlier coins were found, suggesting that Cunobelin's accession and the foundation of the Sheepen mint happened at the same time, in about 10 AD. Two coins minted at Sheepen depict boats - the only known depictions of sailing vessels from Iron Age Britain. Others show animals, including wild boar, horses, and entwined snakes. A face shows the heavy moustache favoured at the time. Find out more about Iron Age coins at the **Celtic Coinage of Britain** website: <https://vanarsdellcelticcoinageofbritain.com>

Maelli's dress

Iron Age clothing and cloth were highly prized. By the late third century AD, British capes commanded high prices in the Roman world. Fabrics were marked by the beautiful colours, unique weaves and by the fineness of the textiles. Discoveries of threadbare shreds suggest that, far from being worn by an elite class, they were widely enjoyed. Colours ranged from natural whites and browns to dyed shades of vivid copper, red, blue, olive, green, yellow, and black.

The trims on Maelli's dress are based on patterns found on a skirt from a burial in modern Denmark, dating to the end of the first century AD. Mandu's belt reflects designs found at Hallstatt, an Iron Age salt mining village in modern Austria, where several woven borders were discovered. Other remnants exhibited highly developed weaving techniques produced a variety of textiles included plaids, as worn by several Chatterpast friends.

The earliest tartan in Britain is the Falkirk Tartan, which was stuffed into an earthenware pot containing almost 2,000 Roman coins, found very close to the Antonine Wall. A similar example was recovered at Mandu's home, Vindolanda, on Hadrian's Wall. This was made of dark and light wool yarns, with a touch of 'lichen purple'.



Catia's story, c. 90 AD

Catia was born in 81 AD to Rosa and Sallustus. All three are owned by the pro-Roman leader Tiberius Claudius Togidubnus. He lives in a very large and opulent villa, now known as Fishbourne Roman Palace, on the south coast of Britannia near the busy town and port of Noviomagus (*Chichester, West Sussex*). Catia and her parents live and work on the estate, serving Togidubnus and his family.

Catia's father and mother are both members of the Atrebate people in Gaul (Northern France). They met in a market when they were both sold as slaves to the same trader. They were sent to Britain as a gift to Togidubnus when he was installed by the Romans as leader of the post-invasion friendly kingdom of the Regni people and the palace was built later, in around 75 AD. Both are now well-respected members of the household with positions of responsibility.

Her father is a cook; her mother works in the extensive gardens and uses her knowledge of herbs for both cooking, medicine, and dyeing wool. Catia divides her time between doing chores for her father in the kitchens, serving the Togidubnus family and helping her mother in the gardens. Although she is enslaved, Catia has a 'good' life, eats well, and has access to exotic objects, and Roman luxury – but she has few possessions of her own and her family can't leave the villa without permission. She has never been beyond Noviomagus but has glimpses of other worlds through the objects, images, food, and plants she encounters, and from the tales told by traders from around the world who visit the port and the palace. She dreams of visiting far-away places. She is fascinated by the creatures depicted in the mosaic floors of the villa.

Catia's world is a mixed: she is a bit Gaulish, lives in a Roman villa and is owned by the king of a southern British people. She is enslaved and must serve the wealthy and powerful family who own her, yet she lives in a beautiful palace and benefits from some luxuries, including food, gardens, imported goods. She regularly visits the nearby port (now called Fishbourne) for provisions, so observes people and goods (including other enslaved people) from around the world but can never travel herself. To Catia, the concept of 'invasion' is largely irrelevant as she has been largely unaffected and feels powerless in any case. She speaks in the Gallic tongue like her parents but has learned a little Latin. She picks up bits of other languages at the port by listening to conversations.



Not all Roman villas were owned by Roman officials! Sometimes wealthy local families - like my master's - built villas in the Roman style. It was a way to show off their status and wealth, just like people do in your time! They wanted to have the latest fashions and conveniences!



Catia's name

The name Catia (*ka-tee-a*) appears on first-century tombstone from Noviomagus. The inscription reads:

Catia Censorina, aged 23 (or 24)

The stone from which the tombstone is carved was not local and would have cost a lot of money to transport to Chichester. It is now in **Chichester Museum**. Find out more at **Roman Inscriptions of Britain** website:

<https://romaninscriptionsofbritain.org>

Catia's home

Catia's villa is based on Fishbourne Roman Palace near the Roman town of Noviomagus (Chichester, Sussex). The villa was built soon after the Roman invasion and was partly destroyed by fire in around 270 AD. It covers an area greater than the footprint of Buckingham Palace.

Around 50 mosaics have been found, including some of the earliest and best-preserved in Britain. Suites of rooms were built around a courtyard; the various state rooms all benefit from elaborate decoration, under-floor heating and an integral bathhouse.

Fishbourne is thought to have belonged to a powerful leader, but perhaps not to a Roman! Barry Cunliffe, the archaeologist who uncovered Fishbourne, has suggested that it was the royal seat of a local man, Togidubnus, a ruler of the Atrebates people who lived in the region.

The earliest palace was built in around 65 AD but the main building phase was in the early 90s AD, during the reign of the emperor Domitian who built a similar palace in Rome. Fishbourne may therefore have been built for Sallustius Lucullus, a Roman governor of Britain in the late 1st century.

The remains of the villa are open to the public. See more at

<https://sussexpast.co.uk/attraction/fishbourne-roman-palace/>



Model of Fishbourne Palace. Immanuel Giel 12:24, 21 August 2007 (UTC), Public domain, via Wikimedia Commons.

Catia's town

The settlement of Noviomagus (*no-vee-oh-may-gus*) was first established as a winter fort by Vespasian (the future emperor) shortly after the Roman invasion in 43 AD. It lay in the territory of the friendly Atrebates people so the army soon withdrew, and the site became a civilian settlement.

The town became an important residential, market and industrial centre, producing fine tableware and enamelwork. In the 2nd century, a bank and timber palisade was constructed around the town, and later rebuilt in stone.

Roman remains have been identified in several places around modern Chichester: public baths beneath West Street, an amphitheatre under the cattle market, and a basilica on the site of the cathedral where part of a fine mosaic can be viewed beneath the floor. A second mosaic from Noviomagus is displayed at Fishbourne Roman Palace. Chichester's museum, The Novium, has many finds from across the city, including the *in situ* remains of a bathhouse, and the Jupiter Stone, that would have formed part of an imposing monument dedicated to Jupiter in the centre of the town. This shows a sophisticated fusion of Classical Roman art forms with local Iron Age traditions. Find out more at <https://www.thenovium.org/>

Catia's people

The Atrebates (*a-tree-bah-tees*) people lived in the area of modern Sussex, Berkshire, and Hampshire. Their name is Gaulish for 'dwellers, land-owners, possessors of the soil'. They were a powerful group in Britain, and in the mid-first century BC, they occupied a region stretching between the Thames, the Test, and West Sussex.

When Julius Caesar attempted his invasion of Britain in 55 BC, he used Commius, an Atrebatian chief from Gaul, as a go-between with his British counterparts. Commius then switched sides, and fought against Rome, but when this failed, he fled to Britain where he became leader of the Atrebates there.

Tiberius Claudius Togidubnus led the Atrebates at the time of the invasion of 43 AD, ruling as a friendly king, friendly with Rome. The territory was later split into three parts, with the capital of the Atrebates at Silchester, the Belgae at Winchester, and the Regini at Chichester.

Catia's master

Tiberius Claudius Togidubnus was friendly with the Roman invaders. He is mentioned on an inscription found in nearby Chichester on a dedication stone for a temple to the gods Neptune and Minerva. The stone is now built into the Council Chamber building in Chichester. In the inscription, the first two letters of the king's native name are missing. It is usually reconstructed as 'Cogidubnus' but some believe 'Togidubnus' is the more correct form as a Celtic name. The additional Roman names 'Tiberius Claudius' indicate that he was given Roman citizenship and may even have been raised in Rome – quite possibly by the emperor Claudius.

Catia's dolphin mosaic

In the middle of the 2nd century AD, the villa at Fishbourne underwent a major redesign and four new mosaics were added, including Catia's dolphin mosaic (a little later than her dates, so some poetic license was used in her story). The mosaic, which is almost 4m², is made from yellow and orange limestone, ceramic fragments including bright reddish/orange Samian pottery, and chalk and grey shale.



In the centre, Cupid, the Roman god of love, is shown riding a dolphin. Dolphins were often portrayed in antiquity as friendly to humans. The Roman author, Pliny, recorded a tale of a dolphin carrying a boy to school on its back each day across the Bay of Naples; when the boy fell ill and died, the dolphin grieved so much that it also died. Above and below Cupid are a pair of sea horses, linked to the Roman god of the sea, Neptune. On either side are sea panthers – a male to the left (with fangs) and a female to the right.

Strangely, the mosaic is far from perfect. One explanation for the size difference between the two seahorses, is that the larger animal was created by a master mosaicist whilst its thinner companion was the work of an apprentice! It has also been observed that the central dolphin design is a little off-centre. Two stray leaves may have been added beneath Cupid's left foot to fill the space and hide the error.

There are other mistakes: in the corner of one border a diamond is missing and the triangles change direction. One suggestion is that these errors were included deliberately to confuse and trap any evil spirits.

A small black bird perched on a leaf in the border may be the signature of the craftsman.

Catia's garden

The palace at Fishbourne had a large garden (75 x 100m), with shaped beds, hedges and trees, and with water supplies for fountains. Excavations revealed a formal, symmetrical arrangement with parallel rows of hedges forming rectangular and semi-circular recesses. Roman gardeners had added loam to counteract the acidity of the local soil. Small trees were planted with timber supports, along with a row of climbing plants, possibly roses. Parts of three marble water basins have been found, fed by water pipes which still lie in place. Contemporary records suggest that Romans like to cultivate box hedge, acanthus, roses, rue, rosemary, and lilies.

Marcus's story, c. 200 AD

Marcus lives with his father, in a townhouse in Aquae Sulis (*Bath, Somerset*). His mother died when Marcus was just three years old.

Marcus' father is a wealthy Roman official; he manages the large public bathhouse. He was born in Greece, but his job allowed him to travel the Empire. He met his wife, Vibia, in Londinium (*London*). When she and baby Marcus became ill (probably due to lead poisoning), he moved the family to Aquae Sulis hoping that the healing properties of the springs would save her. Sadly, she died aged 30.

Marcus survived but still suffers from poor health and is quickly tired. He doesn't believe in the gods like his father. He lives a privileged Roman life and is educated by his grammaticus, learning Greek, Latin, and maths. But he has little contact with people who are different to him. **Chatterpast** has given him an opportunity to meet children of his age who are living very different lives. He had thought that the Romans were the cleverest, bravest, most civilised people but is discovering that they have a rather brutal side too.

He is also questioning the need to own other people after talking to Catia, his enslaved **Chatterpast** friend who lives in a wealthier household than his and works very hard looking after her master and his family. He has slaves to do everything for him, but he is bored. He feels trapped as though he is himself enslaved.

Marcus is very knowledgeable about the world through his education but has no practical skills. He is thinking he might like to swim in a loch, to hunt rabbits or ride a horse.



Did you know that the massive pool where I bathe is 1.6 of your metres deep! It is in an enormous hall that is nearly 60 feet (you would say 20 metres) tall. We use 'feet' to measure with. One of your metres is 3.38 Roman feet!

Many of our visitors say that it is the largest building they had ever been in! The temple to Sulis Minerva seems even taller because it's built on a mound.



Marcus' family

The name Marcus is inscribed on a Roman tombstone from Bath:

To the spirits of the departed; Marcus Valerius Latinus, son of Marcus, citizen of Equestris, soldier of the Twentieth Legion, aged 35, of 20 years' service, lies buried here

The name of his father, Gaius Tiberinus, also occurs on a local tombstone which Gaius set up for his benefactor, Antigonus:

... Antigonus, of the Sergian voting-tribe, from Nicopolis, emeritus from the Twentieth Legion, aged 45, lies buried here; Gaius Tiberinus, his heir, had this set up

The name of his mother, Vibia, is found on another tombstone in Aquae Sulis:

Vibia Jucunda, aged 30, lies buried here.

Find out more at **Roman Inscriptions of Britain** website: <https://romaninscriptionsofbritain.org>

Marcus' home

Aquae Sulis ('Waters of Sulis') was a small Roman town that is now is the English city of Bath, Somerset. Work on a temple complex at Aquae Sulis probably began in the 60s AD. It was probably a private enterprise, undertaken by a rich Briton or Gaul. There is evidence that their military road, the Fosse Way, crossed the River Avon at Bath. Near this crossing point was large natural hot spring, a shrine of the local people, dedicated to their goddess Sulis. This is the only spring in Britain officially designated as 'hot'. The people settling in Bath soon after the Roman conquest identified Sulis with their own goddess Minerva and encouraged her worship. The spring was developed into a major Roman Baths complex with an adjoining temple.

After the Roman withdrawal from Britain in the first decade of the 5th century, the baths fell into disrepair and were eventually lost due to silting and flooding. The Roman Baths Museum houses artefacts including objects that were thrown into the Sacred Spring, presumably as offerings to the goddess. These include more than 12,000 Denari coins, the largest collective offering known from Britain. About 130 messages to Sulis scratched onto lead curse tablets have also been recovered. Most were written in Latin, although one was in the local language of Brythonic. They usually laid curses on people the writer felt had done them wrong; many relate to thefts of clothes whilst the victim was bathing.

Find out more at **The Roman Baths** website
<https://www.romanbaths.co.uk>



The Great Bath - Roman baths at Bath.



A lead curse tablet. (Photograph by Mike Peel, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=38408814>)

Marcus' gods and goddesses

The Iron Age peoples of Britain believed in a whole series of gods, goddesses, and other spiritual beings. Many were associated with a particular part of life – love, war, agriculture etc., or an element of nature – rivers and springs, the sea, trees, etc.

People in other parts of the Roman Empire worshipped a similar array of deities. When they arrived in Britain, they were generally fairly tolerant of the local beliefs and religious practices, and often related the gods they encountered to equivalent Roman gods. These connections provide clues to the role of otherwise obscure Iron Age deities. Examples of paired deities include **Sulis** (IA) and **Minerva** (R) associated with wisdom; **Taranis** (IA) and **Jupiter** (R) linked to the sky and thunder; **Lugus** (IA) and **Mercury** (R) associated with the Sun.

Very few of the Roman soldiers and settlers who came to Britain were actually from the city of Rome, or even from Italy, and they brought their own ideas about religion and their own deities, some of which became established. The German troops on Hadrian's Wall, for example, worshipped the war god **Thincsus** (renamed **Mars Thincsus**), and others at the legionary fort in Caerwent, South Wales, created a cult to their divinity **Lenus** under the name **Mars Lenus**.

A carved head decorating the temple at Aquae Sulis is thought to represent a British water god. One interpretation sees the snakes entwined within the beard and hair as indicating that it represents the head of the Gorgon, a mythical creature killed by the Greek hero Perseus with the assistance of the goddess Athena. Perseus then gave the head to the goddess, and she bore it thereafter on her breastplate.

As the Roman Minerva was the same deity as the Greek Athena this interpretation seems reasonable, although the Gorgon was female. Perhaps this Gorgon was styled to reflect a combination of Iron Age and Classical imagery.



Gilt bronze head of Sulis Minerva (Rodw, Public domain, via Wikimedia Commons) and 'The Gorgon' (Velvet, CC BY-SA 3.0 <https://creativecommons.org/licenses/by-sa/3.0>, via Wikimedia Commons), both found at the temple in Bath.

Marcus' illness

Research has shown that the widespread use of lead by Roman people meant that they were exposed to high levels of this poisonous chemical. They made and used lead plumbing, also used lead to make drinking vessels. They even added lead acetate, made by reacting lead with grape juice, to foods as a sweetener called 'sugar of lead'.

Analysis comparing skeletal remains from cemeteries in Londinium with those from earlier Iron Age hillforts show levels of lead 70 times greater in the Roman skeletons, although it is not possible to determine whether the lead was absorbed over a long period or in one short exposure. Also, bone is known to absorb lead and other metals from the soil, so it is hard to rule out that the lead levels increased after burial.

In another study, examination of the bones from 107 Roman burials at West Tenter Street, London, showed that most had died before they were 45 years old. The levels of lead in the bones were tested and found to be twice as high as that found in the modern adult population of London.

Elevated blood lead levels would have negatively affected health and possibly contributed to declining birth rates. Lead was particularly harmful to younger children. Lead in bone is released into blood during pregnancy and becomes a source of exposure to the developing foetus. Symptoms of lead poisoning include nausea, stomach pains, neurological and cognitive impairment, even seizure and coma.

Bathing was popular for curing illness, especially to aid painful joints, lead poisoning, liver and kidney disease and skin conditions. At the baths complex at Aquae Sulis, the Roman plumbing and drainage system is still largely intact. Ironically, lead pipes were used to carry hot spa water around the site using gravity flow. The Great Bath was itself lined with 45 sheets of lead.

Manduorix's story, c. 220 AD

Manduorix (known as Mandu) lives in the Roman fort of Vindolanda just to the south of the Great Wall (*Hadrian's Wall*) in the centre of Britannia (today's *Northumberland*). Her father, Vastinus is a centurion with the Cohort IV Gallorum; her mother, Alba, grew up at Vindolanda.

Mandu's grandfather, Victor, was a Roman soldier who came to Vindolanda from *Tungria (modern day Belgium)* soon after the Great Wall was built. He met her grandmother, Perigrina, whose family belong to the local Brigantes people. They settled in the *vicus*, and Victor become a cobbler and leatherworker; Alba and her brother Secundus were born at Vindolanda. Secundus followed his father into the army where he met Vastinus and introduced him to his sister.

Mandu's Uncle Secundus is still stationed at the fort with her father. Her mother, Alba, makes fine cloth and embroidery that the ladies in the fort admire. She sometimes sells some to them to make extra money to spend in the *vicus* and spoil her family.

Mandu loves animals and wears a 'duck' brooch that her grandmother gave her. It is made in the Celtic style of her people, the Brigantes, who lived in the area for many generations before the Romans arrived. She has wolfhound pup is called Lupa the smallest of a litter from her father's hunting dog, that she begged to keep. Lupa is a naughty pup and likes to leave his paw prints in the wet tiles where the builders work.

In return for being allowed to keep Lupa, Mandu promised to look after the family's chickens and goats which she loves – although she hates helping her mother make smelly cheese. Life at Vindolanda is exciting, both in the fort and the settlement, with soldiers and traders travelling through and exchanging information, goods, and gossip.

Mandu and her family live well, but their home is quite basic compared to those of the more senior Roman officers and their wives in the fort. Mandu has mixed feelings about the Wall. Having the soldiers around makes her feel safe, and the new border brings lots of interesting people, but it has divided her family. She likes to go with her grandmother to visit her family in a village on the northern side of the Wall, and sometimes it takes ages to get through the gate because the soldiers check everyone in and out.

Mandu got her writing tablet from her Uncle Secundus. He encourages her to learn Latin.



Our Wall took 6 years to build! It was constructed by skilled Roman legionary masons. Thousands more soldiers did the hard work, carrying the stone from the quarries. Most of them didn't come from the city of Rome, though!



Mandu's name

The first name 'Manduorix' is recorded on a fragment of wooden writing tablet found at Vindolanda and dated to between 104 and 120 AD. The inscription reads:

Manduorix, daughter of Vastinus

Find out more at **Roman Inscriptions of Britain** website: <https://romaninscriptionsofbritain.org>

Mandu's home

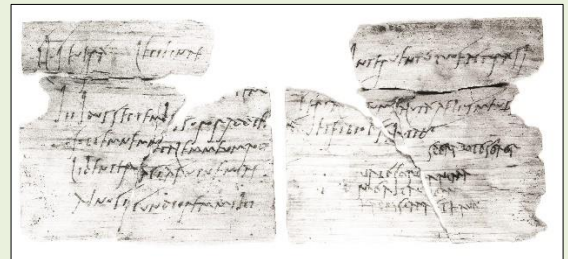
Vindolanda was a Roman auxiliary fort (castrum) just south of Hadrian's Wall in Northumberland northern England, which it originally pre-dated. The fort was occupied from c. 85 AD to 800 AD, being rebuilt many times, initially in wood and turf and later in stone. It guarded the Stanegate, the Roman road running east-west from the River Tyne to the Solway Firth. The fort was occupied by various auxiliary units originating in many parts of the Roman Empire, including Tungria (in modern Belgium), Batavians (in modern Germany), Nervians (from northern France), Gauls (from France).

In the 3rd and 4th century when Mandu lived at Vindolanda there was a *vicus* (civilian settlement) developed to the west of the fort, with rows of buildings. To the south of the fort was a large bath complex.

Vindolanda is noted for its wooden and leather artefacts, well preserved in anaerobic or oxygen-free soil. These include a series of wooden tablets, some of the oldest surviving handwritten documents in Britain. Other finds include over 160 boxwood combs, leather boxing gloves dating to 120 AD, a wooden toilet seat, and hundreds of leather shoes and sandals.

In the 1930s, the house at Chesterholm (where the museum is now located) was purchased by archaeologist Eric Birley. His explorations of the site were continued by his sons, Robin and Anthony; his grandson, Andrew Birley, is currently the Director of Excavations. In 1970, the Vindolanda Trust, a registered charity was founded to administer the site and its museum.

The name Vindolanda means 'white fields'. It was found on an altar set up by the civilians at Vindolanda to the god Vulcan. The altar is on display in the Vindolanda museum. The name Vindolanda has also been discovered on some of the writing tablets.



Birthday invitation found at Vindolanda. (© Vindolanda Trust)



Child's shoe found at Vindolanda. (© Vindolanda Trust)

Mandu's Wall

Hadrian's Wall stretched for 118km from the North Sea in the east to the Irish Sea in the west, exploiting the contours of the landscape and cutting through the land of the Brigantes people. It was 3m wide and reached 4.75m in height. At every Roman mile, a small, fortified gateway was built to house 20-30 men. Building began in 122 AD and took 6 years to complete. Surviving building records and inscriptions, indicate that the Wall was built in sections, each the responsibility of one of the three legions (II Augusta, VI Victrix and XX Valeria Victrix).

Hadrian's Wall was not intended to be an impassable barrier in the landscape. It was part of a broader contact zone where people from different backgrounds would come together, but it allowed a degree of control by the auxiliary forces who patrolled it.



Model of gateway on Hadrian's Wall. (<https://www.pietsmulders.nl/hadrians-wall.jpg>)

Mandu's brooch

Mandu is proud of her 'duck' brooch. A silver brooch of this design was recovered from a third century ditch at Vindolanda in 2018. It measures 4cm x 2.5cm. Brooches were used to hold clothes together, and were made from gold, silver, bronze and iron. The design of Mandu's brooch can be traced back hundreds of years prior to the Roman occupation of Britain. The open latticework and abstract patterning are a recognisable artistic style. Zoomorphic (zoo = animal and morphic = shape) brooches often held meaning, relating to a god or symbolising something. The duck is thought to have been a symbol of honesty, trust and resourcefulness; to a Roman the migratory bird was a symbol of change and movement – perhaps reflecting Roman military life.

Whether its owner was Roman or Briton, the stylish brooch speaks to shared tastes and influences in the frontier military zone, where they are more commonly found than in the south. Local people traded with and mixed with the Romans, who in turn adopted aspects of the Briton culture.



Silver 'duck' brooch found at Vindolanda. (© Vindolanda Trust)

Mandu's family

Mandu's family are based on characters to be found at the Vindolanda children's museum, the Domus. Mandu's mum (Alba) and her Uncle Secundus are young children in the exhibition, which explores aspects of their life including Family life, Social and playtime, Education, Eating and drinking, Home life, and Cooking.

Mandu's people

The Brigantes people lived in northern England in a vast territory that came to be known as 'Brigantia'. They are thought to have been a federation of smaller groups extending to both sides of the Pennine fells, from Lancashire, and possibly Cumbria in the west to Northumberland, County Durham and Yorkshire in the East.

The name Brigantes (*Brig-an-tees*) has the same origin as that of the British goddess Brigantia: 'brigant' - meaning 'high or elevated'. This deity is often associated with the Roman Minerva, Greek Athena, and probably the Irish Morrigan, all fertility-curative-knowledge deities. It is unclear whether the Brigantes people were so named because of their nobility, or literally as 'highlanders', referring to the Pennines. Or perhaps they were 'The People of Brigit'.

They built small, fortified settlements but very few hillforts. It has been suggested that the vast earthworks still visible at Stanwick on the North Yorkshire Moors was a place where the various distant branches of the Brigantes would meet to exchange goods and livestock, and to arrange marriages. Other settlements noted by Ptolemy include Epiacum (Whitley Castle, Northumberland), Vinovia (Binchester, Durham), Cataractonium (Catterick, North Yorkshire) Isurium (Aldborough, North Yorkshire), and Eburacum (York, North Yorkshire).

During the Roman occupation, the Brigantian queen, Cartimandua, worked with the Roman authorities, capturing the Catuvellaunian leader, Caratacus and delivering him to Rome. In circa 53AD, however, her consort, Venutius, divorced Cartimandua and formed a faction of his own, causing the Roman governor to send soldiers to her aid. Cartimandua continued to rule the Brigantes with her armour-bearer, Velllocatus.

It has been suggested that one of the purposes of Hadrian's Wall was to keep the Brigantes from forming alliances with groups to the north.

Mandu's dog

There is a great deal of evidence for the presence of dogs at Vindolanda. Dog skeletons have been found in ditches and pits, and hunting dogs are mentioned in several tablets. Tab 594, the camp prefect (responsible for training, equipment procurement and maintenance, and construction of the camp) refers to his hunting dogs, a *vertragus* and a *segusius* (greyhounds). Hundreds of paw prints have been found on tiles and bricks made at the fort.



Paw print on tile found at Vindolanda. (© Vindolanda Trust)

Vindicianus's story, c. 240 AD

Vindicianus (Vin) lives on a farming estate (Dalton Parlours, *West Yorkshire*) in the territory of Brigantia. He was born in 212 AD. His father is a farmer on the estate which produces mainly grain, but also cattle and sheep. His mother weaves cloth which she sells in Eboracum (*York*).

The estate is owned by Antonius Gargilianus, a prefect of the Sixth Legion Victrix and of African origin, who lives in a well-appointed villa on the estate, and Bel's family are tenants.

Vindicianus and his extended family live in a stone roundhouse in the ancient settlement that was present for hundreds of years before the Roman estate was built. His ancestors once fought the Romans under the leadership of Queen Cartimandua's husband Venutius but, ultimately, they succumbed to the invaders in around 70 AD and paid their taxes. They lived relatively peacefully and unchanged for the next 150 years.

Gargilianus retired from the Sixth Legion Victrix in Eboracum in around 200 AD. He recognised a local need (the growing colonia of Eboracum) and an under-exploited resource (rich farming land with good access) and bought the land here from a local Brigantian leader, including the existing Iron Age village and its people. He offered to provide good jobs and wealth for the villagers, and they now work throughout the Roman estate, whilst retaining a more traditional life in their own settlement. They certainly don't consider themselves 'Roman'. Most of the produce from the estate is taken by the owners, but the villagers are allowed to retain a few of their own animals for meat, milk, and wool.

Vin helps out around the farm and accompanies his family to the market in Eboracum to sell wool, cloth, and cheese. He has mixed views about the Romans. He has seen the soldiers in Eboracum and knows they can be fierce so is always very respectful of them. Old Gargilianus is kind, though. He is a knowledgeable and skilled engineer. He has no children or grandchildren and so often talks to Vin about his plans and about the world.

The farm estate has transformed the lives of Vin's people, but they have been able to keep their traditions whilst working alongside the Roman family. But the stories he hears of the old days, when one of the leaders of his people, Venutius, the former husband of Queen Cartimandua, fought against the Roman legions, make him wonder what it must have been like for his ancestors.

Vin found an old writing tablet in the rubbish pile on the estate, and he was wandering around the old stones up on the hill when it flickered into life...



Romans weren't always busy fighting, you know! When the soldiers retired, some of them stayed in Britannia with their families. We all get on together even though we live sometimes very differently.



Vin's name

The name Vindicianus is inscribed on a stone coffin from Eastness, North Yorkshire. The inscription reads:

(To) Titia Pinta (who) lived 38 years and to Valerius Adjutor (who) lived 20 years and to Varialus (who) lived 15 years Valerius Vindicianus had (this) set up to his wife and sons.

Find out more at **Roman Inscriptions of Britain** website: <https://romaninscriptionsofbritain.org>

Vin's home

Vin's home is based on the Roman villa and farm at Dalton Parlours near Wetherby in West Yorkshire. It was built in around 200 AD on the site of an Iron Age settlement which dates from around 1000 BC. The settlement and later villa were at the centre of an important grain growing area of the Brigantes people. It was approached by three winding trackways leading from the north, west and east.

The Iron Age settlement that underlies the Roman villa consisted of several enclosures defined by wooden palisades and later by ditches, and which contained roundhouses. Cooking pits were found in three of the enclosures. Iron Age pottery sherds were recovered from two of these. Large oval pits used to store grain were found at the edge of some enclosures.

The Roman villa was built by the side of one of the Iron Age enclosures. Some of the roundhouses may have occupied until the abandonment of the villa, with the inhabitants providing an agricultural and domestic labour force. The estate included buildings and equipment which suggest that crops were processed for malting or milling. Animal bones indicate that cattle were being produced for market and that sheep were kept for wool. The customers may well have been the inhabitants of Eboracum (York).

The villa comprised three sets of rooms joined by a corridor. The eastern rooms had a hypocaust and the western room contained a large mosaic depicting the Medusa (see below). There was a separate bathhouse. Water was provided by two wells, both close to baths. Evidence from coins and pottery suggests that the villa was owned by one or more important families with connections to the Roman army. Several items of military equipment were found, including Sixth Legion stamped tiles from Eboracum (York), which provides a link to Antonius Gargillianus (see below).

Other remains from the site include a child's leather sandal, now at Leeds Museum. The sandal is very well preserved with the decoration on the insole still visible. Nothing now remains above ground.

Find out more using the Leeds Museum and Galleries MyLearning resources: <https://www.mylearning.org/stories/the-romans-in-leeds>



Child's sandal from Dalton Parlours.
(© Leeds Museums and Galleries)

Vin's Medusa mosaic

A mosaic depicting the head of Medusa was excavated from an apse at Dalton Parlours Villa in 1854. It is now displayed at the Yorkshire Museum in York.

In Greek mythology, Medusa was one of the three monstrous Gorgons - winged human females with living venomous snakes in place of hair. Those who gazed into her eyes would turn to stone.

Medusa was beheaded by the Greek hero Perseus, who then used her head, which retained its ability to turn onlookers to stone, as a weapon until he gave it to the goddess Athena to place on her shield. The image of the head of Medusa was thought to avert evil.



Medusa mosaic from Dalton Parlours. (York Museums Trust, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons)

Vin's master

Vin's master, Gargillianus is based on a figure known from a third century inscription found in York minster. Originally the front of a stone coffin or sarcophagus, it was re-used as a grave cover.

To the shades of the dead. Antonius Gargilianus, of equestrian rank, sometime prefect of the Sixth Legion Victrix, aged 56 years, 6 months. Claudius Florentinus, decurion, his son-in-law (set this up).

Antonius Gargilianus lived a long life. He may have been North African in origin: four of the six examples of this name are from African inscriptions. Gargilianus was of 'equestrian' rank by birth, a status marked by the grant of a notional '(cavalry) horse' at Rome. It would not be unusual for a soldier from North Africa to be serving in Britain. A 500-strong unit of Mauri were stationed on Hadrian's Wall in the 3rd century, as testified by a 4th century inscription discovered near the Aballava fort at the western end of the Wall in Cumbria. This unit was mustered in Roman provinces in North Africa and in adjacent lands such as Mauretania south of modern day Morocco, by the Emperor Septimus Severus (193-211 AD) who himself came from Libya. During his reign, several other African-born Romans served in Britain. Eight had commands in the northern Roman legions. Others, like Gargillianus, held high rank as equestrian officers, but most were ordinary soldiers or were enslaved.



The Severan Tondo, circa AD 200, depicts Septimius Severus with his family: Currently at Antikensammlung Berlin. (© José Luiz Bernardes Ribeiro)

Cartimandua and Venutius

Cartimandua is one of only two British women (the other being Boudica) to be mentioned in the ancient sources but her story is less well known and less celebrated – perhaps because, unlike her southern counterpart, she allied herself with the Roman army.

Queen Cartminadua led the Brigantian federation along with her consort Venutius of the Carvetii people (from present day Cumbria). The Roman historian, Tacitus describes her as being of 'illustrious birth'; she probably inherited her power, rather than obtaining it through marriage.



18th century print by Francesco Bartolozzi showing Caractacus being delivered in chains to the Romans by Cartimandua.

The Brigantes were probably granted the status of friendship with Rome and, in 48AD, Cartimandua proved her loyalty to Rome by tricking and capturing the Catuvellaunian warlord Caratacus when he sought sanctuary with her. She surrendered him to the Roman governor.

This perhaps caused resentment within the Brigantian nobility. In around 69AD, Venutius divorced Cartimandua. He created his own warband and attacked Cartimandua's power base, possibly the oppidum at Stanwick, in North Yorkshire. The Roman governor sent soldier to support her, and she survived the rebellion.

Cartimandua continued to rule the Brigantes with her armour-bearer, Vellocatius, until a second rebellion in around 70AD. During this uprising, Cartimandua was again rescued by Roman cavalry sent by the governor, but Venutius took control of Brigantia. The continuing unrest caused the emperor, Vespasian, to annul the friendly status of the Brigantes and they came under the direct rule of Rome

Bel's story, c. 320 AD

Belicianus (Bel) lives in a hillfort (Castell Henllys) in the far west of Britain with his mother, father, and two older brothers. They are one of the ruling families of the Demetae people, through his mother, Meredith. His father, Cathall, came to west Wales from Ireland where he was a respected warrior of the Deisi people, after a dispute with his own family.

Bel's parents are realistic and have developed a friendly relationship with the Romans now garrisoned in the region. Their land is also under constant threat of invasion by Cathall's people in Ireland, and the Roman presence is preventing this. They want Bel and his brothers to accept that they are no longer a powerful force and understand that they need to lead their people accordingly in the future.

Bel disagrees and likes to wear woad decorations on his arms and face, to make it clear that he belongs to the Demetae and is not a Roman. He also wears a torc, inherited from his ancestors, to show that he has status. His identity and his elite ancestry are important to him.

He has secretly visited the Roman fort in the nearby valley and, from his hiding place, watched the soldiers at drill. He is an expert with his sling shot, and sometimes aims at the soldiers – but has never been caught!

Bel stole his writing tablet from a house in the Roman fort when his older brothers dared him.



Did you know that there are lots more Iron Age hillforts in west Wales than in England! They may be much smaller here, but we built more of them. I bet there are lots of others that your archaeologists still haven't found!

I'm sure my roundhouse is much warmer than those stone barracks where the soldiers live.



Bel's name

The name Belicianus (pronounced *Bel-ee-chi-ah-nus*) occurs on an undated tombstone from Great Bulmore, Newport, which is now at Caerleon. It also appears four times on an inscribed tile found at Caerwent. The tombstone reads:

*To the spirits of the departed; Julia Veneria, aged 32;
Julius Alesander, her devoted husband, and Julius Belicianus, her son, had this monument set up.*

Find out more at **Roman Inscriptions of Britain** website: <https://romaninscriptionsofbritain.org>

Bel's home

Bel's home is Castell Henllys, a hillfort in West Wales built in the middle Iron Age in c. 500 BC, on a natural hill with steel scarps on three sides. It is one of the most intensively studied hillforts in Britain, currently by York University.

Hillforts were probably home to several families. These were important sites. The first fort was an enclosure protected at the northern entrance by a *chevaux-de-frise* – an arrangement of upright stones that stopped horses and chariots. Huge banks and ditches were built around an inner settlement space and an outer area. Inside the fortifications, archaeologists found evidence for roundhouses and granaries dating to between 500 and 100 BC. In the Late Iron Age, the central enclosure was abandoned, and a smaller settlement built in the outer area. It is likely that the most important inhabitants of the fort moved into this area.

In the 1980s, the site was privately developed as a tourist attraction, with several roundhouses and a granary recreated on the exact location of the original Iron Age structures. Today, Castell Henllys is managed by the Pembrokeshire Coast National Park and has a substantial schools education programme, with a range of on-site activities inside and around the reconstructed buildings.

Find out more at: <https://www.pembrokeshirecoast.wales/castell-henllys/>

Bel's people

The Demetae (*de-mee-tay*, with the emphasis on the middle syllable) people lived in modern Pembrokeshire and Carmarthenshire in south-west Wales. In his *Geographia*, the Greek writer Ptolemy mentions the Leuca Fluvius (River Loughor, Afon Llŵchwr) in connection with the Demetae. The river may have formed the eastern border with their neighbours the Silures people. A Roman fort named Leucarum (Loughor, West Glamorgan) was located on the east bank. Ptolemy also records the Stuctia Fluvius (Afon Ystwyth, 'The Winding River') which may have marked the northern border with the Ordovices (*or-do-vee-sees*) people. Two towns are also mentioned: Moridunum (modern Carmarthen) and Luentin (the Dolaucothi Gold Mines near Pumsaint, Carmarthenshire)

Bel's father

The Déisi (*day-shee*) were a socially powerful class of peoples from Ireland that settled in Wales and West England between the Iron Age and the early medieval period. They were tied by social status rather than kinship. It is thought that they were given land by the Roman authorities in the region of the Demetae people in around 382, possibly due to existing ties.

Bel's sling

An important find at Castell Henllys was a large hoard of pebble slingshots, buried under the ramparts. Slingshots were used both for hunting animals and in warfare. Natural stones or river pebbles were placed in a cradle in the middle of a length of braided cord and swung around. Accurate headshots were possible at around 25 yards.

Bel's gold torc

The Demetae people enjoyed access to local gold, collected in nuggets directly from the stream beds, and by 'panning' the local soils, and fashioning items like Bel's torc. Under Roman occupation, the process was industrialised, with technology and slave-power. At Luentinum (Dolaucothi, near Pumsaint), they built mines that would have been under tight military control and completely out of the hands of the most influential of the local families whose ancestral lands had been requisitioned by the Roman authorities, probably with little or no compensation.

The Cae Garreg Lwyd ('Hoarstone Field') Hoard was found in the area in the late 18th-early 19th centuries. It included rings, two decorated with serpents, several torcs or armlets, one decorated with a dolphin, another fashioned like a serpent, and two gold chains, one 107m in length and weighing 1.2kg, the other 53cm long. One was associated with a large, wheel-shaped clasp or pendant of 21cm diameter with eight spokes, and the other with a crescent-shaped pendant. Although showing Roman workmanship and technologies, these seem to be particularly local in design and symbolism. The hoard has been dated to the 2nd–3rd century AD and is now held at The British Museum

The site is owned by the National Trust and is open to visitors. See more at <https://www.nationaltrust.org.uk/dolaucothi>



The British Museum Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0) (1824,K/Bulla.3).

Bel's world – Wales in 324

In 49 AD, Caratacus, recognised as High King, moved his base of operations from the territory of the Silures (*sy-lur-ees*) in south of Wales to the territory of the Ordovices (*or-do-vee-sees*) (to the north of the Demetae people) to lead a general coalition against Roman Governor Ostorius. The Demetae appear to have played little or no part in this resistance against the invaders. Instead, they remained behind their northern border, a river which the Romans later named Stuctia Fluvius (the Afon Ystwyth).

The Romans easily subdued the area with the defeat of High King Caratacus in 59 AD. The Demetae seem to have been comfortable with their client status. They stamped their authority on the region, building roads and forts, including that of Leucarum on the River Loughor, perhaps to protect both Romans and Demetae from attacks by the more aggressive Silures on the other side of the river. In 2013, a Roman fort was found near Wiston, around 23km from Castell Henllys. The Demetae were granted *civitas* status, with a capital at Moridunum Demetarum (modern Carmarthen).

Unlike richer areas in the east, the west remained under military control. In the 4th century, as troop numbers reduced, Roman authority faded quickly. In 382, the former Demetae territory became part of a new western defensive structure. The Roman commander, Magnus Maximus, entrusted command of the region his son but, following his death, the region soon evolved into a kingdom named Demetia.

Appendix 3: Using ethical language to talk about the past

Words are hugely powerful. They can evoke deep feelings and influence lives. The way we understand and talk about the past can affect how we view, communicate and shape both the present and the future. Often, terms that came into use in earlier centuries are loaded with connotations that are no longer acceptable. Some are still offensive or carry negative connotations to members of our multicultural society and thus make presentations of the past that use them alienating for these groups/individuals. If we are not careful, they can become embedded in our lives in divisive ways, even though they no longer apply.

Some phrases may be entirely appropriate in certain historical and archaeological contexts but require care when applied to contemporary society. Others are simply outdated in all senses but provide a glimpse of how the way thinking about the past has changed through time.

The ways in which we refer to different groups of people can be particularly tricky to navigate. A term that might be suitable to some might be offensive to others. By taking a moment to consider the history of certain words, it is possible to better choose which ones to use in which contexts. In this way, fear of using the 'wrong' word should never stifle important dialogue and discussions. The terms used to describe the people living in the British Isles before and during the Roman occupation can be confusing! They may be related to the specific period, to 'cultural identities', to the names used by Roman historians, or to more modern interpretations.

The following is intended to offer suggestions to help you be aware of some of the more problematic terminology relating to the Iron Age and Roman pasts. It might be that some of the phrases we use today will be just as problematic in the future. It is therefore important that we continue to think carefully about the words we use to describe the past and its people.

Iron Age

The term 'Iron Age' is generally used to relate specifically to the period between the end of the Bronze Age and the Roman invasion of Britain in AD43. Strictly speaking, all people who lived in southern Britain (the modern countries of England and parts of southern Wales) after this date are said to have lived in Roman-period Britain. However, 'Iron Age' is also used to describe the peoples living in modern Scotland and Ireland, after the Roman invasion of the south, many of whom continued to live in a manner that was less influenced by Rome.

Britons

The earliest known reference to the inhabitants of Britain was by Pytheas, Greek geographer who made a voyage of exploration around the British Isles between 330 and 320 BC. Pytheas called the people of Britain the Pretanoi or Bretanoi. Later writers call the island Albion, and insula Albionum, 'island of the Albions'. The Latin name for the Britons was Britanni. The term 'Ancient Briton' is no longer used by archaeologists since it seems to suggest a common culture right across the British Isles, when, in reality, there were many different communities (or 'peoples').

Celts

The Celts or Celtic peoples are a collection of Indo-European peoples in Europe and Anatolia, identified by their use of Celtic languages and other cultural similarities. Historical Celtic groups included the Gauls, Britons, Gaels, and their offshoots. The relation between ethnicity, language and culture in the Celtic world is unclear and hotly debated, for example over whether the Iron Age people of Britain and Ireland should be called Celts. In current scholarship, 'Celt' primarily refers to 'speakers of Celtic languages' and these peoples did not form a single well-defined ethnic group.

In the British Isles, Celtic culture diversified into that of the Gaels (Irish, Scots and Manx) and the Celtic Britons (Welsh, Cornish, and Bretons) of the medieval and modern periods. A modern Celtic identity was constructed as part of the Romanticist Celtic Revival in Britain, Ireland, and other European territories over the past centuries. Today, Irish, Scottish Gaelic, Welsh, and Breton are still spoken in parts of their former territories, while Cornish and Manx are undergoing a revival.

Picts

The term 'Pict' originated around the third century AD as a generalised name used by the Romans to describe those Britons north of the Forth-Clyde isthmus. It is likely to have been intended as a pejorative, deriding the perceived barbarism of an 'un-Romanised' people. The Latin word *Picti* first occurs in a speech from 297 AD and is thought to mean 'painted' – a reference to a supposed Pictish practice of tattooing. An alternative suggestion is that the Latin *Picti* was derived from a native form, perhaps related to the Gallic people, the *Pictones*. Again, the Picts did not form a single unified ethnic or political community, but a series of independent peoples.

Ancient Britons and Romano-Britons

The terms 'Ancient Britain' and 'Ancient British' were historically used by archaeologists to describe the people living in Britain or their associated culture before the Roman period. Similarly, 'Romano-Briton'/'Romano-British' were used for people and culture during the Roman occupation. Today, these terms are no longer used by researchers since they make the past seem too homogeneous and do not capture differences.

The trouble with tribes: past and present

The word 'tribe' comes from Latin 'tribus' and originally related to the division of Roman voters into three factions, as well as to the Celtic and Germanic societies they encountered. The term was tied to classical and biblical images and the Latin and English Bibles adopted the term for the 12 lineages of Hebrews.

Social scientists in the 1800s viewed societies as 'evolving' along a sequence of organisational stages -One widespread theory saw a progression from hunting to herding to agriculture to mechanical industry; city-building—and 'civilisation'—arose from agriculture. In the 1900s, anthropologists divided the earliest of these phases into four further stages of social organisation: 'band' (hunter-gatherers), 'tribe' (horticulture), 'chiefdom'(pastoralism) and, finally, 'state' (agriculture).

Theories of social evolution became intertwined with racial theories. These were used to justify, first, the latter stages of the Atlantic slave trade and, later, European colonial rule. The term 'tribe' was used by colonists to describe the Indigenous people who inhabited the lands they colonised; it was frequently used interchangeably with 'savage' or 'primitive'. 'Tribe' can therefore be offensive to many people because it has been used to marginalise Indigenous communities and to justify slavery.

Traditional models of Late Iron Age society in Britain involve communities labelled 'tribes', following the Roman use of the term to describe the social organisation they found when they arrived in Britannica. These 'tribes' were defined as hierarchical groups with power over well-defined territories prior to the Roman conquest. It is now argued that neither archaeological evidence nor classical sources support many of the current connotations of the term. Rather, Iron Age communities were situated within webs of relationships negotiated through exchange and land tenure, with less hierarchical social structures, more fluid boundaries, and with identity expressed at more local scales. The current preferred term for Iron Age communities with common cultures is

therefore 'peoples'. Although the word 'people' can be used as the plural of 'person', it also means a distinct identifiable society. When used in this sense it is a singular, not a plural word.

'Slaves' vs 'enslaved people'

Recent discussions have highlighted the fact that calling someone a 'slave' is demeaning and strips away their humanity. The alternative term 'enslaved person' describes their position in society rather than reducing them to an 'item'. It is argued by some, however, that removal of the word slave may diminish the hard truth of first-hand narratives.

Romanisation

'Romanisation' refers to the processes, such as acculturation, integration and assimilation of newly conquered populations by the Roman Empire. Ancient Roman historians called this the civilising of barbarians. The concept of 'Romanisation' dates to the later 1800s. Generally, the process was said to affect language, economics, cultural structures (art, religion, entertainment, recreation), family norms and material culture. Rome introduced its culture mainly through conquest, colonisation, trade, and the resettlement of retired soldiers.

The term has been directly called into question with regards to its colonial connotations.

Researchers have advocated more neutral alternatives such as 'becoming Roman', 'globalisation' or 'creolisation'. In Britain, the process of 'becoming Roman' is argued to have been led by the provincial elite through emulation', but it is far from clear that this fed down the social hierarchy to other members of society. It is further argued that conflict between peoples (i.e., Romans and Britons) does not necessarily imply a conflict between cultures.

Primitive

It is no longer acceptable to describe any people—past or present—as 'primitive', a colonial and racist term which has been used to refer to colonised peoples since the imperial era. Describing peoples as 'primitive' suggests they are 'backward' and this has real and dangerous implications. The false notion that colonised peoples are 'primitive' has been regularly exploited in order to remove them from their land to free up access to its natural resources. Archaeological evidence increasingly indicates that early peoples had complex and sophisticated social interactions; anthropological studies similarly suggest that contemporary tribal peoples are far from 'primitive' as the term is commonly understood.

Appendix 4: Challenging representations of the Iron Age and Roman periods

Was Boudica Roman or Iron Age?

The terms 'Iron Age' and 'Roman' can be used to describe specific periods of history but are also applied to the people who lived during those periods, to their traditions, and to their ways of life. Boudica lived during the early Roman period, but was the leader of the Iceni people, a community who had roots in the Iron Age and retained their beliefs, customs, and practices for many years after the Roman occupation.

It is a common misconception that, after the Romans came to Britain, all the Iron Age people here became Roman, too. In fact, the adoption or adaptation of Roman culture occurred gradually, and only in those more southerly parts of Britain that were heavily exposed. Many of the peoples living in rural and peripheral regions - modern northern England and Wales and Scotland - continued to live in ways that were less influenced by Rome.

Iron Age people all lived in wattle and daub roundhouses

Although this is true in much of southern and central England, Iron Age people used a wide variety of building techniques and materials to create their homes. Many of these buildings were very substantial and extremely well built to withstand bad weather. In Wales, Northern England and Scotland, where stone was plentiful, it was used to construct enclosures and houses and in Northern Scotland, tall towers called 'brochs' were raised to over 13m, with walls that were 3m thick. In Central Scotland, Iron Age people favoured a different type of building: wooden crannogs on the edges of lochs. These roundhouses on stilts were reached via a walkway to the shore.

The Romans came from Rome!

Although some Roman officials and soldiers did, indeed, come from the city of Rome, many were recruited elsewhere in the empire. The Roman military consisted of two types of soldiers: legionaries who were Roman citizens, and auxiliaries, who were not. By serving as an auxiliary soldier for 25 years, a recruit then became a Roman citizen. Some of the legionary troops in Britain, especially the senior officers, did come from Italy, but most soldiers in Roman Britain came from other parts of the empire. The sons of auxiliary veterans often become voluntary recruits, especially if they grew up in the settlement next to their father's former garrison.

In 212 AD, citizenship was awarded to all freemen in the Empire, enabling further local recruitment. Legionaries came from North Africa and the western provinces of Hispania, Gallia, Germania, Raetia (an Alpine province) and Noricum (modern Austria/Slovenia). Auxiliary troops introduced even greater diversity, with men from Batavia (part of the modern Netherlands), Tungria (part of modern Belgium) and Thrace (roughly modern Bulgaria).

When Hadrian's Wall was built in around 122 AD, the Roman Army had few Italians. From inscriptions, we know that the 'Romans' on Hadrian's Wall included men from many regions around the empire, and by the 4th century, there was also a significant British component. Hadrian was himself from Spain, and the later emperor Septimius Severus was from Libya. There were other Africans on the Wall: a cohort of Mauri from north-west Africa are also named in an inscription near Carlisle.

The Romans were much more skilled than the Iron Age people

Although the Romans brought many new things to Britain (famously listed in a Monty Python sketch!), the societies they encountered had their own skillsets, particularly regarding the use of wood and metal. Their construction methods were highly sophisticated, and their artistic achievements reveal stylistic sensibility and technical mastery.

Appendix 5: Suggestions for visitor experiences with educational activities and resources for the Iron Age and Roman periods

(Web links correct at time of publication)

Ancient Technology Centre (Dorset)	Museum of the Iron Age (Andover)
Arbeia Roman Fort (South Shields)	Museum of London
Bignor Roman Villa (West Sussex)	National Museum of Scotland (Edinburgh)
Birdoswald Roman Fort (Brampton)	National Roman Legion Museum (Newport)
The British Museum (London)	The Novium (Chichester)
Butser Ancient Farm (Hampshire)	St Fagans National Museum of History (Cardiff)
Castell Henllys (Pembrokeshire)	The Roman Baths Museum (Bath)
Celtic Harmony (Hertfordshire)	Roman Vindolanda (Northumberland)
Chedworth Roman Villa (Gloucestershire)	The Scottish Crannog Centre (Perthshire)
Corinium Museum (Cirencester)	Segedunum (Wallsend)
Deva Roman Centre (Chester)	Trimontium Museum (Melrose)
Fishbourne Roman Palace (Chichester)	Tullie House Museum (Carlisle)
Great North Museum (Newcastle)	Verulamium (St. Albans)
Housesteads Roman Fort (Hexham)	Wroxeter Roman City
Hunterian Museum (Glasgow)	Yorkshire Museum (York)
Leeds Museum & Galleries (Leeds)	
Lullingstone Roman Villa (Kent)	
Museum of Archaeology (Durham)	

Appendix 6: Transcripts of the Chatterpast conversations

INTRO [Basic concept and dates]

► ENICA: Hello! Is anybody there? Would you like to chat?

► USER: Hello! Who am I talking to?

► ENICA: I'm Enica. Thanks for chatting. How are you today? This is me with my paddle.

► USER: Nice to meet you Enica. I'm fine thanks. How about you?

► ENICA: That's good. I'm OK too, thanks. Where are you talking from?

► USER: I'm sitting at my desk. Where are you?

► ENICA: I'm sitting by the loch, eating nuts and watching my dad mend the roof. What date is it where you are?

► USER: It's the 2020s here. Are you in a different time?

► USER: I'm in the garden. Where are you?

► ENICA: What's a garden? I don't know that word!

► USER: It's a bit of ground next to my house with flowers and trees, and where we sometimes grow things to eat - like vegetables.

► ENICA: Oh! It sounds like our fields. There are flowers and trees there too, and we grow wheat and barley. What year is it where you are?

► USER: It's where I like to sit in the sunshine and listen to the birds when I've finished my work.

► ENICA: Oh! I like to sit on a rock by the loch and watch the birds. I like the ducks when they bob up and down! What year is it where you are?

► USER: I'm in the classroom. Where are you?

► ENICA: What's a classroom?

► USER: It's where children come together to learn things. Don't you go to school?

► ENICA: That sounds fun. We don't have 'classrooms' in my time. I'd like to go to school.

► USER: What do you mean 'in my time'? Is your time different to my time?

► ENICA: I think so. What year is it for you?

► USER: Hi Enica. I'm a bit fed up to be honest

► ENICA: Oh dear. Why are you sad?

► USER: It's all the bad news. People are always fighting each other, or getting sick, or going hungry. I wish I could go back in time and fix it all!

► ENICA: That sounds awful. In my world people get sick too – my grandfather died because he cut his hand on a sharp stone.

► ENICA: And we are sometimes hungry in winter if the weather is bad.

► ENICA: But we usually have plenty stored and there is good hunting and fishing in the valley.

► ENICA: It's sad that people are still fighting each other. I know all about that from my friends.

► ENICA: What date is it in your world?

► USER: It's the weather. It's raining again and I want to go outside!

► ENICA: It rains a lot here, too. But I like the rain! It makes our crops grow so we're not hungry. I like to go outside when it rains. Is it winter in your world?

► USER: No, but it feels like it is. Why do you say 'Your world'? Are you not in my world?

► ENICA: Well...yes and no! It is the same world, but a different time. What year is it where you are?

► USER: It's the 2020s here. Are you in a different time?

► ENICA: Here, it's about 500 summers before the Roman army arrives in the south – or at least that's what someone from your future time told me.

► ENICA: They said that people who study the past had been to where I live and found my paddle and my whistle, and lots of bits of wood from my house, all lying in the water.

► ENICA: They had a magical way of finding out how old they were! The future must be an exciting place!

► USER: Ah - that must be about '450 BC', the way we count. Should I explain?

► ENICA: Yes please! I get confused by all your dates!

► USER: Today in Britain we count forwards from when an important religious leader was born – but that was only 43 summers (we call them 'years') before the Romans came here so it's almost the same.

► ENICA: So what about all the summers - I mean years - before this person was born? What about my time?

► USER: We count backwards for those years and put 'BC' to show that it was 'Before Christ' – Christ was the name of the leader. It's a bit complicated!

► ENICA: It certainly is! Do you know about the people who lived here even before me?

► USER: We have some idea – we sometimes find things they left behind. Like their houses, and their monuments, and their tools. Especially if they are made from stone.

► ENICA: I've seen some of their stones. Some have strange marks on them, and sometimes they are in a circle, just like my family round our hearth. Our storytellers say the Ancients once used them to follow the sun and the moon. But we don't know how to use them like that, now.

► USER: It is very clever how we can find the dates of things. Should I explain?

► ENICA: Yes please! What sort of magic do you use?

► USER: Well, it isn't quite magic, but you do have to imagine and believe, because you can't see how it works.

► USER: All things that are alive – like the wood from your house when it was part of a tree – have something called 'carbon-14' in them.

► ENICA: So, this 'carbon-14' stuff is in all living things? Is it in me? Is it in my hazelnuts?

► USER: Yes, that's right – it's in you and your hazelnuts! But after living things like trees die, the amount of carbon-14 in them gets less and less. We know how quickly this happens so if we measure how much carbon-14 is left, we can work out how long ago the tree died.

► ENICA: So, when we cut down the tree, its spirit slowly starts to leave, but there is still some left, even in your world? And you can measure how much? Wow!

► USER: That's right! It's the same for people. We can work out when they died by testing their bones.

► ENICA: Mmm...I'm not sure I want any future people looking at my bones!

► USER: I can understand that. I think I would feel the same! But it has helped us to understand more about our past – and get the story in the right order.

► ENICA: That is important. Stories need to go in the right order. I get a bit confused when I talk to future people!

► USER: That is a long time ago! Tell me more about your life.

► ENICA: I think that your people call my time 'The Iron Age' because we know how to make things out of iron! That's silly because most of our stuff is made out of wood!

► ENICA: My friend Maelli lives in the 'Iron Age', too – but in my future.

► ENICA: I have some other friends who live in what you people call 'The Roman Period' because it is after the Romans came to live in the south. But they are not all Romans! You really do have odd ways of naming things in the future!

► USER: I suppose we do! Where do you live, Enica?

► ENICA: I live by a big loch, in the mountains. There is a river that goes from our loch all the way to the Northern Seas!

► USER: Ah, I think maybe you live in what we call Scotland?

► ENICA: Well, that's not what we call it! The Romans call it Caledonia - but my people are the Venicones.

► ENICA: My dad once took me to the top of the hill near our crannog and showed me the whole world. I could see for a long way, but Dad told me the world is much, much bigger! He has been to lots of places.

► ENICA: He used to trade things before he met my mum and they decided to live here and build our crannog.

► USER: Your home sounds nice – but what is a crannog?

► ENICA: Uh? Oh – I keep forgetting that you future people don't know much about us. A crannog is a house made of wood, built on wooden posts near the edge of the loch. It has a walkway leading to the shore. It is warm and keeps us and our

►USER: How do you keep track of time in your world?

►ENICA: We don't really count the years like you do – we just follow the moon as it changes shape, and watch the sun as the days get longer and warmer and then shorter and colder. That's how we know when to plant things.

►ENICA: I didn't think much about the past or the future until I started chatting to my friends in different times. I know a bit about the past from my grandma – and I did wonder what it might be like to be grown up and have my own children – but I didn't think about what might happen to their children's children!

►ENICA: My dad taught me numbers up to what you call '20' – that's how many fingers and toes I have. For numbers bigger than that, I put a stone in my pocket and start again. I would need a lot of stones to count the number of summers that you are ahead of me!

►USER: That's a good system! How many summers have you seen?

►ENICA: I have 10 summers so far. My little brother has 7. My grandma is so old she has stopped counting. But she remembers lots about her life and tells good stories.

►ENICA: But now I know about what will happen next, too! My friends in the future told me that some people called Romans are going to come here and there will be lots of fighting, and things will change.

►USER: Yes, that will happen – but not for a long time. Are you frightened?

►ENICA: I was when I first found out. But now I have some friends who live in Roman times, and they seem OK. I suppose lots of different people will come here eventually, and they will all bring new ways of doing things.

►ENICA: But everything turned out all right in the end I think – your future world is OK, isn't it?

►USER: Mostly it is, but we still have a few problems to solve. Sometimes people still find it hard to accept new ideas and ways of thinking.

►USER: They worry that their own ways of doing things might get forgotten, or that there won't be enough food, or work, or medicines for everyone to share.

►ENICA: I can understand that. My mum always shares our food fairly, but sometimes there is much less to go round when people come to visit.

►USER: But mostly we like having lots of different people living here and bringing interesting words and foods, and fresh views on the world.

►ENICA: Yes. I like it when new people come to the loch and tell me about where they have been and the things they've seen. Sometimes they bring new food I had not tried before, too!

►ENICA: Your world sounds very exciting! People must travel around a lot. It takes my dad all day to go from one end of the loch to the other!

►USER: Yes, in my time, it is easy to travel quickly all around the world, and what happens in one place often affects everyone else.

animals safe. But we do get a lot of insects biting us sometimes. Dad is mending the roof now – he's waving! Here's a picture:

►USER: That looks amazing!

►ENICA: It is! I love my home!

►USER: It's so nice to see the past and chat with you. I don't know much about Iron Age people.

►ENICA: It is good to meet you too! I learn so much about the world when I chat with you future people.

►USER: A war in one country might mean that people far away run out of food!

►USER: And sickness can spread very quickly to everyone, wherever they live. So we all have to look after each other.

►ENICA: So everyone is connected? Like me and my friends! It's good to be able to talk to people in different places and times.

►USER: How is it that we can talk to each other like this?

►ENICA: It's called 'Chatterpast'. I don't really know how it works, but I'm using my special writing tablet - I gave three rabbit skins for it, to a trader from the south. He said that the people he got it from used it to help them remember things but I didn't really know how to use it.

►ENICA: I was playing with it near the Old Stones, when it suddenly started buzzing, and my friend Marcus said 'Hello'. He's a Roman, but his father comes from a place called Greece! I like him! He told me that his people use these tablets to make the words they say into little symbols called letters — so they can remember them and share them (I think Romans must have bad memories).

►ENICA: Marcus says a few special tablets have a connection straight to one of their gods — Hermes, I think he said — which means they can send messages to faraway places, and to the past or the future.

►ENICA: And it doesn't matter what language you use – I can hear you in my head and understand you! Marcus talks in something he calls 'Latin' but I just seem to know what he is saying.

►USER: That's exciting! We have tablets in my time too, and we use them to chat to each other, just like you do.

►USER: But I never talked with someone from the past before! Have you spoken with many people?

►ENICA: There have been a few from the 2020s! Most of my friends are nearer to my time, but I'm the earliest by far! Maelli lives about 400 summers after me, about 20 summers before any Romans lived here.

►ENICA: Next is Catia – we think she lives about 50 summers after the Romans soldiers come, then Marcus is around 60 summers after her.

►ENICA: Then Mandu and Vin are about 100 summers after him, and Bel is 100 summers after them. Can you convert all that into your way of counting 'years'?

►ENICA: Chatterpast is great! I love chatting with my new friends. Their lives are so different to mine, but lots of things are the same even though we live so far apart.

►USER: Tell me more!

►ENICA: I didn't know anything about the Roman people before I used Chatterpast, but now my friends have told me all about them and all the things they will do. I suppose that in your time they did those things a long time ago!

►ENICA: Marcus says that talking to us has changed how he thinks about all the people in his world who aren't Roman - the ones who lived near his town before the Romans came, and the people his father owns.

►ENICA: And now Mandu knows that the people who live on the other side of her big wall aren't all scary warriors who want to attack her. Some are like me and my family and just want to trade their grain!

►ENICA: Marcus has a word for it in his Latin: 'tolerantia'. It means accepting, respecting and appreciating differences in people.

►USER: That sounds like a great way to think about other people, Enica.

►USER: I'd love to meet your friends. Can we chat now?

►ENICA: Some of them were around just before you arrived. I'll see if they are still here...Marcus and Catia are on the Blue channel, and Maelli and Mandu are on Green. Oh, and Vin and Bel have just appeared on Red. Who should we talk to?

Let's switch to Blue

Let's switch to Green

Let's switch to Red

►USER: It's been lovely chatting, Enica, but I really have to go now. Can I talk to you on my tablet at home?

►ENICA: OK. It was nice to meet you. We should be able to chat on your tablet anywhere now that we have a connection. I hope you come back to meet my friends. Bye for now!

The end. Thanks for chatting.

Blue Channel – Enica, Marcus and Catia

[Appearance, physical ability, religion, slavery, food]

▶ MARCUS: Hi Enica! Marcus here. You still chatting? This is me in my favourite chair!

▶ ENICA: Hello Marcus. I made another friend from the 2020s!

▶ MARCUS: Wow – there are lots of people with Chatterpast in the 2020s!

▶ USER: Hello Marcus! Nice to meet you. Where do you live?

▶ MARCUS: Hello! I live in Aquae Sulis. Do you know it? It's a big Roman town with hot spring waters and baths, and a huge temple dedicated to Sulis Minerva. The local people call her Sulis, but she is really our Roman goddess Minerva, who makes sick people well.

▶ USER: Yes, I know it! It's called 'Bath' today, after the Roman baths. They are still there!

▶ MARCUS: Really? They are well built! My father manages them. We used to live in Londinium - but mother and I got sick. Father brought us here to get healed by making offerings in the temple and bathing in the waters.

▶ MARCUS: But it didn't work. Mother died when I was five. I have never been able to walk properly. But Father says we must keep making offerings and he makes me go to the hot baths every day.

▶ USER: I'm so sorry about your mum – and that you have trouble walking.

▶ USER: Are there any doctors in Aquae Sulis?

▶ MARCUS: Do you mean the medicus from the fort? He was no help! And very expensive!

▶ MARCUS: He just told me to keep bathing and to eat rhubarb! It's disgusting! - And now I have to eat it all the time!

▶ MARCUS: I wish I lived in your time. I bet that you have a cure for everything.

▶ USER: Well, we do have lots of medicines, and we can cure lots of diseases.

▶ USER: But like you, people in my time still have illnesses or injuries that they have to live with. We do try to make sure that they can do everything they want to do, but we don't always get it right.

▶ USER: Do you manage OK?

▶ MARCUS: Well, I can't run around with the other children - and sometimes they call me names.

▶ USER: I'm sorry you get teased. It can happen here too.

▶ USER: But we also celebrate people with disabilities with a competition like your Olympic Games in Greece but only competitors with different abilities can enter.

▶ USER: How do you get around?

▶ MARCUS: My slave, Nabu, goes everywhere with me, and I get taken to the baths in a litter – that's a chair that is carried. He is very kind to me, even when I get bad tempered!

▶ MARCUS: I spend most of the time at home with my grammaticus. He is really old and makes me do mathematics and grammar. He used to be a slave, too but my father freed him because he had served him well for a long time.

▶ USER: Do you really keep people enslaved, Marcus? The idea of owning another person doesn't seem right to me.

▶ MARCUS: We own a few. There is Nabu of course, and a girl, Rusonia, who is supposed to cook for us.

► USER: We call it the Paralympic Games. Sometimes people race in special chairs with wheels!

► MARCUS: That sounds great! Could I compete in your games? Are girls allowed too? I think Enica would be really good!

► USER: Of course you could, Marcus, and of course girls are included!

► USER: But Enica would have to compete in the Olympic Games.

► ENICA: I know I'm not sick like Marcus but I do use my left hand for everything – would that count? All my friends use their right hands, and they think I'm odd...

► USER: No, Enica, you would still have to enter the Olympics! But I'm sure you would both win lots of prizes!

► USER: Marcus, have you heard about the Olympic Games?

► MARCUS: Oh yes! My father was born in Greece where it all started and he has been to the Games.

► MARCUS: I never really listened to his stories because I knew I could never be part of it.

► MARCUS: But now you have told me about your Paralympics, I will pay more attention.

► MARCUS: Maybe we could do something like that, too. I know lots of our soldiers have injuries from fighting – some lost their legs or can't see anymore.

► USER: That sounds like a great idea.

► USER: I'm sure that everyone could be good at something, if you make the rules fair. People who are not able to do one thing are often very good at something else.

► MARCUS: I know what you mean! There is an old soldier who sits outside the Baths, asking for food. Sometimes they have to retire, but other times that keep on working as soldiers.

► MARCUS: He can't see anything, but he hears everything! No-one can get near to steal his food!

► USER: Does being left-handed make things harder for you, Enica, or do you not like being different?

► ENICA: I don't mind being left-handed – but I am a bit different to most of my friends. I have red hair and freckles - and blue eyes! I don't know anyone else like that, but my dad has blue eyes and my mum has red hair so I'm a mixture of both of them which is nice.

► ENICA: I quite like that I'm not the same as everyone else. I once saw a traveller with really curly white hair and a very long beard. Do people in your time all have brown hair?

► USER: No, people in the 2020s all look very different to each other too.

► USER: Our skin, hair, and eyes are all different colours (and sometimes we change them!) and we are all shapes and sizes, just like in your time.

► ENICA: A couple of kids think that because I don't look like them, I might be a water spirit and have magical powers.

► USER: Really? It's sad but certain people in my time still sometimes treat others differently because of the way we think they look. I love your red hair, Enica!

► USER: Marcus, do you look like your father?

► MARCUS: I suppose so. People say we look alike! My father came from Greece but he travelled around a lot.

► MARCUS: The Roman Empire is enormous. The army has conquered lots of people. My grammaticus told me about a place called Africa where people have really dark skin, the colour of ripe olives – (I really like olives!) – and if you travel a long way to the east, the people look different there, too.

► MARCUS: But there are also people who live here in Aquae Sulis who have different coloured skin - including my slave, Nabu. They come from all around the

► MARCUS: Her family come from a village in Gaul (you call it France, I think). Her parents were so poor that they couldn't look after her and they sold her to my father. She never speaks. And she keeps running away!

► USER: That's sad, Marcus. I hope you treat Nabu and Rusonia well.

► MARCUS: I treat them better since I have been talking to my friends on Chatterpast. Have you met Catia? She is a slave, and after talking to her, I realised that she is no different to me, really. She was born enslaved - it just happened like that. It could have been me!

► MARCUS: And my other friend, Maelli, told me about some of the slaves she knows. Some of her family were captured and taken away by Roman soldiers.

► MARCUS: Nabu is really more my friend than my slave. He helps me a lot and we play checkers together. He is clever and has learnt Latin and Greek. I think he would be a good Roman citizen. Maybe one day I'll be able to free him.

► USER: I hope so, Marcus.

► USER: Rusonia is probably very frightened and missing her mum and dad.

► USER: Maybe you and Nabu could teach her some Latin so that she could talk to you?

► ENICA: Great idea – you could use the Chatterpast tablet so she could understand! Being able to talk really helps us get to know each other better.

► MARCUS: OK, Enica – I'll give it a try.

► ENICA: Nabu sounds nice. But some slaves have horrid lives. Maelli told us.

► USER: Enslavement is a terrible thing. Who is Maelli?

► ENICA: Your soldier would be a very good hunter. You need to be very quiet and listen to the spirits of the forest.

► ENICA: He could help me track animals. We could use my eyes and his ears!

► MARCUS: That's a bit like my slave Nabu. He is strong because he has to push me around. But he wouldn't know where to go if I didn't tell him!

► MARCUS: We work better as a team. I just shout 'dexter' and 'sinister' like the soldiers when they march.

► USER: Oh Marcus! That's not very nice!

► USER: Poor Nabu. It must be hard for him, looking after you if you are mean to him!

► MARCUS: I suppose I should be kinder to him. I wouldn't be able to go anywhere without him.

► USER: That's right!

► USER: We have a saying in my time: It's nice to be important but it's more important to be nice!

► USER: Here in the 2020s, people who can't see sometimes have trained dogs to help them guide them around. They work as a team like Marcus and Nebu.

► ENICA: Dogs? Do you mean like wolves? I'm not sure I'd want a wolf leading me around. They can be dangerous – and they howl!

► ENICA: My friend Mandu has one, but it's very young and does what she says, so maybe it could work. She's on the Green Channel.

► ENICA: But I think our friend, Catia, is here on Blue, now. Shall we talk to her or would you like to meet some other friends?

empire to visit the healing waters, and the soldiers are recruited from lots of different places.

► MARCUS: Nabu's skin is the colour of a hen's egg!

► MARCUS: I used to think that the Britons looked a bit scary with their long hair and big moustaches but now I know a few of them, I think they are OK.

► ENICA: Our friend Vin looks different too. He has hair the colour of wheat – and his face goes pink in the summer!

► ENICA: He's on the Red channel if you would like to chat with him. Or our friend Catia has joined us on Blue.

► ENICA: You can talk to her on the Green channel if you like.

► ENICA: But I think Catia is here, now. She will be able to tell you more about what it's like being owned by someone. Would you like to meet her? She lives in a palace!

[[Stay on Blue]]

[[Switch to Green]]

[[Stay on Blue]]

[[Switch to Red]]

[[Stay on Blue]]

[[Switch to Green]]

- ▶ CATIA: Hi everyone – I'm Catia. I'm in the garden.
- ▶ CATIA: What are you talking about?
- ▶ ENICA: Hi Catia. We've talked about all sorts of things. Marcus was just telling our new friend from the future about his slaves, and we were thinking about how we all have different coloured hair, and eyes and skin.
- ▶ ENICA: It's odd that you are a slave too. I think the whole idea is horrible. I wouldn't want someone doing things for me all the time. It wouldn't be much fun!
- ▶ ENICA: It must be awful for you, following orders and not being allowed to do what you want or go where you like. My parents are strict but only to keep me safe!
- ▶ CATIA: Hi! It isn't too bad for me, Enica. I live in a lovely villa. Not in the grandest rooms, though! Ours are much smaller.
- ▶ CATIA: But I am surrounded by beautiful things. It's very comfortable – and the garden is lovely. My dad is the cook, so the food is pretty good too!
- ▶ USER: Hello Catia. Greetings from the future!
- ▶ USER: Your home sounds wonderful. Tell me more about it.
- ▶ CATIA: It is right on the south coast – near to the port that the Romans call Noviomagus. Someone on Chatterpast told me they call it 'Chichester' in the future. The house is huge – bigger than most villas, even in Rome!
- ▶ CATIA: It has lots of rooms, and some of the walls and floors are all lovely and hot, even in the winter!
- ▶ CATIA: My brother works hard to keep fires burning so the house stays warm.
- ▶ USER: That must be hard work for him. Are your rooms heated too?
- ▶ CATIA: Oh no – just the main rooms. But I sometimes work in them, cleaning or serving the family. Our family sleep near the kitchens, though, so they are quite warm with all the cooking fires!
- ▶ ENICA: My crannog has a nice cooking fire, too. I don't think I'd like to live in a house made of stone! Stone is so cold. Wood, and fur, and wool are much nicer.
- ▶ MARCUS: But don't the floors get a bit dirty? Stone is much cleaner. Or it would be if Rusina used a brush...
- ▶ CATIA: Marcus! I thought you were going to be nice to Rusina! She sounds just like my little sister. If she is scared of you, she will never be able to do her work properly.
- ▶ CATIA: My mistress here is very kind to me, and she shows me how to do things. It makes me want to try harder. Maybe you should try that with Rusina!
- ▶ USER: I think you are right, Catia. Maybe Marcus should try saying 'thank you' to Rusina a bit more often.
- ▶ USER: Do you have to sweep the floors too, Catia?
- ▶ USER: Tell me about your gardens, Catia. What do you grow?
- ▶ CATIA: It is very pretty – and really useful! My mum knows all about plants. She is teaching me the Latin names of everything as well as our own names for them. She grows fruit, vegetables and herbs in the gardens, too.
- ▶ CATIA: I like the rosemary – the Latin is 'Salvia rosmarinus' – because it smells good.
- ▶ CATIA: There are long hedges everywhere that I used to hide behind when I was little!
- ▶ CATIA: And there are cherry trees and plum trees, and we just planted some grape vines! I'm looking forward to picking the fruit.
- ▶ CATIA: Some of them don't normally grow this far north because it's too cold and wet, but my mum looks after them well. We have peas,

► CATIA: I clean them every day! I love to sweep the floors because there are beautiful pictures on them - made from lots of tiny pieces of coloured stone.

► CATIA: There is one with the Roman god Cupid riding on the back of an enormous fish! My dad says it's called a 'dolphin'. I've never seen one in the sea. Here's a picture!

► CATIA: Do you have them in your time, future person?

► USER: Yes - we have dolphins! They are very friendly creatures. And clever, too!

► USER: Tell me, Catia, are your parents both enslaved, too?

► CATIA: Mum and Dad are slaves too, but they are both trusted to look after things here, and we are well treated compared to some of the slaves I know.

► USER: Are you allowed out of the villa?

► CATIA: We have a lot of freedom, really. We go to the market in Noviomagus every week and see all the ships in the port.

► CATIA: I suppose I can never go any further than that, but I like to look at all the market stalls.

► USER: What can you buy in the market?

► CATIA: There are things from all over the world! Strange foods, spices, wine, cloth, and jewellery – and other slaves of course.

► CATIA: I always hope they are bought by kind owners, but I know that some are treated very badly.

► ENICA: I could never own a person! It seems so wrong and cruel. I hope you are freed one day, Catia.

► CATIA: I'm not sure, Enica. If I were free, maybe I wouldn't have such nice food – or any food at all! It can be hard to survive in the Roman towns.

► CATIA: My mum told me there were slaves here even before the Romans came. Our people have always fought each other, stealing land and food – and people!

► ENICA: I don't know why the Romans have to keep fighting for more land. Don't they have enough?

► ENICA: My dad says the Roman Empire is huge already. Why do they have to invade Britannia, too?

► USER: Tell me about your master, Catia. Is he an important man?

► CATIA: He's the leader of the local people here, the Atrebates. He's called Togidubnus. I don't really see much of him, but he seems OK.

► USER: How come you live in a Roman villa, but this 'Toggy'-person isn't Roman?

► CATIA: You say it 'toggi-dub-nuss'! He thinks he is Roman! My mum says he might as well be. He even has some Roman names: 'Tiberius Claudius Togidubnus'!

► CATIA: I think he was friends with the Roman Emperor before the army invaded, and he helped the army when they came. Now he runs the place for the Roman leaders. I think the house was his reward.

► USER: He sounds very important. How is it that he owns you? Are your mum and dad enslaved?

► CATIA: My mum and dad both belong to the Atrebates people, but they were born in Gaul (I think you call it France), across Oceanus.

► CATIA: They were each enslaved when the Romans attacked, and they met in the slave market. They were bought together and then sent here as a gift for Togidubnus!

► USER: So are you Atrebates person too?

► CATIA: I was born here at the villa, so I'm not sure!

celery and cabbages – and garlic, which is very smelly.

► CATIA: I don't think any of those grew here before my master ordered them to be planted.

► MARCUS: That sounds amazing, Catia. And very tasty!

► USER: What do you like to eat, Marcus?

► MARCUS: I eat most things – but not the awful porridge and ale that the Britons eat! Roman food is a bit different. I like oysters the most. They are ordered especially from Camulodunum – that's where Maelli lives.

► MARCUS: And everything tastes better with garum – that's a fish sauce. We have to import that from Rome.

► ENICA: I like hazelnuts. There are loads around the loch so I'm never hungry! But my favourite is cloudberry. They grow in the hills quite a long way from here, but it's worth the long walk because they are delicious.

► ENICA: My mum makes nice cheese too, from the milk our goat gives us. She has a special wooden dish that my dad made. It's my job to milk the goat.

► USER: How about you, Catia?

► CATIA: I am lucky here because my dad is the cook so I get to taste all kinds of things!

► CATIA: My master also likes to drink wine and we use an awful lot of

Do people still fight over land in the 2020s?

- ▶ USER: Oh yes – that hasn't really changed at all.
- ▶ USER: There are still people who want to rule over the whole world, or to make all the people think the same way that they do.
- ▶ USER: Sometimes they battle over land, sometimes religion, and sometimes the way people look!
- ▶ ENICA: I don't understand. We have all we need, right here. And it would be very boring if everyone thought exactly the same as me!
- ▶ ENICA: It's much more fun when we all have different thoughts and share them. I like to hear what my friends think about things. It makes me think again about my own ideas.
- ▶ MARCUS: I used to think that the Roman Empire was the greatest! And that Romans were the cleverest and the bravest – that they could build anything they wanted and and were better soldiers.
- ▶ MARCUS: Talking to my new friends on Chatterpast is making me wonder. It must be horrible to be invaded.
- ▶ MARCUS: I'm glad I will never have to be a soldier and get sent away somewhere to kill people I don't even know.
- ▶ USER: I'm glad too, Marcus. I wouldn't want anything bad to happen to you.
- ▶ MARCUS: I think the gods enjoy watching people battle against each other. They probably bet on the winner, like at the chariot races or when the gladiators fight in the arena. Father says he'll take me to see them one day.
- ▶ MARCUS: But even though we all like different teams we don't kill each other!
- ▶ MARCUS: My friend Bel wants to attack the Romans where he lives, but I told him it's no use. They are too strong – and the Roman gods are stronger than his gods.
- ▶ MARCUS: I'm hungry...I wonder when Rusina will bring me some food?
- ▶ CATIA: It's because you talk so much, Marcus! Let's give our new friend in the future a chance!
- ▶ USER: Thanks, Catia!

▶ CATIA: Mum and Dad try to tell me about their history and traditions, but I mostly live in a Roman way now. I just know that I belong to Togidubnus.

▶ CATIA: Maybe one day I will be able to save up enough wages to buy my freedom – my dad has almost done that. Or perhaps my master will free me if I work really, really, hard.

▶ USER: I hope so, Catia. Everyone deserves their freedom.

▶ MARCUS: Or you could marry! My uncle freed his slave so he could marry her! Maybe I'll marry our slave Rusina ...but she won't even talk to me! And she makes awful food.

▶ CATIA: Marcus! I keep telling you that you need to be kinder to Rusina. I'm sure her food isn't so bad!

▶ MARCUS: I think she makes the food that she used to eat in her old home. There isn't enough salt!

▶ ENICA: Maybe you like salt more than she does, Marcus! Have you talked to her about it?

▶ MARCUS: You are right, Enica. Maybe I'll try and explain to her. I hadn't really thought much about her until I met you and Catia. Now I try to be nice and say 'Thank you', even when the food isn't very tasty.

▶ CATIA: That's good, Marcus! Do you have slaves in the 2020s, future person?

▶ USER: I'm afraid we do – although enslavement of people has been banned in Britain for almost 200 years.

▶ USER: Around the world, there are lots of enslaved people!

▶ USER: Sometimes even children are made to work for no pay or to marry people they don't want to.

▶ CATIA: It's sad that it lasted that long. I know there are still slaves in Marcus' time, but I was hoping that my children's children would eventually be free.

olive oil. Those come to the port on the ships from far across Oceanus.

▶ CATIA: We sometimes get spices, too, from lands far away. They make my tongue sizzle!

▶ ENICA: We all seem to like different things. I don't think I would want to try your fish sauce, Marcus, or your garlic, Catia. But maybe the plums and cherries.

▶ ENICA: I wish we could all meet and bring food to try!

▶ USER: Now I'm hungry too!

▶ USER: I can tell you that some of that Roman food will be around for a long time...but maybe not the fish sauce. We prefer sauce made with tomatoes!

▶ USER: You each have very different lives, don't you!

[Join chat in column 1]

► USER: Tell me more about these gods, Marcus.

► MARCUS: We all have different gods – but I think some of them are the same really. In Aquae Sulis, our Roman goddess Minerva is the same as the goddess Sulis that people here worshipped before the Romans came.

► MARCUS: There is a big temple with a scary priest, called the *haruspex*. He looks for messages from the gods in the insides of dead animals!

► CATIA: That's disgusting! We have a temple to Minerva and Neptune in Noviomagus. And here in the palace, there are lots of statues of Roman gods and goddesses, and pictures of them in the mosaics, like Cupid on the dolphin.

► CATIA: My parents prefer the old gods like Cernunnos. He has antlers and looks after things like fruit and crops. And there's Lugh: he's like your Roman god Mercury. My master lets us go to the festival for him every summer!

► USER: How about you, Enica. Do you have gods, too?

► ENICA: Here, our gods and goddesses are all around us, in the hills, the trees, and the loch. Our river is the home of my favourite goddess, Tava. We sometimes throw precious things into the water as offerings to her.

► ENICA: We have wicked spirits too: the *cuachag* is a water sprite and she is always playing tricks – like hiding things so I can't find them!

► MARCUS: Romans have gods everywhere, too. I think they are probably all the same but with different names.

► USER: What do you like to eat, Marcus?

[Join chat in column 4]

► CATIA: I'd like them to see the whole world - like Enica saw from her mountain. I would love to climb up high or sail on a ship and maybe see one of those dolphin fish!

► MARCUS: I'd like to do those things too! But I get tired just walking to my couch in the dining room.

► MARCUS: And my father doesn't let me go anywhere on my own. You are so lucky, Enica!

► ENICA: I suppose I am. There are no Romans around here just now (no offence, Marcus!). Just bears and wolves!

► USER: You each have very different lives, don't you!

[Join chat in column 1]

► MARCUS: But I'm not sure they have much power. They didn't help my mother, and they never seem to punish bad people – even when we write special prayers and ask for help at the temple.

► U: What do you think, Catia?

► CATIA: I have heard stories about your Roman gods. They seem to like visiting people and messing things up for them. I think they are a bit mean.

► CATIA: My people's gods only interfere when we ask them for help. I keep making offerings to them – both the old gods and the new Roman ones. But I've never met one!

► U: It's good that you can all believe in so many gods in lots of ways.

► U: In my time, people who don't think the same about things like that sometimes don't get along very well.

► U: **You each have very different lives, don't you!**

► ENICA: We certainly do! And you've only met a few of us! Would you like to meet our other friends now? Maelli and Mandu are on Green and Vin and Bel are on Red. Or maybe we should say goodbye for now?

[[Switch to Green]]

[[Switch to Red]]

[[Say goodbye for now]]

Green Channel - Enica, Maelli and Manduorix

[Invasion, borders, gender equality, languages]

► ENICA: Hi Maelli and Mandu! Are you there?

► MAELLI: Hello Enica, we're both here. Do you like my new dress? My mum is very good at stitching!

► MANDU: I'm here, Enica! Isn't Maelli's dress nice? I like the blue trims! My mum makes things for me, too. Sometimes she sells them to the soldiers' wives here. They like our bright colours. Here's a picture.

► ENICA: I love your belt, Mandu. I'm good at stitching too - but mostly to mend the fishing nets! Can I introduce you both to a new future friend – another person from the 2020s.

► USER: Hi Maelli! Hello Mandu!

► USER: Where and when do you each live?

► MAELLI: Maelli here. You say that 'May-lee'. Future people keep calling me 'My-lee'! I think there is a famous person in your time called that – but I don't think I'm very much like her!

► MAELLI: I live in Camulodunon. I think in your time it is called Colchester? We worked out that my time is about 20 summers before the Romans come and stay here.

► MAELLI: But my people have lived here for a long, long time - before things were written down and the years were counted.

► MAELLI: My village is in the south, near the sea where the ships come from Gaul. It's a long way from where Mandu lives and even further from Enica's loch.

► USER: Lovely to meet you Maelli. How about you, Mandu?

► MANDU: Hello future person! I'm Manduorix but everyone calls me Mandu. I live around 200 years after the Romans arrived in the south – a bit later than Maelli and a long time after Enica. It's sad to think that they are both long gone in my time, but I sometimes wonder if I might meet Maelli's great, great grandchildren one day.

► MANDU: I live in a place called Vindolanda, about halfway up Britannia. There is a big Roman fortress here, and we are very close to the big wall that goes right across the land from one sea to the other.

► MANDU: Enica is the only one of my friends who lives on the other side of the wall. It's good to hear from her about the world up there. It sounds very different to life here in the fort!

► ENICA: Future person, is there anything you'd like to ask Maelli and Mandu?

► USER: Yes, lots!

► USER: Maelli – you mentioned the Romans. Do you know much about them?

► MAELLI: I never met one – except for Marcus and Mandu. Their fathers are both Roman citizens, even though they don't come from Rome. They have told me lots about how the Roman people live.

► MAELLI: My grandma remembers when Julius Caesar tried to invade, but that was a while ago. Our leader, King Cunobelinus is friends with the

► USER: Mandu – you live at Vindolanda. Are you a Roman?

► MANDU: I'm pretty much Roman I think, because my dad and my grandad are both Roman citizens, and we live in the Roman fort.

► MANDU: But I enjoy spending time with my grandmother's people, the Brigantes, and they like to live mostly as they did before the Romans came.

► USER: Where do they live, Mandu?

Romans. He even puts the word 'Rex' on his coins – that means 'king' in the Roman language.

► MAELLI: The merchants in the port buy lots of things from the Romans – like pottery and wine, and we sell them grain, iron, silver, salt, and hunting dogs.

► MAELLI: And slaves. But sometimes they just take those.

► USER: Goodness! That is terrible! You must be frightened!

► MAELLI: I am. But I will be a grown up when the Romans invade us again. I think I will learn how to defend myself before then. And maybe I will get a big hunting dog to chase them if they come near me!

► MANDU: I have a hunting dog but she is a puppy! She is called Lupa. She was the smallest of a litter that my dad bred so he let me keep her. He says hunting dogs from Britannia are the best in the world!

► ENICA: We have wolves here in the forests. I'm not sure I'd want one as a pet. They howl and snarl and bite!

► ENICA: Maelli, you mentioned 'coins' earlier. What is a 'coin'? I've never seen one!

► USER: Yes Maelli. Tell us about your coins.

► MAELLI: Sorry, Enica. I forget that are different in your time. Coins are small discs made from gold, silver and bronze. They have little pictures on them, and a few letters. I like the ones with horses.

► MAELLI: Sometimes they have people's faces on them - but I'm not sure they really look like that!

► MAELLI: It must be hard to make a picture look like a real person! Our Chatterpast tablets are like magic – making pictures for us!

► USER: I had never seen a real person from so far in the past until I chatted to you!

► ENICA: Really? I didn't know what I looked like until I saw my Chatterpast picture! In the loch, my face looks all wrinkled.

► ENICA: Coins sound nice to look at - but what are they for?

► MAELLI: Our rulers exchange them as gifts, and sometimes they are buried in the ground as offerings to the gods.

► MANDU: Some of them live on the other side of the Roman wall, so I don't see them very often. The Wall went right through the middle of their land, and they got separated from us!

► USER: That's awful, Mandu! They must have been furious!

► ENICA: Didn't the Brigantes people try to stop them, Mandu?

► MANDU: They sent their leader to the fort to talk to the Commander but it was no good. The Roman builders like to go in straight lines if they can! And the Commander said that they could all move to the south of the wall if they wanted to be protected by the soldiers.

► USER: That must have been a difficult decision.

► MANDU: My mum and dad argue about it a lot! My dad says it's not about fighting the northern peoples. He says that they just want to control who goes. You know - to make them pay taxes and stuff.

► MANDU: But my mum says that we shouldn't forget the old ways from before the Romans came. Mum still likes to follow the Brigantes traditions, but my dad is a Roman centurion. He came from Tungria like my grandad.

► USER: Ah - right! We have the same arguments in the 2020s about borders!

► USER: In my time they control how many people can come and live here, and who they should be.

► USER: Some of the people who want to come to live here are escaping from wars and hunger. Others would like to be free to live as they want to.

► MANDU: I think I understand. There must be a lot more people in your time! Your Britannia must be a good place to live if so many of them want to move there.

► USER: It is mostly ok, Mandu – although we have our problems. And yes, there are millions of people here now.

► USER: But tell me more about your grandad, Mandu.

► MANDU: Grandad is old, now. When he was younger, he was a Roman soldier – but not from Rome. He was born in a place called Tungria. I think you call it 'Belgium' in your world.

► MANDU: He met my grandma in Vindolanda and they settled here. Grandad became a cobbler, making shoes and sandals. My mum and my Uncle Secundus were both born here at Vindolanda. Uncle Secundus is a soldier too.

► USER: I thought that being Roman meant you came from Rome!

► MANDU: I don't think that many of the soldiers here actually come from Rome!

► USER: And I didn't know that people born in Britain could join the Roman Army!

► USER: Do you have lots?

► MAELLI: No - I don't have any. Except the one my dad gave me. In my settlement there is a special place where the coins are made. My dad works there! One came out wonky so he put a hole in it and made a necklace.

► MAELLI: Dad once showed me a coin with the face of our king on it. I've only seen him from a distance, so I don't know if the picture was very good.

► MANDU: We have coins at Vindolanda too – but they are used to buy things. And the soldiers get paid with coins. I think the Commander is rich because he has lots of them in a special room guarded by a soldier.

► MANDU: Do you have coins in the 2020s? Are you rich?

► USER: Yes, we do have coins but no, I'm not rich!

► USER: We pay for things with coins like you, Mandu, or give them as gifts.

► USER: But recently people have found a way to use the same power that makes our tablets work to buy things, and we don't really need coins anymore.

► USER: Mandu, tell me more about the big wall.

► MANDU: It goes all the way from one sea to the other! There was already a road right across so that the soldiers could get around quickly and control us. My home, Vindolanda, is on that road.

► MANDU: But then the soldiers built a stone wall, with forts all the way along it. It isn't far from here. It's as tall as the trees and even wider than our road!

► MANDU: My dad told me it will help the soldiers know who comes in and out. There are gates in the wall, so we can visit my grandma's village on the other side.

► MANDU: It takes ages to get through all the checks when we come back – the soldiers are very careful who they let through, and we have to pay them, so we don't go very often but it is fun when we do. There are lots of traders around the gates!

► USER: It sounds as though the wall divides people, but maybe also connects them because everyone has to pass through at the same places!

► ENICA: I don't like the idea that my people won't be allowed to travel where they want to in the future. I'm not surprised that they will resist the Roman invasion and do everything they can to keep their land.

► ENICA: I bet the Roman soldiers didn't know how to find their way around our mountains and forests! Mandu says they like to go in straight lines, but we don't have any here!

► ENICA: Mandu, didn't you say that there will be an important battle not far from my loch, where your ancestors had to go and defend their land?

► MANDU: That's right, Enica. A great leader called Calgacus brought all the northern peoples together. They were defeated, but the Romans lost control of the land there and retreated south.

► MANDU: I think that anyone who is not enslaved can join, wherever they come from. But they have to be the right age, and strong enough - and they have to pass a test. My uncle is very clever and very tall!

► ENICA: I can't imagine being around all those fierce warriors. It must be scary living in a fort!

► MANDU: Having the soldiers around makes me feel safe. But I think most people coming here just want to sell things to the soldiers. My grandma says it was different when the Romans first came.

► MAELLI: I can't believe that Romans soldiers are going to come back here and this time they will stay!

► MAELLI: I know that it won't be for a few years yet, but I'm worried about my children and grandchildren in the future. Maybe I will leave Camulodunum and go far away to the north. Mandu says that the Romans aren't as strong beyond their wall.

► USER: I'm sorry, Maelli. It must be hard for you thinking about what might happen in your part of Britannia.

► ENICA: I'm pleased the northern people won in the end, Mandu, and I'm also happy that your ancestors were OK – or maybe you wouldn't be here talking to me! It's good that your mum married your dad even though he is a Roman soldier and her family once fought against the Roman army - or will do in my future!

► USER: You are right, Enica. We shouldn't blame people in the present for things that happened long ago in the past.

► MAELLI: I still don't understand why the Romans built their wall, Mandu. I think they must like to be in control of everything!

► MAELLI: But I suppose land is important to my people, the Trinovantes, too. My grandma remembers when the Catuvellauni people from the west took some territories from them, but a Roman leader came and set everything straight.

► MAELLI: Later, the Catuvellauni leader, Cunobelinus, married the daughter of our leader Addedomarus – I'm sorry about all the long names! Then Addedomarus died – his burial mound is so high it blocks out the sun.

► MAELLI: And now Cunobelinus is our leader too, and there is no more fighting. He still has to pay taxes to the Roman emperor, though. Is it like that in the 2020s?

► USER: Not quite, but we still have borders and have to pay taxes!

► USER: In my time, some of people want to come here to Britain: there is no war here, and people can be free to think and say what they want...most of the time!

► MAELLI: It must be nice to meet lots of people from different places. I see travellers from all over in our port.

► MAELLI: I like to look at their different faces and their colourful clothes, and to listen to them talking!

► MAELLI: I don't know what they say but I watch them trading and somehow they manage to make each other understand – even without a Chatterpast tablet! I suppose we all know what a nod or smile means.

► MANDU: I know what you mean! There are lots of languages and different accents here, too.

► MANDU: My Uncle Secundus is teaching me Latin. He gave me my tablet to practice on. I don't think he realised it was a special Chatterpast one!

► MANDU: Girls aren't really supposed to go to school, but I wanted to learn what all the letters meant.

► USER: That's great, Mandu. Girls should be able to go to school, just like boys!

► USER: Tell me more about your languages.

► MAELLI: My dad knows some Latin. He needs to, to make his coins. He has to make sure the letters are in the right order! He taught me how to count like the Romans do, with I's and V's and X's. I tried drawing them on my tablet.

► ENICA: Around the loch we all understand each other. My dad isn't from here, and he says the same words as me and my mum, but in a funny way. And he has a few special words for things that we don't know!

► ENICA: If people come up the river from further away, we sometimes can't tell what they are saying! But I like to find out what is happening everywhere, so I try to learn new words. My friends on Chatterpast have told me a few.

► USER: Are girls and boys treated very differently?

► MANDU: Well, I wouldn't be able to join the army like my dad and my uncle! I'd like to ride horses, but my dad says I'm not very good at following orders...and I wouldn't want to be sent into battle with Enica's people.

► MANDU: I think Maelli wants to be a warrior and fight the Romans when she is older, don't you Maelli!

► MAELLI: I do! Mandu told me about a Queen called Boudicca who will live not far from me.

▶ ENICA: Does everyone speak the Roman language, Latin, in the 2020s? The Romans were around for such a long time!

▶ USER: No, no-one really speaks Latin anymore! Although some people learn it so that they can understand things written in the past.

▶ USER: The language spoken the most here is called 'English', which is made up of lots of different languages, including Latin, and some of the words that you use. Lots of people settled here after the Romans left.

▶ USER: But there are lots of other languages too, spoken by the different people who live here today.

▶ MAELLI: She will be very brave and lead many of the southern peoples against the Romans when they demand taxes and take their land.

▶ MAELLI: Mandu, you said that will happen around 20 summers after the Roman army comes, so about 40 summers from now. I will be too old, by then, to join her - but I want to do everything I can to help.

▶ MAELLI: All the important Roman leaders seem to be men. We have queens, too, and they are just as good as our kings.

►USER: Do you think you would all understand each other without Chatterpast?

►MANDU: We wouldn't understand Marcus very well because he only speaks Latin.

►MANDU: I know some Latin words from my dad and my uncle, but they say them differently to Marcus! I could help translate because I know the language that my mum's Brigante people use. Enica's language is a lot like that - but she sounds a bit different. Maybe it's because she is quite far away and lives a long time ago.

►MANDU: I think Vin is like me and knows some Latin as well as his own people's words. But Bel refuses to learn any Latin words!

►MANDU: Without Chatterpast it would be hard to know what everyone is saying! But I like to listen to different voices so it might be fun to learn their ways of talking.

►MAELLI: I don't think I should have to learn Latin! The Roman soldiers could learn our languages too! It's good to hear that you have new languages in the future – and that English includes some of our words. Do you know any?

►USER: We still use some of your words for things in the landscape. We use 'torr' for hills, and 'carr' for rocks.

►USER: And some animal names too: like 'brock' for badger and 'hog' for pig, and 'ass' for donkey. I hope Chatterpast translated those properly!

►USER: And in some places, farmers still use your words to count their sheep! Enica, I think you might recognise 'Yan, tan, tether'?

►ENICA: I do! Our words aren't quite the same, but then my dad's words are different too. I know all the words up to 'giggot' (my dad says 'jigget!') – you call that 'twenty'.

►USER: Do you know how to write words?

►ENICA: I don't. The Chatterpast table just seems to read my thoughts and then lots of strange symbols appear. It's doing it now! Then when someone replies, I just seem to know in my head what the symbols mean. It's very clever!

►MANDU: I am learning my letters and I practice making them in the wax. But I do the same as Enica – I just send my thoughts!

►MAELLI: When my dad showed me his coins I tried copying the marks with a stick in the dirt. It was hard to do the round ones. Do you know all the letters, future person?

►USER: In my time, we all learn how to write when we go to school. But we write on something call 'paper', which is made from trees! And we use something called a 'pen' to make the marks.

►USER: But lately, people have started making letters by pressing symbols on buttons so that they appear on something like the Chatterpast tablet.

►USER: I've never been able to just 'think' and have my words appear! Maybe in the future everyone will chat like this!

►ENICA: It's fun, isn't it! When we understand each other it's easier to explain things and to make friends.

►ENICA: I think if I'd met my friends Bel or Marcus for real, I would have been a bit scared to talk to them. But now we have chatted I know that even though they are not exactly like me, that's OK!

►ENICA: They are fun to hang out with. And we are all scared of the same things! And we all laugh at the same things!

►USER: Yes, I know what you mean. Talking to people can really make you think differently.

►USER: I'm really enjoying chatting with you and your friends – I want to go and find out more about your times and the places you lived.

►USER: We have some women leading us here in the 2020s, too. But it wasn't always like that.

►USER: For a long time, girls could only become queen if they had no brothers when their father or mother died. Boys always came first.

►USER: But we have still had some very important queens. Our current queen, Elizabeth, has ruled for over 70 summers!

►ENICA: Wow! She must be very, very old! I don't know anyone that old!

►ENICA: Some of our leaders are women too. But at home, my mum and dad mostly divide up the work between them. They both look after the wheat, and the animals.

►ENICA: My mum looked after me when I was very little, but now we all share the chores. I think my mum catches more fish than my dad, and her weaving and sewing is neater – but my dad makes great cheese from the goats' milk.

►ENICA: It's my job to spin the wool from the sheep, and to milk the goat. My dad built our crannog – he knows all about wood. He told me that you have to use the right kind for each thing. I would like to build a crannog myself when I am older.

►ENICA: Do men and women do different jobs in your time, future person?

►USER: You all have such very busy lives! In my time and place, we are trying to make it so that men and woman can both do whatever they would like to do and are treated the same.

►USER: But it wasn't like that in the past, and we still have a lot to improve.

►USER: Not too long ago, women weren't allowed to own land or houses, and only men could choose our leaders. And women who got married often had to give up their jobs and look after their families instead!

►MAELLI: That doesn't sound very fair!

►USER: But now things are much more equal, at least here in Britain. All girls should go to school and can do pretty much whatever job they like.

►MANDU: I'm glad girls can go to school!

► MANDU: Roman counting is really hard – all those different letters. I get very confused about what order they go in.

► MAELLI: I know! My dad showed them to me on his coins. I prefer our old numbers. They are like yours Enica, but our 'twenty' is 'wikanti' – it sounds a bit similar!

► MAELLI: My mum uses counting words for her weaving and knitting. She has rhymes that she sings. We all have different things to count, but we each do it in our own way!

► ENICA: I'm glad some of the future people still use our counting words! It's nice that you value some things from my time, just like we respect our ancestors from long ago.

► USER: Oh yes! We even have big buildings called 'museums' where people can go and see things from a long time ago – even from before your time, Enica.

► ENICA: I heard about those from another future person. They said that in the 2020s there is a museum house near to where my crannog is! They saw my paddle and my whistle! And my mums' butter dish!

► MANDU: Oh yes! Someone I chatted with told me there is a place like that at Vindolanda too! They said they saw lots of sandals on a wall! Why do people want to look at those? I wonder if any of them were mine? I did once lose one at the baths...

► ENICA: That's funny! Who wants to look at old sandals!

► USER: Well, we try to find out about how people lived and what they thought by looking at what they left behind!

► USER: Usually, we have to dig in the ground to find things, and not much is left after all those years. The objects we discover - even old sandals - are very precious.

► USER: But first tell me more about those things that scare you and those that make you laugh.

► USER: Women can join the army if they want to – and they are very good at being soldiers. They can be doctors, or teachers, or artists, or traders, or explorers. Having choices is very important to us.

► USER: But in some cases, and in other parts of the world things are very different - girls still aren't allowed to go to school and their lives have more restrictions than those of men!

► ENICA: I'm glad things are getting more equal in your world. But it's awful that in some situations and in some places girls have a more difficult life! We should all have a chance to try things, and to find out what we are good at. In my time, we don't have schools - we just learn by doing things.

► MAELLI: Some boys can be annoying, but some are OK! Have you met Marcus, and Vin and Bel? They probably think we girls are annoying too, sometimes!

► ENICA: You can talk to them on the other channels if you want to. Marcus is on the Blue channel, and Vin and Bel are on Red. Or you could stay with us on Green...

Let's stay on Green
Let's switch to Blue
Let's switch to Red

► USER: They give us a special connection with the people who made them or wore them.

► ENICA: That sounds a bit like when we keep things that belonged to our ancestors. My dad has a special stone that was made by his great great grandfather.

► ENICA: He keeps it tied around his neck. He says the spirit of his ancestor is in the stone and it helps him when he goes fishing or hunting.

► ENICA: And our friend Bel wears a gold band that is very, very old.

► USER: That's interesting, Enica. Yes, some of us do value things that connect us with the past.

► USER: To be honest, I used to think that the past was just piles of stones and bones - all over and done with - and that we should just look forward. I didn't realise how much of who we are today started so long ago!

► MANDU: It's good to know that my grandmother's traditions will be known about in the future, even though so much has changed here since the Romans came. Have we changed your mind about the past?

► USER: Yes! Now that I've met you, I can see that we can understand a lot about what's happening in our own time by finding out what went on in yours.

► ENICA: I'm so pleased that we can help. Maybe talking to us will change what you think about some things in the 2020s?

► USER: What are you scared of?

► MANDU: I'm scared of the dark. My lamp makes shadows on the walls and I think bad spirits have come to attack me. But I know my hound, Lupa, will protect me!

► MAELLI: I'm a bit scared of the dark too. But I worry about being cold if the winter is bad, and being hungry if the crops fail, or my mum and dad get sick.

► USER: That is frightening, Maelli. I hope this is a good year for you and your family.

► MAELLI: Thanks, future person. It's been OK so far!

► ENICA: I used to be frightened of falling into the loch in the dark! Sometimes I just have to go outside – if you know what I mean! And the wolves howl at night.

► ENICA: But my dad taught me how to find my way by feeling different parts of the crannog, and wolves don't like getting wet :)

► USER: It must help to be able to talk about your worries with your friends.

► USER: What makes you laugh?

► MANDU: My Uncle Secundus makes me laugh. He does squeaky voices, paints his face, and says he's a wild barbarian from the far north! He calls them 'Brittunculi' - but I think that's a bit rude!

► MANDU: Now I know Enica, and she's not wild – or a barbarian! Maybe I won't laugh so much next time he makes that joke...

► MAELLI: I laugh when my grandad chases me. He pretends to be a Roman with a wooden sword and he puts a bucket on his head for a helmet! He looks very funny!

► ENICA: I laugh when my little brother gets cloudberry juice all over his face! He looks like a painted warrior, ready for battle!

► USER: It's good that you have time to laugh! But maybe not if it's unkind to other people?

► USER: I'm sure you wouldn't like it if they made fun of you – especially if they didn't really know you properly.

► ENICA: You are right. I don't like it when the other

►USER: I feel like I'm starting to understand you all much better now.

►ENICA: We are getting to know you, too!

►USER: That's good!

[Join chat in column 1 at *]

kids on the loch make fun of my red hair!

►USER: That must be hard for you, Enica. But don't worry. Your lovely red hair will make people remember you. I have a feeling you will be well known on your loch one day!

►ENICA: Thanks, future friend! That makes me feel better.

►USER: That's good!

[Join chat in column 1 at *]

* ►ENICA: I see that some of our other friends have come onto Chatterpast now. Catia and Marcus are on the Blue channel, and Bel and Vin are on Red. Would you like to talk to them (I will come and introduce you) or would you like to stay here on Green?

Let's stay on Green
Let's switch to Blue
Let's switch to Red

►MANDU: Thanks for staying on Green! There's so much still to talk about!

►USER: It's really interesting finding out about you all.

►USER: I'd love to hear the songs your Mum sings, Maelli. Do you like music?

►MAELLI: She has a very nice voice. She used to sing to me when I was little. I like songs with stories in them. They are sometimes about people long ago and the adventures they had.

►ENICA: I can't sing, but I do have a whistle! My dad made it for me from a piece of wood. I'm supposed to use it if I get lost. It's very loud and scares away all

the animals! But I can make different sounds with it, too. I try to copy the birds I hear.

► MANDU: Here in Vindolanda, the soldiers have trumpets and horns. They are so noisy I have to put my hands over my ears! But sometimes groups of musicians come to the fort and perform for the Commander's family. I listened by the door, once! Do you have music in the 2020s future friend?

► USER: Yes! We still have music. It's nice to sing and play together, and to listen, too.

► USER: I think all people like some kind of music, wherever and whenever they live. It makes us feel connected to one another.

► ENICA: Yes. My grandma sings songs too. She says her grandmas taught them to her! She is very old. She has seen more than 40 summers!

► ENICA: I suppose that in 30 summers I will be just like her! I will sleep a lot and I will tell my grandchildren stories about my friends and my magic tablet. Now that I've met people from the future, 30 summers doesn't seem like very long.

► USER: 30 summers isn't very long at all!

► USER: Thanks so much for chatting with me but I really need to go now.

► ENICA: Are you sure? Maybe you would like to meet our other friends now? Marcus and Catia are on Blue and Vin and Bel are on Red. Or we should say goodbye for now and talk again soon?

Let's switch to Blue

Let's switch to Red

Let's say goodbye for now.

Red Channel – Enica, Bel and Vin

[Invasion, identity, appearance, freedom]

▶ ENICA: I'd like you to meet Bel and Vin. I'll let them introduce themselves.

▶ BEL: Hi Erica. Who is your new friend? Someone else from the future?

▶ USER: Hello, I'm from the 2020s. Are you Bel or Vin? And when and where do you live?

▶ BEL: I'm Belicianus. Prince Belicianus. But you can call me Bel. Everyone else does...Here's a picture:

▶ BEL: I live about 300 summers after you future people start counting. Or at least that's what Enica and Marcus told me. They are better at numbers than I am. But I'm better at shooting things with my sling!

▶ BEL: I live in the west, not far from the sea. My family are one of the most important around here. We live on a steep hill with big walls to protect us.

▶ VIN: Bel, I keep telling you that you don't need protection from the Romans. They are OK, really.

▶ VIN: Hello future person, I'm Vin – that's short for Vindicianus, but I prefer Vin. This is me with a naughty piglet!

▶ USER: Good to meet you, Vin. Where do you live?

▶ VIN: I live right in the middle of Britannia, near to Eboracum. I think you call that 'York'? Here, it's 225 summers after the Romans came. My home is a small village that was here long before they arrived. My people are the Brigantes.

▶ USER: Ah! You must be in Yorkshire. That is a lovely place.

▶ VIN: Well we do have good soils here, and we have always grown crops. When the Romans built Eboracum, my ancestors sold the harvest to the army. They made good profits! Then one of the important Roman soldiers retired and bought the land from my people's leader – including my village!

▶ VIN: He built a big stone villa and took over our farms. Some of our houses were pulled down to make way! But he is a nice man – and very clever – and we all work on the estate now. I have learnt a lot. We are still Brigantes but our village is much better now. We should look forward, not backward like Bel does!

▶ ENICA: These Romans are odd, Vin. Some of them sound really cruel – invading and owning people – but some of them, like Marcus, and Mandu's family, and your master, sound OK.

▶ USER: I think that each Roman person was probably different, Enica – some were cruel and some were kinder.

▶ USER: And don't forget that things changed a lot from when the soldiers first arrived and some people were very unhappy, to when Vin lives and things were more peaceful.

▶ USER: Bel, are there Romans near to you? Why do you need protection on your hill top?

▶ BEL: Yes, the Romans are here – down the valley in their big square fortress.

▶ USER: Vin, what have you learnt on the farm?

▶ VIN: I watched the Roman builders when they built the villa. It was a bit more complicated than our houses - and square instead of round. But I think I could make one if I tried.

► BEL: My parents say I have to be polite to them because they have made an agreement to stay away from our home if we do. If I were in charge, I would gather the warriors together and chase the silly red-skirts away!

► BEL: My ancestors have ruled this land for many generations. The Demetae were once a proud people but now look at us – kneeling to people who march around wearing hats and with straps on their feet!

► U: Maybe your parents are worried about your future and want you to be safe?

► BEL: Maybe. My father's people in Ireland, the Deisi, keep threatening to attack. Perhaps the Romans would help us if they did.

► BEL: My father was a famous warrior Ireland, but he was exiled after he killed his brother. I sometimes get annoyed with my brothers too – but I would never hurt them.

► U: It sounds like the Romans being around might make your Irish enemies think twice about an attack. Maybe your parents are right?

► VIN: You should listen to the future person, Bel. They may know things that you don't!

► BEL: You might be right, but I still think I should stand up for my people. My mother's family have ruled these lands since well before the red-skirts marched here in their silly shoes.

► BEL: I spied on them at drill but they didn't catch me! I stole my tablet from their guard room as a dare. I didn't know what it was until Enica started chattering at me!

► U: Have you enjoyed chatting with your new friends, Bel?

► BEL: I suppose so. Enica is so lucky that she will never see any Romans. But I worry about Maelli.

► BEL: I keep warning Catia and Vin that they have almost turned into Romans! And Marcus and Mandu – well, I suppose they are OK. At least they don't parade around and follow orders like silly sheep!

► BEL: Enica asks too many questions - and talks too much! But she is usually right about things, even though she lives such a long time ago.

► ENICA: You are so stubborn, Bel! You won't admit that you really like Marcus and Mandu! Some Roman people are friendly and helpful. ! I think you have to get to know each person.

► VIN: The walls went deep into the ground, and they made a space under the floor. That's where the hot air from the fire goes, so that the floor is always warm. I feel sorry for the boy who has to keep the fire going!

► USER: Yes, that would be a tough job! What is your own home like?

► VIN: In my roundhouse we have an earth floor, but we put straw down, so it isn't too bad.

► VIN: We have a thatched roof to keep out the rain and snow. The Roman builders used flat clay tiles on their roof. I watched them make the tiles! It seemed like a lot of work, but the villa roof doesn't leak at all. It must be nice to be dry and warm all day.

► ENICA: Maybe you need to fix the roof on your roundhouse, Vin. My house isn't made of stone, but it is dry and warm! Tell the future person about the water, Vin! I think that is so interesting!

► VIN: OK! The Romans can make water go anywhere! They build channels to take it from the wells, and make it go all around the farm. They love water – they even like to sit in it!

► VIN: And they can make it hot, too like their floors. It's so much easier to look after the animals when I don't have to fetch water all the time. And the villa always has water for cooking and laundry.

► BEL: I have to admit, that does sound good. I have to fetch water from the stream at the bottom of our hill and carry it all the way to the top! I don't think that a prince ought to do stuff like that, but my father says it will make me strong.

► USER: He's right, Bel!

► VIN: Yes, Bel. All that carrying and walking will make you a better warrior! You know, the Romans need good drains! All those people living together make a lot of stinky waste! When I went to Eboracum last week, it was really smelly!

► USER: I can just imagine! Do your parents work on the farm, Vin?

► VIN: Yes. My dad works in the fields some of the year, planting and weeding, and then harvesting the wheat and barley. And there is always lots to do making flour and brewing ale. We have cattle and sheep on the farm too. I help out where I can.

► USER: And your mum?

► VIN: My mum works with the wool from the sheep. We sell some of it to weavers in Eboracum, but Mum makes cloth too. And she works in the fields, sometimes, and in the big kitchen making cheese and butter. Some of it is for the family in the villa, and some goes to the market, but my master lets us have a bit, too.

► USER: Your master seems like a good man, Vin. Tell me more about him.

► ENICA: But it's easy for me to say that from 500 summers before they come and I do understand how you feel about your people. I would feel the same if anyone invaded my loch, too – or captured my family and sent them away.

► USER: I can tell that your history is important to you, Bel. Do you know much about your people?

► BEL: I come from a long line of rulers of the Demetae people. The story tellers say that we have held this western corner of the islands for as long as anyone can recall.

► USER: Do you know any stories?

► BEL: My people love stories. The ancestors raised enormous stones – there is one near my home, where they buried their dead and worshipped our gods – like Mabon and his magical horse, and Arawn, King of the Otherworld.

► BEL: Now the Romans tell us these are the same as their gods. But they are not!

► BEL: My people had great riches, once. There is gold in the mountains not far from here. My torc – that's the band around my neck – is made from that gold.

► BEL: It was given to me by my grandmother. She had it from her grandmother, and many generations before her. It is very ancient! Now the Romans have stolen our gold. They don't treat the mountains with respect like my people did – they just rip the rock open and take what they want.

► ENICA: I'm sorry about your mountains, Bel. The spirits must be very angry. But it's good that your ancestor stones are still standing. I think maybe the Romans are a little afraid of those places.

► USER: You may be right Enica. What do you think, Vin?

► VIN: Maybe. My master doesn't seem to spend time celebrating Roman gods, and doesn't like us to take too much time for our own feast days. He says we drink too much ale and no work gets done!

► VIN: He likes stories though. He is always busy reading his scrolls and building new things. Once, he told me about a monster called Medusa who turned people to stone!

► VIN: There is a picture of the monster on the big mosaic on the floor in the villa. Bel, maybe the Romans think your big stones are really people who once met Medusa!

► USER: Ah, yes! I think that mosaic survived to my time! It's in a place called a museum, where lots of people can see it now.

► VIN: His name is Antonius Gargillanus. Yes, I know that's hard to say! It's Gar-gill-ay-nus. I just call him 'Sir'! He was a Roman prefect – that's quite important I think – but he got too old for marching and decided to live here.

► VIN: He isn't from Rome, though. He's from a faraway land called Numidia, in Africa. He told me about it once. He doesn't seem to care that I'm just a worker here! He seems to like talking about his life and I like to listen.

► VIN: He has lots of scrolls in the villa – those are rolled up pages with lots of symbols on them, that tell him about all kinds of things. I wish I could understand them!

► USER: He must know a lot, Vin. But maybe he doesn't know some of the things that you do!

► ENICA: I bet he doesn't know how to milk a goat, Vin! I remember you told me that he looks different to most of the Roman soldiers, too – his skin is very dark brown, darker than the colour of my hazel nuts.

► ENICA: My skin is the colour of goat's milk! Except when I run fast or paddle hard – then it goes the colour of the berries on the trees in winter! What about you, Vin?

► VIN: My skin seems to change colour! In winter it is like yours, Enica, but when the sun shines my face and my arms turn the colour of ripe red apples. And my hair looks like straw!

► ENICA: I would like to see your farm, Vin. I want to know how to make the floor hot and send the water to where you want it to be!

► ENICA: And I would like to meet your Gar-gill-ay-nus! I think he must be a bit like my grandad was. He knew lots too – but different things. Like how to build a crannog or find the best fish.

► BEL: Mmmm...but I wonder how many of your Brigantes people your master killed with his army? Didn't one of your leaders once fight against the Roman soldiers?

► VIN: Well, yes. But that was a long time ago. Even before Catia's time. My grandma tells the story over and over!

► VIN: She says that our queen, Cartimandua, made a peace deal with the Romans but her husband, Venutius, thought we should fight them and led his warriors in battle. The Romans had to rescue Cartimandua from him and he became king for a while.

► VIN: Things are different now. I don't think my master's soldiers killed many people here. They built a few things though, like roads and temples, and bath houses.

► USER: The story of Cartimandua and Venutius is still told in my time because a Roman called Tacitus wrote all about it!

► USER: But sometimes Roman writers make things up so that they sound braver or cleverer than the people in the places they invaded. We have to be careful when we read their stories.

▶USER: A lot of the big stones are still standing in my time, too Bel. And your mountains are still there.

▶USER: People in my time still take things from the world without thinking about the future, but we are learning that we can't keep doing that. The area where the remains of your houses are is now protected by laws, so no-one can damage them any more.

▶BEL: That's good to know, future person. I hope that anyone who tries to plunder my land in the future is severely punished.

▶USER: They will have to pay a big sum, worth lots of gold, if they do any harm, Bel.

▶USER: I'm learning so much from you all!

▶ENICA: I'm learning loads, too! Chatterpast is great!

▶ENICA: Oh no - I'm sorry everyone, but my dad is calling me, and I have to go. I forgot to collect the eggs for my mum, and supper will be late! Let's talk again soon.

▶VIN: I should probably get back to work too. But it was good to meet you, future person!

▶BEL: But we didn't talk about my plans to attack the fort! I've been hoarding sling shots in a secret place.

▶ENICA: Sorry, Bel – maybe next time?

▶ENICA: Future person, we all have to go, now, but you could switch channels and talk to Marcus and Catia on Blue or Maelli and Mandu on Green if you like. Or we can say goodbye for now? It was great chatting!

▶ENICA: I see. They probably wanted to make the story more exciting. My grandad sometimes did that. He said the fish he caught was much bigger, or the deer was faster!

▶BEL: I'm not surprised the Romans make things up. They say they are here to keep the peace but I'm sure they will attack us if they get the chance! I keep my sling ready just in case.

▶VIN: Oh Bel, you are obsessed with fighting the Romans!

▶USER: I'm afraid Vin might be right, Bel.

▶USER: But I can understand why you would want to defend your land and your history.

▶USER: Don't worry too much because even in my time your people and your traditions are remembered. Some people even rebuilt your village – right in the same place! They try to learn about your people by making things just like they did.

▶BEL: Really? They rebuilt my village in your time? You future people must be very interested in my people! I bet they got it all wrong!

▶U: Maybe if you tell me more, I could go and check!

[Let's switch to blue]

[Let's switch to green]

[Let's say goodbye for now]

CONCLUSION

[Tolerance]

- ▶ ENICA: The others have gone now but before I leave too, I just wanted to say thank you for chatting to us today. It is good to hear about the future and know that you care about us in the past.
- ▶ USER: We are very interested in you and how you lived.
- ▶ USER: But sometimes we have exaggerated ideas about the past, because, like you, we like stories to be exciting and find it easier to have very good people set against very bad people, when the reality is a bit more complicated.
- ▶ USER: By talking with you and your friends I've learnt that life in the past was just as mixed up as it is in my time – things are never straightforward!
- ▶ ENICA: That's true! My friends have taught me that there are lots of ways of being 'Roman' or being 'Iron Age' (I still think that's a daft name for my time!) – they all seem to have bits of both.
- ▶ ENICA: We're all a bit different - but that's what makes it fun. Chatting means I understand better why they think the way they do.
- ▶ ENICA: But I'm quite glad that I don't have to worry about being invaded or getting enslaved here on my loch!
- ▶ USER: You know, some people in my time often use the past to explain their views.
- ▶ USER: Sometimes, when they build a new border, they talk about the Wall near Mandu's home, or when a country is invaded, they might mention the Roman Empire.
- ▶ USER: Some people seem to like to take sides and argue, using examples and ideas from the past.
- ▶ USER: I'm sure that if they talked to people like you, they might not do that so much!
- ▶ ENICA: Yes. And they might realise that being different isn't such a bad thing! It is good to be different – and to meet people who are different to you, whether they are from the past, present or future!
- ▶ ENICA: I really must go now and get the eggs, but come back soon and we'll chat again 😊