

Children? Children!

Searching for clues in Augusta Raurica

Texts from and background information on the exhibition of the same name on display at the Augusta Raurica Museum from 2013 to 2017.

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1800 years ago some 15,000 people lived in Augusta Raurica, including local Celtic families and immigrants from the south, among them approximately 6,000 children and adolescents.

How did this rather large section of the population live? The exhibition follows the traces of children in Augusta Raurica and sheds light on their lives using written, pictorial and material sources from other Roman settlements.

Interviews conducted with children living today show us how fragmented our perception is. Much like today, children's lives at the time were shaped by family history, individual living circumstances and the ever-changing spirit of the time.



Fig. 1
 Tombstone from Liestal-Munzach (BL)
 for 16 year-old freed slave girl Prima and her
 1 1/2 year-old sister Araurica. The stone was
 later incorporated as part of the
 foundation of a church built on the site
 of the farmstead.

Two brothers

OLV.AN.XII
ET.FVSCINVS.AN.
XVI.FVSCI.FILI
H.S.S

Olu(s) an(norum) XII
Et Fuscinus an(norum)
XVI Fusci fili
h(ic) s(iti) s(unt)

Olus, 12 years old, and Fuscinus, 16 years old, sons of Fuscus (or Fuscus) lie buried here.

We actually know the names of these siblings: this is the only children's tombstone that has survived in Augusta Raurica.

Another tombstone which provides us with the names of children came to light in a nearby farmstead at Liestal-Munzach (BL) (Fig.1):

"Prima, freed by Caius Coteius, 16 years old, and her sister Araurica, 1 year and 6 months old, are buried here. Their protector had (the stone) erected". The former owner of the deceased girls was probably a member of the upper class in Augusta Raurica and, apart from the farmstead, owned a large house in the town.

Limestone. 1st cent. AD

Augusta Raurica, northwestern cemetery (Augst, Region 10)

Inv. no. 1947.190

H. 59.0 cm, w. 48.0 cm, d. 16.5 cm



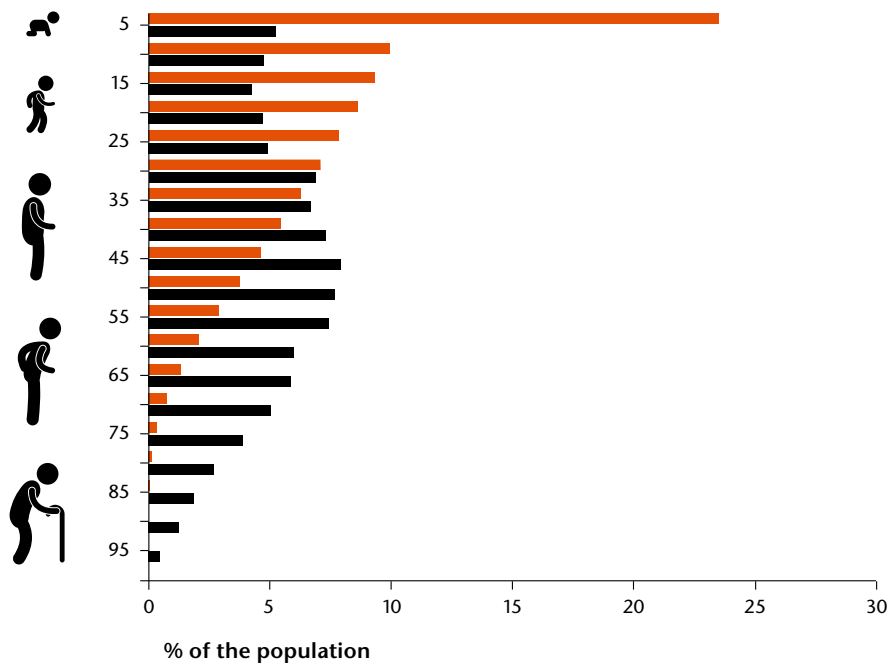
6,000 children!

Around AD 240 some 15,000 people lived in Augusta Raurica. Almost half of the population were under 17 years of age. Today, approximately 6,400 people live in the two communities of Augst and Kaiseraugst; less than 20% are under the age of 17.

Society was characterised by social inequality: besides Roman citizens, freedmen and the unfree, there were many free locals without Roman citizenship, the so-called *peregrini*, particularly during the early period. A child's life was very much governed by its family's status and financial background.

Roman citizens were free. They had all the benefits of Roman citizenship. With their integration into the Roman empire, freeborn indigenous Celts were given the legal status of *peregrini* (foreigners). While they remained free, they did not acquire Roman citizenship. This had disadvantages, since certain rights and opportunities for advancement were limited to Roman citizens only. At the beginning of the town's history, the proportion of *peregrini* was quite large, but decreased over time because citizenship could be acquired, e.g. by serving in the army. In AD 212, Emperor Caracalla granted citizenship to all free inhabitants of the empire.

The unfree, namely slaves and their children, were on the lowest rung of society. They were treated like objects and were the property of their owners, who decided whether or not they could form a relationship and have children, and whether the family could then live together for a longer period of time. Freedmen were former slaves. While they were technically free, they did not have full political rights and still had to perform certain duties for their former owners.



Roman Augusta Raurica



Augst and Kaiseraugst today

Fig. 2

Mortality rates were very high among infants and children during the Roman period. One child in every three died in its first year and only one out of every two children per family reached adulthood. The high mortality rates for infants and children meant that life expectancy in antiquity was very low at just 20 to 30 years of age – in present-day Switzerland the average life expectancy is over 80 years of age!

State support

The front of this coin shows Faustina Minor. She and her husband, the Emperor Marcus Aurelius, had at least 14 children. The reverse shows Juno Lucina, the goddess of childbirth, with three children. Coins were used for propaganda purposes, in this case to promote fertility and the continuity of the imperial family.

After a 7-year betrothal Faustina Minor, the daughter of Emperor Antoninus Pius, was married at approximately 15 years of age to the politician and future Emperor Marcus Aurelius in AD 145. Only a few of the couple's children survived them. The only surviving son, Lucius Aurelius Commodus, a twin, became his father's co-emperor at the age of 16 and sole ruler of the Roman empire at only 19 years of age.

Starting in the 1st century BC, the birth rate among Roman citizens began to fall. Subsequently, several laws were passed which penalised celibacy and rewarded families with many children. This was intended not least to ensure new blood for the army.

Emperor Augustus introduced the so-called "right of three children", which had a special appeal for women: freeborn mothers, who had given birth to three or more children, and freed women who had four or more children were no longer submitted to guardianship and were permitted, for instance, to manage their own property. If a father of three (or four) children applied for public office, he was favoured over unmarried and childless candidates.

Private foundations and various emperors offered support to poor families by giving them child allowances in the form of food and clothing and also monetary payments. These grants, however, were available only to citizens at the discretion of the donors, i.e. there was no legal entitlement.

-
- 2 Brass coin (sesterce).
Minted in Rome in AD 161–176
Augusta Raurica, Upper Town
(Augst, Insula 20)
Inv. no 1967.18
Max. diam. 34.6 mm



-
- 3 Brass coin (sesterce).
Minted in Rome in AD 161–176
Augusta Raurica, Upper Town
(Augst, Region 14)
Inv. no. 1994.013.D03565.1
Max. diam. 33.4 mm



Death leaves its mark

Children's graves are an important source of information for archaeologists. Scientific analyses carried out on skeletons can give us information about the age, body height and health of a child, and in the case of adolescents also about their sex. The type of burial reflects the customs of the region and often tells us how the parents felt about their child. Burial types varied depending on the age of the deceased but also changed over time.

In the 1st and 2nd centuries, the dead were usually cremated – provided they were above a certain age: “It is the custom of most nations not to burn the bodies of children who die before they have cut their teeth.” (Gaius Plinius Secundus Maior [Pliny the Elder], *Naturalis historia* [Natural History] VII, 72) {Translated by John Bostock and Henry Thomas Riley}. Children who had not cut their first teeth, usually infants younger than four to nine months, were thus interred, but from the 4th century AD onwards, inhumation began to be used also for older children and adults. The cemeteries of Augusta Raurica were located along the arterial roads outside of the town, because it was forbidden by law to bury the deceased in towns and cities (Law of the Twelve Tables, table X 5th century BC). The cremated remains of children, like those of adults, were buried in urns or directly in simple pits in the ground. Unburnt bodies were buried in simple pits, wooden coffins or structures made of tiles.

The grave goods from the children's graves studied in Augusta Raurica to date were not too different from those from the adult burials. The deceased were laid to rest with some of their clothes and jewellery, food, vessels, and sometimes with coins. Certain child-specific grave goods such as amulets, feeding bottles and children's toys, have been found in children's graves in other Roman settlements throughout Switzerland. Given the high mortality rate of infants and children, the number of children's graves is quite low. The fact that fragile children's bones are often not well preserved and are sometimes difficult to find, cannot fully account for this phenomenon. In many places dead children, usually new-borns and infants, were buried within the town or city. Perhaps special rules applied to them because they were not yet considered fully-fledged members of society. They were often buried in or near houses and workshops, or disposed of with household waste, as examples from Augusta Raurica have shown. According to written records, the mourning period for children differed

depending on their age group: very small babies were not to be mourned at all, while older children were mourned for one month for each year of their lives. Open grieving over the loss of a child was particularly frowned upon among upper-class men. The historian Tacitus writes about Emperor Nero grieving excessively over the loss of his not yet four month-old daughter: „The emperor, too, was as excessive in his grief as he had been in his joy.“ (Publius Cornelius Tacitus, Annales [Annals] XV, 23,3) {Translated by Alfred John Church and William Jackson Brodribb}. Nevertheless, despite the high child mortality rates, the affection many parents had for their deceased children is tangible in the special furnishings in the graves.

A well shaft filled with waste and animal carcasses also contained human skeletons including eight new-borns who had died at full term. The mortality rate, due to infectious diseases for example, was very high in the first few days of a baby's life. The bodies of these dead children were apparently "dumped" in the well shaft, perhaps by the midwife who had cared for the mother and child during childbirth.

Because the skeleton bore no clues as to the cause of death, either by violence or due to illness, this particular context cannot provide us with any evidence with regard to the possible abandonment of children or infanticide in Augusta Raurica.

Skeleton of a new-born baby, animal bones, pottery. Around AD 250.

Augusta Raurica, Upper Town, subterranean well-house (Augst, Insula 8)

From finds assemblage E04245

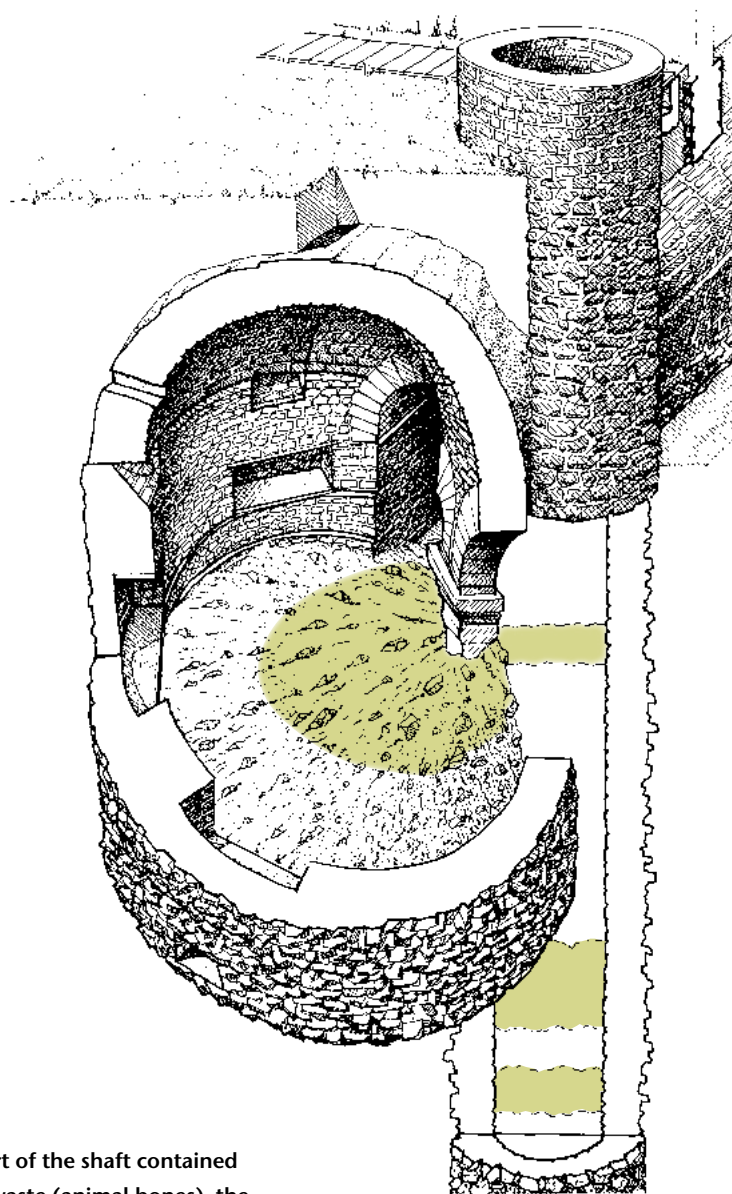


Fig. 3

The lower part of the shaft contained mainly food waste (animal bones), the human skeletons were found in the upper half of the shaft and in the well-house.

A seven to ten year-old child was cremated on a pyre together with a small casket and food offerings. Hobnails show that the child had worn shoes and probably clothes as well. The cremated remains were put in an urn and placed in the grave along with a water jug and bowls, which may have been used in a libation ritual. The child came from a wealthy family as is attested to by the rich grave goods.

The grave was analysed scientifically. The results revealed that the jug had probably contained a neutral substance (water?) or had been empty when it was placed in the grave. The food offerings consisted of pork, poultry and brown trout, pulses, grain and berries. Baked goods or fruit were also placed in the grave. Unusually, the funeral pyre had been made with oak wood rather than beech wood. Why this type of wood, which was very popular in construction, was chosen for the pyre, remains unknown.

AD 50–70

Augusta Raurica, northwestern cemetery, (Augst, Region 15)

Ceramic urn Inv. no. 1982.28300 (h. 21.6 cm, max. diam. 18.0 cm)

Jug Inv. no. 1982.27191 (h. 20.5 cm, max. diam. 15.0 cm)

Samian ware bowl Inv. no. 1973.4442 (the bowl is identical to the bowl

Inv. no. 1982.27190 currently considered lost)

Small glass bottle (fragmented) Inv. no. 1982.28320 and Inv. no. 1982.28297

And other finds, all from finds assemblage B05089



Fig. 4

The cremation burial during the excavation. The left half of the grave has already been excavated, while the right half has yet to be examined. Extract from the excavation records of 1982.

Grave containing gaming pieces

This cremation burial with an urn contained the ashes of a ten to twelve year-old child. Some of the grave goods, such as the three gaming pieces and the coin, were burnt with the body on a pyre. The bracelet bears a small wheel as a protective symbol.

The cremated remains of the child were buried in one lead and two ceramic urns together with the gaming pieces, the bracelet and the brooch. The latter were not burnt suggesting that the child had not been wearing them on the funeral pyre. The bracelet seems large for a child – perhaps the jewellery belonged to an adult relative, who had placed it with the child for its journey into the afterlife. The construction of the grave and the grave goods, which included generous offerings of meat including two piglets and some poultry, suggest that no expense had been spared for the funeral.

Around AD 90

Augusta Raurica, northwestern cemetery, (Augst, Region 15)

Ceramic urns Inv. no. 1968.5883A (h. 14.8 cm, max. diam. 14.0 cm) and Inv. no. 1968.10735 (fragmented, diam. c. 12.0 cm)

Lead urn Inv. no. 1968.5858A (h. 16.0 cm, diam. 16.0 cm)

Ceramic lid Inv. no. 1968.10734 (h. 3.9 cm, max. diam. 16.0 cm)

Small samian ware bowl Inv. no. 1968.10733 (fragmented, diam. c. 8.0 cm)

Hand-thrown cooking pot Inv. no. 1968.10736 (fragmented, measurements unknown)

Bronze bracelet with small silver wheel Inv. no. 1968.5859A (max. diam. 9.2 cm, diam. medallion 2.1 cm)

Bronze brooch Inv. no. 1968.5860 (l. 3.6 cm)

Bronze finger ring Inv. no. 1968.5861A (diam. 2.2 cm)

Bone gaming pieces Inv. no. 1968.5862 (diam. 1.8 cm), Inv. no. 1968.5863 (diam. 1.7 cm), Inv. no. 1968.5911A (diam. 1.5 cm)

Small glass bottle Inv. no. 1968.10737 (fragmented, diam. 2.2 cm) and Inv. no. 1968.10738 (fragmented, measurements unknown)

Iron nails Inv. no. 1968.10739 and Inv. no. 1968.10740

Copper coin (as). Minted in Rome in AD 81–82. Inv. no. 1968.5905 (max. diam. 27.4 mm)

Animal bone finds assemblage Z02105

Human remains Inv. no. 1968.44250



Fig. 5

The cremation burial during the excavation in 1968. The bracelet with rouletting and the brooch are visible in the ceramic urn. Three gaming pieces were found in the lead urn.

Grave containing musical instruments

The girl buried here was four or five years old at the time of her death. According to custom, she was buried in the Kaiseraugst fort cemetery in a flat grave. At that time girls were often buried with an above-average number of grave goods similar to those buried with adults. Perhaps parents wished to show their daughters, at least symbolically, as grown women.

Remnants of wood and metal fragments came to light around the head of the child. They were parts of two pairs of clappers. The pair linked by a chain were probably a type of rattle; the cylindrical containers on the ends of the sticks may have been filled with pebbles. The second pair consisted of sticks with small bowls attached, which could be struck to produce a sound. Similar instruments, pairs of cymbals, were almost always used by dancing girls and women. We assume that the two rattles were also percussion instruments used as rhythmic accompaniment to music. Other graves of girls and young women with such instruments are known from other Roman sites – as shown by the associated finds, the deceased had all been members of the upper classes, and had not been professional dancers. Therefore, one might assume that the instruments were placed in the graves to symbolise the wedding ceremony, which due to premature death would not now take place.

Around AD 350

Augusta Raurica, Castrum Rauracense, fort cemetery (Kaiseraugst, Region 22A)

Silver hair pin. Swiss National Museum Inv. no. A – 21472 (l. 5.7 cm)

Bronze bracelet. Swiss National Museum Inv. no. A – 21473 (diam. 4.6 cm)

Clapper, modern reconstruction made of wood and original bronze fittings and bowls. Swiss National Museum Inv. no. A – 21474.1

(l. 30.0 cm, square end 4.0 x 1.9 cm)

Clapper, modern reconstruction made of wood and original bronze fittings and chain. Swiss National Museum Inv. no. A – 21474.2

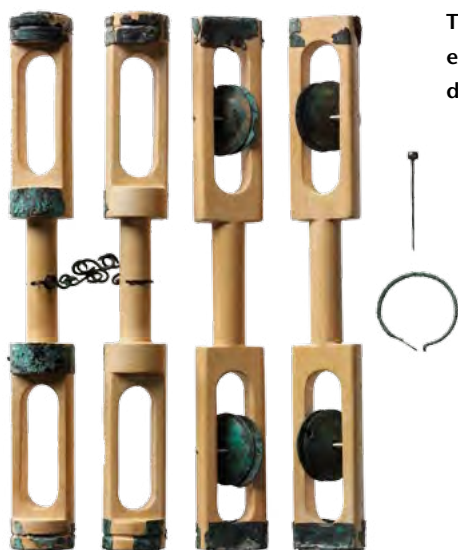
(l. 31.0 cm, round end max. diam. 3.4 cm)

On loan from the Swiss National Museum



Abb. 6

The grave as it was found. Extract from the excavation records by D. Viollier and F. Blanc dating from 1909.



Buried in an amphora

A new-born child was placed in the belly of an amphora and buried in the Kaiseraugst fort cemetery. In order to fit the body in the amphora, which had originally probably served to transport olive oil, the wall of the vessel was opened lengthwise. Amphora burials are rarely found in this region, but are known to have existed in many other parts of the Roman empire. The amphora was imported from Tunisia.

AD 300–420

Augusta Raurica, Castrum Rauracense, fort cemetery (Kaiseraugst, Region 22A)

Amphora. Swiss National Museum Inv. no. A – 86643

L. 106.0 cm, max. diam. 22.0 cm

Human remains. Swiss National Museum Inv. no. A – 86643.1

On loan from the Swiss National Museum



Infant gods

Images of Roman infant gods show idealised versions of infants: symbols of wealth and the good life, they are always well nourished, chubby-cheeked and full of life.

Depictions of erotes, young gods of love, in well-to-do Roman households show that small children were loved and cherished by Roman society.

A relief-decorated silver platter from the Kaiseraugst silver treasure, the so-called Achilles platter (on display in the next room), shows a picture story with scenes from the childhood and youth of the Greek hero Achilles. Achilles was the child of the sea goddess Thetis and a mortal father. In his youth Achilles not only learnt to read and write but as a typical Greek upper-class boy he also received tuition in hunting, sports and in music. The platter shows important milestones in the life of a child in antiquity, including his birth, his upbringing and his education, and combines them all in a unique manner.



Fig. 7

The birth of the hero Achilles.

**Detail from the so-called Achilles platter
from the Kaiseraugst silver treasure.**

9

Young Hercules

(on display in the foyer)

The cudgel on top of the boy's head is an attribute associated with the God Hercules. Even as a young boy, Hercules stood out thanks to his great courage and strength: he strangled two snakes who were trying to kill him. Hercules was therefore seen as the protector of children.

The boy is wearing a hairband around his head. The bust probably adorned a piece of furniture and later formed part of a domestic shrine.

Bronze, inlaid silver eyes. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 5)
Inv. no. 1918.5422
H. 24.0 cm



10

Wine vessel

Three erotes growing out of leafy chalices support an authepsa, a vessel used to keep mulled wine warm.

The inside of the vessel was filled with hot coals through a metal pipe, which kept the liquid in the vessel hot for several hours. The tap in the shape of a bull's head served as a spout to pour the wine.

Bronze. 1st cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17D)
Inv. no. 1974.10376
H. 37.0 cm, diam. mouth 12.5 cm



11

Part of a piece of furniture

An amor holding grapes. The back has a notch for mounting it onto a piece of furniture(?).

Bronze. 1st/2nd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 42)
Inv. no. 1972.3344
H. 6.7 cm



12

Ointment jar

Erotes in a lush garden. The vessel was used to store salves.

Bronze. Around AD 200
Augusta Raurica, Lower Town
(Kaiseraugst, Region 21)
Inv. no. 1998.003.D07633.2
H. 7.3 cm (incl. lug handles)



Decorative mount for a dressing-table(?)

Two erotes help Venus, the goddess of love in her beauty regime: one of them is holding an ointment jar, the other a mirror (broken off).

This group of statuettes was part of a hoard, which also included a metal jug and a little bronze bowl. These valuable items were probably hidden at a time of danger, and then never retrieved.

Bronze, eyes of Venus with silver plating. AD 200–250

Augusta Raurica, Upper Town
(August, Insula 18)

Inv. no. 1963.5828

Overall height 15.7 cm, Venus 13.0 cm,
Amores 6.4 cm



Fig. 8

The hoard as it was found in 1963.

The group of statuettes including the erotes can be seen at the bottom of the picture in the centre.





14

Casket mount

An amor holding a stringed instrument in his left hand and a plectrum, a playing pick, in his right, walks over to a second, reclining amor. Mount for a rectangular casket with a sliding lid for storing make-up accessories.

Comparisons with similar scenes on one hand and the bottom half of a wine container visible on the right edge on the other suggest that this was a picture from the cult of Dionysus. Perhaps the reclining erote actually represents Dionysus, the god of wine and fertility. The mount was made in Egypt or Italy.

Bone. 1st cent. AD

Augusta Raurica, Upper Town
(Augst, Insula 1)

Inv. no. 1991.051.C08776.2

L. 10.4 cm, w. 3.1 cm, d. 0.4 cm

15 **Oil lamp**

Amor holding a fish in his right hand
and a shell in his left.

Clay. 1st/2nd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 30)
Inv. no. 1960.2242
L. 7.5 cm, w. 5.5 cm



16 **Fragment of a pyxis**

An amor, a young god of love, holding a baton or a *pedum*, a hunter's stick for striking hares. Such boxes were used by wealthy women to store their cosmetics.

The ivory pyxis was carved from the tusk of an elephant. It was imported as a luxury item from the Mediterranean to Augusta Raurica.

Ivory. Probably 2nd cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17)
Inv. no. 1979.5631
H. 4.9 cm



17 **Intaglio for a finger ring**

Amor catching fish.

Carnelian. 1st/2nd cents. AD
Augusta Raurica, Upper Town
(Augst, Region 8 or Region 9)
Inv. no. 1991.071.C04139.128
Max. diam. 1.0 cm



Preserving one's good fortune

After a healthy birth, parents would live in constant fear for the life of their child, which could easily be struck down by illness or some other disaster. The causes of a child's death were often hard for a family to understand, and were often associated with the "evil eye", or with envy. Parents tried to protect their children by giving them amulets and ritual sites were visited to pray for children's wellbeing.

As we know from written sources, nurses spat three times to ward off the "evil eye" when they saw somebody watching a sleeping child.



Fig. 9

The Flühweghalde sanctuary.

View towards Augusta Raurica.

Place of pilgrimage

A 30-minute walk from Augusta Raurica, a temple stood on a hill overlooking the road to Vindonissa. Fragments of a statue show that a mother and tutelary goddess stood in the temple courtyard. Women apparently came here to plead for fertility and healthy children in return for votive offerings.

The Gallo-Roman temple and courtyard were discovered in 1933 and examined by excavating a series of test trenches. A large pit, probably a place of sacrifice, was uncovered in the courtyard directly in front of the temple. An altar probably also stood there, but no evidence of it has survived. Fragments of a life-sized mother goddess and tutelary deity came to light beside the pit. The temple courtyard was lined with roofed walkways on the inside – votive offerings and statues would have been displayed there. The sanctuary was constructed in the late 2nd century AD and used extensively for approximately 60 years.

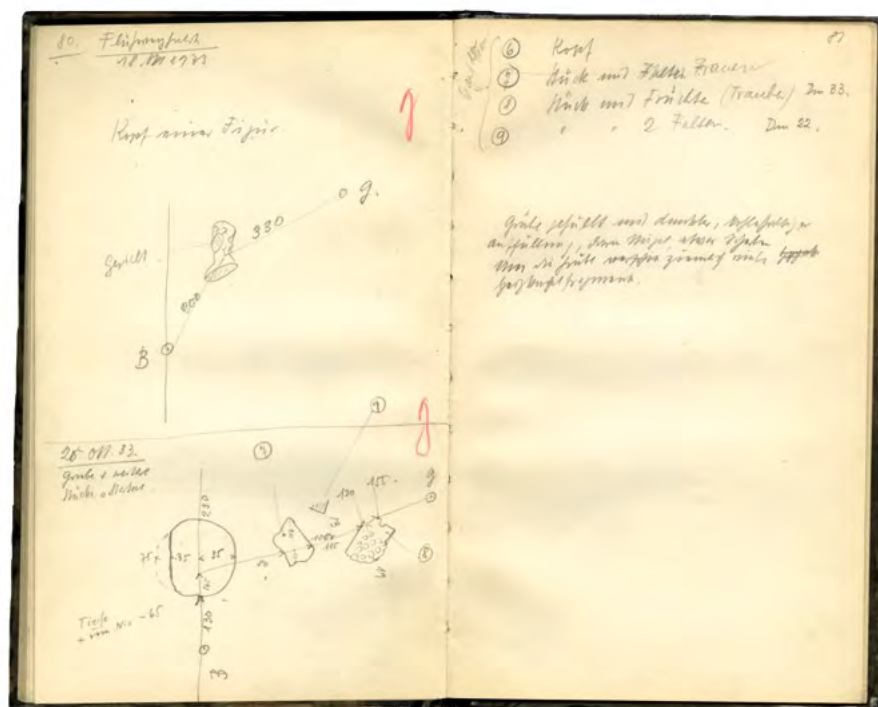
Mother and tutelary goddess

The goddess is shown wearing a mural crown and holding a cornucopia filled with fruit and a pine cone. The cornucopia is supported by five women and a child standing upright and holding sacrificial offerings. This probably depicts a small group of pilgrims.



Fig. 10a

Location drawing showing the fragments of the stone goddess as they were found in 1933. Extract from the field notes of the site director Rudolf Laur-Belart.



◀ Fig. 10b

**Reconstruction of the mother goddess
and tutelary deity from the Flühweg-
halde sanctuary.**



-
- 18 Shell limestone. AD 150–250
 Augusta Raurica, temple at Flühweg-
 halde (Augst, Region 13, D)
 Inv. nos. 1933.561-1933.564,
 1933.1029, 1933.1030
 Overall height (reconstructed,
 without plinth): c. 1.60 m

Such rings were sometimes used to hold the straps in place when swaddling new-born babies.

Votive offering?



Bronze. AD 150–250
Augusta Raurica, temple at Flühweghalde
(Augst, Region 13, D)
Inv. no. 1933.571
Diam. 3.4 cm



Fig. 11

Swaddled baby with a metal ring holding the straps in place. Arcis-sur-Aube (F).

Fragments of a feeding bottle

Votive offering?

Glass. AD 150–250

Augusta Raurica, temple at Flühweghalde (Augst, Region 13, D)

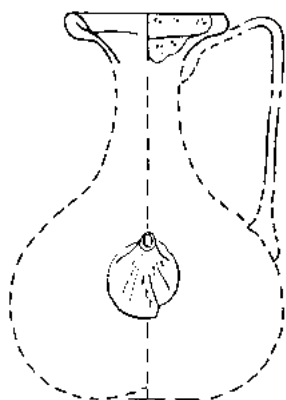
Inv. nos. 1933.147, 1933.149, 1933.152, 1933.592

H. vessel (with additions) c. 7.4 cm



Fig. 12

The glass fragments on display were parts of a feeding bottle.



Sick children

Sick children were cared for by their mothers, or in wealthy families by wet-nurses. Doctors considered their chances of survival to be rather low and were powerless in the face of childhood diseases. According to written sources, the dangerous childhood diseases included mouth ulcers, which prevented the intake of food, vomiting, insomnia, anxieties, omphalitis, diarrhoea and high fever. These symptoms were treated by using folk medicine formulas and also by religious and magical means.

While there were no specialised paediatricians at the time, written records emphasise that because of their distinct physiology, children should not receive the same treatments as adults.

Diseases spread easily due to a lack of effective drugs and because it was unknown how the diseases were spread from one person to the next. Inadequate hygiene was also a huge problem. Hygiene in a town like Augusta Raurica differed depending on the area: rich private residences and public buildings had toilets above waste water channels, while poorer people relieved themselves into chamber pots or tubs and into pits in backyards. The cause of a child's illness and its treatment also depended on the social class it belonged to.



Fig. 13

Some people had little faith in the medical profession. A rich and educated widower from Augusta Raurica had an inscription put on the tombstone (today lost) of his late wife, the Roman citizen Prisca Julia, who had died young, which accused the doctor of medical malpractice:

"Prisca Julia, ..., died at the age of 20, lies buried here. I would forevermore complain about the physician's deplorable guilt, if I did not know that even kings are carried off to Orcus' realm. I, the wife, have left the man who was also like a father to me and whom it behoves to grieve, because he has been robbed of a wife."

The bone at the back of the skull shows a porous surface caused by inflammation. This illness was fatal.

The skeleton also shows deficiencies caused by the lack of a balanced diet. The child, probably a girl, was placed in the coffin with its legs slightly bent so that it would fit in the coffin which was a little too small. Its only grave offering was a small piece of meat – a single pig's bone was found in the coffin. The skeletons in the graves nearby all stand out due to their bad health and the signs of wear and tear on their bones as a result of hard physical labour. This part of the cemetery was probably used to bury people from the lower economic classes.

Skull of a twelve to fourteen year-old child. AD 150–350

Augusta Raurica, Im Sager cemetery (Kaiseraugst, Region 14, A)

From finds assemblage D03669



Malnutrition and/or stress, caused by infection or hard work, for instance, can lead to a loss of bone cells – small holes – on the orbital roofs (*Cribra orbitalia*). The traces visible on the bone are attributable to anaemia, which can be caused by a lack of vitamin B12, which is abundant in animal protein. The deficiency may also have been caused by intestinal parasites or bowel infections.



Skull of a seven to nine year-old child. AD 300–350
 Augusta Raurica, Lower Town (Kaiseraugst, Region 17, E)
 Inv. no. 1983.15908

23 Osteomyelitis (infection of the bone marrow)

The porous layer visible on the bone is a pathological change in the bone substance. It can be caused by a bacterial infection, for instance in a new-born via the umbilical cord. The child died between AD 280 and 350 on the Kastelen, a spur which at the time was fortified with a bank and ditch enclosure. By that time, most of the quarters in Augusta Raurica had already been abandoned and the much-reduced population had retreated to the fortification on the Kastelen. Perhaps the disease, which killed the new-born shows the rather poor living conditions inside the fortification, which is also reflected in the building remains.

Femur of a new-born. Around AD 300
 Augusta Raurica, Late Roman fortification (Augst, Kastelen)
 From finds assemblage C08167



Amulets

Amulets were used to keep the “evil eye” and other adversities at bay. Children, Women and livestock wore amulets to promote growth and fertility. Soldiers used them for protection in dangerous situations. They were intended to keep those who wore them safe from evil forces. Therefore, amulets often consisted of special materials such as deer antler or amber. They made noise or were otherwise unusual, like phallic pendants. Many amulets were probably made of perishable materials: “Goats’ dung, attached to infants in a piece of cloth, prevents them from being restless, female infants in particular.” (Gaius Plinius Secundus Maior [Pliny the Elder], *Naturalis historia* [Natural History] XXVIII, 259) {Translated by John Bostock and Henry Thomas Riley}

Fig. 14

This rattle from a child’s grave in Rouen (F) has several objects which were believed to serve a protective purpose.



24–29 **Deer antler pendants**

Deer antler was used against danger and illness, not just for children. Deer shed their antlers every year in the spring and re-grow them over a short period of time. Because of this impressive physical achievement, deer were believed to be symbols of fertility, longevity and resistance to illness. Amulets made of deer antler coronets were known in pre-Roman Celtic times and perhaps symbolised that the wearer was being protected by Cernunnos, the Celtic god of growth and prosperity, who was depicted with an antler crown. The ashes from burnt deer antler were considered effective treatment for many diseases including headaches, eye diseases, toothaches, diarrhoea, jaundice, worms, dysentery and snake bites, as we know from the writings of Pliny the Elder.



Fig. 15

Deer antler coronets were worn on a string around the neck, and were perhaps also sewn onto clothes. They have also been found in children's graves. This funerary stela shows a child wearing an amulet perhaps made from a deer antler coronet.

24

Deer antler tine

AD 70–250

Augusta Raurica, Upper Town
(Augst, Region 5, F)

Inv. no. 1968.1002

L. 9.9 cm



25

Deer antler coronet

1st–3rd cents. AD

Augusta Raurica, Upper Town
(Augst, Region 2, E)

Inv. no. 1985.52251

Max. diam. 5.9 cm, d. 1.8 cm



26

Deer antler coronet

1st–3rd cents. AD

Augusta Raurica, Upper Town
(Augst, Insula 44)

Inv. no. 1968.8335

Max. diam. 6.0 cm, d. 1.1 cm



27 **Deer antler coronet**

1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Region 4, D)
Inv. no. 1966.14129
Max. diam. 7.0 cm, d. 1.6 cm



28 **Deer antler coronet**

AD 100–150
Augusta Raurica, Upper Town
(Augst, Insula 41)
Inv. no. 1971.2534
Max. diam. 6.7 cm, d. 1.2 cm



29 **Deer antler coronet with a depiction of a phallus**

AD 70–120
Augusta Raurica, Upper Town
(Augst, Region 9, D)
Inv. no. 2002.064.E07026.2
Max. diam. 7.5 cm, d. c. 2.0 cm



30–36 **Animal teeth**

The teeth of particularly powerful and dangerous animals were used to help children deal with their fears, while those of other types of animals were used against teething pains. One wonders whether the protective effect was also achieved with the “fake” tooth? (36)

„A wolf’s tooth, attached to the body, prevents infants from being startled, and acts as a preservative against the maladies attendant upon dentition;“ And: „The first teeth shed by a horse, attached as an amulet to infants, facilitate dentition, and are better still, when not allowed to touch the ground.“ (Gaius Plinius Secundus Maior [Pliny the Elder], *Naturalis historia* [Natural history] XXVIII, 257 bzw. 258) {Translated by John Bostock and Henry Thomas Riley}

30 **Lion’s tooth**

Gold setting. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1959.2588
L. 2.3 cm



31 **Lion’s tooth**

1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 44)
Inv. no. 1968.12806
L. 6.3 cm



32 **Bear’s tooth**

AD 100–150
Augusta Raurica, Upper Town
(Augst, Region 5, C)
Inv. no. 1963.12475
L. 7.2 cm



-
- 33 **Horse's tooth**
AD 150–220
Augusta Raurica, Upper Town
(Augst, Insula 50)
Inv. no. 1981.11841
L. 6.3 cm



-
- 34 **Boar's tusk**
1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 35/ Insula 36)
Inv. no. 1983.34029
L. 10.7 cm



-
- 35 **Dog's tooth**
1st/2nd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 49)
Inv. no. 1968.8743
L. 7.5 cm



-
- 36 **"Tooth" made of bone**
Undated
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1973.550
L. 7.2 cm



37–39 **Phallic pendant**

Pendants in the shape of an erect penis kept the “evil eye” at bay. The phallus was a symbol of fertility and prosperity.

“...a certain indecent object that is hung from the necks of boys, to prevent harm from coming to them, is called a *scaevola*” (Marcus Terentius Varro [Varro], *De origine linguae Latinae* [On the Latin language], VII, 97) {Translated by Roland G. Kent}

And Pliny the Elder tells us that the god Fascinus – the embodiment of the divine phallus – protects against malevolence and that this applies not only to children but also to military commanders.

-
- 37 Bronze. AD 200–250
Augusta Raurica, Upper Town
(Augst, Region 5, C)
Inv. no. 1973.295
L. 3.4 cm



-
- 38 Bronze. AD 190–360
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, C)
Inv. no. 1979.9489A
H. 3.0 cm



-
- 39 Silver. 1st–3rd cents. AD
Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)
Inv. no. 1991.02.C07564.1
L. 2.3 cm



40–42 **Lunula pendant**

The crescent moon ensured protection by the goddess Diana, the guardian of growth, both in humans and animals.

These amulets were worn by women and children. A crescent-shaped pendant came from a woman's grave in Augusta Raurica (on display in the section "childbirth": 84), another was found in the urn of a three to four year-old child from Aventicum (Avenches, VD).

-
- 40 Bronze. 3rd cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 49)
Inv. no. 1967.18583
H. 3.7 cm



-
- 41 Bronze. AD 100–200
Augusta Raurica, Upper Town
(Augst, Insula 8)
Inv. no. 1998.060.D09304.5
H. 2.3 cm



-
- 42 Silver. AD 50–120
Augusta Raurica, Upper Town
(Augst, Insula 8)
Inv. no. 1998.060.E02216.2
W. 1.6 cm



43–46 **Wheel pendant**

Wheel amulets were already being placed in the graves of Celtic women and children in pre-Roman times.

-
- 43 Bronze. AD 20–40
Augusta Raurica, Upper Town
(Augst, Insula 30)
Inv. no. 1961.11695
Diam. 2.7 cm



-
- 44 Lead (?). 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1959.4743
Diam. 2.9 cm



-
- 45 Bronze. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 31)
Inv. no. 1961.7135
Diam. 2.9 cm



-
- 46 Lead. AD 180–250
Augusta Raurica, Upper Town
(Augst, Insula 5)
Inv. no. 1980.7738
Diam. 1.5 cm



Hoard of amulets

This collection of amuletic objects found in a residential and commercial building may have been a tradesman's stock.

The beads were usually worn singly and because of their bright blue colour used as amulets to protect against the "evil eye". Originally made in Egypt, such beads were later probably also produced in Western Europe. Little bells were also used to drive off evil spirits.

Egyptian Blue beads, bronze rings and little bells. 1st–3rd cents. AD
Augusta Raurica, Upper Town (Augst, Insula 24)

Inv. no. 1939.3939 (diam. beads 1.0–1.9 cm, h. 0.8–1.7 cm and
diam. rings 2.3–2.7 cm)

Inv. nos. 1939.3929 (small bell, 3 fragments, h. c. 4.5 cm) and 1939.3930
(small bell, fragmented, h. 3.5 cm)



48–49 **Amber jewellery**

Amber was used to treat enlarged tonsils, throat infections and fever.

“It is beneficial for infants also, attached to the body in the form of an amulet” Pliny the Elder wrote. (Gaius Plinius Secundus Maior [Pliny the Elder], *Naturalis historia* [Natural History] XXXVII, 50) {Translated by John Bostock and Henry Thomas Riley}. The necklace and bracelet came from children’s graves. The child with the bracelet died at about 6 years of age. Besides amber beads, the bracelet also had glass beads with “eyes”, which were also believed to provide protection.

Amber, a precious fossil resin, was generally imported from the Baltic and was not only worn around the neck but also ground to a powder which was taken as a remedy for ear, eye and stomach problems. Today, infants wear amber necklaces to relieve teething pains.



-
- 48 Glass necklace with an amber bead.
AD 350–400
Augusta Raurica, Castrum Rauracense,
fort cemetery (Kaiseraugst, Region 22A)
Swiss National Museum Inv. no. A – 21425
Diam. 5.6 cm, diam. amber bead 1.3 cm
On loan from the Swiss National Museum



-
- 49 Glass and amber bracelet.
AD 350–400
Augusta Raurica, Castrum Rauracense,
fort cemetery (Kaiseraugst, Region 22A)
Swiss National Museum Inv. no. A – 22615
L. 10.5 cm
On loan from the Swiss National Museum



APOLLINI
MARIA * PA
TERNA * PRO
SALVTE NOBI
LIANI [*] FILI
V(otum) * S(olvit) * L(ibens) * M(erito)

To Apollo. Maria Paterna has willingly and suitably kept her pledge for the health of her son Nobilianus.

A mother dedicated this altar to Apollo, the god of healing, when her son had fully recovered from an illness. It was on display in the Grienmatt sanctuary, which was located on the western edge of Augusta Raurica, and where, besides Apollo, other important gods of healing such as Aesculapius and Hercules were also worshipped. A spa was attached to the sanctuary, where bathtubs of various sizes suggest that medicinal spa treatments were administered by medically trained priests – and with some success, as is shown by the example of Maria Paterna's son, who was cured of his illness. The size and quality of the altar indicate that the donor, a Roman citizen, was a woman of means.

Shell limestone. Around 150 AD

Augusta Raurica, Grienmatt sanctuary (Augst, Region 8A)

Inv. no. 1924.127

H. (with additions) 102.0 cm, w. 44.0 cm, d. (with additions) 39.0 cm

Mothers and fathers

The *pater familias*, the married Roman citizen, held sway over his own children and over his subordinates and their children. He managed the estate and represented the *familia* in public. His wife managed the household and brought up the children.

Often one parent died young or the marriage was divorced. Remarriage resulted in many patchwork families.

Free and unfree adults and their children all living under the same roof as a Roman family unit, a *familia*, was complex: various unions of unfree relatives could be formed under the authority of the *pater* and *mater familias*; these unions constantly changed and were disrupted by different events such as death and divorce (of the married couple) and the sale and freeing of slaves.

Little is known about the family structures among the *peregrini*, the free locals without Roman citizenship, which in the early period of Augusta Raurica made up the largest section of the population. We do know, however, that Celtic families were also organised according to patriarchal principles.



Fig. 16

"Family portrait" of a group of pilgrims made of clay. The parents in the middle at the back are surrounded by their older and younger children. All are wearing the typical Gaulish (Celtic) hooded cloaks. Votive offering from the sanctuary at Thun-Allmendingen (BE). 1st cent. AD.

Statuette of a married couple

The embrace reflects the couple's bond and intimacy. The motif is a Gallo-Roman take on the Roman motif of the married couple often found on tombstones in Italy.

Clay. AD 40–60

Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)

Inv. no. 1991.02.C09080.3

H. 12.0 cm



Marriage and cohabitation

Legally binding marriage was a privilege reserved for Roman citizens. Their children were considered legitimate and inherited the status, estate and name of their father. In cases of divorce, the children remained with the father, while the mother was given back a sum equivalent to the dowry as recorded in the marriage contract. With their owners' consent, slaves could live in partnerships and have children. Men and women from different social backgrounds could also live together, but their children were not as well positioned as the children from legally binding marriages of Roman citizens.

Legally binding marriages between *peregrini*, free locals without Roman citizenship, and Roman citizens were possible if the couple had been granted the *conubium* (the right to enter into a legal marriage). Marriages between *peregrini* came under local Celtic law, which we have no records for.

51

Married couple

The woman is depicted wearing a tunic and a wraparound coat. The man's clothing and staff show him to be a Roman army officer.

As the staff shows, the man was a centurion and thus responsible for the equipment and training of some 80 legionaries. Carved from vine wood, a centurion's *vitis* was used to punish his subordinates.

Sandstone. AD 210–250

Augusta Raurica, Lower Town
(Kaiseraugst, Region 20)

Inv. no. 1962.2079

H. 33.0 cm, w. 27.4 cm, max. d. 6.4 cm





52

Lamp with a couple

The flame-like shape above the couple's heads is a manufacturing flaw which happened when the lamp was taken out of the mould.

Ceramic. AD 50–100

Augusta Raurica, Upper Town,
women's baths

(Augst, Insula 16 or Insula 17)

Inv. no. 1937.752

L. (with additions) 9.0 cm, w. 6.5 cm,
h. 2.9 cm



53

Lamp with lovers

The man is looking at his partner who is reclining behind him on a couch.

Apart from his shoes, the man is naked, while the woman is wearing a *chiton*, a Greek undergarment. We do not know if this lamp shows a human or divine couple.

Ceramic. 1st cent. AD

Augusta Raurica, stray find

Augst/Kaiseraugst

Inv. no. 1965.444

L. 9.3 cm, w. 6.9 cm, h. 2.5 cm



55 **Head of a goddess**

**Probably of Venus, the goddess
of love and marriage.**

Limestone. 1st or 2nd cent. AD
Augusta Raurica, Theatre
(Augst, Region 2)
Inv. no 1950.138
H. 16.4 cm, w. 11.0 cm, d. 12.2 cm

Love?

Many marriages were arranged, particularly among the upper classes. Wives were often 10 to 15 years younger than their husbands. A marriage was intended to bring financial and social gain to the families of both partners. While a relationship based on partnership was the ideal, female forbearance was central to everyday married life. Marital violence is documented in several written records.

As inscriptions show, feelings of love and passion did, of course, exist as well. Lovers, albeit not necessarily married couples, were quite open about their feelings.

A tombstone found in Rome bears an inscription created by a husband describing his late – and ideal – wife: “Here lies Marcus’ [wife] Amy-mone, the best and most beautiful, busy with her wool, pious, demure, frugal, virtuous, ‘glad to stay in the home’.” (Funerary inscription from Rome, CIL [Corpus Inscriptionum Latinarum, Collection of Latin Inscriptions] VI 11602).

Men often had mistresses besides their wives, or frequented brothels. Many a wife also had a secret lover besides her husband. Some of the love messages on display here possibly attest to this.

56 Medallion with a married couple

The couple are shown holding each other’s right hand (*dextrarum iunctio*), a gesture representing “harmony”, the ideal state of marriage.

The original ring by which it was suspended, broke off, and the setting was applied at a later date.

Glass, silver setting. 4th–5th/6th cents. AD
Augusta Raurica, Castrum Rauracense
(Kaiseraugst, Region 20, C; 20, Y)
Inv. no. 2009.001.F07501.16
Diam. (without setting) 1.6 cm



57

Finger ring with initials

The fact that the ring was filed through in Roman times may perhaps symbolise the end of that particular friendship.



Silver. 1st–3rd cents. AD

Augusta Raurica, Upper Town east gate
(Augst, Region 14)

Inv. no. 1911.112

Diam. 1.9 cm

58

Brooch with inscription

AMO TE SVCVRE, "I love you, come to me". The text has an erotic connotation and is addressed to a woman. Several similar brooches are known from other sites. The texts vary, suggesting that the inscriptions were incised according to the buyer's individual wishes.

Tin or silver-plated bronze. 2nd cent. AD

Augusta Raurica, stray find

Augst/Kaiseraugst

Inv. no. 1924.546

L. 3.2 cm



AMO TE SVCVRE

59

Finger ring with amor

The inscription on the inside of the ring reads AVGVSTILLAE, “(gift for) Augustilla” or “(owned by) Augustilla”. This woman’s name contains an allusion to the name of the colony town of Augusta Raurica. Based on the amor on the intaglio the ring is believed to have been a token of love. The amor is holding a torch in his left hand symbolising burning passion, and a butterfly in his right.

Silver ring, carnelian intaglio in gold setting. AD 150–200
Augusta Raurica, Upper Town
(Augst, Insula 30)
Inv. no. 1959.4313
Diam. 2.8 cm, cameo 1.21 x 1.92 cm



AVGVSTILLAE

60

Brooch with inscription

SPEIC(VL)A SI AMAS, “If you love me, there is a glimmer of hope”. Love token.

The circular section in the centre was originally inlaid (with enamel?).

Bronze. AD 50–150
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, C)
Inv. no. 1980.15464
Diam. 2.4 cm



SPEIC(VL)A SI AMAS.



61

Fountain column with lovers

The moon goddess Selene – characterised by the crescent moon on her head – embraces the shepherd and hunter Endymion, with whom she was believed to have had 50 daughters. The perforation for the water pipe is visible to the left in front of the male figure's hand.

Limestone. AD 150–200

Augusta Raurica, Upper Town,
roadside ditch (Augst, Insula 37)

Inv. no. 1978.23876

H. 39.0 cm, preserved w. 40.0 cm,
d. 23.8 cm

DM

ET MEMORIE AE
TERNE EVSSTATE
CONIVGI DVLCI
SSIME QVI VISIT
A(NN)O(S) LXV
AMATVS
POSVIT

D(is) M(anibus)

et memori(a)e ae
tern(a)e Eusstat(a)e
coniugi dulci
ssim(a)e qui visit
a(nn)o(s) LXV
Amatus
posuit



Dedicated to the Manes and the eternal memory of Eusstata, the sweetest wife – *coniugi dulcissim(a)e* – who lived 65 years. Amatus erected (the stone).

The anchor symbol and the names Eusstata “the steadfast” and Amatus “loved (by God)” indicate that the deceased was a Christian, despite the dedication to the Manes, the spirits of the dead. The ages of the elderly couple are remarkable.

Sandstone. AD 300–350
Augusta Raurica, early fort cemetery
Castrum Rauracense
(Kaiseraugst, Region 21, A)
Inv. no. 1949.1505
H. 122.0 cm, w. 56.0 cm, d. 13.0 cm

The desire to have children

If a marriage did not produce children, the wife was usually believed to be at fault. Her status in society was lowered and not having children was grounds for divorce. Women tried to enhance their fertility by wearing amulets and praying to certain deities. Small statuettes of the goddess Venus and of breastfeeding mothers may attest to such practices. They were used as votive offerings and also displayed at domestic shrines.

The effectiveness of making sacrificial offerings in the hope of conceiving, however, was also questioned, and infertility was often attributed to biological causes, even in men:

„And the powers of gods do not withhold from any man the planting of his seed, so that sweet children may never call him father and he may live out all his days in a barren marriage. But usually men believe they do, and in their sadness, spray altars with streams of blood and cover high places with their gifts, hoping they may, with prodigious quantities of their seed, impregnate wives. In vain they wear away the majesty of gods and sacred lots. For some men who are sterile have semen which is too thick; in others, by contrast, it is thin, more watery than it should be. Thin seed cannot firmly fix itself in place – it leaves immediately, sinks back, withdraws, its attempt aborted. And then again, seed which is too thick because it spurts out in a denser form than is appropriate either does not get discharged with a thrust that goes far enough, or is less able to work its way into the right places, or, having penetrated these, mixes poorly with the female seed.“ (Titus Lucretius Carus, *De rerum natura* [On the nature of things] IV, 1233-1247) {Translated by Ian Johnston}

There were also medical remedies to ensure conception. Pliny the Elder (Gaius Plinius Secundus Maior) recommended that men eat fennel to increase their sperm production and warned them not to eat certain plants such as dill, which would reduce their ability to father a child. He also lists numerous ways of increasing a woman's fertility, including drinking cow's milk and injecting goat's bile into the womb.

63–65 **Production of statuettes in Augusta Raurica**

Statuettes of Venus and of breastfeeding mothers were widespread and were also made in Augusta Raurica. Mass-produced, they were affordable for most people.

First, negative clay moulds in two or three parts were formed usually from a solid original made e.g. of bronze. The moulds were fired to harden them and make them durable. They were used to make the different parts of the clay statuettes, which were fitted together, reworked and then fired in a kiln. The remnants of different coloured paint can sometimes be identified on clay fragments. In Augusta Raurica, however, this has not yet been the case.

63 **Mould fragment for a statuette of Venus**

Clay. AD 200–250
Augusta Raurica, Upper Town
(Augst, Insula 6)
Inv. no. 1980.10857
H. 16.4 cm



64 **Mould fragment for a chair, probably of a breastfeeding mother**

Clay. AD 100–200
Augusta Raurica, Lower Town
(Kaiseraugst, Region 20)
Inv. no. 1998.004.D07209.14
Max. w. 7.5 cm



Fragments of Venus statuettes from a kiln in Kaiseraugst

The fragments of statuettes on display were discovered in 2012 during the excavation of a craftsmen's and commercial quarter in an area called "Auf der Wacht" in Kaiseraugst. They were probably fired there.

Clay. 1st cent AD.

Augusta Raurica, Lower Town
(Kaiseraugst, Region 17 C and D)

Inv. no. 2012.001.G01300.2,

Inv. no. 2012.001.G01389.3,

Inv. no. 2012.001.G01328.1,

Inv. no. 2012.001.G01389.1,

Inv. no. 2012.001.G01389.2

H. 3.5–6.5 cm



Fig. 17 ►

A kiln where clay statuettes were made in Augusta Raurica as it was excavated.



Venus of Mercy

Venus, depicted as a mother goddess, wraps several children in her protective cloak.

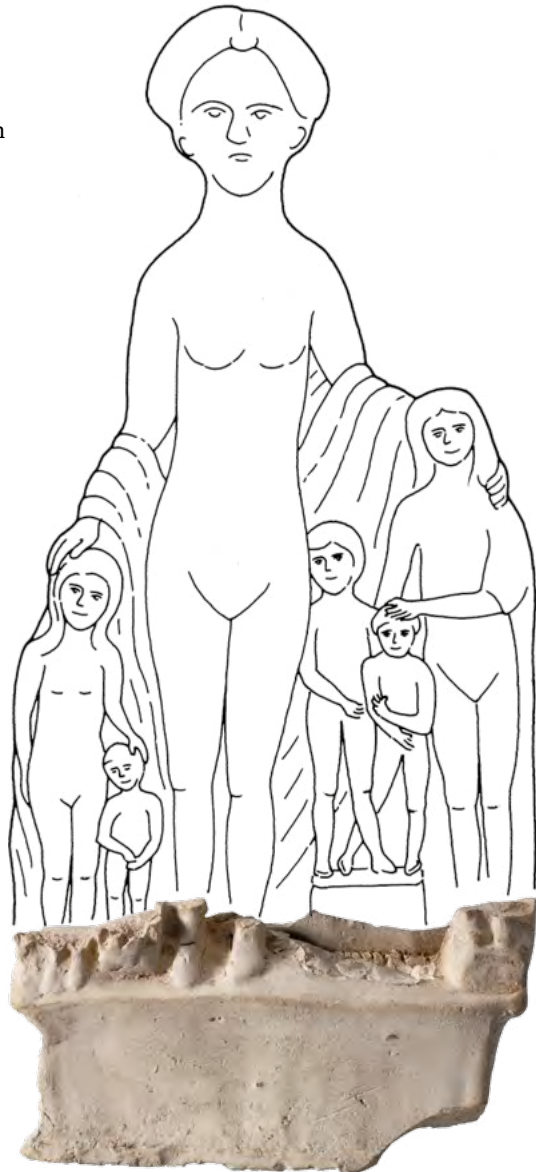
Clay. AD 100–150

Augusta Raurica, stray find

Augst/Kaiseraugst

Inv. no. 1907.1280

Preserved h. 6.0 cm,
max. width 11.5 cm, d. 4.3 cm



67–70 **Statuettes of breastfeeding mothers**

These statuettes deal with the topic of motherly care and are often found in this region: a mother seated in a wicker chair suckling one or two babies. Archaeologists debate whether such statuettes represent ideal wives, wet-nurses or mother goddesses. Like the Venus statuettes, they were mainly made in workshops in Central France, in the region between Autun and Clermont-Ferrand.



67 Clay. AD 220–250
Augusta Raurica, Upper Town tavern
(Augst, Insula 5/9)
Inv. no. 1965.5230
H. 11.8 cm, max. w. 5.0 cm, d. 4.5 cm

68 Clay. 2nd cent. AD
Augusta Raurica, Upper Town
Kastelen (Augst, Insula 1)
Inv. no. 1992.051.D00688.2
H. 10.0 cm

69 Clay. 2nd/3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Region 2, E)
Inv. no. 1985.48249
H. 3.8 cm

70 Clay. AD 100–180
Augusta Raurica, Upper Town
(Augst, Insula 8)
Inv. no. 1997.060.D08682.59
H. 7.5 cm



71–75 **Statuettes of Venus**

A large variety of clay statuettes of Venus, the goddess of love and marriage, were produced. Over time, the goddess also took on a maternal role, which is clearly borne out by the so-called Venus of Mercy.



-
- 71 Clay. AD 170–210
Augusta Raurica, Upper Town
(Augst, Insula 5 and Region 2, E)
Inv. no. 1985.38387
H. 8.3 cm



72 Clay. AD 20–100
Augusta Raurica, Upper Town
(Augst, Insula 43)
Inv. no. 1968.2678
H. 11.3 cm

73 Clay. AD 40–150
Augusta Raurica, im Sager
cemetery (Kaiseraugst, Region 14, H)
Inv. no. 1991.002.C09080.4
H. 11.5 cm

74 Clay. AD 20–60
Augusta Raurica, northwestern
cemetery (Augst, Region 15)
Inv. no. 1968.5866
H. 15.7 cm

75 Clay. AD 150–200
Augusta Raurica, im Sager cemetery
(Kaiseraugst, Region 14, H)
Inv. no. 1991.002.C07925.1
H. 14.5 cm

Conception

Sexual relations within marriage served as a means to conceive legitimate offspring. These ensured the continuity of the man's family name and estate. Parents also hoped that their children would support them in their old age and provide them with a funeral befitting their status. Roman literary works discuss both the best time and the most suitable kind of sexual intercourse in order to conceive a child. Sexual passions were pursued outside of marriage. Adultery by men was socially acceptable, while women on the other hand were punished. Some Roman everyday items bore erotic depictions. They were not concealed and could be seen by everyone.



76 **Wind chimes** (*oscillum*)

Wind chimes, including some with erotic depictions, were hung up in the colonnades of rich residential buildings.

Clay. Around AD 260

Augusta Raurica, Upper Town (Augst, Insula 31)

Inv. no. 1963.6060

Diam. 14.0 cm

In order to conceive a child, at least some degree of desire was required. A sense of physical wellbeing was important: “Thus intercourse shall be practised neither when the body is in want, nor, on the other hand, when it is heavy as it is in indigestion and drunkenness.” (Soranos of Ephesus, *Gynaecia* [Gynecology] I, 38) {Translated by Owsei Temkin}. And: “For people generally believe that wives conceive more easily if they have sex like wild animals, following the style of quadrupeds, for that way, with chests down and sex organs raised, appropriate parts can take in seed.” (Titus Lucretius Carus [Lukretius], *De rerum natura* [On the nature of things] IV) {Translated by Ian Johnston}. Sometimes people tried to manipulate the sex of the child: “If a woman about the time of conception eats roasted veal with the plant *aristolochia* [European Birthwort, *aristolochia clematidis*], she will bring forth a male child, we are assured.” (Gaius Plinius Secundus Maior [Pliny the Elder],

77–79 Oil lamps

Lamps with erotic depictions were ubiquitous. They were made to suit a client’s taste and, at times, were simply considered quite fashionable.

-
- 77 Clay. AD 40–120
 Augusta Raurica, Upper Town
 (Augst, Insula 50)
 Inv. no. 1981.15324
 L. 5.8 cm, w. 6.3 cm



-
- 78 Clay. AD 20–60
 Augusta Raurica, Upper Town
 (Augst, Insula 31)
 Inv. no. 1960.8762
 L. 6.0 cm, w. 6.0 cm



Naturalis historia [Natural history] XXVIII, 254) {Translated by John Bostock and Henry Thomas Riley}

The female cycle had not yet been understood completely and the crucial importance of ovulation in conception was still unknown. Ancient physicians believed menstruation was an unhealthy blood stagnation in the female body and erroneously identified the days just after the monthly period as the best time for conception.

If pregnancy was not desired, there were tried and tested means of contraception and abortion; according to modern studies, the latter were about 90% effective. If administered against the wishes of the *pater familias*, abortion was prohibited during the Imperial period, because it deprived him of a lawful heir.

-
- 79 Clay. AD 70–120
Augusta Raurica, Upper Town
(Augst, Region 5)
Inv. no. 1967.15279
L. 8.0 cm, w. 6.5 cm. h. 2.5 cm



-
- 80 **Beaker fragment**

This pottery beaker had an applied medallion and was imported from the Rhône region.
Pottery. 2nd to 3rd cents. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 16, C)
Inv. no. 1966.16049
H. 7.0 cm, w. 8.0 cm



Neonatal period

The transition from the womb to the outside world is a dangerous time for a child. This was probably the reason why the earliest stages of a child's life were characterised by various rites which served to gradually welcome the child into the family and society in general. At the same time the new-born child was seen as imperfect and had to be shaped into a proper human being using suitable measures such as swaddling.

“Introduced thus to the light, man has fetters and swathings instantly put upon all his limbs, a thing that falls to the lot of none of the brutes even that are born among us. Born to such singular good fortune, there lies the animal, which is destined to command all the others, lies, fast bound hand and foot, and weeping aloud!” (Gaius Plinius Secundus [Pliny the Elder], *Naturalis historia* [Natural History] VII, 3) {Translated by John Bostock and Henry Thomas Riley}

Childbirth

Children were born at home. A midwife or a relative would have assisted the mother during birth. Difficult pregnancies and childbirths often resulted in both mother and child dying. Medics had very little help to offer. Goddesses of childbirth were invoked before, during and after childbirth. Many women wore amulets to protect themselves from bad luck. The “evil eye” was blamed for babies dying, miscarriages and for women dying in childbirth.

Mortality rates of women of child-bearing age are known to have been high. Certain interventions during childbirth were, however, apparently successful at times. Attempts were made, for instance, to turn babies that were in unusual positions such as the breech position in the womb. Soranus of Ephesus, a Greek physician working in Rome around AD 100, wrote about this in his work on gynaecology: “One should do everything gently and without bruising, and should continually anoint the parts with oil, so that the parturient remains free from sympathetic trouble and the infant healthy; for we see many alive who have thus been born with difficulty.” (Soranus of Ephesus, *Gynaecia* [Gynaecology] IV, 8) {Translated by Owsei Temkin}

While Caesarean sections were not yet carried out, embryotomies were. These entailed dismembering in the womb a child that could not be delivered naturally and removing the parts through the birth canal. This sometimes saved the mother’s life.



Fig. 18

An expectant mother sitting on a birthing chair. The midwife is sitting in front of her and is monitoring the birth. She checks the progress of the birth by hand while averting her gaze from the woman's genitalia so that she will not withhold her contractions out of embarrassment.

Ceramic relief on the tomb of the midwife Scribonia Attica. Ostia (I).
2nd cent. AD

A well-to-do citizen's wife from Augusta Raurica wearing a necklace with pendants. Similar images of influential citizens were carried in processions by corporations (societies) to show their gratitude.

Bronze garment and hair, silver-plated neck and face, gilt lips and eyebrows.

With modern additions. 3rd cent. AD.

Augusta Raurica, Upper Town (August, Insula 30)

Inv. no. 1960.9498

H. 24.5 cm



Protection for mothers

Many women wore amulets to ward off evil. Their shapes (crescent moon, Hercules' cudgel) and their materials (gold, amber) were meant to have special powers. The women were sometimes buried with their jewellery and other grave goods.

The effectiveness of the amulets was even disputed at the time. Around AD 100, the physician Soranus wrote:

"Some people say that some things are effective by antipathy, such as the magnet and the Assian stone and hare's rennet and certain other amulets to which we on our own part pay no attention. Yet one should not forbid their use; for even if the amulet has no direct effect, still through hope it will possibly make the patient more cheerful." (Soranus of Ephesus, *Gynaecia* [*Gynaecology*] III, 42) {Translated by Owsei Temkin}

82

Grave with finger ring

The grave made of sandstone slabs and containing precious female grave goods was discovered in 1879 on the ancient road to Aventicum in Augusta Raurica. „When the large cover slab was lifted, we found a completely preserved skull with a perfect set of teeth.“ Because of the mention of the perfect teeth, this note made by F. Petermann who kept the excavation records suggests that the deceased had been a young woman or girl.



The finger ring depicts Fortuna, the goddess of fortune, in a temple. She is holding a cornucopia, a fertility symbol, and a helm, a symbol of her guiding force.

The links of the bracelet consist of sheet gold; gold was said to have powers of protection.



The silver container, decorated with stylised plants and *thyrsi*, staffs used by the followers of the God Dionysus, was used to store salves or make-up.



The glass bottle was probably used to hold perfume.

According to the excavation records, the grave also contained two coins, since lost, of Faustina, the wife of Emperor Antoninus Pius or the wife of Emperor Marcus Aurelius, and two additional glass phials.

3rd–4th cents. AD

Augusta Raurica, flagstone grave, Feldhof (Augst, Region 11, A)

Iron finger ring, carnelian intaglio.

Inv. no. 1969.15052 (cameo 1.51 x 1.19 cm)

Bracelet made of sheet gold links.

Inv. no. 1969.15053 (l. 9.3 cm)

Silver pyxis. Inv. no. 1969.15054

(h. 4.4 cm, diam. 3.6 cm)

Glass bottle. Inv. no. 1969.15051

(h. 17.6 cm)



A woman of child-bearing age – according to the anthropologist's report she was between 22 and 40 when she died – was buried with all her jewellery in a wooden coffin. The amber beads on her necklace were precious and were considered to have powers of protection and healing.

AD 300–360

Augusta Raurica, Stalden cemetery (Kaiseraugst, Region 21, A)

Amber, glass and bronze necklace. Inv. no. 1946.232 (diam. bronze ring 1.8 cm, diam. large amber bead 1.3 cm)

Bronze arm ring. Inv. no. 1946.231 (max. diam. 6.5 cm)



Grave with lunula pendant

This woman who was of an unknown age when she died, was buried with her jewellery in a flat grave. The necklace with a crescent moon and the earrings in the shape of stylised Hercules cudgels were supposed to protect her. We do not know if the coin with a Christian symbol was also hoped to have powers of protection.

AD 340–360

Augusta Raurica, northwestern cemetery (Augst, Region 10)

Silver pendant in the shape of a crescent moon on a glass necklace. Inv. no. 1970.18 (h. crescent 1.6 cm)

Silver earrings in the shape of stylised Hercules cudgels. Inv. no. 1970.17 (h. 3.5 cm)

Bronze coin of Emperor Constans, minted in Aquileia in AD 340–341. Reverse showing a Christogram. Inv. no. 1970.19 (max. diam. 17.4 mm)



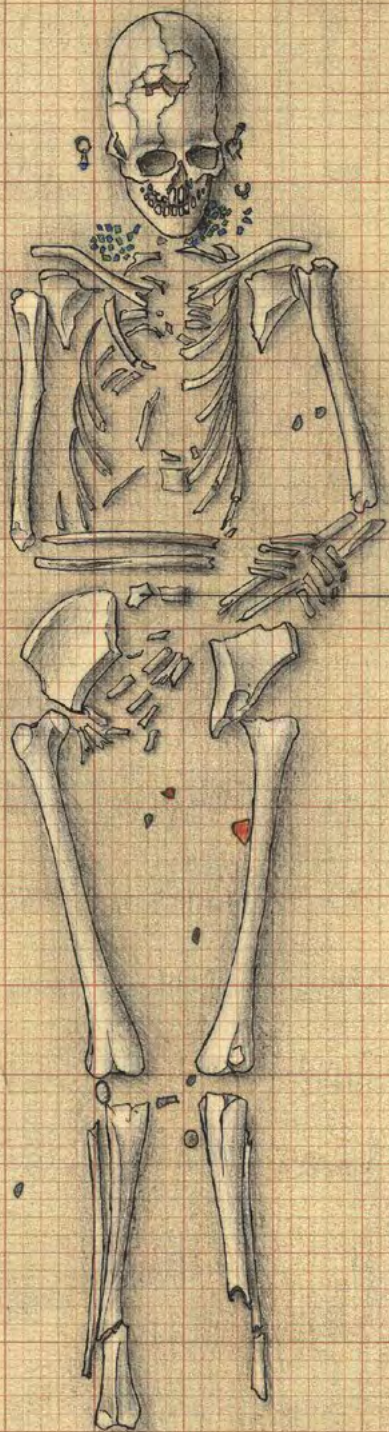


Fig. 19

This extract from the excavation records shows the positions in which the earrings and necklace were found in the grave with lunula pendant.

268.88

Z-Nr. 7

The first hours

The midwife would announce the sex of the child. She would assess the baby's health and declare it viable or not. She would then clamp and cut the umbilical cord.

The head of the family, the *pater familias*, would decide whether the child was to be reared. The first bath signified that the baby had been accepted into the family.

It was the midwife's responsibility to ascertain whether a new-born was able to cry forcefully, whether its body was perfectly formed and whether its ears, nose, throat, urethra and anus were open. "... by conditions contrary to those mentioned, the infant not worth rearing is recognised" according to the physician Soranus (Soranus of Ephesus, *Gynaecia* [gynaecology] II, 5 {Translated by Owsei Temkin})

During a baby's first bath, which was also given by the midwife, it was sprinkled with salt and bathed in lukewarm water. This was done to remove the vernix from the skin of the new-born and to complete the physical separation from the mother.

Roman medics considered *colostrum* (the first milk) to be harmful and recommended that new-born babies were just given some warm honey water for the first two to three days before they were breastfed. This delay could actually be fatal for the child.



New-born babies were massaged with oil and firmly swaddled with cloth and straps during the first few weeks of their lives. This was done to shape the body of the new-born and align its limbs.

Written records contain detailed descriptions of the swaddling technique: first, each body part was wrapped separately in clean strips of cloth with soft edges so as to prevent pressure marks. The entire body was then wrapped in a large cloth and "bound" with another strip and sometimes with a metal ring. Girls were only lightly wrapped in the region of the pelvis, and the testicles of boys were protected with woollen pads.

Only the large outer cloth was removed to clean the nappy area. Approximately 40 to 60 days later the child was carefully unwrapped.

Clay. Late 2nd cent. AD.
Augusta Raurica, east gate
(Augst, Region 14)
Inv. no. 1966.152A
H. 10.5 cm, w. 4.8 cm, d. 3.5 cm



◀ Fig. 20

A midwife bathing a new-born baby.
Another woman is tending to the mother
who is weak from giving birth.
Section of depictions on a sarcophagus.
Rome. Around AD 100.

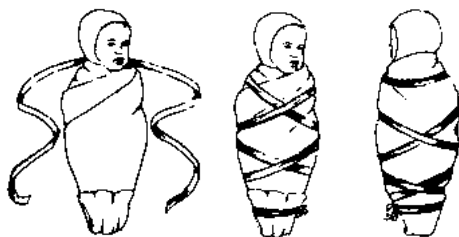


Fig. 21

The final steps in the swaddling process.

86–92 **Statuettes of infants**

Smiling is a natural manifestation of life in a healthy baby. Statuettes of smiling infants may have been dedicated to fulfil a vow or in support of one's plea for a healthy birth or to be blessed with children. As grave goods, they can symbolise the deceased child. The fragments of statuettes on display were all found in the area of the town. Perhaps they were originally parts of domestic shrines.



86 Clay. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Region 5, C)
Inv. no. 1968.1113
H. (with additions) 13.5 cm, w. 7.0 cm,
d. (with additions) 4.5 cm



87 Clay. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 49)
Inv. no. 1967.18847
H. (with additions) 13.5 cm, w. (with
additions) 7.0 cm, d. 4.5 cm



-
- 88 Clay. AD 100–200
Augusta Raurica, Upper Town
(Augst, Insula 50)
Inv. no. 1969.9314
H. 6.5 cm



-
- 89 Clay. AD 90–250
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1959.11040
H. 8.5 cm



-
- 90 Clay. AD 100–200
Augusta Raurica, Upper Town
(Augst, Insula 5)
Inv. no. 1966.3486
H. 4.0 cm



-
- 91 Clay. AD 200–320
Augusta Raurica, Lower Town
(Kaiseraugst, Region 20, Y)
Inv. no. 1998.004.D07490.9
H. 3.5 cm

-
- 92 Clay. AD 100–200
Augusta Raurica, Upper Town
(Augst, Insula 6)
Inv. no. 1980.1699
H. 4.5 cm

Dead infants

In contrast to older children and adults who had to be buried outside of the residential areas, graves of premature and new-born babies are often found in or near the dwellings.

This new-born was buried within a building complex. The body was placed on a tile and covered with another tile.

According to the anthropologist's report, small ducts of decomposed bone in the skull suggest that the child had died of meningitis.

44 other infants that had died at full term were buried throughout the town, usually in plain flat graves. The youngest of these was a foetus which had died at 33 weeks.

Fig. 22

The grave (93) during the excavation (1973)



Burials of new-born babies in a settlement area are also known from Tasgetium (Eschenz TG), where wetland preservation conditions have ensured that organic finds were excellently preserved. One of the children that had died during or shortly after birth had been wrapped in blankets and then buried on its stomach in a coffin made of fir wood shingles. A small bunch of flowers had been placed in the coffin.

Various reasons may have led to such special burials; the parents may have wished to keep their dead new-borns close to them in their houses, they may have wished to avoid the expense of a funeral in the cemetery, or the new-borns had not yet gained their proper place in society.

-
- 93 Skeleton, tiles (these tiles are the same as the original tiles, which were disposed of during the excavation). Roman.
Augusta Raurica, Lower Town (Kaiseraugst, Region 19, A and 19, C)
Finds assemblage A04582

Abandoned children

“We destroy monstrous births, and we also drown our children if they are born weakly or unnaturally formed; to separate what is useless from what is sound is an act, not of anger, but of reason.” (Lucius Annaeus Seneca, *De ira* [On anger] 1, 15.2) {Translated by Aubrey Stewart}

According to Roman law new-born babies could be abandoned and children with deformities could be killed. The decision was made by the head of the family, the *pater familias*. Reasons for abandoning a child included being born out of wedlock or if a family were in financial difficulties. We do not know if children were abandoned or killed in Augusta Raurica.

The subterranean well-house where, besides domestic waste, eight new-born babies were also deposited, provides no answers to this question, since their cause of death could not be determined. At least in neighbouring Germania, large families appear to have been popular and infanticide frowned upon, as we know from written sources. “To limit the number of their children or to destroy any of their subsequent offspring is accounted infamous, and good habits are here more effectual than good laws elsewhere”, writes Tacitus, a Roman historian, around AD 98, thus criticising such practices in Rome. (Publius Cornelius Tacitus, *Germania* 19) {Translated by Alfred John Church and William Jackson Brodribb}



94–96 **Romulus and Remus**

According to legend the twins Romulus and Remus were abandoned on the River Tiber. They survived thanks to being discovered by a she-wolf who reared them as her own. They later went on to found the city of Rome. This founding legend was widely known throughout the empire. The suckling she-wolf acted as a symbol for the power of the *imperium*.

This fitting came from the belt of a soldier stationed in the early military camp. Above the she-wolf, two animals, probably a boar and a bear, are shown fighting each other. They likely symbolised the enemies of the Roman army, the Celts and the Germani.

The coins on display were small change and probably known even to poor people. The obverse shows the Goddess Roma, the reverse depicts the she-wolf with the twins Romulus and Remus.

-
- 94 Bronze. AD 35–50
 Augusta Raurica, Lower Town (Kaiseraugst, Region 17, C)
 Inv. no. 1974.8453A
 L. 5.7 cm, h. 3.8 cm

-
- 95 Bronze. AD 330–337
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, D)
Inv. no. 2006.004.F02404.1
Max. diam. 16.6 mm



-
- 96 Bronze. AD 330–337
Castrum Rauracense
(Kaiseraugst, Region 20, C)
Inv. no. 2009.001.F08270.1
Max. diam. 18.6 mm



Naming a child

Roman girls were named on the 8th day of their lives, boys on the 9th. The reason for this had already been forgotten in Roman times. It is around this time that a child's cord stump falls off and the critical first few days of a baby's life have passed.

On the day a child was named, called *dies lustricus*, it was accepted into society. A person's name showed the social class to which they belonged.

Children of Roman citizens had a *tria nomina*, a name consisting of a first name (*praenomen*), the father's family name (*nomen*) and a surname (*cognomen*). Many people in Augusta Raurica did not have Roman, but rather Celtic names. The children of the *peregrini*, locals without Roman citizenship, had a personal name, and often added their father's name. Slave children were named by their owners.

Children perhaps also received presents and amulets on their day of naming. Harpocrates, the protector of children, is wearing a *bulla*, a locket containing amulets, reserved for freeborn boys only.

The boy's identity can be deduced from parallel finds: his right hand, originally with an outstretched index finger, was held up to his mouth, a gesture typical of Harpocrates, the son of Isis and Osiris. From the 1st century AD onwards, some of the Egyptian gods and goddesses also became popular in Italy and areas further north. It is possible that the little figurine was originally worn on a ring as an amulet.



97

Bronze. 1st cent. AD
 Augusta Raurica, Lower Town
 (Kaiseraugst, Region 17, C)
 Inv. no. 1987.003.C03258.1
 H. 7.0 cm

Family pedigree

D(is) M(anibus)
 ADIANTONI TOVT+IO
 ET MARVLIN(ae) MARV
 [LI F(iliae)] CONIVGI ADLED
 [VS ET] ADNAMTVS
 [FILI EO]RVM P(onendum) C(uraverunt)

To the Manes. For Adianto, son of Toutos, and for Marulina, daughter of Marulus, his wife, Adledus and Adnamtus, their sons, have had (this tombstone) erected.

The inscription shows the Celtic ancestry of this family. The sons erected the stone for their deceased parents and also mention their grandfathers on it.

The upper part of the stela originally showed two small gabled houses with portraits of the deceased. Because the stone is so badly weathered, they are only vaguely perceptible. The funerary stela had been found before 1616 and built into the wall of a residential building at Nadelberg in Basel.



Children in everyday life

The first steps, the first words, the first play: none of these leave any traces in the ground and they are rarely mentioned in written records. The everyday lives of children in the past are thus not very well known today.

Did they have their own rooms? Did wealthy families have their children cared for by staff, as we know from Rome? How did children deal with the early death of a sibling, which was quite a frequent occurrence at the time? These questions, along with many more, must remain unanswered.

Children's everyday lives are rarely mentioned in written records; when they are, it is usually the lives of well-to-do families in Rome and its surroundings that are described.

Nutrition

Babies were breastfed, ideally by the mother. Wet-nurses were used in well-to-do families. The written records hotly debate the handing over of a mother's duties to a stranger. Perhaps infants were also fed using bottles. The weaning time was different depending on the region. Children in the Province of Britannia – in what is today Great Britain – appear to have been breastfed for longer than in Rome. Older children were fed porridge.

At times breastfeeding was seen as a tedious task, which also had a detrimental effect on the mother's beauty. It was therefore the custom for wealthy Roman families to have their children breastfed by wet-nurses. Moralists, however, condemned this practice. The Roman politician and historian Tacitus, for instance, criticised the Roman custom and cited Germanian children as an example: "Every mother suckles her own offspring, and never entrusts it to servants or nurses." (Publius Cornelius Tacitus, *Germania* 20). {Translated by Alfred John Church and William Jackson Brodribb}

The analysis of the nitrogen isotope ratios ($^{14}\text{N}/^{15}\text{N}$) in skeletal remains can provide clues as to when children were weaned and started on solids such as porridge.

99–100 **Breastfeeding mothers**

Children were breastfed as often as needed. If a woman had little milk, medics recommended that she avoid certain types of food (e.g. food that caused bloating), while popular medicine recommended the consumption of animal udders. Wearing specific amulets, for instance those made of chalcedony, a white chalky mineral, and visiting particular places of pilgrimage were also considered to be beneficial.

-
- 99 **A mother or a wet-nurse breastfeeding an infant.**
Clay. Late 2nd cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, E)
Inv. no. 1984.22964
H. 10.8 cm, w. 4.9 cm, d. 4.3 cm



-
- 100 **A mother breastfeeding twins or perhaps a wet-nurse feeding her own and someone else's child.**
Clay. AD 100–150
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1907.1288
H. 4.5 cm



101–104 **Feeding bottles**

Bottles with small spouts may have been used as feeding bottles for children. The ceramic bottles have also been interpreted as vessels for expressing breast milk. The mother would have pressed the larger opening against her breast and then sucked on the small spout. This created a vacuum which made it possible to express small amounts of breast milk.



-
- 101 Pottery. Not dated.
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1949.5152
H. 7.0 cm, max. diam 7.5 cm



-
- 102 Pottery. AD 50–100
Augusta Raurica, Lower Town
(Kaiseraugst, Region 21)
Inv. no. 1998.003.D07625.14
H. 6.0 cm, max. diam. 8.0 cm



-
- 103 Glass. 170–230 AD
Augusta Raurica, Upper Town
(Augst, Region 5, B)
Inv. no. 1966.10917
H. 6.0 cm, max. diam. 5.8 cm



-
- 104 Glass. 2nd cent. to early 5th cent.
AD. Augusta Raurica, probably
northwestern cemetery
(Augst, Region 10)
Inv. no. 1913.48
H. 11.5 cm, max. diam. 7.6 cm



pork



mutton/goat



chicken



beef



Animal bones and plant remains from a cremation burial can be analysed, thus allowing us to identify foodstuffs. This grave contained a man, a pregnant woman with her foetus and a child all buried together. The archaeobotanical analyses identified lentils, wheat and fruit, baked goods or porridge, and meat including beef, pork, and either mutton or goat, in this grave. Bowls and plates of food were placed on the pyre and incinerated with the deceased.

Remnants of food, AD 70–110

Augusta Raurica, northwestern cemetery (Augusta Raurica, Region 15, A)

Finds assemblages E06630-E06632, E06637, E07169



Lentils



Porridge remnants?

Playing

Of course children in Augusta Raurica also played games! Many of their games and toys, however, have not survived. Games of tag, hide and seek and dressing up do not leave behind any traces. Wooden and textile toys have long since decayed in Augusta Raurica. Improved toys such as stones and snail shells are found on excavations, but rarely associated with children playing. However, we have gleaned some information from depictions and written records from other Roman settlements.

They show lively and entertaining scenes of children playing: Children giving each other piggyback rides, rolling hoops, playing with nuts, sitting in carts drawn by small animals such as geese or a goat and sometimes getting into rows with each other during play.

Fig. 23

Roman children also played hide and seek.

Detail from a fresco in Herculaneum (I). 1st cent. AD.





Fig. 24

Boys roll nuts on a board and girls play ball against a wall. Detail from a relief. 2nd cent. AD

Children were considered to have a right to play, at least in theory, and certain games were seen as typical children's games: "To ride a stick, to build a paper house, play odd and even, harness mouse and mouse, if a grown man professed to find delight in things like these, you'd call him mad outright" as the poet Horace stated in the 1st century BC (Quintus Horatius Flaccus, Satire II, 3, 247). {Translated by John Conington} Younger children probably all played. How much time older children had for playing games depended on their parents' social standing and financial situation.

106–112 **Miniature vessels**

Small vessels were used by children mimicking adults. Adults, on the other hand, used them for cosmetics or sacrificial offerings.



106 Pottery. AD 30–130
Augusta Raurica, Upper Town
(Augst, Insula 35)
Inv. no. 1983.39645
H. 2.9 cm



107 Pottery. AD 25–50
Augusta Raurica, Upper Town
(Augst, Insula 28)
Inv. no. 1965.2216
H. 2.5 cm



108 Pottery. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 29)
Inv. no. 1979.15477
H. 3.0 cm



109 Pottery. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 25)
Inv. 1956.499
H. 5.8 cm



-
- 110 Pottery. AD 70–200
Augusta Raurica, Upper Town
(Augst, Insula 18)
Inv. no. 1963.274
H. 3.0 cm



-
- 111 Pottery. Not dated.
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1906.409
H. 5.8 cm



-
- 112 Pottery. 1st–3rd cents. AD
Augusta Raurica, Upper Town
Inv. no. 1971.1253
H. 5.8 cm

Children played with real animals such as dogs and birds and sometimes received them as presents. Clay animals may have been used as toys. They were often also placed as offerings in graves. Certain species were associated with religious beliefs. The animal statuettes on display were found within the town and in graves. We know from other Roman settlements that animal statuettes were often placed in children's graves, and sometimes in the graves of adults too. Scientists are still debating the possible purposes of these statuettes.

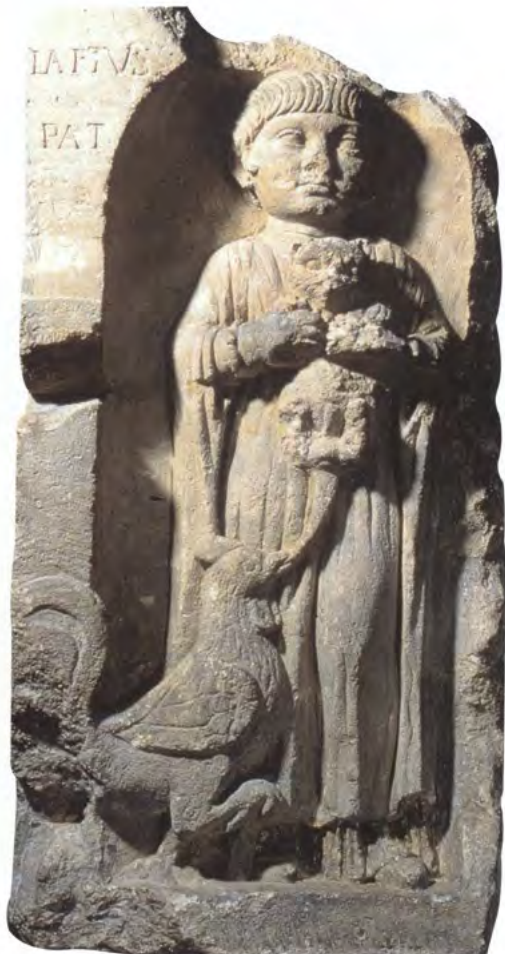


Fig. 25

This girl is depicted with her cat and a cock. Tombstone from Bordeaux (F).



Fig. 26

The clay dog No. 119 was placed in the urn with the cremated remains. Augst, Im Sager cemetery.

113

Pigeon

Clay. 1st –3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 6)
Inv. no. 1980.3579
H. 8.0 cm, w. 7.5 cm, d. 4.0 cm



114

Chicken

Clay. 1st cent. AD
Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)
Inv. no. 1991.002.C07686.2
H. 6.8 cm, w. 7.5 cm, d. 3.5 cm



115

Cock

Clay. AD 50–150

Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)

Inv. no. 1991.002.C07864.1

H. 6.8 cm, w. 5.0 cm, d. 3.7 cm



116

Chicken or pigeon

Clay. 1st cent. AD

Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)

Inv. no. 1991.002.C07719.2

H. 6.0 cm, w. 5.5 cm, d. 4.0 cm



117

Doe

Clay. AD 30–150

Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)

Inv. no. 1991.002.C07963.4

H. 7.0 cm, w. 6.5 cm, d. 3.5 cm



118

Horse's head

Clay. From AD 150
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1973.547
H. 4.4 cm, w. 3.7 cm



119

Dog

Clay. AD 30–70
Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)
Inv. no. 1991.002.C09494.2
H. 8.0 cm, w. 3.5 cm, d. 4.3 cm



120

Dog

Clay. 1st cent. AD
Augusta Raurica, Im Sager cemetery
(Kaiseraugst, Region 14, H)
Inv. no. 1991.002.C07567.2
H. 7.5 cm, w. 3.3 cm, d. c. 5.0 cm



121

Boar

Clay. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 30)
Inv. no. 1962.2831
L. 12.0 cm



Gaming pieces were used to play various board games, by both children and adults.

Many “game-boards” have been found, sometimes carved into the steps of public buildings. The instructions for some of these games have even survived. Ovid, for instance, seems to be giving instructions for a game similar to our nine men’s morris: “a smaller board presents three stones each on either side where the winner will have made his line up together.” (Publius Ovidius Naso, *Ars amatoria* [The art of love] III, 365). {Translated by A.S. Kline} Fragments of a gaming table with a game-board carved into it were found in Augusta Raurica; we have no instructions on how to play it, but several ideas.

Gaming pieces Augusta Raurica, Upper Town

Clay, glass, bone. 1st –3rd cents. AD

Inv. no. 1957.2725, Inv. no. 1969.5152,

Inv. no. 1939.3903, Inv. no. 1958.771,

Inv. no. 1962.9163, Inv. no. 1962.9689,

Inv. no. 1961.1922, Inv. no. 1968.3080

Diam. 1.5–2.0 cm





Fig. 27

This game-board from Augusta Raurica was found in the Upper Town (Insula 31). AD 240–275.



The knucklebones (*astragali*) of sheep and goats were very popular toys. They were used like dice, with each side carrying a certain value. Another game involved throwing five knucklebones up into the air and attempting to catch as many as possible on the back of one's hand. In other games knucklebones were also used to place bets. Knuckle games were widely played and very "fashionable" in Roman times.



Fig. 28

Two girls playing with astragali.
Samian ware fragment from Vindonissa
(Windisch AG).

123

Astragali

of a sheep or goat. 1st–3rd cents. AD
 Augusta Raurica, Upper Town
 (Augst, Region 7, D)
 Inv. no. 2003.058.E06946.2,
 Inv. no. 2003.058.E06945.2,
 Inv. no. 2010.058.F01426.1
 W. 1.5–2.5 cm



124

Dice

Games of chance with dice were
 enjoyed by both children and
 adults.

Bone. 1st–4th cents. AD
 Augusta Raurica, Upper Town (Augst,
 Insula 24, Insula 31, Region 10)
 Inv. no. 1958.2011,
 Inv. no. 1978.22768,
 Inv. no. 1986.217
 H. 1.0–1.3 cm



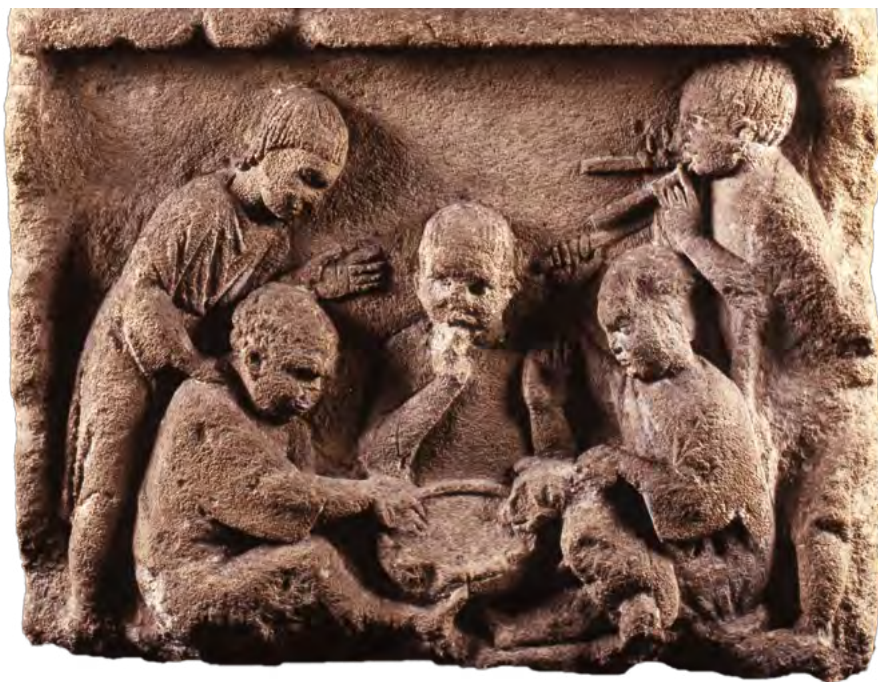


Fig. 29

Children playing a whistle and a drum while a dog looks on. Funerary relief from Arlon (B).

125–128 **Whistles**

It was easy to make a small whistle or flute out of a suitable piece of wood. However, only whistles made of durable materials such as bone have survived in Augusta Raurica. These whistles could have been played by children and also by adults.

-
- 125 Goose bone (*humerus*)
Not dated.
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1964.6744
L. 9.8 cm

-
- 126 Crane bone (*tibia*)
AD 70–110
Augusta Raurica, Upper Town
(Augst, Insula 22)
Inv. no. 1988.051.C04975.44
L. 8.3 cm

-
- 127 Dog's bone (*femur*)
AD 150–200
Augusta Raurica, Upper Town
(Augst, Insula 20)
Inv. no. 1966.9430
L. 10.3 cm

-
- 128 Dog's bone (*femur*)
1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Region 2, E)
Inv. no. 1985.52249
L. 8.2 cm





129

Arm of a doll

A pupa – Latin for new-born girl – was a toy aimed at preparing girls for their roles as women. The little arm may have also been an amuletic pendant.

The dolls had obvious breasts and were made to look like adult women. They were not just toys but also showed girls how they would look when they developed into women. Most of the dolls that have survived are made of durable materials such as bone, clay and ivory, and have movable arms and legs. Textile remains have also been found and show that the dolls could be dressed. Rag dolls have been found at dryland sites in Roman Egypt.

Bone. 1st–3rd cents. AD
 Augusta Raurica, Upper Town
 (Augst, Insula 35)
 Inv. no. 1983.25953
 L. 3.3 cm



Fig. 30

A 14–15 year-old child (its sex could not be determined) was laid to rest with an ivory jointed doll in Yverdon (VD).

130–131 **Rattles**

Rattles served to entertain small children while at the same time repelling evil spirits. The noise is made by small balls of clay inside the rattle.



-
- 130 Clay. 1st–3rd cents. AD
Augusta Raurica, Upper Town
(August, Insula 5 or Region 2, E)
Inv. no. 1985.60619
L. 7.0 cm, max. diam. 6.3 cm



-
- 131 Clay. 1st cent. AD
Augusta Raurica, Upper Town
(August, Region 5)
Inv. no. 1974.4538
H. 3.4 cm, diam. 5.0 cm

Clothing and jewellery

Children wore miniature versions of adult clothing. Their clothes followed the same fashion trends as the adults'. When the town of Augusta Raurica was founded, many women and girls wore indigenous, Celtic clothes. Under Roman influence, tunics and wraparound cloaks came into fashion. Men and boys also wore tunics and coats fastened with brooches or poncho-type hooded cloaks.



Fig. 31

The girl is wearing a half-length tunic. It is decorated with two lengthwise stripes, and perhaps a fringe on the hemline. Civeaux (F).

No textile fragments have survived in Augusta Raurica; Roman textiles are generally very rarely found. Children's clothes can be reconstructed based on the accessories made of durable materials such as metal, which have thus survived, or on depictions of children from other Roman towns. Like adults' clothes, children's garments were probably usually woven from wool or linen yarn into the shapes required. In the early period of settlement in Augusta Raurica, textiles were probably still inspired by the Celtic penchant for colourful checks and embroidered fabrics. Gradually fashion would have changed, particularly among the Romanised upper classes and plain clothes, occasionally decorated with colourful borders became more popular.

Girls and women wore jewellery including necklaces, arm rings and in later times earrings. Finger rings were popular with everyone. Over time women and girls increasingly wore necklaces made of colourful glass beads.

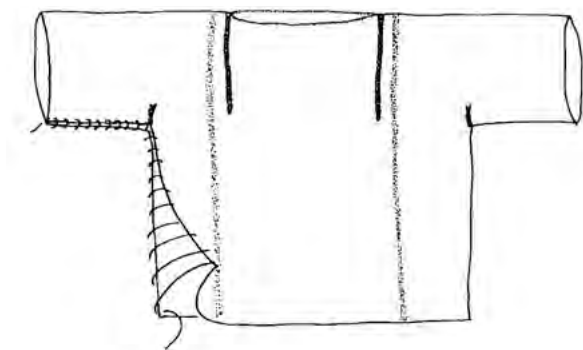


Fig. 32

This tunic belonged to a six year-old child, who was buried in a lead coffin in the 3rd century AD. It was made of wool woven into the finished shape and then decorated with two painted-on (!) lengthwise stripes. Additional seams are visible around the neckline and under the arms to reinforce these areas, Bourges (F).



Fig. 33

Children often went barefoot; depending on the weather and one's budget, sandals and leather shoes were popular, Bordeaux (F).

132

Head of a boy

The little head was probably part of a boy's bust.

Clay. Probably 1st–3rd cents. AD
Augusta Raurica, Upper Town
(Augst, Insula 36)
Inv. no. 1984.5127
H. 5.6 cm, w. 3.5 cm



133

Child wearing a hood

The child is wearing a short tunic with two stripes on the side underneath a hood, a so-called *cucullus*. Parallel finds show us that the child was bare-foot. Because the head is missing, we do not know if it is a boy or a girl. Similar types of statuettes depicting children with votive offerings have been found in sanctuaries and in burials. The Augst statuette came from a residential building, where it may have been part of a domestic shrine.

Clay. 2nd cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 35)
Inv. no. 1981.10291
H. 8.5 cm, w. 4.2 cm



134–146 **Clothing fasteners (brooches)**

Miniature versions of women's brooches and small animal brooches were probably worn by girls. Celtic women and girls traditionally wore five brooches. One to close the undergarment at the neck, three to hold the outer garment at the shoulders and on the chest, and another to fasten the coat. Roman fashion introduced sewn and wrapped garments. Brooches lost their function and were now purely worn as jewellery. Over time they went out of fashion completely.

134 **Horseman**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 36)
Inv. no. 1984.9765
L. 2.6 cm



135 **Horseman**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Regions 4 and 5)
Inv. no. 1975.10568
L. 2.2 cm



136 **Seahorse**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Region 7, C)
Inv. no. 1968.8403
L. 2.5 cm



137 **Seahorse**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town tavern
(Augst, Insula 5/9)
Inv. no. 1975.1567
L. 2.8 cm



138

Dolphin

Bronze. 1st cent. AD
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1907.571
L. 3.4 cm



139

Two dolphins

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 31)
Inv. no. 1978.6835
L. 2.7 cm



140

Frog

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 50)
Inv. no. 1982.19804
L. 2.1 cm



141

**Hinged brooch with perforation,
probably for a linking chain**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 44)
Inv. no. 1969.2826
L. 3.4 cm



142 **Hinged brooch with perforation,
probably for a linking chain**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 30)
Inv. no. 1959.9355
L. 3.8 cm



143 **Dove**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 6)
Inv. no. 1980.2903
L. 2.0 cm



144 **Dove**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 19)
Inv. no. 1970.3473
L. 2.8 cm



145 **Dove**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 51)
Inv. no. 1969.13190
L. 3.8 cm



146 **Peacock**

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 20)
Inv. no. 1967.13765
L. 2.7 cm





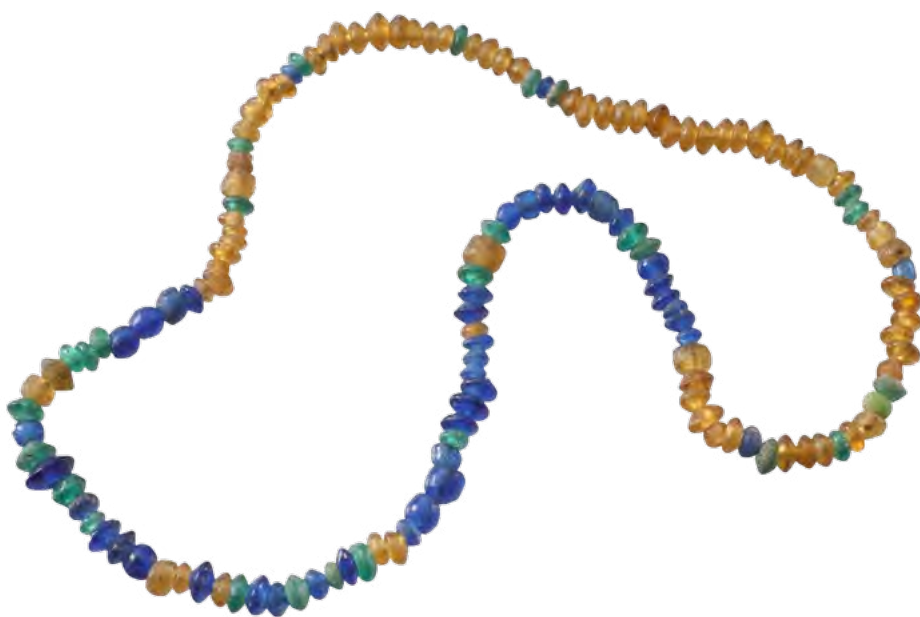
147 **From the infill of a latrine**

The circumstances of how the necklace came to be in the latrine are unknown.

Bronze, glass. 3rd cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, D)
Inv. no. 2001.001.E03977.1
L. 31.0 cm

Fig. 34 ►

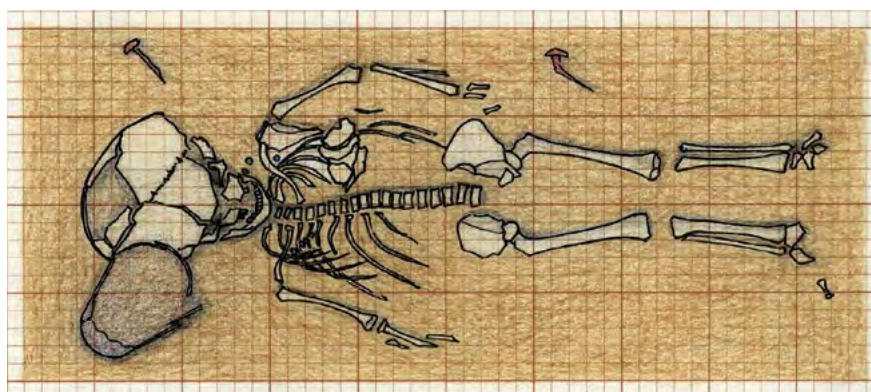
The infant was buried with a bead necklace and a glass beaker (beside the skull) in a coffin. Detail from the excavation records.



148

From the grave of a two year-old child

Glass. AD 300–350
 Augusta Raurica, northwestern cemetery
 (Augst, Region 10)
 Inv. no. 1976.10471
 Diam. beads 0.3–0.5 cm



Upbringing and schooling

Girls from Roman bourgeois families were prepared for their roles as future wives and mothers, while boys were trained to be heads of families and good Roman citizens. Children were taught to honour and obey their parents and families. There was no right to education. Teachers had to be hired and paid by the parents. Therefore, one's educational opportunities were dependant on the financial means of one's parents.

The Edict on Maximum Prices issued by Emperor Diocletian contains the areas of expertise and “wage brackets” of educators and tutors around AD 301:

- Children’s tutor, educator 50 *denarii* per child per month
- Teacher of writing, elementary teacher 50 *denarii* per child per month
- Teacher of arithmetic 75 *denarii* per child per month
- Teacher of shorthand 75 *denarii* per child per month
- Teacher of writing books and documents 50 *denarii* per student per month
- Teacher of Greek or Latin 200 *denarii* per student per month
- Teacher of rhetoric and public speaking 250 *denarii* per student per month

Children up to the age of seven were brought up by women, preferably by their mothers. Once children got older, their upbringing was taken over by their fathers. Authors wrote about hiring nurses and educators to take care of and bring up the children, which at times was common among the upper classes. Tacitus, for instance, following a description of the perfect conditions that had prevailed in the past, writes:

“But in our day we entrust the infant to a little Greek servant-girl who is attended by one or two, commonly the worst of all the slaves, creatures utterly unfit for any important work.” (Publius Cornelius Tacitus, *Dialogus de oratoribus* [A Dialogue on Oratory] 29) {Translated by Alfred John Church and William Jackson Brodribb}

BLANDVS VIN
DALVCON . HIC . S . E
FILI . PRO . PIETATE . POSIER

Blandus Vin
dalucon(is) hic s(itus) e(st)
fili pro pietate posier(unt)

Blandus, (son) of Vindaluco, is buried here. His children had (the stone) erected in reverence – *pro pietate*.

Families with Celtic roots also ascribed to the same ideal: “Parents must be honoured and obeyed” (Marcus Tullius Cicero, *De officiis* [On obligations] 1,160)

The offspring of Blandus had the tombstone made for their late father. Blandus is a Latin surname meaning “the charmer”, “the flatterer”. The children also mention their grandfather Vindaluco, who had a Celtic name.

Sandstone. 1st cent. AD

Augusta Raurica, northwestern cemetery (Augst, Region 10 or Region 15)

Inv. no. 1894.478

H. 42.0 cm, w. 63.0 cm, d. 33.5 cm



Work or school

Inscriptions show that many inhabitants had a knowledge of Latin – although Celtic was also spoken in Augusta Raurica. Children of more well-to-do parents started school at the age of six or seven. They were taught reading, writing and arithmetic. According to the written sources, the style of teaching was authoritarian and based on learning by rote, with corporal punishment being administered. Children from poorer backgrounds, however, had to work, for instance in their fathers' workshops or in their owners' households.

Children from rich families received further tuition in Latin and Greek literature, boys were also taught rhetoric, or the art of debating.

So far, no evidence suggesting the existence of a school has yet been found in Augusta Raurica. The excavators of Aventicum (Avenches VD), however, believe they have found a classroom in the centre of their town. Its walls were covered in carved Latin verses, names and drawings. There must have been public schools in Augusta Raurica as well. While the school admission requirements are unknown, we may state for certain that the lessons would have been taught in Latin, and this is how young people in the provinces became Romanised. Children from rich families were often taught by private tutors. Corporal punishment was considered the norm and was rarely questioned. *"Gratius the cruel's whip taught me to write"*. (Graffito of a pupil in the Roman villa of Ahrweiler near Bonn) (G).

Slave children and children from poorer backgrounds did not attend school, but were sent to work. While child labour was usual in antiquity, evidence for it has rarely been found in Switzerland. Prints of children's hands left on pottery during its production may perhaps be viewed as evidence of child labour.



Fig. 35

Two students reading scrolls sit on either side of a bearded teacher. A third student is holding a bundle of five writing tablets in one hand while he lifts the other hand in a greeting. Relief from Neumagen near Trier (G). Late 2nd cent. AD.

150–152 **Writing implements** (*styli*)

The pointed end of the stylus was used to write on the wax layer of a writing tablet, while the flattened end was used to erase text.



150 Iron. 1st cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, C)
Inv. no. 1974.8472
L. 12.4 cm



-
- 151 Iron with a brass inlay.
 AD 50–200
 Augusta Raurica, Upper Town
 (Augst, Insula 1 or Insula 2)
 Inv. no. 1992.051.D00688.348
 L. 10.3 cm



-
- 152 Iron. 1st–3rd cents. AD
 Augusta Raurica, Upper Town
 (Augst, Insula 20)
 Inv. no. 1967.18959
 L. 11.0 cm

Young men from the upper classes were prepared by rhetoric teachers for their future roles in politics. They also received an education in philosophy and law.

The statuette of a stoic, a follower of a philosophy brought in from Greece, was probably part of a piece of furniture or of an appliance.

Bronze. 2nd cent. AD

Augusta Raurica, Upper Town (Augst, Insula 31)

Inv. no 1963.10976

L. 6.0 cm



Spindle whorl

Girls were taught to spin. Processing wool was an important task performed by women, including women of the upper classes. Spindle whorls served as weights in the production of yarn.

Grave offering from the burial of a six year-old child.

Bone. AD 300–350

Augusta Raurica, northwestern cemetery

(Augst, Region 10)

Inv. no. 1976.10472

Diam. 3.5 cm



Fig. 36

Girls performing the task of spinning. In their left hand they are holding the distaff with the unspun wool, in their right hand they are holding the spindle with the whorl on the end. Detail from the edge of the Achilles platter from the Kaiseraugst silver treasure.

155

Inscription on a beaker

...INVS HIC BIBET: "(Reg)inus will drink from this beaker".

Owner's inscription on a fragment of a beaker.

Pottery. 3rd cent. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 20 W)
Inv. no. 1964.10969
W. of the inscription c. 7.0 cm



156

Slave child carrying a lamp

A boy carrying a tallow lamp on his head. A second lamp was probably attached to carrying straps that can be seen on his shoulders.

Because slaves are not represented by particular finds and are rarely mentioned in inscriptions, it is hard to find any evidence of them. A tombstone erected for the freed Prima and her sister Araurica in the grand villa in Liestal-Munz-ach (see "Death leaves its mark"), however, shows that enslaved children must have existed there.

Clay. AD 50–150
Augusta Raurica, stray find
Augst/Kaiseraugst
Inv. no. 1965.441
H. 11.0 cm



Inscription on wall plaster

This drawing carved into the painted wall of a house shows the goddess Diana with a stag. The word above the drawing, PONCEM (= when, if) was a word used at the beginning of a Celtic sentence. It shows that the Celtic language was still spoken even in the heyday of the town's development. The engraving was found on a collapsed wall of a banqueting hall in a rich urban villa.

Wall plaster. Early 2nd to 3rd cents. AD

Augusta Raurica, Upper Town (Augst, Insula 41/47, "Palazzo")

Inv. no. 1972.5995A

H. of the goddess 20.0 cm

Fig. 37

The wall plaster fragment as it was found during the excavation in 1972.



Reaching adulthood

The minimum age at which girls could marry was 12, for boys it was 14 years.

When girls got married, they entered the adult world. Young women often got married between 14 and 18 years of age. The bride moved into the household of her husband. However, she usually remained under the control of her father (*matrimonium sine manu*).

Boys from families of Roman citizens came of age between 14 and 17 years. They could then join the army and later run for political office. In contrast to the children of the *peregrini*, the freeborn locals without Roman citizenship, a Roman boy remained under his father's control while the father was still alive. Slave children did not reach legal maturity and as adults remained unfree.

An engagement between children was possible provided they were able to understand the concept (according to the law), thus from about 7 years of age. Once the engaged couple had reached the minimum age for getting married, they had to give their consent, at least formally: „Marriage cannot legally be contracted by persons who are subject to the control of their father, without their consent“, writes the Roman jurist Julius Paulus around AD 200 (Iulius Paulus, Digesta [The opinions of Julius Paulus] 23, 2, 2) {Translated by S.P. Scott}. When a son got married, if not before, he set up his own household – provided the head of the family, the *pater familias*, was in agreement. This applied to upper class men at least, and only these are mentioned in reliable sources.

158 **Nut**

Nuts were given as presents to mark the end of childhood. They were popular children's toys and thus served as a symbol of childhood. The expression "leaving behind the nuts" meant leaving one's childhood behind.

Clay. Not dated.

Augusta Raurica, Upper Town Theatre (Augst, Region 2)

Inv. no. 1907.1206

L. c. 3.3 cm



The length of the necklace suggests that it was worn by a girl or a young woman, perhaps as her bridal jewellery.

The necklace was found at the bottom of a well. When the well was no longer used, the shaft was filled with waste, animal carcasses and the remains of 14 individuals. We assume that these people, two of them girls, had been victims of war and their bodies discarded in the well.

Gold. 3rd cent. AD

Augusta Raurica, Lower Town (Kaiseraugst, Region 19, E)

Inv. no. 1980.2633

L. 34.0 cm



Only adult Roman citizens were allowed to wear a toga. A genius was the personal tutelary deity of the head of a household. The fact that he has his toga pulled over his head signifies that he is offering a sacrifice. The genius had once been part of a lararium, a domestic shrine, and was found in the infill of a storage pit.

Bronze. 1st cent. AD

Augusta Raurica, Lower Town (Kaiseraugst, Region 9, C)

Inv. no. 1999.002.E03176.1

H. 6.6 cm



Transition rites

On the day before her wedding, a young woman would sacrifice the clothes and toys of her childhood at the domestic shrine. She would receive a white tunic and would for the first time offer a sacrifice to Vesta, the goddess of the hearth.

When a boy reached sexual maturity it was marked by replacing his childhood clothes with a man's toga. The *bullā*, or amulet locket, was displayed at the domestic shrine. The boy was then led to the forum and his name added to the lists of citizens.

These customs are known from Rome and applied to Roman citizens, but are also likely to have been observed by Romanised families in Augusta Raurica.

If a person died shortly before their wedding, this was deemed particularly tragic because the life of the child, and the hopes of its parents, would never be fulfilled: „The moment of her death seemed even more cruel than death itself, for she had just been betrothed to a youth of splendid character; the day of the wedding had been decided upon, and we had already been summoned to attend it“, Pliny the Younger writes in a letter after the daughter of his friend Fundanus died shortly before she turned 13. (Gaius Plinius Caecilius Secundus [Pliny the Younger], *Epistulae* [Letters] V, 16, 6). {Translation in the public domain}

161–166 **Domestic shrine**

The domestic shrine contained statuettes of the family's preferred deities. The most important deities were the *lares*, or tutelary deities of the house. These were usually represented as young men, or more rarely as children. This small temple was originally on display in a living room. Apollo, the god of healing, and the bull were probably part of its original setup.



161 **Small temple (with modern additions)**

Limestone. AD 30–70
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. nos. 1959.7460, 1958.10336
H. (with additions) 45.0 cm, w. (with additions) c. 39.0 cm, d. (with additions) 27.0 cm



162 **Small altar**

Limestone. AD 30–70
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1958.2042
H. 8.0 cm, w. 4.0 cm

163 **Child lar with a drinking horn and grapes**

Bronze. 1st/2nd cents. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, E)
Inv. no. 1984.26899
H. 9.8 cm



164

Apollo

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1959.4312
H. 5.7 cm



165

Bull

Bronze. 1st cent. AD
Augusta Raurica, Upper Town
(Augst, Insula 24)
Inv. no. 1939.2090
H. 6.4 cm



166

Amor with a *bulla* riding a ram

Bronze. 1st/2nd cents. AD
Augusta Raurica, Lower Town
(Kaiseraugst, Region 17, E)
Inv. no. 1984.23873
H. 6.7 cm



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- Fig. 1: Storage: Archäologische Bodenforschung des Kantons Basel-Stadt. Photograph: Philippe Saurbeck, Archäologische Bodenforschung des Kantons Basel-Stadt
- Fig. 2: Roman Augusta Raurica: after K. W. Weeber 1995, 229; Augst and Kaiseraugst today: Statistics Office of Canton Basel-Land, Statistics Office of Canton Aargau. Realisation: Ursula Stolzenburg, art-verwandt, Basel
- Fig. 3: Reconstruction drawing: Markus Schaub, Augusta Raurica
- Fig. 4: Photograph: Ausgrabungen Augst/Kaiseraugst
- Fig. 5: Photograph: Ausgrabungen Augst/Kaiseraugst
- Fig. 6: Swiss National Museum, Zurich
- Fig. 7: G. Fittschen-Badura
- Fig. 8: Photograph: Ausgrabungen Augst/Kaiseraugst
- Fig. 9: Sketch: Rudolf Moosbrugger-Leu, Basel
- Fig. 10a: Notes: Rudolf Laur-Belart, Ausgrabungen Augst/Kaiseraugst
- Fig. 10b: Reconstruction and drawing: Claudia Neukom, Basel, Markus Schaub, Augusta Raurica
- Fig. 11: Storage: Troyes (F), Musée des Beaux-Arts et d'Archéologie. From: Gérard Coulon, *La vie des enfants au temps des Gallo-Romains* (Paris 2001), 11.
- Fig. 12: Drawing: Sylvia Fünfschilling in Beat Rütli, *Die römischen Gläser aus Augst und Kaiseraugst*. Forsch. Augst 13 (Augst 1991).
- Fig. 13: Storage: Basel, Historisches Museum
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- Fig. 15: Storage: Saint-Germain d'Auxerre (F), Musée de l'Abbaye. From: Geneviève Roche-Bernard, *Costumes et textiles en Gaule romaine* (Paris 1993), 10.
- Fig. 16: Storage: Bern, Historisches Museum. Photograph: S. Rebsamen, Bernisches Historisches Museum
- Fig. 17: Photograph: Clara Saner, Ausgrabungen Kaiseraugst
- Fig. 18: Storage: Ostia (I), Museo Ostiense, Inv. 5203. From: E. Cantarella/L. Jacobelli, *Nascere, vivere e morire a Pompei* (Milano 2011) 36 Fig. 23.
- Fig. 19: Drawing: Ines Horisberger-Matter, Ausgrabungen Augst/Kaiseraugst
- Fig. 20: Storage: Rome (I), Museo Nazionale Romano, Inv. 125605. From: R. Amedick, *Die antiken Sarkophagreliefs I. Die Sarkophage mit Darstellungen aus dem Menschenleben 4. Vita privata* (Berlin 1991) Taf. 60, 1.

- Fig. 21: From: Gérard Coulon, *L'enfant en Gaule romaine*, 2004, 43.
- Fig. 22: Photograph: Ausgrabungen Augst/Kaiseraugst
- Fig. 23: Storage: Naples (I), Museo Archeologico Nazionale, Inv. 9178.
From: E. Cantarella/L. Jacobelli, *Nascere, vivere e morire a Pompei* (Milano 2011) 41 Fig. 29 a.
- Fig. 24: Storage: Paris (F), Musée du Louvre, Inv. 120, RMN-Grand Palais (Musée du Louvre/Gérard Blot)
- Fig. 25: Storage: Bordeaux (F), Musée d'Aquitaine. From: Gérard Coulon, *La vie des enfants au temps des Gallo-Romains* (Paris 2001), 43.
- Fig. 26: Photograph: Ausgrabungen Augst/Kaiseraugst
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- Fig. 28: Photograph: Béla A. Polyvás, Kantonsarchäologie Aargau, Vindonissa Museum, 5200 Brugg
- Fig. 29: Storage: Metz (F), Musée de la Cour d'Or. Photograph: Laurianne Kieffer – Musée de La Cour d'Or Metz Métropole
- Fig. 30: Storage: Yverdon, Collections du Musée d'Yverdon et région.
Photograph: Fibbi-Aeppli, Grandson
- Fig. 31: Storage: Poitiers (F), Musée Sainte-Croix de Poitiers.
Photograph: Collection des musées de Poitiers, Musées de Poitiers/Christian Vignaud
- Fig. 32: From: Geneviève Roche-Bernard, *Costumes et textiles en Gaule romaine*, 1993, 8.
- Fig. 33: Storage: Bordeaux (F), Musée d'Aquitaine. From: Gérard Coulon, *La vie des enfants au temps des Gallo-Romains* (Paris 2001), 22.
- Fig. 34: Drawing: Ines Horisberger-Matter, Ausgrabungen Augst/Kaiseraugst
- Fig. 35: Storage: Trier (G), Rheinisches Landesmuseum, Inv. 9921.
From: V. Schaltenbrand Obrecht, *Stilus*, (Augst 2012), 39.
- Fig. 36: Photograph: Elisabeth Schulz
- Fig. 37: Photograph: Ausgrabungen Augst/Kaiseraugst

A selection of further reading materials

On childhood in the Roman period in general:

- Backe-Dahmen 2008:* A. Backe-Dahmen, *Die Welt der Kinder in der Antike* (Mainz 2008).
- Coulon 1994:* G. Coulon, *L'enfant en Gaule romaine*. Editions Errance (Paris 1994).
- König 2004:* I. König, *Vita Romana, Vom täglichen Leben im alten Rom*. Wissenschaftliche Buchgesellschaft (Darmstadt 2004).
- Laes 2011:* C. Laes, *Children in the Roman Empire, outsiders within* (Cambridge 2011).
- Rawson 2003:* B. Rawson, *Children and childhood in Roman Italy* (Oxford 2003).
- Rawson 2011:* B. Rawson (ed.), *A companion to families in the Greek and Roman worlds*. Blackwell Publishing Ltd. (2011).

Health / illness / death:

- Dasen 2005:* V. Dasen, *Amulettes et pratiques magiques*. In: *L'Archéologue, Dossier, L'enfant en Gaule et dans l'Empire romain*, N° 75 (2004/2005), 12–13.
- Kramis (in prep.):* S. Kramis, *Verscharrt, entsorgt, beseitigt? Skelette und Skelettreste ausserhalb der Friedhöfe aus der römischen Koloniestadt Augusta Raurica* (working title, in prep.).
- Lewis 2007:* M. E. Lewis, *The bioarchaeology of children: perspectives from biological and forensic anthropology* (Cambridge 2007).

Mothers and fathers:

- Hersch 2010:* K. K. Hersch, *The Roman wedding, Ritual and Meaning in Antiquity* (Cambridge 2010).
- Jenny / Schaffner 2001:* M. T. Jenny / B. Schaffner (eds.), *Frauen in Augusta Raurica. Dem römischen Alltag auf der Spur*. Augster Museumshefte 28 (Augst 2001).
- Späth / Wagner-Hasel 2000:* T. Späth, B. Wagner-Hasel (eds.), *Frauenwelten in der Antike, Geschlechterordnung und weibliche Lebenspraxis* (Stuttgart 2000).
- Seifert 2011:* A. Seifert, *Kaiser, Senat und Volk, Politik und Gesellschaft im Römischen Reich* (Landschaftsverband Rheinland 2011), see esp. 94–113.

Neonatal period:

- Dasen 1997:* V. Dasen, *A propos de deux fragments de Deae nutrices à*

Avenches: Déeses-mères et jumeaux dans le monde italique et gallo-romain. In: Bulletin de l'Association Pro Aventico 39 (1997), 125–138.

- Dasen 2009:* Roman birth rites of passage revisited. In: Journal of Roman Archaeology 22, 2009/2, 199–214.
- Dasen et al. 2013:* V. Dasen (ed.), La petite enfance dans le monde grec et romain. Les dossiers d'archéologie, N° 356 (2013).
- Gourevitch et al. 2003:* D. Gourevitch, A. Moirin, N. Rouquet (dir.), Maternité et petite enfance dans l' Antiquité romaine. Exposition au Muséum d'histoire naturelle de Bourges, BITURIGA, Catalogue 2003-1 (Bourges 2003).
- Jackson 1988:* R. Jackson, Doctors and diseases in the Roman Empire (London 1988), see esp. 86–111.
- Schubert / Huttner 1999:* C. Schubert, U. Huttner (eds.), Frauenmedizin in der Antike. Sammlung Tusculum (Zürich 1999).

Games and clothes:

- Fittà 1998:* M. Fittà, Spiele und Spielzeug in der Antike, Unterhaltung und Vergnügen im Altertum. Wissenschaftliche Buchgesellschaft (Darmstadt 1998).
- Dasen / Schädler 2013:* V. Dasen, U. Schädler (eds.), Jeux et jouets gréco-romains. Archéothéma, N° 31 (2013).
- Roche-Bernard 1993:* G. Roche-Bernard, Costumes et textiles en Gaule romaine. Editions Errance (Paris 1993).
- Speck 1992:* B. Speck, Römisches Spielzeug: Rasseln, Tiere, Puppen und Knöchelchen, in: M. Luik et al., Spielzeug in der Grube lag und schlief ... (Städtische Museen Heilbronn 1993).

Upbringing and education:

- Christes / Klein / Lüth 2006:* J. Christes, R. Klein, C. Lüth (eds.), Handbuch der Erziehung und Bildung in der Antike. Wissenschaftliche Buchgesellschaft (Darmstadt 2006).
- Schaltenbrand Obrecht 2012:* V. Schaltenbrand Obrecht, Stilus. Forsch. Augst 45 (Augst 2012), see esp. 37–41.

About the objects on display:

- Bossert-Radtke 1992:* C. Bossert-Radtke, Die figürlichen Rundskulpturen und Reliefs aus Augst und Kaiseraugst. Forsch. Augst 16 = CSIR Schweiz III. Germania superior. Augusta Rauricorum (Augst 1992).
- Deschler-Erb / Peter / Deschler-Erb 1991:* E. Deschler-Erb / M. Peter / S. Deschler-Erb, Das frühkaiserzeitliche Militärlager in der Kaiseraugster Unterstadt. Forsch. Augst 12 (Augst 1991), see 25ff. for a belt mount showing Romulus and Remus.
- Deschler-Erb 1998:* S. Deschler-Erb, Römische Beinartefakte aus Augusta Raurica. Rohmaterial, Technologie, Typologie und Chronologie. Forsch. Augst 27 (Augst 1998).
- Gonzenbach 1986-1995:* V. von Gonzenbach, Die römischen Terracotten in der Schweiz (Tübingen 1986 und 1995).
- Grezet u. a. 2010:* C. Grezet, Ausgrabungen in Kaiseraugst im Jahre 2009. Jahresber. Augst u. Kaiseraugst 31, 2010, see 159f. for a glass medallion showing a couple.
- Grezet u. a. 2013:* C. Grezet, Ausgrabungen in Kaiseraugst im Jahre 2012. Jahresber. Augst u. Kaiseraugst 34, 2013, see 50f. for a kiln for firing statuettes at Kaiseraugst.
- Haeflélé 1996:* Ch. Haeflélé, Die römischen Gräber an der Rheinstrasse 46 des Nordwestgräberfeldes von Augusta Raurica. Jahresber. Augst u. Kaiseraugst 17, 1996, 217–310.
- Kaufmann-Heinimann 1977:* A. Kaufmann-Heinimann, Die römischen Bronzen der Schweiz 1. Augst und das Gebiet der Colonia Augusta Raurica (Mainz 1977).
- Kaufmann-Heinimann 1994:* A. Kaufmann-Heinimann, Die römischen Bronzen der Schweiz 5. Neufunde und Nachträge (Mainz 1994).
- Kaufmann-Heinimann 1998:* A. Kaufmann-Heinimann, Götter und Lararien aus Augusta Raurica. Herstellung, Fundzusammenhänge und sakrale Funktion figürlicher Bronzen in einer römischen Stadt. Forsch. Augst 26 (Augst 1998).
- Kramis 2011:* S. Kramis, La fontaine souterraine de la colonia Augusta Raurica – étude anthropologique des vestiges humains. Rapport préliminaire. In: Das römische Reich im Umbruch. Auswirkungen auf die Städte in der zweiten Hälfte des 3. Jahrhunderts. Internationales Kolloquium Bern/Augst (Schweiz) 3.–5. Dezember 2009 (Montagnac 2011) 133–140.
- Kramis (in prep.):* S. Kramis, Verscharrt, entsorgt, beseitigt? Skelette und Skelettreste ausserhalb der Friedhöfe aus der römischen Koloniestadt Augusta Raurica (working title, in prep.).
- Leibundgut 1977:* A. Leibundgut, Die römischen Lampen in der Schweiz (Bern 1977).
- Martin 1976:* M. Martin, Das spätrömisch-frühmittelalterliche Gräberfeld von Kaiseraugst, Kt. Aargau (Katalog u. Tafeln).

- Martin 1991:* Basler Beitr. Ur- u. Frühgesch. 5B (Derendingen 1976).
M. Martin, Das spätrömisch-frühmittelalterliche Gräberfeld von Kaiseraugst, Kt. Aargau (Text). Basler Beitr. Ur- u. Frühgesch. 5A (Derendingen 1991).
- Müller u. a. 2002:* U. Müller, Ausgrabungen in Kaiseraugst im Jahre 2001. Jahresber. Augst u. Kaiseraugst 23, 2002, see 96f. for a necklace from a latrine.
- Neukom / Schaub 2013:* C. Neukom / M. Schaub, Die geheimnisvolle Statue von der Flühweghalde. Auf Spurensuche: Jahresber. Augst u. Kaiseraugst 34, 2013, 99–116.
- Pfäffli (in prep.):* Drei Tonrasseln für Kinder aus Augusta Raurica (working title, in prep.)
- Riha 1979:* E. Riha, Die römischen Fibeln aus Augst und Kaiseraugst. Forsch. Augst 3 (Augst 1979).
- Riha 1990:* E. Riha, Der römische Schmuck aus Augst und Kaiseraugst. Forsch. Augst 10 (Augst 1990).
- Riha 1994:* E. Riha, Die römischen Fibeln aus Augst und Kaiseraugst. Die Neufunde seit 1975. Forsch. Augst 18 (Augst 1994).
- Rütti 1991:* B. Rütti, Die römischen Gläser aus Augst und Kaiseraugst. Forsch. Augst 13 (Augst 1991).
- Schaltenbrand Obrecht 2012:* V. Schaltenbrand Obrecht, Stilus. Forsch. Augst 45 (Augst 2012).
- Schwarz 1997:* P.-A. Schwarz, Ausgrabungen in Augst im Jahre 1996. Jahresber. Augst u. Kaiseraugst 18, 1997, see 75–86 for a woman's grave in the Feldhof area.
- Schwarz (in prep.):* P.-A. Schwarz, Tituli Rauracenses 2. Katalog und Auswertung der Steininschriften aus Augst und Kaiseraugst (working title, in prep.).
- Sütterlin 1999:* H. Sütterlin, Kastelen 2. Die Älteren Steinbauten in den Insulae 1 und 2 von Augusta Raurica. Forsch. Augst 22 (Augst 1999), see 114ff. for a casket mount showing Amor.
- Tomasevic 1974:* T. Tomasevic, Gräber an der Rheinstrasse 32. Augst 1968. Ausgr. Augst 4 (Basel 1974) 5–70.

For more recent finds see also the “Jahresberichte aus Augst und Kaiseraugst” of the various years they were found.

Plan

Augusta Raurica

- ① Forum
- ② Curia
- ③ Theatre
- ④ Temple on the Schönbühl hill
- ⑤ Grienmatt therapeutic baths
- ⑥ Sanctuary on Grienmatt
- ⑦ Amphitheatre
- ⑧ West Gate
- ⑨ East Gate
- ⑩ Funeral monument
- ⑪ Aqueduct
- ⑫ Tile works
- ⑬ Central baths
- ⑭ Subterranean well house
- ⑮ Late Roman fortification Kastelen
- ⑯ Rhine baths
- ⑰ Flühweghalde sanctuary
- ⑱ Northwestern cemetery
- ⑲ Fort cemetery
- ⑳ Im Sager cemetery
- ㉑ Flagstone grave, Feldhof

1–52 Insulae

2–24D Regiones



