XIV. *An Account of a Bronze Figure found at Richborough, in Kent, representing a Roman Soldier playing on the Bagpipes, in a Letter from the Rev. Stephen Weston, B. D. F. R. S. and S. A. to Sir Henry Charles Englefield, Bart. P. S. A. &c. &c.*

Read 5th December, 1811.

SIR,

Edward Street, 30th November, 1811.

IN digging up the foundations of the Prætorian camp at Richborough, was found a small Bronze Figure of a Roman Soldier playing on a pair of Bagpipes, which Mr. King, in his *Munimenta Antiqua*, Vol. II. p. 22, Pl. XX. tells us was presented to him by Mr. Boys, and that he has given three views of it, as an instrument of music borrowed by the Scots from the Romans, in the manner they did the plaid, and the mode of wearing it, from the toga.

In confirmation of this opinion with respect to the bagpipes, I beg leave to say a word.

It appears from Plutarch, in his life of Numa Pompilius, (edit. Bryan. p. 155.) that he instituted companies (*Κοινωνίας*) of artists, and gave them laws. Among other fraternities, we find, in Gruter, *Corpus et Collegium Utriculariorum*, and in Spon, *Miscell. erudit. antiquitatis*,

COLLEGIO. VTRICLAR.
C. IVL. CATVLINVS DON. POS.

And in the inscription found among the antiquities of the Danube, where the last line but one reads

DEAE NEMESI
AEL DIOGENES
ET SILLA VALERIA
· · · · ·
· · · · ·
· · · · ·
· · · · ·
TEMPLVM EX SVA
FECERVNT COLLE
GIO VIRI CLARI
ORVM.

The two last lines are faulty, and should be read, when corrected, *VTRICLARIORVM*, by the slight change of an I into a T.

The name of *Utricularius* occurs in *Tranquillus's* *Life of Nero*, in six inscriptions of *Gruter*, in *Reinesius*, and *Spon*, and in the *Glossary of Philoxenus*; see also *Suidas*, where it is called *Ασκαύλης*, or bag-piper.

The ancients made various uses of skins, or utres: first, for keeping and transporting wines from place to place; secondly, for the conveying of water to an army, as mentioned in *Livy*, speaking of *Utrariorum*, . qui utribus aquam afferunt. edit. Paris, 1679, p. 558, lib. 44. 33. and this not only abroad in dry and parched countries, but at home, in *pusillis utribus*, in small bags, *ad cœnam*, like our water glasses for the washing of hands. c. 34, p. 136, ed. 4to. *Burman. Petronii*.

There was also the skin in question used, first, by shepherds and countrymen, called *utriculus*, or bag-pipe, for inflation with a reed; which *Nero*, when sick, vowed he would play upon in public, as soon as he was well enough, and could dance *Turnus* on the stage. Bladders were also employed for swimming, or for boats, like those still

on the river Tigris, and by the help of which, Bacchus, as Nonnus tells us, passed a river in India.

Δέρματι φυσαλέω διαμέλρεεν ΙΝΔΟΝ ΥΔΑΣΠΗΝ.

(V. 150, p. 399, ed. Antw. lib. 23) By pouring the factitious gale into the swoln skins, he passed the Hydaspes on a blown bladder. See Quintus Curtius in his seventh book, and Arrian in his expedition of Alexander, book the third, where the soldiers pass rivers on skins stuffed with straw, and made water tight. I shall conclude this paper with an inscription preserved by Reinesius, and corrected by Schwartz of Altorf.

IN HDD
GENIO
VIRI CLAR
L CENSO
RINIVS
IBLIOMAR
CVRATOR
FVNCTVS
C TREVER
D S P DD.

In the third line is VIRI for VTRI, as before, and in the sixth, IBLIOMAR for IVLIOMAG: and then the whole will be Lucius Censorinius, Citizen of Treves, having been Curator of Juliomagus, at his own expense, dedicates this altar to the Genius of the Utricularii, in honour of the temple of the Gods, Domus Divinæ.

If it be asked, why in the Marsiglian inscription a temple for the use of the company of players on the bag-pipes should be dedicated to the goddess Nemesis, a military divinity, and avenger of injuries, I might answer, that the Bag-piper, whose figure in bronze was found in the Prætorian camp, was attached to the army. But perhaps it may be thought that an inscription in Gruter will furnish a better reason,

on which it is said that Nemesis, or Fortune, were one and the same,

DEAE NEMESI
SIVE FORTVNAE.

then the dedication will be to the goddess that could be of most use to them.

Sir, I have the honor to remain,

Yours and the Society's very humble servant,

STEPHEN WESTON.