

MARKET BOSWORTH SOCIETY

July 2026

Dear Member

Here is the July 2026 Newsletter which I hope you will find interesting, informative and enjoyable. Please do not hesitate to contact me should you have any items for future Newsletters or if you wish to see a particular subject covered. I have added a bonus quiz at the end of this Newsletter.

Summer Visits Report – Jewry Wall Museum 16th July 2026



Members gathered at the Jewry Wall, the site of an ancient Roman bath house on a sunny, but not too hot afternoon. Some members chose to arrive early and take lunch in the well-stocked cafeteria. We met up at 1:30 PM (the photograph left shows us waiting in the cafeteria for the doors to open) and

announced our arrival. We were asked to wait for 10 minutes before entering. This was because a visual display would begin shortly after that time and we would therefore be able to enjoy it

completely and from the beginning. The doors would open automatically when the display was about to start.



As we took our places in the cinema (which does not really create the full picture as you will read) the presentation began. It told a wonderful story about a young boy and his dog. The story, which was fictitious but based on fact, took us back to around 200BC, when Leicester, known then as Ratae Corieltavorum, not an easy name to say so I shall refer to it as Ratae. When the site was being excavated by the archaeologists, a print of a child's footprint together with that of a dog's footprint was found perfectly preserved in the clay.

The story told by the visual display featured the boy and his dog and told the story of Roman Leicester from his point of view. You can see Marcellus pictured above left, with his unnamed dog. The film was projected on all four walls, a technical masterpiece which really set the scene and immediately immersed us in second century Roman Leicester. The film introduced several other characters and depicted typical activities undertaken by citizens and visitors to the baths as seen through the eyes of Marcellus. Having enjoyed a walk around the baths as they appeared to Marcellus and meeting the other citizens, we were all ready for our Museum visit.

One of the first, largest and most impressive exhibits was a mosaic showing how a floor would have looked 2,000 years ago. The photograph below left does not pick out the colours particularly well; it must be seen to be properly enjoyed. I was amazed to read that mosaics such as this one were carefully planned out. Each and every tessera was produced before work began, with colours being chosen from those available and united together to create an attractive pattern or to depict objects. Later in the display we saw a mosaic of a dolphin. I have added some images to the website for you to see as

there are too many to include here: [Jewry Wall – Summer visit 16th July 2026 « Market Bosworth Society](https://marketbosworthsociety.com/jewry-wall-summer-visit-16th-july-2026/) (or <https://marketbosworthsociety.com/jewry-wall-summer-visit-16th-july-2026/>)



You can see them by clicking this link. If you are not connected to the internet, please visit the Market Bosworth community Library who are connected and will help you to see the images from the visit.

There was plenty to see and plenty to do. There were many exhibits and several interactive activities which tested our knowledge of Roman Britain, Leicester and the Roman Empire as a whole.

Hard to believe that this Roman bath house rediscovered in the 1930's by Dame Kathleen Kenyon would become such an interesting and important Museum as it is today. It is well worth a visit and highly recommended

for all ages. Thank you to the members who were able to attend and make the afternoon such fun and social. Finally, the shop is well-stocked, and Lynne and I purchased our Les tah T-shirts in readiness for our holiday in Norfolk later this Summer. If you have not visited the Museum, please go when you can and you will not be disappointed.

Final Thought

As I was wandering through the Museum and seeing the exhibits and after enjoying the immersive visual display, I began to think about life in Roman Leicester. The area was previously under the control of the Corieltauvorum tribe who were great traders and merchants. They were not strong militarily but had made their way by trade and commerce. When the Romans arrived, they chose to engage with them and began looking at how they could be of mutual benefit. The Romans were eager to create trading links and had buoyant markets all over their Empire. The Corieltauvorum were weak militarily and were not well protected from aggressive neighbours or other potential threats. There developed a relationship based upon trust between the two peoples, one offering trade and commerce and the other offering protection. I expect a certain amount of tax was paid to the Romans for that protection and access to their markets. It appears to me that both parties had heeded the lessons of the past. If we look a little further back – about a century earlier, we find an alliance did not last.

In AD 43 Rome invaded south-eastern Britain. The conquest was gradual, and while some native kingdoms were defeated in battle and occupied, others remained nominally independent as allies of the Roman Empire. One such tribe was the Iceni in what is now Norfolk. Their king, Prasutagus, attempted to secure his kingdom's independence by leaving his lands jointly to his daughters and the Roman emperor in his will. However, when he died, his will was ignored. Tacitus describes the Romans as seizing lands, enslaving Iceni, and violently humiliating the royal family; his widow, Boudica, was publicly flogged and their daughters raped. According to Dio, Roman financiers, such as Seneca the Younger, called in their loans.

This led to several years of war during which 70,000 to 80,000 Romans were killed together with a similar number of Boudica's troops, although the latter's losses are often exaggerated by Roman historians and so the true picture is difficult to establish. During the burning of several cities by Boudica there would have been civilian deaths too. All because the Romans broke their treaty with the Iceni tribe. Thankfully, by the second century the lesson was well learned and the people of Ratae lived in peaceful harmony together.

It is proposed but not yet proven that Boudica's final battle was fought at Mancetter on the A5. Whilst the historians have not named the exact spot, many have suggested topographical clues which together

with work by the Hinckley Archaeological Society gives Mancetter a strong claim. Boudica's Mancetter is approximately 16 miles (26 km) and 100 years from Leicester or Ratae Corieltavorum if you prefer.

Boudica's Final Battle: Why Mancetter Still Matters

As is often the case I found by coincidence an article upon Boudica's final battle. It was just a short couple of lines in a Newspaper article I saw by accident, but it started me thinking and so I looked a little deeper. Here are the results of that research.

New archaeological perspectives on Manduessedum and the end of the Iceni revolt

When we think of Boudica's revolt, we picture the burning of Camulodunum, Londinium, and Verulamium — three of the most dramatic episodes in Roman Britain. But the story ends somewhere along Watling Street, where the governor Suetonius Paulinus finally turned to face the rebel army. The exact location of this last battle has been debated for more than a century, yet recent work by the Hinckley Archaeological Group and renewed academic interest have brought Mancetter (Roman *Manduessedum*) back into sharp focus.

The following paragraphs aim to summarise the current evidence and explains why Mancetter remains one of the strongest candidates for the site of Boudica's final defeat, Mancetter on Watling Street

Modern Mancetter sits on the A5, following the line of the Roman Watling Street, one of the most important military roads in the province. Tacitus describes Suetonius choosing a battlefield somewhere along a major route while withdrawing from the east. Any credible candidate must lie on or near Watling Street — and Mancetter fits this requirement perfectly. The Roman settlement at Manduessedum was already a significant waypoint, but archaeology has revealed something far more important: a large Roman fortress, built at exactly the right moment.

Excavations show that Mancetter hosted a vexillation fortress, probably constructed by Legio XIV Gemina, the same legion Suetonius relied upon during the revolt. The fortress:

- covered around 25 acres,
- was built circa AD 60–61,
- and faced east-north-east, towards the direction from which Boudica's forces would have approached.

This alignment is not accidental. Roman fortresses were oriented with military purpose, and the eastward orientation strongly suggests a perceived threat from the Iceni and their allies.

Later, the fortress was replaced by a smaller fort, possibly housing auxiliary cavalry. Some scholars have suggested that equipment found there may represent spoils of the battle, though this remains unproven.

The Landscape clues come from Tacitus's description of Suetonius choosing a position in a narrow defile (*fauces*) with wooded high ground behind him and open space in front for the enemy's chariots.

Mancetter's topography includes:

- a narrow valley,
- wooded slopes behind the likely Roman position,
- and broad open land suitable for massed tribal formations.

This combination is rare along Watling Street. It is one of the reasons why Mancetter has long been considered a prime candidate. Local heritage organisations, including Visit Warwickshire, note that the terrain around Manduessedum aligns closely with the classical descriptions.

Neither Tacitus nor Cassius Dio names the battle site. This silence has allowed multiple theories to flourish. Some modern studies, including computational terrain modelling, have proposed alternative locations further south or west. These models are valuable, but they do not outweigh the combined archaeological, topographical, and historical evidence that continues to favour Mancetter.

The key point is this: Mancetter meets every requirement described by the ancient authors, and it does so more convincingly than most other candidates. Recent work by the Hinckley Archaeological Group has renewed interest in the area. Their surveys and landscape studies reinforce the idea that the terrain around Mancetter is uniquely suited to the battle described by Tacitus. While no definitive battlefield artefacts have yet been found — no mass graves, weapon scatters, or armour deposits — the absence of evidence is not unusual. Roman battlefield archaeology is notoriously difficult, especially in areas with centuries of agricultural disturbance.

What we *do* have is a convergence of:

- Roman military construction,
- strategic road placement,
- landscape suitability,
- and long-standing scholarly support.

This makes Mancetter one of the most credible candidates for the final confrontation.

The story of Boudica's revolt is not just about destruction — it is about how Rome responded. The construction of a major fortress at Mancetter, facing the Iceni heartlands, suggests that the Romans anticipated further conflict. The subsequent downsizing of the fort may reflect the stabilisation of the province after the revolt was crushed. For local historians, Mancetter offers a rare opportunity: a place where archaeology, landscape, and classical history intersect. Whether or not future discoveries confirm it beyond doubt, the evidence already places Manduessedum at the centre of one of the most dramatic episodes in Britain's early history.

Comparison, Mancetter vs. Other Proposed Sites

Criterion	Mancetter (Manduessedum)	Other Candidates
On Watling Street	Yes	Yes (various)
Roman fortress-built AD 60–61	Yes	Rare
Fortress facing Iceni direction	Yes	No clear parallels
Landscape matches Tacitus	Strongly	Mixed
Classical compatibility	High	Variable
Battlefield archaeology	None yet	None at any site
Scholarly support	Long-standing and substantial	Fragmented

‘More Than Just a Name’

This phrase was definitely in the mind of the Society's Archivist, Margaret Howard, when I gave her a letter found in the World War I box in our Archives.

The letter was from a Nursing Sister at the 1st Canadian Casualty Clearing Station addressed to a Mrs Kerr about her late husband. The letter mentioned that the soldier died on 24th July 1917.

Failing to find Mr Kerr on the Commonwealth War Graves commission website the hunt moved to locating the records for the 1st Canadian Casualty Clearing Station and checking the diary for July 1917 found a L/Cpl Carr dying there on the 24th July. The Station was at Adinkerke in Belgium near the French border and the English Channel. L/Cpt Carr is buried in the cemetery there.

So, what was been found out about L/Cpl Carr? His name was Ernest James Carr, and he was in the King's Own Yorkshire Light Infantry, married with a daughter named Audrey. He died at the age of 25. He was a native of Cullercoats in Northumberland and one of 9 children. Two of his brothers also died in the Great War. Remembered with Honour on the Cullercoats War Memorial.

Margaret with the help from a friend now turned their attention to the other name on the letter, Nursing Sister J McG Macdonald.



Sister Janet McGregor Macdonald was a highly decorated Canadian WWI nursing sister serving with the Canadian Army Medical Corps. She was from Nova Scotia and enlisted in September 1914 and demobbed in 1920. She had an exemplary war service earning her two Red Cross decorations and in the July 1919 issue of the London Gazette she is recorded as Mentioned in Despatches. This honour was bestowed by Field Marshal Sir Douglas Haig, Commander-

in-Chief of the British Armies in France, recognising her gallant and distinguished service in the field. She was given her award after the war at an investiture by King George.

The question now is how and why the letter ended up in the Market Bosworth Archives?

Marion Lambourne
June 2026

Next Month

August the 20th will find members on another Summer Visit. This time we shall be in nearby Hinckley. Our visit will start with a look inside the Great Meeting Chapel (or Unitarian Chapel should you prefer). The chapel will be opened especially for the Society and Market Bosworth ex-pat Hugh Beavin will be opening the chapel and offering information about the building. He will then escort members to the Atkins Building to see the Hansom Cab preserved there. But that is not all! Once we have seen the Hansom Cab, we will make our way to the Hinckley Museum where we will have time to look at the exhibits and also for a welcome cup of tea (or soft drink) in the tearoom, or in the garden if sunny. I already have a list of 18 members wishing to go and we have also been offered a very generous block booking ticket by the Hinckley Museum and so it will be a relatively inexpensive afternoon.

Full details will follow for those attending nearer to the date but for now the plan is to meet at the Great Meeting Hall (where else you may ask) at 2:00 PM. Members will be expected to make their own way by bus or car (there should be ample parking nearby but car sharing is recommended where possible). After the visit members, tired but happy will make their own way home. Should you wish

to attend the list closes shortly so don't delay booking a place by email to info@marketbosworthsociety.com or by calling 07930149408. Please leave a message if I don't answer your call. I only call back where a message is left, too many cold calls and fraudsters around.

Joseph Goadby

Last month we looked into the death of Joseph Goadby, who committed suicide. Margaret Howard has sent me more information. The image left is of the Parish record and records the date of the burial as May 28th 4 days after his death bringing a sad end to his life. We have not been able to establish which of his daughters discovered him that morning, and thus far have failed in that endeavour.

Joseph Goadby No. 254 (late Stenton.)	Market-Bosworth	May 28 th	K.M. Pugh, Offic. Min.
Anne Taylor No. 255 Wife of George Taylor	Osbaston, in the Parish of Mkt. Bosworth	June 29 th 76	K.M. Pugh, Offic. Min.
John Henry Roach No. 256 Son of John Henry and Edith Roach	Mkt. Bosworth	Nov 25 th Inf.	K.M. Pugh, Offic. Min.

+ Lately removed from this Parish...

You may notice some small writing in the bottom margin of the copy above.

The Latin phrase reads:

“Sibi ipsi necem conscivit.”

That translates to **“He brought death upon himself.”**

That phrase “*Sibi ipsi necem conscivit*” is one of those chillingly formal Latin entries that clerks used when recording a death by suicide. It’s unemotional by design — a way to note the fact without commentary. Often seen in 17th–18th century burial registers or marginal notes, sometimes abbreviated as “*Sibi necem conscivit*” or “*Sibi mortem conscivit*.”

It’s worth noting that such phrasing usually meant the burial was not in consecrated ground or was recorded separately. However, by 1877 suicides were buried in consecrated land but without a full funeral service. Before the Burial Laws Amendment Act (1880), the Church of England required the priest to omit all parts of the service that assumed the deceased died “in the faith of Christ”.

That meant three major omissions:

1. No opening sentences of hope.

Normally the service began with lines like:

“I am the resurrection and the life...”

These were not allowed for suicides. The priest instead began at the committal only, and even that was shortened.

2. No prayers for the soul of the deceased

All the comforting prayers — “we commend this our brother to Almighty God...” “suffer us not at our last hour...” “receive him into the arms of thy mercy...” were all omitted.

The Church considered suicide a “self-murder” and therefore a grave sin. Prayers for the dead were seen as inappropriate.

3. No blessing

The priest did not give the final blessing over the grave.

This was deliberate: the Church wanted to avoid giving the impression that the deceased had died in a state of grace.

What *was* said? The priest was permitted to say only the bare minimum:

- A short reading at the graveside
- The committal formula:

“Earth to earth, ashes to ashes, dust to dust.”

And even *that* was sometimes shortened.

No psalms. No sermon. No procession. No tolling of the bell. No funeral rites inside the church.

It was essentially a quiet, stripped-down burial, often early in the morning.

Why this changed in 1880

The Burial Laws Amendment Act allowed clergy to use:

- alternative forms of service, or
- no service at all,
- without implying moral judgement.

After that, suicides could receive a normal burial service if the family wished.

But in 1877, Joseph would have had at least a burial in consecrated ground with a minimal graveside committal only and likely to have taken place early in the morning, often before other parishioners were about with no bell tolling, no procession, no gathering of the congregation just the family in attendance. It would have been quite a cold and bleak service for the family to endure with little comfort for those left behind.

Time for a quiz.

Let us discover what you know about Norman Churches, church architecture, do you know your buttresses from your belfries?

1. Which feature is most characteristic of Norman (Romanesque) architecture?

- A. Pointed arches
- B. Rounded arches
- C. Flying buttresses
- D. Rib vaults

2. What is the nave of a church?

- A. The tower containing the bells
- B. The main central body where the congregation sits
- C. The area behind the altar
- D. The entrance porch

3. A buttress is primarily used for:

- A. Decoration
- B. Supporting and strengthening walls
- C. Housing relics
- D. Improving acoustics

4. Norman doorways often feature which decorative element?

- A. Chevron (zig-zag) carving
- B. Fan vaulting
- C. Tracery
- D. Stained-glass roundels

5. The chancel is located:

- A. At the west end
- B. At the east end

- C. Beneath the tower
- D. In the crypt

6. A tympanum is found:

- A. Above a doorway
- B. Under the tower
- C. In the clerestory
- D. Behind the font

7. Which of these is NOT typical of Norman churches?

- A. Thick walls
- B. Small windows
- C. Flying buttresses
- D. Massive pillars

8. The font is used for:

- A. Communion
- B. Baptism
- C. Weddings
- D. Confession

9. A clerestory refers to:

- A. A hidden staircase
- B. A row of high windows above eye level
- C. The priest's vestry
- D. The bell chamber

10. What is a transept?

- A. A side chapel
- B. The crossing arms that form a cruciform plan
- C. A type of window
- D. A decorative screen

11. Norman towers are usually:

- A. Octagonal
- B. Square and sturdy
- C. Round
- D. Spired

12. A rood screen traditionally separates:

- A. Nave and chancel
- B. Tower and nave
- C. Porch and nave
- D. Vestry and chancel

13. The apse is typically:

- A. A square porch
- B. A semicircular east end
- C. A bell chamber
- D. A crypt entrance

14. Which stone feature often appears around Norman windows?

- A. Hood mould
- B. Lancet frame
- C. Chevron moulding
- D. Fan tracery

15. A lancet window belongs to which architectural period?

- A. Norman
- B. Early English Gothic
- C. Perpendicular
- D. Tudor

16. The piscina is used for:

- A. Washing communion vessels
- B. Storing vestments
- C. Lighting candles
- D. Housing relics

17. A capital is found on:

- A. The tower roof
- B. The top of a column or pillar
- C. The font
- D. The altar

18. Norman churches often have what kind of roof structure?

- A. Hammerbeam
- B. Barrel vault
- C. Fan vault
- D. Tie-beam

19. The vestry is used for:

- A. Choir practice
- B. Storing vestments and preparing clergy
- C. Bell ringing
- D. Parish meetings

20. A squinch is used to:

- A. Support a spire
- B. Transition from a square tower base to a round dome
- C. Strengthen buttresses
- D. Decorate arches

St Peter's Church and Bosworth Hall: Stone, Lords, and the Making of Market Bosworth (1100–1890)

A reassessment of the building materials and manorial heritage of Bosworth's landmark structures.

What is life without a few risks? I am taking one here. I am not a geologist, merely an enthusiast fascinated by St Peter's Parish Church. It is old — very old — and has served as a place of worship for nearly forty generations. In this article, I attempt to understand how it was built, from what materials, and whether its story intersects with that of Bosworth Hall.

This is not a finished work but a conversation starter. I may be partly or wholly wrong but, take comfort from Historic England's assertion that the fabric of St Peter's Parish Church is "limestone and ashlar." Read on, but do not shoot the editor.

Introduction

I have long wondered about the early construction of Bosworth Hall — not the Hall we see today, but its earlier incarnations. The first would almost certainly have been timber, later replaced by more substantial materials such as stone and, eventually, brick. It would have been on a slight mound as there is a vestigial moat on the south side. My curiosity about St Peter's Parish Church has led me to similar questions. Prompted by a remark from my committee colleague John Colby, I have explored the subject in depth.

This article examines the structural history of St Peter's Church and Bosworth Hall, focusing on their material origins and the patronage that shaped them. Drawing on Historic England, the Domesday Book, and geological mapping, it distinguishes between documented historical record and architectural interpretation, presenting a clear account of how these two landmark buildings developed over eight centuries. Or at least I hope it does.

The Fabric of St Peter's

Historic England classifies St Peter's Church as being constructed of "coursed and squared limestone with ashlar dressings" [1]. However, direct examination of the masonry — both exterior and interior — confirms that the church is built primarily of local Triassic sandstone, quarried from the Mercia Mudstone Group around Market Bosworth.

The visible structure is largely 14th-century Gothic, but the building retains surviving sandstone fabric from the early 12th century (c.1100–1160). This earlier work represents the first major stone phase of the church following the Norman Conquest.



Geological Origins of the Stone

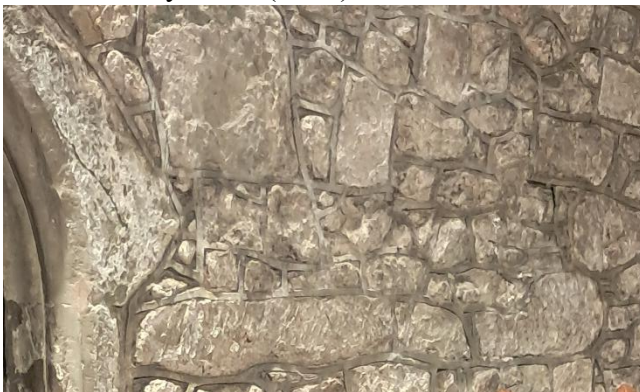
Market Bosworth lies on the Mercia Mudstone Group, a Triassic formation that includes the Tarporley Sandstone and related beds. The British Geological Survey (BGS) confirms the presence of suitable sandstone outcrops at Cadeby, Shackerstone, and Nuneaton [2].

Medieval builders almost always used the nearest available stone because transport was costly and slow — another point made to me by John Colby [9]. Although no medieval quarry ledger survives identifying the precise source of St Peter's stone, the geological evidence shows that the church's sandstone matches these local deposits [3]. This makes a local origin overwhelmingly likely.



The 12th-Century Foundation

The Domesday Book (1086) records “Boseworde” (Market Bosworth) under the lordship of Hugh de Grandmesnil and Robert de Beaumont, Count of Meulan [4]. The entry explicitly notes the presence of a “priest” and a “deacon,” confirming that an ecclesiastical site already existed at that date.



Although no surviving charter names the builder of the first stone phase, the Grandmesnil/Beaumont line held the manorial rights and possessed the wealth and authority required for such construction. The transition

from a likely timber-built Domesday church to a sandstone structure in the early 12th century aligns with the general architectural development of English parish churches during this period.

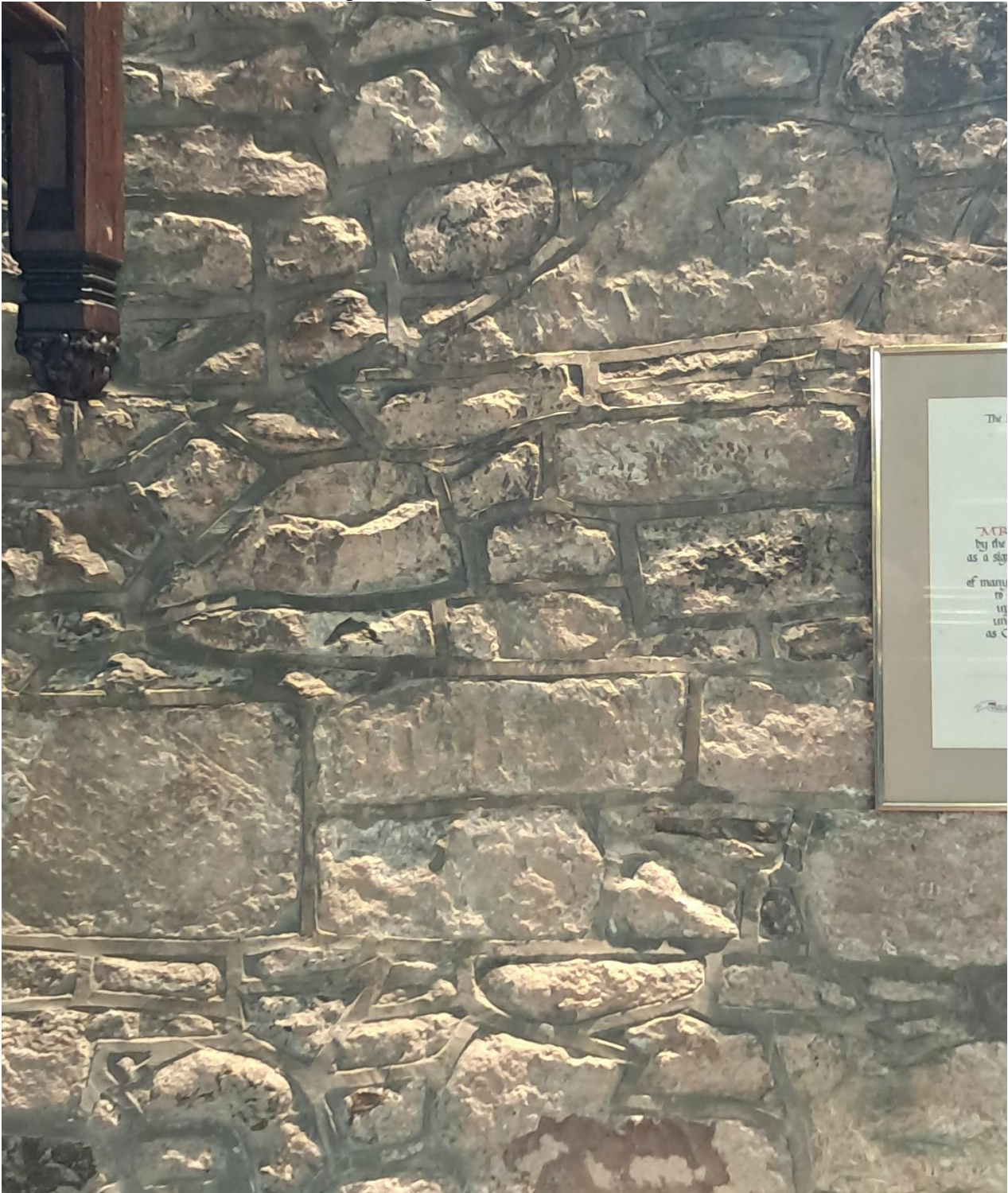
Reading the Walls: Evidence of Rebuilding

Close inspection of the nave masonry reveals two distinct phases of construction. The lower courses consist of dressed sandstone ashlar, while the upper sections are built of rounded fieldstone sandstone set in lime mortar.

This mixture strongly suggests a major medieval rebuild rather than simple heightening. The likely sequence is:

- Phase 1 (c.1100–1160): The Norman church was built largely of rounded local sandstone gathered from fields and stream beds, with limited dressing for corners and openings.
- Phase 2 (c.1320–1400): During the 14th-century Gothic rebuilding, masons partially dismantled the earlier walls, inserted new dressed sandstone at the base for strength, and reused the original Norman cobbles above as infill.
- The result is the visible two-texture wall: later ashlar below, earlier rubble above.

This pattern is typical of medieval rebuilding practice and aligns with the architectural period associated with the Verdon/Clare patronage.



14th-Century Patronage

The visible 14th-century alterations — including the chancel, arcades, and tower — are historically associated with the Verdon and Clare families. This attribution is based on heraldic evidence recorded by the antiquarian William Burton, who noted the arms of Verdon and Clare at Osbaston [5].



Elizabeth de Burgh, Lady of Clare (1295–1360), was one of the most influential female patrons of the 14th century. While no document explicitly records her funding of St Peter's, the architectural period of the Gothic rebuilding corresponds with her lifetime and regional influence. Her connection

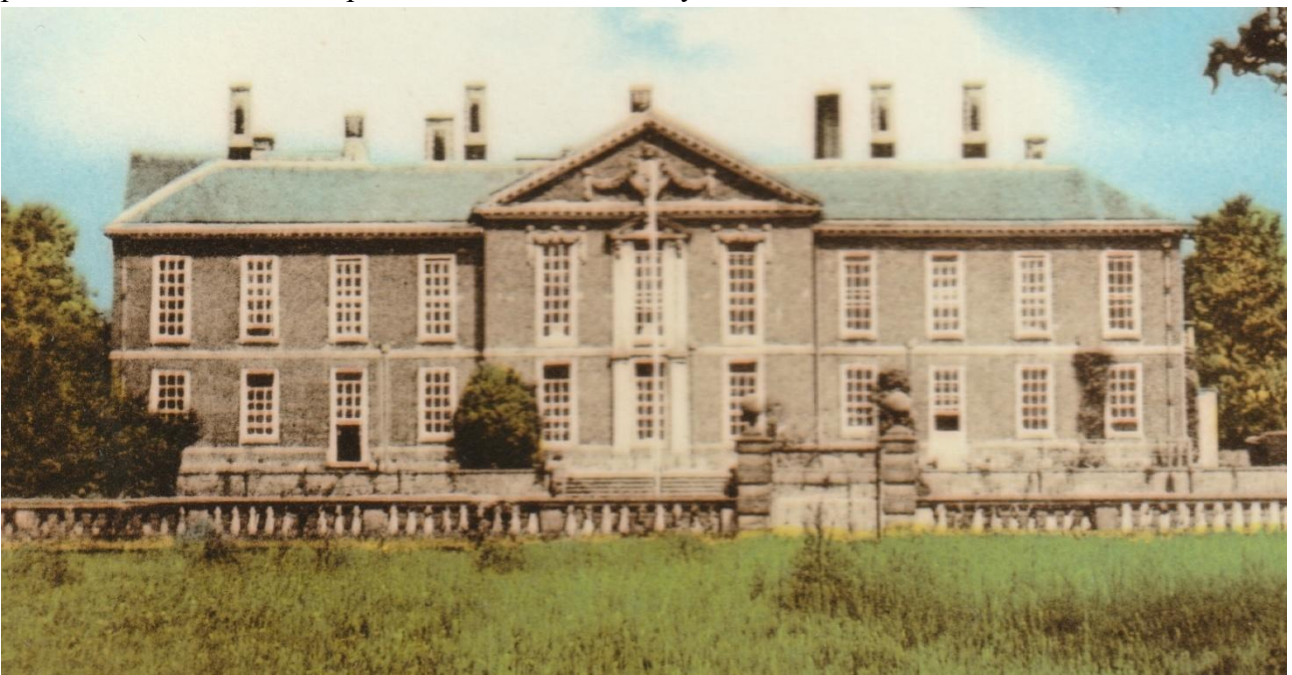
to the Verdon family strengthens the likelihood of her involvement in this phase of the church's development [8].

Evolution of the Manor

The manor of Market Bosworth passed through several notable families: Harcourt, Grey, Hastings, and finally the Dixie family. A manor house existed throughout these transitions, evolving in form and fabric.

Sir Wolston Dixie acquired the estate in the late 16th century following the forfeiture of the manor by the Earl of Huntingdon, who had defaulted on a loan secured against Bosworth Hall [6]. The present Bosworth Hall, built by Sir Beaumont Dixie between 1680 and 1690, is a Grade II* listed building described by Historic England as “ashlar and brick, with stone dressings” [7].

Given the continuity of the site and the cost of high-quality stone, it is architecturally probable that sandstone from the preceding Hastings-period manor house was reused during the construction of the present Hall — a common practice in the 17th century.



Conclusion

The combined evidence shows that St Peter's Church and Bosworth Hall share a common geological and manorial heritage. The first stone church was almost certainly built in the early 12th century using local Triassic sandstone, under the authority of the Grandmesnil and Beaumont lords recorded in Domesday Book. The 14th-century Gothic rebuilding reflects the patronage of the Verdon and Clare families, while the manor house evolved through Harcourt, Grey, and Hastings's ownership before being rebuilt by Sir Beaumont Dixie in the late 17th century.

Across eight centuries, both church and Hall embody the continuity of lordship, landscape, and local sandstone that shaped Market Bosworth.

References and Sources

[1] Historic England: Church of St Peter, List Entry 1361314. [2] British Geological Survey (BGS): Geology of Britain Viewer — Mercia Mudstone Group and Tarporley Sandstone mapping (Leicestershire). [3] Medieval Building Practice: The Medieval Church and the Landscape of Building (regional economic history). [4] Domesday Book (1086): Leicestershire Survey / Landholders of Boseworde. [5] Burton, W. (1622): The Description of Leicester Shire (heraldic arms at Osbaston). [6] Victoria County History of Leicestershire, Vol. IV (Market Bosworth Manor records). [7] Historic England: Bosworth Hall, List Entry 1074104. [8] Foss, Peter (2025): The History of Market Bosworth and The History of St Peter's Parish Church – Market Bosworth (illustrated lecture, May 2025). [9] Colby, John (2026): "Why Are the Pebbles in Your Garden Round?" (personal communication, July 2026). [10] Field survey and photographic evidence by Nigel Palmer (2026): confirmation of sandstone composition, Market Bosworth Parish Church.

Note: The Historic England listing describes the church as limestone; field inspection and photographic evidence confirm the masonry is sandstone from the Mercia Mudstone Group.

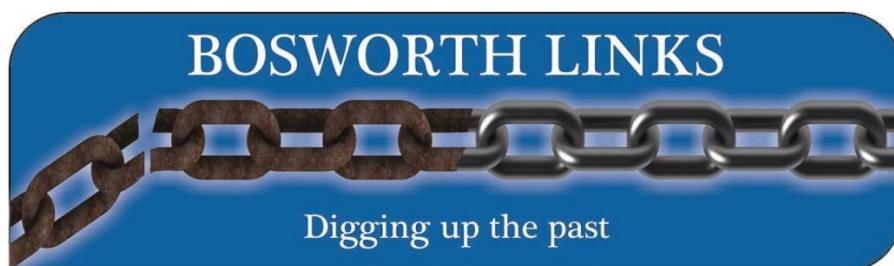
Can you help?

The Society has received the following email:

Hello there ! Ref attached scan, the relative postcard was posted from Bosworth, and the quest is to identify the impressive house which seems likely to be in your area. It looks recognisable so can you help please ? Hope so - and to have the pleasure of hearing from you soon ! Many Thanks & Best Regards, Nigel



I have included the image close to full size in the hope that someone will recognise it. I did think it might be Cow Pastures Farm but looking more closely a building can be seen behind to the left. Another suggestion was Hall Farm so I will be interested to learn the truth. Please email or call with your answer, thank you.



Now that the dust has settled on our spades, shovels, mattocks and sieves, I thought it might be worth looking at the overall cost of the second part of the project: Bosworth Links – The Villages. This will be useful for anyone or any group planning to run a community archaeological project of a similar scale. It must be remembered that inflation will increase the likely costs of the various components, so great care must be exercised when planning the finances for an event such as this. We had an additional contingency fund, recommended by the National Lottery Heritage Fund, built into the budget.

As the dig progressed, we evolved some new ideas such as Finds Cataloguing Classes, a Festival of Archaeology (at Congerstone), and one or two minor events. You will recall that we had digs in Carlton, Coton, Cadeby, Shenton, Shackerstone and Congerstone. Overall, the costs amounted to just over £98,000. Here is a breakdown of the main costs:

Cost Heading	Total (£)
ULAS (Archaeology Partner)	48,323.86
Project Manager / Officer	19,670.00
Evaluation	6,000.00
Videography	9,000.00
Printing	383.10
Catering / Event Costs / Refreshments	5,261.34
Finds Processing / Cataloguing (adjusted)	1,799.04
Other Costs*	8,198.24
Grand Total	98,635.58

* Other costs include recruitment, equipment and written materials (forms and records) publicity and promotion (leaflets and fliers) Training for volunteers (master classes and finds Cataloguing classes) event costs (mainly room hire and the mini festival we included on the Congerstone dig) and the construction of and support for five years for a website.

Considering the internationally important discoveries (which include one castle), together with the involvement of nearly 600 adult volunteers and over 1,000 child volunteers, it is money well spent. The data and finds will be available for many future archaeologists to study. Bosworth Links broke new ground — literally — and has gained worldwide attention. The website www.bosworthlinks.org

contains all the information produced, along with useful links and pages dedicated to anyone wanting to go time travelling.

Our Regular look at Fraud Prevention.

Some years ago, I received a call which I could not answer immediately and only discovered that I had missed a call the following day when I looked at my phone log for something else. I dialled the number but instead of connecting me I received a message that the number had been deactivated as it had been used in a scam. It was a very simple trick; a call was made and ended quickly. Those calling back were connected unwittingly to a premium line charging £5.00 per minute. The clock began once the call was started. When answered a voice apologised and explained that the owner was on another call but knew the caller was waiting. A voice would regularly reassure the caller that the call was important to the receiver (a fiver a minute is important) and the call would be answered. Eventually callers would hang up but not before they had been charged a substantial amount of money. For that reason, I never return a call unless a message has been left and even then, I am cautious. One of the commonest attempts at fraud is known as phishing.

There's been an increase in the number of scams designed to trick people into giving out their passwords or bank data. These scams are known as phishing, and they're carried out via email, phone, SMS, and even WhatsApp.

It's important to be on the lookout for phishing attempts and to know how to protect yourself. The information below will help you stay safe from attacks.

How do these scams work? Often, a phishing scam comes from an email or phone number that looks very close to an official communication and mimics the graphics and messaging used by the company. They generally ask you to click on a link, which then redirects you to a site that the scammer uses to steal your data.

For example, the link might ask you to change your password by entering your current password. Then, the scammer will have your new account password, and can therefore access your account, your card details and eventually your money. Here's an example of phishing using messaging:

Tell us how we did. Rate your recent Yodel delivery <http://yhys.co.uk/smsnew/JD0002249327364118>

Friday 17:20

Be cautious of scams involving fake texts, emails and calls from **unexpected sources**. We will never ask you for verification codes, put pressure on you to act.

Yesterday 12:36

One of our agents attempted to contact you.

Today 12:58

One of our agents will be in touch in regards to suspicious activity.

Do not share this with anyone. Your [Yodel](#) verification code is 650477.

Should you receive unexpected or unusual texts or calls before responding always check out the official website or telephone number. Make sure that you use an independent source, a trusted source (such as a letterhead received, statement, package label, etc) before making contact.

Any reputable contact will never send any communications asking you to:

- Tell us your password or activation code
- Disclose your account details
- Move money into or out of your account

If you receive an email asking you to reply with any of these things, it's not from a reputable company and it's a sign of phishing.

If you think you may have been tricked, contact your bank or card supplier immediately and stop all transactions on your account. Many apps have an option to freeze cards and transactions. Change the password at the legitimate website as well. Your bank or card supplier will be able to stop transactions but can reinstate your cards. They may arrange for new cards and pin numbers as an extra precaution. Whether you will recover any funds already lost depends upon the type of card used and rules of your provider. Safest bet is to look before you dial, text, or click!

My motto is always if in doubt check it out. It is so easy to be deceived but you can reduce the risks of it happening.

Bonus quiz! This time it's about the Jewry Wall and Roman Leicester

To help us relax after the scam warning here are 15 multiple-choice questions inspired by the site, the archaeology, and the Museum collections. I only hope those that attended were paying attention...

1. The Jewry Wall is the surviving part of which Roman structure?

- A. A temple
- B. A basilica
- C. A bath complex
- D. A fort gateway

2. Approximately when was the Roman bath complex at Jewry Wall built?

- A. 1st century AD
- B. 3rd century AD
- C. 5th century AD
- D. 7th century AD

3. The Jewry Wall is notable for its use of alternating bands of:

- A. Flint and chalk
- B. Stone and tile
- C. Timber and brick
- D. Marble and granite

4. What was the frigidarium in a Roman bath?

- A. Hot room
- B. Warm room
- C. Cold room
- D. Steam room

5. The Museum's Roman mosaics originally came from:

- A. A villa near Market Harborough
- B. A townhouse in Leicester
- C. A temple at Ratae

D. A military barracks

6. The Roman name for Leicester was:

- A. Lindum
- B. Ratae Corieltavorum
- C. Verulamium
- D. Isurium

7. Which feature of the Jewry Wall shows evidence of Roman window openings?

- A. The lower archways
- B. The recessed niches
- C. The upper rectangular gaps
- D. The foundation stones

8. The bath complex at Jewry Wall stood next to which major Roman building?

- A. The forum and basilica
- B. The amphitheatre
- C. The granary
- D. The legionary headquarters

9. Which type of Roman heating system was used in the bathhouse?

- A. Charcoal braziers
- B. Hypocaust
- C. Oil burners
- D. Steam pipes

10. The Museum's collection includes a famous Roman altar dedicated to:

- A. Jupiter
- B. Mars
- C. Minerva
- D. Mithras

11. The Jewry Wall survived the medieval period partly because it was reused as:

- A. A defensive tower
- B. A church wall
- C. A barn
- D. A town gate

12. Which material found in the bathhouse ruins indicates high-status Roman construction?

- A. Painted wall plaster
- B. Wattle and daub
- C. Timber cladding
- D. Iron sheeting

13. The Museum displays a Roman milestone found near Leicester. What did milestones usually record?

- A. Tax payments
- B. Distance and the reigning emperor
- C. Names of local tribes
- D. Military victories

14. Excavations at Jewry Wall in the 1930s were led by which archaeologist?

- A. Mortimer Wheeler
- B. Kathleen Kenyon
- C. Dame Joan Evans
- D. Dr. Kathleen Richardson

15. The bath complex at Jewry Wall is thought to have closed around:

- A. AD 150
- B. AD 250
- C. AD 350
- D. AD 450

Contact Details

Please see the website www.marketbosworthsociety.com for information or email us on info@marketbosworthsociety.com or if you would like to call MBS then 07930 149408. Correspondence can be sent to Market Bosworth Society, c/o 29 Warwick Lane, Market Bosworth, Leicestershire CV13 0JU. Membership subscriptions (single £14.00 joint £21.00) can be paid by BACS/Bank Transfer using the following details. Market Bosworth Society, Virgin Money Sort Code 82-11-07 account number 00452350. Please place your surname (and the last three characters from your postal code – if permitted) in the reference section. For example, mine would be palmer0JU. If you have any items you would like to preserve for future generations, please contact MBS, or any Committee member.

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Nigel Palmer
Chairman

Answer to the Norman Churches Quiz

1. B — Rounded arches
2. B — Main central body
3. B — Supporting walls
4. A — Chevron carving
5. B — East end
6. A — Above a doorway
7. C — Flying buttresses
8. B — Baptism
9. B — High windows
10. B — Crossing arms
11. B — Square and sturdy
12. A — Nave and chancel
13. B — Semicircular east end
14. C — Chevron moulding
15. B — Early English Gothic
16. A — Washing communion vessels
17. B — Top of a column
18. B — Barrel vault
19. B — Vestry use
20. B — Square-to-round transition

Answers to the Jewry Wall Quiz

1. C — Bath complex
2. A — 1st century AD
3. B — Stone and tile
4. C — Cold room
5. B — Townhouse in Leicester
6. B — Ratae Corieltauorum
7. C — Upper rectangular gaps
8. A — Forum and basilica
9. B — Hypocaust
10. A — Jupiter
11. B — Church wall
12. A — Painted wall plaster
13. B — Distance and emperor
14. D — Dr. Kathleen Richardson
15. C — AD 350