Worthing Archaeological Society

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Contents

Editorial

Welcome to this issue, as you will see from the list of contents I have tried to cover a wide range of subjects, it has not been possible to include in this issue all of the article I have been given, but you can be assured that any which have not been included will find their way into further issues.

I would like to include in the future articles from member's own research. This, I feel is an area which in the past has been much overlooked, and I have myself been researching the Adur Valley, covering the Lepers hospital, the lepers cemetery, and Sele Priory, including the Watermill which was once there.

It has been shown in the past that individual research by members of societies often discover important information about a given place, be it a building, an area, a lost village etc, because they are able to concentrate on this, and give it as much time as it requires to thoroughly research.

So in the next issue it would be interesting to include an area of a member's research, so get researching. Next issue December 2004.

Obituary.

It is with sadness that I have to announce the passing away of Cynthia Shilbach. As many of you will remember, for many years Cynthia organised the coach outings each summer, as I now well know, she put many hours searching for places of interest to take members, she was always known as 'the Governor' on the outings. And many of us will have fond memories of the outings, and Billingshurst coaches, and the kerbs!

And yes Cynthia, this year the members will get a cream tea.

Rodney

Summer Outings 2004

6th June 2004

Cranbourn Chase, Sixpenny Hanley. The Pitt-Rivers Tour.

This will be part two of our earlier visit to the area with Martin Green, and we will be visiting sites that Augustus Henry Pitt-Rivers excavated in the area of Cranbourn Chase. Pitt-Rivers (1827-1900) was a pioneer of scientific excavation and recording. After a military career, he spent 25 years excavating a series of prehistoric and Romano-British sites, some of which we will be visiting.

The day will end, with a cream tea, an optional extra, at the Llama Tree Gardens

4th July 2004

Colchester Castle, and the area around the City.

City of Victory, our tour will take us in and around the City of Colchester, Britain's first Roman town. The visit will be fully guided throughout.

8th August 2004

The Peat Moors Centre, Sweet Track and Iron Age Centre,

We will be visiting two sites of interest, the Lake Village with the reconstruction of the famous Sweet Track, and the reconstructed Iron Age huts.

The second visit will be to the Glastonbury Lake Village Museum, which is located in the Tribunal building in Glastonbury. this covers the finds from the excavations in and around the Lake Village site, and offers an insight to Iron age life. Both sites will have guides.

Tickets for all outings at £13.50 each, are available from Rodney Gunner 01273 887399

Croman mac Nessa
What did happen to Lindow Man?

Why can Britain's best known bog burial no longer be used as evidence for ritual human sacrifice? Lindow Man is the name given to a human body found in a peat-bog at Lindow Moss, near Manchester, in 1985. After a leg was discovered by workmen sorting peat, archaeologists were called in and the upper part of the body was found still in the ground. It was boxed and transported to the British Museum, where it was thoroughly examined by a large team of specialists. When he met an horrific death, sometime in the middle of the first century AD, Lindow Man was about 25 years old. Stunned by a couple of blows to the head, he was then garotted, his throat was cut, and he was bled, before being placed in a pool in the bog. This elaborate sequence of events strongly suggests that Lindow Man was a ritual sacrifice, and it may be no coincidence that shortly before his death he had a drink including mistletoe - the pollen was still in his stomach. At least one other contemporary body was found in the same bog. This is the notice displayed beside the curated remains of the man concerned, in Room 50 (dedicated to "Celtic Europe") in the British Museum.

"He was probably the most sensational archaeological find to be made in Britain during the 1980s, and may well be the most intensively studied human corpse in history." Apart from misdating the discovery - which was actually in August 1984 - the notice neatly summarizes the official and dominant view of the significance of the remains. Lindow Man has been the trump card to be dealt by what Stuart Piggott once termed the "hard primitivist" attitude to British prehistory: that which emphasizes those aspects of prehistoric life which appear barbaric and alien to modern people. A recent American commentator, Leslie Ellen Jones, has stated that the body is "the single best evidence of Celtic human sacrifice in Britain, and this is to say, he is the best because he is pretty much the only". As such he has featured as an exemplar, and proof, of ritual killing in the books of leading authorities on Iron Age religion such as Miranda Aldhouse-Green, Anne Ross, Barry Cunliffe and Jane Webster.

The same conclusion has been accentuated and propagated by authors of more general works on prehistoric ritual practices such as Ralph Merrifield, Mike Parker Pearson, Timothy Taylor and (a dozen years ago) myself. It has continued to appear in print until the time of writing, as the scholarly orthodoxy, and dominates references to the find on the internet and in other academic disciplines than that of archaeology. Only two months ago I was involved in the making of a BBC television programme on the Roman conquest of Britain. Reading a draft script, I pointed out that it might not be wise to credit the ritual killing of humans quite so confidently to the Iron Age British. The immediate reply of scriptwriter and director was that the body from Lindow Moss represents the absolute proof of such killings. It does not; and the time has come for historians and prehistorians collectively to remove it from this symbolic role. Behind the official interpretation of the find lies an apostolic succession of writings, each inspiring the next. The document on which that interpretation rests is the report published in 1986 by the team brought together by the British Museum to study the body and its context. This concluded firmly that the man concerned had suffered a triple death as part of an Iron Age rite. Behind this, in turn, stood a book by a Danish scholar, P. V. Glob. Issued in English in 1969 as The Bog People, it had itself been inspired by the sensational discoveries of bodies in Danish bogs. Glob revealed to the world that these had represented only the best-known of a large number of corpses recovered from wetlands in northern Europe, which he interpreted as the victims of a widespread tradition of human sacrifice.

His book became an international bestseller, and without it there would have been no Lindow Man. The very name echoes those given to the most famous Danish bodies, such as Tollund Man. More particularly, it was Glob's book that inspired the county archaeologist for Cheshire, Rick Turner, to look out for similar finds in British bogs. Without it, he would probably not have identified the possible significance of the leg found at Lindow Moss and attracted the attention of the Museum. There is no doubt that a large part of the excitement caused by the discovery derived from the fact that England had at last produced a well-preserved body of its own to set alongside those that Glob had publicized from the Continent. Unfortunately, the Cheshire corpse was also immediately placed within the interpretative framework of Glob's book; and behind that in turn stood much older opinion-makers. These were the writers of the civilized ancient world who had accused the northern barbarians of an addiction to human sacrifice: Julius Caesar, Diodorus, Siculus, Strabo, Lucan and (above all in this context) Tacitus. In the traditional European literary canon these were familiar and beloved authors.

To prove them correct fitted into one of the great impulses of archaeology since its appearance as a profession in the nineteenth century: to take a story from a well-known body of literature (such as the Bible, the Greek myths or the Arthurian cycle), and give it an apparent basis in material reality. This is one of the chief ways in which archaeologists have drawn public acclaim: by functioning as protagonists in a quest romance.

Unfortunately for this particular romance, every part of the interpretation of Lindow Man can now be demonstrated to rest on insecure foundations. The pathology on which the verdict of ritual death depends was questionable from the beginning. The diagnosis of a triple act of violence was made by Iain West of Guy's Hospital, and his views were given full prominence in the

British Museum's report and trumpeted in its conclusion, written by I. M. Stead. Sharp eyes might have spotted a slight but significant discrepancy in the same volume with the views of another medical expert who had examined the body soon after discovery: Robert Connolly of Liverpool University. He had, in fact, already published a short piece in Anthropology Today in which he rejected the verdict of ritual killing completely.

He agreed with West that the man's skull had been fractured twice by blows, but believed that a third blow had broken the neck, which West had thought fractured by a garrotte.

That instrument was allegedly still around the corpse's throat, being a thin cord that might have been operated by turning a rod in the knot at its back. Connolly disagreed completely with this identification as well, asserting that the knot showed no signs of stress and the throat cartilage no evidence of trauma: both being classic indications of strangulation. In his reading the cord had been used to suspend an ornament that had been removed before the body was pitched into the mire or had corroded away. Finally, whereas West reported that the man's jugular had been slit to produce massive bleeding, Connolly thought that the gash concerned had been caused by damage to the remains while in the peat.

One specialist therefore concluded that there was evidence for an elaborate, ritualized death; the other that the victim had simply died under a rain of blows from a blunt instrument. In the report, Connolly's view was excluded completely from consideration in the concluding section and marginalized almost to invisibility in the text. This treatment has never ceased to rankle with him; in 1998 he was able to repeat his opinion in a BBC television programme and during a recent interview with me he put on public record his belief that the report had over-emphasized the view of the man as the remains of a human sacrifice. His frustration is understandable, in that his statements seem to have made no impression on archaeologists despite their public reiteration; but the situation is even more complex than his views would suggest. Reading through the detail of the 1986 report, it is clear that the body carried yet other injuries, such as a broken posterior rib and a possible stab wound in the chest.

Added to those already described, this is an impressive total for a corpse of which only a third survives and, taken on face value, suggests that the man died under a hail of blows. These torso wounds have, however, either been dismissed or associated with those on the head and neck on which the emphasis of the triple, ritualized death is placed; and there is a further complication. It is by no means clear how much of this accumulation of damage had been inflicted when the corpse was already in the bog, in the course of peat-cutting activities; as seen, this question is part of the disagreement between the two medical experts. It may thus be concluded that there is, in fact, no secure knowledge of the manner of the man's death; the fact that he was apparently laid in the bog stripped of all clothing save a fur arm-band indicates that it was not accidental, but beyond that nothing is certain.

Behind the readiness of the Museum's team to accept the diagnosis of a threefold killing lies another literary tradition; this time medieval. Six texts, the earliest being twelfth-century in its present version, record the fate of a king or hero who perished by suffering fatal injuries in three different and simultaneous forms. Whether romances of this date can be used as evidence for prehistoric practices is itself controversial, but it also matters that none of these stories associates the death in question with ritual. They are designed, instead, to illustrate the inexorable workings of fate or else the power of prophecy (in that such an unlikely end had been predicted for the person concerned). Nonetheless, at times explicitly, this literary trope lay behind the willingness of archaeologists to repeat the diagnosis of ritual killing at Lindow Moss.

A different sort of problem concerns the age of the body. The first radiocarbon dates yielded by samples of it were pronounced by one laboratory to be post Roman and by another to span the period from the Iron Age to the late Roman Empire.

The 1986 report got round the problem simply by rejecting them, and declaring the death most probably to have occurred in the fifth to third centuries bce; safely back in prehistory. Three years later, new samples were taken and the results published in Antiquity: the dates now clustered between 2 bce and 119 ce. These could still be fitted into the Iron Age if the man were made a sacrifice offered up by the local people on the eve of the Roman conquest or during the course of it; and this became the most commonly repeated context for his death. It is the one recorded on the notice in the Museum. This whole process ignored the fact that in 1983 a human head had already been found in the Moss and dated to the Roman period. The problem was, however, forced by further discoveries made in 1987, when seventy pieces of another male corpse were also found there (together with more bits of Lindow Man himself). The dates yielded by the new body clustered between 25 and 330 ce, and the two labs that provided them agreed in 1995 that, taken all together, the human remains from the Moss belonged most probably to the early Romano-British period.

This was an inconvenient conclusion for the interpretation of ritual killing, because under Roman rule such killings were both socially unacceptable and illegal. The proponents of that interpretation have therefore resorted to two different strategies, both of which featured in a second report published by the British Museum on the Lindow bog bodies in 1995.

One was to take advantage of the undoubted fact that all the possible dates for them still stretched from the late Iron Age to the post-Roman period, and carry on treating them as pre-Roman. The other was to suggest that they represented the secret continuation of prehistoric practices of human sacrifice under Roman rule; an argument which has to ignore the fact that there is no firm evidence for

such practices. Lindow Man himself was, after all, supposed to be that evidence. If he and his companion or companions actually are Roman in date, then other causes of death, such as robbery, or execution for a heinous crime involving commitment of the corpses to a lonely mire, become more likely.

There is a further detail in the original report which would support this later dating: the moustache of Lindow Man had been trimmed by shears or scissors. The former were rare in the pre- Roman period, and the latter unknown; but both were used in Roman Britain. There remains the matter of the mistletoe pollen in the man's stomach. As seen, the Museum's notice still draws attention to its presence as reinforcing the verdict of ritual killing, and so did the 1986 report. Once again, a literary text lies behind the interpretation, this time Pliny's famous assertion that mistletoe was particularly sacred to the Iron Age Druids of Gaul. In 1995, however, the Museum's own second report on the bodies declared that it was unlikely that the contents of the stomachs or guts of either had any ritual significance. The pollen in Lindow Man himself amounted to just four grains, too few to have been consumed in a drink. It might have come from flowering plants and been either breathed into his mouth or blown onto his food before he ate it.

All this data is in the public domain, and most of it has been so for several years. It is possible that references to Lindow Man have as a result become less common in the works put out by British archaeologists. Nonetheless, they still appear, with the traditional intepretative framework, and to the best of my knowledge not one specialist in the Iron Age has printed either a critique or a reasoned defence of the latter. A seven-part account of the development of Britain, supposedly based on the latest archaeological and historical thinking, was televised by Channel 4 late last year. In the episode on the Iron Age, a justly respected expert in the period repeated the traditional interpretation of the Lindow body, as established fact and with complete confidence, and the commentary naturally supported him.

As a matter of professional ethics, this situation must not be allowed to persist, and there are two different ways out of it. One is to expunge references to Lindow Man from works on Iron Age ritual and remove him from display, as so many challenges can now be mounted to the established interpretation of him. This procedure would be consistent with the attitude that produced the interpretation concerned, and which proclaimed the growing power of archaeology, equipped with ever greater technological resources and expertise, to recover the truth of the past. It was an approach rooted in the earliest years of the discipline, and depended on dramatic discoveries that could be presented to the public in vindication of that increasing prowess. Lindow Man was one of the latest of these and, to play by the same rules, he must now be rejected with the same authoritative confidence as that with which he was originally presented. Only thus can knowledge continue to advance and professional competence be sustained.

There is, however, a different solution which is more in harmony with altering approaches to history and prehistory. This would recognize that the bodies from the Moss are now susceptible to use in a range of reconstructed pasts. The man himself may have been a willing or a reluctant human sacrifice, a member of or a stranger to the people who put him into the bog, a victim of violent crime or an individual executed (justly or not) for an offence himself. He may have been Iron Age, Romano-British or post-Roman, and so can feature in the work of specialists of any of those periods. He can be used to exemplify the triumphs or failures, the potential or the limitations, of recent archaeology. How the notice beside the exhibit in Room 50 can be adjusted to take account of such an approach is an interesting problem; but the solution of it should be well within the powers of the nation's foremost museum.

Ronald Hutton

The Knights of the Temple

The 'Knights of the Temple' derived the name of their Order from the convent and church of the Temple on Mount Moriah at Jerusalem. The Order was founded in the year 1119 A.D. (1180 in England), Hugh de Payens emerging at the head of eight soldier knights. Their original purpose was the maintenance of safe passage for pilgrims going to and from Jerusalem, along the roads of Palestine. They grew in numbers and in 1128 A.D. they received the sanction of the Church. A set of rules was Instituted by St. Bernard, himself a triple vow of poverty, chastity, and obedience was made. The Order was divided into three classes. At the highest level were the soldier knights of the nobility who regulated their affairs through a middle level of clerks and chaplains. The lower tiers were occupied by craftsmen, farmers, and free men. The knights were attired in the well known white mantle with a red cross (recognised by schoolchildren as 'Trusaders'), the other serving brethren wore a black surcoat with a red cross. They rendered service to Christianity showing great bravery and devotion in eight of the Crusades and became very wealthy and powerful too, being able to finance kings and princes. Sadly for them this influence led to their downfall, Pope Clement V saw them as a rival influence and abolished the Order in 1312 A.D.

The Templers were very active in the Adur Valley during the hundred and twenty-eight years of their existence here. They had settlements at Shoreham, Sompting. Shipley and Seddlescombe, and owned at least five acres and a wharf where the present St.Mary's now stands It has been said (E.W.Collins), although unsupported by evidence, that Richard I "Lionheart" left England for the third Crusade (around 1180 A.D.) from Bramber Castle and would have used the jetty at the site of St.Mary's to board his vessel.

Edward II pre-empted the Pope as, without warning, on the night of the 10th January 1308 he had his sheriffs seize the English Templers estates and imprisoned all the occupants without trial. It is recorded that in 1320 St.Mary's was so impoverished that it was excused all taxation. After being plundered by the King, the Templers' lands and what remained of their possessions were transferred to the Knights of St.John, the Knights-Hospitallers or Knights of Malta. For the observant there are clues to the Hospitallers in St.Nicholas' Bramber where a carved Maltese cross in the stonework can be seen.

St.Peter's Upper Beeding was rededicated on 24th February 1308 by Bishop Enaghdun (acting as a suffragan). Dr.H.E.B.Arnold was of the opinion that the cost of rebuilding was funded by a gift 1rom Emma, widow of Sir Philip Maybank of Horton, and loans from the Templers at Bramber.

Keith Nethercoat-Bryant

John Henry Pull, Rocks and Fossils

(from Outcrop no. 28)

A founder member of the West Sussex Geological Society, Harry Woolgar passed away on 13th April 2002 – and a most unexpected secret came to light. Harry was a quiet, unassuming gentleman, in his early 80's, who acquired a profound knowledge of fossils and ancient life-forms during his long life. He had also developed the unnerving ability to spot remarkable fossils in unprepossessing strata.

Among a lifetime's goods and chattels at Harry's residence in Shoreham were found 14 large display trays of rocks and fossils containing 693 specimens, each carefully numbered; and also an accompanying folder containing page after page listing all these specimens firstly by tray and number, and then by name and location. The specimens range far and wide through geological time, from the Pre-Cambrian to late Tertiary, and similarly in geographic space, mostly from all over the U.K., but quite a fair selection from Western Europe and elsewhere. The 14 trays of rocks and fossils constitute the John Henry Pull collection which was given to Harry by John Pull's widow when John Pull met an untimely end in 1960. Considering it was accumulated over many years of assiduous collecting, in his spare time, by someone without any formal training in petrology and palaeontology, it is indeed quite remarkable: a fine memorial to the passionate obsession of a working –class man with an unquenchable thirst for knowledge and understanding.

Harry's sister, Betty Bishop, passed the collection to the West Sussex Geological Society for safe keeping. The Chairman, Ken Steel donated them on Friday 7th March 2003 to Worthing Museum, to join the rest of the John Henry Pull Archive of archaeological reports and artefacts. They are available for research and reference purposes only, and will not be on public display. The list of specimens is currently in urgent need of improvement, as some of it was typed with an old faulty typewriter, and the rest written by several different hands, some more legible than others. This erratic but fundamental listing will be gradually converted into a coherent and clearly-legible catalogue and published in due course – but only after each list has been checked against each tray, which may well take some time!

Without doubt, the more that turns up about the scientific endeavours of John Henry Pull, the more it becomes apparent what a truly remarkable amateur archaeologist and geologist he really was for his time and social status – as a recently-published publication entitled "John Henry Pull and Shepherds' Crowns" in the Occasional Publications Series of the West Sussex Geological Society amply demonstrates.

Anthony Brook

The History of Worthing Archaeological Society 1932-1942

After 1932 either the Society stopped collecting newspaper cuttings, or they have since been lost, therefore from now on, I can only refer to the Minutes of meetings and the Annual Reports. There were difficult times ahead with the outbreak of War in 1939.

During the last decade, excursions had been reasonably local, but in 1935 the Society visited Stonehenge, Salisbury and Winchester, and Cheddar Caves, Wells Cathedral and St Albans in 1936. Unfortunately, without newspaper cuttings, there is not a lot of information about the trips, apart from what the weather was like.

One notable trip was to Piltdown, where Sir Arthur Smith Woodward addressed members on the finding of the infamous Piltdown Skull! The Annual Reports also state where the Society stopped for 'tea', and usually it was at someone's house, but the remarkable thing is that normally around ninety members attended the excursions. One member, Alderman Watts invited the trippers to his house 'Monkmead' in West Chiltington for tea in 1935 after having also visited Hardham. I can imagine a coach load of members turning up on Joe's doorstep for tea (after we were all invited of course!)

In September 1939, the planned trip to Highdown to examine the excavations with the Brighton and Hove Archaeological Club had to be cancelled due to the 'uncertainty of the national situation'. In 1940, trips were only made in May and June to Bosham and Guildford respectively. And finally the excursions during the summer of 1941 were arranged 'to entail as little travelling as possible'.

The winter lectures were also affected by the War. The early autumn meetings of 1939 were cancelled, although an 'informal meeting with tea' was held in November in the Arcade Café.

Black-out difficulties made it impossible to hold further evening meetings in the Art Gallery, however the Electricity and Waterworks Committee allowed afternoon meetings to be held in the lecture room of the Electricity Showrooms in Chapel Road during January and March 1940. Lectures continued here during 1941/42 .

As usual, the majority of the lectures looked to be very interesting, judging by their titles, but there were a few bizarre ones too. For example, the History of Spectacles, How to Date Old Horseshoes and the Water Supply of Worthing. I am sure they were interesting though!

At the Annual General Meeting in March1934, Miss Marian Frost, the Founder of the Society tendered her resignation as Honourable Secretary. Her resignation was accepted 'with much regret and the recommendation of the Committee that she be made an Honourable Life Member was carried with acclamation'. She was presented with two silver trays and a book containing the signatures 'of those who subscribed'.

Other interesting facts that came up during Committee Meetings and the AGM's include two members having their books published: 'With a Spade on Stane Street' by SE Winbolt and 'The Archaeology of Sussex' by E Cecil Curwen. During the same meeting in March 1937, it was reported that four original members had passed away during 1936, including Mr CH Goodman who had been President during 1924/25 and left the Society in 1931 to live in Bournemouth. He was 89.

At the AGM in March 1938 the Society established an 'excavating area': 'the area claimed by the Worthing Archaeological Society is on the east – the Adur River; on the north – the northern base of the Downs; and on the west, a line running due north from East Preston, but deflected to the west so as to take in Wepham Down, and an area west of Coombe Ivy which has been already prospected by this Society, then continue in the direction of Storrington'.

We despair today at the amount of old buildings which have been demolished in the past, but the Society was also very aware of this problem and reported any new demolitions in the Annual Reports. During 1935 'one of the few remaining ancient buildings of Worthing' was demolished to make way for council flats. It was a 'timbered cottage with a roof of Sussex slabs', possibly 16th Century and was on the south side of Church Road, Tarring. It had however, been in an 'extreme state of dilapidation'.

Further old buildings were demolished in 1938 for new buildings: Cottages in Broadwater Square, Gloucester Place, Field Row, Paragon Cottages, Ashacre Lane, Limbrick Lane and Charmandean Lane. Several old flint-faced cottages at the junction of Portland and Shelley Roads were also demolished and the old 'Spaniard Inn' in Portland Road was rebuilt.

In 1939 further buildings were demolished including Bedford House, Bedford Row, the Marlborough Hotel and Grafton House (Marine Parade) which was a late Regency building.

It was not all doom and gloom, as 'owing to the exertions of one of our new members, Mr AJ Waterfield, tablets have been erected by the Corporation, to mark two interesting buildings'. One was to mark John Selden's house and the other was put up at the corner of Chapel Road and Ann Street directing 'inquirers' to the old theatre in Ann Street, where a Mrs Siddons had acted. The actual building, number 39, was in 1935 being used as a warehouse, although the bust of Shakespeare was still above the portico.

No active excavations had been undertaken during 1931 or 1932, although financial assistance was given to the works at Hollingbury Camp and Southwick Roman Villa in 1931.

In June 1933 however, excavating started at New Barn Down on land owned by the Duke of Norfolk. A Late Bronze Age farmstead which had not been previously disturbed, was found, complete with fields and roads. Also found was a circular hut and a Neolithic pit dwelling. This dig was supervised by Dr E Cecil Curwen.

Individual members carried out 'extensive exploration' to the west of Harrow Hill during 1934 and more than one promising site had been noted for excavation, but this could only be carried out when sufficient funds became available. The work at New Barn Down the previous year and had exhausted the Society's available funds. What a shame they did not have such things as Millenium Funding.

Eventually in 1936, the earthwork on top of Harrow Hill was excavated under the supervision of Mr GA Holleyman. There were eighteen volunteers and three paid labourers! Two Neolithic flint mines were opened up and the western entrance of the earthwork was cleared. The many finds included flint tools, pottery of various dates, animal bones and two Roman coins of Domitian. As a result of the excavations, the earthwork was dated as 'Early Iron Age A'.

Unfortunately, this work 'virtually depleted the financial resources of the Society, including the reserve fund' (Guy, don't faint!).

Amazingly, the following year the Society began Excavations on Highdown Hill, but only after some hesitation. Luckily for the Treasurer, special donations of £14 funded the dig and volunteers carried out all work, including members of the Brighton and Hove Archaeological Club, as the work was supervised by Mr A Wilson of the Club.

Roman Bathing Establishment on Highdown Hill, near Worthing.
Excavated 1937 by Worthing Archæological Society.

They uncovered an apse and it soon became apparent that the building had been a Roman bath house, due to the discovery of a furnace, hypocaust and baths. In the cold water bath, the best preserved part, the red plastered wall, floor tiles and the moulding round the bottom were in 'perfect condition', and the 'leaden exit pipe was undamaged'.

It was established that the flint walls were not built to a great height and that the upper parts had been made of wood. The building was dated to have been used between the end of the first century and the third. One thing they could not establish, was where the water supply came from.

The archaeologists had problems with visitors and vandals alike at Highdown. Uncaring visitors damaged excavations and subsequently a high barbed wire fence was erected around the site. Then wire netting had to be laid across the site to prevent damage from stones being thrown in by the vandals (as mindless as ever).

As a result of their work at Highdown, the Society was keen to prevent the Hill being built on. A meeting was held on 9th September 1937 which was attended by representatives of the County Council, Worthing Town Council, Worthing Rural District Council, the Society and the Secretary of the National Trust. It was arranged that 'application should be made to the three Councils jointly to buy the approximate 51 acres at £50 per acre, and to share the caretaking estimated at £60 per year" The amount of £50 per acre seems high to me for that time. I wonder how it compares with today's prices.

Work continued on the site from 1938 revealing the floor of a room or rooms, 19 ½ by 20 feet and evidence of Early Iron Age pits. Further funding was needed to continue excavating, therefore an appeal was made, hoping to raise at least £50. 'Through a prompt and liberal response, the sum asked for was forthcoming within a few days, and accordingly some thirty helpers under the leadership of Dr Wilson were soon at work with the result that in the fortnight before the outbreak of War broke up the work, results far exceeding expectations were forthcoming'.

They found the remains of a hut and Late Bronze Age pottery, and inside the camp, the foundation trench and post holes of an Iron Age hut. The pottery included sherds of known 'Sussex Iron Age A1' types and those which might have been imported from 'West Alpine regions'. They also found evidence to support the belief that the Romans occupied the site in the third century. The report on the Roman bath house is in volume 80 of the Sussex Archaeological Collection.

Excavating stopped during 1939 and 1942, the end of this decade of the Society, but a few discoveries of 'early implements' were found at Angmering on Sea (surface find) and on Worthing Beach!

In 1941 'contact has been made through the Ministry of Works with the military authorities with regard to damage to land of archaeological interest, and the Land Agent and Valuer, West Sussex Area, has promised to do all in his power to minimise such damages, and to report any archaeological finds coming to light within the area'.

To end this section, the Founder of the Society, Miss Marian Frost died on 27th December 1935. She gave her last lecture on 15th October 1935 on the 'Saxon Cemetery at Highdown'. Will the Society commemorate her life and death in December 2035?

'It will have been a source of satisfaction to the members that she was elected President before her death, an honour she greatly appreciated...She had fostered our Society until it had attained high rank among local Archaeological Societies...The Worthing Archaeological Society mourns the loss of its President'.

Lesley Kenny

Walberton Field Walk.

After one previous aborted attempt, when farm machinery breakdown made it impossible to move onto the land, a field walk took place on land near the Church in Walberton on Saturday 7th February.

The weather was kind in that it only produced two sessions of sleet and at the end of the day participants were rewarded with the sight of two superb rainbows over the Downs.

Thanks to the excellent help and advice from Worthing Archaeological Society (WAS) members, who organised the field marking and guided small groups of searchers, about 50 members of Walberton History Group (WHG) enjoyed the day and produced many bags of finds. These will be cleaned later this year and we look forward to WAS members coming to the village to identify what was found.

We hope that the results will provide some indication of what the land may have been used for in the past and add to the village history study currently being undertaken by members of WHG.

Very many thanks must go to WAS members for all the help and advice which they gave so willingly.

David Garraway

A Brief History of Wine

The first mention of what we could describe as wine is thought to have originated in the Caucasus and Mesopotamia around 6000BC. It was then taken up by the Persians, then introduced to India around 4000 BC.

Wine was also used by the Phoenicians and the first evidence of organised viticulture as opposed to taking advantage of what nature offered, comes from the Caspian Sea about 4000BC. Additionally the earliest known archaeological remains, i.e. a wine stain, were found in Persia dated around 3500BC. Wine production was then taken up by the Egyptians, where grape remains have been discovered and then, somewhere about 2750BC., it reached Greece where it developed into a very important industry particularly during the Mycenaean period i.e. 1600 to 1100BC. During this period it is known that wine was exported to many areas including Italy, Sicily, Cyprus, parts of Southern Europe and as far away as the Black Sea.

Archaeological remains in Sicily have been found which indicate that sizeable wineries, even by modem standards, were in existence at this time. It is interesting to note, that at the height of this period, say 1100BC, when Greek viticulture was pre-eminent no wine was being produced in any of what are now the most famous wine areas

Wine production kept marching on and by 1000BC. it had reached Italy. In the next 500 years it appeared in Spain, Portugal, Southern France and parts of Russia. The taste of wine in the classical Greek age, say around 1000BC would have been sweet, honeyed, resinated, possibly concentrated by cooking and it may have been diluted prior to drinking. It would not have kept very well.

The next leap forward was in the Roman period. They had learned most of what was required from the Greeks. Again there has been much speculation about wine standards within the Roman Empire but technology had moved on,. Amphorae were no longer porous. Barrels and crude bottles were available along with rudimentary methods to prevent oxidisation, so the quality and its keeping ability would be much better. It is not impossible that the wine being drunk was not dissimilar to some wines around today but its keeping ability would have been suspect.

It was the Romans who created most of the famous European wine regions we know so well. The main exception to this state of affairs is Alsace, which was not developed until the 9th century thus indicating that winemaking in Germany was later than in France, probably due to the climate.

Towards the end of the 17th century modem wine techniques that we would recognise were arriving eg. bottles being used for storage, not just for decanting at table, also a type of cork stopper was beginning to appear, again the reason was technological development. The cork stoppers in use at this time were tapered so they could fit a wide range of bottleneck sizes, which of course were not standardised. Cork was known about in Roman times but its use was not widespread probably due to technical problems. It was during this period i.e. circa 1680 that champagne was invented, supposedly by a Benedictine monk called Dom Perignon. However champagne did not become popular as a drink until well into the 19th century.

By 1800 glass bottles had come into common use, particularly for wine storage although moulded bottles did not appear until after 1830. In this period wine was being produced in America both North and South, Australia, South Africa and New Zealand but none had the importance they have today.

Things were developing nicely. Then disaster struck. Phylloxera, a root feeding aphid, which was common in North America, devastated most of the wine areas, with the exception of Chile which for geographical and geological reasons escaped. Even today Chile is still Phylloxera free. This aphid probably found its way to France on a living plant in 1869. Following a great deal of effort it was discovered that some American root stocks had become resistant to this pest and to solve this problem the resistant root stock, with the classic grape varieties grafted on to them, were universally adopted. Phylloxera is still widespread today but its effect on wine production is not considered serious

Throughout the 20th century improvements continued. Bottle sizes became standardised and winery and vine management improved beyond recognition.

Stainless steel for wine storage was introduced and in the last 20 years the production of organic wine has increased its market share. Thus the wine industry of today is now a vast global enterprise.

N.B. for reasons of brevity no mention has been made of fortified wines, i.e. Port and Sherry, and again nothing has been said about spirits. Perhaps another article!

Acknowledgments.

Oxford Companion To Wine. Jancis Robinson.

A Taste Of Wine. Pamela Vandyke Price

Eric Anderson

Archives and ethical behaviour; some observations on the fate of human remains from archaeological excavations

In January 2004 the BBC and the national press carried a story quoting senior officials of the Museum of London as stating that the Museum should consider the reburial of up to 20,000 human skeletons recovered from excavations in the capital. The director of the museum, Jack Lohman, stated that reburial was an 'ethical issue' and that it should take place 'after proper study'.

There can be few issues in archaeology as controversial as those surrounding human remains and debate frequently becomes heated when these issues are aired. Many readers will be familiar with the debates that have taken place over the issue of the repatriation of material removed from the burial grounds of indigenous peoples and the moves to return these remains to the descendents of the communities from whom they were taken. In this article I will be deliberately avoiding this issue and focussing instead on the case of burials excavated within the UK, an issue which has, hitherto, attracted relatively little attention. In this particular instance, I find the apparent insistence that reburial is the only ethical response to the presence of human skeletal material in museums to be a matter of considerable concern. My concern has two main sources. The first is the apparent appropriation of a particular perspective as 'ethical', thus automatically defining anyone who disagrees with this position as holding an opinion which is, in some sense, 'unethical'. The second is that there appears to be an underlying and unacknowledged agenda lying behind the proposals for reburial which is the lack of storage space throughout our museums.

I would take leave to question a point of view which seeks, in the first instance, to claim the moral high ground by declaring itself to be ethical and which consequently denies those who dissent from it any claim to a position based upon a code of ethical behaviour. Are only those who wish to see skeletal material reburied considered to have an 'ethical' standpoint? Can no other perspectives be considered as 'ethical'?

I have always considered an ethical standpoint to be one which arises from a pre-existing set of views about the way the world works and the ways in which we ought to treat other human beings, living creatures and the environment which we all share. An ethical perspective can, according to this definition, be based upon a religious world view, a humanistic/atheistic world view (my own perspective) or one based upon a particular political philosophy. I may find religious ethics to be intellectually flawed, divisive, pernicious and actively repellent, but I do not deny that they have an ethical basis - it is the nature of the presuppositions (a creator being, absolute truth vested in a particular body of knowledge, arbitrary sets of standards for behaviour, superstitious rites and ritual and the systematic denigration of all who stand outside a specific social tradition) that I disagree with and argue against. It seems pointless, for example, to argue against fundamentalist Christian homophobia unless one tackles the basis of a belief system that insists that people's actions must conform to an arbitrary set of statements whose only legitimisation is that they were set down in written form at a specific time and revised in accordance with a specific logic on a series of later occasions. The ethical dimension to subsequent action arises from the existence of this body of writing, not specifically from the nature of the actions in question. But is this the case? Or are there sets of unchallenged modes of action which are, of themselves, ethical? And if this is the case then have we been acting 'unethically' for years in our treatment of the dead? If so, then it raises many issues which need addressing urgently as people throughout the world, in not adopting Jack Lohman's sense of what constitutes ethical behaviour, are acting unethically on a daily basis.

In the context of the issue of the reburial of skeletal material from archaeological sites, I would suggest that the term 'ethical' is being appropriated by those who are actively in favour of the reburial of archaeological material, leaving those of us who are not in favour of this course of action to be judged 'unethical'. Is this a reasonable position to take? I would argue that it is not and, further, that it is not on a number of grounds.

Firstly, it seems to imply that burial alone is a proper means of disposing of the dead. Thus cremation becomes unethical as does the act of leaving one's body to medical science and, presumably, allowing one's organs to be used for the benefit of others after one's own death. It also immediately condemns the practices of other societies such as exposure or the disposal of corpses in rivers. It presumably also rules out coffined interment in a vault or catacomb although, to be fair, this may be argued to be conceptually the same as below-ground burial.

Secondly, but connected with the first point, it is presumably also 'unethical' to reuse burial grounds in such a way that the bones of earlier occupants of a given plot are disturbed by later interments. A walk around almost any churchyard in Britain will reveal numerous bone fragments from such practices and no archaeologist who has ever worked on a cemetery will be in any doubt about the extent of cutting and recutting which went on during the digging of graves. The famous 'gravediggers scene' in Hamlet depends upon exactly this practice. The logical inference to be drawn from this is that, in Mr Lohman's view, only those who have insisted upon burial in virgin plots have acted 'ethically' - everyone else, at all times and in all places, has acted 'unethically'. In 21st century Britain this includes the majority of the population, given that most of us will have participated in services in crematoria at one time or another, without protesting at the unethical nature of the proceedings. Clearly this is absurd and I would expect that Mr Lohman would be happy to qualify his use of the term to include a variety of other methods of disposing

of the dead. Presumably it is the practice of retaining the dead for scientific study that is 'unethical' rather than all practices of disposal other than burial.

Thirdly, the use of the term by Mr Lohman as reported in the press, seems to be an appropriation of the term 'ethical' in order to gain the moral 'high ground' in any subsequent argument concerning the fate of the skeletal material currently in the care of the Museum of London. If we concede, along with Mr Lohman, that the only 'ethical' choice is to rebury skeletal material, then any of us who choose to argue against his position are at an instant rhetorical disadvantage in arguing for the retention of skeletons or skeletal elements for future scientific study, given that 'ethical' is a word carrying enormous moral force. The implication is that in arguing for such a course of action we are lining up with those who hold 'unethical' opinions. I do not doubt that Mr Lohman is sincere in his belief that skeletal material should be reburied and he has a perfect right to argue that this should be done. I object most strongly to the implication that arguing for a contrary course of action I am arguing for an 'unethical' course of action. I am not. I am arguing that skeletal material represents a uniquely valuable scientific resource which should not be lightly put beyond use simply because this is judged to constitute 'right action', according to a belief system that I do not share. My argument is ethical in that it is derived from a particular world view and one on which I hold as firmly as Mr Lohman undoubtedly holds his.

Where would we be archaeologically if the 'ethical' position advocated by Mr Lohman was to be followed? I am not a paleopathologist and have only used data from the analysis of cemeteries at one remove, through the secondary literature, but I am certain that the richness of the narratives that we write about the past would be immeasurably diminished if we were prevented from analysing skeletal material and, crucially, from later revisiting the sources of earlier work for purposes of re-analysis and re-interpretation. The Lohmanic conception of research appears to be based upon a belief that it is possible to record all of the data at one time (as evidenced by the line in the report in the Guardian newspaper which notes that reburial should take place after the skeletons have been 'properly studied') and that this data, compositional, metrical, pathological etc can thence forth be made available for reinterpretation. It is surely obvious to anyone with the slightest knowledge of the subject, that this is not, and has never been, the case in archaeology. Techniques change and are improved. The enormous cross-fertilisation between archaeology and other disciplines brings new techniques to light and develops them in ways hitherto unknown and unforeseen. To my mind this is, and has always been, one of the great strengths of archaeology and one of the reasons for its fascination as a subject. Are we to discard the potential for a wide range of studies using techniques only now being developed and others which still lie in the future? Fifteen years ago, who had thought that the study of bone composition could cast light on prehistoric diet? No doubt those involved in paleopathological research will be able to cite many more examples of such innovative techniques. Is it ethical to shut down such future avenues of research? Certainly not in my conception of the world and why is my perspective less valid than Mr. Lohman's?

This point is also true when issues of the proper treatment of cemeteries is considered. The recent case of the St Pancras cemetery in central London is a case in point. Here, developers working to build part of the Channel Tunnel rail terminal abruptly terminated archaeological investigation before the excavation and recovery of the many hundreds of skeletons could be completed. A clearance company was engaged to dig up the skeletons and to oversee their disposal in a vacant part of another cemetery. The first reaction to protests that this represented the destruction of archaeological, historical and sociological data was that the skeletons were being treated with all due respect ands were being re-interred in consecrated ground with the appropriate ecclesiastical sanction. In my own case it took repeated letters and e-mails before I could obtain acknowledgement that this was not the over-riding issue in the case and I do not believe that most of those with whom I corresponded ever fully understood my point. Fortunately indefatigable work by officials of English Heritage eventually secured a renewal of the excavation and, while a certain amount of damage was done, it eventually proved possible for excavation to continue. It is a matter of serious concern that the huge contribution that the study of human skeletal material can make to archaeology, to the history of disease, to medical sociology, to the study of the health of whole populations and to the effects of particular trades and occupations upon individuals are seemingly so little understood, while vague notions of 'respect' are treated as of over-riding concern. It is also profoundly worrying that the process of exhumation seems to be misunderstood. In the article in which Jack Lohman advocates the reburial of the Musuem of London collections, Dr. Hedley Swain, also of the Museum of London, is quoted as saying:

'The people making decisions should ask themselves whether they would feel comfortable about their bodies being dug up one day and stuck in a cardboard box'.

It has to be said that there are many worse fates for skeletal bodies and I have seen some of them in action. Having one's skeleton dug up by a mini-digger, placed in a plastic bin liner (or two, or three, depending on how the body is dismembered) thrown into a lorry and then dumped into a charnel pit along with hundreds of other undifferentiated skeletons and part skeletons strikes me as considerably worse. Yet this was exactly what was done in the early 1990s to the bodies from the cathedral cemetery in Sheffield with the full approval of the Anglican Church, Sheffield City Council, a consortium of engineering companies and a cemetery clearance company during the construction of the Sheffield 'Supertram' system. Protests by office workers in buildings overlooking the site resulted in higher

barriers being erected, but the loss to archaeology and to archaeological science of an entire cemetery remains incalculable.

The notion that bodies were treated with 'respect' in the past, in contrast to the disrespectful treatment meted out by modern archaeologists is absurd. Being moved around within a crypt so that the Church could sell the same burial space several times over is, to say the least, undignified and presumably particularly galling if one's family had paid a large sum of money to secure a resting place in perpetuity. Yet this happened, so I understand, to the bodies of Huguenot people buried in the crypt at Christchurch, Spitalfields within a few years of their deaths (see the CBA reports on the excavation). As I noted above, even a quiet country churchyard, surely an archetype for peaceful post-mortem rest, is hardly undisturbed. Burials are forgotten and disturbed during later interments. This seems to be widely accepted and rarely commented upon. It is certainly never described as 'unethical'.

Dr Swain's comment, although less emotively phrased than Mr Lohman's, is no less rhetorically loaded; the blunt-speaking phraseology ('dug up one day', 'stuck in a cardboard box') appears designed to diminish the alternative view by making it appear somehow vulgar, even obscene. I have done the same above in describing what happened to the skeletons in the Sheffield cathedral cemetery in order to emphasise the destructive nature of the process. Would Dr Swain not be more accurate to say 'excavated with extreme care, studied for the benefit of all humanity and placed in a quiet basement for consultation by future generations of dedicated researchers'. This conforms far more closely to my experience of the archaeological treatment of skeletons. Speaking personally, I'd be quite happy with that - it is certainly better than being dumped in a charnel pit in Attercliffe cemetery wrapped in a Sheffield City Council rubbish bag. Cheap rhetorical tricks are all very well, but they do not address the real issues, however much we may all use them in making our arguments.

But having said all this, am I not missing the real point? My suspicion is that the sentiments expressed by Mr Lohman and Dr Swain are not primarily concerned with the proper treatment of the dead but rather more with the economics of the storage of archaeological material. Our museums, national, regional and local are bursting at the seams with material from archaeological excavations, little of it studied as fully or as comprehensively as its quality demands. Nationally, we seem to lack the will to develop a properly funded policy for the retention, curation and, most importantly, the study of archaeological material. We can, it seems, afford the millions of pounds necessary to retain single paintings and sculptures by the 'Old Masters', the spoils of the aristocratic 'Grand Tour' undertaken in the 18th century, but we cannot devote similar resources to the creation of archival facilities appropriate to the richness of our archaeological heritage. In spite of many years of discussion we have no regional centres where facilities exist for the advancement of research or the enhancement of knowledge and understanding through the study of material culture, environmental and skeletal material. Instead, museum curators are talking about throwing away their collections and justifying this through appeals to vague, ill-conceived notions of ethics based, it seems, on standards of conduct derived from a religious sect that is riddled with inconsistency, disagreement, bigotry and self-interest. Elsewhere, local authorities sack museum staff, close museums and galleries and threaten to destroy irreplaceable archives for the want of sums of money which are scarcely larger than the sum of the salaries of their top ten senior executives.

We are faced with a crisis in the provision of appropriate storage and working space in our museums. It is quite insufficient to try to tackle this by seeking spurious philosophical justification for policies of destruction which will have an impact on the future of a discipline which uniquely fuses science and the humanities to the great benefit of us all.

Dr. Chris Cumberpatch *Freelance Archaeologist*

Marlipins Museum

re-opened on 1st May

Marlipins Museum is open again to the public after two years of renovations and improvements including the building of a new gallery and full facilities for those with disabilities.

The opportunity has been taken to re-order the whole museum as a 'must visit' site, and the work has revealed quite a bit about the buildings' past which is included in the exhibits.

Marlipins Museum, High Street, Shoreham

Open Tuesday - Saturday, 1st May - 2nd October, 10.30am - 4.30pm
Also open on Bank Holiday Mondays, 10.30am - 4.30pm

Adult £2.00 Child (5-15) £1.00 Senior Citizen £1.50 Student £1.50

YOUNG ARCHAEOLOGISTS DAYS BIGNOR 2004

July 17th - 18th

10am to 4pm

We look forward to seeing many of you at Bignor in 2004.
Come and join in the fun with your children and or grandchildren.
Children under 16 - free admission when accompanied by an adult.
There will be the usual dig with finds processing, some drawing, surveying, wattle and daubing, use of a resistivity meter, Children's tours of the Villa, and more....

Excavations at Muntham Court
Findon West Sussex.

Introduction.

The area of Muntham lies between Washington and Findon, and to the north of Worthing.

Looking at the area today, a farm represents it, but if you look around there are signs in the area that once it supported a small community. To the east of the A 27 are a series of medieval field systems the location of the lost village of Muntham is on the opposite side of the valley.

Ham is a common old English place name, which indicates a Homestead, it is interesting to se that in the Domesday book a different spelling is given, Moham, a century and a half later it becomes Mundham, and then Muntham.The Domesday book notes that there were 5 villagers and 6 smallholdings, the area would have been part of the manor of Findon, most probably grazing lands. When the excavations took place in the 1950s, it was soon shown that the area had been settled in the Iron Age.

Muntham Court preserves the name; a grand house built around 1850 and demolished in 1961, now the Worthing crematorium.

Excavation.

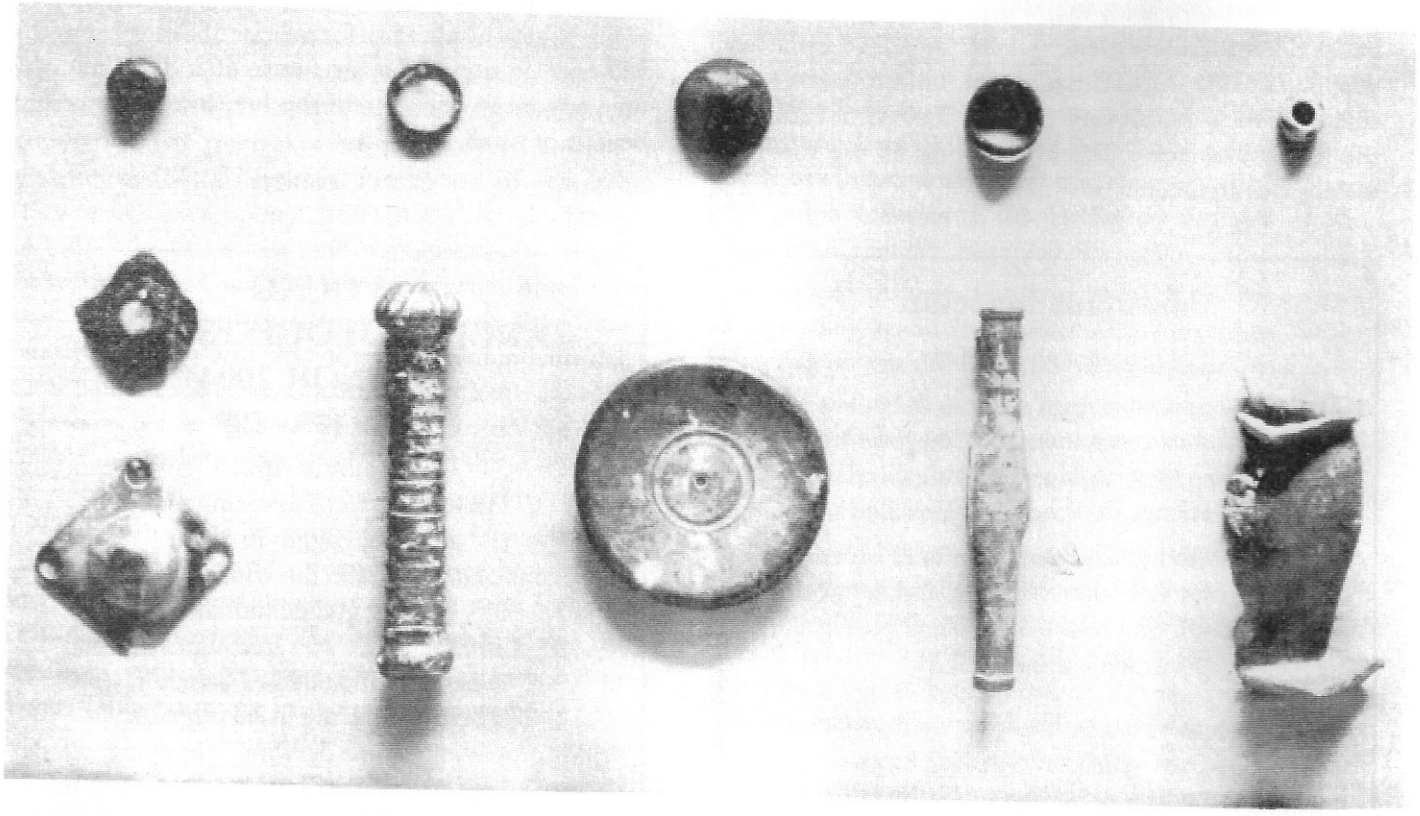
In August 1954 Worthing Archaeological Society under the direction of Mr.G.A.Holleyman and Mr.G.P.Burstow conducted the first seasons work on a Celtic settlement at Munthan Court, Findon. The field they were starting the excavation on had not been ploughed in recent times.

The area had been surveyed the previous year; a series of depressions and pronounced lynchet systems were visible on the ground, and pottery of the early Iron Age and Romano-British periods had been found over the area.

It was planned over the course of the next few years to uncover a considerable part of the site over and around the depressions. Over this first year an area of approximately 75 square meters would be stripped, over the four uppermost depressions.

As was suspected, remains from the two periods indicated by the surface finds were discovered.

Fig. 1. Bronze objects found on the floor of the hut including (top row) No. 2 spiral bronze-wire ring, No. 3 an ornamental stud (f), No. 4, a finger-ring (g), No. 5, blue and yellow bead. (Below) Solid boss (d), Pommel of a ceremonial stick (a), buckle of horse's harness (c), toggle of a bridle (b), crushed object (e).



Three groups of deep postholes set in a rectangular pattern were found, associated with Early Iron Age A.1 pottery suggesting the ground plan of "huts" very similar to that which had been found on Park Brow in 1925

In the south west corner of the area a circular Romano-British hut-site (23 meters in diameter) was found, in this hut site there were found three pits containing, level with the floor of the hut, the skulls of three oxen neatly buried on piles of bones, one pit also contained a reddish Romano - British jar.

On the floor of the hut, amid a mass of Roman and Romano-British shreds, which included Samian ware, were found the bronze objects shown in the photograph.

They include what appear to be:

A. The pommel of a ceremonial stick.

B. The toggle of a bridle inlaid with a pattern in red enamel.

C. The buckle of a horse harness with a floral design.

D. A solid boss

E. A crushed object, which may possibly have been a vase.

F. An ornamental stud.

G. A finger-ring.

Besides these objects there were fragments of indeterminate bronze. Elsewhere on the site, and perhaps related to the Iron Age period, were found part of a spiral bronze-wire ring and a blue and yellow bead.

It was felt at the time that the position of the ox skulls were part of a ritual burial, and that the site had a religious significance.

Over the following season more excavations took place, and it was during one of these, that a miniature baked clay model of a human leg, was found, this was among other deposits, including more ox skulls and other bones, the interpretation being a shine site. From a mound just in front of this "shrine" came many finds, including the well –known bronze boar, this later became the Societys emblem as it had been found by a society member, Major Roper.

Sussex Place Names Judith Glover

The Lost Villages of Sussex John Vigar

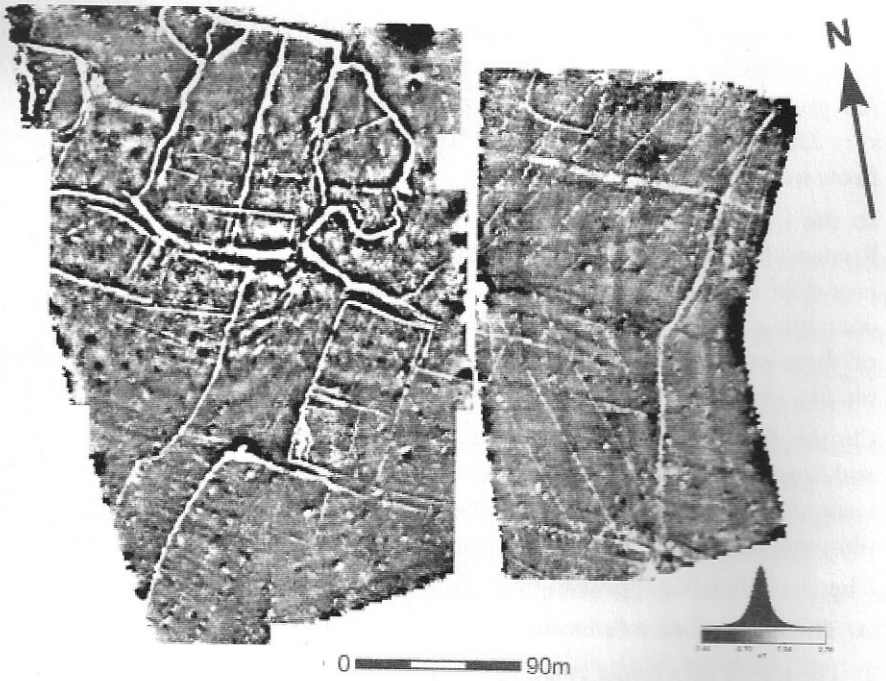
Archaeology of Sussex to AD2000 David Rudling

Rodney Gunner

Fig. 2. One of the pits showing ox skull and bones.

Fig. 3. Site of the excavation showing postholes.

Using geophysical survey to provide context for finds of portable antiquities



Ground-based remote sensing, or geophysical prospecting, is now a familiar and often critical component of many types of archaeological investigation, but with applications also in forensic science, engineering and environmental assessments. For archaeology, it is now a routine approach to the evaluation of sites proposed for development, through the PPG16 process, and a sizeable contracting industry is growing around this need. Where once the English Heritage geophysics team was one of the few available resources for rescue archaeology, the advent of developer-funding has allowed a redirection of effort toward applications outside those now covered by PPG16. Archaeological geophysics is moving on rapidly and the Council for Archaeology (CfA) provides a source of independent advice and guidance to the curatorial sector, based upon an on-going programme of methodological development and testing which at the same time tries to be responsive to specific requirements of English Heritage properties and projects.

One area which is usually well beyond the reach of developer-funding, where the team has for many years provided geophysical survey, is in the investigation of the find-spots of portable antiquities - and in particular, finds of treasure (essentially, finds of precious metal and prehistoric base metal, and their associated artefacts: but for exact definitions see www.finds.org.uk/background/treasure.asp). Such finds, usually made by metal detectorists, often have little or no context and there is frequently a need to determine this, for the following reasons:

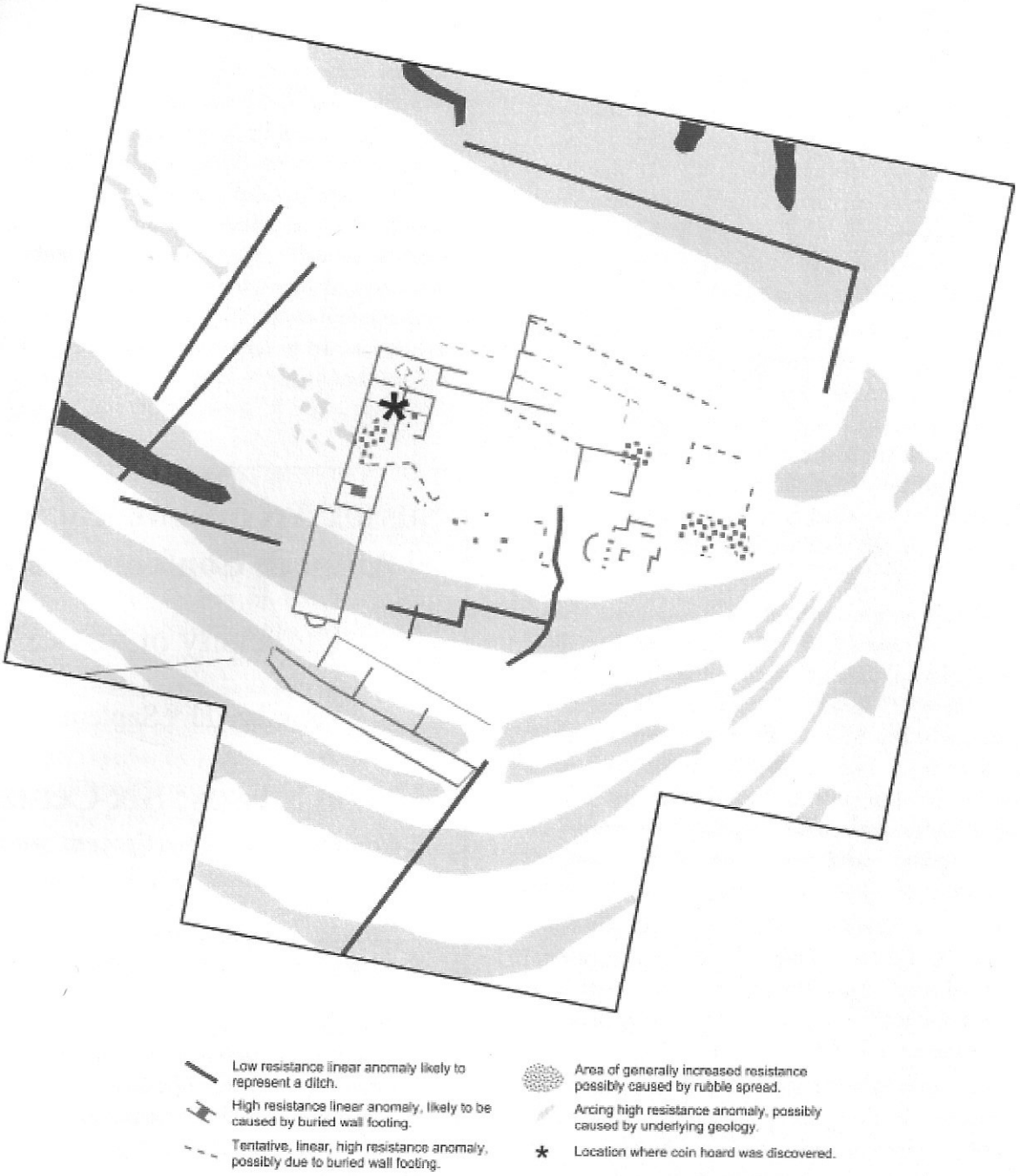
To determine the potential for further finds of treasure at the find-spot and to establish a practical strategy for recovering or protecting these.

To identify significant related features, defining a 'site' around a 'find-spot', and to determine its significance and requirements for future management.

To further the enquiry into the full archaeological implications of the find and any associated features.

Archaeological prospection, including aerial survey and earthwork analysis, helps provide context. Geophysical methods, with their ability to identify and pin-point specific buried features, are often vital to inform any subsequent excavation and further retrieval of finds and other data. The recognition of the potential value of geophysics in these circumstances is perhaps as not widely appreciated as it might be, and furthermore it is true that there is not an obvious source of funding for such investigations – especially when the need is often unpredicted, urgent and requiring of sensitive handling. Whilst the Portable Antiquities Scheme (www.finds.org.uk) is making enormous strides in encouraging the voluntary reporting of finds, there are few resources available for their contextualisation. The Archaeology Commissions Programme can fund the necessary investigation of find-spots only in instances of national or international importance and as a last resort as, for example, in a recent case in north-east England, and the several associated hoards of Iron Age coinage found in south-east Leicestershire. The CfA, also with limited resources, can additionally provide some conservation, technological and environmental advice and expertise, and the Geophysics Team continues to respond to requests for survey.

Their work on such sites began at Water Newton shortly after the discovery of a hoard of Roman silver there in 1975. Since then at least 15 sites of metal detector finds have been followed up, including surveys after such renowned discoveries as those of the Roman treasure from Hoxne, Suffolk, the Wanborough temple looting, and the Bronze Age gold cup from Ringlemere, Kent. Examples of other types of finds which have been investigated include Iron Age currency bars and Viking hack silver. There have been surveys of other types of site, such as Sutton Hoo, where precious metal artefacts have been found by archaeologists, and also many instances of surveys where finds of such artefacts (or the threat of unauthorised metal detecting) are part of a broader spectrum of research and discovery. At Owmby, for instance, our 30 hectare magnetometer survey (together with data commissioned from Geophysical Surveys of Bradford), has mapped the entire Roman roadside settlement, including individual graves within the cemetery, and is contributing to a comprehensive study of plough damage and metal detecting on this scheduled site.



At Ringlemere, magnetometer and earth resistance survey identified the barrow from which the find had been made, and was instrumental in locating the subsequent excavation trench. Geophysical surveys over the site of a hoard of 9238 silver *denarii* found near Shapwick, Somerset, located the foundations of the villa, and indeed the very room, in which the hoard had been secreted. The survey and subsequent excavation (by the Somerset CC Archaeological Section) identified extensive outlying features including Late Iron Age settlement activity, field systems and enclosures. This demonstrates the highly detailed information gained from a deliberately concealed hoard within a settlement site. The survey of the site of the late Roman Hoxne treasure, by contrast, revealed that this was not associated with settlement and had therefore probably been deliberately secreted in a more remote spot.

Space and confidentiality only allow these few examples to demonstrate the value that geophysical survey has for providing context to such finds, and for informing strategies for the further investigation and management of vulnerable sites. Although the Geophysics Team can only manage to survey a tiny fraction of those sites that might benefit, they nonetheless aim to raise awareness of this potential and, where possible, to support the enthusiasm of responsible detectorists reporting to the Portable Antiquities Scheme. In the latter case the results are awaited of a magnetometer survey in Surrey where a local detectorist has been finding and carefully plotting for many years the locations of finds of Roman and later date. Together it is hoped that the survey and the finds location data will help reveal the identity and character of the underlying sites.

Andrew David
EH Centre for Archaeology, Fort Cumberland, Portsmouth

Pottery

Members of the WAS Field Unit went to pot on Saturday, January 17, in the education room of Worthing Museum, with the help of freelance pottery analyst Sue Nelson. Thanks to her talk and demonstration we will now look upon the dirt or mud encrusted sherds exposed by our mattocks and trowels with a better idea of how we can unlock the information they contain to enhance our interpretation of an archaeological site.

Sue, who recently finished her post graduate studies at Southampton University, is currently analysing the pottery finds we have made at Slindon in 1999 and 2000 and will then move on to report on pottery finds from 2001 to 2003. Using a few of the many bags of pottery we have in store, she showed how best the washed sherds can be sorted, weighed and recorded, urging us not to forget the importance of their relationship with other finds in the context.

Those of us who have unwittingly mattocked one sherd into two (or more!) were relieved to hear that we might actually be helping Sue in her analysis. Using a pair of pliers she broke a piece of pottery to show how much more information can be gained about the pottery content from a fresh break, compared with an abraded and contaminated one. Much can be seen with the naked eye; more with a magnifying glass, even more with a microscope, and Sue revealed how a simple acid test can reveal the nature of various inclusions.

The importance of inclusions to temper the pot, to make it stronger, the significance of burnishing, slip, decoration, glazing, were all touched upon by Sue, as were the value of rim charts and the techniques of pottery content analysis in identifying the region of manufacture.

Grog is not piratical plonk, it is crushed pottery recycled into new pots to give them added strength. And why did one group of our ancient ancestors near Chichester bury the cremated remains of their dead in pots made with a much higher percentage of grog than the domestic pots in the nearby contemporary settlement?

Colour, its evenness or variety, gives clues to whether it was fired in a bonfire or kiln, how much oxygen it received in the firing, and how much iron there is in the raw material. Even the way in which a pot broke can give clues to whether it was shaped by hand, coiled, slabbed, wheel turned, or moulded.

Why were some large, very heavy clay pots smooth on the outside, but have a pattern of small ridges on the inside made by pushed finger marks? Sue was not impressed by the theory that they were bee skeps. Were they there to make lifting easier, or, as WAS member Bob Turner mooted, did they made the structure stronger, as corrugations were used in metal?

It was all fascinating archaeology; some problems can be solved, others remain unanswered for now. We pondered Sue's remarks as we got on with finds processing, the laborious but importance task of marking every single piece of artefact with its location, year of find, and context number, drawing finds, weighing assemblages and keeping records. The joy of doing this work inside Worthing museum is that you can compare small sherds of pottery with whole or re-constructed pots from similar periods on exhibition in the adjoining galleries, and worked flints can be checked against the finest collection of such artefacts in the country – one of many reasons why this superb museum and art gallery must remain open and doing the job it was built for.

Alan Stanley

Sussex Archaeological Society
Autumn Conference 2004

at

University of Sussex

on

Saturday 11 th September

Saxon Sussex: Six Centuries

Landscape and Settlement studies

Sarah Semple:
Burial and settlement in the South Saxon kingdom: the fifth to eighth centuries

Jane Brenan:
Grave assemblages in Anglo-Saxon cemeteries; a reconsideration of traditional interpretations of status, chronology and ethnicity.

Robert Hutchinson:
Darkness into Light: Construction of Saxon Churches in Sussex.

Judie English:
Pattern and process in Anglo-Saxon settlement

Gabor Thomas:
New Light on Later Anglo-Saxon settlement in Sussex: Bishopstone Excavations 2002-4

Diana Chatwin:
Landscape and Early Medieval Settlement in the Western Sussex Weald.

Mark Gardiner:
Fishing and Trade in Sussex, 900-1100

Portable Antiquities Scheme

As some of you may already know Sussex now has its very own **Finds Liaison Officer** (FLO), Liz Wilson. Liz works for an organisation called the **Portable Antiquities Scheme.** The scheme is a voluntary scheme for the recording of archaeological objects found by metal detectorists and members of the public. It was established to promote the recording of chance archaeological discoveries (artefacts over 300 years old) and to broaden public awareness of the importance of such finds for understanding our past.

Liz has been visiting active metal detecting clubs, archaeological societies and historical groups to enable the clubs to record artefact(s) and the location of where the find came from[1], onto the Portable Antiquities Scheme database (available online at www.finds.org.uk). This information needs to be recorded in order to add to our knowledge about our heritage and to help record archaeological and historical artefacts before they are lost.

With the help of a number of museums across East and West Sussex, a regular series of Finds Sessions are being held to encourage independent metal detectorists and the general public to come forward with their finds. For more information about when the finds sessions will be please contact Liz, who is also available to offer advice about all sorts of issues affecting metal detectorists and the discovery of archaeological material. Advice will also be given on best practice for finders, including why it is so important to gain permission from the landowner before detecting and how to record the grid references of your find(s). Furthermore, Liz is able to give guidance to finders of potential Treasure items, which would be covered by the Treasure Act 1997.

The reporting rate of Treasure has increased 15 fold in Sussex since Liz started last August. Since 24 September 1997 – when the Treasure Act became Law - 40 cases of Treasure have been reported in Sussex. Of these 23 were reported in the last 8 months, whilst the Finds Liaison Officer has been in post. Over 270 other finds, from Sussex have also been recorded to date on the Portable Antiquities Scheme database, including Roman coins, Medieval pottery and Palaeolithic handaxes!

Liz is based at the Lewes Castle & Barbican House Museum, 169 High Street, Lewes, East Sussex, BN7 1YE and is employed by **The Sussex Archaeological Society** – who own and run a number of properties and sites across Sussex. To make an appointment call: 01273 405731, or email flo@sussexpast.co.uk

This Portable Antiquities Project is funded by contributions from the Heritage Lottery Fund, the Department for Culture, Media and Sport and Re:Source.

[1] Only a limited grid reference will be published on the database, but the archaeologists, historians and research can have access to the full information.

Snippet

Leprosy was quite a common disease in medieval times and was thought to have been introduced into England as a result of the Crusades. The epidemic was most severe in the thirteenth century. Lepers were treated as outcasts from human society. Leper hospitals became a prominent feature of town life; there were over 200 in England.

The segregation of lepers and those suffering from skin diseases in purpose-built hospitals away from the rest of the community was effective in bringing about the eradication of leprosy in England by the middle of the sixteenth century. In medieval times, leprosy was the name given to many skin diseases including eczema, psoriasis and smallpox. Lepers were forced to wear a distinctive style of clothing consisting of a mantle and beaver-skin hat, or a green gown. In their hand they carried a bell or clapper, through which they were to give warning of their approach so that everyone could get out of the way in time.

Devils Jumps

Monday 21st June

Join us to celebrate this years
Summer Solstice
at the Bronze Age burial site.

Meet at 7.30 for 8.00 at
The Royal Oak
Hooksway, Nr Chilgrove
for this popular one mile walk to the mounds.

Many people picnic while watching the sunset. The walk back often provides the opportunity to see glow worms and hear various bird song.

For more details contact
Rodney Gunner

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Annual membership fees are due on 1st January each year.
Please contact the Membership Secretary for Gift Aid forms.

Journal

All contributions to the newsletter are very welcome
Please send these to arrive with the Secretary
by the 1st September for the next edition

Any views and/or opinions expressed in this newsletter are not necessarily those of the Society nor it's membership.