

Editorial

In the last six months there have been discoveries or alleged discoveries in Britain which, if confirmed, are of great importance. The first is the finding of a small bronze statuette, at Earith in Cambridgeshire, described by Dr Anne Ross as that of a Druid holding an egg in one hand and with a serpent twined round his arm; this is said to date from the second century BC. The second is one of the largest hoards of Roman gold and silver found in Britain, on Gallows Hill, north of Thetford (*The Times*, 4 February 1981). A brief account of this treasure, with excellent photographs, by Timothy Potter and Catherine Johns, appeared in *The Illustrated London News* for April 1981 (pp. 54–5; Archaeology item 2969). The third is in Cave 5615 in the Wye Valley in the cliffs above Symond's Yat East, on the English side of the Wye a few miles above Monmouth, where it is claimed by Tom Rogers, Andrew Pinder and Rodney C. Russell that they have discovered two examples of representational Stone Age cave art, the first to be found in Britain (*The Illustrated London News*, 18 January, 31–4).

Let us deal with the Symond's Yat cave first: and let us say at once that, tolerably aware as we are of the main workers in most fields in British archaeology, we had not heard of these three authors before. We now learn that Rodney Russell, aged 39, is attached to the Bureau of Archaeology at Zurich. Andrew Pinder, aged 25, is a Research Student in the Institute of Archaeology of the University of London but now, in a letter to the Editor disassociates himself from the affair. Mr Rogers is described as a 48-year-old archaeologist born in Canada: on his notepaper he lists himself as 'Thomas Rogers B.A., Ph.D. Director of the Stone Age Studies Research Association (Canada)', of which institution the Editor of ANTIQUITY, in his abysmal ignorance, had been hitherto unaware. Martin Walker, of *The Guardian*, has been checking the bona fides of Rogers, who claims he was an undergraduate of Dalhousie in Canada and a Ph.D of the Pittsburgh University

School of Anthropology. Walker discovered that Dalhousie did not award him a degree: Pittsburgh admitted that they did receive from Rogers 'a copy of his so-called thesis, which he had printed himself', and described it as 'a tissue of all kinds of strange things . . . We just discarded it.' The dissertation is apparently called *Moon, Magic and Megalith* and we have asked Rogers if we can read it. Rogers said that he believed Pittsburgh had accepted his Ph.D thesis but would now remove the title Dr from his notepaper and not refer to himself as Dr Rogers any more. 'They give away degrees as if they are confetti in the U.S.A.', he said. 'It will be quite a relief to be plain Mr again. But the important things are the finds themselves' (*The Guardian*, 24 January 1981).

All this, not unnaturally, predisposes one to regard the Symond's Yat finds with caution, and this cautious approach is strengthened by the fact that we cannot see any palaeolithic engravings in the exclusive pictures published by the *ILN*, while readily admitting that it is very difficult to photograph palaeolithic engravings. What is strange is that the authors have resuscitated the sad affair of the Bacon Hole in the Gower peninsula, where they claim there is an abstract example of palaeolithic art! Don't they read the literature and study the history of their subject? The Bacon Hole 'palaeolithic' paintings were made in AD 1896: it was sad that Breuil and Sollas fell for them in 1912. They were soon discredited and relegated to books on frauds, fakes, forgeries and follies in archaeology.

The Symond's Yat site belongs to the Forestry Commission and that body invited the British Museum, which advises them on various matters, to visit the site. Gale and Ann Sieveking (whose *The cave artists* is the best up-to-date survey of palaeolithic parietal art), Dr Geoffrey Wainwright and Dr Mark Newcomer visited the site on 12 February and we are allowed to publish Mr Sieveking's report (pp. 123–5 below). We made a special point of asking Mrs Sieveking to add, for the

benefit of ANTIQUITY readers, a technical addendum to the official report (see p. 125), and we are grateful to her for this. It should be read with care and compared with the original *ILN* article; it concludes with these words: 'we may state that the claim for palaeolithic engravings at Symond's Yat cannot be substantiated'.

Fortunately there are no doubts about the Thetford Hoard, declared to be Treasure Trove on 3 February and probably to be acquired by the British Museum. It consists of two groups of material, apparently buried together. One consisted of 40 objects of very pure gold with some loose semi-precious stones, and the other consisted of 33 silver spoons and three silver strainers. The most spectacular of the gold items is a buckle with a hinged bow and rectangular plate: the bow is in the form of two confronted horses' heads and the plate has an appliqué relief figure of a dancing satyr holding up a bunch of grapes.

Dr Timothy Potter, on behalf of the British Museum, said, 'In our view this is a discovery which in its own way is as important for the archaeology of late Roman Britain as the Mildenhall or Water Newton treasures.' How very true! We were delighted and excited when Dr Potter showed us the Thetford Hoard in the B.M. At the same time we saw the Earith Druid and were not impressed: it might well be a late Roman or even later figure, but we await the full publication by Dr Anne Ross with all the *comparanda* which she knows so well.

Several years ago Göran Burenhult from Sweden called on Professor Michael O'Kelly while he was excavating at Newgrange; his purpose was to study the carved stones there in connexion with his own researches on the rock and megalithic art of Sweden. O'Kelly persuaded Burenhult to visit the Carrowmore megalithic cemetery in Co. Sligo because he thought that the Sligo tombs resembled, superficially, megalithic monuments in South Sweden and Denmark. 'I pointed out', says O'Kelly, 'that Carrowmore was crying out for a programme of scientific research which at that time no one in Ireland was in a position to undertake. Would he think of a Swedish archaeological mission to Ireland?'

In 1977 Burenhult arrived at Carrowmore with a team of Swedish experts and excavated there in the summer of that year and again in 1978 and 1979. The results of these excavations, conducted

to the highest standards of Swedish archaeological technique, and by field, phosphate and air surveys, are now published in Göran Burenhult, *The archaeological excavation at Carrowmore, Co. Sligo, Ireland, 1977-79*, as No. 9 in the series 'Theses and Papers on North-European Archaeology' published by the Institute of Archaeology at the University of Stockholm, edited by Mats P. Malmer (143 pp., 68 pls., 28 figs. and maps, Stockholm: G. Burenhult's Förlag, 1980, £12.50). Of Burenhult's publication O'Kelly said, 'Students of European archaeology and Irish archaeologists in particular have been placed deeply in his debt.' To our mind this book is one of the most important and stimulating works to appear in the field of Western European neolithic and megalithic studies for a very long time. The excavations at Carrowmore began on a very small scale, but have grown to be one of the largest archaeological excavations in progress in Europe at the moment, and with most important results.

While not producing certain conclusions, they do question the existing model now used to explain the origin and chronological inter-relations of the two main types of Irish megaliths, viz., the court-cairns and the passage-graves. Until recently the accepted view was that the court-cairns were the earliest Irish megalithic monuments and that the passage-graves represented a new and later wave of neolithic people; Chapter 3 of M. Herity and G. Eogan, *Ireland in prehistory* (1977) begins with these words: 'About 2500 BC the Passage Grave builders arrived in the Irish Sea from Brittany and built their first tombs.' They go on to say that they then spread to Loughcrew, Carrowkeel and finally got to Carrowmore perhaps as late as 2000. By now they were no longer able to build corbel vaults and roofed their tombs at Carrowmore with megalithic capstones.

Burenhult reminds us that the calibrated dates put the Boyne valley tombs as between 3670 and 3220 BC and says, 'the court-cairns . . . seem to be quite late in the Irish megalithic tradition. Very few have produced radiocarbon dates, but one in Annaghmare, Armagh, has given 2445 ± 55 BC, another from Ballymacdermot, Armagh, 1710 ± 300 BC, and a third from Ballyutoag, Antrim 2170 ± 300 BC.' He adds this caution, 'A date from the Ballyglass court-cairn in Co. Mayo comes from a neolithic house construction below the megalithic surface. It antedates the monument, but cannot be used for dating the construction of the court-cairn.'

RADIOCARBON DATES FOR MEGALITHIC TOMBS IN IRELAND AND BRITAIN.

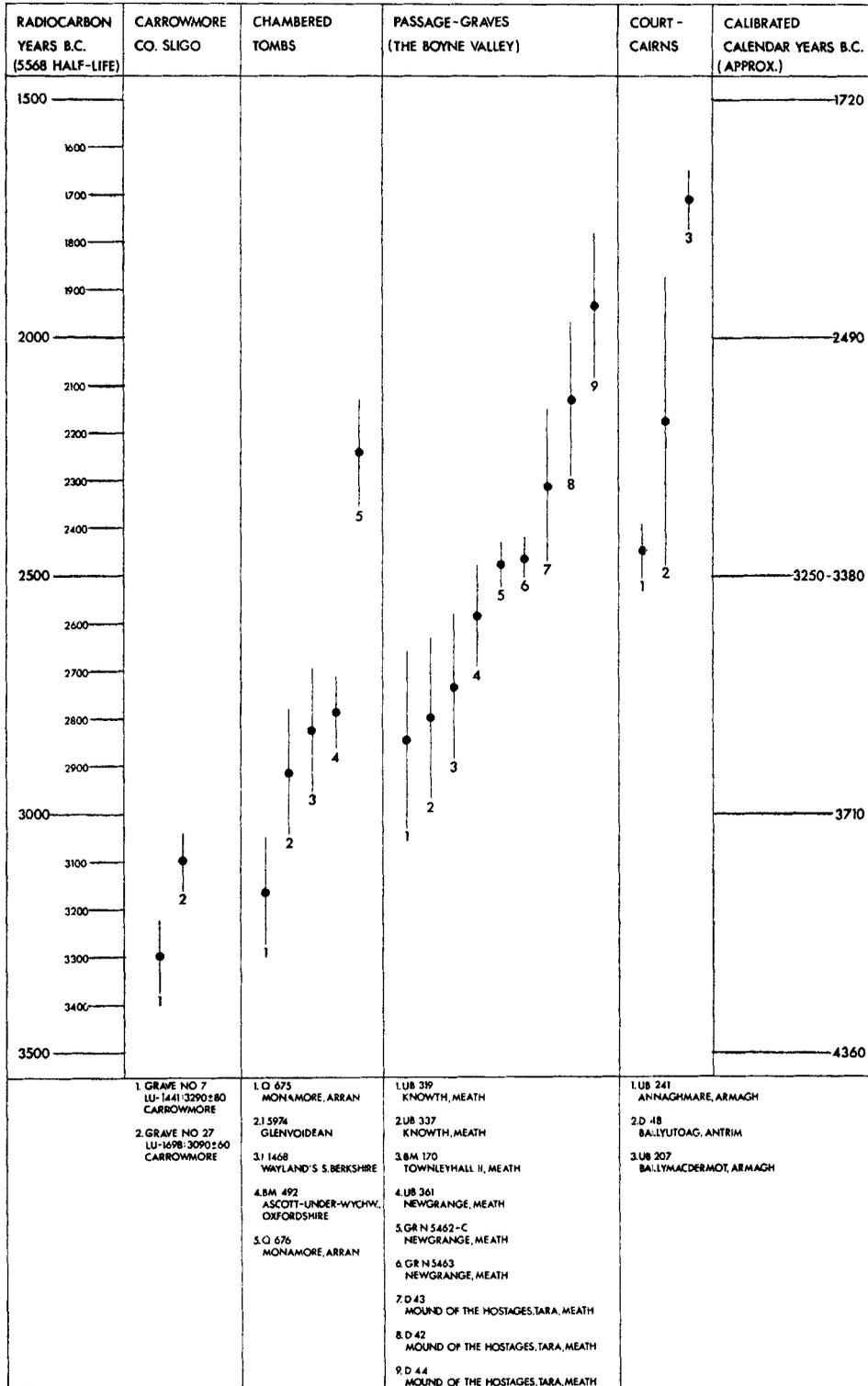


Fig. 31. Radiocarbon dates for megalithic tombs in Ireland and Britain.

Our present evidence therefore dates the court-cairns to between 3300 and 2000 BC, but three dates are not enough on which to base far-reaching conclusions. The Swedish team excavated two monuments at Carrowmore that yielded surprising C14 dates. Carrowmore 7 was dated to 4200 BC and Carrowmore 27 to 4190–3900 BC. Burenhult concludes: 'Although the detailed chronology of the rest of the passage-grave cemeteries requires modern excavations, all evidence available today indicates that the megalithic tombs and circles at Carrowmore are the earliest known in Ireland and Britain and probably represent the megalithic introduction, and that the huge passage-graves under mounds in the Boyne valley show the absolute maximum and perhaps the end of the megalithic socio-economy in the religious pattern of this community.'

Here is the Burenhult revolution in Irish prehistory, and he has very kindly allowed us to reproduce here, in reviewing his book, his Fig. 31, which sets out C14 dates from megalithic tombs in Ireland and Britain in a graphic and clear way. This book is a report on only three years' work: the joint Swedish-Irish venture seems set fair for a five-year period of investigation. All success to them; more C14 dates, please, and some settlement sites of the megalith builders.

But as we sent these words to be typed there arrived the report of the 1980 season's work. It is G. Burenhult, *The Carrowmore excavations. Excavation Season 1980*, and is No. 7 in the Stockholm Archaeological Reports edited by Professor Mats P. Malmer and published by the *Institute of Archaeology, University of Stockholm, 106.91. Stockholm*. It has 148 pages, numerous photographs, plans and diagrams, and pollen diagrams on a large folded sheet (£7.50).

First, congratulations to Burenhult (and his colleagues Jan Michaelson of Lund, who did the report on the field sampling for lake sediments, Michael Monk of University College, Cork, who studied the plant remains, Hans Göransson, of Lund, who did the pollen analysis investigations, and Per Ove and Evy Persson, of Lund, who did the osteological report), for getting these fine reports out so quickly: the preface is dated 5 December 1980! As we read the report and write it is 5 February 1981! This is a record and a remarkable one. Here *are* more C14 dates and an account of settlement sites.

Indeed there are now 34 radiocarbon dates

which are described, with justifiable pride, as 'the largest complex of C14 dates from any archaeologically investigated area in Ireland'. The important new date from site 4 at Carrowmore (it is Lu. 1840) is 3800 ± 85 BC, which on the Suess calibration is 4580 BC. It is described as charcoal coming 'from stone fundament to stone b in the central cist'. The radiocarbon dates for Carrowmore of 4580–3710 BC make it, we are told, 'the earliest known megalithic cemetery in Europe'. (But, we ask, has the date of 4700 BC for Kercado in Brittany been forgotten? Or are we, perhaps, dealing with the use of different curves?)

But, all claims of primacy apart, what is fascinating in this book is the survey of settlement sites, the model proposed for the seasonal circuit of the megalith-building population at Carrowmore, and the conclusion that the megaliths may be, in conventional terminology, not neolithic but mesolithic. We quote Burenhult's conclusions:

The early dates show an introduction of megalithic monuments at a stage when an established neolithic culture was not supposed to be in existence in Ireland. The traditional stereotype: farming community—megalithic monuments can no longer be upheld, and a development within a pre-existing mesolithic population has been put forth as a preliminary model of the socio-economical background to the chambered tombs at Carrowmore. This idea is supported by offerings of unopened seashells in the excavated monuments.

When we have the full reports of O'Kelly's work at Newgrange (and Thames and Hudson announce his book *Newgrange* for publication in 1982), George Eogan's work at Knowth, and Burenhult's excavation at Carrowmore, we shall be much further forward in our certain knowledge of the Irish Passage-Grave than seemed possible when Sean O'Riordáin died in 1957, and we reluctantly finished and published in 1964 our joint book *New Grange and the Bend of the Boyne*, started with such high hopes several years before. What is now wanted is a campaign similar to the O'Kelly-Eogan-Burenhult passage-grave one for the court-cairns. Let us have five new excavations and 30 new C14 dates from these monuments.

☞ Meanwhile those who are pondering on Irish prehistory and megaliths in general should read two contributions by Grahame Clark. He has been writing about the mesolithic for over half a century of his most distinguished archaeological career, and

we had thought that he was uninterested in megaliths and had no contribution to make to these studies. We were wrong. His first contribution is his paper, 'The economic context of dolmens and passage graves in Sweden' (in ed., V. Markotic, *Ancient Europe and the Mediterranean*). Here, while not denying that many of the Swedish megaliths (especially the passage-graves) are on rich agricultural land, he emphasizes the importance of the exploitation of coastal resources during the first period of megalith building, and in respect of Bohuslän underscores 'the role of a line fishery for bottom-feeding Atlantic fish, notably cod, haddock and ling, a fishery already established for a hundred generations or so in the Skagerrak before ever a passage-grave was built in Scandinavia'. He is hinting, very clearly, at a mesolithic background for the first megaliths, and quotes with approval Emrys Bowen's statement in his *Britain and the western seaways* (1972) that 'There is . . . one reason for travelling by sea which is not often mentioned, but which must have had an influence on movement over the western seas from the earliest times, and that is the pursuit of fish.'

Grahame Clark's *Mesolithic prelude* began as Munro lectures in the University of Edinburgh, and now appears as a short book published by that keenly archaeologically conscious body, the Edinburgh University Press (Edinburgh, 1980, 122 pp., 32 figs. £4.50). It is sub-titled 'The palaeolithic-neolithic transition in Old World prehistory', and its main theme is to show that the century-old division of the Stone Age in Europe and south-west Asia into Palaeo- and Neolithic masks a false dichotomy, and one that impedes real understanding. He argues that Childe's 'Neolithic Revolution' was in reality a slow transition, and that in the Old as in the New World the transformation of hunter-forager into farming economies was gradual and rested on 'changes in relationships and the intensification of pre-existing systems of food procurement'.

In breaking down the dichotomy between the predecessors and the heirs of the so-called 'Neolithic Revolution', he seeks to resolve what he calls 'one of the main puzzles of European archaeology, the genesis of the megalithic tombs and associated circular and linear monuments of earth, stone and timber of the Atlantic zone'. He goes on: 'We are so accustomed to regarding these as the most incontrovertible, as well as the most prominent, symbols of a specifically neolithic way of life that

you may think me perverse. Yet when a lock has proved resistant for so long one ought to hesitate before condemning any key as inappropriate.' His key is that megaliths originated among mesolithic hunter-foragers, especially those living by and off the sea. This is, indeed, what has been increasingly said in the last 20 years since C14 dates destroyed the migration of collective tomb builders from the East Mediterranean, which is now seen as a useful but outdated Montelius-Childe model. We look to the mesolithic hunters and fishers of south Portugal, and the coasts of Brittany, Sligo, Sjaelland and Sweden to initiate the megalithic architecture of western and northern Europe. Clark has given a fresh and welcome stimulus to new thinking about what is not, any longer, in our view, 'one of the main puzzles of European archaeology'. The diffusionist blinkers are off, the Myceneans and Minoans and wise men from the east have vanished from our West Mediterranean and Atlantic ken, and have been replaced by fifth- and fourth-millennium BC prosperous mesolithic fishermen taking, not only bottom-feeders, but lobsters and crawfish. And let us remember that it was well before the C14 revolution that Hencken and Kendrick, and ourselves, for that matter, insisted that the entrance-graves of Brittany, the Channel Islands, the Isles of Scilly, west Cornwall and south-east Ireland were linked together in some way—and the way seemed to be the sea. When we and the Production Editor were enjoying our honeymoon in St Mary's in September 1946 there was a tremendous Atlantic gale with winds over 100 miles an hour, and we were blown off our feet as we went down towards the harbour. There we met Breton fishermen who had sought refuge from the gale. They told us they regularly sailed from Finistère to Cornwall and on to south-east Ireland. We were then, 35 years ago, in the modern presence of the continuing pattern of what started in mesolithic times. It is nice to think of the early passage-grave builders enjoying *homard* and *langouste grillée* or *à l'américaine* (but not of course *à l'américaine*, *Newburg* or *Thermidor*) in those far-off late mesolithic days.

While these serious thoughts were occupying us there appeared on our desk *The Boyne Valley vision* by Martin Brennan, published by, at first sight not inappropriately, the Dolmen Press, of *The Lodge, Monrath, Portlaoise, Ireland*—who have, agreeably, a colophon rather like the fleurons

(designed for us by Sebastian Carter) which separate the parts of our Editorials. It is a book of 117 pp. with 87 un-numbered figures and no index, and the price is £10. Brennan, we learn, was born of Irish parents in Brooklyn, New York, where he majored in Visual Communication. He travelled to Mexico and then to Japan, where Kimotaro Kitamura urged him to go to Ireland and study ancient Irish culture. He has lived in Ireland for the past ten years, working in graphic design and pursuing his study of megalithic art.

The results, set out in this strange book, can perhaps best be described in his own words.

The ancient mounds in the Boyne Valley are a great feat of non-verbal communication . . . They are constructed to reveal truths rather than to hide mysteries . . . Those who see the vision of unity expressed in the stones will see not only a reality that has sustained man on this island for thousands of years but will also see a vision of the future—a way of reconciliation with the totality of nature and our place in it . . . the spatial arrangement of New Grange symbolizes the universe, demonstrating its governing laws. The interpenetration of two opposing forces—spirit and matter—is fundamental to the structure . . . I believe that the quartz and the egg-shaped plan of Newgrange were meant to suggest the surface of a large egg. The egg-shaped mound, concealing the womb-like cave, penetrated by a shaft of light on the day of winter solstice, symbolizes the creation of the universe through the reconciliation of opposing forces.

In all this mystical taradiddle Brennan makes one curious and interesting point. He suggests that the stone basins at Newgrange and elsewhere were not receptacles for ashes, but places where vapour baths took place, perhaps the water being heated by stone balls—an age-old shamanistic technique used to create mysterious heat and providing access to spiritual states or trances. He also argues that the tenth category in Claire O'Kelly's classification of the motifs in Irish megalithic art, namely, the *offset*, is a system of exact measurement with Unit A, 2.6 cm, Unit B, 3.6 cm and Unit C 20.25 in.

These are interesting ideas, although they smell of the Thomery that produced megalithic inches, yards and fathoms. But then we go off again:

The answer to the riddle of the stones is that they are timepieces, cosmic clocks . . . These timepieces show latitudes, conjunctions of planets, moonrises and settings, eclipses and a vast array of other information . . . It is possible both that the Boyne

Valley astronomers used some form of telescope and that they knew about the heliocentric solar system . . . these Boyne Valley inscriptions represent the earliest form of written communication known to man.

Oh dear! Oh dear! We are almost back to General Pownall and Colonel Vallancey and certainly back to Sir William Wilde, famous father of his famous son Oscar, who coined the delicious word tymboglyphics or tomb-writing for the engravings at Newgrange. Mr Brennan has not solved the tymboglyphic mystery, nor can anyone; these symbols are a writing we cannot read, and will never be able to read. Mr Brennan's vision is a personal one; it is an observer-imposed picture of the Boyne tombs and gets us nowhere. Mr Kitamura's advice was bad, and it is sad that the Dolmen Press should have published such rubbish and is charging ten pounds for it. It is all the simple problem of whether you want to look at the Irish past through the eyes of trained, intelligent, imaginative archaeologists like Estyn Evans, O'Kelly, Eogan and Burenhult, or through the eyes of someone like Brennan who prefers faith, fantasy and folly to fact. We have no doubt where in this, as in so many other matters of archaeological interpretation, the sensible readers of this journal will look for the truth as it appears to us in the last quarter of this century.

¶ We have the same problem when we read *The enigma of Stonehenge* by John Fowles and Barry Brukoff (London: Jonathan Cape, 1980; 128 pp., 87 pls. and figs. £6.95). This is a book of wonderful photographs by Brukoff (though too many of them are in black frames reminiscent of Victorian albums), and for the greater part a sensible and well-informed text by Fowles, who says that 'in studying Stonehenge and the prehistoric past we should not be forced to a choice between "pure science or lunatic fringe".' He castigates the lunatic fringe fiends in no uncertain terms:

I have very little sympathy with those who feel chthonic spirits and magnetic field forces, or who see ley-lines, serpent-goddesses, gigantic genitals, and heaven knows what else in every ancient landscape; who get a kick out of Stonehenge like a sniff of cocaine, or take it as a sure sedative to cure the headaches of a world too much with us; least of all do I have sympathy for the absurd modern Druids.

Here, we felt, is a man after our own heart, but alas he is not of our own spirit. His inclinations

and convictions take him out on the mystic line, and we respect his beliefs without sharing them. 'More and more,' he says, 'Western Society threatens to forget that other systems of perceiving, understanding and deriving benefit from external reality exist.' This may be so, but how, unless we ourselves have personal mystical experiences, can we believe in other people's mystical experiences of God or Stonehenge? Why should we prefer William Blake and John Fowles to Richard Atkinson and Stuart Piggott? Fowles does not answer this question.

Meanwhile John Green has produced photographs and Professor Atkinson the text of an excellent book, *The prehistoric temples of Stonehenge and Avebury* (London: Pitkin Pictorials Ltd, 1980. 32 pp., 33 col. pls. & figs. £1.00) which deserves to be bought by everyone. We have always admired the colour productions of the Pitkin firm (and you can see their whole range of books in their showrooms at 11 Wyfold Road, London, SW6 6SG—and they range from Cathedrals and Churches to Museums and persons like the Duke of Wellington and John Knox), and this book is up to their high standards. Atkinson's text is, as was to be expected, relevant, respectable and authoritative. John Green's photographs are also relevant and respectable, seeking for record, whereas Brukoff is too often looking for strange and dramatic effects—and indeed there is a chapter in the Fowles-Brukoff book called 'The Moon-Mirror'. This is really the trouble with the Fowles-Brukoff book: the moon and mysticism are not, in our view, as reliable a guide to Stonehenge as the cold facts of archaeology and history. But everyone who wants a good photographic record of this most remarkable monument must buy both books.

Many of us, though not the writer of these words, will be wending our way to Mexico, in October, for the Congress of Prehistoric and Protohistoric Sciences. This is the first meeting of the Congress to happen in the New World and we wish it well. We hope the next Congress in 1986 may be in London. But we repeat what we have said many times before; this Congress needs rethinking. Nice showed it was too big; and should the members be allowed to bring as associates their wives, mistresses, children, catamites—what have you? All this means that no reasonable, serious archaeological excursions are possible.

What we need are smaller and more specialized conferences. And we have notices of two such. The Third International Congress of Egyptology will be held in Toronto from 5 to 12 September 1982 in the Skyline Hotel. But even this conference expects between 700 and 800 delegates. Those interested should write to *Jeff Freeman, 6 Glencairn Avenue, Toronto, Ontario, Canada M4R 1M5*. The preliminary pamphlet says: 'During the week-long Congress delegates will discover something of southern Ontario in a day-long tour.' Let us hope they do not discover any proofs of Egypt in Canada! The second small conference is the symposium on archaeo-astronomy, sponsored by the International Astronomical Union and the International Union for History and Philosophy of Science, in The Queen's College, Oxford, from 4 to 9 September 1981. This meeting is restricted to 70 members and is 'by invitation only'. The secretary, who is arranging the invited members, is *Dr M. A. Hoskin, Churchill College, Cambridge CB3 0DS*. How wise to fix a small-scale conference, and how more than wise that the membership is by invitation! Otherwise the meetings would be filled with crackpots and phuddy-duddies spewing up and down the High. We hope this conference will mark an important stage in the writings about astroarchaeology or archaeoastronomy or whatever you like to call it. We feel that the era of uncritical acceptance of the theories of Hawkins and Thom is coming to an end. We have never had anything but the greatest admiration for the survey work of Alexander Thom and his devoted team of skilled surveyors, but none for the observer-imposed theories which have been set down as facts from these surveys. These theories are gradually being attacked in articles in *ANTIQUITY* and elsewhere. Can anyone who has read the Moir, Ruggles and Norris article in our March 1980 issue, or the even more devastating article by Evan Hadingham in March 1981, really believe any longer the Thom theories? We do not share the cruel dismissal of all this as Thomfoolery, but we remember the words of Elliot Smith in his 1928 Huxley Memorial Lecture when he said: 'The set attitude of mind of a scholar may become almost indistinguishable from a delusion', and this is our sad view of those who make our megaliths into observatories. They are deluded men (as, let us not forget, was Elliot Smith himself with his Egyptocentric fantasies). Of course there was a general orientation of many monuments, and Stonehenge and Newgrange

demonstrate exact orientations: the fortunate invitees to the Oxford conference should read and re-read Aubrey Burl's article, 'Science or symbolism: problems of archaeo-astronomy' (*Antiquity*, 1980, 191–200).

It was the Editor of ANTIQUITY, together with the late Paul Johnstone, who first introduced Alexander Thom to the megaliths of south Brittany many years ago. He was reluctant to cross the Channel. Would it be hot? He found it hot in Oxford after travelling south from the coolth of Dunlop in Ayrshire. Would not the food be horrible? He took elaborate precautions about food and brought with him large canisters of porridge oats. But gradually we weaned him away from the idea that the French ate nothing but snails and frogs' legs, and he took to *langoustines* in a big way and also to pancakes, though he would make no compromise with the language, and coming away from a *crêperie* once said, disarmingly, 'Daniel, I'm getting very fond of these creeps.'

Magnus Magnusson was of that party and has an account of it in his amusing book of archaeological and television travels *Magnus on the move* (Edinburgh: Macdonald, 1980, 167 pp., 52 photographs, £6.95). In his chapter 'The Men who drew Circles in Stone' he says of the Editor, with scandalous hyperbole, 'For him, no journey, however short, is complete without a *dégustation* of a dozen oysters of the place and a half bottle of the cheap and delicious local white wine, Muscadet; no village is complete without a small *crêpisserie* [*Sic—Ed*] and its range of pancake specialities; no stop for coffee is complete without a mellow slug of the local applejack, Calvados.' We quote this because it is given to few to coin a new French word: *crêpisserie* is a delicious word that must not be allowed to disappear as a printer's error. How shall we define it? 'A pancake-house where one may relieve oneself from the monotony of measuring megaliths'?

🏛️ Congratulations to the British Museum of Natural History on celebrating its centenary, to the Royal Geographical Society on its 150th anniversary, and to the Society of Antiquaries of Scotland on its two-hundredth anniversary. Dr Trevor Watkins, Secretary of the Society of Antiquaries of Scotland, writes:

Conventionally the date of the founding of the Society of Antiquaries of Scotland is St Andrew's Day (30 November), 1780, though the Society

effectively got itself under way in the following month or so and obtained its royal charter in 1783. The Scottish antiquarian milieu in which the Society first existed is charmingly illustrated in Iain Brown's exhibition at the National Library of Scotland, and the early collecting activities of the Society's members are well covered in a small but most interesting exhibition at the National Museum of Antiquities of Scotland. Later in the bicentenary year a volume of historical essays (the earliest by Iain Brown dealing with the Scottish antiquarian background) is to be published by the Edinburgh publisher John Donald. Though the Society cannot claim an extraordinarily impressive role in archaeology throughout its history, *some* of its Fellows have passed into the Halls of Fame, its early secretary Sir Walter Scott for the wrong reasons, and men like Daniel Wilson, Munro, and Abercromby.

Whatever its historical role the Society is today pretty vigorous. We have a membership of 1,900, and this year a good (400 pp.) publication, a new index volume, and a new monograph series on the stocks. We are confidently and busily expanding activities and building for the future. But we should thrive the better if we felt we had ANTIQUITY's support.

That they certainly have, and we urge all readers of ANTIQUITY to support their local and national archaeological societies. But the pennies in our pockets disappear in a most alarming way, even when we eschew oysters, Muscadet and Calvados. We are all, learned societies and archaeological journals, facing a difficult time. Societies and journals must put up their subscriptions if they are to survive. Antiquaries and archaeologists, particularly as they grow older and move to the pension age, often cannot afford the increased subscriptions. There will have to be what is referred to in the university world and elsewhere as rationalization (and the over-expansion of archaeology in our British universities must stop). We cannot believe that in ten or even five years from now there will be adequate funding for all the national, local and specialist archaeological societies. We shall be delighted to be proved wrong. But a professional scholar who now subscribes to the Society of Antiquaries, the Royal Archaeological Institute, the Royal Anthropological Institute, the Prehistoric Society, and ANTIQUITY is paying out each year at least £70. We doubt whether there will be many prepared to do this (or its equivalent) ten years from now.

🏛️ Every few months, when we come to write these words, we are faced with a sad file of

obituaries, and since our last number we have to record the deaths of André Parrot, Willard F. Libby, Edward Bacon, Hans Helbaek, and John Cowen among, alas, many others. Richard Burleigh has written us a sympathetic notice of Willard Libby which we print in this issue (pp. 96–8 below). Edward Bacon did wonders as archaeological editor of *The Illustrated London News* and we were constantly in touch. His book, *The great archaeologists and their discoveries as originally reported in the pages of The Illustrated London News* (London: Secker and Warburg, 1976. £12.50) is a bedside book which all archaeologists clutch as they fall asleep. Both Hans Helbaek and John Cowen had been gravely ill for years, but their achievements are not forgotten. Hans was perhaps better appreciated outside his native Denmark than he was inside; he created ethnobotany. John Cowen was a throwback to the nineteenth century and the ghosts of John Evans and John Lubbock floated along with him; he was a banker who at the same time cultivated in a most scholarly way the archaeology of the Bronze Age.

But let us not end this Editorial on a note of necrological gloom. Let us remember and salute those of us who have not yet crossed the Styx: Alexander Thom himself in his eighty-sixth year, and those two very grand men of archaeology, Emrys Bowen and Charles Phillips, who celebrated their eightieth birthdays this year. What splendid contributions they have both made to archaeology! And while we are in a congratulatory mood, may we, on behalf of all our readers, send our warm congratulations to one of our most avid readers, His Royal Highness The Prince of Wales, on the news of his engagement to be married. We felt particularly honoured and touched that on 25 June he was able to find time to attend the party given in Stationers' Hall, by Thames and Hudson, to celebrate the rooth volume in the 'Ancient Peoples and Places' series, and to present to the Editor the *Festschrift* organized and edited by John D. Evans, Barry Cunliffe and Colin Renfrew, for which he contributed a foreword.

Many years ago when Prince Charles was an undergraduate in Cambridge, with John Coles we took him on a short tour of the Dordogne caves and the Morbihan megaliths, and there are now rooms in the Hotel Les Glycines at Les Eyzies and the Hotel Le Rouzic at La Trinité saying, 'Prince Charles slept here'. But in Les Eyzies he

is described as 'Prince d'Angleterre'. Is this error a memory of the Hundred Years War? We think it is. Forty years ago when we had discovered in the Lukis Manuscripts in Guernsey plans and drawings of chambered long barrows in Aveyron, and set off hot foot to Rodez to see them, we were told, in the little village of Salles-la-Source, 'Eh bien, monsieur, vous cherchez les tombeaux des Anglais?' It was a curious question, as even at that time the Megaliths of the Aveyron were at least 2,000 years earlier than any Englishman had appeared in the Rouergue. But in a way it was true: all of us archaeologists are searching for the tombs, temples, houses of our ancestors whether they be English, Welsh, Goths, Greeks or Olmecs.

Postscript: As we go to press *The Illustrated London News* for May prints (p. 24) a note entitled, 'Back to Symond's Yat'. We quote part of what they say:

Since the publication in our January issue of the finding by Tom Rogers of markings on the rock face in caves above Symond's Yat in the Wye Valley, that green and wooded spot . . . has become the centre of rather concentrated archaeological attention. . . . His conclusion . . . was that at least some of the lines on the rock shapes had been made by the same palaeolithic man who had left his flints and other debris in the area some 10,000 years or more ago. Few archaeologists who have seen the site so far are prepared to accept this interpretation, and a party of archaeological heavyweights, who hauled themselves up the precipitous slope of the valley recently, have now pronounced that the markings on the rocks are not the work of palaeolithic man but of nature. . . . Failing further evidence, which Mr Rogers has not been able to provide, their conclusion can hardly be challenged. Experts can be wrong . . . and not all the great discoveries have been made by experts. But in this case clearly more proof is needed if Symond's Yat is to be generally accepted as a site of palaeolithic engraving. Perhaps continued excavation will reveal more.

What an ungenerous piece of reporting, unworthy of the high traditions of the *ILN's* archaeological writing! As the Editor and the Archaeology Editor of *The Illustrated London News* scrape the egg off their faces, we ask them why, when Rogers reported this alleged discovery to them, did they not invite a party of what they churlishly describe as 'archaeological heavyweights' to visit the site *before* rushing into publication?