

Notes and News

A Textile Impression on an Anglo-Saxon Pot from Lackford

PLATE XXXV

One of the commonest types of stamp to appear on pagan Anglo-Saxon pottery consists of raised lines crossing each other at right-angles upon a square, circular or triangular ground (PL. xxxvb). These criss-cross stamps, bearing as they do a superficial likeness to woven cloth, have sometimes been regarded loosely as 'textile stamps'. A closer examination will reveal, however, that the vast majority are not textile impressions, but may be explained simply as two sets of parallel lines cut one across the other upon a die. The main argument in favour of this interpretation is that the 'threads' appear to be all on the same level and do not interlock. Irregularity in cutting the die would account for the occasional line appearing to overlie those which it crosses. Had these stamps been formed by holding a piece of coarse cloth over a stick, one would expect that the threads, pressed into the soft clay of the pot, would leave a negative impression and not, as is the case, raised lines with depressions between them. Moreover, the sides of the stamp would be blurred by the folds of the cloth. The strands of a textile, being soft and rounded, could not, however loose the weave, produce the depth of relief and well-defined edges seen in stamps of the type illustrated (PL. xxxvb).

One of the stamps on the Lackford pot, now in the Cambridge Museum of Archaeology and Ethnology (49.19), shows an impression of a very different sort (PL. xxxva, c). It is a diamond-shaped stamp, the diagonals measuring 1.0 cm. by 0.8 cm., deeply impressed (up to 0.15 cm. at the lower edge) and bearing faintly but distinctly, in low relief, the impression of a piece of coarse cloth of plain weave. In this case the interpreta-

tion is more convincing, for the two sets of lines interlock. Across the horizontal axis (1.0 cm. long) eight vertical threads are visible: across the vertical axis (0.8 cm. long) run six horizontal threads. An accurate estimate of the thread count must take into consideration the shrinkage of the clay during firing, and the textile may therefore have been considerably coarser than these figures would imply.

A further point of interest about this stamp is that the impression is positive: the strands show up as raised lines. It is clear from this and from the well-defined edges of the stamp that the textile has not been in contact with the pot itself, but with the die with which the pot was stamped. It appears, then, that this die could not have been of wood or bone (of which it is normally assumed that the Anglo-Saxons made their pot stamps), but of some substance such as clay, soft enough to take the impression, yet which would harden sufficiently to be capable of making a stamp of some depth upon the pot. Clay dies, of a more sophisticated form than this would need to have been, were well known to Romano-British potters of the 3rd and 4th centuries A.D.; and clay, with wood and bone, would seem one of the most obvious vehicles by which a non-professional potter might transmit a simple pattern to her work.

I should like to thank the Cambridge Museum of Archaeology and Ethnology for permission to publish this pot and for providing the photographs; and Dr J. N. L. Myres for his advice and permission to publish findings which I made while I worked as his Research Assistant.

FELICITY PEARCE

The Fat Lady of Saliagos

PLATE XXXVI

In the summer of 1965 Professor J. D. Evans of London University and Dr Colin Renfrew of Sheffield University conducted their final campaign on the tiny islet of Saliagos—the first Neolithic settlement to be excavated in the Cyclades [1]. Early in August they unearthed 'the Fat Lady of Saliagos' whom we have pleasure in presenting to the readers of ANTIQUITY, with the following note from her excavators.

She is seated, magnificently fat (although to call her steatopygous would be both needless and inaccurate), and her plump legs are only with some difficulty crossed. Of marble, regrettably headless and somewhat weathered, the figurine is now 6.7 cm. in height and may be seen in the Paros Museum.

The seated and cross-legged posture with the hands at the waist, is known from several examples in the Aegean, and fortunately the missing parts may be reconstructed. The hands will have met below the breasts, the finger-tips touching, and the breasts, although small, are clearly shown. The small head set on a stumpy neck will have been almost cylindrical, with the nose clearly indicated. The nearest known parallel, both stylistically and geographically, is a surface find from the village of Sangri in Naxos, now in the Naxos Museum.

The importance of the find arises from its context, spatial and temporal. Already in 1951, Professor Saul Weinberg listed the known examples of this form, and suggested that the distribution might have a Cycladic bias, although at that time only one example was known with certainty to come from the Islands [2]. His hypothesis is thus very satisfactorily confirmed by the present find. On the other hand, it seemed in 1951 that these marble figurines were made in the Early Neolithic period, although none then known in fact derived from a secure archaeological context. The argument, which then seemed a natural and plausible one, was that in Greece fat female figurines in general are commonly found in the Early Neolithic, while those of the later Neolithic, such as the series from Dimini, are thin and schematic. Indeed recent finds of

terracotta standing female figurines at Lerna [3], Nea Nikomedeia [4], Magoulitsa [5] and Pyrassos [6] support this general impression. Seated figurines of clay from early contexts in Anatolia [7] show that at this time the interest in fat ladies was widespread. The marble fat ladies of Malta also come to mind in this connexion, and one recently bought in that island, although not necessarily originating there [8], relates closely to the standing females of the Greek Mainland.

The Saliagos culture, however, does not relate in important respects to the Early Neolithic cycle of Aegean culture. On the contrary, the use of white paint to decorate the dark-faced pottery, amongst which the pedestal-bowl is the most common form, and other analogies, also seem to place the Saliagos culture rather with the later Neolithic cultures of the Aegean. Radiocarbon dates are awaited to confirm this chronological position, which may tentatively be set within a few centuries of 4000 B.C. But meanwhile the surprising find at Saliagos of a marble 'violin figurine' of the schematic type common in the earlier part of the Cycladic Early Bronze Age serves to support the late date which must now be suggested for some at least of the marble cross-legged fat ladies. It indicates too a considerable catholicity of taste on the part of the islanders.

It would seem therefore that both the 'violin figurines' and the fat ladies were in use at the same time (for the occupation at Saliagos cannot have been a long one). This conclusion will do violence to some typologies, religious or aesthetic, that have been put forward for the evolution of prehistoric human representation.

Aesthetically the little sculpture is a very pleasing one, as the photographs by Mr Fred Petersen of the Institute of Archaeology amply show. All the outlines are rounded, so that any profile comprises a sequence of soft, convex curves. Held in the hand the figurine is dense and heavy, a bundle of small, bulging volumes.

Whether or not this fat lady represents a deity is a difficult matter. Certainly to lump together all the varied fat figurines of Neolithic

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date as a universal 'earth mother' (whether in her 'cthoniac' or 'fertility aspect') would seem a historicist syncretism. But the seated lady, of marble, with folded legs and hands at the waist, is now emerging, just as clearly as the folded-arm figurine of the later Cycladic Early Bronze

Age, as a type, restricted to the Cyclades and Mainland Greece. Further finds will be required, both to establish the relationship of this type to the standing figurines of the Greek Mainland, and to aid in its interpretation.

NOTES

[1] *ANTIQUITY*, 1966, 87.

[2] Weinberg, S. S., 'Neolithic figurines and Aegean interrelations', *American Journal of Archaeology*, LV, 1951, 121.

[3] Caskey, J. L., and Eliot, M., 'A Neolithic figurine from Lerna', *Hesperia*, XXV, 1956, 175.

[4] Rodden, R. J., 'The 7th millennium settlement at Nea Nikomedia', *Illustrated London News*, 8th April 1964, fig. 8.

[5] Papadopoulou, M. G., 'Magoulitsa, a Neolithic settlement near Karditsa', *Thessalika*, I, 1958, 47.

[6] Theochares, D. R., 'Pyrassos', *Thessalika*, II, 1959, 62.

[7] Mellaart, J., 'Excavations at Hacilar, 4th preliminary report, 1960', *Anatol. Stud.*, XI, 1961, 60.

[8] Evans, J. D., 'A marble statuette bought in Malta and its implications', *A Pedro Bosch-Gimpera en el septuagesimo aniversario de su nacimiento*, 1963.

Horse-head Amulet from the Province of Trento

PLATE XXXVIIb

A remarkable carved stone animal head which is preserved in the Museo Nazionale Trentino in Trento has hitherto received less attention than it deserves, because of the uncertainty of its date and cultural associations.*

The carving is of hard, fine-grained, greeny-buff stone, banded with dark grey, and described as serpentine by Chierici (1881). The surfaces are well polished. It is 4.3 cm. long and 3.0 cm. high, and in overall form resembles a perforated axe of flat-iron type. The shape is also, however, equally well suited for the portrayal of an animal's head.

The features, which have been added with very little modification to the original axe shape, are both incised and in low relief. They include nose, eyes and ears, incised and in relief, and the mouth with clearly marked teeth, incised only. The right side of the face has been heavily worn, so that the right eye is scarcely visible. In the top of the head is a deep conical depression which may be one side of an unfinished hour-glass perforation. (Chierici (1881) showed this depression in section.) The representation appears to be that of a high-spirited horse with flaring nostrils, bared teeth and ears erect.

* A drawing of this object was illustrated by Chierici (1881, pl. II, 5), and the same illustration was used by Menghin (1912). This is however partly inaccurate as regards the drawing of the nose and it

This amulet formed part of the original nucleus of the Museo Nazionale of Trento, given by Count Benedetto Giovanelli in the 19th century, but it unfortunately arrived at the museum without any indication of where it was found. It is, however, probably a local find and not an object bought from a dealer, for Chierici (1881, 7) and Ambrosi (Roberti 1910) both vouch for the local provenance of Giovanelli's collection. The latter stated that the Count was such a conscientious collector that he would certainly have said if any of the collection had not come from the Province of Trento. Moreover, P. Orsi (Roberti 1910) and O. Menghin (1912) were both of the opinion that it was found in the Val del Sarca, while Panizza thought it to be from the Val del Noce (Roberti 1910). The reasons for these assertions are not however given.

In the original publication Chierici hazarded an Iron Age date for the object. Menghin, on the other hand, includes it for good measure in his detailed study of the Neolithic period in South Tirol, but leaves the date open.

Parallels to this object have so far proved hard to find either in or outside Europe. If it is a local find it is just possible that it might be

also omits the ears and fails to indicate the features in relief. I am grateful to Dr Rasmus of the Museo Nazionale Trentino for permission to publish this object.

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related to the tradition of animal-headed axes and sceptres which are found over a wide area of the East Baltic region and Central Russia as well as in a smaller group in South Russia and the South-east Balkans (Berciu 1954; Garašanin 1960–61; Gimbutas 1956). These objects, however, which date to the end of the Neolithic period in the north and to a Chalcolithic horizon in the south, differ considerably in style from the Trento specimen. Another possibility is that it might be associated with the

stone animal heads of 'Neolithic' date from the Sahara (Savary 1965). If, in spite of the arguments given above, it was acquired by Giovanelli from an outside source, the author has not been able to trace anything like it further afield. Similar low-relief carving is found in Asia and in South and Central America, and the possibility of it representing a llama rather than a horse cannot be ruled out. Any suggestions as to its origin would be very welcome.

L. H. BARFIELD

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St Paul's Tongues and Maltese Folklore

Dr George Zammit-Maempel of Birkirkara sends this note arising out of Dr Kenneth Oakley's article on Folklore of Fossils (ANTIQUITY, 1965, 9 and 117).

In my spare time from general practice in the medical profession, I have been, for the past six years, collecting and studying the Maltese fossils; and in an attempt to acquire from my patients some rare fossil finds or information about fossil-sites, I have always kept on my surgery desk a couple of local fossils. These I change periodically not to breed contempt through familiarity! Patients always give a good look at my few exhibits on the desk and sometimes volunteer useful information about them.

One day in 1963, when the 'decoy-exhibition' on my desk consisted of a fossil fish and a couple of sharks' teeth (the latter being put up with the intent to gather information regarding the origin of the local name 'Ilsien San Pawl'), a countrywoman entered my surgery dragging a mentally retarded boy. I had just finished the physical examination of the child and was writing a prescription when the woman,

noticing the sharks' teeth on my desk, devoutly told me how the 'Saint's tongue' was responsible for her four-year-old son uttering his first words! She explained to me how she put a 1-in. long St Paul's tongue on the boy's tongue and how she held his mouth firmly closed by tying a big handkerchief round his head and jaw while she said some prayers in honour of the Saint. After removal of the shark's tooth from the boy's mouth, the child uttered his first words at the age of four!

What inspired the woman to act as she did was definitely not so much the idea of sympathetic magic as the devotion to the Saint. Undoubtedly there must have been in her subconscious the idea that like would affect like, i.e. that the 'tongue-stone' would affect the boy's tongue, but this only in so far as the tongue-stone represented (in her mind) the tongue of St Paul. This fact the woman clearly shows by her prayers to the Saint during the enforced contact of the two 'tongues'!

I congratulated the mother on the success she had had and tried to explain to her that what she

had put in the boy's mouth was no relic of St Paul, but just an ordinary tooth of an extinct shark.

Although I have no record of what the boy said, but knowing pretty well what the edge of a 'St Paul's tongue' looks like, I am quite sure that it must have been something abusive that the boy said when he was allowed to open his

mouth and have the finely serrated Carcharodon tooth removed from over his tongue!

This incident seems to confirm the opinion previously expressed in this note, that the Maltese folklore connected with 'St Paul's tongue' has its roots in the religiosity of the simple country people and in their great faith in the Patron Saint of the Island.

An Important Find from Eastern Poland

PLATES XXXVIII-IX

In 1839 in the town of Zamość in Eastern Poland (FIG. 1) an important find was made of a series of silver-gilt objects, preserved since then in the Hermitage Museum in Leningrad. Only three of the items of this find have previously been published, and these with incorrect ascriptions. By the kindness of Mrs K. M. Skalon, Keeper of the Sarmatian Department of the Hermitage, Dr T. Sulimirski has been given access to, and photographs of, this find, with permission to publish it [1]. We are grateful to Dr Sulimirski for preparing advance publication of some of the objects for the readers of ANTIQUITY.

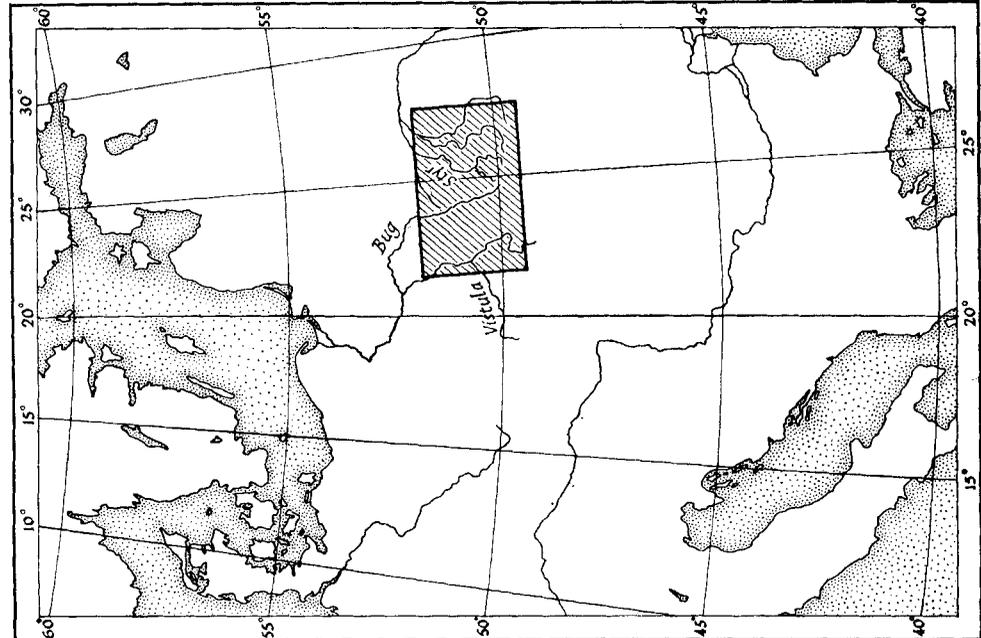
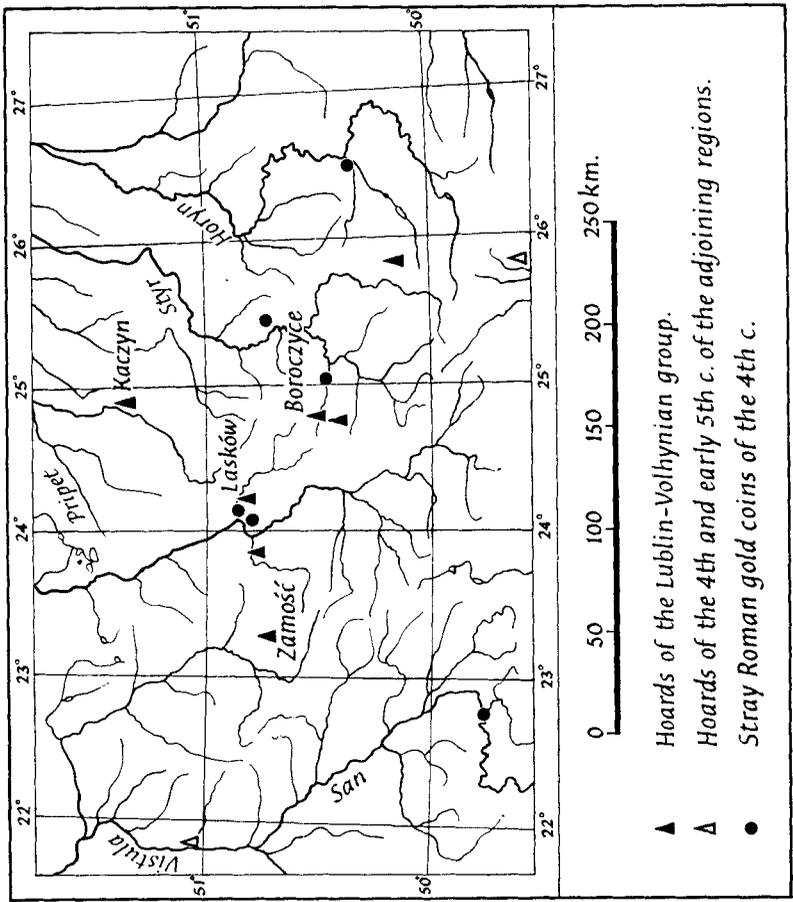
The collection is made up of a series of silver-gilt objects: two somewhat different belt-buckles and one strap-end, a brooch derivative from the 'tendrill' type, and two pairs of richly decorated brooches of different shape, one of these in perfect condition; both specimens of the other pair are damaged and their parts missing. Finally, a few gold coins of Constantius II (337-61) have been found together with these objects and were likewise given to the Hermitage Museum.

One of the belt-buckles and its strap-end (PL. XXXVIIIa) were among the items published, although they were said to have been found somewhere in 'Western Russia' [2]. They have been well described in the publication concerned, their Hungarian connexions pointed out, and their date established in the middle of the 4th century A.D. The third object, one of the fine brooches of the undamaged pair (PL. XXXVIIIb), was published with no accompanying remarks or comments, and it was said to have been found near Kiev [3].

The brooches from Zamość are of three types. The single specimen (PL. XXXVIIIb,

xxxix a) belongs to a type well represented in Hungary, where similar brooches have been dated as the late 4th or the early 5th century A.D. Of much greater interest are the other brooches, one pair of which is complete with the head-plate which is missing from the other pair (PL. xxxix b). The upper surface of the brooches, including the head-plate, is covered by thin gold foil and decorated in filigree technique. They all display a high degree of craftsmanship, and must have been executed by highly trained and experienced goldsmiths. The technique and style of this decoration show close connexions with the Bosporan-Sarmatian art. They were, however, not a Pontic product but were made locally, somewhere in Poland, by a master-goldsmith trained in a Pontic goldsmith-workshop. On the other hand, from the typological and structural point of view the brooches belong to a type well known in the 4th century A.D. in Central Europe (Zakrzów-Sackrau in Poland, Straže in Slovakia). The symmetrical distribution of the five knobs on the head-plate, characteristic of the Migration period, implies that the specimens from Zamość were already of the early 5th century. This was also the approximate date of the finding of the cache.

The find from Zamość was not the only one of this type in that region. Six more hoards, consisting mostly of Roman silver coins, hidden approximately at the same date, have been recorded within a restricted area: it extended eastwards about 200 km. from Zamość, and was not more than 60-70 km. wide (map, FIG. 1). In addition to these hoards, several stray Roman gold coins of the 4th century have been found there. The northernmost find, from Kaczyn [4], contained a silver-gilt belt-buckle of the



- ▲ Hoards of the Lublin-Volhynian group.
- △ Hoards of the 4th and early 5th c. of the adjoining regions.
- Stray Roman gold coins of the 4th c.

Fig. 1. The map above is the hatched area shown in the key map on the left enlarged. This is the area of Eastern Poland in which the East-Lublin/West-Volhynian group of finds was found

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same type as one of the specimens from Zamość (PL. XXXIXA), and also brooches of the 'Gothic silver-tin' type and ornaments of horse-harness—all of the early 5th century. The most important of the whole group was, however, the hoard from Łasków in West Volhynia found in 1610, missing at present. A number of gold personal ornaments including a brooch set with granite stones (typical of the early 5th century), and also seven Roman gold medallions of the middle of the 4th century, formed part of this find. Five more Roman gold medallions were found in the same region either in hoards or loose, their total number recorded in West Volhynia being thus twelve, whereas only five more were found further east, at some distance.

The uncommon concentration of gold medallions, gold coins and other precious objects in West Volhynia within a relatively small area, is of particular interest. There is common agreement among the scholars concerned that a strong political organization had existed in this area in the 4th century A.D.,

although no written records mention its existence. A very plausible suggestion is that this was the centre of the kingdom, or principedom, of the Dulebians, an early East Slavonic tribe. On the other hand, the hiding early in the 5th century of such a large number of hoards which contained considerable wealth seems to have been the outcome of some unusual event, such as the overrunning of the country by a foe, after which the owners of the hoards were unable to recover their property. It seems that this was the onslaught of the Huns of Attila who, probably around A.D. 435, had conquered the southern part of Poland, as shown by a number of Hunnic graves in that region. We may presume that Attila could not tolerate the existence of a powerful kingdom on the northern border of his realm, and destroyed it. The find from Zamość and other contemporary hoards and finds from West Volhynia and the adjoining part of the Lublin plateau, hidden in a time of stress, seem to bear witness to the catastrophe which befell the kingdom of the Dulebians.

NOTES

[1] A grant from the British Academy enabled me to proceed with the study of this find. Its detailed publication will be in vol. x of *Archeologia Polski*.

[2] N. Fettich, 'Eine gotische Silberschnalle im Ungarischen National Museum', *Seminarium Kondakovianum*, II, 1928, 107, p. xv, 1, 2; E. Beninger, 'Der westgotisch-alanische Zug nach Mitteleuropa', *Mannus-Bibliothek*, LI, 1931, 38, figs. 12, 13.

[3] N. Kondakof, J. Tolstoi, S. Reinach, *Antiquities de la Russie Meridionale* (Paris, 1891), 514, fig. 472; B. Salin, *Die Altgermanische Thierornamentik* (Stockholm, 1904), 12, fig. 18; A. Kalitinskij, *Seminarium Kondakovianum*, II, 1928, 288, pl. XXXII, 2.

[4] V. P. Petrov and A. P. Kalishchuk, *Materialy I Doslidzhennya Z Arkheologii Prikarpattya I Volyni*, v, 1964, 88, fig. 2.4.

Ancient Arab Coins in North-West China

PLATE XXXVIIIa

We are indebted to Mr Yen Chi for the following note based on an article by Dr Hsia Nai, Director of the Chinese Academy of Sciences, in a recent issue of Kao Ku, the Chinese archaeological monthly, in which he described the find, by Chinese peasants, of three ancient Arab gold coins in N.W. China [1]. The Editor is grateful to Dr Chêng Tê-k'un for the addition of note 3.

The coins were unearthed in April 1964 in a T'ang dynasty (A.D. 618–907) tomb on the outskirts of Sian, capital of Shensi Province in N.W. China. The structure of the tomb, and other associated objects, suggest that it dates from the middle or late T'ang dynasty [2]. If

this is so then the coins are earlier as they all belong to the Umayyad dynasty (661–750).

The earliest coin was minted in A.D. 702 during the reign of Abd el-Malik, the next in A.D. 718 and the last in A.D. 746 during the last Umayyad caliphate. These are the first Umayyad coins, and indeed the earliest Arab coins ever discovered in China [3].

The coins, 0.1 cm. thick, with a diameter of from 1.9 to 2 cm. and weighing 4.2 or 4.3 grammes, are inscribed in the Kufic script on both sides with quotations from the Koran, the designation 'dinar', and the date of minting according to the Mohammedan system of

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reckoning (i.e. calculated in lunar years from the date of the Hejira in 622).

Historical records show that friendly contacts of a diplomatic and a commercial nature between China and the Arab world became frequent in the T'ang dynasty. The first Arab embassy, sent by Caliph Othman, was received at Changan (now Sian) by Emperor Kao Tsung

of the T'ang dynasty in A.D. 651. In the following 150 years there are records of no less than 36 embassies and missions from Caliphs Abul Abbas, Abu Djafar and Harun al-Rashid reaching the T'ang capital. These were known as envoys from 'Ta Shih'. It is of the greatest interest to have further evidence of this contact.

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[1] *K'ao ku* (*Kaogu: Archaeology*, Peking), VIII, 1965, 420-32.

[2] *K'ao ku*, VIII, 1965, 383-8.

[3] Also the first Persian Sassanian gold coins discovered in China. Two Byzantine gold coins (one is a *solidus* of Justin II and the other an imitation of Byzantine type with two imperial busts: Heraclius I and II) were discovered in a 6th- and a 7th-century tomb respectively in the same region around the capital of the T'ang dynasty. Sassanian silver coins

have a wider distribution in China. Recent discoveries have been reported from the western provinces of Sinkiang and Chinghai, the central provinces of Shensi and Honan and the coastal province of Kwangtung. All these have been described by Hsia Nai in *K'ao ku hsueh pao* (*Kaogu Xuebao: The Chinese Journal of Archaeology*), I, 1957, 49-60; II, 1958, 105-10; III, 1959, 67-74, and also in his *Studies in Chinese Archaeology* (Peking, 1961), 117-142, with abstracts in English.

Nomadism and *The Royal Hordes*

Having reviewed *The Royal Hordes* myself in an equestrian journal, I am quite sure that the statement attributed to E. D. Phillips by your reviewer (ANTIQUITY, 1966, 161) that 'nomadism depended for its existence, at any rate in part, upon the invention of the waggon' was not meant to be unqualified, because Phillips distinguishes pretty clearly throughout between nomadism in general and mounted nomadism, which is the *de luxe* model, in particular. Further, Tamara Talbot Rice wishes to elaborate this statement by adding 'nomadism became possible only after man had acquired his first beast of burden'.

I submit that this is not the key to the nomadic way of life. Nomadism of a kind would be possible on the basis of dog with sheep or goat or reindeer alone, meaning reindeer at the purely milk-and-meat stage before it had occurred to reindeer-herders to harness the deer or load them with baggage. The point is, at what stage does the nomadic way of life become as good as, or preferable to, living in a house and eating bread every day? Certainly, without pack animals it is a poor alternative. But without pack animals of a certain size and potential it is still scarcely worth while.

The two great advantages conferred by the

waggon, or even by the simple tilt-cart, are that you can sleep in it or else you can carry the tent and the tent-poles in it and your toddling children and your mother-in-law can sit on it, even though not yet or no longer capable of riding by themselves. In fact, there is an alternative to the waggon or the cart for either or both of these purposes. People whose only beast of burden is the donkey, or the miserable 12-hand pony that archaeologists are apt to dignify by the name of horse, must make do with no better home than a bender: such was the case with Scottish tinkers and English gypsies before the introduction of the living waggon ('caravan') some time in the last century. A pack-mule could carry a more capacious tent, but even if led would be a less convenient vehicle for ageing grandmothers or children too young to march or ride.

In the absence of wheeled vehicles, both these advantages would be conferred by the use of camels, preferably the Bactrian with its 4 cwt. capacity. The Arabian black camelhair tent, which is as capacious and weatherproof as any travelling family is likely to want, can be transported entirely on camel-back, using the ordinary common-bred baggage camel of the Arabian Peninsula.

A. A. DENT

Can One Cook in a Skin?

PLATE XL

The author who is a research worker with skin has carried out an archaeological experiment without success and concludes that if it is in fact possible to stew in a skin, the method would be decidedly inefficient.

In October 1964 Mr H. W. M. Hodges suggested in a television programme that pre-historic man may have cooked in an animal skin suspended over a fire. He used as evidence a hunting scene depicted by McLintock (1958) from Derricke's *Image of Ireland* (1581) in which an animal is shown being cooked in this way for a chief and his party (FIG. 1). McLintock, in addition, quoted two references to this practice, one from Ireland (1584): 'In the meanwhile after the Countrie fashion, they did cut a piece of the hide, and pricked it upon four stakes which they set about the fire, and therein they set a piece of cow for themselves . . .'

The other reference concerns Scottish troops retreating from the English in 1327 and leaving behind 'more than four hundred cauldrons made of hide with the hair left on, full of meat and water hung over the fire to boil . . .'

These references seemed adequate to overcome one's initial doubts that water could actually be boiled in this way, nevertheless I resolved to experiment with the method. It was first tried on a laboratory scale by moulding a small piece of woolled sheepskin, flesh side up, over a metal stand and filling it with water. The stand was placed over a bunsen flame which ignited the wool grease, but the wool itself was merely scorched, owing to the well-known fact that wool does not burn readily. As long as the flame was kept 1 in. below the wool no further ignition occurred. The temperature of the water, however, rose to 50° C in a few minutes, but the heat caused the skin to shrink and straighten so that water was lost over the edges.

A sheepskin was obtained for a field trial which was 36 in. long (excluding the neck) by 27 in. wide (i.e. comparable in size with the skin of a fallow deer) and had about an inch of fine wool. Some straight ash branches about 4 ft. long and between 1 and 2 in. in diameter were cut as stakes for the skin, but it was found

impossible to drive these sufficiently far into the ground to withstand the weight of the skin (5 lb.).

In order to proceed with the experiment four iron fencing stakes were driven into the ground about 14 in. apart (PL. XLa). The corners of the skin were pulled over the top of the stakes and secured with string. The bowl formed by the skin, flesh side uppermost, would now hold 1 gallon of water (10 lb.), but it was necessary to prop up the sagging sides, and for this two of the ash stakes were used. Even then the maximum depth of the water was only 3 in.

The ground was built up with stones so that the skin would not be too far above the wood fire which was lit at 10 a.m. (PL. XLb). Flames soon licked the wool and charred it. Although water must have diffused into the skin and wet the entire thickness, at no time was any seen to leak through it.

The temperature of the water was taken every 5 minutes, and in 15 minutes had reached 40° C at the bottom of the water (with the thermometer bulb touching the skin) and only 10° at the surface in a still-air temperature of 9°. These temperatures fluctuated with the state of the fire and much effort was required to collect sufficient dry wood, and to stoke the fire, so that the flames continued to touch the skin.

In an hour the temperature had reached only 50° at the bottom, and 45° at the top, and shrinkage had caused the skin to become less curved so that the water was only 2½ in. in depth (PL. XLc). A third ash stake was used to raise the side of the skin, and this increased the depth of the water to 3 in. again. Although the water was a long way from boiling, a lamb shank weighing 1 lb. was put in to cook at 11 a.m. The shank was completely immersed, but the volume of water would have taken little more meat (PL. XLd), even if cut up into small pieces; this shallowness provides one disadvantage of the method.

The temperature was now taken with the thermometer bulb placed in a crack in the meat, and it had reached 45° in 20 minutes. As the edges of the skin became drier, the wool

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several times burst into flames, and the consequent tightening caused leaks at the edges which had to be checked by re-adjusting the wooden stakes. On one occasion a wooden stake was completely burnt through, which vividly illustrates an inherent disadvantage of wooden stakes.

By noon the temperature of the meat had reached only 53° , and it was found impossible to raise the temperature above this in the next half hour, although the meat lost its redness. In an attempt to simulate a pan lid, and so cut down loss of heat at the surface, the skin was now covered with tin foil. This could have been done in the past by using another skin. Even with the cover, the temperature of the meat reached only 57° by 1 p.m., and was little higher at the bottom of the water.

Now, three hours after lighting the fire which would have boiled a billy in a few minutes, it seemed clear that it was not going to be possible to make the water reach boiling point, despite the heat of the fire, and the large amount of fuel used. The shank was therefore removed from the water and roasted on a hot stone by the fire for half an hour, after which it was enjoyed by a sheepdog.

The remaining water was ladled from the skin and found to be only two pints in volume, so although appreciable amounts were lost in the occasional leaks over the edge, there had clearly been considerable loss due to evaporation, probably through the skin, as well as from the water surface. Measurement of the skin after removal from the irons showed it to have shrunk to 24 by 19 in. The edges of the skin were now extremely dry and brittle, and would have probably broken from the iron stakes before very long. This could presumably have been prevented by wetting the edges, but with a consequent loss of heat.

The experiment closely followed the details given in the references and the illustration (FIG. 1). What then was the reason for failure? First, the wool was left on, and it was assumed that the skin would be placed with this outside. The wool would have provided appreciable insulation, as is recognized by the leaving of hair on goatskin bottles in North Africa in order to

keep the contained water cool (Gansser 1950). But prehistoric man, and medieval hunters, would have been unable to remove the hair readily, and the second reference specifically states that it was left on. Where the wool was dry, above the water level, it burnt to a black cinder, but below the water level it was found afterwards that only a quarter of an inch at the tip of the wool had charred; the remainder near the skin remained white, presumably being protected by water diffusing through the skin.

Second, the necessarily relatively large size of the container surrounded by air (which was quite still on this occasion) would mean large heat losses. Increasing the size to that of a cow skin would only worsen the situation by providing more water to heat. The author has had experience in boiling bones for archaeological comparisons, of being unable to make a bucket of water boil out of doors although it was heated with a gas ring. As with the skin, heat must have been lost at a similar rate to that at which it was supplied. If the fire had been in a cave or a hut there would have been less heat loss, but FIG. 1 shows a fire in the open air.

Driver and Massey (1957) stated that the North American Indians used a paunch over a fire, which suggests that they were aware of the disadvantage of the hair on a skin. It is therefore possible that the Scottish haggis was first cooked directly over a fire (Ryder 1966). But it seems that the Indians more usually added hot stones to water in a paunch or skin, which perhaps indicates the difficulty of heating over a fire. O'Kelly (1954) showed that it was possible to cook in an earth pit containing water heated by hot stones.* But there was little room for meat, let alone stones, in this sheepskin.

One cannot apparently dismiss the idea of cooking in a skin as a medieval hunter's tale, but one wonders what tricks primitive man used to make it work. Mr Hodges suggests that the addition of grain to the stew might have helped to retain the heat. It would seem, however, that the method would have been extremely

* It is of interest to note that although O'Kelly makes a thorough survey of Irish literary references to cooking in pits, he makes no mention at all of cooking in a skin.

NOTES AND NEWS



Fig. 1. Apparently cooking in a skin from Derricke's *Image of Ireland*, 1581 (after McLintock, 1958)

laborious—finding suitable stakes and driving them into the ground for a skin that would hold little meat, and collecting even more fuel than Richards (1965) showed central African

women have to collect for inefficient fireplaces—and that meat could be roasted much more quickly, and with the use of far less fuel, on stones by the fire.

M. L. RYDER

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- GANSSEY, A. 1950. 'The Early History of Tanning', *Ciba Rev.*, 81, 2958.
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- RICHARDS, A. I. 1965. 'Fuel Collection and the Seasonal Calendar of Work in Central Africa', *British Association*, Cambridge, 1965.
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The Dating of the Wilsford Shaft

Quantities of wood were recovered from the lower infill of the 100 ft. deep shaft which was the G. 33a, Normanton Gorse Pond Barrow (ANTIQUITY, 1963, 116–20, pls. XII–XIII). Seven small amorphous pieces, totalling 7 cu. in. and collected at depths between 96 ft. 6 in. and 97 ft. 6 in., were submitted to the National Physical Laboratory for C¹⁴ dating. A date (N.P.L. 74), 3330 ± 90 B.P., which is 1380 ± 90

B.C., was obtained. The true age can thus lie at any point between 1470 and 1290 B.C.

The greater part of a large barrel urn of Deverel-Rimbury type came from the middle fill of the Wilsford Shaft, while from lower down there was a number of small sherds, some from a globular urn, the counterparts of which may be seen among the Wessex enclosure wares (P.P.S., XVI, 1950, 193–5). Piggott (*Ant. J.*,

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XLIII, 1963, 286-7) observed that 'loom-weights' from the funnel-mouthed shaft discovered during clay-digging near the Hamble River, at Swanwick in Hampshire (*Ant. J.*, VIII, 1928, 331-6; X, 1930, 30-3), are of a type associated with Bronze Age settlements in Sussex and Wessex of the Deverel-Rimbury and related cultures of C. F. C. Hawkes's Middle Bronze Age II (c. 1200-1000 B.C.). This shaft had a central vertical timber set in its bottom about which traces of organic compounds were seen.

A series of radiocarbon dates from sites in southern England might serve to illustrate related aspects and affinities of these shafts. Material from Pit 8 at Grime's Graves yielded (B.M. 109) 1340 ± 150 B.C., which is outside the general pattern for these flint mines (B.M. 93, 97, 99, 103), i.e. from 2340 to 1750 B.C. Bronze Age pottery in a mixed deposit appears to have been associated with this pit (*P.P.S.E.A.*, IV, 1925, 192-3; V, 1926, 107-13). Charcoal and animal bone from the settlement site on Shearplace Hill, in Dorset (*P.P.S.*, XXVIII, 1962, 289-328) are thought to date Dorset's Deverel-Rimbury culture to 1180 ± 180 B.C. (N.P.L. 19). The charcoal of cremation fires at Gwithian, in Cornwall, associated with a facet of the Deverel-Rimbury complex, produced the date (N.P.L. 21) 1120 ± 103 B.C.

With present-day waterlogging in mind, it is not without interest to set the Wilsford Shaft radiocarbon date against those obtained for the sequence of climatic change in the Somerset Levels (*P.P.S.*, XXVI, 1960, 1-36; XXIX, 1963, 17-49). It has been shown that, because of worsened communications across the valley flats, there was an earlier Neolithic group of timber trackways (about 2800 to 2000 B.C.) and a later series at the close of the Bronze Age (900 to 450 B.C.). Between the two phases of track building it is thought that drier conditions obtained which corresponded broadly with the humified *Sphagnum-Calluna Eriophorum* peat era. The surface of this peat had been eroded and had, indeed, supported tree growth before the later water flooding. Calculations for a date for this layer suggest about 1350 B.C. Were these drier conditions widespread, as accumulating

evidence indicates (H. Godwin, *History of the British Flora* (1956), 63, 339), a lower general water-table might have well prevailed in the Wessex chalk country. Thus the Wilsford Shaft would have been dug in these drier conditions.

The earliest directly comparable shafts are within Maumbury Rings, at Dorchester (ANTIQUITY, 1939, 155-8). Excavations, never fully published, revealed that within the bank the 'ditch' had been a series of conical pits up to 35 ft. in depth below the original surface. Weathering could well have produced the conical form and the intersection of the pits, had the monument, in its original form, been cylindrical pits with a bank about them. Also comparable are two of the Dorchester, Oxfordshire, sites (Atkinson, *et al.*, *Excavations at Dorchester, Oxon.*, 1951, Sites I & IV), which had a penannular series of more modest holes, besides the celebrated Aubrey Holes at Stonehenge (Atkinson, *Stonehenge* (1956), 11-13). Also of note in this context are the curious so-called Windypit 'burials' (McDonnell (ed.), *History of Helmsley, Rievaulx and District* (1963), 16-27; 355-72). These are deep natural fissures, and beakers have been found in four. Some 80 ft. below the surface, in the Antofts Windypit, were human and animal bones above a chamber in which was a bone-strewn hearth near which was a corded beaker. Charcoal from this hearth has yielded the radiocarbon date (B.M. 62): 1790 ± 150 B.C. Roman sherds and small bronze objects have also been recovered from these fissures.

More recent manifestations of the pit or shaft principle have been encountered in Germany associated with the quadrilateral enclosures termed 'viereckschanze' (*Ant. J.*, XLIII, 1963, 286-7; *Jahresber. Bayerisch. Bodendenkmalpflege*, I, 1960, 7-41), a series which may have had earlier counterparts in southern England. Shafts have been shown (*J.B.B.*, III, 1962, 22-77) to have been widespread in Western Europe, with Hallstatt, La Tène and local Roman affinities. As has been recently stressed by Piggott (*Ancient Europe* (1965), 232), the early parallels to this whole later range are on Normanton Down and at Swanwick.

PAUL ASHBEE

The Date of the Tal-y-Llyn Hoard

The purpose of this note is to draw attention to the presence of a Roman bronze in the Tal-y-Llyn (Merioneth) hoard, recently published by Dr H. N. Savory [1]. It is a circular disc of sheet bronze, with an eccentric L-shaped opening, and six rivet-holes spaced unevenly around it near the edge (FIG. 1*a*) [2].

'tumbler' locks, operated by L-shaped slide-keys (FIG. 1*e*) [8], whose mechanism is described by Wheeler [9] and, in greater detail, by Jacobi [10]. This type of lock was borrowed by the Romans from the Greeks who may have invented it [11]. It first appears north of the Alps in late La Tène III contexts at such sites as

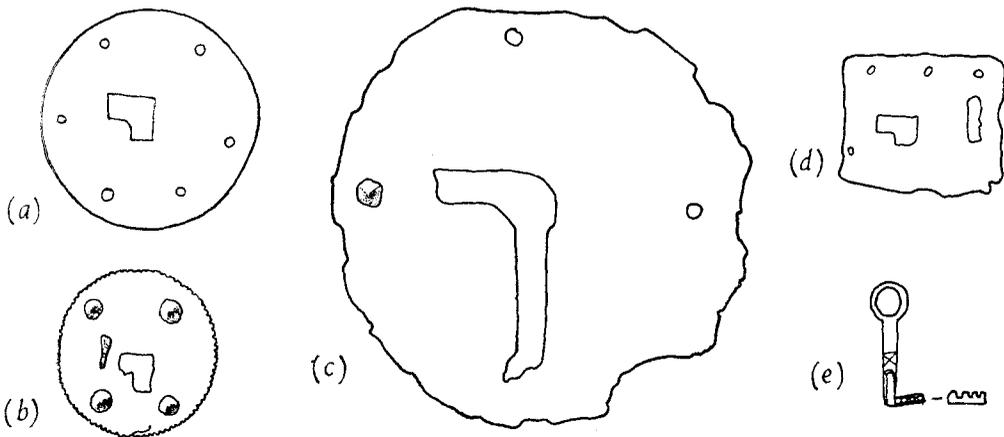


Fig. 1. Roman lock-escutcheons and slide-key. (a) Tal-y-Llyn, Mer. (after Savory); (b) Finsbury Circus, London (after Wheeler); (c) Pfünz, Bavaria (after Hettner); (d) Wroxeter (after Atkinson); (e) London (after Wheeler); scale 1 : 4

Dr Savory has suggested that the disc was perhaps a vehicle-fitting [3], but the L-shaped opening betrays its true function. Such an opening is characteristic of a type of Roman lock-escutcheon, and is the hole through which the key was manipulated to operate the lock.

The closest parallels to our escutcheon come from Finsbury Circus, London (FIG. 1*b*) [4], and from the fort of Pfünz on the Raetian *Limes* in central Bavaria (FIG. 1*c*) [5]. Both are circular, the former of bronze with its four rivets surviving, the latter of iron with three rivet-holes. The circular lock-escutcheon with L-shaped opening seems from published examples to be less common than the rectangular type which occurs at such sites as the fort of Saalburg on the Upper German *Limes* [6], and Wroxeter (FIG. 1*d*) [7].

These escutcheons belonged to the so-called

Mont Beuvray (the ancient Bibracte), Karlstein near Reichenhall in Upper Bavaria, and Hradiště (Stradonice) in Bohemia [12]. In Britain it is not known to occur in pre-Roman contexts. Iron door-latches do however occur in the pre-Roman Iron Age, as at Glastonbury [13].

We cannot date tumbler-locks precisely, since they seem to be current throughout the Roman period [14]. The presence of an escutcheon from such a lock in the Tal-y-Llyn hoard means that the hoard itself cannot possibly be as early as the 3rd century B.C. [15], and must have been deposited after A.D. 43.

It must be emphasized that only the date of the deposition of the hoard is affected by the presence in it of the lock-escutcheon. The respective dates of manufacture of the other items in the hoard must be assessed independently from comparative material.

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Although the native metalwork in the Tal-y-Llyn hoard may not have been made in Roman times, it is evident that the types here represented were still in circulation. There are, however, two technical reasons for supposing that some of the pieces in the hoard may have been made at a much later date than that suggested by Dr Savory. First, the trapezoid plaques, the lower plaques from the composite discs, and some of the openwork discs are tinned on their upper surfaces; as Dr Savory notes [16], this technique does not normally appear until the very end of the pre-Roman Iron Age. Secondly, the larger fragment of the second shield-boss, one of the openwork discs, and one of the trapezoid plaques are of brass [17]; only one object of this alloy has yet been found in a pre-Roman context [18]. The two Castle

Newe type armlets containing zinc (one >9%) from near Aboyne, Aberdeenshire [19], most probably belong to the Roman Iron Age, since another armlet of this type, from Stanhope, Peeblesshire, was found with a Roman bronze patera [20].

Dr Savory has suggested that the Tal-y-Llyn brass might have been accidental, due to the use of an ore with a high zinc content, such as that from Nantyrarian, Cards. [21]. However, Dr Tylecote has shown that the presence of zinc can only be intentional; for when such an ore is roasted great care has to be taken to retain the zinc in the copper alloy, and even then much is lost through wastage [22].

Finally, I must thank Mr L. Alcock, Dr M. G. Jarrett, and Mr W. H. Manning for their help. MANSEL G. SPRATLING

NOTES

[1] ANTIQUITY, 1964, 18; *Bull. Board Celtic Studies*, xx, 1962-4, 449; *Arch. Camb.*, cxiii, 1964, 174; *Celticum*, xii, 1965, 163.

[2] ANTIQUITY, 1964, pl. viii; *Bull. Board Celtic Studies*, 1962-4, pl. iv. 1; *Celticum*, 1965, 171, fig. 7.

[3] ANTIQUITY, 1964, 19; *Bull. Board Celtic Studies*, 1962-4, 465; *Celticum*, 1965, 178.

[4] R. E. M. Wheeler, *London in Roman Times* (1930), 73, fig. 17. 1.

[5] F. Hettner, 'Das Kastell Pfünz', in *Der Obergermanisch-Raetische Limes des Roemerreiches. B. VII. Kastell Nr. 73* (Heidelberg, 1901), 26, A54, pl. xviii. 19.

[6] L. Jacobi, *Das Römerkastell Saalburg bei Homburg vor der Höhe* (1897), pl. xxxv. 10.

[7] D. Atkinson, *Report on Excavations at Wroxeter 1923-1927* (Birmingham Archaeological Society, 1942), 220, B2, pl. LIV.

[8] E.g. Wheeler, op. cit. [4], pl. xxx A.3-8, B.1-8.

[9] Op. cit. [4], 70-72.

[10] Op. cit. [6], 462-80.

[11] Déchelette, *Manuel d'archéologie préhistorique*,

celtique et gallo-romaine. II.iii. Second âge du fer ou époque de La Tène (1914), 1393.

[12] Ibid. [11], 1391-2, fig. 619. 4-6 (L-shaped slide-keys).

[13] A. Bulleid and H. St. G. Gray, *The Glastonbury Lake Village*, II (1917), 375-8, pl. LXII. I.56.

[14] Wheeler, op. cit. [4], 72.

[15] As Dr Savory has postulated, e.g. *Celticum*, 1965, 180-6.

[16] Ibid. [15], 176.

[17] *Bull. Board Celtic Studies*, 1962-4, 474.

[18] A ring, perhaps intrusive, in the Middle Bronze 2 hoard from Taunton Workhouse, Som.; *P.P.S.*, xxv, 1959, 208, no. 471; *Inw. Arch.*, GB 43.1, no. 12.

[19] J. Anderson, *Scotland in Pagan Times: I. The Iron Age* (1883), 148.

[20] Ibid. [19], 150-52; the most recent discussion of these armlets is by Professor Piggott in *Antiq. Journ.*, xxxix, 1959, 29-31.

[21] *Bull. Board Celtic Studies*, 1962-4, 474-5.

[22] *Metallurgy in Archaeology* (1962), 51.

Shorter Units of Length

I compiled the table given below for my own use, but when one day it was mislaid in a typist's drawer for three months and I realized I had no other copy, it seemed worth putting it into some more durable form for myself and for others.

The majority of the units were taken from W. M. F. Petrie's *Inductive Metrology* (London, 1877) and *Ancient Weights and Measures*

(London, 1926), both, unhappily, long since unobtainable. The Lengths have been translated from the inch to the centimetre scale. Those that have been found by myself have Probable Errors attached. The Probable Errors of Petrie's units are given in the original works.

I regret that I have not come across any inductions of ancient units in other archaeological publications and this may well be that I

SOME UNITS OF LENGTH

Unit	Length Cm.	Remarks	Earliest Source	Date <i>Egyptian Dynasties</i>
Great Cubit	68·07	Twice Northern Foot?	Pyramid courses	IV
Persian Cubit	63·75	Sacred Hebrew Cubit	Armant	Protodyn.
Baladi Cubit	58·4?	Modern Arabic Cubit	Pyramid courses	IV
Assyrian Cubit	54·36	West African Cubit Jewish Rabbinical, Medieval Arabic or Black Cubit, 2 Plinian Feet	Pyramid courses	IV
Royal Cubit	52·42		Royal Tombs, Abydos	
Arabic Cubit	48·06	Medieval Arabic and Digit 26 on scales: 2 Pythic Feet	Cubit scales See Pythic Foot	XVIII
Little Cubit	45·2 ± 2	22-24 Digits?	Cubit scales	XVIII
Olympic Cubit	46·3 ± 3 39·7 ± 1	Found in Bucheum	Greece The Bucheum, Armant	
Philetairean Foot	35·? ± 1	2/3 Royal Cubit? Diagonal R.C.? Remen	Pyramid courses	IV? Ptol?
Northern Foot	34·?	Stambuli Cubit 2 Remen?	Pyramid courses Temple of Sphinx	IV
(Babylonian Foot (Olympic Foot (Attic Foot (Punic Foot Plinian Foot Pythic Foot	31·6 30·9 29·5 28·2 27·49 24·03	Usual Greek Foot) Roman Foot) Djeser? Great Span? (West Africa also)	B.M. 528, 531 Mahasna? Ninth pyramid	IV Pre? IV
Little Span	19·8 ± ·001	10 Digits? (West Africa also)	Cubit scales	XVIII
Double Palm	14·98	8 Digits. 1/2 Attic Foot??	Cubit scales	XVIII
Fist	11·23	6 Digits (10 × Petrie's unit of '45")	Second Pyramid	IV
Great Palm	9·73		Kahun scales	XI
Hand	9·4	Five Digits	Cubit scales	XXVII
Long Assyrian Palm	9·09	1/6 Assyrian Cubit	B.M.3	XXVII
Long Royal Palm	8·47	1/6 Royal Cubit	Philae, E. Temple	Ptol.
Olympic Palm	7·72 ± 08	1/6 Olympic Cubit	Cubit scales	
Assyrian Palm	7·61	1/7 Assyrian Cubit	B.M. 153 Thebes	XVIII
Royal Palm	7·49	1/7 Royal Cubit	Royal Tombs?	
True Palm	7·39	Four true Digits	Pyramid (Khufu)	IV
1/10 Assyrian Cubit	5·44		B.M. 88 Karnak	XVIII
??	5·37	1/2 Little Cubit??	B.M. 535	IV
1/10 Royal Cubit	5·24		B.M. 518	XVIII
Digit?	2·86	West Africa	Ile Ife	Medieval
Long Assyrian Digit	2·23	1/24 Assyrian Cubit	Cubit scales	Ptol.
Long Royal Digit	2·18	1/24 Royal Cubit	Cubit scales	Ptol.
Assyrian Digit	1·90	1/28 Assyrian Cubit		XVIII
Royal Digit	1·87	1/28 Royal Cubit	Royal Tombs?	
True Digit	1·848		Great Pyramid	IV
1/10 Fist	1·15		B.M. 827	XII
Small Khet	0·524		Westcar Papyrus	XVIth?

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am out of date with my reading, but this is certainly not a subject which has received much attention for the last quarter of a century. (Howard Carter and Alan H. Gardiner, 'The Tomb of Rameses IV and the Turin Plan of a Royal Tomb', *J.E.A.*, IV, 1917, 107, is not an induction and follows an incorrect and rather ingenuous procedure.)

Most of the units come from Ancient Egypt

but these have often a very much wider extension than in that country.

There has been such a very great extension of excavations since 1877 (in fact almost all excavations of interest!) that it is time that the list was greatly extended with units from all over the world. Perhaps this little list may draw forth some recent additions and corrections.

O. H. MYERS

Book Chronicle—continued from p. 216

New Roads to Yesterday: Essays in Archaeology edited by Joseph R. Caldwell. *New York: Basic Books*, 1966. 546 pp., numerous diagrams and photographs separately numbered in each of the essays. \$12.50. Twenty important articles that have appeared in the last few years in *Science*, including Braidwood on 'Near Eastern Prehistory', Gordon Willey on 'New Prehistory', Irving Rouse on 'The Prehistory of the West Indies'. A stimulating essay by Caldwell on 'The New American Archaeology' and a wide-ranging preface by him. Each article ought to carry its original date and reference to *Science*.

Chronologies in Old World Archaeology edited by Robert W. Ehrich with 14 contributors including W. F. Albright, H. J. Kantor, M. J. Mellink, S. S. Weinberg, G. F. Dales, R. H. Dyson Jr., Marija Gimbutas, and Kwang-Chih Chang. *Chicago and London: University of Chicago Press*, 1965. 557 pp., 40 figs., maps and tables. \$7.50 (hardback), \$5 (paperback). A replacement, as the editor says, rather than a revision, of his *Relative Chronologies in Old World Archaeology* (1954).

Les Vikings by Frederic Durand. *Paris: Presses Universitaires de France*, 1965. 126 pp., 1 map, 3 figs. No. 1188, *Que sais-je?* series.

Provence Antique: 1. Des origines à la conquête romaine by Jean-Paul Clébert. *Paris: Robert Laffont*, 1966. 280 pp., 26 maps, 6 figs., 8 pls. and a fine photograph of the stele from Le Rocher des Doms at Avignon on the cover. Fr. 18.55.

Horizons of Anthropology edited by Sol Tax. *London: George Allen and Unwin*, 1965. 288 pp., 30s. An English edition (with a preface by Max Gluckman) of a book published in America in 1964. Introductory and concluding essays by Sol Tax, and 19 essays by young anthropologists on most aspects of their field. Of particular interest to archaeologists are Robert M. Adams's essay on 'The Origins of Agriculture', and Sol Tax on the development of anthropological studies in America.

Let Me Enjoy: Essays, partly Geographical by O. H. K. Spate. *London: Methuen*, 1966. 303 pp., endpaper maps. 50s. A collection of essays, reviews and lectures (some, like his inaugural lecture at Canberra on 'The Compass of Geography', hitherto unpublished) by Professor Spate. It is most useful to have between two covers his views on neo-determinism and probabilism, and his various trenchant criticisms of the writings of Toynbee and Huntingdon.

All books advertised or reviewed in **Antiquity** may be obtained from **W. Heffer & Sons Ltd**, Booksellers, Cambridge, England. Please write for attractive free list, **Oxford Books on Archaeology**

PLATE XXXV



a



b



c

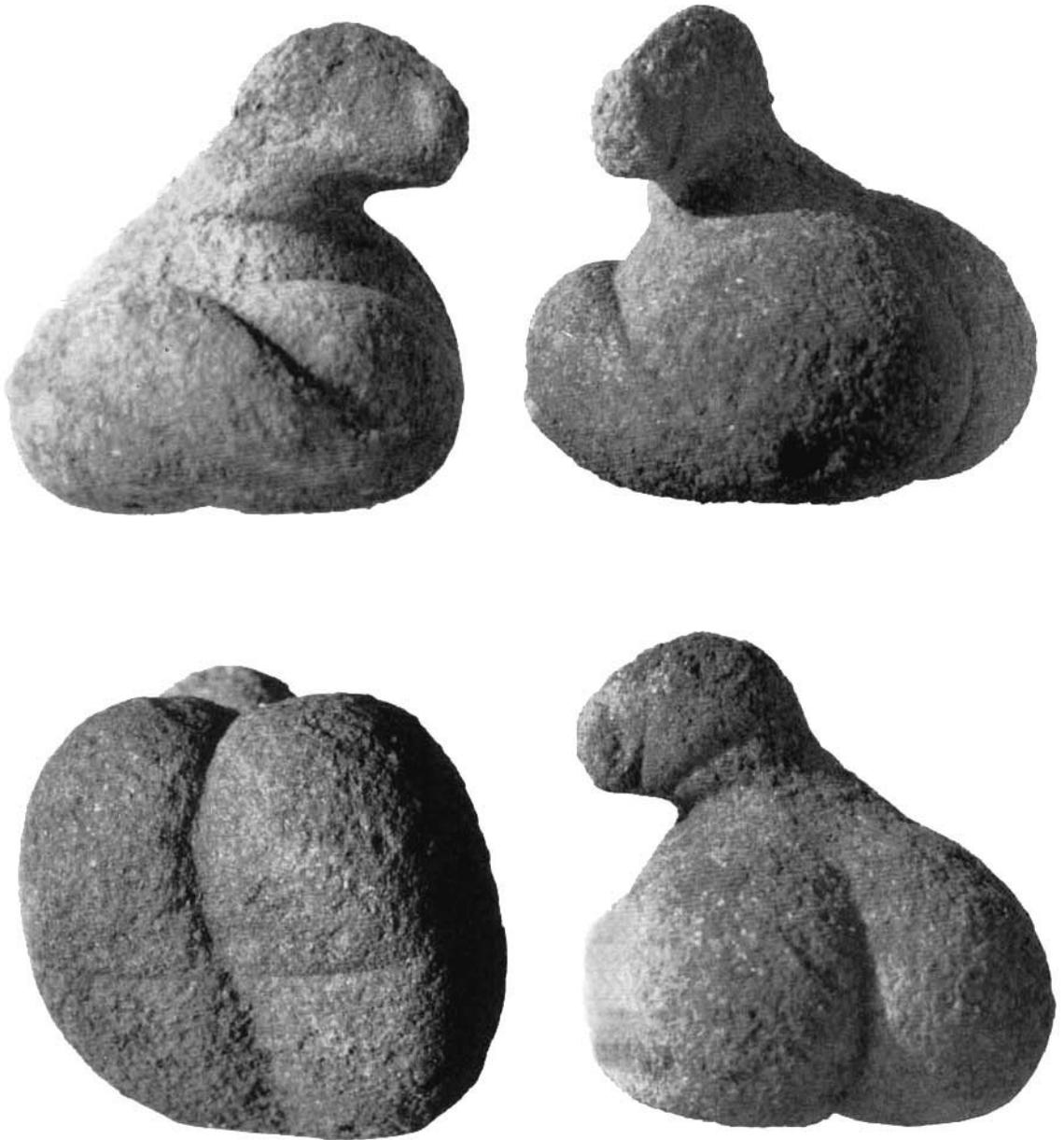
A TEXTILE IMPRESSION ON AN ANGLO-SAXON POT FROM LACKFORD

The decorated upper portion of an Anglo-Saxon pot from Lackford (Cambridge Museum 49.19). (b) Criss-cross stamps on Lackford pot (Cambridge Museum 50.44). (c) Detail of stamps on (the other side of) the Lackford pot above (49.19)

See p. 217!

[Photos: University Museum of Archaeology & Ethnology, Cambridge

PLATE XXXVI



THE FAT LADY OF SALIAGOS

*Four views of the fat lady of Saliagos. This headless figurine of marble is now 6.7 cm. in height
See pp. 218-101*

PLATE XXXVII



a

(a) ANCIENT ARAB COINS IN N. W. CHINA. 8th-century Arab gold coins unearthed in Sian, China. Left to right: coin of 'Abd al-Malik, A.D. 702; coin of Marwan II, A.D. 746; coin of 'Umar II, A.D. 718 (obverses in top row). Diameters vary from 1.9 to 2 cm.



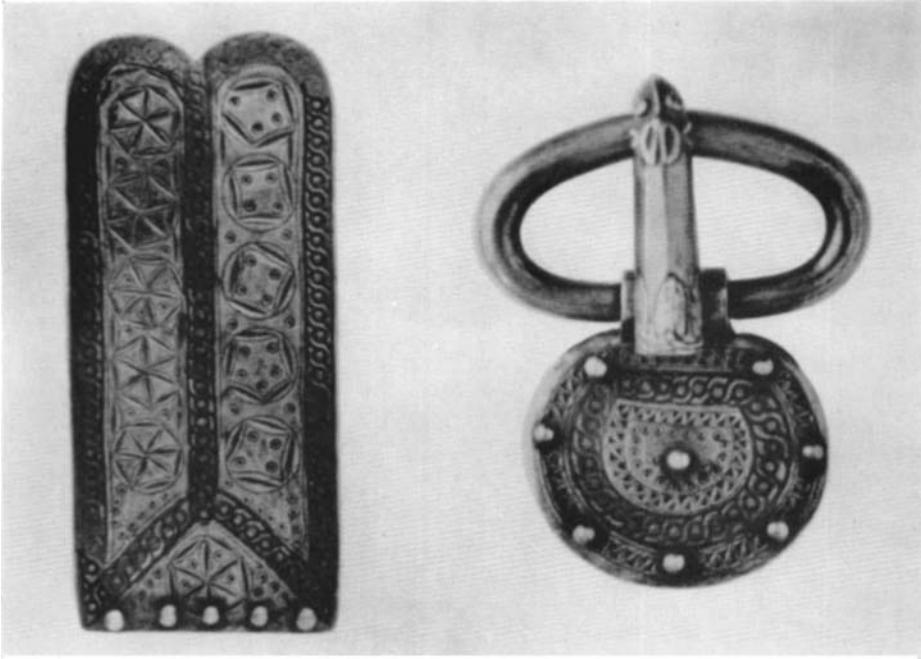
b

(b) HORSE-HEAD AMULET FROM THE PROVINCE OF TRENTO. Carved stone animal head preserved in the Museo Nazionale Trentino. 4.3 cm. long, 3 cm. high

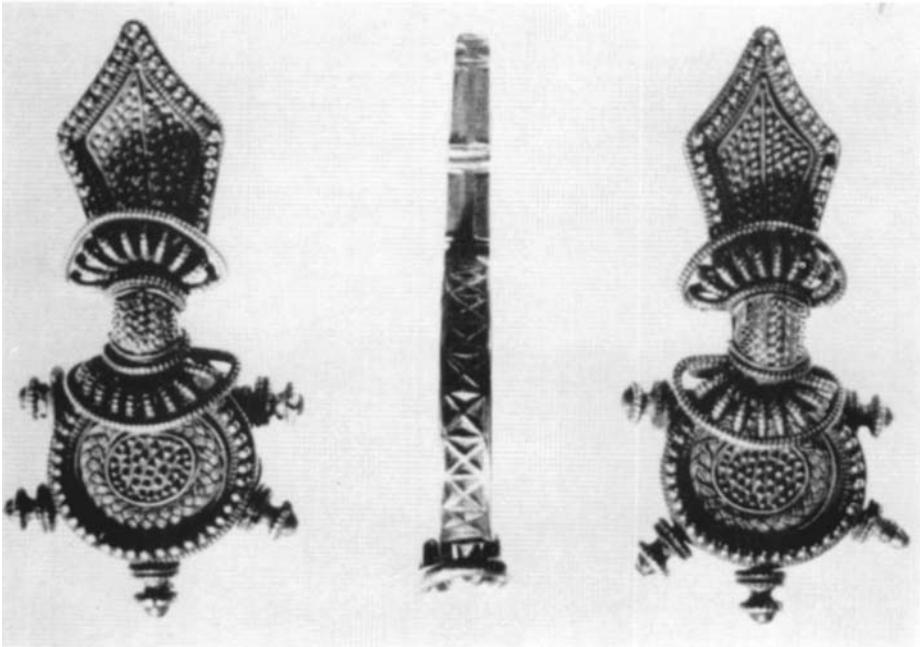
See pp. 223-4 and 219-20]

[Photos: (a) Academia Sinica, Peking; (b) L. H. Barfield

PLATE XXXVIII



a



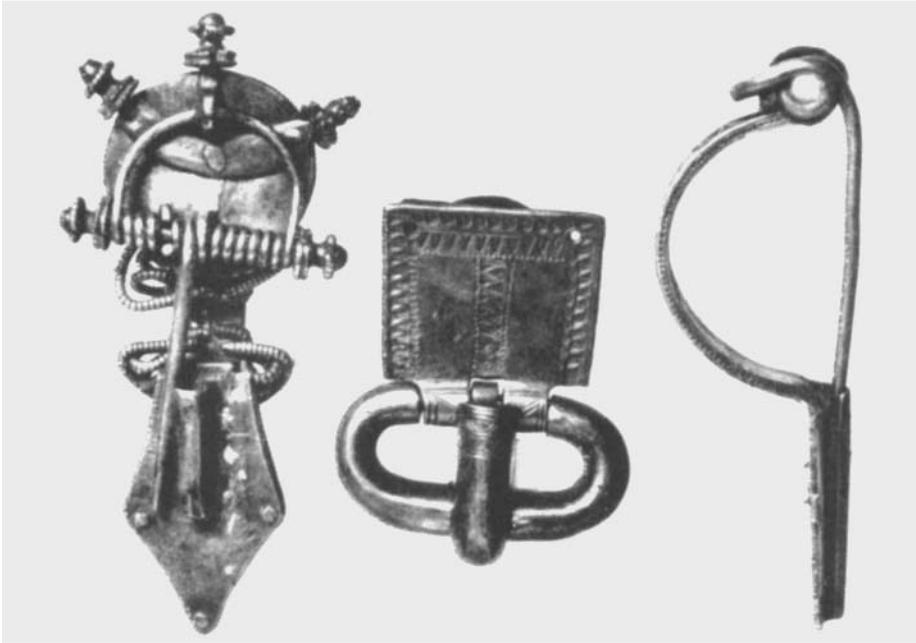
b

AN IMPORTANT FIND FROM EASTERN POLAND

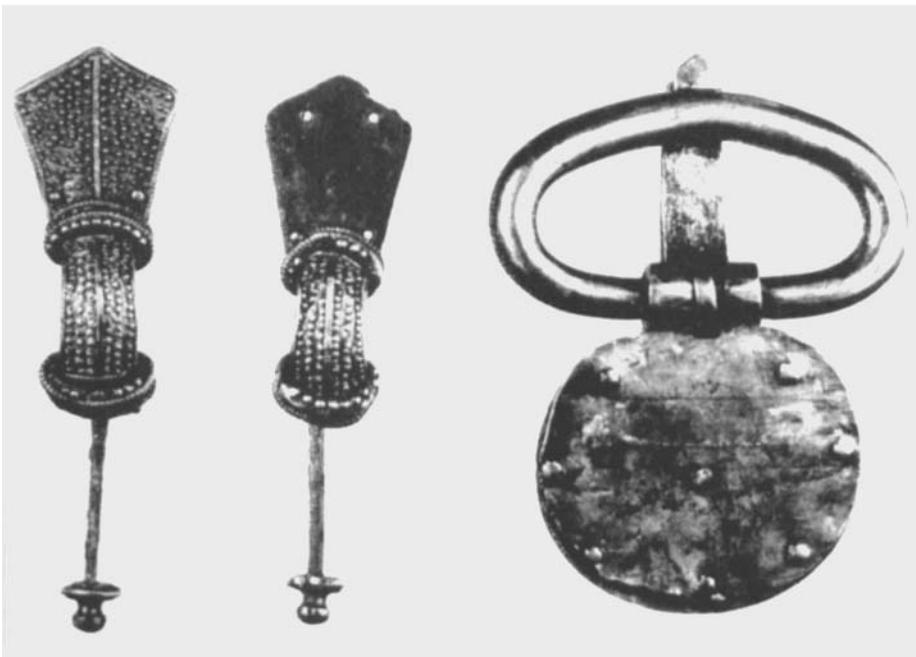
(a) *The larger silver-gilt belt-buckle and its strap end, from Zamość. (b) Pair of richly decorated silver-gilt brooches, and the single silver brooch seen from above*

See pp. 221-3.]

PLATE XXXIX



a



b

AN IMPORTANT FIND FROM EASTERN POLAND

(a) *The reverse of one of the brooches and the side view of the single brooch in Plate XXXVIIIb; and the smaller silver-gilt belt-buckle, all from Zamość. (b) The reverse of the belt-buckle shown in Plate XXXVIIIa, and the pair of damaged silver-gilt brooches from Zamość*

See pp. 221–3]

PLATE XL



a



b



c



d

CAN ONE COOK IN A SKIN?

(a) Driving the stakes into the ground. (b) Soon after lighting the fire. (c) In one hour shrinkage had caused the skin to tighten and become shallower. (d) Lamb shank lying in the water; note shallowness

See pp. 225-7]