

Antiquity

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Editorial

PLATES I, IIA

We published in our last number a painting of an archaeologist whom some of us thought might be Sir Henry Dryden but has still not been satisfactorily identified. What we need is a photographic archive of archaeologists and we hope that the Society of Antiquaries in their spacious rooms and with their existing extensive records might take on this task for all of us, so that when we want a photograph of C. J. Thomsen or Hodder Westropp or Hugh Hencken we can with confidence go to one central library.

Meanwhile, we publish in this issue photographs of six great archaeologists, and we do this by the kindness and courtesy of Dr Derek Roe of the Pitt Rivers Museum in Oxford. They all come from a private album of photographs made, we think, by Adrien de Mortillet, which went to Lacaille and from him to Roe.

The first is of Augustus Franks whose contribution to the development of British archaeology has for long been underestimated. His dates were 1826 to 1897: he went to Eton and Trinity. The *DNB* entry says that 'he had no leaning towards mathematicians, then in the ascendant at Cambridge, and he devoted his leisure to mediaeval archaeology'. To the great benefit of us all.

Then we have George Peabody, whom we wrote about in 1967 (*Antiquity*, xli, 85–6); and, looking back at what we then said, we are amazed at his philanthropies, which included the founding of that great institution, the Peabody Museum at Harvard. We still find it fantastic that he was temporarily buried in Westminster Abbey—and there still is a plaque in the floor commemorating his brief interment there—and that his body was then taken back to America, on Queen Victoria's instructions—he was a friend of hers—in *HMS Monarch*, her Captain's saloon transformed into a mourning chapel by Her Majesty's carpenter. We feel bound to say, however platitudinously, those were the days!

Then we have Gabriel de Mortillet, whose son seems to have made the album of photographs, and Louis Lartet, whose father, with Henry Christy, did so much to bring palaeolithic studies into proper focus. Our two remaining photographs are of very distinguished Scandinavian archaeologists: Oscar Montelius and Sven Nilsson. Montelius was born in 1843 and died in 1921; his life spanned the great development of archaeology in the second half of the nineteenth century and the first quarter of this—broken as it was in men and incentive and inspiration by the Great War of 1914–18. We have recently been thinking about Montelius and reconsidering his work, which was remarkable. We re-read his *Bronze Age Chronology in Europe* (1889), and his *The Civilisation of Sweden in Heathen Times* (1888): the latter was one of the finest works of *haute vulgarisation* since Lubbock's *Prehistoric Times*. Someone should write a life of Montelius and the development of his thought (perhaps someone has?). He went through all the stages of prehistoric theory that we are going through now, 60 years after his death. First he thought that everything originated in northern Europe, though he shared the feelings of Thomsen and Worsaae that bronze-working must surely have been brought in from outside and iron-working also: but he was basically an anti-invasionist. Then his travels and comparative studies persuaded him, as they persuaded his disciple and follower Gordon Childe, that there were in the Mediterranean the origins of the northern European monuments, such as passage-graves. This was a mistake and so was what Gordon Childe wrote in the pre-C14 volumes of his *The Dawn of European Civilisation*. The history of archaeology is, alas, partly, the history of mistakes and the advocacy of false models. We look now at these great men; our grandchildren may look at some of our contemporaries in 50 years time and, we hope, still through the illustrated pages of *ANTIQUITY*,

though in these days of rising costs the future of all archaeological journals is uncertain.

One of the mistakes, in our view, is the way in which so many people jumped on the archaeological bandwagon. We have been described, kindly, as sceptical in these matters. We may have been politely dubious in what we wrote, but neither Alexander Thom nor his associates have ever really had the slightest doubt that we thought their theories were mistaken. We have always had the greatest admiration for the survey work of Thom and the greatest suspicions of his theories. When the Editor was Professor of Archaeology at Cambridge he got Thom to lecture to his students and after dinner Thom confessed that he was a worried man. 'Daniel', he said, 'if what I believe is true, the neolithic inhabitants of Britain knew the theory of geometry long before Pythagoras.'

We think they did not. Douglas Heggie's book *Megalithic science*, just published, will be reviewed in these pages in our next issue by Professor Richard Atkinson, who knows far more about these things than we do, and is one of the small band of numerate archaeologists. We know that he does not share our persistent scepticism about the Thomist theories. It seems to us that what has happened in the last ten years or so is that we have passed through a curious phase in the history of archaeology—a phase in which some very reputable archaeologists and scientists and some less qualified journalists and popular writers, and many members of the general public, have shown that they wanted to believe in wise, learned men in western Europe in the third and fourth millennia BC—men who could read the skies as well as build great stone monuments.

It is our view that when someone comes to write the history of archaeological thought in the second half of the twentieth century they will find the astro-archaeological episode on a par with that of the Egyptocentric hyperdiffusionist episode associated with Elliot Smith and Perry that spanned the years from 1911, when *The Ancient Egyptians* was published, to the publication of the first Penguins, when Allen Lane made the mistake of including Perry's *The growth of civilisation* in his early list. And let us not forget, 70 years after *The Ancient Egyptians*, that, at first, Gordon Childe and Daryll Forde thought very favourably of the Givers of Life and the Children of the Sun. Fleure and Peake did not, and, looking back on *The Corridors of Time*, we begin to wonder whether

that fine series of books, on which we were brought up, did not perhaps have a greater influence on sane archaeological thinking than we have hitherto given it credit for. We, who are at the moment writing an account of the development of ideas about megaliths, find it quite difficult to disentangle who exactly rebelled against Egypt and the Elliot Smith–Perry school and set out the Aegean model of megalithic origins which lasted until the fifties and was destroyed by the radiocarbon revolution, as has been so well recounted in Colin Renfrew's *Before civilisation*. Fleure in Wales, Peake on the Berkshire Downs, Childe in the library of the Royal Anthropological Institute, and Forde in California were all writing at the same time and coming to the same answers—quite wrong as we now know them to be, but a far more cogent and useful model than Elliot Smith had proposed after his long over-exposure to Egyptian mummies.

What is now known as the Elgin Marbles syndrome keeps coming up in newspaper articles and in broadcasts. It was started up again in *The Times* for 18 October 1981 in an article by Richard Dowden entitled, 'Should we give back these treasures?' We quote his first paragraph:

The Elgin Marbles, the monuments of Egypt, and the Koh-i-Noor diamond, the Benin Bronzes and many other unique and perfect expressions of past civilizations now lie in western Museums. Are our museums therefore the preservers of the culture of mankind or the receivers of stolen property? An increasingly vocal lobby in those countries which have lost their art treasures are demanding their return, claiming that they were looted by imperialists.

We have had a number of letters about this important and interesting issue and we quote some of them. First a careful statement of policy from Dr David Wilson, the Director of the British Museum, who has called for a meeting of the major western European museums to discuss a common approach to the whole question. Dr Wilson writes (4 November 1981):

The 'return of cultural property' problem has been around for some years now. It was raised originally by the Secretary-General of UNESCO who is from West Africa. It has been a rallying cry of emergent nationalism in Africa for a number of years and the British Museum is in the middle of the argument. So far we have had a number of requests for the return of individual items acquired during the years of colonialism. In only one case—Sri Lanka—has

a country formally asked for everything to be returned, but requests from other countries do come in occasionally and take an inordinate amount of our time.

There are many answers from the British Museum point of view. The legal answer is the most convenient—we are not allowed to alienate objects by Act of Parliament—but it is no use simply hiding behind that document. We must be positive. Our main reply is that the British Museum is an important part of the cultural heritage of the whole world and that if you start dismantling the Museum you are doing irredeemable damage to world culture. The British Museum—perhaps uniquely—is a universal museum; it is worth more than the sum of its total parts. We have been in the business for 225 years and we have done rather well for the world. If the British Museum had not been there, the material brought back by Captain Cook would have been dispersed, classical sculpture would have been further damaged by the elements or by the people, there would be nowhere in the west where you could study Siberian costume, and so on.

In most countries it is possible to collect today (this is not universally true, but it is none the less generally so). We are indeed still collecting throughout the world with the full approval of governments and antiquities services. If you want to see a pigmy hut, Papua-New Guinea sculptures, Mexican-Indian pottery collected from contemporary societies, you can probably only see them in the British Museum and certainly only see them together there.

We do not collect illegally exported material—although the temptation is great—and by and large (and in the lights of the times in which the collections were built up) we have always collected within the law—the Elgin marbles, the Benin bronzes or what you will. We must go on collecting or we shall die. A non-collecting museum is a dead museum. I deplore, as does UNESCO, the illegal traffic in antiquities and will do anything I can to discourage it. If this could be stopped by international agreement I would jump for joy. But the international community of dealers has so far successfully stopped the major governments from signing a concordat on this subject. There is too much involved and some of the countries from which material is now seeping are too difficult to police and have so much material that the authorities are not terribly interested in the problem. If the countries involved would buy or dig, most could (like Nigeria) build up reasonable national collections.

We will lend material (so long as it is fit to travel), but will never give away to other countries material from our collections.

A forthright and important statement by the

head of one of the two or three most important museums in the world. Incidentally, it was in 1960 that Sri Lanka lodged a list with UNESCO of some hundred items, taken from that country between 1505 and 1948, which are now in 21 museums in Europe and the United States. Of these, 35 objects, ranging from elephant armour to gold-leaf manuscripts, are in British collections. We are told that the British Government has not yet replied to this request—but surely it has replied and said that the whole affair is under consideration? And what is the truth about Belgium and Zaire? In 1970 Belgium returned objects to Zaire in the way UNESCO recommends that restitution should be made to de-colonialized independent states. We are told—is this true?—that the returned objects have recently appeared on the international commercial art market.

Dr David Wilson's views were solicited by us and we were very happy that he readily agreed to have his letter published. Meanwhile an unsolicited letter came from Nicholas Thomas, Director of the City Museums of Bristol, and we quote it:

I fully appreciate the reasons why emergent countries feel that much of their heritage has been removed but I feel extremely strongly that it would be disastrous at the present time if the West were to consider returning such material on grounds which would mainly, presumably, be political. These days I believe that Western museums are far more accessible to visitors, who come to them in enormous numbers, than museums in Third World countries and I also fear that, however stable such countries may appear to be, you cannot guarantee stability anywhere outside the West, and that the return of material could be very likely to result in its destruction or in its use by those countries for political purposes which may not be in the best interests of the objects. The principal task of a museum, surely, is at all costs to protect and preserve its collections, and I do not believe that any museum professional at the present time thinks returning an object of art to a Third World country, with assurance in his heart, that he is doing the best thing for the object. Once such a process of return starts, it could snowball with disastrous consequences to world culture and I most sincerely hope that we can all resist the current trend.

These are statements from two museum directors. We asked Professor Thurstan Shaw, with his very extensive knowledge of these matters as they relate to West Africa, to give us his views. He writes:

There are five points to take into account:

1. Each case has to be considered on its merits, especially the circumstances of removal from the country of origin: one cannot generalize.
2. Cultural material should not be removed from good security to bad.
3. Cultural material should be freely available for study by international scholars. This means that it, and its documentation, should be easily accessible to all bona fide scholars, but 'accessibility' does not mean that something should be in London, Paris, Moscow or New York simply because those places are easier for western and northern scholars to get to than Lagos or Port Moresby.
4. In spite of the foregoing considerations, in a great many cases it would be morally right for the holding country to return cultural material to the country of origin. Where things were obtained 'by right of conquest' at a time when the country of origin was weak (e.g. Benin bronzes, Ashanti gold, Burmese treasure, much from India in the Army Museum, etc.), the ex-imperial country, if it hangs on to these things, is denying the country of origin part of the 'independence' which was 'granted' with such self-righteous fanfare some years ago; retention is a neo-colonialist policy.
5. People in western and northern countries do not realize how passionately people in the countries of origin feel that they are being cheated of their rightful heritage. This is one of the reasons why, however desirable it might be, this question cannot be 'kept out of politics'—any more than sport can be. Academics who disregard this are living in an ivory tower. It is totally unrealistic to exclude considerations of 'national pride'. Do we not, as a nation, take pride in Shakespeare, in Constable and Turner, in Henry Moore and Barbara Hepworth? How should *we* feel if, invading Nazis having removed all our Constables and Turners and the rest of the contents of our museums and art galleries, a 'reformed Germany, having restored our political freedom [Would that have happened? *Ed.*], nevertheless refused to restore our works of art?'

(*in lit.*, 5 November 1981).

Here in these letters is enough material for discussion, and the writers of the three letters are wiser in these matters than the Editor. We would make only three comments: first that Dr Wilson's firm white-washing of the collecting activities of the British Museum will hardly live up to the facts of early nineteenth-century BM activities. He should remember Belzoni and Rassam, delicious scoundrels and tomb-robbers whose unprincipled looting of Egypt and Mesopotamia have enormously

enriched the British Museum collections. Secondly, there is already an important change and those people who want to see the most ancient remains of man unearthed in East Africa will, very properly, have to go to Kenya. In a recent review-article in *Nature* (5 November 1981, 45–6) Professor Desmond Clark, looking back at the history and development of archaeology, and recollecting that it had indeed been, at first, a product of Western European civilization, said, 'But the focus has now shifted to the Third World and other countries since it is here that we are learning what it was that made us human. It is here also that archaeology has a greater role to play than in the Western world since, for many nations, it is the most important source of knowledge of their past. Even though this may be regarded as only small beer and lentils, the record is as good as or surpasses that which has gone before.'

This is a very true and important comment and we shall look for new national museums throughout the Third World. But in our view they should own *some* of the objects in the national museums of the West. Is there any good reason why *some*, and we deliberately say *some*, of the Benin bronzes should not go back to Africa? Is there any good reason why the Rosetta Stone should be in Bloomsbury rather than Cairo? It came to us as the spoils of war, and indeed if Nelson had not defeated Napoleon would be in the Louvre, for which museum it was intended. It has served its purpose: Champollion is dead and Egyptian hieroglyphics have been deciphered. One museum certainly deserves credit for returning cultural material; the rather special objects relating to the Kabaka of Buganda were returned by the Museum of Archaeology and Ethnology at Cambridge when Uganda became independent.

☞ Since our last issue we have, alas, learned with sadness of the deaths of Margaret Munn-Rankin, Fellow of Newnham College and University Lecturer in Near Eastern History in the University of Cambridge, who had taught the archaeology and history of the Near East to many generations of archaeologists since she came to Cambridge after the war; of Herbert Henry Coghlan, formerly honorary curator of the Newbury Museum and a pioneer in the study of early metallurgy, and a person who made really immense contributions to our knowledge of this subject; Jiri Neustupný, Hugh Hencken and Kenneth Oakley.

Professor Tylecote sends us some interesting comments on Coghlan (who died on 27 June 1981, aged 85) which well deserve printing because they give a fascinating picture of an interesting man:

He was born into a landowning family near Dublin. In his youth he took part in the usual country pursuits and became an excellent golfer as well as a keen mountaineer. This was the early days of the automobile. From the age of 12 he drove cars on the family estate and repaired, maintained and even modified them to his own very personal ideas. He announced his intention to become an engineer: he started on a course at Trinity College, Dublin, but left before completion to enter the Dublin railway workshops. So started a brief but intensive career in railway mechanical engineering.

In the 1920s he joined the Burmese Railways. From the 1930s onwards he worked for a firm of consultant engineers on a contract for the Indian State Railways placed with Krupps of Essen and Henschel of Cassel and spent much time in Germany. He returned to England before war broke out and was given a job as an inspecting engineer on aircraft for the Ministry of Aircraft Production at Farnborough. No doubt his great perfectionism served this country well in what for him was a completely new field.

From 1923, before he went to Burma, he lived in Boxford near Newbury, next door to Harold Peake. Peake, who had a reputation for spotting talent [Didn't he spot the young Stuart Piggott to the great advantage of European archaeological scholarship? *Ed.*], at once saw the materials scientist in Coghlan.

In 1946 Coghlan took over the Honorary Curatorship of the Newbury Museum. In the late thirties he started contributing papers on archaeometallurgy to learned journals. He was a pioneer in the subject and soon gained an international reputation. Coghlan was the first to produce a much needed book *Notes on the prehistoric metallurgy of copper and bronze in the Old World*, which was published in 1951 and was followed in 1956 by another book *Notes on prehistoric and early iron in the Old World*. These books opened up a new field and have become authoritative works of reference for archaeologists and are still widely used.

Coghlan retired from the Chairmanship of the Ancient Mining and Metallurgy Committee of the Royal Anthropological Institute in 1963, the same year in which the Historical Metallurgy Society was born. This was a coincidence which turned out to the good of the Society. He maintained his research work and we gained from his wide experience.

☞ Jiri Neustupný was born in 1905 and is known

to all of us as the distinguished and most co-operative Keeper of Antiquities in the Czech National Museum in Prague. Together with his son, Evzen, who is fortunately still with us and a major force in the archaeology of Central Europe, he wrote *Czechoslovakia before the Slavs* as Volume 22 in the 'Ancient Peoples and Places' series in 1961. It was one of the first works of synthesis and *haute vulgarisation* that had come from Central Europe: a brilliant book and tremendously well received. In the fifties the BBC were running a programme called *Animal, Vegetable, Mineral?* of which the present Editor of ANTIQUITY was, for most of the time, chairman. We well remember the contest with the Prague Museum and Jiri Neustupný's cheerful appearance, and the famous Sir Mortimer Wheeler session about Brigadiers with moustaches in Cheltenham which Jiri enormously enjoyed. We remember that occasion because it was one of the many when Gordon Childe, who read all European languages, thought he could also speak them. After a period of anomalous esperantish gibberish, Childe and Neustupný talked together agreeably in English and French.

Hugh Hencken and Kenneth Oakley were close friends of ANTIQUITY and the Editor, and their deaths are a special sadness. The Editor first heard of Hugh Hencken (who died on 31 August 1981 at the age of 79) when he was discussing with H. M. Chadwick his plans to read for a Ph.D. on the prehistoric megalithic chambers of England and Wales. 'Oh, don't you know Henck the Yank?' said Chadders, 'he's a great man and a great archaeologist.' What a very true judgement! Then began a period of reading Hencken: first his 1930 Ph.D. thesis on the prehistory of Cornwall and Devon, then his *The Archaeology of Cornwall and Scilly* (1932) in the Methuen County Archaeologies series, and his fascinating paper 'Notes on the Megalithic Monuments in the Isles of Scilly' in *The Antiquaries Journal*, XIII (1933), 13-29. The 1932 book certainly deserves reading again half-a-century later: the chapters on megaliths and the prehistoric tin trade were remarkable for their time. Hencken was able to recover for us the work of that unusual person, George Bonsor, a British subject residing in Spain—he actually had a castle in Spain at Mairena del Alcor near Seville. Bonsor had visited the Isles of Scilly in 1899, 1900 and 1901; he was particularly interested in the prehistoric tin trade and his visits to the islands were to try to test his thesis that they were the Cassi-

terides. In the course of his visits he excavated and planned some of the many megalithic tombs in the islands. Encouraged by Reginald Smith and Thomas Kendrick, Hencken published Bonsor's excavations and his material which is now in the British Museum.

From 1932 to 1936 Hencken directed the Harvard Archaeological expedition to Ireland. Professor M. J. O'Kelly has kindly supplied us with this note on his Irish work:

In 1931 Dr Hugh O'Neill Hencken approached the National Museum of Ireland on behalf of Harvard University to ask if it would be possible for Harvard to embark upon a series of excavations in Ireland. Harvard was interested in the scientific aspect only and not in the acquisition of finds. Dr Adolf Mahr, then Director of the Museum and also its Keeper of Irish Antiquities, supported the proposal and in 1932 the Harvard Archaeological Mission to Ireland, under the direction of Hencken, started work on a crannog, now well known in the literature as Ballinderry I. The Archaeological Mission formed part of a larger scheme inaugurated by the Anthropological Faculty of Harvard. The three units of the scheme—Archaeology, a Social and Economic Survey and a Racial Survey—were co-ordinated by Professor E. A. Hooton.

Hencken, aided by Dr Hallam Movius Jnr, and various others, directed excavations in Ireland each year from 1932 to 1936 and during these five seasons, several sites in both North and South were fully investigated, using the very best methodology and techniques as they were known at that time. The sites ranged in date from the Mesolithic through the Neolithic/Megalithic, Bronze Age and Iron Age to the early Christian period. Everything that was done was fully published, mainly in the *Proceedings* of the Royal Irish Academy but also in the *Journal* of the Royal Society of Antiquaries of Ireland. Thus a magnificent example was set for the then few budding Irish archaeologists and for those who have since carried forward the torch of Irish archaeology.

The work and publications of Hencken and Movius and the specialist reports of many others contained in appendices to those publications are constantly referred to by all of us who work in Irish archaeology today, and while radiocarbon and much new knowledge have rather altered the 1930s picture presented by the Harvard Mission, we are all fully conscious of the academic debt we owe to Hugh O'Neill Hencken. We mourn his passing and we say with fervour, *ar dheis Dé go raibh a anam* (may his soul be at the right hand of God).

Later Hugh Hencken became Curator of European Archaeology in the Peabody Museum and then

Director of the American School of Prehistoric Research, excavated in Morocco and Algeria, wrote on early Tarquinia and the first European metal helmets. He was able to organize for the Peabody the purchase of the great collections, formed by the Duchess of Mecklenburg, of rich iron age cemeteries in what is now northern Yugoslavia, and was engaged in publishing these at the time of his death (the first two volumes appeared in 1968 and 1978); this task has now been taken on by his research assistant, Peter Wells, who has succeeded him in the teaching of post-palaeolithic European prehistory at Harvard.

Hugh Hencken was a member of the Editor's Cambridge College; he was devoted to St John's and was delighted when that College honoured him (and themselves) by making him an Honorary Fellow in 1970. There was a story current in Cambridge in the thirties that on one jolly evening when he was an undergraduate at Princeton, Hugh was much impressed by a bravura performance of a distinguished visiting scholar who sang, played the piano and danced on the dining table. That man was no other than Martin Charlesworth; Hugh is reported to have asked what was his Cambridge College and to have decided that St John's was the place for him. Certainly he came to St John's, taking his B.A. in 1926, and Charlesworth was his tutor, H. M. Chadwick and Toty de Navarro his teachers in archaeology and proto-history. We asked both Martin Charlesworth and Hugh if this story was true, or yet another of the myths that grow around archaeologists; they both admitted that there was a basis of truth.

Hencken was not only a great scholar but a man of great personal charm and wide friendship, as his many pupils and colleagues will remember. The Editors of ANTIQUITY recollect with the greatest pleasure his generous kindness—and that of his distinguished wife Thalassa whom he met during the Harvard campaign in Ireland—to us when the Editor was Visiting Professor at Harvard, and particularly a weekend at Newport when we went to see the Tower which he and one of his research students had debunked from its alleged status as a Viking relic.

His hospitality was memorable, his cellar remarkable, and his taste in claret superb. His father had taught him how to live and dine in France, and the family had an account at Joseph in Paris. When we dined with him last year in his flat on Beacon Hill in Boston we were given a Chablis

Vaudésir 1966 and a Lafite 1961. Superb wines, and sitting with us at table in his wheelchair—he was already a very sick man—he enjoyed them with us and we talked of the Isles of Scilly, and Ireland, and Cambridge and Chadwick. He went on working almost to the end and we admired his courage as we salute his achievement.

In 1977 there was published a Festschrift in his honour: *Ancient Europe and the Mediterranean: studies presented in honour of Hugh Hencken* edited by Vladimir Markotic (Warminster: Aris and Phillips), with contributions by many friends and colleagues including Grahame Clark, Emmanuel Anati, Humphrey Case, Stuart Piggott, Kathleen Kenyon, J. M. de Navarro and Peter Wells. Checking through the bibliography of his scholarly works we see that his first paper was in 1928 on his excavations at Chysauster which he conducted while a research student. For the record, to use a current catch-phrase, and for the benefit of those who may one day be writing the history of British archaeology this century, Hugh Hencken will not be found in the lists of the Anthropology Tripos. He studied that wonderful amalgam of proto-historic, archaeological, linguistic and historical studies created by H. M. Chadwick as the study of the Classics of the North but affectionately known to all as 'Section B'. No university system can easily accommodate such a brilliant interdisciplinary course as 'Section B' was and it moved from one Tripos to another. It was part of the English Tripos in 1926 when Hugh Hencken was placed in the First Class; in that same year Gregory Bateson and Louis Leakey were placed in the first class of the Anthropology Tripos. *Annus mirabilis*.

Kenneth Oakley was born in 1911 and was trained as a geologist in University College, London, where he got a First in his B.Sc. and then

took his Ph.D. and his D.Sc. He worked first in the Geological Survey and then moved to the British Museum (Natural History), where he eventually became Head of the Anthropology Sub-Department of the Department of Geology (Palaeontology). Chronic ill-health forced him to retire early in 1969, and for the last 12 years he lived in a ground-floor flat in Oxford where we visited him frequently. He has many titles to fame but the newspaper notices of his death naturally concentrate on his part in the unmasking of the Piltown Forgery. He and the Editor had for the last ten years been in constant correspondence and conversation about the real facts of this fascinating forgery, and his last letter to us, a few weeks before his death, was concerned with this. We were preparing statements of our views on Dr Harrison Matthews's articles on this subject that appeared in *New Scientist* from 30 April 1981 onwards, and we think it was our careful reading and chronological assessment of Teilhard de Chardin's letters that made Kenneth re-think some of Teilhard's letters to him. He had promised us to record his views in case he should not live long enough for us to write a joint article and we hope that we may have the opportunity of publishing what he said. All this in our next number. Here just a humble word of appreciation, praise and gratitude for men like Kenneth Oakley and Hugh Hencken, who, though mortally stricken, were so devoted to science and learning, that they worked through to the very end. *Deo gratias*.

¶ Professor Tylecote and the readers regret that an error has crept into his review of Dr Taylor's *Bronze Age goldwork of the British Isles* in our last issue. On p. 229, l. 23, of the review, for 0.91–0.14 read 0.01–0.14 per cent.

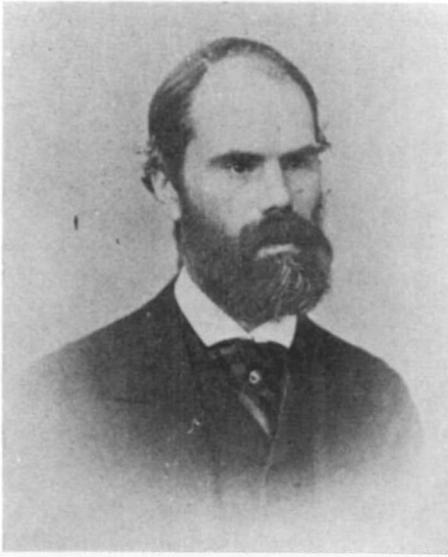
Book Chronicle

We include here books which have been received for review, or books of importance (not received for review) of which we have recently been informed. We welcome information about books, particularly in languages other than English, of interest to readers of ANTIQUITY. The listing of a book in this chronicle does not preclude its review in ANTIQUITY.

Proceedings of the Eighth Viking Congress. Aarhus 24–31 August 1977 edited by Hans Bekker-Nielsen, Peter Foote & Olaf Olsen. *Odense: University Press, 1981. 294 pp., frontispiece, illustrated. Dkr. 180 plus VAT.*

Progress in scientific dating methods edited by Richard Burleigh. British Museum Occasional Paper No. 21. *London: British Museum, 1980. 90 pp., illustrated.*

continued on p. 14



a



George Peabody
Mayall, Photo. 1867. L. Sawyer & Co. Boston.

b



c



SAWYER PUBLISHED SEPT. 2ND 1868. Louis Lartet NOTWICH COPYRIGHT REGISTERED.

d

PLATE I: EDITORIAL

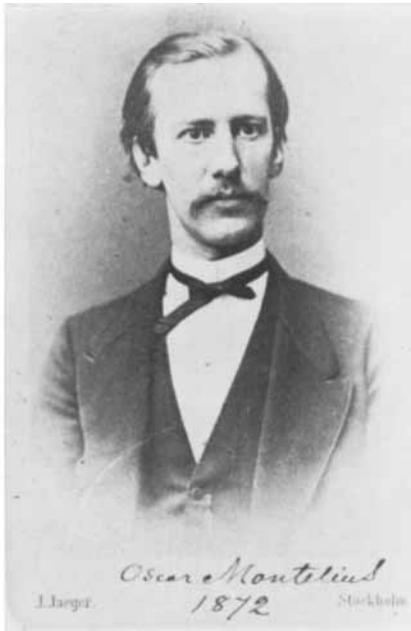
(a) Augustus Franks (undated);

(b) George Peabody, 1867;

(c) Gabriel de Mortillet, 1862;

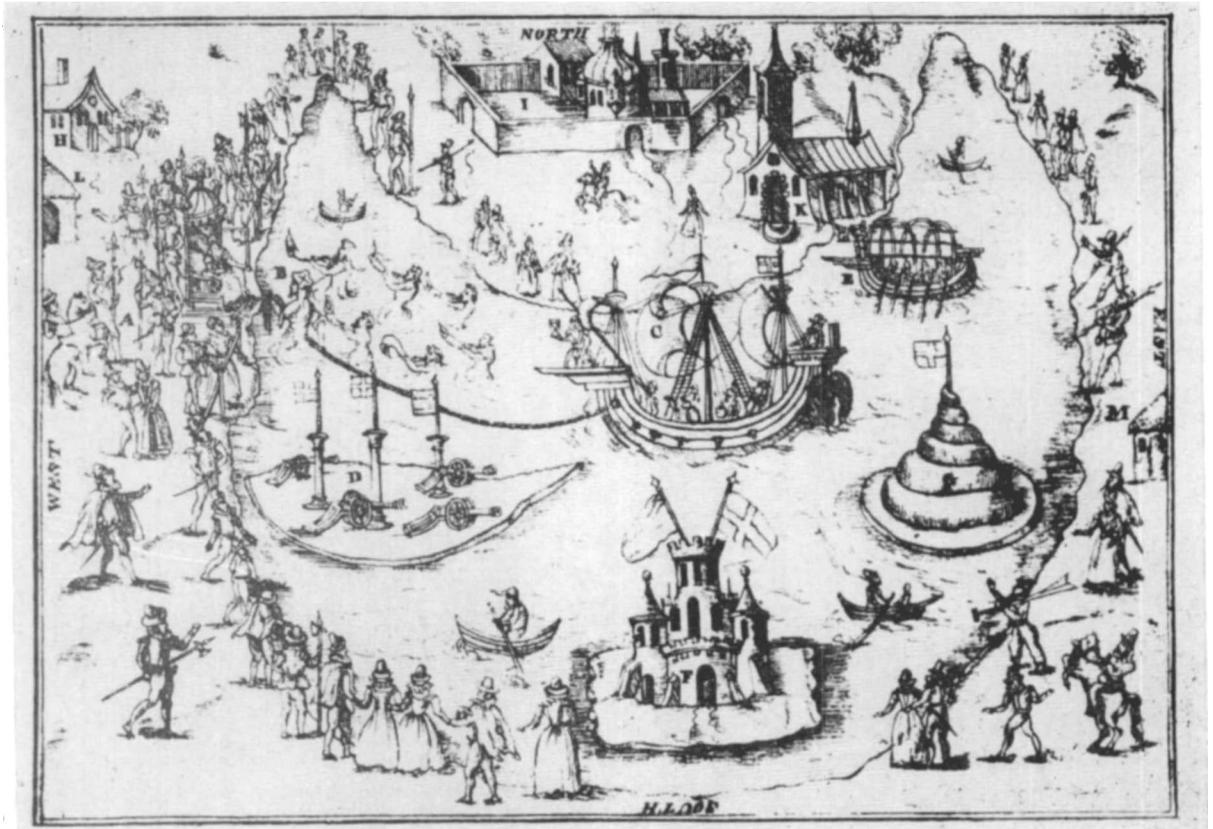
(d) Louis Lartet

See p. 1



a

PLATE IIA: EDITORIAL (Left) Oscar Montelius, 1872; (right) Sven Nilsson, 1868
See p. 1



b

PLATE IIb: THE SITE OF THE ELVETHAM ENTERTAINMENT

The water-pageant on the artificial pond at Elvetham, 21 September 1591; reproduced by John Nichols in 1823 from a now lost original