



SOCIETY NEWS

THE BULLETIN OF THE ENFIELD ARCHAEOLOGICAL SOCIETY

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Contents

Editorial

New Members

Diary

Millfield House, Edmonton N 18

Bones from 7th Avenue, Bush Hill Park

The Everyday Life of the Pagan Celts

'SOCIETY NEWS' is published quarterly in June, September, December and March. All correspondence regarding, and articles for inclusion in the bulletin should be addressed to the Editor, Jill E Green, 24 Lynmouth Avenue, Bush Hill Park, Enfield, EN1 2LR. 01-360-7752.

Post free to members, extra copies may be obtained from the membership secretary, Mrs S Sinden, 28 Lyndhurst Gardens, Enfield. 5p inc p&p.

Editorial

Due to the fact that the editor has just returned from a four week holiday in New Zealand some of the items that members have sent in have been held over until the next issue. My apologies for this but there has been a lot of items to cover for this issue, as well as the AGM report.

At least I do not have the problem of the Prehistoric Society. Their year book of Proceedings has just been published - cost £5 and containing 493 pages, 7 pull-out drawings and 27 plates. It makes our publications seem very small.

The season for coach outings is nearly upon us again and enclosed are details of the first three for this year. The price has, regrettably gone up, mainly due to the large increase in fuel. Nevertheless the high standard of the EAS outings will still be maintained. A new venture is featured on 16th June when it is planned to visit several small villages in Cambridgeshire to see some of their historical pasts.

Don't forget when planning your summer holidays. If you are visiting places of archaeological or historical interest take some notes or some booklets and write a small article for the bulletin. Other members might well be interested.

A welcome to the following new members:

Miss M & Miss C Lovelock 27 Cornwallis Grove N 9

Mrs C Needham 74 Monks Avenue Enfield

Mrs L F Spiller 49 Kemp Road N 18

Mr L Zanelli & Family 158 Prince Georges Ave N 14

Miss Langridge 177 Caterhatch Lane Enfield

Mr H Harris 40 York Road N 21

HAVE YOU FORGOTTEN TO PAY YOUR SUBSCRIPTION????????????????????

OUR MEMBERSHIP SECRETARY IS STILL WAITING FOR ABOUT 40 PEOPLE TO PAY FOR 1974. MEMBERS WHO HAVE NOT PAID BY MARCH 31st WILL AUTOMATICALLY NOT RECEIVE ANY MORE BULLETINS. THANK YOU.

P L Armitage M.Sc, B.Sc.

Introduction

During the months of July and August 1973 several members of the EAS carried out a rescue dig in 7th Avenue, Bush Hill Park, Enfield. (O.S. grid reference TQ 343955/8).

A number of bone fragments, and a complete section of jaw bone, were discovered in a sealed pit. A quantity of Roman pottery and three coins were also unearthed during the excavations. (see R Coxshall's article in Society News December 1973.)

The site director sent the animal remains to me, for identification and comment.

The Animal Material

(A) A complete (or almost complete) section of the left lower jaw bone (MANDIBLE) of a pig.

Length	10.4cm	(Measurements taken with
Overall width	1.9cm	vernier callipers)
Height (in		
region of 1st		
molar)	4.1cm	

Dentition: 2 Incisors present
1 Incisor absent
1 Canine (Tusk) present
All 4 premolars present, but 'sliced' in half.

Slight charring noted on the external and internal surfaces of the jaw. Small fragments of charcoal were found adhered to the bone.

The jaw bone appeared to have been cut in the region of the first molar and also along the SYMPHYSIS, i.e. the union line where the two symmetrical halves of the mandible are normally fixed together.

(B) Fragments of Oxen teeth. When reconstructed they were found to represent two teeth, the first and second molars from the right hand side of the upper part of the mouth. Small fragments of the MAXILLA, or upper jaw, were attached to the teeth.

(C) Three fragments of bone too small for identification.

Discussion

No really valid conclusions can be derived from such a small quantity of material available. However, from the apparent lack of abrasion of the teeth in the jaw bone plus the actual number of teeth, it is probable that the pig's jaw represents a young animal that was slaughtered at an age of 18 months to two years. The cut marks suggest that the animal provided a source of meat. Due to the small size of the jaw I would suggest that it represents the remains of domesticated rather than a wild pig.

Bibliography: 'Bones for the Archaeologist' - I W Cornwall
'Animal Bones in Archaeology' - M L Ryder.

Millfield House stands in its own grounds in Silver Street, opposite the junction with Windmill Road, (an area once used by St Davids Hospital) and has seen both high and low styles of life since its erection about 1760 in the style of the famous Adam brothers, although there is no evidence to prove that they were the builders.

It was built on land originally part of the Wyer Hall Estate, which took its name from the Wyerhall family who owned this, and other lands in Edmonton, during the time of Edward III (1312-1377).

It probably took its name from the site of the 'Old Water Mill' on the south side of Pymmes Brook, which runs behind the house. The site of the mill is shown on the John Rocque Map of Middlesex in 1754. The mill is also mentioned in the Domesday Survey of William the Conqueror in 1087.

On approach to the house one is met with a curved entrance faced with four pillars, and a curved entrance hall with a large room off to the right containing a fine white marble fireplace. (Recently, unfortunately, part of the shelf containing a nude statue has been stolen so no one is able to view it as the makers intended.)

It is interesting to note that in the kitchen, to the left, there is an old plate safe built into the wall.

There is a wide curved staircase leading to the upper floors, from which entrance to the rooms is gained by curved doorways. Above these rooms are rough, wooden-panel rooms probable used as servants quarters. The staircase itself is surmounted with a leaded lantern light.

Below are the usual cellars containing openings for wine-racks, and a well is sunk into the floor.

The first possible owner was a Mr Wigston who is mentioned in Vestry Minutes of 4.12.1796 regarding the Poor Rate due on Millfield House for the, then, tenant, an Imperial Russian Ambassador. In 'Book for a Rainy Day' by J T Smith, is a short comment regarding a pleasant summer spent at Millfield House by the Moorland family in 1796.

In 1801 the Land Closure Award showed the owner as a Mr Daniel Beale who was followed by Robert Mushet (1782-1828) of the Royal Mint, the sixth son of William Mushet and Margaret Cochrane. Mushet entered the Mint about 1804 and in 1808 he was shown as the third clerk to the Master. Later he held the post of first clerk to the Master Melter and Refiner. In 1823 he took out a patent (no. 4802) for preparing copper for sheathing ships by alloying it with small quantities of zinc, tin, antimony and arsenic. He died at Millfield House on 1 Feb 1828, leaving a widow, Henrietta, daughter of John Hunter of St Andrews.

A survey was carried out, by A Nickson of Blackheath, on 13 Oct 1829, and valued the house and grounds (consisting of 14 acres) at £6,300. (Mortgages were cheaper then).

On Tuesday 31 May 1842 Messrs Winstanley held a public auction, describing the property in the usual Estate Agent vocabulary as a 'Capital Residence'.

In 1849 the owners, a Benjamin Wilson and a Frederick Clark, sold the property to the Guardians of the Poor of the Strand Union, and the building of kitchen wards and blocks, some abutting the House, took away its rural appearance. The children of parents who were working in the workhouse (later Klingers Stocking factory) situated off Bull Lane behind North Middlesex, were housed and educated. I shouldn't think a very pleasant time was had. (Until three years ago the school bell could be seen on the wall, but has now disappeared).

On 2 June 1915 the property came into the hands of the Metropolitan Asylum District and then, in 1946 after the National Health Act, the property of the London County Council, until finally to the Secretary of State for Social Security.

Until his death seven years ago, the Superintendent resided in the House, then only a few rooms were used by his replacement, Mr Jim Jones, now retired and living in N Wales, although meetings were regularly held in the large 1st floor room.

During the second world war the hospital patients used the cellars of the house as an air-raid shelter, with bunks replacing the wire racks. After this the cellars were used as storage area for old records and books and still several hundred old Ration Books. (If you would like 4ozs of sweet coupons I can arrange it.) Some of the records go back to 1930 and a further search may reveal earlier books. In 1930 the Consulting Doctors fee was £20 per annum.

In March 1971, due to the unsuitability of the buildings, the patients left for a new hospital at Brentwood. A preservation order was made about this time for the House and in 1973 the London Borough of Enfield took over control of the house and some of the grounds. A large part was assigned for use by the Dept of Environment for use as part of the new North Circular Road, which has been started, and the usual up-rooting of trees etc. has made the landscape barren. That's progress I suppose. I have, however, recorded the rural scene on film prior to demolition.

Time and the theft of lead from the roof have not helped the House but Enfield Council, under the direction of the valuer Mr Henry, have taken their responsibilities seriously and December 1973 a temporary caretaker took up residence in the house until they are able to carry out the necessary repairs and eventually open it as an Arts centre for the use of all.

Our Chairman, Mr Geoffrey Gillam, is in close contact with proceedings and he is hopeful that, along with other Art groups within the borough, we shall have storage facilities in adjacent buildings.

Permission has been granted for the Society to conduct excavations in the house and grounds at a later date with a view to establishing whether or not any earlier buildings have existed.

From information available at the moment it appears that it will be about two years before the House will be open.

I would like to thank Mr Geoff Wailing (formerly Borough Architect of Enfield) for his assistance with material.

John Ivens

Bibliography:

Brief History of Millfield - A E Cole
Edmonton, Past and Present - G Sturgess

PUBLICATIONS

The delay in the printing of the new publication 'Prehistoric and Roman Enfield' was unforeseen but I trust that all those copies ordered have now been received.

Remember that this book, and its predecessor 'Industrial Archaeology in Enfield' cost only 45p each to members and make ideal presents.

Please send further orders to the Editor.

ARCHAEOLOGICAL ROUNDABOUT

PLEASE NOTE THAT THE ARCHAEOLOGICAL ROUNDABOUT DUE TO BE HELD ON 12 MAY HAS BEEN CANCELLED. THIS IS DUE TO THE SITUATION REGARDING PETROL BUT IT IS HOPED TO ORGANISE SOME FOR OF 'TREASURE HUNT' LATER IN THE YEAR.

PART II THE EVERYDAY LIFE OF THE PAGAN CELTS

The more you know about the Celts and their society, the more interesting they become. Unfortunately so much attention has been focused on the Romans and their activities in Britain that the Celts have been left with this dreadful image of being a backward people, covered in woad, dancing about on the shores of Britain as the Romans landed. Never has a society been so misrepresented nor a rich culture so ignored. The Romans revealed many flaws in the Celtic society, such as their lack of a nucleus in organisation and their illiteracy...but I feel that the Romans appear stiff and beaurocratic in comparison to the creativity and verve of the Celtic peoples. Rome did conquer the Celts and romanise them, but when the Romans left, the Pagan culture took over again. Few primitive societies, and possibly there are none other than the Celts, can claim a continuous culture since. For all the poor publicity the Celts have suffered, their culture has lived on in the Gaelic and Welsh languages and in the tradition of the bards.

The Celts were taller than the people of the Mediterranean. They were fair-skinned, muscular people with a reputation for blue eyes and blonde hair. The menfolk were warriors who considered dressing (or in some cases undressing) for the battle of great significance. The Celtic men wore moustaches but were otherwise clean shaven. Their pride and joy was to adorn their hair, they did not like wearing helmets before going into battle. In order to frighten the enemy the warrior would wash his hair in lime and comb it back like a horse's mane, the effect was obviously startling enough to be recorded by the Romans. A warrior was not complete without his jewellery...he would wear a torc, bracelets, rings of gold and bronze breeches. Many Celts fought naked, much to the amazement of the Romans, while other tribes sported trousers, again a unique habit, but the main characteristics of the Celts was their love of bright clothes. The Celts were brave and reckless on the battlefield but hospitable at home. The Celtic society was very strictly regulated and there were rigid codes of conduct and behaviour.

Celtic society was certainly not democratic. As in so many other early societies, when we talk of the warrior, his jewellery and his weapons, we are, in fact, talking of a privileged few. The apex of Celtic society was the King, who was also the chief magistrate. The privileged were the aristocracy, this included the priests, or Druids. Much lower down the social scale came the non-noble freemen who were the property owners, craftsmen and blacksmiths. Far below came the majority of the people who could not carry arms, who owned no land and were, in fact, peasants. These however were not the lowest of the low, for Celtic society also had slaves.

The King was considered semi-sacred by his tribe. He represented the moral well-being of the tribe...therefore he must be perfect - or go. The going was usually a ritual, violent murder. There was considerable ceremony and mystique surrounding the King, for example, the King must represent virility and fertility in order to bring prosperity to the

tribe, and from Irish records (and remember the Irish were never romanised) we learn of ceremonies such as the King mating with a horse to indicate his mating with sovereignty.

Each King had a court that would be a fortified centre. There the King tried suits and came to decisions according to local custom. A King could choose his successor in his lifetime, and he could choose from any male members of the royal family. There was no primogeniture. In fact old age was not considered an asset to the well-being of the tribe and a King could not expect to live into ripe old age. To be different, the Picts chose their Kings through the female line.

From his court, therefore, the King would be responsible for the just administration of the law. The land was not owned by the King, but by his kin. The aristocrats controlled small kingdoms under the auspices of the King, but again, the land was not personally theirs. The correct carrying out of the law was in the hands of specialists, who were not judges, but expounders of the law. They had to learn the law off by heart. Justice was achieved in the following manner. A plaintiff would go and fast outside the house of the defendant. If the plaintiff could not attend because he was dead or wounded, then his relatives would take over the responsibility. The defendant would sit in his house and fast too. The defendant would then pledge himself to arbitration. Compensation was based on the social rank of the person who suffered the injury and fines would be paid in cattle or slaves. The question of compensation was settled in court. There was a penal code set down, laws of inheritance, laws about divorce...it was the duty of the court to see that these laws were carried out. The law, however, was based on popular support and assemblies were held during festivals to discuss changing the laws if it was thought necessary.

The aristocrats were the privileged. Their houses were large and fortified and they were rich. That the aristocracy had a high standard of living is evident by their entertainments. They enjoyed hunting birds and bear, horse racing and field games such as hockey and javelin throwing. Their indoor interests included a board game rather like chess, dice, listening to poetry, having contests in music and poetry, drinking and feasting. They ate well too...roast pork was a great favourite as a food, and they also ate porridge, seaweed, fish and beef. The aristocrats were the warriors, and a young boy would be brought up in the household of another aristocrat in order for him to well trained as a fighter.

Important in the King's court, and to members of the aristocracy were the Druid priests and bards. I will talk further about the Druids in the following article on religion, however I will stress the influence that the Druids had on the Kingship and the law. The bard was an important member of the court, each King would have one, and upon him rested the reputation and prestige of his ruler. The bard composed eulogies about the King, noting in his poetry the fighting prowess and successes in the field, rather than the narrative details of wars and tribal conflicts. The bard was also responsible for remembering the royal geneology. Don't forget that the Celts had no written records of history and law but relied upon memories of the Druids and the bards to perpetuate the information.

War was a norm for the Celts. The tribal god was a warrior and to go to war was part of their religion. Weapons were important and highly decorated. Battle tactics followed elaborate codes of honour, and, as already stated, considerable attention was directed to dressing for the battle. The highest form of fighting was single combat between warriors of the opposing sides, and again, there were fixed rules about ^{how} this was carried out. The Celts put much emphasis on demoralising the enemy. They dressed their hair to make them more frightening. The warriors rode round the battlefield before the fight throwing missiles at the enemy and making a great noise. After a warming-up period a warrior would advance to challenge an individual from the other side. The two would face each other and boast loudly and at length about the family successes of days gone by. Then the fight would begin. The winning warrior would decapitate his enemy and carry the head home. This he would hang triumphantly on the wall of his house, embalmed, or keep in a chest. The head was believed, by the Celts, to be the holder of a man's soul so decapitation had a religious significance. Victory on the battlefield was always followed by feasting. The feasting was riotous and drunken but not disorganised. There was strict etiquette and precedence at the meal, beer would be drunk and pork eaten, even the distribution of the meat had its rules: a leg for the King, a haunch for the Queen, a head for a charioteer. The warriors would sit on the floor, at low tables, in a circle and the bard would celebrate the victory with his recitations.

It was superior weapons that had brought success to the Hallstatt warriors and, of course, it was the kind of weapons they had that dictated the form of battle they followed. The long iron sword used by the Hallstatt men had limited use for it had to be straightened after the first blow. The Celts used spears, and in the Hallstatt days, broad-bladed daggers. Both sword and dagger were carried in decorated scabbards. Bows and slings were used, but arrows rare. In the early days the Celts protected themselves with round leather and wooden shields but in the third century B.C. the Celts began to make long shields, of which a few remain in museums. In the La Tene period the Celts made an iron sword that was lighter and easier to wield, and they continued casting spears.

The chariot was highly prized by the Celts, as we know by their burial in graves. At first four wheeled chariots were used but later these were replaced by a lighter two wheeled vehicle. Although the Celts had horses they did not have cavalry...they did not have stirrups. So the horse just got the Celt to the battlefield.

I would like to point out here that for all the pictures and statues that exist of Boudicca, the Celtic queen of the Iceni, there has never been any evidence (archaeologically) in the whole of Europe to prove that the Celts had swords attached to the wheels of their chariots.

Such was the warfare of the Celts. One can well imagine the confusion of the Celts when the Romans, in their well-disciplined order, advanced on them regardless of all their known rules of war.

It is the hill forts that remain to remind us of the Celts rather than their courage in battle. The Celts were not concerned with permanent settlement so their fortresses were temporary and therefore made of bank, ditch and stockade. The walls were made of dry-stone construction and much timber was used. The hill forts were built by the pastoralists to protect

their cattle in emergency, they never protected villages. There were obviously professional fort builders who travelled around the country employing their skills as directed by warrior aristocrats. There were Celtic forts all over Europe and, where the Romans did not conquer, the fort building went on. The hill forts could be any size, some were as large as 5 kilometres in length. Stabwick, in Yorkshire, reached 850 acres with ramparts and ditches stretching out six miles.

The tragedy of the Celts, from an historians point of view, is that their rich oral tradition is lost, although the Welsh and Irish monasteries did maintain and record some of it in written form. The Celts had a strong natural feeling for learning and intellectual exercise. It was not just the Bard who could boast of a fine use of language and linguistic subtlety. Men were admired for their mental ability. Information was taught in verse form and handed down from father to son. Memory was all important. I was most impressed to read that a trainee Druid would start his training at an early age, had to spend twenty years memorising the law and religion and layed on beds in darkened cells to aid concentration.

To say that the Celts were illiterate is not exactly true. There was a limited literacy, using the Greek alphabet. There was also a Celtic alphabet, based on the latin, called 'Ogam'. Each letter was named after a tree or plant. This alphabet was developed in pre-Roman Ireland but was only used for commemorative inscriptions.

Agriculture and animal tending were, of course, crucial to the survival of Celtic society. Their religion and superstition was geared to encourage the prosperity of the tribe, for theirs was a rural economy. The Celts grew wheat and barley, but few farmsteads remain to be examined. However some evidence of the Celtic fields still remains, particularly on the chalk Downs. The Celtic field was small, because of the inefficiency of their plough. At first the Celts used cross-ploughing to try and break up the earth; the land was first broken up by a wooden share and then again with an iron share. Neither did more than scratch the surface. However as the climate grew damper so cross ploughing was not necessary and ploughing up one line and down another was introduced. From this new method strip ploughlands developed and then a heavier plough. Some of the Celtic fields that remain were cut into hillsides, the farmers made terraces and pushed the soil into a bank at the end of the field. The pastoralists kept cattle, swine and sheep.

Even before the arrival of the Romans the Celts had strong trading links abroad. The Celts had metal ore and this they traded with the Greeks, Romans and Etruscans. There was trade with Burgundy and the importing of their wines. Such trading activities must have meant there were roads, although no trace has been found of them. The Juraissic Way was certainly in heavy use in the years before the turn of the 1st century. The Celts used wheeled transport a lot, and they obviously considered wheels important, for wheels have been found cast into wells as votive offerings.

The Celts that faced the Romans on the southern shores of Britain were not ignorant savages...but a people of much culture and complexity. They were a people of violence and great courage but also a people of refinement and taste. Some of the Celts welcomed the Romans, some co-operated out of self interest, but it was the Catevellauni, with the most to lose, who fought back the hardest.

Sylvia Collicott

BIBLIOGRAPHY

- Everyday Life of the Pagan Celts - Anne Ross
The Celts - Powell
Celtic Britain - Chadwick
Celtic Miscellany - Penguin Classic
The North Britons - Teachen
Ancient Irish Tales - Cross & Slover
Celtic Civilisation and Its Heritage - Filip
Aspects of Archaeology in Britain and Beyond - (edit) Grimes & Edwards
Town and Country in Roman Britain - Rivet

Wednesday 20th March Edmonton Upper School, Cambridge Road.

ANNUAL GENERAL MEETING

Please try and come to this annual meeting. It is your chance to air your views and, more important, to meet the people who are running your Society. It starts at 8pm and the business part will be followed by a report of field work and activities undertaken during the year.

Wednesday 15th May Edmonton Upper School, Cambridge Road.

EXCAVATIONS AT COLDINGHAM PRIORY, BERWICKSHIRE.

A lecture by Duncan Noble M.A. on work done in a part of the country probably little known to most of the members. Some members know Mr Noble through his evening class on Ancient Civilisations and this evening should prove very interesting.

COACH OUTINGS

Saturday 4th May - Canterbury.

Sunday 16th June - South-West Cambridgeshire Circuit

Saturday 13th July - Weald Open-Air Museum, Colchester and Bignor Roman Villa.

Booking forms for these outings are enclosed with this bulletin. Hurry and get your booking in to our Social Secretary before all the seats go.

MEMBERS NIGHTS

The first Members Night will be on Wednesday 12th June, starting at 8pm, at Salisbury House. The subject will be North America.

2