

# Antiquity

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## Editorial

PLATES XIII*a* AND XXIII-IV

It was a great pleasure, at long last, to see the Cardiff Giant in its present and (?) final resting-place in the Farmers' Museum at Cooperstown, New York. Incidentally, the Farmers' Museum itself is full of interest: it is run by the New York State Historical Association, an educational, non-profit-making organization chartered in 1899 by the Board of Regents of the University of the State of New York. The Museum and the Village Crossroads reflect the life of ordinary people in rural New York between 1783 and the 1840s. Thomas Jefferson wrote that 'the first object of young societies is bread and covering'. The first two rooms of the Museum show the implements and possessions of the pioneer family, which were mostly handmade, and some of the methods by which a living was wrested from the wilderness. The work of the woodworker, the broom-maker, cooper, tinsmith, harnessmaker, cobbler, spinner and weaver are all well shown, and around the Museum are reconstructed a country shop of 1820, a blacksmith's shop of 1827, a printing shop of 1823, and a drugshop of 1832.

The New York Historical Association has done in Cooperstown what others with more resources have done for an earlier colonial period at Colonial Williamsburg. It also owns Fenimore House, built in 1932 by E. S. Clark on the site of a cottage once owned and occupied by James Fenimore Cooper. The Association is administered from this building, which, with its remarkable and distinguished collection of American art, supplements and enriches the story told by artifacts in the Farmers' Museum.

This Museum is a must for anyone interested in historical archaeology, and therefore for any

archaeologist, because it is only the misguided who think that archaeology is prehistory; it is the study of all the artifacts of our ancestors from the beginning to yesterday. But it is also the study of their pseudo-artifacts. We went to the Farmers' Museum not only to see it as a brilliant historical-archaeological museum but to see the Giant. The Cardiff Giant was purchased by the New York State Historical Association a quarter of a century ago, and on 19 May 1948, eighty years after its conception, it was placed on view in the Museum. This 'American belly laugh in stone', as it is called by James Taylor Dunn in his 'The True, Moral and Diverting Tale of the Cardiff Giant or the American Goliath' (a pamphlet reprinted from *New York History*, July 1948), began in 1866, and it is indeed a true, moral and diverting tale.

The village of Cardiff lies in Upper New York State just south of Syracuse. It is in what Carl Carmer in his *Listen for a lonesome drum* (New York, 1936) calls the 'broad psychic highway', a narrow 300-mile strip across New York state which witnessed The End-of-the-World Millerites, Mother Ann Lee and the Shakers, the Publick Universal Friend Jemima Wilkinson, the Spirit Rappings of the Fox Sisters, and the discovery by Joseph Smith of The Tablets of Moroni. Upper New York State was ready for an exciting prehistoric discovery just as Minnesota was ready for the bogus petroglyph (see *Antiquity*, 1958, 264-7). The affair began in 1866 when George Hull, a tobacco farmer and cigar maker from Binghampton, was visiting his sister in Ackley, Iowa. He got engaged in a heated argument with a nonconformist minister called Turk concerning

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the real meaning of the Biblical passage, 'There were giants in the earth in those days' (*Genesis*, vi, 4). Hull was a confirmed agnostic and Turk's dogmatic acceptance of the truth of this phrase preyed on his mind. The more he thought about it all the crosser he got, and he resolved to manufacture a giant. He thought this would confound ridiculous religious enthusiasts and fundamentalists like Turk, but he also thought he might make a little money on the side.

In June 1868 George Hull and an Iowa friend of his got to Fort Dodge, Iowa, and bought a block of gypsum 12 ft. by 4 ft. (3·6 by 1·2 m.) which they explained was going to be displayed in Washington as a specimen of the best building-stone in the world. The slab went to Edward Burkhardt, a stone cutter at 940 North Clark Street, Chicago. He and his two assistants carved it into a likeness of George Hull: the finished figure measures 10 ft. 4½ in. (3·1 m.) and weighed 2,990 pounds (c. 13,000 kg.). The figure was crated in an iron-strapped box marked 'finished marble' and shipped to Union, near Binghamton. From Union, teams of horses sweated to get it to Cardiff to the farm of William C. Newell, a relative of Hull's. When questions were asked by curious farmers and inquisitive tavern keepers along the way, many answers were given but the general acceptance was that it was contraband tobacco and this accounted for all the secrecy of the operation.

The Giant reached its destination, and by lantern light one dark November evening in 1868 it was buried in the field behind the barn of William C. Newell. The ground was seeded to clover and no more was heard until October of the following year when Newell told his men that he wanted to dig a well for his cattle, and told them where they should dig. A metre below the surface one of them struck something hard: first a foot appeared and then the whole of the Cardiff Giant: one of the workmen said, 'Jerusalem, it's a big Injun!'

The Cardiff Giant was put on public display: the public thronged to 'Giantville'. Hull and Newell rapidly made a fortune. A man from New York offered a hundred dollars for a


flake from the body. The cow shed on the Newell farm was turned into an eating-place and signs like 'Warm Meals—Oysters and Oats' appeared everywhere. Two restaurants called 'The Giant Saloon' and 'The Goliath House' ministered to the crowds.

We know *what* the crowds were viewing but what did they *think* they were viewing? They were divided between the view that they were seeing the remains of a petrified giant and the view that they were seeing a great work of ancient art, and while they were polarized thus, no one thought about a modern forgery. A prominent local clergyman said, 'This is not a thing contrived of man, but is the face of one who lived on the earth, the very image and child of God.' Dr John F. Boynton, a local lecturer, declared, however, that it was a statue of 'Caucasian origin, and designed by the artist to perpetuate the memory of a great mind and noble deeds'. He thought it the work of early Jesuit priests, made to impress the Indians. Alexander McWhorter of Yale said it was the figure of the Phoenician god Baal, and claimed that he had found pictorial inscriptions, which no one else could see, on its right arm; these he interpreted as Phoenician. Oliver Wendell Holmes bored a hole behind the Giant's ear and observed marvellous anatomical detail, which no one else could see, and which was not there. Ralph Waldo Emerson was more cautious and fortunately less experimental: he contented himself with saying that it was 'beyond his depth, very wonderful, and undoubtedly ancient'. Cyrus Cobb declared that any man who called the Giant a humbug 'simply declared himself a fool'.

But the Giant *was* a humbug and the world *was* fooled. George Hull published the true facts, but what is so fascinating is that the Cardiff Giant, having been proved a hoax, was still of great interest. Phineas T. Barnum offered 60,000 dollars for a three months' lease of the Giant, and, when his offer was turned down, had an exact copy made. When the real Giant reached Broadway it had to compete with an already well-established copy made by Otto of Syracuse and exhibited by Barnum

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in Woods's Museum and Menagerie only two blocks away, and this is the origin of Mark Twain's two entertaining short stories, 'A ghost story', and 'The Capitoline Venus' in his *Sketches new and old* (New York, 1875). Barnum advertised his fake as 'The Original of all "Cardiff Giants"' and people thronged to see them both and to laugh at what had completely hoodwinked so many alleged experts. The owners of the real Giant—the original hoax—tried without success to get an injunction to prevent the display of the imitation hoax. In the end the original Giant left New York, was exhibited in Boston (and this is when Oliver Wendell Holmes made his experiment), and then went into storage, emerging for a short appearance at the Pan-American Exposition in Buffalo in 1901. In 1934 it made a transcontinental tour advertising the film *The Mighty Barnum* and appeared in the Iowa State Fair in 1935. What a good thing it has eventually come to rest! But its lesson is as simple as this: you can fool most of the people most of the time. We print here a photograph of the giant (PL. XIIIa), by kind permission of the New York State Historical Association.

 The English Place-Name Society was founded in 1923 to carry out the Survey of English Place-Names, undertaken with the approval and encouragement of the British Academy. The Society publishes the results of the Survey county by county in a series of volumes which contain an explanation of the meaning and origin of the place-names (and even, for many counties, the field-names) in each part of England thus covered. The explanations define the source and date of the earliest extant record, and the linguistic, ethnic, historical, geographical and archaeological significance of each place-name, both in its immediate geographical and historical context and in a broader view. These volumes, published for the Society by the Cambridge University Press, enjoy a world-wide reputation for sound scholarship and have become necessary equipment for both the amateur and professional historian, geographer, archaeologist and philologist. They are also very useful

for the information and entertainment of the casual reader.

ANTIQUITY has been assiduous in reviewing the volumes of the Survey as they came out, and Crawford was keenly interested in place-names and archaeology. When the Survey of English Place-Names was initiated, Crawford wrote an article for the opening volume of the Survey publications entitled 'Place-names and archaeology', and, in the first volume of ANTIQUITY, published an article by Allen Mawer with the same title. We are delighted that C. W. Phillips has agreed to write for us an article with the same title to celebrate the first fifty years of the Survey, and this will be published later this year or early in 1974.

In the current number of the *Journal of the English Place-Name Society*, the President, Professor Dorothy Whitelock, has contributed an article which deals with the history, importance and relevance of the work of the Society to date. It is a fascinating and illuminating article. She reminds us that Isaac Taylor's *Words and Places* was published as long ago as 1864 and while it naturally contained many false interpretations, yet foresaw how important place-name evidence might be for the historian. She quotes a reviewer of the Worcestershire volume in *The Times Literary Supplement* in 1927 who said, 'Rightly viewed, the study of place-names has all the excitement of a detective story', and Sir Maurice Powicke's review of the Northamptonshire volume when he says, 'The volumes . . . are books to be turned over again and again, to be savoured and sampled. They are full of exciting scholarship and of surprises' (*History*, n.s., XIX, 1934, 54-5).

We have always thought that one of the most exciting surprises in this line is the entry for Baldock in the *Hertfordshire* volume, where we are told:

This town was founded by the Knights Templars in the 12th century . . . *Baldac* is the Old French form for Baghdad (Ital. *Baldacco*) and Skeat rightly suggested that the place was named by the Templars after the Arabian city. Ekwall notes that Mandeville and Skelton call Baghdad, *Baldak* and *Baldock*. Any attempt to interpret

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the final element as containing the word *oak* breaks down on the point that in the 12th century the form in Hertfordshire would clearly have been *ok(e)* not *ak(e)*.

Professor Whitelock's account (*Journal of the English Place-Name Society*, v, 1972-3, 6-14) may be supplemented by Professor Bruce Dickins's article, 'The progress of English place-name studies since 1901', published in these pages (*Antiquity*, xxxv, 1961, 281-5). In his 1927 *Antiquity* article Mawer emphasized the use of the survey in supplying archaeologists with evidence for the sites of burial-places, fortifications, watch-towers and meeting-places and for courses of roads, salt-ways and other tracks. Professor Barley has advised archaeologists to excavate at small settlements with names ending in *burg* (*Medieval Archaeology*, III, 1959, 340-2) and stressed the immense body of raw material relating to medieval settlement after the Norman Conquest that was provided by place-names, and Martin Biddle has recently suggested that field-names may preserve local traditions of the sites of former palaces (in ed. P. Clemons and Kathleen Hughes, *England before the Conquest: studies in primary sources presented to Dorothy Whitelock*, Cambridge, 1971, 391-408).

We congratulate the English Place-Name Society on its first fifty years and wish it well for the future. Although helped by a grant from the British Academy, the Society depends for the progress and success of itself and its Survey on the annual subscriptions of its members. Inquiries for membership are invited by *The Hon. Director, English Place-Name Society, University of Nottingham, Nottingham NG7 2RD*.

Professor J. V. S. Megaw of the University of Leicester has started a Midlands Seminar in Archaeology. The first meeting was held in the Department of Archaeology at Leicester on 14 March. The subject was 'Archaeology: how should it be taught or, indeed, should it be taught?' and the discussion was opened by the Editor of *ANTIQUITY*. The meeting was well attended, the main body being representatives of the Universities of Birmingham, Nottingham,

Oxford and Sheffield, as well as, of course, the host University of Leicester. Plans were laid for future meetings, and other points discussed were whether the Midlands Seminar might propose a Midlands venue for a future meeting of the reconstructed and London-based Seminar on Archaeology and related subjects, and what assistance the Midlands Seminar might be able to give the Council for British Archaeology's proposed Working Party on Publications. This Midlands Seminar promises to be a lively and worthwhile body. Those interested should write to *Professor Megaw, Department of Archaeology, University of Leicester, Leicester LE1 7RH*.

After the great success of the Tutankhamun Exhibition in the British Museum, it is good to know that in the autumn of this year we shall have in London an exhibition of Chinese treasures. About a year ago rumours began to reach the West of a series of remarkable discoveries which Chinese archaeologists had been making during the period now known as the Cultural Revolution. Among the treasures the Chinese were said to have found were two strange, life-sized funerary suits made entirely of plates of jade sewn together. It seemed that these were discovered quite by chance behind a mysterious iron door in a mountainside: this door concealed a pair of royal tombs somewhat reminiscent of that of Tutankhamun. Another report spoke of a magnificent 'flying' or 'galloping' horse cast in bronze, one hoof poised on a swallow, also found in an ancient tomb. For a long time we in the West had to be content with fragmentary reports, gossip, and rumour. Then, last June, there appeared in Paris and London three magnificent books published in Peking containing photographs of the flying horse, the jade-suits and many other fantastic and exciting things. These books are in Chinese but the People's Republic of China have, very wisely, produced an extensive version of these treasures in beautifully illustrated books in many languages. The large book in its English version is called *Historical relics unearthed in New China*: it is published by the Foreign Languages Press,

Peking, 1972, and its English price is £3.50. It contains 217 plates, at least two thirds of them in colour, and is a magnificent production which every library and museum must have. (The reproductions in the Chinese version are even better, but this costs £9.)

For those who cannot afford the big book there is an excellent little book, also published by the Foreign Languages Press, Peking, called *New archaeological finds in China*. We saw a copy in the window of Collet's Chinese bookshop in Great Russell Street and at once bought several copies: it is very cheap at the price of 20p for a text of 54 pages and 12 colour plates. Collet's also have for sale a series of 12 colour postcards entitled *Cultural relics unearthed in China* for which they charge 15p. We reproduce here (PL. XXIII), unfortunately in black-and-white, two of these postcards: the first is a gilded bronze ink-slab case of the Eastern Han dynasty (AD 25–220) and the second pottery figurines of acrobats and musicians of the Western Han dynasty (206 BC–AD 24). We do not know whether these objects are coming to Paris and London but we also publish photographs of two objects that *are* coming (PL. XXIV). The first is the bronze 'flying' horse on a swallow from the Eastern Han dynasty (1st century AD), and the second part of the jade funerary suit made for Queen Tou of the Western Han dynasty about 100 BC.

These illustrations, even in black-and-white, give a foretaste of the autumn Chinese treasures exhibition. It will contain nearly four hundred of China's finest archaeological treasures from the Peking Palace Museum. The exhibition goes first to Paris and then will open in London in late September in the rooms of the Royal Academy, Burlington House, Piccadilly, London. The choice of the Royal Academy as a venue is very appropriate: many of our readers will remember the famous Chinese exhibition there of 1935/6. This exhibition is being sponsored by *The Times*, *The Sunday Times* and the Great Britain–China Committee, whose Chairman is Sir Harold Thompson. For further information write to *Guy Pearse, Times Newspapers Limited, Printing House Square, London EC4*.

There also appeared in Europe and America

last year copies of the two Chinese archaeological journals, *Wen Wu* and *Kao Gu*, whose publication had only just been resumed after a gap of several years. They not only contained detailed accounts of the discoveries but also a list of radiocarbon dates from early China which are new to most of us. Professor Richard Pearson, of the University of British Columbia, drew our attention to these dates, and we publish them here, with his comments (pp. 141–3). In the next two numbers of *ANTIQUITY* we shall be publishing articles by Dr Chêng Tê-K'un and Professor William Watson on some general aspects of Chinese archaeology.

☛ We deliberately published Dr David Clarke's article 'Archaeology: the loss of innocence' (*Antiquity*, 1973, 6–18) knowing that it would cause alarm and despondency among many. We commissioned it as a follow-up to the earlier articles by R. A. Watson (*Antiquity*, 1972, 210–15) and A. C. Hogarth (*Antiquity*, 1972, 301–4), and we have invited Professor C. F. C. Hawkes to continue this discussion and hope to publish his views in the September number. We thought it right and proper that the main British exponent of what is tiresomely called in America 'the New Archaeology', as if all archaeology was not moving to newness by discovery and interpretation every decade, should have his say, and set out his views. It was a personal statement and no one who has read *Analytical Archaeology* would have supposed that it would be written other than in the obscure jargon promoted by the Bin-fords. But we have been surprised by the violence of the reaction to the article, and print three letters of considerable interest. The first is from Dr Peter Salway who is now a Regional Director of the Open University, written on 9 March:

I have much respect for Dr David Clarke as a practising archaeologist. Hence I am all the more horrified by his article 'Archaeology: the loss of innocence' in the March issue of *Antiquity*. Much of my own daily working information comes from systems analysts, data processors, social scientists and educational technologists. I find it requires no mental effort at all to write,

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for example, that in archaeology within certain parameters it is possible by deriving suitable structured questions from a model and translating them into an algorithm for non-subject-sympathetic operators to process survey research field data and allocate it to type cells in a multi-dimensional matrix, provided that by raising coded signals one can retrieve comparative information on file in a suitable data-base system. It is extraordinary that Dr Clarke should complain that specialists are 'unconsciously raising barriers to communication between archaeologists' and continue to write in the way he does. This misuse, not to say wilful disregard, of the English language is far more destructive. Indeed it is potentially fatal to archaeology. Communication between professionals becomes almost impossible. David Clarke's actual points, when one can cut one's way through to them, are valuable and already widely held (some, indeed, are not so new as they may appear wrapped up in this curious dialect). But they could easily be expressed in normal English, and there really is no reason why busy professionals should learn this new language. Indeed there is a real danger of separate (or do I mean discrete?) languages emerging, unintelligible between specialisms. The answer is not a new common jargon, since the worst danger is that the serious amateur with very limited time for his archaeology is likely to be baffled and repelled. This is a split many of us are anxious to avoid. Even worse, public understanding of archaeology is likely to decline into total incomprehension. *Rescue* and the multitude of local research committees were hardly founded for this.

Dr Clarke would have done better in his second paragraph to talk not of 'craft style' but of 'craft mystery', for this is what it is. Mystification is a time-honoured method of keeping a profession exclusive, but it will do nothing to gain public support and informed participation in all the fields vital to archaeology today, particularly legislation and planning. If I may be permitted one trendy word (now sanctified by Government use), in the end it is not only a matter of saving the raw material of our 'craft', it is also a matter of enabling the public to understand the information they need to judge the issues affecting their own environment—or is it 'quality of life-style'?

The second letter is from the President of the

Society of Antiquaries of London. Dr J. N. L. Myres writes:

If David Clarke and his New Archaeologists are no longer Innocent, it follows that they must be Guilty. Guilty of what? Well, clearly of at least one unpardonable sin, an outrageous misuse of their mother tongue.

If I understand aright the message of his article (and I have been at some distasteful pains to do so), the meaning behind twelve pages of tortuous gobbledygook can be stated in one simple sentence: Archaeologists now have access to more assistance of many kinds from other disciplines than was formerly the case, and, properly used, these aids are capable of adding greatly to our knowledge. These propositions are self-evident and it is not necessary to lose one's innocence to appreciate their truth. To make a new archaeology out of them apparently requires the use (often the misuse) of three long words wherever one short one will do. So we are expected to live in a 'metaphysical field space', peopled by 'paradigms', 'epistemologies', 'taxa' (what language are they?), 'postdictions' and 'theoretical hatracks'. It seems a great pity that the 'doomed race of disciplinary dinosaurs' (Dr Clarke's one truly memorable phrase) who tried to teach him archaeology, did not use their blue pencils to better effect on his literally unspeakable prose.

We agree with some of Dr Myres's criticisms and believe that epistemologies and postdictions are unnecessary neologisms of the so-called new archaeologists. The word 'paradigm' is a trendy alternative for the perfectly good word 'model'. But surely there is nothing mysterious or unusual about the words 'taxon' and 'taxa', which are back-formations from taxonomy, 'the science, laws, or principles of classification', and both words coming from the Greek *taxis*, meaning arrangement or order. Here is the definition of taxon in *The American Heritage Dictionary of the English Language* (1969); '*Biology*. A group of organisms constituting one of the categories or formal units in taxonomic classification, such as a phylum, order, family, genus or species, and characterized by common characteristics in varying degrees of distinction.' To take an example from megalithic monuments: passage-graves, *allées couvertes*, entrance-graves, menhirs,

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portal-chambers, statue-menhirs, are all taxa.

But if we defend some words we do not defend the spate of jargon of the Binford-Clarke school. We are reminded of what A. E. Housman said in his Leslie Stephen Lecture for 1933 entitled *The name and nature of poetry*: 'When I hear anyone say, with defiant emphasis, that Pope was a poet, I suspect him of calling in ambiguity of language to promote confusion of thought.' Aspiring archaeological Popes should ponder over Housman's wise words.

The third letter was from Dr Graham Webster of the Department of Extramural Studies in the University of Birmingham. He writes:

Having made a serious effort to read David Clarke's article without understanding hardly a word of it, I began to get very worried. As an old fashioned practical excavator, was I beginning to lose my grip, or did I lack the intellectual ability to grasp the modern concept? So I gave it to a young student to read and tell me what it is about. She could not understand it either. So we are baffled. Perhaps it is not written in English at all, but some new kind of scientific language which uses some English words . . . . It is possible that the article applies only to Prehistoric Archaeology. If this is so, it is unfortunate that a gulf is being created between practitioners on the same subject in different periods. This lack of communication could lead to serious consequences, so would it not be desirable for at least a summary of such important papers to be translated into English for the benefit of those concerned with the post-prehistoric periods?

We asked Dr David Clarke if he would like to comment on the letters from Salway, Myres and Webster but he said his comments could be found in his review of the Newell-Vroomans

book which we print in this issue (pp. 158-60). We wonder whether his critics will be satisfied with this answer, and we sometimes wonder whether the Binfords and Clarkes of this world realize they write in gobbledygook gibberish? The *OED* tells us that the word 'gobbledygook' was invented by Maury Maverick of Texas and means 'official verbiage or jargon'; the gobble part is, of course, talking turkey, and the gook, we learn elsewhere, may come from the Scottish *gowk*, a simpleton, or the Middle English *gowke*, a cuckoo. Certainly and fortunately the Binford-Clarke jargon is not the official verbiage of archaeology. Let us hope it may never become so. As for us, we have happily put down our blue pencil, said to hell with these gibbering turkeys and cuckoos, and are away across the road for a large stein of *Stella Artois*.

☪ We hear with regret that Miss Beatrice de Cardi is retiring from the Secretaryship of the Council for British Archaeology at the end of November this year. We hope that it will be possible to find a worthy successor: the post is now being advertised as Director/Secretary at the salary level of a Senior Lecturer in a university. It really ought to be at an even higher level—that higher level at which Miss de Cardi has served the CBA for so many years with such devotion and distinction. It is rare to find persons who combine administrative ability with scholarship: Beatrice de Cardi was such a rarity, and her retirement is a sad loss—but not, happily, a loss to scholarship. Someone should give her the money to spend three months each year in the Persian Gulf to pursue those important researches that ANTIQUITY has been privileged to publish from time to time.

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Is not your voice broken? . . . and every part about you blasted with Antiquity?

2 Hen. IV

*Rejuvenate yourself with a book from Heffers:  
the bookshop at 20 Trinity Street, Cambridge*

**heffers:**



a

PLATE XIII a: EDITORIAL. *The Cardiff Giant transported to the Farmers' Museum, Cooperstown*  
See pp. 89-90

Photo: New York State Historical Association



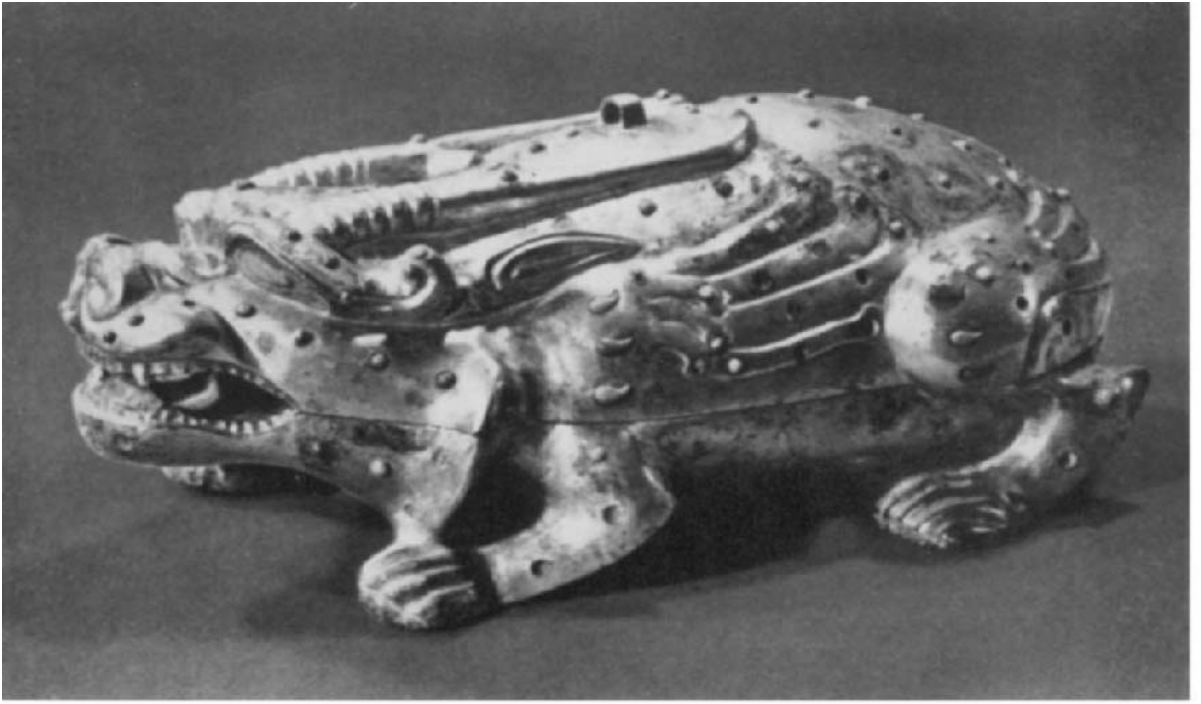
b

PLATE XIII b: THE LOCHHILL LONG CAIRN. *Stone façade and cairn, from N*

See pp. 96-100

Photo: Lionel Masters





a



b

PLATE XXIII: EDITORIAL

(a) *Gilded bronze ink-slab case, Eastern Han dynasty (AD 25-220)*; (b) *pottery figurines of acrobats and musicians, Western Han dynasty (206 BC-AD 24)*

See pp. 92-3

Photos: Foreign Languages Press, Peking

PLATE XXIV: EDITORIAL (a) *Bronze from a tomb of the Eastern Han Dynasty (1st century AD) : a galloping horse 'flying' on a swallow. Excavated at Wu-zwei, Kan Su Province, 1969. Ht: 34.5 cm. ; length: 45 cm. (b) From a tomb of the Western Han Dynasty at Man-ch'eng in Hopei Province c. 100 BC : jade funerary suit made for Tou, Queen of Liu Sheng, excavated in 1968. Length: 172 cm.*

*See pp. 92-3*

*Photos: Derrick Witty, copyright Times Newspapers*

