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**ST CATHERINE'S MEDIEVAL CAVE SHRINE (see p2)**

## Medieval cave shrine discovered in a railway cutting near Guildford

*Michael Shapland*

A small cave containing suspected medieval carvings has been revealed in the side of a railway cutting following a landslide near Guildford. The discovery was made by rail workers from Osborne carrying out repair works on behalf of Network Rail and was being investigated by a team of archaeologists from Archaeology-South East, part of the UCL Institute of Archaeology. The cave survives as a shallow shelter up to c.1.7m high and 2m deep, but it may originally have been more extensive prior to the construction of the adjacent railway in the early 1840s. This cuts through a prominent sandstone hill, which is topped by a ruined late 13th chapel dedicated to St Catherine.

The cave was found to contain a number of niches carved into the soft sandstone, together with markings on the walls and roof, and possible firepits cut into its floor. One of the niches takes the form of a pointed arch of three principal orders, surrounded by a decorative border of alternate recessed lines and dots, conceivably in imitation of the stone voussoirs of a Gothic arch. Adjacent is carved a Calvary cross (±) atop a stylised hill (∩), signifying Golgotha, a style of cross that is particularly common in the later medieval period. The other markings comprised sets of letters and initials, thought to have been left by post-medieval visitors to the cave.

One interpretation of this site is that it is a medieval wayside shrine or hermitage associated with the adjacent church of St Catherine. In this way it is comparable to a number of other rock-cut sites across England, which almost without exception are said to have been home to late medieval and early modern hermits. The cave was encrusted with soot, perhaps the remnant of passing steam trains, the use of firepits, or perhaps evidence that its niches were formerly set with lamps and offerings.



This site bears the possibility of much older and deeper ritual significance, of which the cave was only a relatively late expression. The pre-13th century name of the hill in which it lies was *Drakehull*, 'Hill of the Dragon': in the Old English imagination dragons resided within caves, fissures, and crags to guard their treasure, and indeed several rich finds of Bronze Age metalwork are known from the hill. It lies on a suspected long-distance route-way, adjacent to a river crossing by a medieval sacred spring. This was probably the meeting place for the 9th century or earlier hundred of Godalming, which has been identified as a special class of early medieval 'hanging promontory' assembly site, which often relate to major territorial land units such as shires or early kingdoms. The hill lies on the boundary between the tribal territories of the *Woccingas* and the *Godhelmingas*, early sub-kingdoms that pre-date the existence of Surrey itself. This sense of the hill as a place of regional gathering has an echo in an annual fair which was established on the hill in the early 14th century, and which only petered out with the First World War: it was evocatively depicted by J M W Turner in 1830 (Tate Britain). During the medieval period, the Church frequently established churches on sites of long-standing cult significance, so as to sanctify them for the orthodox religion and appropriate something of their power. Perhaps the newly-discovered cave shrine formed a part of this process of sacralisation. However, analysis of soot and other deposits from the cave have so far not yielded any firm evidence as to its period of early use.

My thanks to Matthew Champion, David Calow and Stuart Brookes for their help with the interpretation of this site.

A 3D model of the cave is available online: [<https://sketchfab.com/3d-models/cave-with-medieval-gothic-shrine-fa794db5dc854f708da12f65967670ab>]



## Geophysical survey and evaluation at Old Park, Farnham: part 2

Anne Sassin

Part 2 provides a brief account of the trial trenching which took place at Old Park, Farnham (NGR SU 8147), following geophysical survey in September 2018 which identified a likely enclosed farmstead of Late Iron Age or Roman date (see *Bulletin* 482 for the background of the site and overview of the magnetometry and electrical resistance surveys).

Between 8 September and 28 October 2018, a small team of SyAS volunteers undertook trial trenching over the two main enclosure ditches identified on the magnetometry survey to define their profile and obtain dating evidence. Two small trenches measuring 1.2m by 4.5m were positioned over the alignment of the main ditches (Figure 1).

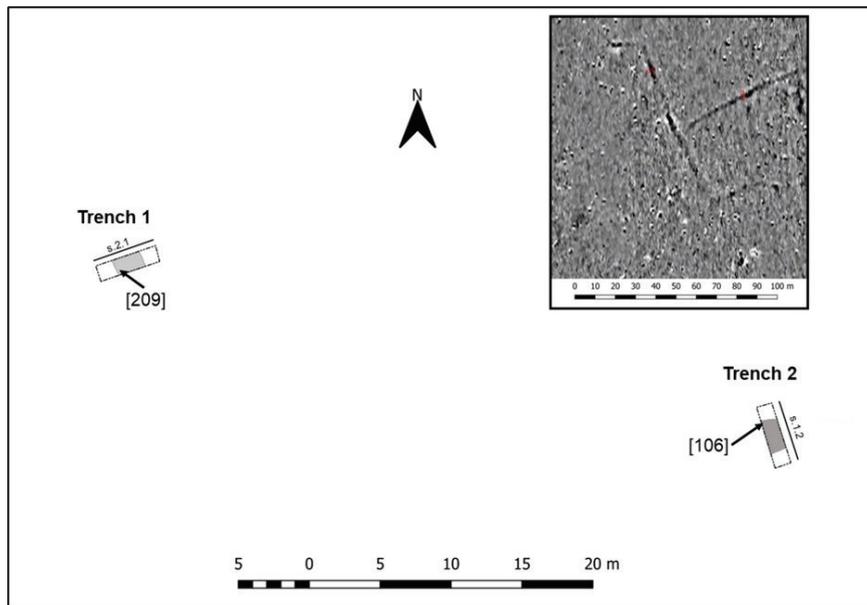


Figure 1: 2018 trench plan

### Trenches 1 and 2

Trench 1 (Figure 2) was placed over the E-W ‘secondary’ ditch and exposed a large U-shaped ditch [106] which was c. 0.7m deep and 2.5m wide. The cut contained five ditch fills, and at its southern end a small stakehole was cut into the side of the ditch cut.

Trench 2, which was placed over the N-S ‘primary’ ditch, exposed a large V-shaped ditch [209] c. 0.9m deep and 2.1m wide, containing three ditch fills. Unlike Trench 1, the ditch appeared to be cut into the natural sand/gravel. Cut into the middle fill was what appeared to be a stake/posthole 0.28m in diameter and containing 565g of pottery. At the base of the ditch were small, distinct deposits of clay, although it was unclear at the time if they were for packing or simple dumped material.

A total of 1516 sherds (13,248g) of pottery was recovered during the excavation, 82.4% of which came from the fills of the two ditches. The largest group of pottery was classed as SAND reduced ware and accounted for 65.0% (date range AD 50-400), with the next

largest group AHSU (Alice Holt Surrey) and accounting for 4.48% of the pottery (AD 50-160). Overall the pottery had a date range within the 1st and 2nd centuries, and although Alice Holt/Farnham pottery was expected at the site, owing to the location, a large percentage was unsourced reduced and oxidised wares. The rims in the assemblage included 23 early bead rims, with forms including jars, bowls and dishes (Figure 3).

A small assemblage of building stone, CBM and fired clay was also recovered from the ditches, with the CBM consisting almost entirely of Roman tile, including tegula and fragments of imbrex, as well as a piece of portable oven furniture. Trench 2 produced a small amount of slag recovered from the primary fill, indicating possible industrial activity at the site, as well as a small sherd of glass from the rim of a bottle and silver-plated denarius of Nero (AD 64-68).



Figure 2: Trench 1 east-facing section

Although the density of finds from the two trenches was relatively equal, there was a greater quantity of material from the subsoil in Trench 1, supporting the suggestion that this area was within the outer boundary ditches and nearer to the focus of activity at the site. The date range from the pottery recovered spans the Early to Mid-Roman periods, with a concentration in the 1st and 2nd centuries, although the presence of Republican coins at the site may suggest potentially earlier occupation. While the lack of animal bones is notable and most likely a reflection of poor preservation conditions within the soil, the recovery of a sizeable quantity of pottery and smaller quantity of building material and slag suggests that the site has good potential for producing further finds and evidence of domestic (and possibly industrial) activity.

In addition to those who assisted with the geophysical surveys, many thanks must be given to the team who helped in the excavations, in particular John Peters, Marija Currell, Neil Merryweather, Emma Corke, Tim Wilcock and David and Audrey Graham. Thanks are also made to Lyn Spencer, Isabel Ellis and other members of AARG including Angela Mason, Sylvia Solarski, Kathy French, Ann Morrison, Andy Jones and John Fardon for assessment of the pottery and other finds, and of course Timothy Murray and Mr and Mrs Lane for their kind permission for access to the site.



Figure 3: Flagon from Trench 1

## Graves of slaves? Attempting to make sense of the non-normative burials in the Guildown Cemetery excavated in 2016

Rob Briggs

Without doubt the most surprising and thought-provoking result of the post-excavation phase that followed on from the December 2016 excavation at 12 Guildown Avenue in Guildford by Thames Valley Archaeological Services (hereafter TVAS) stemmed from stable isotope analysis of tooth enamel samples from three of the excavated inhumations (skeletons SK59, SK64 and SK67 — from three different graves, it is worth adding). This indicated that all three individuals had most likely grown up in Cornwall rather than anywhere near the Guildford region (Lewins and Falys 2019, 36–37; also Falys 2018).

Post-excavation analysis identified a second characteristic common to all three skeletons (and others in the same, second phase of burial); pathological signs of antemortem traumas including falls from height and musculo-skeletal stress, the latter in particular consonant with ‘undertaking habitual laborious tasks’ (Lewins and Falys 2019, 40). All skeletons belonging to the second phase of burials were identified as being biologically male and adult (Lewins and Falys 2019, 11). On the other hand, radiocarbon dating of bones samples from the three individuals that were also the subjects of stable isotope analysis returned three different date-spans, albeit two overlapped substantially (Lewins and Falys 2019, 36 Table 3, 37). Admitting the maximal range of possible dates means these burials were made at various points between the late 8th and early 11th centuries (or a rounded-out date-range of cal AD 770–1020 to develop the discussion of Lewins and Falys 2019, 37).

Building upon some recent research, the published excavation report offers a tentative explanation for the presence of Cornishmen in the Guildford area, as the consequence of voluntary apprenticeships by those seeking to receive training in somewhere other than their home region (Lewins and Falys 2019, 41). A greater range of possibilities was offered by Ceri Falys in the latter of her two *Bulletin* notes on Guildown (Falys 2018). Among these is slavery, but in terms of viking slave taking and trading. This note wishes to offer another, more contextually-appropriate riff upon this explanation.

### Slavery and unfreedom in early England

The radiocarbon dates broadly map onto the period in which viking raids plagued much of what was to become England, and there can be no doubt that people were captured and subsequently enslaved as a consequence (e.g. Pelteret 1995, 70–72; Rio 2017, 29–34). But this ignores the slavery that existed within Britain (in a geographical sense of both “English” and British kingdoms/regions) in the same period. The key study on the subject remains David Pelteret’s 1995 monograph *Slavery in Early Mediaeval England*, but it is an earlier work by the same author that provides the best articulation of a line of interpretation that may serve to explain the presence of Cornish-born men in the Guildford area in the early Middle Ages. Use of the term ‘Celt’ instead of ‘Briton’ aside, his convincing proposition is as follows:

‘Wessex [...] had already started its gradual rise to ascendancy under Egbert (802–839). Among his conquests was the subjugation of Cornwall. [...] From the tenth century West Saxon texts unambiguously use the word *wealh* in the sense ‘a slave’, whereas formerly it had denoted ‘a Celt’. [...] Large-scale enslavement resulting from the conquest of the last remaining major pocket of Celts in southern England seems to be the only reasonable explanation for this change’ (Pelteret 1980, 107).

Pelteret would develop this argument a little further in later publications to accord more importance to the effect of slave-taking during King Æthelstan's final conquest of western Cornwall in early to mid-10th century (Pelteret 1986, 121–22; Pelteret 1995, 70, also 322). Although by no means an incontestable interpretation, it has found support elsewhere (e.g. Insley 2006, 321–22 and Rio 2017, 32 footnote 49 from philological and historical perspectives respectively). What is beyond question is that Cornwall derives the second half of its name from Old English (OE) *w(e)alas*, the plural of *w(e)alh* (CDEPN, 158), and the description of land in King Alfred's will of the late 9th century as being *on Wealcynne* has been taken to mean 'in Cornwall' (S 1507; translation as per Miller 2001, 8, and Keynes and Lapidge 2004, 175, 321 note 56; see also Insley 2006, 321–22). It also fits very well with the period covered by the Guildown radiocarbon results, as well as Surrey's situation within the West Saxon kingdom after 825 (Blair 1991, 8).

It is necessary to pause at this stage to make three important qualifying points. The first is to highlight that people became slaves (or unfree — see below) for reasons other than capture in warfare and subsequent trade. Small-scale episodic raiding, poverty, punishment, and birth were all alternative means to the same end (Rio 2017, Chapters 1 and 2; Pelteret 1995, 70–74; Padel 2009, 4). Second, conceiving of early medieval slaves as the chattels of owners, in the same way as Roman and Post-Medieval colonial slaves, is overly simplistic. Recent research (especially Rio 2017; cf. Padel 2009, 3–4) has highlighted how a free vs. slave binary when considering issues concerning early medieval slavery is not commensurate with the evidence, which is considerably more diverse and complex. Ros Faith, for example, presents a suite of evidence with which to justify her conclusion that 'most Anglo-Saxon slaves are more likely to have been skilled workers and specialists than general agricultural labourers' (Faith 1997, 64–66).

The third point leads on from the second, and concerns the aptness of the term slave as a label for a wide range of non-free people. Alice Rio makes a compelling case for characterising most as unfree as opposed to slaves, with the latter restricted to 'the most heavily subjected end of the spectrum of unfreedom' (Rio 2017, 13). The evidence provided by the Guildown skeletons is at once suggestive and limited so far as slave status is concerned. It is clear that their modes of burial were non-normative given the time and location (not oriented, i.e. not east–west; away from a churchyard so far as is known) but the remarkable reburial of skeleton SK65 suggests a burial community able to make interventions that were positive insofar as they accorded the deceased a greater degree of "respect" than had originally been the case post-mortem (Lewins and Falys 2019, 40–41). Similarly, the pathological signs of hard physical work, and serious injuries doubtless sustained in the course of it, tend towards seeing them as men who had little or no choice in what labour they performed and the attendant risks they faced — hence as slaves — but it does not compel such a view.

## Exploring the Cornish connection

Because of the above, and in particular the stable isotope results, it is imperative to scrutinise the evidence through the lens of Oliver Padel's contextualisation and discussion of the so-called Bodmin Manumissions, perhaps the most extensive assessment of early medieval slavery in Cornwall published to date (Padel 2009). The Manumissions comprise some 50 records of the freeing of over 150 slaves entered in a gospel-book over the course of the period *circa* 940–1100. It is clear that the corpus of surviving manumission records is unusually rich for the south-west of England (the aforementioned 50 from Cornwall, 40 more from Devon) and hence somewhat unrepresentative of the broader whole, possibly the upshot of a regional practice of entering memoranda of this kind into manuscripts (Padel 2009, 24). So, while they do not reveal that Cornwall and Devon were the main places of origin for slaves elsewhere in England (although Faith 1997, 63–64, has floated the possibility that members of 'the indigenous Celtic population' might have been

more likely to have been enslaved), these sources do nonetheless attest no small number of Cornish people being slaves in the 10th and 11th centuries.

One key thing that is not specified in the Bodmin Manumissions is whether these were slaves who had been owned and worked in Cornwall, or much further afield – Surrey, for example. That, out of the 34 manumittors (i.e. those who owned and were freeing the manumitted slaves), 12 bore Cornish or part-Cornish names, and three others were ‘St Petrock’s clerics’ (Padel 2009, 32), points towards a local rather than national context. But it is also the case that Cornwall at the time of the earliest of the manumissions was very much part of the same political and economic space as Surrey (Padel 2009, 22–23). Cornwall, as the rump of the British kingdom of Dumnonia after the early 8th century, was conquered by Egberht of Wessex in military campaigns prosecuted between 815–38 and, although it retained its own ruler as late as 875/876, was ‘administratively fully assimilated’ into the new English kingdom in the mid-10th century (Padel 2009, 4–5).

If Æthelstan’s reign (924–39) is taken as marking the end of the assimilation process, it is very interesting to note that two of the three Guilddown radiocarbon datings (SK64 = cal AD 888–1015, and SK67 = cal AD 936–1019 at respectively 100% and 71.1% probability; Lewins and Falys 2019, 37) centre on the period after Cornwall had become integrated into England (but around the time when OE *wealh* is documented as signifying ‘slave/unfree’ in southern England; Pelteret 1995, 321–22). Both of the skeletons have been identified as men of 18–25 years of age (Lewins and Falys 2019, 20, 22) so, even allowing for entry into unfreedom having occurred some years previously, this does not dramatically alter the impression that they came to Guildford not as slaves taken in the course of Æthelstan’s final conquest of Cornwall. Viking raids did affect Cornwall later in this period; the venue for the manumissions was moved to Bodmin from Padstow because the latter was attacked in 981 (Padel 2009, 6), but this represents the impetus for a change of scene, not an explanation for why there were Cornish slaves to be freed.

## Slaves in Surrey

The Bodmin Manumissions are well-known and incontrovertible proof that slaves were freed in Cornwall in the 10th and 11th centuries, and most (if not all) of the manumitted are likely to have worked and lived within the region in which they were born. Various facets of the recently-excavated evidence from Guilddown together appear to reveal an otherwise hard to perceive story of the long-distance movement of unfree workers around England in this period. In addition to the copious testimony found in Domesday Book, we do have direct documentary attestation of individuals of such low social status in Surrey in the early tenth century; *seofæn theowæ mæn* “seven slave men” are recorded on the large Beddington estate *circa* 900 x 908 (S 1444; Pelteret 1995, 166; Faith 1997, 65).

The sale of slaves probably took place in every English *port* or market town — of which Guildford was of course an example — by the 11th century; Domesday Book includes explicit testimony for a customary toll ‘on the sale of a man’ in Lewes (Pelteret 1995, 76, 156). However, the Guilddown radiocarbon dates are all earlier than the period from the mid-11th century onwards when Guildford is likely to have taken on the urban vitality recognisable through Domesday Book and other indices (Briggs in prep). Therefore, the reason for the presence of men of Cornish extraction at Guildford was not related to its status as a town. It must not be forgotten that, as a military/administrative centre, the burh at Guildford is most likely a product of Æthelstan’s reign (Hill 2000), and it previously appears as some form of estate centre in King Alfred’s will (S 1507); both could have required non-local labour to be created and/or function. Perhaps Cornishmen were in demand in 9th—10th-century Guildford and throughout (southern) England because they possessed particular skills that were not otherwise available or easily imparted more locally.

Pelteret (1995, 74–76) discusses a late medieval text known as the *Honorantiae Ciuitatis Papiæ* that includes two clauses which seem to draw upon earlier sources dating from the end of the 9th century or early part of the 10th. One of these concerns payments of tithes on, among other things, slaves and tin, while the other relates to 'Anglo-Saxons' travelling through Lombardy. He posits that the two are related, and that the tin was again being mined in Cornwall and Devon, with some destined for export, by the late 9th century (Pelteret 1995, 74–75; cf. Falys 2018). It is not inconceivable that Cornish tin and perhaps also Cornish slaves passed through Guildford on the way to London or one of the Kentish ports and hence mainland Europe. But this does not readily explain why Cornishmen were buried at Guildown — something which suggests their presence had been much more long-term. The pathological indications are more consistent with the interred being males who, despite their relative youth, had been unfree for considerable periods of time, rather than being only recently reduced to such status. One possible (and admittedly speculative) explanation that interweaves the TVAS evidence with what is known about Guildown as a “deviant” burial-place (Reynolds 2009, 139–42) is to see the interred Cornish as penal slaves, who all lost their freedom for crimes committed when young and were duly traded out of their birth region, and for this reason were buried alongside local executed criminals after they died.

## Final thoughts

The simple fact of the matter is that the later-phase inhumations at Guildown excavated by TVAS in 2016 could well be the burials of enslaved Cornish men — an unpalatable explanation perhaps, but one that lays bare one extreme of social stratification in 9th and 10th century England, and its outcomes (for differing interpretations of much earlier suggested “slave” burials at Farthing Down and Mitcham in Surrey, see Wilson 1992, 83 and Reynolds 2009, 66–67, 71). This interpretation offers perhaps the most credible explanation for the way the burials exhibit a curious mix of care taken (not least in the re-arrangement of one set of remains) and lack of concern with following normative practice surrounding oriented inhumation. It suggests a burial community at the margins of society, with only a little latitude in terms of how it interred (or reinterred) its dead, while apparently being barred from participation in churchyard burial (for an illuminating discussion of the emergence in 10th-century England of the concept of consecrated ground, perhaps partly in contradistinction to execution cemeteries and other non-normative burial-places, see Gittos 2013, 39–54, especially page 53).

In a recent article examining the archaeological evidence for early medieval slave-trading, as opposed to enslaved/unfree status more generally, Janel Fontaine provides an overview of the problems surrounding the conclusive identification of slave burials. After citing a Welsh instance of ‘hastily dug graves, with positioning suggestive of careless burial’, she strikes an optimistic note with the comment that ‘DNA or isotope analysis of any future, similar discoveries would at least highlight the movement of people, though slave-trading would only be one of many explanations for this movement’ (Fontaine 2017, 485–86). This is what makes the Guildown discoveries potentially so significant: the combination of scientifically-excavated graves from a clearly non-normative burial environment, providing strong evidence for non-local origins of all three sampled individuals, and the pathological effects of hard manual labour and injuries sustained in the course of it. All things considered, a servile interpretation surely forms the most credible reading of the evidence.

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## Guildown reconsidered 9: the supposed Saxon jew's harp

David Bird

As mentioned in a previous note (*Bulletin* 470), a jew's harp was among the finds made in the Guildown excavation, although not noted in the published report. It was recorded by F C Elliston-Erwood (1943, 39), who quotes information from A W G Lowther, noting that the latter 'says that it was found in the top soil [sic] and in no way associated with the burials and he imagines it to be of no great antiquity'. Elliston-Erwood also noted one from Hawks Hill near Leatherhead (Guildford Museum accession number AS 7197) and one from Sarre in Kent, drawing the conclusion that all three were Saxon. The Guildown object was recently on display in Guildford Museum.

As a result of a recent note in the on-line newsletter of the Society of Antiquaries, I was put in touch with Michael Wright, author of *The Jews-Harp in Britain and Ireland* (2015; published by Ashgate Publishing as part of the School of Oriental and African Studies (SOAS) Musicology Series), and editor of the Journal of the International Jew's Harp Society. He makes it quite clear that, in his own words: 'the chances that the Guildown, Leatherhead and Sarre finds [are] Saxon is simply not viable'. He cites Gjermund Kolltveit, 2006, *Jew's Harps in European Archaeology* (BAR International Series 1500, 148) where these examples are all designated as 'Stafford' types. Wright notes that a recent metal detector find has provided a firm link between Stafford types and the Sidaway family, active during the 18th century.

I have no doubt that the Guildown find, and the others, should be dated to this much later period, thus vindicating Lowther and providing a satisfactory explanation for those including the writer who have noted the surprisingly good condition of the object. This raises the intriguing question of why such objects should turn up on Saxon cemetery sites. For Guildown, there is some evidence to suggest activity in and around the 18th century on or close to the cemetery site. This may have been associated with post-medieval gallows, as suggested by Daniel Defoe's well-known description of Guildford townspeople watching executions from their shop doorways (see *Bulletin* 469). There is good evidence that such executions could be well-attended public events so perhaps it is not unlikely that one might expect someone to have been playing and losing a jew's harp on such an occasion. Could this apply also to Hawks Hill? The site would be near the main road from Leatherhead to Guildford (at least after the turnpike was constructed), more or less at the top of the climb out from the former town. It might in any case be a logical place for people to gather on occasion long after the Saxon period. I am not aware of any later gallows use there. Perhaps a *Bulletin* reader can add extra information? Someone may also be able to comment on the site at Sarre, which is not known to me.

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## The Lost Manor of Preston Hawe

*Giles Pattison and Rob Poulton*



Over the years Surrey County Archaeological Unit has created, or contributed to, a lot of leaflets, interpretation boards and similar things that have been aimed at very local or selective audiences. These often include material, especially artist's impressions and interpretive plans, that are of wider interest. This note is the first in an occasional series that will bring these to a wider archaeological audience.

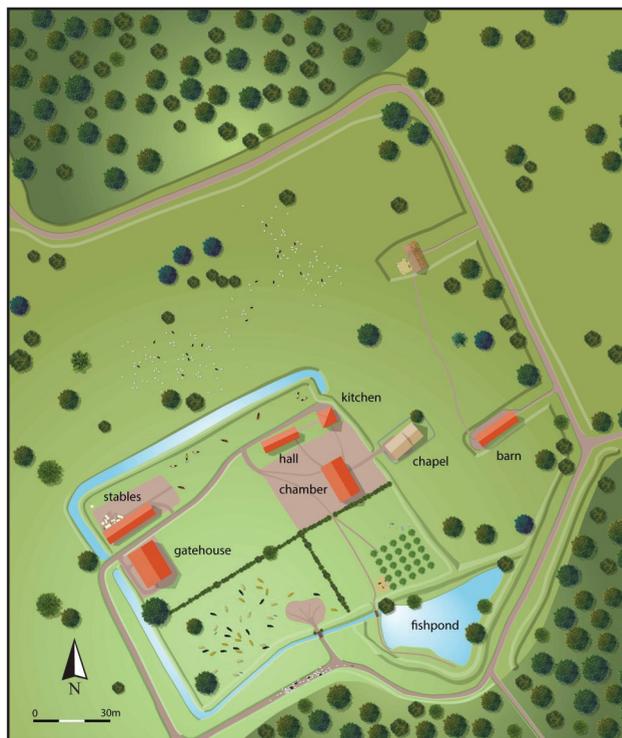
In the early 1950s Brian Hope-Taylor was employed by the Ministry of Public Buildings and Works to explore a well-preserved medieval site in advance of housing development (fig A). Subsequently he became one of the best known archaeologists in Britain but he never found the time and means to prepare a report on his discover-

*Fig A: Brian Hope-Taylor holding a 12th century cooking pot found on the site*

ies here. All the finds were put in storage and after his death the rest of the site archive ended up with RCAHM Scotland. In 2008 a local group of volunteers (fig B), assisted by the Surrey County Archaeological Unit, started to piece together the 1950's archive to try to make sense of it. This involved sorting through all of the finds, marking, counting and weighing them, and cataloguing the site plans, notes and photos. Considerable detective skills were needed as records were missing or damaged, and sometimes confused, although many of the photographs and drawings were of very high quality. The work was helped considerably by the success of the group in securing a grant from the Heritage Lottery Fund to carry out a dig of their own. This was also a great opportunity to get the local community actively involved. Seven new trenches were excavated over three weeks in November 2011, involving 240 school children, and over 100 adults. The group were able to locate part of the principal residence, as well as a corner of the chapel, and two burials. Most importantly, the work meant that Hope-Taylor's records could be integrated much more successfully, and the archive is now in a state that will allow a proper publication of the important results, something that it is now intended to address.



*Fig B: Volunteers sorting the finds archive from Hope-Taylor's excavations at Preston Hawe in the 1950s*



*Fig C: Reconstruction plan of the of the Preston manorial enclosure Hawe in the 1950s*

In 2018 an interpretation board was erected on the site and provided a preliminary summary on which this note is based. The site was established by the later 12th century and flourished well into the 13th century, but was deserted by the early 14th century. Oddly, this is the period of the earliest reference to a manor of Preston, in 1316-17, when it was in the possession of John de Chetwode, although a Ralph de Chetwode is recorded in the area a century earlier.

The reconstruction plan (fig C) shows the principal site was enclosed by a bank and deep ditch. Inside was the residence (chamber) of the Lord of the Manor, a communal hall for his followers, and a kitchen to feed them all. This is a classic early 13th century arrangement of a hall and chamber complex set within a rectilinear



enclosure, best known from moated sites but dry equivalents are an underappreciated monument type. The wealth of the manor was probably built upon the cattle trade, and the southern part of the enclosure was where the animals were kept before being driven to the market in Croydon. A chapel lay outside the enclosure and, like other buildings, was built with stone walls (fig D). Burials were found both inside and outside the building (fig E). One person was found with a pewter chalice, indicating that he had been a priest. The chapel probably began earlier than the enclosure, by the late 12th century, although the location of contemporary domestic accommodation is unclear. Its existence links back to the place name which means ‘farm of the priests’.



*Fig D (above): View of chapel foundations with Hope-Taylor in the foreground and a burial visible behind*

*Fig E (below): Skeleton in the chapel being excavated*

## A late Bronze Age Socketed Axehead from a Surrey Hillfort

*Simon Maslin*

Whilst the vast majority of metal objects recorded by the Portable Antiquities Scheme ([www.finds.org.uk](http://www.finds.org.uk)) come from detectorists, every so often a more unusual method of discovery results in a find coming our way from people out enjoying the countryside. A good example is this socketed axehead ([SUR-F51EA5](#)) dating to the late Bronze Age (c 1100-800 BC), which was uncovered by a dog nosing around in rabbit burrows a short distance outside of the banks and ditches of Holmbury Hillfort in the southern part of central Surrey. The owner of the dog picked up the find and apparently kept it in a drawer for two years without realising its significance, before bringing it to the Surrey FLO for proper identification and recording in September 2019.

The axehead itself is a well preserved example of its type, remaining complete aside from surface damage typical from the prolonged exposure of copper alloy surfaces to the acidic sandy soils of the area. The form is small and simple, with a short, narrow blade, a sub rectangular socket with moulded rim, single side loop and undecorated sides. There are pronounced casting ridges down each side as is typical for these mould-made objects.

These types of axeheads were produced in large numbers during the Ewart Park phase of the later Bronze Age (c 900-700 BC) and continued to be used well into the subsequent beginnings of the Iron Age.



*SUR-F51EA5: a late BA socketed axehead (Surrey County Council)*

The context of discovery of this example is particularly significant from the perspective of the local archaeology. Whilst it ties in to a general picture of late Bronze Age activity on the greensand escarpment along the Wealden fringes of Surrey, the specific archaeological evidence from the nearby hillfort, most particularly the ceramic sequence, has previously suggested a late Iron Age origin for the site (Thompson, 1979; Bird and Bird, 1987), with no strong evidence for permanent settlement. Small residual quantities of late Bronze Age post Deverel Rimbury pottery, contemporary to this axehead, have also been recorded, which has provided tentative evidence for earlier origins for the site (Seager Thomas, 2010). Consequently, whilst this axehead in isolation can tell us very little in the way of specifics about the history of the site, when seen in the context of this previous evidence it becomes very important in strengthening arguments for the earlier origins of the hillfort. It quickly becomes apparent from this just how important it is to record the discovery of unusual stray finds like this to ensure that the information that they represent becomes preserved within a broader context of understanding.

The story of the discovery of this find has a happy ending. It has now been returned to the landowner, Shere Manor Estate, with the intention that it will be displayed either in a local museum or in a community space in the village. This type of outcome, where finds remain preserved and displayed within the communities and areas from which they originate is a very important one with regards to the work of the Portable Antiquities Scheme. It is only made possible through the generous actions of finders and landowners and is becoming ever more vital in a time when museum acquisition budgets are cut to the bone and the public facility to retain items of archaeological heritage is constantly challenged by the activities of both commercialised metal detecting and a booming online antiquities trade.

Bird, J and Bird D.G. 1987, *The Archaeology of Surrey to 1540*, Surrey Archaeological Society

Seager Thomas, M, 2010, *A re-contextualisation of the prehistoric pottery from the Surrey hillforts of Hascombe, Holmbury and Anstiebury*, Surrey Archaeological Collections 95

Thompson, F.H, 1979, *Three Surrey Hillforts: excavations at Anstiebury, Holbury and Hascombe, 1972-1977*, *Antiq J*, 59.

## Change in Scheduled Ancient Monument Monitoring Coordinator

*Martin Rose*

After many years service Mike Rubra has decided to retire as the Society's Scheduled Monument Monitoring Coordinator. He has handed the role onto Martin Rose and Nigel Bond, enabling the coordination roles for Scheduled Monuments and Local Secretaries to be combined. Nigel and I, on behalf of SyAS, would like to thank Mike for all the hard work he has put in over the years. He will be a hard act to follow.

For readers unfamiliar with the work SyAS members do in relation to Scheduled Monuments (or, more formally, Scheduled Ancient Monuments), volunteers report periodically, typically annually, on the condition of Scheduled sites in their local area to the Coordinator who then passes their reports to Historic England and Surrey County Council. Neither organisation has the resources to monitor all the sites themselves and need to focus on those sites most at risk. This is an important role as many of the sites are on public land and can easily be damaged.

The list of Scheduled Monuments in Surrey is available on the Historic England website (see note 1) along with details of each site. We currently monitor about 35% of these sites: the main limiting factor being the number of volunteers. SyAS only monitors sites which are readily accessible: we do not monitor sites where the access is unsafe or where there is no public access. Nigel and Martin's first tasks are to digitise as much of the process as possible, which should simplify recording and reporting on sites, and, of course, to recruit more volunteers.

The role of Local Secretary and monitor for Scheduled Monuments for an area fit well together. However, that does not mean Local Secretaries need to be monitors, or that monitors must be Local Secretaries. We will be asking all SyAS members to please consider adopting a monument. Many sites can be monitored while out for a walk and the reports are not complex. Site monitors may consider contributing to Historic England's 'Enrich the List' scheme – <https://historicengland.org.uk/listing/enrich-the-list/>. Support can be provided if required. Anyone interested in volunteering for the role please contact either Nigel or myself.

(1) The list can be found at <https://historicengland.org.uk/listing/the-list/results/?searchType=NHLE+Simple&redirect=advancedsearch>. Either search by name or location or use the 'Filter' drop-down menu to list Scheduled Monuments by County, Unitary Authority or District or by Parish.



*Bowl Barrow, Earlswood Common (left) and Eashing Bridge (right) scheduled monuments*

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## Withdrawn Library Journals available to members

Hannah Jeffery

The Library would like to inform members that it is undertaking a rationalisation of its Journal holdings. Journals that are easily available online are being disposed of, a link to the online Journal being provided from the relevant Journals page of the online catalogue.

The Journals being removed from stock will be offered to academic institutions and members. A list of Journals available will be posted on the library page of the Surrey Archaeological website. This list will be regularly updated as the operation proceeds.

If you are interested in obtaining any of these Journals, please contact Hannah Jeffery at [librarian@surreyarchaeology.org.uk](mailto:librarian@surreyarchaeology.org.uk) or on 01306 731275.

## New members

Hannah Jeffery

I would like to welcome the following new members who have joined the Society. I have included principal interests, where they have been given on the application form. If you have any questions, queries or comments, please do not hesitate to get in contact with me on 01483 532454 or [info@surreyarchaeology.org.uk](mailto:info@surreyarchaeology.org.uk).

Name	Town	Principal Archaeological and Local History Interests
Rachael Chambers	London	Curator on the Clandon Park Project. Research on building materials, house construction methods, the sourcing and transporting of materials, local craftspeople who worked on the site and the general history of the area.
Sophie Chessum	London	Senior Curator on the Clandon Park Project. Research on building materials, house construction methods, the sourcing and transporting of materials, local craftspeople who worked on the site and the general history of the area.
Mark Edwards	Chertsey	Water related archaeology and boats
Gary Robertson	Ockley	

## Email correspondence

From 2021, the Society will be using email to provide more regular updates to our membership, in particular to make them aware of events or important issues and announcements which may not necessarily coincide with the *Bulletin* mailings. This will include a monthly e-newsletter (though you will be able to opt out of this at any time).

Please be sure to update your email and other contact information with Hannah ([info@surreyarchaeology.org.uk](mailto:info@surreyarchaeology.org.uk)) in order to be able to receive this correspondence.

## Glassmaking in the Weald. Survey, excavation and scientific analysis 2010-2018

David Dungworth, Colin Clark, Paul Linford, Tom Munnery, Sarah Paynter and Rob Poulton



### GLASSMAKING IN THE WEALD SURVEY, EXCAVATION AND SCIENTIFIC ANALYSIS 2010-2018

David Dungworth, Colin Clark, Paul Linford, Tom Munnery, Sarah Paynter and Rob Poulton

HLLA (high lime low alkali) glass in grogged crucibles made from pipe clay. The transition occurred with the arrival of glassmakers from Continental Europe around the 1560s.

Other glassworking sites have been broadly assigned to either an Early (potentially 13th century to 1560s) or Later (1560s to 1620s) period on this basis. Most Early sites were in the north, whereas Later sites occur over a wider area, spreading to the south, with more continuous and intensive production, until it was brought to a rapid end by James I's 1615 prohibition on the use of wood as a fuel for glassmaking.

SpoilHeap Monograph no 24, ISBN 978-1-912331-16-1  
129 pages, 106 illustrations, Price £25 + £3.50 p&p  
Available through: [www.surreycc.gov.uk/scau](http://www.surreycc.gov.uk/scau)

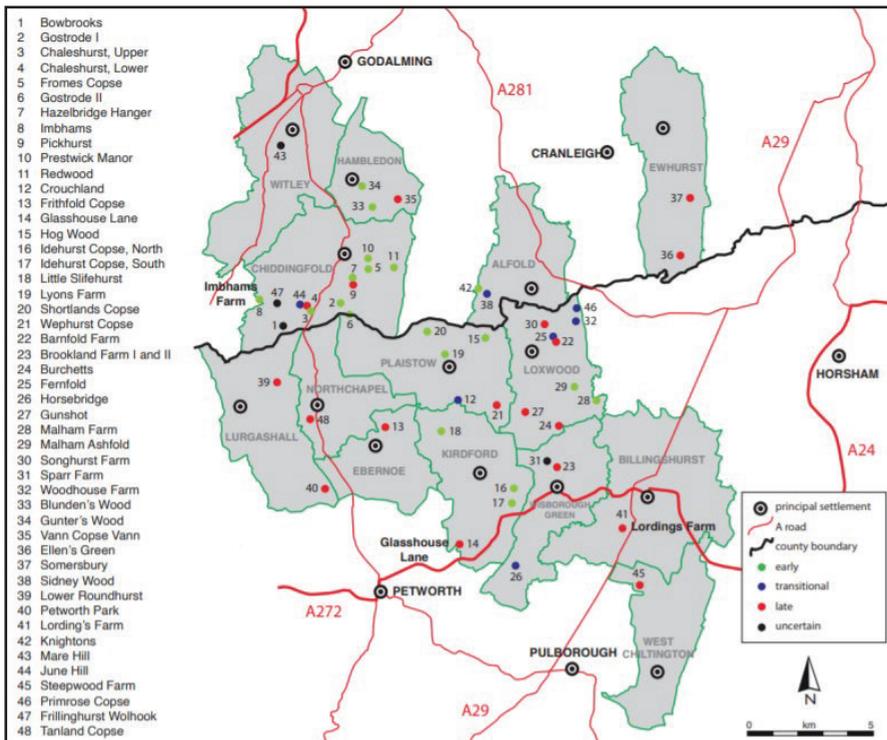
This volume provides the first comprehensive review of this important industry to be published for over 50 years. The starting point was a rapid investigation of nineteen of the 46 known sites, which identified furnaces and other evidence for glassworking. Three of the sites were selected for small-scale excavation.

At Glasshouse Lane the furnace survived as a heat reddened Weald clay, with a last firing of 1555-1650, while at Imbhams Farm more substantial structural remains were dated to 1515-1565. Lordings Farm revealed much glassworking debris and a ditch that enclosed the glassworks complex.

Imbhams Farm was producing potassium-rich forest glass in quartz-rich crucibles while at Glasshouse Lane and Lordings Farm glassworkers produced



*The surviving top of the kiln being exposed at Imbhams Farm, Chiddingfold*



Location of all known or possible Wealden glassworking sites with probable or possible dates. Early sites cover the period from potentially the 13th century to the 1560s, with Late glassworks operating from then until the 1620s. The transitional sites all belong to the Late period.

## A Guide to the Saxon and Medieval Type Series of Surrey

This guide, which is based on Phil Jones's medieval pottery type series and provides high magnification photographs and a clear description of the pottery fabric and typical forms for each fabric, is currently being revised and will be available as an updated edition in December. See <https://www.surreyarchaeology.org.uk/content/a-guide-to-the-saxon-and-medieval-pottery-type-series-of-surrey> for more information.

The price is £5 per copy plus £2 p+p, with cheques made out to Lyn Spencer, Old Way Cottage, Orestan Lane, Effingham, Surrey KT24 5SN (the Roman guide can also be purchased at the same time). Please contact [lyn-spencer16@sky.com](mailto:lyn-spencer16@sky.com) for questions or to be put on a list for when the new edition is ready.

**A GUIDE TO THE  
 SAXON AND MEDIEVAL POTTERY  
 TYPE SERIES OF SURREY**

with a note on post-medieval stonewares  
 and London post-medieval pottery codes

by members of the medieval pottery study group  
 of the Surrey Archaeological Society Medieval Forum

## Annual Symposium 2021

The Annual Symposium for 2021 will be held online via Zoom and it has been decided to split it across two Saturday mornings. The programme for both sessions is on the Society website and registration details will be available in due course.

On Saturday 27th February 2021 Part 1 will be held from 10.00-13.00 and will include Michael Shapland of ASE talking about *The Guildford Cave*, followed by Dr Catherine Ferguson who will speak on *Medieval Spirituality*.



On Saturday 13th March 2021 Part 2 will be held from 10.00-13.00 and will include a key-note presentation by Professor Martin Bell on *Prehistoric and early historic routeways of the Weald and Downland in South East England*. The morning will end with a round up of *Finds in Surrey* by Simon Maslin.

## Surrey Industrial History Group Lectures Autumn 2020

SIHG are continuing to hold a series of free Zoom meetings throughout the winter:

- 7 January 'Historic Agriculture in SE England' by Geoffrey Mead
- 21 January 'Renewable Energy - Is it too late!!' by Richard Rumble
- 4 February 'Daniel Gooch - Brunel's Locomotive Engineer' by John McGuiness
- 18 February 'Guildford Industries' by David Rose

More information and joining instructions can be found at: <http://www.sihg.org.uk/meetings.htm>. Details will be sent to members of the mailing list. If you wish to be sent an individual copy of these details, please send an email to [meetings@sihg.org.uk](mailto:meetings@sihg.org.uk) to be added to the list.



## Surrey History Meetup

This meetup, which coordinates local history activity in Surrey, is continuing to run its Lockdown Lectures online via Zoom, including Monday 1 February when Charles O'Brien, who is working on a revised edition of Pevsner's Surrey volume, will give an update and talk on Pevsner's perceptions of the county. See <https://www.meetup.com/Surrey-History-Meetup/> for more information.

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## DATES FOR *BULLETIN* CONTRIBUTIONS

There will be six issues of the *Bulletin* in 2021. To assist contributors, relevant dates are as follows:

	Copy date:	Approx. delivery:
484	28th December	1st February
485	22nd February	28th March
486	26th April	30th May
487	28th June	1st August
488	13th September	17th October
489	8th November	12th December

Articles and notes on all aspects of fieldwork and research on the history and archaeology of Surrey are very welcome. Contributors are encouraged to discuss their ideas with the editor beforehand, including on the proper format of submitted material (please do supply digital copy when possible) and possible deadline extensions.

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The Trustees of Surrey Archaeological Society desire it to be known that they are not responsible for the statements or opinions expressed in the *Bulletin*.

**Next issue:** Copy required by 28th December for the February issue

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