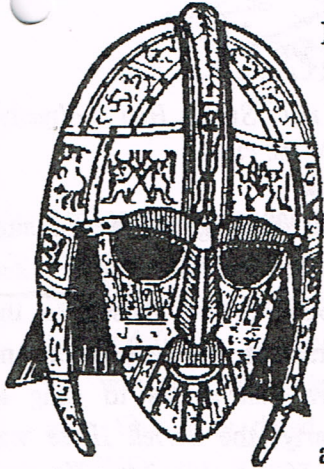


THE PONTEFRACT AND DISTRICT ARCHAEOLOGICAL SOCIETY NEWSLETTER

NUMBER 29. AUTUMN 1994

RETURN TO SUTTON HOO



In June, your Editor and Mrs Houlder were able to spend a day in Woodbridge (Suffolk) during the visit to Sutton Hoo of the newly built half-scale replica of the famous burial ship. This was most

appropriate, as exactly twenty five years had elapsed since the last full season of digging on the site, in which they had both participated. In some ways the visit was a pilgrimage to well remembered places like the *Sorrell Horse*, the site pub. In other ways it was an opportunity to meet new and old friends.

The replica ship was built last year by Edwin Gifford, a shipwright and early ship fanatic. Edwin had already made a replica of the Graveney Boat, a vessel of the later Saxon period found in the Thames marshes twenty

years ago. The next step was to build a Sutton Hoo ship using the published lines extracted from the plans produced during the excavations of 1939 and 1965-7. Because of the expense, he built it to half scale and managed to keep the costs down to ten thousand pounds! He christened it *Sae Wylfing*, or the she cub of the sea wolf. Having sailed *Sae Wylfing* in the Solent, Edwin accepted the invitation of the Sutton Hoo Society to bring it up the Deben to Woodbridge and put it through its paces on a stretch of river which must have been familiar to the original.

Leaving Carleton around 8-00am we arrived in Woodbridge with some time to spare, thanks to the improved roads. The weather was perfect, with hot sunshine, fluffy white clouds, and a useful sailing wind. We met our friends Peter and Barbara Rooley by the Cruising Club, which the Sutton Hoo Society had taken for the day. Peter, originally from Guisley,



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Editor, Eric Houlder, Past President.

Return to Sutton Hoo Continued....

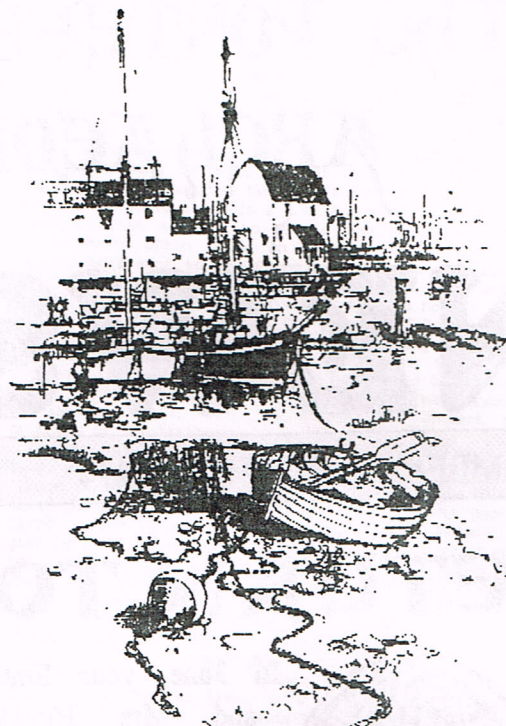
was a supervisor on the site with your Editor, and met Barbara there. Now, he is a successful businessman in Suffolk (obviously he did not stay in archaeology!) and publicity officer to the SHS.

The replica ship is the only means of finding out certain facts about the original, as by using known formulae it is possible to calculate actual speeds and draughts, etc. For example, ever since the discovery, there has been doubt as to whether the ship was rowed, or sailed. Peter and I were there when the mast-step was found, but many experts still thought the vessel was not intended to be sailed. Edwin was able to establish the ship's sailing qualities beyond reasonable doubt, for when a square sail was hoisted, the vessel accelerated away. He has calculated that the original would reach York from Suffolk in well under two days, and most ports on the North Sea coast of Europe in the same time!

Viewing the Anglo-Saxons in the light of this, and other recent data, it is clear that the pagan Saxons were a North Sea centred culture, and that under them England was oriented towards Scandinavia. The Christian conversion changed this emphasis southwards.

These thoughts, however, were far from our minds as we watched *Sae Wylfing* skimming up and down the reach in front of the Cruising Club just across the river from the site. Our main impression was of the beauty of her lines, and the sheer speed she made through the water; faster, in fact, than many of the modern motor cruisers also on the river that day. We did not board her; Edwin insists that only persons in correct Saxon dress crew his lovely ship, so most of his rowers are members of a re-enactment society from Colchester. However, it was most satisfying trying to capture *Sae Wylfing* on film. During this time I could not help remembering our late distinguished members, Don Lodge and Fred Morris, who both dug at Sutton Hoo, and who both knew this stretch of river.

The ebbing tide eventually halted these trials, and we found ourselves sitting outside an icecream parlour near the harbour, eating large cones of delicious ice cream in company with the Rooleys and the Editors of *Current Archaeology*, Andrew and Wendy Selkirk, whom we had



The waterfront, with the tide mill. Sutton Hoo is directly across the river and slightly to the right.
bumped into on the river bank.

The late afternoon saw us visiting the actual site, where we carefully re-created a photograph taken during a lunch break in 1968. It was closed to the public, and we had it to ourselves. All very quiet, and with that special atmosphere that seems to cling to ancient sacred places. Similarly, the *Sorrell Horse* was closed, but we wandered around the outside, and then returned to our hotel to prepare for the evening event.

This was a supper at the Cruising Club, with Edwin as guest of honour. During the evening he was persuaded to talk to us about his ship. Thanks were proposed in the language of *Beowulf* by a scholar of the period, and enthusiastically reinforced by the rowers, who consumed large quantities of ale in the process.

The following day we drove home via Orford, site of the only castle remotely like Conisborough. Orford is famous for its smoke houses and its restaurant, the *Butley-Orford Oysterage*. The whole weekend had been well worthwhile, both for the memory-jogging sights and the experience of experimental archaeology. We cannot wait to return when the SHS again persuade Kevin Crossley Holland to read *Beowulf* by torchlight on the re-constituted great ship-barrow.

EDITORIAL

The first issue of yet another winter season is a suitable point to introduce the changes that will become apparent as you leaf through this issue. Firstly, let me thank Barbara Stewart for unfailingly providing us with her excellent résumés of our lectures and excursions. In order to include my substantial backlog of her work, I have used an older method of reproduction known as 'cut and paste.' I hope that you are able to read it all.

Next, my thanks to our resident cartoonist, historical reconstructionist, and humourist Ron Wilson, who read the article about the LBT and produced the excellent double spread of 'Viz'-style graphics. We hope that our readers will not be offended, but to gauge reaction, I

would be grateful for your comments. As Editor, I trust that the choice of name for the Viking hero is totally fortuitous, as I was assured! I would also appreciate comments on the accompanying article.

Finally, news that we are venturing into the field of excavation once more, with an exploratory dig on a suspected prehistoric site south of Pontefract. This is a training dig, so please do not be reticent about coming forward if you wish to participate. Everyone has to begin somewhere, and our Society digs are excellent training grounds, as not a few professionals would acknowledge.

Eric H.

A CLOSE ENCOUNTER OF THE TURD (sic) KIND, or, Just Going Through the Motions.

Archaeologists seem to have some sort of scatological fixation, judging by the jokes that accompany whoever's turn it is to empty the Elsan. Thus it must have been a godsend (Odin, or more likely, Thor) when a complete loo was discovered in York almost twenty years ago now. Originally dated to Viking times, there is now a possibility that it may have been older, perhaps Anglian. The really great thing was, that its contents were completely preserved in the anaerobic conditions of the Lloyds Bank site close to Coppergate.

After scientific work was completed one particular stool was selected for preservation. It is known throughout the world of Archaeology as The Lloyd's Bank Turd, is now on display at the Archaeological Resource Centre, the domain of the genial Andrew (Bone) Jones. It is Britain's only protected faeces.

In mid-April, I was a speaker at a dayschool organised jointly by the Council for British Archaeology and the Royal Photographic Society at the ARC. Following my presentation, I joined the audience for the contribution of Simon Hill FRPS, Photographer to the York Archaeological Trust who was doing a

practical demo on photographing small-finds. We decided to use the LBT as a subject.

The LBT as befits its importance as the world's most important coprolite (geriatric turd) is protected by two clear plastic rings cemented to a base of similar material, presumably to prevent theft. (Theft?) However, it is still quite fragile so I had to be extremely careful to avoid dropping it; after all, in my hands it became an endangered faeces.

In appearance it is quite unprepossessing - no little horns, no beard, nothing to suggest that here is the Erik Bloodaxe of the business world, Britain's only protected faeces! Indeed, after over a thousand years in-turd beneath York, it is surprising that it retains both colour and shape. Poetry in motion, in fact.

We placed it on our prepared background, lit it carefully - it was the faecal point after all, and snapped away. Results were good and sharp; no trace of motion-blur, just a down to earth record.

I shall always remember my encounter with the LBT. Face to faece with History. Un de-turd by its fame. Proud for once of producing a set of crap pictures.

The Gloucester murders have drawn attention to forensic archaeology

Archaeology in court

Shortly before Easter, Hilary Allison of Gloucestershire Police said the search for bodies in the Cromwell St murder inquiry was being run 'like an archaeological dig'.

As the grim story of multiple murders unfolded, and the police excavators extended their search to a damp field near Much Marcle, her remark was viewed as colourful and newsworthy.

One could sense, however, that it was not taken entirely seriously. For what has archaeology to do with the police? What has the study of the distant past to do with modern crime?

But for archaeologists, unlike policemen, digging up dead bodies is a more or less routine occurrence. The detective work of extracting clues about a skeleton's identity, cause of death, and date of burial is something in which they have unparalleled expertise.

Ms Allison's remark was an indication that forensic archaeology has joined the ranks of the other 'forensic sciences' now called on to help the police solve crimes. But it has only *just* joined, and some police forces have yet to be fully won over.

Archaeologists are consulted, according to some estimates, in only about half the murder inquiries in which a body is buried – about five a year. Detectives in Gloucester, for instance, have not sought professional advice on their excavation methods.

Yet the case for professional forensic archaeology continues to be made. Its principal advocate, John Hunter of Bradford University, lectures regularly on detective training courses, and the first textbook, *An Introduction to Forensic Archaeology*, will be published by Batsford later this year.

The number of cases in which archaeological evidence has been presented in court is, so far, few. One case took place in West Yorkshire in 1991, when two brothers were convicted of the murder three years earlier of their sister and her lover.

The burial pit, in the cellar of a house belonging to the family, was excavated according to archaeological principles, and contained crucial dating evidence – a soap wrapper and an ice-cream wrapper, both with batch numbers – that proved it had been dug during the family's period of ownership. It also revealed a malodorous liquid, proved to be part of the backfill, linked to the probable dismemberment of the victims' bodies.

The case showed that forensic archaeology, if conducted properly, can provide scientific evidence strong enough

to help secure a conviction. Conversely, evidence from archaeology *not* conducted properly runs the risk of being dismissed in court as insufficient to prove a prosecution case.

In the recovery of human remains, for instance – the usual field of forensic archaeology – evidence can be contaminated if the burial pit itself is not excavated with extreme care.

Stratigraphy is one aspect of this. Only the systematic removal of soil layer by layer, and the avoidance of soil outside the grave cut, can prove that objects found with a skeleton belong with it, and were not deposited in an earlier or later digging.

Context is another. Vital dating evidence is given by building work, pipe-laying, agricultural activity and resurfacing that predates or postdates the burial pit.

Moreover, the posture of the skeleton can indicate a hasty burial. The stain of a decayed coffin, on the other hand, can indicate a conventional grave. All of this type of evidence is lost if the site is not properly recorded.

An example, according to Dr Hunter, of how *not* to do the job would be for the police to dig up an entire area by mechanical digger, dump the earth in a

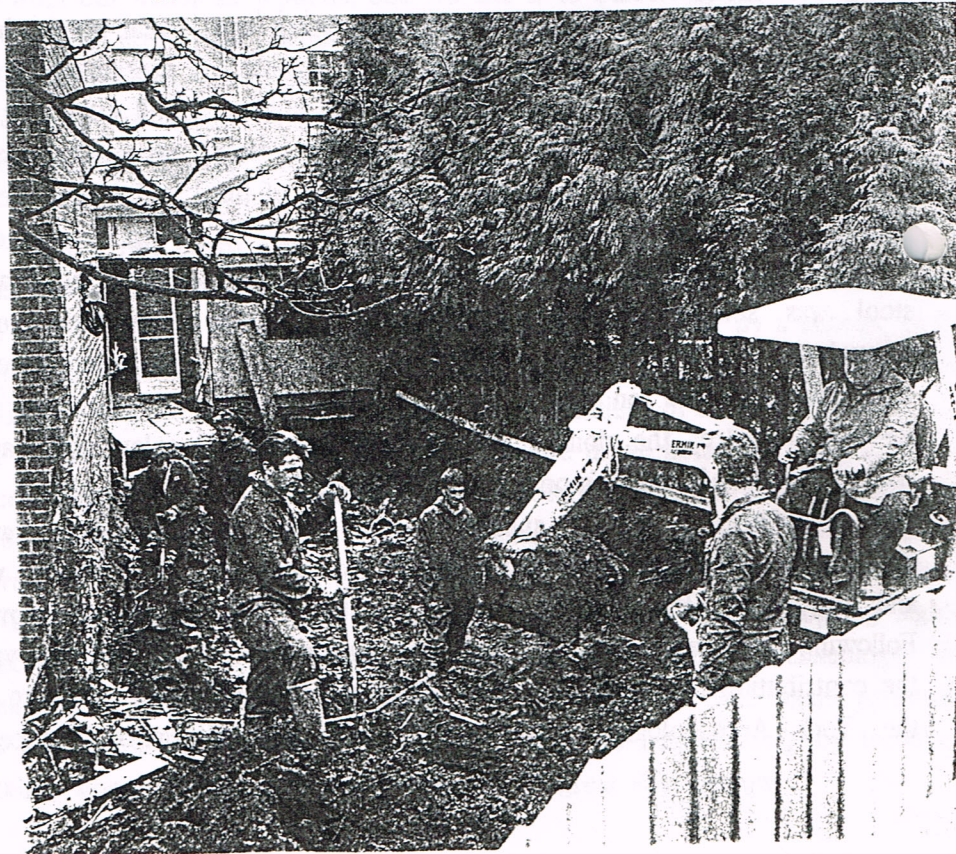
heap, and rake it through for human remains, coins, weapons, and anything else that might help their case.

'This does sometimes happen – but it is a selective use of evidence, and would be unacceptable in court,' he said.

In addition to recovery, archaeologists can also help in locating buried remains. They know, for instance, how to detect anomalies in ground level, such as the mound or depression caused by backfilling a pit, or the changes in the degree of plant growth that occur above a grave.

The kind of evidence sought by forensic archaeology differs, however, from that of conventional archaeology. After a crime, archaeologists look for footprints in the bottom of the grave, signs of digging tools, bloodstains, toxic fluids caused by bullet wounds, synthetic fabrics and paper.

Forensic archaeology is never likely to claim much of archaeologists' time, as only about one murder in 50 involves burial of a body. But it may, incidentally, provide a new and public stage for archaeological debate – even if only in the opposition of expert witnesses on two sides of a murder trial. ■



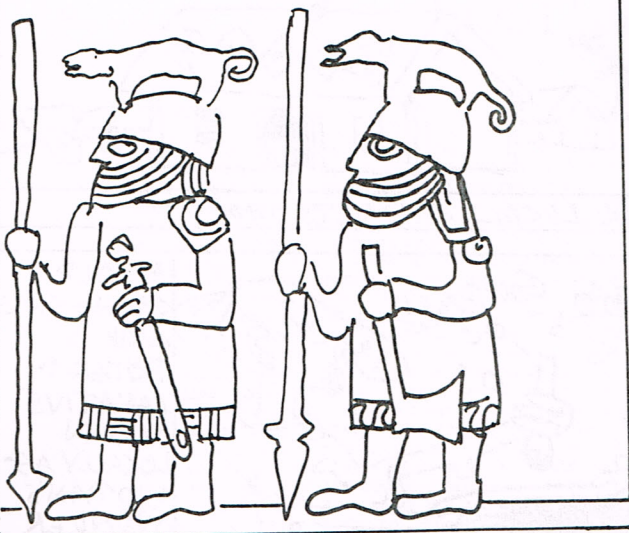
Not quite how archaeologists would do it: police excavations at 25 Cromwell St, Gloucester, in March

ERIK BOGAXE

AND

RAGNAR REEKY BRITCHES

IN THE SAGA OF THE TVRD OF JORVIK



ERIK AND RAGNAR CATCH THE FERRY FROM STAVANGER TO ALBION ACROSS THE SANKT'S BATH



UPON ARRIVAL AT THE KING'S VILLAGE VPONHULL ERIK & RAGNAR CLEAR CUSTOMS AND IMMIGRATION.
ERIK FANCYS A CURRY IN BROADFORD



ERIK RESERVES A TABLE



THE TWO CHUMS CATCH A METRO WAGON AND MUCH LATER ARRIVE AT BROADFORD IN WEST JORVICKSHIRE



HAVING EATEN TWO CAULDRONS OF COD VINDALOO THE PAWA ARE FULL

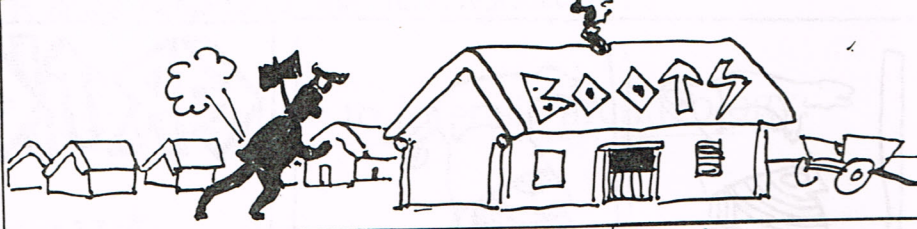
BROADFORD TOWN CANDLE CLOCK SAYS ITS GETTING LATE



THE OVERNIGHT SLEIPNER SERVICE (see appendix)
ERIK NEEDS TO GO TO THE BOG BUT THE JORVIK EXPRESS IS LEAVING! HE HANGS ON!!



THE PAIR STAY AT THE VIKING HOTEL IN JORVIK. BUT ERIC HAS HUNG ON TOO LONG.

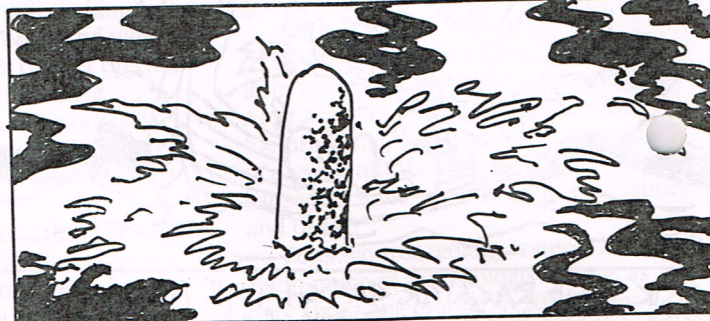
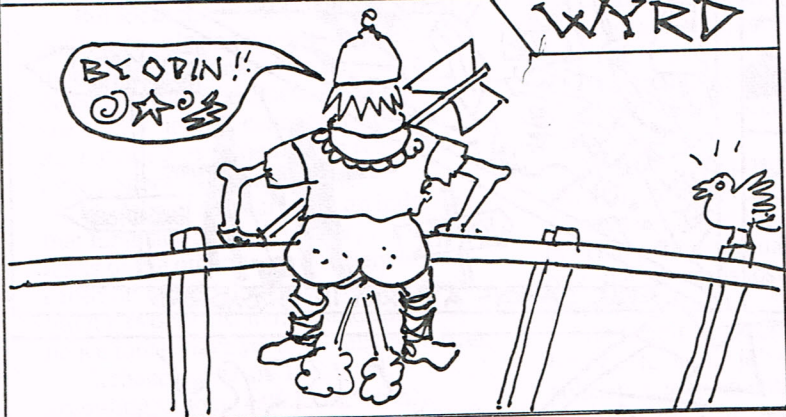


ERIC FINDS THE LOCAL CHEMIST'S SHOP.



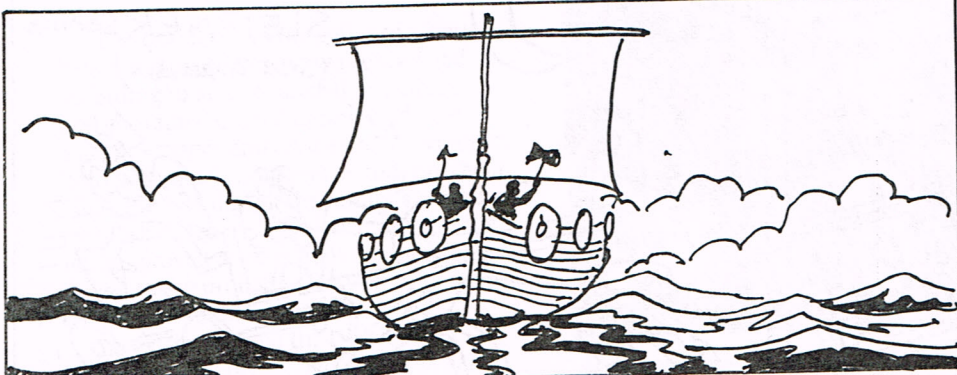
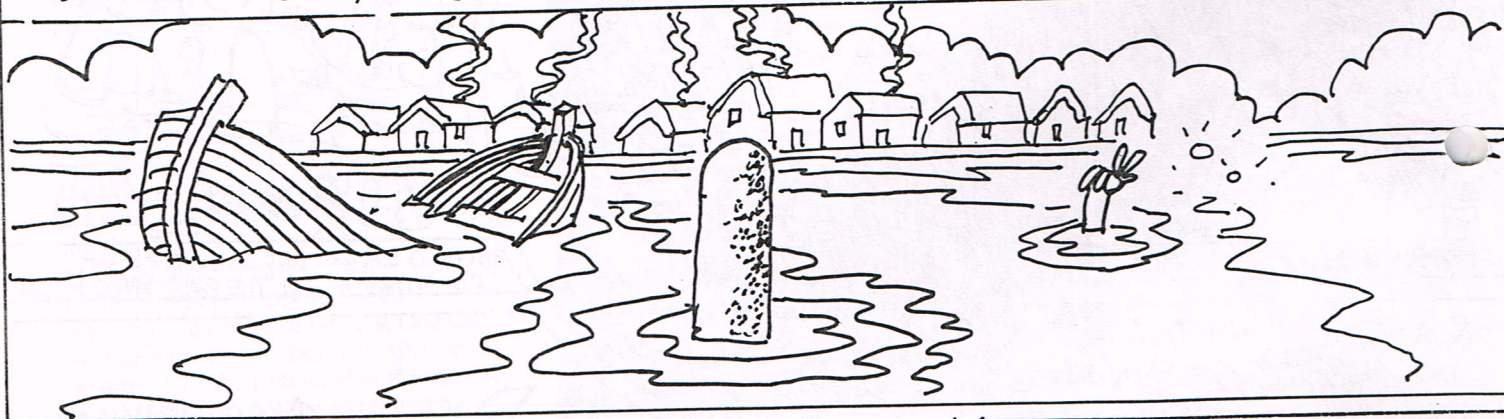
AN OLD CRONE GAVE ERIC A POTENT LAXATIVE KNOWN LOCALLY AS: WOTAN'S WONDER WORKER

ON LENDEL BRIDGE ERIC CAME OVER ALL WYRD



ERIC'S FALCK WAS A PICTURE - BLESSED RELIEF AS HIS TORMENT PLUNGED INTO THE TURBID WATERS OF THE RIVER OUSE.

THE MOTION THAT ERIC CAME TO PASS WAS SOON TO PROVE TROUBLESDOME TO THE CITIZENS OF JORVIK, IT BECAME A FAECAL POINT ON THE RIVER.



TWO STONES LIGHTER ERIC AND HIS BEST PAL RAGNAR REEKY BRITCHES CATCH THE FERRY HOME TO TVRDHEIM.

MEANWHILE JORVIK CITY COUNCIL REMOVED THE HAZARD AND USED IT TO GOOD ADVANTAGE IN THE MAY DAY CELEBRATIONS



TO BE CONTINUED

LECTURES AND EXCURSIONS,

by Barbara Stewart.

HERMITS AND HERMITAGES

Hermitages were a very common feature of the Middle Ages. This life style was copied, in some instances, from examples found in the Old Testament in which we read that it was the habit of certain ascetics to go out into the desert to meditate and fight out their spiritual battles in solitude. St. Anthony of Egypt, who was born around 251 A.D., lived in a hermitage near the Red Sea and founded a monastery. The prophet Elijah was another. St. Simon Stylite, a Syrian monk, spent many years sitting or standing on top of a pillar protected by railings. At first the pillar was six feet high but later the height was increased to fifty feet. Celtic monks often lived on remote islands, for example, St. Cuthbert went to the Farne islands where he later died. St. Giles spent some time living as a hermit before he became an abbot. St. Benedict was first a hermit and later the founder of a monastery. The founder of Crowland Abbey, St. Guthlac, was formerly a hermit. Many of the great monastic houses such as Durham grew from similar simple roots as these. Of the monastic orders the Carthusian life style is the closest to that of the hermit, each monk living in isolated cells with no unnecessary contact between brothers or lay brothers.

In the C13 the Popes took several hermits under their wing. At that time many women were living as anchorites in Europe. Robert of Knaresborough, who died in 1218 A.D., lived in a cave. During the C14 many of the people who lived in this manner were prominent writers. Hermits figure greatly in folklore, for example, Sir Lancelot is supposed to have ended his days as a hermit grieving for Queen Guinevere. In the C18 people built hermitages in the grounds of their estates and hired some obliging rustic to add a vestige of authenticity. As recently as the 1950's a 'hermit' was employed by a church in York - All Saints' North Street. Present-day hermits practise a similar life-style as did those of earlier times. Sister Wendy Becket lives in a caravan, she has recently been the protagonist of an entertaining television series on the subject of Art. In the medieval era hermits often acted as bridge keepers and maintained roads in addition to collecting alms and praying.

Anchorites differed from hermits in that they 'stayed put' in the same place. Anchored in a small cell for many years if not for life. The majority of them were women. In the C12 rules were laid down for anchorites. They were allowed a servant to fetch and carry. Funding had to be agreed. Often the townspeople arranged to provide necessities for the anchorite. Clothing was regulated so as not to confuse the wearer with regular orders. One rule was, no hair shirts or clothing made from hedgehog skins. Anchorites were the medieval equivalent of 'counsellors' and often listened to confessions. They offered up prayers on request from the populace. One noted C14 anchorite, Mother Julian, lived in a cell adjoining the church of St. Julian in Norwich - hence her name, her true name is unknown. She was the first woman to write a book in English. The book was

entitled Revelations of Divine Love. She was visited in her cell by Dame Marjory Kempe in her quest to learn more about spiritual matters. Marjory Kempe made many pilgrimages in her search for enlightenment. She journeyed to Rome, Jerusalem and Santiago de Compostela as well as to many shrines in England.

Some of the services offered by hermits were prayer, counsel, and prophesy. Henry V, on his accession in 1413 A.D., visited a hermit in Westminster Abbey to ask for guidance.

HERMITS IN PONTEFRAC

There were many hermits living in Yorkshire, at least ten in the city of York, and many much closer to Pontefract.

St. Helen's Church, which stood near to the almshouses next to the Hope and Anchor Inn on Mill Dam Lane had a female anchorite attached. This practise continued for around three hundred years. In 1401 A.D. Emma Sherman is named as being the anchorite, in 1464 A.D. the name Alice is recorded and in 1486 A.D. Margaret was in residence.

In 1372 A.D. John of Gaunt allowed William of Bingham to repair houses where St. Thomas had been beheaded. He lived there as a hermit. There are early C15 records of a hermitage on St. Thomas' Hill.

In 1213 A.D. a hermit named Peter of Pontefract and his son were executed at Wareham by order of King John. According to Shakespeare's play 'King John', Peter had prophesied, "That ere the next Ascension Day at noon, your Highness should deliver up your crown". For which impertinence the outspoken Peter was duly hanged on the aforesaid Ascension Day at noon. Notwithstanding, his prophesy proved truthful in as much as King John lost power and was forced to sign Magna Carta in 1215 A.D. and died in the following year.

The Hermitage under Pontefract General Infirmary on Southgate was first recorded in 1386 A.D. We read that Robert de Laythorpe gave it to Brother Adam and eventually it became the property of the monastery of St. Oswald at Nostell. Used until the Reformation the Hermitage consists of an oratory and a living room with a well-chamber to the rear.

The garden in which the Hermitage was originally situated was at one time the property of Mr John Marsden. The Hermitage is sited to the south of Southgate and the north of Friarwood. It is only accessible from within the building of P.G.I. The two chambers, cut from solid rock, are approached by descending sixty-two steps. It was discovered after centuries of oblivion in 1874 A.D. when workmen laying drains broke through its roof.

A WEEKEND IN BRIGHTON

At 7.0 am on Friday 22 April 1994, fifty one members of Pontefract and District Archaeological Society left Pontefract to travel to Brighton. The weather was quite mild and the sunlight emphasised the gloss on the newly opened leaves of the trees as we sped past. After a brief stop at Leicester Forest Services we continued on our journey. We arrived at Leeds Castle in Kent at 1.0 pm. The castle was in Royal ownership from the reign of King Ethelbert IV who reigned from 855-860 A.D. until the reign of King Edward VI. Edward's father, King Henry VIII, had previously given it to a man named St. Leger in recognition of his work in Ireland. The property remained in the St. Leger family for several hundred years until passing into the ownership of the Baillie family who gave it to the Leeds Castle Foundation, an independent Charitable Trust. The last daughter of the Baillie family still resides in a house at the castle but on her death the house will revert to the Trust. The atmosphere inside the castle is light and airy. Linenfold panelling and beautiful wooden floors act as a foil to the handsome furniture and interesting paintings. The castle stands in five hundred acres of parkland and gardens which are a delight to any botanist. The whole area teems with waterfowl, peacocks, and smaller, less ostentatious birds. The maze proved to be more of a puzzle than any of us had anticipated and we would probably be there yet if Michael and Malcolm had not talked us through it from their eyrie in the centre. We left Leeds Castle at 4.15 pm and arrived at the Oak Hotel in Brighton at 6.30 pm.

Early morning showers had cleared when we left our hotel on Saturday morning at 9.0 am for the thirty five mile journey to Rye. Our optimism was dashed, however, as we left the coach. The rain slashed down in a sudden onslaught and those without umbrellas dashed along the street in a frantic attempt to remedy the omission. We visited the Ypres Tower which was built as a castle in the C14 to defend the town from French attack. Once a prison it now houses the Rye Museum. When we left The Ypres tower we discovered that the rain had stopped and before long the sun shone again and it was quite warm. Rye is one of the cinque ports and has a colourful history, not least because of its involvement with smuggling. The novelist Henry James and his friend E.F. Benson lived in Lamb House at the turn of the century until 1914. We called at the picturesque Mermaid Inn where we partook of some rather expensive coffee before returning to our coach for the drive to Bodiam Castle.

Built during the C14 Bodiam Castle is set in a wide moat and is extremely impressive with its battlements and original iron-plated oak portcullis. The moat is well stocked with carp and a variety of ducks with their newly-hatched offspring foraged in the tangled grasses of the bank.

We left Bodiam and drove through the tranquil countryside to Battle in Sussex. William the Conqueror vowed to build

an abbey if he was victorious in his invasion of England in 1066 A.D. and the remains of the resulting edifice still stand on the site of the decisive battle. The abbey church of St. Martin was built by a group of Benedictine monks from St. Martin's Abbey at Marmoutier in France. William died before the first church was consecrated in 1094 A.D. The ceremony took place in the presence of his son King William II. The small town, which nestles close to the Abbey gate-house, has a triangular market-place. The Norman church of St. Mary was enlarged during the C12.

We left Battle and returned to our hotel for dinner and a much-needed rest. Evelyn and Ivy found the ceiling in their room had collapsed due to a flood upstairs but were quickly rehabilitated.

On Sunday morning we loaded our luggage into the coach and left Brighton for Michelham Priory which is situated in Cuckmere Valley, north-west of Eastbourne in Sussex. We arrived there at 11.0 am after a pleasant journey through the sun-dappled countryside. This moated residence with its beautifully coloured stonework and the graceful lines of the architecture are a fitting introduction to the many interesting and beautiful objects displayed inside the building. From Elizabethan baby-walkers, C18 cock-fighting chairs and a square piano on which the guide played a delightful tune, the house was crammed with fascinating artefacts. The ancient kitchen utensils and ingeniously devised roasting spit provided an insight into how life was lived centuries ago.

The Priory belonged to the Augustinian Canons, often referred to as the 'Black canons' because they wore black habits. The Augustinians were all ordained priests and highly educated men. Between five and ten canons lived in the Priory, they employed laymen to do the labouring and at the dissolution of the Priory there were eighteen servants. After passing through the hands of several owners the property now belongs to Sussex Archaeological Society.

We left Michelham Priory and arrived at Hampton Court at 1.30 pm. Our first call in this Royal Palace was to the Wolsey Rooms where we viewed the painting of Pontefract Castle which had been taken from storage and hung for our benefit. Hampton Court, the building of which by Cardinal Wolsey was begun in 1514 A.D., was the instrument of his eventual downfall. King Henry VIII was envious of Wolsey's possessions and the cardinal 'presented' the house to his sovereign. This play came too late, however, and Wolsey fell from power in 1529 A.D.

We boarded our coach at 5.0 pm and settled down for the drive back to Pontefract.

The ruined Cistercian Abbey of Fountains is situated two miles from Ripon and nine miles from Harrogate in the county of Yorkshire.

The huge church with its perpendicular tower appears at first sight to be intact. Closer examination soon destroys this illusion but not the initial appreciation of its beauty. The structure is considered to be the greatest monument to English monasticism and architecture.

Founded in 1136 A.D. the Abbey is dedicated to the Blessed Virgin Mary. The entire ground plan, including the lay brothers quarters and the refectory, are visible. Impressive medieval waterworks and drainage systems survive. Cl2 tunnel constructions for the conduction of the River Skell in its desired course are discernible.

In 1539 A.D. the Abbey was surrendered to Henry VIII who sold the entire estate to Sir Richard Gresham. This man's son (the founder of the Royal Exchange) broke up the estate. The Abbey was sold to Sir Stephen Proctor who used stones from the ruined abbot's house to build Fountains Hall. This venture resulted in his own ruin. In the Cl8 the Abbey and Hall passed into the ownership of the Aislabies, ancestors of the Earls de Gray and Marquess of Ripon, who were owners of the adjoining Studley Royal Estate. The Abbey now belongs to The National Trust.

CISTERCIAN

Members of the Cistercian order are often known as the white monks in reference to the colour of their robes. The Order was founded in 1098 A.D. and was named after the original establishment at Citeaux near Dijon in Burgundy. The Latin name for Citeaux was Cistercium.

The Order followed the strict Rule of St. Benedict. Cistercian government entailed uniformity. All monasteries must observe the same rules and customs. All abbots were required to meet annually at Citeaux. In addition each daughter house must be visited annually by the founding abbot in order that he should ensure continuing discipline. Prosperity for the Cistercian Order peaked in the Cl2. Discipline declined and after the Protestant Reformation the Order practically vanished from northern Europe.

During the Cl6 and Cl7 a revival took place in France. The strict regime of the Trappists are one branch who were founded at La Trappe in 1664 A.D.

The original order, now known as the Cistercians of Common Observance, continues to increase.

On 18 February 1994 Miss Judith Roebuck gave a lecture to the Archaeological Society which she entitled "Fountains Abbey Recent Research". Miss Roebuck is an inspector of ancient monuments and, until recently, was the archaeologist at Fountains Abbey.

A couple of fairly large buildings have recently been discovered which probably constitute part of a guest house.

Monastic economy was extremely thorough. The grange was an important hub to this economy. On a map the words 'The Grange' often refer to a farm. They may also refer to

a barn or granary but also include the vast tract of land and buildings which form the complex.

Usually in the Cistercian Order lay brothers provided the labour. This was a way of supporting the Christian ideal of isolation, chastity and poverty by being self-sufficient and was also an economic way of using the land. Some granges were agrarian farms, some were bergeries (sheep runs), some were vaccaries (cattle pastures) and others were horse studs. They were developed in a way which kept them apart from the local population. Generally the monks chose isolated areas in which to build - often places of great beauty. In the later period, as the monastic system developed, tenant farmers were used. Across the whole of Europe there was a similarity in the layout of granges. Land was often given to the Order by wealthy patrons. Similar bequests were made by local yeomen or else land was purchased.

In 1146 A.D., only a decade after its foundation, Fountains Abbey had six granges, and by 1156 A.D. they had expanded still further. By 1210 A.D. they had increased their possessions dramatically although this period marked the climax of the Abbey's growth. The existing documents relating to the Abbey are fairly extensive.

Slides of monastic buildings in other areas were enlightening. A two storey grange in Cheshire is the best preserved in England. It consists of a guest house and more agricultural buildings. This grange has survived because it has been in use almost continuously since the Cl2 as farm buildings. Jervaulx Grange was used until very recently as a barn for storing farm machinery. This building has now been restored and is used as a dwelling. Kilnsey Old Hall, although probably of the post-monastic era, possibly stands on the site of original monastic buildings. Kilnsey Grange gatehouse remains, its crumbling stone with part of a string course and an arch, testament to former glory. Earthworks, fish ponds, boundary walls etc. form much of the evidence which point to this supposition. Sheep were extensively farmed on the bleak moors and brought to lower levels for shearing and/or butchering. Wensleydale sheep are reputed to be a Cistercian development. A track forms the route between the Abbeys of Bolton and Fountains. This track is probably of prehistoric origin, it is still walled in parts and was once a drovers' road. The remnant of a monastic boundary marker between Bolton and Fountains lies on the moorland with its empty cross socket gaping to the sky. Further away lies a stone cross.

Fountains Park was enclosed by a stone wall, some of which remains. A large fish pond survives, also six smaller, rectangular ponds which are very close to the present farm house. A smokehouse was attached to these. Fish formed an important part of the monks' diet.

Slides of aerial photographs show clearly the outline of former buildings at many monastic sites and there is clearly much waiting to be discovered beneath the quiet grasslands.

An informative lecture about the hermitages of Pontefract was given by John Whitehead B.A. on 17 December 1993. Slides, courtesy of Jack Bird and Eric Houlder, were shown to illustrate the talk.

Hermitages were a very common feature of the Middle Ages. This life style was copied, in some instances, from examples found in the Old Testament in which we read that it was the habit of certain ascetics to go out into the desert to meditate and fight out their spiritual battles in solitude. St. Anthony of Egypt, who was born around 251 A.D., lived in a hermitage near the Red Sea and founded a monastery. The prophet Elijah was another. St. Simon Stylite, a Syrian monk, spent many years sitting or standing on top of a pillar protected by railings. At first the pillar was six feet high but later the height was increased to fifty feet. Maro the Dendrite lived in a tree and said 'bugger off!', or words to that effect, to people who requested his help. Celtic monks often lived on remote islands, for example, St. Outhbert went to the Farne islands where he later died. St. Giles spent some time living as a hermit before he became an abbot. St. Benedict was first a hermit and later the founder of a monastery. The founder of Crowland Abbey, St. Guthlac, was formerly a hermit. Many of the great monastic houses such as Durham grew from similar simple roots as these. Of the monastic orders the Carthusian life style is the closest to that of the hermit, each monk living in isolated cells with no unnecessary contact between brothers or lay brothers.

In the Cl3 the Popes took several hermits under their wing. At that time many women were living as anchorites in Europe. Robert of Knaresborough, who died in 1218 A.D., lived in a cave. During the Cl4 many of the people who lived in this manner were prominent writers. Hermits figure greatly in folklore, for example, Sir Lancelot is supposed to have ended his days as a hermit grieving for Queen Guinevere. In the Cl8 people built hermitages in the grounds of their estates and hired some obliging rustic to add a vestige of authenticity. As recently as the 1950's 'hermit' was employed by a church in York - All Saints North Street. Present-day hermits practise a similar life-style as did those of earlier times. Sister Wendy Becket lives in a caravan, she has recently been the protagonist of an entertaining television series on the subject of Art. In the medieval era hermits often acted as bridge keepers and maintained roads in addition to collecting alms and praying.

Anchorites differed from hermits in that they 'stayed put' in the same place. Anchored in a small cell for many years if not for life. The majority of them were women. In the Cl2 rules were laid down for anchorites. They were allowed a servant to fetch and carry. Funding had to be agreed. Often the townspeople arranged to provide necessities for the anchorite. Clothing was regulated so as not to confuse the wearer with regular orders. One rule was, no hair shirts or clothing made from hedgehog skins. Anchorites

were the medieval equivalent of 'counsellors' and often listened to confessions. They offered up prayers on request from the populace. One noted Cl4 anchorite, Mother Julian, lived in a cell adjoining the church of St. Julian in Norwich - hence her name, her true name is unknown. She was the first woman to write a book in English. The book was entitled Revelations of Divine Love. She was visited in her cell by Dame Marjory Kempe in her quest to learn more about spiritual matters. Marjory Kempe made many pilgrimages in her search for enlightenment. She journeyed to Rome, Jerusalem and Santiago de Compostela as well as to many shrines in England.

Some of the services offered by hermits were prayer, counsel, and prophesy. Henry V, on his accession 1413 A.D., visited a hermit in Westminster Abbey to ask guidance.

There were many hermits living in Yorkshire, at least ten in the city of York, and many much closer to Pontefract.

St. Helen's Church, which stood near to the almshouses next to the Hope and Anchor Inn on Mill Dam Lane had a female anchorite attached. This practise continued for around three hundred years. In 1401 A.D. Emma Sherman is named as being the anchorite, in 1464 A.D. the name Alice is recorded and in 1486 A.D. Margaret was in residence.

In 1372 A.D. John of Gaunt allowed William of Bingham to repair houses where St. Thomas had been beheaded. He lived there as a hermit. There are early Cl5 records of a hermitage on St. Thomas' Hill.

In 1213 A.D. a hermit named Peter of Pontefract and his son were executed at Wareham by order of King John. According to Shakespeare's play 'King John', Peter had prophesied, "That ere the next Ascension Day at noon, your Highness should deliver up your crown". For which impertinence the outspoken Peter was duly hanged on the aforesaid Ascension Day at noon. Notwithstanding, his prophesy proved truthful in as much as King John lost power and was forced to sign Magna Carta in 1215 A.D. and died in the following year.

The Hermitage under Pontefract General Infirmary on Southgate was first recorded in 1386 A.D. We read that Robert de Laythorpe gave it to Brother Adam and eventually it became the property of the monastery of St. Oswald at Nostell. Used until the Reformation the Hermitage consists of an oratory and a living room with a well-chamber to the rear.

The garden in which the Hermitage was originally situated was at one time the property of Mr John Marsden. The Hermitage is sited to the south of Southgate and the north of Friarwood. It is only accessible from within the building of P.G.I. The two chambers, cut from solid rock, are approached by descending sixty-two steps. It was discovered after centuries of oblivion in 1874 A.D. when workmen laying drains broke through its roof.