

MANCHESTER
1824

The University
of Manchester



CAHAE WELCOME WEEK FIELD TRIP

THE PAST IN THE PEAKS

Undergraduate Field Trip

Friday 23rd September 2022

Introduction

CAHAE Welcome Week Field Trip

You can find an online version of the handout using the QR code here —>



What is today all about?

Today's fieldtrip is designed to provide you with an introduction to a wide range of things:

- By visiting a range of archaeological sites in the Peak District and a museum in Sheffield this will enable you to understand a little bit about the kinds of periods and issues you will be examining as part of your degree.
- The trip will enable you to become familiar with some of the Peak District's ancient and more recent history.
- You will be able to meet and start to get know other students on your course.
- You will also meet some of the staff and postgraduates who will teach you over the duration of your degree.

Staff who will be leading today's trip...

Name	Research Interests
Dr Ina Berg	Greek prehistory, data analysis, technology, island archaeology, experimental archaeology
Prof. Hannah Cobb	Field practice, equality and diversity, teaching and learning, the Mesolithic and Neolithic, archaeological theory
Dr Tom Clements	Greek History (esp. Sparta, esp. economy and society), territory, state formation, landscape archaeology (esp. survey), Greek epigraphy (inscriptions)
Dr Melanie Giles	Landscape archaeology, funerary practice, social identity, material culture studies
Dr Nick Overton	Mesolithic and Neolithic, Faunal analysis, Human Remains, Landscape and Environment
Prof. Stephen Todd	Ancient Greek social, political and legal history, Attic orators, Classical reception (esp. nineteenth century)

Any problems? Hannah's mobile: 07833710044

First Aiders: Ina, Nick and Mel; Mental health first aider: Hannah

Introduction

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Itinerary...

All times are approximate and subject to change depending on traffic on the day! There are toilets on the coaches and in Bakewell and Sheffield. Click on venue names for location Google Maps.

9:00	Depart from outside Manchester Museum, Oxford Rd
10:30	Arrive at Arbor Low stone circle
11:30	Depart from Arbor Low
12:00	Arrive in Bakewell, walk to All Saint's Church
13:00	LUNCH! (and a chance for you to explore lovely Bakewell!)
14:00	Depart from Bakewell Coach Park
14:45	Arrive Sheffield Weston Park Museum
16:30	Depart from Sheffield Weston Park Museum
18:00	Arrive back in Manchester, Oxford Rd

Where are we going?

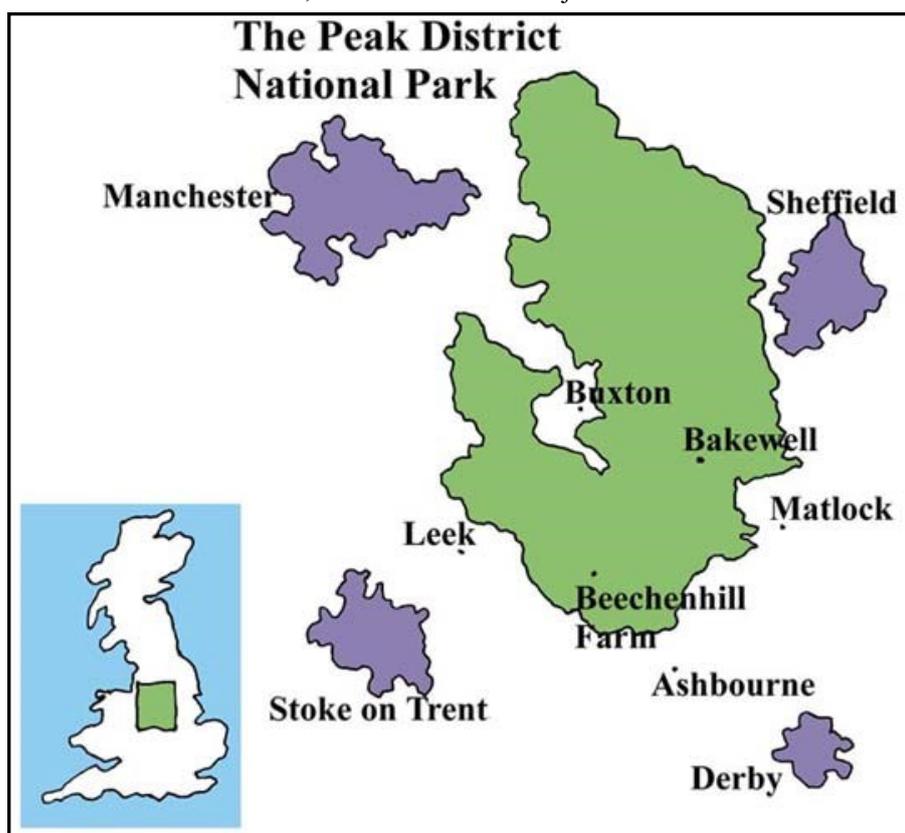
The [Peak District National Park](#) covers the southern Pennines and is located to the east and south east of Manchester. We will mainly visit locations in the south Peak and we will have lunch in Bakewell where the Peak National Park authority is based. After that we will go on to Sheffield to visit Weston Park Museum

Tag us in your social media!

@UoMCAHAE



Figure 1: The location of the Peak District National Park in relation to Manchester, Sheffield and other major towns in the area.



Arbor Low Stone Circle

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Arbor Low: Background

In his volume *The Stone Circles of the British Isles* Aubrey Burl classifies Arbor Low as a circle-henge (Burl 1976: 274). Circle henges are Neolithic in date and are relatively rare, but some of the most famous henges, such as Stonehenge in Wiltshire and the Ring of Brodgar on Orkney, fall into this category. Arbor Low is also known as a Class II henge - a classification system based simply on the number of entrances or breaks in the bank and ditch.

Arbor Low occupies one of the highest positions in the surrounding countryside, at 1100ft, and is situated upon a limestone plateau (Ibid: 276). The ditch is cut directly into the limestone, although due to their weathered nature, it is thought that the stones within the henge were not quarried from this but derive from a natural limestone outcrop elsewhere (Ibid.).

None of the 42 stones within the henge are upstanding, hence Arbor Low is known as a recumbent stone circle. However this poses the question of whether they were ever upright? Although accounts from the mid 1700s suggest some of the stones were standing (Ibid.: 278), antiquarian work in the late 1800s found no stoneholes, suggesting the stones may always have been recumbent (Ibid.).

Finds from Gray's excavations include an antler pick, thirteen ox-teeth and a series of flint flakes and blades (including a flint knife and a barbed and tanged arrow head), all found within the ditch termini at each entrance.

To the south east of the henge is a round barrow, which was added in the early Bronze Age. Away from the henge to the north west there is a further barrow, also likely to be Bronze Age, called Gib Hill.

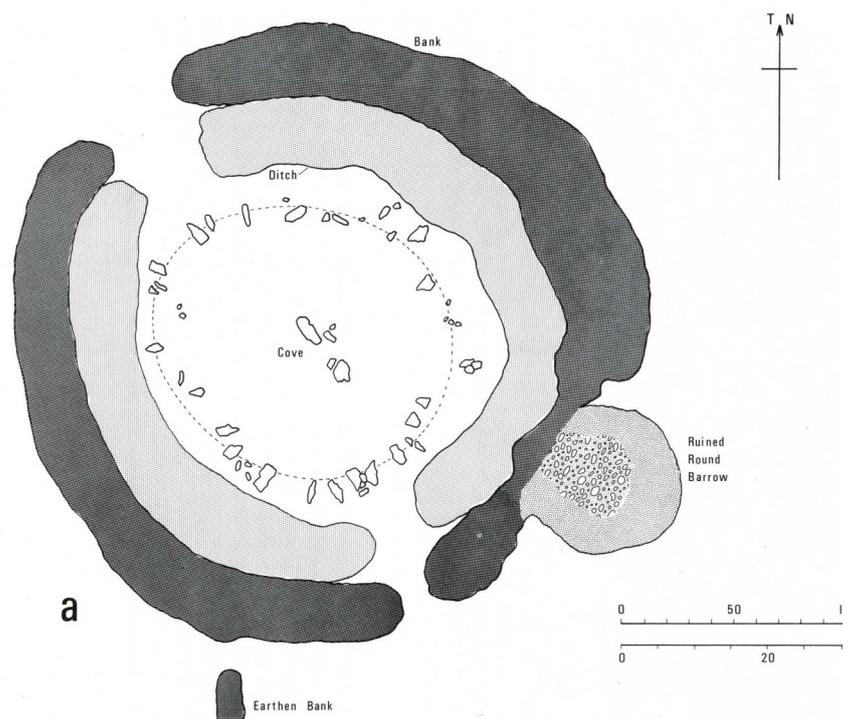


Figure 2: Arbor Low in Plan (From Burl 1976: 277)

Arbor Low Stone Circle

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Questions to consider at Arbor Low

? *How was Arbor Low constructed?* Was it built all at once or in different phases? Did the stones or the ditch come first? Were the stones ever standing?

? *Why is Arbor Low located where it is?* Why are the entrances where they are? How would the henge have been approached?

? *Did everyone have access to the interior of the henge?* Did different people have different kinds of experience at the site? If so, how?

? *How does this relate to the Roman occupation of Britain?* Did the Romans use this site or prehistoric sites like it? If so how, and how might we know?

? *How do people use the site now?* Do different people in the present have different views of the site? Are these contested and if so why?



Figure 3: Arbor Low from the air (From Burl 1976: 278)

Other things to consider

In recent decades archaeologists have started to examine monuments such as Arbor Low in relation to their wider landscape setting. In doing so people have started to consider how such monuments were experienced in the Neolithic. Archaeologists such as Chris Tilley (1994) have argued that monuments like Arbor Low could have been placed in certain locations to enhance how they were approached and experienced. Other archaeologists (e.g. Bruck 1998) have pointed out that different people would have experienced the same monument in different ways and that we must take into account these factors when considering how sites such as Arbor Low were used.

What courses does this relate to?

You will have the opportunity to learn more about sites like Arbor Low in Level 1 courses **The Story of Britain** and **Discoverers and Discoveries**. The archaeological processes reflected at Arbor Low will be examined in **Doing Archaeology 1 and 2**. At Level 2 and 3 courses like **Thinking Archaeology**, **Sites and Statues**, **Neolithic Britain**, **The Archaeology of Ritual** and **Dealing with the Dead** will all consider sites like these and the issues they raise.

All Saint's Church, Bakewell

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All Saint's Church: Background

This church is a Grade I listed building. It was founded in 920AD, and the churchyard has two 9th-century crosses.

The present church was started in the 12th century in Norman style; however, only the west front and part of the nave survive from that time. The remainder of the church was built between 1220 and 1240.

The church saw major reconstruction and restoration work throughout the 1800s. The original spire, built in 1320, had become unsafe, and so this and the tower were taken down and rebuilt in the 1830s. As well as internal and external restoration work the north vestry was added in 1897-98 and this was the last part of the church to be constructed. During restoration work, in the 1840s, many carved fragments of Anglo-Saxon stonework were found in and around the porch, as well as some ancient stone coffins.



Figure 4: All Saint's Church, Bakewell

Questions to consider here

? *What is a church for?* Obviously it is a place of religious worship, but what other statements and relationships are made here, and how are they made?

? *Does everyone have access to all of the space?* If not, why not? How is it divided up?

? *What social values are produced here and how?* In what ways are social control, social hierarchy and notions of community and morality produced or challenged in this space?

? *How are Classical languages and architecture reproduced here?* Why might people have chosen to reproduce styles of ancient Greece and/or Rome?

? *What choices have been made in how the church presents its relationship to its own antiquity/antiquities?* And why might this matter?

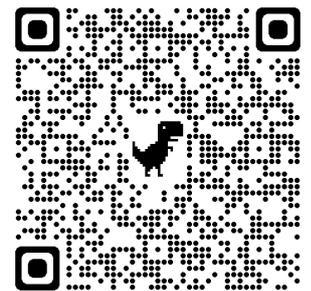
What courses does this relate to?

You will have the opportunity to learn more about the politics of the past in the present, and questions about social space, power and identity throughout your degree and particularly in the L2&L3 the courses **Doing Archaeology 2, Sites and Statues, Thinking archaeology, Data literacy in a digital world, Archaeology of Ritual and Dealing with the Dead**. Classical languages (**Intensive Greek** or **Intensive Latin**, both studied from scratch) are available to students in any year of a degree, while Classical reception (i.e. the deployment of Graeco-Roman themes within more recent cultures) plays an important role in L2&L3 courses such as **Greek Myth** and **Greece in Britain**.

Weston Park Museum, Sheffield

C A H A E W e l c o m e W e e k F i e l d T r i p

Brought to Light: The Remarkable Bateman Collection



In the final part of the day we will visit Sheffield's Weston Park Museum where we will meet Melanie Giles who will give us a tour around the *Brought to Light* exhibition. You can check out the museum's website with the QR code on this page. Meanwhile, here's what the museum's website has to say about the exhibition:

“Thomas Bateman (1821–1861) was fascinated by the past and ahead of his time. A pioneering Victorian antiquarian, he founded a museum at his Derbyshire home presenting artefacts and specimens from across the globe.

Bateman's extensive excavations in the Peak District expanded his family's collection. When the museum closed in the 1890s, Sheffield joined some of the world's leading museums in acquiring parts of its holdings. Today, much of the city's local archaeology collection, as well as minerals, ceramics, metalwork and fossils, can be traced to Bateman.”

The Ancient Egypt Gallery

If we get time, please do have a look at the Ancient Egypt Gallery too! In both galleries questions you might want to consider include:

- ? *How did this all get here?* Do class, gender and colonialism have anything to do with it?
- ? *What choices are being made in the exhibitions?* What artefacts are selected? What is left out? What stories are being told? Why have these choices been made?



Figure 5: Some items from the Bateman Collection

Further Reading

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Sources used in this handout:

- Barnatt, J., and Smith, K. 1997. *English heritage Book of the Peak District: Landscapes through time*. London: B. T. Batsford.
- Bateman, T. 1848. *Vestiges of the Antiquities of Derbyshire, and the Sepulchral Usages of Its Inhabitants: From the Most Remote Ages to the Reformation*. London: J. R. Smith.
- Burl, A. 1976. *The Stone Circles of the British Isles*. London: Yale University Press.
- Bruck, J. 1998. In the footsteps of the ancestors? A review of Tilley's a phenomenology of landscape. *Archaeological Review from Cambridge*, 15, 23-36.
- Daniel, G. 1950. *The Prehistoric Chamber Tombs of England and Wales*. Cambridge: Cambridge University Press.
- Edmonds, M. and Seaborne, T. 2001. *Prehistory in the Peak*. The History Press.
- Tilley, C. 1994. *A Phenomenology of Landscape. Places, Paths and Monuments*. Oxford: Berg.
- <http://www.megalithic.co.uk/article.php?sid=473021467>
- <http://www.themodernantiquarian.com/site/84/>
- <http://www.peakdistrict.gov.uk/>

Other things you may want to read to follow up issues touched upon today:

- Bender, B. 1998 *Stonehenge: Making Space*. Oxford: Berg.
- Blain, J. and Wallis, R. 2007. *Sacred Sites/ Contested Rites/rights: Pagan Engagements with Archaeological Monuments*. Sussex Academic Press.
- Jones, S. 2004. *Early medieval sculpture and the production of meaning, value and place : the case of Hilton of Cadboll*. Edinburgh: Historic Scotland.
- Parker Pearson, M and Richards, C. 1997 *Architecture and Order: Approaches to Social Space*. London: Routledge.
- Richards, C. 1996. Monuments as Landscape: Creating the Centre of the World in Late Neolithic Orkney. *World Archaeology* 28(2), 190-208.
- Thomas, J. 1999. *Understanding the Neolithic*. London: Routledge.

Notes

C A H A E W e l c o m e W e e k F i e l d T r i p

Please use this space for any notes you wish to make...

Notes

C A H A E W e l c o m e W e e k F i e l d T r i p

Please use this space for any notes you wish to make...