

Chapter 1 : The Age of Sutton Hoo: The Seventh Century in North-Western Europe by David H. Williams

of 42 results for "The Age of Sutton Hoo" The Age of Sutton Hoo: The Seventh Century in North-Western Europe Mar 26, by M. O. H. Carver. Paperback.

Ancient Europe, B. It is interpreted as a burial ground for the pagan leaders of the Anglo-Saxon kingdom of East Anglia, established in the early years of the seventh century a. Sutton Hoo was first investigated in at the behest of the landowner, Edith May Pretty, by a local archaeologist, Basil Brown, who trenched mounds 2, 3, and 4 discovering that each had been dug earlier and inferring their Anglo-Saxon date from scraps of metal. In Brown returned at Mrs. A team of experienced archaeologists led by Charles Phillips of Cambridge University was assembled hastily; this group recovered parts of artifacts made of gold, silver, bronze, iron, wood, textile, and fur— together constituting the richest grave ever excavated in Britain. The study of the find between and by Rupert Bruce-Mitford of the British Museum included a second field campaign from to , which completed the excavation of mound 1, confirmed the existence of mound 5, and endorsed the presence of an earlier prehistoric settlement, reported by Brown. The field team led by Martin Carver of the University of York excavated one fourth of the 4-hectare cemetery, mapped 10 hectares of its surroundings, and surveyed 10 square kilometers of the River Deben. In the site and its surrounding estates were given into the hands of the National Trust to be cared for in perpetuity, and a visitor center was constructed and opened in The third campaign offered a new account of the character, date, and purpose of the Sutton Hoo cemetery. The production of grain then alternated with stock-breeding—a pattern typical of agriculture of the Breckland region an ancient heath, which continues to the present day. The Anglo-Saxons inherited a landscape of earthworks of Iron Age fields bounded by tracks leading inland from the river. The earliest Anglo-Saxon burials in the area are located near Tranmer House, the site of the visitor center; they date to the sixth century and include cremations, one of which is contained in a bronze bowl placed in the center of small ring ditches. The Sutton Hoo cemetery itself was a new venture, which began around a. The first burials were cremations in bronze bowls, accompanied by gaming pieces and cremated horses, sheep, cattle, and pigs, placed in pits beneath mounds about 10—15 meters in diameter, laid out in a line mounds 5, 6, and 7. These burials had been much disturbed by later excavators, but they appear to be the memorials of young men, at least one of whom had blade injuries. The next burial is thought to be mound 17, where a young man was laid in a tree-trunk coffin in about a. At the head of the coffin was deposited a bridle, saddle, and body harness equipped with silver pendants and gilt bronze roundels, pendants, and strap ends. A stallion was buried in an adjacent pit and is assumed to have lain beneath the same mound. Two ship burials were added to the cemetery in about a. The person memorialized, probably a man, had lain in the chamber accompanied by a sword, shield, five knives, a cauldron, an ironbound tub, a blue glass jar, and drinking horns. Robbers and excavators had visited the grave at least three times, and the assemblage therefore had to be inferred from scraps and a chemical plot of the chamber floor. In mound 1 the ship first found by Basil Brown had been positioned in a large trench, and a timber chamber 5. The dead man probably originally lay in a large tree-trunk coffin although this theory remains the subject of controversy with a pile of garments, shoes, and toilet items at his feet. Above him perhaps on the coffin lid were items of personal regalia with drinking horns, maple-wood and burr-wood bottles, and a large Byzantine silver dish probably carrying food. The regalia included a sword, a decorated purse, and two shoulder clasps, all made of solid gold inlaid with garnets imported from western Asia, and an iron helmet with bronze zoomorphic decoration. Toward the western end were stacked spears and an iron stand interpreted as a standard or a weapon stand, along with a decorated whetstone, interpreted as imitating an imperial scepter. Three large cauldrons, one with an ornamental iron chain 3. After these ship burials, burial continued intermittently at the site during the later part of the seventh century. The chamber grave of a woman, subsequently pillaged, originally was furnished richly with silver adornments, including a chatelaine, the symbolic key of a woman of high rank mound 14, and two graves of adolescents were accompanied by a knife and a chatelaine, respectively. In the late seventh or early eighth century the Sutton Hoo cemetery was adopted as a place of execution. Sixteen graves were found around

mound 5 and another twenty-three on the eastern edge of the burial mounds, surrounding the site of a tree that was replaced by a post-construction probably representing a gallows. Some of the bodies of the execution victims had had their hands or feet tied, and others had been deposited face down, kneeling, or crouching. Radiocarbon dating suggests that capital punishment was practiced at Sutton Hoo from about a. The site then was abandoned, apart from sporadic attention from farmers and warreners, until the sixteenth century, when it was heavily plowed and the majority of mounds robbed by means of a shaft driven from the top. Most mounds were again trenched in ; only mounds 1 and 17 were spared. After the discoveries of the site was interpreted as the likely burial ground of the kings of East Anglia , the territory in which it lay. The occupant of mound 1 was held to be Redwald, who, according to the Venerable Bede, an English historian of the early eighth century, was a major figure in England up to his death in about a. The most recent excavation campaign has broadened this interpretation, showing that Sutton Hoo was part of a general reaction to Christianization, in which pagan Scandinavian practices, such as cremation in bronze bowls and ship burial, were signaled. The making of the mound 1 ship burial itself has been reinterpreted by Carver as a multilayered "composition" in which allusions to contemporary politics are gathered with the aim of declaring ideological alliance with Scandinavia against the Christian Continent. In this sense, the great ship burial is a dramatic statement comparable to the Anglo-Saxon epic poem Beowulf, which describes the deeds and deaths of fifth- to seventh-century heroes, including burial in a ship. The pagan alliance failed around the end of the seventh century, at which point the burial ground of pagan kings became a place where the new Christian leaders disposed of dissidents. See also History and Archaeology vol. The Sutton Hoo Ship-Burial. British Museum Press, " Edited by Elizabeth M. York Medieval Press, Burial Ground of Kings? University of Pennsylvania Press, Martin Carver Pick a style below, and copy the text for your bibliography. Encyclopedia of the Barbarian World. Retrieved November 09, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

Chapter 2 : From the Dark Age to the solar age at Sutton Hoo | National Trust

The Age of Sutton Hoo runs from the fifth to the eighth century AD - the age which separates the fall of the Roman Empire from the emergence of the nation-states that have endured down to the present day.

Includes bibliographical references p. Contents Part 1 East Anglia: Scull-- late Roman and Anglo-Saxon settlement pattern, J. Newman-- Snape Anglo-Saxon cemetery, W. Filmer-Sankey-- a chronology for Suffolk place-names, M. Gelling-- Beowulf and the East Anglian royal pedigree, S. Newton-- kings, gesiths and thegns, H. Geake-- 7th-century cremation burial in Asthall Barrow, Oxfordshire, T. Speake-- Anglo-Saxon symbolism, J. Richards-- Anglo-Saxon weapon burial rite, H. Harke-- royal power and royal symbols in "Beowulf", B. Part 3 North-Western Europe: Foster-- Frankish hegemony in England, I. Wood-- royal burial among the Franks, E. James-- the undiscovered grave of King Clovis, P. Perin-- social change around AD, G. Myhre-- the Scandinavian character of Anglian England, J. Hines-- human sacrifice in the late pagan period, H. This is a dark and difficult age, where hard evidence is rare, but glittering and richly varied: This volume celebrates the 50th anniversary of the discovery of that most famous burial of the early middle ages: It also marks the end of the major campaign of excavations carried out there over the past decade, which involved the widest possible range of disciplines. Nielsen Book Data Subjects.

Chapter 3 : Sutton Hoo | National Trust

'The Sutton Hoo 'princely' burials play a pivotal role in any modern discussion of Germanic kingship.' EARLY MEDIEVAL EUROPE *The age of Sutton Hoo runs from the fifth to the eighth century AD - a dark and difficult age, where hard evidence is rare, but glittering and richly varied.*

The Sutton Hoo Ship Burial: Sutton Hoo Since its discovery in 1964, the Sutton Hoo burial site has been the most important physical link to the Anglo Saxon world. The site consists of 19 or 20 burial mounds that were most likely formed between 400 and 600 AD. These graves show the technology and traditions of a culture where pagan customs were slowly being replaced by Christian ones. Although there are many different burial sites, many of the barrows were robbed, and are thus empty. Fortunately, a robbery attempt in the late sixteenth or early seventeenth century of the major barrow was not successful. When the site was fully excavated in 1985, the remains of a boat measuring about 27 metres long and 4 metres wide were found. Along with the boat was a relatively large burial chamber containing various artifacts that give us important implications about the culture of this period. There were no human remains found in the chamber although chemical analysis showed that there could have been a corpse inside at one time. Along with the ship-burial, many impressive artifacts were found within mound one. The list of artifacts and treasure from this mound is as follows: While Sutton Hoo itself does not have the hallmarks of a Christian burial, artifacts found at the site such as the engraved spoons suggest a distinctly Christian element intermingled with the pagan ritual. This makes sense when considering the way in which Christianity was spread throughout England. Although the British Christians made no attempt to convert the Anglo-Saxons, Rome sent envoys in the late 6th century to begin to persuade the kings. More powerful kings were often able to persuade neighbouring kings to convert. Despite the many who relapsed into paganism, England, at least officially, was Christian by the early 8th century. The spoons have been identified as presents likely given during a baptismal ceremony for an adult. Without a doubt the most important discovery among these treasures are the coins because they are the easiest to date. Extensive study of the coins has revealed that they were probably gathered together between the dates of 625 and 675 AD. This means that the major ship-burial in mound one at Sutton Hoo must have occurred at some point after AD 675. The discoveries at Sutton Hoo are tremendously important for the expansion of our knowledge and awareness of the wonderful art and culture of East Anglia in the 7th century. For the first time, we can see Anglo-Saxon art and material culture on the royal level. Sutton Hoo shows a fascinating mix of Christian and pagan traditions that have done much to shed light on passages from Anglo-Saxon poetry dealing with the burial process. Episodes in poems such as Beowulf now have tangible, archaeological evidence to add credibility to the often strange blend of customs presented in the text. Some Useful Sources There are many resources available for the study of different aspects of the Sutton Hoo ship-burial. A Handbook by Rupert Bruce-Mitford. His Aspects of Anglo-Saxon Archaeology goes into greater depth and his three volume edition is absolutely packed with information on the Sutton Hoo site. This is a good source for those who need good photographs and descriptions of the individual artifacts and less focus on the actual dig. The Treasure of Sutton Hoo by Bernice Grohskopf also focuses more on treasure but does not go into great detail and is a rather elementary resource. Voyage to the Other World: The Legacy of Sutton Hoo is perhaps the best single resource that shows how Sutton Hoo relates to many different topics. There is a section for the study of artifacts, Sutton Hoo is put into historical context, relations to Beowulf are discussed, and there is also a section on archaeology. This text is an excellent anthology of Sutton Hoo study and is strongly recommended. Aspects of Anglo-Saxon Archaeology. The Sutton Hoo Ship Burial. British Museum, The Age of Sutton Hoo. Burial Ground of Kings? British Museum Press, c. 1985. The Sutton Hoo Ship-Burial. The treasure of Sutton Hoo; ship-burial for an Anglo-Saxon king. Robert Bjork and John D. University of Nebraska Press, 1986. The Legacy of Sutton Hoo. University of Minnesota Press, 1992. Barrows in eastern and western early medieval Europe.

Chapter 4 : The Age of Sutton Hoo - Archaeology, The University of York

Age of Sutton Hoo (PDF, kb) Martin Carver was Professor of Archaeology at York from to He has excavated or led early medieval field projects at Sutton Hoo, Portmahomack, Durham, York, Worcester, and in France, Italy and Algeria.

Much of the process may have been due to cultural appropriation , as there was a widespread migration into Britain. The people who arrived may have been relatively small in numbers and aggressive toward the local populations they encountered. Their language developed into Old English, a Germanic language that was different from the languages previously spoken in Britain, and they were pagans , following a polytheistic religion. Differences in their daily material culture changed, as they stopped living in roundhouses and constructed rectangular timber homes similar to those found in Denmark and northern Germany. Their jewellery began to exhibit the increasing influence of Migration Period Art from continental Europe. Several pagan cemeteries from the kingdom of the East Angles have been found, most notably at Spong Hill and Snape, where a large number of cremations and inhumations were found. Many of the graves were accompanied by grave goods , which included combs, tweezers and brooches , as well as weapons. Sacrificed animals had been placed in the graves. A number of settlements grew up along the river, most of which would have been small farmsteads, although it seems likely that there was a larger administrative centre as well, where the local aristocracy held court. Archaeologists have speculated that such a centre may have existed at Rendlesham, Melton , Bromeswell or at Sutton Hoo. It has been suggested that the burial mounds used by wealthier families were later appropriated as sites for early churches. In such cases, the mounds would have been destroyed before the churches were constructed. It was used in this way from around to and contrasts with the Snape cemetery, where the ship-burial and furnished graves were added to a graveyard of buried pots containing cremated ashes. Under Mound 3 were the ashes of a man and a horse placed on a wooden trough or dugout bier , a Frankish iron-headed throwing-axe , and imported objects from the eastern Mediterranean , including the lid of a bronze ewer , part of a miniature carved plaque depicting a winged Victory , and fragments of decorated bone from a casket. In Mound 5 were found gaming-pieces, small iron shears, a cup, and an ivory box. Mound 7 also contained gaming-pieces, as well as an iron-bound bucket, a sword-belt fitting and a drinking vessel, together with the remains of horse, cattle, red deer , sheep, and pig that had been burnt with the deceased on a pyre. Mound 6 contained cremated animals, gaming-pieces, a sword-belt fitting, and a comb. The Mound 18 grave was very damaged, but of similar kind. Two undisturbed grave-hollows existed side-by-side under the mound. Around the coffin were two spears, a shield, a small cauldron and a bronze bowl, a pot, an iron-bound bucket and some animal ribs. In the north-west corner of his grave was a bridle , mounted with circular gilt bronze plaques with interlace ornamentation. Inhumation graves of this kind are known from both England and Germanic continental Europe, [note 3] with most dating from the 6th or early 7th century. In about , an example was excavated at Witnesham. These included a chatelaine, a kidney-shaped purse-lid, a bowl, several buckles, a dress-fastener, and the hinges of a casket, all made of silver, and also a fragment of embroidered cloth. In , when the mound was excavated, iron rivets were found, which enabled the Mound 2 grave to be interpreted as a small boat. A small ship had been placed over this in an eastâ€”west alignment, before a large earth mound was raised. The goods found included fragments of a blue glass cup with a trailed decoration, similar to the recent find from the Prittlewell tomb in Essex. There were two gilt-bronze discs with animal interlace ornament , a bronze brooch, a silver buckle, and a gold-coated stud from a buckle. Four objects had a special kinship with the Mound 1 finds: Often the bones had not survived, but the fleshy parts of the bodies had stained the sandy soil: Casts were taken of several of these. The identification and discussion of these burials was led by Carver. It is thought that a gallows once stood on Mound 5, in a prominent position near to a significant river-crossing point, and that the graves contained the bodies of criminals, possibly executed from the 8th and 9th centuries onwards. When the topsoil was removed, early Anglo-Saxon burials were discovered in one corner, with some possessing high-status objects. The outer surface of the so-called "Bromewell bucket" was decorated with a Syrian - or Nubian -style frieze , depicting naked warriors in combat with leaping lions, and had an inscription in Greek that translated as "Use this in

good health, Master Count, for many happy years. They had long since been levelled, but their position was shown by circular ditches that each enclosed a small deposit indicating the presence of a single burial, probably of unurned human ashes. One burial lay in an irregular oval pit that contained two vessels, a stamped black earthenware urn of late 6th-century type, and a well-preserved large bronze hanging bowl, with openwork hook escutcheons and a related circular mount at the centre. The shield bore an ornamented boss-stud and two fine metal mounts, ornamented with a predatory bird and a dragon-like creature. Nearly all of the iron planking rivets were in their original places. From the keel board, the hull was constructed clinker-fashion with nine planks on either side, fastened with rivets. Twenty-six wooden frames strengthened the form. The decking, benches and mast were removed. In the fore and aft sections, there were thorn-shaped oar-rests along the gunwales, indicating that there may have been positions for forty oarsmen. The central chamber had timber walls at either end and a roof, which was probably pitched. The heavy oak vessel had been hauled from the river up the hill and lowered into a prepared trench, so only the tops of the stem and stern posts rose above the land surface. This appears to have been the final occasion upon which the Sutton Hoo cemetery was used for its original purpose. The objects around the body indicate that it lay with the head at the west end of the wooden structure. Artefacts near the body have been identified as regalia, pointing to its being that of a king. But from time to time, other identifications are suggested, including his son Eorpwald of East Anglia, who succeeded his father in about 625. Wilson has remarked that the metal artworks found in the Sutton Hoo graves were "work of the highest quality, not only in English but in European terms". George Henderson has described the ship treasures as "the first proven hothouse for the incubation of the Insular style". Helmets are extremely rare finds. No other such figural plaques were known in England, apart from a fragment from a burial at Caenby, Lincolnshire, [57] until the discovery of the Staffordshire hoard, which contained many. Restoration of the helmet thus involved the meticulous identification, grouping and orientation of the surviving fragments before it could be reconstructed. Beneath them were two silver spoons, possibly from Byzantium, of a type bearing names of the Apostles. One theory suggests that the spoons and possibly also the bowls were a baptismal gift for the buried person. Their artistic and technical quality is quite exceptional. The gold surfaces are punched to receive niello detail. The plate is hollow and has a hinged back, forming a secret chamber, possibly for a relic. Both the tongue-plate and hoop are solid, ornamented, and expertly engineered. The two identical shoulder-clasps Each shoulder-clasp consists of two matching curved halves, hinged upon a long removable chained pin. The half-round clasp ends contain garnet-work of interlocking wild boars with filigree surrounds. On the underside of the mounts are lugs for attachment to a stiff leather cuirass. The function of the clasps is to hold together the two halves of such armour so that it can fit the torso closely in the Roman manner. No other Anglo-Saxon cuirass clasps are known. The ornamental purse-lid, covering a lost leather pouch, hung from the waist-belt. The maker derived these images from the ornament of the Swedish-style helmets and shield-mounts. In his work they are transferred into the cellwork medium with dazzling technical and artistic virtuosity. These are the work of a master-goldsmith who had access to an East Anglian armoury containing the objects used as pattern sources. As an ensemble they enabled the patron to appear imperial. They were deliberately collected. There were also three blank coins and two small ingots. A large quantity of material including metal objects and textiles was formed into two folded or packed heaps on the east end of the central wooden structure. This included the extremely rare survival of a long coat of ring-mail, made of alternate rows of welded and riveted iron links, [82] two hanging bowls, [83] leather shoes, [84] a cushion stuffed with feathers, folded objects of leather and a wooden platter. At one side of the heaps lay an iron hammer-axe with a long iron handle, possibly a weapon. Above these was a silver ladle with gilt chevron ornament, also of Mediterranean origin. It also bore animal-ornamented sheet strips directly die-linked to examples from the early cemetery at Vendel [95] near Old Uppsala in Sweden. Along the wall was a long square-sectioned whetstone, tapered at either end and carved with human faces on each side. A ring mount, topped by a bronze antlered stag figurine, was fixed to the upper end, possibly made to resemble a late Roman consular sceptre. They included a Coptic or eastern Mediterranean bronze bowl with drop handles and figures of animals, [] found below a badly deformed six-stringed Anglo-Saxon lyre in a beaver-skin bag, of a Germanic type found in wealthy Anglo-Saxon and north European graves of this date.

To the south were two small bronze cauldrons , which were probably hung against the wall. A large carinated bronze cauldron, similar to the example from a chamber-grave at Taplow , with iron mounts and two ring-handles was hung by one handle. The chain was the product of a British tradition dating back to pre-Roman times. Textiles[edit] The burial chamber was evidently rich in textiles, represented by many fragments preserved, or by chemicals formed by corrosion. There appear to have been more exotic coloured hangings or spreads, including some possibly imported woven in stepped lozenge patterns using a Syrian technique in which the weft is looped around the warp to create a textured surface. Two other colour-patterned textiles, near the head and foot of the body area, resemble Scandinavian work of the same period. Similarities with Swedish burials[edit] A Swedish shield from Vendel Helmet from the 7th century ship-burial at Vendel A series of excavations in 1833 by Hjalmar Stolpe revealed 14 graves in the village of Vendel in eastern Sweden. The earlier mound-burials at Old Uppsala, in the same region, have a more direct bearing on the Beowulf story, but do not contain ship-burials. The famous Gokstad and Oseberg ship-burials of Norway are of a later date. The inclusion of drinking-horns, lyre, sword and shield, bronze and glass vessels is typical of high-status chamber-graves in England. Unusually, Sutton Hoo included regalia and instruments of power and had direct Scandinavian connections. A possible explanation for such connections lies in the well-attested northern custom by which the children of leading men were often raised away from home by a distinguished friend or relative. Carver argues that pagan East Anglian rulers would have responded to the growing encroachment of Roman Christendom by employing ever more elaborate cremation rituals, so expressing defiance and independence. The execution victims, if not sacrificed for the ship-burial, perhaps suffered for their dissent from the cult of Christian royalty: Its picture of warrior life in the hall of the Danish Scylding clan , with formal mead-drinking, minstrel recitation to the lyre and the rewarding of valour with gifts, and the description of a helmet, could all be illustrated from the Sutton Hoo finds. The interpretation of each has a bearing on the other, [] and the east Sweden connections with the Sutton Hoo material reinforce this link. Using genealogical data, he argues that the Wuffing dynasty derived from the Geatish house of Wulfing , mentioned in both Beowulf and the poem Widsith. Possibly the oral materials from which Beowulf was assembled belonged to East Anglian royal tradition, and they and the ship-burial took shape together as heroic restatements of migration-age origins. Prior to [edit] Notice in the 24 November edition of The Ipswich Journal In medieval times the westerly end of the mound was dug away and a boundary ditch was laid out.

Chapter 5 : The Sutton Hoo Ship Burial: A General Background and Source List

The Age of Sutton Hoo has 4 ratings and 2 reviews. Alex said: In an excavation was made at Sutton Hoo by the Ipswich Museum after years of rumors of.

It will be argued that in certain circumstances and locations, such as the firelit interior of the hall, the wearer of the helmet was seen as both war leader and war god, a literal personification of Odin. This interpretation is supported and extended with a variety of Scandinavian finds from the sixth to tenth centuries, and arguably represents an unusually physical manifestation of the ritual border-crossing between human and divine elites. In the socio-political context of early medieval kingdoms, the dramatic imagery of the helmets and related military equipment had a critical role to play in the communication of power, the origin of military prowess, and the religious allegiance of a warlord. In the chynas in many other culturesin some skaldic corpus in general, there are also countries continuing nominally to the many kennings that reference the divine present day. The question of a possible descent of rulers. More explicitly medieval equivalent concept in pre-Christian power are the works of the Icelandic scholar and structures has long been debated, politician Snorri Sturluson , especially in the context of the northern who wrote several treatises on the poetic Germanic peoples such as the Anglo- arts and Scandinavian regal history. AD dynasties of Sweden and Norway, Snorri Unlike Scandinavia, Anglo- the entire Anglo-Saxon period. The helmet and shield bore a very northern Europe. Martin Carver, the parts I and IX. In Scandinavia by con- latest excavator of the main Sutton Hoo trust, after generally being dismissed for cemetery, has taken these links furthest in much of the twentieth century, a broad arguing for a complex and poetic web of consensus in support of sacral kingship has aspiration, allusion, emulation, and compe- emerged in the last twenty years the titon between the Scandinavian petty debate is summarized and fully referenced kingdoms and their early English cousins by Sundqvist, , Ultimately, Carver, , The material culture however, most of these arguments rest on and monumentality of places like Sutton textual and philological evidence, much of Hoo were central to this process, he it dating to the centuries after the period suggests, as the fledgling polities of the in question. North experimented with new identities for Archaeologists too have sought to a future of their design. It may be readily untangle the ideological allegiances of the understood how claims to divine genealogi- late Iron Age polities on both sides of the cal descent would fit this picture, linking to North Sea e. The drawing of exact, demonstrable links between material culture and myth is of course always problematic outside the more orthodox cultures of the Classical world, but in rare instances it is possible. This paper re-examines the issue of sacral kingship from a purely archaeological per- spective, presenting recent finds together with some new observations on familiar material. Although both our evidence and emphasis firmly focus upon the Scandina- vian world, we also extend our discussion to its early English affiliates. As a starting point, we therefore take one of the best-known artefacts from Anglo-Saxon England, indeed, arguably the most Figure 1. The ing silvery colour Bruce-Mitford, The animal in gilt bronze, designed so as to Mound 1 grave has been tentatively dated suggest human features: The to century earlier see Norr, , for a eyebrow-wings are tipped with what discussion of heirloom helmets. Before continuing, it is cheek guards and a mask. The crown of first necessary to make a brief detour into the helmet was reinforced by a tube bound a specific aspect of Anglo-Saxon jewellery in silver wire, with gilt bronze animal- technology. After Bruce-Mitford , fig. Although garnets can be quite convex, hemispherical shapes, and bright, especially if cut thinly, when placed mounted so as to stand proud of the in this way against a solid background surface to which they are fixed. In Anglo- their lustre is substantially dimmed. Early Saxon metalwork, cabochon garnets are medieval jewel-smiths solved this problem most often used as the eyes of animals, by inserting wafer-thin foils of gold, or giving three-dimensional animation to occasionally silver, at the base of the cells their faces. In the finds from Sutton Hoo into which the garnets were set. Stamped Mound 1, cabochon garnets are found on with a cross-hatched pattern, the foils the shield and helmet, the scabbard-slider reflected light back through the stone to and a small gold wand. In Mound 1, cloi- left eyebrow are not Figure 3a and b. Similar foils are also discrepancies might derive from a repair. In visible contrast to those of the proper right side, the garnets on the proper left eyebrow

and the proper left eye of the animal-head crest terminal have no gold foils beneath the garnets. In Figure 3b, showing the proper left side, the foil beneath the cabochon garnet eye of the face-mask animal above the nose can be seen, accenting its difference from the others. By Lindsay Kerr, used with kind permission. Though the link has never left is also slightly shorter than the right. Although the presence the minute quantities needed. Addition- and absence of foils is still clear, several of ally, given the evident skill required to the garnets on both eyebrows of the shape the gold cell walls and cut the helmet are now lost, and photographs of garnets so precisely, the decision to omit the badly corroded and fragmented orig- the gold foils on the left eyebrow appears inal bring out their qualities far less all the more deliberate. Even in daylight, the accidental comes from elsewhere on the right eyebrow of the helmet would have helmet, in a feature of the walu crest over appeared very bright, as its foils caught the the crown. Here we find one more garnet sun, and there would sometimes have been without a foil backing: Figure 3a and b; Bruce-Mitford, These buildings were the home of the Thus, we have two eyes without lord, where his high-seat formed the absol- foils, one above the other on the same side ute locus of power and a symbol for his European Journal of Archaeology 17 3 authority. The hall was the gathering place cannot be seen, appearing as blank and of the war-band, the venue for the gift-empty holes in the mask, but one none- giving and oath-taking that bound early theless stands out with its eyebrow a medieval warrior elites together, and the glittering red line, bright against the stage for the poetic recitals of elegant blackness. The effect is replicated on the egotism that fuelled their world-view: We know from So much for poetic imagination, albeit early medieval sources that helmets and based firmly on the evidence. This similar war gear were definitely worn inside phenomenon has been confirmed by these structures: In the gloomy interior, lit producing a moving effect in general only by the central fire and perhaps dimness, is regrettably impossible to occasional lamps, each warrior would capture clearly in still photography. The appear as a mass of glinting golden sparks, archaeological test and interpretation of his jewellery and weapons reflecting the this observation comes when it is com- shifting radiance of the hearth. Among this pared to other contemporary finds from would come the occasional crimson flash of the Germanic culture area, in particular garnets, further bringing out the silver and from Scandinavia. It is also in this region gold highlights of their clothing. It is very dark, the air filled with heavy layers of smoke from the fire, lit erratically by its shifting flames. The burial ground spans the hall himselfâ€”his helmet shining most of the Iron Age up to Viking times, silver, its surface covered in writhing little but is most notable for the sixth- to figures as the raised images on its surface eighth-century boat burials that first pro- seem to move in the firelight, the gilt- vided the main parallels for Sutton Hoo. His eyes are in shadow and Arwidsson, ; Ljungkvist, This latter has a walu-crest very like that at Sutton Hoo, and the proper left eye of the animal that forms its terminal above the helmet face is similarly absent a gold foil, resulting in a very visible difference Figure 5. A close-up of the eyes on the animal that is further accentuated by the choice of terminal to the shield grip from Vendel grave 12; much darker garnet Figure 4. Elsewhere the cross-hatched foil can be seen beneath the within the Swedish boat graves, from the proper left eye but is missing from the right. By Lindsay Kerr, used by kind permission. Figure 6; Helgesson, Fragments of helmets also reveal a Given the context of military sacrifice, the similar pattern of behaviour. Clearly a of a complete right ocular of gilded copper alloy with sculpted eyebrow and what may be eyelashes, has been recovered by metal detector from the settlement site of Figure 4. Although it Archaeological Research Laboratory in is uncertain whether the find is part of an Stockholm submitted the plate to a as-yet unexcavated larger assemblage that laser-scan, and conclusively demonstrated may contain other pieces of the helmet, the that its proper right eye had been struck excavators argue that it represents a deliber- out with a square-section object, probably a ate deposition Christensen, The exact in any case it is striking that only the eye age of this Torslunda image is difficult to has been found. The object is difficult to pinpoint, since two of the matrixes found date within the later Iron Age, but despite there, including that with the one-eyed its comparatively inferior material quality, figure, were themselves casts of older its closest parallels are clearly with sixth- matrixes Axboe, , who also makes and seventh-century helmets of the type valuable comment on the complexities of discussed above. We do not know if the An explicit ocular theme can also be eye had been struck out on the original traced in another aspect of helmet technol- either as a die or on the helmet to which ogy, interestingly coupled with implied it was attached , or

on the Torslunda copy. The Torslunda First, rather than manufacturing a one-eyed matrixes are four bronze plates used for image to begin with, the helmet-smith stamping the rectangular plaques or Press- chose instead to make a two-eyed figure bleche that cover the surface of the helmets and then to strike out its eye: Of the four different functional. The Torslunda figure is related to a larger category of horned figures appearing in various permutations on metalwork and textiles of the later Iron Age. Some are unequivocally one-eyed, others are arguably missing an eye, while most clearly possess two. Despite their superficial similarities, these figures may not all represent the same beings and a variety of interpretations have Figure 7. The helmet ocular from Gevninge near been proposed including gods, berserkir, Roskilde in Denmark. Price and Mortimerâ€™An eye for Odin? Gouge marks can be dis- small bronze ferrule in the form of a cerned where the eye area was dug away, horned head was found resting among leaving a jagged-edged hole. It is hard to Scandinavian smithing tools in settlement be sure what kind of piece it was originally deposits dated c. It has been published images, but NP has examined provisionally dated to the sixth century, or the object in St. A broadly perhaps slightly later. Here, the right function of these one-eyed images, and the eye has been depressed into a concave form ocular aspects of helmets, has been ener- while the left eye stands convex from the gized by a recent discovery from the Baltic face. The third example, also from the Viking Age, though not dated more closely, is a small pendant horned head from Ribe in Denmark with a clear punch- mark to the right eye Jensen, Dated to the eighth century, the piece is only a couple of centimetres long and was probably originally mounted on an eccle- siastical object of some kind, such as a casket or shrine. The mask was detached and filled with lead for re-use as a weight. Its eyes were inlaid with amber, but the left was missing when found. It is quite likely that this was an accidental loss, but, in view of the other parallels here, it is not Figure 8. The one-eyed buckle tongue from Els- impossible that the eye was deliberately fleth near Bremen, Germany. In early , and a forehead vignette of Hercules with the bronze face-mask of a Roman cavalry the Nemean lion skin. This type is con- parade helmet was handed in to the county ventionally dated to the latter half of the authorities on Gotland, with a claim that it second century AD, and the Hellvi piece had been found in the s by a metal is perhaps as late as the s given the detectorist since deceased within the popularity of the Hercules motif during interior of an Iron Age house foundation the reign of Commodus. Empire, together with an equal number Worn in the elite two parts diagonally across the face with equestrian games of the hippika gymnasia, the right eye area completely gone. Even these helmets were prestige items of the on what remains, it can be seen to have officer class and each was unique, though several modifications that are unique several broad types have been identified. While many of the helmets appear to The first concerns its eye s. All known have been portraits of their owners, the Roman helms of this kind have open eye- Hellvi example belongs to a group repre- holes, and some also have circular senting the face of Alexander the Great, openwork irises of thin bronze, which and includes images of Persian warriors increases their lifelike appearance but does Figure 9. The Roman cavalry face-mask from Hellvi, Gotland, Sweden. A detail of the Hellvi mask-helmet, showing the riveted secondary insertion of the left eye. By Magnus Melin, used by kind permission of Gotland Museum. The Hellvi mask orig- remained obscure. In the summer of , inally had eyeholes of this latter kind, but, the building claimed as the find spot was at some later date, a separate left eye was therefore excavated by a Gotland Museum manufactured and inserted with brass team under the direction of Per Wide- rivets Figure Their work revealed a in finish than the mask itself, and highly stone-walled, three-aisled structure with unlikely to be Roman work, the eye was wooden roof-supporting posts of a type intricately made and constructed in three familiar from throughout the Migration separate pieces. Most of the fixed an iris of silver-coated bronze with a material culture in the structure was unre- pin that had been deliberately oxidized to markable, including beads, spindle whorls, create a dark pupil Bannerman, However, bright golden eye with a silver iris and at the place claimed to be the location of black centre. Also clearly secondary rubble were found fragments of up to five additions, they suggested that the mask imported Roman drinking horns of fourth had been fixed to some kind of rounded century date, which are exceptionally rare surface the helmet face retained its orig- finds from this region.

Age of Sutton Hoo "A period of extraordinary interest, which witnessed the extinction of traditional [Roman] paganism, the perversion of Christianity, the introduction of ideology as a test of loyal citizenship, the spread of intolerance, institu-

A ship was hauled up from the river, a burial chamber was erected in the middle of it, and a stupendous collection of magnificent objects – gold and silver brooches and dishes, the sword of state, drinking horns and a lyre – was set in the burial chamber. Here we see a photo of the excavations in , with the excavators uncovering the chamber built at the middle of the ship, and Mrs Pretty, the landowner and sponsor of the excavations, sitting with her friends in the background. British Museum In was acquired by the National Trust, and a new Visitor Centre was opened, and the site was made available to the public. Here we see a few of the most spectacular objects were found in the burial chamber that had been constructed at the centre of the ship. The helmet has become a symbol of the Sutton Hoo burial; yet it survived as a mass of small pieces, and was only reconstructed after years of painstaking work in the British Museum Laboratory. British Museum At the centre of the chamber was presumably the body – though as the soil was so acid, it had not survived. Around the body were the most personal treasures. The purse was probably attached to a wide leather belt by the three hinges at the top and fastened by the sliding catch at the bottom. The purse contained 37 gold coins, dated to around AD The red roundels are decorated with Celtic swirls, typical of Celtic art from the Iron Age. Some of the weapons buried with the dead man Left. This ring, surmounted by a stag, is thought to have been set at the top of a whetstone: The great shield, found up against the wall of the burial chamber. The actual shield seen here is a reconstruction; however the central boss, and the various strips of metal that decorated the shield, are the originals. These are but a few of the treasures to be seen in the British Museum Cemetery The excavations in revealed a magnificent ship burial. However the excavations took place under the shadow of war, and had to be hurriedly concluded. However the great barrow that covered the ship did not stand alone. Martin Carver, who directed the excavation on behalf of the British Museum and the Society of Antiquaries, presented his work as a drama in Three Acts in which we see the grand Twilight of the Gods of the pagan Saxons in face of the rising tide of Christianity that was to overwhelm them. Aerial View The excavations lie at the centre of this panoramic view. In the distance, at the top, is the River Deben, with the town of Woodbridge beyond it. Burial of horse and rider The most spectacular of the recent discoveries was this double burial under a single mound, of a young man in the pit to the left, and his horse in the right hand grave. Some of the grave goods can be seen to the right of the young man, first a bucket, then a bronze cauldron with a pot inside it beneath. At the top of the coffin is the horse harness. The excavator sees this as being the beginning of the cemetery – Act 1 of the drama. This is indeed a very high caste grave, – but it is not a royal grave. This rich burial, though unusual, would not be out of place in a folk cemetery. But the cemetery is beginning to become a high status cemetery. The ship that was buried was presumably hauled up the steep slope from the river Plan of Sutton Hoo The two ship burials are marked by ship signs. The great burial is centre left, the smaller ship burial -see below – is at the top. These graves mark Act II of the drama. Christianity was beginning to make itself felt, and the pagans, under pressure, responded by indulging in ever more elaborate ritual. Cremation was adopted, in defiance of Christianity: Most sinister of all, there is a hint of human sacrifice. Mound 5, just below the the ship burial mound 2, has several burials – inhumations – surrounding a central cremation. Most enigmatic of all is the small group of graves to the right, many of them buried in distorted positions. Were they sacrifices round a central tree? There were two ship burials at Sutton Hoo – the great ship burial excavated in , and the smaller one in mound 2, excavated in and here being re-excavated in Instead of the ship being buried first and a chamber built inside it, here the chamber was built first, and the ship was then placed on top of it. Here we see the rectangular chamber at the bottom, with the outline of the ship above it. Unfortunately it had already been robbed, probably in , but the excavators were still able to find a few fragments from which they were able to suggest the position of the body, and that it was accompanied by a sword, a shield, drinking horns, and a cauldron and cauldron chain. The mound has now

been reconstructed and forms the most prominent feature on the site. The final Scene – Act III, Scene 2 – was the great ship burial, excavated in – but for this you will have to go and see the actual treasures, now in the British Museum! After that, the curtain falls. Christianity triumphs, and the cemetery is abandoned. Paganism suffers the fate of the losers: This is based on a fuller account in Current Archaeology A Visitor Centre has been opened, and visitors are now welcome. It is situated off the B road, two miles east of Woodbridge [TM]. Here is a short guide to what you may see on your visit. Click here for the official National Trust web site , with the opening hours. Note there is a charge for entering the car park. Opening hours are restricted: However it is, I believe possible to walk round the site even when the Visitor Centre is closed. Click here for the web pages of the Sutton Hoo society who occasionally conduct excellent guided tours of the site. Approaching the visitor Centre The Visitor Centre which is the dark building on the left is set in the courtyard of the former stables of Tranmer House The Visitor Centre The Centre consists of two buildings, the Exhibition Hall right and the shop and cafe left It is a long walk from the Visitor Centre to the Burial Ground – it is said to be only metres, but it feels more like half a mile. On your right, notice Tranmer House. This is where Mrs Pretty lived, who sponsored the original excavations in , and then gave the treasure to the British Museum. It is now an Educational Centre Then on your left, notice the glimpses of the River Deben, and imagine what it must have been like to haul a ship up from the river to the burial place. Eventually the cemetery appear, in the form of Mound 2. It has been restored more or less to its original height, but since none of the other mounds have been restored, mound 2 dominates the whole cemetery. Mound 2 was never as big, or as important, as Mound 1. It was nevertheless probably the second most important mound, for it too contained a ship burial probably though unlike Mound 1, it had been robbed, and therefore no trace remained of the original burial. The visitors are not allowed to go in among the mounds, but have to keep to the path and walk around the outside. At first the mounds are barely visible, but gradually the outline of the low mounds become clear Note the field on the other side of the pathway. It has a most unusual crop – turf! Every year it is sown to grass, the grass is mown and made into beautiful turf, which is then lifted and taken off to some lucky garden somewhere. When the turf is growing it is a lovely grassy sight; after it has been harvested, the field is just bare earth. The ship mound itself is, after all this, a little disappointing. There is a viewing platform from which it can be viewed – just so you know where it was. The ends of the ship are marked out by two thin posts – one of them can just be seen slightly left of centre. This meant that they had to carry out excavations under the Visitor Centre – presuming there would be nothing there. To their surprise, the excavations revealed a second, smaller and hitherto unknown Saxon cemetery Excavations in progress Excavations in progress under the proposed new Visitor Centre. The most important grave was that of a warrior. He was buried covered by his shield, and these fierce images decorated his shield. The top image possibly represents a sea creature with his jaws to the right, the bottom one perhaps a bird of prey with a snake in his claws. There were not only burials inhumations in the cemetery, but also cremations. There was an inscription around the top: When the bowl was cleaned, they discovered a frieze of hunters, seen right. The bucket was probably made in a workshop in Antioch during the 6th century AD, and eventually made its way to the Anglo-Saxon world.

Chapter 7 : The Age of Sutton Hoo: The Seventh Century in North-Western Europe by Martin Carver

Sutton Hoo, near Woodbridge, Suffolk, is the site of two 6th- and early 7th-century cemeteries.

Chapter 8 : English Historical Fiction Authors: Sutton Who? Who is buried at Sutton Hoo?

Sutton Hoo: Sutton Hoo, estate near Woodbridge, Suffolk, England, that is the site of an early medieval burial ground that includes the grave or cenotaph of an Anglo-Saxon king. The burial, one of the richest Germanic burials found in Europe, contained a ship fully equipped for the afterlife (but with no body).

Chapter 9 : calendrierdelascience.com | The Age of Sutton Hoo, Martin Carver | | Boeken

DOWNLOAD PDF THE AGE OF SUTTON HOO

Sutton Hoo is situated near the village of Woodbridge on the River Deben in the county of Suffolk, the southern part of East Anglia. The history of the place can be split into two distinct eras: recent (from s to the present day), and early medieval (from the early seventh century).