



## The Landscape Context of Sutton Hoo: results of a recent research project by Tom Williamson

The Sutton Hoo Society recently funded a programme of research, based at the University of East Anglia, into the landscape context of Sutton Hoo. This examined both the immediate location of the barrows — on the edge of a shelf of land above the river Deben — and the wider question of why the Wuffingas, whose burial place this unquestionably was, came to rule a kingdom to which their own heartland was so spatially marginal. The results of this project will be published later this year as a book, which interprets a wide range of historical and archaeological evidence in the light of two theoretical approaches. The first, generally described as ‘phenomenology’, attempts to understand ancient monuments and their landscape contexts by thinking about how these might have been experienced by contemporaries: it attempts, that is, to reconstruct not simply the physical world of the past, but also the emotional, psychological and spiritual values which people placed upon it. The second, often referred to as the concept of ‘river and wold’, tries to interpret the configuration of early social and political territories in terms of topographic structures — the disposition of river systems, coasts and land forms — and the patterns of human contact which these engendered. The two approaches, while widely employed in landscape studies, have never really been combined before.

### The heartland of the Wuffingas

Archaeological evidence — especially the systematic fieldwalking survey carried out by John Newman — as well as the evidence provided by a range of early maps and documents, shows that there was a sharp contrast in patterns of land use, in all periods, between the higher ground in the area around Sutton Hoo, and the lower slopes. The soils of the latter are moderately fertile, and tractable, and in all periods were used as arable land. Most settlements were located here. The upper ground, in contrast, occupied for much of the historic period by extensive tracts of heathland, was sparsely-settled, marginal territory. This contrast, between well-settled lower ground and sparsely inhabited uplands, was replicated in the early Saxon period in the upper reaches of the Deben where, above Rendlesham, the river

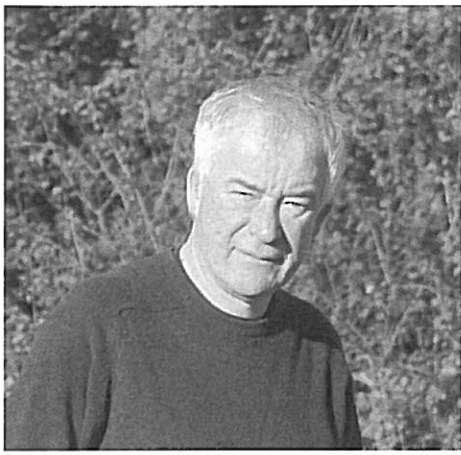


*The view of the Deben from Sutton Hoo barrows is now obscured by Top Hat Wood. This photograph, taken from the edge of the 30m ‘shelf’ a little to the north, captures something of the prospect which would otherwise be enjoyed from the site*

runs through claylands. It was a pattern found throughout East Anglia, and across England generally. It had, moreover, a social dimension. Wooded interflues constituted cut-off points in patterns of human contact: along river valleys and tributaries, in contrast, interaction was regular and intense. People living in particular river systems felt an affinity with each other which they did not share with others: and thus drainage systems came, over time, to approximate to social territories.

In the immediate vicinity of Sutton Hoo the resources exploited by the early Anglo-Saxons were arranged in irregular bands lying parallel to the river, and the layout of many early routeways, and the boundaries of early territories (such as Domesday villas), ran at right angles to these. The latter reflected the need for all communities to have access to a range of resources, and the former the patterns of regular

movement — daily or seasonal — involved in their exploitation. Movement was frequently away from, or towards, the river. The lowest ground was occupied by salt marsh, offering a harvest of wildfowl, shellfish, fish, as well as some summer grazing. The lower slopes were, as noted, the main arable areas. In the medieval and post-medieval centuries the poor acid soils of the uplands were occupied by extensive tracts of heathland but a wealth of place name evidence strongly suggests that in early and middle Saxon times they were forested, exploited for wood, timber, pannage and — in all probability — woodland grazing. The land of the people dwelling beside the Deben was thus separated from the territory of neighbours by tracts of woodland, rather than by open heaths, and settled territory lay like ribbons beside the river, following it deep into the clayland interior.



Tom Williamson studied Roman and medieval settlement in north west Essex for his PhD, under Christopher Taylor, and moved to the University of East Anglia in 1984. He is now Professor of Landscape History at UEA. He has written extensively on the making of the medieval landscape (*Origins of Norfolk*; *Origins of Hertfordshire: Shaping Medieval Landscapes*); and also on post-medieval agriculture and its relationship with the landscape, often working in association with Susanna Wade Martins (*Roots of Change, The Transformation of Rural England, The Ecology, History and Conservation of Water Meadows*). He has a strong interest in designed landscapes — parks and gardens — his best-known studies in this field being *Polite Landscapes: gardens and society in eighteenth-century England*, *Chatsworth: a landscape history*, and *The Archaeology of the Landscape Park*. He is interested in aspects of historical ecology (*Hedgerow History, Rabbits, Warrens and Archaeology*), and he has recently, again in association with Wade Martins, turned his attention to landscape change in the very recent past. Their book *Landscape and Community: the East Anglian Countryside 1870–1950* will be published by Boydell in the Autumn. (photo of Tom Williamson, left, by Mike Argent)

There was a marked contrast, emotional and experiential as well as merely agrarian and economic, between ‘river’ and ‘wold’. It is a contrast which we can still experience if we spend time at Sutton Hoo, and then in nearby Staverton Park — the last remnant of the ancient upland wood pastures. The ‘uplands’ were marginal, wild, remote, lonely and dark, vegetation always limiting the extent of the prospect. The areas beside the river in contrast, and especially beside the estuary, were light, bright, open, inhabited and busy. The river lay at the centre of this experienced world, at once ‘home’, and a gateway to other, more distant places. The centrality of rivers generally in the Anglo-Saxon territorial imagination is reflected in the names adopted by some early tribal groups: people like the *Blythingas* ‘the people of the river Blyth’, who gave their name to the Blything Hundred a few kilometres to the north of Sutton Hoo. Such names may have had an almost totemic significance, the river running through the heart of their territory embodying the very spirit of the *folk*. It is just possible, as the book suggests, that the name of the Wuffingas itself embodies the original name for the river Deben.

It is in this context that we need to consider again the location of Sutton Hoo. The cemetery’s position is usually interpreted in

terms of status display and legitimation: an emerging elite was appropriating the landscape. The barrows were supposed to be viewed from far and wide, and especially from ships passing up the Deben to Rendlesham. But such arguments are difficult to sustain following the discovery in 2000 of what is evidently a ‘folk’ cemetery at Tranmer House, some 600m to the north of Sutton Hoo and likewise overlooking the river. This apparently pre-dates the main cemetery and lacks prominent barrows, suggesting that there may have been other reasons for burial within sight of the Deben. Moreover, computer analysis shows that the first of the Sutton Hoo mounds, at least, were never very visible, and that many other locations in the area would have ensured (in particular) that they would have been seen along a much greater length of the Deben. In other words, the views *of* rather than *from* the river may have been of particular importance to the people who used these cemeteries (Figure 1). Given what has been said of the centrality of the river in contemporary experience, and its probable emotional importance, this is perhaps hardly surprising. The builders of the larger, later barrows — Mounds 1 and 2 — do appear to have been more concerned with visibility, for they were brought further to the east so that they stood on the very edge of the level shelf,

immediately above the slope. But only by burying elsewhere could a really commanding position over the local terrain have been obtained.

### The kingdom of the Wuffingas

The second part of the book’s argument likewise involves the idea that topographic patterns had a strong influence on social territories. Most archaeologists accept that East Anglia, like its fellow kingdoms, came into existence through the amalgamation by Conquest of numerous smaller tribal entities, groups like the *Blythingas*, a process which some have likened to a ‘football knock-out competition’, and which was accompanied by the development of a more rigidly stratified society, and hereditary kingship. The original territory of the Wuffingas was evidently very peripheral to the kingdom which they eventually came to control, its extent indicated by the tight cluster of places with which, in a variety of ways, they were associated: Sutton Hoo, Ufford, Rendlesham, Walton Castle (*Dommoec*), Iken and the rest. But this district was also peripheral in another sense. A strong cultural boundary (as Edward Martin has also pointed out) ran, in most periods, diagonally across Suffolk from around Ipswich to near Bury St Edmunds. In early Anglo-Saxon times, although not in most other periods, this also formed part of the boundary of a wider cultural province, embracing much of the Midlands and the north east. Across this area cremation as well as inhumation was practiced in the fifth and sixth centuries, and a distinctive range of artefacts was used, including wrist-clasps and particular forms of brooch. Archaeologists used to see all this as the archaeological signature of ‘Anglian’, as opposed to ‘Saxon’, settlers. Most now reject such neat ethnic labels, which are ultimately derived from the writings of Bede, arguing that Germanic settlers were already, in all probability, of very mixed origins before their arrival in Britain. According to this view, labels like ‘the South Saxons’ — and the origin-myths associated with these entities, so prominent in the early sections of the *Anglo-Saxon Chronicle* — only developed as larger territorial units emerged in the course of the sixth and seventh centuries. A shared history, real or otherwise, served to increase the sense of solidarity and coherence of these new kingdoms. Nevertheless, the patterns in the archaeological data remain: and as I argue, they have strong topographic determinants. The



Staverton Park — the last remnant of the ancient upland wood pastures (photo: Mike Argent)



distribution of 'Anglian' material corresponds to the drainage basins of rivers draining into the North Sea, and fades out abruptly as the watershed is reached, beyond which river systems drain south to the Thames and the English Channel, or westwards to the Irish Sea. This, of course, is a larger, national version of the kind of pattern I have already noted on a local basis — of social territories, and identities, being structured by topographic patterns.

The Wuffingas' heartland lay at the extreme south of this 'North Sea' world. At a time when — as Helen Geake and others have shown — there was an increasing interest on the part of elites throughout England in styles and fashions emanating from the south, from the land of the Franks and the Mediterranean world, the significance of this location immediately becomes apparent. It would have allowed the Wuffingas easier access to, and greater control over access to, the kinds of prestige goods which were now increasingly in demand than could be enjoyed by neighbouring groups in East Anglia: a geographical advantage which was subsequently developed further with the growth of the great emporium at Ipswich on the river Orwell. Privileged access to desirable objects would have ensured that the Wuffingas were well supplied with warriors, and thus assured a military advantage over neighbouring groups. Yet this raises a further interesting question.

The 'knock-out competition' model suggests that the outlines of their kingdom ought to have been largely the result of chance. Random outcomes in the battlefield could, that is, have led to territorial expansion in one direction just as easily as in another: southwards into what is now Essex, rather than northwards into East Anglia; more plausibly, it could have created a territory which extended equally in both directions. Instead, their territory grew in a remarkably asymmetrical fashion, *only* to the north, into what is now central and northern Suffolk, and Norfolk. Its boundaries to the south west remained stubbornly co-terminus with the cultural and topographic frontier between the 'North Sea Province', and the south. This may tell us something important about the character of early English society. I noted earlier how modern scholars generally doubt the simple account of the ethnic origins of the various Anglo-Saxon kingdoms and peoples presented by Bede. While this is no doubt correct, the archaeological evidence suggests that people living within the 'North Sea Province' really did share, however weakly, an identity which separated them from their neighbours to the south or west. And looked at in this way, the fact that the hegemony of the Wuffingas expanded north, rather than south, suggests that the process of kingdom-building in the sixth and seventh centuries was perhaps more subtle and more complex, and less random in character, than the

'knock-out competition' model would seem to suggest. The Wuffingas, in effect, *only* rose to supremacy over people of their own kind: and this implies that that their kingdom did not emerge simply or solely from the piecemeal, random conquest of smaller polities. Perhaps privileged access to prestige goods was also used to achieve political dominance in a range of other ways — though gifts, dowries, bribes — which worked most effectively on tribes and dynasties with whom Rædwald and his kin already shared familial links and certain aspects of a common culture, and which were correspondingly less effective in maintaining an ascendancy over 'Saxon' neighbours to the south. Whatever the precise explanation, the location of Sutton Hoo, Rendlesham and the rest on the very peripheries of the East Anglian kingdom is clearly of immense significance to our understanding of the character of ethnicity, and state-formation, in Anglo-Saxon England.

I have attempted to summarise a complex argument — two complex arguments — in a little over two thousand words: and I may not have succeeded. I hope, however, that I *have* managed to whet the intellectual appetite of some readers: the book is published this autumn. And I would, lastly, like to offer my heartfelt thanks to the Society, for kindly providing the funding which has made this research possible.



*The river lay at the centre of this early Anglo-Saxon world, at once 'home', and a gateway to other, more distant places (photo: Mike Argent)*

## Society Outing — a Mystery Tour of the Sandlings

Flanked by two weekends of dismal weather, Saturday 20 October turned out to be a sunny and surprisingly warm day. Tom Williamson (UEA) led a group of about twenty society members on a mystery tour of the Sandlings area roughly between Blythburgh and Sutton Hoo.

Our first meeting place was Blythburgh Church. As we walked to the very busy and noisy road bridge spanning the river Blyth, our initial thoughts were probably 'why here?' All became clear after listening to Tom talking about how different landscapes meant different things to people in the past — geographical, topographical, real and conceptual (see leading article, above).

The importance of the east coast tributaries and river systems was central to people's lives. Tom conjured up ideas of 'homecoming' and 'safety', illustrated perfectly at Iken marshes, a remote place today, but a busy navigable stretch of water in earlier centuries, with wide, visible approaches.

After a delicious lunch at Sudbourne Village Hall, Tom took us to Staverton Thicks, near Butley. This couldn't have been more of a contrast to the previous landscape; remarkable for its survival, this remnant of ancient wood pasture appeared to us, in equal measure, enchanting, dark and mysterious. *En route* we visited another important east Suffolk landscape — open heathland. Tom described how this was created and managed, and its importance to the local community.



Tom Williamson and Society members at Iken Marshes (photo: Mike Argent)

The tour ended on the burial mounds at Sutton Hoo, a landscape that had guarded its special secret for centuries. Discussion there could have continued into the night, but the tour

group eventually wandered back home, exhilarated and inspired by Tom's challenging arguments and enthusiasm for his subject.

## An Interview with Mrs Elsie Lloyd (nee Lyon) by Pauline Moore

Mrs Lloyd (*left*), now 80, was the niece of Mr Herbert Lyon, chauffeur to Mrs Pretty. He and his wife Flo came with Mrs Pretty from Cheshire, at her marriage. They lived in White Cottage, Bromeswell, one of several properties owned by Mrs Pretty. Mr Lyon owned a small Ford car which he used to get to Sutton Hoo, where he drove Mrs Pretty in her Daimler.

Elsie, aged 12, was sent in 1939 to spend the summer holidays with Mr and Mrs Lyon, and so were two of Mrs Lyon's nieces, Joyce and Anne. She stayed until 2 September, when her mother came to fetch her home at the outbreak of the second world war.

Basil Brown, who was also staying in the cottage, used to grab them by the arm (she demonstrated this physically!) and get them into the car to go up to Sutton Hoo each morning and they stayed until lunchtime, practically every day.

She remembers his slow, careful brushing and scraping of the sand, and finding rivet after rivet marking the planking of the ship. Sometimes they got bored and played on the mounds or in the wood, but Basil kept an eye on them. He wanted them to know they were

seeing something very important and that it was a painstaking process. She said several times that he was 'a lovely man' and they were all very fond of him. He always wore his working clothes and his cap.

He gave her three iron rivets, a small piece of wood and a small piece of cloth. She no longer has the latter, but produced the rivets and the wood for me to hold! These came from Mound 1, 'my mound', as she called it, not Mound 2, of which she was unaware. The British Museum has seen these and gave her the boxes to keep them in (see photos).

Elsie remembers other people being around, but never took notice of who they were, just focused on Basil. She did not know about the Charles Phillips take-over, but they continued to go up and watch 'people' digging.

I stood on the mound beside her as she told me that, where the body is thought to have lain, they watched as 'a long, white sheet of something like very thin cotton' disintegrated before their eyes and blew away in the wind. I asked if it was sand or an imprint, but she insisted it was something like 'a thin covering'. There was nothing underneath it.





She said there were a lot of people in the ship at this time, and they were working very fast. When I showed her the photograph which includes the Piggots, it stirred her memory. She was among those who passed the treasures from hand to hand: she held the gold buckle ('it was very heavy' and 'shining so bright'), a shoulder clasp ('so beautiful'), the Anastasius dish ('it was as big as this', she demonstrated) and another jewel, she thinks from the sword belt. 'Everyone was very excited', she said. Nobody seemed to mind that these 12-year-olds were included.

They all went to the inquest. She remembers being there for two days and understood then that they were deciding whether the treasure belonged to the Crown or to Mrs Pretty. She saw Mrs Pretty there (for the first time) but otherwise never met her or noticed her house. I got the impression that everyone knew their place! It was 'very quickly' recognised that Mrs Pretty would give the treasure to the Crown, but she wanted to own it for a short while. Elsie thinks the gift was made in a very few days.

One day, the 80th birthday of Mrs Pettit who lived at the Lodge cottage down near the river,

Mrs Pretty gave Mr Lyon a 'lovely, white £5 note' and told him to take the old lady and the girls out for the day as a treat. '£1 was often a working man's wage for a week'. They went to a 'beautiful restaurant' in Woodbridge or Ipswich, she could not remember which, and they had a slap-up lunch and went for a drive round in the Daimler. She can remember its soft top being raised and lowered.

She can remember swimming in the Deben, upstream from Wilford Bridge, where it was fairly deep and nearly being carried down by a very strong tide, though she was a County swimmer. 'I never tried that again', she said.

After the inquest she saw 'a woman' (it must have been Mercie Lack) taking photographs of Basil Brown and another man (probably Cmdr. Hutchison of the Science Museum), who 'went on uncovering more of the shape of the boat'. I showed her a few of Mercie Lack's photos which included people, but they did not ring any bells. They were just finishing the archaeology when she was taken home, so she did not see the final filling-in of the burial site, but knew that bracken and, she thought, sacking, was being collected.

Between the two world wars, the Lyon family lived on a farm in the Vale Royal Estate, Cheshire, originally rented from Lord Delamere, Governor-General of Kenya. Elsie's grandfather Lyon bought this farm, later leaving it to his eldest son, Tom. When Mrs Pretty's family bought the Vale Royal estate, they employed her Uncle Herbert as chauffeur. Uncle Herbert died, after his wife, during the war years. He was killed when a train hit his car at a railway crossing 'near Sutton Hoo'. The brothers came down to White Cottage to sort out his affairs. They split his estate, not just among themselves, but with Flo's family as well. Herbert and Flo had no children of their own.

Mrs Lloyd said she was 'thrilled' to be back at Sutton Hoo and to be in the house. She and her family were delighted to be given lunch and to receive a copy of *Through the Rear-View Mirror* from the Sutton Hoo Society, and some photos of White Cottage, Bromeswell. She was accompanied by her son, Julian Lloyd, a barrister, his wife, Caroline, grandson Guy, aged 10, and their German friend, Torvil.

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## PORTMAHOMACK: Monastery of the Picts, a preview by Nigel Maslin

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When Martin Carver finished a decade of excavations at Sutton Hoo in 1992, he had been Professor of Archaeology at York for six years. He formally retires from that post in September this year, though he will continue to be based at York as editor of *Antiquity*. In June he publishes an account of what he has been doing since the Sutton Hoo years.

In 1994, Tarbat Historic Trust asked Martin to excavate in and around the church of St Colman at Portmahomack on the Tarbat Peninsula in the Moray Firth. Crop marks had revealed a ditch around the church, not unlike the monastery ditch at Iona. So Martin started looking for a monastery using geophysics, as he was explaining to an onlooker one day. 'Would you like to know where it is?' asked the onlooker: Duncan Johnson had ploughed the area for forty years and knew exactly where building material turned up.

This led in 1996 to the first exposure of a Pictish settlement in northern Scotland, and grew into one of Scotland's largest archaeological research projects. The whole story is told in Martin Carver's new book *Portmahomack: Monastery of the Picts*, (details below).

Excavation in the church crypt revealed the extant end wall of the original, square 8th-century church, as well as 200 burials of middle-aged or elderly men, dating from the 6th to 9th centuries. From between stones in the wall came a large fragment of carved stone depicting St Andrew, with his distinctively long, frizzy 'Billy Connolly' hairstyle. It was one of 255 fragments of sculpture that were found, including grave markers and slabs from four great crosses which had surrounded the church, as paralleled in Iona: 'serious memorialisation', says Martin. The team eventually recorded a succession of ten church

plans, from the 8th century to later medieval times.

The graveyard itself was a no-go area for excavation, since there was no single owner. Instead it belonged to all the individual grave-owners. Outside it, however, the excavation (*see above*) uncovered a road with kerb stones beside an area used for producing vellum. There were shells that had been stewed to make a calcium mix for curing skins, small bones used for pegging them out, and pebbles for rubbing them smooth: exactly the sort of processing used to produce the Lindisfarne Gospels: and the Picts were supposedly not a literate people.

Around 800, disaster struck. Between 780 and 830 a great fire destroyed the site. Metal working began immediately afterwards, continuing into the 10th century.

The Portmahomack dig and surveys of the surrounding area have revealed the layout and economy of a monastery and the alliances and allegiances of a Pictish kingdom. They have shown the Picts, the eastern Scots, to be literate and Christian, with a life and culture that was not peripheral, but closely linked to the mainstream.

*Portmahomack: Monastery of the Picts* by Martin Carver will be published in June by Edinburgh University Press (£17.99, paperback, ISBN 978 0 7486 2442 3)



# CHAIRMAN'S ANNUAL REPORT

## Membership

At 31 December 2007 membership totalled 377, with 60 renewals outstanding (compared to 90 at the same time the previous year). Family membership includes 2 to 4 people, so the real total is higher. Our Membership Secretary has



noticed over time that the annual non-renewal of subscriptions comes mainly from the older generation. It will be interesting to see if our new marketing and publicity strategy to generate new membership in 2008 pays off.

## Guiding

We have at present 39 accredited guides, two new guides were welcomed during the course of the year, and 6 new volunteers have been provided with training material. Congratulations to the National Trust for achieving an increase in visitor numbers during 2007. Approximately 85,000 (an increase of 7,000 on the previous year) visited the site. The SHS Guides gave 518 public tours during 2007 (506 in 2006), and 17 pre-booked tours (475 attending). The number of individuals on the 2007 public tours totalled 8,065, an increase of 1,944 on the previous year.

An additional 40 'mini' tours (averaging 15 people per tour) were given over two days at the July event *Sutton Hoo through the Ages*. Guides were rushed off their feet — congratulations to them for keeping up with the pace.

Since the opening of the NT Visitor Centre in 2002, our Guides have introduced over 78,000 people to the wonders of Sutton Hoo.

## Lectures and Communications

John Newman gave a fascinating talk on the History of Ipswich and recent excavations.

Spring Lecture: *The River Deben as the Anglo-Saxons Knew It* was given by Robert Simper, expert and author of a number of books on maritime history. He presented the audience with a unique view of the river and its environs,

including some delightful personal reminiscences.

Society Outing: following on the Spring Lecture theme, society members were treated to a *Day out on the Deben* in July. The cruise took in the navigable reaches from Felixstowe Ferry to Woodbridge Tide Mill.

## Funding

2007 was the final stage of the 3-year research project undertaken by Tom Williamson.

The CD *Gold under the Bed*, sponsored by the society and produced and written by Peppy Barlow, was launched in the autumn.

The society sponsored the NT winter exhibition about the life of Edith Pretty.

A number of funding applications are under review for 2008 (see below).

## Summary

The committee has been looking at how to increase public awareness of the society, and the needs of both local and more distant members. A letter outlining plans for developments was circulated in November 2007. Working groups have been set up from within the executive committee to research a number of projects and we are in the process of:

- considering our annual programme of events
- revitalising our website
- refreshing *Saxon* to reflect the new-look website
- increasing our publicity network
- investigating ideas to increase membership numbers.

## SOCIETY FUNDING, by the Chairman

We rarely 'blow our own trumpet', but the SHS funding policy is something we should all be proud of. I thought it would be a good idea to publish a list of our achievements since the society was formed in 1984.

- During the 1980s campaign of excavations the society provided numerous items, including generators, tools, freestanding sieves, a theodolite, a flotation tank, a scaffolding tower, tarpaulin, scholarships for the field school, mower maintenance, a mobile home and a contribution towards the cost of constructing temporary offices, kitchen facilities and a shower. As well as site tours, the Society provided visitors with: a ferry service from Woodbridge, exhibition boards, a site toilet and a ticket kiosk
- Provided a travel grant for an archaeology student to visit Sweden as part of her Sutton Hoo studies
- Donated a total of £5,648 to SCCAS (Suffolk County Council Archaeological Service) for the Intertidal Survey Project
- Donated £300 to National Trust volunteers who completed a 'Hadrian's Wall Walk' to

raise money for the NT Build-A-Ship project

- Donated a total of £9,497.81 towards the completion of Martin Carver's *A seventh century princely burial ground and its context* the final report of the 1980s excavation campaign. This included the dating of Mound 17, geophysical work, ground truthing and illustrations
- Donated £4,500 for the NT exhibition replicas of sword, shield and spear (Mound 17)
- Provided field telephones for the NT Visitor Centre
- Published *Through the Rear View Mirror* written by Bob Markham
- Donated 100% ticket sales to the NT at the first Anglo-Saxon Festival in 2004
- Sponsored theatrical productions at Sutton Hoo (the Mrs Pretty and Basil Brown monologues)
- Paid a total of £22,500, phased over three years, for a major research project undertaken by Dr Tom Williamson (UEA).

The conclusion of the project, *Sutton Hoo in Context: the Site and its Landscape* written by Tom, will be published this year

- Donated £1,500 towards the production of the CD *Gold Under the Bed* compiled by Peppy Barlow
- Contributed £1,200 towards the NT winter exhibition about the life of Edith Pretty, enabling the conservation of a portrait of Robert Pretty by the artist Cor Viser, and the purchase of a clock owned by Edith Pretty

Funding committed for the future includes:

- £8,500 to SCCAS to carry out air photo analysis, topographic, magnetometry and metal detecting surveys on the area currently suspected to include the *villa regio* of the East Anglian Kings mentioned by Bede.
- £3,500 to SCCAS for AMS (Accelerator Mass Spectrometry) dating of the cremations excavated in 2000 at Tranmer House, hopefully to produce more accurate dating and bring a greater insight into the generally poorly understood chronology at Sutton Hoo.

THE SUTTON HOO SOCIETY

# Conference

## Arts and Crafts in the Mead Hall: the Roots of English Culture

Saturday 25<sup>th</sup> October 2008

at

The Seckford Theatre, Woodbridge School

### Speakers:

Dr Helen Geake  
Dr Sam Newton  
Professor Neil Price  
Stephen Pollington  
Jenny Walker

### Chaired by:

Dr Angela Care Evans  
Professor Martin Carver

Admission charges (lunch inclusive)

Society members £30

Non-members £35

Students £17

If you would like to reserve a place, please send your contact details to:

The Treasurer, Sutton Hoo Society

2, Meadowside, Wickham Market, Woodbridge, Suffolk IP13 0UD



## SOCIETY EVENTS 2008

### Society Summer Outing Saturday 5 July

A tour of outstanding Saxon churches in Cambridgeshire and Northamptonshire.  
See enclosed information and application form.

### Society Conference Saturday 25 October

Woodbridge School has a new and impressive theatre/conference centre, close to the town centre amenities and railway station — and Sutton Hoo. Come and join us for what promises to be a great day.

SEE MAIN ADVERT — and put the date in your diary now!

## NEWS

### New Society Website

Our website [www.suttonhoo.org](http://www.suttonhoo.org) is currently being redesigned. With any luck you will be able to log on now, or very soon, and see the results. We've kept some of the really popular pages like the Interactive Tour, plus new and exciting features and images. You will also be able to pay your annual subscriptions online, easily and securely. Let us know what you think of it.

## GUIDING

A big thank you to all Sutton Hoo Guides for another fantastic year in 2007, completing 535 tours (see Chairman's Report). New guide recruitment and training continues.

This year we have introduced **Exhibition Talks**, which offers visitors at Sutton Hoo a 10–15 minute talk focusing on an object or theme in the exhibition hall. Aimed to provide extra information to those visitors who choose not to take the burial ground tour, they have, so far, been well received.

## NEW FACES AT SUTTON HOO

The last few months have seen a lot of staff changes at Sutton Hoo. Nancy Waterfall (Learning and Interpretation Officer) left at the end of February, followed by Kate Sussams (Property Manager) in March. Mary Skelcher (Visitor Services Manager) will also be leaving for pastures new. We send our very best wishes to all of them.

The new Property Manager at Sutton Hoo is Jonathan White, who gained a BA in History and Archaeology at the University of Leicester and an MA in Heritage Management at the Ironbridge Institute. He started his career with the National Trust at Speke Hall in Liverpool, then Attingham Park in Shropshire, before taking the post of Property Manager at Snowhill Manor in Gloucestershire.

Claire Worland is the new Learning and Interpretation Officer — she also graduated from Leicester with an MA in Museum Studies before moving to Wycombe Museum as Learning Officer, and then Assistant at Reading Museum where she worked on exhibitions and delivered education sessions.

On behalf of the SHS executive committee, I would like to offer a very warm welcome to Claire and Jonathan, and look forward to continuing our special relationship with the NT at Sutton Hoo, working to further develop and enhance the experience for all visitors and lovers of this unique place. *Chairman*



*The Chairman presents Kate with a watercolour of Woodbridge on behalf of the Society (photo: Sutton Hoo Society)*

## Contact Addresses

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## Who's Who — Sutton Hoo Society Committee Members

Chairman: Lindsay Lee Hon. Treasurer: Mike Argent Research Director: Martin Carver  
Membership Secretary: Jane Wright Minutes Secretary: Brenda Brown Guiding Co-ordinator and Publications: Robert Allen  
Publicity: Robert Anderson Sue Banyard Veronica Bennett Nigel Maslin Pauline Moore Angus Wainwright

## CREDITS

Editor: Lindsay Lee Production: Jenny Glazebrook Original design: Nigel Macbeth



## DIARY

### Sutton Hoo Opening Times 2008 10.30 – 5pm

2 June – 24 June closed Mon/Tue  
25 June – 31 Aug open every day  
1 Sep – 21 Oct closed Mon/Tue  
22 Oct – 2 Nov open every day  
3 Nov – 31 Jan 09 open Sat/Sun  
(open BH Mondays)

For all information, bookings and visits please contact the National Trust at Sutton Hoo.  
Tel: 01394 389 700  
Email: [suttonhoo@nationaltrust.org.uk](mailto:suttonhoo@nationaltrust.org.uk)  
[www.nationaltrust.org.uk](http://www.nationaltrust.org.uk)

### Sutton Hoo Summer Exhibition

*Life and Death of a Kingdom: East Anglia 500–869AD* — ends 2 November. The exhibition, put together by the National Trust, the British Museum and Norwich Castle Museum, features rare and precious artefacts made in East Anglia, including objects from the ship burials at Sutton Hoo and Snape.

### Sutton Hoo Through the Ages 9–10 August 10am–5pm

A *Multi-era Festival* organised by the National Trust and taking in the last of the Romans, the Dark Ages, the Normans and World War II.