

SAXON

‘...mysterious and time-hallowed remains...’¹ by Caryl Dane



Close-up view of one of the surviving Wydon Eals coffins, showing peg-hole for fixing of lid and axe marks caused by hollowing out of the log from which the coffin was made. Source: Paul Frodsham.

In October 2018, the Sutton Hoo Society received an official request from Durham Cathedral, seeking to complete funding for an important project. The Cathedral had most of the money required but needed £500 to complete the specialist conservation and public display of two early Anglo-Saxon wooden coffins. Since the submission of the request, Durham Cathedral has received full funding from other benefactors. Our Treasurer has assured

the Cathedral that if further funding requirements are identified during the year-long project, a donation from the SHS is still available.

Five coffins were found on farmland at Wydon Eals, near Featherstone Castle, in Northumberland. In 1825, in the low-lying, boggy fields near the River South Tyne, a few yards to the northeast of Wydon Eals Farm, workmen digging drains discovered some ancient oak log coffins at a

depth of about five feet. Several more coffins were discovered in subsequent years of the nineteenth century, one containing a fragment of human skull, but not all were recovered.



Three of the surviving Wydon Eals coffins, photographed in 2009. Source: Paul Frodsham.

The simple coffins had the appearance of hollowed-out canoes and were described as “*made of round boles of oak, riven in two and fastened down again with an oaken peg at each end*”². For decades they were attributed to the Bronze Age (c.2500BC – c.800BC) because of their similarity to prehistoric log-coffin burials from Britain and Denmark. However, scientific analysis of one of the artefacts in 2011 dated them to between the late seventh and early eighth centuries AD.

A more recent example of coffins, fashioned out of tree trunks and dating from around the seventh to ninth centuries AD, is from the excavation of 81

log coffins and also, plank-lined graves, at Wensum View, Great Ryburgh, Norfolk³. The waterlogged valley of the River Wensum provided similar conditions as to those at Wydon Eals, ensuring the same remarkable state of preservation.

The Norfolk log coffins are of the same construction; oak trees split in two length-ways and hollowed out. Wooden grave markers, the east-west alignment of the coffins and the evident lack of grave goods all support an interpretation of Christian origins for the Great Ryburgh cemetery. The evidence of the earlier use of log coffins in the Bronze Age has been interpreted as demonstrating a possible blending of pagan and Christian burial rites during the early conversion to Christianity; recalling earlier, ancestral customs.

The Wydon Eals site seems to have been a small cemetery too, although there is no other evidence to support a theory of Christian burials, other than the land being recorded as ‘Temple Land’ in 1223 and being owned at one time by the Dean and Chapter of Carlisle. The site was reinvestigated in 2011 with the digging a couple of trenches, but no further coffins were discovered. As a result of the nineteenth-century drainage, the ground has dried up somewhat and any wood may not have survived.

Another example of a log coffin, approximately 7' 9" long and 1' 7" wide, was excavated near Quernmore, Lancashire, in 1973, and initially published as an early Bronze Age (c. 1600 - c. 1400 BC) boat burial, but subsequently radiocarbon dated to cal. AD 430-970 (95.4%)⁴. It contained traces of an extended body; hair, finger

and toe nails, wrapped in woven, woollen textile. However, it appears to be an isolated burial and there is nothing to suggest that it may have been Christian. The conserved remains are on permanent display at Lancaster City Museum.

Evidence of Anglo-Saxon coffins and other wooden grave linings is a rare occurrence because wood usually decays away over time and evidence in grave-cuts has often only consisted of degraded timber fragments or the staining in the ground left behind by the decomposed wood. Ancient wood can be preserved in damp conditions, but if allowed to dry out, it loses its shape and structure. The Quernmore coffin was conserved, involving a prolonged process of replacing the water content of the structure with micro-crystalline wax, in order to retain its shape.

Since their discovery, in the late nineteenth century two of the Wydon Eals coffins were displayed at Durham Cathedral in the western Undercroft, and later in the Monks' Dormitory. Due to unfavourable environmental conditions over the years they have become dry and brittle, and have sustained damage. The coffin lid has shrunk and no longer fits. The coffins have been wrapped and stored, awaiting specialist conservation treatment to stabilise them before they can be supported and displayed appropriately.

The dating of the coffins to the time of St Cuthbert, in whose name Durham Cathedral was built, gives relevance to their being displayed at the Cathedral. Also, there is the possibility of them representing some of the earliest of Anglo-Saxon

Christian burials. ❖

References and further reading

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 - Melton, N., Montgomery, J., Roberts, B.W., Cook, G. and Harris, S. 2016, 'On the curious date of the Rylstone log-con burial.', *Proceedings of the Prehistoric Society*, 82. pp.383-392.
 3. Hilt, C., Fairclough, J. and Sloane, B., 2016, Great Ryburgh: A remarkable Anglo-Saxon cemetery revealed, *Current Archaeology, Issue 322, vol.27, no. 10.* pp.18-23.
 4. White, A. J., 2001. *The Quernmore Burial Mystery*, Lancaster City Museums.
- There is a 3D interactive model of a log coffin burial at <https://sketchfab.com/models/116c131fac8443ccbec7ff2f19f5173a>

The Anglo-Saxon Fenland by Susan Oosthuizen (Oxford: Oxbow Books/Windgather Press, 156 pp., 2017) ISBN 978-1-911188-08-7

A review by **Nigel Maslin**.

This is a historical geographer's book, mapping the sparsely inhabited silt around The Wash - the habitation on the peat between Cambridge, Ely, Peterborough and Lincoln, and the uplands beyond. Her theme is continuity: 'In all weathers, in all circumstances, in all political conditions, the day-to-day preoccupation of most men was focused on how to generate a sufficient volume of food and other goods to support their households from one day, one

week, one month and one year to the next' (p.135).

The land was hard to work, and some estimates of the population – including a classic one by Prof. H.C. Darby in 1934 – have made the Fenland seem poor and under-populated. He divided the known or estimated population by the total land area, instead of only by the total habitable land area (pp.14-15). If an area was settled, it was as populous as anywhere else in the country: in the late 4th century, that meant between 2 and 5 million people nationally (p.23).

One of the basic questions of our interest is, 'Who were the Anglo-Saxons?' This author gives us a surprising answer, after tangling with place-name and language studies. It was once assumed that Germanic immigrants would have named their settlements in Old English, distinguishing them from the locals, who would be more likely to have used Brittonic (British Celtic) or Late Spoken Latin elements (p.33). But this author points out that bilingualism would have been common (p.46) and place-name evidence therefore of little definitive help.

Dr Oosthuizen follows archaeologists and geneticists in believing that most incomers were descendants of late Romano-Britons, among whom migrants from north-west Europe had become assimilated, who had adopted artefacts in new styles and materials soon after the end of the Roman administration in Britain (p.47). After decades of believing in 'migrants', this idea comes as a shock, but would at least account for the necessary presumption that some people returned home

occasionally. The idea of assimilation is rooted in the apparent impossibility of distinguishing Romano-Britons from 'Anglo-Saxons' in the archaeological record.

An important element in the settlement of the Fens is Rights of Common, first emphasised by Neilson in the twenties. These involve living in one place, but farming in another, using rights that could be transferred like property and clearly affected the archaeological footprint. Furthermore, it has given rise to the belief that it was groups of people, rather than the division of land, which lay at the heart of early polities (p.53).

For all its shortcomings, Dr Oosthuizen is also able to add some details from The Tribal Hidage - that manuscript, probably from the 7th century, describing land holdings which – like many contemporary records - is more problematic than definitive. One notable omission from The Tribal Hidage is the Isle of Ely – unless it is included under a different heading (and Oosthuizen offers four scholarly possibilities on p.70). Having been born probably a mere twenty miles away at Exning, Æthelthryth founded her abbey at Ely in 673, so that her native lands were fairly near her endowment, providing her with a measure of safety. This author concludes that the omission of Ely might be accounted for if that region was already subordinate to the East Anglian kingdom of East Anglia by the beginning of the 7th century at the latest (p.87), helping to explain the origins of Ely by reference to earlier territories. ❖



The Ship's Company International Symposium at Whisstock's Longshed, Woodbridge, on Saturday 6th October 2018. A report by Caryl Dane.

This was a Symposium at which international delegates, from a wide range of disciplines, convened to exchange views and expertise. Delegates were required to focus on a number of questions concerning the initial planning phase for the proposed building of a replica of the 29-metre Sutton Hoo ship that was buried in Mound One. Each specialist speaker introduced hypotheses and questions around specific foci related to the building of the Sutton Hoo ship's reconstruction; its size and shape, building materials and techniques, use and purpose, materials, and functionality and movement.

Martin Carver, professor emeritus at the University of York, formally opened the proceedings. Dr Julian Whitewright, Senior Teaching Fellow in Maritime Archaeology at the University of Southampton, then introduced a session concerned with the size and the shape of the Sutton Hoo ship, along with Paul Handley, consultant naval architect and boat designer, and Pat Tanner, a maritime archaeologist at the University of Southampton.

During the day there was an opportunity for delegates to experience the ship in virtual reality with Julian Whitewright and his team.

Both Toby Jones, nautical archaeologist and the curator of the Newport Medieval Ship and Peter Clark, Deputy Director of the Canterbury Archaeological Trust, have past experience of studying and presenting boatbuilding methods and techniques in their respective fields of expertise. They provided a considerable amount of invaluable advice for The Ship's Company.

The preserved timbers of the late-medieval, 30-metre Newport ship, were excavated from the banks of the Usk, and have undergone a lengthy conservation process. The clinker-built remains of the merchant vessel yielded an indispensable insight into the techniques of shipbuilding in the mid-fifteenth century. (<https://www.newportship.org/>). The Newport ship represents a late phase of the use of overlapping planks (clinker) to construct a hull, a method also used to construct the seventh-century Sutton Hoo ship.

Peter Clark was involved in a reconstruction based on the remains of an oak-plank, Middle Bronze Age boat (c.1575–1520 BC), discovered during the construction of an underpass in the centre of Dover. Following a long process of conservation, the remains of the Dover boat is now on display in the town's Museum.

Damian Goodburn, archaeologist and wood expert, contributed to the discussions about the materials required to build the ship. He has researched early woodworking and particularly medieval boatbuilding.

During the day there was also an unscheduled and impromptu presentation by Vibeke Bischoff, a ship reconstructor, from The Viking Ship Museum, Roskilde, Denmark. She demonstrated her methods of interpreting the lines of the remains of a ship in order to determine its shape and construction prior to creating full-scale experimental archaeological reconstructions.

The day explored a wide variety of issues and certainly succeeded in provoking a lot of discussion and debate. It is now the task of The Ship's Company (<https://saxonship.org/>) to assimilate all that information and formulate a workable plan. ❖

Mercie Lack ARPS and the end of the Immediate Processing Concept by Eric Houlder LRPS

Mercie Lack was the Sutton Hoo photographer who unwittingly began a process which eventually ended the archaeological tyranny of immediate development and printing of excavation photographs, promulgated by Maurice Cookson in his lectures, writings, and in his book, *Photography for Archaeologists*, London, 1954. At that time, and for twenty years afterwards few realised this freedom which they had been granted, and right through into the 1950s the concept was perpetuated by a gradually reducing minority.

Cookson had been a commercial photographer before he was taken on by Sir Mortimer Wheeler. He had learned his photography by practising it, estimating exposure and developing his negatives by inspection. His brown fingers on **both** hands bore testimony to both his cigarette addiction and his digital manipulation (in the original meaning of the phrase) of negative materials during development, as recollected to the author, almost sixty years ago, by Peggy Wilson, 1911-2004. Such methods are only possible using single plates or sheets of a slow, orthochromatic emulsion, and leave many possibilities for contamination, physical damage and light ingress. The more reliable method of carefully measuring exposure, and strict time and temperature development in sealed tanks were known to him. However, in his writing he shows a preference for the older method, hence his insistence on immediate development and printing. Wheeler, finding the excellent results produced by Cookson to be better than anyone else was creating at the time, unwittingly perpetuated this rather haphazard methodology. It must also be remembered that Cookson was an absolute master of the techniques of preparation for photography; a talent that enabled him to produce superb images in spite of, rather than because of the obsolete equipment and techniques used to record the subject.

In its favour, the system of immediate development and printing pointed up, eliminated, or compensated for faulty equipment or spoiled materials. Every photographer at some time in their career has had a defective shutter, which usually

gives a slower speed, leading to over-exposure. Films may have been unwittingly left in the sun, or worse still inside a car in the sun. Then there are hazards like flooding or even physical damage, not to mention miss-reading of an exposure meter or poor framing. With immediate development and printing, all these problems can be quickly identified and eventually eliminated.



Photography for Archaeologists

M · B · COOKSON

FOREWORD BY SIR MORTIMER WHEELER

Cookson's book, Photography for Archaeologists, London 1954. The jacket photograph is of Cookson himself using a large plate camera on a Roman tessellated floor.

However, the sheer labour and expense of creating a make-shift darkroom and laying on an electricity supply and clean water must take a large bite out of even a generous budget. Archaeology is

hardly noted for generous budgets, so even with the forceful personality of Wheeler behind it, the system was bound to come under fire.

What Lack did at Sutton Hoo was simply to take colour photographs at the same time as monochrome ones. There is no necessity for the colour and monochrome pictures to be even taken by the same person. However, with the equipment of the time, and until the widespread adoption of digital methods, this necessitated two cameras. (The writer is aware that some precision cameras, even pre-war, had interchangeable backs; these were prohibitively expensive. However, he cannot remember having met anyone who actually used such instruments on site.) Indeed, as film types proliferated, two cameras became the absolute minimum required on any dig. The writer, as Chief Photographer to the Wood Hall Archaeological Trust and later the St Aidan's Sunken Ships Project in the '90s and '00s, had available camera bodies for standard monochrome records, colour reversal (slides), colour negative for prints, as well as 'exotic' emulsions like monochrome slides, monochrome ultra-violet, and colour infrared. All these bodies only needed one set of lenses, one set of filters, two or three flashguns, a few reflectors, scales and one tripod, but even so, the boot of a large estate car was well filled. Then, of course, the different film stocks required careful climate-controlled storage, *i.e.* a cool bag with ice packs, and this was for a dig close to civilised amenities.

Once dig photographs were taken on more than one camera, the risk that a picture would not 'come out' was immeasurably reduced, making immediate processing a costly luxury.

In 1939 Miss Lack probably did not envisage the plethora of emulsions later to be utilised in archaeology, but the fact that she normalised the parallel use of colour and monochrome in precision cameras set the tone for post-war archaeological photography. That a minority of directors continued to insist on obsolete equipment and methods is a tribute more to the power of Wheeler's loyalty to an old friend and colleague, and his talent for publicity than to any inherent superiority of the older system.

Eric Houlder LRPS was a Founder Member of the



Peggy Wilson, the writer's informant, working on a site in Yorkshire in 1960. She too was a real expert in preparation for photography, gleaned from Cookson himself, and from those who learned from him. The writer was privileged to have learned his preparation for photography from her, in the latter stages at Sutton Hoo under Paul Ashbee.

© Eric Houlder LRPS. For more details of Peggy, see <https://trowelblazers.com/peggy-wilson/>

Archaeology Group of the Royal Photographic Society in 1974. He was Editor of the group's journal, Heritage Photography, for two periods, and is currently Editorial Advisor to the present editor.

ALONG THE SAXON SHORE – FOR E.R.B.

*“Resolute Masons, skilled in rounded building,
Linked wondrously the frame with iron bond...”
The Ruin, Anon. 8th Cent.*

(I) VIA OTHONA

The last mile is arrow-straight
puddled for February, its drain-dyke full
of drifted snow; a rough Blackwater wind
rattles through dry palisades of elm, claws
at my face, forcing the tears to run.
Dengie, The Cockle Spit, where the low
tilt of land contends with shallow sea;
it is the realm of sea-blite, orache, trefoil,
horned poppy and the marram cord.

Out of the winter-wheat ten thousand
wild geese rise; pale ghost-masks shine
from necks of polished jet, their strange bugling,
now close, becomes a barrage of dazzling noisy
fire, a raucous wheeling *Testudo* in the gale
a fan-fare from times before time.

(II) THE GATEHOUSE

Four-square on cropped turf, a tiled
double-cube that was once a proud parade;
folk-memory tells how Saint Cedd came here
to found his refuge, church and Holy See.

It is a miracle he made this muddy
landing-place at all; so many weary months
coasting down from Lindisfarne; pleading
shelter with unruly tribes, braving *Nordsee*,
rough gale, tide-race, shoal and weird calm.

The icon painter has him walrus-faced,
kindly, forbearing, armed to the teeth
with nothing but The Word, an interpreter
of dangerous notions; Forgiveness and Eternal Life;
telling it softly, to a pagan world, signalling
foreclosure on the Age of Heroes.

(III) CHAPEL OF SAINT PETER – AD - MURUM (EST. 654AD)

A silence of shadows, out of the moan
of the sea-wind, and clamour of wildfowl,
from what was quarried or weathered out,
The Faithful came, recovered gobbets, chunks
of flint, ragstone, shale and tufa; re-pointed
the Byzantine arch, re-set the chiselled fold,

limned facing, the twin-tiled Roman bonds
you'll find from Cadiz to Cappadocia.

They left odd wing-lugs, rough juttings
of lost buttresses, like jigsaw links: what
failed, to what was looted, and what remains;
a place of many witnesses compelling
me to stay, to contemplate life's end, here
at the end of the land, to find, in this forgotten
heaven-haven; such wonders in simplicity.

Mike Bannister

❖(First Published in “Late Poems 2007-2016”
Orphean Press) ❖

THE SUTTON HOO SOCIETY is on Facebook



Building Anglo Saxon England by John Blair
(Princeton University Press 488pp., 2018) ISBN:
9780691162980

A review by **Marc Brewster**

Don't be deceived by the title and cover of John Blair's most recent book. It is not just concerned with man-made structures but instead synthesises a view of the Anglo Saxon built environment, from the smallest houses to royal halls; their setting and impact on the landscape; and finally, the administrative forces at play shaping this world. The book is wide-ranging in both area and time, spanning the entire Anglo Saxon period, from the early 500s to the Norman Conquest.

One interesting aspect is the use of “grey-literature”. John Blair has spent a considerable amount of time reviewing the reports produced by archaeological contractors and it appears that a

wealth of information is hidden inside these reports when they are cross-referenced.

The book begins with the migration period and initial impact of a new people in the post-Roman period. Settlement data, derived from excavations of now well-defined building types such as rectangular halls and *Grubenhäuser*, suggests a migration of peoples centred on North Norfolk, the Thames and Humber, that penetrated west into the Midlands. Furthermore, when compared with settlement data from all periods, it is clear this is not just a reflection of excavation and development patterns; we are not simply missing the settlements in the west, they are not there!

Overlaying this settlement data with 6th century furnished burial rites and coin finds from the 7th century, it is clear that the Anglo Saxon zone was greater than that indicated by settlements alone


but at the same time reveals pockets of limited influence. What is happening here? Are we seeing traces of Romano British inhabitants? Did the Anglo Saxons have a more “light touch” approach to living in these areas? Or maybe the picture is more mixed?

At this point the book examines different construction techniques for Anglo Saxon timber buildings, comparing them with known Scandinavian practices. Some of these would have left little or no impact on the landscape; they may even have enabled deconstruction, movement and reuse. At the same time, documentary evidence is reviewed for the use of tents, which might well have been as highly decorated with hangings and tapestries as any major timber hall.

As we move into the middle Saxon period, the book turns to look at more complex emerging settlement structures such as the *burhs*, *tuns* and *wics*. In particular, it investigates the idea that early Mercian kings may have imposed greater control over their kingdom than first thought, through the strategic placement of these settlement types. In particular, *tun* place names encircle important centres while *burh-tuns* can be detected on high ground near major communication routes and frontier boundaries. The former tend to have names reflecting functions or duties, while the latter might have had a more military purpose as the eyes and ears of the state.

The book concludes by looking at how religious and royal administration adapted these patterns, for example by the introduction of formal street planning, which led to the creation of some of

the towns and villages we see today. ❖



The Wuffing Education Study Centre
For Study Days on
Early English History and Culture

PLEASE NOTE: Study Days are at The Britten-Pears School of Music, Woodbridge School, Burkitt Road, Woodbridge whilst Sutton Hoo is being refurbished. The Wuffing Education website <http://wuffingeducation.co.uk> has lots of general information, directions *etc.* and how to contact Cliff Hoppitt.

Spring programme 2019

January 19th

Rædwald the Great, First King of England with Dr Sam Newton (Wuffing Education).

Rædwald was one of the English overlords listed by Bede in his eighth-century *Historia Ecclesiastica*. Prior to Rædwald's day, these overlords seemed to have ruled only south of the Humber. Following his victory at the Battle of the River Idle in 617, Rædwald was able to extend his power north of the Humber as well. Although Bede does not state it explicitly, when we unravel his narrative and reorder the events to which he refers in chronological order, the inference emerges that Rædwald was the first high king of the English-speaking peoples in Britain.

January 26th

The Rise of Byzantium, AD 350-800 with Charles Freeman (Independent Scholar).

This study-day will explore how the Eastern ‘Roman’ Empire of Byzantium established itself between AD 350 and 800 as a very different kind of empire from the one ruled previously by Rome.

February 2nd

Sweyn Forkbeard and Rise of the Cult of St Edmund with Dr Sam Newton (Wuffing Education).

Today is the 1005th anniversary of the sudden death of the victorious Danish king Sweyn Forkbeard. The story soon arose that he had been struck down by St Edmund because he tried to extort tribute from his abbey.

Certainly, Sweyn’s young son Cnút made sure he honoured St Edmund by building him a new shrine, which was consecrated in 1032 on the anniversary of his kingdom-winning victory at Assandún in Essex in 1016. The belief that St Edmund had caused the death of Sweyn gave a huge boost to the saint’s prestige. We shall reconsider these events and chart the rise of the cult of this most notable royal saint, some of the legacy of which is still with us.

February 9th

Money in Anglo-Saxon England with Dr Rory Naismith (King’s College London).

A day with a world-class specialist in early medieval economics exploring the origins of the penny and pound, as well as how they were used alongside other coins, denominations, and units of account, between the fifth and eleventh centuries.

March 2nd

Medieval Graffiti: A Window into the Past with Matthew Champion (Norfolk & Suffolk Medieval Graffiti Survey).

Recent archaeological research has revealed that the walls of our medieval English churches are covered in

thousands of early graffiti inscriptions, markings that can shed new light on to the hopes, fears, and dreams of the medieval congregations.

March 9th

Pre-Christian Gods of Old England in Art and Literature with Steve Pollington (Independent Scholar).

An exploration of the pre-Christian gods of the Anglo-Saxons, who they were, who worshipped them, and how. Evidence from England will be supplemented with Scandinavian and Continental material. The strengths and weaknesses of pre-Christian culture will be examined, alongside the impetus to Christian conversion.

March 16th

Medieval Ireland Story and History with Dr Máire Ní Mhaonaigh (University of Cambridge).

Medieval Ireland boasts a rich and varied literary heritage. Drawing on its colourful heroes and anti-heroes, kings and goddesses, their deeper meanings will be examined, as well as the light they cast on the society of the time.

March 23rd

The Paston Family and their East Anglia with Dr Elizabeth McDonald (University of East Anglia).

The Pastons left one of the largest collections of private letters of fifteenth-century England. We will use this rich archive to follow the Pastons as they climbed the social ladder from freemen to prominent members of the gentry during the turbulence of the Wars of the Roses.

March 30th

The Old English Eastertide Festival with Dr Sam Newton (Wuffing Education).

Rediscover the magic of the Easter festival, beginning with a look at the Old English calendar, which reveals how the month of the goddess Éostre become Eastertide. We shall also consider the ‘Synod’ of Whitby and some of

the ways in which Easter was celebrated in England, especially the Cult of the Cross, using examples from

early medieval archaeology, art, and literature, especially the sublime poem known as “The Dream of the Rood” ❖

Forthcoming events for your diary:

14th January 2019 ~ SHS trip Anglo-Saxon Kingdoms: Art, Word, War exhibition at the British Library. FULLY BOOKED

1st March 2019 ~ AGM, at Ufford Park Hotel, Deben Suite, 7pm. Dr Mike Bintley of Birkbeck, University of London, will talk about the Anglo-Saxon poem, *Andreas*.

10th March 2019 ~ Guides meeting and lunch, Ufford Park Hotel, Vista Suite, 10.45 am. Dr Faye Minter will speak on recent Anglo-Saxon finds in Suffolk, other than those from Rendlesham.

13 April 2019 ~ The Basil Brown Memorial Lecture at 11:00am at the Riverside, Woodbridge. 'The Introduction of Manuscript Culture to Anglo-Saxon England' by Professor Michelle Brown.

Sutton Hoo National Trust are hoping to be open shortly before Easter, after the extensive work currently taking place in grounds and buildings.

The Introduction of Manuscript Culture to Anglo-Saxon England

Michelle P. Brown FSA

Professor Emerita, School of Advanced Study, University of London, Visiting Professor at University College London, and Former Curator of Medieval and Illuminated Manuscripts at the British Library



In this illustrated lecture, Professor Michelle Brown will discuss the introduction of manuscript culture to Anglo-Saxon England and the complex web of peoples, practices and beliefs that lay behind it. The influence of Germanic metalwork (such as the Sutton Hoo finds), Celtic art and thought, ancient Romano-British trading contacts with the Mediterranean and the Middle East all find their place in the pages of books such as the Book of Durrow, the Lindisfarne Gospels, the Codex Amiatinus, the Vespasian Psalter and the Book of Kells to form a new vision of the place of these islands on the world stage.

Sutton Hoo Society Basil Brown Memorial Lecture

Saturday 13 April 2019, 11:00 am
The Riverside Theatre, Woodbridge

Sutton Hoo Society £8 and Public £10

Tickets available from
The Riverside Theatre, Woodbridge 01394 382 174 or on the day

Registered Charity no. 293097

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Image left: Maiestas Domini (fol.796v.), *Codex Amiatinus*, Biblioteca Medicea Laurenziana, Florence.