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Re-investigating the origins of the church at Lyminge

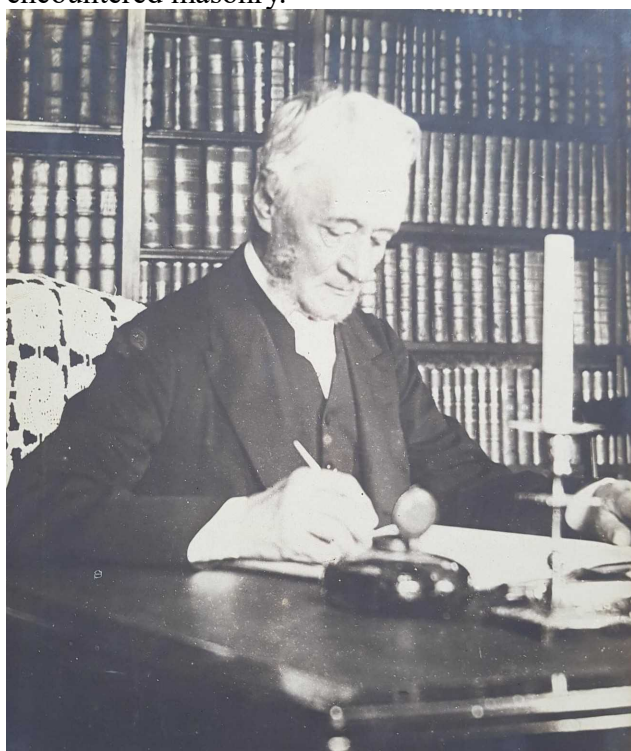
Aerial view of Lyminge Anglo-Saxon chancel by Will Wright



Over the past decade, excavations in Lyminge south of Canterbury have revealed a

wealth of evidence for occupation in the period between the fifth and eleventh centuries. But Lyminge also featured frequently in the pages of

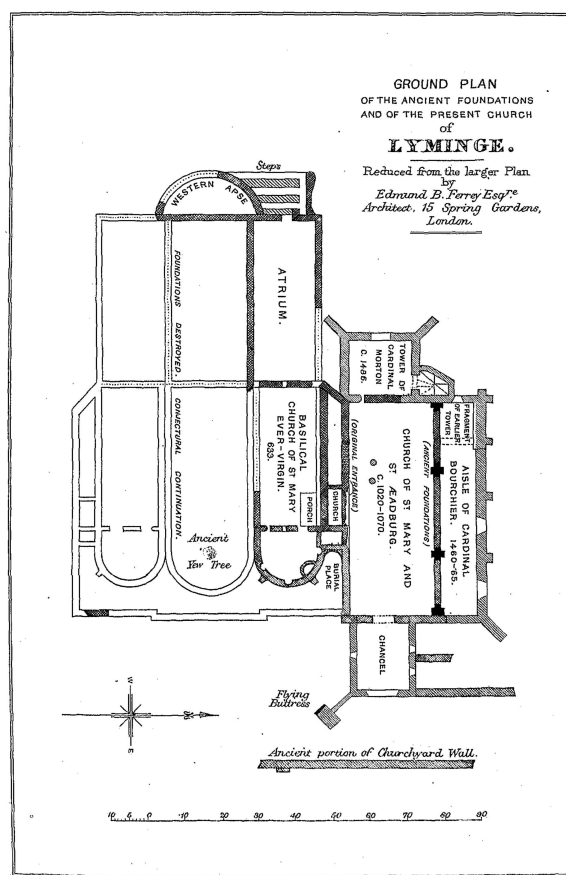
Archaeologia Cantiana. the journal of the Kent Archaeological Society, during the second half of the nineteenth century. The Rector, Canon Robert Jenkins, was actively seeking the church of Queen Æthelburh (Latinised as “Ethelburga”), widowed Queen of Northumbria, who traditionally was given the estate of Lyminge by her brother King Eadbald around AD 633. Jenkins began digging in the churchyard during the 1850s. He soon encountered masonry.



Rev R.C. Jenkins

In concluding on what he had found, Jenkins considered the first Lyminge charter (dated AD 697 or AD 712) describing the church as a ‘*basilica*’ and projected a great three-aisled church on the model of contemporary basilican churches in Italy. This extravagant conjecture has been questioned ever since. However, it has not been possible to re-examine Jenkins’ claims until now. It has taken two years to put together a community-based project, largely funded by the National Lottery Heritage Fund, with additional significant support from the Sutton Hoo Society and the Roger De Haan Charitable Trust, as well as other smaller grants and public donations. The project, ‘*Pathways to the Past: Exploring the legacy of Ethelburga*’, involves

renewing and improving the existing church yard paths and implementing disabled access to the standing Norman church. This creates the opportunity to explore once again the archaeology found by Canon Jenkins, which lies under the path on the south side of the Norman church.



Canon Jenkins' speculative ground plan of the 'basilican' three-aisled church. *Kent Archaeological Society Proceedings, 1874**

The archaeological phase of the project commenced in July 2019 under the direction of Dr Gabor Thomas of the University of Reading, who has conducted the excavations in the village over the past decade. Much of the work was undertaken by local volunteers, although we also contracted the assistance of Keith Parfitt from Canterbury Archaeological Trust (CAT).

Over eight weeks, we established beyond any reasonable doubt that the structure found by Jenkins is mid-seventh century in date. It

corresponds very closely in style to the church of St Pancras within the precincts of St Augustine's in Canterbury, and also to St Mary's at Reculver. The stepped nave was separated from the apsidal chancel by a characteristic triple arcade. We were fortunate to recover a fragment of a column made of stone from Marquise, near Boulogne, just like the columns at Reculver, which are now preserved in the crypt of Canterbury Cathedral. By finding a small fragment of the west wall, we also established its dimensions, comparable to, though smaller than, the other contemporary churches, being 13.4m long, by 5.3m at its widest. Fragments of white and pink plaster testify to the wall decoration, but we found no surviving remains of either the superstructure or the floor. All we know, therefore, is that the foundations were built using crushed Roman brick that gives the mortar a distinctive pink hue. The method of construction suggests that continental masons were imported to supervise the work. It is possible that they re-used dressed Roman stone to build the walls, but these have been comprehensively robbed, so we cannot say for certain.

In true Victorian fashion, Canon Jenkins chased the walls of the church when he dug them, leaving the interior largely undisturbed. However, this area may not have been disturbed in Victorian times, but it had been heavily disturbed by burials. We excavated eight burials at the end of the chancel, the deepest containing a sherd of the thirteenth century. It is likely, therefore, that the seventh-century church had been demolished and had passed out of memory when burial began in this area sometime after AD 1200.

Excavation has confirmed that Canon Jenkins discovered a church that could plausibly have been built by Queen Æthelburh. However, the elaborate structure he published in the KAS Proceedings for 1874 (in *Archaeologia Cantiana* X) did not exist. Some thirty years ago, the western end of the extension he described on his published plan as an "Atrium", was re-investigated by Tim Tatton-Brown and Paul Bennett of CAT. They considered this to be a

free-standing structure, and it is now clear it was built of different masonry from the church uncovered last summer and was much later in date, perhaps just pre-Conquest. It was also on a different alignment from how it was drawn by Jenkins and did not form an extension of the seventh-century church. The solid linking walls shown on Jenkins' plan were not found. Jenkins' plan also ignored the stepping between the nave and chancel to fit better with his projected basilica. Exploring to the south, we found no evidence for further aisles, which thus are revealed as purely imaginary.

To the west of the porch of the standing church, an enigmatic 'recess' in the wall arched with Roman brick has long puzzled scholars. This now appears to be a hole hacked in the wall by Jenkins' workmen. We think he was investigating the great slab in the bottom of the 'recess', which he labelled on his 1874 plan as "original entrance". We found the remains of Victorian period revetments that show that Jenkins made efforts to keep this area open. But we found no evidence for the Anglo-Saxon church extending under the Norman church in the way Jenkins suggests on his plan. It would appear that the 'recess' is simply part of the Victorian presentation of the site for public view.

The seventh-century church has been revealed as a much simpler structure than Jenkins thought it was, but no less significant for that. It sits within a sequence of development at Lyminge that includes early settlement from perhaps the end of the fifth century, a complex of royal feasting halls of the sixth to seventh centuries, and a monastic community of the seventh to ninth centuries. The happenstance of survival due to the lack of later building in this core area of the village presents us with a rare opportunity to view the emergence of centres of royal and ecclesiastical power during this formative period for the development of England as a nation-state.

The Pathways to the Past project is continuing into 2020 with a programme of community-based activities designed to raise awareness and understanding of the rich historical local environment. We have launched

a modern pilgrimage route, the *Royal Saxon Way*, linking Folkestone to Minster-in-Thanel via Lyminge, celebrating the role of the queens and princesses of the seventh and eighth centuries who founded abbeys and churches on the route. We have released our first project publication, *Diary of a Dig*, which is available through our website. We will be seeking to publish more on the dig and look at the broader history of early medieval Lyminge, as well as install information panels within the village. We are also working with the Centre for the Study of Christianity and Culture at the University of York to create 3D digital reconstructions of the church site through its 1,400-year history, using the laser scans that were made during the summer. The project is thus continuing, and we still need funding if we are to achieve all our objectives. Members of the Sutton Hoo Society who are interested to learn more, or who wish to donate, can visit our project website at <https://geopaethas.com> ❖

Rob Baldwin

Project Manager

Pathways to the Past: Exploring the legacy of Ethelburga.

This is an edited version of a report that was published in the newsletter of Kent Archaeological Society.



Aerial view of Lyminge Church from the south east by Will Wright.

* Kent Archaeological Society.1876. Abstract of Proceedings 1874 - Remarks on the Early Christian Basilicas in Connection with the Recent Discoveries at Lyminge Jenkins. *Archaeologia Cantiana*.10:ci-ciii.

The Prittlewell Trip

Few people had heard of Prittlewell before 2003, but everyone had heard of its South End. Apparently, Southend only had fifty-odd houses in 1801, but with the coming of the railways in the 1870s, 1880s, the seaside holiday beckoned. Building work in 1923 revealed Roman and Saxon burials, so it was less of a surprise when more remains were uncovered in 2003. What *was* surprising was their nature and extent; a fully-furnished princely burial. The Sutton Hoo Society set out, by coach, to visit these most recent discoveries on Friday 7th February.

What we visited were the grave goods as now displayed in Southend Museum, next to Southend's Victoria Station, at one end of the town's pedestrianised High Street leading to the seafront. We did not visit the site itself, which by all accounts is virtually a roundabout, with a

short walk leading from a nearby pub to a reconstituted mound.

Our Felixstowe Travel coach left Deben Leisure Centre, in Woodbridge, at 9 am and reached Southend in less than two hours. We were welcomed with coffee and biscuits in the Lecture Theatre of the Beechcroft Art Gallery, beside the museum, by conservator, Claire Reed, who has worked there for over 20 years. It was Claire who liaised with the Museum of London Archaeology (MOLA) during their restoration of the objects and supervised their return to Southend.

Since there were forty of us, Sue Moss had split us into two groups, so that while half of us viewed the exhibition itself, the other half had a behind-the-scenes session led by Claire with the help of Assistant Curator of Archaeology, Victoria Rathmill, who only joined

room (itself in need of conservation) they had imaginatively laid out reconstruction drawings of the artefacts. The delicate lines on tracing paper often revealed far more than the objects themselves, which is the whole point of using archaeological drawings.



Drawing of the iron open bowl lamp reconstructed.
Photo: C. Dane



Remains of the iron bowl of the lamp and a fragment of the stand. Photo: C. Dane

This was not a ‘handling session’, because the fragments were far too delicate to be touched, even by the curators. When they emerged from their plastic boxes, swaddled in tissue paper, the pieces provoked many a conversation about conservation: how do you preserve composite artefacts, like the surviving tops of two maple-wood cups, where the

gilded copper-alloy craves dryness? You simply have to choose which is the most important to favour. We were also able to see such fragile pieces as the copper-alloy bowl, too thin to be displayed.



The composite rim of the burr maple drinking cup, stored upside-down. The C-section, gilded, copper-alloy rim binding clasping the remnants of preserved wood and attached to it by riveted clips. To the fore is the outer face of the rim and one of the Style II, paired bird-head terminals.
Photo: C. Dane

After a break for lunch, the groups swapped over. The guide to the exhibition, for those who had not yet seen it was Rob Sharp, a management trainee, with degrees in history and comparative history and an interest in the East Anglian kings as well as deviant Christianity. There is no reconstruction of the burial, but all the grave goods are exhibited inside a huge glass case that you can walk around. There, in a tiny glass file, were the chips of tooth enamel, near the small garter buckles which together determined the east-west layout of the body, head and shin. There were also the plain gold belt buckle and foil crosses for the eyes, and the glass palm cups, blue and olive green. We were also impressed to see a sliver of wood from a box (containing personal objects such as the long silver spoon) decorated in yellow and red ochre and white gypsum, described as the sole piece of decorated wood surviving from Anglo-Saxon England. There were the metal bowls, still hanging from their nails on the walls when discovered, and the largest object of all, the

copper alloy flagon apparently from Syria. Little is left of the lyre, but the stain in the earth betrayed its shape and size, so its footprint can be exhibited with its two gilded copper alloy mounts. There too was the folding iron stool with its X-profile - missing its fabric seat, of course – and the iron sword and iron shield bosses.

Researching the artefacts since the discovery has shown that the burial dates from the 590s at 95% probability. The coins, in any case, show that it cannot be earlier than 580. That means that guessing the identity of the deceased has also changed. It can no longer be Sæbert, the first Christian king of the East Saxons, who did not die until 616, but it might yet be his bother Seaxa. There is no helmet, which would help indicate a king if one was present. Rob Sharpe said that personally (if heretically) he would put Sæbert in Mound 1 at Sutton Hoo, as the post 616 dates increasingly suit the idea, as does the Sæbert's apostasy. The general opinion is that – like Sutton Hoo – we will never really know.

The shop, in the lobby, had copies of MOLA's 2019 'big book' on the burial by Lyn Blackmore, Ian Blair, Sue Hirst and Christopher Scull, *The Prittlewell Princely Burial: excavations at Priory Crescent, Southend-on-Sea, Essex, 2003* (with a section on the silver spoon by my '60s Sutton Hoo friend David Sherlock). And if that is too much for you (as it was for me) they have the excellent small guide, also published last year, *The Anglo-Saxon Princely Burial at Prittlewell, Southend-on-Sea*, which replaces the original brief guide, *The Prittlewell Prince, the discovery of a rich Anglo-Saxon Burial in Essex*, published in 2004.

Our visit ended with tea and cake and an animated chat back in the Lecture Theatre about visitor experience (and museum funding) before we headed out into the Friday night traffic.

Sincere thanks to Megan Milan for the detailed discussions needed to arrange the event, and to Susan Moss for taking charge of on-the-day logistics. ❖ Nigel Maslin

The Staffordshire Hoard: An Anglo-Saxon Treasure, edited by Chris Fern, Tania Dickinson and Leslie Webster, Society of Antiquaries of London, 2019 (Research Report no. 80) 548 pp., ISBN 978-1-5272-3350-8 £45.

It is ten years since the Staffordshire Hoard was discovered by metal detectorists in an open field near Lichfield - four kilos of gold objects and 1.7 kilos in silver, originally catalogued in 1,381 records of artefacts and fragments by Kevin Leahy, who lectured to our society at the time. The research report detailing the find and suggesting interpretations was published on 1 November at the end of an all-day conference in London by the Society of Antiquaries. The volume is a big one. It weighs nearly three kilos and is five centimetres thick. Its A4 format is meant to be a template for future publications, including printing on demand.

Throughout the day, and throughout the book, we are referred to chapter 10 in search of answers to the 'big questions' - what sort of collection, how was it assembled, why was it buried? Huge uncertainties remain. An elephant in the conference room was the way in which the find had been handled from the start, as only 13% of the artefacts can be attributed to a precise find spot. The Staffordshire Hoard has always been a puzzle, generating more questions than answers, such as whether it is even a hoard. By one definition, the deposition of a hoard is a single event, but the artefacts retrieved seem to suggest that this was assembled over time. A standard approach is to try to write the 'biography' of the pieces, so the day, like the book (after a description of discovery and conservation) began with a succinct summary of the objects by Chris Fern, whom Sutton Hoo Society members will remember as the excavator of the 2000 cemetery at Sutton Hoo.

He characterised the artefacts as a war hoard, with 140 objects in animal art, mostly Salin's Style II, dateable to the early Insular style of AD 630-665, with a date of deposition in the third quarter of the 7th century, or about

AD 650-675. Although the analysts have tried hard to avoid ascribing a single historical source to the hoard, they cannot help observing that it would fit very well with the events of the reign of Penda of Mercia (AD 626-655) or one of his successors like Wulfhere (AD 656-675). This would include the battle of the Winwæd in AD 655, when Penda was supported by thirty magnates, including Æthelhere of East Anglia.

After analysis of the decoration of helmet parts comes analysis of the garnet and cloisonné mounts and the Christian objects. Initially this inclusion of ecclesiastical objects, such as pectoral crosses, was a further puzzle, but specialists like editor Leslie Webster, who was part of the British Museum's re-excavation of the Sutton Hoo ship in the '60s, are comfortable with the thought that these could all have been present on a battlefield. Many of the mounts are illustrated by tiny photos removed from their backgrounds or drawings (mostly by Chris Fern). Analysis of the decoration of gold filigree hilt-fittings has downplayed Kent in favour of East Anglia, suggesting that some of the finest pieces may have been made in a royal workshop there, if not in midland or northern England. Parallels with the Sutton Hoo treasures abound, especially with the helmet, and a chapter on 'workshop practice' goes into great detail about the cloisonné work particularly. With this and the handling of the gold and silver plate we are probably closer to the royal workshops than we have ever been.

Another puzzle is the selective nature of the collection, which has no iron blades or gold belt buckles. The helmet and the gold and garnet seax fittings have suggested elite ownership, and indeed the editors have concluded, 'Altogether the Hoard is symbolic at the highest level, representing the powers – secular and spiritual – on which a seventh-century Anglo-Saxon King might depend [p.353]'.
❖

Alternatively, was this a smith's hoard, for the often richly decorated artefacts had mostly been roughly stripped from the weaponry? Yet the precious metals were not yet ready for the crucible. The mystified analysts have plumped for an all-inclusive interpretation

rather than an exclusive, single-event explanation. It is now seen as a collection assembled over time, added to periodically, which would help explain the varying styles and uses. Overall, the Staffordshire Hoard remains unique, not exactly fitting any of the few continental parallels.

If the first 280 pages are mostly Chris Fern, Part II explores 'The Broader Context', historically, geographically, culturally and religiously. Barbara Yorke considers the historical context and John Hines the archaeological, before a chapter by the editors on hoards and hoarding. At the end comes an abbreviated catalogue, once again with small photos devoid of backgrounds, and prose catalogue entries, followed of course by endnotes and a substantial bibliography.

Helped by signs of wear on the sword pommels, analysts have been able to distinguish four phases of hoard accumulation, yet not how it came together before burial in a field in Mercia, nor yet the circumstances of its disassembly. Scenarios abound, but none of them perfectly fits all the characteristics of the hoard. Indeed, chapter 10 ends with a column headed: CONCLUSION: MULTIPLE EXPLANATIONS AND NARRATIVES. While the Staffordshire Hoard will no doubt continue to be cited as evidence for all sorts of conflicting theories, 'multiple explanations' is probably the best summary that can currently be offered. 'In the end,' concludes the report, 'it is impossible to be sure how and why the Staffordshire Hoard came to be [p. 360]'. Yet the range and detail of the report is impressive, as is the presentation.

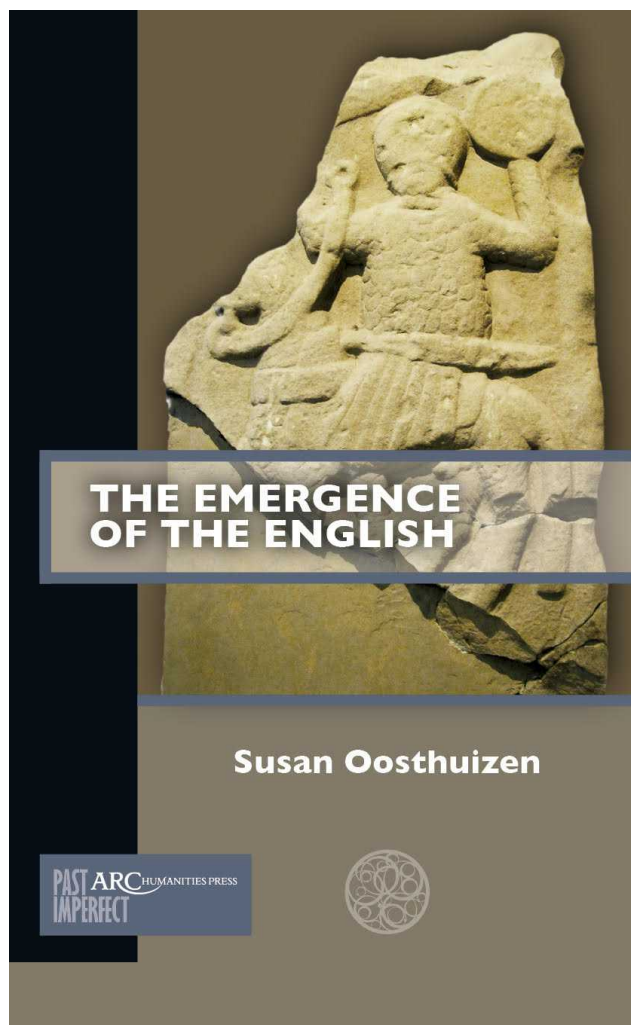
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Nigel Maslin



How many migrants does it take to change a culture?

The Emergence of the English, Susan Oosthuizen (Leeds: ARC Humanities Press). 140 pp. paperback, March 2019.



Do you believe in archaeology? Can it establish facts and something called ‘the Truth’, or does it simply provide a framework for discussing currently fashionable views about the Past?

The ‘Past Imperfect’ series in which this book appears, published in Leeds by ARC Humanities Press, aims to present ‘concise critical overviews’ of the latest research into the period 400 to 1500. Intended to be provocative and accessible (says the back-cover blurb), this physically curious little book is not much bigger

than a pocket diary. Its four chapters are confined to 140 pages, including nearly four hundred footnotes, and are set in a sans serif typeface rather taller than wide, which makes the book slightly hard to read, physically.

After Gibbon wrote in the 18th century, we believed in Anglo-Saxon invasion. The coming of the Saxons, *adventus Saxonum*, was recorded by the contemporaries St Patrick, Gildas and Bede. Despite those sources having their own unreliable and idiosyncratic agenda, they have been accepted as Gospel simply because they are the only contemporary written sources we have.

Early in the introduction, Susan Oosthuizen, Professor of Medieval Archaeology at Cambridge, approvingly quotes Birte Brugman in 2011 in *The Oxford Handbook* in which she asks, ‘How many migrants are needed to explain the fifth-century cultural changes generally understood as marking the transition from Late Roman Britain to early Anglo-Saxon England?’ In other words, why does history need migrants as an explanation for change?

One of the useful clichés I was taught was that ‘people do not equal pots’. Just because archaeologists find artefacts apparently designed or made at a particular time in a particular place, does not mean that their makers came with them. There are many possible reasons which might account for the presence of the artefacts. They could have been traded, collected, commissioned or gifted, all without their makers being present.

According to Martin Millett, the population of Britain in about 400 is estimated at about three million. So once you have subtracted the indigenous population and the foreign military and government, how many migrants do you need to posit? Traders maybe, but certainly not an invasion force.

Although we no longer picture invasion fleets, much recent interpretation has imagined settlers from north-western Europe – from Sweden, Denmark, Germany, Frisia and modern Belgium – arriving in eastern England with their social traditions and their material culture. And we still draw arrows on maps pointing to

cemeteries on the eastern side of Britain. A classic summary of this view appears as a description of early Anglo-Saxon England in MOLA's recent illustrated short introduction to the Prittlewell burial by Sue Hirst and Chris Scull. The latest research, and this Oosthuizen essay, in effect asks whether the people we call 'the Anglo-Saxons' were actually here already.

At the heart of the issue is ethnicity, which is the perfect modern topic for seminars (in fact, I think I've sat in a few). Like identity generally and gender specifically, ethnicity is nowadays regarded as partly a matter of choice. You would think that 'Anglo-Saxons' would have known their ethnic identity, but what religion you follow and whom you marry are all part of ethnicity, and not even language is now regarded as an identifier. Professor Oosthuizen makes clear that in a multi-language society like the post-Roman, people spoke whichever language gave them the best advantage in any given situation, whether Brittonic, Late Spoken Latin or emergent Old English. Whatever else they may have been, the Anglo-Saxons were not simply a language group.

So what is the other perspective offered in the last chapter? Anyone studying in the sixties, seventies and eighties – when Braudel in history, Bourdieu in sociology and two I frankly had not heard of (Östrom in economics and Holling in environmental sciences) were writing seminal theoretical works – will be surprised to find that the latest ideas offered here depend upon Braudel's concept of *la longue durée*. This contrasts three types of changes: small ones that

happen quickly, an intermediate level where bigger changes occur more slowly, all against a background where the really big environmental, political and social changes happen very gradually, possibly over centuries, even.

There is much in this essay dealing briefly with the archaeological evidence which has been cited at various times as the overarching interpretation for the period, but each in turn is found wanting to some extent. Examples would include a supposed collapse of the coinage, a consequent collapse of agricultural markets, of good wheel-thrown pottery and of the standard of living generally.

The result of using a longer perspective for such a question as how change occurred at the end of the Roman period in Britain, and how it morphed into the early medieval period, is that we get a much more nuanced picture, with a number of different changes happening simultaneously but at different speeds and to different degrees. It is not so much a matter of either/or, of immigrants or no immigrants, as of degree: how many migrants is history forced to posit, and what else was happening at the same time in different areas. ❖Nigel Maslin

There is a 40% discount on all of ARC's hardback and paperback books. The discount code is **ARC40SUMMER** and is valid until 31st August 2020. The code can be used in either of the webshops that link from the book's webpage: <https://arc-humanities.org/products/t-84104-115104-28-8316/>.

PROCEEDINGS OF THE SUTTON HOO SOCIETY ANNUAL GENERAL MEETING 21st FEBRUARY 2020

The Society held its Annual General Meeting at Sutton Hoo, by kind permission of the National Trust. After refreshments on arrival in the Kings River Café, members gathered in the Court for the meeting, chaired by our President, Angela Care Evans. There were 45 members in attendance.

Elections for Office

Elections were held and Bryony Abbott was re-elected to serve as Chair of the Society.

Current members of the committee indicated their willingness to continue and were re-elected. We said goodbye to two long-serving members of the committee, Pauline Moore and Megan Milan. We thanked them for their outstanding service to the Society and the President presented a small gift as a token of our thanks and high regard for their contribution to the work of the Society. We welcomed in their place two new committee members who were duly elected: Michael Barrett, one of our recent Guides at Sutton Hoo, and

Chantal Thomas, our Guiding Secretary. Her role has become more central following the new Agreement with the National Trust. Chantal was co-opted onto the committee during 2019. She was elected a full member of the committee at the AGM.

Reports and Accounts

The Chair presented her report to the members.

The Treasurer, Steve Cant, gave an account of the Society's financial position.

Election of Auditor

Mike Woolgar Esq audits the accounts for the Society and members voted to re-appoint him for the coming year.

AGM Lecture by Dr Susanne Hakenbeck of Cambridge University

"How (and why) did princes appear? Using new archaeological methods to understand high-ranking burials in the early medieval period"

Our speaker gave a most interesting presentation on her research into the archaeology of princely burials across Europe during the Anglo-Saxon and early mediaeval period. Susanne and her team have been using the latest scientific and forensic techniques, such as radioactive isotope analysis. Susanne's research has brought together the science to investigate human migration into north-western Europe and how it impacted status, food, relationships and where people were coming from. Questions from the audience were taken.

The President thanked the speaker and the meeting closed at 21.05. ❖



Gold and Garnet Pyramid Mount and Beads from Rendlesham



A community Archaeology project - *Rendlesham Revealed: Anglo-Saxon Life in South-East Suffolk*

Suffolk County Council Archaeological Service (SCCAS) has launched a new community archaeology project to uncover the hidden archaeology in the Deben valley in south-east Suffolk.

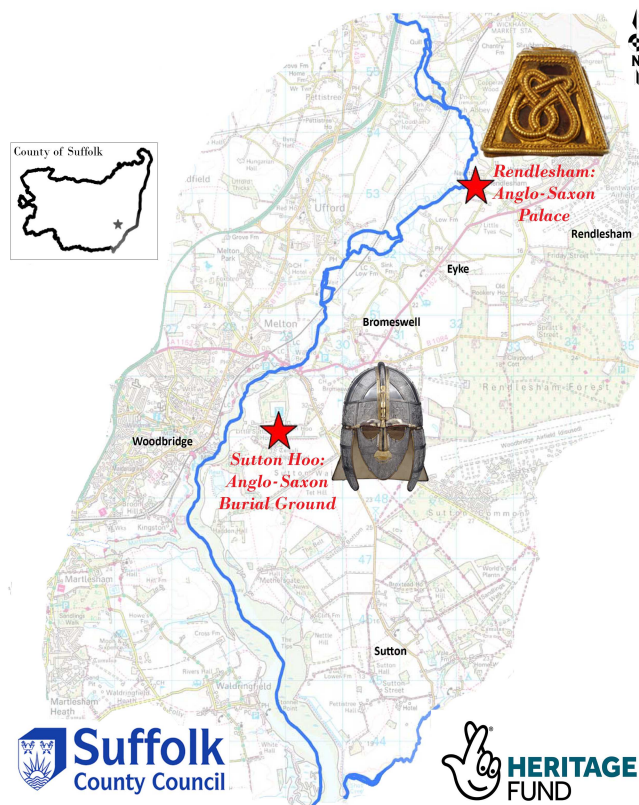
The project '*Rendlesham Revealed: Anglo-Saxon Life in South-East Suffolk*', funded by the National Lottery Heritage Fund, builds on the fieldwork undertaken at Rendlesham between 2008 and 2017.

Rendlesham was first recorded by The Venerable Bede, a Northumbrian monk writing in the 8th century AD. In his *Ecclesiastical History of the English People*, Bede refers to a *vicus regius* (royal settlement or palace) at Rendlesham.

The site is the largest and wealthiest settlement of the 5th to 8th centuries known in England and is best paralleled by regional kingdom centres in contemporary Scandinavia. It is identified as a royal estate centre; a place where the East Anglian kings would have stayed, feasted their followers, administered justice, and collected dues and tribute.

The discovery of this royal settlement site, just 5 km north of the princely cemetery at Sutton Hoo, has opened a window into the potential of other undiscovered sites elsewhere in the Deben valley. Archaeological excavation and survey as part of '*Rendlesham Revealed*' will focus on identifying and characterising the Anglo-Saxon archaeology across the landscape.

The new evidence generated by this project will enhance understanding of the internationally significant sites at Rendlesham and Sutton Hoo, connecting their unique stories and putting them into the context of the wider Anglo-Saxon communities and landscapes of which they were part



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Map of Rendlesham Revealed Project Area

The Anglo-Saxon heritage of the Deben valley also has a strong association with Ipswich, which was once the main trading port of the Anglo-Saxon kingdom of East Anglia. When the royal settlement at Rendlesham was at its peak in the 5th to 8th centuries it was a focus for international trade and exchange. This mercantile activity then transferred to Ipswich as the settlement on the Orwell estuary developed into a major international trading port and manufacturing centre. The 'Rendlesham Revealed' project aims to draw out this historical association and to raise its profile in the town.

Overall, 'Rendlesham Revealed' promises new understandings of the early East

Anglian kingdom, its people and its rulers, and the wider English and North Sea worlds.

SCCAS is working closely in partnership with many local and national organisations to directly engage local people with this project. An archaeological training programme will give people the skills they need to be actively involved in the fieldwork.

Community fieldwork started in 2019 to test the survey training methods. The pupils from Rendlesham Primary School helped SCCAS with their preliminary investigations outside of the core Anglo-Saxon area, by taking part in a fieldwalking training session, led by the University of East Anglia. The Suffolk Archaeological Field Group and the University of Bradford led training in geophysical survey for volunteers and generated results in a new area, which can be used to inform future investigations.



Fieldwalking Training Session with Rendlesham Primary School in 2019

With a further three seasons of fieldwork over the next four years, local people can continue to take part in the on-site archaeological investigations, as well as hands-on experimental archaeology events, specialist and family workshops, a new guided walking trail and exhibitions.



Bronze Gilded and Garnet Harness Mount from Rendlesham

The start of main fieldwork has been delayed until 2021 because of the COVID-19 pandemic, but with the launch of the new Suffolk Heritage Explorer website more online resources are available to download, including archaeological reports, articles, and family activities. This autumn there will be a series of online presentations by specialists who have been working on the Rendlesham material to share cutting-edge results of recent analysis.

SCCAS would like to thank the many organisations and individuals who are partners in the project or who are otherwise supporting it, and in particular, the farmers and landowners without whose support the project would not be possible. Professor Christopher Scull (University College London and the University of Cardiff) is the project's academic lead, working with Professor Tom Williamson (University of East Anglia) and other university colleagues.

Thanks to the National Lottery Heritage Fund grant, further match-funding has been unlocked, including smaller grants generously given by Institute of Archaeology (University College London), The Sutton Hoo Society, the Suffolk Institute of Archaeology and History and the Council of British Archaeology East. ❖

More information and future updates on the project and how to be involved can be found

on our website:

<https://heritage.suffolk.gov.uk/rendlesham>



THE SUTTON HOO SOCIETY

Registered Charity no. 293097

www.suttonhoo.org

President

Dr Angela Care Evans

Research Director

Professor Martin Carver

Chair

Bryony Abbott

Treasurer

Steve Cant

Secretary

Sue Moss

Membership Secretary

Marc Brewster
22 Deben Road
COLCHESTER
Essex
CO4 3UZ

membership@suttonhoo.org

Events Co-ordinator

Kate Hayhow

Guiding

Chantel Thomas

Committee

Nigel Maslin
Michael Barrett

SAXON Editor/ Design & Layout

Dr Caryl Dane
lycraviking@gmail.com

Printing

Leiston Press
<https://www.leistonpress.com/>