

Summaries

Norwegian Churches

By Ebbe Nyborg

Norwegian churches are still in use, even far north beyond the Arctic Circle. But they are also monuments of Christianity down through the ages. They are excellent cultural monuments. Here of course we consider especially the older churches, the stave churches, Norway's unique contribution to the European cultural heritage, the stone churches and their ruins from the Middle Ages and the wooden churches from the 17th-18th centuries.

As far as proportions are concerned, there is only one single Norwegian church, Nidarosdomen, to match the larger West European cathedrals of the Middle Ages. This church, however, represents the whole of Scandinavia with its exquisite architecture and sculptures, the origins of which are still a bit of a research mystery. Neither can it be said that the old, Norwegian churches excel in number and by this make an impression on the countryside. This is due to the fact that far too many churches have been demolished. As we know today there are only twenty-six listed stave churches left out of the hundreds once to be found in the valleys.

The churches are key factors in our culture. There can never be too much co-operation and friendship. Here we are to celebrate and dwell upon the fertile Nordic co-operation, which thrives in church research,

and which for a long time has manifested itself by research gatherings such as this in Søgne. Just think, that we from all Scandinavia know each other personally in our field of work and can learn from each other, be inspired by each other and by positive criticism. It is not only a personal happiness and enrichment. Our co-operation gives an invaluable encouragement both in connection to our own work and challenges, and when we are to enter the international scene and draw attention to the delights of the Scandinavian world.

Alternatively placed church towers

Practical solutions and architectural ideals in the late medieval churches

By Thomas Bertelsen

The main part of the Danish medieval church towers were built at the west gable of the church. However, in 47 cases the tower was alternatively placed (fig. 1, 2, note 2). Like most medieval church towers in Denmark these unusual examples are gothic. The majority were built in the Eastern part of Denmark, 17 alone on Zealand.

The towers were alternatively placed due to a number of reasons. The landscape might have prevented a west tower or the tower could be erected

above a chapel, porch or sacristy thus representing an economic solution (fig. 1, 3). However, practical reasons do not explain all alternatively placed towers. For instance, the tower of Drøsselbjerg church on Zealand is built in front of the south portal of the church, thus the tower is used as a porch (fig. 6). In this case the surroundings do not prevent a west tower and the many extensions of the church indicate that financial matters were not an issue.

The line between practical solutions and architectural ideals in medieval buildings is not clear. However, some of the alternatively placed towers must be products of architectural considerations. Perhaps symbolism also played a role but as the alternatively placed towers typically were raised above porches – a part of the church with no obvious liturgical purpose – symbolic reasons do not seem important.

The use of the term *capella* in the medieval diocese of Slesvig

Aspects of the formation and development of the parochial system

By Morten Pedersen

In written sources churches in the diocese of Slesvig in the southern parts of medieval Denmark are often termed *capella*. This is an unique situation compared to the other parts of medieval Denmark where *capella* does not appear to have been commonly used. In the article the use of *capella* in the written sources from Slesvig is discussed. It is shown how the term first of all denoted new churches who were not yet in a position as full parish churches. With examples it is shown how their pastoral care was often limited

at the expense of the old motherchurches to which they also could be under different kinds of obligations. In the western parts of the diocese, the Wadden Sea, the use of *capella* seems to spring from a situation where relics of arrangements from the early 13. century comparable to the English ‘old-minsters’ were preserved into the late middle ages. In these remote districts systems with old baptismal churches and smaller and less significant chapels does not seem to have been eradicated by the establishing of the more homogeneous parish structure in the 12. and 13. centuries.

But *capella* were also used for churches who due to floods, wars, plague or other crisis had difficulties scraping along and therefore seems to have been annexed to other parish churches. It is shown how danish churches entered into such arrangements in the early 13. century and not only as a consequence of the crisis in the middle of the 14. century as has been generally assumed by danish historians.

Church, Heritage and Conflict – Mårup on the cliff

By Jes Wienberg

The medieval church of Mårup in Jutland, Denmark, is situated on a cliff only a few meters from the North Sea. Every year the sea comes closer. The church is deserted since 1928. As the erosion of the cliff accelerated in the 1980s a vigorous debate started regarding the future of the church and its churchyard. The church has become a great tourist attraction as a symbol of cultural and human perishability in front of the relentless nature.

Different alternatives have been considered: Preser-

vation by coast protection, movement further into land, transfer to an open air museum or investigation before destruction. The local population organised in a society »The Friends of the Church of Mårup« wants coastal protection, whereas the antiquarian authorities already have carried out archaeological investigations and documentation before a planned taking down of the building. The locals want to preserve the church unchanged as a symbol of the coastal population in Jutland, whereas the authorities view the church primarily as a source material. The authorities give priority to the protection of the environment with its eroding cliff.

The debate is seen in perspective of the general transformation of churches into cultural heritage. The gradual change around 1900 from ruthless renewal and demolition of medieval churches, to voluntary or legal protection is followed in Denmark and Scania (Sweden). Since 1918 no medieval church has been deliberately demolished in these areas. Finally, the debate of Mårup is seen in the perspective of international conflicts concerning the interpretation, use and ownership of cultural heritage.

Myths and Archeology: The History of Nidaros Cathedral before 1200 AD

By Øystein Ekroll

The early history of Nidaros Cathedral and its surrounding area has hitherto been a carefully constructed house of cards, based on pious legends dating back to at least the 13th century, with the aim to give the site a continuous Christian tradition dating back to 1030.

The Cathedral of Nidaros and the medieval Arch-

bishop's Palace are situated on the southern part of the Nidarnes peninsula. The medieval town of Nidaros/Trondheim was situated on the northeastern part of the peninsula, along the west bank of the river Nid. The cathedral complex occupies the highest part of the peninsula, a plateau situated c.14 meters above sea level. In the middle ages the royal residence lay by the river, to the east of the cathedral, and the canonical residences were situated north of the cathedral.

According to traditions from the early 13th century, the main altar of the cathedral is placed on the spot where the body of King Olav Haraldson (St Olav) was secretly buried in a desolate area outside Trondheim for one year after his death in the battle of Stiklestad on July 29, 1030. The 12 meters deep well next to the altar has been identified with the source with healing water which, according to the same legend, sprang up next to the grave.

The site of the mid-11th century church of St. Mary, demolished in the 1160s by Archbishop Øystein Erlendsson, has since the 1880s been located to a point 30 meters northeast of the cathedral. This assumption is based on some fragmentary remains of masonry excavated in 1887, and a passage in an Icelandic saga manuscript from the late 15th century, which claims that the tribune for the popular acclamation of Norwegian kings which stood here, was built above the site of the altar of St. Mary's Church.

This story has been carefully retold by generations of historians until today. But a critical reinterpretation of the original sources, combined with new archaeological excavations in the area, has given another story. This plateau, far from being desolate in 1030, was filled with agricultural activity, and was probably the site of the manor of Nidarnes, mentioned around 1000 AD, when it was confiscated by the king.

The archeological evidence for St. Mary's Church turns out to be false, as the presumed »chancel« of the church must be a vaulted basement, probably from a tower connected to the royal residence. The first cathedral, the predecessor of the present one, was probably built within the royal precinct as a royal palace church, and presumably was given to the bishop in the early 12th century, when a new St. Nicholas Church was built as a Royal chapel. The later function of St. Mary's Church and why it was demolished remains a mystery.

The original burial place of St. Olav was probably on a sand bank next to the river Nid, where a source with excellent water still exists. This has locally been associated with St. Olav for at least 200 years, but ignored by most historians. However, no cathedral could be built here, so the burial site had to be transferred to a new site: The highest point of the peninsula, where the main altar of the Cathedral still stands. In order for the site to be convincing for pilgrims, a well was dug a few meters from the altar and presented as the true source. This »pious fraud« was convincing enough to be accepted until today.

The ordinary and the surprising in vernacular church architecture: Two Norwegian-American solutions in the rural Upper Midwest 1892-94

By Jens Christian Eldal

During the same period two rural congregations belonging to the same Norwegian-American Lutheran denomination built new churches of strikingly differ-

ent types. One is an ordinary longitudinal Neogothic structure, then common to most Christian denominations in both the US and Northern Europe. (Figs. 1-5). The other is a new structure of the kind developed among American low church Protestants beginning in the 1860s, featuring elements from the theatre designed to emphasize the spoken word in worship. This is a church type which has only recently been studied in its historical context (Kilde 2002). Being the very first of this new church type among the great number of Norwegian-American Lutheran churches, this example also includes some exceptional personal solutions incorporated in the building type. (Figs. 7, 8, 10, 14-16.)

A variety of sources offer insight into the planning processes leading to these quite different solutions. Both congregations were well established after 40-50 years in the US. Nevertheless they continued to conduct business and worship in the Norwegian language and to use the liturgy of the established church of the homeland. They also seem to have kept strictly to their own ethnic group when they sought out specialists for their church building projects. On the other hand, the resulting designs, constructions, crafts and materials are all American. One church was planned as a close copy of a specific church in that same region, and design drawings were ordered from the same master builder who had built the other one. Using this common type as a model naturally gave a very common or ordinary result. Behind the other church, »the surprising«, stood an individual, the local inventor with enough status in the community and with the necessary skills to lead his fellow congregation members into a new building type he copied from a near by Methodist church (figs. 6, 9).

He was even able to add some significant design features of his own. On the other hand, this individual did not have sufficient resources or opportunities to carry these emendations to the building type outside of his own little community.

Konvensjoner om faste kulturminner: Norges forpliktelser og utfordringer til fagmiljøet

By Françoise Hanssen-Bauer

Since 1961, Norway has ratified seven international conventions on the cultural heritage and its protection. The author presents two of these conventions, the so-called Granada and Malta conventions that Norway ratified in 1996 and 1995 respectively. She focuses her discussion on a few articles in these conventions, and claims that these express a general approach to preservation which implies several challenges and requirements to the concerned professions and communities. She summarizes three emerging dilemmas:

- Preserving vs. use and access;
- Expert control over decision making vs. participation of the public;
- Developing national professional traditions vs. European collaboration and coordination

Technological mapping of Norwegian polychrome wooden sculpture 1100-1350

New light on the Virgin from Veldre, the Virgin from Østsinni and the Crucifix from Tretten

By Kaja Kollandsrud

The work presented herein is part of an ongoing research project mapping the material and techniques used in the construction and painting of Norwegian polychrome wooden sculptures from the period 1100-1350. The project is presented with updated statistical figures from Kollandsrud 2002.

New analysis of the Virgin from Veldre, the Virgin from Østsinni and the Crucifix from Tretten (Fig. 1-5) has revealed that these pieces have been partly re-carved and re-polychromed after their original production. The original sculptures have been dated stylistically from their carvings to different parts of the thirteenth century. The sculptures all belongs to the area around the bishopric of Hamar. Even though the original carvings are dated differently, the author suggests that the same hand could have carried out the re-painting, at least on the two Virgins. There are striking similarities between the polychrome on the three pieces. The author suggests that what is seen today is a fifteenth century alteration of an earlier scheme. This conclusion is based on the examination of the techniques and materials used and their methods of application. Other sculptures in the Oslo University collection are used as comparative examples.

Vicarage and parish in Stavanger diocese in the Middle Ages

By Frans-Arne Stylegar and Jan Brendalsmo

In historical research the vicarages in Norway are usually believed to have been common in the 14th century, and to have been established by the owner of the church farm. Our research indicates that while vicarages (*prestebol*) did exist in the 14th century, the majority of priests lived either in separate rooms or separate buildings at the church farm, and that several of them probably were employed on a yearly basis, as were ordinary farm workers. Only a minority of priests were owner-occupiers, and it was most likely a common occurrence that the priests' holdings lay in between strips belonging to other farmers (i.e. a run-rig system). For different kinds of reasons a structural change in the Church's organisation occurred at the end of the 14th and in the 15th century, in the sense that parishes were organised, the boundaries of the existing vicarages were regularised and new vicarages established at all churches, each with a resident priest, and the land rent was allocated to the church's *fabrica*, i.e. to the church building and its maintenance, and to priest's *mensa*, i.e. to defraying the expenses of the priest. The Plague in 1348-50 led to a reduction both in the number of priests and in the level of ecclesiastical revenues, and this contributed to a reorganisation of the Church's holdings. Further reasons for the late-medieval reorganisation was the fact that the Church's leaders now had a firmer grip on pastoral care in Norway, and that the owners of the private churches had changed their attitudes regarding the ownership of churches and priests. Still, it is primarily in the late 15th and early 16th century that

the bishops and, later, the king's officials took action and established separate farms for the priests, i.e. vicarages of a type known in later centuries.

Archipelago chapels of the North. A brief survey with some reflections

By Christer Westerdahl

During the High and Late Middle Ages it seems that quite a number of maritime chapels were built and used in the archipelagoes of the North. The period is roughly the middle of the 14th to the middle of the 16th century, with varying factors of Lent enforcement and of the ensuing state of the international fish markets. These datings have, however, seldom been proved at the individual sites. Neither has a comparative perspective been used very often within this immense area.

Most chapels are directly attached to harbours, presumably either for fishing or for shipping, some for both. The main emphasis is with some cases at the coasts of Agder, South Norway, but the scope is all-Nordic. Some of these harbours continue to be used during a long time. Their chapels may be used, reused, moved or rebuilt into Lutheran times.

During the 17th and 18th centuries were built an even larger number of fishing chapels, especially on the Swedish northern side the Baltic, in the middle parts of the Bothnian Sea. These chapels have a background in long-range fishing by burghers of Gävle and other towns in the Baltic, north of Stockholm and towns situated at lake Mälaren west of Stockholm.

The archipelagoes of Finland have a number of chapels which seem to have a combined background

in seafaring and fishing. Some sites have been supposed to be intentionally connected to islands mentioned in the earliest Baltic sea itinerary sequence c. AD 1300. Within the borders of medieval Denmark there are few of this island type of chapel, mainly since the definition of a Scandinavian archipelago does not apply here. The whole area has got a number of separate burial sites for drowned sailors. Some of these probably had a chapel as well.

The author tries to sketch types of indications of unknown chapel sites, such as place names, oral tradition as well as the position of these sites in a context of a non-Christian ritual landscape, with foundation myths associated with virgins and other female beings, of local and regional power and of service for fishermen and sailors, questions on the causes for the erection of chapels, problems in identification of remains and the probable dating in an all-Nordic perspective.

S:t Eriks Chapel in Uppsala

A preliminary and short report of an archaeological excavation 2004

By Ronnie Carlsson

In the summer of 2004 a small archaeological investigation was performed in Riddartorget, a little park just south of Uppsala cathedral. This was once the location of a chapel dedicated to the Swedish national saint Erik. Erik Jedvardsson, the Swedish king, possibly of English descent, was killed in 1160 by Magnus, a Danish pretender to the Swedish throne, in Östra Aros (now Uppsala). The chapel was presum-

ably built on the execution place. The body was originally buried in (old) Uppsala, later put in a reliquary and together with the archbishops see and the name moved to Östra Aros, since then Uppsala.

The earliest reference to the chapel is probably from 1278, and from the 1330ies or 1340ies there is a notion that Arnerus started to build the stone chapel which means that the first building was a wooden one. The chapel was destroyed in fires and rebuilt but finally was tore down in the 18th century. Its exact location is known thanks to maps from the 17th century and the cellarium of the sacristy was discovered in the 1960's.

The excavation area was 3.5×7.5 m and the northern wall of the chapel was lying just under the surface. On the inside there was part of a vault pillar and on the outside a part of the corresponding buttress and also traces of a limestone socle. A thick layer of building rubble lied on both sides, a result of the tearing down in the 18th century. Among the rubble where several profile bricks from the vaults, which where added relatively late to the building if judged by the vault pillar's stratigrafical relation to the main wall. The youngest remains consisted of small floor areas of bricklaying and preceding them were several floor related layers, but nothing of the actual floor, stones, floorboards or tiles had been left, only the filling layers.

In general the excavation revealed relatively few artefacts. The most common find was iron nails, presumably mostly from coffins; the nails appeared together with scattered human skeletal remains in several filling layers. A heap of iron girdles was what was left of a treasure chest buried just inside the northern wall, but the content was missing.

In the centre of the chapel a 1.5 × >1.5 m brick oven

for heating, like a hypocaust, had been dug down under the floor level, probably during late medieval time. The excavation for the oven and the north wall had left very little of the earlier stratigraphy left, but what was left showed no signs of a wooden chapel nor did the layers look like they were deposited inside a chapel. Thus the conclusion that the wooden chapel was situated somewhere else though probably close by.

On solid foundation

About the building of stone churches in the 12th century Sigtuna

By Sten Tesch

This study deals with the least known and discussed part of the church – the foundation wall. The discussion is about how to use the construction of the foundation wall as a means to separate the absolutely oldest romanesque churches from the others. In Sigtuna at least six stone churches were built in a very short period beginning around AD 1100. These are some of the oldest stone churches in Sweden. Small research excavations in connection with two of the churches have revealed that the upper parts of the foundation walls were partly walled with mortar. The evidence from the ruin church of S. Olof has been especially rewarding. Walls from a possible church or a part of a church older than the visible ruin was found inside. Both buildings had partly solid foundation walls. This method is in Scandinavia supposed to have been used only when the earliest stone churches were built. The use of solid foundation walls was soon abandoned in favour of foundations built up without mortar.

This study also describes the development from Christian graveyards (sv. gravgårdar) to Romanesque churches in a sacred townscape.

Almost from the beginning Sigtuna stands out as an out-and-out Christian place, where the elite could demonstrate a Christian identity. An almost continuous chain of graveyards, where people are buried according to Christian ritual, surrounds the settlement area. So far there are no traces of wooden churches, only secondary indications.

A diocese, the first in the region, was established in Sigtuna c.1060 by the archbishop of Hamburg-Bremen. A cathedral was built in the middle of the town. All other churches were built along a new street, parallel and North to the main street Stora Gatan, and in the same area as the graveyards. The church topography reflects an intention to create a sacred townscape for ecclesiastical processions. It also reflects the idea of the holy and heavenly city.

The last time a Sigtuna bishop is mentioned is in 1134. The Sigtuna bishopric must have ceased before 1164, when the bishopric in Old Uppsala became the archbishopric of Sweden. But Sigtuna remained an important ecclesiastical centre. In c.1215 the Pope gave the Church permission to move the archbishopric from Old Uppsala to Sigtuna, but the transfer was for unknown reasons never made.

Two or three of the romanesque churches were demolished already in the late 13th century due to the organisation of parishes in the Lake Mälaren region. The others were abandoned after the Reformation in the first half of the 16th century. Three of the churches now stand as ruins, the other three are only preserved as foundation walls below ground.

The elusive chronology

Interpreting stratigraphy in graves and the problems with dating the early medieval churches in Sigtuna

By Anders Wikström

Sigtuna is the oldest medieval town in Sweden. It was founded around 970-980 by king Erik Segersäll and was from the very beginning characterized by a strong Christian influence. The construction of stone churches took place early. The oldest stone church was built in the second half of the eleventh century. It is uncertain how many churches there were in Sigtuna during the Middle Ages. Out of the original 8-11 medieval churches and ecclesiastical institutions only four are still visible today three are ruins. One has been discovered as a result of archaeological excavations, and another two or three possible church sites are known through their cemeteries. Some of the churches are mentioned in medieval written records, but are not yet discovered.

This article is an attempt to shed light upon the problems with dating the early medieval churches in Sigtuna. In spite of intense periods of archaeological excavations over more than a hundred years there are still uncertainty about the datings of the individual churches. This is first and foremost a result of the fact that few archaeological excavations have been carried out inside the churches. Therefore most of the dating proposals are based upon architectural styles and elements. Extensive modern land development on the former churchyards have led to more than 700 graves having been excavated. Data from about 570 of these have been processed and studied for a PhD in osteology. One question asked in the article is if it is possible to use grave material to indi-

rectly date the churches. The number of burials and the distribution of arms positions in the burials differ between the three churchyards in the study, maybe because the churchyards have different datings. The result may also be due to different burial practices. In the article there is also a presentation of a method that will be tested in the near future. The method is in short a test to see if a number of C14 samples from graves in conjunction with archaeological results can be used to calculate more precise statistical results from the samples. The expected result is that this method will work and thereby improve and increase the possibilities to get more precise datings of the individual stone churches.

The First Stone Sacristy in Turku Cathedral

By Knut Drake

Turku Cathedral was consecrated in 1300. The church of that time was probably a modest wooden building, which was not replaced until in the early 15th century by the nave of the brick-built cathedral that is still standing. Already during the 14th century, a few attempts were made to begin building a stone church to replace the old wooden one. The result of the first attempt was a greystone sacristy, the remains of which were discovered during building archaeological investigations in the 1920s. According to the investigations' supervisor, Juhani Rinne, the remains once belonged to a building which was made entirely of natural stone. Its southern gable end should still be visible in the north wall of the current church's nave. In the upper part of the greystone wall is an opening measuring 100 x 70 cm, which according to Rinne

would have led to the old sacristy's attic. The original doorway to the sacristy was torn down in 1805 and replaced with a granite portal. Rinne thought that the original portal was also built of natural stone.

In this article, I demonstrate that Rinne's interpretations were erroneous. Only the western section of the stonework visible in the current nave's north wall was part of the old sacristy's gable wall. The opening at the top of the masonry section does not belong to the gable; it functioned as a doorway to the attic of the new sacristy built during the following building phase. The first stone sacristy was accessed through a brick-built portal with a pointed arch. A limestone slab discovered in the 1920s has apparently served as a socle in this first brick portal, as its moulding corresponds to the bricks from the portal's jamb.

Turku Cathedral's sacristy is mentioned in a document from 1291. However, this need not be a reference to the stone sacristy discussed here, as it could also refer to a wooden sacristy. Because there is no other evidence that could be used for dating, the construction date of the stone sacristy remains an open question.

Church graves with beads from 17th and 18th centuries in Finland

By Markus Hiekkänen

Very few studies concerning artefacts found in graves during post-medieval time in Finland have been carried out. This article presents a group of graves excavated in Finnish medieval stone churches which have the common feature that necklaces have been found in them. The beads most often are of glass while a

minority are of e.g. gagat, amber, horn and other materials. No typological or stylistic study concerning the beads has been carried out for this article (Anna Väänänen, University of Turku, has currently finished her Mag. Phil. thesis e.g. along these lines). Only in few cases the archaeological investigation can have been carried out in such detail that the necklaces definitely can be said to have been around the neck of the deceased. Still, in many cases clusters of beads in a restricted area strongly point to this. The number of certain or almost certain necklaces is ca 15.

The find circumstances and historical data give together as a result that graves with beads appear not earlier than the middle of the 17th century and that they disappear during after the middle of the 18th century. It seems that necklaces were only carried in graves by women. The distribution of the graves inside a church seems to show that they are more often to be found on the northern than on the southern side of the central east-west axis of the nave.

The reason for burying the dead with necklaces is not easy to find. One possibility could be that the catholic tradition of rosary still was alive in parts of Finland during the late 17th century. In fact, there is historical knowledge towards this at least during the first half of the century. Still, the necklaces are found around the neck of the deceased, not around their wrists which would be a proper way to carry a rosary. According to the author the most probable reason to bury dead between around 1650 and 1780 AD with a necklace was to adapt to the custom of the upper classes of the society with their habit of wearing necklaces. – A catalogue (attached to the end of the article) of beads found in archaeological excavations of Finnish medieval stone churches in the end of the article contains documentation of approximately 1000 beads from 39 churches.

Identification of Altars of St. Olav in Finland as a methodological problem

By Jyrki Knuutila

The cult of the patron saint of Norway, St. Olav has been one of the most important saint cults during the Middle Ages in Finland, as well. There are many evidences of that he has been worshipped both by ecclesiastical and popular adoration. Therefore, many Altars of St. Olav should be supposed to exist in Finland. However, there you can't find almost any evidences of mentioned Altars, neither literally nor archaeological. The only obvious literally evidences come from 17th Century, not also from the Middle Ages.

Despite of this exiguity of evidences, Altars of St. Olav can be supposed to have existed because of popularity of his cult. In this study, existence of named Altar has been investigated by considering evidences concerning the cult of St. Olav. Those evidences have been studied methodically of viewpoint of Altars of St. Olav.

The Finnish medieval churches have had main altars and side altars, as well. Number of the last mentioned altars has been different in various churches. According to Canon law, bishops should consecrate Altars. However, you can ask if all side altars in Finland have had an Episcopal consecration. They could have had benediction of local priest, as well. Some side altars could not have been consecrated or blessed, at all. Thus, the concept of altars dedicated to St. Olav has been used in this study instead of concept of altars consecrated or blessed to him.

According to common source-material concerning dedication of altars in Finnish medieval churches,

both main and side altars dedicated to St. Olav seems to exist in churches consecrated to him. However, main altars have not automatically been dedicated to St. Olav in churches consecrated to him. There are some churches where the cult of St. Olav has been very important according indulgence letters, liturgical material connected with his cult and sculptures in the altarscreen of St. Olav and some freestanding sculptures evidenced historical records. Altars dedicated to him can be assumed to exist in those churches because liturgical cult of a Saint has been linked to an altar. As well, there are some other concrete circular evidences linked to the cult of St. Olav in some churches. Those churches could also have had altars dedicated to him.

The number of churches with Altars of St. Olav varies between 10 and 39. The number is depending on how many evidences do exist per church and how to interpret the weight as evidence of each one of evidences.

Terrakottamaskerna i Heliga korsets kyrka i Hattula

By Tanja Ratilainen

I denna artikel jämförs de sex terrakottamaskerna i Heliga korsets kyrka i Hattula med masker i andra medeltidskyrkor i Finland. I jämförelsen dryftas deras ursprung, vad de föreställer och vad de kan betyda.

Att masken utgör en valvkonsole eller placeras på den yttre muren är rätt sällsynt i Finlands medeltida stenkyrkor. Förutom i Hattula förekommer terrakottamasker åtminstone i Nagu, Korpo, Pernå och Vittis.

Hinrich Brunsberg-skolans inflytande på korbyg-

get i Åbo domkyrka och på förmedlingen av dekorationselementen i detta kor via slottet i Tavastehus till Hattula kyrka utgör en ny möjlig förklaring till maskernas ursprung. Det är troligt att byggnadsarbetarna visste vad maskerna användes till och att de kände till deras symbolik.

Utgående från maskernas ansiktsdrag kan det antas att två av dem är kvinno- eller helgonfigurer. Tre masker, som möjligen är mansfigurer, är ganska primitivt och enkelt gjorda, medan den fjärde är omsorgsfullare gjord. Nyckeln till att förstå maskerna kan finnas i deras miner och placering.