

Summaries

Either – Or. Apsidal churches in the North

By Jes Wienberg

Whereas the functions and meanings of church towers cause lively debate, it is regarded almost as self-evident, that churches like the cathedral of Lund in Scania (fig. 1) should have an apsidal end. Numerous Romanesque churches in Scandinavia had apsidal ends, but many more had square ends. Why did some churches get an apse and others did not?

The apse originates in the architecture of the Roman empire. The word apse means curve and the semicircle is an old symbol of heaven. So what is inside the apse is legitimised by or part of the divine. In the early Church the throne of the bishop was situated in the apse. Later the altar was placed there. The vault was decorated with mosaics or wall-paintings showing Christ, often as »Majestas Domini«.

The author has made a new registration of all apsidal churches in Scandinavia. Most were built in stone, but some were wooden churches (fig. 2). The 1222 churches with apsidal ends are presented on a map (fig. 3) and in a catalogue.

Apsidal churches dominated among major buildings, and all round churches had an apse. Almost all Romanesque cathedrals had an apse, as also monastery churches belonging to the Benedictines and the Premonstratensians, whereas Cistercian churches with few exceptions had square ends. Among the many parish churches the frequency differs between regions, e.g. western and eastern parts of Denmark (fig. 4).

Since the late 19th century the occurrence and frequency of apsidal churches has been interpreted in several ways. The apse has been explained as a special plan type, in chronological terms, as a question of German style impulses, as architectural expression of an early parish organisation, as a religious symbol (fig. 5), as de-

pending on economic surplus, as adapted to acoustical needs and as social symbols of the landlords.

Instead of accumulating more or less convincing perspectives as hitherto, the author falsifies or rejects most of the explanations. Only the economic explanation is accepted. When written records from c. 1325, 1436 and 1682 on taxation in Jutland, where also the church topography is well known, are compared to the church architecture, clear correlations occur: The higher the level of taxation on the parish, the higher the frequency of apsidal churches (fig. 6).

Departing from the church of Vå in Scania (fig. 7) as an example, where the apse is added in the 12th century to an originally square end, the author proposes, that the apse with the *Majestas Domini* could symbolise the suzerainty of the bishop. This could explain the apse at cathedrals and monasteries of the Benedictines and Premonstratensians, and its absence among the Cistercians. The symbolism continues the old function of the apse as the seat of the bishop. The symbolism of the bishop as a ruler and judge is underlined by the likeness between the *Majestas Domini* (fig. 8) in the apse and the bishop seal (fig. 9).

Now it is up to someone else to falsify or reject this hypothesis.

The city, the church and the church structure

By Jakob Kieffer-Olsen

In 1993 part of the Franciscan church, a street to the north of the church and part of a cemetery dated c. 1250-1400 north of the street was found. Unfortunately, the cemetery cannot with certainty be connected with any known church.

Just before the reformation, 1536, Ribe had 14 churchbuild-

ings: parish churches, monasteries, hospitals, chapels and a cathedral. Written sources, archaeological investigations and observations of skeletons suggest that even more – now unknown – churches has existed.

After the reformation only two churches and two cemeteries were in use. Available space for burials was increased in the middle ages. Changes in fashion, occupation, address, status etc. could influence the number and composition of burials on each cemetery. Written sources strongly emphasise this. It is for instance known that the shoemaker-guild in Odense had a defined part of the Franciscan cemetery at its disposal from at least 1516.

Even if we connect the excavated cemetery to a church, we can not make any predictions as to which people, how many or at which time they were buried at this churchyard.

The Surroundings of the Cathedral of Viborg. Archaeological Excavations 1988, 1989 and 1990

By Jens Velleu

The article describe archaeological excavations near the westend of the Cathedral in Viborg.

Ordo for dedication of a wooden church

By Jørgen H. Jensenius

In the literature of our stave churches it has been suggested that it was contrary to Canon Law to raise churches entirely of wood, that the Roman Church demanded the use of stone as the main material. Even if it has been an established practice to build in stone, there seems to be no documentation showing that such a rule was ever given as an order. An Irish Ordo from before a.D. 900 for the dedication of a wooden church is translated and commented on. The Ordo shows that wooden churches were given the same ritual as those in stone.

Medieval church sites in Trøndelag: How aristocratic was the setting?

By A. Jan Brendalsmo

From the sagas of the Norwegian kings, one can easily get the impression that in the medieval period, the building of churches was an undertaking for the aristocracy. To verify and confirm this, a test is carried out in the two counties of Mid-Norway (map 1-2). Due to the different economic possibilities in the different parts of the area (farming, husbandry, large scale fisheries, hunting, iron extraction), the results should hold general interest. After having located the medieval church sites (in all 142 in the countryside), a tax list from 1661 is the main instrument for deciding the social and economic status of the holder of the ground where a church was built. Used with care, this tax list gives us information about the type of ownership ca. 1200 and the value of the property (if it was a farm). Three types of church site are defined, those were situated on farms (in the farm-yard), those which were built on the skerries in the fishing districts and those built on nodal points along the main communication lines. The conclusion is that 92% of the medieval churches in Trøndelag were built on sites owned by members of the aristocracy (the king, the Church, large land-owners), as individuals or as representatives of an institution. For the remaining 8% the sources are too few to say for certain, but indications point in the same direction as for the rest of the sites. Passages in the canon law of the regional law book from the 13th century, Frostatingslova, support this conclusion.

The Church of the Holy Trinity in Lund – with an English stamping

By Maria Cinthio

There are many indications that Lund was planned like an English town. In its earliest phase the Trinity Church of Lund demonstrated this. The church was pulled down at the reformation in 1537 but was known from some written sources. Through excavations in the area around the post-medieval street of Kattesund in the cen-

tral part of Lund, during the 1960's, 70's and 80's, the remains of four churches and their churchyards were archaeologically investigated. Among these was the first wooden church of Lund with its cemetery from the 990's and its successor made of stone. They have been identified as the Churches of Savior/Trinitas. The other two were timber churches in the eastern and southern part of the area, in use about 1050-1100. They were not succeeded by stone churches and we have no knowledge of their names. A frequently practised burial custom («charcoal burial») at the southern church might indicate that it had been used by a number of Englishmen of high status.

By combining the surrounding strata, possible construction layers and above all dendrochronological results with the structures of the remaining ground walls and coins found in the fragments of the church floor layers, an attempt has been made to date the building phases and to reconstruct the building history. Planning solutions and reconstructions have then been compared to those of other contemporary churches. In this way the construction development of the Trinity Church has been placed in its historical context. Finally the results have been tested against the written sources.

It was the King of Denmark, Sven Forkbeard (986/87-1014), who initiated the building of the first wooden church of Savior/Trinitas. With the help of English missionaries and minters he created a center for the administration of the eastern parts of the empire of those days. The archaeological finds and the written sources suggest that he in fact was buried in this church by his son and successor to the throne, Canute the Great (1014-1035). The Empire included the greater parts of England and King Canute spent most of his time in Winchester. He had an ambition to make Lund «...competitive with London» and continued an expansion of the mint. It also looks as if it was Canute who in the 1020-30's began, and to some extent completed, the erection of the stone church of the Holy Trinity with The Old Minster in Winchester as a pattern. In Lund, as well as in Winchester, there were two crypts or burial chambers. Around 1200 the Danish chronicler Saxo Grammaticus referred to «hypogeum lundense» as the place where the English missionary bishop Bernhard was buried. It is reasonable to assume that also the remains of Sven Forkbeard were translated there from the wooden church. Numismatical along with other research indicates that during this period of time – contrary to the situation in Roskilde – the anglicized reign seem to have achieved a substantial influence in Lund. This was perhaps

the reason why the German orientated King Sven Estridsen (1047-1074) in 1060 constituted two bishoprics situated only seven miles from each other. The English Henric was seated in Lund and the German Egino was seated in Dalby. It is reasonable to believe that bishop Henric was placed in the Trinity Church.

Henric died in 1066 and many changes were to come. Some of the noble men and women, whose well furnished graves have been found in the church, may have contributed to the two rebuildings during the 12th century when the burial chambers were filled up. During the final rebuilding of the church Premonstratensians designed the features of the Trinity Church and made it the largest church with an aisleless nave in Scandinavia.

Documentations made at Dalby Monastery – contrasts and similarities in approaching a Medieval Monument

By Gunhild Eriksdotter

This article deals with an old Augustinian Monastery, situated in the Southern part of Sweden, which still contains a couple of well-preserved standing buildings from the medieval period. The Monastery has naturally attracted attention and has been documented several times for the past 130 years. Different approaches, that have differed through time, can be traced in the documentations. In order to analyse the documentations, the author has defined different building archaeological approaches. The result shows how the origin and the development of the art historical, the art archaeological and the archaeological approaches can be studied in the region.

The Church of Eriksberg – a King's Manor Church?

By Eivind Claesson

This essay deals with the question whether the church of Eriksberg is related to the dynasty of Erik the Holy or not. He was a Swedish king who ruled in the 1150s and from that age we have a tree-ring

chronology dating of the church. There is also a written record telling us that Eriks's son Knut died at Eriksberg in the 1190s. Theories about the connection with the dynasty of Erik the Holy and Eriksberg have long been discussed by historians who work with written sources, and it has been questioned whether there is any connection at all. I have only examined the architectural features of the church in order to find relevant arguments for the discussion.

The church is ordinary in size with nave and an absidal chancel. Advanced mural paintings cover the walls and the chancel arch which is rare in this area. The style of the baptismal font is archaic and under English influence. The window seat in the apse is formed as a flight of stairs with ten steps. The nave is disproportionately long and the entrances are placed exceptionally far from the west gable. This could indicate an arrangement for a private church owner in accordance with Danish investigations. A unique reliquary originates from the church.

In my opinion the church has architectural features that distinguish it from ordinary churches in the county, and this points to a connection with the dynasty of Erik the Holy.

A Valuation of the worked stone at the Cathedral of Linköping

By Gunilla Gardelin

A variation in the way the ashlar is worked is visible in the different building periods. A broad chisel is used during the 13th century and the groove is placed diagonal and irregular over the surface. During the late 15th century a vertical, thin groove has been made by a broad chisel. Concerning the use of toothed chisel it seems like the teeth on the chisel is closer placed during the 15th century than during the earlier periods. The use of toothed chisel occurs quite isolated in the landscape Östergötland, which could indicate that foreign stonemasons worked at the Cathedral of Linköping already during the 13th century and onwards. The variations in the worked stone could indicate different traditions in working the stone and varying building organisation.

In the oldest parts of the masonry much of the information in the worked surface is lost through extensive restaurations during the 18th and 19th century. On big areas there is no worked surface left at all, and more than half the area of the exterior surface has

no medieval dressing left. A comparison of the southern and the northern facade reveals that the southern side has been more exposed to damage than the northern side. At the chancel there are still good possibilities to study the worked stone.

Both the worked surface and the masonry marks can reveal important information about the buildings erection and changes in the masonry. The knowledge concerning the buildingorganisation can also be illuminated. The worked stone has possibilities to enlarge the knowledge of technical aspects of how the stone was hewed during different periods of time. Further studies of various buildings could make better results possible. One condition is necessary for this kind of studies, namely that the worked surface is preserved.

Stone churches with wooden towers

By Christian Lovén

Combinations of stone and wood occurred in medieval churches. Stone churches with a wooden porch in front of the southern doorway were especially common. The article points to the possibility that some stone churches had western towers, or high western porches, made of wood. No certain cases are known, and the question is further complicated by the fact that in post-medieval times, the normally detached bell-tower was sometimes placed at the western end of the church.

Dådesjö church has an opening in the western gable, apparently belonging to a tribune in a tower, but there are no other traces of a tower being planned. Instead, a wooden structure would have sufficed to house this tribune. Other churches have arches in the western wall, opening into towers that do not exist or that were added much later. There are indications that a wooden two-storey building preceded the tower at Bjälbo. Wooden towers or western porches of possibly medieval origin have been discovered at excavations.

We tend to regard towers as symbols, displaying the importance of the church or the church builder. The use of stone instead of wood is interpreted in much the same way. However, there were wooden churches with towers and private wooden churches as well as large royal stone churches without towers. Our views may therefore be over-simplified.

Changements in building material and building technique A building archaeological study of four church ruins in Visby

By Gunilla Malm and Nils-Gustaf Nydolf

Building archaeological studies recently took part at parts of the walls of the church ruins Drotten, S:ta Karin, S:t Clemens and S:t Lars in Visby. The parts studied are dated from beginning of 1200 (i.e. some 3-5 generations after the first churches having been built in Visby) to the end of the medieval ages.

The churches are built of limestone. The aim of the study was to analyse building material and building technique to find similarities and differences due to single workers or group of workers, or due to general changements of the society having influenced those building the churches during different building fases.

We found some tendencies. According to the building material there seems having been an aim using a uniform size of the building stones during the beginning of 1200. The stones are getting shorter and higher and sculptured stones are reused as ordinary building stones during the end of the medieval ages. These matters can be looked upon as general changements and can be used as dating criterias. Signs from single workers or group of workers underline further analyse of the use of small stones in the joints.

According to the building technique tendencies show a continuous process from regularity to unregularity. This matter should be looked upon as general changemens and can be used as dating criterias.

Gotland's churchyards. Gender, Mission and Social Hierarchy

By Jörn Staecker

Several graves with grave-goods have been found in Gotland's churchyards. There is no doubt that these graves are Christian and that they are connected with the Timber churches on these sites.

The men were buried in the southern half of the churchyards, the women in the northern half. The grave-goods are reduced to a kind of »Sunday-best dress« and there are no finds of animal bones, weapons or vessels, which are typical for the pagan period. This contrast with the funeral rites of the Christian church was always explained as a »syncretism«, but surprisingly there are only two parallels in Scandinavia, the other churchyard finds coming from Eastern Europe. The article adresses two major questions. What were the reasons for this sexual segregation? Is the »syncretism-thesis« sufficient to explain the presence of grave-goods, or could there be other reasons such as the influence of an undocumented Russian/Byzantine mission or even an egalitarian social structure?

Gotland's Medieval Church Graffiti

By Uaininn O'Meadhra

Medieval church graffiti, despite its innocent-sounding name is in fact a topic of considerable importance to the church archaeologist. Unfortunately, unless better known, it runs the risk of being unwittingly destroyed during replastering work or rearrangements of church fittings. This short presentation concerns an on-going research project by Dr Erland Lagerlöf and the author, under the auspices of the Sweden's Churches section of the Central Board of National Antiquities in Stockholm, to document and analyse the medieval wall-plaster graffiti surviving in 56 of the 92 medieval churches still in use on Gotland. This is the richest area of church graffiti in Scandinavia, with the exception of the Norwegian stave-churches.

The subject matter informs us about medieval symbolism and protective signs at niches and doorways, about dress, weaponry, ship-types, and literacy, while the architectural sketches provide unique evidence for masterbuilder drawing-boards, and the preliminary sketches for wall-painting details and church fittings indicate design and manufacture on the spot rather than in central workshops.

These wall-plaster sketches – »church graffiti« – are important sources of cultural historical information on medieval social attitudes to the church as a room and sacred place.

The Bishop's landscape of stone churches in the Diocese of Turku (Åbo), Finland

By Markus Hiekkanen

The northern periphery of Europe was late in joining the sphere of the Catholic community in the beginning of the Middle Ages (Fig. 1). In the Middle Ages in Finland and even later, there are few traces of private churches or churches owned by the king from the Diocese of Turku (Swedish: Åbo). Although the small peasant communities built wooden churches already in the 12th century or even earlier, the beginning of church building started systematically when the parishes were organized and formed from the early 13th century onwards. The initiative of building churches more or less lay with the bishop and the diocesan chapter, which was all the more the case in connection with the stone churches. The first

wave of them (together only 6-7 churches) were built in the Åland Islands from the late 13th century until the beginning of the 15th (Fig. 2). On the Finnish mainland only the Cathedral of Turku was built at this time, being consecrated in 1300. It was only at the beginning of the 15th century that the construction of stone church building got under way in mainland Finland. The first wave resulted in some 30 churches in the provinces of Finland Proper and Uusimaa (see Fig. 1 and 3). The uniform character, the size, and the lack of sufficiently affluent nobility point to the bishop and the chapter as the parties who started the building activity. Even the second wave (Fig. 4) which concentrated in Häme, Satakunta, and Ostrobothnia (see Fig. 1) can be seen in this light. Almost all of them are unfinished in one way or another. The reason for this was in the new policies of the Swedish crown which crushed the economic basis of the parishes. The bishop's landscape of churches became to that of the king's.