

Summaries

A manor develops into a town

By Henrik Græbe

The paper deals with the specific problem, how to consider an excavated church – or just a plan – in its social and secular context. In the medieval town of Slangerup, two churches suffering this dilemma have been excavated. The actual problem was presented in Hikuin 9:1983: the two churches are the large basilica erected by King Ejegod about 1100 and the small parish church of St Michael, built in the 12th century.

In 1983 the excavations were supplemented with 20 archaeological tests, which were carried out where possible, in the vicinity of the two churches. Small areas approximately 1×2 m were examined though rather crudely, but where possible, following the levels. Objects found were measured, photographed and recorded. In this way the original topography could be followed and the population limit up to the swamp determined immediately east and south of the two churches. The swamp was filled up from about 1300 and was not developed until approx. 1500-1600.

On the bank a thin sandlayer has been preserved nearest the moraine, about 1.5 metres under to-day's surface. This layer only contains ceramics from about 1000-1200, some traces of kilns and wooden buildings. The layers from the later Middle Ages measure approx. 0.5 metre and hold ceramics dated approx. 1200-1500. The thickness might be a hint at a more intensive population at this stage. There are no traces to be found from the age of the vikings. The thin layer from 1000-1200 seems to be less extended. The obvious inference is that this area has not been widely populated before the 11th century.

In written sources it is mentioned, that Erik, the later King Ejegod, was born here, and that he built a church on his birthplace about 1100 (Saxo). Consequently, the manor and its exceptionally

large basilica could be – at least theoretically – the basic elements from which the later town developed. Neither the king nor his ancestors resided at the manor but it has existed as a usual great-court and can be seen as a result of the economic running standards. Whether the king originally had any other intentions, we do not know, just that the manor with the large church was handed over to a nunnery in the late 12th century, which must be the time, when the villagers built the small town church of St Michael.

In this way a connection between the two church plans evolves, and as a result of church archaeology a picture of a medieval town unfolds.

Church sites – rural settlement and the building of parochial patterns

Some considerations based on a settlement project for the Ribe-area (Southwest-Jutland).

By Ebbe Nyborg

Recently the settlement archaeology has given quite a new picture of the development of the Danish villages. The villages of the Iron Age and the Viking Age were not stationary but moved within their agricultural area until during the early Middle Ages (around 1000-1300) the settlements were fixed in a pattern corresponding largely to what is known later on (fig. 2). Based on an analysis of 13 parishes and churches around Ribe (figs. 3, 5) the investigation tries to include the churches and the parish boundaries in an attempt to clarify the relation between church and settlement during the period from the christianization (c. 960) to c. 1300.

All things considered the picture of recent times is characterized by the concentration of settlements along the edge of the marsh and

the regularity of the parochial pattern (fig. 3). In the almost equally large parishes the church is always placed in the centre of the total settlement; however, it is by far not always situated in or at a village. Several churches lie so to speak alone in the landscape (fig. 1).

This common pattern of churches, parish boundaries and settlements also existed in the 17th century and there is every indication that it was definitely established c. 1300, when the stone churches were finished – notably larger and architecturally richer in the marsh parishes than inland (figs. 5-9). But how was this pattern created?

The widespread opinion in Scandinavia that the regularity of the parochial pattern should reflect a total, superior planning is based on far too modern ideas. The pattern is a result of a long development of church foundations, adaptations and adjustments, which was far advanced, when the first stone churches were built. A comparison of the sizes of excavated Danish wooden churches (fig. 11) indicates that in the 11th century the church structure was quite differentiated, ranging from large more »official« churches (a kind of 'minsters'), built during the early settlement period at royal or bishop's manors to very small churches, built by the individual land-owners at their farms.

For several reasons a very direct connection church – settlement ought to have existed during the important church founding period of the 11th century. And the situation known from later times that a church lies solitarily can therefore only exceptionally be expected to represent an original situation. Such churches must be considered in the perspective of settlement displacements in the early Middle Ages. For agricultural, defensive or other reasons people have moved away from them. As a reflection of older settlement patterns the solitary churches can be important guides to the large farms and villages of the Viking Age. Excavations in progress at Hviding church (figs. 1, 18a-b) seem to confirm this hypothesis.

The churches of Bornholm in the early middle ages

By Jes Wienberg

The 15 romanesque parish churches of Bornholm are important sources for the study of the Baltic in the early Middle Ages. Their dating and secular function as stronghold, refuge or storage have

been vividly debated. The characteristic architecture has illustrated the contradictions between the king of Denmark and the archbishop of Lund, both lords of the island, the threat of pirates and pagan Wends and early trade by local farmers.

This paper rejects the traditional early dating of the four famous round churches to approx. 1150 and suggests new explanations. The church architecture is related to an interpretation of Bornholm as a feudal society dominated by the king and archbishop together.

The church towers are explained primarily as local symbols of the feudal lordship, and the vaulted upper storeys are interpreted as »treasuries«. In these storeys the archbishop could safely store his revenue from Bornholm – mainly grain, pork, butter and herring – until it was shipped to Lund, traded or used as supplies for the Danish crusades, in which he was deeply involved. Some of the churches, namely three of the round churches, were slightly fortified, probably around 1175-1225, against Slavonic attacks and perhaps also against revolts by the oppressed peasants on the island itself.

Finally, the paper points to a new tradition, »a new church archaeology«, where the study of church architecture is transformed to a study of the medieval society.

Military equipment in church lofts

By Håkon Christie

The old Norwegian laws contain requirements that military equipment is to be stored in the churches. From time immemorial the country had been divided into *skipreder*, which were to provide ships with crew and equipment for the defence force, the *leidang* as it was called. When these ships were not under sail, they were to be kept in the *leidang* boathouse while the sail and parts of the equipment were to be stored in the loft of the nearest church. In certain mediæval churches on the coast of Western Norway the lofts are designed in a way that may be due to the fact that *leidang* equipment was to be kept there.

One of these churches, Kinsarvik church in Hardanger, lies on a plain at the end of a branch of a fjord. This plain has always been common land, as it is called, which the local community could use for common purposes. Commons of this kind were the normal thing in many rural communities, but Kinsarvik common is probably the best preserved. Here we find the stone church from the Middle Ages

with the Guild House due west of it, and the vicarage also had its place on the common. In addition there was a market place together with a court house and drill grounds. Down by the shore there are places where the church people could pull up their boats. To the extreme west of the common lie the ruins of a large boathouse where tradition has it that the *leidang* ships in Kinsarvik *skiprede* were kept. The loft of the church unfortunately provides little evidence of storage facilities, as the roof was rebuilt in the 19th century. However, the west gable has an unusual opening facing the common. In reality it is a doorway, and the bottom has been worn down in such a way that the most reasonable explanation is that things were hauled up through the opening. Is it *leidang* equipment that has left its marks?

The two mediæval stone churches of Finnøy and Sørbo in Rogaland have lofts of a special design, which may have been determined by the fact that they were intended to house *leidang* equipment. On the same level as the original beams of the nave the west gable of both churches has a walled-up doorway.

The side walls are of stone right up to the roof. The east gable has port holes to provide light and air for the loft, which was well suited to being a storage place. Just by both churches there is a good harbour, and by Finnøy church there are the ruins of a large boat-house where the local *leidang* ships may have been kept.

Cistercian Abbey, Hovedøya

By Ole Egil Eide

During the summer of 1975, a limited excavation took place on the monastic site at Hovedøya, a small island in the Oslo Fjord, lying within the present harbour area of the city. The results of the excavation, supplementary to the information gained from earlier investigations on the site, are briefly presented.

The Cistercians came to Hovedøya in 1147. They took over an existing church, which was probably dedicated to St Edmund, and later enlarged it when the abbey was built.

During the 1975 excavations, the foundations of the chancel of St Edmund's were uncovered and recorded. The excavation also presented a new picture of the building history of the abbey: it was confirmed that the extension of the church was begun in the mid-12th century. But about a century passed before construction work

was resumed and the church completed. It must, however, have been finished by the end of the 13th century.

Sola church in Rogaland

By A. T. Hommedal

The mediæval stone church at Sola in south-west Norway is now in ruins. The author discusses and refutes the theory of its being »double chancelled«, a feature similar to the continental European »Doppelt-Kapelle«.

Like the churches at Dønnes and Tingvoll (the two other Norwegian churches considered to be »double chancelled«), the Sola church had a circular window in the east gable and a doorway above the chancel arch. Unlike these churches, however, it had no stairs inside the chancel walls leading to an upper floor, and it appears to have had a flat ceiling not only in the chancel, but also in the nave.

The church was probably built in the mid to late 12th century, earlier than the churches at Dønnes and Tingvoll, and bears considerable resemblance to Sørbo church in the same area.

Wood or Stone?

By Hans-Emil Lidén

A map showing the distribution of churches built of wood and stone respectively in Norway during the Middle Ages (fig. 1) demonstrates that the majority of the churches were built of wood. In large areas wooden churches were universal, while in other areas stone churches did exist, but never prevailed.

In the county of *Hordaland* on the west coast of Norway 62 wooden churches and 20 stone churches were built during the Middle Ages. What sort of churches were the stone churches?

They can roughly be divided into two groups, nine churches built before approx. 1250 and eleven built after that date. Of the nine early churches two were monastery churches, two were churches built on royal estates (possibly serving as parish churches), two were private chapels (later becoming parish churches), one was a hospital

church while only two seem to have been built as ordinary parish churches. The second group includes two royal chapels, two private chapels (one of them becoming a parish church later on) and seven parish churches. Less than 50 % of the stone churches seem to have been built as parish churches. Before 1250 apparently only two parish churches have been built of stone. Both of them seem to belong to a group of »primary churches« of the region, and one of them, Kinsarvik church in Hardanger, was situated next to a market-place (Kaupang), a fact which may explain why the inhabitants of this relatively small community managed to build a large stone church.

Two of the younger churches, Voss and Kvinnherrad, may also have belonged to this primary group. They are rather large buildings, while the rest of the younger churches are rather small and of a relatively simple design.

Thus, the building of stone churches in Hordaland seems to reflect both a hierarchic order among the parish churches and varying economic and social conditions among the different parishes as well.

Incised drawing from the 14th century

By Erland Lagerlöf

Rone Church, Gotland, was erected in several stages. Originally a small Romanesque apse church from the 12th century stood here. During the second half of the 13th century the present chancel, the nave and the lower parts of the tower were erected (figs. 1-2). In the mid 14th century the tower was considerably strengthened and increased in height (a bell is dated 1347).

When the tower was re-built in the 14th century the nave seems to have served as a tracing-house. Some time ago, the author discovered an incised trace executed with a pair of compasses in the plastering of the northern wall of the nave (figs. 3-4). It appeared to be a full scale trace of the southern gallery of the tower (figs. 5-6). It was consequently applied to the wall in order to serve as a model for patterns (of wood or plate) which were given to the masons so that they would be able to do their work.

Similar full scale traces have been found primarily in England (tracing-houses in York and Wells) but here they were cut with a pair of compasses on the floor in a plaster mass which could be renewed. Plaster engravings of the same character and in a full scale

similar to those from Gotland have been discovered by the author in St Mary's Church of Lübeck.

In Gotland some ten full scale traces have been found in the plaster both in the interior and on the exterior of the churches. These traces apparently served as models for: 1. Window surroundings. 2. Gateway surroundings. 3. Galleries. 4. Retable architecture, reredos (of wood).

Finds of coins in churches

By Brita Malmer

In Sweden finds of coins are reported from more than 150 churches. The size of the finds is very varying, from just a few specimens up to a thousand or more. The finds are mostly cumulative, i.e. the coins have been lost or sacrificed one by one during the centuries. Such finds are valuable not only for our knowledge of the economic development of the district in question, but also for the history of the church itself. For this later purpose it is necessary to know *where* in the church each coin was found. Unfortunately, registration of the position of each coin found in churches only recently became a rule when excavating Swedish churches.

Medieval coins are usually small, thin and struck from very precious silver. Many coins are destroyed in the earth before excavation, many during excavation, and many excavated medieval coins are lost in the museums due to lack of preservation. Fig. 1 shows the weight of Swedish bracteates struck 1364-1389 from a hoard (histogram to the right) and from c. 80 cumulative finds from Swedish churches (histogram to the left). On both histograms the light coins are underrepresented: they did not survive the destruction in and above earth.

In Småland, the province of the town of Kalmar, there are rather many churches with cumulative finds of coins, starting in the 12th and 13th century. The church of Åseda is an inland church, excavated in the 30s. More than 900 coins were found, starting in the 13th century. The round church of Hagby at the coast south of Kalmar was excavated in the 60s. 940 coins were found, but neither at Åseda nor at Hagby the position of each coin was registered. Consequently, all these coins, which are so important for our knowledge of the economic conditions at Åseda and Hagby in the Middle Ages, are by no means as useful for the history of the churches themselves.

Ängsö estate and church

By Åke Nisbeth

Ängsö church (fig. 1), situated by Lake Mälaren west of Stockholm, is one of the few country churches of the Mälaren valley built entirely of brick. The plan (fig. 2) – that of a regular cruciform church, although the cross-arms are not open towards the main body of the church – has no counterpart among existing Gothic churches from the Middle Ages in Sweden. It is decorated with mural paintings (fig. 3) after a well thought out iconographic design (for a detailed description and summary in English see Å. Nisbeth, 'Ängsö kyrka och dess målningar', Motala 1982). The church and paintings can be dated to approx. 1340-1350. A Royal Decree promulgated by King Magnus Eriksson in 1346 presumably gives the date of completion.

According to tradition, supported by several escutcheons in the church (fig. 4), the builder was the Knight, Privy Councillor and High Sheriff Nils Abjörnsson (Sparre av Tofta), dead 1359. A close friend of King Magnus, he was one of the richest men in the country. In Ängsö he seems to have been able to create something of a state within the state. In conformity with a Bill of Rights that applied to Royal demesne and, apparently, also to that of the nobility, Ängsö had its own judicial power which was only cancelled at the end of the 17th century. The estate and the dependent peasantry were also exempt from both ordinary and extra-ordinary taxation. The church may be accepted as a sign of the extremely unusual position in Sweden held by this estate, but can also be seen as an expression of the builder's religious commitment.

»Allhelgonakyrkan«, S. Per and S. Hans in Visby

By Eric Swanström

The purpose of the study is to try to establish the connection between the building history of the churches »The church of all

saints«, Saint Peter and Saint John with the development of the surrounding community, the town of Visby.

By dating and analysing the building development of the churches and comparing the result with the development of the surrounding community it shows that the development of the churches is a reflection of the development of the community.

Defence churches on Åland

By C. J. Gardberg

On the islands of Åland there are twelve stone churches from the Middle Ages. At least five of them may have been built already in the latter half of the thirteenth century. Four of them make up a homogenous group; they are the churches at Saltvik, Sund, Lemland and Hammarland. A typical feature for all of them is that the rectangular nave is the oldest part. The towers were added at a later period, however, before 1300.

The towers are typical defence towers. Originally, there was no entrance from outside at ground level; the only door was placed very high up and led into the second floor (fig. 1-3). The towers also had other characteristics in common, e.g. even imbrication and a straight staircase inside the wall uniting the ground floor and the floor above it. Due to these details the towers can be connected with the western tower of the castle of Åbo (Turku), founded around 1280.

A common model for both the castle of Åbo and the towers of Åland was the town wall around Visby, built in the 1280s. Obviously the master masons from Visby worked both at Åbo and in Åland.

In the late Middle Ages at least two of the towers were heightened and embrasures for fire-arms were then added (fig. 8).