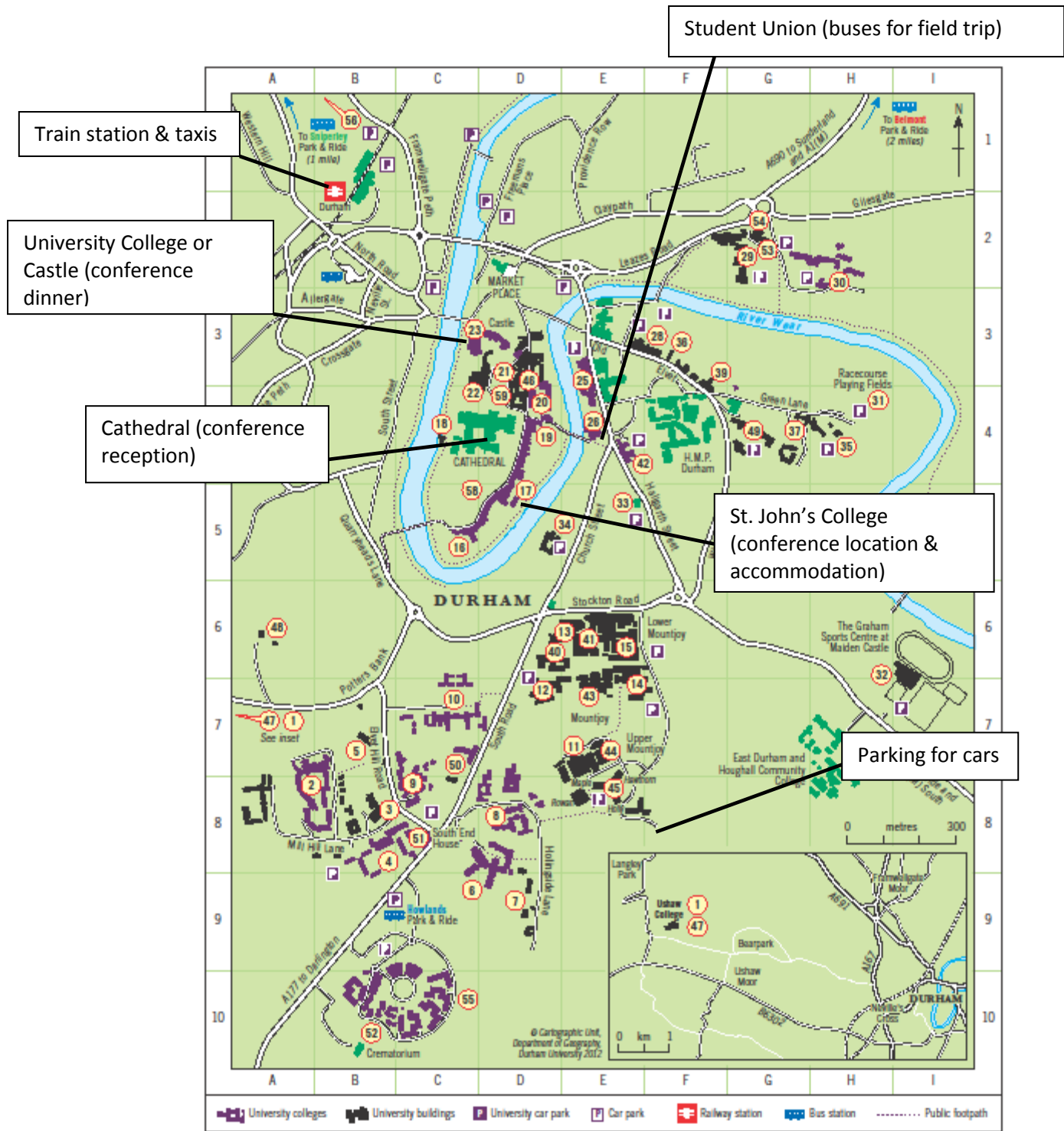


63. Internationales Sachsensymposion

Life on the edge: Social, Political and Religious Frontiers in Early Medieval Europe.

Durham, 1st – 6th September 2012
St. John's College, Durham University







Arrival and Registration

The conference and conference accommodation are located at St. John's College on the World Heritage Site. Please note there is no car parking available by the college or on the World Heritage Site. Buses run from the railway station to the cathedral and the college is just a short walk away.

Bus journeys from the rail station to the cathedral operate Monday to Saturday at:

10, 30 and 50 minutes past each hour between 09.50am and 17.10pm, with an additional Monday to Friday journey at 08.30am and additional Saturday journeys at 09.10am and 09.30am.

Return times from the cathedral to the rail station are:

On the hour, 20 and 40 minutes past each hour between 10.00am and 17.20pm, with additional Saturday journeys at 09.20am and 09.40am.

Taxis are available from the railway station but will drop off by the World Heritage Site visitors centre unless the passenger has mobility issues and requires a drop off at the college. Macs Taxis, Durham, offer a reliable 24hr service. Taxis can be booked on +44 (0) 191 3841320/Macstaxis@live.co.uk

If you require a **parking permit** for free parking on the Durham University Science Site, you must let the conference organisers know by e-mail 63.sachsensymposion@durham.ac.uk.

Please include your name and your vehicle registration and the dates the permit will be needed. Please note the car park is located approximately 25 minutes' walk from the conference venue.

St. John's College

Delegates staying at St. John's College can collect their room keys at registration. Wi-Fi facilities are available on request at registration. The college bar will be open to all delegates each evening from 19.00 – 21.00. Breakfast is served from 08.00am apart from on the 3rd of September ahead of the field trip when it will be served at 07.00am. Smoking is not permitted in the college. Checkout is at 10.00am on the day of departure but baggage can be left at reception for collection later in the day.



Programme

Saturday 1st September, 2012

- 12.00 pm – 17.30 pm **Registration**, Foyer, St. John's College, Durham
- 15.00 pm **Guided city tour** (deutsch), Meeting point: Durham World Heritage Site Visitor's Centre
- 16.00 pm **Guided city tour** (English & deutsch), Meeting point: Durham World Heritage Site Visitor's Centre
- 18.30 pm **Formal Reception and Lecture**
Chapter House, Cloister, Durham Cathedral.

Opening and Welcome: Prof. Chris Higgins
Vice Chancellor, Durham University

Prof. Claus von Carnap-Bornheim,
Vorsitzender des Internationalen Sachsensymposion

Lecture: **Northumbria: the Archaeology of a Kingdom**
Professor Emeritus, Dame Rosemary Cramp
Department of Archaeology, Durham University.

Sunday 2nd September St. John's College

- 09.00 **Welcome and Introduction**
Sarah Semple, Durham University
- Session 1: **Northumbria and the North (Part 1)**
Chair: Colm O'Brien
- 09.15 **The Frontier Foundations of Anglo-Saxon Northumbria**
Rob Collins, Newcastle University
- 09.35 **Votadini-Bernicia: history and myth, identity and ideology.**
Martin Goldberg, Curator of Early Historic and Viking Collections,
National Museum of Scotland
- 09.55 **Settlement, Society and Conversion in the North**
David Petts, Durham University
- 10.15 **Anglo-Saxons beyond the Borders**
By Alice Blackwell, Glasgow Museum

10.45 – 11.15	<i>Coffee</i>
Session 2:	Northumbria and the North (Part 2) Chair: Rob Collins
11.15	The Culture Contact Model of Bernician Origins: A Review Colm O'Brien, Sunderland University
11.45	A Royal Anglo-Saxon Cemetery at Street House, North Yorkshire. Stephen Sherlock, Freelance Archaeologist
12.15	Navigation, movement, and place: Northumbrian riverine and coastal sites c. 450-950. Chris Ferguson, Oxford University
12.45 – 1.45	<i>Lunch</i>
Session 3:	Burial at the Borderlands
13.45	Power in the periphery. Early medieval kingdoms along the North Sea coast, Johan Nicolay, Institute of Archaeology, University of Groningen, Netherlands
14.15	Burying at a cultural borderland: Bidford-on-Avon in the context of early Anglo-Saxon Burial sites in the Warwickshire Avon valley Tania M. Dickinson, University of York
14.45	The long cists of Lothian: the Forth as a frontier Adrian Maldonado, University of Glasgow
15.15-15.45	<i>Afternoon Tea</i>
Session 4:	Core and Periphery
15.45	Migration Period Uppåkra Birgitta Hårdh, Dept. of Archaeology and Ancient History, Lund University
16.15	The Origins of Wessex Pilot Project: the archaeology of the Gewisse Helena Hamerow, Institute of Archaeology, Oxford
16.45	Borderlands–Oakington a Settlement and cemetery at the edge of the Kingdoms Duncan Sayer, UCLAN and Richard Mortimer, Oxford Archaeology East
17.15	Dorestad in the C8th: vicus Famosus Henk van der Velde, ADC ArcheoProjecten, Netherlands
7.30-9.30 pm	Meeting of the 'Koordinierender Ausschuss', Joachim Room, St. John's College.

Monday 3rd September Excursion 07.00 – 19.30

Waterproofs recommended and sturdy shoes for wet weather conditions

07.00 **Early breakfast for those residents in St. John's College**
07.30 **Departure by coach from outside Durham Student Union (see map).**

09.00 – 12.00 **Arrival on Holy Island, Lindisfarne, Northumberland.**

09.00-12.00 All participants have free access to Lindisfarne Priory exhibition and site. The exhibition centre only allows groups of 15 in at any one time. Please note the colour of your fieldtrip folder.

09.15	Orange
09.40	Pink
10.10	Blue
10.40	Purple
11.10	Turquoise

In addition you can join any of the following talks by Dr David Petts on the site of the Priory:

9.20	Talk at Lindisfarne Priory
9.50	Talk at Lindisfarne Priory
10.30	Talk at Lindisfarne Priory

In the meantime delegates are welcome to explore the island. A list of places to visit and footpaths can be found in the conference guide. Please note that a free coffee or tea of your choice is available at the Pilgrims Coffee House on presentation of the voucher in your field trip pack. Please ensure you are back at the coach in the coach car park **by 11.40am**.

12.00 – 13.00 **Lunch, The Barn at Beal, Northumberland**

A hot buffet lunch. Delegates should indicate their choice of hot food in advance to 63.Sachsensymposion@durham.ac.uk

Chicken Casserole, Mustard Mash and Yorkshire Pudding
Seafood Chowder
Homemade Vegetable Lasagne

Please ensure you are back on the coach **by 13.10pm**

13.30 – 15.00 **Bamburgh Castle and excavations**

All participants have free access to Bamburgh Castle and its grounds. You may also want to visit the historic village of Bamburgh and its stunning windswept beaches. A map of the castle, village and paths to the coast are included in the conference guide. Again please note the colour of your field-trip folders. Talks on the recent excavations at Bamburgh by Graeme Young will take place at:

13.45	Recent discoveries at Bamburgh (Orange/ Purple)
14.15	Recent discoveries at Bamburgh (Pink/Turquoise)
14.30	Recent discoveries at Bamburgh (Blue/ Turquoise)

Please ensure you are back on the coach **by 15.00pm**

16.00 – 17.45 **Yeavinger: exhibition and site**

Visit to the historic palace site of Yeavinger mentioned in AD 731 by Bede as Ad Gefrin. An exhibition on the site and its discovery can be viewed at Kirknewton Hall and tours of the site will be offered by Roger Miket on behalf of **The Gefrin Trust** <http://gefrintrust.org/>. Refreshments are available at the hall. Please make sure you are ready to board your coach whether from the hall or the site at 17.45.

19.30 **Arrival back in Durham.**

Tuesday 4th September **St. John's College**

- Session 5: **Crossing Human and Supernatural boundaries**
- 09.00** **“I Am Called Mask”: the Warrior and the War God at Sutton Hoo**
Neil Price, University of Aberdeen
- 09.30** **The enigmatic stone faces –cult images from the Iron Age**
Torun Zachrisson, senior researcher, docent, Stockholm
- 10.00** **Underlining and transcending borders in Animal Art**
Professor E. Siv Kristoffersen, Stavanger
- 10.30** **The Body and Identity in Art in Early Anglo-Saxon England**
Lisa Brundle, Durham University
- 11.00-11.30 Coffee*
- Session 6: **Embodied objects and liminal identities**
- 11.30** **Treasure of Kingdoms? The material culture of the Staffordshire Hoard.** Chris Fern, Fern Archaeology/University of York (Honorary Fellow)
- 12.00** **‘Crossing edges? Person-like swords Anglo-Saxon England’**
Sue Brunning: Institute of Archaeology, UCL
- 12.30** **The Gold Bracteates of Northern Zealand – Foreign connections and local innovations** Morten Axboe, National Museum of Denmark
- 13.00-14.00 Lunch*
- Session 7: **Liminal landscapes: wetlands to caves**
- 14.00** **Malaria in the Anglo-Saxon Marshes**
Becky Gowland and Gaynor Western,
- 14.30** **Caves and rockshelters in coastal Norway – the margins of the society?**
Knut Andreas Bergsvik, University of Bergen, Norway,
- 15.00** **Landing sites and riverside markets on the lower Weser in the first century AD.** Annette Siegmüller & Kai Mückenberger, Wilhelmshaven, Niedersächsisches Institut für historische Küstenforschung
- 15.30-16.00 Afternoon Tea*
- Session 8: **Boundaries in Present Denmark through 1600 Years. Landscape and Settlements.**
Chair: Per Ole Rindel, lektor, ph.d., Københavns Universitet.
- 16.00** **Slesvig as Borderland in the 1st and 2nd Centuries AD**
Per Ethelberg Mus. Insp., Museum Sønderjylland, Arkæologi Haderslev
- 16.20** **Anglian Settlements in south-east Jutland, 1st-4th Centuries AD**
Pernille Kruse, Museum Sønderjylland, Arkæologi Haderslev
- 16.40** **Houses and Fences: Landscape and Borders in Eastern Denmark AD 0-500** Linda Boye, Curator, Kroppedal Museum

17.00 **Demarcation of Tofts at Østergård** Gitte Sørensen, Curator, Museum Sønderjylland, Arkæologi Haderslev

19.00 – until late **Conference Dinner, Durham Castle**

19.00 *Drinks:* Tunstall Gallery

19.30 *Dinner:* The Great Hall

Castle bar open until 23.00

Wednesday 5th September **St. John's College**

Session 9: **The Pictish North: Core and Periphery and Cultural Exchange**
Chair: Sally Foster, University of Aberdeen

9.30 **Keynote Lecture (2)**
House and Culture in North-East Britain
Professor Martin Carver, University of York

10.00 **Rhynie – a Pictish heartland?** Megan Gondek, University of Chester and
Gordon Noble, University of Aberdeen

10.30 **Permeable frontiers: Changing views of fifth-century silver hoard from Coleraine, Northern Ireland and Traprain Law, Scotland**
Sonja Marzinzik, Munich Museum

11.00-11.30 *Coffee*

Session 10: **Centres and edges**

11.30 **Gateways, Gates, and *Geatu*: liminal spaces at the centre of things**
John Baker and Stuart Brookes, Landscapes of Governance, UCL

12.00 **Household Archaeology in the Early Medieval North**
Brian Buchanan, Durham University

12.20 **Thresholds and boundaries in the Settlement: Placed Deposits**
Clifford Sofield, The Queen's College, Oxford

12.40 **Negotiating Identity in North East England and South East Scotland**
Celia Orsini, Paris 1 Panthéon-Sorbonne, France

1.00 – 14.15 *Lunch*

Session 11: **Border and Frontier in Continental Europe**

14.15 **The borderline between the Continent and Scandinavia: New research at and heritage management perspectives for the Danevirke**, Claus Carnap Bornheim

- 14.40** **A cultural and ethnic Border of Roman Period and Early Migration Period in northeastern Poland** Adam Cieśliński
- 15.10** **Frontiers in Early Medieval Central Europe: Interdisciplinary and Comparative Approaches**
Matthias Hardt and Marcin Woloszyn
- 15.35** **The region along the Saale River as an early-medieval border zone between the Frankish Empire and Slavic Sorabs** Sabine Altmann
- 16.00-16.20 *Afternoon Tea*
- Session 12: **Borders, styles and identities**
- 16.20** **Viking frontiers? Identity and difference in Scandinavian funerary fashions AD 700-1000** Frans-Arne Stylegar, Vest-Agder County Municipality, Kristiansand, Norway
- 16.45** **Angles? Saxons? Jutes? British? Stamp motifs across Britain in the 4th to 7th centuries** Diana Briscoe, ARPS, London
- 17.10** **Potters and potsherds from afar: some observations on long-distance contacts** Annet Nieuwhof, University of Groningen

Thursday 6th September

Checkout at St. John's: all residential delegates leaving on Thursday the 6th should ensure their rooms are vacated before 10.00 am. Bags can be left at reception.

Please note that **lunch is not provided** for delegates on September the 6th

Conference Excursions:

- 10.30 am – 12.00 Manuscript handling class with Professor Richard Gameson
- 13.30 – 17.00 pm Visit to Binchester and Escomb Church, Co Durham
Departure from outside Durham University Student Union



Abstracts

The Frontier Foundations of Anglo-Saxon Northumbria

Rob Collins, Finds Liaison Officer, Great North Museum, Newcastle University, UK

The kingdom of Northumbria has been long recognized as different from the other Anglo-Saxon kingdoms of southern England, with the Yeavering model of a more hybrid Anglo-British society gaining acceptance and raising questions about the origins of the kingdom. Much of the attention in the formation of Northumbria has focused on the sub-kingdoms of Bernicia and Deira and the conjoining of these kingdoms with other units under the dynastic hegemony of Ida. What has not been fully appreciated, however, is the long-term impact of the organization and dynamics of the Roman frontier on the region. This paper will redress this, briefly reviewing current thinking of the end of the Roman frontier in the 5th century, and considering the range of evidence available for life and death in the former frontier zone in the 5th and 6th centuries. The settlement archaeology, finds distributions, and mortuary rites are interpreted as indicating competing elite identities that ultimately derive from the social and political structures of the late 4th/5th centuries. This only changed in the later 7th century with the emerging political dominance of overarching Northumbrian kings and their Christian foundations.

Votadini-Bernicia: history and myth, identity and ideology.

Martin Goldberg, Curator of Early Historic and Viking Collections, National Museum of Scotland, UK

Medieval Welsh poetry such as *Y Gododdin* is sometimes used as a supplementary historical source for Northern Britain in the ahistoric centuries after the Roman sources fall silent in the 4th century AD. The dangers of using these later sources are well-known, and yet they still frequently provide the basis for political and territorial maps that show the British group the Votadini/Gododdin stretching vaguely between the rivers Tyne and Forth. This informs equally vague narratives of subsequent Bernician expansion into the area in the seventh century. Building on recent work on the emergence of Bernicia from Late Roman frontier society (Collins and Allason-Jones 2010) and re-locating Ptolemy's Votadini to a much more precise and geographically coherent location in the Tyne valley and Northumberland coastal region (Strang 1997; Breeze 2008), an alternative narrative can be suggested that uses archaeological evidence for religion and ideology in order to span the gap from Ptolemy's Votadini to Bede's Bernicia.

The Early Medieval Tees Valley: core or frontier?

David Petts, Department of Archaeology, Durham University, UK

There is increasing evidence for significant Anglo-Saxon activity in the lower Tees Valley. This includes a series of important cemetery sites, with a wider distribution of finds being identified via the Portable Antiquities Scheme. Despite the fact that a long-term perspective on the archaeology of this region clearly shows it was an area of dense settlement and socio-political important throughout the Iron Age and Roman period, it has tended to be either ignored in overviews of the archaeology of early medieval Northumbria or relegated to the status of a peripheral area between Deira and Bernicia. This paper argues that this perspective has arisen through a limited reading of Bede's Ecclesiastical History. Although Deira and Bernicia only emerge in the historical record in the mid-late 6th century, they are all too often projected back into the archaeological record and assumed to have formed the dominant

primordial units. However, by taking a more strictly archaeological perspective, it is suggested that the Tees Valley formed an important early unit in its own right, and that it continued to constitute a key region within Northumbria well into the 7th century. David Petts, Durham University

Anglo-Saxons beyond the Borders

Alice Blackwell, Glenmorangie Research Officer, Department of Archaeology, National Museums Scotland, Edinburgh, UK
NO ABSTRACT

The Culture Contact Model of Bernician Origins: A Review

Colm O'Brien, North East Centre for Life Long Learning, University of Sunderland, Sunderland, UK

When Brian Hope-Taylor published his study of the *villa regia* of Yeavering, he interpreted it as being a place of contact between an indigenous British population and an incoming Anglo-Saxon elite, small in numbers. It has been an influential model and many other wider archaeological studies have reached conclusions consistent with this. For a generation, ideas of assimilation and evolutionary development have dominated over those of population displacement and institutional discontinuity. In this paper, I propose to reflect on thinking about Bernician origins since Hope-Taylor and to draw on recent studies in geography and place names.

A Royal Anglo-Saxon Cemetery at Street House, North Yorkshire.

Stephen Sherlock, Professional Freelance Archaeologist, Yorkshire, UK

This paper will examine the discovery and excavation of the only Anglo-Saxon bed burial in north-east England and examine its importance within the region. This high-status Conversion Period cemetery has a unique plan with the graves laid out with a degree of precision. Whilst double rows of graves are recognised elsewhere, the Street House cemetery is sited within, perhaps celebrating, a Late Prehistoric rectangular enclosure of Iron Age date. This reuse of earlier monuments is a further indicator of the Conversion Period Early Christian cemeteries. Many traits such as rows of graves, bed burial, high-status graves, reuse within enclosures are known from southern England but appear to be brought together only at Street House in the North East. Whilst the cemetery at Street House has parallels across the country, the question remains why is this burial and cemetery at Loftus rather than at a known religious centre such as Whitby or Hartlepool? One answer may relate to the Deiran tribal identity. Some parallels with East Yorkshire are suggested by a similar burial tradition and the reuse of monuments particularly earthworks and enclosures, as demonstrated at Street House.

Navigation, movement, and place: Northumbrian riverine and coastal sites c. 450-950.

Chris Ferguson, Institute of Archaeology, Oxford University, UK

The relationship between the monastic centres of Northumbria and the sea has long been noted. Yet how the Northumbrian monasteries relate to settlements, early cemeteries, and potential harbours can illuminate societal and landscape organisation in the early medieval period. This paper relates these sites to possible terrestrial and maritime routes of movement in Northumbria. Potential safe havens and harbours are proposed, and their utility in the first millennium AD is explored. Those sites situated by rivers, river mouths, and on the coast, could have acted as markers for pathways and movement within the coastal landscape. Viewshed analysis of these sites allows the assessment of the mariners 'line-of-sight' along the Northumbrian coasts and rivers, and whether these sites may have had a role as navigational markers for early medieval sailing craft. This paper argues that highly visible sites may serve as reference points embedded with meaning and allowing the construction of an identity referenced by, and drawn from, the sea. Through detailed view-shed analysis of coastal sites it is possible to determine whether these sites were intentionally placed components within the construction of the coastscape, or whether the placement of sites was the result of environmental and geographical opportunism. By understanding how far, and what, could be seen from Northumbrian sites, along with the range and capability of early medieval craft, this paper proposes that it is possible

to determine the communicative abilities of those inhabiting the landscape of early medieval Northern England and Southern Scotland.

Power in the periphery. Early medieval kingdoms along the North Sea coast

Johan Nicolay, Groningen Institute of Archaeology, University of Groningen, Netherlands.

Research into the socio-political structure of northwestern Europe is usually focused on two political power blocks: the Frankish kingdom in the south, and the Scandinavian kingdoms in the north. Within the 'peripheral area' along the southern North Sea coast most attention has been paid to the Anglo-Saxon kingdoms of southern and eastern England, well-known from historical sources and represented archaeologically by some rich, 'royal' or 'princely' graves. In the Dutch and German part of the North sea area, on the other hand, powerful kingdoms seem to have been absent and for northern Germany the existence of egalitarian social structures has even been proposed. A recent inventory of 5th- to 7th-century gold and silver valuables has shown that this picture is false. By looking at the geographical distribution and social status of such items, a similar development as in Anglo-Saxon England can be observed: the rise of regional and supra-regional kingdoms after the fall of the Roman Empire, followed by the formation of larger configurations. These were incorporated in the Frankish kingdom after the middle of the 8th century, from now on being part of 'Frisian' and 'Saxon' provinces and no longer traceable as individual units. In the lecture these new insights will be presented.

Burying at a cultural borderland: Bidford-on-Avon in the context of early Anglo-Saxon Burial sites in the Warwickshire Avon valley

Tania M. Dickinson, Department of Archaeology, University of York, UK

This paper seeks to contribute to the conference theme by drawing attention to early Anglo-Saxon cemeteries in the valley of the Warwickshire Avon which, through their burial practices and arguably more generally, mark a cultural border in England. In particular, it will outline a renewed programme of post-excavation publication on the cemetery at Bidford-on-Avon, by far the largest burial site known from this region. It is hoped that the new project might also thereby benefit from participants' comments and discussion. The paper will explain the general archaeological context of the Avon valley cemeteries and the questions that they pose, especially in light of the recent publication of the nearby cemetery at Wasperton (Carver, Hills and Scheschkewitz 2009), before outlining the nature and limitations of the record for Bidford-on-Avon, and a preliminary assessment of its character and development.

The long cists of Lothian: the Forth as a frontier

Adrian Maldonado, Department of Archaeology, University of Glasgow, UK

The fertile Lothian plain is now home to Scotland's capital city and centre of government, but in the early medieval period, the political fortunes of this region were highly in flux. Traditionally the heartland of the Gododdin, descendants of the Iron Age *Uotadini*, this is often characterised as an ethnically British area, standing in steadfast opposition to the Picts of the north and the Angles further south. A contextual study of burial practices in the Lothians shows that the Forth was indeed an effective frontier for some kinds of burial practices (square barrows and cairns to the north; furnished graves to the south), but was permeable to others (long cist burial in particular). Recent work suggests that these categories of burial practice show considerable variation within their area of use and a 'distribution map' approach hides nuances in bodily and material engagement with graves. Moving the focus away from ethnic categorisation to an archaeology of emergent identities in the mid-first millennium, this paper approaches the long cist as a local manifestation of wider mortuary rituals. This developed according to highly contingent historical, socio-political and geographic circumstances. Rather than using long cists as inherently reflecting a fully-formed 'Romano-British' or a 'Christian' identity as has been argued in the past, they should be studied as the way in which such communal bonds were created in the first place.

Migration Period Uppåkra

Birgitta Hårdh, Dept. of Archaeology and Ancient History, Lund University, Sweden

With inspiration from the recently appeared volume *Die Goldbrakteaten der Völkerwanderungszeit, Ergänzungsband der Reallexikon der Germanischen Altertumskunde 2011*, I want to sketch an outline of Uppåkra in the 5th century, i.e. the Migration Period, based on finds and excavations from last 15 years. It has been maintained that the Migration Period was one of the most remarkable periods in Scandinavian history and that the region in the periphery, *on the edge*, was closely linked to the development at the Continent. As sites for elite and nodes for contacts and innovations, the so-called central places are crucial in this development. I will try to discuss Uppåkra's relations in a local, regional and continental perspective. Various aspects of society will be treated, such as craft, relations and ideology. The finds, to a large part emanating from metal detecting, comprise scrap metal, local as well as continental ornaments, weapons, objects of excellence, gold bracteates, gold foil figures and other items, which might be related to beliefs and ideology. The excavations give an impression of stability and continuity on the one hand, and a dynamic society characterized by conflict and competition in an often dramatic way, on the other.

The Origins of Wessex Pilot Project: the archaeology of the Gewisse

Helena Hamerow, Institute of Archaeology, Oxford University, UK

The kingdom of the West Saxons - Wessex - was ultimately the most successful of all the Anglo-Saxon kingdoms. It is popularly assumed to have originated around its later capital, Winchester. In fact, the origins of Wessex actually lie in the Upper Thames Valley, with the emergence of a people referred to by Bede as the Gewisse. The Upper Thames Valley was, furthermore, a real frontier, at the centre of a fierce territorial struggle between the West Saxons and the Mercians from the seventh century onwards. The region also contains an exceptionally dense concentration of archaeological sites dating to the Early Anglo-Saxon period, and a 6-month pilot project has recently examined the considerable potential of this material to shed light on the origins and development of the first Anglo-Saxon polity here. This paper will present the results of this study and will examine what new digital data, considered together with recent excavations and reanalysis of old sites, suggests about two particularly critical 'time horizons': the fifth century and the period from c. 570-650.

Borderlands: Oakington a settlement and cemetery at the edge of the Kingdoms.

Duncan Sayer, School of Forensic and Investigative Science, University of Central Lancashire, UK
Richard Mortimer, Oxford Archaeology East, Cambridgeshire, UK

This paper will focus on the Oakington Archaeological project, a 5th - 6th century cemetery site and later settlement evidence. The cemetery site consists of over 100 excavated graves, two horses and a rich female buried with a cow. The cemetery seems to be organised around two distinctive burial plots with children and deviant graves on the edges. These two populations are distinct in their dress and physical characteristics and suggests that early Anglo-Saxon Oakington was large, wealthy and consisted of several inter-dependant groups with separate interlocking social identities. The 6th- 10th century settlement evidence includes 6th-8th century pottery scatters, 7th century posthole and beam slot buildings and 8th century ditched enclosures potentially linked to settlement nucleation and to manorial and ecclesiastical foundations. The test pit surveys have revealed that the core of the village overlies a well-preserved buried soil, rich in Saxon and medieval artefactual material: these assemblages have enabled the growth and spread of the settled area of the village to be plotted through the 7th to 12th centuries. The settlement pattern at Oakington will be compared to other excavated contemporary sites within the area, at Cherry Hinton and Cottenham, and to other known and potential mid/late Saxon 'Burgh like' settlements within the immediate area. This area lay at the borders of the Kingdoms of the East Angles, Middle Angles, East Saxons and the South Gyrwe: and thought the period it is likely to have seen a more troubled settlement history than core areas of the Kingdoms, and perhaps to have held a more cosmopolitan, dynamic population.

Dorestad, vicus Famosus: The early years

Henk van der Velde, ADC ArcheoProjecten, Amersfoort, Netherlands

In 2010 a backlog program started in Dutch archaeology. The large scale excavations carried out by the Dutch State Service in present Wijk bij Duurstede are the subject of study for a joint venture of the University of Amsterdam, Free University, State Service, National museum of Antiquities, Vestigia and ADC ArcheoProjecten. While the former excavators will publish the results of the large scale settlement research, the working group is elaborating on the cemeteries and an excavation called De Geer. This contribution will focus on the excavation De Geer in combination with newly excavated parts of the early medieval trading town. The results of this excavations together with the newly recovered knowledge of the older research raise interesting questions about its origins and rapid growth during the 8th century AD.

"I Am Called Mask": the Warrior and the War God at Sutton Hoo

Neil Price, Department of Archaeology, University of Aberdeen, UK

This paper presents some new observations concerning the construction of the Sutton Hoo helmet, with clear ideological overtones in the form of links with the pre-Christian religion of Scandinavia. It will be argued that in certain circumstances and locations, such as the fire lit interior of the hall, the wearer was seen as both war leader and war god, a literal personification of Odin. This interpretation will be supported with finds from across Scandinavia in the fourth to seventh centuries, and arguably represents an unusually physical manifestation of the ritual border-crossing between human and divine elites. In the socio-political context of the East Anglian kingdom, the dramatic imagery of the helmet had a critical role to play in the communication of power, the origin of military prowess and the religious allegiance of a warlord. The paper includes contributions by Paul Mortimer, David Roper, Brian Ansell and Steven Pollington.

The enigmatic stone faces –cult images from the Iron Age

Torun Zachrisson, Senior Researcher, Docent, Stockholm, Sweden

Wooden manlike images are known from Iron Age wetlands cult sites in the Nordic countries. In the written sources they are called trégud (wooden god). There they are described as being kept inside Iron Age hall buildings or placed on open-air cult sites. A seated stone deity as well as several stone faces have been found in the Nordic countries (Aust-Agder, Rogaland and Sunnmøre in Norway, Jutland in Denmark and Öland and Västmanland in Sweden). These have seldom been brought in to the scientific discussion because they have been looked upon as peculiar, not fitting into our image of the Iron Age, but also because they lack specific contexts having been found by chance. In my recent overview of the cult sites from the Iron Age in the Nordic countries (including the Saami area) I look upon the stone faces as one of the expressions of the complex cult sites of the pre-Christian religion. But these stone sculptures might be even more interesting being viewed as expressing religious identities in the outskirts of the Roman World.

Underlining and transcending borders in Animal Art

Professor E. Siv Kristoffersen, University of Stavanger, Stavanger Museum, Norway

Through a perspective of the handling of boundaries on various levels a number of issues concerning motifs and composition in Style I within certain workshop traditions in Migration Period Norway will be addressed. The ornamentation on square headed brooches from the southern and western regions of the country provides examples which question dividing lines as the ones between symmetric and asymmetric compositions, between the perspectives of profile and en-face as well as the ones between human and animal representations. Human/animal relations/transformations will be discussed on the basis of the large, human masks that make up the terminal lobes on the foot plates of the late brooches, masks which are composed of animal heads and bodies. On the other hand boundaries **within** the bodies of human and animal figures seem to be underlined, as well as the strict borders in

the overall structure of the brooches. On a more basic level the problem of defining animals and humans as separate and different motifs in Style I is raised.

The Body and Identity in Art in Early Anglo-Saxon England

Lisa Brundle, Department of Archaeology, Durham University

This paper examines the significance and social context of early Anglo-Saxon figurines. Dating to the seventh-century AD, these objects are 3-dimensional metallic sculptures of the human form, 30-50 mm in length, and only eight are known to exist. The figurative portrayal of the human form is exceptional, and the majority of designs in this timeframe that incorporate the human form, represent it in two-dimensions on 3-dimensional objects. The figurines are thus a distinguished development in the manufacture and deployment of anthropomorphic representational art. The figurines are considered here in terms of stylistic influence, miniaturisation and within the context of gestural expression and body politics of the time. This paper thus questions: to what extent are human bodily gestures represented in early Anglo-Saxon art? What role did bodily gesture play in society? How was the body perceived in the late sixth- and seventh centuries? How did the body idiom originate and how was it sustained or challenged? Who was governing such shifts? It is asserted here that the figurines and other human images are thus argued here to embody the development of performative and symbolic gestural expression on the eve of the augmentation of kingdoms in the early- to mid-Anglo-Saxon world. In this way, it is argued that such objects and art are thus a crucial, if rare, material evidence for the emergence of elite groups in the early Anglo-Saxon period.

Treasure of Kingdoms? The material culture of the Staffordshire Hoard.

Chris Fern, Fern Archaeology/Honorary Research Fellow, University of York.

In the spring of 2012, the first of a planned two-stage study of the Staffordshire Hoard started, funded by English Heritage. An unparalleled find, from the heart of the kingdom of Mercia, it challenges many of our preconceptions and presents, above all, a dazzling and unprecedented image of 7th-century elite warrior culture — with many finds, including sword and helmet fittings, personal, 'princely' effects. The discovery has already attracted much comment. Following initial work in 2011, the purpose of this paper is to make some further preliminary observations, ahead of the study proper. Although a Mercian 'treasure' as a *corpus* the metalwork, in terms of the Style II animal-art and cloisonné traditions represented, has relatively few parallels within the large kingdom itself. Rather, certain finds evoke particularly the high-status metalwork technologies and iconography of the influential, contemporary kingdoms of East Anglia and Kent, with many objects calling immediately to mind the regalia of Sutton Hoo, Suffolk. This raises the question of how diverse the origins of the collection might be, if certain external 'kingdom styles' are well represented, with connotations for relations between 7th-century polities, of a hostile nature or otherwise.

'Crossing edges? Person-like swords Anglo-Saxon England'

Sue Brunning, Institute of Archaeology, UCL, Curator, Medieval Collections, British Museum

In recent years, explorations of artefact 'biography' and the relationship between people and objects have caused the boundary between the two to appear less distinct. Objects had life-cycles, histories and perhaps even characters, associations and other attributes that could make them seem almost person-like. Certain types of artefact may have been more susceptible to interpretation in this way. This paper explores these ideas with reference to swords, via a case-study of early Anglo-Saxon England undertaken during my on-going doctoral research. Signs of wear, repair and modification suggest that swords could remain in circulation for long periods, building person-like histories and social relationships along the way. Their multipartite nature enabled them to construct distinctive visual identities that made them recognisable as individuals. The evidence also hints at a broader issue: the interwoven identities of sword and owner, with the sword behaving like an 'extension of self'. This may provide an interpretation for the Staffordshire Hoard, an astonishing cache of stripped sword-

fittings which potentially comprises a most startling expression of the permeable boundary between person and object.

The Gold Bracteates of Northern Zealand – Foreign connections and local innovations

Morten Axboe, National Museum of Denmark

At the symposium 2010, Aleksander Bursche presented a find of gold bracteates from Suchań in Poland, one of which is die-identical with a bracteate allegedly found in Scania. Shortly after, a new Danish find produced another die-link with the Suchań bracteates, this time with a secured find-spot in north-east Zealand. Although Continental bracteates evidently are dependent on their Scandinavian counterparts, these are the first examples of direct die identity with Scandinavia.

North-east Zealand has yielded several bracteate finds of high quality, but no large 'central place' comparable to Gudme or Uppåkra is known, which might have housed the goldsmiths and experts in iconography to design them. The area seems to have a more decentralized structure. Nevertheless the bracteates of north-east Zealand offer examples of independent and highly detailed iconographies, which do not fit in with the groups or 'families' established by bracteate research. They represent innovative iconographic ideas, which however were not taken up in larger areas. Besides the laudable efforts to establish the general motive groups, these individualistic designs deserve some attention as part of the creative iconographic milieu of the Migration Period.

Malaria in the Anglo-Saxon Marshes

Rebecca Gowland, Department of Archaeology, Durham University, UK & Gaynor Western, Ossafreelance, UK.

A wealth of historical evidence indicates that malaria, specifically *Plasmodium vivax*, was endemic in the wetlands of England from the 16th century onwards. It is thought that malaria was introduced to Britain much earlier, most likely during the Roman occupation, and there are hints from documentary sources that it was present in the Fenlands during the Anglo-Saxon period. However, the lack of written mortality records prior to the post-medieval period makes it difficult to evaluate either the presence or impact of the disease. The analysis of human skeletal remains from archaeological contexts is the only potential means of examining malaria during the Anglo-Saxon period. Utilizing geographical information systems (GIS), we conducted a spatial analysis of skeletal health in relation to geographical variables, historically recorded distribution patterns of indigenous malaria and the habitat of its mosquito vector *Anopheles atroparvus*. Overall, those individuals living in low-lying and Fenland regions exhibited higher levels of skeletal indicators indicative of haemolytic anaemia (associated with malaria) than those from non-marshy locales. We conclude that malaria is likely to be responsible for the pattern observed and discuss the implications of this for Anglo-Saxon settlement.

Caves and rockshelters in coastal Norway – the margins of the society?

Knut Andreas Bergsvik, University of Bergen, Norway,

During the Roman and Migration Periods, populations with Germanic identities occupied the coast of Norway. Central elements for these populations were a focus on husbandry and cultivation, settlements that were localized at places most favorable for cultivation, an architecture consisting of timber-built long-houses, and burials in cairns and mounds. These elements were common elements for contemporary Germanic populations all over northern Europe. However, a rather particular feature among the populations in Norway was also the extensive use of caves and rockshelters. What first of all characterizes these places – and which will be discussed in the contribution – is their *marginality*: they are most often situated in agriculturally marginal environments, as dwellings they may have been perceived as marginal compared to the timber houses, some of the people who used them probably found themselves at the margins of the society, the funerals in them certainly represent a marginal practice compared to burials in the open air, and finally, in line with cross-cultural perceptions of caves and rockshelters, they may have been thought of as entrances to other worlds – and therefore at the

margins of this world.

Landing sites and riverside markets on the lower Weser in the first century AD.

Annette Siegmüller & Kai Mückenberger, Wilhelmshaven, Niedersächsisches Institut für historische Küstenforschung, Germany.

Flüsse und Bäche waren im 1. Jt. n. Chr. die wichtigsten Verkehrswege in den durch Moore und sumpfige Talauen geprägten Gebieten Nordwestdeutschlands. Über sie erfolgte der Warenaustausch wie die Verbreitung von Fremdgütern (Importgegenständen) zeigt, die sich sehr deutlich an den großen Flussläufen häufen. Die Details der Infrastruktur, die das Rückgrat dieses Verkehrssystem gebildet hat, sind bislang nur in Ansätzen erforscht. Dies betrifft vor allem die in großer Zahl zu vermutenden Lande- und Umschlagplätze, an denen die Waren umgeladen wurden und an denen sich Ufermärkte bilden konnten. Solche Plätze sind vor allem in Mündungssituationen kleinerer regionaler Flüsse in die großen Ströme zu erwarten (beispielsweise der Hunte in die Weser). Zudem ist das ökonomische und soziale System, über das landwirtschaftliche Siedlungen, Handwerker- und Landeplätze, Ufermärkte sowie zentrale Orte miteinander verbunden waren, bislang weitgehend unbekannt.

Im Januar 2010 startete am Niedersächsischen Institut für historische Küstenforschung ein DFG-gefördertes Projekt, das diese Forschungslücke verringern will. Dazu werden am Beispiel der unteren Abschnitte von Weser und Ems die ufernahen Fundplätze des 1. Jt. in Hinblick auf ihre Funktion und Struktur sowie ihre jeweiligen naturräumlichen Voraussetzungen einer Analyse unterzogen. Im Zuge dessen werden auch neue Fundplätze aufgenommen und mittels punktueller Geländearbeiten, wie geophysikalischer Prospektion, Bohrungen oder kleinerer Sondagen untersucht. Seit Anfang 2012 wird auch das Oberflächenfundmaterial von über 20 neuen Fundstellen entlang der unteren Weser in die Gesamtanalyse mit einbezogen. Dadurch sind rund 1100 neue Buntmetallfunde der Römischen Kaiserzeit und des frühen Mittelalters im Arbeitsgebiet zu verzeichnen, die ein völlig neues Licht auf die Struktur und Intensität der ehemaligen Handels- und Kommunikationswege werfen. Nach den bisherigen Erkenntnissen muss das bislang bekannte Bild von Importverteilung entlang der unteren Weser damit gänzlich neu gezeichnet werden. Die bisherigen Erkenntnisse zeigen, dass Handel und Kommunikation entlang der Flussläufe wesentlich intensiver waren, als bisher nachzuweisen war. Unter Umständen wird es im Rahmen der durchgeführten Untersuchungen sogar möglich sein ehemalige Prozesse wie Romanisierung oder Christianisierung nachvollziehbar zu machen.

In the first millennium AD, rivers and streams were the most important transit routes through the moors and valley floodplains of northwest Germany. Their importance for trade is shown by the spread of foreign objects (trade artefacts) which have a clear concentration along the major rivers. The details of the infrastructure which formed the backbone of this transit system have only just begun to be researched. This is especially true of the landing and trading sites, presumably many in number, where goods were unloaded and markets could develop. We should expect to find such places above all where small regional rivers met larger rivers (such as where the Hunte meets the Weser). The economic and social system by which rural settlements, craft working and landing sites, riverside markets and central places were connected, has so far been largely ignored. In January 2010 a DFG-funded project was begun at the Niedersächsisches Institut für historische Küstenforschung with the aim of filling this research void. Using the example of the lower reaches of the Weser and Ems, the project will analyse the riverside find spots of the first century AD in terms of their function and structure, as well as their environmental context. It will also identify new find spots, and investigate them using such techniques as geophysical surveys, boreholes and small sondages. From early 2012, surface finds from 20 new find spots along the lower Weser will also be incorporated into the analysis. These have produced 1100 nonferrous metal finds from the Roman period and the early Middle Ages, which cast an entirely new light on the structure and intensity of earlier trade and communications routes. According to these new findings, the current picture of import networks along the lower Weser must be completely redrawn. The new findings demonstrate that trade and communication was fundamentally more intense than has hitherto been recognised. Thus the on-going investigations may even make it possible to reconstruct such processes as Romanisation and Christianisation.

Slesvig as Borderland in the 1st and 2nd Centuries AD

Per Ethelberg, Mus. Insp., Museum Sønderjylland, Arkæologi Haderslev, Denmark

In geographical terms, Slesvig may be defined as the area between the Kongeå in the north and the Ejder in the south, the Wadden Sea in the west and the Baltic Sea in the east. In 2001, Denmark ratified the Schengen Agreement which aims to abolish border control within Europe. Slesvig's status as a border country was thereby changed considerably. Until 2001, the main events in the history of Slesvig had been the Prussian conquest in 1864 and the division of Slesvig by the referendum in 1920 when North Slesvig became part of the Danish kingdom while South Slesvig was included in Germany. Slesvig's history, which otherwise fills many bookshelves in the libraries and which is retold here in only very general terms, goes back a long time. It goes back to the first border, before the concepts of Denmark and Germany existed and before we had a written language and had started writing history. It appears that we have to go back to the time around the birth of Christ. In Slesvig, we still have not yet found the characteristic fields of sharpened stakes (known as *Caesar's lilies*) dating to the centuries before the birth of Christ. The territorial demarcations were limited to fences around settlements. During the decades after the birth of Christ one may observe the very beginnings of a toft structure. From around the middle of the first century AD, the common fence around the settlements is superseded by settlements consisting of farms with individual fences. As something completely new, a major defensive structure is erected in southern Slesvig in the middle of the 1st century AD running across Jutland from the Åbenrå Fjord on the east coast to the Vidå on the west coast. It follows an overall strategy which also takes the landscape into consideration. Olgerdiget is at least 12 kilometres long and consists of one or more ditches combined with mounds and palisades. On opposite sides of the mouth of the Vidå, two ring fortresses are erected, *i.e.* Archsumburg on Sild and Trælbanken north of Højer. Counting these fortresses to the Olgerdige, the defense system stretches over more than 50 kilometres and may be characterized as a frontier. Following this argument, the earliest kingdom formation in southern Scandinavia may be moved back to the decades around the birth of Christ or shortly later.

Anglian Settlements in south-east Jutland, 1st-4th Centuries AD

Pernille Kruse, Museum Sønderjylland, Arkæologi Haderslev, Denmark

During the last four years, a large number of settlement sites in south-east Jutland have been excavated. These sites have increased our knowledge about this region during the Iron Age significantly. Based on some of the most recent excavations, the settlement patterns of the 1st-4th centuries AD in south-eastern Jutland are summarised in this paper. The settlement evidence reveals two main types of houses which may be linked to different and competing cultures, *i.e.* the Over Jerstal-group and the Angles. The settlement evidence suggests that an Anglian territorial expansion towards the north and the east took place during the first two centuries AD. The settlements are located close to the sacrificial bog of Nydam and some of them are contemporary with the war booty sacrifices taking place there. It is therefore obvious to compare the settlement evidence with that of the war booty sacrifices, and to put the settlements into their regional context. The ring fortresses and the Olger Dyke of the 1st-2nd centuries, the disappearance of the local Over Jerstal-group, the spreading of the Anglian settlements as well as the war booty sacrifices suggest significant changes in the regional power structure.

Houses and Fences: Landscape and Borders in Eastern Denmark AD 0-500

Linda Boye, Curator, Kroppedal Museum, Taastrup, Denmark.

There are other borders or demarcations than fences. Water delimits. Streams and seas (e.g. Øresund) delimits settlements. These are characteristics which can be seen in parish boundaries and even in modern county borders which in eastern Zealand follow wet areas or streams. The landscape determines to a large extent how close contemporary farms could be located. The quality of the soil, the vicinity to water, forests and clay have been determining factors. Whereas fences around settlements or a fence around the toft are common phenomena in the western part of Denmark, fences are infrequent

in eastern Denmark (Zealand, Lolland and Falster). This phenomenon was for many years assumed to be due to poor preservation because the walls in the Iron Age longhouses are not preserved either. However, recent research has convincingly shown that this is rather due to building tradition than to preservation. Fences are especially seen in particular types of settlements and in relation with certain house types. This indicates that fences had a special significance for the particular farm. Only occasionally do we find fences around settlements and we rarely find continuous fences around the tofts. The area west of Copenhagen provides a case study for the examination of demarcations of settlements. In this paper, settlements with and without fences are presented and it is suggested that fences may have had another significance than that of ownership.

Demarcation of Tofts at Østergård

Gitte Sørensen, Curator, Museum Sønderjylland, Arkæologi Haderslev, Denmark

Fences are insignificant structures. Yet, they are important because they hold the key to the understanding of the development of settlements and farms from the beginning of the Iron Age and well into the Middle Ages. Fences mark the borders between public and private. From marking collective ownership the fences developed into defining private ownership. This development took place during the centuries after the birth of Christ but it is also recognisable in the early Medieval Period. This is evident from written sources. Focusing on the settlement of Østergård located in central southern Jutland between Haderslev and Ribe, the lay-out and development of the toft during the early Middle Ages (1050-1200) in southern Jutland will be discussed in this paper. In order to illustrate the development of the significance of the fences, settlements and farms dating to the Germanic Iron Age (5th-8th centuries) will be presented briefly. Hjemsted near Rømø is a typical example of a settlement dating to the early Germanic Iron Age. Comparing Hjemsted to the early Medieval settlement of Østergård it becomes clear that a development of the fences and their function as separating the private from the surrounding society. The same development is evident at the single farms: while the single farms have fences up to the 6th century, they are without fences after the 6th century. A major natural disaster which affects large parts of our planet, in particular northern Europe, takes place in the 6th century. The size of the population falls dramatically which is obvious from the lack of 6th-century settlement evidence dating to the. The concurrence of this natural disaster and the changes in the significance of the toft in the 7th century is remarkable. The medieval settlement at Østergård represents the last phase in this development which appears to begin the 7th century.

Wednesday 5th September

Keynote Lecture (2) : House and Culture in North-East Britain

Professor Martin Carver, Department of Archaeology, University of York

North Britain was occupied in the 6-8th centuries by some of Europe's most interesting peoples: in the south, Northumbrians and Britons, in the north, Picts and Scots. While recent commentaries have emphasised their social and religious similarities, archaeology has done nothing to diminish their cultural differences – in sculpture, burial and in language. This paper examines the form of the house and settlement in Pictland – an area where good examples are notoriously in short supply. Glancing first at the better documented west and south, I then present the new interpretation of Pitcarmick (March 2012), proposing it to be a hamlet of longhouses on a permanent upland site, and compare it with the contemporary monastery at Portmahomack further north. The houses here and elsewhere are varied in form – but not infinitely varied. First conclusions are that creative Pictish elements have been subject to strong negative and positive influences from Iron Age antecedents, together with contemporary pressures from the Irish west, the English south and from the southern coasts of the North Sea, probably Denmark. Evidently such claims need a lot more research, and in particular a lot more digging. I end by reflecting on the reasons why the Pictish Village remains, for the time being, shrouded in a patchy mist.

Rhynie: new perspectives on settlement in Pictland in the 5th and 6th centuries AD and the context of Pictish symbol stones.

Megan Gondek, Department of History and Archaeology, University of Chester and Gordon Noble, Department of Archaeology, University of Aberdeen, UK
NO ABSTRACT

Permeable frontiers: Changing views of fifth-century silver hoard from Coleraine, Northern Ireland and Traprain Law, Scotland

Sonja Marzinzik, Archäologische Staatssammlung Munich, Germany.

Ireland and Scotland remained outside the Roman Empire and scholarship on their relations with the *Imperium* has commonly been restricted to narratives of pirates and raiders. Recent work on the societies of the British Isles both inside and outside of the Empire suggests a broader and more differentiated spectrum of interactions. This included, for example, the presence of Irish mercenaries in auxiliary army units, probably comparable to the presence of Saxon soldiers. In addition, research on hoards across the Roman world has identified patterns of silver circulation encompassing formal donations as rewards or remuneration among the troops. Against this background, a new reading of the Late Roman silver hoard from Coleraine and the dress accessories from Traprain Law, both related to finds such as the *chef militaire* from Vermand and Danish war booty sacrifices, is proposed. The assemblages included among other items hacksilver, comprising chopped-up plate and dress accessories. No longer necessarily seen as loot, they present a jumping-off point for considering cross-frontier contacts, especially with the Roman army, the transfer of technologies and the fusion and development of art styles.

Gateways, Gates, and Geatu: liminal spaces at the centre of things

John Baker and Stuart Brookes, Landscapes of Governance, Institute of Archaeology, UCL

By definition, liminal spaces exist outside the spheres of normal everyday activities – they form ‘thresholds’ of or between different structures and behaviours; but there are many instances in Anglo-Saxon England where liminal locations can be recognized as important loci of social, political and legal interaction, as gateways that simultaneously divide and unite. This function is most clearly displayed in the positioning of sites of public assembly on major regional or national boundaries, but can be detected also in the siting of legislative meeting-places at the periphery of urban spaces, and in the striking number of hundreds that came together at recognised gateways. This paper uses historical, archaeological and toponymic evidence to examine this liminal centrality and the importance of thresholds in the negotiation of legal rights and responsibilities.

Household Archaeology in the Early Medieval North

Brian Buchanan, Department of Archaeology, Durham University

Over the last two decades, scholars studying 5th century Britain have come to understand this time period as one of transition; with native Britons, the Romano-British, and the incoming Germanic immigrants interacting and exchanging cultural values and ideas. That being said, it has been difficult to ascertain archaeologically how these interactions shaped the Early Medieval period within Britain. This paper examines the transitional time period by focusing on archaeological households and settlements within the Kingdom of Northumbria in order to determine what affect, if any, did Roman Britain have on the shaping of Anglo-Saxon society. Household archaeology, as a subdiscipline, has focused on not only the morphological configuration of buildings, but also on the functions and activities practiced within them and how the interpretation of these practices can reflect the overall shape of the society. This paper introduces new ways to examine transitional households and settlements by utilizing GIS and spatial analysis techniques. These methods focus on comparing and contrasting the use of space and statistically examining the differences between the Roman and Early Medieval household within Northumbria.

Thresholds and boundaries in the Settlement: Placed Deposits

Clifford Sofield, The Queen's College, Oxford

'Placed' deposits have received increasing attention over the past 30 years, and researchers have gradually moved away from relatively crude 'ritual' interpretations toward more nuanced considerations of how the deliberate deposition of specially selected material may have exercised agency in daily life, social networks and settlement structure. This paper considers the 'liminal' agency of placed deposits in early to middle Anglo-Saxon settlements (5th–9th centuries). Although it has frequently been noted that placed deposits often lie at spatial boundaries, this paper focuses on deposits made at 'liminal times' in the life of the settlement, especially during the demolition of buildings and the closing of pits. This constitutes a starting point for discussing ways in which placed deposits may have mediated rites of passage across temporal boundaries in Anglo-Saxon settlements in particular during the Conversion: a liminal time in the evolution of Anglo-Saxon society.

Negotiating Identity in North East England and South East Scotland

Celia Orsini, Paris 1 Panthéon-Sorbonne, France

This paper presents the results of current research on the archaeological evidence for cultural interactions in the borderland between North East England and South East Scotland. During the 5th to 8th centuries, Northern Britain saw the emergence of centralized kingdoms and the Christian conversion. This paper explores how the populations of northern England and southern Scotland used the landscape to create and maintain their identity and territories in this period of change. This paper examines the evidence for a succession of conscious and unconscious choices involved in the construction of identity—ranging from local decision making to the choices of groups with larger socio-political aspirations. By examining funerary sites and their settings, this paper argues that these borderlands are unique precisely because they represent zones of multiple contact: a region where a multiplicity of identities seem to have developed in the early medieval period, signaled in a variety of ways.

The borderline between the Continent and Scandinavia: New research at and heritage management perspectives for the Danevirke,

Claus von Carnap-Bornheim, Stiftung Schleswig-Holsteinische Landesmuseen, Schloß Gottorf, Schleswig, Germany

NO ABSTRACT

A cultural and ethnic Border of Roman Period and Early Migration Period in northeastern Poland

Adam Cieśliński, Centre for Baltic and Scandinavian Archaeology, Schleswig, Germany & Institute for Archaeology, University of Warsaw, Poland.

The present-day region of north-eastern Poland formed a borderland between three large units in the Roman and early Migration Periods. These units comprised the Wielbark culture that extended over a wide territory covering north and east Poland, the Bogaczewo culture in the Masurian Lakeland and the Dollkeim-Kovrovo culture on Sambian Peninsula and historical area of Natangia. These units are distinguished by differences in material culture, in terms of burial rites, costume, weaponry and pottery. In documentary terms these all belonged to one big province, described by Tacitus as Suebia, but many different groups are recorded within these zones. The famous Germanic Goths and Gepids are associated with the Wielbark culture, whereas the Bogaczewo and Dollkeim-Kovrovo cultures are associated with the Balt people: Galindians in Masuria and Aesti on Sambia. The paper deals

with analyses of settlement structures, and reveals how settlement concentrations and non-inhabited zones shaped this frontier. The location and width of this border were influenced by the natural environment: these were areas adverse for settlement. The study of this frontier and how it changed over time is helping to reveal the bonds between cultural groups and characterize the contacts

between Germanic and Balt tribes.

Frontiers in Early Medieval Central Europe: Interdisciplinary and Comparative Approaches

Matthias Hardt, University of Leipzig, Germany & Marcin Woloszyn, Institute of Archaeology, University of Rzeszów, Poland

In the Early and High Middle Ages the frontiers of rising kingdoms and empires often changed place and structure. After the coronation of Charlemagne in 800 and the end of the Saxon wars the eastern border of the Frankish Empire became a frontier of a Christian Empire against a barbarian world of Slavic and nomadic groups. Nearly two hundred years later the Piast princes of Poland had to organise the border against their orthodox neighbours in Russia. Both frontiers were characterized by castles and trading places. The emergence and transformation of these eastern peripheries of the Frankish and Polish realms are focal points of an interdisciplinary and comparative research project at Leipzig Centre for History and Culture of East Central Europe (GWZO). This joint paper presents some of the emerging comparative results from the project.

The region along the Saale River as an early-medieval border zone between the Frankish Empire and Slavic Sorabs

Sabine Altmann, Leipzig Centr for the History and Culture of East Central Europe, Leipzig, Germany

After the suppression of the early medieval kingdom of Thuringia and its integration into the Frankish realm in the beginning of the 6th century, new boundaries developed in the east of the kingdom of the Franks. At the beginning of the 9th century the Frankish Scholar Einhard mentions the River Saale as a border separating Slavic Sorabs and Thuringians for the first time. In connection with an increasing number of reports on conflicts between the Franks and their Slavic neighbours in the 9th century, the Annals of Fulda refer to a *Limes Sorabicus*. Presumably the limes acted as a border zone between the Frankish Empire and Slavic Sorabs, then living east of the River Saale. While we know that the *duces* of the limes were persons of high reputation in the East Frankish Empire, written sources deliver no further information about the localization or expansion of the limes. Nevertheless, it is possible to gain an idea of the settlement structure and a supposed fortification system of an early medieval border zone on the River Saale as well as of processes of exchange taking place there by taking a closer look at a contemporaneous written source, drawn up in the Abbey Hersfeld.

Viking frontiers? Identity and difference in Scandinavian funerary fashions AD 700-1000

Frans Arne Stylegar, Vest-Agder County Municipality, Kristiansand, Norway

What is a Viking burial? In the West, presumably a burial of someone with a non-Anglo-Saxon, non-Celtic, non-Christian etc. identity. But how do we recognize a deceased person's identity from burial remains? The question of 'otherness' in the British or Irish context is important in this respect, but it could be argued that this presupposes a typical form of Viking burial in the Scandinavian homelands. Mortuary customs in Scandinavia are in fact varied to the extreme. Looking at the distribution of burials which because of their furnishings, their rite (i.e. cremation) or their situation could be argued (and has been argued) as belonging to intruding people of Scandinavian origin, an interesting pattern emerges. There are clear differences between 'Viking' graves in the different parts of the British Isles. While such graves are relatively few and isolated in England and also in Ireland with the exception of the large Kilmainham-Islandbridge cemetery in Dublin, they occur much more frequently in Scotland, and particularly in the Northern Isles, and there are also interesting differences between would-be Scandinavian graves in these different areas. These differences probably reflect very different forms of interaction between people of Scandinavian origin and the Celtic, Anglo-Saxon and Pictish populations of the British Isles, and they might even tell us more about where in the Nordic area the Scandinavians originated.

Angles? Saxons? Jutes? British? Stamp motifs across Britain in the 4th to 7th centuries

Diana Briscoe, Archive of Anglo-Saxon Pottery Stamps, London, UK

Despite the wealth of documentation relating to the Roman Empire and its presence in Britain, we are surprisingly ignorant about the actual physical boundaries of the various Provinces of Britain (and how tribal areas related to them) in the fourth century AD. The lack of information is far worse in the following two centuries, when many kingdoms and other types of territory may have risen and fallen without trace). It is not until the mid-seventh century that the outlines of the then-existing kingdoms start to become visible through charters and other documents. The Archive of Anglo-Saxon Pottery Stamps (AASPS) and Archive of Roman Pottery Stamps (ARPS) have been able to identify some motifs which appear to have a significant local or regional distribution, including parallels in the late Roman period. This paper will present some results of this on-going study and consider whether specific motifs or groups of motifs can reasonably be attributed to a particular area, kingdom or people.

Potters and potsherds from afar: some observations on long-distance contacts

Annet Nieuwhof, University of Groningen, Netherlands

During the Roman Period, the tribes of the area north of the *limes* did not have fixed boundaries. It can be assumed that these groups had tribal territories, but the boundaries of these territories were probably fluid. It is not certain at all that they identified themselves primarily as Frisii, Chauci, Amsivarii, or whatever names have come down to us via Roman authors. These tribal groups should not be seen as ethnic entities that were in a constant state of war with neighbouring tribes. From the material culture, there is ample evidence that they made an effort to keep their peace with their neighbours and with groups farther away. This paper will present some of the evidence from pottery research. Among the finds from the settlements of Midlaren-De Bloemert (province of Drenthe) and Ezinge (province of Groningen), there are many potsherds and even finds assemblages that do not fit in the normal range of types from the area but have come from afar. It will be argued that such finds indicate friendly socio-political contacts and marriage alliances, which both functioned in keeping good relations with other groups.