parkguide

Living History of the Netherlands

8800 BC - 1500 AD

www.Archeon.nl

Welcome to Archeon!

Dear visitor,

During your visit in Archeon, you'll get to know the living history of the Netherlands.

All 43 buildings in our park are reconstructions of archaeological finds or based on architectural research. The houses, farms and huts in Archeon are home to Archeo-interpreters. Dressed in clothing of the time, they interpret the different periods from the past - look, here they are, in the present! They can answer all your questions about any period you wish. Join one of the tours and listen to the fascinating narrative of this country's oldest history.

But Archeon is more than just a great story. We invite you to live it yourself! Canoeing, spear throwing, playing a medieval ball game, or making a brooch. Trying on the helmet of the town guard. Having your fortune told by the temple priestess. Enjoying a Roman massage. Deciding over life and death during the spectacular duel of the gladiators. Join in, immerse yourself, live Archeon!

And there's more still....
Next to the entrance building stands the magnificent reconstruction of the Gallic-Roman Villa of Rijswijk. It houses the Roman Museum, which Her Royal Highness Princess Máxima opened on 23 August 2011. In the centre of the park, you'll find an inviting playground.
If you want something delicious to eat or drink, we'll give you a hearty welcome in our Roman restaurant or medieval monastery. Both buildings, and the Roman bathhouse, have toilet facilities. To round off your visit, you can enjoy browsing our store (in the entrance building). You'll find many great books and souvenirs, among them unusual replicas made by Archeon's own craftsmen. This is also the place for any general information you might want.

On your journey of discovery, this park guide can help you find the way. But above all, let yourself be led the way by our Archeo-interpreters, not to mention your own curiosity and fantasy. The park is yours today ...!

Have good time trip,
With best wishes from Archeon!

By the way, when you're back home, you can keep in touch with Archeon via our website or seasonal brochures. We always have new surprises in our wonderful theme park! Till next time...

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Prehistory
(8800 - 12 BC)

Jump in a dugout canoe

Netherlands in prehistory

The first person to write anything about the Netherlands is Julius Caesar. Stretching far back before this is prehistory, the time when man cannot write yet. It lasts thousands of years, and our country changes enormously. The people change, too. Little by little, they lead a completely different life.

Mesolithic - Middle Stone Age: hunter-gatherers

8800-5300 BC

Ten thousand years ago. The ice age has passed, and with it have gone the bison, mammoth, woolly rhinoceros and giant deer. Our land is becoming warmer and covered with forests. People have plenty to eat in the way of plants, nuts, berries and roots. They can also hunt and fish. They are nomads, moving with the seasons, their homes more like tents than anything. A campfire provides a place to cook, and keeps wild animals at bay. Maybe it's also the place for music, dancing and telling stories of the past. These hunter-gatherers make everything themselves, their clothing from animal skins, and sharp knives from flint. They also make items from wood, bone and antlers.
Living like this, dependent on nature, you have to be clever and skilful. Try making a saw by sticking a row of sharp pieces of flint in a length of antler as a handle, using heated birch tar as glue....

All knowledge about animals, plants and the seasons are constantly passed on and shared. This is essential for survival.

1. Koepelhutten

Reeds or animal skins attached to a frame of flexible branches. These huts were reconstructed from finds at an archaeological excavation in Bergumermeer (Friesland). Such huts date from 5500 BC. The household effects comprise small, practical items: skins, cooking utensils, tools and musical instruments. When the dwellers move on, they can easily take everything with them.

2. Dugout canoe

The famous Pesse canoe was discovered in 1955 during construction of the A28 motorway. It's the world's oldest known dugout canoe, dating from 8040 - 7510 BC. You make a canoe like this by first burning red-hot coals into a tree trunk. Then you hollow it out further with a flint axe.

Neolithic - New Stone Age: farmers

5300 - 2000 BC

About seven thousand years ago, the lifestyle of the hunter-gatherers is slowly making room for a new way of life. People start to settle in one place, and till the soil around their property. The first farmers cultivate fields on which they grow pod crops, poppies, and various types of early grains, such as emmer and einkorn. They also cultivate flax, so that linseed is available for making linen. Although hunting and fishing is still important for them, these early farmers now keep some cattle. Dogs have also made their appearance. Because these people no longer keep moving from place to place, their homes are durable and contain more household effects. They make spherical earthenware pots, decorated with distinctive patterns of wavy or zigzag lines carved into the clay. And the culture of the first farmers is named after this type of earthenware: linear pottery.

3. Linear Pottery farmhouse

The first farmers build their farmhouses like these, impressive solid structures with oak frames. If reeds don't grow close by, the roof is thatched with straw or strips of bark. This structure is based on an archaeological find made near Geleen, dating from 5300 BC. A couple of thousand years later, farming communities establish themselves in the northern part of the Netherlands. They belong to the funnel beaker culture, which stretches from the western part of the Netherlands to as far as the Baltic.

Funnel beakers are typical beaker-shaped pots with a wide flared rim, set on a square base, the bowl often decorated with dots or stripes.

Earthenware stays well preserved in the ground, while many other materials decay with time. Naturally, other traces have also been found of the Funnel Beaker farmers, amber beads for example.

4. Funnel Beaker farmhouse

This farm is a representation of a building excavated in Flögeln-Eekhöltjen (Northwest Germany), dating from 3450 - 2850 BC. The Funnel Beaker farmers live on a relatively small scale, on farms like this, or even smaller.

5. Megalithic tomb

Funnel Beaker farmers inter their dead in burial chambers. They are constructed from gigantic stones, covered with a layer of earth. An internment is an important ritual, one that is elaborately observed. Gifts are left with the dead person, such as various kinds of food and jewellery. Because of this, we know that these people believed in life after death.

Dragging a megalithic tombstone! Help the Funnel Beaker farmer's wife

Bronze Age

2000 – 800 BC

The use of a new material marks the dawn of a new era: the Bronze Age. While farms remain the leading basis for existence, hunting certainly decreases enormously in importance. Farmers keep more livestock such as cattle, sheep, goats and pigs. Thanks to employing the pulling strength of animals, and the use of wool and milk, agriculture becomes more lucrative as a means of existence. Living the settled life also makes people care more about how they dress. They now wear woven fabrics in a variety of colours and patterns. Bronze is not a very strong metal, but it is suitable enough for tools and certainly for jewellery. It is a luxury item, which gives people status. A new invention is the sword, a pure weapon with no other purpose, as opposed to the bow and arrow and the spear, which were first used as hunting implements. This period has been the source of many mysterious finds, the significance of which is not always clear. We assume that religion plays a major role in the Bronze Age, with marshes, pools and rivers apparently being important. Bronze swords, bead necklaces and strangled victims have been left in them, possibly as offerings to gods or the spirits of ancestors.

6. Bronze Age farmhouse

People live in here under one roof with their livestock. An average of 25 to 30 animals are stalled in the farmhouse. Note that the cattle are certainly smaller than in our times, a good metre in shoulder height.

The farmhouse is based on recent excavations close to Eigenblok near Rumpt, in Geldermalsen municipality, the finds dating from 1425-1350 BC.

7. Bronze foundry

The shed discovered on the same location as the farmhouse serves as a workshop for casting bronze. Both buildings have a wooden framework, with walls made from grey loam. Bronze melts at about 1150 C. The molten metal is poured into a mould of stone or clay. Once the cast object has cooled down, it receives the finishing touches and possibly handles.

8. Shrine

This open construction is probably a shrine, meant for performing sacrifices or fertility rites. The ends of the four beams have the shape of horns, and surrounding the structure is a circle of stones. The shrine was found during an archaeological investigation in Bargeroosterveld, and dates from 1478 1470 BC. From the shrine, a plank-covered path leads into the peat bog. Such paths are found in many places, often ending mysteriously in a marsh. This particular path was laid a century after the shrine was built.

8b. Burial mound

A circular mound enclosed with stakes marks a Bronze Age grave. They can still be seen in all parts of our country's landscape, with over six hundred on the Veluwe. A dead person is buried lying down, the knees drawn up. Men lie on their right side, head pointing west. Women lie the other way round, on their left side, head pointing east. So they all face south. Burial gifts are usually earthenware, occasionally a battle hammer.

Iron Age

800 – 12 BC

Iron is perfect for making strong tools. Over 3000 years ago, mankind learns how to obtain iron from ore, and to shape it. A few centuries later, ironwork also begins to be made in our country, the start of a new age.

Partly thanks to the iron ploughshare, the Iron Age sees agriculture and livestock farming intensified further, leading to growth of the population. Farmers keep cattle for meat and milk, gaining status through their animals at the same time. Animals represent capital. People seek out new areas for agriculture, and turn wetland into farmland by building the first water-related structures such as dams, culverts and mounds. Families and relatives form groups that dispute each other's land. We're referring to peoples and tribes: Gallic, Celtic and Germanic inhabitants. From internment gifts, it is clear that great differences in social status have emerged. Very wealthy people wear jewellery made of gold or special beads, and use bronze tableware. The horse appears on the scene, a strong work animal and means of transport. Horse-bits have been found at archaeological excavations. As there are hardly any specialist craftsmen, all the work is mostly done as part of farm life. From smithing to making pottery, from making cheese to weaving linen and wool.

9. Iron Age mound

The two farmhouses on this mound are reconstructions of those on an excavated plot on the Ezinge mound, dating from 400 - 200 BC. To prevent flooding from rising sea levels, the inhabitants raised the surface of the ground. This is the start of a mound. The houses here have plaited walls covered with cow dung, and thatched roofs. Not all crops grow equally well on the outside of dikes. Although people cultivate flax, barley, field beans and camelina (a member of the cabbage family), the emphasis is on livestock farming. Each farmhouse also has a stabling area.

Roman Period
(12 BD - 406 AD)

Roman period in the Netherlands

As early as Julius Caesar's Gallic War, the Romans entered our country. It's not until decades later, though, that troops of soldiers settle here. They consider the area north of the Rhine as barbaric, impenetrable and of no interest. Along the river, they establish a border, known as the Limes. At strategic points along it, castella, or forts, are built, no more than 20 kilometres apart. Near Alphen aan den Rijn is the fort Albaniana.

With the arrival of the Roman legions, many changes start to occur. The Romans have a highly developed, complex and organised state, with a stratified structure of professions. They are also highly experienced conquerors, following the principle of divide and rule for their expansions. In other words, they allow many of the local customs to continue without interference. As they see fit, the Romans add their own products, such as pottery, wine, peaches and olive oil. They bring new animals to our country, mainly because they like to eat them. Chickens, rabbits and geese, the last-named also being popular as guard animals. Moreover, poultry is indispensable to Roman religion, as the augurs (priests) foretell the future from the birds' behaviour.

Divide et impera *is an efficient method that creates much power, but costs little as regards human lives or money. Hence, the Roman occupying force is not especially large, no more than 30,000-40,000 men along the Limes in our country. When the inevitable battles occur, local warriors are pressed into service in return for exemption from tax or the prospect of obtaining Roman citizenship. These are relatively inexpensive sacrifices for the Romans and desirable opportunities for the Celtic and Germanic inhabitants.*

Roman religion has many, many gods, with always room for one more it seems. For example, after his death, the Emperor Julius Caesar was elevated to the status of a god, receiving the name Divus Julius. Top god is Jupiter, while the goddess Nehalennia is popular in our country. She was originally a Germanic-Celtic deity. In front of the door of the temple in Archeon, there are copies of votive stones bearing her likeness. Anyone wanting something from the goddess promises to give her a fine stone like this. Seafarers especially request favours from her, a safe voyage for example. She is probably a goddess of fertility, as well as a protector of trade and sailing. Countless such stones have been found off the coast of Zeeland. Although salvage and finds from the sea are often worn and faded, it is certain that these stones originally had beautiful colours.

In many areas, the Iron Age simply continues during the Roman occupation, with Romanisation mainly occurring in the vicinity of the Roman settlements, among the local elite. We refer to them as Gallo-Romans. They wear Roman-style clothing and live in houses inspired by Roman architecture. As they also adopt a variety of Roman customs, the occupiers shower them with riches. In Archeon, a fictitious Gallo-Roman border village has been constructed, by the name of Trajectum ad Rhenum. It is 150 AD, the midpoint of a relatively peaceful and prosperous time during the reign of Emperor Antoninus Pius.

Follow your nose (and taste if you want to)!
Herbal trail map obtainable at the potter's.

10. WALL AND GATE (MOENIA ET PORTA)

The settlement wall and gates protect the inhabitants against unwelcome guests, and soldiers in lookout towers keep a close watch on the surrounding area. The wooden structures are inspired by the remains of the Roman fort Praetorium Agrippiniae, in Valkenburg (Zuid-Holland Province), which dates from between the 1st and 3rd centuries AD. One of the gates is not in the wall, but at the entrance to Archeon.

11. TOWN HOUSE (DOMUS)

A semi-detached house for a craftsman and his family. The building is a reconstruction of an excavation in Voorburg, dating from the 1st or 2nd century AD. In one side of the house, a potter lives and works; next door is a painter who does mosaic work and house painting to order. Romans have a practical frame of mind and make optimum use of buildings. It's not unusual for a storey to be sublet. Of course, all this only relates to the plebs, the common people. Richer folk live in villas, luxurious, detached houses.

The potter uses a wheel, a device previously unknown in this region. He makes a variety of earthenware utensils, which are fired in the wood-burning oven behind the house. The Romans also make earthenware roof tiles, which bear the stamp of the army unit that produce them. Roof tiles are fired in enormous ovens that can hold hundreds at a time.

12. HERBAL GARDEN (HORTUS AROMATICUS)

The herbal garden next to the house is cared for by volunteers of Friends of Archeon Association. (The garden layout was uncovered at the same excavation as that of the house.) In the garden are plants that were common in our country during the Roman period. Many were imported from Southern Europe, as the Romans, like anyone else, are attached to their own home surroundings. In the centre is a statue of *Ceres*, the goddess of agriculture.

13. CALENDAR (FASTI)

A calendar on which the days of the year are ordered according to the ancient 12-moon system. The first moon (month) of the year is dedicated to Mars and falls in spring. Some months are named after numbers, for example, *September*, *October*, *November* and *December* (seven, eight, nine and ten). Others after important figures, for example, *March* (Mars), *July* (Julius Caesar) and August (the Emperor Augustus). Each day is classified as either a lucky day or an unlucky one, fasti and *nefasti* respectively. Important events must never be planned for a *nefasti*.

14. JUPITER COLUMN

Jupiter column in Gallo-Roman style, depicting the god as a mighty ruler on a throne. With his hand, he's grasping a cluster of lightning bolts. Based on finds in Mainz (Germany), dating from the 1st century AD.

15. TEMPLE OF NEHALENNIA (TEMPLUM NEHALENNIAE)

The temple is dedicated to *Nehalennia*. Although the style of the building is Roman, the design is native. For example, an arcade is unusual for an authentic Roman temple. The central holy area of the temple is called the cella, the place where the goddess stands. The temple has been reconstructed from excavation finds in Cuijk, dating from the 2nd century AD.

16. FORUM

The market square is extremely important; it's where everyone gathers. Merchandise is for sale, speeches are delivered, and the city's temples are usually situated around the market. In Voorburg, the *Forum Hadriani* was excavated, dating from the 1st century AD.

17. PODIUM (ROSTRUM)

The podium for speakers is an essential part of the forum. The word "*rostrum*" (plural "*rostra*") literally means the "prow of a ship". Looted parts of enemy ships originally form the symbols of victory on this speakers' platform.

18. WELL (PUTEUS)

The water well stands at the corner of a crossroads, next to it the statue of a woman pouring out wine. Each block of houses (*insula*) in a Roman city has its own well, with the statue next to it also serving as a street sign.

19. SUNDIAL (HOROLOGIUM)

The sundial is decorated with the sun, the moon, the wheel of fortune, and *Saturn*, the god of time. The counting of hours starts at sunrise, which is later in winter than in summer. Hence, an hour is shorter in winter.

20. CARGO SHIP (CORBITA)

A cargo ship capable of carrying up to 100 tonnes, mainly building materials, but all kinds of other goods as well. The ship can be towed from a riverbank, or driven by wind against its sail, probably only downstream, from Southern Germany to here. After unloading, the Rhine barge receives a new destination. The vessel from the 2nd century AD on which this construction

Take part in the Roman offering ceremony, or let the priestess foretell your future!

Drill with the soldiers! Make an attractive tunic clasp!

is modelled was used as foundation for the fort *Nigrum Pullum*, near Zwammerdam.

21. CRANE (TOLLENO)

A heavy-duty crane organized by the Friends of Archeon Association. The design is by Vitruvius, the famous architect from the 1st century BC.
The crane consists of two posts and several cross-connectors. Using a system of five pulleys, it needs a force of only 10 kg to hoist a weight of 40 kg.

22. BATHHOUSE (THERMAE)

For the Romans, a bathhouse is of vital importance. There is a variety of successive treatments that people take, with plenty of opportunity in between for conversing, developing ideas, engaging in politics or conducting business. After entering the bathhouse, you get undressed, store your clothes in one of the *loculi* (lockers), and pay the *balneator* (bath attendant). Then some athletic exercise on the *palaestra* (inner courtyard) and a visit to the *latrinae* (toilets), a proper WC for six people, flushed by wastewater from the bathhouse. This is followed by the *frigidarium* (cold bath), *sudatorium* (sauna), *caldarium* (hot bath) and the *tepidarium*, a pleasantly heated area where most of the chatting takes place. Finally, one more trip to the *frigidarium*, and you're done. At least, that's how the order might be, but we don't know for certain. For the record, men and women don't visit the bathhouse at the same time. *Balnea mixta* (mixed bathing) was recently forbidden. There are separate bath hours for men, women and the sick. The bathhouse is hot. Its name says it all, as "*thermae*" means "hot baths". Floor and wall heating is provided by a *praefurnium*, an ingenious system that takes heat from the *praefurnium* (boiler room) and directs it through cavities and openings under the floor. A large bronze boiler in the *praefurnium* heats the bathwater, which pours from attractive spouts into the pools.
This particular bathhouse has been modelled on an archaeological excavation in Heerlen, dating from somewhere between the 1st and 4th centuries AD.

23. AMPHITHEATRE (ARENA)

The word "*arena*" means "covered with sand", and refers to the location where gladiators fight. In large towns, the arena is part of the theatre (D-shaped) or the amphitheatre (oval), where countless performances are given. In smaller places and in forts, the Romans build simple wooden arenas, with the stands erected on sand dunes.

24. INN (HOSPITIUM)

A Roman inn is a welcome resting place for travellers. On presenting his military diploma (passport), a courier who has covered a long distance receives a fresh horse, a meal and a bed. The spirited use of this hostelry can be seen from the graffiti here and there, all sayings that Romans leave behind on

walls. About wine for example. In the stable, there's also a sketch depicting the Celtic-Germanic goddess Epona, the protector of travellers and horses.

25. DINING ROOM (TRICLINIUM)

The dining room for dignitaries at this inn is meant for the cena, a very special meal full of symbolism. There are three couches - forming a *triclinium* - on each of which three people can recline. The nine places symbolise nine gods or muses. After hands and feet have been washed, the cena begins with an egg. It ends with an apple. Following the meal itself comes the *bacchanaal* (drinking bout). Hence, the beautifully painted walls depicting Bacchus, the god of wine, inspecting a grape harvest. The original wall paintings were discovered in Cologne.
The triclinium goes with a special bedroom for those guests who, after the bacchanaal, are in no state to go directly home (or don't want to).

Ask for the *unctrix*, the masseuse; she'll introduce you to the strigil!

Middle Ages
(406 - 1500 AD)

Netherlands in the Middle Ages

The Middle Ages last 1,000 years. In this period, a society develops similar in some ways to that of the Roman Empire. Hence the name "Middle Ages". There is one major difference, however. These developments are not being imposed by a foreign invading power, but are attributable to the native inhabitants. Although this takes much time and effort, the payoff is substantial.

Early Middle Ages

406 – 1100 AD

Many Germanic tribes depart our small country fit for amphibians, leaving a thinly populated wasteland behind. Our regions come under the rule of powerful figures like King Clovis and Emperor Charles the Great. We know this from written sources in the form of official parchment documents in Latin. Such documents circulate exclusively in a small section of the highest placed elite. Common people do not enter the picture. To learn anything about them, we are still mainly dependent on archaeological finds.

Although incorrect to study only the elite, the structure of this exceptional population segment is a key determinant of the early Middle Ages. Instead of earning recognition, people now automatically gain status through birth or marriage, both of which confer all kinds of privileges. For example, the monopoly of power, the sole right to use force, and the claim on part of the harvest. During the 8th century, the feudal system is formed. Under this, the highest ruler lends parts of his land to a lower order of nobility, thus strengthening the territorial structure, which of course leads to disputes. The first castles with ramparts are built. Society is socially ordered in classes. Two are the nobility and the commoners, the third being the church. Between 500 and 750 AD, our entire country is Christianized, with travelling monks spreading Christianity. Old Germanic customs and relics are incorporated seamlessly into the new faith. Christianity exerts a great deal of influence, not only on people's private lives, but also within the socio-political sphere. The Church is a powerful, widely spread organization that enjoys the special protection of the nobility.

The vast majority of people just go about their work, though. Settlements comprising five or six farms engage in self-supporting agriculture and making craft items on a small-scale. From the 7th century onwards, a few settlements evolve into trading posts that are more specialized, such as Domburg, Witla (near Rotterdam) and Dorestad (now Wijk bij Duurstede). These are compact towns, with houses packed closely together. Frisians in particular are successful merchants.

Farmers in the Early Middle Ages are extremely versatile, cultivating many different crops and keeping all kinds of animals. Livestock comprises cows, sheep, goats, pigs, chickens and tame rabbits. Indoors, purring cats are now on the scene as well. In the fields grow rye, barley, oats, flax, camelina (for its oil-bearing seeds), pod crops, green vegetables, herbs and dye-producing plants for colouring textile. From the 8th century onwards, fruit is grown, apples and plums to be precise. People also catch animals for food, trapping fish and birds with nets and snares. Thanks to extensive differentiation, farms are well prepared for climate change, and can easily adapt to local soil conditions. A successful farmer can acquire a horse to plough the land, a new method. This is a real luxury, as horses are expensive and, moreover, considered noble. For the latter reason, the church forbids their consumption. The population grows, and the country gradually loses its forests, because of land-clearing and migration. Sand drifts form and other changes to the landscape occur, mainly in the coastal region and on the Veluwe.

26. Dorestad

Here we see a cluster of three buildings, like the ones that stood in Dorestad around 800 AD. In front, closest to the water, a merchant's house with a thatched roof. This house is modelled on houses like those found in Hedeby (Denmark) during archaeological investigations. From the furnishings, it is clear that more activities than just trading take place here.

Directly behind this house is a dug-in hut. Such a building is used solely as a workshop, by a maker of glass beads or a silversmith for example. This hut was excavated in Rijnsburg. The large building is a semi-open two-section house with a barn. It was found during the soil investigation in Valkenburg (Zuid-Holland Province) when the De Woerd settlement from the Early Middle Ages was discovered.

Late Middle Ages

1100- 1500 AD

During the Late Middle Ages, the landscape changes even more. One cause is the intensive growing of rye using turf fertilization. As a result, the fields become higher and ancient layers of manure are formed. Elsewhere we see "copen", pieces of land sold by landowners to settlers. On such land, the production of dairy products and wool is pursued intensively. There is no longer room for making craft items, as the people here are independent gentlemen farmers.

In large settlements, the nobility appoint a bailiff, a type of mayor. We see the granting of town charters, the building of town walls, and the training of town militia. The bailiff and aldermen control all aspects of

public life. The new cities are clean and spacious, offering plenty of work and enough to eat. People with a profession organize themselves. In many towns, we see the formation of guilds, which set high standards for quality of workshops and the work they output. Training to become a master, an expert craftsman, begins at the age of seven.

In a medieval town, religion is the standard for day-to-day life, with a chapel on nearly every street corner. The church is responsible for setting the times and dates of public holidays, providing spiritual care, telling nice stories. The church is also rich, enabling it to erect the most amazing buildings. Clergy concern themselves with the sick, as well as assisting travellers and others in need of help. In addition, they provide education. Many boys in the town go to school, where, apart from Latin hymns, they also learn reading and arithmetic.

The plague spreads throughout Europe, entering through seaports. Although our country suffers only a relatively small number of victims, the plague is a much-feared disease. Its origin is still unknown and the wildest theories circulate. Sometimes this leads to a witch hunt against the supposed guilty party, with minorities in towns and immigrants generally being singled out to take the blame. After the Middle Ages, the breeding ground for all manner of superstitions is so large that actual witch trials are conducted.

From 1100 to 1300 AD, the church embarks on a variety of crusades. Crusaders and their retinues journey to the Holy Land in order to liberate it. Crusades are bloody wars. A side effect of them is that many Middle East customs come into fashion, the wearing of a headscarf by women for example. Exotic products and valuable knowledge reach our country as well.

Check your knife against the sizing device hanging on the smith's doorpost. If yours is over the limit, you are forbidden to enter the town!

On show in Archeon is an imaginary small medieval town dating from 1350, called Gravendam. At this time, a power struggle following the death of Count William IV in 1345 continues to rage.

In the two streets of Gravendam, however, there is little evidence of unrest. The short street leading to the fisherman's cottage is Damstraat, while the long street leading to the monastery is Herestraat. The houses in Damstraat are already old by 1350. Consequently, the people in this street live somewhat more modestly than their counterparts in Herestraat. From way back, all houses are ground floor dwellings, meaning that the inhabitants live downstairs. And in an old-fashioned house with only a smoke vent, the floor above or the attic accessible by ladder is totally unsuitable. Even in a craftsman's house with a chimney, the upper floor is used solely for storage. Only after the arrival of houses that are more luxurious do people start utilising the upstairs rooms as living space.

In the yard behind a house is usually a private water well and a privy (toilet).

27. Fisherman's cottage

Simple elongated house where a fisherman lives with his family. There's room enough to dry and repair nets and traps. Fish is much in demand and inexpensive. Moreover, the church prescribes many days to be meatless, but you are allowed to eat fish on them.

The house is modelled on one excavated from Staveren, dating from around 1200 AD.

28. Beekeeper's house

Behind the house is a shed with hives where the bees live. The beekeeper extracts honey and wax from them. Archaeological research conducted in Antwerp (Belgium) was the basis for the construction of the house; the type dates from the 11th century AD.

29. Goat shed

Now serving as a goat shed, it was probably first a workshop, though. This dug-in hut was modelled after one excavated in Emmen, dating from 1000 AD. The unusual roof is covered with turf, making it lovely and cool inside.

30. Tinsmith's workshop

Among the items the tinsmith makes in his workshop are the much-praised insignias. Pilgrims take these small mementoes back home. All kinds of other insignias are popular as well, though. For example, two pattens (slip-on overshoes with wooden soles) as a symbol of marital fidelity, or a comb as a sign of St. Blasius, who guards your throat. Some fairly naughty scenes are also depicted on insignias. This particular dug-in hut is from Ommen, and dated at 1000 AD.

31. Basketmaker's workshop

In this dug-in hut dating from the 9th century, the basketmaker carries out his work. The baskets are of reed or willow twigs, and by using special methods of treatment, they can be given different shades of blond, from light to dark. Only work is done in this hut; the basketmaker sleeps somewhere else. This particular dug-in hut was excavated in Aalten (Gelderland).

32. Dam

Dam is the centre of Gravendam. It marks the origin of the town: the dam in the river. A dam or bridge is often the place where passing merchant vessels are inspected, cargoes transferred and tolls charged.

33. Turner's house

A turner is a craftsman who makes small objects from wood and animal bone, such as kitchen utensils, toys, toiletry articles and hand tools. In his work, he uses a vice, Archimedes drill, lathe, and a variety of knives and chisels. The house is a representation of one excavated in Delft, dating from 1210 AD.

34. Shepherd's house

This house is a different representation of the excavation used as the basis for the turner's house. The shepherd's house is not open to the public yet. To the rear of the house is a small sheep pen. During the day, shepherds are busy with their animals, which scrape together their food from here and there. Mostly sheep are kept, but the odd goat as well. In some towns, small groups of pigs or geese are also herded. At Archeon, you regularly see a shepherd or gooseherd at work.

35. Gallows field

This is where villains are publicly disgraced. People who have committed only minor offences are placed in the stocks. Everyone can see them there, and curse them or pelt them with dirt as they wish. Hardened criminals are put to death, their bodies put on display in the gallows field.

36. Targets

The town has its own militia consisting of guards and archers. In many towns, adult males are under an obligation to serve several days in the militia by turns. For them to practice archery, there's a shooting range, called the Doelen (targets).

37. Smithy

This smithy consists of a workshop and a stable for oxen. The building is a liberal representation of a 14th century forge, constructed with original medieval material, specifically, old wood from a French farmhouse, and large medieval bricks used in the construction of monasteries, from a Dutch excavation site. Typical for the southern part of the Netherlands, the walls have been daubed with yellow loam. The blacksmith makes construction materials, such as iron fittings and nails, knives and ornamental items. He doesn't make weapons, as only the armourer does this. Oxen are powerful draught animals that are suitable for driving. A team of oxen usually comprises two brothers that have been raised on one yoke.

Shoot an arrow with the bow. Can you hit the bullseye?

38. Stable

The stable has been constructed from authentic materials. It is actually the place where travellers can hitch their horses. Townspeople who own horses use it as well. In the stable is also room for carts, with hay stored in the loft. Adjoining the stable is a small meadow for grazing.

39. Market

The market in a town is the place where fresh food is sold, such as fish, vegetables, shellfish, dairy produce and meat products. Once a year, a large fair is held here, where vendors of all kinds offer their goods, some of them exotic. Many other items are ordered directly from craftsmen. Pedlars provide goods that are not needed every day, such as glasses, toys, needles, buttons and dyes.

40. Schrijnwerker

This is where the carpenter lives. He is called a cabinetmaker, because cabinets are important pieces of furniture. And he uses only wood joints in his work; no nails, screws or wood glue. These premises are a representation of results from architectural research into the oldest house in Edam, dated at 1530 AD. Five representations of the same house have been constructed in Gravendam's Herestraat. This is a good illustration of how research results can be explained in a variety of ways. The cabinetmaker's house is the simplest. Apart from the chimney, it is entirely of wood and has a marine-clay floor.

Make a candle with wax from the beekeeper!

41. Shoemaker's house

This house is one of the representations of the Edam house (see 40). To the rear of the house is a modest vegetable garden. Shoes are sewn from the inside out, and when complete, turned back, the sole also being a single layer of leather. In wet or cold weather, people wear pattens over the shoes. A patten is a type of slip-on with a wooden sole. Virtually all townspeople can afford to buy shoes, and because they wear out quickly, the shoemaker always has work. He keeps no stock, all shoes being made on order.

42. Monastery

This enormous structure is where the Friars Minor live. They form a mendicant (begging) order, following in the example of St. Francis, and, as such, reject worldly possessions. Their monastery is also used for meetings of the town council.

This complex is a partial reconstruction of the Friars Minor monastery, dating from 1250 AD, that was excavated in the centre of Dordrecht. A part of the cloister, the kitchen, the refectory (dining hall) and the dormitory (sleeping hall) have been recreated. The original had more rooms and buildings, among them a chapel.

43. Monastery gardenf

The herbal garden of the brothers has a geometrical shape, with the beds grouped around the outline of a cross. A garden like this is usually surrounded on all sides by cloisters. Kitchen herbs and medicinal plants are grown in the plots.

44. Weaver's house

The weaver makes cloth from wool or linen thread. Behind the house grow several dye-producing

plants. The required thread is spun on the spinning wheel.
The horizontal loom is an invention from the 13th century. It enables the work to be done faster, but complex patterns are no longer woven.
This house is one of the representations of the Edam house (see 40).

45. Barber-surgeon's house

You can recognise the barber-surgeon's premises from the red-and-white-striped pole. This skilful practitioner combines the functions of doctor, barber and pharmacist. He follows the doctrine of humours, according to which the body stays healthy by maintaining a balance of the four main bodily fluids (humours): blood, phlegm, yellow bile and black bile. This house is one of the representations of the Edam house (see 40). Only the front part, the workshop, is open to the public. To the rear of the house is a small "humour" garden, divided into four beds.

46. Baker's house

Early in the morning the baker kneads the dough and fires up the oven behind house by burning brushwood. When the bread is baked, he blows his horn and people come to pick up their orders. The heat left in the oven is sometimes used to bake pies. This house is one of the representations of the Edam house (see 40). Instead of a chimney, it has a smoke vent in the ceiling above the hearth.

47. Pottery merchant's house

The pottery merchant has a house much more luxurious than those of the craftsmen. It is entirely of brick, with tiles on the roof and the floor. There are four distinct areas in the house. At the front, a reception area where customers can purchase items. At the back are the merchant's private quarters, an innovation. Upstairs is a bedroom, and downstairs a kitchen. Each of these two rooms has a built-in privy that empties into a cess cellar under the house. This type of cess cellar is like a huge sieve: the liquid disappears into the ground, while the solid matter gradually turns into compost. During excavation work, these cess cellars have proven to be real treasure troves, because all kinds of other waste were thrown in them as well. Each room in this luxurious house has a grand fireplace. Many towns have strict fire regulations, as people are fearful of fires starting in towns. Accordingly, every fireplace is subject to tax.
The products for sale comprise dinnerware and suchlike: local red pottery and grey-white stoneware from Rhineland.

This house is a reconstruction based on architectural research conducted in the centre of Utrecht. The original building dates from the 14th century. Behind the house is an ornamental garden with flower beds.

HIGHLIGHT

Finally, some extra information for you.

GLADIATORS

EXCITING COMBATS IN THE ROMAN ARENA

The tradition of gladiator combat stems from the time when ritual fights to the death were organized to honour dead family members. These *munera*, or games, count as gifts to the people. The Romans notice that *munera* have an aura about them, and many seize upon them to increase their own prestige. With this in mind, Julius Caesar organises spectacular *munera* after a number of victorious wars, to honour his daughter, who died seven years before. His successor, Augustus, turns *munera* into a privilege of Emperors, with the result that ordinary citizens can longer organise them. In our region, *Germania Inferior*, well-off citizens can still act as *editor muneris*, or giver of the games.

Gladiators were originally mainly *infami*, slaves with no rights who had been condemned to death, prisoners of war, and criminals. A *lanista*, a man in the gladiator business, bought them and trained them at his *ludus*, or school, in the use of a range of weapons. There are also free independent gladiators, however, who earn their living as prizefighters. The best-known weapon is the *gladius*, a short sword. A *lanista* provides gladiators to an editor muneris.

Before the fighting begins, a pompa, or procession, is often held. The idea is to admire the gladiators - placing bets if you want - and usually, of course, the editor muneris as the benefactor who is treating the audience to the show. After this, a priest asks the gods for permission for the fighting.
The gladiators each have their own special techniques, and are divided into standard types with weapons to match. Two gladiators of different types come face to face. The ultimate loser is killed expertly and as painlessly as possible by his opponent, an end preferable to that suffered by a person condemned to death. The body is taken away by *Charun*, a spirit guide for the dead, after dealing it a blow with a mighty hammer. In the *spoliarium*, or morgue, the armour is removed. Finally, the body is buried by relatives and co-workers. A wounded loser can beg for mercy, however, with the public being allowed to decide whether he can live. The victor receives a laurel wreath or palm branch, on rare occasions a bag of gold coins. Then he returns to the *ludus*. A successful gladiator is pampered by his *lanista*, as he is a good source of profit. These stars can also count on the appreciation of the public, enabling *infami* to reverse their fate. If a star gladiator can last five years in the arena, he receives a *rudis*, or wooden sword, as a sign that he is a free man again. In the arena at Archeon, gladiator contests are held every day throughout the season.

KNIGHTS

A SUBCULTURE IN THE LATE MIDDLE AGES

A knight is more than just someone who engages in combat. He is also expected to be subservient and courteous. With the title go a whole range of vows: to be merciful, humble, loyal, devoted, righteous, honourable and self-sacrificing. He must always greet those above him with respect.

Knights are recognizable by the accessories they are permitted to wear: a white belt and golden spurs. More striking, though, is often their overall appearance in armour and heraldic attire. The use of symbols on shields arose as a way of identifying riders in the open. In the 14th century, however, almost everyone with any status bears their own coat of arms, even ordinary citizens. A knight excels in heraldry, his coat of arms boasting beautiful designs that are applied to his shield and incorporated in colourful items of clothing for himself, his retinue and his steed. The crowing glory is a spectacular symbol on his helmet. The coat of arms designs are described in detail by heralds, who generally have a leading role in connection with tournaments. They distribute the invitations and compare each participant's coat of arms with the description in the book of heraldry. Although originally a form of combat training, the knight tournaments evolve into a much-enjoyed event. A display of well-being, riches and chivalry that pleases many in the upper ranks of society. It is a game of winners and losers, with no intention of fatalities occurring. Naturally, they do happen on occasions.

The style of tournament presented at Archeon is pas d'armes. With this type, a knight or group of knights challenges everyone who passes to a joust, which is fought with lances. A points system applies, participants scoring by giving their opponents hard blows or breaking their lances. Sometimes a tournament opens with a melee, fighting between swordsmen on horseback, with as many riders as possible on the tournament field at the same time, in two groups or a free-for-all.

Reaction is the key to everything here. Accordingly, the heavy armour, weighing about 30 kilo, is jointed in a way that allows the wearer to move. A suit of armour consists of hinged metal parts that slide over each other. It is a true fighting outfit, which can also be used in actual combat. Decorated helmets with more finery are sometimes worn at tournaments. Plenty is demanded of the horses as well. They need to be agile, with a shoulder height of about 1.60 metre, relatively small in other words. During a tournament, the horses are not in full armour. According to the rules, it is forbidden to strike a horse. In real combat, during a war, the horses are well protected, however, as such rules don't apply then. Development of the culture of chivalry goes hand-in-hand with a refined cultural life, with codes of behaviour for dinners, wedding ceremonies and artistic expression. From the 12th century onwards, troubadours express themselves through ingenious lines of verse, which minstrels sing at court. A dominant idea in this type of poetry is the love for a woman from afar. Striving for the apparently unattainable is a true knightly theme.

Knight tournaments feature regularly at Archeon. Please check our seasonal brochure or website for details.

ROMAN MUSEUM ARCHEOLOGIEHUIS
UNEARTH EVEN MORE BACKGROUND MATERIAL

The Roman museum in Archeon is housed in a reconstruction of a Gallo-Roman farmhouse. A variety of collections is on display. On the upper level is Archeologiehuis Zuid-Holland, which exhibits the kinds of objects discovered in the ground, from all periods, distant prehistory to early modern. The significance of all the items is explained by a special presentation. For example, an entire grave from the Bronze Age has been constructed, accompanied by the telling of a sensational story. This area holds a number of worktables, where young visitors can learn more about archaeology by engaging in the work.

On the same level is the studio of Archeologische Werkgemeenschap Nederland (AWN), Rijnstreek chapter. This part is certainly also worth a visit. At weekends here, AVN volunteers study and interpret all kinds of material that has been found.

On the ground floor, you enter Archeon's Roman Museum, where the Roman period in the Netherlands is brought to life interactively. Display cases contain original ancient Roman artefacts. Using films, touch screens and hands-on replicas, a living picture is drawn of the Romans and the original inhabitants at the time.

The opening of the Archeon Roman Museum, August 2011
Her Royal Highness Princess Máxima

FRIENDS OF ARCHEON ASSOCIATION
HIGHLY RECOMMENDED

Established in 1996
www.vrienden-archeon.nl

The members of Friends of Archeon Association (VVvA) feel connected to Archeon in many different ways. They love history or archaeology, enjoy the reconstructed buildings, feel at home among the Archeo-interpreters, or unwind in the pastoral setting where life moves at a different pace from today's. Many members actively lend a hand as well, by volunteering to do gardening for example.

VVvA also organizes various association activities, designed to deepen the enjoyment of history, such as lectures and meetings in the park.

Four times a year, members receive the association's newspaper Nova, filled with all the latest from Archeon, plus a variety of information to add to their interest.

If you feel good about Archeon and are interested in this colourful association, you can reach it via Archeon's website, or by sending an e-mail to secretariaat@vrienden-archeon.nl

ARCHAEOLOGICAL OPEN AIR MUSEUMS

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