

Nationalmuseet



Guide til samlingen
Collection guide

Pelsruten


Antiksamlingen, 3. sal og
Danmarks Oldtid, stuen

*Følg pelsruten og
få de skjulte historier*

The Fur Trail

The Near Eastern and Classical
Antiquities, 3rd floor and The
Danish Prehistory, ground floor

*Follow the fur trail and
discover the hidden
stories*

 National Museum of Denmark



Pels til alle tider ...

Mennesket har brugt pels og skind til dragter, genstande og boligindretning i mange tusind år.

Pelsdyr er blevet jaget eller fanget i fælder, eller opdrættet som tamdyr. Anvendelsen af pels har ændret sig gennem tiderne, ligesom måden man har forarbejdet og anvendt skindene på.

Danmarks Oldtid og Antiksamlingen rummer mange overraskende eksempler på, hvorledes mennesket har skaffet og anvendt pels gennem tiden.

Fur at all times ...

Humans have used fur and skin for clothing, artefacts and furnishings for thousands of years.

Fur-bearing animals have been hunted or caught in traps, or bred as domesticated animals. The use of fur has changed through time, which is also the case for the way furs have been manufactured.

The Danish Prehistory and the Near Eastern and Classical Antiquities contain many surprising examples of how humans have obtained and used fur through the ages.

Pels i antikken

Grækere og romere gik mest klædt i dragter af uld og hør, og pelsdragt blev opfattet som mindre fint i forhold til tekstilarbejdet. I den græsk-romerske verden var pels og skind forbundet med livet på landet, fattigdom og barbarer.

Alligevel var pels en vigtig vare i middelhavsområdet, og der blev handlet med eksotisk pelsværk fra Asien og Afrika. Særlig rige romere satte stor pris på luksuriøse og smukke pelse. I den romerske hær blev den særlige ørne-standard båret af en person med en hovedbeklædning af løveskind.

Fur in antiquity

The Greeks and Romans mainly dressed in wool and linen, whereas fur clothing was regarded as inferior compared to the more sophisticated textile products. In the Greco-Roman world, fur and skin were associated with life in the countryside, poverty, and barbarians. Nevertheless, furs were important commodities in the Mediterranean area, and exotic furs were traded from Asia and Africa. Particularly rich Romans appreciated luxurious and beautiful furs. The special eagle-standard used in the Roman army was carried by a soldier whose headgear was a lion's pelt.

Pels i oldtiden

I stenalderen var pels afgørende for overlevelsen. Pelsdyr gav mad og varme dragter, der var vind- og vandtætte. Da bronzealderens folk begyndte at lave tøj af tekstil, holdt de fast i deres gamle mønstre. Man imiterede også pels med stof.

I jernalderen var pelskapper og skindsko en vigtig del af påklædningen. Der gik fire til seks fåreskind til en pelskappe. Skind fra ko og ged blev brugt til tøj, sammen med skind fra vilde dyr som ulv og hjort.

Fur in prehistory

In the Stone Age, fur was crucial for survival. Fur-bearing animals provided food, and warm, windproof and waterproof clothing. When Bronze Age people began to make clothes from textiles, they continued to use their old patterns. Fur was also imitated in cloth.

In the Iron Age, skin capes and shoes were important items of clothing. Four to six sheepskins were used for a cape. Cow and goat hides were used for clothing, as well as skins of wild animals, like wolf and deer.



Antiksamlingen
3. sal / 3rd floor

Sumerisk mand i pelsdragt

Statuetten viser en bedende mand iført en klædning, som især blev båret af overklassen. Figurer som denne blev anbragt i templerne for at repræsentere de bedende. Figuren er kronraget og har bar overkrop. Hænderne er foldet og øjnene opadvendte som et udtryk for ærbødighed og hengivenhed til guddommen. Dragten kan både have været lavet af stof og pels. Her er der formentlig tale om pels på dragtens nederste del. Statuetten er dateret til ca. 2600 f.Kr.

Sumerian worshipper in fur clothing

This statuette depicts a male worshipper in a Sumerian kilt, which was commonly worn by elite males. Such figures were placed in temples to represent individual worshippers. The head is shaven and the torso bare. His hands are clasped and his eyes slightly raised as gestures of reverence and of devotion to the deity. The kilt was either made of cloth, or of sheepskin. In this example, the fleece only covers the lower part of the garment. The statuette is dated to c. 2600 BC.



Stele med ægyptisk præst i leopardskind

Man kan kende den ægyptiske Sem-præst på leopardskindet. Sem-præsten udførte det vigtige mundåbningsritual, der gav døde sanser tilbage. På denne gravstele ses to gengivelser af en søn i rollen som Sem-præst. Han udfører ritualet på mumierne og statuerne af sine døde forældre. Sem-præstens leopardskind har en rituel betydning, men dets symbolik kendes ikke til bunds. Stelen er dateret til 1290-1224 f.Kr.

Stele with an Egyptian priest in leopard skin

You can recognize the Egyptian Sem-priest by his leopard skin robe. The Sem-priest performed the important opening of the mouth ceremony, which brought back the senses to the dead. On this grave stele two representations of a son in the role of a Sem-priest are shown. He is performing the ritual on the mummies and statues of his deceased parents. The leopard skin worn by the Sem-priest had a ritual meaning, but its symbolism is not fully known. The stele is dated to 1290-1224 BC.

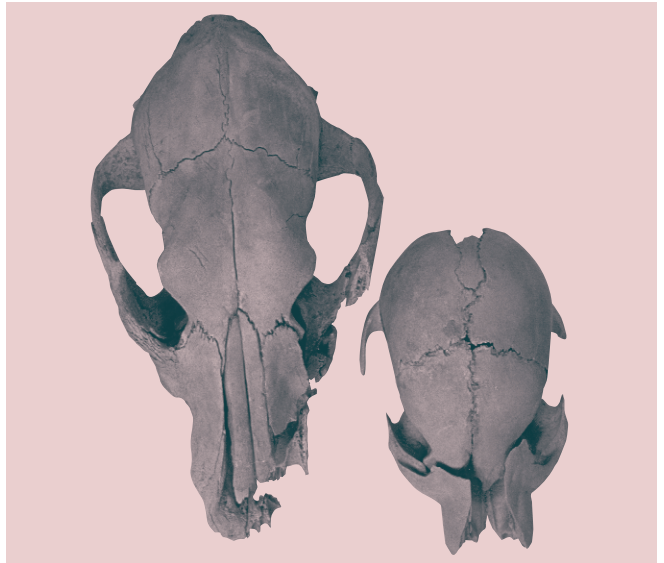


Herakles og løveskindet

I Grækenland blev mytologiske figurer ofte afbildet ikklædt eksotiske skind. Sagnhelten Herakles blev som straf for at have dræbt sin hustru pålagt at befri befolkningen i byen Nemea for en frygtelig løve, der var usårlig, fordi intet kunne trænge igennem dens skind. Med sin overmenneskelige styrke kvalte Herakles løven med de bare næver. Herefter tog han skindet på, så hans hoved stak ud af gabet. Løveskindet blev hermed en af Herakles' attributter.

Heracles and the lion's skin

In Greece, mythological figures are often depicted dressed in exotic skins. As a punishment for murdering his wife, the legendary hero Heracles was ordered to free the inhabitants of the city of Nemea in Greece from a vicious and invulnerable lion, as nothing could penetrate its skin. With his supernatural power, Heracles strangled the lion with his bare hands. Thereafter, he dressed in its skin in such a way that his head peeked out of its gaping jaws. Thus, a lion's skin was one of Heracles' attributes.



Danmarks Oldtid Stuen / ground floor

Hunde og pelsværk i stenalderen

For stenalderjægeren var hunden en trofast følgesvend. Med sin adræthed og fænomenale lugtesans kunne hunden opspore det vildt, som holdt sig skjult i skoven. På bopladsen ved Agernæs på Fyn er der fundet knogler af mindst 93 pelsdyr, primært skovmår, og mindst 10 hunde. Flere har skæremærker efter pelsning.

Tamme hunde var altså ikke bare til nytte i levende live.

For stenalderjægerne var skindet fra deres afdøde jagtkammerater et råmateriale, som man ikke lod gå til spilde.

Kranierne stammer fra en voksen hund og en hundehvalp.

De er dateret til ca. 4500 f.Kr.

Dogs and fur in the Stone Age

To the Stone Age hunter the dog was a loyal companion. With its agility and phenomenal sense of smell the dog could track down the game that hid in the woods. At the settlement near Agernæs on Funen, bones from at least 93 fur animals, mainly pine marten, and at least ten dogs were found. Several have cutting marks from skinning. Domesticated dogs were therefore not only useful during their lifetime. To the Stone Age hunters the skins of their former hunting buddies were a material that should not be wasted. The skulls come from an old dog and a puppy. They are dated to c. 4500 BC.



Hue af fugleskind

I denne grav fra Vedbæk i Nordsjælland lå skelettet af en midaldrende kvinde og et tre-årigt barn. På kvindens bryst lå resterne af et rådyrskind, som kvinden formentlig brugte som en slynge til at bære barnet i. Ved brystet havde hun to flade benknive, som har været benyttet til skindbearbejdning. Ved kvindens hoved lå næbbet af en lappedykker. Det er sandsynligt, at næbbet stammer fra en hue af fugleskind. Graven er dateret til ca. 5000 f.Kr.

Cap of bird's skin

In this grave from Vedbæk north of Copenhagen lay the partial skeleton of a middle aged woman and a three-year-old child. On the woman's chest lay the remains of a roe deer skin that she probably used as a sling for carrying the child. At the chest she also had two flat bone knives, which would have been used for skin preparation. At the woman's head lay the beak of a grebe. It is most probable that the beak derives from a cap made of bird's skin. The grave is dated to c. 5000 BC.



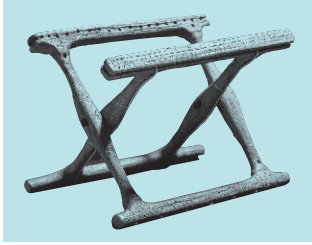
Hat i imiteret pels

I midten af det 14. århundrede f.Kr. blev to mænd begravet i deres egekister i Trindhøj og Muldbjerg i Jylland. Deres dragter er lavet af stof, men formerne stammer fra en tid, hvor man kun lavede klæder af skind.

Især de to runde hatte, som ligger i kisterne, er enestående. De er begge lavet af uldstof. De tynde tråde, som er syet på, giver en pelsagtig overflade. Det har taget meget lang tid at fremstille hattene, og den slags imiterede pelshatte var et vigtigt statussymbol i bronzealderen.

Imitation fur hat

In the middle of the 14th century BC two men were buried in their oak coffins in Trindhøj and Muldbjerg in Jutland. Their garments are all made of fabric, but the design is reminiscent of a time when clothes were made of fur. The two rounded hats, lying in the coffins, are exceptional. They are both made of wool cloth. The thin threads that are sewn on give them a fur-like appearance. It would have taken a long time to make these hats. Such imitated fur hats were an important status symbol in the Bronze Age.



Et fornemt sæde af odderskind

I år 1389 f.Kr. blev en stormand begravet i en egekiste i Guldhøj i Jylland. Den døde lå i sin dragt, indsvøbt i en oksehud. Med i kisten havde han mange udsøgte genstande, blandt andet en klapstol af asketræ, som har haft et sæde af odderskind. Klapstole blev i bronzealderen fremstillet i Norden under inspiration fra fjerne egne. I Middelhavsområdet var de symbol på magt og høj status.

An elegant seat of otter skin

In year 1389 BC, a chieftain was buried in an oak coffin in the Guldhøj burial mound in Jutland. The dead man was laid out wrapped in a cowhide. Many exquisite objects were placed in the coffin, and especially a folding stool of ash wood, with a seat made of otter skin stands out. Folding stools were produced in the Nordic Bronze Age, inspired by those from distant cultures. In the Mediterranean, they were symbols of power and high status.



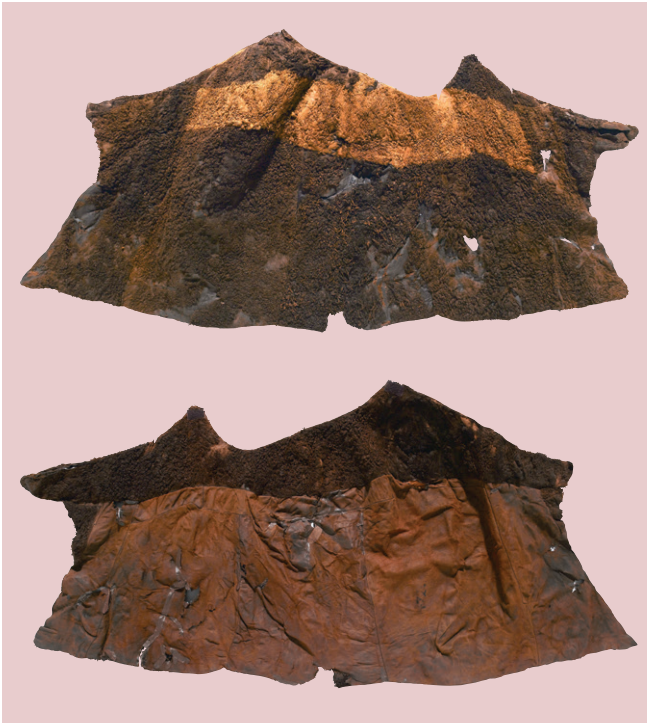
Hjelme prydet med fjer og hestehår

Omkring 1000 f.Kr. blev to bronzehjelme, udsmykket med tyrehorn og rovfuglenæb, ofret i en mose ved Veksø (Viksø) vest for København. Hjelmene var ikke krigerhjelme. De var en del af præsternes dragt og blev båret under udførelsen af tidens religiøse ritualer. Øverst på Veksø-hjelmene findes en kam med en slids og her har der antagelig været indsat en man af hestehår. På hver side af midterkammen har der siddet fjer, måske fra en falk eller en ørn.

Helmets embellished with feathers and horsehair

Around 1000 BC two bronze helmets decorated with bull's horns and a bird's beak were deposited in a bog near Veksø (Viksø), west of Copenhagen.

The helmets were not meant for warriors, but were part of a priestly costume used in the performance of religious rituals. On top of each helmet is a crest, which presumably held a mane of horsehair. On each side of the central crest feathers had been attached, perhaps from a falcon or an eagle.



Pelskappe af fåreskind

Huldremosekvinden, som levede engang i århundrederne før Kristi fødsel, ejede to pelskapper. Den kappe, som hun bar yderst, ser næsten ny ud. Den er syet sammen af ni perfekt tilpassede lyse og mørke fåreskind.

Pelsstykkerne er syet sammen med tætte sting. Man brugte skindstrimler eller senetråd til at sy med. Kappen kunne vendes alt efter vejret og var en værdifuld beklædningsdel.

Fur cape made of sheepskin

The Huldremose woman, who lived in the centuries before the birth of Christ, owned two sheepskin capes. The outer skin cape was almost new. It is made of nine perfectly shaped light and dark sheepskins.

The skins were sewn together with close stitches. Skin strips or sinew were used as sewing threads. The skin cape could be reversed, depending on the weather, and was a valuable piece of clothing.



Fyrste svøbt i bjørneskind

Engang i første halvdel af 300-tallet e.Kr. døde en af Sjællands mest magtfulde fyrster, fyrsten fra Varpelev. Han blev lagt i graven med et kostbart service af bronze og sølv, fornemme drikkeglas, guldringe og andre statussymboler, som viser, at han tilhørte den militære elite. Hans magt og styrke blev understreget af, at han blev svøbt i et bjørneskind. Måske har han lånt bjørnens kraft i levende live. I dag er de kraftige bjørnekløer det eneste, der er tilbage af skindet.

Prince wrapped in a bearskin

In the first half of the 4th century AD, one of the most powerful princes from Zealand in Denmark died, the prince from Varpelev. He was buried with exquisite vessels made of bronze, silver and glass, gold rings and other symbols of status, which shows that he belonged to the military elite. His strength and power were emphasized by the fact that he was wrapped in a bearskin. Perhaps he took on the spirit of the bear while still alive. Today the claws are all that remain of the bearskin.

Kvinde med pels- eller fjerkappe

Den lille guldgubbe viser en kvinde i en detaljeret dragt. Dragten består af en længdestribet kjole med en zigzagbord forned. Det er muligt, at kjolen gengiver et stykke plisseret tekstil. Over kjolen ses en kappe med urolige striber. Dette mønster er formentlig en gengivelse af pels eller fjer.

Den nordiske frugtbarhedsgudinde, Freja, ejede en fugleham, som gjorde hende i stand til at tage form af en fugl og flyve mellem gudernes og menneskenes verdener. Guldgubben viser måske Freja i hendes magiske fjerkappe.

Woman wearing a fur or feather cape

The gold-foil figure depicts a woman in an elaborate costume. It consists of a dress with vertical stripes and a zigzag border at the bottom. It is possible that the dress is a representation of a pleated fabric. Over the dress can be seen a cape with irregular stripes, probably an indication of fur or feathers.

The Nordic goddess of fertility, Freja, owned a feathered pelt, which enabled her to take the shape of a bird and fly between the worlds of the gods and of humans. The gold-foil figure perhaps shows Freja in her magical feathered cape.

*Udsøgt læderpung med guldtryk*

Skatten fra Yholm i Svendborgsund blev fundet i 1853, da man bemærkede, at nogle mønter lå og glimtede i et muldvarpeskud. Man fandt 475 mønter, flere sølvbarrer og stykker af sølvsmykker. Sølvet var øjensynlig blevet begravet i en taske eller pung af læder med guldtryk. I 1989 fandt Svendborg Museum yderligere 100 vikingetidsmønter på stedet, foruden nogle få stykker brudsølv. Langt de fleste mønter er arabiske. Skatten er blevet nedgravet sidst i Svend Tveskægs regeringstid, ca. 1010 e.Kr.

Fine leather pouch with gold print

The coin hoard from the island of Yholm in Svendborg Sound was found in 1853 when some coins lay gleaming in a molehill. 475 coins and several silver bars and pieces of silver jewelry were found. The silver was apparently buried in a purse or pouch of leather with gold print. In 1989 Svendborg Museum found a further 100 Viking Age coins at the site, as well as a few pieces of silver scrap. The vast majority of the coins are of Arabic origin. The hoard was buried late in the reign of Svend Forkbeard, c. 1010 AD.