

By the kindness of Miss Stanford, the members were allowed to inspect the charming residence which adjoins the church, known as Ash Bocking Hall, wherein an old Tudor ceiling forms one amongst many other noticeable features. Up to this stage of the proceedings the weather had been fine, but rain now again fell heavily. The next journey was to Tudenham Hall. On the way to the Hall we passed the sites of an old Roman Camp, and Kits de Campo's Hall, a picturesque Jacobean structure. The members met with a hospitable welcome at Tudenham from Mr. H. F. Harwood and Miss Hitchcock. After the company had partaken of tea, progress was made towards the church, where the Hon. Secretary acted as guide. A paper was read on "The History of Tudenham and its Church," and then a hasty departure was made homewards. The party returning to Ipswich was fortunate enough to escape the terrific storm which burst with full force over the heads of those members who were driving towards Woodbridge.

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## TUDENHAM ST. MARTIN.

BY V. B. REDSTONE.

When preparations are being made with a view to visiting a locality enquiries are instituted as to its situation and surroundings. From the description given in answer to our enquiries we are able to judge what features will afford us interest, and whether our journey will be one of difficulty or one of ease and comfort. To all who journey it is a matter of importance whether the roads lie up hill or down dale. The scenery of the place is also of much importance to the traveller. It frequently happens that, by careful enquiry into the derivation of the name of a place, all anxieties as to the character of a locality can be set at rest, should there be no other means of affording us information. Such would be the case if we were about to visit Tudenham for the first time. Let us cast aside the fanciful derivation which ascribes the village as the "Home of the Dead," an Esdraelon in fact, and enquire what form or forms of spelling the word received in the days when phonetic spelling was permis-

sible. The varied forms, Totdenham, Tudenham, Tudham, and Todham, all had their origin in the combination of three Anglo-Saxon words: *Tud*-fertile, *dene*-a wide valley or plain, *ham*-a settlement. The truth of this derivation is at once seen by the presence of the broad green valley lying on either side of the Fynn. If we but gaze upon the scenery as we pass over the bridge, we should be struck with the picturesque view of the church which crowns the summit of the hill, and of the many houses bordering the street which slopes towards the vale. The swampy nature of the district, as it was when the winding streamlet freely overflowed its banks, is further brought to our notice by such field names as—the Fens, the Stews, the Oziers, and Alder carres; and, as where there are valleys there must be hills, we have in the neighbourhood Broom Hill, Burnt Hill, and Badgers Hill. The meadow lands were known as Leyers.

There are two sources whence we obtain the earliest knowledge of Suffolk estates of eight hundred years ago. First there is the book familiar to all students, viz., Domesday, and secondly the Inquisition of Ely lands, compiled at the same time. The latter work supplies many omissions which occur in the first mentioned record, and gives a probable explanation to many curious entries in the same. Take for example the Domesday entry “half a church.” From the fact that the Monk of Ely records the existence of a church which William’s surveyors do not mention, we may draw the conclusion that as Domesday only mentions property taxable for the Dane Geld, Tudenham church and its lands were not so taxed. Domesday does not mention a church building as standing in this place, but records two estates belonging to the Church—free gifts or glebe lands. It is the Ely Inquisition, and not the Domesday, which gives the name Totdenham to the village. Let me here state that as England possesses many a fertile vale, there must be found other Tudenhams in the country.

The earliest church which stood upon this spot was a

small wooden structure of which we can expect no visible remains to exist. In it Alfric the Deacon officiated when the Saxon thane Edric gave way to the Norman lord, Earl Ralph. We see Saxon and Norman united in Edric, the father of Stephen de Tudenham, who gave ten acres of land to the Priory of the Holy Trinity, Ipswich. This Monastery was further endowed with two parts of the rectorial tithes held by John de Tudenham, together with the advowson of the church (1240), and with half the church. The latter was the gift of Anketil de Mesange, a name of Scandinavian origin. A family of Anketil resided in the north. One was the Provost of Norham, another, Ralph, lived in Lincoln 1103, and a third, Bartholomew, followed the occupation of a butcher at Northampton. I can find no further connection of the family with Tudenham. In gathering information respecting the history of Tudenham, a great difficulty arises from the fact already stated that there are other Tudenhams in England, and even in this county. I am unable to reconcile Dugdale's statement that the Priory of the Holy Trinity held the Advowson, when in 1280 a moiety was transferred to Roger of Dunwich by William of Ludham and Alice his wife, unless, as is most probable, the right was held alternately with half the church. The Prior of Holy Trinity, Ipswich, bought for twelve marks of silver one moiety of the advowson of William Bullok and Roesia his wife in 1240. Page, in his supplement to Kirby's *Suffolk Traveller*, states that Hosdene gave his tithes at Tudenham St. Martin to Thetford Priory, I think this fact refers to Tuddenham St. Mary, near Bury St. Edmund's.

Although a Norman acquired the lordship, the Saxon peasants and yeomen held the estates. Thus we find two manors at Tudenham were claimed by Alfric and Goddard, of Saxon nationality, and one of 80 acres in extent by Bernard d'Alençon. I am unable here to dwell upon the development of these manors, which were held under the lordship of John de Tuddenham in 1316. The

only manor mentioned under a name is that of Bertilmewes manor, 1455.

Let us now direct our attention to things material to be seen within the Church. The Church presents to us features of Norman, late Decorated, and Perpendicular styles of architecture. On the North side of the Nave is a very good Norman doorway with shafts, one pair twisted, the other plain, the arch bearing chevron and roll mouldings. Rushmere church has similar features over its South door save that there is only one pair of twisted shafts. I do not think the doorway is in its original position, but that it has been moved during alterations. The chancel is late Decorated with a modern East window. The tower, which is of flint and stone, with flush panelling in the battlement, has a good doorway within a square head, and a three-light window above. This tower was erected between 1452 and 1460. A bequest was made towards the building of this tower by Robert Goodwin in 1458; a prior bequest towards the same object had been made by John Mynter in 1452. Judging from their bequests the Minters belonged to a devout family. Besides subscribing towards the erection of the tower, John Minter caused a picture of St. Christopher to be painted on the North wall, and his son Robert, in 1510, erected a village cross to stand in the street. The details of workmanship, as seen on the exterior walls of the tower, afford much interest. Within the spandrils above the door is a shield bearing three smaller shields, the symbol of the Holy Trinity, placed in that position to mark the connection of the church with the monastery that stood in Christchurch Park, Ipswich. Close observation should be made of the use of brick, recently introduced. The arch above the West window is constructed of brick and flint, and while there are here and there a few bricks in the lower course of the wall, in the other two courses this article is more freely introduced, but, as if marking the doubt of the builders as to the strength and durability of this newly introduced material, the panelling of the battle-

ments is of faced flint. When this tower was finished it must have been the admiration of the neighbourhood, for William Cady, a kinsman of Cardinal Wolsey, in 1496 stated, "That if the parishioners of Rushmere be disposed to build their steeple and make it like in fashion and bigness to the steeple at Tuddenham, then I will that my executors bear all the cost of workmanship, so that the parishioners find and readily purvey at their own cost and expense all manner of stuff that should be needful for the building of the stone steeple, with meat and drink to the said masons." The wishes of Cady were carried into effect, but brick was not so freely used at Rushmere as at Tuddenham. The archæologist who wishes to have an example of perpendicular architecture always in mind, should examine and draw a comparison between the structure of these two towers. On the East face of the tower there is a layer of bricks projecting gable wise which may have been so placed to protect that part of the roof from the effects of the weather.

The interior now calls for notice. An entrance through a door in the South wall will lead into the old timber porch converted into a vestry. Upon the bench-ends are carvings representing animals of a symbolical character—the cock of St. Peter, the pelican feeding its young, the lion of St. Mark; there are also the weasel, emblem of vigilance, and the preaching Canon. The oldest carving is that upon the pulpit, which I consider to have been executed about the year 1400, the carving on the benches belongs to the latter part of the century. The carving on the font, which has been "touched up" of late, should be closely inspected. The font was erected in 1443, at the expense of Richard and Agnes Silvester, as recorded on the base. The figures in the panels are those of the evangelists, the Virgin at her devotions and in another panel enthroned. In a third panel is what I take to be St. Martin before his conversion, clad in mail, over which is thrown his cloak. The legend of the raising of an unbaptised disciple to life by this Saint is here depicted

by the representation of the dead woman lying in her bed. Notice the custom of the period of sleeping in bed not wearing a night garment, a habit which is to an extent prevalent among villagers. Around the pedestal of the font are representations of celebrants and attendants at mass. The cloak of St. Martin is represented near the figure of the dead woman; it is probable that the scrolls and labels which are to be seen once bore legends or inscriptions. Within the altar rails is a piscina, its low position recalls the fact that the chancel floor was, according to Durandus, below the floor of the nave. There are two mural tablets, the one to Robert Keeble, of Roydon Hall, 1653, the other to John Sicklemore and Elizabeth his wife, 1644, who held Tuddenham Hall, and were blessed with a progeny of seven sons and seven daughters.

The Rectory was held in mortgage of Edward, Viscount of Hereford, to the Rev. Theophilus Hook, and was leased by the Vicar, George Raymond, in 1706. After the redemption of the mortgage it was sold in 1734 by the Hon. Pryce Devereux to Claude Fonnereau, a London merchant, and his descendants. Thomas Fonnereau, the Rev. Dr. Claudius Fonnereau, and William Fonnereau once more connected the history of Tuddenham with that of Christchurch Park, Ipswich.

The manor of Bertilmewes before mentioned was granted by Thomas Freeman and Agnes his wife to Henry Turnour, of Haverhill, for the sum of 100 marks of silver, 1455.