

## EXCURSIONS 2011

### *Report and notes on some findings*

*7 May. Diarmaid MacCulloch, Edward Martin and Clive Paine  
Haughley and Wetherden*

*Haughley, St Mary's Church* (by kind permission of the Revd David Swales). Following the AGM the focus was on the documentary evidence relating to the church and the Victorian restorations of 1866 and 1878. There was a church here at Domesday with thirty-one acres of land. In 1231 an annual fair was granted for 15 September, the feast of the Assumption of the Blessed Virgin Mary, which must indicate the dedication of the church.

In 1252 Hailes Abbey in Gloucestershire was given the advowson of Haughley. The abbey had some of the blood of Christ, contained in a small cross, which was the focus of pilgrimage. An indulgence was established in 1393 for those who gave alms, on the feast of the Holy Cross, to the chapel of the Holy Cross in Haughley church. This was probably at the east end of the south aisle, which later became the Lady Chapel, mentioned in wills 1433–89. These show that the chapel had both an image and a cross, and a new glass window was bequeathed in 1462. It is interesting to note, coincidentally, that several of the early eighteenth-century fire buckets in the vestry have five red dots, which may indicate the five bleeding wounds of Christ.

The rood screen is first mentioned in 1505 when the candle beam was repaired; in 1528 the image of St John on the rood loft was painted and gilded; in 1530 a new crucifix on the candle beam was carved and in 1537 the two angels on the candle beam were gilded at the cost of £1 6s 8d or more if need be. The rood beam was still in place at the 1866 restoration. The chancel arch still has the sawn-off ends of the beam and rebates for a tympanic filling. The rood stairs are in the north-east corner of the nave.

The font is from the workshop of Master Mason Hawes of Occold. The bowl has the signs of the evangelists, chalices and hosts for the mass, St George's cross, the arms of Bury Abbey and the Trinity symbol. The stem is supported by alternating lions and woodwoses, and under the bowl are angels with overlapping wings. In 1521 Thomas Broke requested to be buried 'before the font' on payment of 6s 8d.

During the 1866 restoration, the north wall of the nave was rebuilt and the roof restored. Behind the easternmost beams is inscribed 'This roof was restored by [Dr] W. Ebden and E. Baker Churchwardens, F. Andrews [builder] 1866'.

Two photographs were taken of the interior in between the restorations. The date has to be after March 1870, when the stained glass in the east window of the aisle, by King of Norwich, designed by Thomas Scott, was installed, and before March 1878 when the work began on the church.

The photographs show a wagon roof in the chancel, a five-arched wooden reredos with Creed, Decalogue and Lord's Prayer, eighteenth-century communion rails, panelled box pews at the west end, and four hatchments on the walls (which now hang in the nave).

The nave was laid out in Georgian style, with the double-decker pulpit on the north side between the two windows; box pews extended on either side, from the east end to the second window, then a few fifteenth-century poppy-headed benches, and at the west end an enclosed area for the singers, with an organ against the north wall. There were forms placed east-west in the central aisle for the school children, on rush matting over the pavement floor; marking the division between nave and chancel were two small decorative lattice-work canopies fixed

to the front benches. The south aisle was filled with box pews. The font stood against the second pier from the west, on the south side where David Davy had described it in 1811. Heating was provided by a single stove at the east end of the southern block of pews, the chimney rose vertically towards the apex of the chancel arch, then turned 45 degrees through a south clerestory window.

Most of what the photographs recorded was removed in the 1878 restoration. In the chancel there was a new barrel roof, organ chamber, choir stalls, reading desks, communion table, rails and flooring. In the nave the box pews were replaced with benches based on those at St James' church, Bury. Mr Arthur Pretyman of Haughley Park mainly financed the benches in the south aisle. The font was moved to the present position. A vestry and coal house were built against the north door. The architect for the restoration was Augustus Frere of London and the builder was Ludkin and Sons of Barnham, Norfolk.

The vestry was enlarged into the coal house in the 1970s. This area now contains a loo, the electrical work of which was being completed during our visit.

*Haughley Castle (Edward Martin)* (by kind permission of the Plashwood Estate and Mr and Mrs Sullivan). Despite having an a motte that rises 9.2m (30ft)<sup>1</sup> above the surrounding fields, the trees that clothe the earthworks of this Norman motte-and-bailey castle have made it one of the county's lesser-known large monuments. Recent tree and scrub reduction on the motte has, however, helped to increase its visibility. In 2010 an auger survey of the wet moats surrounding the castle found obstructions in the silt on the north side of the motte,<sup>2</sup> and an investigation by the Archaeology Service of Suffolk County Council in advance of desilting work in February 2011 revealed that the obstruction was a layer of Barnack limestone blocks (Figs 157–60); see also the 'Archaeology in Suffolk' section). Previous investigations had found the remains of mortared-flint footings on the top of the motte, together with small limestone fragments, indicating the former existence of a circular masonry keep or tower c. 27m in diameter, with walls up to 2m thick. The blocks in the moat almost certainly came from this keep; how they got there is explained by an 18th-century notebook:

The Tower of the Castle was built with Flints and wrought Free-Stone; great Part of the Walls must have fallen into the Moat below, and many stones probably lodg'd by the way, and found a Bed in the sides of the Hill; but in the Course of almost 600 years after being demolish'd, it seem'd to have undergone no other Change than the Effects of Time, 'till about the year 1760 the present possessor Richard Ray Esqr. [1721–1811], who resides in a pleasant mansion in this parish, about half a mile west of the church [Plashwood] removed with no small difficulty (the cement being as hard as the stones themselves) the rude remains from the top of the hill, leaving the foundations entire in the ground, and level with the surface of it, when it was found that the walls were eight feet thick and form'd a circle of the diameter of – feet, within many pieces of free-stone, some of the perfect parts of the battlements, were discovered, and the hill was soon after planted with Scotch firs, in which state it now remains.<sup>3</sup>

A spiral path around the motte was perhaps also added at this time – it was certainly there by the time of the Ordnance Survey 1st-edition map of 1885, but is now hardly discernible. The notebook also states that:

About 45 Years since, upon cleaning a Part of the Moat on the south side of the Hill, a little bearing to the East, were taken up, from the Bottom, the sills of the Drawbridge, perfectly sound, and having Mortises in them of an uncommon size. The Writer of this Account saw them, but does not remember the Dimensions; the Mortises, however, are said to have been 18 Inches long and 14 Inches broad. Some parts of them were afterwards us'd for Gate-Posts and it is needless to add that they were of Oak.

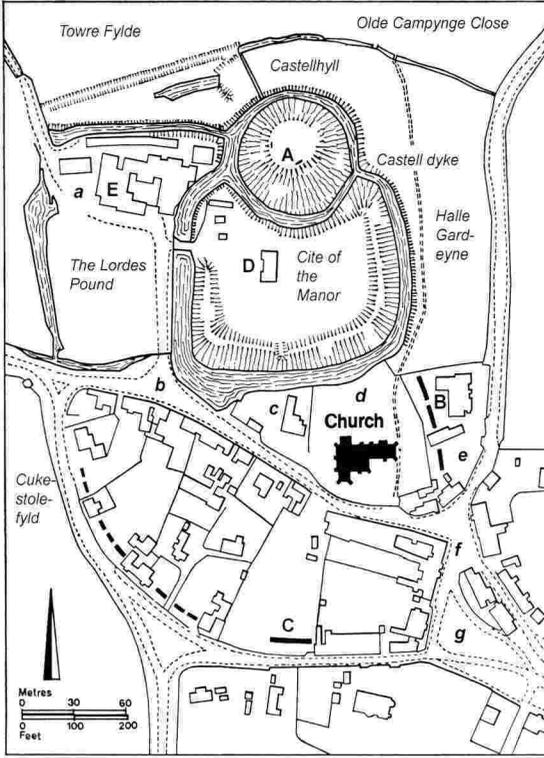


FIG. 157 (left) –  
Haughley Castle and its setting  
(adapted from West 1977).

Key: A = the foundation of the keep on the motte; B = the course of the outer bailey ditch found in the 1998 excavation in the Primary School grounds; C = the course of the outer bailey ditch, as indicated by a scarp; D = the house of 1821; E = former farm buildings (late 17th century and 19th century). The text in italics indicates field and property names taken from the manorial survey of c. 1554 (Moore 2010); in addition: a = *utter courte*; b = *Old Markett*; c = *Vicarage*; d = *Town House*; e = *Gildball & yarde*; f = *Almeshouse*; g = *Market Street*.

FIG. 158 (below) –  
Haughley Castle motte from the south.



FIG. 159 (right) –  
Haughley Castle motte from the north,  
with the partially excavated section  
across the silted-up moat where the stone  
blocks were found, February 2011.

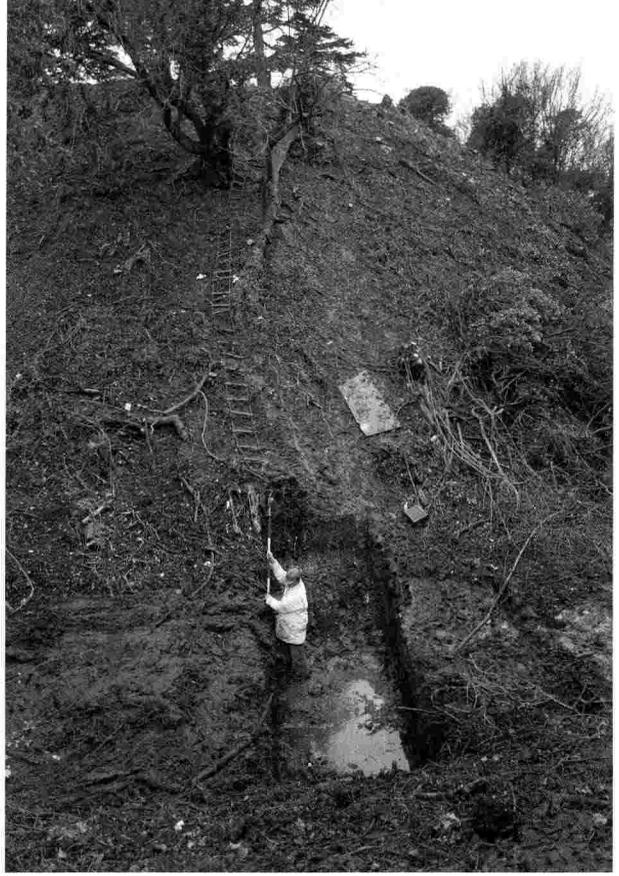


FIG. 160 (below) –  
The stone blocks recovered from  
the moat of Haughley Castle.



The writer also noted

the Inner Yard, or Court, of the Castle; near the middle of which now stands a good Farm House of no very antient Date; but where once stood a much larger Building, as appeared by some of the Foundations (compos'd of Flints &c) which were dug up at the Back of the present House about 45 years ago, upon making a little Garden there.

The present house in the inner bailey was built in 1821, as is recorded on a stone at the entrance bearing the impaled arms of Charles Tyrell of Plashwood and his wife Elizabeth Ray, the daughter and heiress of Richard Ray. There are however undulations and parch marks to the east of the house indicative of buried foundations.

The existence of a large outer bailey encompassing the church and the land to the south of it was suggested by Stanley West in 1977, and this was in part confirmed by the finding of a large ditch in excavations in the grounds of the Primary School, to the east of the church, in 1998.<sup>4</sup> The top of this ditch seems to have been filled in by the 12th or 13th century – perhaps after the events of 1173.

The first historical mention of the castle is in October 1173, when it was captured by Robert de Beaumont, earl of Leicester, then in revolt against King Henry II.<sup>5</sup> However the style of the castle suggests that it is probably a hundred years older than that. It is similar to the castles at Eye (in existence by 1086) and Clare (existing by 1090) and like them it was the *caput* or 'head' of a great Norman estate or 'honour'. In 1086 Haughley was the head of the Suffolk estate of Hugh de Montfort, who came from Montfort-sur-Risle, in Eure, east Normandy, where the family already possessed a castle. His family had a tradition of ducal service: his father (another Hugh) was acting as a *vicomte* c. 1030 and Hugh himself was Duke William's constable in Normandy and was one of the leaders of the Norman forces at the Battle of Mortemer in 1054. He contributed 50 ships and 60 knights to the Norman invasion of England and was present at the Battle of Hastings in 1066. By 1067 he was given custody, together with William's half-brother Bishop Odo, of Dover Castle.<sup>6</sup> Hugh's estate in Kent, Suffolk, Essex and Norfolk became known as the Honour of Haughley, or the Honour of the Constable or the Honour of Dover, because the estate owed the service of providing 56 knights for duty at Dover Castle (divided into 13 groups of 4 or 5, each doing a month's service).<sup>7</sup>

On Hugh's death as a monk at Bec in Normandy, c. 1088, his English estates went to his younger son Hugh, who died c. 1096–1100. His son and heir Robert was banished in 1107 and went to Apulia in Italy where he joined Bohemond of Antioch's expedition against the Greeks. At the siege of Durazzo he left Bohemond and went over to the Emperor Alexius; he died before 1111 'universally despised'. His heir was his sister Adelina, who married firstly, Simon de Moulins, and secondly, by 1129, Robert fitz-Bernard de Vere – in his wife's right Robert became Constable of England and died c. 1151. Their daughter Adeliza (Alice) married Henry of Essex, lord of the Honour of Rayleigh in Essex,<sup>8</sup> who thus became the lord of Haughley, Constable of England and the king's Standard Bearer.

Henry accompanied King Henry II against the Welsh in 1157. But in an ambush at Coleshill (or Cwnsylvllt), Flintshire, he heard that the king had been killed and is said to have thrown down the standard and fled. He was later accused of treason by Robert de Montfort and challenged to undergo 'trial by battle' at Fry's Island at Caversham, near Reading in Berkshire, on 18 April 1163. Henry was defeated and taken as dead to Reading Abbey, but he recovered and became a monk there. But his estates were forfeited and were thereafter mainly in royal hands.<sup>9</sup>

In 1173 Haughley was a royal castle in the keepership of Ranulf de Broc, with a garrison of thirty knights, when it was captured on 13 October, after a four-day siege, by the earl of Leicester and his army of Flemish mercenaries.<sup>10</sup> Leicester's army was itself defeated by the royal army a few days later on 17 October at the Battle of Fornham.<sup>11</sup> Ranulf de Broc, the keeper of the castle, was probably the man of the same name who held land in Surrey by the serjeantry of being doorkeeper (usher) to the king's chamber and keeper of his whores. In 1164 Ranulf was granted the care of the estate of Thomas Becket, archbishop of Canterbury, when he went into exile. Ranulf based himself at the archbishop's castle at Saltwood and on Becket's return in December 1170, Broc and his men kept up a blockade of Canterbury and hunted in the archbishop's deer park. On the 29 December 1170 Ranulf commanded the besieging force while the four barons, William de Tracy, Reginald FitzUrse, Hugh de Morville and Richard Brito, went in search of Becket and subsequently murdered him in the cathedral.<sup>12</sup>

The fate of the castle post-1173 is uncertain, but the manor was placed out to *ferme* by Henry II to Robert fitz Isilie and Ralph of Rochester; and in 1185 to William de Assheford and Robert de Wells.<sup>13</sup> King Richard I granted Haughley, *c.* 1190, to his niece Matilda of Saxony following her marriage to Count Geoffrey III de Perche, but by 1205 King John had seized the Honour into his own hands.<sup>14</sup> In 1215 King John granted the Honours of Haughley and Rayleigh to Hubert de Burgh, Justiciar of England and later earl of Kent. Hubert had a grant of a market and a fair at Haughley in 1227,<sup>15</sup> but fell from office in 1232 and by 1235 Haughley had been granted to the king's brother, Richard, earl of Cornwall (elected King of the Romans in 1254). Richard's wife, Isabella Marshal, is often said to have given birth to their eldest son Henry at Haughley Castle on 12 November 1235, but the *Haylege* mentioned in the *Annales de Theokesberia* [Tewkesbury] is Hailes Abbey in Gloucestershire, not Haughley.<sup>16</sup>

Over the next hundred years Haughley was held by various members or associates of the royal family (all non-resident) until in 1319 it was granted to Queen Isabella. But it was not the queen, but her husband, King Edward II, who spent a few days at Haughley in early January 1326. His progress had taken him to Bury St Edmunds for Christmas and he went on from Haughley to South Elmham and Norwich. The royal link ended in 1337 when Haughley was granted to Robert de Ufford to augment his standing as the recently created earl of Suffolk. An inquest in 1382, after the death of Robert's son, William de Ufford, second Earl of Suffolk, recorded that at Haughley there was a capital messuage of no value, but the site of the manor with the fruit of its garden was worth 2 shillings per annum.<sup>17</sup> This strongly suggests that the castle was no longer functional and was perhaps already ruinous.

By 1554 Haughley belonged to the Sulyard family of Wetherden Hall, and a manorial survey of *c.* 1554 describes the castle site as 'the Cite of the Manor of Hawley with the Castellhyll yards ortyardes & gardyns to the same adioyninge ... as it is bylded & compassed about with a great mote & called the Castell Dyke'.<sup>18</sup> It was tenanted by an Agnes (or Allys) Brett, the wife of John Brett, about whom very little is known.

Some early antiquarians took the castle to be the site of the 'Roman camp of *Sitomagus*',<sup>19</sup> but although *Sitomagus* has still not been definitely identified, very little Roman material has been found in the castle area. But the excavations at the Primary School in 1998 did reveal a significant amount of Iron Age pottery (11 per cent of the total sherd count). These excavations also produced a considerable amount of Middle Saxon pottery, suggesting that the castle site did have earlier origins as a Saxon hall-and-church complex.<sup>20</sup> Haughley is first mentioned, as *Hagele*, in the will of Leofgifu, dated to between 1035 and 1044.<sup>21</sup> In the will Leofgifu also mentions her kinsman Ælfric son of Wihtgar, who was an important thegn who held Clare in 1066, where he had founded a collegiate church around 1045. He also administered the eight and half hundreds of West Suffolk for Queen Emma (the wife of King

Cnut) and was described as an 'earl' in later sources. Leofgifu willed Haughley to her daughter Ælfflæd, who appears to have been her only child and may eventually have become the wife of Guthmund, the holder of Haughley in 1066. Guthmund was the brother of Wulfric 'a kinsman' of King Edward who was appointed abbot of Ely c. 1052–63. The *Liber Eliensis* tells us that Wulfric arranged for Guthmund to marry

the daughter of a very powerful man. But because Guthmund, although noble, certainly did not hold the lordship of forty hides of land, he could not be counted, at that time, among the foremost nobles and the girl rejected him. He returned to the abbot, extremely shame-faced as a result of this, lamenting the misfortune brought upon him, and made a most earnest plea that, on the strength of their relationship as brothers, he should entrust to him some estates of the church.

Wulfric 'loving his brother in too worldly a manner' did, without the abbey's consent, give Guthmund estates in Marham and Garboldisham in Norfolk, in Livermere, Occold and Nacton in Suffolk, and in Benstead in Sandon, Essex – which presumably enabled Guthmund to marry the noble girl.<sup>22</sup> A Saxon *burh*, the seat of the 'very powerful man' who was Guthmund's probable father-in-law may therefore lie under the Norman castle.

*Wetherden, St Mary's Church* (by kind permission of Revd David Swales)

*The church (Diarmaid MacCulloch)*. The churchyard forms the major part of an oval, which also includes an enclosure to the east, whose medieval function is revealed in its name on the Victorian tithe map, the Buttsyards. The stream of Wetherden's eponymous valley seems to have been diverted westwards from a straight course across the village common, to cut into the end of this oval, now leaving an area in plan rather like an egg with the small end bitten off. Village paths converge at the centre of the oval, and there is still a formidable ditch to its south; all this suggests an early site at the centre of a parish with significantly rectangular boundaries, perhaps a Roman estate. Down to the twentieth century, the benefice was an unusually well-endowed rectory. Is this the site of an unrecorded Anglo-Saxon minster? There was once a separate chapel in the churchyard, whose foundations were dug up sometime in the reign of Elizabeth I by the then Rector, Robert Westley. It had belonged to Blackborough Nunnery in Norfolk, and an inventory survives from 1349 of plate, books and vestments in Wetherden owned by the nunnery. A chapel of St Ronwod or Runwald, an Anglo-Saxon royal saint from Buckinghamshire, is recorded in a will of 1505.<sup>23</sup> The north nave wall of the existing church may contain twelfth-century masonry, but the earliest memorable architecture is that of the early fourteenth-century chancel. This is expensive work with a high-quality reticulated-tracery east window flanked internally by niches and contemporary piscina, sedilia and Easter Sepulchre; the upper lights of the window contain original stained glass, part of a scheme with a Trinitarian theme, so far never properly noticed in print, not even by Pevsner. The formidably-defended tiny stone-vaulted north sacristy is an unusual feature, apparently contemporary, perhaps built to protect the Blackborough nuns' church goods, and modified after the Reformation.

Rather later is the plain and solid tower, while the fifteenth century produced two fresh building campaigns. The first introduced a large new south chancel window, and heightened the chancel walls to take a new single-hammerbeam roof which survives. That went with new work in the nave. Above it is the greatest glory of the church: a false double-hammerbeam roof, slightly at a disadvantage in comparison with other contemporary Suffolk roofs because it is ill-lit, with no clerestory, which suggests that money was not unlimited in this phase. It is likely to have been the result of village fund-raising: into the early eighteenth century there remained stained glass in a north nave window for village yeomen donors, Edmund Rosier, and one of the Hammond alias Barker family plus their wives, a kneeling group from which has been moved to the chancel east window tracery lights.

In the 1460s a lawyer, John Sulyard of Eye (*c.* 1425–88), bought Wetherden Hall. This was the first time in recorded history that any important lay figure had lived in the parish, and the Sulyards stayed here as a major gentry family for three centuries. Sulyard became a justice of the Court of King's Bench and, for ten years from 1473, was designated one of the tutors or guardians for Prince Edward, son of King Edward IV, who became King Edward V. Sulyard's tenure as tutor lasted until the prince and his brother disappeared in the Tower of London; is it significant that the princes apparently died through the agency of one of Sulyard's near Suffolk neighbours and fellow royal servants, Sir James Tyrrell of Gipping? Sulyard gained favour from every side in the Wars of the Roses: the Yorkist Edward IV, Edward's treacherous brother Richard III, who made him a King's Bench justice, and finally Henry VII, who renewed the appointment and knighted him. One mysterious feature of the heraldic display outside the church, around the plinth of the south aisle Sulyard built in the 1480s, is that the only coat of arms to have an inscription identifying it is the achievement of Lutterel impaling Courtenay, two great West Country families, notable Lancastrians in fifteenth century politics. They have no known family connection with Sulyard, which might suggest that an early fifteenth-century Lutterel may have been the lawyer's first patron.

This great survivor's thanksgiving for his success was the south aisle, where he is buried in a very damaged altar tomb, made up with a fragment from that of his wife Dame Anne. The aisle masonry is notably different from (and more expensive than) that of the nave. If Sulyard had been involved in the nave work, he would surely have included a clerestory, given the lavish money he spent on the family aisle, so that suggests that the nave was completed before he decided to build his aisle. The aisle chapel was possibly dedicated to St Blaise, patron saint of woolcombers, as that figure remained in glass at the east end in the eighteenth century (maybe some fragments are now in the chancel east window). The aisle is a riot of heraldry on its ceiling and around the plinth outside, a complete record of the Sulyard family's formidable gentry connections up to the 1480s. It was unfinished at Lord Justice Sulyard's death, lacking the present integrated porch; there was quite an interval before his widow took it up around 1520, and then she splashed her own heraldry from her second marriage to Sir Thomas Bouchier above the porch entrance. That completes the surviving fabric.

The Sulyards stayed at the top of Tudor politics: Sir John's younger son Andrew was an Esquire of the Body to Henry VIII, while Andrew's nephew and head of the family was another Sir John (d. 1575), whose funeral shield hangs in the aisle. He was a soldier, said by one of his contemporaries to be notable for his physical stature<sup>24</sup> – so, no doubt, was Uncle Andrew, as an Esquire of the Body. As one of those prominent in Mary Tudor's displacement of Queen Jane Grey in 1553, John was knighted and made a Privy Councillor to the new queen, remaining as a safe pair of hands in Suffolk for Mary's government, for instance serving as sheriff (1555–56). The Marian national campaign of burning Protestant heretics began during his shrievalty, and later Wetherden Protestant legend invented the burning of Robert Rosier in the village itself. On Queen Mary's death, Sulyard and his family remained committed to her Catholicism, while England became officially Protestant, and for the next two and a half centuries they stayed Catholic recusants. Sheriff Sulyard's elaborate but rather clumsy tomb has a defiant Catholic prayer for his soul, carved in the middle of Queen Elizabeth's reign, but a Protestant, probably one of William Dowsing's team on their significantly destructive visit in February 1644, has chiselled the prayer out of the stone. One young relative of Sir John from Essex, John Daniell (d. 1584) is buried under a slightly later brass (*c.* 1600) in the chancel; although it has nothing specific to say that he was a Catholic, the parish register shows that his funeral was unusual.

The Sulyards upgraded from Wetherden Hall in the 1620s, building a grand new house at Haughley Park (now beautifully restored after a disastrous fire in 1961). One fascination of

this church is that the Sulyards kept their presence here, even though they had moved into the next parish. Probably that confusion of parishes suited them. The south aisle remained very much theirs, full of their tombs and hatchments despite Dowsing's ruthlessly targeted vandalism, and they kept the aisle in good repair for centuries. The eaves of the aisle were rebuilt in 1758, bearing the initials of the antiquarian-minded Edward Sulyard, probably replacing an elaborate stone parapet which Dowsing may have damaged.

Edward died in 1799, and his wall memorial in the aisle near his tomb bears the telltale Catholic 'RIP'. Just as conditions were improving in this country for Roman Catholics, the family line gave out after enduring so much, ending with Edward's daughters. They married and moved away to other great houses, but they kept an interest in the church; they were very indignant when there was an attempt to place a new pew in their family aisle. Perhaps the Sulyards had deliberately kept the aisle free of much seating, which would not have been great use to them. Significantly, the surviving box pews (lined with straw-work) are early nineteenth-century, probably dating from the deaths of those sisters; they might be said to represent a reclaiming of the south aisle for Protestantism.

The Victorian restoration in the 1860s was of exceptional quality and taste. It did remove what remained of the rood screen, though some arcading is preserved on Lord Justice Sulyard's tomb, but otherwise it was conservative, preserving medieval pulpit panels and Stuart holy table and rails: a special glory are the poppy-head pews in the nave, creatively imitating the remaining medieval examples in the north-west corner (one seeming stray from these medieval pews is now in the National Museum of Scotland). The sensitivity was probably thanks to William Henry Crawford, then owner of Haughley Park, a rich clergyman, who left charitable money to the parish as well. Although the church as restored looks conventionally Victorian in its layout, in terms of function, most unusually, it remained pre-Victorian. The chancel seems a typical Victorian arrangement with choir stalls, but it is nothing of the kind; until the late 1960s I sat there with my mother in the Rectory pew, with behind us the pew for Martin's Farm, and opposite Mutton Hall and Plashwood. The choir sat at the west end of the nave, on a raised dais beside the organ, as they would have done in terms of spatial position before the Victorian restoration. The south aisle kept its box pews, except for a set of new imitation-medieval poppy-headed pews for the servants of Haughley Park, oriented so that they face the pulpit rather than the altar. The nave was for everybody else. So the whole church was a social map of the village, just as most pewed parish churches had been before the Victorian age, and there are still traces of this when Mutton Hall and Plashwood worship in the private pews in the chancel. The twentieth century added a wooden War Memorial structure, twinned as a memorial with a new organ of exceptional tonal quality, initially built by Rayson (1922) and much enhanced by John Bishop in the 1970–80s. The churchyard was preserved from being cleared into a meaningless lawn in the 1960s, thanks to my father's obstinacy, and so a fine ensemble of gravestones and tombs from 1675 onwards, with one medieval coffin slab, are both companions to the building and hospitable to wildlife.

25 May. *Clive Paine*

*Barham and Crowfield*

*Barham, Church of St Mary and St Peter (by kind permission of Revd Peter Thorn).* There was a church here at Domesday, with sixteen acres of land. Most of the present chancel, nave and south-western tower dates from c. 1300. There are Y-tracery windows in the south nave and north chancel walls and tower belfry, early Decorated inner and outer porch doors, north nave door, south chancel door and the west window opening.

The chancel was enlarged or re-windowed in the Perpendicular period. The windows

formerly had inscriptions asking for prayers for the Rector William Benn (here 1456–80) ‘who had this window made 146...’ and for Nicholas and Agnes Edwards ‘who had this work made’. There were also arms of the bishop of Ely, patron of the living and the fifteenth-century Oke and Booth families.

A scar on the west wall shows a roof-line before the clerestory was added in the late fifteenth century. The raised walls show as horizontal scars on the north and south walls. Outside, the clerestory stage is of red Tudor brick. In 1827 David Davy noted four clerestory windows on the south and seven on the north side, of which the westernmost pair were blocked in 1865. One of the north chancel windows had the arms of Booth and the name John Booth.

A north aisle of two bays was added in the fifteenth century, opening into the eastern half of the nave. The aisle extended beside the chancel, forming a chapel. The floor of the aisle was raised for a vault for the Middleton family of Shrubland Hall. The aisle became their pew, later enclosed by part of a parclose of the rood screen. The chapel, after the Reformation, became the burial chapel of the Bacon family and later the vestry. An Italian-style early Renaissance terracotta four-light window, of c. 1525, from old Shrubland Hall, was placed in the north wall by at least 1827, when Davy recorded he saw it there. The window-sill has the arms of Booth, Oke, Bedingfield and Tuddenham. The wheels on the outside may be for Catherine Oke. There are similar windows in the chapel at Old Shrubland, Layer Marney in Essex and the churches at Barking and Henley in Suffolk.

In 1827 the chapel and aisle were divided by a ‘wooden carved screen painted white’, which had been replaced by a brick wall by 1856. The eastern bay of the aisle, once used by the Hall servants, has stained glass dated 1831, in memory of Sir William Fowle Middleton (d. 1829) probably by Yarrington of Norwich. Parts of the screen in the Middleton chapel may have formed part of the rood screen. The pulpit has panels from a former screen and at the base are some painted panels. The rood stairs survive within the north pier, and are entered from the aisle. In a bequest of 1459 Geoffrey Hill gave £2 to ‘the new great light before the great cross’ – no doubt referring to the rowell.

Restoration on the porch stage of the tower in 2004 revealed that the niche over the door was framed by a stencilled pattern of small crosses and large roses, all within a black or red border. The background to the former statue in the niche was painted red.

The communion rails are dated 1700 and are covered with putti, birds, dolphins and trailing vines. The Revd John Longe of Coddensham thought the ‘altar rails with half-naked caryatides, grapes and cupids [were] improper’ when they were first installed in 1831. The reredos is made up of reused panels and sections of domestic furniture.

There are a range of monuments to the manorial and patronal families of Barham and Shrubland Hall. The fifteenth-century recess on the north side of the chancel has a tomb chest with brass indents of a knight, a border inscription and three shields on the front. The heraldry on the cusps of the canopy is for Booth (boar’s heads) and Oke (oak leaves and acorns); this is probably for Richard Booth and Catherine (nee Oke) (d. 1446). Under the carpet nearby are brasses for Robert Southwell (d. 1514) sheriff of Norfolk and Suffolk in 1494, and his wife Cecilie.

The large classical wall monument has recumbent effigies of John and Margaret Southwell. The inscription states that ‘This monument is sent over from the citty of Limrick in Ireland by Sir Richard Southwell Kt, second son ... 1640’. Sir Richard was of Singland, Co. Limerick, and Deputy Governor of Clare (d. 1640).

The Bacon chapel contains a tomb chest, once within an iron palisade, for Sir Nicholas Bacon (1548–1618) of Shrubland, third son of the Lord Keeper and his wife Helen (*née* Little) (1564–1646). They were married for thirty-seven years and produced nineteen children, one

of whom, Lyonell, married Penelope Mannock of Stoke on 30 August 1677. She died less than a year later on 9 August 1678 and has a monument on the east wall.

On the north wall of the Shrubland pew, now the Blessed Sacrament chapel, is a monument to Sir William Fowle Middleton of Crowfield and Shrubland, MP (1746–1829) and Harriot his wife (1775–1853); their son Sir William Fowle Middleton (1785–1860) and his wife Ann (d. 1877), who was responsible for the restoration of both Barham and Crowfield in his memory. There are five Middleton hatchments (1829–87) in the nave.

The Victorian restoration, in 1864–65, was financed by the patron, Lady Ann Middleton, in memory of her husband. The architect was Edward Charles Hakewill, who had restored Crowfield for Lady Ann in 1862. Pre-restoration drawings and photographs all show the gable walls projecting high above the nearly flat roofs. The nave roof was heightened to its original position and the chancel roof was entirely renewed.

The chancel was heavily restored in 1864, the new roof being supported by stone corbels carved with the Apostles, replacing those ‘broke down’ by William Dowsing in 1644. A new three-light Early English-style east window replaced the five-light Perpendicular one, the larger area of which still shows on the outside. An elaborate columned and arched sedilia was placed in the south-east window, new choir benches, reading desks and three new stained glass windows erected. One of these was a memorial to Revd William Kirby (curate 1782–97, rector 1797–1851), author of *An Introduction to Entomology* and first president of Ipswich Museum in 1847.

The nave was restored in 1865. A new five-light ‘Decorated style’ west window filled the original opening, which had been reduced to three shorter lights. The box pews were replaced by benches; the font, which Davy described in 1827 as made of red brick and plastered over, was also replaced. Three stained glass windows were inserted, all, as in the chancel, by Ward and Hughes.

The church has a sculpture by Henry Moore of the Madonna and Child. It was commissioned by Sir Jasper Ridley in 1948 as a war memorial for St Peter’s church at Claydon. In 1974 the two parishes became a United Benefice, Claydon was declared redundant in 1975 and the dedication of Barham changed to St Mary and St Peter, the parish church of Barham and Claydon. On 27 April 1978 Henry Moore came to Barham to supervise the positioning of the statue in the church.

During 1983–84 a large extension was built to the north of the nave and a new door opened in the north-west corner of the nave.

*Crowfield, Church of All Saints (by kind permission of Revd Tim Hall).* The church at Crowfield is included with three listed under Coddensham in the Domesday Book. The building retains its Norman footprint of a nave and chancel, with a later porch and bell turret.

The few surviving wills give evidence of furnishing rather than fabric. There are references to ‘Our Ladies light’, 1447–1511; replacing the Tabernacle of Our Lady in 1464; making a panel for the screen or reredos in 1451; and a payment towards the bells in 1505.

The building seems always to have been a chapel-of-ease linked to Coddensham and served by its clergy. It is referred to as the chapel of Crowfield in the wills 1451–1511, and remained so until 1923 when the first vicar was appointed.

At the Reformation the continued existence of the chapel was in question. William Kene, yeoman, in 1549 bequeathed £4 ‘to maintain God’s service, to be paid £1 a year, if so be that the chapel do continue; if not I will it shall be given in deeds of charity to the poor’.

The unique feature of the church is the fifteenth-century timber-framed chancel. The timbers are exposed both inside and out; the window frames, mullions and tracery and the doorway are all of timber. In the nave the north and south fourteenth-century doorways and the

fifteenth-century roof survived the Victorian restoration. The construction of the hammerbeam and arch-braced roof, with a pendant halfway along the arch, is only to be found in Suffolk in the chancel at Ufford. There are rebates for a tympanic filling around the chancel arch and the holy-water stoup remains, under a new arch, inside the south door.

When David Davy visited in 1824 he recorded that both roofs were hidden by plaster ceilings; there were uniform box pews throughout; the pulpit was painted white, and the small font had a square bowl. The single bell hung not in the cupola but in the wooden porch, which was plastered over. Several of the chancel windows were blocked up. In Isaac Johnson's drawing of 1818, the south-west chancel window seems blocked and the south-east window is not visible. The cupola with an ogee cap is shown in the same position as today.

The church was restored, as at Barham, by Lady Ann Middleton in 1862. The architect was Edmund Charles Hakewill, who had restored Rushmere St Andrew in 1861. The *Ipswich Journal* for 31 May 1852 commented that 'This is undoubtedly the most costly and choice piece of church restoration that has come to our notice for many years and the chapel is now a perfect model of chaste and elaborate design and finish.'

The nave was rebuilt and the roof restored, with the addition of eight standing figures, twenty angels, smaller figures and scrolls. The box-pews were replaced with poppy-headed benches, covered with varieties of foliage, flowers, fruits and grains. A new fourteenth-century-style font replaced the earlier square bowl. A new lancet window and cinquefoil were added to the west wall, the latter with the royal arms in stained glass. As in the chancel at Barham, Hakewill added internal columns and arches to the nave windows, which he changed from the Perpendicular style, shown in the 1818 drawing, to the Camden Society's Decorated. The pulpit, lectern, desk and pews in the nave and chancel were the work of William Polly and James Wormald.

The choir benches all have angels with musical instruments. On either side of the entrance to the chancel is a cluster of four kneeling angels: one group holds instruments of the Passion and the other musical instruments with a scroll 'Praise the Lord all ye people.'

The chancel has wainscot panelling, above which the timbers are exposed. The roof above has massive arch-braced tie-beams. There are wall seats for the Middleton family at the east end on either side, with brass memorial plates, almost like Garter Stalls. The setting is rather like a Victorian baronial hall.

As at Barham, all the stained glass was by Ward and Hughes; the east window is in memory of Sir William Fowle Fowle Middleton (d. 1860). His hatchment hangs on the south wall, a duplicate of that at Barham. A memorial with bas-relief bust, on the north wall of the nave, was erected by the estate tenants.

A vestry was added on the north side of the nave. The fifteenth-century wooden porch, with cambered tie-beams and carved spandrels, was restored. The earlier bell cupola was replaced with a turret and spirelet. This contains a bell made by Taylor and Sons of Loughborough in 1848. The spirelet was restored in 2004 with a new weather-vane with a crow on top.

25 June. Richard Price and Edward Martin.

*Cambridge Botanic Garden – 'A Henslow Special'*

As part of the commemoration of the 150th anniversary of the death of the Revd Professor John Stevens Henslow there was a visit to the Botanic Garden that he established in Cambridge in 1846.<sup>25</sup> The tree collection that forms the backbone of the garden dates from Henslow's time and its layout into species groups reflects his ideas of using the garden as a teaching aid. His strong interest in species variation could be seen in the plantings along the Main Walk where a collection of *Pinus nigra* specimens demonstrates different forms to suit different climatic conditions. A similar interest in variation could be seen in the grouping of

*Fagus sylvatica* (common beech) specimens that includes a typical specimen, a pendulous form and a cut-leaved variant. This interest in variation was transmitted to his famous student, Charles Darwin, and provided the starting framework that led to the theories put forward in his great work *On the Origin of Species by Means of Natural Selection*, published in 1859.<sup>26</sup>

6 August. Clive Paine, Timothy Easton, Edward Martin and Philip Aitkins  
Wickham Skeith, *Pilgrims and Witches*

*Witchcraft*. The day began at the village hall, where Clive gave an overview of the ‘career’ of Matthew Hopkins, the self-appointed Witchfinder with the Eastern Association in 1645.

The belief in witches, as agents of the devil, was exaggerated in the increasingly Puritan society of the Eastern Association, established in 1642. William Dowsing began cleansing churches in 1644, and the Committee for Scandalous Ministers also began to remove parish clergy in 1644. The twin pillars of Church and State had been undermined by political, religious or military conflicts. Into this turmoil stepped Matthew Hopkins with a mission to expose and exterminate witches.

So little is known about Hopkins’ background and life that he is the focus of endless speculation, and most of what is written about him cannot be proven. He was certainly conversant with the current literature on witchcraft, including King James’ *Demonology* (1598); the 1604 Witchcraft Act (1 James I cap. 12) and Richard Bernard’s *Advice to Grand Jurymen* (1627), from which he derived his ideas. Most of the evidence for his Suffolk activities comes from a summary of preliminary hearings made by a member of the Thruston family of Hoxne, who was a JP and seems to have travelled with Hopkins;<sup>27</sup> Hopkins’ own *Discovery of Witches* (1647); *A Confirmation and Discovery of Witchcraft* (1648) by his assistant John Stearn; and *A True Relation of the Arraignment of Eighteen Witches at St Edmundsbury* (Aug 1645).

The suspected witches, 90 per cent of whom were women, were searched for ‘tokens’ or ‘teats’, where the familiar spirit or imp suckled blood in order to gain power to do her bidding. Hopkins was assisted by Goody Philips, the ‘search woman’, and John Stearn who had moved from Manningtree to Lawshall by 1648. The next stage was to ‘watch’ the suspect until they confessed or their familiar spirits entered the room. He also used ‘walking’ but found it too cruel.

At Wickham Skeith in 1645 five women were suspected of being witches. Joan Balls, widow, was searched and then watched for three days before she confessed; her daughter Maria Brame was watched for two days before she confessed she had her imps from her mother. Mary Winter was searched, but denied being a witch. All three were ‘remanded’ for trial, but no further evidence exists. Two other women, Sibilla Green and Ann Ellis, were found to be ‘ignorant’ of the charges made against them.

‘Swimming’, which was advocated by King James, seems only to have been used in the case of Revd John Lowes of Brandeston, who was swum in Framlingham mere. The theory of swimming was that the witches had denied their Christian baptism by making a covenant with the devil, therefore water, as an element, would deny them and keep them afloat. It was swimming that lasted beyond the seventeenth century and was regarded as the sure test for witchcraft.

Members now gathered around the Grimmer pond on the Green. In July 1825 Isaac Stebbings, aged sixty-six, was swum as a witch in the Grimmer. He was ‘tried’ several times, before a large crowd, for nearly three quarters of an hour. The four men swimming Stebbings pushed him under, but he continued to float. A second trial was arranged for the following Saturday, but the Revd Edwin Barker and the churchwardens prevented this event taking place. Isaac continued to live at Wickham Skeith and died there, aged eighty-eight, in 1847.

A full account can be found in the *Suffolk Chronicle* of 9 July; the *Morning Chronicle* of 18 July; *The Times* of 19 July 1825; and Robert Forby's *Vocabulary of East Anglia* (1830).

Clive and Timothy then re-enacted the account of an application made in 1857 by a farmer from Hockham, Norfolk, to a magistrate, to have an old lady swum as a witch for bewitching his wife. The superstitious farmer referred to making up the contents for a witch bottle that would explode, searching for marks and other examples of swimming – his application was refused! A full account can be found in the *Bury and Norwich Post* of 21 April 1857.

*St Andrew's Church* (by kind permission of Revd Elizabeth Varley). A church with twelve acres is recorded in Domesday Book. The Norman church was enlarged in the thirteenth century, as is shown by the priest's door, the north and west doors of the nave.

In the fourteenth century the chancel was lengthened – there is a vertical scar on the exterior of the north side. Decorated windows were inserted, which are recorded by Isaac Johnson in his drawing of 1818. The piscina and chancel arch, which originally had a hood-mould on the nave side, are also Decorated. A new south door was inserted into the nave, which may also have been re-windowed. The tower was added, retaining the earlier doorway as the tower arch.

In the later fifteenth century the nave walls were heightened, new windows inserted, and a new single-hammerbeam roof constructed. The raised walls show above horizontal scars on the north and south walls, and the outline of the earlier roof can be seen on both the east and west walls. The external buttresses are also part of the reconstruction of the nave. All these alterations were by the workshop of Mason Hawes of Occold, as is shown by the distinctive window tracery, with stepped embattled transoms. The roof is one of only three in Suffolk without collars; the others are at Bardwell (visited in 2010) and Palgrave, both of which are painted.

Neither the windows nor the buttresses are opposite each other. The rood stairs on the north side have 'pushed' windows, and buttress further to the west than on the south. This could help in dating the work, as rood screen and stairs are not usually introduced until the 1460s, which would indicate a later fifteenth century date. Perhaps it was the bequest of John Brakstret in 1459, of 6s 8d 'to the new porch on the south side of the church' that was the catalyst for the work. He specified that if the porch was not built then the money should go towards the fabric of the church.

A two-storey porch was built on the south side. The access to the upper chamber was from the tower staircase, via a corridor link to the porch. The scar of the upper floor, which was still intact in 1742, can still be seen. The side windows of the lower stage are Decorated and may have been reused from an earlier porch. Was Brakstret in 1459 referring to building an upper storey on an existing porch? A more elaborate north porch was also added, with a frieze of crowned Ms with a central IHS over the entrance arch, below a canopied niche. The doorway is framed by a square hood-mould, with blank shields and foliage in the spandrels – possibly another Hawes feature. The west window has an engraving of a pair of Suffolk shire horses in memory of Clifford Cutting, churchwarden 1944–86.

The base of the rood screen was described by Tom Martin in 1724 as having four male and four female defaced painted saints. He also noted a reused panel of wood in the nave painted with the Decalogue, which was 'very old and had been neatly painted and gilded'. The base of the screen was recorded by David Davy in 1819, but had gone by 1856. However, panels remain, incorporated into the west side of the tower arch door. The spandrels have foliage, a pelican in piety, a lion, dragon and an angel.

There are references to images of St Andrew, Mary, Edmund (to be made in 1439) and gilds of John and Peter. These latter three may have stood in the three niches to the north of the chancel arch, and Mary in the larger ogee niche to the south, where there are also a piscina and niche hidden by the organ.

The two corbel heads supporting the chancel arch appear to be Victorian, but Davy described them in 1819 as 'carved with considerable skill and well finished'. Both Martin and Davy recorded headless images of saints in stained glass in both chancel and nave, including St Andrew, all of which had been replaced with plain glass by 1831. The bowl of the Decorated font has window tracery designs, the stem is supported by drastically mutilated symbols of the evangelists and woodwoses. Below the bowl are pomegranates and foliage.

The tall early eighteenth-century communion rails were originally three-sided, as Davy noted in 1819, and a wooden reredos had the Lord's Prayer, Creed and Decalogue. Within the sanctuary are three ledger stones for the Harvey family, all linked together with pairs of incised straps and buckles. Mary (d. 1644) lies in the middle, her husband Edmond and son Henry who died within seven weeks of each other in 1664, are on either side. The western gallery was erected in 1819 at the cost of £25.

The Victorian restoration took place in 1856–57. The architect was David Penning, builder and surveyor of Eye. The stonemason was Henry Vine; the painter, plumber and glazier James Neale; the carpenter Edward or Henry Clarke, all of Eye. The roof of the nave was repaired and stained; the lead replaced with tiles; all the nave windows repaired; new pews throughout the church, although retaining some of the sides of the box-pews against the walls. In the chancel all the windows were replaced in Perpendicular style, the east being copied from the nave windows and was described as 'modern' in 1856. The communion rails were reset across the chancel and a new stone reredos placed behind the table.

*Street Farmhouse (by kind permission of Mr and Mrs G Homans)*

*The Farmhouse.* An article on the history of the farmhouse with its wall painting and possible pilgrims' chapel will be published in a future issue of the *Proceedings*.

*The Farm Buildings (Philip Aitkens).* The farmhouse was built end-on to the road in the fifteenth century. The present barn, which is parallel to the house, dates from about the early seventeenth century, but we would normally expect that it replaced an earlier barn in this situation. There are almost no second-hand timbers in this barn, which is a little unusual. Was there previously a barn here? If so, what happened to the timbers if it was demolished? There is just a possibility that the house was not a conventional farmhouse, in which case it would not necessarily have had a barn in the first place.

The planning of the barn is of interest because the two bays at the north end towards the road were partitioned off when it was first built, and were used for stabling. The stable had a loft above and the partition between the barn and the stable only rose as far as the loft floor. The stable faced east. There is evidence for a diamond mullioned window on that side and the doorway nearby may be the original one.

The roof of the barn is well built and complete. It has principal rafters and two tiers of purlins in each roof slope. The purlins in the lower tier are tenoned into the principal rafters. Those in the upper tier are clasped between the collar and the rafter, with wind-braces rising up to the purlin in some of the bays, a very typical seventeenth-century roof. The walls are strongly built, with studding quite closely spaced above and below a mid-rail. There are thin wind-braces at the corners and beside the threshing floor. The barn is five bays long, with the threshing floor at the centre and doors at back and front. Wattle and daub was used as infill between the studs and a few panels have still survived, although boarding was applied throughout in the eighteenth or nineteenth century.

During the eighteenth century a stable was built parallel to the road and attached to the north-east corner of the barn. At the same time, a porch was added to the threshing floor on the south side. Both structures represent a major phase of alteration to the farmstead. The

purpose of the porch was principally to enlarge the area of the threshing floor, and its construction may have coincided with a greater emphasis on grain production on the farm. There is a tall brick plinth and wattle and daub panels between the studs. The daub was inscribed with circle-based designs in several places on the north wall. This long tradition of evil-aversion can be seen at an earlier date inside houses, particularly beside windows and entrances and anywhere that evil spirits might be expected to attempt to enter. In the eighteenth century these larger-scale circle designs begin to be found both in animal buildings and in barns. The type found here is characteristic of the internal walls of porches; they were evidently intended to protect the crop.

The stable is larger than average, suggesting either prosperity or a bigger acreage of corn than on some farms. It was altered in the nineteenth century, when the original roof was removed and the walls were raised by about 1.2m to enlarge the volume of loft storage. The stable faced south. Against the back wall there can be seen a hole in the loft floor about 0.5m wide and continuing for more than half the length of the building. This hole is known as a 'drop', and it is a clear indicator of the position of a hayrack. The top member of this rack can still be seen at floor level with diamond-shaped holes in the underside for the missing bars to retain the hay. There must have been a manger below the drop and there would be tethering rings for the horses. Suffolk horses were very docile and would not need dividers. They would work in teams of two or four, and 'an eight horse farm' was a big one. The length of the hayrack suggests that there may well have been eight horses here at one time.

The configuration of the stable, with the horses facing the long wall, is unusual for the eighteenth century because mangers and hayracks are normally found on cross-walls. In other words, the horse would face either a partition wall or the end wall of the building. The present arrangement is more likely to be a nineteenth-century one.

The boarding on the stable walls is now finished with tar, a material which arrived in Suffolk with the railways in the mid nineteenth century. Before that, black or red distemper was commonly applied to the exterior of boarded farm buildings. Although most were black, about 30 per cent were red. The red ones are hard to spot because of the later universal application of tar, but small areas of red are still exposed in odd corners, as in the lean-to shelter here at the junction between the barn and the stable. The discovery of the existence of so many farm buildings with red boarding during the eighteenth and early nineteenth centuries should change our perception of the built landscape of Suffolk at that time. The buildings at Street Farm show us the evolution of their appearance. The seventeenth-century barn would have had plastered walls and a thatched roof. The stable would have had red painted boarded walls and probably also a thatched roof. By the mid nineteenth century, black painted boarding had been applied to most of the barn and to the stable, which had a new roof of pantiles at a higher level from the previous one.

A few yards to the south of the barn is a smaller building placed at right angles to it, converted into a cottage in the late twentieth century. It is known as 'the cowshed' because it had been used for that purpose in living memory. On Suffolk farms, such a building was called the neathouse in past centuries. Its purpose could be for the rearing of young calves, which are notoriously vulnerable to sickness and death and would need shelter. The timber framing is depleted, but may well date from about the late sixteenth century. A typical neathouse of that date would be quite low, without a loft, and about three bays long. By the seventeenth century, similar buildings were being constructed to house beef cattle being fed on turnips through the winter. However, these are more likely to be positioned in a meadow away from the immediate area of the farmstead.<sup>28</sup>

In Wickham Skeith and much of Suffolk, the farming economy had been based on dairying, but during the later eighteenth century prices favoured an increase in grain production.

Suddenly, during the Napoleonic Wars, grain prices rocketed and there was a need for enlarged storage and more draught horses. The scale of redevelopment during the short period between 1800 and 1815 must have been remarkable. At Street Farm, the transition had already begun, but the removal of the loft over the north end of the barn and the incorporation of the stable space into the barn proper is likely to have happened then. An indicator is the introduction of knee-braces to replace the long original arch-braces along the west side of the barn. Its purpose was to provide more space within the volume of the barn and to strengthen the joint between post and tie beam.

The tithe map of 1840, based on a 1820s map, shows that there were no other major farm buildings, but numerous minor ones which have gone. The two buildings that do still stand are powerful evidence for the running of the farm over a long period and are extremely valuable as history.

*21 September. Bob Malster, Mark Barnard and David Eddershaw  
Pakenham and Drinkstone Mills*

Visits were made to two important industrial sites, one of them the last working watermill in the county, and the other a most important site containing two windmills which are at some risk of dereliction. Pakenham watermill worked commercially until 1974 and was saved from conversion to a house by the Suffolk Preservation Society, who carried out extensive repairs at a cost of over £80,000. It is now owned by the Suffolk Building Preservation Trust and run by a team of dedicated volunteers. The mill was at work producing wholemeal flour for sale in local shops and markets at the time of our visit. David Eddershaw, the curator, said that a mill had been recorded on the site in the Domesday survey of 1086, but the present building dated from the eighteenth or early nineteenth century, standing on earlier foundations. In the course of an extensive tour led by Mr Eddershaw members not only saw the workings of the mill in action but were shown the 1904 Blackstone oil engine, installed at Pakenham in the 1940s to drive a Tattersall roller mill. The engine was run as a special demonstration for members.

At Drinkstone mills (by kind permission of Christopher Rowe) Mark Barnard of the Suffolk Mills Group pointed to the importance of the site as having two mills, one of which has been listed as Grade One since dendrochronology revealed that the main post on which the mill turns had been felled in 1587. It is certainly one of the oldest mills in the country, if not the oldest. Part of the structure bears the incised date 1689, but this is clearly the date of a rebuilding rather than of the original construction; indeed other timbers in the structure of the buck or body of the mill were of much the same age as the post or in some cases even older. It is possible that millwrights were working on the mill when news came of the defeat of the Armada. The mill had been updated many times in its life, in the twentieth century being fitted with a fantail acquired by the Clovers from a demolished mill. Also seen was a smock mill, converted from a former horse mill and latterly driven by an oil engine, which survives in running order in an adjacent shed. The mills were worked by several generations of the Clover family, the last of whom, Wilfrid Clover, continued to use the post mill for grinding corn right up to the 1970s.

Chris Hullcoop, also of the Mills Group, remarked that restoration of the post mill had begun some time ago but has since stalled. The Mills Group has carried out work to weatherproof both the post mill and the smock mill.

*Clive Paine,  
Hon. Excursions Secretary*

## NOTES

- 1 A recent section has established that the full height from the bottom of the moat is 14.5m (48ft).
- 2 Krawiec and Hopla, 2010.
- 3 Suffolk Record Office, Bury St Edmunds, HB502/8/23. The notebook was probably the work of Edward Sulyard, c. 1763.
- 4 West 1977; Meredith 1998.
- 5 Stubbs 1876, 377: 'Inde progrediens, post aliquot dies, iitio scilicet idus Octobris castellum de Hagenet invasit, cepit, succendit, xxxta fere milites intus captos ad redemptionem coegit.'
- 6 Douglas 1944, 65–70; Douglas 1964, 88; Hollister 1987.
- 7 Sanders 1960, 120–21; Keefe 1983, 39.
- 8 The son of Robert of Essex and the grandson of Swein of Essex, a Domesday tenant-in-chief in Essex and Suffolk.
- 9 Henry was alive and a monk at Reading in 1196, when he met Jocelin of Brakelond, a monk at Bury Abbey, who wrote an account of the duel – see Butler 1949, 68–71. The escheated Honour of Haughley was administered for the king by Ralph Brito from 1167/8 to 1186.
- 10 'Et prædictus comes Leicesteræ ... obsedit castellum de Haghenet, quod Ranulfus de Broc habuit in custodia, et infra quartam diem cepit': Stubbs 1867, 60–61.
- 11 The field of battle is described as 'non longe a Sanctum Eadmundo, in loco qui dicitur Forneham, in quodam marisco, non longe ab ecclesia Sanctae Jenovefae': Stubbs 1867, 61.
- 12 Barlow 1990, 114, 125, 232, 237–38.
- 13 Copinger 1910, 199.
- 14 Thompson 2002, 183.
- 15 *Calendar of Charter Rolls 1226–57*, 12–13 and 82.
- 16 Luard 1864, 98.
- 17 *Calendar of Patent Rolls, Edward VI*, vol. V, 205–6; Copinger, 1910, 201.
- 18 Moore 2010, 60.
- 19 *White's Directory of Suffolk*, 1844, 271.
- 20 Martin 2012, 230–34.
- 21 Whitelock 1930, 76–79, 187–89.
- 22 Fairweather 2005, 198–99.
- 23 MacCulloch 2002.
- 24 MacCulloch 1984, 204, 252.
- 25 Walters and Stow 2001.
- 26 Kohn *et al.* 2005.
- 27 BL, Add. MS 27402.
- 28 The background to this subject is discussed in Theobald 2002.

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## LECTURES 2011

All lectures were held at the Blackbourne Hall, Elmswell

- 8 January           ‘Suffolk Mills, Millers and Millwrights’, by Bob Malster.
- 12 February       ‘Wolsey of Ipswich, Enlightened Educationalist’, by Dr John Blatchly.
- 12 March           ‘Anglo-Saxon Cemeteries at Boss Hall and the Buttermarket, Ipswich’,  
by Professor Chris Scull.
- 12 November       ‘A Technique of Samian Reproduction’, by Gilbert Burroughes.
- 10 December       ‘St Edmund and the Wider World of Medieval Relics’,  
by Charles Freeman.

## CONFERENCE

### ‘THE TRAIL BLAZER’

A celebration of the achievements and legacy of the  
Revd Professor John Stevens Henslow (1796–1861)  
on the 150th anniversary of his death.



This conference, sponsored by the Suffolk Institute of Archaeology and History and University Campus Suffolk (UCS), was held on 21 May 2011 in the UCS Waterfront Building in Ipswich.

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- Martin, E., 2012. 'Norfolk, Suffolk and Essex: Medieval Rural Settlement in "Greater East Anglia"' in N. Christie and P. Stamper (eds) *Medieval Rural Settlement. Britain and Ireland, AD 800–1600*. Oxford.
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Henslow is one of Suffolk's great unsung heroes. He was the tutor, inspirer and life-long friend of Charles Darwin, though his part in preparing the ground for Darwin's theory of evolution is greatly underestimated. His influence on botany, agriculture, archaeology, education and social reform is also under appreciated. Yet he was an innovating professor of botany at Cambridge for thirty-six years; he was instrumental in creating the Cambridge Botanic Garden, Ipswich Museum and Suffolk's fertiliser industry; he co-authored the first *Flora of Suffolk*; undertook the first proper archaeological excavation in the county; and, at the same time, was for twenty-four years the rector of Hitcham in Suffolk, where he founded and taught in a village school and campaigned for social improvements.

Seven papers were delivered in two sessions, chaired by Edward Martin, Chairman, SIAH; and Dr Harvey Osborne, Course Leader for History, UCS:

1. 'John Henslow at Cambridge: the Evolution of a Scientist', by Professor John Parker, University of Cambridge.
2. 'Darwin as Henslovian Botanist', by Professor David Kohn, Drew University, New Jersey, USA.
3. 'Scientific Approaches: Archaeology, Crag Phosphates and the Ipswich Museum', by Dr Steven Plunkett.
4. 'Henslow: Rural Society, Protest and Social Reform', by Dr John Archer, Edge Hill University.
5. 'Cradle to Grave: Henslow the Universal Educator', by Professor John Parker and Edward Martin.
6. "'Innovation Never Happens as Planned": Henslow's Herbarium Collection in the 21st Century', by Christine Bartram, University of Cambridge.
7. 'The Changing Flora: using Henslow's Records to Understand Floristic Changes at County (Suffolk) and Parish (Hitcham) Level', by Martin Sanford, Suffolk Biological Records Centre, Alec Bull and Edward Martin.

## MEMBERS ELECTED DURING 2011

During the year 20 members were elected, of which 16 were single members and 4 were joint members. After taking into account resignations and lapsed members, the membership at the end of 2011 stood at 811, a net decrease of 61. The total comprised 455 single members, 142 joint members, and 72 institutions and societies.

# ACCOUNTS

## SUFFOLK INSTITUTE OF ARCHAEOLOGY AND HISTORY

### ANNUAL REPORT FOR THE YEAR ENDED 31 DECEMBER 2011

The Council presents its report together with the financial statements for the year ended 31 December 2011.

#### **Structure, governance and management**

The Council is elected at the annual general meeting.

At the AGM on 7 May 2011 Norman Scarfe retired as President and Professor Diarmaid MacCulloch was voted in as his successor. Dr Rosemary Hoppitt was appointed to the new post of Website Secretary. David Sherlock retired and Dr Nicholas Amor, Gilbert Burroughes and Dr Lucy Marten were elected to the Council. The current members of the Council are shown on page 542.

#### **Objects and activities**

The objects of the Institute shall be for the advancement of the education of the public:

- a) to collect and publish information on the archaeology and history of the county of Suffolk,
- b) to oppose and prevent, as far as may be practicable, any injuries with which ancient monuments of every description within the county of Suffolk may from time to time be threatened and to collect accurate drawings, plans and descriptions thereof, and
- c) to promote interest in local archaeological and historical matters.

#### **Financial review**

The financial statements below show the state of the finances at 31 December 2011, which the Council considers to be sound, and allowed the development of the various activities during the year.

#### **Reserve policy**

The reserves of the Suffolk Institute of Archaeology and History are in a form available for instant use should the occasion arise. The Institute is committed to the education of the public. The calls upon funds may be sudden and it may not be possible to mount an appeal at short notice, where a considerable amount of local money is needed to trigger funds from central bodies. The trustees consider that the level of reserves on the Accumulated Fund should be in the region of two years' income, currently averaging £30,000 per annum. The trustees review the policy each year.

#### **Performance and achievements**

In shaping our objectives for the year and planning our activities, the trustees have considered the Charity Commission's guidance on public benefit. The charity substantially relies on income from membership, publications, and to a lesser extent grants and investments, to cover its operating costs. In setting the level of fees, charges and concessions, the trustees give careful consideration to the accessibility of its activities for those on low incomes.

Apart from the publication of the *Proceedings*, Volume XLII, Part 3, and two *Newsletters*, the Institute's publications have continued to sell well. There were also a conference and the usual excursions and lectures during the year.

Signed for and on behalf of the Council on 7 May 2012

A.B. Parry

Hon. Treasurer

## INDEPENDENT EXAMINER'S REPORT TO THE TRUSTEES OF THE SUFFOLK INSTITUTE OF ARCHAEOLOGY AND HISTORY

I report on the accounts of the Suffolk Institute of Archaeology and History for the year ended 31 December 2011, which are set out below.

### Respective responsibilities of trustees and examiner

As the charity's trustees you are responsible for the preparation of the accounts; you consider that the audit requirement of section 43(2) of the Charities Act 1993 (the Act) does not apply. It is my responsibility to state, on the basis of procedures specified in the General Directions given by the Charity Commissioners under section 43(7)(b) of the Act, whether particular matters have come to my attention.

### Basis of independent examiner's report

My examination was carried out in accordance with the General Directions given by the Charity Commissioners. An examination includes a review of the accounting records kept by the charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, and seeking explanations from you as trustees concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit, and consequently I do not express an audit opinion on the view given by the accounts.

### Independent examiner's statement

In connection with our examination, no matter has come to our attention:

- 1) which gives me reasonable cause to believe that in any material respect the requirements
  - to keep accounting records in accordance with section 41 of the 1993 Act; and
  - to prepare accounts which according with the accounting records and comply with the accounting requirements of the Act have not been met; or
- 2) to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

**C.L. Bassett, Chartered Accountant**

*on behalf of Izod Bassett, Chartered Accountants,*

*105 High Street, Needham Market, Suffolk, IP6 8DQ*

10 March 2012

## STATEMENT OF FINANCIAL ACTIVITIES FOR THE YEAR ENDED 31 DECEMBER 2011

	Note	2011 £	2010 £
<b>Incoming resources</b>	2		
— from generated funds:			
<i>Voluntary income</i>			
Membership income		13,483	8,871
Grants and donations		2,381	6,181
<i>Activities for generating funds:</i>			
Income from Investments		1,251	835
— from charitable activities			
Gross income from publications		501	1,006
<b>Total incoming resources</b>		<u>17,616</u>	<u>16,893</u>
<b>Resources expended</b>	3		
Charitable activities			
- General		(2,700)	(4,369)
- <i>Proceedings</i> publication		(9,930)	(9,697)
- Other		(3,769)	(7,794)
<b>Total resources expended</b>		<u>(16,399)</u>	<u>(21,860)</u>
<b>Net incoming (outgoing) resources</b>		1,217	(4,967)
<b>Accumulated funds brought forward</b>		36,561	41,528
<b>Accumulated funds carried forward</b>		<u>37,778</u>	<u>36,561</u>



## NOTES TO FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2011

## 1. Accounting policies

The financial statements have been prepared under the historical cost convention and in accordance with applicable accounting standards and the Statement of Recommended Practice: 'Accounting and Reporting by Charities' issued in March 2005.

## 2. Incoming resources

	Gwen Dyke Bequest	Research, Excavation & Publication fund	Accumulated fund	Total 2011	Total 2010
	£	£	£	£	£
<b>Membership income</b>					
Subscriptions	—	—	13,483	13,483	8,871
<b>Voluntary income</b>					
Grants	—	800	1,000	1,800	1,000
Donations	—	—	—	—	51
Architectural lecture tour	—	250	—	250	—
Henslow panel	—	120	—	120	—
Conference income	—	—	—	—	4,238
Excursion income	—	—	211	211	892
	—	1,170	1,211	2,381	6,181
<b>Income from investments</b>					
Bank interest	113	79	121	313	23
Income tax recovered	—	—	938	938	812
	113	79	1,059	1,251	835
<b>Income from charitable activities</b>					
<b>Gross income from publications</b>					
<i>Proceedings</i> sales	—	—	85	85	213
Publishing rights	—	—	—	—	150
<i>Decoding Flint Flushwork</i>	—	30	—	30	34
<i>Suffolk Arcades</i>	—	54	—	54	86
<i>Suffolk Church Chests</i>	—	316	—	316	440
Others	—	16	—	16	49
	—	416	85	501	1,006
<b>Total incoming resources</b>	113	1,665	15,838	17,616	16,893

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2011  
(Continued)

## 3. Resources expended

	Gwen Dyke Bequest	Research, Excavation & Publication fund	Accumulated fund	Total 2011	Total 2010
	£	£	£	£	£
<b>Expenditure – General</b>					
Newsletters, including postage	—	—	818	818	923
Excursions	—	—	392	392	1,189
Lectures	—	—	247	247	920
Administrative expenses	—	—	531	531	603
Insurance	—	—	166	166	210
Independent examiner's fee	—	—	324	324	305
Subscriptions	—	—	222	222	219
			<u>2,700</u>	<u>2,700</u>	<u>4,369</u>
<b>Expenditure – Proceedings</b>					
Printing and Postage	—	—	9,930	9,930	9,697
			<u>9,930</u>	<u>9,930</u>	<u>9,697</u>
<b>Other Expenditure</b>					
Articles in Newsletter	—	1,561	—	1,561	1,197
Insurance	—	212	—	212	269
Field Group	—	100	—	100	100
Indexing	—	559	—	559	—
Henslow panels	—	540	—	540	—
Website	—	797	—	797	—
Conference expenditure	—	—	—	—	3,778
<i>Grants</i>					
Manorial Document Register	—	—	—	—	1,000
Cardinal Wolsey Statue	—	—	—	—	1,000
Spring Chantry, Lavenham	—	—	—	—	250
Rev H Harris gravestone repair	—	—	—	—	200
		<u>3,769</u>	<u>—</u>	<u>3,769</u>	<u>7,794</u>
<b>Total resources expended</b>	<u>—</u>	<u>3,769</u>	<u>12,630</u>	<u>16,399</u>	<u>21,860</u>

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2011  
(Continued)

## 4. Movement on funds

	Gwen Dyke Bequest	Research, Excavation & Publication fund	Accumulated fund	Total 2011	Total 2010
	£	£	£	£	£
Opening balance	13,172	9,218	14,171	36,561	41,528
Incoming resources	113	1,665	15,838	17,616	16,893
Transfer between funds	—	1,000	(1,000)	—	—
	<u>13,285</u>	<u>11,883</u>	<u>29,009</u>	<u>54,177</u>	<u>58,451</u>
Resources expended	—	3,769	12,630	16,399	21,860
Closing balance	<u>13,285</u>	<u>8,114</u>	<u>16,379</u>	<u>37,778</u>	<u>36,561</u>

*Gwen Dyke Bequest*

The Gwen Dyke Bequest fund is used to assist in the study of records, and the publication of research arising from such study.

## 5. Summary of net assets by funds

	Gwen Dyke Bequest	Research, Excavation & Publication fund	Accumulated fund	Total 2011	Total 2010
	£	£	£	£	£
Net current assets	<u>13,285</u>	<u>8,114</u>	<u>16,379</u>	<u>37,778</u>	<u>36,561</u>

## 6. Trustees

No member of the council received any remuneration or reimbursement of expenses during the year (2010:Nil).

## SUFFOLK INSTITUTE OF ARCHAEOLOGY AND HISTORY

### Membership

Application forms for membership are obtainable from the Hon. Membership Secretary, Nigel Maslin, 3 The Courtyard, Sudbourne Park, Orford, Woodbridge, IP12 2AJ; [membershipsecretary@suffolkinstitut.org.uk](mailto:membershipsecretary@suffolkinstitut.org.uk). Present members are urged to support the Institute by enrolling new members.

### Subscriptions

The annual subscription, which is due in advance on 1 January, is £20 for an ordinary member; £25 for two adults plus children under 16 at the same address. Members under 25 pay £12. UK institutions pay £30 a year; overseas institutions £35. Subscriptions should be sent to the Hon. Financial Secretary, Tony Broster, 17 Saxmundham Road, Framlingham, Woodbridge, IP13 9BU.

### Privileges

The annual subscription entitles members to a copy of the Institute's journal, the *Proceedings*, which contains articles by national and local scholars on the archaeology and history of Suffolk. They also receive the twice-yearly *Newsletter*, giving details of forthcoming events, short notes and book reviews. The Institute organises a number of excursions in the summer to places of interest in and around Suffolk. In the winter it has a programme of lectures, held at Elmswell. Members may also use and borrow books from the Institute's library, housed in the Suffolk Record Office, Raingate Street, Bury St Edmunds. Finally, members who wish to take an active part in archaeological fieldwork may join the Institute's Field Group, which has close links with the County Archaeological Service and local museums. Enquiries respecting the Field Group should be addressed to the Hon. Field Group Secretary, John Fulcher, The Old Coach House, Cransford, Woodbridge, IP13 9NZ; [fieldgroup@suffolkinstitut.org.uk](mailto:fieldgroup@suffolkinstitut.org.uk).

### Publications

Indexes of the articles in past volumes of the *Proceedings* are to be found in volumes X (1900), XXIV (1948) and XXX (1966) and a Bibliography of articles is available on the Institute's website (at [www.suffolkinstitut.org.uk](http://www.suffolkinstitut.org.uk), click on 'Publications' then 'Contents'). Back numbers of the *Proceedings* are available from Joanna Martin (details below). There are four annual parts in each volume. All parts of volumes XL, XLI and XLII (these are the journals since 2001) are £10 per part to members, £12 per part to non-members, plus postage and packing. All parts of volume XXXIX and earlier volumes (2000 and earlier) are £2.50 per part to members and £3.50 to non-members, plus postage and packing. Some parts, particularly from earlier volumes, are out of stock, so to check the current availability of specific parts and the total cost please contact Joanna Martin (no parts before 1951 are in stock). For details of the Institute's other publications, please contact Jane Carr (details below).

Articles and notes on all aspects of Suffolk archaeology and history should be sent to the Hon. Editor, Dr Joanna Martin, Oak Tree Farm, Finborough Road, Hitcham, Ipswich, Suffolk, IP7 7LS; [proceedingseditor@suffolkinstitut.org.uk](mailto:proceedingseditor@suffolkinstitut.org.uk), from whom copies of the Notes for Contributors may be obtained. Items (including books for review) for inclusion in the *Newsletter*, published in March and August, should be sent to Mrs Jane Carr, 116 Hardwick Lane, Bury St Edmunds, Suffolk, IP33 2LE; [newslettereditor@suffolkinstitut.org.uk](mailto:newslettereditor@suffolkinstitut.org.uk).

### Website

[www.suffolkinstitut.org.uk](http://www.suffolkinstitut.org.uk) provides up-to-date information and contacts.

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