

II. CLOVESH0 DISCLOSED.

BY THE REV. H. A. HARRIS, Hon. Sec.

"Clovesho disclosed," I said, for there on our right hand was the Cleft-hill, or Clovenho: what had been concealed from Mr. Claude Morley when gazing down upon the valley of the Lark from West Row above, was spread out plainly when approached from the river-level below. Of course the exclamation was involuntary; but I am of opinion that subsequent investigations confirmed the site by endorsing it with contributory evidence.

Viewed from the river we see what has hitherto been looked upon as a chalk quarry. But the bottom being flat and its contour following the lie of the higher land to the West, together with a mouth opening on to the river, reveals it as a harbour, left dry by the draining of the fens.

This mouth forms the cleft of the cloven ho, by dividing the hill into two hoos, which lie east and west of it. Along the ho on the west runs the road that crosses Jude's Ferry, now a bridge. To picture the landscape correctly we must imagine it as covered with several feet of water. And the high ground of this ho would naturally form the point on which ferry and road converged.

On Gedge's map this locality is marked as "Carra" cills and "Chair" reach, such a combination of names suggests that Mildenhall was a place of importance in prae-Roman days for Carra would be the Celtic Calla, a landing place, and Chair the Celtic Caer, a fortress. The present name of this landing place, Jude's Ferry, may have some connection with the

unlocated Judan-byrig, near Thetford, of the Sax. Chron. or derived from St. Judoc later St. Just.

Some three hundred yards east of Jude's Ferry, also on the northern bank of the river, stands Bargate Farm, situated on the southern extremity of the chalk, and on the east of the harbour, whence marshland covers the hundred yards to the present course of the river.

Both east and west of this farm, a broad and straight dyke runs to the river. The western dyke is not marked on the Ordnance Map. These dykes must have been cut after the subsidence of the Fen waters, as previously water surrounded this site on all sides except the north, where a cart road runs along the high ground towards Gedges Backsum (Bak or peat-holm). It is worth noticing that no road track crosses my harbour or its mouth but skirts inland round it.

This cart road runs straight into and ends at the Farm, on the west of which are two or three cottages, continuous with the farm buildings. Very close on the westerly side of these buildings is a circular Mount, rising about twelve feet above the general level. This Mount is of peculiar interest, though indicated on no map and unrecorded in any archaeological publication. The western part of its Moat is nearly entire, and is very narrow, with not more than five feet between scarp and counterscarp, with a probable circumference of some two hundred yards.

Accepting temporarily the theory that the Fen waters were five feet higher at the commencement of the Christian era than now, it seems pretty certain that this great excavation is an early harbour or dock. The two heads flanking this harbour's junction with the main waters of the Lark form the hoos of Cloves-

hoos, but one of these hoos is so much more prominent and important than the other that the council-site was often written in the singular: Clovesho. We may gather the antiquity of the harbour from the name of the farm-house standing near its mouth which is still called Bargate and is evidently a legacy left by the old harbour bar. Both syllables mean the same thing, but in different languages; and this duplication of synonyms points to the occupation of the harbour by nations of different tongues. Bar is of Celtic origin, so evidently the Iceni found here a natural cove and, to make it more secure for their own boats, raised a bar across a part of its entrance by means of a bank of chalk, whence the place became naturally called The Bar. The Romans, who guarded the inland Fen Sea with their fleet and not with castles as on our eastern coast, finding this harbour ready to their hand, enlarged and excavated it northerly; but they did not change its title, as the word already in use was familiar in their own language. When, however, the land fell into Saxon hands, the new comers could not alter the name of so long established a landmark, and so, for the benefit of their kin, they defined it by tagging on their own word for a haven bar, viz. gate, the result being Bar-gate. This gives us proof in two languages of the existence of the harbour here.

Now, a harbour leaves its trace in history, as it is such a valuable adjunct to trade, and to a broad extent influences the country round. We are not surprised, therefore, to find that Mildenhall was noted for its market of timber and of fish in late Saxon times. In truth it would be curious if such an important harbour as this had not influenced the growth of the neighbouring town by attracting people to settle near the spot. And, if the town sprang up around the harbour, we would expect to find some verbal trace

of such a settlement incorporated in its name of Mildenhall. This we do, for in place-names the final syllable usually gives the root-principle; and here we have hall, and hall is a corruption of hale, a "sheltered cove," sprung directly from our harbour. The other syllables of a place-name usually define the final one; and to find the meaning of the medial syllable den, or dun, a hill, we need not go outside our Harbour, for on the right *ho*, at its entrance just within the bar, stands an artificial mound or Moot Hill, which has an all important bearing on this spot, for we cannot doubt either that this hill was chosen for the Councils or its yet earlier use as a pagan temple. Temple seems far too grand a name for a mere hillock; but such early temples were nothing more than circular mounds of earth, upon the slope of which victims were sacrificed and rites performed. They were ritually constructed and recognized meeting places. For public meetings were never held under cover for fear of witchcraft and evil influences; the later Folk Moots being held upon similar hills for the like reasons. This pagan temple *dun* would cast its *mund* over the entire neighbourhood and render it a place of "holy dread," sufficiently important to account for its embodiment in the second syllable of Mildunhale.

To this hill and harbour may be attributed the selection of the spot for the Councils of Clovesho; and to Christianity for the first syllable of Mildenhall. The early Christian missionaries, when feeling their way among the heathen, began by converting their minds and utilising their meeting-places, because these latter were ready to hand and long imbued with religious association: "once sacred, always sacred" held good, and superstitious fear ever clung to the sanctified sites of either friend or foe. They converted both heathen people and heathen temples to Christianity in the same way, and marked them

both with the sign of the Cross—the people with the cross of baptism and the temple by erecting a large cross upon its summit, which latter sign, cross or image, was termed the *Mael*. This I give as a possible origin for the name Mildenhall, being the resultant shaping of *Mael-dun-hale*, i.e., Cross-hill-harbour. I am aware that the derivation is novel, and many other suggestions are possible; but when treating of a geographical harbour and a historical mound, one would be surprised not to find them incorporated in the name of the town to which they gave origin. Further, it has long been known that the Councils of Clovesho met somewhere not far from this locality, and the present object is to focus upon this spot sufficiently reasonable arguments in favour of its choice, which I think we find in the convenience of the Harbour, the long sustained sanctity of the cross-signed hill, and above all in the two heads of the harbour, cleft by the bar, giving us the title Cloven-hoos.

III. THE WITAN OF GODMUNDESLEY : AN EVIDENCE OF LOCATION.

BY FRANCIS SEYMOUR STEVENSON, B.A., D.L.

Haddan and Stubbs deal at some length (*Councils* iii., pp. 382-3 and 376) with the chronological difficulties relating to the Council of Clovesho stated to have been held in September, 747. That a Council was held at Clovesho about that time is incontrovertible, as we possess not only the abstract of the Acts given by William of Malmesbury in his *Gesta Pontificum* (i., 5), but the Acts themselves (H. & S., pp. 362-376). The doubts as to the precise date arise from the fact that St. Boniface, in a letter to Cuthbert, Archbishop of Canterbury, giving an account of a