

BARTON HILL TUMULUS.

The Earl of Cawdor and others, in the spring of 1923, examined the hitherto undisturbed Barrow known as Beacon Hill on Chalk Hill in the parish of Barton Mills near Mildenhall. It was 8-ft. high and 54-ft. in diameter. The greater part of the Mound was of sand apparently from a Settlement area, since it contained charcoal, pot-boilers, flint flakes worked and unworked, fragmentary bones of domestic animals and pottery sherds. Part of a beaker and of a food vessel of Yorkshire type were recognizable. Overlaying the sandy mass was a deposit of the Boulder clay which covers the hill on which the barrow stands, and in this boulder clay three inhumations and eleven cremation interments were found, as well as three vessels or portions of vessels, unassociated with any existing deposit.

The skeletons were contracted and variously oriented, but no associate objects were found, the cremated burials were of three distinct types, the associated objects including bone pins, a bronze pin, flint flakes a bone necklace, bowls, pots, and an urn of overhanging type. All the datable deposits were of the Bronze Age and there is nothing to indicate that the barrow was used for burial afterwards.

The floor of the mound on examination revealed no sign of a primary burial. The pottery in the sandy stratum suggests a date for this deposit not later than the early Bronze Age.

It is thought that this mass of sand formed the original barrow, and that after a short interval the mound was increased in size by the addition of boulder clay; the enlarged barrow was then used as a cemetery by Bronze Age folk.

The Report will be published in the Proceedings of the Camb. Ant. Society.

(Extract from "The Archæological Journal")

REVIEWS.

"NOTES ON THE CHURCH & VILLAGE OF WENHASTON"

By M. JANET BECKER, Printed by the Southwold Press (Price 1s.)

These "Notes" on the village, provide an admirable setting for Wenhaston Doom, which has long attracted the attention of archæologists.

We are given a good photographic illustration of the Doom,

together with its history and symbolism. The notes are jottings on the village, church, inns, dialect, etc.

Village dialect like village gossip must not always be relied upon, and Miss Becker will find that many of her "words" are too local both in sound and sense—Bohr has come down to us unchanged, and is still used for persons of *both* sexes.

Is there any need to explain the inn sign of the "Goat and Compass," as a corruption of "God encompasses us"?

A familiar village spectacle, in days gone by, was the tethered goat making his compass, with mathematical precision, round his mooring post. And as this circuit or ring was called his "compass," no explanation is required for the sign of the "Goat and Compass."

As the man who plants a seedling tree is a benefactor to his country, so is the man or woman who publishes "Notes"—Histories are the assemblage of Notes. Time, with effacing finger, wipes out events well known to our generation, and unless noted they are lost to those that follow—*nota bene*.
H.A.H.

"THE SPRINGS OF LAVENHAM AND THE SUFFOLK CLOTH TRADE IN THE XV. AND XVI. CENTURIES.

By BARBARA MCCLENAGHAN, Girton College, Cambridge.

Printed and published by W. E. Harrison, The Ancient House, Ipswich (Price 3/6.)

In this book we have a really useful contribution to Suffolk history, for woven into the warp and woof of the Spring family is a detailed exposition of the Wool industry in Suffolk, during the 15th and 16th centuries.

"Out of sight, out of mind" possibly applies to this industry, and if so, we need this book to bring home to us the fact that Suffolk's debt to Wool is immense.

At one time Suffolk produced more woollen cloths than any other county in England and as trade is followed by prosperity, and prosperity provides better housing, education, food and conditions generally, the whole tone of Suffolk was elevated by Wool, at a most critical time of England's development.

To Wool, and incidentally mutton, Suffolk owes much of the high quality of her people's brain and brawn and breed. Silly Sheep were the making of Silly Suffolk.

Foolish geese may lay golden eggs and Silly Sheep have Golden Fleeces, but it required the genius of a master mind to transmute this fairy gold into the tangible legacy left to Suffolk by the Springs of Lavenham, who from start to finish were the soul of the industry in Suffolk.

Spinning was known in the Stone Age, weaving in the Bronze, some shepherds still use celtic numbers in counting up their flocks, villages incorporating "Sett" in their name suggest their origin as "summer grazing grounds," when the village first took form, and ancient earthworks on Bromeswell and other Heaths appear to point out the sites of the old sheep folds of forgotten days.

All around are evidences of Sheep and Wool in our country from the dawn of history, waiting the man and the hour when Thomas Spring arose to develop in Suffolk this latent wealth.

We are indebted to Miss McClenaghan for drawing the attention of Suffolk to the debt she owes to the Springs of Lavenham as the main spring of the woollen industry in Suffolk. H.A.H.

EAST BERGHOLT IN SUFFOLK, Illustrated.

By T. E. PATERSON, M.A., Rector, Printed for private Circulation by W. Lewis, University Press, Cambridge, MDCCCXXIII (Price 7/6).

This book is an excellent type of what a Village History should be. East Bergholt is not cast before us as a name on the map, but gradually takes form and shape before our eyes, fitting naturally into its environment as an integral entity of Suffolk.

Chapter one is an able condensation of early English history focussed upon Suffolk and dedicated to the Icenii.

Their history, manner of life and downfall are well displayed but no mention appears to be made of their pre-eminence as horse-breeders and their wonderful powers as equestrians. May we not go further and derive the name of this tribe from the horse which made them famous, also those place names compounded of Ick—including the Ichneild Way—from the same root as the Erse, "eack" a horse.

Chapter two deals with the Anglo Saxon period and their invasion of our land, after the Romans left us. But was there an invasion? Were they not already here and firmly settled? They came as Roman Legions from the Danube and the Rhine district and were settled with their families long before the Romans left. There seems no reason for an invasion. They were here and stayed here—

being joined by friends from their old home, with hardly any friction. Compared with the invasion of the Romans and later of the Danes, the quiet entry of the Anglo Saxons was a "walk-over"

Manors, church, school, charities, maps, etc., and last but not least an Index, are all harmoniously blended into a History of East Bergholt that interests and instructs the reader.

The archæologist walks alone, for he is not always understood and Mr. Paterson, recognising the difficulty, makes the dry bones live. He gives us the old legal terms, archaic expressions and obsolete wording but naturally and smoothly explains them in a manner which is neither condescending to the ignorant nor patronising to the expert. H.A.H.

IN MEMORIAM.

FREDERICK ARTHUR CRISP.

Born June 27th, 1851. Died April 22nd, 1922.

At Little Wenham church, in a coffin bearing this inscription, lies a member of our Society whose labours in producing, at his Grove Press, the literature we love, will never die.

His chief works are genealogical but his earliest love, his sister told me, was print collecting, and how his taste expanded is witnessed by his fine collection of objects of art and vertu generally.

Suffolk is indebted to him for printing many of her church registers, wills, marriage licenses, etc. The registers of my own parish church, Thorndon, were printed by him but as they were never issued, are liable to be omitted from published lists of his works.

Mr. F. A. Crisp was born at Walworth Road, London, where his father, Frederick Augustus Crisp, lived before he settled at Playford Hall. His death occurred at Godalming, Surrey, but by his own desire he was buried at Little Wenham, on account of family and sentimental associations, with this old-world hamlet, his favourite holiday resort. H.A.H.

SUFFOLK "FINDS," 1923.

(Please report Finds to Hon. Sec., giving name of Holder or situation of Site.)

BADWELL ASH. Burial ground, Anglo-Saxon, c. 6th century, containing spears, knives, helmets, shield-bosses.