

EXCURSIONS 2023

Reports and notes on some findings.

15 April.

The morning session, including the AGM, took place in the Blackbourne Hall at Elmswell, with a series of short talks as follows: Miriam Stead on Walpole Old Chapel; Lynda Bradley of the Suffolk Archaeological Field Group on ‘Using geophysics and resistivity’; and Edward Martin on ‘What is Gipping?’.

Walpole Old Chapel (update at March 2024) (Report by Miriam Stead). The current owner of Walpole Old Chapel — the Historic Chapels Trust (HCT) — is in a three-year process of trying to ‘rehome’ all of its buildings, prior to winding up as a charity. During this period, it will be spending some £3.6m on carrying out urgent repairs to those buildings in its ownership deemed most in need. Sadly, despite presenting a strong case, the Friends of Walpole Old Chapel, who manage Walpole Old Chapel, were very disappointed to learn that the chapel was not to receive any of the grant from the National Heritage Memorial Fund (NHMF), despite being on the Heritage at Risk Register.

The chairman of HCT was kind enough to write a long letter in which he acknowledged the excellent work that has already taken place at Walpole and the urgent need to complete the works. He confirmed that other chapels are in an even more critical state and had to be prioritised in line with the NHMF’s requirements. This was a decision made jointly with the NHMF, Historic England and the Churches Conservation Trust.

The Friends of Walpole Old Chapel are, nevertheless, delighted that Historic Suffolk has offered to take on ownership of the chapel from the HCT. Historic Suffolk (formerly known as the Suffolk Buildings Preservation Trust) is a long-established charity which owns Little Hall in Lavenham, Pakenham Water Mill and Thelnetham Windmill. The fact that Historic Suffolk is willing to accept the chapel despite the need for major repair and conservation, and without funding secured for this work, is a testimony to its vision and confidence in the future of the chapel, for which the Friends of Walpole Old Chapel are very grateful.

Various steps have to be completed before the legal transfer can be completed. First, both the HCT and Historic Suffolk need to accept any conditions or requirements specified in the legal transfer documents. The chapel boundary also needs to be registered with the Land Registry as this has never been done before. The Friends of Walpole Old Chapel and Historic Suffolk also need to reach agreement about the roles and responsibilities of the two charities in keeping the chapel in good condition and open to the public into the future. This agreement is likely to be in the form of a ‘memorandum of understanding’. An important part of this agreement will be how the repair and conservation project is to be managed.

All three charities have now started this preparatory work. It is understood that that Walpole will be the first of HCT’s buildings to be transferred to a new charitable owner, so the Friends of Walpole Old Chapel are the trailblazers in this process. This almost inevitably means that unexpected issues will need to be resolved, but there is goodwill and energy from all parties, so there is confidence that the transfer will proceed as planned. The Friends of Walpole Old Chapel will also be working with both our current and future owners to seek alternative sources of funding for the necessary conservation works and are grateful to the Institute for writing a letter of support to aid this process.

2023 was a fruitful year for the Walpole Old Chapel Discovery Project team. Not only have

the volunteers undertaken a fascinating and important body of research about the chapel and its congregation, but a start has been made on ensuring that it is available to readers everywhere using the Walpole Old Chapel website. This digital material will become even more important when the chapel is closed for conservation work. To date the ‘Survey of the Graveyard’, a searchable database of ‘Walpole Old Chapel Baptisms 1706 to 1837’, plus analytic notes, transcriptions of key documents and biographical essays of notable figures in the story of the chapel community have all been uploaded to the website (walpoleoldchapel.org/about/history/). Information on supporting the chapel is also available on the website (walpoleoldchapel.org/support-us/).

15 April. Edward Martin and Bob Carr.

Gipping chapel (with grateful thanks to the Gipping Chapel Charity) (*Report by Edward Martin*). Gipping was originally a part of the great Domesday-period royal manor of Thorney (alias Stowmarket). It was one of two ‘newtons’ formed out of the manor — to distinguish them, one became known as ‘old’ Newton, the other acquired the epithet ‘Gipping’, presumably referencing an older folk name, **Gyppingas*, meaning ‘the people of **Gyppa* or **Gyppi*’; the same Old English personal name may be in Ipswich (*Gypeswich* in AD 942x51).¹ One or both is recorded in Domesday Book just as *Newtuna*, but the Gipping one was certainly in existence by 1166 and is specifically named as *Gippingneuton* in 1300.² It continued to be regarded as a hamlet of Stowmarket until 1866 when it was deemed to be a civil parish under the Poor Law Amendment Act. The chapel is first recorded in 1340–1 and was a donative chapelry, without burial rights.³ In the possession of the Tyrell family, as lords of the manor, by 1439, it was given an endowment, administered by trustees, by Edmund Tyrell in 1743 and used as a ‘free chapel’.⁴ Its dedication to St Nicholas is first mentioned in 1446, in the will of Marion Fenkele ‘of Gyppyng Newton in the parish of St Peter, Stowmarket’.⁵

The chapel was almost completely rebuilt in the last quarter of the 15th century by Sir James Tyrell (c.1445–1502) and Anne Arundell, his wife, to produce a masterwork of flint flushwork and carved imagery (Fig. 244). Their hand in this work is most evident on the door into the vestry on the N side of the chapel, which is inscribed ‘Pray for Sir Jamys Tirell [and] Dame Anne his wye[f]’ (Fig. 245). Sir James was knighted in 1471,⁶ so this inscription must post-date that event, and, as there is no mention of prayers for his soul, it must also pre-date his execution in 1502.⁷ The impaled arms of Sir James and Dame Anne are also central to a frieze on the N wall of the vestry; their shield is flanked on either side by the arms of their parents: Sir William Tyrell (c.1415–62) and Margery Darcy; Sir John Arundell (d.1473) of Lanherne in Cornwall and Elizabeth Morley. The outermost shields commemorate Sir James’s maternal aunt — Alice Darcy and her husband John Clopton (d.c.1494) of Kentwell Hall in Long Melford — and Sir James’s uncle — Sir Thomas Tyrell (d.1476) of Heron in Essex and his wife Anne Marney. The buttresses at the E end of the chancel also bear shields with the Tyrell (left) and Arundell (right) arms.

Scattered profusely across the building are carvings of a triquetra [three interlinked arcs] that represent the ‘Tyrell knot’. This heraldic device is recorded on a drawing of the banner

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FIG. 244 – Chapel of St Nicholas, Gipping. South side, showing the elaborate flushwork decoration.

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FIG. 245 – Chapel of St Nicholas, Gipping. This is a modified version of the plan published by Philip J. Turner in the *Proceedings* in 1930, with the addition of some of Turner’s drawings of elements of the carved decoration.

of Sir James's son, Sir Thomas Tyrell.⁸ A second, equally numerous, device consists of two interlocked heart-shaped objects, one inverted to the other. This has been claimed to be the badge of the Arundell family, but there is no evidence of its use elsewhere by that family.⁹ However, it is probable that it is a personal 'knot' representing Anne Arundell. There are also examples of the two knots interlinked. A pair of 'Anne's knots' on a chancel buttress have the letters D and A within them, presumably for 'Dame Anne' (below them are a pair of roundels with the initials SI and T, for 'Sir James Tyrell'). Another pair of Anne's knots have the initials IHC for Christ, and the Marian monogram within them. The Tyrell knot occurs with a T inside it for 'Tyrell', but also with an entwined W and A within it, which is unexplained. At the centre of the large window over the N door there is a large Tyrell knot containing the letters G, T, SI (entwined), and R. The best suggestion so far for its meaning is *Gratia Tibi Iesu Reddo* [I return thanks to thee Jesus].

On the buttresses flanking both the S and N entrances there is the inscription AMLA, which has the oddity of an extra limb to the M. The meaning of this has also puzzled numerous observers; the best suggestion so far is *Ave Maria Laetare Alleluia* [Hail Mary Rejoice Alleluia].¹⁰ Another odd inscription, this time in medieval French, is on a buttress at the E end: *Groyne que vodroy*. This can be translated as 'Grumble who wishes', or, more basically, as 'Grunt/snort who will!' This seems to be a strange inscription to put on a chapel wall and does not seem to have the excuse of being a recorded family motto.

The chapel is one of the most elaborate examples of flushwork in Suffolk, but it is noticeable that the precise chequer pattern of alternating squares of black flint and white limestone is most distinct in the top third of the walls, while the lower parts are progressively less regularly coursed and the sharp white and black pattern is increasingly lost as rounded brown erratics become more and more numerous. It has been suggested that this was a deliberate piece of artistry, seen also on Great Barton church.¹¹ Possibly this was a symbolic way of contrasting the order of Heaven with the chaos of Earth. Alternatively, it could be argued that the contrast is due to different periods of building, with perhaps parts of an earlier structure with more random walling being incorporated into a more precise new build — but against this is the evidence of galleting at all levels of the walling, suggesting that the work is all of one period. Galleting — the insertion of numerous flint chips into the mortar joints — has been noted in Norfolk, e.g. Norwich Guildhall, but is rare in Suffolk.¹² The upper part of the E end of the chancel is, however, a much more recent rebuilding.

As well as classic flushwork, there is also 'proudwork', where the stonework projects from the knapped-flint background.¹³ This is seen in the panels flanking both the N and S doors and, most notably, in the large false bay window on the N wall of the vestry. Proudwork false windows are recorded on a small number of Norfolk churches (in the clerestory at Northwold, and on round towers at Bylaugh, Poringland, Quidenham and Stanford), but the Gipping bay window is the largest and most impressive. This window actually disguises the chimney stack of a fireplace within the vestry. Although now used as a vestry, this structure is certainly not an ordinary vestry. The doorway on its W side has on its heads the already noted invocation for prayers for Sir James and Dame Anne, and this gave access to a high room with large windows on its E and W sides (that on the W is now blocked with later brickwork), and a fine fireplace on its N wall. A narrow internal door gives access to the chancel, but a large rectangular outline is discernible in the plasterwork to its S. This seems to be a blocked opening which would have afforded a view into the chapel and its altar from this room. This suggests that the 'vestry' was originally the grand 'pew' of Sir James and Dame Anne, from whence they could observe the services in the body of the chapel from the privacy, comfort, and warmth of their own heated chamber.

The interior of the chapel is now very plain, with largely whitewashed walls, however the



FIG. 246 – Chapel of St Nicholas, Gipping. The medieval and Tudor stained glass in the east window.

E window is flanked by painted *trompe d'oeuil* draped columns, with a floral swag with a central cherub's face beneath it, perhaps of early 18th-century date. Marion Fenkele's 1446 will contains a bequest of 4s to the 'making and painting of St Christopher' in the chapel, which suggests that medieval wall paintings may lie under the whitewash. The presence of rood stairs indicates the former presence of a rood screen, which was doubtless painted and carved. Most of the existing furniture is, however, painted white, though there are a few older oak pews at the rear, one with the Tyrell knot carved on its side.¹⁴ There is also a hatchment in memory of Edmund Tyrell (d.1799) hanging at the W end, against a high, arched, but now blocked, opening into the tower. The tower itself appears to be of brick, but is largely hidden under a later grey render. Its simplicity is in marked contrast to the rest of the chapel and must be a later addition.

The most dramatic feature of the interior is the medieval and Tudor stained glass in the E window (Fig. 246). At the Institute's AGM in 1906, a young architect called Philip Turner called attention to the state of this window and 'thought an effort should be made to preserve it'.¹⁵ Turner also stated that he had been making drawings of the chapel and, despite his emigration to Canada in 1906, his excellent drawings were published in our *Proceedings* in 1930.¹⁶ The poor state of the chapel and the other property of the Trust resulted in a Charity Commission inquiry in 1912, with allegations of financial mismanagement by the incumbent, the Rev. Edward G. Falconer, and the trustees.¹⁷ In September 1935 the trustees sent workmen to repair the glass in the chapel, but were turned out by Falconer. As a result, the trustees, led by the Rev. Canon T.O. Wonnacott, tried to dismiss Falconer in December 1935. This led to another court case in 1937, when the trustees sought an injunction to oust him and 'to restrain him from excluding them from access to the chapel as trustees, whether for the purposes of repair or otherwise'. An injunction was granted and Falconer was ousted after an appeal in 1938.¹⁸ The trustees then employed Caroline Charlotte Townshend and Joan Howson, 'stained glass workers' of River Wall, 81 Deodar Road, Putney, to restore the window for £90, plus £30 for three side windows and £5 19s 8d for 'men's time & fares on fruitless journey' — this presumably a reference to the 1935 incident. There is a tiny inscription 'C.C.T. · J.H. 1939 REPAIRED' below the hem of the upper central figure in the window.

The window consists of five lights, divided by a central transom into lower register and slightly shorter upper register with a dozen small 'dagger' lights and four little quatrefoil lights at its top. A photograph of the window before its restoration (Fig. 247) shows three figures in the upper register, but only a jumble of pieces elsewhere, and plain glass in the bottom half of the lower register. An inscribed inscription: 'Edm^d Tyrell Patron: Rich^d Chilton Curate 1756', now in the lower right light, may provide a date when this collection of fragments was assembled from one or more windows.¹⁹ As reassembled, the Instruments of the Passion that were in the upper 'dagger' lights were put in a cruciform pattern in the middle of the lower register, in the place of a probable original image of the crucified Christ.

The figures on either side probably represent the Virgin Mary (left) and St John (right). These two were in the upper register before 1939. The mitred figure with a red robe in the middle of the upper register probably represents St Nicholas, the patron saint of the church; this figure was, pre-1939, immediately to the left of its present position. The mitred figure to the left of St Nicholas may represent the abbot of St Osyth in Essex, the patron of Stowmarket church, the mother church of Gipping.²⁰ The pre-1939 position of this figure is unclear, but his book and hand appear to be in far right of the upper register. The crowned figure to the right of St Nicholas might be an image of King Henry VI, the 'almost saint' — he was informally regarded as a saint and martyr in early Tudor times, but never received formal canonisation; he is also depicted on the screen in Eye church. His position pre-1939 is unclear, and the restorers may have had access to other sources of fragments.

Of the numerous heraldic fragments, the most striking is the Tyrell crest with peacock feathers issuing out of the mouth of a boar (depicted here more wolf-like); pre-1939 this was in the middle of the lower register. Other fragments (all shown in the lower register pre-1939) depict the arms of Arundell [sable, six swallows argent], Willoughby [sable, a cross engrailed or, quartering gules, a cross moline argent], and Welles [or, a lion rampant sable, quartering gules, a fess dancetty between six crosses-crosslet or]. The Arundell arms are there for Dame Anne; the Willoughby arms are there for Margaret, the wife of Sir Thomas Tyrell (the son of Sir James and Dame Anne), who was the daughter of Sir Christopher Willoughby of Parham; and the Welles arms are there for Margaret's cousins, Robert Welles, 8th Lord Willoughby and Welles (d.1470) and/or his sister Joan Hastings, 'Lady Willoughby' (d.1505). Sir Thomas and Margaret married c.1500, which gives an approximate date for those pieces of glass.

There are also fragments of an inscription that is now in a line near the bottom of the lower register, but can be seen in various places in both the upper and lower registers pre-1939. This can be partly reconstructed as 'Jacob[us] Tyrell milit[us] & : Anne: consort[is sue ...] [Thomas] Tyrell armig : filii : p'd'cti Jacobi [& Margaret con]sortis : sue : — [Sir James Tyrell and Anne his wife, Thomas Tyrell esquire and Margaret his wife]. This inscription confirms the conclusions drawn from the heraldry. In slightly smaller letters there is another shorter inscription to the right where the words are separated by lead comes: *Ghorp* [with a curved contraction mark over the r and p] / *b[e]n[e]facto[...]* / *etu[...]* — other than being a reference to benefactor(s), this is unclear in its meaning. Above, in even smaller letters, on a white scroll, are two probable fragments from the Creed: *catholicam* and *[pe]ccatorum*.²¹ Below, in large letters, are T / A : M : — the M being the same double form found in the AMLA inscriptions. In the lower left light there are these similar-sized letters: : T / : A : T. To their left are the more ornamented letters: A : W. At the base of the light with the figure of St John are fragments of an inscribed scroll held by an eagle (probably symbolising St John), which may contain an

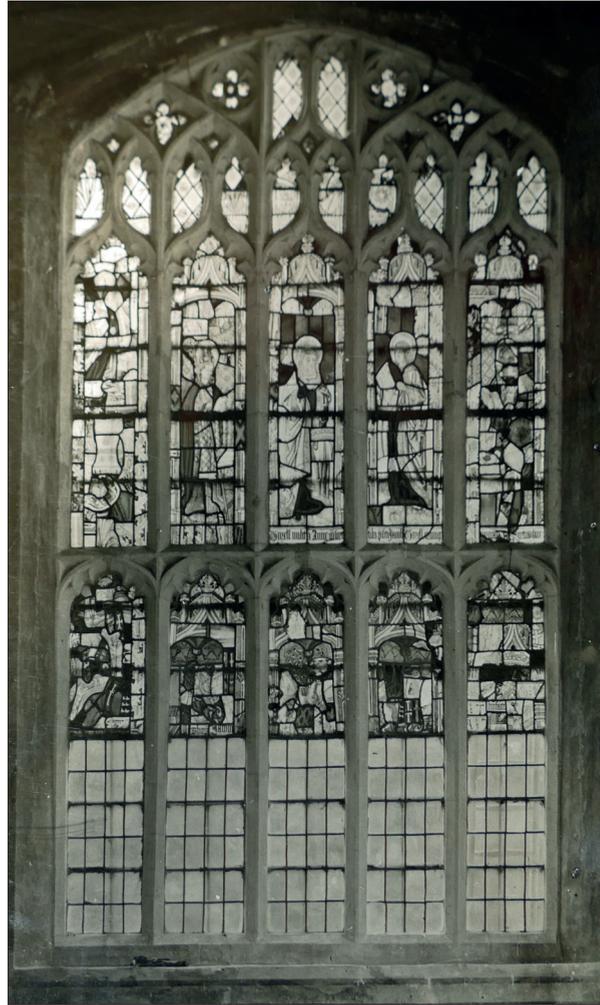


FIG. 247 – Chapel of St Nicholas, Gipping. The medieval and Tudor stained glass in the east window before its restoration and re-ordering in 1939.

English version of the beginning of St John's Gospel [In the beginning was the Word ...] : [...]*ne • y^e • be*[...]; other words seem to be: [...]*ende non*[...; ...]*orwyd thyn*[...].

The side windows contain a few repositioned fragments of stained glass, but several Tyrell knots, probably original, can be seen in the small quatrefoils at the top of some of the windows. If all these windows originally contained stained glass, which is more than possible, the interior must have been drenched in colour, making the chapel spectacular both inside and outside —making it a true Suffolk gem!

24 May. Bob Carr, Rob Pilsworth with Clive Paine.

All Saints' church, Gazeley (Report by Bob Carr). Rob Pilsworth, publisher of the recent guide to the chancel ceiling bosses, gave an excellent presentation in the church to members, based on the photography of Simon Johnson, author of the guide mentioned below.²² Clive Paine put in a guest appearance and contributed to the discussion of iconography and heraldic devices apparent amongst the bosses.

The church is largely of late 13th- to early 14th-century date (Fig. 248). The tower was mostly rebuilt in 1884. Inside the arcades are of late 13th-century style and rebuilt in 1856–7 by Sir George Gilbert Scott. The structure has been well and thoroughly described by the established commentators, Bettley and Pevsner, and Mortlock.²³ In summary the late 13th-early 14th-century chancel comes first, the nave and tower are Perpendicular and come next. The chancel, which contains the remarkable medieval ceiling recently described and published in *Men, Myths and Monsters* by Johnson, is a noticeably fine structure of one design and build throughout (front cover and Fig. 249).



FIG. 248 – All Saints' church, Gazeley, view from SE.

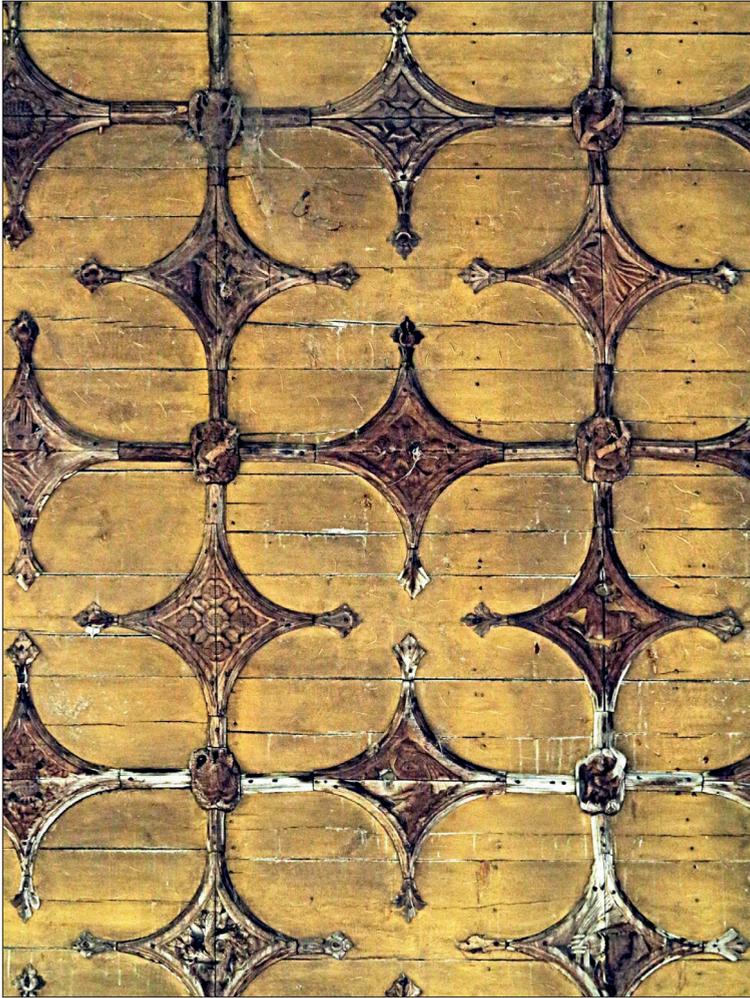


FIG. 249 – Chancel roof, section of decorated ceiling.

There is no clear sign in the form of the flint and mortar fabric to show significant repairs or alterations to the chancel, which suggests that the ornate ceiling is justified by, and is contemporary with, the entire chancel structure. This raises the possibility that the ceiling is earlier than the date ascribed to it by other commentators mentioned by Johnson on art historical, stylistic grounds.

Forthcoming proposed and necessary repair to the tiled roof should expose the roof timbers and provide evidence for their relationship to the decorative ceiling which lies below it. This could also bring the opportunity for dendrochronological dating.

21 June. Edward Martin.

Little Wenham Hall and All Saints' church, Little Wenham (by kind permission of Harry and Camilla Macadam and The Churches Conservation Trust) (*Report by Edward Martin*). Little Wenham Hall is a late 13th-century manor house that is probably the earliest English building in England constructed largely of brick (Fig. 250). Sir Nikolaus Pevsner saw it as an important instance of the progression of a lordly residence from a castle keep to a fortified manor house,



FIG. 250 – Postcard of Little Wenham Hall (the ‘castle’), c.1906.

therefore representing an important step in the evolution of the English manor house, leading him to class it as ‘one of the incunabula of English domestic architecture’.²⁴ A study of the hall by Edward Martin was published in the *Proceedings* in 1998 and a revised study is in progress.²⁵ The church has striking wall paintings of c.1300 on its E wall (Virgin and Child, St Margaret, St Catherine and St Mary Magdalene) and a 15th-century St Christopher in the nave, which were the subject of a recent article in the *Proceedings* by Professor Paul Binski.²⁶

For the 2023 visit members were given copies of reports of visits to these important buildings a hundred years or so ago — these give fascinating insights into excursions a century ago, but also help to chart the evolving understanding of these buildings and, very importantly, they highlight the crucial role that the Crisp family played in the preservation of these architectural gems (Figs 251–253). So, in a departure from our normal excursion reports, we now reproduce those century-old reports (with an added footnote commentary):

(1). *Meeting of the Royal Archaeological Institute at Ipswich July 25 to August 1, 1899.*²⁷ [Tuesday Aug. 1] Little Wenham Hall, which was next reached, was quite one of the ‘plums’ of the meeting, it not being one’s good fortune every day to see an untouched thirteenth-century house.²⁸ It now consists of a vaulted basement, L-shaped in plan, with the hall and chapel on the first floor, and another room over the chapel which seems always to have been used as a pigeon-house. The arrangements of the hall and chapel can easily be made out, and the latter has a low side window on the north placed at such a height from the ground as to effectually negate the silly ‘confessional’ theory. The kitchen and other offices seem to have been attached to the south-west corner of the hall,

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FIG. 251 – Little Wenham church, exterior view showing the poor state of the roof, Easter 1901 (Suffolk Archives, HD 2272/255/1).

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FIG. 252 – Little Wenham church, interior view of the east end, showing debris covering the seats and floor, Easter 1901 (Suffolk Archives HD 2272/255/1).



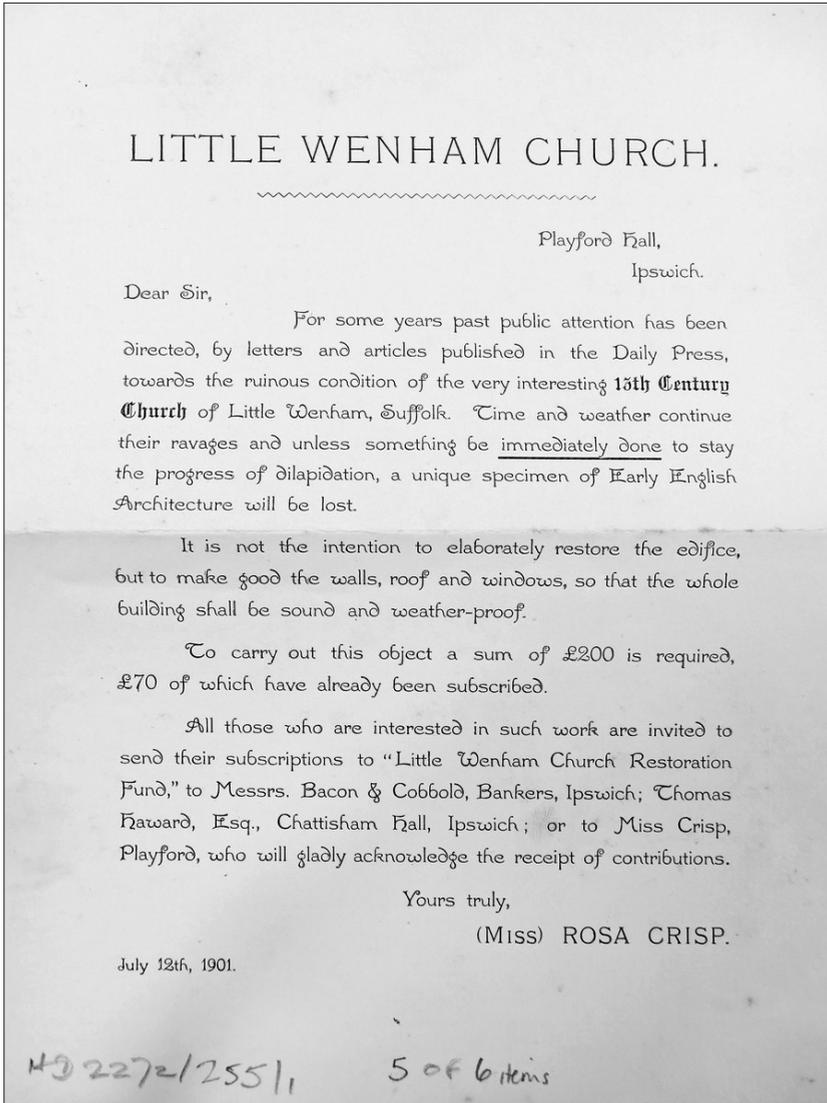


FIG. 253 – Campaign letter from Rosa Crisp seeking funds for the repair of Little Wenham church, 1901 (Suffolk Archives, HD 2272/255/1).

where the door from the screens remains. Little Wenham Church is an interesting structure of the same date as the hall, consisting of chancel, nave, and tower, but it is at present disused and in a sadly neglected state. A luxuriant growth of ivy has also caused the fall of part of the roof tiling and collapse of the plaster ceiling. There are several monuments of the fourteenth, fifteenth, and sixteenth centuries, each excellent in its way, as well as some good remains of painting on the east wall. There are also the base of a stone rood-screen, with the marks of the nave altars and their reredoses, and a number of the ancient pews. The deplorable state of so interesting a building—one, too, which could so easily be repaired and kept in order—called forth many strong comments from Sir Henry Howorth, Chancellor Ferguson, Sir Francis Boileau, and others, and a resolution was passed calling the attention of the vicar, the patron, and the bishop to the matter, and urging in respectful words

that such an edifice should be maintained in decent repair.²⁹ A pleasant drive to Ipswich brought the day's proceedings to a close.

(2). *Little Wenham Castle and Church, An Archaeological Excursion*.³⁰ A large number of the members of the Suffolk Institute of Archaeology and Natural History, and a whole host of their friends, accepted the very kind invitation of Mr George E. Crisp, of Playford Hall, to visit the most interesting 13th century castle, the Manor House, at Little Wenham, the freehold of which this gentleman has recently acquired – a pleasing fact, which will be hailed as good news by all interested in buildings and objects of antiquarian and historical interest, directly identified with Suffolk, and East Anglia generally.³¹ This wonderful building – it may justly be so regarded – represents a type of residences examples of which in a perfect state are exceedingly rare, but in this instance Mr Crisp has secured a relic of the past complete and entire, possessing in outline, arrangement, and detail all the salient features that characterised it in its original condition. However, Mr Vincent B. Redstone, the hon. Secretary of the Society, told the visitors all about it in a carefully prepared paper, extracts from which are subjoined. Upon this gentleman devolved not only the making of the arrangements for the visit, but the work necessary in turning the occasion to good account by a description of the ancient structures which so many had come out to see. He put a liberal interpretation upon the invitation with which Mr Crisp had so generously entrusted him. To extend the invitation, not simply to the members of the Society, but to their friends, was a rather big order, as the sequel proved. Of the members who wished to be conveyed by road, in carriages provided by Mr F.W. Canham, Ipswich, about fifty booked seats, but in addition a considerable number 'biked' and seeing that not a few members had several friends, it may be imagined that it is many a day since there was such a large assembly of ladies and gentlemen on the old Castle grounds.³² In the farmyard there was an array of waggonettes and carriages of various kinds, and in front of the farm homestead a long line of bicycles, while one of the latest hooded motor-cars came pelting across the meadow with a party of excursionists.

The first item on the 'programme' was a visit to Little Wenham Church, or what remains of it. Strange as might have been the experiences of many of the archaeologists, they could hardly have been prepared for such a sight as met their gaze – holes in the roof, pulpit, pews, &c, broken down, growing ivy trailing across the broken windows, and a general state of dilapidation, which could hardly have been much more complete if it had been subjected to the treatment of some of the buildings in South Africa, at the hands of our long-range gunners there. Some of the ladies who entered the building essayed to find a seat or two while Mr Redstone was reading his paper descriptive of the church. They found a pew or two – and good-sized, square ones they were – but the seats were covered with pieces of mortar and other debris, and were in a condition not at all suited to the delicate summer attire of the ladies. Still, it was soon discovered that there were striking features of great antiquarian interest about the old building, and these Mr Redstone told the visitors all about – and what is more, he made the glad announcement that Mr Crisp had taken steps to obtain a faculty, and that that gentleman intended to spare no effort to secure the complete restoration of the church. Mr Redstone read a letter, which he had received from Dr H.T. Bensly, in which he expressed his regret that he could not be present that day, as on that day there would be a sitting of the Episcopal Consistorial Court at Norwich, when Mr Haward's application for a faculty for the work needed at the church would come before the Court.³³ He (Dr Bensly) heartily wished success to the movement which was now being made for preserving this most interesting church from decay. In his admirable paper, Mr Redstone explained the chief features, and he said that none of the details denoted a period earlier than the end of the 13th century. 'The main part of the building' (he added), 'is in construction Early English. This being so, it is probable that, of the two churches existing in Wenham in the time of Domesday, the one standing within what is now known as the parish of Little Wenham was replaced by the present edifice. It is well here to notice that, in the days of the Norman Kings, Great Wenham or Wenham Combusta, ie Burnt or Brent Wenham, and Little Wenham formed one district, containing two or more manors. Little Wenham Church was distinctly a manorial church, and with the manor, once the property of Odo, Bishop of Bayeux, fell, upon the rebellion of that prelate in 1070, into the hands of the Bigods. In the 13th century it became part of the possession of the Brewses, through matrimonial alliances with the Rous and Ufford families.³⁴ The Brewses were great church builders, and wherever the family held possessions, some member has

left his stamp upon the church; this is notably the fact with the church at Woodbridge–Hasketon. It has been stated by Page and other historians that the Brewses were first connected with Little Wenham in the reign of Henry VI, in the middle of the 15th century and that this church was probably erected by a member of the Holbrooke family. The Brewses were connected with Little Wenham at an earlier date, for in 1336 John de Breouse, parson of the church of Stradbroke, and Wm de Breouse, parson of the church of Little Wenham, settled the manors of Little Wenham and Brent Wenham, and the advowson of the church of Little Wenham, on William de Holeboke and Amice his wife in tail male; or in default, on the heirs of William de Holbrooke. It still remains undecided whether the church and castle were erected by a Holbrooke or a Brewse;³⁵ whilst there are many marks of the presence of the Brewses, there remains no sign of a Holbrooke having worshipped in the church. When a close inspection has been made of the castle, it will be seen that the same hands employed to erect the one were engaged in the construction of the other building. A visitor naturally turns his attention first towards the windows, and fixes the period of construction from the style of architecture they portray. The lancet windows, and the sedilia with its mouldings, give the year 1260-1270 as the date of the church. Especial notice will have doubtless been given to the low window on the north wall of the chancel, which contains a recess, and is sufficiently low to enable a priest occupying the seat to hear the words of a supplicant kneeling without. But there is this to consider – within the Castle chapel, in the very same position, a like window has been made to whisper through, to do which, into the ears of a confessor, a leper or penitent would have been compelled to kneel on the top stave of a ladder 15ft or 20ft high. The presence of a recess and the height of the Castle window will not allow of the use of these windows as squints, through which to see from without that the lights were burning safely upon the altar or altars within. Low windows are found chiefly in early English parish churches, and appear constructed mainly, if not solely, for ventilating purposes. The east window, with its three lights and three quatrefoils symbolical of the Trinity, is an exact counterpart of the east window in the chapel of the Castle, and the ruinous north window, with the gadding ivy occupying the space between the falling mullions, was erected in the 16th century, and was once filled with the arms of the many families connected with the Brewses. The monuments within the chancel speak for themselves, and the double-canopied brass to Thos. Brewse and his wife Jane, dated 1514, may be coeval with the altar tomb within the south wall.³⁶ In such a church as this there must have necessarily be many features which puzzle us as to their origin and utility – eg, for what purpose was the arched recess in the east wall constructed? Have we above us the remains of the rood-beam? To what saints were nave altars attached to the rood-screen dedicated? Is the receptacle near the south door a holy-water stoup or a font? What saints are depicted in the fresco painting on the east wall? It has already been stated that the Brewses left their mark upon the churches they erected. There is a distinct record of this near at hand. Upon the plaster remains of the rood-screen is to be seen engraved, in an Elizabethan Court hand, the name of G. Brewse – for Giles Brewse, who was the only son of Sir John Brewse by his second wife. Giles Brewse died at Toddington, co. Beds.³⁷ Near the name is an unfinished Latin sentence of which the translation appears to be – ‘He meditates a minute or two with sincerity’. In conclusion, Mr Redstone, again referring to the contemplated restoration of the church, intimated that subscriptions would be gladly received for so desirable an object. Mr Crisp was most anxious that the roof should be so far repaired as to keep out the weather before the cold and stormy days set in, and the cost was estimated at about £200.

The visitors adjourned to the farmhouse, where they partook of tea, which Mr Crisp had thoughtfully provided, after which an adjournment was made to the Castle, where an assembly took place in the Sovereign or Banqueting Room, a grand apartment 93 feet in length, approached by a flight of steps from the outside. Here Mr Redstone read a carefully-prepared paper, in which he pointed out ‘there are three kinds of castles known to East Anglians, two of which, strictly speaking, do not come under the term ‘castle’ as denoting a military fortress, yet, as they were constructed and erected as defensive works, may be considered as castles. The extensive earth-works at Offton and the circular moats at Dedham were never protected by embattlements; and the castellated manor-houses of Mettingham, Southwold, and Little Wenham never had their defences tested, as did the royal and baronial castles of Bungay, Framlingham, and Orford. Little Wenham Castle, hall, or moated grange, was erected about the year 1260, but whether its founder was a Brewse or Holbrooke is uncertain. The manor was settled by John de Brewse, of Stradbroke, and William, parson of Little Wenham, in 1336 upon Wm. de Holbrooke and his wife, but the conditions attending the settlement

are not given. The monumental inscription in the church seems to point to the fact that Sir Thomas de Brewse, as lord of the manor, resided in the Castle in the year 1500, and it is probable that to his son Robert, who succeeded him in 1514, may be ascribed the structure of the walls, which belong to the Perpendicular period.³⁸ The abundant use of Flemish bricks marks a still earlier alteration of the building. A close examination of the inscription on the west wall, 'Cecy fait a l'aide de Dieu l'an de Grace 1569, N. l-B.' shows that the initials are N. l-B. – not R.B., as given in Page's Supplement.³⁹ There is a touch of pathos in the simple carving on the south pillar of the door above the inscription, of the Brewse's cross crosslet, between the date 1584 and above the Latin farewell salutation, 'Vale'.⁴⁰ It may have been carved by Giles Brewse when the family quitted their ancestral home.⁴¹ In making an inspection of the outer walls of the Castle, proceeding from the west door northwards, we pass the narrow lancet window, and the massive buttress on which the lines of the old sun-dial are faintly visible. Upon the buttresses, corner stones, and throughout the Castle three distinct Mason marks are frequently repeated – one is a Z, running from right to left, and from left to right, or the two combined; another is a W, with the final stroke converted into a 6; and the third is a triangle, with the right side prolonged downwards. The window of the 'Sovereign Room', with its two lights, has its dripstone or projecting moulding over the window to throw off the wet, of exactly the same character as those over the church windows, because of the slope upon which the building is erected. Above may be seen the narrow open window of the chapel, corresponding to the low window in the church. The east window, with its three lights, has its counterpart in the east window of the church. The flint and stone used in the wall beneath the window contain material similar to sea-shore stone, or rock employed in the construction of Orford Castle.⁴² Upon ascending the stone staircase, a constant look-out should be made for the Mason marks already mentioned. The banquet-room, with its open hearth, supported within by a much-charred beam, has many features of interest – its Tudor recess, wherein the massive gold and silver plate was washed in the sight of the lord; the glazed tiled floor, once strewn with reeds and rushes; the walls, formerly covered with arras and tapestry; the windows, with their deep recesses, and the fine ceiling will attract the attention of all visitors. But the most sacred spot is the chapel, with its piscina and sedilia, and the carved figure with fingers raised in the act of benediction, within the vesica of the vaulted roof. By ascending the winding staircase, an entrance may be gained to the retiring-room, and thence to the summit of the tower, whence the timid may gain through the loopholes a sight of a vast extent of country extending for miles beyond, which a bolder eye may view from over the battlements. A corner stone of the tower bears the date 1663. A single bedroom was usually thought sufficient; houses that contained even four beds for the accommodation of their inmates were thought to be extravagantly furnished. Men then had no idea of comfort.'

After the reading of the paper, of which the above is but a summary, Colonel the Hon. H.W.L. Corry said he was sure that the guests would not like to leave without thanking Mr Crisp for having so kindly invited them to inspect the church and the Castle.⁴³ It was a matter of congratulation that these ancient buildings had passed into the hands of a gentleman so deeply interested in matters archaeological and antiquarian interest, and that the intention was to thoroughly restore the church. The building would thus stand as a memorial to Mr Crisp's generosity. (Applause).

Mr Redstone said they would, he was sure, desire to Mr Crisp for his considerate hospitality, of which they had partaken, and also Miss Crisp and Miss Rhoda Crisp, for their kind help in this part of a very pleasant outing. (Applause).⁴⁴

The excursionists then made a minute examination of the Castle, some ascending the roof by spiral staircase. It should be stated that Mr Crisp has effected several 'improvements' in the Castle since it has been in his possession. It goes without the saying that there has not been the slightest interference with the old work, but windows have been unblocked as well as the fire-place, the 'modern' floor of the Sovereign Room removed, and the original pannels laid bare, and several other striking features of the time-honoured structure, previously hidden, opened up, the work having been carefully carried out under Mr Crisp's supervision by Mr A.E. Kersey, Bealings.⁴⁵ Several of the visitors ascended the winding stairs leading to the solar or drawing-room for ladies, lighted by three windows, and here it may be observed that the windows, which are mere slits below, attain larger dimensions as you climb. The stairs still ascend to the top of the stairs turret, the roof of which was used for signals and alarms. One great alteration which has been made in the exterior of the Castle consists of the stripping of the walls of the ivy with which they were covered. Mr Crisp's theory being

that this plant is the best friend a building can have up to a certain point, but beyond this it is its biggest enemy. The stems of the ivy in this case were of considerable girth, and in some parts of the building the branches had literally eaten into the stonework, portions of which were detached in the effort to remove the ivy – a proof of Mr Crisp's contention that ivy, after a certain stage, may do actual mischief, even to a castle. The plant in this case was probably of hundreds of years' growth, so the period when actual harm is done is evidently not very rapidly reached.

Several of the visitors were very busy with their cameras, and the excursion was a very enjoyable and successful one.

(3). *Report of the Congress at Ipswich by the Rev. P.H. Ditchfield.*⁴⁶ LITTLE WENHAM HALL. A fortified dwelling-house of the late 13th century was the first place visited. It is well-known to all architectural experts, and a view of it is shown in nearly all books on the subject, but a clear impression of the Hall can scarcely be obtained without visiting it. It was viewed by the kind permission of Mr. F. A. Crisp, and excellently and enthusiastically described by Colonel W. G. Carwardine-Probert, OBE, FSA.⁴⁷ He pointed out how the walls were reared at great pains, bricks of very varied colourings being largely used with layers of flints and dressings of Barnack stone. Evidently the builders were devoured by the desire to make a thing of beauty. Their work remains substantially intact. This Hall stands absolutely alone in interest and importance. It shows how a knightly family lived in the middle ages. It was probably built by Petronilla de Holbroke and shows the insecurity of the times.⁴⁸ The living room is on the first floor, and was approached by a ladder. The undercroft was vaulted, so that an enemy could not set fire to the hall. It is the earliest domestic dwelling constructed in brick in England. The house contains a stone-vaulted undercroft lighted by lancet windows, with a newel staircase leading up past the chapel to the roof. The great hall with four windows, the deep embrasures of which form window-seats, has a timber roof of about 1565. This room houses many curious objects, among them a Ringers' jug from Hadleigh, with quaint rhymes. Shallow steps lead to the tiny chapel, shut off by a stone screen, the openings of which retain the original shutters. The chapel itself, dedicated to St Petronilla, has Decorated vaulting and details reminiscent of Little Wenham Church. The stairway leads to a bed-chamber and to the roofs of the great hall and the tower, and ultimately the lookout post or beacon.

Certain additions were made to Wenham Hall in Elizabethan times. A door on the west side has a tablet above it inscribed:- 'Cecy fait a l'aide de Dieu lan de grace 1569, J.B'. (Sir John Brewse). It was probably 'J.B.'s' son, Robert Brewse, who, on leaving Wenham for Topcroft in Norfolk, scratched the word 'Vale' and the date '1584', still to be read on the jamb of a doorway in the upper storey.

In the adjacent church remains of mural paintings were observed. Other features noted were a canopied tomb in the south wall, dating from about 1371; the east window, the work of the builder of the Hall, and a brass (1514) in the chancel floor to Thomas Brewse, a former owner of the Hall.

One of the Brewses, Margery, daughter of an earlier Thomas Brewse, married Sir John Paston the younger. Her letters are among the Paston Letters, which, as Col. Carwardine-Probert remarked, are more readily appreciated after acquaintance with such a house as Little Wenham Hall.

A letter of Margery Paston who married Brewse bears witness to the insecurity of life in the country owing to the presence of outlaws in the neighbouring woods, and she demanded an escort to guard her on her journey.

13 July. *Trudie Jackson.*

All Saints' and St Margaret's church, Pakefield (Report by Jo Caruth). The Institute visited the unusual double church of All Saints and St Margaret at Pakefield, a medieval village S of Lowestoft (Fig. 254). The church stands in an impressive position on the cliffs overlooking the North Sea. One church now, it was originally two adjacent churches serving the adjoining manors of Pakefield Pye and Rothenhall. A glacial erratic, a large sarcen stone, lies under the shared church wall. Local stories suggest that this had already been a focus for pre-Norman church building and had therefore attracted both manors to this same location. Two churches are recorded in Domesday, but the current church fabric dates to the 14th century. In common with other settlements on the East Anglian coast, much of the medieval settlement has been



FIG. 254 – Group listening to Trudie Jackson outside Pakefield church.

lost to coastal erosion, including the easternmost of the two medieval manors. The churches were combined in the middle of the 18th century and today the shared wall is marked by an arcade which was first built to open the wall in the 14th century, only to be blocked up later until finally being reopened when they became one.

Our guide for the day was Trudie Jackson, who had very kindly volunteered to lead this visit for us, and we were greeted with typically showery summer weather. Forecasts suggested that the weather was to deteriorate in the afternoon and we all agreed to switch the programme around, making our tour of the village before lunch

In the 18th century Pakefield boasted a coastal fortification, but it was much earlier heritage that made the village nationally and internationally renowned, when finds of flint tools and subsequent excavations identified sites of human habitation dating back 700,000 years. Whilst there was nothing of this important archaeology for us to see as we stood behind the church overlooking the sea, it was impressive to stand on the cliffs and view the famous site. As we walked along the coast we could see remnants of lost buildings before we turned inland to consider its 19th-century significance when the rector of Pakefield was noted by William Wilberforce as an ideal clergyman. We were fortunate in that Trudie proved herself very knowledgeable in the social history and folklore of Pakefield, and she regaled us with stories of smugglers and evil doings as we toured.

A typically torrential July shower forced an early lunch on us, after which we spent the afternoon first looking at the interior of the church. We were treated by Trudie to a thorough and entertaining review of the church's previous incumbents, whose behaviour surely would not have met with William Wilberforce's approval. Insalubrious activities included much

fornication, the occult and even murder. At the other end of the scale, the finer side of the social history of Pakefield was brought home to us by member Robin Doughty who had brought in a sampler beautifully worked in the late 18th century by one of Pakefield's young girls.

We finished the visit with a tour of the graveyard where yet again Trudie proved incredibly knowledgeable, this time about the details of the churchyard. She was able to provide considerable information about those memorialized on the stones and at one particular gravestone the moving story of loss of life at sea in the course of maritime rescue.

It was a very interesting and unexpected excursion, with insight into the less well documented aspects of Pakefield's past. Trudie was particularly effective at bringing that social history to life, highlighting the extremes of bravery, honour and appalling behaviour that is perhaps to be found in many histories if only more of us had the dedication and enthusiasm to disseminate that Trudie has.

12 September, Alice De Leo.

Rendlesham Revealed community excavation (Report by Alice De Leo, Suffolk County Council Archaeological Service). Members were invited to visit the third and final season of archaeological excavations at Rendlesham as part of the *Rendlesham Revealed* project funded by the National Lottery Heritage Fund and led by Suffolk County Council Archaeological Service (Fig. 255). This is the third site visit provided to SIAH members as part of this project, with the previous site visits taking place in 2021 and 2022.

From August to October over a period of 8 weeks, excavation was carried out by volunteers under the guidance of a small expert team from the Suffolk office of Cotswold Archaeology and Suffolk County Council Archaeological Service, with academic advice and direction from Professor Christopher Scull. Special thanks go to the landowner and farmer for their kind permission and support.

210 individuals volunteered this year, including members of the public, Suffolk Archaeological Field Group, students from UCL Institute of Archaeology and young adults from Suffolk Family Carers, Suffolk Mind and local primary school students (Figs 242 on p. 743 and 256).

For the site visit, 20 members were invited. The members were welcomed by Faye Minter before being taken to the site where Professor Scull gave an introduction followed by a one-hour tour around the excavated trenches.

Three trenches were excavated. The main trench (Trench 16) was south of the hall foundations revealed in 2022 and located over a strong concentration of metalworking debris identified during the metal-detecting survey from 2008–13. The excavation revealed further metalworking evidence including crucible and mould fragments. The remains of four early medieval buildings were also uncovered in this trench, including post-holes and foundation trenches, representing several phases of building, along with the perimeter ditch of the royal compound. Features from other periods include Neolithic pits and Bronze Age, Iron Age and early Roman ditches including a late Iron Age 'D'-shaped enclosure. A large circular feature was confirmed as the revetment foundation of a WW2 searchlight battery emplacement.

A small trench (Trench 15) was located downslope on the same field revealing a ditch. An unexpected discovery included human remains. Radiocarbon testing will be conducted. The final trench (Trench 17) was located across the road N of the church to target a probable ditch, which was confirmed to be part of the royal perimeter ditch, containing Ipswich-ware pottery in the primary fill. There was also evidence of later occupation in the 10th century, including the base of an oven constructed in the partially filled ditch.

The fieldwork at Rendlesham as part of the *Rendlesham Revealed* project has now concluded and no further fieldwork seasons are planned.



FIG. 255 – Drone photograph of the excavations at Rendlesham in 2023, showing the archaeological remains, including the building foundations (left hand side) and boundary ditch (centre)
(photo: Jim Pullen; © Suffolk County Council).



FIG. 256 – Students from University College London recording a ditch section
(photo: Graham Allen; © Suffolk County Council).

NOTES

- 1 Please note that the asterisk as used here is standard indicator that this name form is a hypothetical reconstruction based on comparative linguistic evidence — it has not been actually recorded, but is a likely assumption; please also note that the x symbol as used here is a standard indicator to denote when something is not directly dated, but is of a date that lies somewhere between two points.
- 2 TNA, CP25/1/216/44; Rye (ed.) 1900, 103.
- 3 *Nonarum Inquisitiones in Curia Scaccarii* 1807, 70.
- 4 SA, FB 223/L1/1. The chapel's status was questioned in an action in the High Court 1881–2, after Charles Tyrell had dismissed the Rev. Edward Henville as the curate of his chapels of Shelland and Gipping; Henville resisted dismissal and forced entrance to the chapels 'by breaking locks and using crowbars'. The court upheld Tyrell's dismissal of Henville and made the assumption that both were donatives (*Bury and Norwich Post*, 12 July 1881 and 9 May 1882; *Ipswich Journal*, 28 June and 9 July 1881). Under the Benefices Act of 1898 Gipping became a 'presentative living' held in conjunction with Old Newton.
- 5 Northeast (ed.) 2001, 130 (no. 346).
- 6 Shaw 1906, 14.
- 7 Sir James is infamous for his supposed confession that he murdered the 'Princes in the Tower' — King Edward V and his brother, Richard, Duke of York — in 1483. This confession was first recorded by Sir Thomas More in his *History of King Richard III*, written c.1513, but not published until 1543. The veracity of this is still hotly contested, see P. Langley, 'The Tyrell Confession: Fact or fiction?', *The Ricardian*, June 2021, 44–53. Sir James was executed in 1502 for having sheltered the Yorkist Pretender, Edmund de la Pole, earl of Suffolk, while he was the keeper of the castle of Guisnes in France.
- 8 de Walden (ed.) 1904, 129.
- 9 Blatchly, and Northeast 2005, 109.
- 10 A suggestion first made at a visit by the Royal Archaeological Institute in 1869, see Sewell 1871, 23–31.
- 11 Hart 2000, 134.
- 12 Hart 2000, 9–10; Trotter 1989, 153–68 and Trotter 1991, 161–2.
- 13 Hart 2000, 130–31.
- 14 These were apparently moved here in the 19th century from the Tyrell Chapel in the north aisle of Stowmarket church, see Sewell 1871, 26.
- 15 *Stowmarket Weekly Post*, 26 Apr. 1906.
- 16 Turner 1930, 270–8. Turner had trained with John Shewell Corder of Ipswich and had designed the Stowmarket Co-Op in 1903. In Canada he became a lecturer at the McGill School of Architecture in Montreal.
- 17 *Stowmarket Weekly Post*, 21 Mar. 1912; *Truth*, 27 Mar. 1912.
- 18 *Diss Express*, 4 June and 30 July 1937, 11 Feb. and 29 July 1938.
- 19 To its left is a fainter incised inscription: 'Edmd Tyrell 1'.
- 20 The abbots of St Osyth only gained the right to wear a mitre in 1397, when the privilege was granted to them by an impecunious Pope Boniface IX (*Cal. Papal Registers, Great Britain and Ireland, vol. 5, 1398–1404*, 16 and 21). Previously the right belonged only to bishops and important 'mitred abbots', such as at Bury Abbey.
- 21 *Et unam sanctam catholicam et apostolicam Ecclesiam ... Confiteor unum baptisma in remissionem peccatorum* [And (I believe) in one, holy, catholic, and apostolic church ... I confess one baptism for the remission of sins].
- 22 Johnson 2002.
- 23 Bettley and Pevsner 2015, 243–4; Mortlock 2009, 191–2.
- 24 Pevsner 1961, 314.
- 25 Martin 1998.
- 26 Binski 2022.
- 27 Published in *The Archaeological Journal* 1899, 404–5.
- 28 Playford Hall was also visited and Vincent Burrough Redstone, FSA, gave papers at several sites. Redstone, of Mill Hill, Woodbridge, was Hon. Secretary of the Suffolk Institute of Archaeology (SIA) from 1898 to 1904, and later a Vice-President. He was the English Master at Woodbridge School and died in 1941.
- 29 Sir Henry Hoyle Howorth, KCIE, FRS, FSA (1842–1923), a barrister, Conservative MP, trustee of the British Museum, President of the Royal Archaeological Institute; Richard Saul Ferguson, FSA (1837–1900), barrister, Chancellor of the Diocese of Carlisle, a Vice-President of the Royal Archaeological Institute; Sir Francis George Manningham Boileau, 2nd Bt, FSA, FRSL (1830–1900) of Ketteringham

Park, Norfolk, barrister, President of the Norfolk and Norwich Archaeological Society and of the Norfolk and Norwich Naturalists' Society; the rector was Revd Alfred Cecil Johnson, MA, who was then rector of Capel St Mary and Little Wenham; the patron was probably William Rawden Havens, barrister of East Donyland Hall, Essex; in 1878, under the Dilapidations Act of 1872, the chancel roof was repaired and the upper part of the east wall was rebuilt. Between 1878 and 1892 one service was held each Sunday at 3pm, but this ceased in 1892 because the nave roof was dangerous. At about that time a meeting was called to decide upon the possible closure and demolition of the church. It appears that those present were strongly in favour of pulling the church down, until Mr John Keeble, a platelayer, who lived at the gate house beside the railway, stood up and exclaimed 'Let the old girl stand! 'Er be there for 600 years. Let 'er be!', which made such an impact that the building was saved. Mr Keeble died, aged 80, in 1899 and his gravestone may be seen in the churchyard. The condition of the church had deteriorated to such an extent that in 1899 the Registrar General had the marriage registers closed to further marriages and sent to Somerset House.

30 Published in the *Evening Star & Daily Herald*, 2 Sept. 1901.

31 George Edwin Crisp (1857–1905) of Playford Hall was a SIA member by 1900, as was his older brother Frederick Arthur Crisp, FSA (1851–1922) of Inglewood House, Grove Park, Denmark Hill, London SE (later of The Manor House, Godalming, Surrey and (the new) Little Wenham Hall, built for him in 1912 by the Ipswich architect, John Shewell Corder – also a SIA member). F.A. Crisp was later a Vice-President of the SIA, and his descendants still own the estate.

32 F.W. Canham, cab proprietor, coach and carriage builder, Roslyn Stables, St Matthew's Street, Ipswich.

33 William Thomas Bensly, LLD, FSA, solicitor of Eaton, Norwich, Registrar of the Diocese of Norwich; a SIA member by 1900; Cecil William Haward (1867–1933), farmer, The Grange, Little Wenham; Norfolk Record Office, DN/CON 162, Diocese of Norwich Consistory Court case papers, Little Wenham, repair nave and tower, 1901.

34 No, the Brewses inherited Wenham as the heirs of the Debenham family in 1504.

35 It is now clear that the Brewses were not involved with the erection of either building.

36 No, the altar tomb is almost certainly that of Gilbert Debenham, who died c.1370, and in his will of 1361 he desired to be buried in the south wall in the church of Little Wenham. He married Mary, the daughter of Sir William de Holbrooke of Little Wenham, and heiress to her brother Richard.

37 Sir John had five sons by his first wife, including Thomas, who succeeded his father at Wenham. Giles died in 1595.

38 It is unclear what he means — the walls of the 'castle' pre-date the Perpendicular period (late 14th to early 16th centuries), but have later repairs and alterations.

39 A. Page, *A Supplement to the Suffolk Traveller*, 1844, 35. The initials are probably 'I.B.', for Sir John Brewse (c.1512–85). The tablet with this inscription is said to have been 'rescued from the demolition' of some 'additional buildings, which were removed in the eighteenth century', 'by the Thurston family and placed here to preserve it', R. Thurston Hopkins, *Moated Houses of England*, 1935, 90 (Hopkins was a descendant of the Thurston family who owned the property in the 18th century).

40 As in the Brewse coat-of-arms.

41 The Brewse family actually remained in residence for another century, selling in 1682.

42 Septaria – an argillaceous limestone or 'mudstone'.

43 The Hon. Henry William Lowry Corry (1845–1927) of Edwardstone Hall (youngest son of the 3rd Earl Belmore), a SIA member by 1900.

44 Miss Emma Crisp (1859–1936) and Miss Rosa Crisp (1852–1931) were life members of the SIA by 1902, but not before. Rosa Crisp seems to have played a leading role in raising funds for the repairs to the church in 1901 (see Fig. 253). Charles Partridge, MA, FSA, FRGS (1872–1955), the Suffolk historian, made a donation of 10s to the fund, and in her thanking letter (3 Dec. 1901) Rosa wrote: 'work was begun early in September, so that now the Roof, Tower, and Porch, are in good condition, the cost will be greater than at first estimated [£200] as all the rafters of [the] nave had to be new' (Suffolk Archives, HD2272/255/1). More repairs to the church (new paving, window and door repairs, further exposing of wall paintings) were instigated by Rosa's brother Frederick Crisp in 1915, employing John Shewell Corder as his architect and, as his builder, George Wickham Dobson (1859–1916) of 99 Maldon Road, Colchester, the head of a long-established firm of 'church builders'.

45 Arthur Edward Kersey, builder of Great Bealings, was a SIA member by 1902, but not before.

46 Published in the *Journal of the British Archaeological Association* in 1928; Revd Peter Hempson Ditchfield, FSA, FRHistS (1854–1930), rector of Barkham, Berkshire, President of the Berkshire Archaeological Society, historian and author (*English Gothic Architecture* 1904, *The Manor Houses of England*, *Vanishing England*, both 1910, etc.).

- 47 William Geoffrey Carwardine-Probert (1864–1938) of Great Bevills, Bures St Mary, was a Council Member of the SIA in the 1930s.
- 48 No, it was probably built in the 1270s by Master Roger de Holbroke; Petronilla was the wife of his successor, and probable brother, Sir John de Holbroke.

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