

Volume Fifteen : 1982-83

Contents

Another Late Medieval Well Shaft at Covehithe	P Durbidge	1
East Anglian Heritage	W J Goode	5
Across the Fields	P Durbidge	6
The Diaries of Canon Reginald Augustus Bignold : Rector of Carlton Colville from 1898 to 1944	M Goffin	7
The Hermitage, Frostenden – A Building Survey	M G Reeder	9
St Peter's Church, Kirkley	E Marley	11
The Place Names of Lothingland	D Butcher	12

ANOTHER LATE MEDIEVAL WELL SHAFT AT COVEHITHE

by Paul Durbidge

The latest of the well shafts observed at Covehithe and numbered 031 was positioned very close to a shaft discovered in 1976 from which deposits of late medieval pottery were recovered, as well as two leather buckets, all of which are now in the Lowestoft Museum.

031 was first observed after sizeable cliff falls in March 1980 when the disturbance revealed the now familiar wide bowl close to the top of the cliff face. It measured approximately 18 feet across and the enclosed infill revealed a mixture of top soil, sand loam and carbon fragments, similar to the infill in previous features.

In spite of the discovery of occasional pottery falling directly from the infill to the beach below, it was not possible to test the feature until January 1981, some ten months later, by reason of the sheer cliff face. By this time it had become more accessible from above, though the central shaft was still embedded in the heavy clay which makes up the lower base of the cliff at this point. During this lapse of time surface water had continued to discharge over the cliff some six feet to the north of the feature causing a very deep scour in the cliff right down to beach level.

By April surface water was draining over the cliff in two more positions undercutting the general substance of the cliff and breaking up ground directly behind the well. In addition to this some of the well infill had pitched outwards and lay on the beach which allowed some examination of the top of the feature and this produced a number of pot sherds of grey ware as well as fragments of stone ware in the form of rim and base remains.

Cooking pot material and a corded handle were also encountered with other sherds, varying from buff to red wares, some with splashes of rich green glaze, remains of a 4" x 4" green glazed floor tile were also uncovered, as well as broken brick. The upper fill was tested to a depth of approximately four feet and from the pottery recovered it appeared that we were again testing a late medieval feature with perhaps a handful of fourteenth century pottery located close to the central shaft.

Favourable conditions during the beginning of January 1983 allowed further examination of the central shaft with a view to measuring its overall size and of course the strong possibility of more dateable material as the work progressed. The remainder of the bowl infill was cleared quite quickly by reason of the earlier probe and it showed that the depth to the beginning of the shaft was approximately 10 feet from present ground level. Infill was, as expected, well mixed with both light and dark loam, sand and topsoil, with very sparse pottery content and this being principally fifteenth century in character, including both glazed and unglazed sherds. Fragments of brick and part of another green glazed floor tile were found as the removal of the fill continued. Like previous well shafts, this too was circular and the removal of the infill revealed clean cut side as the shaft progressed through the sand. At six feet below the bowl the shaft diameter narrowed to four feet with the contained fill now showing a marked dampness but still very mixed, with occasional patches of very dark loamy soil from time to time. The infill continued to come away cleanly from the sides of the shaft but the lack of pottery was by now very disappointing after so much work with little more than a handful of late material so far encountered. Progress continued to 9 feet below the bowl when the blackened tops of boards were observed in a circle in the infill and, while they were expected at some stage, these appeared to be high up and also very thin in section. Even more fill was removed and at

this stage it was completely barren as far as pottery was concerned, the only odd finds now being flint stones which probably rolled in from the top. The blackened boards of an oak barrel were gradually exposed as the loamy infill was removed, but the expected black silt or mud often encountered in these shafts was for some reason absent. The barrel was positioned vertically in the centre of the shaft, but very small in diameter, also there was no sign of any form of peat lining the walls of the shaft. Each of the boards was removed for measuring and possible timber marks, but all appeared plain, apart from the usual V-shaped groove and the undercutting at the bottom of each plank.

At the point where the barrel was inserted the shaft diameter measured 4' 5" and with a barrel diameter of 22", which is small, it is possible that this was an attempt to find water that failed for one reason or another.

Another factor is the large amount of regular fill and relatively clean fill which may have been from an adjacent shaft pitched straight into this one soon after it was abandoned, but certainly it was a very unproductive feature both to the people who initially dug the well and, to some degree, to the people who probed its secret some five hundred years later.

Covehithe has suffered greatly from the sea over many years and on the evening of February 1st 1983 this latest well shaft was completely removed by sea action in one night. Also a brick built well close by, on the site of the bungalow called 'Four Winds', was sent crashing down the cliff as high seas created chaos at the base of the cliffs from Long Covert in the north to Easton Wood in the south.

Paul Durbidge 1983

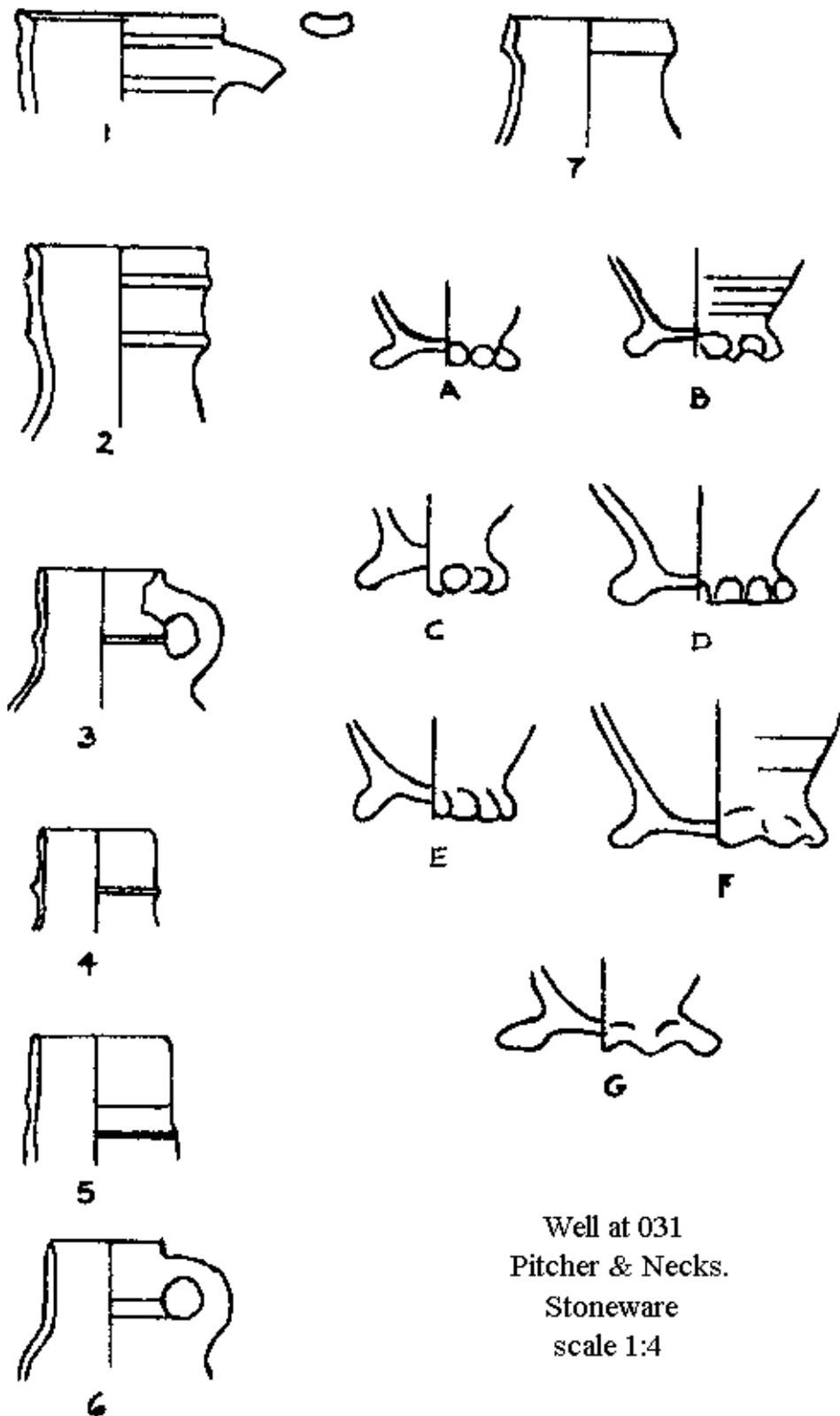
THE POTTERY ,

1. Part rim and handle of pitcher in orange fabric with dark grey inner surfaces.
2. Part rim of pitcher in hard orange fabric with outer surface partially glazed in dark purple-brown glaze.
3. Neck and handle of small stoneware jug in golden brown glaze. Grey core with inner surface yellow-brown.
4. Part neck of stoneware mug in rich salt glaze, grey and dark brown internally.
5. Part neck of mug in dark brown stoneware with unglazed interior of light brown.
6. Handle and part rim of small mug in rich light brown-buff stoneware, glazed both internally and externally.
7. Rim sherd of pitcher in hard dark grey fabric.
 - A. Part base of stoneware jug in light brown-buff, glazed internally, buff core.
 - B. Base of mug in grey and brown salt glaze, brown-buff unglazed interior, grey core.
 - C. Part base of grey glazed stoneware mug.
 - D. Base of grey stoneware jug, glazed internally.
 - E. Part base of mug in dark brown salt glaze.
 - F. Part base of frilly based jug in yellow buff, unglazed internally, buff core.
 - G. Part stoneware base, matt brown external surfaces, light grey internally.

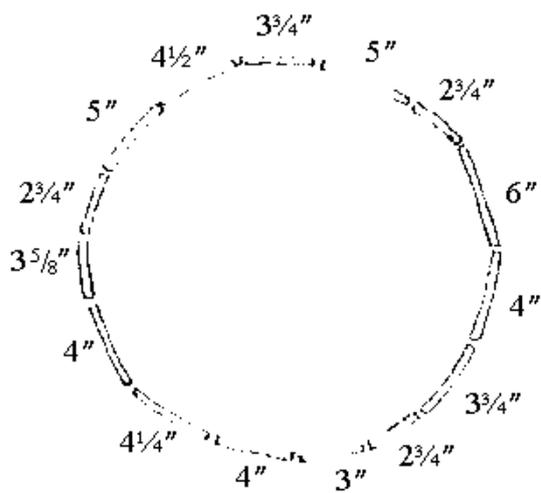
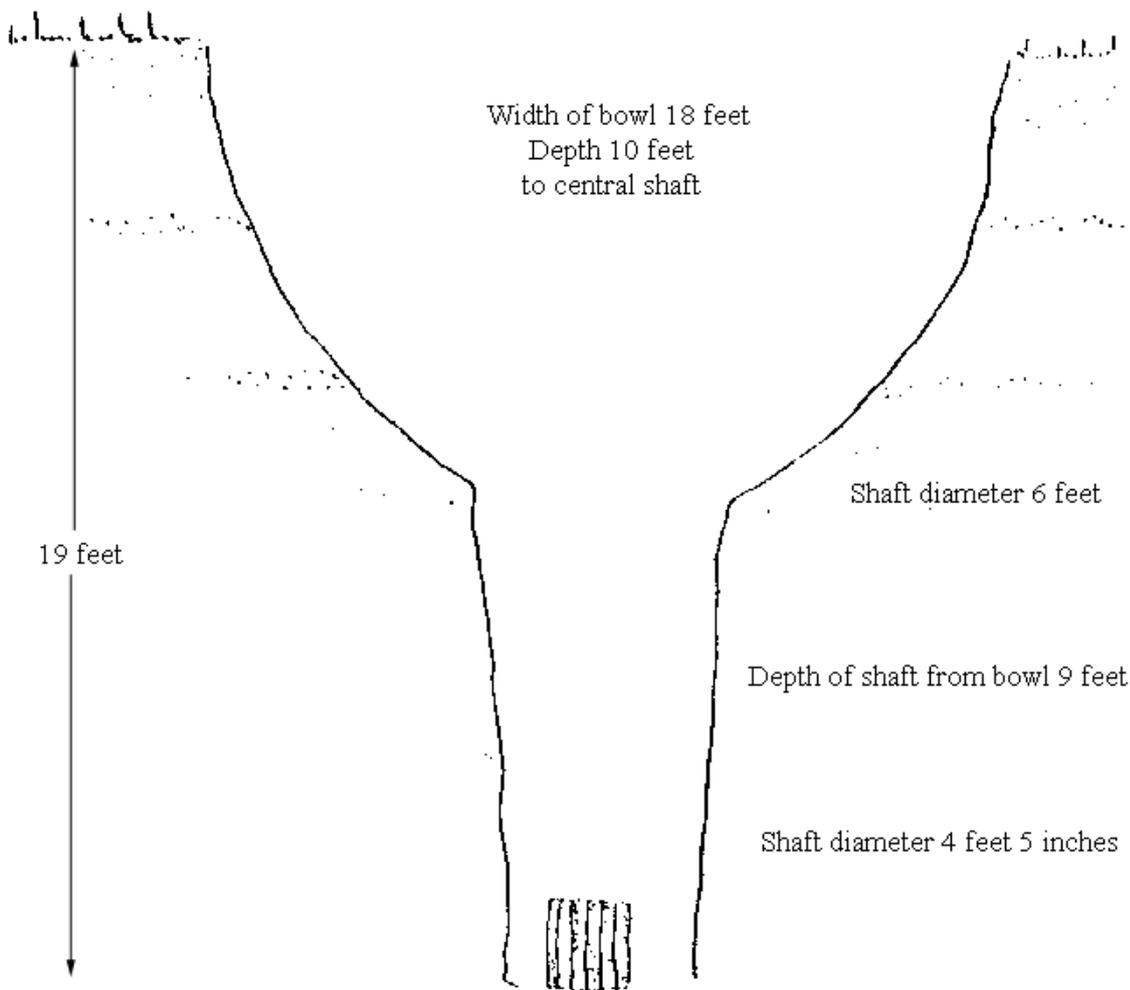
With the exception of Nos. 1, 2 and 7, which can be tied down to a fifteenth century date and are probably from a local kiln, the remaining stoneware sherds are undoubtedly imported wares. During the fifteenth and sixteenth centuries a large amount of stoneware was imported from kiln sites in the Rhine Valley and it is probable that the types illustrated are Raeren-Langerwehe stonewares and are fragments of drinking mugs.

Pottery recovered from the entire shaft was mostly of late medieval date with some exceptions, these being cooking pot base angles and a broken rod handle all in grey coarseware. Systematical pinch marking was visible on a small dark green base and also on other thick fragments of semi-glazed base. On a number of thick wall sherds the internal surfaces were mostly glazed in rich green or brown glaze, while splashes of orange and green glaze were present on the remains of a broken mug. A small stumpy foot showed traces of light brown glaze, while the remains of a grey bung hole had traces of a very pitted yellow glaze. Three pieces of lava stone were encountered in the upper fill and all had fluted surfaces. Fragmentary remains of two bricks were also observed and these varied in thickness from 1¾" to 2¾", though the width of 4⁷/₈" was constant. Both had drag marks and well cracked surfaces which were yellowish buff to yellowish brown in colour and of reasonably hard material.

Covehithe



Well at 031
Pitcher & Necks.
Stoneware
scale 1:4



Length of boards 23"
Diameter of liner 22"
Board thickness half inch



Detail of bottom
of oak boards

Well at 031
Detail of shaft
and Oak boards

EAST ANGLIAN HERITAGE

by W.J. Goode

In spite of writers continually ignoring the history of East Anglia, we natives should not only take heart, but we should be ready to shout about the part the people of this area have played in the building of Britain.

Well known are the finds of Sutton Hoo and the Mildenhall Treasure. These, however, are only two major finds, but countless others of all sizes are being made all the time. Much more important, these are constantly at variance with the long established theories held and spoken about our past history. A few years ago Dr. Knowles, a one-man archaeology unit, told us of the vast number of Roman brick and pottery kilns he had discovered near Brampton in Norfolk. In April this year we heard from the Suffolk Archaeological Unit of a major dig near Brandon on a site from the Middle Saxon period. In the latter instance we were told of the technical excellence of the wooden posts used to construct their buildings. The one exception to the use of wood for the buildings of this settlement, however, was the foundations of a stone building within a cemetery which, although as yet not excavated, must surely be of a church. One more in a steadily mounting mass of evidence that church buildings were of flints and mortar several hundred years before the Norman period.

The features mentioned above are, of course, only observed by those actually on a dig, but the features that interest me most are those that are generally overlooked or soon forgotten. They are the early features constantly turning up in our East Anglian churches; those with square as well as round towers. Church historians still say that most of our flint and stone churches are Norman or later, and in pre-Conquest times almost all the churches were of wood, even if it had a flint tower. This is constantly being proved wrong, for Norman and pre-Conquest features are being found during repairs with monotonous regularity, quite a number of which prove a pre-Conquest date for the church or tower that had always been called Norman.

In 1976, while I was measuring the tower of Wissett St. Andrew, I saw what I supposed to be two blocked circular windows and another blocked opening that I could not be definite about. When the tower was restored, and these blocked openings investigated, my instincts were proved correct, for there were four of these circular windows, one of which was opened, and the others recessed to show them up, thus putting the tower and church firmly into the Saxon period; at least 100 years earlier.

Then, in January 1981, at Taverham, to the west of Norwich, while workmen were installing a west gallery to take the organ and choir, a window was found 2 feet above the tower arch. It was round-headed and single-splayed, built almost entirely of flints, but two pieces of chalk clunch had been used as dressed stone for the sill. The window was 10" wide within the tower, and splayed out to about 3 feet within the nave. This showed that the church was standing here with a window in its nave west wall before the tower was built. I had already established that this church was pre-Conquest, by its north nave doorway being built entirely of flints, and the north-west corner being of flints and Pudding stone. The great discovery was the fact that here, where the tower was entirely circular internally and an upper doorway was expected over the tower arch, a window was found. The problem was resolved when workmen pointed out the added layer of flints over the nave west wall to give the tower a circular internal plan, rather than a D-shape we expect to see when a tower has been added to a church.

Gunton St. Peter's, in north Lowestoft, whose tower had lost its roof long ago, and where no bells have been recorded since 1553, finally began its restoration last year. The roof was renewed and the walls re-pointed; but it was the interior of the tower that really showed up another Saxon towerless church with an added tower later in its life. The internal plan, although it was not the usual D-section with the nave west wall being the straight side, nevertheless followed this plan, but with sweeping corners at (top and bottom), or rather north and south, that simply shouted at one that this was another tower added to its earlier Saxon church, but with a layer of flints in an attempt to make it circular within, as at Taverham. The very narrow church here also points to its early building date, although it was drastically restored early this century.

Thorington, near Halesworth, was another Round Tower Church that was restored last year. Once again an opening was revealed over the tower arch when damaged plaster was removed. Here it was clearly an upper doorway, cut straight through the tower wall; round-headed and about 6 feet tall by 3 feet wide. Another find to confirm its Saxon date.

The East Anglian Daily Times of 5th April, 1983, reports yet another discovery, although not in a Round Towered Church this time. Workmen removing an old chimney stack from the old boiler house of a thirteenth century church (so it has always been called), found the stone framework of a

round-headed doorway of Norman character. This find clearly places the church a century earlier.

These are just a few of the major finds. Many of lesser importance as to dating have come to light, but these few help to confirm the very great age of our East Anglian churches. Much more should be made of the great heritage of our area that is to be seen all around us.

W.J. Goode

ACROSS THE FIELDS

by Paul Durbidge

Just over a year ago a small flint axehead was picked up off a field near Kessingland. It was triangular in section and fashioned from a piece of orange-brown flint roughly 10,000 years ago. It was another of the Mesolithic tranchet axeheads which are found in the local vicinity from time to time and usually close to river valleys or estuaries and occasionally further inland. Unlike the succeeding Neolithic period, when perfection in flint working was reached, these earlier forms differ principally in that only one, or perhaps two, flakes are detached from the cutting edge and also the section differs, being much squarer or triangular. Good examples of two others are now in the Lowestoft Museum and these were found at Gunton and Rushmere, where more evidence of Mesolithic industry was encountered during early fieldwalking over a comparatively small area. From Gisleham a number of small segmented blades and also blade cores, again of the same date, were found while searching on a tongue of land jutting into marsh land. The setting is a typical one, where a small family of these nomadic hunters would have stopped for a short period, supplementing their diet with berries and fish before moving further up the valley for better hunting. The only axehead from this locality is rather interesting by reason of its development – the cutting edge is typical, with the transverse flakes removed by one blow from a hammerstone striker, but the sides of the implement have been clearly squared which is typical of Danish flint working. From time to time small bucked blades and other small burins turn up in conjunction with Neolithic material, though there are clear differences between the two periods. The Neolithic settlement at Kessingland is spread over a wide area involving at least three fields, with a wide variety of implements being encountered, varying from types of arrowheads, knives, axeheads, scrapers, borers, etc. and countless amounts of waste flakes. Remains of the much earlier Mesolithic industry is sited at the top of a small field sloping down to marshland and with a very few exceptions the majority of blades and cores have come from this situation, involving an area perhaps no bigger than 30 feet by 30 feet. Nevertheless, searching for remains of this type of industry calls for very sharp eyes as some of the flints used measure less than an inch in length with points even smaller.

The marshland directly below obviously holds some secrets and the probability of fish hooks and bone harpoons is highly likely in the peaty composition. Some years ago a bone point was found amongst dyke upcast and the possibility of a Mesolithic date was suggested but the lack of darkened patination expected from being sealed in the peat layers led to the suggestion that parallels to a sixth or seventh century date were more likely, with the purpose of the implement being to mark and decorate pottery.

More recent discoveries of flint axeheads have come from Long Road, where a small grey-black axehead was picked up off an allotment and a white polished axehead from a field at Corton. Covehithe yielded the cutting end of a Bronze Age axe in grey flint with partial polishing to the cutting edge, as well as a number of flint flakes and crude scrapers, probably of the same date.

Influence of metal forms can clearly be seen on early flint axeheads by reason of the somewhat spayed cutting edge and relatively thin waste of the implement, features which were apparent on the Covehithe fragment and also on one found on a field at Corton in 1980.

More bronze late medieval buckles continue to be found at Kessingland and Wrentham, along with quite a number of silver pennies and assorted lead weights, including plumb bobs.

Recently I was shown a small candleholder found on a field at Gisleham which is identical, apart from size; to one in the Lowestoft Museum. As well as this rather interesting discovery, the tip off an ornamental sword chape was also recovered and both the objects can safely be dated to the last period of the fourteenth century.

A number of bronze pins, a belt chape and a plain brooch were recovered during investigation of a late medieval pit at Covehithe during November last year. Pottery forms were varied from part of a green glazed jug to part of a large fish dish in grey earthenware. Further pieces of grey cooking pot were observed amongst animal bones and oyster shell in what turned out to be a rather large pit. Like the

well-shaft, stoneware remains were also in evidence but not on any large scale and it does seem likely that this particular feature was in fact connected to a very large pit examined during 1979 when dateable remains were also recovered.

Several finds of iron nails were observed amongst carbon in the last of the pits examined and amongst these the remains of a heavily corroded iron key was encountered. After intense cleaning, it turned out to be one with a solid stem and kidney-shaped bow, which suggests a fifteenth century date, the symmetrical bit being for use on either side of a door.

I have, over the years, seen several keys from Covehithe, the previous two in iron being in a very sad condition, but comparable in period; incidentally, the latest is now in the Lowestoft Museum.

The remaining keys have been of casket types and made of bronze, all have been fairly small and in most cases well abraded. Possibly the best was one with a diamond shaped bow and a hollow stem, found by a Pakefield man in 1978 and this was almost certainly a fourteenth century example.

During fieldwalking at Benacre, Wrentham and Corton, pottery fragments have been observed but usually material has been very small, both in size and quantity, and mostly, again of medieval origin. The majority of material from Benacre is of grey wares consisting of base angles and wall sherds, some with applied strip decoration, but very thin on the ground and so far nothing to suggest an earlier period. Corton produced odd red wares as well as grey, with much water worn small grits in fairly thin soot stained material which probably belonged to cooking pots. The much lighter grey wares from the Wrentham area are typical in this locality and include bung holes and corded handles with the suggestion of fairly large vessels. Here, from the rim sections, it seems that the majority of what has been found so far slots into the twelfth to thirteenth centuries, with later stonewares also being encountered, while close by at Covehithe the presence of light grey fabric is also observed amongst fifteenth century dark green glazed fragments, including partially glazed bung holes. During carrot cleaning operations at the Wrentham factory, pottery has often been found amongst the rubbish after sorting out and the presence of fragments of frilly based jugs from the Lawgerwahe and Raeren stoneware industry shows the general distribution of the material in the Wrentham/Covehithe area and possibly further afield.

P. Durbidge

THE DIARIES OF CANON REGINALD AUGUSTUS BIGNOLD RECTOR OF CARLTON COLVILLE FROM 1898-1944

by Mary Goffin

In his preface to the edited 'Diaries of Canon Bignold' Rev. Frank Thomas, Rector of Carlton Colville from 1971-1981, explains how he first 'met' Canon Bignold. St. Peter's Church, Carlton Colville was planning to commemorate the 650th Anniversary of the appointment of the first known Rector in 1326, William de Weston. The Parish Registers, which are retained at the Norfolk Record Office for safe keeping, were brought back to the Parish to help with the plans to publish a booklet on the History of the Church. It was found that the Rev. Bignold had written, in a very cramped hand, a diary of events during his incumbency. These rather difficult writings were then transcribed by several parishioners, most of whom are members of our Society. All who were involved became aware of the historical importance to Carlton Colville and Oulton Broad these writings contained and a project to have them edited and hopefully later published, got under way.

In 1898 when Canon Bignold became Rector, the Parish of Carlton Colville extended from Mutford Bridge east towards Kirkley Run, bordering Kirkley and Gisleham parishes and Rushmere and Mutford parishes. Oulton Broad as we know it had not developed, there were a few houses in Bridge Road and in Victoria Road and a few in Kirkley Run, also part of the Parish. What is now Oulton Broad South station was originally called Carlton Colville station. The area Canon Bignold often refers to in his diaries as the Old Village is these older parts of Carlton Colville on the Beccles Road, Marsh Lane and The Street and areas near the Parish Church of St. Peter.

By the time this article is published in our Annual Report of 1983/4 it is hoped these Diaries will also have been published by sponsorship from the Norwich Union Insurance Group. The connection? The Norwich Union was founded in 1797 by Thomas Bignold who was the great-grandfather of Reginald Augustus Bignold.

Having embarked on the deciphering of the Diaries the bare bones of a local history emerged which

naturally led to the necessity for 'flesh' to be put on the bones. We discovered Canon Bignold's genealogical line connecting him with the Norwich Union but we also found that his nephew Rupert, also a bachelor and the last of the line, was living, aged 85, at Stowmarket. We were able to visit him and hear tales of Rupert visiting his uncle at Carlton Colville. Some of the furniture from the Rectory was given to Rupert on the death of his uncle, and this was shown to us, as were several family photographs, some of which we were able to have copied for the publication. Miss Spall, housekeeper to Mr. Rupert Bignold and previously employed by Canon Bignold, was also able to give us information.

Some of the older people of Carlton Colville were visited and asked for memories or anecdotes of the Rector, it seems he was a very tall man, 6' 4" approx., who always carried a stick and wore a broad brimmed hat with a high dome and for many years he rode a double barred bicycle specially made for him. His long flowing clerical garb, complete with long dark cape made him an awesome figure, especially when in the pulpit, when to one small girl he seemed like God himself, especially when he thumped the pulpit for emphasis and made it shake. To another person he looked like a bat when conducting the choir in the candlelight – because of the cloak he wore his shadow looked like an enormous bat. Electric light was not installed in the Parish Church until December 1938, although St. Marks Chapel-of-Ease was lit by electricity in 1911. He gesticulated wildly in the pulpit and as he was so tall seemed as if he might fall out – (hopefully by small boys – said to be the reason why they were quiet in Church!). Several people remember that they were in awe of him as children, his was a dominant presence and he often pointed at them with his stick. Adults too held him in considerable awe, but greatly respected him. He would deliver Parish Magazines personally saying this was his opportunity of meeting people.

Several memories were related by ex-choir boys who remember how strict he was with them. The choirboys were paid 2d. per week; 1d. for attending choir practice and ½d. for attending morning service and ½d. for the evening service; this in approximately 1918. By 1920 they were paid 4s. 4d. per quarter, there being sixteen boys and five men in the choir. The Rector insisted on a full choir always and if any boy was absent for more than two consecutive weeks, without reasonable excuse, he was sacked. Before attending morning service they had to attend Sunday School in the Church Hall and they were then marched from the hall to the Church. At Christmas Miss Christine Bignold, his niece, always gave each member of the choir a present.

"We had morning Sunday School in the Old Schoolroom and then lined up and went to Church. Afternoon Sunday School was held in the Church, when different children were called on to say one of the Commandments or Texts or Collects for the day. One day we were standing in the porch and one boy was behaving badly when all of a sudden Canon Bignold swung round and gave him a terrific punch on the head! After that, no more trouble". – an extract from a letter from a woman who had grown up in Carlton Colville.

Another person remembers him as being very tall and bearded. He wore iron heels on his boots so he could always be heard coming and the choir boys were not caught misbehaving. If he did catch them he would give them a good cuff round the ears to punish them.

During his long Ministry he baptised and later confirmed and married most of his parishioners, something appreciated both by them and him. In his diary he comments that the current practise of not allowing the Rector to stay more than ten years in one Parish would halt this sense of continuity. He was in the habit of asking local couples whom he married for a wedding photograph, which he then inserted in a special album. During World War I he also collected photographs of the men of the village who enlisted. From this album many of the photographs in his edited Diary were taken – the album itself being one of the treasures of the Parish Chest. Beside many of these photographs are short notes – very many state 'Died for England' and the date. Others mention the name of the ship or the regiment which the men served in. Some give details of post World War I life, i.e. Reuben Roe emigrated to Canada; Eric Goodall was ordained and went to Transvaal.

One of our members has visited several old parishioners and I quote some of the anecdotes related to her:-

"Mr. Spindler, a bricklayer and carpenter, was doing some work at the Rectory one very fine sunny day. An aeroplane was overhead doing sign-writing on the clear blue sky. The words it wrote were 'Bile Beans'. Old Bignold came outside and stood looking up at the plane for some time and then turned to Spindler and said "*Look what they are doing to my Master's beautiful sky. No good will come of it*"."

“Once Goddard, the gardener at the Rectory just before World War II, lost all the tomato plants in the Rectory greenhouse, much to his and Bignold’s disappointment. Shortly afterwards Goddard was walking by the dead well (cess pit) in the Rectory garden when he noticed a number of young tomato plants growing in the sludge (apparently tomato pips pass right through the body when eaten and are often found growing in sewage sludge). Goddard rescued these young plants and took them into the greenhouse. Bignold when he saw them enquired where they came from and on being told was disgusted and said he would not eat any of them”.

Throughout his diaries the character of the devoted country priest, loved by his parishioners and one to whom all levels of society turned in times of trouble and distress and came away comforted and sustained to carry on, is revealed. Most servicemen on their brief leaves from the terrors of the trenches or the hazardous mine-sweeping or fishing trips, made a point of visiting him and talking with him and the feeling comes through his writings that they were strengthened by these visits. To know that boys aged between fourteen and eighteen years regularly attended his Bible Class on a weekday evening and then often stayed on a couple of hours afterwards to chat reveals the esteem in which he was held as a friend and mentor. On his death the Bishop of Norwich described him as “*the most beloved and respected priest and the wisest counsellor in the diocese*”. The truth of this statement is revealed in the writings he so carefully made sure were kept safe for later generations and which will shortly be available for all to peruse in the edited Diaries of Canon Bignold, Rector of Carlton Colville 1898-1944.

Mary Goffin

THE HERMITAGE, FROSTENDEN – BUILDING SURVEY

by M.G. Reeder

In March 1983 I was shown around a house, ‘The Hermitage’ at Frostenden. It is one of the many houses which have intrigued me for years from the outside, and the inside proved to be even more interesting.

Many additions have been made to this house over the years, but the oldest part, now consisting of two rooms up and two down, is what concerns us here. From the inside these rooms are obviously very old, the heavy oak studs and beams are all on view. This part of the house could easily be seen as all of one date, except that one of the upstairs rooms has a curious vertical post from the floor to a roof purlin. From this lead it is obvious that this floor is an insertion into an open hall building. I assumed that this post had originally risen from the ground floor and that this had been a single aisled hall. The opposite wall seemed to have a similar post embedded in it, but its significance alluded me.

Recognisable surviving aisled halls are rare, and a quick check of published sources showed that this house had not been recorded. When I contacted Sylvia Colman, Historic Buildings Adviser to the County Council, she immediately agreed to investigate. A few days later Sylvia phoned back; from her preliminary investigation ‘The Hermitage’ is not a single- aisled hall, but an even rarer double upper aisled hall dating from the end of the fourteenth century.

These notes are only to whet your appetites to search out interesting buildings. The plans and description are my own very inaccurate interpretation based upon my own quick survey, and Sylvia, Colman’s telephoned description based upon her preliminary survey. She is carrying out further surveys and will produce a full and accurate report for publication and the national buildings record in due course.

Fig. 1 shows the open hall and two-storied end as it may have been c.1390. This could have been the total extent of the house then, or there could have been a two-storied wing on the other end of the hall. The main tie beam crosses the centre of the open hall well below wall plate level. Rising from this beam were two aisle posts, each supporting an aisle plate on which rest the roof rafters.

When the chimney stack was built (probably in the sixteenth century) at the end of the hall and a first floor inserted, the main tie beam was repositioned to the new centre of the hall – Fig. 2. Also, presumably at the same time, the southern wall of the hall was moved in to the line of the aisle post and plate. This brought the whole of the southern wall of the house into a straight line and gave sufficient first floor wall height in the hall to allow good sized windows. These changes left the southern aisle post as part of the external wall, but the northern post had lost its supporting tie beam. Therefore a beam was placed to lie east-west across the new tie beam and new chimney beam, with

the foot of the aisle post resting on it.

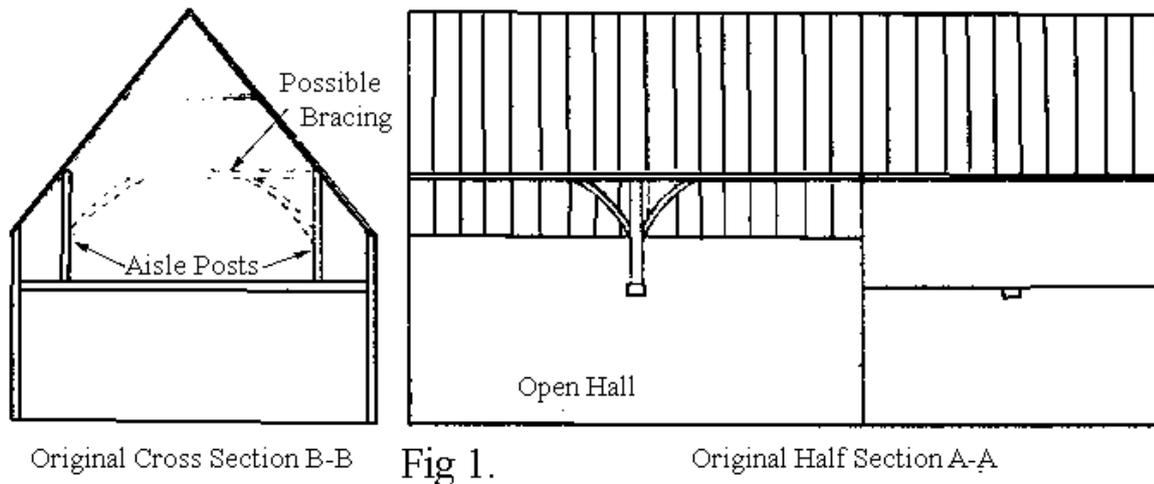


Fig 1.

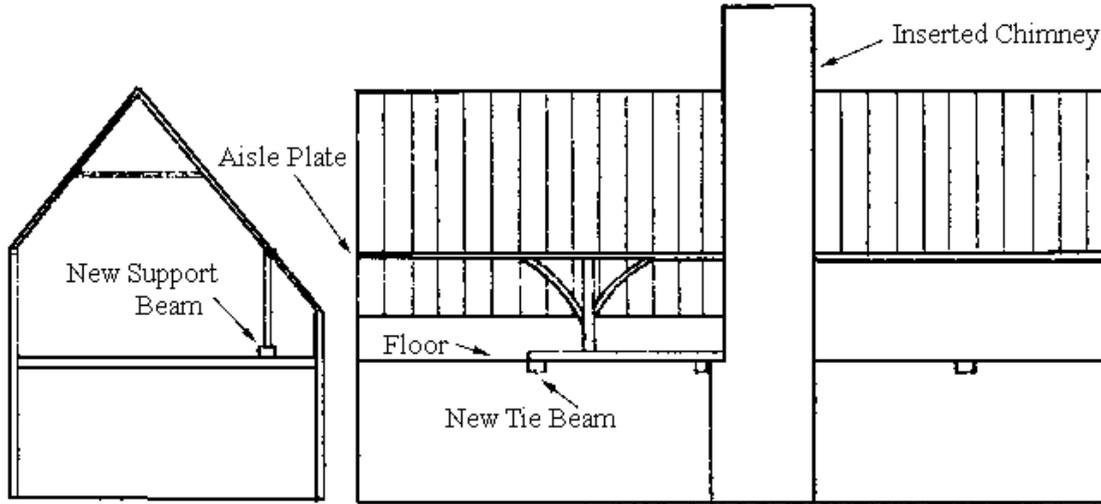
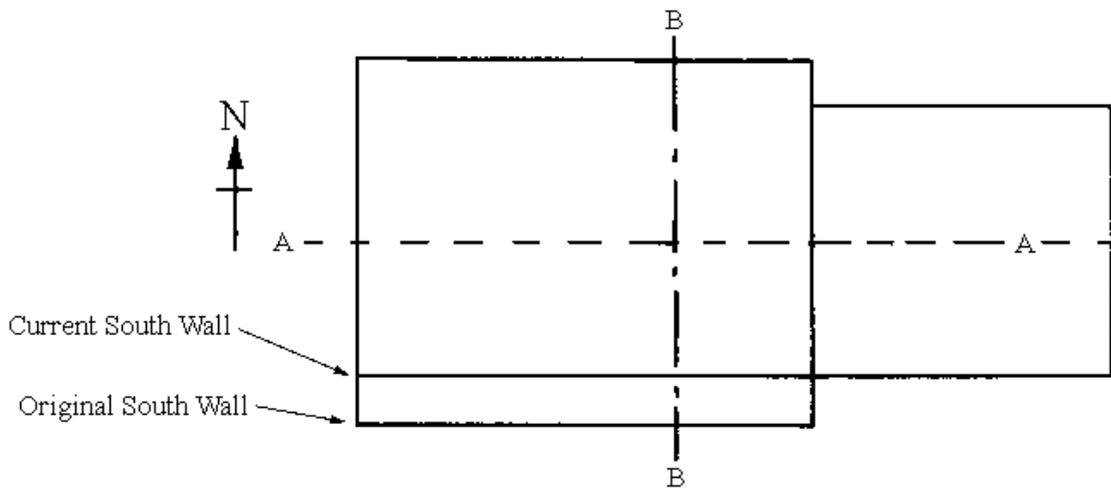


Fig 2

approx. scale 0 5 feet

‘The Hermitage’ Frostenden, Suffolk (Conjectural Plans) March 1983

These changes have given the lower room a symmetrical ceiling arrangement with equal length joists each side of the tie beam. In the upper room a curious lost area has been created behind the aisle post and its supporting beam. I have assumed that at least one beam, and braces, originally existed between the two aisle posts and aisle plates, and that these were removed to give head room in the upper room. Evidence of joints on the inward faces of the aisle posts require detailed analysis to determine the form of this bracing. As the aisle posts have decorative carved bosses on them, it is almost certain that the bracing between them would have been decorative as well as structural, therefore the exact form of

this bracing may never be known.

Many other similar unrecorded houses must exist, so keep your eyes open.

M.G. Reeder

ST. PETER'S CHURCH, KIRKLEY

by E. Marley

The first church to be built on the present site was built about A.D. 970, and a drawing of it appears on the Hutch map of A.D. 1000, showing towns and villages from the sea. The East Anglian diocese of North Elmham was re-established and remained the seat of the Bishop until 1075. Bishop Arfast tried to establish his see at Bury St. Edmunds, but moved it to Thetford. Herbert de Losinga bought the see at Thetford for a large sum of money in 1095, transferred it to Norwich, and Kirkley became part of the Norwich Diocese.

By 1285 houses were being built in Kirkley and a second church was built. It was similar to Pakefield church, having paralleled aisles. During the fifteenth century the tower, 72 feet in height, was added to the west end of the north aisle. At the visitation in 1597, the churchwardens presented the following: 'At Kirkley, Thomas Yoowle, rector. He readeth not service at due and convenient hours, but posteth (hurries) over the same, because he retaineth Kirkley and Pakefield and serveth them both. He used to preach, but they have no monthly sermons. He is not resident. He have not catachised the youth this half yeare, and he walketh not the perambulation'. A Mr. Wyncappe had held both the livings from 1584, but apparently resigned from St. Margaret's, Pakefield, and Mr. T. Yoowle was instituted on January 30th, 1589/90. The confusion of dates is because a new year began in March, and according to the old calendar, it was still 1589. Mr. Wyncappe regained the living when the Bishop deprived Mr. Yoowle of the benefice in 1598. The certificate of 1553 notes that at Kirkley there is a Great Bell, and also a Sanctus bell. After the reformation, the church fabric was neglected and by 1680 part of a wall collapsed and the church fell into disuse. Permission was obtained for the use of part of Pakefield church on Sundays and this arrangement continued until 1750.

In 1750, the Vicar of Lowestoft, Rev. Mr. Tanner, partly at his own expense, rebuilt Kirkley church. It was the third on the site. The south aisle was restored and the font from the ruined medieval church at Gillingham in Norfolk was placed in it, as the original font was broken. During the restoration some brasses, memorials to the rectors of Kirkley in 1486 and 1526, were found, but reburied under the floor. In 1790 the tower of the medieval church was in decay and it was repaired while the church was being rebuilt.

In 1847 the coming of the railway to Lowestoft meant the expansion of Lowestoft as a seaside resort. A view of the church in 1850 shows fields down to Lake Lothing, but by the turn of the century St. John's church, Marine Parade, Wellington Esplanade and many other streets had been built.

From a magazine of 1886 it is noted that 'in the space of 25 years the population has quadrupled. The living is small, about £150 a year, and there is no rectory'.

In 1871 it was decided to rebuild the church. It was the fourth church on the site and is the present building. By 1887 the chancel and sanctuary had been altered and the church could seat 1100 people, the floor area being 7104, square foot. The tower was renovated in 1980, costing £14,000. The outside of the church is faced with flints to match the medieval tower. The main entrance is through a nineteenth century porch donated by Edward Kerrison Harvey, and is on the south-west of the building. On the left is the baptistry, with its wrought iron screen and ornate font cover. The baptistry, the clock and chancel screen were all given by E.K. Harvey. On the west wall, above the vestry door, is a richly ornate Victorian clock, donated in 1892. The chancel screen is painted in blue and gold and is decorated with six shields. The east window has five lights, the centre depicting the Holy Trinity. The Lady chapel contains the reserved sacrament and is used for mid-week services. The church was rewired in 1982, costing £4,400. The organ was begun in 1881, enlarged in 1891 and finished in 1895. It has 2000 pipes and is the only 4 manual organ in the district. It has two swell boxes and metal and wood pipes, the longest is 16 feet and the smallest less than one inch. The organ was restored in 1959, and is being enlarged and restored in 1983 by Mr. Terry Hepworth. The present organist is Mr. George Marley who has held the post for 26 years.

The present rector is Rev. Gerald Annesley who lives in the Rectory. The present Churchwardens, who are legally responsible for the fabric of the church are Miss E. Marley and Mr. A. Shepherd.

In 1974 St. John's church became redundant and some of the congregation joined St. Peter's. St. Peter's became officially St. Peter and St. John's church, Kirkley.

E. Marley

THE PLACE NAMES OF LOTHINGLAND

by David Butcher

The piece that follows is not intended to be definitive. What it aims to do is consider the names and derivations of settlements past and present in the half-hundred of Lothingland. Wherever it is possible to do so, the significance of landscape features will be taken into account and any possible relevance today ascertained. The major linguistic source for this article is the 'Oxford Dictionary of English Place Names' by Professor Eilert Ekwall, first published in 1936 and revised at regular intervals since. Wherever the symbols ð and Þ occur in the text, one has to use 'th' in order to get a modern equivalent, and when (D3) appears after a place name it indicates a mention in Domesday Book (1085-1086). All names in this great document were, of course, latinised by William I's clerke – hence Lothingland itself appears as Lundingalanda. This, when translated, means 'the land of Lud's people'. Whoever this patronymic figure was we shall never know, but he was probably a leader of the early Anglo-Saxon period when the waves of settlement were taking place from across the other side of the North Sea. He may have been quite a formidable character as well, because his name could have derived from Hlude – 'the loud one'. If one goes for a first syllable of Loth, then it might refer to the Danish raider Lothbrog, another forbidding gentleman, whose name means 'Leather Breeches'.

1. Akethorp (DB - Aketorp) - the first syllable may derive from the Anglo-Saxon word ac meaning an oak tree (plural form, acen). The second one is a Danish word meaning either an outlying farm belonging to a settlement, or a small village colonised from a larger one. As such, it probably reflects the Danish invasions of the mid-ninth century. The name survived throughout the Middle Ages as a manor, which eventually passed to Magdalen College, Oxford, under the terms of Sir John Fastolf's will. This settlement occupied land to the west of St. Margaret's Church, Lowestoft, and the Domesday Survey refers to a priest, Ailmar, who held a manor of 80 acres there. No church is mentioned, but if it had no taxable assets it would not have been. However, it is very likely that Ailmar did have a church to look after and it may well have stood on the site now occupied by St. Margaret's. This would account for the building being so far out of the original town of Lowestoft.
2. Ashby (first documentary mention in 1198 – Aschebi) – although not mentioned in Domesday Book, the last syllable speaks of a Danish influence. The suffix -by indicates a village or a homestead and the classic example of its use is to be found in the Flegg district, north-west of Yarmouth. The first syllable of Ashby may derive from the Scandinavian personal name Aski, or from the Anglo-Saxon aesc, meaning an ash tree. Either way, the settlement obviously has Nordic connections and may well have originated in the period of Danish incursions over 1100 years ago.
3. Belton (DB - Baletuna) - the Anglo-Saxon word tun originally referred to a fence or enclosure and became applied later to both homestead and village. It is perpetuated today in our word town and is one of the commonest of all our place-name elements. As with a number of the Lothingland settlements, Belton shows a mixture of Anglo-Saxon and Scandinavian influences in its make-up, because the first syllable of its name probably derives from bil, a Norse word for an interval or interspace. As such, it may well refer to an area of dry ground surrounded by marsh, and if one considers the landscape hereabouts the terminology is still appropriate. In spite of the enormous outgrowth of Belton in recent years, it is still possible to ascertain the old siting around a ridge of higher ground that juts out into the Yare-Waveney marshes.
4. Blundeston (first documentary mention in 1203, Blundeston, as now) – the first syllable derives from the Anglo-Saxon personal name Blunt and the two elements together would seem to give this parish a respectably ancient pedigree. True, it does not appear in the Domesday Survey, but not all established settlements of the time were mentioned. There are various reasons for this, one of which is that some places were part of another manor, or subsidiary to it, and therefore included among its assets for taxable purposes. Perhaps Blundeston came into this category, because the neighbouring settlement of Flixton was very large and important.
5. Bradwell (first documentary mention in 1211 – Bradewell) – this name comes from two Anglo-

Saxon words meaning, in translation, broad stream. This could well refer to the estuarine area behind the great sandspit on which Yarmouth grew up – what we now call Breydon Water, together with the adjacent Harfrey's and Gapton marshes. It seems very likely that Bradwell's early history is inextricably linked with that of the nearby manor of Gapton. Today, of course, with all the housing development which has taken place from the 1950's onwards, it is hard to see at first sight the landscape factors behind Bradwell's existence. But they are still there, even if only really obvious when seen from the air.

6. Browston (DB - Brockestuna) – an Anglo-Saxon origin hero: Brocc's tun. There are two possible explanations for the former element – (a) from brocc meaning a badger, or (b) from broc meaning a marsh or stream (cf. with our word 'brook'). I favour the latter possibility because it makes such good sense even now in landscape terms. The present-day Browston, or Browston Green as it is sometimes known, is situated very close to the meeting-point of Fritton Decoy and Lound Reservoir, an area which at one time would have been very marshy. The lakes themselves, as we see them today, lie in a valley that was once possibly either an inter-glacial overflow channel or an outlet from the River Waveney to the sea. It is possible to trace this even now, in the year of grace 1982, right from the A143 at St. Olaves through to Station Road, Hopton.
7. Burgh Castle (DB - Burch) – the 'castle' part of the name refers to the fortification built by a man called Ralph the Engineer in the period following the Norman Conquest. He raised a mound and keep in the south-western corner of the old Roman fortress, the remains of which can still be seen. Before the arrival of the Normans the settlement was known as Burgh, an Anglo-Saxon word for a fortified place or stronghold. Bede, writing his history in 731 A.D., refers to the place as Cnobheresburg – this in connection with the monastery founded there by the Irish monk, Fursey in the year 633. The Romans, of course, called their fortress Gariannenum, the first syllable having its root perhaps in the Celtic word ger, meaning something like noisy river. The whole of the great marsh, as we now see it, was an estuarine area in Roman times, but no doubt the Yare and Waveney were discernible in the mudflats at low tide. Odd to think now that the soldier and administrator, Scapula, built the fort about 290 A.D. for the purpose of guarding this particular sector of the Saxon Shore against the depredations of raiders from north-western Germany and Holland. How those Stablesian cavalrymen (from Yugoslavia) must have regretted their posting when a good, stiff north-easterly blew across the ramparts!
8. Caldecot (DB - Caldecotan) – the only reminder we have of this place today is the term 'Caldecott Hall', which lies west of the A143 between Fritton and Belton. The name derives from the Anglo-Saxon calde cot, meaning a cold hut, and the settlement was never very large, consisting at Domesday time of 120 acres of arable land worked by three cottage tenants and half a plough team (four oxen). Much later on, during the 1460's in fact, we hear of the manor again through its being mentioned in 'The Paston Letters'. What the 'cold hut' referred to originally was, one can only conjecture, but it may have been some sort of exposed building, a shelter for either animals or people. Considering that the site is close to what was once a cliff edge above an estuary, and forgetting the plantations of trees that now afforest the area, one is still able to see that the position of Caldecot is, in essence, a bleak one.
9. Corton (DB - Karetuna) – another of Lothingland's Anglo-Danish place-names, translatable as Kari's tun. The Scandinavian personal name is to be found as the Old Norse Kari or the Danish Kare, though just who this family or tribal leader was is now, of course, lost in the mists of time (the name can be translated as 'the curly-haired one'). Certainly, the siting of a community on high ground close to the sea would have suited an invader from across the water, providing both agricultural and maritime opportunities. The present position of the village of Corton reflects a shift made towards the end of the eighteenth century, and probably the result of coastal erosion. Prior to this the houses were grouped east of St. Bartholomew's Church and, the pre-Domesday settlement was very likely in the same area.
10. Dunston (DB - Duneston) – there has been a good deal of speculation as to where this was, because it seems to have ceased to exist as a place in its own right during the early medieval period. In fact, some people have conjectured that it might even be a wrong entry in Suffolk Domesday and could refer to the Norfolk village of Duneton, near Norwich. William I's commissioners did not make that kind of error, however, and it is possible to fix a siting in our area in both landscape and place-name terms. Dunston means settlement on a hill, from the Anglo-Saxon word dun meaning a hill (compare with our word 'down', as in the Sussex Downs) and I am convinced that it once occupied the site of the present-day Oulton village. Oulton, as we

shall see later, does not occur as a name in its own right until the thirteenth century, and the high land near the meeting point of Hall Lane and Somerleyton Road with Gorleston Road is correct topographically to produce the name Dunston. Moreover, one should remember too that the Elizabethan manor house which stands at the crossways is known as High House, a reminder to us that one of Oulton's manors during the Middle Ages was known as Houghton Hall (or High Town Hall). When one considers that the syllable hough derives from an Anglo-Saxon word hoh, meaning the side of a hill, the connection between Dunston and Houghton becomes clear. Think of the gradual uphill pull past Salvesen's cold-store and all the rest, and then consider the levelling out as the crossroads are reached!

11. Flixton (DB - Flixtuna) – it is hard, when considering the diminished parish of today, to believe that this place was once the largest in extent of all Lothingland's settlements and second only to Gorleston in terms of population. The origin of the name has two possibilities: the tun belonging to either Flic or Felix. The former is a Danish name, but the latter probably makes better sense historically. It was Norman Scarfe in his excellent book 'The Suffolk Landscape', who postulated the theory that what we regard today as Oulton was once part of Flixton. At the time of the Domesday Survey the church of Flixton St. Michael was one of the ten richest in Suffolk, standing on the site of what we now regard as Oulton St. Michael. Norman Scarfe claimed that the original foundation was set up by Felix the Burgundian, first missionary-bishop of East Anglia. Perhaps he did it to keep an eye on the activities of Fursey and his colleagues at Cnobheresburg. This is entirely feasible because there was much rivalry between the Roman and Celtic wings of The Church, which was not formally resolved until the Synod of Whitby in 664 A.D. and which led to a good deal of bitterness well beyond this date. Hence, we have to think of the first church at Flixton being built some time during the 630's, standing as it does now, on that lovely site above the old estuary.

The little ruined church of St. Andrew, standing in what we now regard as Flixton proper, was obviously built during the Norman period to serve the northern part of a very large parish. Then, as Oulton began to develop during the thirteenth century, (for reasons, unattributable) Flixton lost many of its acres to the new entity and had to be content with a greatly reduced status.

12. Fritton (DB - Fridetuna) – the first syllable here may derive either from the Scandinavian personal name Freyr or from the Anglo-Saxon word friþ, meaning an enclosure or an enclosed place. Both would fit in with the overall history of the area, but I favour the latter of the two if forced to take a choice. Again, it's to do with landscape. Not far from St. Edmund's Church there is evidence of a former moated site, which could be extremely old. I am not claiming that it represents what remains of original friþ, but the whole area around the church is most beautifully sited above the lake (much smaller at one time than it is today, because peat-digging during the fourteenth and fifteenth centuries extended it greatly) and sheltered from the north by the natural rise of the land in that direction. And how many people are there, even in these days of technological miracles, who still prize a south-facing slope when raising buildings?
13. Gapton (DB - Gabbatuna) – another of Lothingland's settlements which did not survive and develop beyond the early medieval period, except as a manor. In other words, it never grew into a village. In the recent historical period Gapton Hall has been a farm, lying north of the road which leads from Gorleston to Burgh Castle, and much of the land is at present being developed as an industrial estate. The site is a commanding one, right on the 25 foot contour line and looking out across the marshes to Breydon Water, and it is not hard to see why it was originally chosen by an Anglo-Saxon settler, Gabba by name, to establish his tun. Eventually, of course, it was nearby Bradwell which was to develop as the village and the position of Gapton so close to the demarcation line between marsh and higher ground may have had something to do with it.
14. Gorleston (DB - Gorlestuna) – the most populous of Lothingland's villages at the time of Domesday, though not the one containing the greatest acreage of arable land. The first element of this Anglo-Saxon place-name, gorl, may be an antecedent of the Middle English word gerl, which is in turn the forerunner of our own word girl. However, in the earlier period there was no , specifically female meaning to the term and it could refer to a young person of either sex. In fact, in the case of Gorleston, what we probably have as a translation is something like 'the youth's settlement'.
15. Gunton (first documentary mention in 1198 – Guneton) – this is yet another of our Anglo-Danish place-names and can be translated simply as Gunni's tun. The personal name is an old Danish form and may be compared with the present-day Scandinavian Christian name Gunnr. Given this

derivation, Gunton would seem to be one of those settlements dating from the Danish invasions of the third quarter of the ninth century. So for possible reasons as to why it does not get a mention in Domesday Book, see No. 4 – the notes on Blundeston. As regards a possible siting, it is noticeable that the area around Gunton Church is quite a prominent piece of countryside.

16. Herringfleet (DB - Herlingaflet) – this is a very interesting name because it combines a number of elements dating from the period of Anglo-Saxon colonisation of East Anglia. Roughly translated the name means the stream of Herela's people and it is arrived at in the following way. Herela variations of this name occur as Herl or Harl was obviously the original settler; -ing is a word meaning people of or descendants of (we still see it surviving as a diminutive form in a word like darling); and fleet means a stream. So where was the stream? It's very hard to say with any certainty because centuries of agriculture and land improvement have changed topographical detail a good deal, but there are three gullies in the area of Pond Farm and Herringfleet Church which might once have contained watercourses. They all drop from the present B1074 road down towards the marsh and are clearly visible features of the landscape. Or perhaps there never was a stream. Fleet can also mean an estuary or an inlet of the sea, something that makes better sense in the case of Herringfleet, which does stand on a cliff above the former estuarine area already mentioned from time to time in earlier notes. Interestingly enough, as a point of vocabulary, fleet is still with us. There are a number of Fleet Dykes designated by name in the Yare-Bure-Waveney marsh complex and fleet itself is still current as an East Anglian dialect word meaning shallow.
17. Hopton (DB - Hoppetuna/Hotuna) – the first element here, the Anglo-Saxon word hop, means either a small valley or an enclosure in a fen. Either derivation can make sense in the case of Hopton. If one considers the landscape today on an O.S. map, or in actual physical forms by walking the ground, there is a pronounced depression along the line of Hopton House – St. Margaret's Church – the 'White Hart' pub – Station Road. It is noticeable even when driving along the A12, as long as one isn't belting along too quickly. This feature is, of course, the eastward extension of the valley mentioned in the notes on Browston and at one time it probably was quite marshy. Even today there is a considerable stretch of water in the grounds of Hopton House, and though this is not entirely natural (being formed to embellish the surrounds) it does take advantage of a natural low-lying situation and is fed by springs. Finally, if the original settlement of Hopton grew up around the old, ruined church, this would have placed it just above flood level.
18. Lound (DB - Lunda) – this particular name is completely Nordic, coming from an Old Scandinavian word lundr meaning a grove. As such, it could be the result of settlement during the late fifth/early sixth century, or during the third quarter of the ninth century. Regarding the former period, it is worth remembering that, as well as the Anglo-Saxon tribes from Schleswig-Holstein and Friesland, East Anglia was also populated by people from southern Sweden. If Lound does date from the early period, was the grove of trees a natural feature of the landscape found by the first settlers, or was it one of the sacred oak-clumps specifically planted for the veneration of the Norse gods – Odin, Thor and all the rest? On the other hand, if the origin is a ninth century one, we have another example of a name deriving from the great Danish incursions of 869 A.D. and thereafter.
19. Lowestoft (DB - Lothuwistoft) – again, as with the name immediately above, we have a derivation from Old Scandinavian, with the same two possibilities regarding the actual date of settlement. In translation the two elements combine to give us Hloðuer's toft. The personal name is an Old Norse one, while toft means a homestead. It is also to be found, of course, in Toft Monks, though the 'Monks' wasn't added until the end of the twelfth century, when a cell to the Abbey of Preaux in Normandy was established in this part of Norfolk. To return to Lowestoft, we shall never know for certain where the toft was originally sited, but it was most likely on top of the cliff somewhere in the present High Street area. Such a location would have provided both a good vantage point and a source of cultivable land.
20. Newton (DB - Neutuna) – a genuine 'lost' settlement, this, in the sense that it has all disappeared or been incorporated into the two adjoining parishes. Newton lay to the north-east of Corton and to the east and south-east of Hopton. Much of its land area was destroyed by coastal erosion between the fourteenth and the seventeenth centuries, giving it an aura of romance locally as a kind of lesser Dunwich. The name derives from the Anglo-Saxon neowa tun, meaning a new homestead or a new village. This is interesting in a way because it implies perhaps that one or

more older settlements already existed in the same area. If this were the case, the places in question could well have been Corton and Hopton.

21. Oulton (first documentary mention in 1203 - Aleton) – this name can be simply translated as Ala's tun, the personal name itself deriving from Old Danish. As has already been pointed out, the origin and development of Oulton is inextricably linked with the respective histories of Dunston and Flixton. But while the name as such doesn't first appear until the early thirteenth century, the Domesday entry for Dunston records a man called Ala holding a manor of forty-five acres there in the reign of Edward the Confessor. Was he the descendant, I wonder, of yet another Danish raider of the late ninth century? Presumably it was a descendant of his who eventually gave the family name to the place where they had settled. And what sort of success must this family have had in acquiring land and influence which led ultimately to the development of a new parish? Just think: the emergence of Oulton meant the disappearance of Dunston as a place in its own right and necessitated the once-important Flixton losing about two-thirds of its total acreage.
22. Somerleyton (DB - Sumerledetuna) – translated literally, this place-name means Sumarliði's tun, a derivation that becomes very interesting when one considers that Sumarliði itself means summer warrior. It's an Old Norse personal name and one which is perhaps the most interesting and evocative of all the Lothingland assignments, giving as it does not only the flavour of some remote personage but of a particular code of practice associated with the 'Northmen' themselves. It was indeed their custom to embark upon voyages of plunder during the fine months of the year and then return home again to spend the winter in their own land. But who was the man in question here? What part of Scandinavia did he come from? And when did he visit? We cannot be certain, of course, but I suspect a Danish seafarer of the eighth or ninth century, who found a part of East Anglia much to his liking and eventually settled there. He would have sailed up the great estuary without any trouble, found anchorage below the cliff, and have had good land available on the higher ground above. What the local Anglo-Saxon population thought of this, one can only conjecture! It is, however, worth remembering, as evidence of how much the Norse-men were feared, that even within living memory, in the coastal areas of Norfolk and Suffolk, the carrion crow was known as Harra the Denchman. What a folk-memory is to be found there in the survival of a black bird spreading its wings on a longship's mainsail.
23. Southtown – I've never seen a specific date for the first known reference to this particular place. The earliest I have collected comes in 1254, when it is mentioned in a local taxation record. Later on, of course, there was a notable Augustinian friary which was situated there. I would guess that the name first arose in the early medieval period as the main town of Yarmouth, on the other side of the river was growing larger and becoming more important – this the result of the booming herring industry and general maritime trade. Hence, the South Town (as it appears in 'The Paston Letters' in 1465) would, by implication and by position, be differentiated from the larger settlement to the north and north-east.
24. Yaretown (DB - Earotuna) – this means settlement by the River Yare. Yare itself seems to be derived from the Celtic word ger, whose meaning has already been discussed in the notes on Burgh Castle. It may well be that Yaretown and Southtown are one and the same place, with the latter taking over from the former as time went by. The manor recorded at Domesday was only a small one of 40 acres, and if we are looking for a site I think we have to go nearer Gorleston than Yarmouth. There is a rise in the level of the ground in the neighbourhood of the present-day roundabout, where Church Lane, Beccles Road, Burgh Road, Suffolk Road and Southtown Road all converge, and this is probably where we have to look. What we now regard as Southtown proper is built on former marshland and would probably have been unsuitable for habitation at an earlier period. Moreover, the notion of the place being closer to Gorleston would also give Southtown a truer compass fixing (in the accuracy of its name) than would a siting nearer the Haven Bridge.

That's all! And quite enough, you say. I've tried to be as succinct as possible, but it's difficult when dealing with such a fascinating and intricate subject. As a last word, it would perhaps be as well to bear in mind that, whatever the derivation of the place-names above, the incoming settlers of the Anglo-Saxon period were only colonising sites that had often been in continuous use from the Neolithic period.