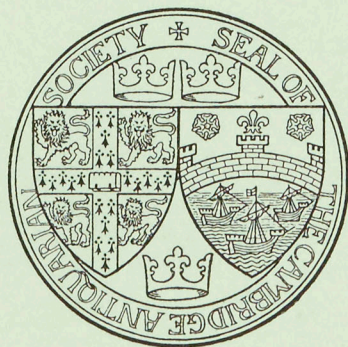


Cambridge Antiquarian Society. Quarto Publications. New Series, No. V

A CEMETERY AT SHUDY CAMPS
CAMBRIDGESHIRE

REPORT OF THE EXCAVATION
OF A CEMETERY OF THE CHRISTIAN
ANGLO-SAXON PERIOD
IN 1933

COMPILED AND ILLUSTRATED
by
T. C. LETHBRIDGE, F.S.A.



CAMBRIDGE:
PUBLISHED FOR THE CAMBRIDGE ANTIQUARIAN SOCIETY
BY BOWES & BOWES
1936

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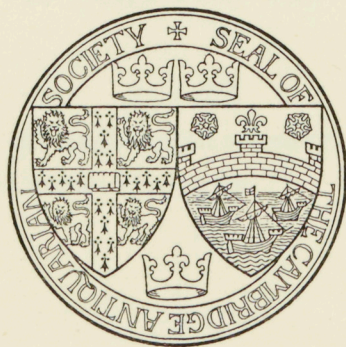
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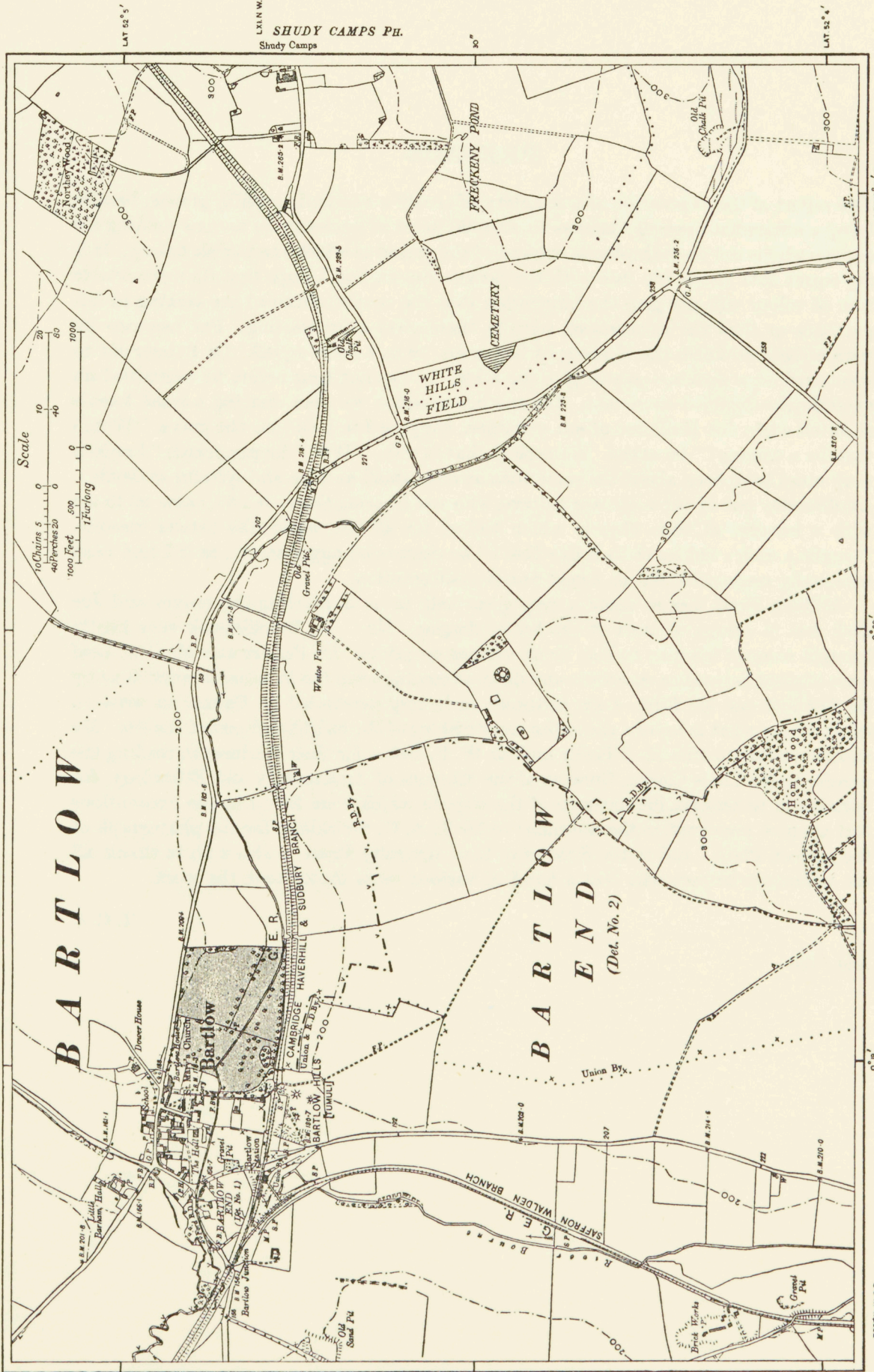
PREFACE

THE report of the excavation of a cemetery of nearly a hundred and fifty graves, besides being a somewhat onerous business to compile, must of necessity be tedious reading for anyone who is not an enthusiastic student of the period to which the burials belong. It is my regret that this is the case with the present report, but I hope that its unavoidable lack of colour will not give the impression that the results obtained are lacking in importance or that the excavations were in themselves uninteresting. For instance we were obliged to finish the clearing of Grave no. 19 in a snow-squall. Dr Palmer sat to windward on a packing-case to give me a lee. It was not long before he resembled an exceedingly dignified snow-man. On another occasion we were clearing a small female skeleton when Joe Hall, one of our workmen, happened to look into the grave. "Would that be a woman?" he asked. We replied that it was. "Well," he remarked, "I reckon they must have been about the same then as now, small as mice and spiteful as devils". Another day one of our volunteer helpers, who was clearing Grave no. 85, came up to me with a handful of bone objects which looked for all the world like ratafia biscuits. "Ought a man's ankles to look like that?" he demanded aggressively, as if I had been personally responsible for an Anglo-Saxon malformation.

William Frost was as usual a very great help to us in locating the graves and Joe Hall was in charge of most of the heavy digging. Mr C. G. Brocklebank very kindly brought some of his men to help us on various occasions. Dr Palmer and Mr C. S. Leaf were of great assistance on very many days, exceeding even the invaluable work done by Mr Tebbutt and Mr Bird. I am fortunate in having persuaded Dr Palmer to write an appendix on what is known about the early history of the neighbourhood of the site. My thanks are due to Miss M. O'Reilly and Mr W. P. Baker for their kindness in reading the proofs; to Mr Louis Clarke, Curator of the Museum of Archaeology and Ethnology, for permission to publish illustrations of the objects which were found in the excavations and are now preserved in the museum; to Mr T. A. G. Strickland for the photograph of the pots on Plate I and to the Syndics of the University Press. I also wish to thank all the voluntary helpers who lent a hand in various ways throughout the work.

T. C. L.

May, 1936



BARTLOW

BARTLOW
(Det. No. 2)

SHUDY CAMPS PH.
Shudy Camps

ESSEX III.S.E. **ASHDON PH.**

LINTON UNION

CAMBS. LX.S.E. **CASTLE CAMPS PH.**

Based on the Ordnance Survey Map with the Sanction of the Controller of H.M. Stationery Office

Site of cemetery at Shudy Camps.

A CEMETERY AT SHUDY CAMPS, CAMBRIDGESHIRE:
REPORT OF THE EXCAVATION OF A CEMETERY OF
THE CHRISTIAN ANGLO-SAXON PERIOD IN 1933

O.S. six-inch map, Cambridgeshire, sheet LX, N.E.

(The cemetery is situated on the south-west slope of a chalk hillside overlooking a stream which usually flows in winter)

DR W. M. PALMER is really responsible for the discovery of a second cemetery of the Christian Anglo-Saxon period in this district. He drew my attention to a note in the *Transactions of the Essex Archaeological Society*¹ which described the finding of several burials when a new hedge was being planted "in a field called White Hills Field . . . situated at the juncture of the roads from Shudy and Castle Camps leading to Bartlow". There was no means of telling from the account to what period the burials belonged. As it is always important to decide a question of this kind, and as Mr O. G. S. Crawford was at the time making a distribution map of Anglo-Saxon sites,² it was thought advisable to try to discover a few of the burials merely for the purpose of identification. This proved no easy matter, and only the chance discovery of a fragment of bone in a mole-hill prevented us from giving it up in disgust. Even when we had managed to find several scattered burials we were still uncertain of their date, as the only associated object was a pair of tweezers which (Fig. 1 F) resembled Bronze Age examples from Scandinavia quite as closely as anything from this country. The scratched ornamentation on them, however, reminded me strongly of that on an object from the Christian (as I call it) cemetery at Burwell, and I was encouraged to think that we might have had the luck to stumble on a second of these burial grounds. As time went on this was shown to be true. Many objects from the two cemeteries are almost identical, and there are few I think who would deny that we have identified the earliest form of Christian Saxon culture in our area.

The Cambridge Antiquarian Society is very much indebted to Canon F. F. M. S. Thornton, Shudy Camps Park, for his kindness in letting us undertake the work, and to Mr S. Kiddy, of Carter's Farm, his tenant.

DESCRIPTION OF THE GRAVES

In this cemetery the burials were divided into two groups. One group had the head of each skeleton at the south-west while the other group had the head at the north-west. As may be seen from the plan this division into groups is very clearly marked, but no difference was observed in the character of the objects associated with skeletons in each group. Rather similar phenomena were noticed at Burwell (*Recent Excavations in Anglo-Saxon Cemeteries*, by T. C. Lethbridge, C.A.S. 4to Publications, N.S., No. III, Plan 4). Two groups in the pagan cemetery at Holywell Row (*ibid.* Plan 2) differed slightly in orientation also, and the same thing was noted by Mortimer at Garton Slack (J. R.

¹ Vol. IV, N.S., p. 1: "Report of the discovery of an ancient burial place in the parish of Shudy Camps, upon the Essex border," by D. Gurteen, Jr.

² *Map of Britain in the Dark Ages*: south sheet: published by the Ordnance Survey, 1935.

Mortimer, *Forty Years Researches in Burial Mounds of East Yorkshire*, p. 257). Whether it is a sign that two different villages used the same burial ground, or an indication of differences in religious belief, we are quite uncertain; but there is apparently nothing to suggest that the one group is earlier than the other.

It is not thought necessary to describe here burials which were not accompanied by grave-goods. The skeletal material was in most cases too ill-preserved to be removed to Cambridge, and merely indicated the burial here of men, women, and children in an orderly manner over a period of years.

Grave No. 3. Head south-east. Judged to be a male. Straightened for burial. Right hand on pelvis; left hand at side. Pair of bronze tweezers at left hip.

Tweezers (Fig. 1 F). These are rather broader than most of those which we commonly find in the pagan graves (see *Recent Excavations*, Figs. 14 F, no. 2; 14 H). The ornamentation of fine scratched lines recalled that on the bronze loop fastened to a bone disc in a grave at Burwell (*ibid.* Fig. 33, no. 4). It should perhaps be noted that Dr A. E. van Giffen found a somewhat similar pair in the Carolingian cemetery at Godlinze. (*Derde en vierde Jaarveslag van de Vereeniging voor Terpenonderzoek: een Karolingisch Grafveld bij Godlinze*, door Dr A. E. van Giffen.) This cemetery yielded pottery resembling our finds at Burwell and Shudy Camps (*ibid.* Pl. IV, nos. 20, 25, etc.), long combs resembling those found at Burwell (*ibid.* Pl. VII), and small angular knives (*ibid.* Pl. VI) of the kind which we regard as typical of the Saxon period.

Grave No. 9. Head nearly south. Skeleton much decayed. Knees bent. Iron knife at left hip.

Iron knife. It is not thought necessary to figure all of the fifty iron knives found in this cemetery. They all belong to the angular-shouldered Anglo-Saxon form.

Grave No. 10. Head south. Oldish female (wisdom teeth decayed and gone). Body straightened for burial. Hands at sides. Iron "key" and bronze loop at left hip.

Iron key (Fig. 2 A, no. 3). Compare Burwell (*Recent Excavations*, Fig. 33, no. 2); also graves 16, 19, 42, etc., from this cemetery.

Bronze loop (see *ibid.* Figs. 18 A and B; 22, nos. 5 and 6; 29, no. 3; 35, no. 1, etc.). These small objects seem to be most common in the latest pagan graves and in those which we think to be Christian.

Grave No. 11. Head south-east. Skeleton much decayed but thought to be that of an oldish female (wisdom teeth decayed and gone, most of the other teeth with caries); it lay on its back with knees slightly bent, left hand on pelvis, and right hand at its side. At the neck were the remains of a complicated necklace. This ornament had been made up of the following objects: fourteen small glass beads, two beads made of shell, two beads of silver wire wound into biconical form, eight "elastic" rings of silver wire, and a single annular bead of translucent green glass slung in a hitch of silver wire which was worked into a biconical bead form at the top. At the hip were an iron knife and some links of iron chain. Between the thighs, opposite the knees, lay a bronze hasp, a third brass Roman coin, and a fragment of a mosaic glass bead.

Glass beads. With one exception these are drum-shaped beads of a single colour each: three are red, ten are green (Fig. 2 C, no. 2). These are types common at Burwell and in the present cemetery; we do not find these forms so commonly among the very numerous beads from our pagan cemeteries. The other bead is roughly spherical; it is of white glass wound with a chain pattern of pale blue; such beads are common in our pagan cemeteries.

Shell beads. These are conjectured to have been made out of the shell of *Cypraea panterina*. The only ground for this assumption is that there is no doubt that shell beads found in another grave in this cemetery (No. 121) were formed from a large tropical cowrie shell, and as two complete

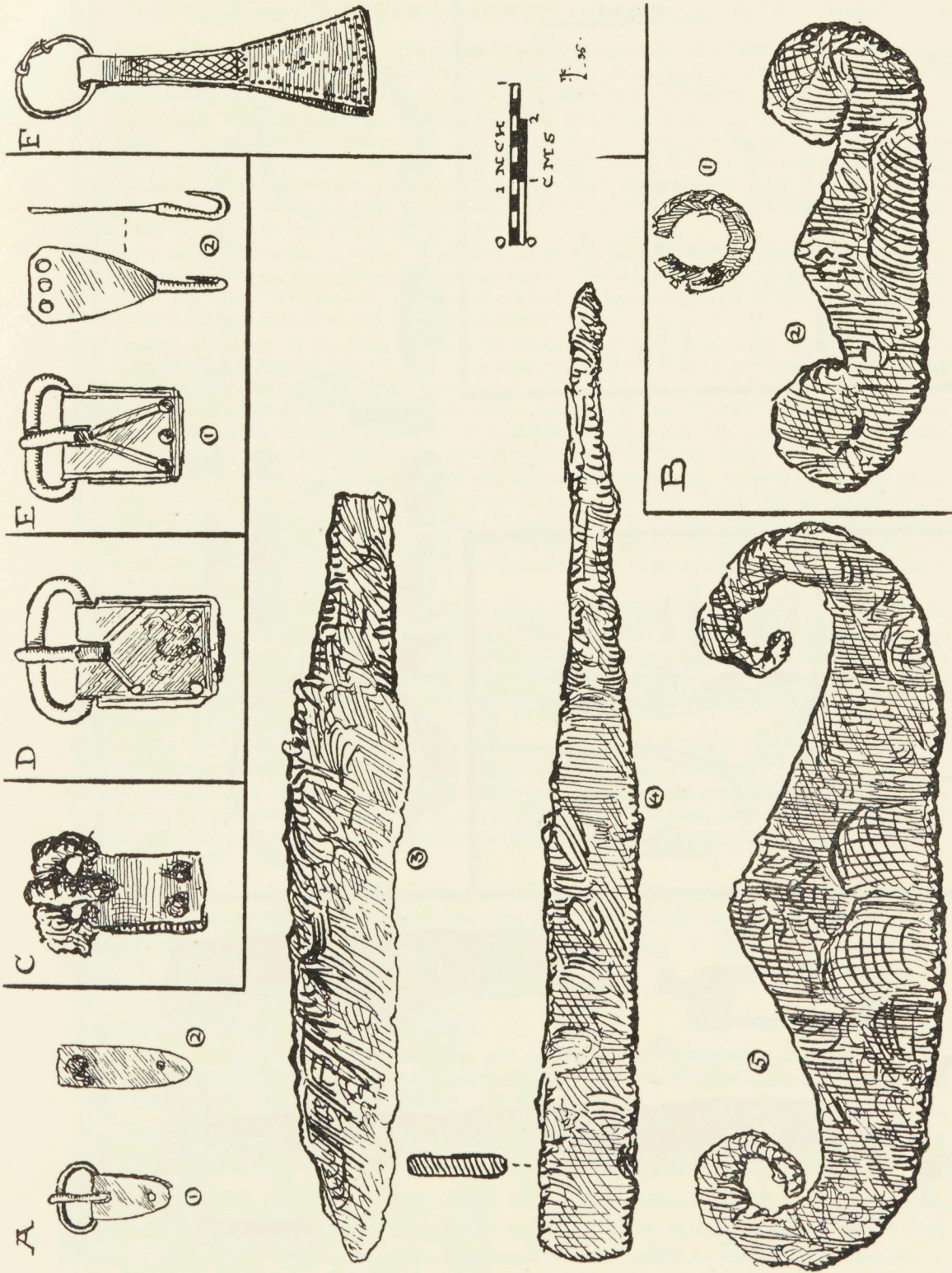


Fig. 1

A. Grave 57. 1. Bronze buckle. 2. Strap end. 3. Knife. 4. Steel. 5. Strike-a-light. B. Grave 34. 1. Glass bead. 2. Strike-a-light. C. Grave 12. Buckle. D. Grave 87. Buckle. E. Grave 67. 1. Buckle. 2. Bronze Hook. F. Grave 3. Tweezers.

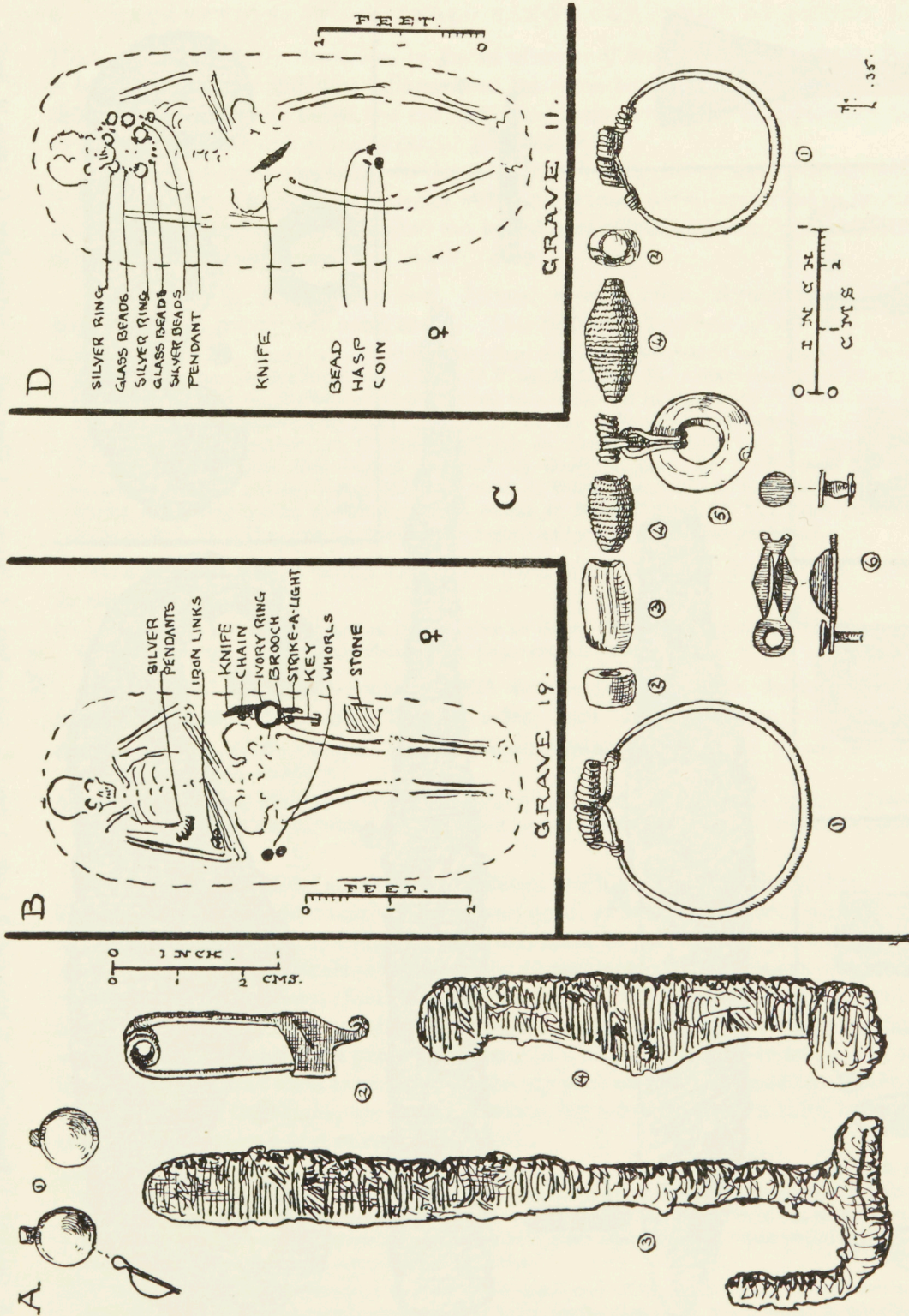


Fig. 2
 A. Associated objects, Grave 19. 1. Silver pendants. 2. Bronze brooch. 3. Iron key. 4. Strike-a-light. 5. Silver and glass pendant. 6. Bronze hasp and stud. B. Diagram of Grave 19. C. Associated objects, Grave II. 1. Silver ring beads. 2. Glass beads. 3. Shell bead. 4. Silver beads. 5. Silver and glass pendant. 6. Bronze hasp and stud. D. Diagram of Grave II.

specimens of *panterina* occurred in the graves here and one at Burwell it seems fair to assume that this species was used to make the other specimens also. It is doubtful whether a conchologist could settle the matter one way or the other by any known test (Fig. 2 C, no. 3).

Silver wire rings. Rings of this form have generally been described as ear-rings in spite of the obvious difficulty of passing several wires through a woman's ear and then twisting each one into the elaborate forms shown in the illustration (Fig. 2 C, no. 1). In the present case there was no doubt whatever that they had been worn in a festoon. A portion of the line on which they were strung was found still in the twisted head of one ring. It is a coarse line resembling cod-line; nowadays it would be known as "thick string".

Silver wire beads. These exceedingly rare objects are known in gold from Desborough, Northants., and Brassington Moor, Derbyshire (see Baldwin Brown, *The Arts in Early England*, vol. IV, p. 424). Whether the ornamental loop at the heads of certain pendants originated in this type of bead or whether the opposite process occurred we are unable to say.

Glass bead in wire loop. A specimen of this form of ornament was found at the neck of a skeleton at Burwell (*Recent Excavations*, Fig. 24). It is well known in the Kentish cemeteries excavated by Bryan Faussett (*Inventorium Sepulchrale*, pp. 67, 79; Pl. X, fig. 19, and Pl. XI, fig. 12, etc.). The annular bead here used as a pendant would cause no comment if found in a pagan grave, but I venture to suggest that the annular beads from Shudy Camps if grouped together would strike an observer as quite unlike a collection from a cemetery of the pagan Anglo-Saxon period.

Mosaic glass bead. Here again is an example of a type which we do not generally find in the pagan period. I know of no example from the numerous local cemeteries. Shudy Camps, however, has produced another complete specimen (Fig. 4 I) from Grave No. 104, while the specimen quoted above (*Recent Excavations*, Fig. 24) came from Burwell, Grave No. 26. There can be little doubt that this fragment had been enclosed with the Roman coin in some kind of receptacle of which the bronze hasp formed the fastening.

Bronze hasp. This is of the form well known at Burwell (*ibid.* Figs. 22, nos. 3 and 4; 33, no. 6; 35, no. 3). It was found by Faussett at Kingston, Kent, attached to open-work leather fragments. Very simple specimens (*ibid.* Fig. 18 B, nos. 4 and 5) were found in Grave No. 85 in the pagan Anglo-Saxon cemetery at Holywell Row. This was thought to be one of the latest graves in the cemetery, and it is interesting to note that a very unusual bead (*ibid.* Fig. 18 B, no. 2) was found there also, used as a belt-toggle.

Roman coin. Obviously kept as a curiosity or charm. Compare Burwell, Graves Nos. 7 and 24. In both these graves the coins had probably been contained in a pouch also.

General remarks. This is a most interesting grave group and more or less typical of the fashions which appear to have succeeded those of the pagan Anglo-Saxons. The iron chain may have formed the connecting link with the pouch, comprising the chatelaine so well known in Faussett's cemeteries and at Burwell.

Grave No. 12. Head south-west. Skeleton very much decayed. Thought to be a male. Hands at sides, knees bent towards left. Iron knife on pelvis. Fragmentary buckle with iron bow and square bronze chape at right hip. Remains of bones of hind leg of sheep or goat at left side of skull.

Iron knife. Usual Anglo-Saxon form.

Buckle (Fig. 1 C). Type also found at Burwell.

Animal bones. Compare Burwell, Graves Nos. 115 and 121 (*Recent Excavations*, Fig. 37).

The practice of including food in the grave with the body was common in pagan times and not yet extinct at Burwell and Shudy Camps.

Grave No. 13. Head south. Only traces of skeleton remaining. Left knee drawn up, right leg straight. Iron knife at right hip.

Grave No. 14. Head south-west. Only traces of skeleton remaining. Legs straight, arms bent with left hand away from body and right hand on top of pelvis. It lay face downwards with an iron knife and a fragment of iron buckle at the waist. Thought to be a youngish male. Teeth in good condition.

Grave No. 15. Head south-west. One large male skeleton buried upon and displacing a second.

Note. This is the only example of such an occurrence in this cemetery, and it was only once noted among the hundred pagan burials at Holywell Row.

Grave No. 16. Head south-west. Exceedingly fragmentary. Thought to have been a female straightened for burial with hands on the pelvis. A blue glass bead at the throat. Iron knife and bronze buckle at left hip. Links of fine iron chain and iron key beside left thigh.

Bronze buckle (Fig. 3, no. 6).

Glass bead (Fig. 3, no. 5). Unusual form. Had been worn as a pendant; presumably as a charm (see note on *Amulets*, p. 31).

Iron key and chain. Typical chatelaine fittings (see *Recent Excavations*, Fig. 31 A, etc.).

Grave No. 18. Head south-west. Fragmentary remains of young child with milk molar teeth. Crushed pot at right side of head.

Pot. This is of the usual Anglo-Saxon soft paste hand-made ware. In form, however, it seems to owe something to the "bottle vases" found in the Kentish cemeteries (Pl. I). The neck is simply ornamented by one horizontal and five vertical rows of impressions from some gouge-like instrument. Pots of this particular shape are unknown from our local pagan cemeteries. They may be derived from such vessels as the one from Holywell Row, Grave No. 8 (*Recent Excavations*, Pl. I), which Dr Roeder tells me are Saxon as opposed to Anglian. I feel myself that they are more to be compared with the "Kentish" bottles (see E. T. Leeds, *Archaeology of the Anglo-Saxon Settlements*, Fig. 19). In the Cambridge Museum is a fragment of a similar pot said to have been found at Burwell before we excavated the cemetery there.

Grave No. 19. Head south-west. Although the skeleton was very much decayed it was evident that the body had been straightened with the hands crossed on the waist. It was a female skeleton of no great age. The wisdom teeth were all present and there was no sign of caries. At the left hip (Fig. 2 B) lay an iron knife, some links of the usual iron chain, an ivory ring, a bronze brooch, and two iron "keys". At the right hip were two chalk "whorl" toggles. In the crook of the right elbow were some unrecognizable pieces of iron and bronze. On the right lower ribs were five silver pendants. The knife, chain, and "keys" (Fig. 2 B) need no further description. At the left knee was a block of sandstone some 5 in. square; it was apparently nothing more than a small glacial erratic, and may have come to this position by chance.

Chalk whorls. Similar whorls, apparently used as belt-fastenings, were common at Burwell (*Recent Excavations*, Figs. 27, no. 4; 37 A; note on p. 76).

Ivory ring. This belongs to a class of girdle ornaments common in the pagan cemeteries and now met for the first time in the "Christian" group. They appear to be always associated with iron "keys" or the so-called girdle-hangers of bronze (*ibid.* Grave No. 43, p. 23, and Baldwin Brown, *op. cit.* vol. iv, Pl. XCII). Besides the specimen from Holywell Row cemetery I also found one in the pagan burial ground at Soham (*C.A.S. Proc.* vol. XXXIII). In the first find iron "keys" seemed to have been fastened to the ring, in the second a pair of bronze "girdle-hangers" with an iron loop. In both finds, however, the rings were so much decayed that it was not possible to tell whether the other things had been fastened to or merely lay on them. Nor was it possible to tell in the present find. All that can be said at the moment is that the rings seem to have been cut from the base of very large elephant tusks and used in some way on a girdle in association with other objects which may or may not be keys.

Bronze brooch. This is a most interesting object (see p. 27, para. 1). Far from resembling the Anglo-Saxon brooches to which we are accustomed, this one, if it had been found in isolation,

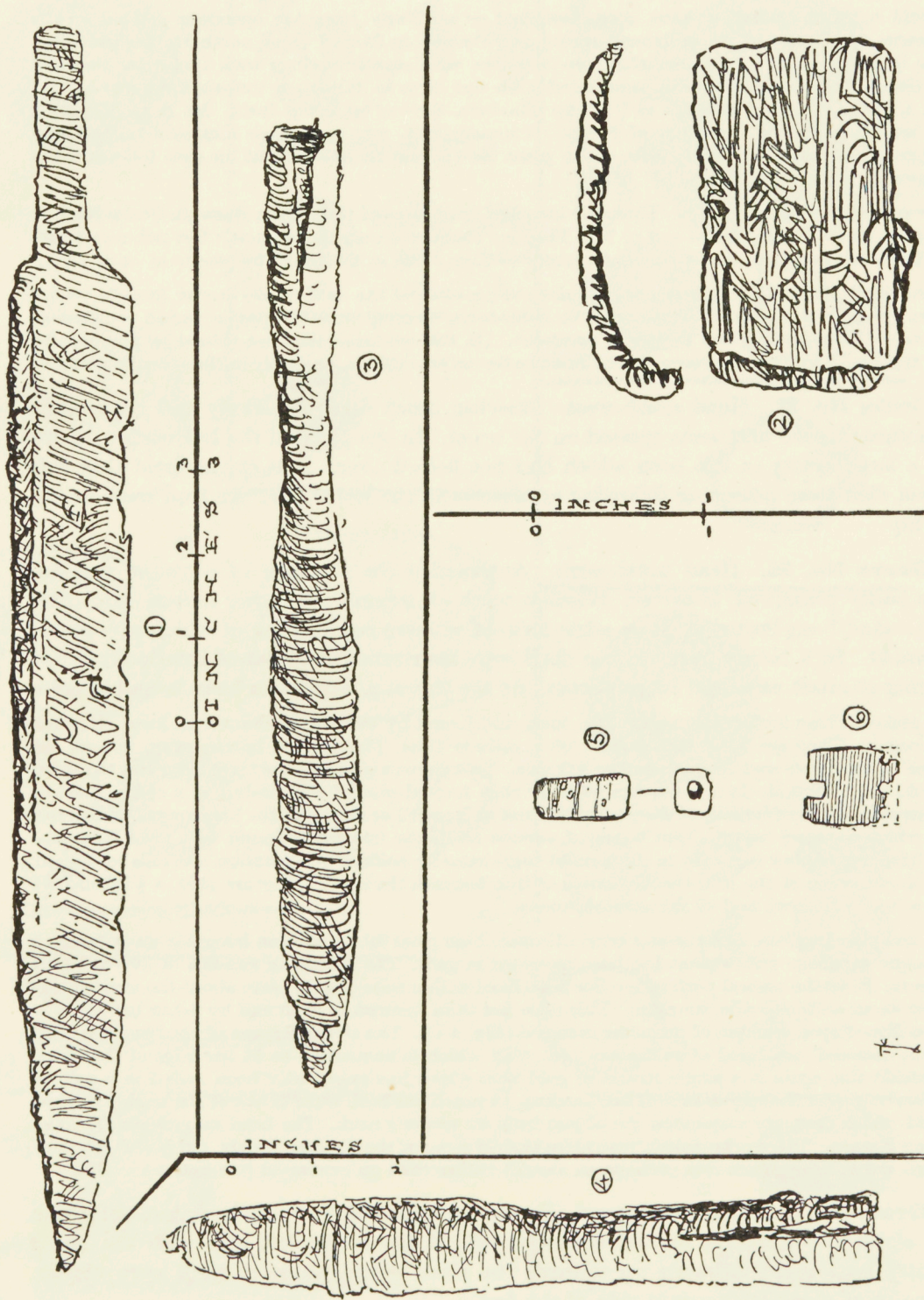


Fig. 3

Grave 61. 1. Dagger. 2. Iron buckle. Grave 30. 3. Spear-head. Grave 36. 4. Spear-head. Grave 16. 5. Blue glass bead. 6. Bronze buckle.

would without hesitation have been described as an Early Iron Age specimen related to the Certosa type. It has the unilateral spring and turned up foot of these north Italian brooches. We must remember, however, that two brooches with similar springs were found by Faussett in Grave No. 205 at Kingston, associated with the famous Kingston brooch (Faussett, *op. cit.* Pl. I, and p. 78), and another at Uncleby (Baldwin Brown, *op. cit.* p. 805). Mr T. D. Kendrick in his "Polychrome Jewellery of Kent" (*Antiquity*, vol. VII) uses these Kingston brooches to support a theory of the early date of the great brooch and its fellows, but his case has yet to be proved.

Silver pendants (Fig. 2 A, no. 1). These are identical with some of those from Burwell, Grave No. 121 (*Recent Excavations*, Fig. 36 and p. 70). They are found not only in Faussett's Kentish cemeteries but also in the pagan Anglo-Saxon cemetery of Kempston in Bedfordshire (see note on p. 28).

General note. If for the moment we disregard the problem of the date of the bronze brooch, we see here two types of objects which seem to indicate an overlap with the pagan period cemeteries, namely the ivory ring and the silver pendants. On this evidence alone we should be prepared to fix this burial in the early years of the Christian Saxon era: that is, probably in the seventh century.

Grave No. 21. Head south-west. Skeleton much decayed. Body had apparently been straightened and arms crossed on the waist. In the place of the left wisdom tooth was a large cavity in the bone which had not healed over. It is conjectured that this person died from poisoning following an abscess in the lower jaw. An iron knife at the left hip.

Grave No. 24. Head north-west. Apparently the skeleton of a young woman. Very badly preserved, however. Wisdom teeth all present and other molars very little worn. Had been buried in or on some form of wooden contraption of which iron plates remained. In a hollow beneath the skull were four straight plates of iron looking like nothing so much as rusted bar magnets. At the throat a large glass bead bound in gold.

Iron plates. These are double, about 3 in. long, and joined by two rivets about 1 in. long, all much corroded. They are like "fish-plates" on a railway line. They rested horizontally, two at the head of the grave and three down the left side. Two were in place on the right side, but the third could not be found. It is uncertain whether they formed part of the binding of a coffin, bier, or even a bedstead. Nothing of the sort was found at Burwell or in any of the local pagan cemeteries of which we have record. Iron bands of various kinds are frequently found with local Romano-British burials, but generally in the form of angle irons for coffins. Imagination also fails to suggest an explanation of the four straight strips of iron beneath the head. They are $4\frac{1}{2}$ in. \times $\frac{1}{2}$ in. and lay in a hole 8 in. deep and of the same diameter.

Gold and glass pendant. An annular bead of cobalt blue glass inlaid with an irregular wavy band of opaque gamboge yellow glass has been mounted in gold. The mounting consists of five different pieces. First the central perforation has been lined with a tube of gold plate about the same thickness as an ordinary rifle cartridge. This tube has been secured at each end by being turned over two disc-shaped washers of the same material (Fig. 4 D). The circumference of the bead has then been enclosed in a band of gold some $\frac{1}{4}$ in. wide which is hammered to fit the edge of the bead. Outside this again is a single strand of gold wire which has apparently been milled in a pair of pliers to give it the appearance of fine beading. A notch has been worn in one of the washers by the cord which formerly suspended the object from its owner's neck. The bead may originally have been Roman. The workmanship resembles that of some of the Kentish jewels, but is not of a very high order. The object was perhaps an amulet rather than an ornament (see note on p. 31).

Grave No. 25. Head south-west. Fragmentary remains of a skeleton most of which was either ploughed off or had disintegrated. It lay on its left side with the knees slightly bent and the hands up towards the place where traces of skull were visible. Remains of a pot at the right side of the feet.

Pot. Much damaged and dispersed by plough. Coarse, soft paste, hand-made vessel (Pl. I).

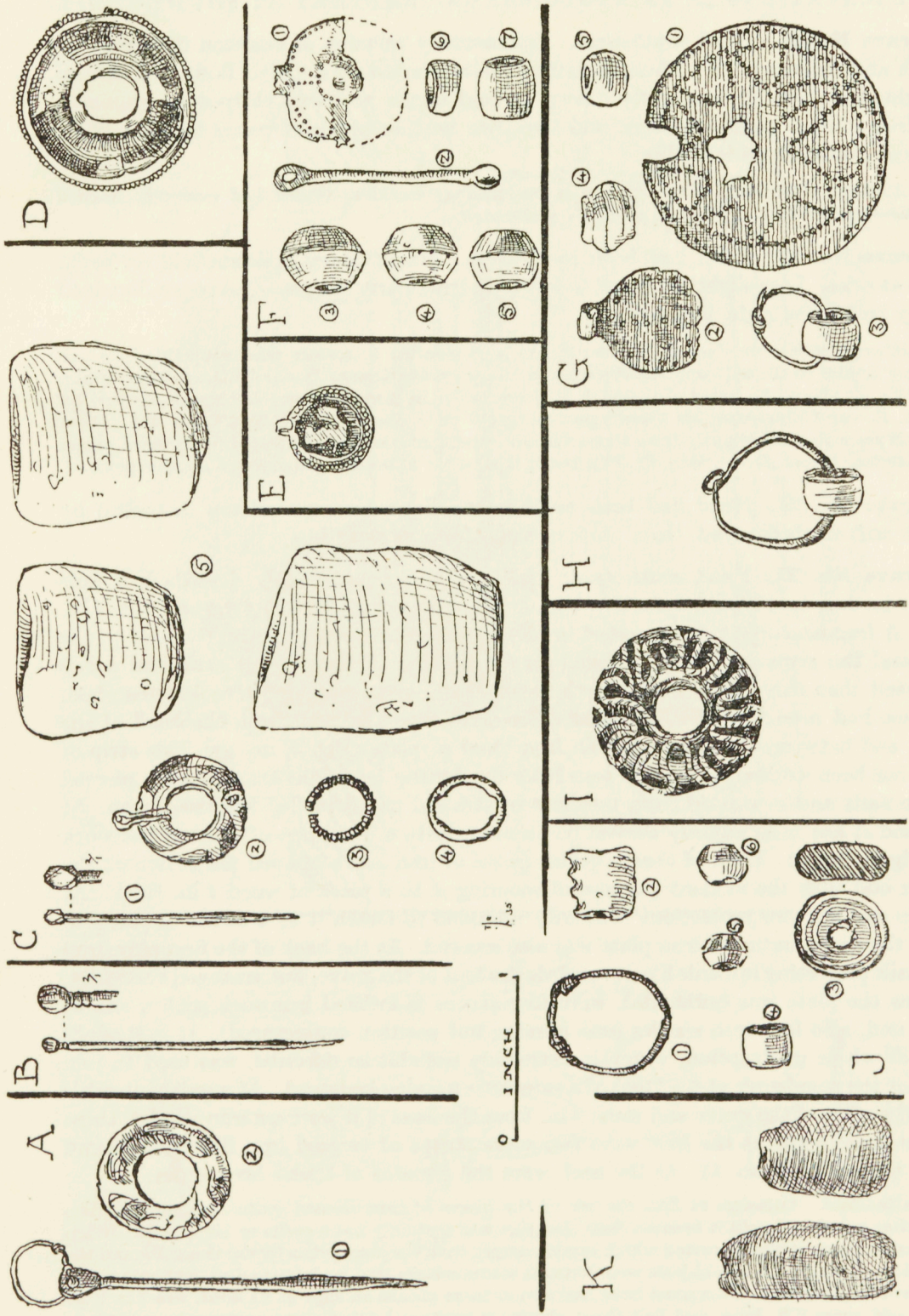


Fig. 4

A. Grave 71. 1. Bronze pin. 2. Glass bead. B. Grave 95. Bronze pin. C. Grave 65. 1. Bronze pin. 2. Glass bead pendant. 3. Silver ring. 4. Bronze ring. 5. Small pots. D. Grave 24. Gold mounted glass bead. E. Grave 45. Gold pendant. F. Grave 55. 1. Silver pendant. 2. Bronze earpick. 3-7. Glass beads. G. Grave 32. 1-2. Bronze pendants. 3. Glass bead pendant. 4-5. Glass beads. H. Grave 122. Glass bead pendant. I. Grave 104. Glass bead pendant. J. Grave 121. 1. Silver ring. 2. Cowrie bead. 3-6. Glass beads. K. Grave 62. Amethystine quartz beads.

Grave No. 26. Head south-west. Fragmentary remains of skeleton dispersed by plough and disintegrated. Thought (with little reason) to be a male. Body had lain on its right side with knees slightly drawn up and hands probably clasped on stomach. Two iron knives, points upward, and two iron buckles opposite pelvis in front of it. Lump of ironstone on left tibia.

Note. Nothing remarkable about knives or fragmentary buckles. Owner had evidently worn a double-strapped belt. Ironstone probably accidental.

Grave No. 27. Head had been south-west. Fragmentary skeleton laid on back, hands at sides. Legs slightly twisted to left to fit irregularly cut grave. A much damaged pot lay beside the right humerus.

Pot. Although it was very much crushed it has been possible to restore this vessel (Pl. I), which is very similar to the only one recovered by us in our excavations at Burwell (*Recent Excavations*, Pl. IV). It should be noted also that it is very similar in shape to some of those recovered by Dr A. E. van Giffen from his Carolingian cemetery at Godlinze (*op. cit.* Pl. IV, no. 20). These vessels seem to differ slightly from those without ornamentation usually found in our local pagan cemeteries (*Recent Excavations*, Pl. VI), but it is possible to lay too much stress on this point.

Grave No. 28. Head had been south-west. Fragmentary skeleton disturbed by plough and much decayed. Iron knife of usual form at right hip.

Grave No. 29. Head south-west. Unlike the burials recently described, a hole 2 ft. 10 in. deep had been dug for this burial. The grave was 7 ft. 6 in. long and 3 ft. 3 in. wide. A fragmentary skeleton rested in this cavity with the knees slightly bent to the right and the arms apparently crossed on the middle. Fragments of skull and pelvis suggested that this was a male; teeth much worn, none missing; alveolus absorbed. The face had been turned to its right. The skull was 1 ft. 9 in. from the head of the grave, and between the two rested an iron band or plate (Fig. 5, no. 1). This strip of metal has been worked, as may be seen from the figures, into eight lozenges each pierced by two nails and separated from the next by straight parallel-sided lengths of iron. At each end it has been slightly curved to accommodate a quadrant of twisted ironwork (see Fig. 5, no. 1). Each of these curved pieces of iron has a hooped projection at the further end with the evident purpose of securing it to a piece of wood 1 in. thick. At the top end are two projections evidently intended to fasten it to a board or plank to which the first-mentioned iron plate was also secured. At the back of the first plate and with nails projecting inwards like it towards the foot of the grave, but arranged vertically, whereas the plate was horizontal, were four pieces of twisted ironwork with a nail at either end, also four iron staples (one missing but position conjectured). It is thought that the whole contraption, which is extremely difficult to describe, was used to join together the woodwork at the head of a primitive wooden bedstead. At regular intervals along the sides of the grave and some 9 in. from the floor of it were six iron staples, three on each side, while at the foot were two more straps of twisted iron like those found at the head (Fig. 5, no. 1). At the neck were the remains of a tiny bronze pin.

Note on bedstead. Although at first the use of the pieces of iron seemed quite incomprehensible, yet after a little thought it became clear that this was certainly not a coffin or bier burial. When a wooden frame is reconstructed which would comply with the clues given by the ironwork and the positions in which the iron objects were found it seems certain that we have to deal with some kind of a wooden bedstead. This must have had two or more planks on edge at its head, was 2 ft. 9 in. wide and some 6 ft. long, and had three planks or perhaps leather straps across the middle to

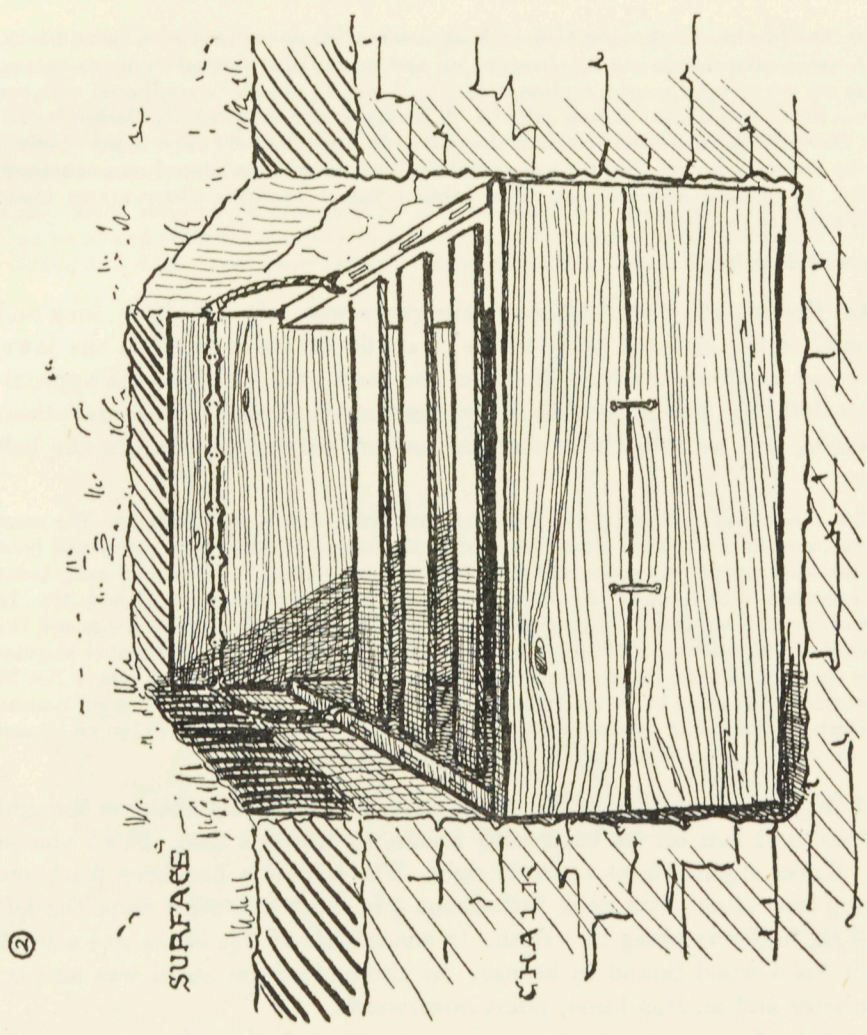
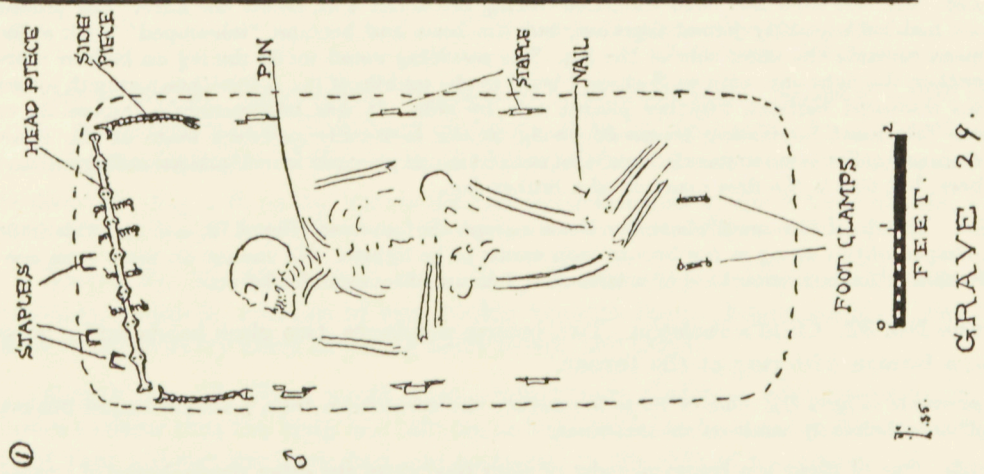


Fig. 5

1. Diagram of Grave 29. 2. Restoration of 'Bed' found in Grave 29.

hold the mattress. The mattress is thought to have been made of straw covered with coarse cloth, for traces of both these materials could be observed on the rust of the twisted iron side-pieces. This bed, or rather my very vague reconstruction of it (Fig. 5, no. 2), should be compared with the beds recovered from the Gokstad and Oseberg ships (A. W. Brøgger and H. Schetelig, *Osebergfundet*, vol. II, p. 83, etc., Oslo, 1928). The size of some of the graves at Burwell could only, in my opinion, be accounted for by the assumption that the persons there buried had been placed on a mattress, notably Grave No. 57 (*Recent Excavations*). The present burial confirms observations made when the Burwell site was explored.

Bronze pin. A fragment 1 in. long.

Grave No. 30. Head south-west. Although the grave was only 3 ft. 10 in. long and little more remained of the skeleton than traces of skull with milk teeth in the jaws, a bent iron spear-head was found on the left side of the head, and a knife at the approximate position of the left hip. The latter calls for no comment save that like several others it was point upwards, and we must infer that knives were carried at times in the belt in this manner.

Iron spear-head. This weapon (Fig. 3, no. 3) is somewhat unexpected in a child's grave. We must remember, however, that customs were often observed in the case of children when they had been discontinued for the older people. It was noted at Holywell Row that children in their early teens were sometimes provided with a spear (*Recent Excavations*, p. 17, Graves Nos. 23 and 24). In form the spear-head is quite unlike the usual pagan type, in which the rather broad wings and the noticeable flattening of the junction of these with the socket give the whole blade a rather angular appearance. This spear-head from Shudy Camps and another to be described with Grave No. 36 (p. 14) have slight wings and seem to be on the road of development from the leaf-shaped Roman spear-head (e.g. Curle, *Newstead, a Roman Frontier Post and its People*, Pl. XXXVI) to an almost wingless Viking spear form (Jan Petersen, *De Norske Vikingesverd*, Fig. 12).

Grave No. 31 (Fig. 6). Remains of skull south-west. Fragmentary skeleton thought to be female. Body had lain on its back with hands up towards face. Skull almost entirely missing. Knees slightly bent towards right. The left tibia had been fractured during life. A long iron chain with each link about $\frac{1}{2}$ in. long extended from the left hip over the right leg half-way along its length. In the middle of this chain was a small pendant object of fossil wood bound in bronze. At the end of the chain was an iron ring $1\frac{1}{2}$ in. in diameter and an iron knife, point downwards.

Broken Leg. The left tibia had been fractured during life about 4 in. below the knee. The broken portions had subsequently joined together, but the bone had become "telescoped" with a displacement towards the inner side of the leg. The resulting mend made the leg an inch or more shorter than the right one, with an S-shaped bend in the middle of it. A thick bony growth joined the two fractured surfaces together almost side by side. It was unfortunately impossible to preserve this most interesting fragment owing to the extremely powdery state of the bone. More than one collar-bone so mended has been noticed in our previous investigations at Burwell and elsewhere, but this is the first example of a broken leg.

Chatelaine. This is of the usual character if we except the pendant (Fig. 6 B, no. 1). This little drum-shaped object slung in the bronze loop seems to be lignite. We cannot do more than conjecture that it formed some kind of a talisman; I know of no similar object.

Grave No. 32. Child's skeleton. Two bronze pendants, two glass beads and a glass bead on a bronze wire ring at the throat.

Bronze pendants (Fig. 4 G). One of these is possibly the escutcheon from a bronze-bound bucket. The other is definitely made as an ornament.

Glass beads. One of these is a biconical twist of clear blue glass, the other drum-shaped of opaque white glass. The glass bead on the wire ring is drum-shaped and of an opaque red glass.

Grave No. 33. Head almost south. A male skeleton buried in a twisted manner on its right side. Skull detached and upside down, no lower jaw, no neck vertebrae present. Left arm extended by side, right bent at elbow with hand in front of chest resting on fragmentary skull of young child. Pelvis and sacrum so twisted as to be upside down, thighs crossed, no bones present below the knees.

Note. Bones well enough preserved for it to be possible to state that the body had been buried with no shins and with the skull detached. Perhaps a long dead body, or rather two bodies, had been found and buried (compare Burwell Grave No. 104 in *Recent Excavations*).

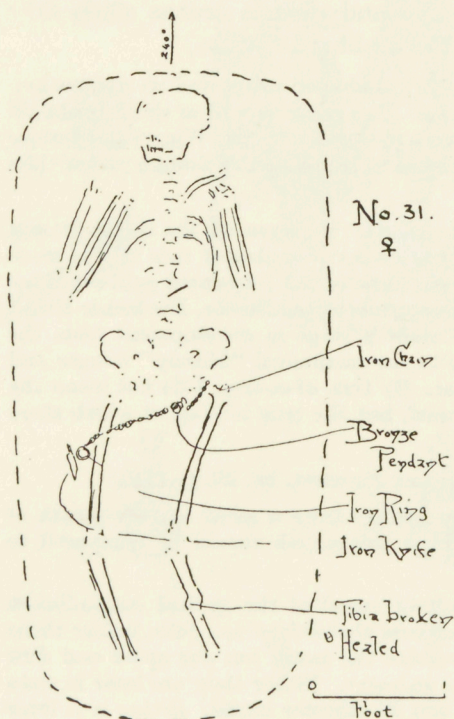


Fig. 6 A

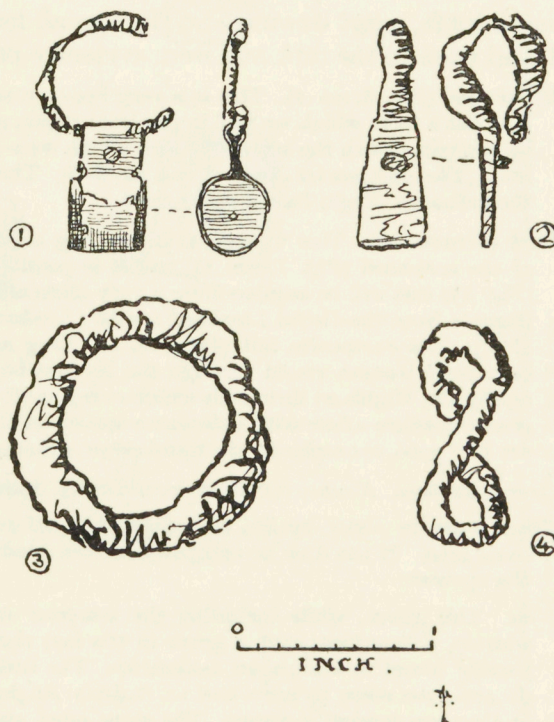


Fig. 6 B

Associated objects. Grave 31. 1. Pendant. 2. Iron loop.
3. Iron ring. 4. Iron link.

Grave No. 34. Head south. Thought to be an adult male. Skeleton rested on back, knees opened outwards. Left hand on pelvis, right by right side. An iron strike-a-light, iron ring, and glass bead (Fig. 1 B, no. 1) at left hip. Teeth unworn and undecayed.

Strike-a-light (Fig. 1 B, no. 2). This is the first occurrence here of one of these objects, which are common both at Holywell Row and Burwell (see note, *Recent Excavations*, p. 86).

Grave No. 35. Head south-west. Very fragmentary skeleton. Laid on back, arms crossed on middle, remains of iron buckle beneath them. Knees slightly bent to right side. Fragmentary skull of young child beside left thigh.

Grave No. 36. Head south-west. Adult male skeleton, enough remaining of the bones to show that the body had lain on its back with the knees so much drawn up to the right that a notch for them had had to be cut in the side of the grave. The grave had been dug 6 ft. long, which was no doubt considered the right length for him by the sextons.

He had, however, died in his clothes and had not been straightened before *rigor mortis* set in. An iron spear-head lay on the right side of the skull, which faced it. On the left side of the skull were two pieces of bronze binding which probably belonged to a wooden cup. His arms were crossed over his middle and beneath them lay an iron dirk with a blade a foot long. An iron buckle lay between the left elbow and hip. Between the right humerus and the vertebral column lay three little plates of silvered bronze, a minute buckle and strap-end of the same material, an iron knife, point upwards, a sharpening steel, and an S-shaped link of iron wire. Beneath the adjacent vertebrae was another small knife, point downwards. Two small iron buckles and various bronze studs were found close to the dirk and were evidently part of the scabbard fittings.

Spear-head (Fig. 3, no. 4). This is a very heavy weapon with leaf-shaped wings and welded socket. It is not a form which we find in our local pagan cemeteries. This spear as well as the dirk should be compared with the spear and dirk which were found on a skeleton with the Winchester bronze bowl (*The Antiquaries Journal*, vol. XI, p. 5). The type seems to resemble the Roman rather than the orthodox Anglo-Saxon spear-head.

Dirk (*Scramasax*). This weapon is interesting on many accounts. We have all the metal fittings of the scabbard (Fig. 7, no. 1), and it is possible to form a very fair idea of how it was worn (Fig. 8); this will be seen to have a very close affinity with some of the celebrated gold-mounted daggers from the Royal Lombard tombs (*Lombard Treasure from Royal Tombs*, Durlacher Bros., 1932). The composite hilt plates on the tang seem to show a stage in development from the provincial Roman sword through the Nydam bog-finds to the mediaeval "kidney" dagger and finally the Highland dirk with which everyone is familiar. By this, of course, I do not mean the ornate modern affair with cairngorm stones on the pommel, but the true biodag, of which there are two good examples in the Cambridge Museum.

Bronze binding. Almost certainly from a little wooden cup (see Faussett, *op. cit.* p. 113).

Silvered bronze plates, buckle, and strap-end. All evidently fittings from a small leather pouch of some kind. If the dirk be compared to the biodag perhaps this pouch should be compared to the sporran.

Note. This grave, while including the weapons and drinking vessel of the typical Anglo-Saxon warrior, differs from such a grave in the fact that the objects themselves are quite unlike those usually found in the pagan cemeteries. The little knives are the same, but the spear and dirk do not even seem to have had an entirely Anglo-Saxon ancestry. Either they are later in date or they are foreign weapons. The same must apply to the Winchester burial. Either it is later than the sixth-century date ascribed to it or the burial was that of a man not using Anglo-Saxon weapons; in fact, one wonders whether the Winchester warrior was an Anglo-Saxon at all. These dirks do not appear in the local pagan graves. Four only, so far as I know, have been found in burials within 30 miles of Cambridge. Two of these are from Shudy Camps, one from St Neots (p. 32), and the other from Burwell (*Recent Excavations*, Fig. 29, and Fig. 3, no. 1 of this volume). This is not the only point of connection with the Burwell graves to be noted in this burial, for the curious elongated pear-shaped form of the little strap-end (Fig. 7, no. 2) has its counterpart in the elongated bosses which divide the design on the top and bottom of the Burwell work-box into four segments (*ibid.* Pl. III). It is almost as if the designer had tried the effect of hammering a sheet of metal lightly into a keyhole.

Lest it should seem strange that we have here a man who is thought to be a Christian buried with all the accoutrements of a warrior after the old pagan manner, it should be remembered that the Christian Franks across the Channel continued for many years their customs of including grave-goods with their dead.

Grave No. 40. Head south-west. Skull fragmentary. Skeleton laid on back, arms and legs straight. Thought to be an adult male. Trace of bronze at left hip.

Grave No. 41. Head south-west. Fragmentary but thought to be a male. Disposed as the last. Iron knife of the usual form at right hip.

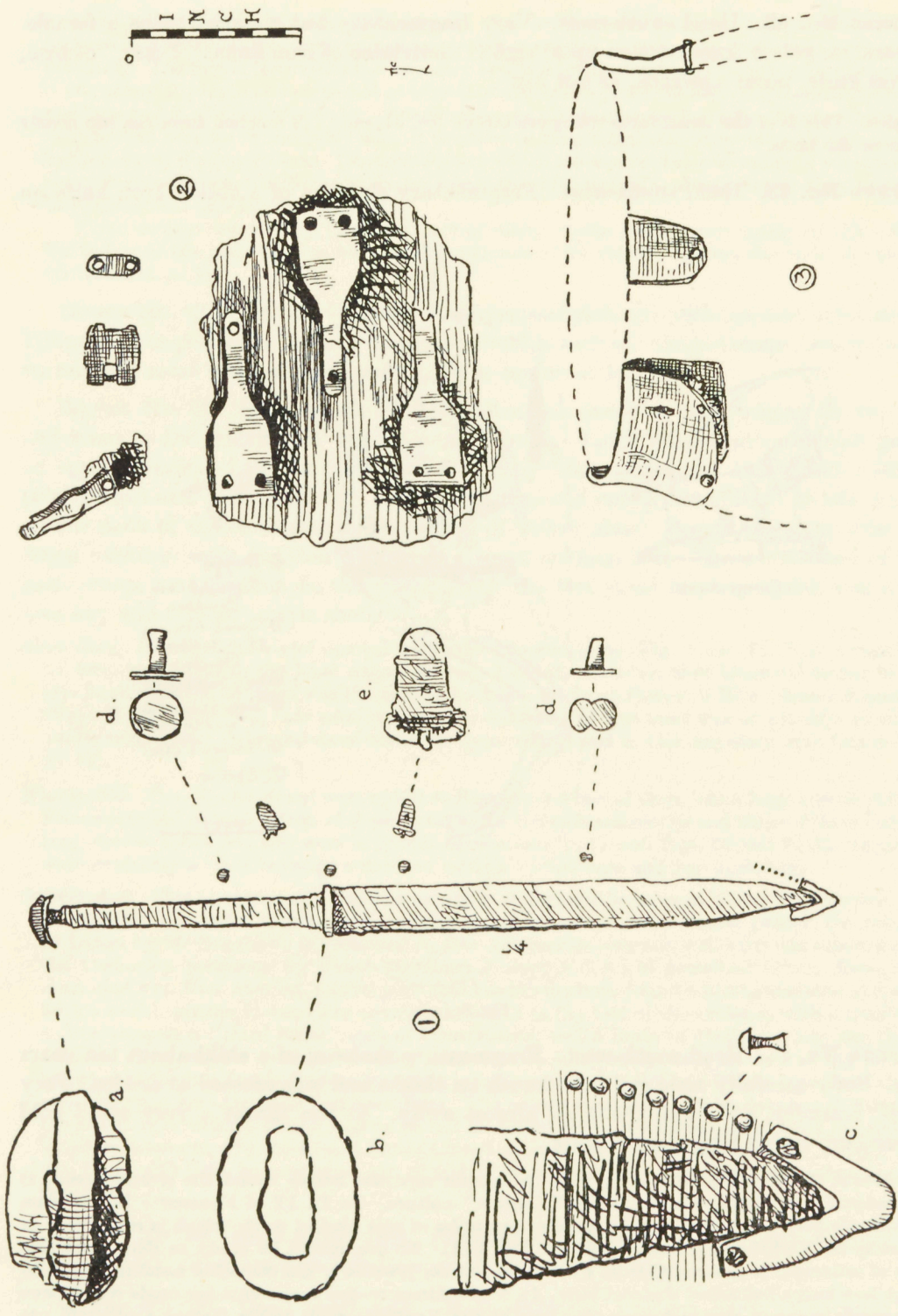


Fig. 7

Grave 36. 1. Dagger and fittings. *a*, pommel; *b*, guard; *c*, chape and studs; *d*, studs; *e*, buckle. 2. Tinned-bronze pouch-fittings, (strap-end, buckle, etc.). 3. Bronze mounts of wooden cup.

Grave No. 42. Head south-west. Very fragmentary but thought to be a female. Left hand on pelvis, knees drawn up to right. Chatelaine of iron links, "T-key" of iron, and iron knife, point upwards, at left hip.

Chatelaine. This is of the usual form (compare Grave No. 31, etc.). It reached from the hip nearly down to the knee.

Grave No. 43. Head south-west. Fragmentary skeleton of a child. Iron knife on pelvis.

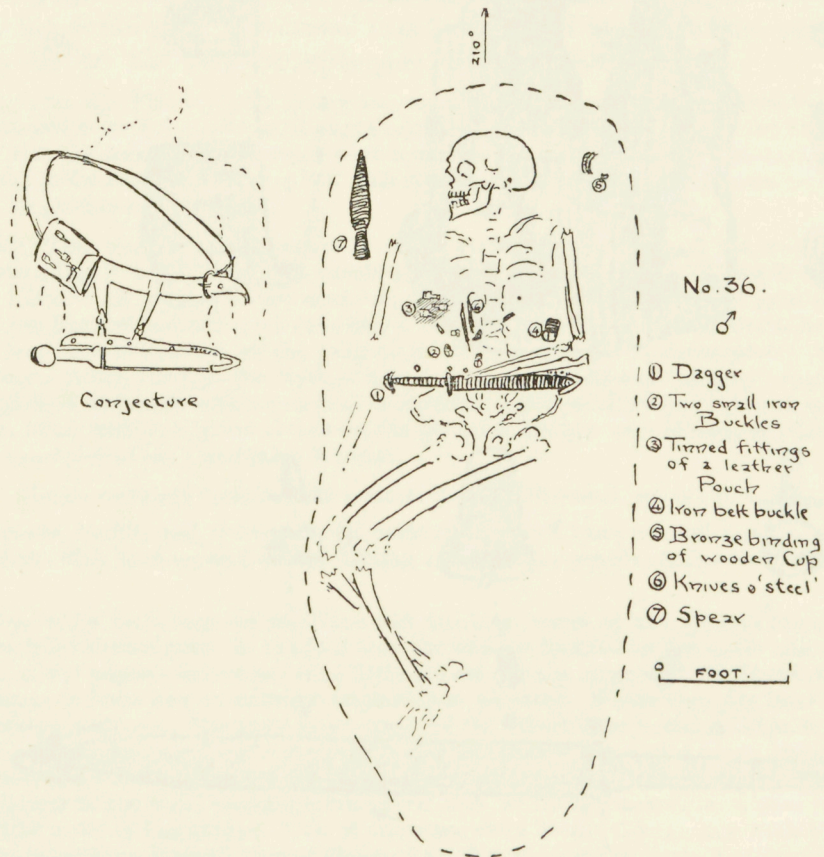


Fig. 8

Grave No. 45. Head south-west. Fragmentary skeleton of a child about ten years of age. Body carefully arranged with hands on thighs and legs crossed at ankles. Very shallow, however, and skull ploughed almost away. At the throat a very small gold disc pendant with a blue glass setting.

Gold pendant. This object (Fig. 4 E) with its minute repoussé bosses round the circumference is characteristic of what is known as the "Kentish" culture. On Pl. IV of Faussett's *Inventorium Sepulchrale* may be seen more than a dozen examples of this kind of work, which is recognized as far away as Yorkshire (Mortimer, *op. cit.* Fig. 672). No one would be ready to deny that this type of ornament is descended from Provincial Roman jewellery. On the other hand it is hard to judge how long a fashion of this sort lasts. In North Africa to-day ornaments are made which have apparently scarcely changed since the days of the Vandals; while tribes farther south still use as currency penannular rings, like armlets, which with their trumpet-like terminals would seem

to have lasted unchanged since the Bronze Age of Western Europe. Others use anthropoid daggers of a distinct Iron Age appearance, and examples of the same sort could be quoted indefinitely. The fact is that while the ancestry of a type of this sort may be perfectly obvious there is no means of judging the interval of time that has taken place between the manufacture of two specimens of it. This is especially evident when we are dealing with costly objects which served no practical purpose in everyday life. A pendant or ring, a bracelet or jewelled brooch, might be handed down for generations. Cheaper objects which show a continuous range of variations and occur in considerable numbers are the only ones to which typological schemes of dating can really be applied with any hope of success.

It is perhaps noteworthy that like that of many of the beads worn singly in this cemetery the colour of the glass inlay is blue, a favourite colour for charms against the Evil Eye (see note on *Amulets*, p. 31).

Grave No. 47. Head north-west. Fragmentary skeleton with legs and arms straight. Thought to be perhaps a female. Large iron buckle with a U-shaped chape, much decayed, on middle; some links of chain and knife as before at left hip.

Grave No. 48. Head south-west. Skull much decayed, but judging by the pelvis and head of the femur this was an adult female. Teeth all present and well ground; no sign of caries. Laid on back, knees slightly bent outwards. Left hand resting on pelvis, right arm across middle. Remains of bones of very young infant at left shoulder. At the neck of the child was a single bead of yellow glass. Beside the right shin of the larger skeleton were the iron fittings of a small wooden box. These consisted of angle-irons, hasp, and handle. In the space which the box must have occupied was a small iron key and a large cowrie shell.

Glass bead. Biconical, made of opaque gamboge-coloured glass (Fig. 9, no. 7). It is a type which we have not found in the local pagan graves. I noted, however, that biconical amber beads of this form occurred in what was thought to be a late grave at Holywell Row (*Recent Excavations*, Grave No. 31, Fig. 10). It is possible that the colouring of this bead was an attempt to simulate amber with glass. Other beads of identical form were found in this cemetery with Grave No. 55 (p. 19).

Wooden box. Two similar boxes were noted at Burwell and one of them had a large cowrie shell in it. Faussett found at least fifteen of these boxes in his Kentish cemeteries and three of them contained large cowrie shells (see also note in *Recent Excavations*, p. 57 and Figs. 26 and 31 A). In use they were evidently a cross between a modern woman's jewel case and her work-box.

Cowrie shell. This is apparently another example of *Cypraea panterina*. Since the Burwell report was written two other specimens have been found in graves of the Saxon period; the one found at Luton by Mr Bagshawe is described in *The Antiquaries Journal*, vol. VIII; the other, found in the Camerton cemetery by Prior Ethelbert Horne, F.S.A., is described (*Proc. Somersetshire Arch. and Nat. Hist. Soc.* vol. LXXIX, p. 61, etc.) as having been found with the skeleton of a woman with a seven months foetus. The cowrie was found at the feet of the skeleton with a boar's tusk, a flint scraper, a "third brass" coin of Constantine, and a lump of chalk cut into the shape of a heart; these objects were presumably contained in some receptacle, as they all lay in a heap together. Our first Shudy Camps specimen agrees very well with Dom Ethelbert's West Country one, although here the child had been born. The cowrie shell is so widely distributed throughout the world as a fertility charm and as an aid to child-bearing that little more need be said. One wonders, however, why the second Shudy Camps specimen (p. 24 and Fig. 9, no. 5), found in Grave No. 91, should have been at the head of a child who can hardly have been more than about ten years old.

Grave No. 49. Head south-west. Fragmentary skeleton laid on back, slightly bent, arms straight. Iron knife, point downwards, behind left hip.

Grave No. 50. Head south-west. Male skeleton. Laid on back, right knee bent, left hand on pelvis. Iron knife behind left hip.

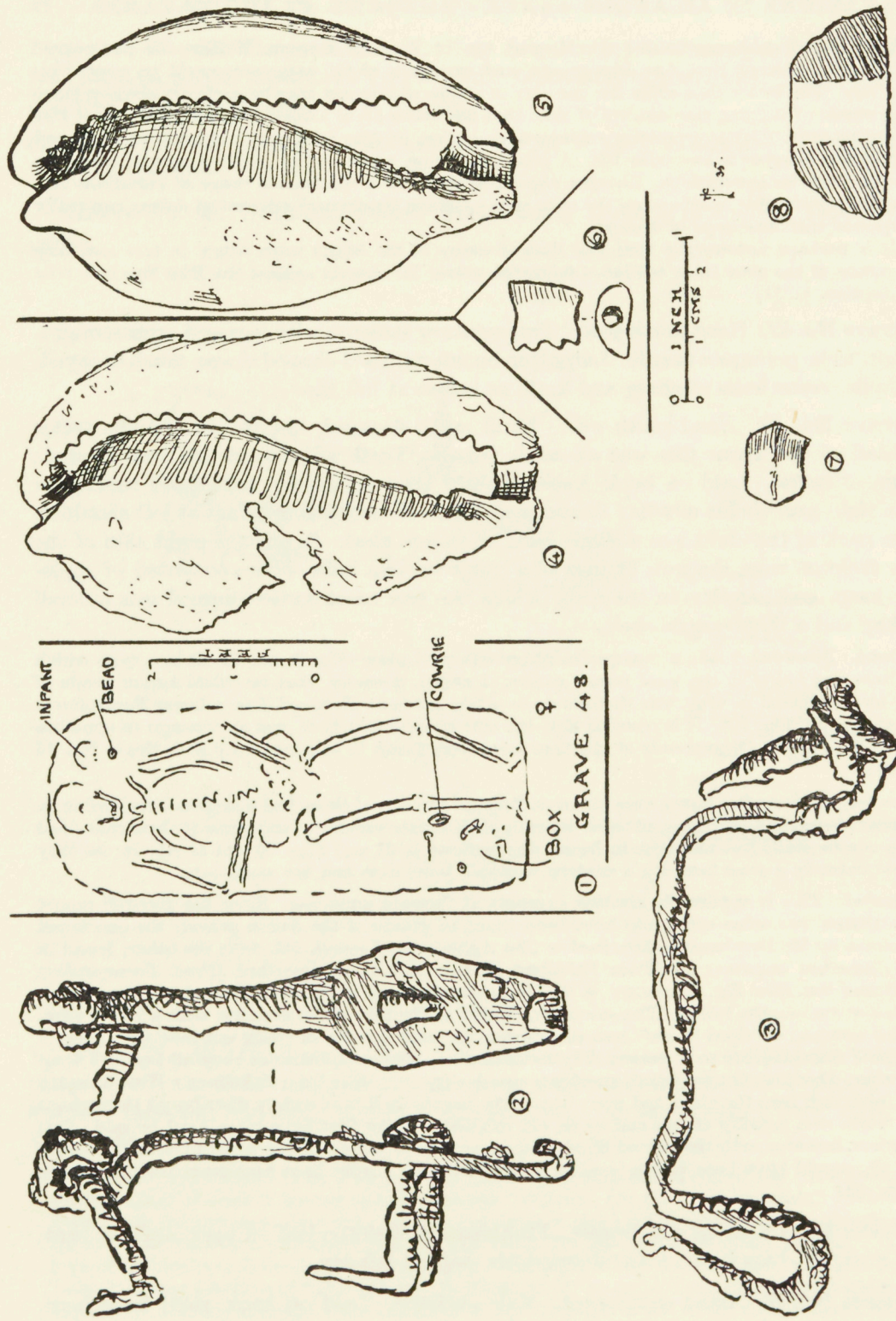


Fig. 9

1. Diagram of Grave 48. 2. Iron hasp. 3. Iron handle. 4. Cowrie. 5. Cowrie. 6. Cowrie bead. 7. Yellow glass bead. 8. Chalk whorl, all from Grave 48 except 5 from 91, 6 from 121.

Grave No. 52. South-west. Child's grave, 4 ft. long, no bones. At south-west end was a pot.

Pot. Coarse hand-made vessel (Pl. I).

Grave No. 54. Head south-west. Skeleton laid on back, carefully straightened, arms at sides. Iron knife, point upwards, at left hip.

Grave No. 55. Head south-west. Fragmentary skeleton resting on left side, knees a little bent, hands up at face. At the neck a necklace of two yellow, two red, and four green glass beads, a silver disc pendant, and a small bronze earpick.

Glass beads (Fig. 4 F, nos. 3-7). The yellow beads are precisely similar to the one found with the infant in Grave No. 48 (see note p. 17). The red beads are similar in shape and texture, being biconical and opaque.

Silver disc pendant (Fig. 4 F, no. 1). This type of ornament is of course known in graves of the pagan period (*Recent Excavations*, Fig. 2, no. 4, etc.). Locally they have been found at Barrington, Girton, St John's, and farther away at Kempston. We imagine that the present specimen is rather older than the more ornate one found in Grave No. 25 at Burwell (*ibid.* Fig. 23).

Earpick. There is nothing remarkable about this object (Fig. 4 F, no. 2) except its position on a necklace. It is of so simple a form that it might be ascribed to numerous countries and dates.

Note. The necklace should be compared with those from Grave No. 121 of this cemetery, Nos. 30 and 32 at Burwell, and Nos. 32, 57, and 79 at Camerton. We do not find these short strings in the pagan cemeteries.

Grave No. 56. Head south-west. Skeleton much decayed, laid on back, arms and legs straight. Iron knife at left hip.

Grave No. 57. Head north-north-west. Fragmentary skeleton, laid on back with legs straight. Left arm, laid over middle of body, covered an iron knife and steel, a strike-a-light, and a small bronze buckle and strap-end.

Strike-a-light. Fine specimen (Fig. 1 A, no. 5).

Buckle (Fig. 1 A, no. 1). Compare Mortimer, *op. cit.* Fig. 631.

Grave No. 60. Head south-west. Decayed male skeleton laid on back with knees slightly bent outwards, right arm straight, left crossed over pelvis. Iron knife, point upwards, at left hip, iron buckle at right hip.

Buckle and knife. A clear case of the knife having been carried point upwards in the belt.

Grave No. 61 (Fig. 10). Head north-west. Skeleton of a man less than 5 ft. high, oldish. Laid on back, legs crossed at ankle, right arm straight, left on pelvis. On the left clavicle lay a small iron knife, point upwards. An iron dirk had been laid with its tang on the left breast and its point on or near the head of the left femur.

Dirk (Fig. 3, no. 1). This is a thicker and more clumsy weapon than that found with Grave No. 36 and resembles many found in the Frankish graves (Barrière-Flavy, *Les arts industriels des peuples barbares de la Gaule*, Pls. IV-VI). Both these dirks should also be compared with Faussett, *op. cit.* Pl. XV.

Note. It seems that here as at Burwell, Grave No. 47 (*Recent Excavations*, p. 57), the dead man's belt and dagger had been laid in the grave on top of him. He could not have been wearing them.

Grave No. 62. Head south-west. Fragmentary skeleton of an old woman. Position uncertain. Lower jaw detached from skull. Not a single tooth in the jaws, and the bone healed over. Two beads of amethystine quartz near the skull.

Amethyst beads. These are very well-known objects found in most Anglo-Saxon cemeteries (Fig. 4 K). They are certainly importations, but no one has as yet determined with certainty whence they came. Locally they are known from Burwell, Exning and Wilbraham.

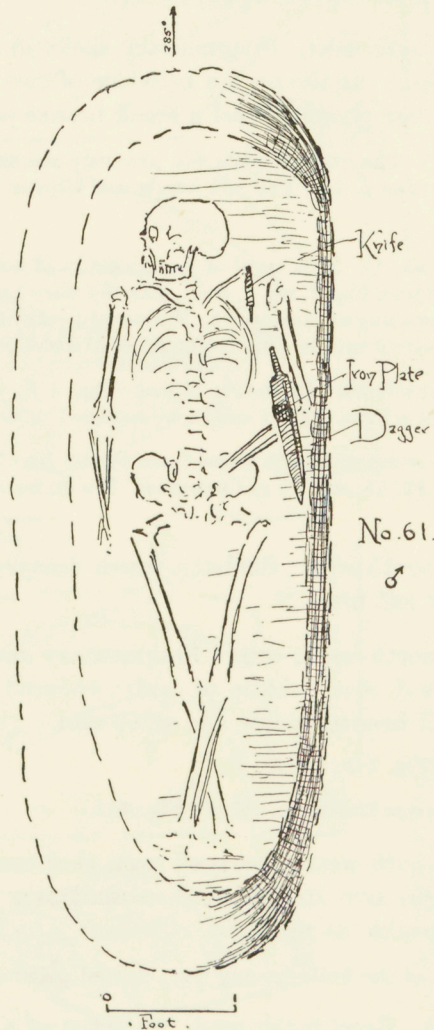


Fig. 10

Grave No. 63. Head south-south-west. Very fragmentary skeleton, legs straight, left hand on pelvis, right arm straight. Iron knife, point upwards, on pelvis under left forearm.

Grave No. 65. Head north-east. Very old female skeleton in fragmentary state. Arms and legs straight and laid on back. No teeth in the jaws. Three minute pots at left side of skull, also a small bronze ring and one of silver. Bead of blue and white glass in silver wire loop at end of the chin. Bronze pin on sternum. Knife on left side of ribs.

Pots. These remarkable little objects are made of the usual soft "Saxon" paste full of grits. We have no record of such things locally but there is little mystery about them; it can hardly be doubted that they contained grease or some form of ointment (Fig. 4 C, no. 5).

Rings (Fig. 4 C, nos. 3 and 4). The bronze ring has evidently formed a part of some object in which it was subjected to much wear. The silver one has been given a beaded appearance by a pair of pliers. It is impossible to say what they were doing in the position in which they were found. They can hardly have been ear-rings.

Bronze pin (Fig. 4 C, no. 1). The faceted head of this specimen is undoubtedly derived from common Romano-British forms (*British Museum Guide*, Fig. 90), but it is more slender than any example I know belonging to that period.

Grave No. 67. Head south-west. Fragmentary male skeleton, laid on back, knees widely extended, hands at pelvis. Iron knife, point upwards, at left hip, and a bronze buckle and bronze hook beside it. The hook is similar to one from Burwell, Grave No. 1.

Bronze buckle (Fig. 1 E, no. 1). Compare Grave No. 87. Very common local type, but ornamentation unusual.

Grave No. 69. Head south-west. Fragmentary skeleton, laid on back, with arms and legs straight. Two iron knives on right ribs, one point up, the other down. Pieces of iron, possibly a buckle, on left ribs.

Grave No. 70. Head south-west. Traces of a child's skeleton with iron knife.

Grave No. 71. Head had been south-west but ploughed off; rest of bones practically invisible. Had perhaps lain on left side with hands up to face. Bronze pin and glass bead near head.

Bronze pin (Fig. 4 A, no. 1). This ring-headed form was found once at Holywell Row (*Recent Excavations*, Fig. 18 A, no. 2 from Grave No. 70). It is interesting to note that the Holywell Row grave was thought to be late because the loop (A, no. 3 of the above figure) was similar to those from Burwell. The pin form is known from Kent. Two more similar pins were found here at Shudy Camps, Grave No. 131.

Glass bead (Fig. 4 A, no. 2). Annular specimen of greyish translucent glass mottled with blue. Unknown among the numerous local beads in the Cambridge Museum.

Grave No. 73. Head south-west. Very fragmentary skeleton of an adult. Had apparently been laid on its back with legs crossed below the knee. Iron knife, point upwards, on left hip. Iron fragment on right side of ankles.

Grave No. 74. Head north-west. Skeleton of an adult female. Laid on back, with legs straight and arms at the sides. The grave was extremely regular in shape with parallel sides and right-angular corners. It was 6 ft. 6 in. long, and 2 ft. 4 in. wide. Along either side were four iron "straps" disposed with great regularity. They were placed vertically against the sides of the grave with four nails projecting inwards from each one. Each failed by 6 in. to reach the floor of the grave. On each side the first one was found 1 ft. 3 in. from the head of the grave and the others at intervals of precisely 1 ft. Between the thighs were three iron fragments of uncertain character, and a small bronze buckle. A fragmentary iron pin lay beside the face.

Iron "straps". These are plain strips of iron 8 in. long and 1 in. wide with four nails 1 in. long projecting from each. While it is possible that they served to strengthen the sides of a coffin composed of planks 1 in. thick, it should be noted that this would have been rectangular and 2 ft. wide, making a bulky object. It is interesting to see that the modern foot measure was apparently in use.

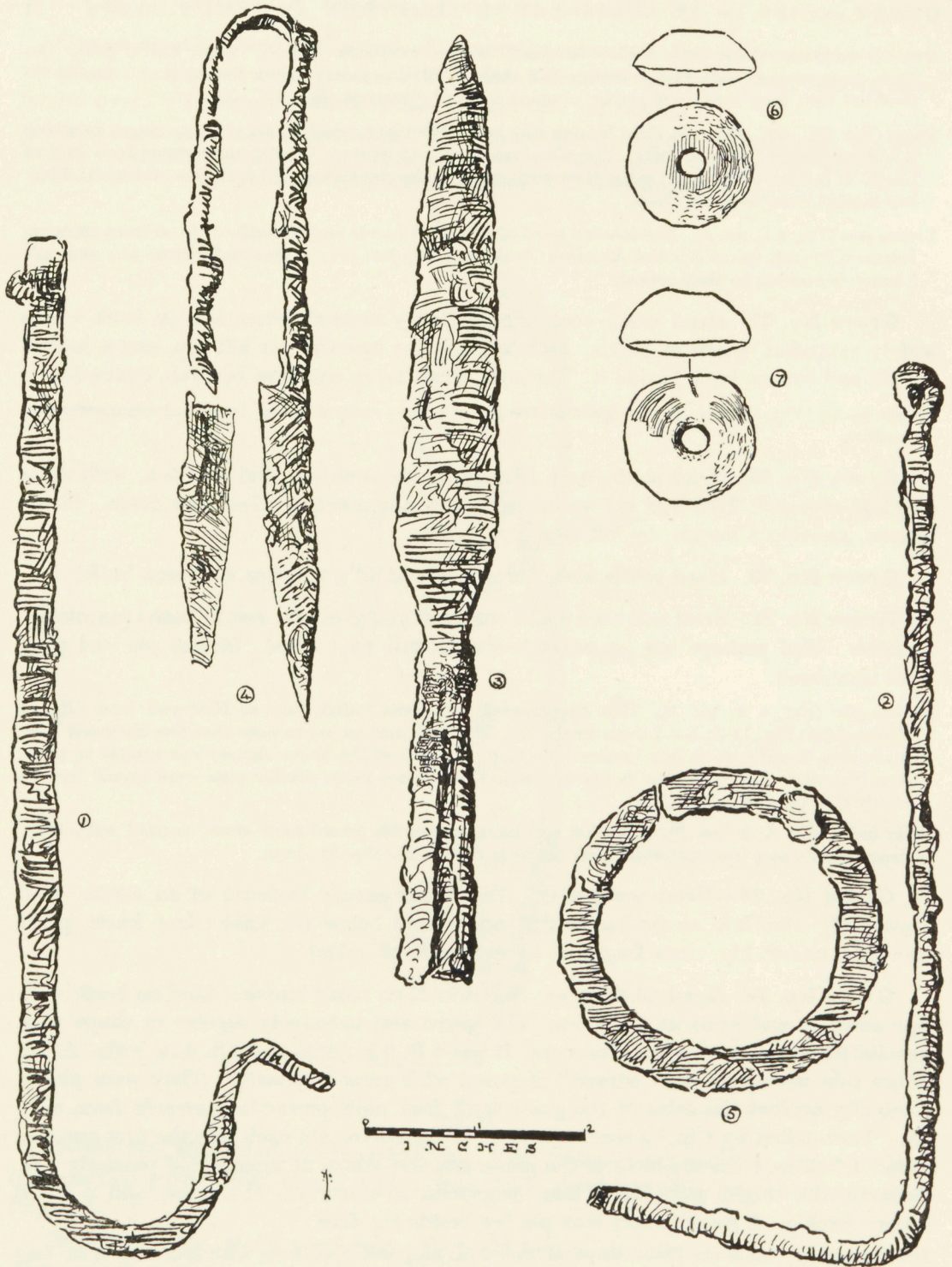


Fig. 11

Grave 76. 1 and 2. Iron keys. 3. Iron spear-head. 4. Iron shears. 5. Iron ring. 6 and 7. Chalk whorls.

Grave No. 75. Head south-west. Oldish female skeleton, fragmentary. Body had been laid on its left side with the knees slightly bent, right hand on chest, left in front of pelvis. A pair of iron shears, points downwards, in front of chin.

Shears. These are frequently met with in graves of this period [e.g. Burwell, Graves Nos. 2 and 42 (*Recent Excavations*, Figs. 22 and 27); Camerton, 95 (Prior Horne, *op. cit.* Fig. 2)]. They occurred here in the next grave also.

Grave No. 76. Head south-west. Fragmentary skeleton of adult female, laid on back; legs straight, arms by the sides. On the pelvis lay three chalk whorls, a large iron ring, a short length of fragmentary iron chain (perhaps 9 in. if it had been straightened out), two large iron "keys" if we may call them so, a pair of iron shears sticking through the iron ring, a small iron knife, point downwards, and a small iron spear-head, point upwards. It is thought that the whole assemblage formerly hung from a strong belt secured by the three chalk whorls, but that the chatelaine had become displaced when the body was buried. The iron keys are not abnormal, and all the objects are such as we have seen before.

Spear-head. This is a small example of the typical pagan form with open socket and angular base to the wings. In its present position we can only guess that it had been used by the woman as a "sword" for compressing the threads on a small loom (Fig. 11, no. 3).

Grave No. 77. Head north-west. Fragmentary male skeleton, laid on back, arms and legs straight. Knife and sharpening "steel" at left hip.

Grave No. 79. Head south-west. Traces of a skeleton laid on back. Knife on middle.

Grave No. 80. Head south-west. Trace of skeleton laid on back. Knife on middle.

Grave No. 82. Head south-west. Fragmentary skeleton. Judged to be young female; wisdom teeth not erupted; laid on back, knees bent, hands on chest. Caries in some teeth. Beneath right forearm were a bronze loop, a chalk whorl, some links of iron chain, an iron knife, and a steel.

Grave No. 85. Fragmentary skeleton, probably male; laid on back, legs straight, arms on pelvis. Pot at right side of skull (Fig. 12). At the left side of the feet were fifty-six disc-shaped playing-pieces of bone and a decayed bone object which resembles a die.

Pot. This vessel (Pl. I) is of better paste than the others from this cemetery, and although hand-made is very symmetrical; the external bosses or ribs, which are five in number, were applied to it after it was made and not pushed out from inside. In this peculiarity it differs from nearly all the numerous Anglo-Saxon vessels in the Cambridge Museum.

Playing-pieces. These are of a well-known type which seem to be often found in multiples of seven (e.g. Cold Eaton, Derbyshire: Bateman, *Ten Years' Diggings*, p. 179; Sarre: *Arch. Cant.* vol. VII, p. 308; Gotland: *B.M. Guide to Anglo-Saxon Antiquities*, p. 167). They are curved above and flat beneath like slices from a billiard-ball.

Grave No. 86. Head south-west. Fragmentary skeleton, thought to be a male. Laid on back; arms and legs straight. Iron knife, point upwards, inside right elbow joint.

Grave No. 87. Head south-west. Fragmentary male skeleton; laid on back, knees slightly bent, arms at sides. Smooth waterworn pebble used as hone, iron fragments, and bronze buckle on right forearm. Iron knife and steel, point upwards, inside left forearm.

Bronze buckle (Fig. 1 D). Compare Grave No. 67.

Grave No. 88. Head south-west. Very fragmentary skeleton; laid on back, hands up to face, knees bent. Iron knife at left hip.

Grave No. 91. Head south-west. Bones of this skeleton almost gone. Had probably been carefully disposed for burial. The shallow grave had been only 4 ft. 9 in. long, so

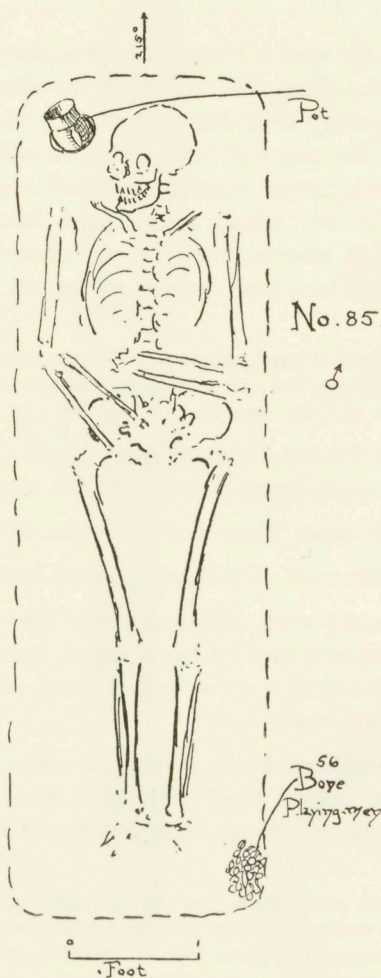


Fig. 12

that the body which had been partly ploughed away can hardly have been more than 4 ft. 6 in. high, probably less. By the left side of the skull was a shell (Fig. 9, no. 5), *Cypraea panterina* (see note on Grave No. 48, p. 17).

Grave No. 94. Head south-west. Traces of skeleton; laid on back, arms and legs straight. Iron knife on pelvis. Carious teeth.

Grave No. 95. Adult skeleton much decayed and damaged by the plough. A small bronze pin (Fig. 4 B) at the throat and an iron knife at the right hip.

Bronze pin. Recalls Romano-British forms.

Grave No. 96. Head south-west. Traces of skeleton; laid on back, knees slightly bent. Iron knife point upwards outside right forearm. Carious teeth and few left.

Grave No. 98. Head north-west. Fragmentary male skeleton; laid on back, arms and legs straight. Small iron knife at right hip.

The remaining burials with the exception possibly of Grave No. 103 seem to form a single group. All have the heads to north-west except No. 112, which is to the south.

Graves Nos. 105-133 form a most compact group (see Plan). Perhaps they should be compared with the report on the Saffron Walden cemetery (*Transactions of the Essex Archaeological Society*, vol. II, pp. 284 and 311).

Grave No. 100. Fragmentary skeleton; laid on back, legs and right arm straight, left arm over middle. Tiny bronze stud and pieces of iron by skull.

Grave No. 104. Milk teeth and skull fragments of child. Glass bead by skull.

Glass bead (Fig. 4 I). This is the second mosaic glass bead from the cemetery (see Grave No. 11, pp. 2 and 5).

Grave No. 107. Fragmentary skeleton; laid on back, knees slightly bent, left hand on pelvis. Thought to be middle-aged female. Angle-irons and handle of wooden box at the feet.

Box. See note on Grave No. 48. This one was empty, like seven of those found by Faussett at Sibertswold. The box had been about 1 ft. long and 10 in. wide.

Grave No. 108. Fragmentary skeleton; laid on back, knees pressed together, hands on pelvis. Iron knife on left forearm. Iron buckle on left humerus.

Grave No. 110. Traces of skeleton; laid on back, legs straight, right arm straight, left hand on pelvis. Steel on left femur.

Grave No. 111. Precisely similar to last, but a knife on left femur.

Grave No. 121. Child's skeleton, bones scarcely visible. Fragmentary silver pendant on silver wire ring, two cowrie-shell beads and five glass beads at the throat.

Silver pendant. Probably resembled that found with Grave No. 55.

Glass beads (Fig. 4, J, 3-6).

Cowrie-shell beads (Fig. 4, J, 2).

Grave No. 122. A few milk teeth only. Blue glass bead on silver wire ring near the teeth. Fragmentary iron rings near where the left hip should have been.

Glass bead (Fig. 4 H). Compare Burwell, Grave No. 2 A (*Recent Excavations*).

Grave No. 126. Fragmentary female skeleton; laid on back, legs and left arm straight, right arm on pelvis. Iron knife behind the skull.

Grave No. 131. No bones. At the head of this child's grave (judging by a few milk teeth) were two bronze ring-headed pins joined together by links of bronze chain.

Bronze pins. Unfortunately very rotten. See note on Grave No. 71, p. 21.

Grave No. 137. Traces of adult skeleton with arms and legs straight. Knife at right hip.

Grave No. 139. Fragmentary skeleton; laid on back, legs crossed. Iron knife, point downward, on right shoulder, iron buckle at point of chin, rotted iron fragment on middle, white quartzite brook-pebble by left humerus.

Grave No. 142. Fragmentary adult skeleton; on back, arms and legs straight. Small iron knife by right humerus, point up.



Grave 27



Grave 52



Grave 85



Grave 18



Grave 25

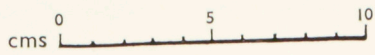


Plate I. POTS FROM GRAVES AT SHUDY CAMPS.

GENERAL NOTES

REASONS FOR THINKING BURWELL AND SHUDY CAMPS LATE

1. Complete absence of pagan Anglo-Saxon brooches, with the exception of two annular brooches re-used on chatelaines at Burwell. This might be taken to indicate an early date were it not for the fact that the normal Anglo-Saxon cemetery in East Anglia always provides various Romano-British objects. The only brooch from Shudy Camps is of a form at present unknown in Anglo-Saxon graves. It is not, however, unlike examples found in Grave No. 205 at Kingston, Kent, associated with the most elaborate garnet-set brooch so far discovered (Faussett, *op. cit.* Pl. I, p. 78). A rather similar brooch was found at Uncleby (p. 8). (The Shudy Camps brooch would almost have passed as an example of the north Italian "Certosa" or some related type of about 500 B.C., but this is merely an example of the independent invention of a type.)

2. Only six weapons were recovered from the two cemeteries. Three of these were scramasaxes (dirks), weapons not often found in the East Anglian pagan graves; I have found no specimen in the graves I have explored, which amount to nearly 200 and belong to three cemeteries. Scramasaxes are known to have become a favourite weapon in later Saxon England. They were common in Faussett's graves. It therefore looks as if they spread from Kent to East Anglia at the close of the pagan period.¹ The other three weapons found were spear-heads. Two were of non-pagan types; the third was of pagan form, but it was in a woman's grave, with the shaft broken off, and had evidently been used for some purpose other than that for which it was originally intended.

3. Very few graves have any associated objects other than an occasional knife. A few graves, however, are provided with a full outfit of grave-goods. It therefore seems as if the custom was dying out.

4. Those graves that have associated ornaments have objects which are usually thought to belong to the close of the pagan period. The ascription of them to this date is not necessarily correct, but taken in conjunction with the other facts it is very suggestive.

5. In the case of Burwell we know that an ancient church once stood near the site (*Recent Excavations*, p. 83, note 7).

6. The long bone combs found in three graves at Burwell resemble those found in early graves of the Viking period. The conditions at Shudy Camps did not permit the preservation of bone objects; most of the skeletons had almost disappeared. Some of these long single-sided combs were found by Faussett in his Kentish graves, but the normal comb of the pagan period is double-sided, or if single-sided it is short. The long comb seems then to be an indication of late date. Dr A. E. van Giffen has found very similar combs in Carolingian graves in Holland and in the Terps also.

It is, then, obvious that these cemeteries differ widely from the normal pagan Anglo-Saxon cemeteries of the district; we must therefore consider these cemeteries as being either pre-Saxon, post-pagan Saxon, or contemporary with the pagan Saxon but of a different people. If we choose the latter we must be prepared to consider the possibility of their being survivals of the Romano-British population. At first sight there is much to be said for the first or third possibilities or even a combination of the two. We know that inhumation had taken the place of cremation in Roman Britain. Some of the objects, especially the small bronze pins, are certainly descended

¹ Ethelbert, the first Christian King of Kent, was converted through the influence of his wife, who was a Frank, and many of her countrymen afterwards came to his court. The Franks were great users of the dirk.

from provincial Roman forms. But there the resemblance ends. Such pottery as we have found is entirely non-Roman in paste and shape. It is just possible that a lingering memory of Romano-British beaker shapes may be recognized in two vessels, but there is no doubt that their direct ancestors were Anglo-Saxon pots. It is also noticeable that their simple shapes and slight ornamentation argue some considerable lapse of time since the construction of the elaborate pots in general use in the early part of the pagan period. Were these burials those of Romano-Britons or their descendants we should be prepared for debased pottery, but we should expect it to be rather more like the wheel-made, hard-paste vessels used in Britain for centuries than the hand-made, soft-paste barbaric vessels of the invaders. On the other hand, if most of the big manufacturers of Romano-British pottery had been utterly destroyed in the fifth century the villagers might have been forced to return to the hand-made stuff; but we should still expect something resembling Romano-British forms in poorer materials.

Now let us suppose that we are dealing with villages of descendants of Romano-Britons contemporary with the early Anglo-Saxon settlers. Would we not expect some reflection, however slight, of the new ideas of the latter? In the graves of the pagan Anglo-Saxons Romano-British objects are common. At Burwell and Shudy Camps there are none of the Anglo-Saxon brooches which are the chief characteristic of the pagan Saxon graves, except two old annular brooches of that time used again for another purpose on chatelaines. If the two types of cemeteries were really contemporary it seems strange that there was no exchange of ornaments. After all, if the conquerors were prepared to wear and apparently treasure Romano-British brooches is it not extremely odd not to find a single cruciform brooch at Burwell, which is only a few miles from numerous pagan graveyards? It is not as if the Burwell people, and the Shudy Camps people too for that matter, were too grand, or class conscious, or something of that kind, to use Anglo-Saxon things. All their knives and belt buckles are typically Anglo-Saxon in shape. There is no sign of the free curves of the Romano-British knife, although it is the sort of thing about which one would expect a villager to have conservative views. Another point, small though it is, helps to show us which way to look. There was evidence in the spacing of ironwork in some of the Shudy Camps graves that the people were using the Anglo-Saxon measures of feet and inches. This has no Romano-British flavour.

Let us sum the evidence up as far as we have gone:

1. There is little to show that the people had any relationship with Romano-British civilization. Practically the only trace is in the general shape of one or two small pins and four small coins of the fourth century. One or two beads may have had an origin in Roman Britain. Two spears may have had an origin in Roman weapons, but a very distant origin.

2. There is plenty of evidence that the people had extensive connections with the pagan Anglo-Saxon culture. Pottery, knives, buckles, girdle-hangers, measures, and the practice of putting food in the grave, all point one way.

3. Although we have not found any of the big cruciform and other typical pagan Anglo-Saxon brooches at either cemetery yet we can show groups of other objects from each kind of cemetery which are almost identical. Pendants and chatelaines are the most typical. When we find these particular things in the pagan cemeteries they are not accompanied by the big brooches. In other words the big brooches went out of fashion before the end of pagan times.

4. Such vague indications as we get of date all point to late rather than early times. Long combs, scramasaxes, pottery, all these are definitely not early. Until recently we could have said this of nearly every object found because they belong to a fashion which was thought to be dated conclusively at the end of the sixth century and at the beginning of the seventh; but lately Mr T. D. Kendrick has challenged this view and it is necessary to examine the facts again.

The dating of our cemeteries is inevitably bound up with the dating of what I shall call the "Faussett" type in Kent. It is quite out of all reason to make one lot early and the other lot late. If we can show that either group is later than say the middle of the sixth century then

I think we shall have achieved our object, for in East Anglia and the Midlands the typical Burwell-Shudy Camps-Faussett burials occur sparingly in the pagan Anglo-Saxon cemeteries. But Christianity came to Kent in A.D. 597, and Felix was not made Bishop of the East Angles till 630, while Mercia under Penda remained pagan until the middle of the seventh century. If we are bold enough therefore to suggest, in spite of Mr Kendrick's opinion,¹ that the "Faussett" cemeteries are Christian, then they should have been started nearly half a century before Burwell and Shudy Camps. (This does not in any way affect the absolute dating of the construction of some of the objects found in the Faussett cemeteries. Many of the finer objects may have been many years old when they were buried. But it does concern the actual date of the burials. It is not too much to say that the whole study of Anglo-Saxon archaeology is involved in the problem. If Mr Kendrick is right, and it is a matter of the greatest difficulty to be sure one way or the other in this matter, then we shall have to start the study of Anglo-Saxon archaeology anew from its very foundations. This might not be a bad thing in some ways. After all, we are only seeking accurate knowledge. If our theories based on the actual facts discovered by the spade can be shown to be wrong this is in itself a piece of knowledge.) Now there is one object recovered by Faussett from which there is no escape by any wriggle of the typologist or evasion on the grounds of craftsmanship or style. In a typical Burwell-Shudy Camps grave, with small beads, amethyst, elastic silver rings, iron chain chatelaine and knife, there was also found a barbarous gold copy of a coin of Justinian perforated for suspension.² Here for once is something like a solid foundation. Justinian reigned from 527 to 565. But the coin is only a copy of a coin of Justinian; it has been worn probably either as a curiosity or as a charm and is an importation. Now, of course, the earliest possible date for the construction of this coin would be about 527, but no one makes a barbarous copy of a coin directly it is minted. The probability is greatly in favour of the coin being itself made when coins of Justinian had been well known for a long time. Let us guess at a date about the middle of his reign, although this is quite hypothetical. Even then we have to allow for the metamorphosis into the charm or ornament and then for the death and burial of its owner. The chances that that thing was buried before 550 are very remote. The king himself reigned till 565. But that is not the only thing from the burial which suggests a late date. There was a little silver buckle-chape (Faussett, *op. cit.* Pl. VIII, no. 7; J. Brøndsted, *Early English Ornament*, Fig. 75) which Dr Brøndsted affirms to be eighth-century in date. In fact few would deny that the ornament on this object has the same ancestry as that on the Christian Northumbrian crosses which everyone seems to agree to date in that century (Brøndsted, *op. cit.* chap. 1). And in the same grave was a silver keystone brooch (Faussett, p. 12, No. 7) of Kendrick's Style B. This burial seems a typical one in the "Faussett" series.

So to summarize: It has been shown that Faussett's Kentish people were wearing the typical Burwell-Shudy Camps chatelaines and rings at least as late as 527, and probably as late as the introduction of ecclesiastical sculpture designs in Northumbria. It is a little hard therefore to fit the period into the time between the collapse of the Roman rule and the settlement of the Anglo-Saxons. We have already seen that it is highly improbable that Burwell and Shudy Camps were contemporaneous with the pagan Anglo-Saxon graveyards for more than a very short period. And we see in the occurrence of weapons favoured by the Franks a suggestion that strong influences were coming from that realm. The time when we know these influences to be strong coincides with the time when we know there was a change in religion. I cannot help feeling that the balance is too greatly on the side of a seventh-century origin for these cemeteries to be outweighed by anything lighter than more coin evidence. There for the present we must leave it—regretfully, I must own. Mr Kendrick's Arthurian theory was very tempting, but who ever heard of Arthur as an East Anglian hero?

¹ T. D. Kendrick, "Polychrome jewellery in Kent", *Antiquity*, vol. VII.

² Gilton, Kent, Grave No. 48: Faussett, *op. cit.* p. 16.

NOTES ON THE SKELETONS

Traces of 148 skeletons were found. Of these 38 were probably males, 27 probably females, 50 were adults but it was impossible to form an opinion of their sex, and 33 were certainly children with milk teeth in their jaws. Eight skeletons at least were those of comparatively old persons. Ten had very carious teeth. Two had no teeth left at all. One person had probably died as a result of an abscess in the lower jaw. One woman had a fracture of the tibia which had healed in such a way as to make one leg very much shorter than the other. There were no visible cases of cuts inflicted on skulls during life, such as had been noted at Burwell.

The mortality of children in this period may be judged from the following table:

Cemetery	Total burials	Adults	Children
Shudy Camps	148	115	33
Burwell	125	92	33
Camerton	115	75	40

It will be seen from this that although the mortality was very high yet that of the West Country settlement was much worse. As an example of the conditions in a pagan cemetery I give those from Holywell Row, although these are not to be taken very seriously, as the burials of young children in the sand there were very hard to find:

	Total burials	Adults	Children
Holywell Row	100	80	20

It is to be deplored that the skeletal material at Shudy Camps was not nearly so well preserved as that from Burwell. It is therefore even more unfortunate that two packing cases of less ill-preserved skeletons which were waiting to be transported to Cambridge were opened and their contents wantonly destroyed in our absence.

BOUNDARY AND PITS

As may be seen from the plan, the burials in the Shudy Camps cemetery have a very definite limit to their distribution on the south-west. Grave No. 23 has also the appearance of having been placed so as not to encroach on some boundary or other. It will also be noticed that numerous pits are shown on the farther side of this imaginary line but that no burials are found there. Nothing whatever was found in the excavations to indicate the character of the limit of the graveyard, but it is very evident that something was once there to prevent the extension of the cemetery in that direction. As a guess of the wildest character I suggest that the boundary consisted of a path to the place of worship of this community. It may be remarked that the present parish boundary which runs close by the cemetery shows an irregularity which may have once corresponded with the south-east and north-west boundaries of the cemetery. It was at first hoped that the pits would prove to be the huts of the villagers. They were usually some 2 ft. deep, but many of them were much too small for dwellings, and no post-holes were found either in or around them. In several cases downland turf had been thrown into them as sods. In no case was there any trace of occupation of their floors, and only once was a fragment of soft paste pottery found in the filling of them. It is, I suggest, probable that these pits are simply holes dug to provide chalk to make some of the burial mounds more imposing, and that the name of the field¹—the white hills in Frekeny—is derived from the character of these mounds. Some of these borrow pits were also found among the burials themselves.

¹ See Appendix II on the place-names: *Shudy Camps and Fragenho*, by Dr W. M. Palmer.

AMULETS

It is sometimes forgotten nowadays, when heretical views in archaeology are viewed with as grave disfavour as was accorded to free-thinkers in the Middle Ages, that the subject itself is only a by-product of history on the one hand and anthropology on the other. In dealing with the historical side of Anglo-Saxon archaeology it is most unlikely that we shall ever make any shattering revelations, but it is to be hoped that on the anthropological side we may learn a little by patient investigation. In the matter of amulets and charms we have a case in point. It is very striking that at Burwell, Shudy Camps, and Camerton, three cemeteries recently excavated and thought to belong to the Christian Saxon period, large cowrie shells, which are renowned throughout the Old World for their supposed powers of promoting fertility and aiding child-bearing, were found with female skeletons. With the Camerton skeleton there was a foetus, at Shudy Camps a very young infant. Another was found at Luton in a grave of much the same character, but in the pagan cemetery. At Shudy Camps shell beads were twice found. In one case they certainly had been made from one of the large cowries, in the second it is impossible to say from what shell they were formed, but it is highly unlikely that it was any other kind. Faussett found no less than seven examples of *Cypraea panterina* in his Kentish graves. Now the trade in these shells, which are said to be found alive no nearer than the Indian Ocean, argues a very considerable degree of superstitious belief, and we may reasonably expect to find other traces of a similar kind. I submit that all the single beads worn at the necks of skeletons in these cemeteries are charms against the Evil Eye, and that this is especially probable of those of blue and yellow, which are well known for their potency in this direction. It is to be remarked that in many cases, especially at Burwell, the younger children had nothing with them but this single bead. Probably the short strings of beads with odd bits of metal work strung with them served the same purpose. The mosaic glass beads are similar, "snake-stones" against the Evil Eye. We can hardly realize how much importance must have been attached to these things in a population that can have been little more civilized than the Masai of a hundred years ago.

APPENDIX I

Skeletons found by the side of the Great North Road

In the autumn of 1935 two burials were found by workmen laying a pipe line beside the Great North Road near St Neots.¹ The skeletons were found close to the cross-road which runs from St Neots to Duloe. One burial lay with its legs actually beneath the present road. They were very much disturbed by the workmen, but it was possible to make the reconstructed plan which is found here. A broken scramasax was found by the workmen with one of the skeletons, and we were able to find its point still lying on the unmoved right leg of the skeleton. The scramasax, which was apparently of the heavy Frankish type such as that found with Shudy Camps burial No. 61 (see p. 19), had been in a scabbard fastened along the cutting edge of the weapon with little bronze studs. These studs (Fig. 13 C, no. 2), like those found at the point of the scramasax at Shudy Camps No. 36 (Fig. 7) were doubtless used instead of sewing the edges of the scabbard together when it was found that such sewing was liable to be cut when the weapon was drawn. Unlike the Shudy Camps example it seems that the little studs with the St Neots scramasax were placed all along the edge of the scabbard at the rate of five to the inch. It is probable that more cases of a similar nature will be noted in future, but it is certain that the weapon found in Shudy Camps No. 61 was not in a scabbard of this character, nor was the one found at Burwell No. 47 (*Recent Excavations*, p. 57).

Trenches were cut round about these two burials but failed to produce any others. It is thought that one of the burials had probably been made at a later date than the other, and it was supposed that they formed part of a cemetery of the Christian Anglo-Saxon period. No sign of this was found.

¹ 61 yards north of centre of cross-road and on east side of main road. Mr C. F. Tebbutt was responsible for the identification of this discovery.

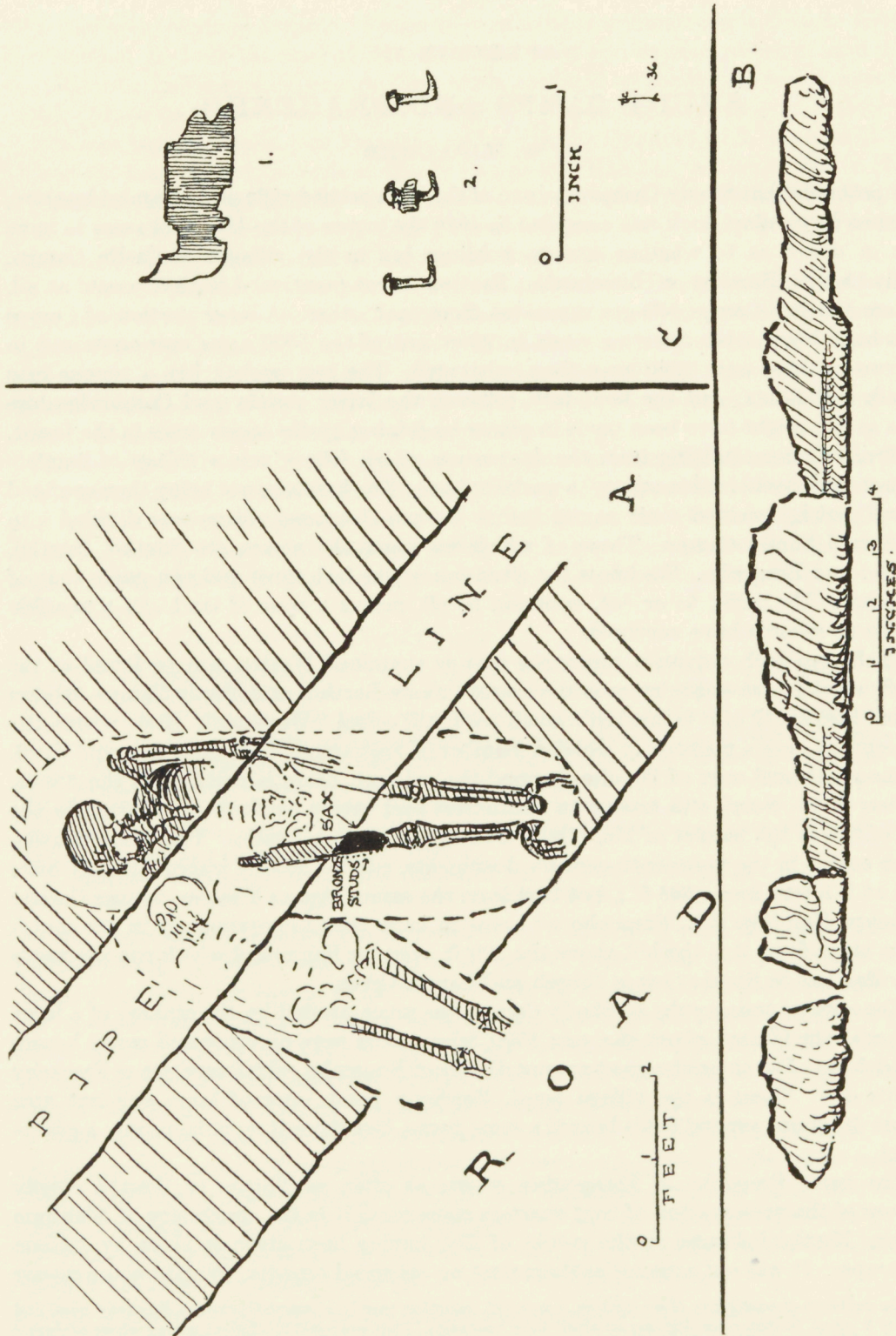


Fig. 13

Burials from St Neots. A. Diagram of burials. B. Scramasax, probably scabbard mount. 2, Bronze studs.

APPENDIX II

SHUDY CAMPS AND FRAGENHO

BY W. M. PALMER

It is probable that Shudy Camps was one of the later settled villages of Cambridgeshire, for when Domesday Book was compiled in 1086 the jurors of the Hundred seem to have been in doubt as to whether certain holdings lay in the villages of Castle Camps, Shudy Camps, Bartlow or Horseheath. Bartlow is not mentioned in that record at all, nor are the two Camps villages separated from each other. A large portion of Camps must have been either forest or waste in 1086; out of the 5500 acres now contained in the two parishes only 2280 were then cultivated. The two project like a tongue into Suffolk and Essex, and the boundary between the latter county and Cambridgeshire looks as if it might have been made in places by joining up the larger trees in the forest.

Shudy Camps, judging from the documents which follow, was a village of hamlets and not, as is usual in this county, a nucleated one. The hamlets, not being then confined to one parish, received their names before the pre-Conquest village was divided into Castle and Shudy Camps. Those of which we know the names are Southo, Northo, Westho and Fragenho. We know the situation of the last three and can guess that of the other. The suffix *ho* or *hoh*, common to all, means a spur of land. Of a possible Eastho no records have survived.

If the one-inch Ordnance contoured map is examined Westho will be found at the 300-ft. mark in the angle between the Castle Camps-Bartlow and Shudy Camps-Ashdon roads. Just north of it is marked a small park still called "Westhoe". Here, within the last century, was a mansion in which a member of Parliament for Cambridge once lived. To the north and east of Westho, beyond the railway, there is marked on the 300-ft. contour line a wood, still known to foxhunters and others as Northey Grove. To the east of this is the hamlet of Mill Green (385 ft.), a possible Eastho. The name Southo, which occurs in the fourteenth-century documents, cannot now be traced. It may have been at Whitens mere (345 ft.), but that is on the same ridge as Westho, or near the site of Camps Hall (300 ft.). Fragenho we know to have been approximately in the centre of the other four; it is the hill above the 300-ft. contour line round which run the roads from Bartlow to Shudy Camps church and Camps Green.

The ancient topography of Shudy Camps was much altered by the making of a large park near the Church about the year 1700, when roads were diverted and many houses pulled down. But these changes have not disturbed Fragenho, which survives as Freckeney to this day. There is the village pond, Freckeney pond, once of large size but now almost dried up; several fields bear the same name, but there is no village, only a graveyard.¹

The name Fragenho or Frangenhoe occurs as often as Northo or Westho chiefly because of the preservation of land charters concerning it in the chartulary of Waltham Abbey. Northo belonged to the monks of Ely, having been given to them by Juliana de Campes. It was not a manor as there were no copyhold tenants. Westho was a manor

¹ As evidence of continuity of occupation it is worth recording that in a meadow between Freckeney pond and Northey a pot of Roman coins was dug up about forty years ago. They were sold to a Linton grocer whose successor says they were sent to a Cambridge museum; but they cannot now be traced.

with free and copyhold tenants. Fragenho was neither a manor nor a definite freehold like Northo. In 1263 the Earl of Oxford bought rents and various pieces of land which are said to be in Fragenho; perhaps these lands bordered on the stream which runs from Castle Camps to Bartlow where they would be next to the Earl's fee of Westho. In 1279 a man named Sampson de Fragenho appears in the Hundred Roll. He held 57 acres of freehold land of various lords in Shudy Camps and Bartlow; his house was in Shudy Camps and he had a windmill. He had given 13 acres of freehold land to Waltham Abbey, but that did not save his family from oblivion. In the subsidy records of the fourteenth century Northo and Westho occur but no Fragenho.

As the documents printed give the earliest spellings of Shudy Camps, it is perhaps permissible to say a few words on a place-name which has been a puzzle to many. The earliest forms of the name are: Sud (early thirteenth century), Suthe (early thirteenth century), Sude (1218, 1236), Shutte (1260). A guess might be made that "Sudecaumpes" meant South Camps, were it not that the village lies to the north of Castle Camps, the earliest distinctive name of which is Great Camps.

Skeat, *Place-Names of Cambridgeshire*, p. 39, gives a word *Schutt* meaning "mound" as a possible origin of Shudy, and there is evidence to support this. There is a barrow in a meadow at Priory farm on the left of the road from Mill Green to Haverhill; this, however, is *not* a very striking feature of the landscape. But a letter dated October 8, 1924, from the late A. C. Yorke, then rector of Fowlmere, puts a different aspect on the affair. It runs

Re the Mounds at Shudy Camps.

When I was a Cambridge undergrad a chum of mine was a relative of the Dayrell family. In 1871 and 2 he took me with him 3 times to dine and sleep and shoot at the Hall. The occupant was then Major Dayrell, our host. To show that I *remember* things, the house, which I have never seen since, was a red-brick Georgian house with no portico, but a white pilastered and architraved front door.

Driving up from the Cambridge gate, and *at that end* of the house, on the *right hand side of the drive*, was a clump of yew and box trees, almost touching the house: just a narrow gravel path separating house and bushes. *Behind* these bushes, not more than 4 or 5 yards from the house, were 3 *mounds circular*, about 12 to 15 ft. high, flat topped, bases I should think about 8 ft. across, very steep sided, and all grassed right to the top.

I remember them perfectly, for they fascinated me: and, on the mornings I was there, I used, before breakfast, to potter round the corner of the house to look at them.

Mr Yorke's letter included a rough plan of the situation of these mounds which were arranged thus . . . There was nothing to be seen of them when the writer first visited the house in 1901. On receipt of Mr Yorke's letter an attempt was made to find out when the mounds were removed, but no evidence was obtainable. Other people, however, could remember them. An old man told me that rabbits used to burrow in the "mounds" (as he called them), and described in realistic style how one of the wild young Dayrells chased him in and out and round about the mounts with a sword stick.

I do not think that the mounds were removed during the Dayrell ownership, as their estate manager could tell me nothing about it. Many alterations in the house and park were made during the ownership of Mr Arthur Maitland (formerly Gee), who died in 1903. Perhaps the removal of the mounds was one of his improvements.

A mistake by the clerk who wrote the account of Shudy Camps in the Hundred Roll of 1279 has helped to make the origin of the word Shudy obscure:

Vol. II, p. 428: "Northo is a hamlet belonging to Shudecamp' which the monks of Ely have in free alms of the gift of Shudde formerly lady of Shudecamp beyond the memory of man . . ."

The lady who made this gift was Juliana de Campes, and she also gave Shudy Camps Church to Waltham Abbey (MS. Cotton. Tiberius C. ix, fo. 155).

Appended are some notes from early documents relating to Shudy Camps and Fragenho.

Feet of Fines, 3 Henry III, No. 6. 1219.

William de Cnapwell *versus* the Abbot of Waltham. Assize of last presentation. The Abbot calls Juliana daughter of Geoffrey de Sudekampes to warrant, who warrants him. William remits all claim to the advowson, for which Juliana gave him; half the wood of Fragenhou, that half near the wood which William holds of the fee of St Audrey, and the wood which he held of Henry de Nosterfield, and three acres of arable land, of which three and a half roods lie in Chercheffeld, which is called Scoraere, and in another field one acre which lies near Manhegg and in a third field an acre and half a rood in Naenbal which lies near William's land. To be held as the sixth part of a Knight's fee.

[The fee of St Audrey was Northo. The name Manhedge survives in the present name of the Shudy Camps charity land "Manages", which lies near Northey on the edge of the parish. On the far side of the parish of Castle Camps on the Essex boundary are some fields still known as "Fighting hedges".]

MS. Cotton. Tiberius C. ix, fo. 130.

1. Charter of Juliana de Sudekaumpes.

Know that I Juliana daughter of Geoffrey de Caumpes grant to Moyses my son for his homage and service, two and a half acres of arable land of my demesne in Gosedale which extends towards the gate of Frakenho and the whole land of Chames with (*aucta*) the ditch which extends towards Caumpes and towards the croft of Benedict, to Samson's ditch, also one part of a meadow in Little Horemad. To pay a pound of cummin rent.

Witness. Robert son of Ralph.

Ibid.

2. Charter of Juliana de Sudekaumpe which she made to Moyses her son.

Know that I Juliana daughter of Geoffrey de Caumpes grant to Moses my son for homage and service all that land which lies between the ditch (*fossatum*) of Sansom my son and the ditch which runs towards the croft of Benedict my man and towards Caumpes, on which he can build a house if he wishes; twelve acres of arable land of my demesne; to wit, two acres which extend towards "le Schage"; two acres in Schepesland, near the land of Sansom my son; one acre at Grundale; three roods which extend towards "la dene" of Robert son of Ralph; one rood which lies between the land of Robert and Aubrey the Knight; two acres at Maidewell near the land of the said Aubrey; two acres at Holemad which extends towards the land of Matthew the clerk; two acres at Lincroft which extends towards the gate of Aluric Hoki. Moses to pay Juliana twelve pence yearly and a gold ring.

Witnesses: Walter de Capeles, Geoffrey de Capel' and others.

Ibid.

3. Juliana daughter of Geoffrey de Caumpes grants to Moses her son, chaplain, for homage and service, all her meadow in Lyncroft and all her wood in Frakehoe with five acres of arable land of her demesne; two acres in Gosedale one headland of which extends to the green way and the other towards Northo; one acre of land which extends near to the croft of Roger Bigke; two acres of land in Stokings under Northo. Moyses gives one mark as a fine.

Witness. Walter de Capella.

Ibid. fo. 131.

4. Geoffrey Caleman grants to the Church of St Mary of Suthecaumpe for the soul of Margaret his wife and the souls of her ancestors and successors a half acre of land in Depedenefeld which lies near the land which the villain (*vill's*) Warin holds, and abuts one headland on Manheg and the other on the land of William de Knapwell. Witnesses: Robert son of Ralph and others.

Ibid.

5. William de Knapwell for the weal of his ancestors and successors gives to the Church of St Mary of Suthecamp one acre and a half of arable land in Suthecamp, namely one acre at Lyncroft, which extends to the house of Roger Bigge, between the land of Robert son of Ralph and the land which was Moyses the priest's, and half an acre in Stanfeld, which abuts on Potteres Weie near the land of the Church of Suthecamp.

Witnesses. Magister Rob. de Ywarbi and others.

Ibid.

6. Sanson son of William de Knepwille confirms to Moyses his brother the gift of his mother, to wit the whole land at Kaynes from the ditch which surrounds the demesne to the landmark which was between Margaret and his mother Juliana, and fourteen and a half acres of arable land and as much meadow as belongs to his mother in Little Holemade which his mother gave to him.

Ibid. fo. 139.

7. Know that I William son of Sampson of Suttecampes confirm to the canons regular of Waltham twenty acres of land in Suttecampes which Juliana de Suttecampes my grandmother conveyed by charter to Moyses her son my uncle, and Moyses being of sane mind before his end assigned those twenty acres to the said canons, when I William with many good and true men was present. Of the said twenty acres of land, eight acres lie between the ditch which was Sampson my father's and the ditch which extended towards the croft of Benedict who was then the man of my grandmother Juliana, and towards Campes; two acres which extend towards "le Schage"; two acres in Scepelonde near the land of Sampson my father; one acre at Grundall; three roods reaching towards "la Dene" of Robert son of Ralph; one rood which lies between the lands of Robert and Aubrey the Knight; two acres at Maydewell near the land of the said Aubrey: two acres of Holemad which reaches the land of Mathew the clerk; two acres at Lincroft which reaches to the gate which was Aluric Hok's.

Ibid.

8. William son of Henry de Hanechach of Schudecampes grants to Waltham Holy Cross free common for all their beasts in the whole street which lies before the gate of his court (*curie*) and in Wllekinnes strate and in all other places in Schudecampes except his private enclosures in Northo, Frakenho, Eldebery and Okes; also free carriage and his two foldings (*liberum cariagium et duas faldas suas*) namely one for the tenement formerly William Burre's and the other for the tenement belonging to the church. Dated at Waltham, 11th November, 1303.

Rotuli Hundredorum, vol. II, p. 428a. 1279.

Bounds of the common land of the village of Shudecamp. From Nosterfeld to Brunilde Cruch in length two leagues; and from the lands of Miniac to the lands of the Earl of Oxford beyond Frakenho, in breadth one league.

[The cruch (*crotch*) may have been the fork formed by the junction of the waterways from the two villages, but that spot is not now the furthest part of the parish from Nosterfield end.]

The following is Professor Allen Mawer's note on the name Fragenho, which was obtained for me by Professor Chadwick:

"The second element is of course quite obvious, namely that it is the O.E. *hoh*, 'heel or spur of land, low hill', and the like. As to the first, it seems to me that one has the choice between taking it to be as follows: (1) the genitive singular of a personal name *Franca* for which there is good evidence, in which case one must take it that the first *n* was later lost by some sort of distant dissimilation; (2) the alternative is to take the first element as an O.E. *Fræcca*, related to O.E. *fræc*, 'greedy, bold' and the like, O.E. *freca*, 'warrior', etc. There is evidence for such a personal name in the place-name

Fræccæn dun (unidentified) in Hampshire (K.C.D. 673) and in another unidentified place-name *Frecañ born* in Somerset (B.C.S. 610). Cf. further the well-established Old Germanic name *Freculf*. In that case one must take the first *n* of the early forms to be an error.

“On the whole, I prefer the first solution, but the forms are really inadequate for any certain conclusion, beyond saying that I think it is pretty certain it must be a personal name.”

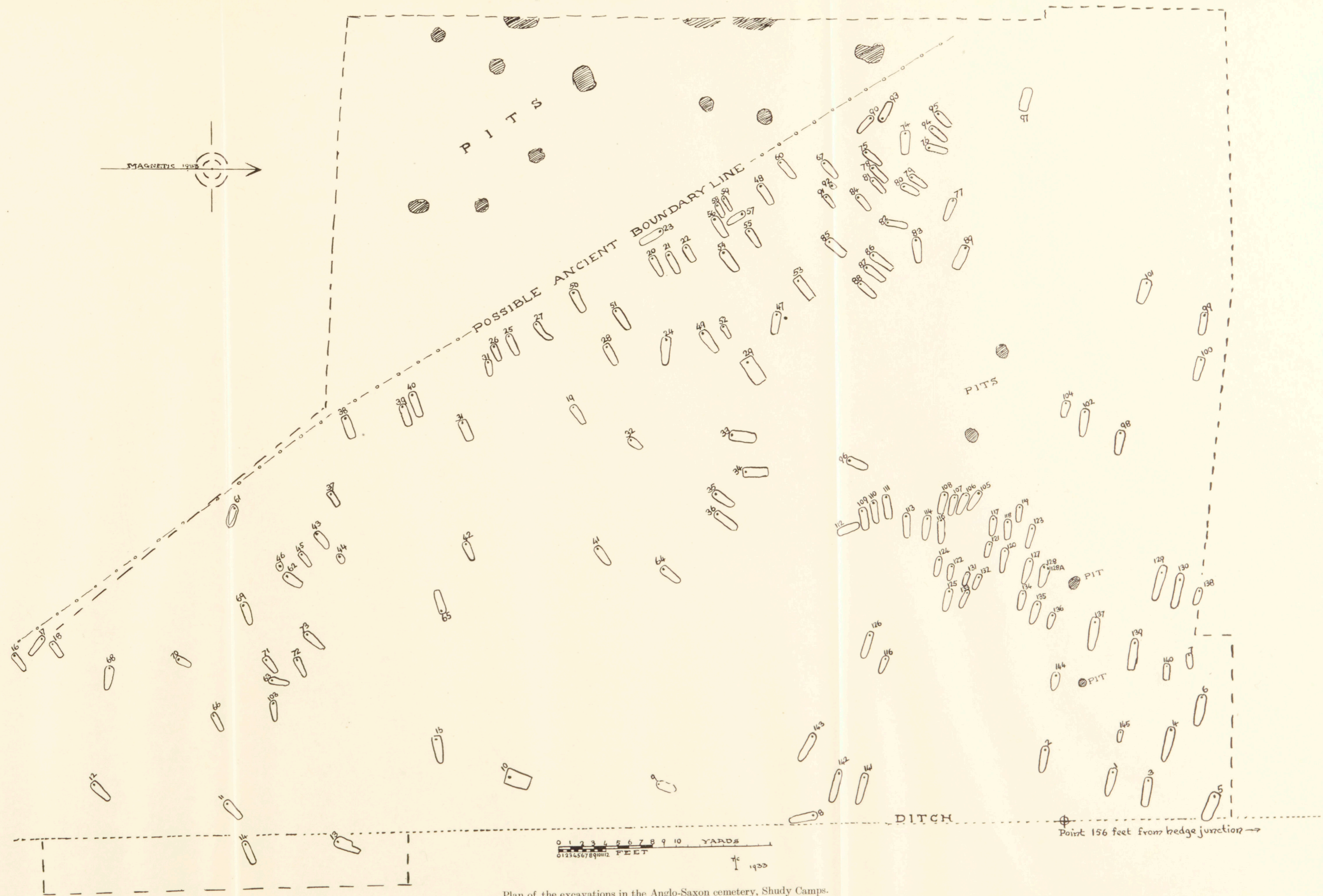
A proof of these documents was submitted to Dr P. H. Reaney who is preparing the Cambridgeshire volume for the English Place Name Society. He found nothing important. He kindly made the following suggestions: Manhegg = common hedge, or perhaps enclosure; Horemad = muddy meadow; le Schage = O.E. *Sceaga*, a small wood or copse.

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Plan of the excavations in the Anglo-Saxon cemetery, Shudy Camps.

